WORKS OF VIRGIL.
THE

WORKS OF VIRGIL:

WITH THE

LATIN INTERPRETATION OF RUÆUS,

AND

THE ENGLISH NOTES OF DAVIDSON.

WITH A CLAVIS.

TO WHICH IS ADDED

A LARGE VARIETY OF BOTANICAL, MYTHOLOGICAL, AND HISTORICAL

NOTES,

SELECTED AND ORIGINAL,

WITH A VIEW TO FACILITATE THE ACQUISITION OF THE MEANING, AND TO PROMOTE
A TASTE FOR THE BEAUTIES OF THE ILLUSTRIOUS AUTHOR,

BY WILLIAM STAUGHTON, D. D.

SECOND EDITION:

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1825.
EASTERN DISTRICT OF PENNSYLVANIA, TO WIT:

BE IT REMEMBERED, That on the twenty-ninth day of August, in the fiftieth year of the Independence of the United States of America, A. D. 1825, H. C. Carey and I. Les, of the said district, have deposited in this office the title of a book, the right whereof they claim as proprietors, in the words following, to wit:

"The Works of Virgil: with the Latin Interpretation of Rysius, and the English Notes of Davidson. With a Clavis. To which is added a large variety of Botanical, Mythological, and Historical Notes, selected and original, with a view to facilitate the acquisition of the Meaning, and to promote a Taste for the Beauties of the Illustrious Author, by William Staughton, D. D. Second edition."

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D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.
P. VIRGILII MARONIS
BUCOLICA.

ECLOGA I.

TTITYRUS.

MEL. MELIBOEUS, TITYRUS.

TITYRE, tu patula recubans sub tegmine fagi,
Sylvestrem tenac Musam meditaris avena:
Nos patriae fines, ex dulcius inquinmis arva;
Nos patrem fugimus: Tu, Tityre, lentus in umbra
Formosam resonare doces Amaryllida sylvas.

TITYRUS. O Meliboeus, Deus nobis haec otiat fecit.
Namque erit ille mihi semper Deus: illius aram
Saepe tener nostris ab oviilibus imbuet agnus.
Ille meas errare boves, ut cognis, et ipsum
Ludere, quae vellem, calamo permisit agresti.

MEL. Non equidem invideo ; miror magis: undiq; totis

MELIBOEUS. Ecce in prope nostri tanger illius aram saequire. Ille permisit meae meae vagari, ut video, et me ipsum

NOTES.
The occasion of the first pastoral was this: When Augustus had settled himself in the Roman empire, that he might reward his veteran troops for their past service, he distributed among them all the lands that lay about Maesia and Cremona, turning out the right owners for having sided with his enemies. Virgil (or his father) was a sufferer among the rest; but he recovered his estate by the intercession of Maecenas, Pollio, and Varus. Virgil, as an instance of his gratitude, composed the following pastoral, where he sets out his father’s good fortune in the person of Tityrus, and the calamities of his Mantuan neighbours in the character of Meliboeus. To this piece of history Martial refers in the following lines:

Sint Maecenas, non dereum Flaccce, Man-

rines:

Virgiliumque tibi vel tua rura dabunt.
Jugera perdiderat miserc vicina Cremona.

Pilebat et abductas Tityrus xeger oves.
Risit Thucus eques, paupertatemque
malum nam

Repulit, ut celeri jugis shire fugas.
Accipe divitiis, et vatam maximus esto,
Tu licet, et nostrum, dixit, Alexin
ame.

1. Fagi. We commonly make the fagus the same tree as the esculus; but Ovid

plainly distinguishes them. Metam. lib. x.
v. 91, 92.

2. Silvestram Musam, i. e. rusticum car-

men, Lucretius, lib. II.

3. Fistula silvestre ne cesset findere Mu-

sam.

2. Meditatio, i. e. exerces, exercise your

rural music, as in Plautus, Stich. II. 1. 34.
Ad cursum meditar me. And Cic. I. de
Orat. 62. Demosthenes perfect meditando,
ntemo planus eo locutus putatur.

2. Avena. For fistula avensae. The mu-

sical instruments used by shepherds were
at first made of oat and wheat straw; then
of reeds and hollow pipes of box; afterwards of
the leg bones of cranes, horns of animals,
metals, &c. Hence they are called, avena,
stipula, calamus, arundo, fistula, busus, tibia,
cornu, &c, &c.

4. The primitive meaning of lentus is
slow: but here it implies being at rest, and
at leisure.

5. Amaryllida. By Amaryllis some un-
derstand Rome, and Virgil’s friends at Rome: but there is no occasion for such re-
finement: the pastoral will appear more
beautiful by considering Amaryllis simply
as the shepherd’s mistress, whose praises
he sings at his ease. See Theocritus, Idyl
III.

9. Errare. To feed at large.
Usque adeo turbatur agris. En ipse capellas
Protenus æger ago: hanc etiam vix, Tityre, duco:
Hiq inter densas corylos modò namque gemellos,
Spem gregis, ah! silice in nudâ connixia reliquit.

Sepe malum hoc nobis, si mens non laeva suisset
De cælo tactus memini prædicere quemus:
Sepe sinistra cavâ prædictit ab illice cornix.

Sed tamen, ille Deus qui sit, da, Tityre, nobis.

TTT. Urbem, quam dicunt Romam, Meliboea, putavi
Stultus ego huc nostræ similem, quò sepe solemus
Pastores ovum teneros depellere factus.

Sic canibus capillos similis, sic matribus hædos
Nûram: sic parcis componere magna solembam.

Verum hæc tantum alias inter caput exultit urbes,
Quantum lenta solent inter vivbra cupressi.

MEL. Et quæ tanta fuit Romam tibi causa videndi?
TTT. Libertas: quæ sera, tamen resperxit inerim;
Candidior postquam tendenti barba cædebat:
Respexit tamen, et longo post tempora venit,
Postquam nos Amaryllis habet, Galatea reliquit.
Namque (fatebor enim) dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculi:
Quamvis multa meis exiret victima septis,
Pinguis et ingratae premeretur caseus urbi,
Non unquam gravis ære domum mihi dextra redibat.

MEL. Mirabar, quid moesta Deos, Amaryli, vocares,
Cui pendere suà patereris in arbore poma.
Tityrus hinc aberat. Ipsa te, Tityre, pinus,
Ipse te fontes, ipsa haec arbusta vocabant.

TTT. Quid facerem? nec servitio me excite licebat,
Nec tam presentes alibi cognoscere dirus.

Hic illum vidi juvenem, Meliboeam, quotannis
Bis senos cui nostra dies altaria fumant.

Hic mihi responsum primus dedit ille petenti:
Pascite ut ante, boves, pueri: submittite tauros.

TTT. Nunc petam alter abire est servitute: nec Deos experiri tam propitious in alio loco, quod Roma. Ille vid
juvenem illum, Meliboeam, propter quem are nostro sanctum unius ansis per duodecim dies.

NOTES.

19. Te is the true reading; hic, isto, and ille, being thus distinguished: His Deus, is this god of mine, or whom I mentioned: iste Deus, is that god of yours; and ille Deus, that god of his, of theirs, or of any third person.

23. Sic. He thought it only different in magnitude, not in kind: but, when he came to see Rome, he not only found it distinguished in degree, but even in species: it was a quite other sort of city, just as the cypress differs in species from a shrub.

26. Libertas. Not that Virgil or his father were really slaves; but he speaks of the oppressions which he sustained at home in his own country as a kind of slavery.

33. Peculi. Peculum is the private stock of a slave; in which sense it is properly applied to Tityrus, who personates the character of a slave.

35. Ingrata urbi. Unhappy city.

36. Non unquam, &c. Literally, My right hand never returned home loaded with money.

45. Pueri. Puer has three significations
BUCOLICA. ECL. I.

Non insuetas graves tentabunt pabula fecatas, 
Nec mala vicini pecoris contagia laedent. 
Fortunae senex hic inter flumina nota, 
Et fontes sacros, frigus captabis opacum. 
Hinc tibi, quam semper vicino ab limite sepex 
Hybleis apibus florem depastis salicti, 
Sæpe levi somnum suadebit inire susurro. 
Hinc altâ sub rupe canet frondator ad auras. 
Nec tamen interea rauræ, tua cura, palumbes, 
Nec gemere aëriâ cessabit turtur ab ulmo. 
Tit. Ante leves ergo pascentur â ætheris cervi, 
Et freta destitut nundos in litore piscis: 
Antè, pererratis insignis, exul 
Aut Auram Parthus bibet aut Germania Tigrim, 
Quâm nostro illius labatur pectore vultus. 

Mel. At nos hinc aliis sitientes ibimus Afros, 
 Pars Scythiam, et rapidum Creta veniemus Oaxem, 
Et penitus toto divisos orbe Britannios. 
En unquam patrios longo pòsto tempore fines, 
Pauperis et tuguri congestionem cespite culmen, 
Post aliquot mea regna videns mirabor aristas? 
Impius hæc tam culta novalia miles habebit? 
Barbarus has segetes? En quod discordia cives 
Perduxeris miseris! In quibus consevimus agros! 
Inscre nunc, Meliboeae, pyres, pone ordine vites: 
Ite meæ, felix quondam pecus, ite capella. 
Non ego vos posthabam, viridi projectus in antro, 
Dumosâ pendere procul de rupe videbo: 

ratos à certarum populis. Nunquamque post doctiarm temporum, post aliquot annos, revisum eum admiratioe 
patriam reglemens, et tectum esse pauperia extractum sè gileb, quæ tota erat nec possesso? Secleratus miles possibeit hæc ara tam culta? s peregrinus hæa meua? Ece quæ calmarititas dissecint sedig cives 
infortunatos: ece propter quos seminassignus arva. Nunc, de Meliboeo, inscre pyres, digere vinces in ordi-
men. Ite, ite, meæ capellae, grex olim fortunae. Non ego deinde stratus viridi in spelunca aspiciam vos 
procubis spinosâ è rupe pendere.

NOTES.

1. A slave. 2. A boy, in opposition to a girl. 
3. Peurîs etas. 
50. Graves fœtida, i. e. prægnantes: Nam 
fœta sine addito, et de gravidæ, et de puerperâ 
dieunt. In the first sense it occurs, En. 
VIII. 640. 
52. Inter flumina. The Mincio and the Po. 
53. Frigus opacum. Literally, the shady 
coverts. 
54. Ab vicino limite. The same as in, &c. 
55. Florem depastis salicti. A Greciam, the 
same as habens florem salicis depastum. 
56. Hybleis apibus, i. e. been such as 
those of Hybla, a mountain in Sicily, pro-
ductive of the finest honey. 
57. Frondator. Servius gives it three sig-
ifications: 1. The woodman in general: 
2. The vine-dresser, who clears away the vine-
leaves when they are too thick, and lays the 
grapes more open to the sun: 3. Any bird 
that sings among the boughs; whence some 
render it the nightingale. 
58. Ad auras. To the breezes: or per-
haps it means alond, so as to pierce the 
skies, as the phrase is used elsewhere. 
59. Parthus is not here to be taken for a 
particualar native of Parthia, but for the Par-
thian nation in general; as Germania in the 
other part of the verse signifies the Germans in 
a body. The meaning therefore is, That 
these two nations shall sooner exchange coun-
tries with one another, than, &c. Had the 
critics attended to this, it might have saved 
them a great deal of needless trouble. 
60. Aliquot aristas. Some years, accord-
ing to some, as Claudian says, decimas emens 
emos aristas. But this agrees not with longo 
post tempore: the one implying a long and 
the other a short duration; or at best it 
would be an idle repetition of the same idea. 
Therefore by aristas it seems better to un-
derstand thin fields of corn, where are but a 
few ears to be seen; which also suits best 
with mea regna, which in the natural order 
of construction must refer to aliquot aristas, 
not to culmen panisperis tuguri.
Carmina nulla canam: non, me pascente, capelle
Florentem cytium et salices carpetis amaras.

Hic tamen hanc mecum poteris requiescere noctem
Fronde super viridi. Sunt nobis mitia poma,
Castanæe molles, et pressai copia lactis.

Habemus matura poma,
Majoresque cadunt alitis de montibus umbre.

33. The one being smooth in the husk, the
other rough and jagged.

NOTE.

CASTANÆE MOLLES. Molles may either
signify ripe, or such chestnuts as were called
soft, in opposition to the hirsutæ, Eccl. VII.

ECLOGA II.

ALEXIS.

Interpretatio.

FORMOSUM pastor Corydon ardebat Alexim,
Delicias domini: nec, quid speraret, habebat.

Tantum inter densas, umbroso cacumina, fagos
Assiduæ veniæbat: ibi hac incondita solus
Montibus et sylvis studio jacetat inani.

Nil nostræ miserere: mori me denique cogetes,
Nunc etiam pecudes umbræ et frigora captant:

O crudelis Alexi, nihil mea carmina curas:
Nunc virides etiam occultant spinæ lacertos:
Nunc ipse persa fraenatur umbri et frigore:

Corydon a young slave of Mæcenas, for whom Virgil
had conceived a violent affection, and solicited
his patron to make him a present of the
boy; to which Martial is thought to allude in
the verses above quoted, Eccl. I. Be that
as it will, Corydon is here represented making
love to this beautiful youth. His way
of courtship is wholly pastoral: he com-
plains of the boy's coyness; recommends
himself for his beauty and skill in piping;
invites the youth into the country, where
he promises him the diversions of the place,
with a suitable present of nuts and apples;
but, when he finds that nothing will prevail,
he resolves to quit his troublesome amour,
and betake himself again to his former bu-
ness.

There is certainly something more inten-
tended in this pastoral than a description of
friendship or Platonic love; the sentiments,
though chaste, are too warm and passionate
for a mere Platonic lover. But there is no
reason to charge Virgil on that account with
the unnatural love of boys; a poet may show
his talent in describing a passion which he
by no means approves.
Thestylis et rapido fessis messoribus æstu
Allia serpyllumque herbas contundit olentes.
At mecum rucis, tua dum vestigia lustro,
Sole sub ardentis resonant arbusta cicadis.
Nonne fuit satius tristes Amaryllidis iras,
Atq; superba pati fastidia ? nonne Menalcan;
Quamvis ille niger, quamvis tu candidus esse.
O formose purer, nimium ne crede colori :
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec qui sim quæris, Alexi :
Quam dives pecoris, nive quæm lacis abundans.
Mille melÆ Siciulis errant in montibus agnae :
Lac mihi non æstate novum, non frigore deit.
Canto, quæ solitus, si quando armenta vocat
Amphion Dircaeus in Actœe Aracyntho.
Nec sum adeò informis : nuper me in litore vidi,
Cùm placidum ventis staret mare , non ego Daphnim,
Judice te, metuam, si nunquam ffallat imago.
O tantum libeat mecum tibi sordida rura,
Atque humiles habitare casas, et figere cervos,
Hedorumq; gregem viridi compellere hibisco !
Mecum unà in sylvis imitabere Pana canendo.
Pan primus calamos Ærau conjungere plures
Instituit ; Pan curat ovæ, oviumque magistros.
Nec te peniteat calamo trivisse labellum.
Hæc eadem ut sciret, quid non faciebat Amýntas?
Est mihi disparibus septem compacta cicitis
Fistula, Damōtæs dono mihi quam dedit olim :
Et dixit moriens: Te nunc habet ista secündum.
Dixit Damōtæs ; invidit stultus Amýntas.
Præterà duo, nec tutà mihi valle reperti,
Capreol, sparsis etiam nunc pellibus albo,
Bina die siccânt ovis ubera : quos tibi servo.

NOTES.
18. Faccinia. Some will have this to be bilberries; Servius makes it the violet; but from that Virgil himself plainly distinguish
ishes it, Ecl. X. 39.

Salmusii and others explain it of the hya
cinth, chiefly because vaccinium answers to cœ"!s in that line of Theocritus, which Virgil here not only imitates, but almost li
terally translates :

24. Amphion. The famous king of Thebes
who built the walls of that city; the stones
whereof he is said to have made to dance
into their places by the music of his lyre.
He is called Dircæus, either from Dircæ his
stepmother, whom he put to death for the
injuries she had done to his mother Antiope;
or from a fountain in Bootia of that name.

24. Aracyntho. Aracynthus was a town on
the confines of Attica and Boetia, where
was the fountain Dircæ : it is called Actæo,
from Acta or Acte, the country about At
tica, Ovid. Met. lib. ii. 720. Sic super Acte
as agitis Cyllenius arces inclinat curvus.
28. Tibi sordida rura. Servius, and all the
commentators after him, join tibi with sordi
da, the country which gives you such dis
gust. But that construction seems not so na
tural; perhaps it would be better to join
with tibi. As for sordida, it is a proper
epithet for cottages and villages, which are
mean and poorly furnished. Or he speaks
in the character of a lover, who thinks noth
ing good enough for his beloved object.
30. Hibisco. A slender twig or rush; as
appears from Ecl. X. 71.

36. Cicistas. Hemlock, here used for any
hollow reeds.
38. Te nunc, etc. Literally, now it has you
its second master.
ampridem a me illos abducere Thestylis orat:

Sc tacit: quoniam sordent tibi munera nostra.

Huc ades, o formosae puere. Tibi lilia plenis

Ecce serunt Nymphe calathis: tibi candida Naiss

Pallentes violas et summa papaveroa carpenas,

Narcissum et florem jungit bene olentis amethi:

Tum casia, atque alis inter saxibus suavis herbis,

Mollia luteola pingit vaccinia calitha.

Ipse ego cana legam tenera lanugine mala,

Castaneaque nucce, mea quas Amaryllis amabat.

Addam cerea pruna: et honos erit huic quod; pomo:

Et vos, o lauri, carpa fam, et te, proxima myrt;

Sic posite quoniam suaves miscetis odores.

Rusticus es, Corydon; nec munera curat Alexis:

Nec si muneribus certes, concedat Iolas.

Eheu, quid volui misero mihi: floribus Austrum

Perditus, et liquidis immisi fontibus apros.

Quem fugis, ah, demens! habitarunt dii quod; sylvas,

Dardanius Paris. Pallas, quas condidit arcas,

Ipso colat: nobis placeat ante omnia sylvae.

Corva lecana lupum sequitur: lupus ipse capellam:

Florentem cytisum sequitur lasciva capella.

Te Corydon, o Alexi: trahit sua quemq; voluptas.

Aspice, aratra jugo referunt suspensa juvenici,

Et sol crescentes decadent duplicat umbras.

Me tamen urit amor: quis enim modus adit amori?

Ah, Corydon, Corydon, qua te dementia cepit!

Semiputata tibi frondosae vitis in ulmo est.

Quin tu alicuius saltem potius, quorum indiget usus,

Viminibus mollis? paras detexere junco?

Invenies alium, si te hic fastidit, Alexim.

51. Malo. We would translate it guineas, with Servius, and all the commentators; whereof the white are the best and most fragrant. See Pliny, XXXI, 6. But the description here given seems rather to suit the peach, as Mr. Dryden renders it.

53. Cereus. Of a beautiful colour as wax. See La Cerda.

57. Iolas. Those who think Corydon personates Virgil, and Alexi the slave of Maccenas whom he loved, by Iolas here of course understand Maccenas.

58. Floribus Austrum immisi. A proverbial expression, applicable to those who wish for things that prove destructive to them; the south wind by its hot sultry quality being noxious to flowers. Hence Papat. lib. III. Sylv.
ECLOGA III.

PALÆMON.

MEN.

VENALTAS, DAMOETAS, PALÆMON.

DIC mihi, Damoeta, cujum pecus? an Melibeci?

DA. Non, verum Ἑγωνις: nuper mihi tradidit Ἑγων.

ME. Infelix ὄ semper ovem pecus! ipse Nezram
Dum foveat, ac, ne me sibi præferat illa, veretur,
Hic alienus ovem custos bis mulget in horâ:
Et succus pecorî, et lac subducitur agnis.

DA. Parciâs ista viris tamen objicienda memento.
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed facile Nympheæ riserè, sacello.

ME. Tum, credo, cūm me abustum vidère Myconi,
Atque malâ vites incidere false novellas.

DA. Aut hic ad veteres fagos, quum Daphnidos arcum
Fregisti et calamos: quæ tu, perverse Menalca,
Et cum vidisti puero donata, dolebas;
Et, si non aliquid nociisses, mortuus esses.

ME. Quid domini facient, audent cum talia sures?
Non ego te vidi Damonis, pessime, caprum
Excipere insidii, multum latrante lyciscæ?
Et cum clamarem: "Quò nunc se proripit ille?
Tityre, coge pecus:" tu post carecta latebas.

DA. An mihi cantando victus non redderet ille,
Quem mea carminibus meruisset fistula, caprum?
Si nescis, meus ille caper fuit; et mihi Damon
Ipse fœtebatur, sed reddere posse negabat.

ME. Cantando tu illum? aut unquam tibi fistula cerâ
Juncta fuit? non tu in triviis,indocte, solebas
Stridenti miserum stipulâ disperdere carmen?

INTERPRETATIO.

Men. O Damoeta, die mihi, cujus est gregis iste?
An Melibeci?—Dama. Mi-
niam, sed est Ἑγωνις:
5 Ἑγων mihi nuper illum committit.—Men. O ovem,
posse me semper influere?
10 tum Ἑγων ipse de-
maloet Nezram, se timeat
ne illa me suspensoram ig-
si: mercenarii iste pass-
tur gregi, et lac agnis.—
Dama. Nonominem tamen
ista certitud esse expr-
emund vinum. Scimus et
15 qui te cercopœini, men-
dis obliquæ spectaculatas,
et quo in delubro, sed
hoscae Nympheæ risentum.
—Men. Tunc, puto, rite
runt, eum videtum me
20 amputare improbæ falsæ
arboræ, et normas vitæ
Myconius.—Dama. Vel po-
tibis hic prope fagos an-
tiquos, quando rupieris
arcum et magnas Daph-
nidas: que tu, maligne
25 Menales, quando vidisti
data esse puero illi et
invidiebas, et perisse, ni
si damnum aliquod peti
intulisses.—Men. Quid factet herus Ἑγων: si quidem
serus furax audet talia mihi diecre? Nonne ego
tibi, nesconisse, dolu furari caprum Damonis lyciscæ multum latrante?
Et cum clamarem: "Quem in loco fugit ille?
Tityre, collige gregem:" tu delitescebas post carecta.—Dama. An ille,
canendo superatus, mihi non reddidisset caprum, quem avem mea meruerat canennis? ei ignora, eser ille erat mens, et ipse
Dama id fœtebat, sed diebat se non posse reddere.—Men. Tu illum vicisti canendo: unquam habuit
avem cerâ compactam?
Nonne tu, impertine, solebas râte clevat spargere in plateis miserales can-
ennis?

NOTES.

Damoetas and Menalcas, after some smart strokes of rustic railerry, resolve to try who has the most skill at a song; and accordingly make their neighbour Palæmon judge of their performance; who, after a full hearing of both parties, declares himself unqualified to decide so important a controversy, and leaves the victory undetermined.

7. Viris. A particular emphasis rests on viris; as much as to say, such indignities may be borne by such vixiæts as you, but not by me of honour.


16. Fures, i. e. slaves; because slaves were much addicted to pilfering: hence Plautus, speaking to a slave, says: tu trium literarum homo, vitiuperas me? i. e. tu fur.

18. Lycisæd. The mongrel breed of a wolf and a bitch, from λυκος lupus, and κυς

20. Coge, i. e. examine that none of them be wanting.
P. VIRGILII MARonis

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Dem. Visme igitur ut DA. Vias ergo inter nos, quid possit uterque vicissim privatum vidcamus, quid uterque nesciamus vacet altero commine? ego de Bis venit ad multum, binos alit ubere factus)

pignori hane juvencam:
ne forte ac rejeica eam
bis mulieget, educet hac
le te geminos vitulos: tu
die quid pignore contem-
das mecum.—Men. De
grege non sunt sollo-
care quiescam in spon-
sio que eam: habeo enim
domi patrem, habeo no-
vercam diffilem: et bis
qui quodiscus recensent ucte-
que gregem, altere-
versus habet. At, sigi-
dem tibi placet stultum
esse, opponam id quod tu
ipse fateberis esse longe
prestiosius, callices f also
confertius, opus acclum a
precaminiacs Alcime-
done; is quibus vimen
dedere superadjunctum
sae torni facilis, impli-
crebuisse dedere palli-
die corymbos reper-
sos. In medio, duc et
us effigies, Conon: et quid
sint alter, qui virga dis-
tinctur populam totum
mundum, et tempora
quae essent apta messori,
quae curro armentari? ...
que adhibe illos calices
atigis labii, sed servo ab-
dition.—Dem. Mii qui-
que idem Alcimedon fa-
brixiar duos calices, ex
Incipe, Damoneta: tu deinde seque se Menalca.
circumbibit ansae a-
ccanthe flexili, et locavit
in medio Orphecum et arbore sequentes. Neque adhibe illos atigis labii, sed servo abdito. Si cansen ad in
vencam resipient, non est eur statum calices.—Men. Nullatenus hodie evitavit certamen: descendam ad quas-
cunque condicionem me adduxeris. Tantummodo, idem illi qui venit, ea audia: In Palemon: Facieam non
deinceps illum provosco cantu.—Dem. Ergo age, si habes aliquid; ego nullo modo morabor: neque revo-
um illum judicem. Unum preceor, & Palemon, mi vidente; id penitus defehe animo, res non est levis.—Pal. Ca-
nite, siquidem sedimus in tenero gramine; et nunc omnis arbor, nunc annus campus parit; nunc nemora
viviscunt, nunc annus pulcherrimus est. Incipe, & Damoneta; tu dicinde sucescet, & Menalca: canetia vitissim,
veicinando place Musa.

NOTES.

31. Mecum quo pignore certes. Literally, With what stake you will contend with me.

38. Lenta quiquis, etc. These two verses are somewhat intricate, and the commenta-
tors have made them much more so by their glosses. Ruex uses vitis for vimen, but quotes no authority: and the whole of
his interpretation appears harder than the original. Vitis we would take in the usual
sense; by tornofacili, the easy carving-tool, understand the ingenious carver, who han-
dles the graving-tool with ease and address; and by diffusis edere pallentes corymbos, the
berries diffused on the ivy-branch: so that the plain meaning will be, that each cup
was engraved with vine and ivy-branches interwoven, in such sort, that the ivy-berry
were shaded by the mantling vine.

40. Quis fuit alter? supposed to mean ei-
ther Aratus or Archimedes.

45. Acantho. Acanthus is properly the
plant called bear’s-foot, or bear’s-breech.

49. Nunnquam hodie effugies. Damonetas
seemed to construe Menalca’s backward-
ness to stake a heifer as an attempt to evadi-
the combat, and still insisted on that conde-
tion; upon which Menalca turns short up-
on him, retorts the charge of fainthearted-
ness, and takes him on his own terms: nun-
quam hodie, etc. Think not that any of your
evasive arts will serve your turn; veniam quocunque vocaris: I will descend to any
terms you name; if you insist on my staking a heifer, be it so; I agree to that, or any
other condition you name.

54. Sensibus simus. Literally, Lay up these
matters in your deepest thoughts.
DA. Ab Jove principium, Musæ; Jovis omnia plena: Ille colit terras, illi mea carmina curæ.
ME. Et me Phœbus amat: Phœbo sua semper apud me Munera sunt, lauri, et suave rubens hyacinthus.
DA. Malo me Galatea petit, lasciva puella: Et fugit ad silices, et se cupit antè videri.
MEN. At mihi sese offert ultro meus ignis Amyntas: Notior ut jam sit canibus non Delia nostra.
DA. Parta meæ Veneri sunt munera: nam; notavi Ipse locum, æriez quo congestere palumbes.
ME. Quod potui, puero sylvestri ex arbore lecta Aurea mala decem misi: cras altera mittam.
DA. O quoties, et quæ nobis Galatea locuta est! Partem aliquam, venti, divum referatis ad aures.
M. Quid prodest, quod me ipse animo non spernis, Amynta.--DAM. Domam Jam param-
ta sunt amore meæ: nam observavi ipse locum, in quo palumbes æriez mì-
diceramur.--Men. Mihi Amyntas decem mala la-
va eleeta ex arbore syl-
vestri: quod utrum potui
80 sperare: eras mitam sed-
sum ablæam. --DAM. O quot-
ties, et quæ verba mihi
dixit Galatea: O venti,
ferve ad aures Deorum
diæum partem.
M. Quid prodest mi-
hi, d Amynta, quod tu
me non aspernaris ani-
mo, si ego servo retis,
sum tu apros inequæ-
ria? --Dam. O Iola, mit-
te ad me Phyllida, meus est dice natæl. Quando inmolabó vitula pro terre fructibus, tu ipse veni.--Men.
O Iola, diligo Phyllida pre alia, me enim abente ploravit, et diu, dixit: vale, vale, ò formose. --DA. Lupus
funesta res est gregibus, pluvia segetibus natura, venti arboribus: nobis ira Amyrillardæ. --Men. Humor grata
res est tenuis segetibus, arbustus hæda ò lacte depulsi; sex flexulis gregi pra gnanti: mihi solus Amyntas.
--Dam. Pollio diligo mea carmina, liecit sicut agrestis ò muse, nutritiæ juventem Pallentii, qui vos legit.--
Men. Ipsam etiam Pollio composit novus versus: nutriti illi taumum, qui jam cornibus feriat, et spargat are-
num canibus. --Dam. Quiescas te diligit, ò Pollio, pervenias ò ca, ad quæ lecarius te quæque pervenisse:

NOTES.

63. Lauri—hyacinthus. The laurel and hyacinth were sacred to Apollo: the one on
account of Daphne, Apollo’s mistress, who
was transformed into the laurel; and the
other of Hyacinthus, his favourite boy,
him whom accidentally killed with a coit,
and from whose blood sprang the flower of
his name. See Banier’s Mythology.
64. Venet. The Greek and Roman poets
frequently use Venus for a mistress.
74. Quid prodest, &c. Daméetas mentions
the happiness he had enjoyed in his mist-
ress’s presence and converse; and in her
absence solaces himself with the delightful
remembrance thereof: Menalcas here strives
to go beyond him in sentiments of love and
tenderness, and shows that it is impossible
for him to have an enjoyment of himself
while Amyntas is absent, nay, unless he
share with him every danger.
76. Iola. The vocative Iola does not cor-
respond with formose, but is to be con-
strued at the beginning of the coupled, as in
the couplet preceding.
77. Faciam vitulæ, i.e. Faciam sacra ex
vitulæ.
78. Me discedere ferius, for discessum meum
ferius, a Greciam.
80. Stabulis. Stalls are here put for herds
or flocks of cattle.
82. Arbustus. The strawberry-tree, so call-
ed from the resemblance of its fruit to a
strawberry.
85. Nova, i.e. magna, miranda, such as
are rare and unmatched.
88. Veniat quò. May he arrive at the
Consulship, and all those honours which you
have attained.
Mella fluent illi, ferat et rubus asper amomum.

M. Qui Bavium non odit, amet tua carmina Mævi:

Atque idem jungat vulpes, et mulgeat hircos.

d. Qui legitis flores, et humi nascentia fraga,

Frigidus, ò pueri! fugite hinc, latet anguis in herbâ.

M. Pars te ves nonium procedere: non bené rîpæ

Creditur: ìpsa aries etiam nunc vellera siccat.

Cognite oves, pueri: si lac præceperit òstus,

Ut nuper, frustâ pressabimus ubera palmis.

D. Eheu, quàm pinguii mæcer est mihi taurus in arvo! Ð00

- Dom. O Tityre, remo-ve ò flavo psentas capellas: ego purgabo òs

omnes in fonte, òsum erit opportunitum.-Men. O

pueri, colligite oves in ònivæ si vivus corrup-

peripseris, et ònut pastores
cos dies, inæsium pre-

mammatis manibus.

- Dom. Heu! quàm magni-entis habeo tauros in

fertil agro: idem

amor perdit grægarum, et

dominium gregis.

m. His certe òne; amor causa est: ùx ossibus òarent.

Nescio quis teneros oculos mihi fassifat agnos.

- Dom. Tres pateat cæli spatiwm non amplius ònas.

M. Sic quis in terris, et eris mihi magnus Apollo,

Nasciturus flores: et Phyllisola solus habeto.

- Pal. Non nostrum inter vos tantas componere lites.

Et vitulâ tu dignus, et hic: et quisquis amores

Aut metuet dulces, aut experietur amaros.

CLAUEDIT JAM RIVOS, PUELI: SAT PRATIBIBERUNT.

NOTES.

89. **Rubus** is without doubt the black-

berry bush.

90. **Amonum.** What is commonly called

amomum Plinius, or berry-bearing night-

shade: but Salmasius thinks that the an-
cients called every sweet odour amomum.

When Dametas wishes that Pollio’s friends

gather amomum (some spice or per-
fume) from brambles, he makes an allusion
to the golden age:

**Aegrium vulgo nascentur amomum.**

Dryden renders amomum, myrrh.

96. **Reece.** Here is first a syncope, rejte

being changed into reen, then a contraction of the two short vowels into a long diph-

thong. So occurs of rescitac in Lucretius. I. 389.

**Ne radicuâ est vitæ se tolet et eicit.**

98. **Preceperit.** Shall take it before us.

100. **In arvo.** Several manuscripts read ârvo.

The **ermum** is a leguminous plant
called the vetch. Aristotle and Pliny repre-
sent it as useful for fattening cattle.

104. **Die quibus, &c.** Observing Menalca

prepared to continue his responses, to put

an end to the contest, Dametas offers what

he supposes an enigma too difficult for so-

lution.

105. **Tres pateat, &c. may mean, In the

bottom of a well.** Some suppose the shield

of Achilles is meant, on which the constel-
lations were depicted. Professor Martyn

conceives it may allude to the space or body

of the heavens as seen on a celestial globe.

Globes had been before this time (probably

y Atlas) invented.

106. **Inscripti nomina regum, &c.** The

flower here meant is probably the Hyacinth,

of which Pliny says: Hyacinthum comitatur

sabula duplex, lactum preferens ejus quem

Apollo dilexerat, aut ex Aiacis euore editi,

ita discorsinitibus venit, ut figura literarum

Græcarum Ali legatur inscripta, Lib. XXI.

Chap. 11. This account, 1 doubt, is like

many others in Pliny, built on a slight founda-
tion: but it is sufficient for Virgil if there

was such a tradition. Minelius observes

that some suppose that this is to be under-

stood of the money coined in the time of

Augustus, by Florus the triumvir, on which

a flower was impressed.

110. **Metuet dulces, &c. Literally, Shall

either fear sweet amours, or experience the

bitter, i.e. shall sing the fears and jealousies

that mingle with sweet successful love, and

from experience describe the pangs and bitter-

ness of disappointment.** The one was the

case of Menalca, Dulce antiis humor, &c.

the other that of Dametas, Triste lupus sta-

buli, &c. In the language of poetry, per-

sons are said to do what they naturally de-

scribe. So Ecl. VI. 62.

**Tuum Phæthoniadas musco circumdat amar-
va.**

111. **Cordicus, &c.**

**Cordicus, &c.** An allegorical expres-
sion, denoting that it was time to give over

their songs, now that they had given suffi-
cient proof of their talent. So in Catullus,

**Claudia ostia, virgines, lausimus eatis.**
SICELIDES Musæ, paulò majora canamus. 
Non omnes arbusta juvant, humilesq; myricæ. 
Si canimus sylvas, sylvæ sint consule dignæ. 
Ultima Çumæi venit jam carminis ætas: 
Magnus ab integro sæclorum nascitur ordo. 
Jam redit et Virgo, redeunt Saturnia regna: 
Jam nova progenies cælo demittitur alto. 
Tu modò nascenti puero, quo ferrea primum 
Desinet, ac toto surget gens aurea mundo, 
Casta fave Lucina: tuus jam regnat Apollo.

NOTES.

Among the various conjectures about the design of this pastoral, the most probable is, that Virgil therein celebrates the birth of the famous Marcellus, the nephew of Augustus by Octavia; the same who died in the flower of his age, and whose memory the same poet has perpetuated by that celebrated funeral eulogy in the sixth Æneid. The time of his birth agrees to the year of Pollio’s consulship, A. U. C. 714, when the child here described is said to have come into the world. This event occurred in a happy conjunction, just after Augustus and Antony had ratified a league of peace, and Octavio, by marrying Antony, sealed that peace; which restored plenty to Rome, and re-established the tranquility of the empire, as in the time of the golden age. Yet many, not without ground, think this pastoral a prophecy of our blessed Saviour, there being several remarkable passages in it applicable to him.

1. Sicelides Musæ. Sicilian or pastoral musae; because Theocritus, the original pastoral poet, was a native of Sicily.

2. Non omnes; for, as Horace observes, Multos castra juroant, et hiuo tubae 
Permisso somnis, bellaque manibus 
destatata.


4. Consule digne. Minelius is of opinion that the poet alludes to a custom of the old Romans, among whom it was provided, that the consuls themselves should have the care of the mountains and woods, lest at any time timber might be found deficient for building vessels for the sea.

5. Magnus ordo. Thought to refer to the great Platonic year, which Cicero says, tume efficitor, cùm Sole, et Luna, et quinque errantium ad eandem inter se comparisonem consectus omnium spatiiis, est facta conversio. 

6. de Nat. Deor. And Clavius, C. I. Spha 
ree quem tempore quidam volunt omnia, que 
cunque in mundo sunt, eodem ordine esse redi 
tura, quo nunc verumturus.

7. Gens aurea. Hesiod mentions five ages of the world. 1. The golden age, in the days of Saturn, when men lived like the gods, without labour, trouble, or decay. 2d. The iron age, in which men were less happy, being injurious to each other, and indevout. 3d. The copper or bronze age, in which men made themselves armour, and were given to war. 4th. The age of demi-gods and heroes, who warred at Thebes and Troy. 5th. The iron age, in which Hesi 

d lived, and which was to end when the men of his time grew old and gray. Hence Virgil means to teach that the golden age, by a natural revolution, was returning.
P. VIRGILII MARONIS

Fortè sub tuo consulatu, Æ Pollio, gloria illa stet
amit immobilitate, et magni mensae incipientur
erevo. Te amo, si aliquo nostris animinis religi,
quosque superant, tum doc
debeat liberavit maxim
ernon metas. Ipsa puer
particeps estris divini
ae, et videbit hermos so-
datos illos et ipsa videbit
en cæliis, et gubernat
bit mundum pestum
patris virtute. Terra
antem ubique sine cul-
tura productit hib parva
mannos, Æ puer ! nesci
vagna hederas passim
sum baccarum et coloce-
sis mixta grato acanthe.

Ipsa autem reportabant
in tabulum mammam
lacet tumens, nesci
ges timebant magnos leo.
ones: Ipsa cune profun-
dent ubi juvenum flor.
magnae quoque minoret, et meritor plantas veni
ere, qui colegissent decipient: anumum Syracum
eture ubique. Sed statim atque poteris jam legere laudes heroum, et gesta tui patris, ac periepre quid
sit virtus; quae agri semen fl Vanessa spiis maturis, et racemi rubentes pendebant et rubia argentibus, et du-
ardia quercus stillabunt meli iustar rosa.

NOTES.

11. Inhibi is not an unclassical expression; and it is more emphatic than any of those which the commentators have substituted for it; it implies, he shall enter on the happiness of his life, and glories of his reign.

12. Magni mensae. About Virgil's time, Quintilii and Sextilia, or July and August, (from Julius Caesar and Augustus,) were added to the calendar. The high compliment the words convey is easily discovered.

17. Pacatum orbem. After the battle of Actium the temple of Janus was shut, and peace prevailed by land and sea.


20. Colocasia fundet acanthe. The colocasia is without doubt an Egyptian plant. Dioscorides affirms that it is the root of the Egyptian bean. Ruzus says the root and stem are used for food, and the leaves for chaplets. When this ecolgue was written, the colocasia was a rarity newly brought from Egypt, its native soil. The poet speaks of its spread through Italy as one of the glories of the approaching age of gold. The acanthe here meant is the Acanthus, an Egyptian tree, from which we obtain the gum-arabic.

22. Lones. It is impossible, says Mr. Wharton, to forbear observing the great similitude of this passage and the famous ones of Isaiah, chap. 11. and also chap. 35. which see. He adds, "How much inferior is Virgil's poetry to Isaiah's. The former has nothing comparable to these beautiful strokes, that a little child shall lead the lion, and that the trees of the forest shall come to pay adoration. Virgil says only occidet et serpentis; Isaiah adds a circumstance iminantly picturesque: that the sucking child shall play upon the hole of the sap, and the weaned child, a little older and beginning to make use of his hands, shall put his fingers on the adder's den. There are certain critics who would never cease to admire these circumstances and strokes of nature, if they had not the ill-fortune to be placed in the Bible." See Pope's Pollio.

26. As simul, i.e. As soon as you shall arrive at youth.

27. Pacta parentis. This is referred to Augustus, the adoptive father of Marcellus.

28. Melli ariato. Mr. Wharton says the ancients used to sow bearded or prickly wheat, which deterred the birds from picking the ears. But in this golden period no such villum ariatum, as Cicero calls it, no such fortification or palisade will be needed.

29. Sentibus. Sentes imports not any particular plant, but is a general word for all shrubs of a wild and spiny character. It corresponds with the English word thorn.

NOTES.

31. Pauca tamen suberunt priscæ vestigia fraudis. Men will still cherish avarice and ambition.

32. Thetim. Here taken for the sea. She was the daughter of Nereus, or, as others say, Neptune.

35. Delectos heros. The Argonauts, so called because they sailed in the ship Argo. These heroes accompanied Jason in his expedi- tion to Colchis to fetch the golden fleece. Tiphys was the pilot in this expedition.

37. Firmata virum, &c. Literally, When confirmed age shall now have made thee a man, i. e. When thou art now arrived at the years of full maturity.

38. Nautica pinus. Ships used to be built of the pine tree.

44. Murice. The murex was a shell-fish set about with spikes, from which the Tyrian purple was obtained.

44. Lute. Lutum is an herb with which they dyed yellow.

45. Sandys. A fine red colour, answering to our red orpiment. Pliny describes it as a cheap material for painting.

46. Talsa saecia, currita. Some make the construction to be, curritis talsa saecia, or per talsa saecia; i. e. interrupts not the course of such happy ages. The expression seems borrowed from Catullus, who has, curritis ducentes sublinina, curritis fuist. The poet represents the Destinies well pleased in spinning such happy events, and hastening to bring forth the glorious schemes of fate.

48. Aggredere expresses the greatness of mind with which he was to rise to honour, and surmount all difficulties that opposed his advancement; the assumption of that power to himself with which he was to subdued vice and establish virtue.

50. Aspice convexo nutantem ponderes mundum. Some explain it thus: Look with compassion on a world, nutantem mole vitium, labouring and oppressed with guilt and misery.

55. Non me carminibus vinct. Such will be the glory of thy actions, that though described by me, an humble poet, my verse shall be unrivalled. Moses gives a fine idea of the eloquence of the speaker, arising not from himself, but from the dignity of his theme. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because I will publish the name of the Lord." Deut. xxiii. 2, 3.
P. VIRGILII MARONIS

Si Pan ipse contendat
mequum Arcadidem arbi-
trie; ipse Pan fatabitur
se superatum esse, Arca-
diae arbitrio. Incipre, par-
ve puer, agnosce mat-
rem ex ipthus rius: de-
cern mensas attulerunt
matri divinum tedia. Incipre, parve puer: cui parentes non arri
e, hunc nec Deus ad mensam, nec Deus
in lectum, cecipere dignata est.

NOTES.

60. Rius cognoscere. Some explain it, Begin
to distinguish thy mother by smiling on her.
63. Nec Deus, &c. The meaning seems
to be this: Begin, sweet boy, to know thy pa-
rents by their smile; for thy parents must smile
upon thee before thou canst be advanced to that
life of the gods mentioned verse 15. Ille De-
im atiam asc sceps, &c. For no god or god-
dess ever promoted any to their society on
whom their parents did not smile.

Or it may be interpreted thus: Begin,
sweet boy, to know thy parents by their smile;
for thy parents must smile upon thee before thou
canst be honoured with the table of a god, viz.
Augustus, or bed of a goddess, viz. Julia.
Both which honours Marcellus attained, as
Augustus adopted him for his son, and gave
him Julia his daughter in marriage.

ECLOGA V.

DAPHNIS.

MENALCAS, MOPSUS.

MEN.

INTERPRETATIO. CUR non, Mopse, boni quoniam convenimus ambo,
Tu calamos inflare leves, ego dicere versus,
Hic corylis mixtus inter consedimus ulmos?
MOP. Tu major: tibi me est equum parere, Menalca:
Sive sub incertas Zephyris motantibus umbras,
Sive antro potius succedimus: aspice ut antrum
obediam, &c Menalca: seu
subimus umbrae fluctuatia ventis agitantibus, seu potius cavernam. Vide quod modo vitis agrisirs pra-
texit cavernam uvis raris.

NOTES.

Two shepherds, Menalcas and Mopsus,
celebrate the funeral eulogium of Daphnis.
Virgil himself is Menalcas, as appears from
verse 85, &c.; Mopsus, some other poet of
reputation in Rome, but young, and who
had probably been Virgil's disciple. Daph-
nis some suppose to have been a brother of
his, who died in the prime of his age; others
Quintillus Varus, of whom Horace says,
nulius feticidor quam tibi, Virgil: but here the
chronology does not agree; for Quintillus
Varus lived A. U. C. 730, and Virgil wrote
this eclogue fifteen years before: others
therefore, with more probability, refer it to
the death and deification of Julius Cesar.
Mopsus laments his death; Menalcas cele-
brates his apotheosis or deification.
7. Labrusca. This was the wild vine of
the ancients.
MEN. Montibus in nostris solus tibi certet Amyntas.
MOP. Quid si idem certet Phceubum superare canendo?
MEN. Incipe, Mopse, prior, si quos aut Phyllidis ignes, Aut Alconis habes laudes, aut jurgia Codri.
Incipe: pascentes servabit Tityrus hosdos.
MOP. Immò hæc, in viridi nuper quaæ cortice fagi
Carmina òscrisipi, et modulans alterna notavi,
Experiar: tu déinde jubeto certet Amyntas.
MEN. Lenta salix quantum pallentii cedit olivæ,
Punicis humilis quantum saliunca roscetis:
Judicio nostro tantum tibi cedit Amyntas.
MOP. Sed tu desine plura, puere: successimus antro.
Extinctum Nymphæ crudeli funere Daphnim
Flebat: vos coryi testes et flumina Nymphis:
Cûm, complexa sui corpus miserabile nati,
Atque Deos atque astra vocat crudelia mater.
Non ulli pastos illius egère diebus
Frigida, Daphni, boves ad flumina: nulla neq; annem
Libavit quadrupes, nec graminis attigít herbam.
Daphni, tuum Penos etiam ingemuisse leones
Interitum montanae serpe sylvæque loquantur.
Daphnis et Armenias curru subjugantigræs

testes fœ选址 Sympharum lectæ. Dum mater amplexa miserrundum cadaver filii mi, et Deos et sidera serra
appellaret. O Daphni, nullus boves deduxit è pastu ad flavos frigidos, per illos dies; nulla quadrupes nec
degustavit aquam, nec attigit herbam graminis. O Daphni, et montes inuenit, et sylvæ, dequæ leones ipso
Africa doliasse mortem tuam. Daphnis etiam inductus merui subimagini tigrēs

NOTES.
8. Tibi certet, a Grecism, for tecum certet.
10. Phyllidis ignes, Phyllis, queen of
Thræce, fell in love with Demophon, the
son of Theseus, and married him. Some
time after, Demophon having gone to
Athens, and being detained there beyond the
time when he had promised to return, Phyllis,
tortured with the pangs of a jealous
lover, grew impatient under his absence,
and at last hanged herself in despair.
11. Alconis. A famous Cretan archer, who
aimed an arrow so dexterously at a serpent
wreathed about his son as to kill the animal
without touching the boy. Servius says he
could shoot through a ring placed on a
man's head; split a hair with the point of
his dart; and stick an arrow without a head
on the point of a sword or spear.
12. Jurgia Codri. Codrus was king of the
Athenians, and signalized himself by dying
for his people. For in a war between them
and the Lacedæmonians, hearing that an
oracle had promised the victory to that peo-
ple whose king should die, and the enemy
being strictly enjoined not to kill the Ath-
ēnian king; he disguised himself in the habit
of a peasant, went in among the enemy,
picked a quarrel with some of them, and
was slain in the scuffle. The enemy no soon-
er found out who he was than they threw
down their swords.
16. Lenta salix, etc. The most remarka-
ble property of the willow is its flexibility,
hence called lenta: the epithet pallentii is no
less proper for the olive; for its leaves are
of a yellowish green.
17. Humilis saliunca. Perhaps the French
shikemard.
P. VIRGILII MARONIS

Armenis ad currum, et celebrandi choreas in heraem Baccho, et foliis lentas intexere mollibus hastas. 
Endi flexiles hastae tenebris frondibus. Vitis ut gregibus tauri, segetes ut pinguius arvis; 
Erat ornamentum arboreum, ut racemis vidam, ut tauri armentorum, ut mesae agrorum fertilitas: sic tu eras ornatus cum tumorem omne tumorem, ex quo mors te absolvit.
Ipsa pales agros, atque ipse Apollo. 
Grandia sese quibus mandavimus hordeae suculae, infelix loliolum, et steriles dominantur avenae. 
Pro mollis viola, pro-purpureo narcisso,
Carduus et spinis surgit paliarius acutis. 
Spargite humum foliis, inducite fontibus umbrae,
Pastores: mandat fieri sibi talia Daphnis.
Et tumultum fascite, et tumultu superaddite carmen.
Daphnis ego in sylvis hinc usque ad sidera notus; Formosi pecoris custos, formosior ipse.
Men. Tale tuum carmen nobis, divine poeta, 
Quale sopor fessis in gramine, quale per aestum
Dulcis aque saliente sistim restringuere rivo.
Nec calamis solum æquiparas, sed voce magistrum.
Fortunae puer, tu nunc eris alter ab ilio:
Nos tamen haec quocunque modo tibi nostra vicissim
Dicens, Daphnhe; tuum tolemus ad astra:
Daphnus ad astra seremus; amavit nos quoq; Daphnis.
Mop. An quicquam nobis tali sit munere magus?
Et puer ipse fuit cantari dignus, et ista
Jampridem Stimicon laudavit carmina nobis.

was diminished to u. So En. 1. 261. parce metu for metui. See also 6. 465. and 9. 605. 
35. The contrast in the appearance of nature, on the birth of the child in the preceding eclogue, and the death of Caesar in the present, is exquisitely beautiful.
37. Lolium, or cockle-weed. Virgil calls it infelix, or hapless; because, says Wharton, its nature is malignant. The modern Italians suppose it the cause of melancholy madness. It is common with them to say of any such person, he has eaten bread with lolium in it. A mangiate pane con lolio.
38. Purpures narcissus. There are many different kinds of the narcissus or daffodil; Dioscorides particularly mentions one that is papyracea, of a purple hue.
39. Paliarius acutis. Professor Martyn says we can hardly doubt that the paliarius of the ancients is the Rhamnus foliis subrotundo fructus compresso, which is cultivated in our gardens under the name of Christ's thorn; and is supposed to be the thorn of which the crown was made, that was put upon our Saviour's head. This shrub grows abundantly in Italy. 
40. Spargite humum foliis. It was a custom among the ancients to scatter leaves and flowers on the ground, in honour of eminent persons.
52. Amonit nos quoque Daphnis. Virgil was obscure and little known in the time of Julius Caesar; but Ruzius thinks that it may be explained of the Mantuans in general, who, with the other people of Cisalpine Gaul, were cherished and protected by Caesar.
54. Et puer ipse. Hence Servius infers, that the Daphnis here celebrated cannot be Julius Caesar, since puer illi agrees to a man of fifty-six years. Ruzius contends that he may be called puer, as being now a god, whose privilege is to preserve immortal youth. But these refined criticisms are very superfluous; Virgil, in the style of pastoral poetry, represents Daphnis, whoever he was, as a swain; and puer is the word constantly used by him in that sense, Ecl. III. ult. VI. 14, &c.

NOTES.


56. Candidus insuetum. Mopsum lamentavit the death of Daphnis in 25 verses; Menalcas celebrates his apotheosis in an equal number. Candidus or a white colour was ascribed to the gods above, and a black colour to the infernal deities. It was also believed, that the residence of the souls of departed heroes was in the milky way.

55. Olympi. Twelve mountains bear this name. The principal one is in that part of Thessaly which borders on Macedonia. Its top being so elevated as to penetrate the clouds, it was said to reach to the heavens; and is for that reason used by the poets for heaven itself.

59. Dryadas. Nymphs that presided over woods; obatons of milk, oil, and honey, were offered to them, and sometimes a goat was sacrificed. They were not generally considered immortal, but as genii whose lives were terminated with the tree over which they were supposed to preside.

63. Intonsi montes, &c. This sublime pas sage bears a strong resemblance to that of Isaiah; "Break forth into singing, ye mountains, O forest and every tree therein?" Wharton supposes it probable that Virgil had seen Isaiah's writings.

64. Deus, Deus ille. Pope has imitated this in his Messiah:

"A God, a God! the vocal hills reply; The rocks proclaim thy approaching deity."

65. Daphnis bonus diligiti popem. Ipsi montes inculti emittunt clamores ad astra pra gaudio, i.s.n ru pes modulans vero, ipsae arbores modulans hoc: Deus, Æ Menalca.

70 Deus ille est. Utaeaam sis commodus et propitius tuis! ece quatuor aras, ece duas tibi, et duo altaria Phœbo erecta. Singulis annis officium tibi duos ran duorum recepti lacute undantia, et duo vasa pinguis olei. Pserantiea larifacca cepulæ copioso vino; ad ignem, si fuerit byrsa; unu umbraeula, si fuerit

80 artus: effundam e calibus vina Chis, qua sunt noter.

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66. Altaria. Are were altars consecrated indifferently either to the celestial or infernal deities; but the altaria only to the former, and were of a larger form: hence Servius derives the word from altus, high.

71. Calathis. Calathus commonly signifies a basket, here a drinking vessel.

71. Arvisia. From Arvisia, a promontory in the island of Chios, famous for excellent wines. Novum nectar, i.e. quœ sunt novum nectar; wines which are excellent as nectar, the drinl of the gods. Novus here signifies excellent, as above, Ecl. III. 98.

73. Saltantes Satyros. Martyn supposes that some large sort of monkey or baboon, that had been seen in the woods, gave the first occasion to feign the existence of these half deities. They were a sort of demi-gods that attended upon Bacchus. They are represented as having horns upon their heads, crooked hands, shaggy bodies, long tails, and the legs and feet of goats. All the sattyrs ever said to have been seen were nothing more than large monkeys.

80. Damnabís tu quoque votis. Literally, Thou shalt condemn them to their vows. When the object of the vow or prayer was granted, then the person was reus voti, or damnatus votis; so that damnare votis is a phrase equivalent to that of granting their vows, or hearing their prayers as a god.
P. VIRGILII MARONIS

Mep. Quae tibi, quaenam reponam pro te? Neque enim tibi manum concessurus Anstius. 
Nec percussa juvant fluctu tam litora, nec quae Saxosas inter decurrunt flumina valles.

MEN. Hac te nos fragilis donabimus ante cicitā. 
Hac nos, Formosum Corydon ardebat Alexim:

MOP. At tu sume pedum, quod, me cum sāpe rogarēt,
Non tūlit Antigenses (et erat tum dignus amari)
Formosum paribus nodis atque xere, Menala.

NOTE.
88. Sume pedum. Accept this crook.

ECLOGA VI.

SILENUS.

MENEBEATIA. PRIMA Syracosio dignata est ludere versu

Nostria, nec erubuit sylvas habitare, Thalia.
Cūm canerem reges et praélia, Cynthiaus aurem
Vellit, et admonuit: Pastorum, Tityre, pinges
Pascere oportet ovēs, deductum dicere carmen.

NOTES.

Silenus surprised in a grotto by two shepherds, Chromis and Mnasylus, and by the nymph Egle, is solicited to perform the promise he had long given them of a song. Upon which he explains to them the origin of the world according to the doctrine of the Epicureans; and then, to gratify their curiosity, entertains them with several fables agreeable to the simplicity of pastoral. This eclogue is supposed to have been designed as a compliment to Syro the Epicurean, who instructed Virgil and Varus in the principles of that philosophy.

1. Prīma. Used adverbially for prīmo.
2. Syracosio versu. In Syracusan verse, i.e. in pastoral poetry, such as Theocritus the Syracusan wrote.
3. Cūm canerem reges. It is said that Virgil once attempted to describe the actions of the Alban kings, but that being deterred by the harshness of their names, he desisted, and applied himself to the Bucolics.
4. Vellit. This is elegantly imitated by Young:

I sought a patronage; but sought in vain.
Apollo twitched my ear, and cried "Germain.

The ear was dedicated to memory, the forehead to shame, the right hand to friendship, the knees to mercy, the nose to derision; and hence, says Minelius, the manner arose of exciting or admonishing any one.
5. Deductum dicere carmen. An humble or slender song; a metaphor taken from wool spun out till it becomes fine and slender.

So Hor. Lib. II. 1. 225. Tenui deducta poi-
mata filo. And Tibul. Lib. 1. 3. 86. Dedi-
cat plenāstamina longa colo.
BUCOLICA. ECL. VI.

Nunc ego (nam q; super tibi erunt qui dicere laudes, Vare, tuas cupiant, et tristia condere bella)
Agrestem tenui meditatur arundine musam.
Non injusta cano: si quis tamen haec quoque, si quis
Cuptus amore leget; te nostrae, Vare, myricae,
Te nemus omne canet: nec Phæbo gratior ullam est,
Quam sibi quæ vari praepscript paginam nomen.
Pergite, Pierides. Chromis et Mnasilus in antro
Silenum pueri somno videre jacentem,
Inflatum hesterno venas, ut semper, facchio.
Serta procul tantum capiti delapsa jacebant:
Et gravis attritá pendebat cantharurus ansa.
Aggressi (nam sépe senex spe carminis ambo
Luserat) injiciunt ipsis ex vincula servis.
Addit se sociam, timidissime superveniit Ægle:
Ægle Naidum pulcherrima: jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens: Quod vincula neciuit? inquit.
Solvit me, pueri: satis est potuissse videri.
Carmina, quæ vultis, cognoscite: carmina vobis;
Huic alius mercedis erit: simiul incipit imple.
Tum verò in numerum Faunosque ferasque videre
Ludere, tum rigidas motare cacamina quercus.
Nec tantum Phæbo gaudet Parnassia rapues,
Nec tantum Rhodope miratur et Iasmarus Orphee.

NOTES.

7. Vare. Interpreters are divided respecting the Varus here intended. It is most probable he was the same with P. Quintilius Varus, who was endowed with great honours by Augustus, and was for eight years governor of Syria. The loss of three legions in Germany, which was effected by the treachery of Arminius, so distressed Varus, that he fell upon his own sword; and distracted Augustus to such a degree, that beating his head against the walls and doors, he would cry out, "Vare, legiones reddite." Varus, restore my legions.

8. Injuxta may mean stratis which I am forbidden to sing, viz. Vare's battles.
10. Ægri myricae, i.e. Ægrippe pastoralis.
13. Chromis et Mnasilus, two satyrs or shepherds. Chromis from κρημνη, a neighing noise; and Mnasilus from μνας, I perpetuate, or keep in recollection, and γαλαζ, a jear.
14. Silenus. Servius says this story of Silenus is not feigned by Virgil, but taken from Theopompos. He relates, that Silenus being dead drunk was seized by some shepherds of king Midas and bound; that afterwards his bands slipping off spontaneously, he answered several questions of Midas concerning philosophy and antiquity. Silenus was, as some suppose, the son of Pan. He is always represented as a fat, jolly old man, riding on an ass, crowned with flowers, and always intoxicated. The Satyrs in general, and the Satyrs, are often called Sileni.

16. Sertu. To be crowned with garlands was the badge of a drunkard.
16. Procul tantum. This is the only passage in Virgil, where procul and tantum come together. Professor Martyn shows from various authorities that they require to be rendered near or just by.
21. In numerum; that is, to the number or measure of the song, to which the music kept time.
27. Faunus. These were, like the satyrs, country deities, having the legs, feet, and ears of goats; the rest human. They were called fauns, Æd BeautifulSoup, because they speak personally to men.
30. Rhodope. A mountain of Thrace, the country of Orpheus. The mountain is represented as resounding the lamentations of the dryadse for the death of Orpheus. The poets say the wife of Hymen, king of Thrace, was changed into this mountain, because she preferred herself in beauty to Juno.
Namque canebat uti magnum per inane coacta
Semina, terrarumque, animæque, marisque fuissent,
Et liquidi simul ignis: ut his exordia primis
Omnia, et ipsæ tener mundi concreverit orbis.
Tum durare solum, et discludere Nerea ponto
Cæperit, et rerum paulatim sumere formas.

Jamque novum ut terræ stupæte luceceræ solem,
Altius atque cadant submotis nubibus imbres:
Incipiant sylvis cum primum surgere, cæmque
Rara per ignotos errent animalia montes.

Hinc lapides Pyrrhae jactos, Saturnia regna,
Caucaseasq; refert volucres, fortumq; Promethei. 

His adjungit, Hylæn autæ quo fonte rectillum
Clamassent: ut litus, Hylæ, Hyla, omne sonaret.

Et fortunatam, si nunquam armenta fuissent,
Pasiphaen nivei solatior amore juventi.

Ah, virgo infelix, quæ te dementia cepit?

Pretides implérunt falsis mugitibus agros:

At non tam turpes pecudum tamen uta secura est
Concubitus: quamvis collo timuisse aratum,
Et sæpe in levi quæsisset corrua fronte.

Ah, virgo infelix, tu nunc in montibus erras!
Ille latus niveum molli fultus hyacintho,

Hylæ nigræ pallentes ruminan herbas,

Aut aliquam in magno sequitur grege. Claudite, Nymphæ,
rem tauri condetis Pasiphae: facili, si nunquam

trajuisset. Ah, mulier misera, quæ inanis te occupavit? Filiae Pesti replerverant campos falsa mugitibus: nulla tamen corrum quæsitis amplissimium pecundum: ìbæc metuere tuo collæ jugum aratri,
et sæpe exploraret cornua in fronte polia. Ah, mulier misera, tu jam vagaris per montes! taurus nescit reclinans candidum latus in tenenti hyacinthæ, sub umbrosæ illice regnantibus herbas pallidas: vel conquestatur aliquid vocem in numero, armento. O Nymphæ, Cretenses Nymphæ! clamide jam, clamide saltus sylvarum:

NOTES.

31. Magnum per inane. The Epicureans, whose philosophy is here sung, taught that incorporeal space, here called magnum inane, and corporeal atoms, were the first principles of all things: their void space they considered as the womb, in which the seeds of all the elements were ripened into their distinct forms.

32. Anima. Anima is also used for air in Lucretius, 1 vi. 

35. Et discludere Nerea ponte. Literally, To shut up Nereus apart in the sea, i.e. to separate the waters into their channel; Nereus the sea-god being here put for the waters in general, and ponte for the channel or receptacle of these waters.

37. Solem. The circumference of the earth's being amazed at the first appearance of the sun is strongly conceived.

41. Lapides Pyrrhae. See the fable, Ovid. Met. 1. 318.

42. Caucasianæque volucres. Prometheus is fabled to have stolen fire from heaven, wherewith he animated a man of clay of his own formation; for which presumptuous theft he was chained to a rock in mount Caucasus, and had a vulture continually preying upon his liver, that grew as fast as it was consumed.

43. Hylæn. The boy Hylas, Hercules' favourite and companion in the Argonautic expedition, having gone to fetch water from a fountain near which the Argonauts had landed, fell into the well, and was drowned. Hercules and his fellow Argonauts, missing the boy, went in search of him along the coast, calling on him aloud by his name.

44. Nautæ. The Argonauts.

48. Fæales mugitibus. They immagined themselves transformed to heifers; therefore he calls their lowings falsi: they were only fancied, not real.

55. Claudite. Here Silenus personates Pasiphae apostrophizing the woods and groves.

56. Saltus, are the lawns or open places in forests and parks, where the cattle have room salire, to feed and frolic about.
Si qua fert ferant oculis sese obvia nostris
Errabunda bovis vestigia. Forsitan illum,
Aut habebat caput viridi, aut armenta secutum,
Perducant alique stabula ad Gortynia vaccae.
Tum canit Hesperidum miratam mala puellam:
Tum Phaethontias musco circumdat amaræ
Corticis, atque solo proceras erigit alnos.
Tum canit errantem Permessi ad flumina Gallum
Aonias in montes ut duxerit una sororam;
Utque viro Phæbi chorus assurrexerit omnis:
Ut Linus hæc illi divino carmine pastor,
Floribus atque apio crines ornatus amaro,
Dixerit: Hors tibi dant calamos, en accipe, Musæ,
Ascæo quos antè seni: quibus ille solebat
Cantando rigidas, deducere montibus ornos.
His tibi Grynaei nemoris datur origo;[10]
Ne quis sit lucus, quo se plus jactet Apollo.
Quid loquar? aut Scyllam Nisi, quam fama secuta est,
Candida succinctam latruntibus inguina monstris,
Dulichias vexasses, et gurgite in alto
Ah! timidos nautas canabæ laczerassæ maris?
Aut ut mutatos Terei narraverit artus?
Quas illi Philomela dapes, quæ dona parerit?
Quo cursu deserta petiverit, et quibus antè
Infelix sua tecta supervolvitaverit alis?
Omnia quæ, Phœbo quondam meditante, beatus
Auditis Euroras, jussitque ediscere lauros,
Ille canit: pulsæ referunt ad sidera valles;


NOTES.
60. Stabula. Gortynia was a famous city of Crete, near which the famous labyrinth is still to be seen. The herds of the sun are said to have been kept near this city.
61. Maia. See the 10th book of Ovid's Metamorphoses. Hippomenes being engaged in a race with Atalanta, in order to obtain her in marriage, threw down a golden apple whenever she gained ground upon him; which she stooping to gather up, Hippomenes had an opportunity of getting before her, and of consequence obtaining the lovely prize.
62. Tum Phaethontias. Literally, Then he inflodes the sisters of Phaeon in the moss of bitter bark, and rears the tall alders from the grove; i. e. he sings their transformation, and describes it to the life. See the note on Ec. III. 10.
63. Phaethontias. The sisters of Phaeon consumed themselves with weeping for his death, and were transformed into trees, whose boughs drop perpetual amber.
64. Permessi. Permessus, a river in Boeotia, issuing from mount Helicon.
65. Gallum. Cornelius Gallus, a native of Friesul, contemporary with Virgil and his friend.
66. Aonias in montes. Helicon and Citharion, mountains in Bocotia, so called from Aon the son of Neptune who reigned there.
70. Ascroo seni. Hesiod, whose country was Asea, a village of Bocotia.
72. Grynei nemoris. Grynium, according to Strabo, was a city of Eolia, where Apollo had a temple of white marble, and a sacred grove, where was a famous oracle. See Banier's Mythology.
76. Dulichiae. Dulichium, an island of the Ionian sea, over against the mouth of the river Acheilus. It was subject to the dominion of Ulysses.
82. Omnia que, Phœbo. The poet concludes this fine elegy with telling us, that Silenus related all the stories also which Apollo himself sung on the banks of the Eurotas, when he courted his darling Hyacinthus.
86. Vesper. The planet Venus, when she goes before the sun, is called Lucifer, or the morning-star; but when she follows the sun, she is called Hesperus or Vesper, the evening-star. So Cicero: *Stella Veneris, Luci- fer Latine dicitur, cim antegreditur solem, cim subseguitar audem Hesperus*.

86. Invito Olympo. This beautifully represents the sun, and sphere of day, listening to the sweetness of the song which described their own formation; and unwillingly giving way to the evening-star, that came unseasonably, as it were, to interrupt their pleasure. Milton has a similar beautiful thought. Adam tells the angel the sun will gladly stay to hear his discourse: *And the great light of day yet wants to run Much of his race, though sleep: suspense in hear*n

*Hold by thy voice, thy potent voice he hears, And longer will delay to hear thee till His generation.*

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**ECLOGA VII.**

**MELIBŒUS.**

MELIBŒUS, CORYDON, THYRIS.

**INTERPRETATIO.**

_Mel._ Forte Daphnis receperat sub ilico sub- soundante, et Corydon at- que Thyris conjunxerant simul greges: Thi- ris oves, Corydon capell—

Et cantare pares, et respondere parati. 5

Verc gregis ipse caper deerraverat: atque ego Daphnim

A spicio: ille ubi me contra videt; Ocyrus, inquit,

Huc ades, Melibœ; caper tibi salvus et hodi;
locum aberra verat a me hircus ipse dux gregis, dum munio tenebras myrtos contra frigus. Ego verò statim Daphnim videbo. Daphnis ubi me videt e regione: dixit, Veni huc eitô, Melibœ: hircus et hodi tui sunt in tuto.

**NOTES.**

Melibœus here gives us the relation of a sharp poetical contest between Thyris and Corydon; at which he himself and Daphnis were present, who both declared for Cory- don.

_Melibœus_ is a name derived from the care of oœn: _i.e._ μαίν, he takes care of, _buc an ox_. Corydon is from κοποδς, a lark, Daphnis (as before) from ἄνευς, a laurel; and Thyris from θρης, a spear bound round with vine stems, in honour of Bacchus. This 7th ec- logue, like the 3d, seems to be an imitation of a custom among shepherds of old, of vying together in extemporaneous verse. It is very like the improvisatori at present in Italy. The Tuscans brought this trial of wit to Rome.

1. _Argutâ_. Rusæus thinks this epithet may be applied to trees on account of the sing- ing of birds in the branches, or of the whis- tling of the wind among the leaves.

2. _Ilíc_ , the _holm-oak_, common, as Mr. Ray certifies, in most of the provinces of Italy.

3. _Arcades ambo_. The Arcadians, who in- habited an inland country of Peloponnesus, were famous for their musical skill.
Et si quid cessare potes, requiesce sub umbra.
Huc ipsi potum venient per prata juvenci:
Hic viridis tenera praetext arundine ripas
Mincius, eque sacra resonant examina quercu.
Quid facerem? neque ego Alcippen, nec Phyllida habebam.
Depulsos a lacte domi quae claudaret agnos:
Et certamen erat, Corydon cum Thyrside, magnum.
Posthabui tamen illorum mea seris ludo.
Alternis igitur contendere versibus ambo
Cœpere: alternos Musæ meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis.
con. Nymphæ, noster amor, Libethrides: aut mihi carmen,
Quale neo Cordo, concedite: proxima Phebi
Versibus ille facit: aut si non possumus omnes,
Hic arguta sacra pendebit fistula pinu.
th. Rastores hedera crescentem ornate poëtam
Aracades: invidia rumpantur ut ilia Cordo.
Aut si ultra placitum laudantur, baccare frontem
Cingite, ne vati noceat mala lingua futuro.
con. Setosì caput hoc apri tibi, Delia, parvus
Et ramosa Mycon vivacis cornu cervi.
Si proprium hoc fuerit, levi de marmore tota
Punicce stablis suras evincta cothurno.

possumus id asequi, hoc loco canoris meos tibi suspenderat e sacra pinu.—th. Thasores Aracadis, coronate he-
dera me poëtam crescentem, ut Cordo rumpantur visere pra invidia: aut si landaveris meo, quam volo, coronate mihi frontem baccare; ne lingua maligna fascinet poëtam crescentem.—con. O Diana, pur Mycon
offert tibi hoc caput pilosi apri, et arboreas cornus cervi longaevi. Si hoc sit mihi stabile, statuïris integra est poëto marmore ligata, calceatione purpureo circa tibias.

NOTES.
13. Mincius, is a gently flowing river of
Cisalpine Gaul; now called Mensa.
16. Et certamen erat, Corydon cum Thy-
rside. There is no occasion here for having
recourse, with Servius and other commentators,
to the antip基站, or substitution of one case for another: Corydon cum Thyrs-
side is an ellipsis for Corydon certabat cum Thyrside, and is as easily understood as if
the verb had been expressed.
21. Nymphæ Libethrides. The muses are
called Lybethean nymphs, from Libethra, a
fountain in Magnesia, or, according to others, in Beotia: over which they presi-
ded.
22. Neo codro. Cordus was a contemporary
poet with Virgil, of superior talents.
23. Proxima: carmina understood.
24. Pendebit fistula. It was a custom, says
Minelius, for any one who laid aside any
art, whether gladiatorial, military, or other-
wise, to hang up and consecrate the instru-
ments he had used to the god who over his
art presided.
25. Hedera. The ivy was frequently used
by the ancients in crowning poets: because
ivy is ever-green, and good poetry should
be immortal. A late witty writer, says
Martyr, observes, that ivy is a just emblem
of a court poet; because it is creeping, dirty,
and dangling.
27. Laudatim, baccare frontem. Immod-
erate praise was thought to be of a fascinat-
ing nature. Hence says Pliny, Lib. VII. 2.
Ease in Africa favors quassum effascinant-
ium; quorum laudatione intereat probata,
arsacent arbores, emoriuntur infantes.
Therefore, to avert the malignant influence,
they wore a garland of baccar or lady’s-
glove by way of amulet.
28. Mala lingua. Many unlettered people
still think, that the evil-tongue (perhaps of a
cross old woman) muttering charms may
make themselves or their cattle sickly.
29. Delia. Diana, so called, from the
island Delos, her birth-place.
31. Si proprium, &c. The meaning is, if
you continue to give me such success in hunting.
31. Tusa. It was common to make only the
head and neck of a marble statue. Cor-
dyon rows to Diana an entire one.
32. Suras. The calves of the legs.
33. Cathurna. A sort of boot used by
both sexes, and particularly when hunt-
ing, or on the stage.
TH. O Priape, satiis est Th. Sinum lactis, et haec te liba, Priape, quotannis
ex aligvus annis expecta
tare a lacte. Ac quam aliqua
hae placenta: tu es cues
tos horit pauperis. Nunc
ta postimini em mamorem,
justa praesentem facul
tatem. Sed si fortis se
paraverit gregens, te
eris ex autro Cor. Galatea,
Nerine filia, gratior
mihi quam thymus Hy
blae, candidior quam cy
mi, pulchrior quam alba
hodera: statim atque sa
turum tauri redibunt in
stabiis: aede, si habes
aliaque curam tui Cory
donis.—TH. Immé ego Sardois videar tibi amarior herbis,
Horridior rusco, projecta vilior algà:
Si mihi non hæc lux toto jam longior anno est.
Ita donum pasti, si quis pudor, ite juvenici.
Cor. Muscosi fontes, et somno mollior herba.
Et quae vos raré viridis tegit arborum umbra,
Solstitium pecori defendite: jam venit æstas
Torrida: jam lato turgent in palmite gemmæ.

TH. Hic focus, et tædæ pingues: hic plurimum ignis

33. Sinum. A vessel swelling in the mid
dle like a pitcher. Vossius thinks it was a
churn.

33. Priape. The son of Bacchus and Ve
nus; an obscene figure with a sithe in his
hand, and reeds round his head, to affright
thieves and birds.

35. Pro tempore. Literally, according to
the time; i.e. in proportion to my present
ability.

37. Nerine Galatea. He compliments his
mistress, by giving her the name of Galatea,
the daughter of Nereus; as much as to say,
equal to her in charms. Professor Martyn,
however, says, he believes the poet intends
to praise Galatea the sea-nymph herself;
for we have a fragment in the 9th eclogue
where Galatea is spoken to:

Huc ades, O Galatea! &c.

37. Hyble. Celebrated for the superior ex
cellence of its honey. Hence the delicacy
of this expression, sweeter than the thyme of
Hyble; i.e. sweeter than the most fragrant
herb from which the bees extract the most
delicious honey.

41. Sardois Herbis. An herb like smallage,
or, as some say, holly-bush, growing in Sar
dinis, which, being bitter, causeth convul
sive laughter, with great grinning. Hence
Sardonicus rious, a forced laughter. Or ra
ther the ranunculus palestris or crowfoot.
The inhabitants of the Alps are said to ex
press its juice in the spring, and to preserve
it with care. that when necessity requires
they may dip their arrows in it, which poi
son and destroy every beast they wound.

42. Rusco. A prickly plant called butch
er's broom, and knee-holly.

42. Algà. Fucus or sea-wrack. That which
the ancients peculiarly called so, grew
about the isle of Crete, and was of a purple
colour. The sub-marine plants are frequently
torn from the rocks by storms, tossed about
on the sea, and at last thrown upon the
shore. The alga when thus treated in all
probability loses its colour, and becomes
useless: hence the beauty and force of the
words projecta vilior algà.

43. Lux is put for day.

45. Muscosi fontes. Muscosi finely expres
ses coolness, because moss will seldom grow
where there is any considerable degree of
heat. It grows best on banks that face the
north. It may be generally observed, that
the side of a tree which is exposed to the
north, is more covered with moss than that
which receives the southern sun. A mossy
fountain is therefore a cool one.

45. Somno mollior. Either soft and inviting
to sleep, or softer than sleep.

46. Arborbus. The arbutus or strawberry
tree is an ever-green of low stature, common
in the woods of Italy. The observation of
Heyne on the singular construction here is
judicious: "Arbutus, pro ò arbute que tegis
eos, &c. h. est ò arbuti que tegitis fontes cum
herba."

48. Palmite. Palmes is the branch of a
vine.

49. Tæde. Pine-knots.
Semper, et assiduâ postes fuligine nigri.
Hic tantum Boreâ curamus frigora; quantum
Aut numerum lupus, aut torrentia flumina ripas.
coa. Stant et juniperti, et castaneâ hirsute:
Strata jacent passim sua quæque sub arbore poma:
Omnia nunc rident; si formosus Alexis
Montibus ãs abeat, videas et flumina sicca.
th. Aret ager, vitio moriens sitit aëris herba:
Liber pampinea invidit collibus umbras.
Phylidis adventu nostræ nemus omne vinebit:
Jupiter et ãsto descendet plurimus imbrì.
cor. Populus Alcidæ gratissima, vitis Iaccho:
Formosæ myrtus Veneri, sua laurea Phæbo.
Phyllis amat corylos; illas dum Phyllis amabit,
Nec myrtus vincet corylos, nec laurea Phæbi.
th. Fraxinus in sylvis pulperrima, pinus in hortis,
Populus in fluvii, abies in montibus altis:
Saepe at si me, Lycida formose, revisas;
Fraxinus in sylvis cedat tibi, pinus in hortis.
mx. Hæc memini, et victum frustrâ contendere Thyrson.
Ex illo Corydon, Apollonius est tempore nobis.
Pr. Phyllis amat corylos; quamvis Phyllis amabit illas, nec myrtus nec laurus Apollonis superabit corylos.
th. Fraxinus formosiissima est in nemobiis, pinus in hortis, populus in fluminibus, abies in montibus exceleth; sed si me sepe invias, ã pulcher Lycida; fraxinus in nemobiis, pinus in hortis, cedet tibi.---
mx. Recordor illeum carminum, et quod Thyrson superatus frustrâ pugnaverit. Ab illo tempore Corydon, habetur à nobis erâ Corydon.

NOTES.

50. assiduâ postes. A very proper description of the warmth of a poor cottage, which had no chimney, and therefore the posts are all black with soot.

51. Here over growing heaths embrown the postes.

53. hirsute. Of the kind that were rough and prickly, in opposition to the soft and smooth ones mentioned Ecl. i. ad fin. Or in general they stand rough; i.e. still in the shells.

54. Sua, ãs. We must either read quaque, or sua must be contracted into one syllable as, as Ennus says sis for suis.

56. Videas et flumina sicca. This has appeared to some critics to be flat, and especially in an amoebean of Corydon's; but Mr. Wharton observes, that he is of opinion the poet designed the line should be languishing to express more fully that mournful state of nature in his painting.

60. Populus Alcidæ. It is fabled that Hercules, who is also called Alcides, crowned his head with the twigs of a white poplar growing on the banks of Acheron, when he returned from the infernal regions.

61. Vide Iaccho. The vine was sacred to Bacchus, because, according to profane authors, he was the first inventor of wine.

62. Myrtus Veneri. Either, says Rukus, because of the sweetness of its odour, or because it is frequent on the sea-shore: from the froth of the sea Venus sprung.

69. Et victum frustrâ. The victory is adjudged to Corydon, because Corydon, in the first amoebean, begins with piety to the gods; Thyrson with rage against his adversary: In the second, Corydon invokes Diana, a chaste goddess; Thyrson, an obscene deity, Priapus: In the third, Corydon addresses himself to Galatea, with an amoebean, Thyrson with dire imprecations; in the rest, Corydon's subjects are generally pleasing and delightful to the imagination; those of Thyrson are directly contrary.
ECLOGA VIII.

PHARMACEUTRIA.

DAMON, ALPHESIBÆUS.

INTERPRETATIO.

Narrabimus carmen pastorum, Damonis et Alphesibæi, Immemor herbarum quos est mirata juvenca, Certantes, quorum stupefactæ carmine lynces, Et mutata suos requìrunt flumina cursus: Damonis Musam dicemus et Alphesibæi. 5

Tu mihi, seu magni superas jacis saxa Timavi:
Sive oram Illyrici legis æquoris: en erit unquam
Ille dies, mihi cum ficeat tua dicere facta!

En erit, ut ficeat totum mihi ferre per orbem
Sola Sophoceleo tua carmina digna cothurno!

A te principium: tibi desinet: accepit juissis
Carmina cepessa tuis, atque hanc sine tempora circum
Inter victrices hederam tibi serpere lauros.

Frigida vix cælo noctis decesserat umbra,
Cùm ros in tenera pecori gratissimus herbæ est:

Incumbens tereti Damon sic cepit olvæ.

10

15

sunt cothurno Sophocele: A te incepit: in te finiam: accepit versus inchoatos ex mandato tuo: et permítte ut has hederas repat circaem caput tuam, inter lauros triumphales. Vix frigidas tenebra noctis abierunt ex aere, cùm ros in melle graminis juvendissimus est precesibus. Tunc Damon limen omnis terreti, sic oras est.

NOTES.

This pastoral contains the song of Damon and Alphesibæus. The former bewails the loss of his mistress, and repines at the success of his rival Mopsus. The other repeats the charms of some enchantress, who endeavoured by her spells and magic to make Daphnis in love with her. Pharmaceutria, the title of this elegy, is the same with the Latin venefica, and signifies a sorceress: but it applies only to the 2d part of it.

3. Lynces. Lynces or ounces.
4. Requìrunt here may be active, as in Property, Lib. II. 18. 25. Jupiter Alcmenæ gemínas requievérat Arctos. But as Virgil constantly uses it as a neuter in every other part of his works, and as he is fond of Grecisms, it seems more just to suppose the expression a Grecism. It will then read: flumina mutata (quaedam) suas cursor requìrunt: the rivers changed as to their courses, rested.
6. Saxa Timavi. Mountains to be passed on a journey from Italy into Illyricum.
10. Tua carmina. Some by this understand my verses, in which your praises are celebrated; but this seems very harsh.

10. Sophocele cothurno. In Sophocles’ buskin; i.e. in his subl ime tragic style. Cothurnus signifies the higher kind of shoe worn by tragedians, hence put for tragedy itself; as soccus, the lower kind of shoe, is for comedy. Hor. de Art. Poét. 90.

Indignatur item privata ac prope socco. Dignis commodibus narrari cana Thyesta.
13. Vinctres lauros. Crowns of bays were worn by conquerors.

13. Hederam tibi serpere. The poetical ivy is the Hederæ baccis aureïs. There is a very great poetical delicacy in this verse. The ivy is known to be an humble creeping plant, therefore when Virgil entreats his patron to permit his ivy to creep among his victorious bays, he desires him to accept of these verses in the midst of his victories.

16. Incumbens tereti olvæ. Leaning against an olive. La Cerda observes a great beauty in the variety of plants with which Virgil distinguishes his pastoral scenes. In the first elegy, Tityrus is represented lying at ease under a beech. In the 2d, Corydon vents his complaints not to the beeches.
DA. Nascere, præque diem veniens age, Lucifer, alnum:
Conjugis indigno Nisa decreta amore
Dum quoror, et divos (quoniam nil testibus illis
Profeci) extremâ moriens tamen alloquer horât.
Incipe Ménélaus mecum, mea tibia, versus.
Ménélaus argutumque nemus pinosque loquentes
Semper habet: semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inerentes.
Incipe Ménélaus mecum, mea tibia, versus.
Mopsu Nisa datur: quid non speremus amantes?
Jungentur jam gyrphes equis, avoques sequenti
Cum canibus timid i venient ad pocula damæ.
Mopsu, novas incide faces: tibi duciter uxor.
Sparge, marite, nuces: tibi deserit Hesperus Oeatham.
Incipe Ménélaus mecum, mea tibia, versus.
O digno conjuncta viro! dum despicis omnes,

- Dumque tibi est odio mea fistula, dumque capellæ,
Hirsutumque supercilium, prolixaque barba:
Nec curare Deum credis mortalia quemquam.
Incipe Ménélaus mecum, mea tibia, versus.
Sepibus in nostris parvam te rosceda mala,
(Dux ego vester eram) vidi cum matre legentem:
Alter ab undeceimo tum me jam ceparat annus:
Jam fragiles poteram à terrâ contingere ramos.

NOTES.

alone, but to the woods and mountains. In
the 3d, Paeleon invites the shepherd to sit
don the soft and verdant grass. In
the 5th, Menelaus and Mopsus retire into
a cave overshadowed by a wild vine; and
here Damon pours forth his lamentations
under the shade of an olive tree.

18. Conjugis Nisa, i. e. His designed
wife; as maritus is put for a lover or in-
tended husband, En. iv. 536.

Quo ego sum toties jam desingnata maritus.

22. Ménélaus. A high mountain of Arca-
dia, sacred to Pan, and greatly frequented
by shepherds. It was covered with pine
trees, whose echo and shade have been
celebrated by the poets. To represent the
mountain as speaking and hearing is highly
poetical.

27. Gyphæus. The griffin is fabled to have
the body of a lion, and the head and wings
of an eagle. This animal was as fabulous
as the story of the Pegæus.

28. Danae. This word is here used in
the masculine.

29. Faces. The bride used to be led home
at night with lighted torches: ducere extem-
rem is commonly used for to marry.


30. Spargæ nucæ. This ceremony of
strewing nuts, that the boys might scramble
for them, was usual at nuptials; for which
several reasons are assigned by Pliny.

30. Tibi deserit Hesperus Oeatham. Oeac
was a mountain, or range of mountains, in
Thessaly, of a very great height; which, as
Rusæus observes, being westward of Attica
and Beotia, the inhabitants of those coun-
tries used to observe the stars set and re-
tire out of sight behind that mountain; so
that, with respect to them, Hesperus leaves
Oeac, is the same as to say, The evening-
star is now setting. And the same way of
speaking was adopted by poets of other
countries, though differently situated.

39. Alter ab undeceimo. literally, the
year next after eleven had then just taken
hold of me. Servius makes it the thirteenth
year; for alter, he says, is said only of two.
But alter ab illo, Ecl. v. 49. plainly sig-
nifies the next after, and so it would seem
to do here.

40. Contingere ramos. The age of the
young shepherd; his being just able to
reach the boughs of the apple-tree; his
officiousness in helping the girl and her
mother to gather them, and his falling in
love with her at the same time, were circum-
tances so well chosen, and expressed so
naturally, that we may look upon this pas-
sage as one of those numerous easy and de-
licate touches that distinguish the hand of
Virgil.
Ut vidi, ut perii, ut me malus absublir error!

Incipe Maxalios mecum, mea tibia, versus.


Certaent cum cycnis: 55

Pinguia corticibus sudent electra myraceae.

Certent et cynicis ululae: sit Tityrus Orpheus:

Orpheus in sylvis; inter delphinas Arion.

Incipe Maxalios mecum, mea tibia, versus.

Omnia vel medium fiant mare: vivite sylvae.

Prosceps aeriis speculat de montis in undas

Deferar: extremum hoc munus morientis habet.

Desine Maxalios, jam desine, tibia, versus.

Haec Damon: vos, qua responderit Alpheisbous,

Dicite, Pierides: non omnia possomus omen.

Conjugis ut magicis sanos avertere sacriss

Experiar sensus. Nihil hic nisi carmina desunt.

There stands a rock, from whose impending steep

Apollo's flame surveys the rolling deep;

There injur'd lovers leaping from above,

Their flames extinguish, and forget to love.

Speculati. An eminence which commands the prospect of all the country round.

Effer aquam, &c. Here Alpheisbous personates the enchantress, whom we must now suppose to be entering on her magic rites, in order to recover the lost affection of Daphnis: and these words she addresses to her maid Amaryllis, who is mentioned in verse 77.

Verbenas, according to the best interpreters, may here be taken for all sorts of herbs used in such kind of rites: the herb vervain, however was peculiarly appropriated to magical operations, Plin. Lib. XXII. 2.

Mascula thura, i. e. The purest and best, as La Cerda explains it from Dioscorides.

Conjugis, &c. To turn away the sound mind of him who was to have been my spouse, i. e. to throw him into the frantic passion of love for me whom he has rejected.
Ducite ab urbe domum, mea carmina, ducite Daphnim.

Carmina vel ccelo possunt deducere Lunam:

Carminibus Circe sociis mutavit Ulyssesi:

Frigidus in pratis cantando rumpitur anguis.

Ducite ab urbe domum, mea carmina, ducite Daphnim.

Terna tibi hac primum triplici diversa colore

Licia circumdo, terque hac altaria circum

Effigiem duco. Numero Deus impare gaudet.

Ducite ab urbe domum, mea carmina, ducite Daphnim.

Necte tribus nodis ternos, Amarylli, colores;

Necte, Amarylli, modò: et Veneris, dic, vincula necto.

Ducite ab urbe domum, mea carmina, ducite Daphnim.

Limus ut hic durescit, et haec ut cera liquescit,

Uno eodemque igni: sic nostro Daphnis amore.

Sparge molam, et fragiles incende bitumine lauros.

Daphnis me malus urit, ego hanc in Daphnide laurum.

Ducite ab urbe domum, mea carmina, ducite Daphnim.

Talis amor Daphnim, qualis, cûm fessa juvencum

Per nemora atq; altos quærendo bucula lucos,

Propter aequer rivum viridi procul in ulvá

Perdita, nec seræ meminit decedere nocti:

Talis amor teneat: nec sit mihi cura mederi.

Ducite ab urbe domum, mea carmina, ducite Daphnim.

alterum è cæro factum emolliitur, umâ et cædæm flammæ: sic Daphnis nostro amore induretur et emolliatur.

Disperger fruges salas, et combure bitumine erupscantem laurum. Daphnis eruditis meos estimares, ego hane laurum comumo contra Daphniam. Trahi, trahite Daphniam ab urbe in meam domum, de mea carmina. Talis amor occupet Daphniam, quia est juvenis furtiva sequenda juvencum per syvas et altos saltus, renumbit misera juxta rive rivoque, in ulvâ viridi, et omitit absque sub semem noctem. Talis amor occupet Daphniam, et ego non erurem illam amare. Trahi, trahite Daphniam ab urbe in meam domum, de mea carmina.

NOTES.

69. Carmina. Charms. The ancients thought that their magicians could change the moon to redness, assist its recovery from an eclipse, and even bring it down to the earth at pleasure.

71. Cantando. i. e. Dum incantatur, as Geor. II. 250.

Sed pias in mare ad digitos lentescit habendo, i. e. Dum habetur tractaturque digitis.

73. Terna. The number 3 was as much esteemed sacred among the heathens, as is the number 7 in the divine writings.

80. Limus ut hic. The sorceress proceeds to the making of images, which was a famous part of witchcraft. Here are two images plainly described; one of wax, the other of mud. Servius supposes that the image of mud represented the sorceress, and that of wax, Daphnis: and that as Daphnis would melt into love of her as his image dissolved, she would grow obdurate as her image hardened. Horace also speaks of two images, one of wool, the other of wax.

Lanca et effigies erat, alter cerea.

82. Spargere molam. The mola was made of meal salted and kneaded, molis, whence it derived its name. Victims were said to be immolated, because their foreheads, the heaths, and the knives had this cake crumbled on them.

82. Fragiles. Either cracking, quasi frageae edentes: in which sense Lucretius uses the word, lib. VI. 3.

Interdum percussa furi petulatibus Eurus,

Et fragiles sonitus chartarum commodulator.

Or, which is the same thing, withered, and so apt to crackle: Thus fragilia is opposed to succosus in Celsius. Succosa firma or quam fragilia, Cel. II. 18. That the cracking of the laurel was a good omen we learn from Tibullus, II. 5. 81.

Et succensa sacris crepitavit bene laurca flammas,

Omine quod felix, et sacer annus es.

Mr. Wharton well expresses the force of this passage,

"Crumble the sacred cake, let wither'd bays

Insmud'd with liquid sulphur crackling blaze."


Perjurus ille reliquit mihi quondam has vestes, diletta monumenta sui: que nunca ego sub ipsa limine omittis tibi, ut terra: tibrreus debent reducere Daphnim ad me. Trabite, tradite Daphnim ab urbe in me am domum, ut mea carmina. Mavis ipse mihi tradidit hae graminis, et haec vetusta, collecta in Ponto: multa enim ori unter in Ponto. Ego vidi Mavis sepe transformari per illa in lupum, et adhuc se in silvis: sepe evocare animas o profundis tumulis, et transferre messes satas in alium locum. Tra habie, tradite Daphnim ab urbe in me am domum, quae carmina. Amarylli, Parcita, ab urbe veniet, jam parcita, carmina, Daphnis. exporta cineris extra domum, et jacet eae post capi in rivos fluentem, neque retrát sapientes. Ego per jocis originum opusm una Daphnim: aqua tundem non moveret, neque per Deos, neque per carmina. Trabite, tradite Daphnim ab urbe in me am domum, ut mea carmina. Vide: dum exportare dierum, ipse ipse utrovolavit aram flammea tremulit: sit hic florum! Certa necesse quisque apparat, et Hylax latrat in limine. 

### NOTES.

91. *Exuvias*. The clothes he had once worn, which were thought to further the effect of enchantments; for which reason Dido orders the garments of *Aeneas* to be laid on the pile which she pretended to have raised for the performance of magical rites:

> arma viri, thalamo quae fixa reliquit

> Impius, exuviasque omnes — super impunias.

Incantation was practised, by burying the clothes of a lover under the threshold, to constrain his return.

92. *Ipse limine*. In the porch of Vesta’s temple, says Servius. But Turnebus explains it, in the entrance to Daphnis’ house. Others, with more reason, understand it of the entrance to her own house: for it appears that the enchantress performed all these rites near her own house, verse 64, 107.

93. *Has herbas*. Referring to the magic power of drugs. The description of Mavis, the magician, is sublime.

> *The fell sorcerer have I seen become A wolf, and through wild forests howling roam; With these, from graves the starting spectres wars; Just whirr to distant fields the standing corn.*

101. *Fer cineres*. The most powerful, and usually one of the last efforts of the enchantress was, to throw the ashes of the magical sacrifice over the head backward into running water. Servius says that this was done that the gods might catch the ashes without being seen, as they were unwilling to show themselves, except on extraordinary occasions.


103. *Aspice*. The ancients thought the sudden blazing of the fire a happy omen.

107. *Hylax*. The name of a dog; see Ovid. Met. 3. 224, from *Hylax* and *Hylaxia*, I bark. The barking of the dog betrayed the approach of his master.

108. *An, qui amant*. So Publius Syrus; *Amant quid suspicatur vigiles somniat*; and Terence, 

> Num illa somnium ea quae vigilans voluit?
Lycidas, Mœris.

Lyc. QUO te, Mœri, pedes? an, quod via ducit, in urbem?
Mœri. O Lycida, vivi pervenimus; advena nostri
(Quod nunquam veriti sumus) ut possessor agelli
Diceret: Hac mea sunt; veteres migrare coloni.
Nunc victi, tristes, quoniam fors omnia versat,
Hos illi (quod nec bene vertat) mittimus hodos.
Lyc. Certè equidem audieram, quâ se subducere colles
Incipiant, mollique jugum demittere clivo,
Usque ad aquam et veteris jam fracta cacumina fagi,
Omnia carminibus vestrum servasse Menalcan.
Mœri. Audieras, et fama fuit: sed carmina tantum
Nostra valent, Lycida, tela inter Martia, quantum
Chaoias dicunt, aquilâ veniente, columbas.
Quôd nisi me quâcumque novas incidere lites
Ante sinistra cavâ monuisset ab illice cornix;
Nec tuus hic Mœris, nec viveret ipse Menalcas.

NOTES.

1. QUO te, Mœri, pedes? i. e. Quo pedes ducunt te?
2. Vivi pervenimus, i. e. Vivendo pervenimus eo.
3. Nosstrix agelli. It is no more improper
for Mœris to call his master's farm our land,
than for a mere coachman to say my horses,
and a cook, my kitchen.
4. Interpreta tio.
Lyc. O Mœri, quod te ducunt pedes? an
Mantuanam, ad quam via ducit?
Mœri. O Lyci.
5 da, viventes eò miserrim
devenimus, ut perergi
nus occupator agri nos
tri dieret, id quod num
quam timoramus: His
ager ad me pertinet, re
cedite, qui antiqui culto
res. Nunc superati,
mosti, quiidem fortu
na vertit omnis, ferimus
illi hos hodos, quod at
nam non prosit illis.
6. Lyc. Ego sanæ audieram
Menalcan vestrum
dominum versibus suis
obi conservasse cucuta
ab eo loco, ubi collec incipient recedere, et incurvare cæcumus
facili clivo: usque ad aquam, et ad ene-
men ruptam antiquo fagi.—Mœri. Id audiera, et rumo: sic talit: sed versus nostri non plus possunt
inter arma belli, ò Lycida, quam dicit; pessè columbas& Epiroticas, aquilâ imminente. Quôd nisi funesta
cornix e cariosâ illice me admonuisset, ut quœcumque modo abrumpere novas rixas; nec ego ipse tuus
amicus Mœris, nec ipse Menalcas vivus esset.

10. Interpreta tio.
Lyc. O Mœri, quod
t ducunt pedes? an
Mantuanam, ad quam via
ducit?—Mœri. O Lyci.
5 da, viventes eò miserrim
devenimus, ut perergi
nus occupator agri nos
tri dieret, id quod num
quam timoramus: His
ager ad me pertinet, re
cedite, qui antiqui culto
res. Nunc superati,
mosti, quiidem fortu
na vertit omnis, ferimus
illi hos hodos, quod at
nam non prosit illis.
Lyc. Ego sanæ audieram
Menalcan vestrum
dominum versibus suis
obi conservasse cucuta
ab eo loco, ubi collec incipient recedere, et incurvare cæcumus
facili clivo: usque ad aquam, et ad ene-
men ruptam antiquo fagi.—Mœri. Id audiera, et rumo: sic talit: sed versus nostri non plus possunt
inter arma belli, ò Lycida, quam dicit: pessè columbas& Epiroticas, aquilâ imminente. Quôd nisi funesta
cornix e cariosâ illice me admonuisset, ut quœcumque modo abrumpere novas rixas; nec ego ipse tuus
amicus Mœris, nec ipse Menalcas vivus esset.

6. Quad nec bene vertat. Literally, Which
may it not turn out well to him. The com-
mon form of congratulating one upon re-
ceiving a favour was, Bene vertat, I wish
you joy, much good may it do you.
7. Colles. Here is a description of Vir-
gil's farm. It was bounded on the one side
by a sloping hill; in other parts of its limits
were the fine beech tree, and a marsh, or
perhaps the river Minicius.
13. Chaoias columbas. The pigeons
of Dodona, in Chaoia or Epirus, said to have
delivered oracles. Epirus was called Chao-
ia from the Chaoians, who inhabited a part
of the country.
15. Sinistra cornix. Virgil, says Martyr,
here means to say, not that the crow was
lucky or unlucky, but that the augury was
certain. So Cicero; Quid augur, cur à dext
atra corvus, à sinistrâ cornix faciat ratum? Minelius remarks, that the Romans con-
sidered auguries on the left hand propi-
tious; but the Greeks and other nations
more approved those of the right hand.
16. Menalcas. Menalcas here is most
Lyc. Heu! tantumne poebris venti cuiquam in mentem? Heu! tuae nobis

Pene simul tecum solatia rapta, Menalca! Quis caneret Nymphas? quis humum florentibus herbis Spargeret? aut viridi fontes induceret umbrâ? 20

Vel qua sublegi tacitus tibi carmina nuper, Cûm te ad delicias ferres Amaryllida nostris?

Tityre, dum redeo, brevis est via, pasce capellas: Et potum pastas age, Tityre, et inter agendum Occursare capro, cornu ferit ille, caveto. 25

Vare, tuum nomen (superet modò Mantua nobis, placce capellas: et poesia mistæ nimbûm vicina Cremonæ!) quæ arma pàvérís, due potum, ò Tityre: et dundua, cavo no oc-Lyc. Sic tua Cyrena fugiunt examina taxos, 30 Sic cytisio pastœ discentient ubera vacca: incipe, si quid habes: et me fecere poëtâm Flureides: sunt et mihi carmina: me quoq; dicunt Vatem pastores, sed non ego credullus illis.

Nam neque adhuc Varo videor, nec dicere Cinnà 35 Cantantes sublimè ferent ad sidera cycni.

Lyc. Sic tuæ apes existunt taxos Corsica insula: sic tuæ vacce saepe cytisio discontent ubera. Incipe si habes aliquud: Musa me quoque reddiderunt poëtam: habes eriam versus: pastores appellando etiam vatem, sed ego non adhibeo fidem illis: nondum enn voiam ex proferre, quæ sint Varo aut Cinnà digna: sed videor sidere inter cypriæ canores, velut anser.

NOTES.

30. Sic. A form of obtesting, a little like so help me God. See Eclog. 10. 4.

35. Cyrena taxos. The island of Corsica was called Cyrum. Taxus is a yew-tree. The honey from this island, says Martyn, was infamous. Ovid, being out of humour with an unsuccessful letter that he had sent to his mistress, says the wax with which it was sealed was made by a Corsican bee. As the Corsican honey was universally allowed to be very bad, the poet was at liberty to ascribe the ill qualities of it to any plant; he has made choice of the yew; Ovid of the hemlock.

34. Vatem. An inspired poet. The name answers to the modern word, a bard.


36. Argutos, etc.

"I weep not Varo's voice, nor Cinna's song: But scream like gabbling geese, sweet swans among."

Dr. Sterling, in his Virgil, seems to consider many of the fine sentiments of our author as more proverbial sayings, and endeavours to find some modern proverb to correspond with them: "Argutos inter strepere anser olores," be renders, a nettle among roses. Ecl. 1. 72. "En qua discorsia, etc." is with him, whilst two days are fighting for a bone, a third runs away with it. Ecl. 18.

"Vaccinia nigra leguntur," in, peper is black, but it has a good smack. Ecl. 2. 63.
Id quidem ago, et tacitus, Lycida, mecum ipse vo-
luto,

Si valeam meminisse: neque est ignobile carmen.
“Huc ades, Ó Galatea: quis est nam ludus in undi?
“Hic ver purpureum; varios hic flumina circum
“Fundit humos flores: hic candida populus antro
“Imminet, et lentè textunt umbracula vites.
“Huc ades; insani feriunt sine litora fluctus.”

LV. Quid, quæ te puræ solum sub nocte canentem
Audieram? numeros memini, si verba tenerem.
M. “Daphni, quid antiquos signorum suspicis orus?”
“Ecce, Dionæi processit Cæsaris astrum:
“Astrum, quo segetes gauderent frugibus, et quo
“Duceret apricis in collibus uva colorodem.

“Insere, Daphni, pisos, carpent tua poma nepotes.”

Omnia fert ætas, animum quoque. Æpe ego longos
Cantando puero memini me condere soles.

Nunc oblitæ mihi tot carmina: vox quoqu Mærim
Jam fugit ipsa: lupi Mærim vidère priores.
Sed tamen ista satis referet tibi Æpe Menalcas.

LV. Causando nostros in longum ducis amores:
Et nunc omne tibi stratum silet æquor, et omnes
(Aspice) ventos ceccidentur murmuris suæ.

and “trahit tua quemque voluptas,” every one as they like, as the man said that kissed
his cow. So also Ecl. 2.73. “Inveniæ alium, &c.” if one will not, another will: why was
the market made? Ecl. 3.90. “Quæ Baviæm non odis, &c.” if you like the devil, you
will like him, and v. 91. “idem jungas vulpes, &c.” washes the blackmore white. Such
renderings as these are as inconsistent with correctness and taste, as with the spirit of the
Roman poet. They have in them a vulgaritiæ which the preceptor and pupil
should studiously avoid.

40. Purpurae. Purple is used by the ancients to express any bright colour.

41. Populus. The white poplar or aspen

tree.

42. Umbracula vites. The poet mentions
only the shade of the vites; because the
grapes do not appear in the spring.

44. Pur. Serene.

47. Dionæi Cæsaris. Caesar of the Julian
family, which sprang from Æneas, the son
of Venus, whom mythology makes the
doughter of Jupiter and Dion.

47. Processit. “There is something,”
says Dr. Trapp, “very majestic in this
word.” So Ecl. 4.

“Magni procedere menæc.”

47. Cæsaris astrum. Astrum properly sig-
nifies a constellation. The poet uses it for
a single star, giving by this means greater
dignity to the star of Cæsar. The Julian
Star, according to Dr. Halley, was a comet,
and the same that appeared, for the third
time after, in 1680. He says, its tail in its
nearest approach to the sun was sixty de-
grees long. The superstitious mistook it
for the soul of Cæsar. Hence Augustus
caused his statue in the forum to be adorn-
ed with the addition of a star.

48. Segetes. The fields. Virgil frequent-
ly uses seges in this signification.

49. Apricus. Open, exposed. Apricus
and opacus are opposed to each other. Mi-
nelius understands by the words sunny
situations, “soli oppositae et calidae.”

50. Carpent tua poma nepotes. Here Mæ-
ris abruptly breaks off, as if his memory
had failed him, and thence takes occasion
to make the following reflection, than
which nothing can be more natural: Om-
nia fert ætas, &c.

50. Poma. Any esculent fruit.

52. Soles. Sun. So in the 3d
Eneid:

Trea aede incertas Æneas caliginos soles.

“Quarto terrâ die,” &c.

54. Lupi. Mærim vidère priores. Alluding
to a superstitious notion, that, if a wolf
saw a man before it was seen by him, it
made him lose his voice.

NOTES.
P. VIRGILII MARONIS

Hinc adeò media est nobis via: namq; sepulchrum
Incipit apparere Bianoris: hic, ubi densas
Agricolæ stringunt frondes: hic, Mari, canamus:
Hic heredum depone, tamen veniemus in urbem:
Aut si, nox pluviam ne colligit antè, veremur:
Cantantes licèt usque (minus via lædet) eamus.
Cantantes ut eamus, ego hoc te fasce levabo.
Carmina tum meliùs, cum venerit ipse, canemus.
Imbre, antè quum ad eam pervenerimus: progrediamur, quamvis interim semper canentes: iter minde
nec fatigabí. Ut progrediamur canendo, ego te levabo hoc onere.—Mie. Puer, osmitte cetera, et faciamus
quod jam urget: tum canabis ins consim et versus, cum Menelas advenierit.

NOTES.

60. Bianoris. Bianor was the son of the
river Tiber and the prophetic nymph Manto, who founded Mantua, and called it after
the name of his mother. His tomb, as ancient ones usually were, was placed by the
way side. Hence the expressions, abi via-
ter; siste viator; sta viator, absurdly intro-
duced upon modern tomb-stones, not placed
in such situations.


67. Cûm veneri tipe. Virgil was probably
at Rome when he composed this eclogue.

ECLOGA X.

GALLUS.

INTERPRETATIO.

EXTREMUM hunc, Arethusa, mihi concede laborem
Pauca meo Gallo, sed quæ legat ipsa Lycoris,
Carmina sunt dicenda: neget quis carmina Gallo?
Sic tibi, cùm fluctus subter labère Sicanos,
Doris amara suam non intermixît undam.
Incipe, sollicitos Galli dicamus amores,
Dum tenera attendent simulæ virgulta capellæ.

Gallus, a great patron of Virgil, and an
excellent poet, was deeply in love with one
Cytheris, whom he calls Lycoris; and who
had forsaken him for the company of a
soldier. The poet therefore supposes his
friend Gallus retired in his height of melancholy
into the solitudes of Arcadia (the celebrated
scene of pastoral), where he represents
him in a languishing condition, with all the rural deities about him, pitying
his hard usage, and condoling his misfortunes.

This Gallus is he who, Suetonius tells us,
raised himself from a mean station to high
favour with Augustus, and had from him
government of Egypt after the death of
Antony and Cleopatra. Suet., in Aug. LXVI.

1. Arethusa. A fountain or fountain-
nymph in Sicily, where Theocritus flour-
ished.

4. Cûm fluctus, &c. Alpheus, a river of
Peloponnesus, was in love with the nymph
Arethusa, who, flying from his pursuit, was
turned by Diana into a fountain. She made
her escape under the sea to Ortygia, an
island adjacent to Sicily, where she rose
up; but Alpheus pursuing her by the same
way mixed his waters with hers. The poet
here wishes that in her passage under the
Sicilian sea, Doris, or the sea, may not mix
the salt waves with her pure waters.

5. Doris amara. Doris is one of the sea-
nymphs, here put for the sea itself. For the
fabulous story of Alpheus and Arethusa,
see Æn. III. 694.

7. Simæ capellæ. The original, says
Wharton, calls them snub-nosed goats. This
is one instance among a thousand, that may
be added of the impossibility of giving
Non canimus surdis, respondent omnia sylvae.
Quae nemora, aut qui vos saltus habueure, puelle
Naiades, indigno cum Gallus amore periret?
Nam neque Parnassi nobis juga, nam neque Pindi
Ulla moram fecere, neque Aonia Aganippe.
Illum etiam lauri, illum etiam thevea myricae.
Pinifer illum etiam soli sub rupe jacemt
Mænæsus, et gelidi fleverunt saxa Lyceæ.
Stant et oves cirkh, nostri, nec pœnitet illas:
Nec te pœnitet pecoris, divine poëta:
Et formosus oves ad flumina paviat Adonis.
Venit et upilio, tardci venire bubulci:
Uvidus hyberna venit de glande Menalaca.
Omnex, unde amor iste, rogant, tibi? Venit Apollo:
Galle, quid insanis? inequit: tua cura Lycoris,
Perque nive alium, peræ; horrida castra secuta est:
Venit et agresti capitis Sylvanus honore,
Florentes ferulas et grandia lilii quassans.
Venit et ovo custos orinis, invenit lenii castos houm, venit Menalacas nemoque est, et elicet plando-
um hybernum. Omnes petunt, unde sit tibi amor ille. Venit Apollo: Galle, ait, cur desipiis? Lycoris,
amica tua, secuta est alium per nives, et per castra horribilia. Venit quoque Sylvanus cum rustica coronæ
capitis, quaerit ferulas florentes et magna lilia.

NOTES.

any gracefulness to many images in the
classics, which in a dead language do not
appear gross or common.
9. Quod nemora, &c. Pope has imitated
this beautiful passage:
Where stray ye, muses! in what lawn or grove,
While your Alexie pines in hopeless love,
In those fair fields where sacred Isis glides,
Or else where Cam his winding vales divides?
9. Saltus. Between nemora and saltus
saya Minelius, is this difference: nemus sig-
nifies a wood or grove, thinly set; in which
flocks may graze; from the Greek, áno, to
feed. Saltus is a thick wood, where bushes
and fallen trees will not permit animals to
pass without leaping. Saltus from salendo.
10. Indigno amore. Either unworthily re-
quitted, qui dignus erat meliore amore: or
taking indignus in the sense of fedus, crud-
elis, as Donatus interprets it; and as it is
used in the second Eneid:
Que causa indigna serene—sed avit vulvus?
11. Nam neque, &c. The meaning is,
that neither Parnassus, Pindus, nor any
place sacred to the Muses, could retard you
from Gallus; for there the very trees and
shrubs mourned in concert with his elegiac
muse, and must have melted you into pity,
had you been in those retreats; they were
so far from retarding, that they would have
invited you to aid the love-sick dying
swain. Milton in his Lycidas has finely imi-
tated this passage:
"Where were ye, nymphs, when the rem-
moreless deep
Cloid on your head of your lord's Lycidas?
For neither were ye playing on the steep
Where your old bards, the famous Druids, lie;
Nor on the shaggy top of Mona high,
Nor yet where Devo spreads her wizard
stream."

11. Parnassus—Pindi. Parnassus is a
mountain in Phocis, and Pindus in Boiotia;
both of them sacred to the Muses. Out of
this last the fountain Aganippe springs,
and is here called Aonian, from Aonia, the
same as Beotia.
15. Mænæsus—Lyceæ. Mænæsus and Ly-
ceæ are two mountains of Arcadia, the
scene of this pastoral. The one abounded
with pines, the other is often covered with
snow.
16. Nec pœnitet illas, for nec pœnitet
illarum.
19. Upipio, for opilio; changing the short
o into a long ò. It seems derived from
oves, as if it were ovìo.
21. Venit Apollo. He comes first as being
the god of poetry.
22. Tus cura Lycoris. Lycoris thy care,
or the object of thy love.
24. Sylvanus. The god of the woods,
who always bore in his hand a branch of
cypress. His head was usually covered
with a rustic chaplet.
25. Florentes ferulas. The ferula or fennel
is a large plant, growing to the height of
6 or 8 feet, with leaves cut into small
segments like those of fennel, but larger.
The stalk is thick and full of a faginous
pith, which is at this time used in Sicily as
tinder is with us, to catch fire: whence the poets
feigned, that Prometheus stole the celestial
fire, and brought it to earth in a hollow fe-
rula. Ferula is by some derived d'ferendo,
because its stalk was used by the aged as
a walking stick: by others, d'ferendo: be-
cause it was used by the ancient school-
masters to strike their scholars on the hand.
Hence the modern instrument or ferule
which is used for the same purpose:

NOTES

though very different from the ancient ferula, and capable of giving much greater pain.

37. *Ebuli bacis*. The *ebulus*, dwarf-elder, wall-wort, or dane-wort, grows about three feet high, and has red berries. It has obtained the name of dane-wort in England, because it is fabled to have sprung from the blood of the Danes at the time of their massacre. It is found chiefly in church-yards.

38. *Minio*. Minium is the native crimson. This was the vermilion of the ancients, and is the name of our modern red-lead.

33. *Quem molliter osse*. &c. They seem to have had a superstitious dread that the bodies of the dead might be oppressed with the weight of the earth that was laid upon them: and therefore they took care that it should be pounded and crumbled into dust before it was laid on the grave; using this form of words; *Sit tibi terra levita, May the earth be light upon thee.*

36. *Vistor* is one who prunes or takes care of vines. As it is here joined not with *vitis* but with *vitis*, it would seem to import the same as *custos vinis*, as Manecinellus explains it: *vinidemator, the vintager.*

39. *Vaccinia*. Some say bilberries, or whortle-berries. Professor Martyn says it is the flower of the hyacinth.

45. *Adversus*, i.e. says Servius, *seque suum pingue objectricibus, recta fronte, intrepidissimo et virili animo occurscentes.*

46. *Tantum*, an adverb, to be referred to the sentence of the following verse: *vide tantummodo nive et frigora.*

48. *Me sine sola*. Lycoreia had followed the rival of Gallus to the wars, as is said in the argument: therefore the meaning of *me sine sola* is, that she was alone as to him.

50. *Chalcidico verbo*. In elegiac verse, such as Euphorion of Chalcis wrote. Servius informs us, that Gallus had translated his Greek elegies into Latin verse; and Ruxeus and most interpreters take this to be the meaning of the words *condita Chalcidico versus*: *Quae versibus traduxi est Chalcidensi poetae*, says Ruxeus. But, though this may be true, it is not to be made out of Virgil’s words, without great straining; for they imply no more than simply that Gallus had composed some songs or elegies in the same kind of verse as the poet of Chalcis wrote. Catrou seems to have hit upon the true meaning, namely, that he would forsake Euphorion for Theocritus; i.e. elegy for the pastoral kind of poetry.


NOTES.

53. Spelea. From the Greek σπήλαιον, spelunca. 53. Teneris meos. This fancy of cutting letters on the bark of trees has always obtained among lovers. To this Thomson elegantly alludes in his Damon and Musidora:

—On the spreading beech, that o'er the stream Incumbent hung, she with the syton pen Of rural lovers this confession carv'd, Which soon her Damon kis'd with weeping joy.

56. Acres apros. The wild boar is an animal dangerous and fierce.

59. Partho cornu. The Parthian bow; because the Parthians were famed for handling the bow, which they made of horn.

59. Cydonia spicula. Cydonian shafts, from Cydon, a town in Crete, whose arrows were much esteemed.

69. Hamadryades are those nymphs which belong to particular trees, and are born and perish together with them. The name is derived from ἂνα, together, and ἐν, an oak.

As Dr. Barton, the great botanist of America, was one day exhibiting the garden of Mr. Bartram to his botanical class, observing a fine oak, (robur,) he asked how long it had been planted. The old gentleman answered in the true spirit of a Hamadryad, Sir, it is my brother; it was planted the day on which I was born.

65. Hebrum. A river of Thrace, now called Marisa.

66. Sithonis nives. Sithonia is a part of Thrace, cold and snowy.

68. Versemerus. Verso has the sense of to feed, because shepherds drive their flocks from place to place.

75. Gravis cantantibus umbra. The evening shade, as is plain from what follows.

77. Sature. The goats are sufficiently fed. Time enough has been spent in pastoral writing.
The following table of the order of time in which the Bucolics were written (from a manuscript of the late Dr. Davidson, of the University of Pennsylvania) will be acceptable to the reader:

The 2d in order was written 1st. A. U. C. 706
The 3d 2d 711
The 5th 3d 712
The 1st 4th 713
The 9th 5th 713
The 6th 6th 714
The 4th 7th 714
The 8th 8th 715
The 7th 9th 716
The 10th 10th 717

FINIS BUCOLICORUM.
P. Vирgилii Мaronис

ГЕОРГИKA.

THe necessities and con veniences of man first taught the pro-
priety of an assiduous attention to the culture of the earth. The
promotion of this has been considered of so much importance to
the welfare of a community, that the ablest statesmen and heroes
have, by their precepts, rewards, and examples, endeavoured to
encourage it. At the voice of his country Cincinnatus abandon-
ed the toils of the plough, for the dangers of the tented field. Fa-
briicius and Dentatus, Curius and Camillus were as familiar with
the implements of husbandry as with the shield and the javelin.
"Prithee, friend," said Scipio Nasica on meeting a countryman,
whose hands with rustic labour had become hard, "do you walk
on your hands?" This impertinent and trifling wit, carrying in it
an insult on agriculture, was by the Romans resented, and Scipio
lost the edileship, for which he was at that time a candidate.

Some of the most distinguished prose writers of antiquity have
given instructions to the husbandman. Greece can boast her De-
mocritus and Xenophon, her Aristotle and Theophrastus. Rome
had her sober Cato and her learned Varro. The muses have
been invited to give elegance and interest to the rural landscape.
Clio and Terpsichore ever appear with their chaplets of laurels,
and Euterpe and Erato with fillets of flowers—of roses and myr-
tles. Thalia sustains the crook of a shepherd; and Calliope is
described as being the mother of Orpheus, whose skill was such
that he is represented as commanding the currents of rivers, the
beasts of the forest, and the verdure of the hills. Amid the hor-
rid wars exhibited by Homer, the employ of the herdman is kept
in view. An army in motion, with its commander at its head, is

"Like Ida's flocks proceeding o'er the plain;
Before his fleecy care erect and bold
Stalks the proud ram, the father of the fold;
With joy the swain surveys them as he leads
To the cool fountains through the well known meads.
So joys Æneas"— B. 13.

The trampling of horses and wounded men resemble oxen treading out corn:

——“round and round with never-weary’d pain,
The trampling steers beat out the unnumber’d grain:
So the fierce coursers, as the chariot rolls,
Tread down whole ranks, and crush out heroes’ souls.” B. 20.

The noise of the Trojan army approaching to battle is compared to the loud lowing of herds:

“As when the fleecy flocks unnumber’d stand,
In wealthy folds, and wait the milker’s hand,
The hollow vales incessant bleating fills,
The lambs reply from all the neighbouring hills:
Such clamors rose from various nations round,
Mix’d was the murmur, and confus’d the sound.” B. 4

The fall of trees and heroes is represented as similar:

“As through the shrilling vale, or mountain ground
The labours of the woodman’s ax resound;
Blows following blows are heard re-echoing wide,
While crackling forests fall on every side:
Thus echo’d all the fields with loud alarms,
So fell the warriors, and so rung their arms.” B. 16.

In Laertes, the prince of Ithaca, who abandoned his throne that he might devote himself to tillage, Homer has elegantly disclosed his views of its value. Hesiod, who flourished about a century after Homer’s decease, wrote a poem on agriculture, called The Works and The Days, abounding with instructions to the cultivator of the earth, and interspersed with excellent moral reflections. The taste and genius of Virgil qualified him for discovering poetic excellence, and his ambition urged him to rival it. Theocritus of Syracuse wrote the Idyllia. Virgil did more than imitate. “Whosoever,” says professor Martyn, “would excel in pastoral poetry, may find plenty of ore in the rich mine of Theocritus; but the art of refining and purifying it must be learned from Virgil.” In the second great effort of the Roman poet, he proposed to himself the example of
Hesiod. He has succeeded in a high degree. He has produced a poem which, for accuracy of expression and a delicate poetical vein, may challenge comparison. It is said every line cost Virgil in the prime of his life more than an entire day. A powerful incitement to the completion of the Georgics was derived from the solicitations of Mæcenas, a Roman knight, the great patron of literature in the Augustan age. The suspension of agriculture during the civil wars rendered such a production necessary. It was desirable to make tillage fashionable among the great; since their example, when correct, on the lower classes of the community is always auspicious. This consideration will account for the elevation of the poet’s style above the capacity of the rustic. It should moreover be remembered, that in the early ages of the world the sovereign and the philosopher took pleasure in the harvest field and the vineyard.

In ancient times the sacred plough employ’d
The kings and awful fathers of mankind:
And some, with whom compar’d your insect tribes
Are but the beings of a summer’s day,
Have held the scale of empire, rul’d the storm
Of mighty war; then with unwearied hand,
Disdaining little delicacies, seiz’d
The plough, and greatly independent liv’d.  Thomson.

Homer calls Agamemnon the shepherd of the people. Judah and David were at sheep shearnings. Abraham, the father of a nation, was a grazier; and to till a garden was the occupation of Adam, the father of us all.

Many passages might be selected from the Georgics, in which Virgil has elegantly accommodated the sound to the sense. The labour of the line is obvious, when the giants are heaping mountain on mountain:

Ter sunt conati imponere Pelio Ossam.

On the contrary the sudden seizure of a stone to kill a serpent, is expressed with a corresponding rapidity:

Cape saxa manu, cape robora pastor.

To several such beauties reference will be made in the notes; many more will be discovered by the reader of discernment and taste.
Nothing equal to Virgil has been produced by any writer of later times.—Rapin in his book of gardening, and Philips in his celebrated poem entitled Cider, have approached nearest the fair original. Had the language of Philips received a polish proportioned to the delicacy and boldness of his ideas, he might have stood a competitor with the Mantuan poet for classic fame.
P. VIRGILII MARONIS

GEORGICON

AD C. CILNIUM MÆCENATEM.

LIBER I.

QUID faciat latas segetes: quo sidere terram:
Vertere, Mæcenas, ulmisque adjungere vites,
Conveniat: quæ cura boun, qui cultus habendo
Sit pecori: atque apibus quanta experientia parcis:
Hinc canere incipiam. Vos, Ὠ clarissima mundi

INTERPRETATIO.

O Mæcenas, ordinar scribere deinceps quamam
res efficiat nesses copias: quo tempore oper
5 test araee tellurum, et
vites alligare ulmis;
que sit cura boun: que diligentia sit necessaria, ut habentur pecus: et quanta industria, ut alantur
apes frugales: Ὠ vos sidera mundi splendissent.

NOTES.

The poet in the first four lines, shows
the design of each of the four books of the
Georgics in their order. And, after a so-
lemn invocation of all the gods who are any
way related to his subject, he addresses
himself in particular to Augustus, whom he
compliments with divinity: and then enters
upon the body of the work. He shows the
different kinds of tillage proper for dif-
ferent soils, traces out the original of agricul-
ture, gives a catalogue of the husbandman's
tools, specifies the employments peculiar to
each season, describes the changes of the
weather, with the signs in heaven and earth
that forebode them; instances many of the
prodigies that happened near the time of
Julius Cæsar's death, and closes all with a
supplication to the gods for the safety of
Augustus, and the preservation of Rome.
Georgics is a name derived from γεωργ, a
husbandman, and this from γη, the earth, and ἔργον, a work or labour.

1. Latas segetes. Joyful is a noble epithet.

So Psalm lxv. 14. "The valleys shall stand
thick with corn; they shall laugh and sing."

1. Quo sidere. How much more poetical
than quo tempore.

2. Qui cultus. Aptus, par, necessarius, or
some such word governing a dative, is here
understood.

3. Pecori. Pecus here, as opposed to be-
res, signifies the smaller cattle, as sheep and
goats, but especially the sheep, as the word
always signifies in Virgil, when it stands by
itself. See Ecl. i. 75. III. i. 20. 34. V. 87.
Georg ii. 371.

4. Purcis. An epithet frequently applied
to bees. So Martial, parca laborat apis.

5. Hinc may either mean henceforth, or
with those subjects, as Georg. ii. 444.

5. Voc, Ὠ clarissima mundi, &c. Varro, in
his seventh book of agriculture, invokes
the sun and moon, then Bacchus and Ce-
res, as Virgil does here: which sufficiently
confutes those who take the words, voc, Ὠ
clarissima lumina, to be meant of Bacchus
and Ceres.
Lumina, labentem coelo quae ducitis annum,
Liber et alma Ceres; vestro si munere tellus
Chaoniam pingui glandem mutavit arista,
Poculaque inventis Acheiolda miscuit uvis:
Et vos agrestum presentia numina Fauni,
Ferte simul Faunique pedem Dryadesque puellæ:
 Munera vestra cano. Tuque ô, cui prima frementem
Fudit equum magnó tellus percussa tridenti,
Neptune: et cultor nemorum, cui pinguiá Cææ
Ter centum nivei tendent dumeta juveni:
Ipse nemus linquens patrium, saltusque Lyceoi,
Pan ovium custos, tua si tibi Mænala curæ,
Adsis ô Tegeæ favens: oleæque Minervâ
Inventrix, unique puer monstrator aratri:
Et teneram ab radice serenis, Sylvane, cupressum:
Diq; Deæ; omnes, studium quibus arva tueri,
Quique novas alitis nonnullo semine fruges,
aliquo semine:

NOTES.

7. Liber et alma Ceres. These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries.

8. Chaoniam. Because the woods of Dodona in Epirus or Chaonia abounded with oaks and mast-bearing trees.

9. Pacula Acheiolda. Draughts of Acheiold, i. e. of pure water. Acheiold was a river in Ætolia, said to be the first that arose out of the earth, and therefore was frequently put for water by the ancients.

12. Prima. Most probably as in other parts of Virgil, the adjective is substituted for the adverb primâ. So in this same Georgic: "Prima Ceres ferro mortales vertere terram instituit.

13. Equum. La Cerda contends for equam; but what then becomes of the epithet frementem?

14. Cultor, &c. Meaning Aristæus. Aristæus was the son of Apollo and the nymph Cyrene. He was born in the deserts of Libya, brought up by the seasons, and fed upon nectar and ambrosia. For having taught the arts of curdling milk, making bee-hives, and cultivating olives, he had the same divine honours rendered to him as to Bacchus. We have his story in the 4th book.

16. Lyceæ—Mænala. Lyceæ and Mænala were two mountains in Arcadia, sacred to Pan.

17. Si here, according to some, has the force of eti, though thy own Mænalus, &c. be thy care, yet draw nigh. But others explain it: If thou hast any care for these pasturages, aid my song, whence so much honour and advantage will accrue to those places.

18. Tegeæ. Pan: so called from Tegea, a city of Arcadia, sacred to Pan.

20. Ab radice. Achilles Stætius tells us, that Silvanus was represented on ancient coins and marbles, bearing a cypress tree plucked up by the roots. He is generally represented as half a man and half a goat. His worship was established only in Italy. He presided over gardens and limits.

22. Nonnullo semine. Mr. Martyn observes, the poet in these two lines invokes first those deities who take care of spontaneous plants, and then those who shed their influence on plants that are sown. Thus, at the beginning of the second Georgie, he tells us, that some trees come up of their own accord without culture, and that others are sown: Principe Arboribus varia est natura creantis.

Namque alia, nullus hominum cogentibus, ipsæ Sponte suas veniunt—
Par autem positum surgunt de semine.
Quique satis largum caelo demittitis imbrem.  
Tuq; adeò, quem mox quæ sint habitura Deorum  
Concilia, incertum est, urbinese invisere, Cæsar,  
Terrarumque vesel curam: et te maximus orbis  
Auctorem frugum, tempestatumque potentem  
Accipiat, cingens maternæ tempora myrto:  
An deus immensi venias maris, ac tua nautæ  
Numina sola colant: tibi serviat ultima Thule,  
Teque sibi generum Tethys emat omnibus undis.  
Anne novum tardis sidus te mensibus addas,  
Quæ locus Erigone inter, Chelasque sequentes  
Panditer: ipse tibi jam brachia contrahit ardens  
Scorpius, et caeli justa plus parte reliquit.  
Quicquid eris (nam te nec sperent Tartara regem,  
Nec tibi regnandi veniat tam dira cupido:  
Quamvis Elysios mitetur Græcia campos,  
Nec repetita sequi curet Proserpina matrem)  
Da facilem cursum, atque audacibus annue coptis:  
Ignarosque via mecum miseratus agrestes  
Ingredere, et votis jam nunc assueces vocari.  
Vere novo, gelidus canis cùm montibus humor  
Liquitur, et Zephyro putris se gleba resolvit;  
Depresso incipiat jam tum mihi taurus aratro  
Ingemere, et solco attribus splendescere vomer.  
Ilia seges demum votis respondet avari  
Agricolæ, bis quæ solem, bis frigora sensit:  
Illius immensus ruperunt horae messes.  

NOTES.

24. Tuq; adeò. Virg. here begins a fine address to Augustus. The choice is referred to him whether to become a god of the earth, the seas, the skies, or the infernal regions. Adeò is introduced with peculiar beauty and force, and may be rendered chiefly.


27. Tempestatumque. Not storms, as some translate it; for that belongs to the class of sea-divinities, mentioned afterwards. Besides, to be ruler or arbiter of the seasons, is a much higher compliment.

30. Thule. An island in the Scottish seas, between Norway and Scotland.

31. Tethys. The greatest of the sea deities, wife of Oceanus, and daughter of Uranus and Terra. She was mother of the chief rivers of the universe, as the Nile, the Alpheus, the Meander, the Simois, &c. and of about three thousand daughters, called the Oceanides. The word Tethys is poetically used to express the sea.

32. Tardis mensibus. Either the summer months, called slow, because the days are then longer; or, as Mr. Martyn has it from Dr. Halley, because the four signs of Leo, Virgo, Libra, and Scorpio, are really slow-

50. Vere novo. The writers on agriculture dated their spring from the termination of the frosty weather.

51. Gelidus humor. Literally, the cold moisture.

54. Tum mihi. That is, as Minellus observes, cuiva orantis.

46. Splendescere vomer. Heyne excludes, how beautiful the passage! How superior to the plain assertion, we must now begin ploughing. So Lucr. v. 209. Vis humana—valido consucta bidenti. Ingemere et terram prescis proscindere aratis. Thomson had this passage in view, where he says—

47. The well-us'd plough lies in the furrow."

48. Bis quæ solem, &c. i.e. Which is suffered to lie fallow two years.

49. Ruperunt. &c. Meaning, that his
At prius ignotum ferro quam scindimus aequor,
Ventes et varium coeli praediscere morem
Cura sit, ac patrios cultusque habitusque locorum:
Et quid quaeque ferat regio, et quid quaeque recuset.

Hic segetes, illic veniunt felicius uae:
Arbores frutus aliubi, atque inuessa virescunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabai?

At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadium palmas Epirus equarum?

Continuò has leges æternaque federa certis
Imposuit natura locis, quo tempore primum
Deucalion vacuum lapides jacitavit in orbeh:
Unde homines nati, durum genus. Ergo age, terræ
Pingue solum primis extemplò à mensibus anni
Fortes inventant tauri: glebasque jacentes
Pulverulenta coquot maturis solibus æstas.

Natura imposuit certis locis has leges, et hæc pacta perpetua, statim ab illo tempore, quo Deucalion pro-
jectit saxa in mundum desertum: unde orti sunt hominum, quod est durum genus. Eia igitur, statim à
primi mensibus anni, robusti tauri arunt pinguem terrae planitie: et æstas sicca terraeque glebas insertae
virtutibus oleo.

NOTES.

barns have not been able to contain so great
plenty.

50. Ignotum aequor. Soil, whose qualities
are not known.

50. Ferro. Any instrument of iron.

51. Ventos. To what winds it stands most
exposed.

51. Celi morem. Whether moist or dry,
cold or hot; and how the soil agrees with
each.

52. Patrios cultus, &c. This we explain in
Servius' sense. Scieudum est, says he, aegro et
quemadmodum a majoribus cultus sit, et quid
melius ferre consueverit. A soil, by being cul-
tivated in a certain way, acquires a habit or
aptitude to produce some grain better than
others; which is the habitus locorum, chiefly
its acquired habit or genus; for the natu-
ral genus is expressed in the following
words, Quid quaeque ferat, &c.

53. Arborei frutus, nurseries of trees in ge-
neral, as verse 73.

56. Tmolus. A mountain in Lydia, famous
for the best saffron.

57. India mittit ebur. The elephants of In-
da are preferred to those of all other coun-
tries. The ivory is derived from the tusk,
not the tooth of the animal.

57. Molles. Similar epithets are applied
costantly to the Asiatæ; the fertility of the soil
and the fervors of their sun rendering them effeminate. So Tibullus, II. 2
4. tener-Andre.

57. Sabai. The inhabitants of Arabia Felix,
in whose country only the frankincense tree is said to grow, Geor. II. 117.
Sola est Thurea virga Sabaei.

58. Chalybes nudis. The Chalybes, accord-
ing to Justin, were a people in Spain, here
called nudi, because the heat of their forges
made them work naked.

58. Virosa castorea. Castor, according to
Pliny, is the beaver's testicles: it is of a me-
dicinal nature, and the smell of it so pow-
cerful, that it is said to make women miscar-
ry. Lucretius says, the smell of it affects
them in certain circumstances with a kind
of lethargy, and makes them drop the work
they are about out of their hands, Lib. VI.
794.

Castoreaque gravi mulier sopita recumbit,
Et manibus nitidum teneris opus effluat ei,
Tempore eo si odorata est, quo menstrua
solvit.

Hence Virgil gives it the epithet virosa,
poisonous or heady. The moderns have dis-
covered that the castor is not contained in
the testicles of the beaver, but in odorifer-
ous glands about the groin.

59. Palmas equarum, the prime or choice
of the mares, such as were wont to carry
the palm at the Olympic games in the plains
of Elis. Thus En. V. 539. Nunc terræ palma
Diores; i. e. Dieis terræ victoria.

62. Deucalion. Deucalion and Pyrrha sur-
viving the deluge, as soon as the waters had
retired, went to consult the oracle of The-
mis, and were directed to repair the loss of
mankind, by throwing behind them the
bones of their grandmother. This was no-
thing but the stones of the earth: after some
hesitation they obeyed. Those thrown by
Deucalion became men, and those by Pyr-
rrha, women. The deluge of Deucalion hap-
pened 1503 years before Christ.
GEORGICA. LIB. I.

At si non fuerit tellus fecunda, sub ipsum Arcturum tenui sat erit suspendere sulco:
Illic officiant laetis ne frugibus herbae;
Hic, sterilem exiguus ne deserat humor arenam.
Alternis idem tonitas cessare novales,
Et segnem patiere situ durescere campum.
Aut ibi laxis seres mutato sidere farra;
Unde prius lactum siliquâ quassante legumen,
Aut tenues fretus viciae, tristisque lupini
Sustuleris fragiles calamos, sylvamque sonantem.
Urit enim lini campum seges, urit avena:
Urun Leutho perfusa papavera somno.

Sed tamen alternis facilitar labor: arida tantum
Ne saturare fimo pingui pudeat sola; neve
Effoctos cinerem immundum jactare per agras.
Sic quoque mutatis requiescunt fretibus arva:
Nec nulla interea est inaratæ gratia terræ.

67. Sub ipsum Arcturum. About the middle of September.
68. Novales. Novalia terra is properly ground newly broken up; unde nuper sylvæ excisa est, says Pliny. Hence it is transferred to signify fallow-ground, and as such is repeatedly used.
69. Situs. Situs is properly the soul weeds, the scourf or squalor which overspread the ground for want of culture.
70. Mutato sidere. Or semina, as in Piersius.
71. Farra. Far, says Rüxen, is the most pure and excellent kind of fruit. Martian conceives it to be put for corn in general. He considers it the same with the cast of the Greeks, which the English call spelt. It resembles wheat; but the chaff adheres so firmly to the grain as to be capable of separation only by a mill. Far was the corn of the ancient Italians, and was frequently used in sacrificial ceremonies.
72. Legumen. By this it is probable Virgil understood beans, which were esteemed the principal sort of pulse; and Pliny, quoting this passage, for lactum legumen substitutes faba. Legumen. Fruit, according to Rüxen, which is not cut, but gathered with the hand: leguntur manu.
73. Quassante siliquâ. So Ovid, Metam. XV. 399. quassa cinnama; alluding to the manner in which the Romans disengaged their beans from the pods, after the pods were broken with the foot or the flail. Davidson renders it " rattling;" Martian, with more propriety, " shattered." Our English word quash is derived from quasso.
74. Tenues fretus viciae. The seeds of vetches or tares are very small in proportion to beans or lupins: hence the propriety of the epithet tenues.
Sape etiam utile suit ac-
cedere agros inficis-
dos, et cremare leves ca-
lamos igne crepitante:
Sive quidem terrae sumit
saepe multa, et numquam
pingue alimentum: sive
quae omne ejus vitium
igne consumitur, et hu-
nor nimius exsaecatur.

Sive quod caloris aperit
plures macta et clausa
spiracula, per quem securus
influit in plantas novas:
Sive quae ille calor magis
indurat terram, et comprimit rima apertae: ne tenues inabres, nimius arbor vel frugis penetrans
Boreae exiecte cæm. Ceterum ille qui raupit rastris globas inutiles,

NOTES.

whole paragraph, as it is explained by the
commentators, is so perplexed and confu-
sed, that one knows not what to make of
it. The sense of the whole seems to be
shortly this: The poet, verse 71, advises to
let the ground lie fallow every other year;
or, if circumstances will not admit this,
then he advises, verse 73, to change the
grain, and sow, after corn, pulse of sev-
eral kinds: but not flax, nor oats, nor pop-
pies, because, verse 77, these burn out the
substance of the ground. Yet these too
may be used in their turn, provided care be
taken to recruit and again enrich the soil
with fat dung and ashes, after it has been
parceled with those hot grains, verse 79.
But he concludes, that should the ground
be left fallow, and quite untilled, instead of
being sown with any of these grains in the
alternate year, it would not be ungrate-
ful, i. e. it would make it well worth the
farmer’s while, by producing proportiona-
lly more in those years when it is culti-
vated.

85. Atque. How finely does this line, con-
sisting entirely of dactyla, express the ra-
pidity and noise of flame over a stubble field.

Atque lè-vèm stipul-lām crépì-tantibus
ürèm frāmin.
—The light stubble to the flames resign’d
Is driv’n along and crackles in the wind.
Dryden.

86. Sive inde. Minelius observes, that four
kinds of advantages result from burning the
fields. “1. Their frigid leaness will be re-
moved; 2. Their excess of moisture will be
dried up; 3. Fissures will open for the im-
bibing of dews and the influence of the ze-
phys; 4. They will acquire a hardness
which will secure them from too much
rain, heat, or cold.” To each of these advan-
tages Virgil refers.

93. Boreae. Boreas was the north wind,
blowing from the Hyperborean mountains.
He is said to have been the son of Astræ-
us and Aurora. He was worshipped as a
deity, and represented with wings and
white hair. He changed himself into a
horse to unite with the mares of Dardanus,
by which he had twelve mares, so swift
that they ran or rather flew over the seas
without scarce wetting their feet.

93. Penetralie. The passive voice taken
actively for penetrae. So Æn. X. 481. and
Lucretius,
“Permanat calor argentum, penetraleque
frigus.”

93. Adurat.
“Lest baleful colds should scourch the crops
away.”

Burning applied to cold, says Martyn, is not
merely a poetical expression, but we find it
made use of also by the philosophers. He
quotes passages from Aristotle and Pliny,
in confirmation of this idea. Modern che-
metry renders the figure of the poet easy
and elegant. The finger, applied to a red
hot bar of iron and to a lump of frozen mer-
cury, would experience a similar burn. In
the first instance, the caloric would be
thrown into the body, and in the last ab-
stracted from it with insupportable violence.

94. Multum adeo. Virgil had already de-
ivered several precepts on the art of till-
age:

I. Concerning the early using of the
plough. 45.

II. For ascertaining the quality of the
ground. 50.

III. Concerning the renewing of soils. 71.

IV. Relative to the remedies for sterility;
these are, manure, the stewing of ash-
es, and the burning of the stubble. 80.

Here he adds a fifth precept with respect to
the breaking of the clods small, and
smoothing the surface of the soil. This
the writers on agriculture called accu-
tio and pulveratio.

94. Rastris. The rastrum is not a rake,
as Trapp supposes, but a harrow.
Viminesaq; trahit crates, juyat arva; neq; illum
Flava Ceres alto nequecum spectat Olympo:
Et qui procosso qua suscitat æquore terga,
Rursus in obliquum verso perrumpit aratro:
Exercetque frequens tellurem, atque imperat arvis.
Humida solstitia atque hyemes orate serenas,
Agricolæ: hyberno lactissima pulvere farra,
Lætus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
Quid dicam, iacto qui semine conimis arva
Insequitur, cumulosq; ruit male pingue arenæ?
Deinde satis fluviwm inductum, rivosque sequentes?
Et cum exustus ager morientibus æstuat herbis,
Ecce, superculo clivosi tramitis undam
Elicit: illa cadens raucum per levia murmum
Saxa ciet, scatebrisque arianta temperat arva.
Quid, qui, ne gravidis procumbat culmus arisits,
semine statum agris exercet, et frangit globos terre maiâ compacite? Postea inducit in agris consatus aquam, et rivos fluentes; et omn terra æxienda langet herbis arsementibus, ex improvicio educit aquam ex summaitate canaliculis inclinat: illa cadens raucum strepitum movet inter lapsides attritos, et ebulitionibus humectat agros aridos. Quid diceam de eo, qui, ne calamis concedant sub pandere plenarum episcarum

NOTES.

95. Crates. Instruments for smoothing the ground, made of osiers or twigs inter-twisted after the manner of hurdles. Virgil uses the word for any kind of basket-work.

96. Flava Ceres. As in Homer, ἀλβην, Δημην, called yellow from the colour of ripe corn. She was represented with a garland of ears of corn on her head, holding in one hand a torch, and in the other a poppy. She is frequently represented as a country-woman seated on an ox, with a basket on her left arm.

97. Spectat Olympœ. The image of Ceres, says Wharton, puts one in mind of that beautiful passage in the Psalms: "Righteousness (a person) hath looked down from heaven." Ps. Ixxvi. 2.

100. Solstitialis. Generally applied by the poets to signify the summer solstice. See La Cerda.

101. Orate. A sixth precept is here given. Husbandmen are directed to entreat the gods to send moist summers and fair winters.

102. Mysia. There were two countries of this name; the one in Europe, between Macedonia and Dacia, more properly called Mysia; and the other in the west of Asia, bounding Troas on the inland sides. This last is here meant.


104. Quid dicam. A seventh precept enjoins the levelling of the ground, after sowing the seed, and watering it well. Mr. Davidson, in his translation, certainly with no great felicity of expression, calls this persecuting the lands. Heyne rightly observes, "inequī, idem atque urgere, instare et sine intermissione aut morā rem statim aggredi aut prosequi."

105. Deinde satis fluviwm. An eighth precept is given for the watering of a thirsty soil. Montesquieu, in his Spirit of Laws, informs us, that when the Persians were masters of Asia, they permitted those who conveyed a spring to any place, which had not been watered before, to enjoy the benefit for five generations; and as a number of rivulets flowed from mount Taurus, they spared no expense in directing the course of their streams. At this day, without knowing how they came thither, they are found in the fields and gardens. Homer says, Iliad 21st.

107. When a peasant to his garden brings Soft rills of water from the bubbling springs, And calls the floods from high, to bless his bow'rs,
And feed, with pregnant streams, the plants and flow'rs; Soon as he clears what'er their passage stayed, And marks their future current with his spade, Swift o'er the rolling pebbles, down the hills, Louder and louder purl the falling rills, Before him scatt'ring, they prevent his pains, And shine in mazy wand'ring o'er the plains. Pope.

110. Scatebris. Ebulitionibus, says Mineralius, with bubbling streams.

111. Quid, qui refers to a ninth precept. He seems, says Martyn, to have taken this from Theophrastus, who says, that in a rich soil the husbandmen both mow the young corn and suffer the cattle to feed it
Luxuriem segetum tenera depascit in herbâ, 
Cùm primùm sulcos æquant sata? quique paludis 
Collectum humorem bibulâ deductum arenâ?

Præsertim incertis si mensibus annis abundans
Exit, et obducto latè tenet omnia limo,
Unde cavæ tepido sudant humore lacuæ.

Nec tamen (hæc cùm sint hominumque, boumque labores 
Versando terram experti) nihil improbus anser,
Strymonizque graves, et amarias intuba fibris,
Officiant, aut umbra nocet. Pater ipse colendi 
Haud facilem esse viam voluit, primusq; per artem
Movit agros, curis acuens mortalia corda:

Nec torpere gravi passus sua regna vetero.
Ante Jovem nulli subigebant arva coloni:
Nec signare quidem, aut partìe limite campum
Fas crat: in medium quærebant: ipsaque tellus
Omnia liberius, nullo poscente, ferebat.

Ille malum virus serpentibus addidit atriis,
Fratarique lupus jussit, pontumque moveri,
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit:

Ut varias usus meditando extenderet artes
Paulatim, et sulcis frumenti quaereretur herbam,
Et silicis venis abstrusum excuderet ignem.

Tunc alnos primum fluvii sensere cavatas
Terram agros. Quærer-

NOTES.

down, to keep it from running too much to
leaf. So Pliny: "Luxuria segetum casti-
gatur dente pectoris in herbâ duntaxat, et 
depastæ quidem vel æxius in spicâ injuri-
am sentirent."

113. Quique paludis. He now speaks of 
drying up a marshy land.

115. Incertis mensibus. i. e. in those 
months when the weather is more variable.

118. Cùm sint, &c. Servius, and the whole 
herd of interpreters after him, explain 
these words thus: Though the labours of 
men and oxen have proved all these evils. It 
may be rendered: when the labours of men 
and oxen have thus been tried in cultivating 
the ground, which seems to agree better 
with the context, since the poet does not 
so much insist on the bad qualities of the 
land, as on the means of meliorating and 
correcting them.

VIII. 13. observes of the goose, Quiæquid 
tenerum contingere potest carpit. And Pal-
lad. Lib. I. 23. Ansærum sterces satis omni-
bus inimicum est. Hence Martyn humor-
ously calls it "The wicked goose."

120. Ante servit: Succory, or, as Heyne says, 
endive.

121. Pater ipse. How like the decree of 
the true God, that man should procure his 
bread by "the sweat of his brow." Virgil 
here begins to treat of the origin of agri-
culture.

122. Movit. Literally, Stirred or solicit-
ed, i. e. He taught or commanded mortals to 
cultivate the ground.

123. Curis acuens. Sterling says, "sharpen-
ing man's wit with care."

127. In medium quaerabant. They made ac-
quisation for the public, or common stock.

131. Mellaque decussit foliis. It is no un-
common thing to find a sweet, glutinous li-
quo on oak leaves, which might give the 
poets reason to imagine, that in the golden 
age the leaves abounded with honey.

132. Ignem remediu. The fire was not to-
tally taken, but, as Hesiod says, Κηροτε στ 
νυχτ. It became hid in flints.

133. Currentia vina. So Isaiah invites to 
the waters to buy thence wine and milk.

136. Cavates alnos. The first vessels were 
nothing but hulks coarsely hollowed out of 
trees. "The elder tree delights in moist 
places and the banks of rivers. One of 
these trees grown hollow with age, falling 
into a river, may be imagined to have given 
the first hint towards navigation."
PLEIADES, HYADAS, CLARAMES LYCAONIS ARCTON.
TUM LAQUEIS CAPTARE FERAES, ET FALLERE VISCO
INVENTUM : ET MAGNOS CANIBUS CIRCUMDARE SALUTIS.
ATQUE ALIUS LATUM FUNDĂ JAM VERBERAT ANNEM
ALTA PETENS, PELAGOQUE ALIUS TRAHIT HUMIDA LINA.
TUM FERI RIGOR, ATQUE ARGUTA LAMINA SERRE ;
(NAM PRIMI CUNIE SCINDEBANT FISSE LIGNUM)
TUM VARIÆ VENERE ARTES. LABOR OMNIA VINCIT
IMPROBUS, ET DURIS URGENS IN REBUS EGESTAS.
PRIMA CERES FERRO MATRORSE VERERE TERRAM
INSTITUT : CUM JAM GLANDES ATQUE ARBUTA SACRÆ
DEFICERENT SYLVE, ET VICTUM DODONA NEGARET.
MAX ET FRUMENTIS LABOR ADDITUS ; UT MALA CULMOS
ESSET RUBIGO, SEGNISQUE HORRERET IN ARVIS
CARDUUS : INTEREUNT SEGETES, SUBIT ASPERA SYLVA,
GENA IN RERUM INOPÉS. CERES PRIMA DONUIT HOMINES MOVERE TERRAM FERRO : CUM JAM GLANDES ET ARBUTA SACRÆ
SYLVE DEFICENT, ET DODONA RECURRERE EIBOS. DEIN AE ADDITUS EST FRAGIBUS MATERIÆ LABORIS : NEMPE UT NOXIS RUBIGIB ABSTEMERET CALAMOS, ET CARDUOS INUTILES HORSOCRERET IN AGIS : SEGETES EMORIUNTUR, SUEDEDIT COPIS HERBÆRUM ASPERARUM,

NOTES.

138. Pleiadas. The seven daughters of Atlas by Pleione. They all, except Merope, who married Sisyphus, King of Corinth, had immortal gods for their suitors. For this reason Merope's star is said to be dim. The name Pleiades is derived from the Greek πλεῖον, to sail; because these stars were considered propitious to sailors. They bear also the names of Vergiliae Atlantides, and Mesperides.

139. Hyadæs. Five daughters of Atlas. The ancients supposed that the rising and setting of the Hyades were always attended with much rain, whence the name (Coe plus).

140. Lycaonis Arcton. The Ursa Major was called Lycaon's bear, because his daughter Calisto was transformed by Juno into a bear, and by Jove, to whom she had been kind, translated to the stars.

141. VERBERAT ANNEM. LAUSUS : THE RIVER IS A BEAUTIFUL DESCRIPTION OF THE MANNER OF THROWING THE CASTING NET.

142. HUMIDA LINA. La Cerda observes, that sinum is often used for a net. It is uncertain in this passage, whether Virgil intends to drag the net or the fishing line.

143. Ferri rigor. The art of hardening iron is here brought to view, and under it all the metallic arts are implied.

144. IMPROBUS. Indesitabile, or unwearied, as En. XII. 687.

145. Carduus. Perhaps the cardus solstitialis, or St. Barnaby's thistle, which, according to Ray, is very troublesome in the Italian corn-fields. Dr. Woodward has calculated, that one thistle seed will produce at the first crop, twenty-four thousand, and consequently five hundred and seventy-six millions of seeds at the second crop. This

PRIMA CERES. Ovid in like manner attributes the origin of agriculture to the beneficence of Ceres:
et lappe, et tribul: 

Lappæque, tribulique: itaque nitentia culta

Infelix lolium, et steriles dominantur avene.

Quod nisi et assiduis terram insectabere rastris,

Et sonitu terrebis aves, et ruris opaci

Felce premes umbras, votisq; vocaveris imbrem:

Heu, Magnum alterius, frustra spectabis acervum,

Concussisse famen in sylvis solabere quercu.

Dicendum et que sint duris agrestibus arma:

Quis sine, nec potuere seri, nec surgere messes.

Vomis, et inflexi primum grave robur aratri,

Tardaque Eleusinæ matris volventia plaustra,

Tribulaque, træheæque, et iniquo pondere rastris:

Virgea prætereræ Cælei vilisque suppellex,

Arbutæx, crater, et mystica vanus lacchi.

Sine quibus segetes nec seminari, nec erecere possunt.

Si te digna manet divini gloria ruiris.

Continuo in sylvæ magnæ vi flexa domatur

In burim, et curvi formam accipit ulmus aratri.

Huic à stirpe pedes temo portentus in octo,

Prætereræ villæ et vinimæ suppellex Cælei, erant ex arbuto, et sacra vanus Baechi. Que omnia meminercis

Exubere, however, is not waste: numerous birds derive from the winged thistle seed their subsistence.

153. Lappæ. Lappa, says the Cambridge botanist, seems to have been a general word to express such things as stick to the garments of those that pass by. We use the word burr in like manner, though what is properly so called is the head of the bardana major, or burdock. The lappa was probably the same with the galium, or, as it is commonly called, cleavers, clivers, or goosegrapes.

153. Tribulæ. The tribulus, or land calthæ, is an herb with a prickly fruit common in Italy and warm countries. The fiction that Jupiter caused the earth to produce these prickly weeds seems to have been borrowed from Moses. See Genesis iii.

154. Lærium, or darnel, a common weed in corn-fields.

154. Areææ. The wild oats (says Martyr, for we continue to quote his botanical illustrations) are no less frequent than the darnel in many places. They are not the common oats degenerated by growing wild, but a quite different species. The chaff of them is hairy, and the seed small like that of grass. It was the general opinion of the ancients, that wheat and barley degenerated into these weeds, but they are specifically different, and rise from their own seeds. The word dominantur is very proper, for they overtop the corn.

155. Quod nisi. To avert these evils, he advises harrowing, the scaring away of the birds, pruning, and prayer.

156. Spectabilis. The Medicean manuscript reads spectabilis.

157. Discudum. He here begins to treat of the husbandman's implements. He enumerates four for ploughing, and as many for harvest.

162. Robur, particularly a kind of oak; but applied to any solid wood.

163. Tardeæ. Wharton has attempted to imitate Virgil in the slow motion of the cart, which this line describes: "And Ceres' ponderous wagon rolling slow."

165. Eleusinæ, i.e. such as were invented by Ceres, who was worshipped at Eleusis in Attica.

164. Tribula. The tribulum, or tribula, was an instrument used by the ancients to thresh their corn. It was a kind of plank or wagon pointed with stones or pieces of iron, with a weight laid upon it; and so was drawn over the corn by oxen. Thus it is described by Varo: Id sacrum tabulati, aut ferro asperata, quod imposito auriga, aut ponderibus gravii, trahitur, junctiis, ut dicuntur, in specie grana.

164. Traheææ. The traheæa was a carriage without wheels, used for the same purpose as the former.

165. Celeææ. Celeus was the father of Tripolemus, whom Ceres, as has been said, instructed in husbandry.

166. Vannus. The fan to separate the grain from the chaff.

168. Si te digna manet, &c. Literally, if due honour and due thee from the divine country; i.e. if thou expectest to see thy best rural labours crowned with due honour. The country or country-life is called divine, because of its innocence and pleasures.

169. In sylvæ. The Roman plough was formed of a bended elm.

171. Temæ. The pole. Minellus describes it as an oblong piece of wood, to which
Binæ aures, duplici aptantur dentalia dorso.
Cæditur et tilia antè judicis, altaque fagus,
Stivaque, quæ currus à tergo torquet imos :
Et suspensa foci explorat robora fumus.
Possunt multa tibi venterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æqua circa tendat,
Et vertenda manu, et creta solidanda tenaci :
Ne subeant herbæ, ne pulvere vecta fatiscat :
Tum varie illudunt pestes. Sæpe exigus mus
Sub terris posuisse domos, atque horrea fecit :
Aut oculis capti fœdere cubilia talpæ.
Inventuque cavis bufo, et quæ plurima terræ
Monstra ferunt: popularque ingentem farris
vum
Curculio, atque inopii metuens formica senectæ.
Contemplator item, cūm se nux plurima sylvis
Induet in florem, et ramos curvabit olentes:
Si superant fœtus, pariter frumenta sequuntur,
Magnaque cum magno venient tritura calore.
At si luxuriæ foliorum exuberat umbra,
Nequicquam pingues palæa teret area culmos.
providens egoem senectuti corrodunt magnum cuneum frumenti. Preterea contemplare, cūm in sylvia
multa nux veniet se floribus, et demitter ramos odoriferæ: si flores plures sint quemque, similiter fru-
mena succedunt; et venient magna ubertas, cum magno calore. At si rami abundant miri copia frondium;
frustra conteres in area manipulos, palæa cærotas.

NOTES.

wheels were connected, about eight feet in
length.
172. Aurea. In modern language, earth-
boards: according to Minelius, two iron or
wooden sides, athwart laterally like ears, for the purpose of widening the furrow.
172. Duplici dentalia dorso. See at the end of
Mr. Martyn's first Georgic, a draught of a plough such as is used at this day in
Mautua; nearly the same with that which Virgil here describes. There the share-
beams (Dentalia) joined to the two handle,
form that shape which Virgil calls
the double back.
173. Levis. Light, that it may not oppre-
sess the oxen with its weight.
174. Stiva. The plough-staff, or handle.
174. Currus. The plough was so called,
because it ran upon wheels, as do several modern ones, particularly that of Mantua
abovementioned.
178. Area. The floor. The mode here rec-
ommended was intended for the purpose of
avoiding the inconveniences of mud and
vermin.
178. Cylindro. A large rolling stone. A
fragment of a column sometimes was em-
ployed for the purpose.
181. Exiguus mus. Not only the diminishing
epithet exiguus, but the terminating of
the line with a single syllable, beautifully
expresses the littleness of the animal.
183. Oculis capiti. Supposed blind, because
of the diminutiveness of those organs.
185. Curculio. The weevil.
187. Nux. By this interpreters generally under-
stand the almond-tree, agreeably to
what is said of it in other authors. Ind.
Lib. XVII. 47. Amygdalia nomen Graecum est, 
quæ Latine nux longa vocatur—de quid Virgil.
ius, cum se nux plurima silvis Induet in flo-
Oras nu amüilam, &c. Amygdalum cæro
fructu ingravescens, adeo ut pra faci et exubera noce incipiatur, et terram pene con-
tingat. Est hoc, O Polyeuctes, argumentum
maximum fortissim. Plut. Lib. 2. de Vita
Mavio, Γνώμων μετα των των, &c. Furtur è
vernæ arboribus平时 flore amygdalum
proventum praestantiis fructum arborum.
Mr. Martyn however contends that it refers
to the walnut tree.
192. Nequicquam. Servius renders nequic-
quam pingues by non pingues; but it may
justly be questioned, whether Virgil ever
uses the word in that sense; those other
examples which Servius produces are very
dubious.
192. Pingues palæa. The sense is, that the
culms would be rich, not with fruit, but
with chaff.
Semia vidi equidem multos medicare serentes,
Et nitro prius et uigra perfundere amurca,
Grandior ut factus siliquis fallacibus esset.
Et quamvis igni exiguio prooperata maderent,
Vidi lecta diu, et multo spectata labore,
Degenerare tamen; ni vis humana quotannis
Maxima quoque manu legeret: sic omnia fatis
In pejus ruere, ac retrò sublapsa referri.
Non aliter quum qui adverso visc flumine lebendum
Remigis subigit: si brachia forte remisit,
Atque illum in praecips prono rapit alveus anni.
Præterea tam sunt Arcturi sidera nobis
Hœdorum; dies servandi, et lucidus anguis;
Quam quibus in patriam vos ventosa per æquora vectis
Pontus et ostriferi fauces tentantur Abydi.
Libra die somnique pares ubi fecerit horas,
Et medium luci atque umbris jam dividet orbem:
Exercete, viri, tauros, serite horda campis,
Usque sub extremum brumæ intractabilis imbrem.
Necon et lini segetem et Cereale papaver
splendoris dum ruunt; quæ it qui, veerti in patriam venetorum mare, exposunt se Hellespontis, et
frute Abydi ostriferi.
Quando Libra ferret horas dies et noctis aequales, et jam distributum medium mun-
dum luci ac tenebris: exercete tauros, õ agricola, seminate horda in agris, usque ultimas circiter pluvias
durum brumæ. Tempus quoque est abscondere terræ segetem lini, et papaver Cerevis:

NOTES.

193. *Semia vidi.* Beans or pulse. The poet here teaches, by what means the seed may be preserved vigorous.

200. *In pejus ruere.* Gilbert Wakefield insists, that the word *ruere* is the right reading, for says he, "Vox 'ruere' in se notio-nem habet perfecti curvis jam atque absoluti quod gradus respiacet: unde, quamvis bonum fuerit 'ruere' per se, 'ruere in pejus' minimis ferri potest."


208. *Hœdorum.* The kids are two stars on the arm of Auriga.

209. *Anguis.* The northern constellation. There are three that bear this name, one to the north, another in Ophiuchus on the equator, and a third in the south. Servius supposes Virgil to speak of the latter; but all others agree he intends the first, because most conspicuous.

207. *Pontus.* Ruxia thinks the Hellespont: Martyn and Minellius, the Euxine.

217. *Abydi,* now called the Dardanelles, ever famous for oysters.

218. *Libra die.* Barley is sowed in hot climates at the latter end of the year. The barley harvest in consequence comes earlier than the wheat. Thus we find in the book of Exodus that the flax and the barley were destroyed by the hail, because the barley was in the ear and the flax in seed, but the wheat and the rye escaped, having not yet come up.

219. *Die, for diei; antiquo more, says Mi-
nellius.*

220. *Dividet.* In many MSS. dividit.

221. *Brume.* Holdsworth remarks, that bruma was not used by the ancients for the whole winter, but merely for the winter solstice. *Usque* in this line intimates that the husbandman must labour until the rainy season commences.

222. *Lini, Flax;* which was sowed in Italy during October and November.

223. *Cereale papaver.* Probably the white
Tempus humo tegere, et jamdudam incumbere aratri:
Dum sicca tellure licet, dum nubila pendent.
Vere fabis satio: tum te quoque, Medica, putres
Accipitur sulci; et milo venit annua cura:
Candidus auratis aperit cum cornibus annum
Taurus, et averso cedens catis occidit astro.
At si triticeam in messem robustaque farra
Exercetis humum, solisque instabiles aristis:
Ante tibi Eое Atlantides abscondantur,
Gnosisique ardentis decedat stella corona;
Debita quam sulci committas semina, quamque
Invitae properes anni spem credere terrae.
Multi ante occasum Maiae cepere: sed illos
Expectata seges vanis elusit aristis.
Si verò viciamque seres, vilemque faselum,
Nec Pelusiacae curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes:
Incipe, et ad medias sementem extendete prunas.
Idcirco certis dimensio partibus orbem
Per duodena regit mundi Sol aureus astra.

NOTES.

poppy, whose seed was served up by the ancients with the dessert, Plin. XIX. 8.
Servius assigns several reasons why the poppy is called the flower of Ceres: but all of them appear fabulous. It is sufficient for explaining the author, to know that poppies were consecrated to Ceres, and that most of her statues are adorned with them.

215. Atratis. There is little doubt but that the right word is Aratria. Virgil had already mentioned ploughing; he here introduces harrowing.

215. Medica. Martyn acquaints us, that this plant had its name from Media, because it was brought from that country into Greece, during the Persian war, under Darius. It is called by the English botanists Burgundy trefoil and medic fodder.

218. Annuus cura. Thy annual care: in opposition to the Medic plant, which lasts many years: Pliny says it lasts thirty.

217. Taurus. Servius thinks this passage is not to be rendered, "the bull opens the year with his golden horns," but "the bull with golden horns opens the year." April comes!

218. Anversus astra. The backward star or constellation, viz. of the Bull, so called because he rises backwards.

221. Eое Atlantides. The Pleiades are called Atlantides, because they were fabled to be the daughters of Atlas. Eое, in the morning, i.e. when they set or go below our western horizon about the sun-rising, which is called their cosmical setting.

222. Gnosisque stella corona. Ariadne's crown, so called from Gnosus, a city of Orcetie, where Minos, the father of Ariadne, reigned.

223. Decedat. Most commentators have rendered this word by emerge, viz. from the sun, i.e. rises heliacally; because the heliacal rising of this constellation, and not the setting, happens at the time here mentioned by Virgil; but we believe the word is hardly to be found any where else in this sense.

225. Maiae. Maia, one of the Pleiades, here put for the whole.

227. Vilem. Because they were very common among them, and therefore of little estimation.

229. Cadens Bootes. About the beginning of November.

232. Mundii. Either orbem mundi, or rather astra mundi; as En. IX. 93.: Filius huic contra, torquet qui sidera mundi.
Quinque zone occupant calum, quorum una sem-
per rubet fulgentis Sole,
et semper irensaeus
cloris apparens. Circius
ad dextram et ad sinis-
tram duae ultime dueuntur:
rigentes glacie con-
rueret, et nigris plagis.
Inter illas et medium
dum beneficium Deorum
dane sunt minoris homi-
nibus: est et orbis scis,
et inter eas duas, quae
sive duodecim signorum
obligeri se volueret. Se
est mundus sublimis at-
tellitur versus Smythias
et montes Ripheos: ibi
deprimitur inclinatione in
Aureum Africae. His
capulis semper nobis altus
est: sed illum Styx nig-
ra, et umbra incognita
vident sub pedibus. Ad
dum superiorem max-
imus drain volvit flexi
salus, in modum flu-
vit, circa polum, et inter
duas uras: uras, quas
timent lavari aquis Oce-
ni. Ad polum inferius
arem aut profunda nos
tempus inaurat, ut inaurat
tenebrosa oceani nocte: aut
Aurora, a nobis recedet,
illam revertitur, et refert secum;
et cum primus orias nos
affat eosque animantibus,
illicus ripheus
accident sidera scrutatur. Ex
ehis possimus pronunciare tempus,
et tempus metum, et tempus saeculum: et quandam opportunam
agere remis infundam mare:
et quando

253. Zone. It is unnecessary to describe
the zones; they may be learned from almost
any geographical treatise.

256. Concreta. Frozen up, concretum flu-
men, or thick and foggy, as Cicero says.
Crassus hic concreta aer. Dr. Trapp
translates it stiff, which, however, it may agree
to carules glacie, is incongruous to atris
bribus; and therefore he adopts another epi-
thet, black with lowering clouds. Imber, it is
true, sometimes signifies clouds fraught
with rain, as En. III. 193.

Tum mihi carules supra caput astigit
imber.

But here we are inclined to think it means
snows, as being joined with ice, and beca-
use of the epithet concreta. In this sense
Virgil’s description of the two frigid zones
agrees with that of other poets, Ov. Met.
1. 56. Mict regit alta duum.

238. Via secta per ambas. A path is cut be-
 tween both; i.e. the Ecliptic.

239. Obliquus. The zodiac traverses
the whole torrid zone, but neither of the tem-
perate. It turns obliquey off after touching
the one or other of the tropics.

242. Vertex. The north pole. Ilum. The
south pole.

247. Ille. In this line he refers to the
document of Epicurus; that the sun perishes
and revives every day. In the following line
he states the truth as it exists.

248. Et obiuitus, &c. Literally, And, night
being outstretched, darkness is thickened.

250. Equus. Four horses are, by the poets,
assigned to the sun: Pyris, Eous, Aetheon,
and Phlegon.

251. Accedit. G. Wakefield writes it ad-
cedit, and says, Olim dedi verissimae hanc
lectionem ex devotione (meaning, as I sup-
pose, from conjecture) nesciit ita citasse
SeneCAM, in Epist. 122.

252. Hinc tempesstas. The practical use of
an acquaintance with the aspects of the
heaven, the poet now begins to state.

252. Predecicere. Some say predicere.

253. Deducere. To draw them down from
the docks.

255. Temperisit. "Hoc est," says Rux-
us, "tempore idoneo cædendis arboribus.

256. Evertere pinum. Dryden has transla-
ted these words,

"O when to fell the furse;"—

but Martyn observes, that he must certainly
have meant fire; for the furse, otherwise
called goree and whin, is a prickly shrub
which grows on heathy grounds, and bears
no resemblance to the fir or pine. Wharton
renders the word pinum, pine:

"And when in forests fell the timely pine."
Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.
Frigidus agricolam si quando contineat imber:
Multa, foret quæ max celo properanda sereno,
Maturare datur: durum procedit arator
Vomeris obtusi dentem, cavat arbore lintres:
Aut pecori signum, aut numeris impress acervis.
Exacuunt aliā valles, furcasque bicornes,
Atque Amerina parant lentæ retinacula viti.
Nunc facilis rubēx texatur fascina virgā:
Nunc torreti ignis fruges, nunc frangit saxo.
Quippe etiam festis quædam exercere diebus
Fas et jura sinunt: rivos deducere nulla
Religio vetuit, segeti pretendere sepem,
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri.

NOTES.

261. Maturare often signifies, to do anything hastily, as Εἰκόνα 1. 41. Maturate fugam: but it is here opposed to preperare, as expressed by Dryden:
"Let him forecast his work with timely care."
According to Wharton, it is "to prepare with prudent foresight."

262. Lentres. Scothas (or skiffs), according to Minelius; but Martyn thinks that Virgil speaks of troughs which, scooped from the uldore, seem more immediately to concern the former. So Wharton,
"Scoop troughs from trees."
Such were used for carrying grapes. Tib. book 1. El. 5.

263. Impressit. How came the Romans not to find out the art of printing many ages ago? The Caesars impressed (or printed) their whole names on grants and letters, and this practice was so common a one that even shepherds impressed their names on theirattle.


265. Amerina retinacula. Amerine bands, so called from Armenia, a town in Umbria, which abounded with osiers.

266. Rubèa virgā. Bramble twigs; others render it Rubēca wicken, from Rubi, a town in Italy, which Horace mentions in his journey to Brandusium. But, as Pliny mentions the bramble among the twigs that are fit for such purposes, it is more probable that these were here meant. Mr. Benson is the only translator who has followed this last interpretation:
"Now with the bramble weave the baskets round."

267. Nunc torreti ignis fruges. He speaks of parching the corn, in order to grind it, as in Εἰκόνα 1.

269. Rivos deducere. Not to float the ground, as some will have it; for that, as we learn from Servius, was prohibited by the priests on holy-days: but to drain the pools, and make the rivulets run off the fields; which was allowed, as we read in Columella: Fere autem ritus majorum etiam illa permissit—Pisanæ, lacus, fossæ terres, et purgere. To float the fields, in Virgil's style, is inducere rivos, as verse 106. In opposition to which deducere humores signifies to drain, verse 114.

272. Balantumque gregem. It is observed, that sheep make a great blessing when they are washed. For the sake of his rhyme, Dryden calls this steeping them. He steepeth them, too, not in a river (fluvio) but in a water-fall:

276. Fruges receptas

Et torrire parant flammis et frangere saxo.

Wharton has given the true sense of the word, but absurdly introduced the grinding before the parching:
"Now grain be ground with stones, now parch'd upon the stove."

Dryden, with an absurdity still greater, represents the grain as ground before its grinding took place:
"Or grinded grain betwixt two marbles turn."

277. Fluvio salubri. Columella observes, upon this passage, that it was unlawful to wash the sheep on holy-days for the sake of the wool; but that it was allowed to wash them for the cure of their diseases.
P. VIRGILII MARonis

Sepe oleo tardi costas agitator aselli
Vilibus aut onerat pomis : lapidemque revertens
Iacusum, aut atrex massam picis urbe reportat.

Ipsa dies alios alio dedit ordine Luna
Felices operum. Quintam fugē pallidus Orcus
Eumenidesque satæ : tūm partu Terra nefando
Cœumque, Iapetumq; creat, sævumque Typhoëa,
Et conjuratos cœlum rescindere fratres.

Ter sunt conati imponever Pelo Ossam
Scilicet, atq; Ossæ frondosum involvere Olympos :
Septima post decimam felix, et ponere vitem,
Et presos domitare boves, et licia telæ
Addere : nona fuge melior, contraria furtis.

Multa adēdō gelidā meliūs se nocte dedere :
Aut cūm Sole novo terras irrorat Eous.

Nocte leves stipulæ meliūs, nocte arida prata
Tondentur : noxet lentus non deficit humor.

Et quidam seros hybernī ad luminīs ignes
Pervigilat, ferroque faces inspicat acuto.

Interea longum cantu solata laborem
Reptiles et plantis perspicet pecti ne telæ :
est ad perseverationem, et adversus furtis. Multa eīna meliūs sucedunt noctum, aut cūm Lucifer spargit
rōre terras oriente Sole. Noctu graciles aristre, noctu foenum siccum meliūs secutum : humor tenax non
deoet noctibus. Et aliqua vigilant ad lucem nocturnam hibernī ignis, et acuto ferro incidunt faces : interīm
uxor leniens cantilenas longum laborem addensē telam strīdulo pectiūne.

NOTES.

Hence Virgil mentions the wholesome river, to show that he meant it by way of medicine.

274. Vilibus. Filis significet communem, mean, or cheap.

274. Lapidem incumum. This Servius interprets a stone cut with teeth, for a hand-mill to grind corn. So Dryden, "Hand-mills for the grain."

277. Orcus. One of the names of the god of hell, as well as Pluto, though confounded by some with Charon. He had a temple at Rome. The word Orcus is generally used to signify the infernal regions.

278. Eumenides. A name given to the Furies by the ancients. They were three in number: Tisiphone, Megara, and Alecto. They received the name of Eumenides, which signifies benevolence or compassion, after they had ceased to persecute Orestes, who in gratitude offered them sacrifices, and built them a temple. Their worship,

"For so the Devil ordain'd," was almost universal. They hold a burning torch in one hand, and a whip in the other.


279. Iapetum. The Greeks regarded him as the father of all mankind. He was the old-testament Japheth. For what reason the day that gave lapetus birth should be regarded as unlucky I cannot conceive. Commentators are silent. Dryden leaves out the name.

279. Typhoea. A famous giant, son of Tartarus and Terra. He had a hundred heads, resembling those of a serpent or dragon. His eyes were fire, and his yellings tremendous. He made war against heaven, and so frightened the gods, that they ran away in different shapes: Jupiter became a ram, Mercury an ibis, Apollo a crow, Juno a cow, Bacchus a goat, Diana a cat, Venus a fish, &c. Hence the propriety of the epithet seruum.

280. Rescindere, pro exciscindere.

281. Ter sunt conati. Longinus produces this as an instance of the sublime. The slow numbers of the line Wharton has attempted to imitate:

"Ossa on pelion thrice t' uplift they strove." Heyne ascribes the origin of this fable to a great earthquake. According to Strabo, Ossa was really thought to have been torn from Olympus.

284. Septima post decimam. The seventh next to the tenth; or the seventeenth.

288. Eous. Some think the morning star: others one of the horses of the sun, mentioned by Ovid:

Interea volucres Pyreocis et Eous, et Ethon
Solis equi, &c.

289. Nocte arida prata tondentur. Pliny also observes that a dewy night is fittest for mowing: "noctibus rosidis scari melius."

292. Faces inspicat. The torches of the ancients were sticks cut to a point. Heyne on the word inspicare says, "novasse videatur poeta, ut sit in specie formam, adeoque in acutam cuspidem, conciderire."

NOTES.

295. Dulcis musti. This boiled must was usually put into some sorts of wine, to make them keep. Columella recommends the sweetest wine for this purpose: so that dulcis in this passage is no idle epithet to musti.

295. Vulcano. La Cerda observes that Vulcan is never used by Virgil for a fire, but when he would express a large one.

295. Humorem. This has been thought a syllable redundant at the end to express the ebullition and overflowing of the liquor.

295. Undam trepidi aheni; because the undulation of the water in a boiling kettle resembles the tumult of the sea. So Enêid 7. 463. undus ahenum.

297. Rubicunda Ceres. Ceres is sometimes used for bread. Eccl. 5. 79. here for the crop itself, which when ripe is (rubicunda) of a reddish or golden colour.

297. Terit area fruges. The Romans did not thresh or winnow their corn: in the heat of the day, as soon as it was reaped, they laid it on the floor, and drove horses or mules round it till they trod all the grain out. This was the common practice all over the east, and that humane text of scripture “thou shalt not muzzle the ox that treader out the corn,” is a plain allusion to it.

299. Nudus aru, Æc. These works must be performed when the heat of the weather shall render garments unnecessary. A Roman would call himself naked, when divested of his upper garment. Cincinnatus probably in this last sense was found naked at his plough when called to be dictator.

303. Presse. Weather-beaten. Others render it laden. But the former sense figures more aptly the toils of the farmer; and agrees better to the words ceu pressae carinae cùm jam, Æc. The phrase cùm jam denotes that the ships had been in distress.

304. Puppibus. See Æneid IV. 418.

305. Quernas glandes. Glans, says Martyn, seems to have been used by the Romans in the same sense that we use mast. Strictly speaking, it means only such fruits as contain but one seed, covered at the lower part with a husk, and naked at the upper part. The fruit of an oak, which is commonly called an acorn, is properly a glans.

305. Stringere. To gather with the hand.

306. Lauri. Translators, says Martyn, frequently confound the laurel and the bay, as if they were the same tree, and what the Romans called laurus. To the common laurel no fine smell is attached, nor does its leaf crackle in the fire; yet these characterize the laurus of the Romans, and these agree well with the bay tree, which seems most certainly to be the laurus of the ancients, and is frequent in the woods and hedges in Italy. Its first discoverers gave it the name of luuro cerasus, because its leaf resembles the bay, and its fruit the cherry.

306. Cuenta myrta. The myrtle-berries are called crenula, or bloody, from their vitious juice. Bay observed no other species of this plant in Italy but the myrthus communis Italiae, or common myrtle.

307. Pedicas. Springes for catching birds or beasts by the legs.

309. Balearis. The Balearides are Majorca and Minorca, whose inhabitants have ever been famous for slinging. Mothers, in these islands, were not used to give their children bread, but to hang it on a tree that they might strike it down with a stone before they ate it.
Quid tempestates autumni et sidera dicam?
Atque ubi jam breviorque dies, et mollior aestas,
Quae vigilanda viris? vel cum ruit imbriferum ver:
Spicea campis cum messis inhorruit, et cum
Frumenta in virili stipulâ laetentia turgent?
Sepe ego, cum flavis messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere praelia vidi,
Quae gravidam latè segetem ab radicibus imis
Sublimè expulsam eruerent: ita turbinè nigro
Ferret hyems culmumq; levem, stipulasq; volantes.
Sepe etiam immensum calo venit agmen aquarum,
Et fedam glomerant tempestatem imbribus atris
et aquarum:
Collectæ ex alto nubes: ruit arduus æther,
disparare in urbes plenum segetem extirpatam radicibus: tam dense inibus jactat procolla calamos tudes, et stipulas volantes.
Sepe etiam ingens copia innum erat caló et nubes; et mari advecta colligunt tempestatem nigre pluvie: calum alium minutur ruinae,

NOTES.
311. Quid tempestates. Mr. Martyn thinks the summer storm not to be equalled. "We see the adverse winds engaging, the heavy corn torn up by the roots and whirled aloft, the clouds thickening, the rain pouring; the rivers overflowing, and the sea swelling. Jupiter is introduced overturning the mountains with his flaming right hand; earth trembles; the beasts are fled and men are struck with horror; the south wind redoubles, the shower increases, and the woods and shores rebellow." This description is far surpassed in the 18th Psalm.
311. Autumnum. Autumn began about the 12th of August.
314. Spicea. Not the ripe corn, for the next line speaks of it as milky and its stems green.
315. Lactentia. This is a favourite word with the poets. Several MSS. read lactantia, but Servius observes, that lactans signifies that which yields milk, lactentia that which receives milky nourishment.
317. Stringeret. Was binding up. Servius renders it secatem, and quotes verse 305.
Et querius glandes tum stringere tempus. But surely stringere there signifies to gather or strip off with the hand.
317. Culmo. The stem or straw of the growing barley.
322. Sepe etiam—calo venit. The common way of explaining this line, is in a great measure, destroys the whole beauty of the passage, takes away the solemnity of the description, and renders it somewhat preposterous. It turns that lofty expression, ruit arduus æther, into a tautology, and breaks into the description before the reader is prepared for it.
To see the passage in its just light, we are to consider that the poet is here describing one of those storms that are fraught with thunder, hail, lightning, rain, and which come gradually on by sensible ap-proaches. First the clouds or vapours come marching up together in bands, agmen a-quarum, till they have overcast the whole face of the sky.
Sepe etiam immensum calo venit agmen aquarum.
Then they gather themselves in thicker wreaths, and brew the storm more deep and threatening.
Et fedam glomerant tempestatem imbribus atris
Collectæ ex alto nubes.
After this solemn apparatus, the storm bursts, the clouds discharge such a deluge of rain as if the whole sky were dissolved and poured down at once, ruit arduus æther.
Veni calo: therefore is here of the same import with venit in calum or convenit in calos, agreeably to Virgil's style in many other places. Thus Æn. I. 293. Hunc tu accipies calos fo pricipies in calum. Æn. v. 431. It clamor calos, fo ad calum, or per calum. See also Æn. VI. 191. VIII. 391. IX. 684. XII. 283.
324. Ex alto. Servius explains it ab aqua-lone, from the north; because the north pole is elevated with respect to us: but this seems forced. Alto is often put elsewhere for the sea, and seems to be so here.
324. Ruit arduus æther. Virgil is thought in this description to have had in his mind a passage in the 16th Iliad.
"From their deep beds he bids the rivers rise, And opens all the floodgates of the skies. Th' impetuous torrents from their hills obey; Whole fields are drown'd, and mountains swept away: Loud roars the deluge till it meets the main, And trembling man sees all his labours vain."

Pope.
GEORGICA. LIB. I.

Et pluviae ingenti sata latita, boumque labores
Diluit: implorent fossae, et cava flumina crescent
Cum sonitu, fervetque fretas spirantibus aquar.
Ipse pater, mediis nimborum in nocte, coruscat
Fulmina molitur dextra: quoe maxima motu
Terra tremit: fugere fere, et mortalia corda
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit: ingeminant Austri, et densissimus imber:
Nunc nemora ingenti vento, nunc litora plangunt.

Hoc metuens, coeli menses et sidera serva:
Frigida Saturni seque quod stella receptet:
Quos ignis coeli Cyllenius erret in orbis.

Imprimis venerare Deos, atque annua magae
Sacra refer Cereri, latis operatus in herbis,
Extrema sub casum hyemis, jam vere sereno.
Tunc agni pingues, et tunc mollissima vina:
Tunc somni dulces, denseq: in montibus umbras.
Cuncta tibi Cererem pubes agrostis adoret:
Cui tu lacte favos, et miti dilue Baccho,

Precipue coele Deos, et annua sacrisco persequere magae Ceres, sacrificis in herbis fertilibus, sub exiitam ultimae hyemis, jam rude vere. Tunc agni sunt pingues, tunc vina suaviisima, tunc somni dulces, et umbrae opace in montibus. Omnis rustica juventus adoret tibi Cererem: cui tu misce meli cum lacte et vino leni,

NOTES.

330. Fugere fere. Dr. Trapp observes that fugere, in the preter-perfect tense, has a wonderful force. We see the beasts scudding away; they are out of sight in a moment.

332. Atho. Athos is a mountain in Macedonia that overlooks the Egean sea. Rhodope is a mountain in Thrace, a part of Mount Hemus, which extends itself as far as Scythia, taking different names, according to the different places through which it passes.

332. Ceraunia. The Ceraunian mountains are in Epirus; they were formerly so called from cerauo, thunder, because their height exposed them to thunders. They are now called Monti de la Chимерa.

334. Plangunt. Heyne explains it, "plangorem edunt, resonant;" Minelius, "rauco fragore resonant." 

335. Hoc metuens. Against the horrors of a tempest, he makes two preservatives: making observations on the heavens, and worshipping the gods.

335. Cuie menses. The twelve signs.

356. Frigida. According to sir Richard Blackmore, this may well be called frigid. "When the keen north with all its fury blows,

one moment's cold, like theirs, would pierce the bone,

Freeze the heart's blood, and turn us all to stone."

337. Cyllenius. A surname of Mercury, from his being born on the mountain Cyllene. It is here applied to the planet Mercury. On the top of the mountain Cyllene was a temple and a wooden statue dedicated to the god.

337. Erret; a happy epithet; the word planet being derived from σωλήν, wandering.

339. Cereri. We have here a beautiful description of the ambervalia. This was a joyful procession round the ploughed fields in honour of Ceres, the goddess of corn. Two festivals of this name were celebrated by the Romans; one about the month of April, the other in July. The swains went three times dancing round their fields, crowned with oak leaves, singing hymns to Ceres, and entreating her to preserve their corn.

342. Tunc somni dulces. Both dulces somni and dense umbrae are to be construed with in montibus; for the meaning is plainly, that lambs are sweet on the hills under trees, which then begin to be covered with thick shade: not as if sleep were sweeter than than at other seasons, as one would imagine Dr. Trapp and other interpreters understood it.
Terque novas circum felix eat hostia fruges,
Omnis quam chorus et socii comitentur ovantes;
Et Cererem clamore vocent in tecta: neque antè
Falcem maturis quisquam supponat aristas,
Quam Cereri, tortā redivitus tempora queruc,
Det mutus incompositos, et carmina dicat.
Atque hæc ut certis possimus discere signis,
Estusque, pluviasque, et agentes frigora ventos;
Ipse pater statuit, quid menstrua Luna moneret,
Quo signo caderent Austri, quid sæpe videntes
Agricolæ propius stabulis armenta tenerent.
Continuò ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor: aut resonantia longè
Litora miseri, et nemorum increbescere murmur.
Jam sibi tum curvis malè temperat unda carinis:
Cūm medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad litora, cūmque marinæ
In sicco ludunt fulicæ: notasque paludes
Deserit, atque aëris supra volat ærdea nubem.
Sæpe etiam stellas, vento impedente, videbis
Precipites cælo labi: nocticis per umbram
Flammarum longos a tergo albeschere tractus,
Sæpe levem paleam et frondes volitare caducas:
Aut summæ nantes in aqua colludere plumas.
At Boreæ de parte trucis cūm fulminat, et cūm
Voeem ad litora: et cūm mariae fulicæ ludunt in aëris: et cūm ærdea relinquat paludes sibi notas, et volat supra altum nubem. Sæpe etiam, vento immutante, vidēbis stellas precipites cædere è cælo: et longos tractus hæc albeschere a tergo, per tarnèra notis: sæpe palœna levæ, et folia caduæ volitare, aut plumæ natantes in superficie aëris agitari. Sed quando fulmen eudit à regione borealī, et quando regio

NOTES.

351. Discere signis. Not by any supposed astrological meaning, but by common and popular observation.
354. Caderent, should blow with less violence.
356. Continuò ventis. The poet gives eleven prognostics of the approach of wind; almost all of them are borrowed, and indeed beautified, from Aratus. 1. The sea is agitated. 2. A crashing noise is heard from the mountains. 3. The shores begin to echo. 4. The groves murmur. 5. The cornmorts fly towards the shores. 6. The sea-coots play on the land. 7. The heron forsakes her fens and seeks the clouds. 8. Stars shoot. 9. Long tracts of light are seen in the heavens. 10. The chaff whirls in the air; and 11. Feathers dance on the waters.
357. Aridus fragor. Such a sound as is made by dry trees when they break.
361. Ex æquore mergi. Birds so called, à mergendo. Herènae are most probably intended.
365. Sæpe etiam stellas. It is well known that stars never fall. Virgil's expressions are accommodated to the ideas of common people.
368. Sæpe levem paleam, &c. What Virgil says of chaff, &c. Aratus has said of thistledown.
370. At Boreæ. Twelve prognostics of rain are here given. 1. Lightning from the north. 2. Thunder from the east and west. 3. The flight of cranes. 4. The heifer looking up to heaven and sniffing the air. 5. The swirling flying round the lakes. 6. The croaking of frogs. 7. Ants bringing their eggs from their recesses. 8. The rainbow drinking up the waters. 9. Hooks forsaking their food. 10. Sea-fowl wantonly tossing water over their backs and washing themselves. 11. The cawing of the crow, as it walks solicitarily on the dry sand. 12. The observations of damsels working, by night, at their wheels, "When sparkling lamps their sputtering light advance, and in the sockets oily bubbles dance."
Euriq; Zephyriq; tonat domus; omnia plenis
Rura natant fossis; atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit. Aut illum surgentem vallibus imis
Æëriæ fugère grues: aut bucula cœlum
Suspiiciens, patulis captavit naribus auras:
Aut arguta lacus circumvolvitat hirundo:
Et veterem in limo ranæ cecinere quercelam.
Sæpius et tectis penetrabis extulit ova
Angustum forma terens iter: et bibit ingens
Arcus: et ësta decedens agmine magno
Corvorum increpuit densis exercitus alis.
Jam varias pelagi volucres, et quæ Asia circum
Dulcisbus in stagnis rimantur prata Cäystiri,
Certatim largos humeris infundere rores,
Nunc caput objectare fretis, nunc currere in undas,
Et studio incassum videas gestire lavandi.
Tum cornix plenâ pluviam vocat improba voce,
Et sola in siccâ secum spatiatur arenâ.
Nec nocturna quidem pensa pelue

NOTES.

371. Euriqque. Eurus is a wind blowing from the east; called also Vulturinus.

371. Zephyriqque. Zephyrus was the west wind. He is the same with Favonius. He was said to produce flowers and fruits by the sweetness of his breath. He had a temple at Athens, where he was represented as a young man of a delicate form with wings on his shoulders and his head covered with flowers.

373. Imprudentibus. Minelius says "Tam multa tam certa et manifesta sunt pluvia et tempestatem prognostica, ut neminem non clare et abunde premonitum, ut neminem nisi improvidum apprehendat." The signs are so many that none can complain of a shower's falling on him unawares.

374. Aut illum surgentem vallibus imis, Æc. Some construe the words thus, grues fugere ex imis vallibus. Others take the meaning to be, that the shower rises out of the valleys. The author of the essay on the Georgics interprets it, that the clouds avoid the coming storm, by descending to the low valleys. This interpretation is agreeable to Aristotle in his History of Animals, where, treating of the foresight of cranes, he says, They fly on high, that they may see far off, and, if they perceive clouds and storms, they descend, and rest on the ground: καὶ ἔτη ἐρῶ καὶ χιμώρῳ, κατέπεσιν καὶ γεγενὲιν. In this sense Mr. Benson has translated it: "Cranes, as it rose, flew downwards to the vale."

378. Veterem cecinere quercelam. Either alluding to the known fable of the fros in Æsop, or to that fabulous tradition of the transformation of the Lycians into frogs, for which see Ovid, Met. VI. 374.

380. Bibit ingens arcus. According to a vulgar notion, that the rainbow drank up the vapours, to feed the clouds for rain.

383. Asia. The Asia palus, or Asia campus is the name of a fenny country which receives the overflows of the Cyester. The first syllable of this adjective is always long; the first of Asia, a quarter of the world, is short.

384. Cäystiri. The Cyester or Cäystrus, now called Kitcheok-Maänder, rising in Lydia, and falling into the Ægean sea near Ephesus. Its margin abounded with water-fowl, Homer speaks of geese, cranes, and swans.

387. Incassum. Either, as Servius has it, because their feathers keep their bodies from being wet: Quia plumarum composito aquam minus ad corpus admittit; or, as others, their buckle is idle, and to no purpose, since without much pains they will soon be effectually washed by the coming rain.

388. Vocat. The ancients were of opinion that cows not only predicted rain, but called it down. Thus Lucretius: "Corvorumque greges, ubi aqua diciturum et imberes Poccere et interdum ventos aurisque vocare." The "daws and om'mous crews, with various noise"

389. Est sola in sicca. Dryden renders this line, "And single stalks along the desert sands," Wharton translates it, "And solitary stalks across the scorching sands."
Nescivere hyemem: testā cūm ardente viderent
Sciullare oleum, et putres concrescere fungos.
Nec minus ex imbrī soles, et aperta serena
Procipere, et certis poteris cognoscere signis.
Nam neque tum stellis acies obtusa videtur,
Nec fratris radiis obnoxia surgere Luna:
Tenuia nec lanæ per cellum vellera feri.
Non tepidum ad solem pennis in litore pandunt
Dilectæ Thetidi Halcyones: non ore solutos
Immundi meminere sues jactare maniplos.
At nebulae magis ima petunt, campoq; recumbunt:
Solis, nec levia velera
laue valere per nēmē Solis et occasum servans de culmine summo.
Halcyones chara: Thetid Nequiquam seros exercet noctua cantus.

And adds, "The line admirably expresses the action of the crow, and is an echo to the sensē. Those who are fond of aliteration, are delighted with this verse, where so many ς's are found together." A similar alliteration is seen in "plena pluriam," and "vocat voce." Perhaps it will not appeal to every reader so clearly as it has done to Mr. Wharton, that the sound of ς's and the wandering of a crow resemble each other.

392. Scintillāre. The spattering of the lamps occasioned by the humidity of the atmosphere may well predict rain.

393. Nec mīnūs. Virgil now gives nine prognostics of fair weather. 1. The light of the stars does not appear dim. 2. The moon does not seem to rise obscurely. 3. No fleece clouds appear in the sky. 4. The halcyons do not spread open their wings to the sun. 5. Swine do not toss about the straw with their snouts. 6. The mists are low. 7. The owlhoots not at sun-set. 8. The osprey flies after the lark. 9. The ravens rejoice with a loud noise.

393. Ex imbrī. Pierius found it in many MSS. ex imbroes.

"Nur from less certain signs, the swain describes Unsho'ry suns and bright expanded skies." "This reading," says professor Martyn, "seems more poetical than the common: and it is certain that Virgil's meaning could not be that these observations are to be made during the rain. At such a time it would be impossible to observe the brightness of the moon and stars; which are the first prognostics mentioned by our author." Minelius as the sense of Virgil has "post imbreem, post pluvias," after the shower, after the rains.

396. Nec fratris radiis obnoxia. She rises bright, as if she shone with a light unborowed and independent of her brother's beams. Those, who are curious to see a critical explanation of the word obnoxious, may consult Aulus Gellius in his Noct. Att. L. VII. 17.
Apparat liquido sublimis in aère Nisus,
Et pro purpureo pennis dat Scylla capillo.
Quaecumque illa levement fugientes secat æthera pennis,
Ecce inimicus atroc magni stridore per auras
Insequitur Nisus: quá se fert Nisus ad auras,
Illa levement fugientes rapitam secat æthera pennis.
Tum liquidas corvi presumo gurre voces
Aut quater ingeminant: et sæpe cubilibus alitis,
Nescio quà præter solutum dulcedine læti,
Inter se folidis strepitant: juvat imbibus actris
Progeniem parvam, dulcesque revisere nidos.
Haud equidem credo, quia sit divinitus illis
Ingenium, aut rerum fato prudentia major:
Verum, ubi tempestas et cæli mobilis humor
Mutavere vias: et Jovis humidos Austria
Densat, erant qua rara modò; et, quá densa, relaxat:
Vertuntur species animalorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipit: hinc illæ avium concentus in agris,
Et lactæ pecudes, et ovantes gurre corvi.
Si verò Solem ad rapidum Lunasque sequentes
Ordine respiciens; nunquam te crassina fallet
Hora, neque insidiis noctis capiere serenæ.


NOTES.

404. *Nisus*. Nius was king of Alcathoii or Megara. He had on his head a purple or yellow cloak, in an oracle, the security of his kingdom lay. Scylla, his daughter, falling desperately in love with Minos who besieged the city, stole the lock from her father's head as he lay asleep, and fled with it to him. The town was immediately taken, but Minos disregarding the services of Scylla, she threw herself into the sea. The gods changed her into a *lark*. Nius assumed the nature of a *hawk* or an *ospray*, at the very moment in which he killed himself to avoid falling into the enemy's hands. These two birds have continually been at variance with each other. Scylla by her apprehensions at the sight of her father suffers the punishment which her perfidy deserved. See the 8th book of Ovid's Metamorphoses.

407. *Inimicius*. Hynie thinks the word is used adverbially; "stroxx Nius inimicex interquirit."

415. *Haud equidem*. Virgil speaks as an Epicurean. He does not allow any divine knowledge or foresight in birds; but justly considers these changes in their note and behaviour as effects produced by alterations in the air.

416. *Rerum fato prudentia major*. A superior knowledge of things by fate. Some construe the words thus: *Prudentia rerum major fato*, a knowledge of nature superior to fate, i.e. a greater knowledge than may be accounted for from destiny and the established laws of matter and motion. Others, major prudentia in fato rerum, a superior insight into fate.

418. *Jupiter*. Jupiter, no doubt, often signifies the air; but the dignity of the poetical style lies in these and the like figurative expressions, and therefore ought not to be lost in a translation.

418. *Humidus*. Heinsius and Martyn read it *uvatus*.

424. *Si verò*. Having shown how the changes of weather are foretold by animals, the poet proceeds to explain the prognostics which are supplied by the sun and moon. *Three* are attributed to the moon: 1. If the new moon appear obscure, rain may be expected. 2. If she look red, wind will follow. 3. If on the 4th day, she shine clear, the rest of the month will pass without rain or wind. *Eight* portentous appearances are exhibited by the sun: 1. If it appear spotted, or 2. hid in a cloud, rain may be expected. 3. When the rays of the rising sun seem scattered, or 4. when Aurora rises pale, wind and hail are coming. 5. If at evening the sun appear dark, expect rain; 6. if *ery*, winds; 7. if spotted, rain and wind. 8. A fair rising or setting betokens serene weather, and a fine northerly breeze.
Luna revertentes cum primum colligit ignes,
Si nigrum obscuro comprehenderit æra cornu;
Maximus agricolis pelagoque parabitur imbur.
At, si virgineum suffuderit ore roberem,
Ventus erit: vento semper rubet aurea Phæbe.
Sin ortu in quarto (namque in certissimum auctor)
Pura, neque obtusis per œculum cornibus ibit;
Totus et ille dies, et qui nascentur ab illo
Exactum ad mensem, pluvia ventisque carebunt:
Votaque servati solvent in litore nautæ
Glaucus, et Panopeæ, et Ino Melicertæ.
Sol quoq; et exoriens, et cum se condit in undas,
Signa dabit: Solem certissima signa sequuntur:
Et quæ manæ refert, et quæ surgentibus astra.
Ille ubi nascentem maculis variaverit ortum
Conditus in nubem, medique refugerit orbe;
Suspecti tibi sint imbre: namque urget ab alto
Arboribusque satissimum Notus, pecorique siminer.
Audi ubi sub lucem densa inter nubila sese
Diversi erumpent radii, aut ubi pallida surget
Tithoni croeæm lingues Auroræ cubile;
Heu malè tum mites defendet pampinum uvas,
Tam multa in tectis crepitans salit horrida grando.

NOTES.

427. Luna revertentes. These signs, taken from the moon, were proverbial:
Pallida luna pluit, rubicunda flæt, alba serenat.

432. Quarto. The poet follows the opinion of the Egyptians, according to Pliny;
"Quartum eam maxime observat Egyptus.""

434. Nascentur. The Roman and Lombard manuscripts, according to Puerius, read nascentur.

436. Solvent. It was a custom among the ancient mariners to vow a sacrifice to the sea-gods, in case of a safe and prosperous voyage.

437. Glaucus. Glaucus was a fisherman of Anthedon in Boeotia. As he was angling one day, he observed that all the fishes he laid on the ground, on touching a certain herb, immediately escaped from him, and leaped into the sea. His curiosity prompted him to taste it, when he was suddenly affected with a desire of living in the water. On this he leaped into the ocean, and was by Oceanus and Tethys changed into a sea-god. Some authors explain the fable that Glaucus was an excellent diver, and was devoured by fishes when swimming in the sea.

437. Panopeæ. She was one of the Nereids whom sailors generally invoked in storms. Her name signifies giving every assistance, or viewing every thing.

437. Inoï. Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Juno, jealous of her peace, sent a fury to the house of Athamas to throw the whole into tumult. Athamas, inspired by the demon, conceiving Ino to be a lioness, and her children whores, pursued her, and dashed her son Leucæus against a wall. Flying in terror from her husband, she threw herself from the top of a high rock, into the sea, with her remaining son Melicertë in her arms. The gods pined her fate. Neptune changed her into a sea-deity, and she received the name of Leucothoe. Melicertë her son became a sea-god, and was called Palesmon. Inous is a noun adjective, and signifies the son of Ino.

442. Conditus in nubem. It is observable, that the signs Virgil refers to correspond with the popular observations on the weather, in Judea, in the days of Jesus Christ.
"When it is evening, ye say, it will be fair weather, for the sky is red." See lines 445, 446, 447, &c. "And in the morning, it will be foul weather to-day; for the sky is red and lowering." See lines 440, 441, 442, &c.

447. Tithoni. Tithonus was the king of Troy, by Strymo, daughter of Scamander. He was so beautiful that Aurora became enamoured with him, and carried him away. At his request, the goddess granted him immortality; but as he had forgotten to ask
Hoc etiam emenso cùm jam decedet Olympo,
Proferuit meminiisse magis: nam sæpe videmus
Ipsius in vultu variis eraro colore.
Cœruleus pluviam denuntiavit, igneus Euros:
Sin maculæ incipient rutilo immiscier igni;
Omnia tunc pariter vento nimbis videbis
Fervere. Non illâ quisquam me nocte per altum
Ire, neque à terrâ moneat convellere funem.
At si, cùm referetque diem, condetque solatium,
Lucidus orbis erit; frustra terrebre nimbis,
Et claro syllæ sverns Aquilone moveri.
Denique, quid Vesper serus vebat, unde serenas
Ventus agat nubes, quid cogit et humili Auster,
Solv tibi signa dabat: Solem quis dicere falsum
Audeat? ille etiam cæcos instare tumultus
Sæpe monet: fraudemq; et operta tumescere bella.
Ille etiam extincto miseratus Caesar Romam;
Cùm caput obscurâ nitidum ferrugine textit,
Impiaque ætarnam timuerunt sæcula noctem.
Tempore quamquam illo tellus quoque, et æquora
ponti,
Obscenique canes, importuneque volucres
Signa dabant. Quoties Cyclops effevere in agros
Vidimus undantem ruptias farniaçus Ætnam,
Flammarumque globos, liquefactaq; volvere saxa?
Armorum sonitum totum Germania cælo
Auditi, insolitis tremuerunt motibus Alpes.

NOTES.

the continuance of his youth and beauty,
he soon grew infirm and decrepit. Distrusted
with his immortality, and as he could not
die, the goddess changed him into a grass-
hopper.

455. Fervere. The penult of this verb is
with Virgil always short; as also in fulgere,
stridere, effulgeræ, and effervescēre.

458. Cùm referetque, &c. Literally,
When he shall both bring back the day,
and shut it up when brought back.

462. Cogit. Some commentators would
alter the passage to quid cogit, or quid con-
cerit; but it should be remembered, that in
Virgil's time, the winds were not only per-
sounded, but worshipped. Horace, speaking
of the river Aufidus, says,

He has also, quoque nixametit Euros.

465. Sæpe monet. The best historians,
as Wharton observes, unite in detailing these
prodigies. Plutarch not only relates the
paleness of the sun, but adds that the fruits
rotted for want of heat. Appian speaks of
the clashing of arms, shouts in the air, an
ox speaking with a human voice, statues
sweating blood, wolves howling in the for-
rum, and victims wanting entrails.

The reader, says Martyn, cannot but observe
how judiciously Virgil takes care to show
he had not forgotten the subject of his poem
in this long digression. At the close of
it he introduces a husbandman in future
ages ploughing up the field of battle and
astonished at the magnitude of the bones of
those who had been buried.

Watts, in his Dacian battle, has happily
introduced this last idea:

—"the torn earth disclos'd
Helmets and swords (bright furniture of war
Sleeping in rust) and heaps of mighty bones."

467. Ferrugine. This word signifies here
a dark red, somewhat resembling that of
blood. Ferrugineus is applied to the flower
of the hyacinth, which is also called purpur
vens, the colour of blood.

468. Sæcula. The poet by the word means
men. Lucretius, as professor Martyn shows,
uses the word for kind, species, &c.

470. Obscenique canes, i. e. Dogs of bad
omen, howling abominably. Every thing vile,
obscene, or impure, was by the ancients
reckoned inauspicious; hence the word
signifies direful or unlucky.

474. Calo audit. Perhaps some remark-
ble Aurora borealis seen in Germany. Mar-
tyn says, that he was informed by the learn-
Vox quoque per lucos vulgo exaudita silentes

Ingens, et simulacra modis pallentia miris

Visa sub obscurum noctis: pecudesque locutae,

Infandum! sit sunt amnes, terraque debiscunt.

Et mœstum illacymat templis ebur, æraq; sudant. 480

Proluit insano contorquens voritice sylvas

Fluviorum rex Eridanus, camposque per omnes

Cum stabulis armenta tulit: nec tempore edodem

Tristibus aut extis fibrae apparere minaces,

Aut puteis manarc crur cessa vitat; et ætè

Per noctem resonare lupis ululantibus urbes.

Non aliis coelo ceciderunt plura sereno

Fulgura, nec diri toties arsere cometæ.

Ergo inter seco paribus concurrere telis

Romanae acies iterum videre Philippi: 490

ribus haec tarn, aut magnis essavit fluere è puteis, aut urbes esse præsentat resurrexerat altè per noctem ululantibus luporum. Alissi temporibus unquam plura fulgura exciplerunt coelo sereno, nè toties comece famæ efflicerunt. Itaque campi Philippici viderunt Romanas exercitus pugnare iterum inter se armis paribus:

NOTES.

ed Celsius, professor of astronomy at Upsal in Sweden, that in those northern parts, during the appearance of an Aurora borealis, he has heard a rushing sound in the air, something like the clapping of a bird's wings. The common people suppose the appearance to arise from armies fighting in the air.

476. Vox quoque per lucos. La Cerda is of the opinion, that the mighty voice heard in the groves was that of the gods leaving or threatening to leave their habitations. He strengthens this observation by a quotation from the 7th book of Josephus, where speaking of the prodigies which preceded the destruction of Jerusalem, he says, the priests heard a voice in the night time saying, "Let us go hence."

477. Simulacra. Ovid says, "umbrasque silentum erravisse ferunt."

482. Fluviorum rex Eridanus. The poet here, to express the rapidity of this river, begins the verse with two short syllables. The Eridanus, or Po, rises from the foot of mount Vesulus, and, passing through the Cisalpine Gaul, falls into the Adriatic sea. Virgil calls it the king of rivers, because it is the largest and most famous of all the rivers in Italy.

488. Fulgura. Horace speaks of thunder and lightning, snow and hail affrighting the city.

"Jam satis terris nivis atque diræ

Grandinis." &c.

490. Romanus acies iterum videre Philippi.

It is generally agreed that Virgil here means those two battles which are so famous in history; the one between Caesar and Pompey; and the other between Brutus and Cassius on the side of Augustus and M. Antony on the other. But it is certain, from history, that the scenes of those two battles were widely distant from each other; for the former was fought on the plains of Pharsalus in Thessaly, the other at Philippia in Thrace, which two places are above two hundred miles apart.

It can hardly be conceived what confusion there is among interpreters in their attempts to unravel this great difficulty. Servius, Stephanus in his Theaurus, Petavius, Dr. Heylin, Torrenius, Desperez, M. Dacier, father Sandon, but especially the two celebrated writers of the Roman history, Castron and Rouillé; all these, and numbers of others, will have it that both these battles were fought on the same spot. But this opinion is quite inconsistent with the plainest testimony of the most authentic historians, tends to subvert the credibility of all history whatsoever, and lays a foundation for universal scepticism.

If the reader would see a satisfactory solution of this difficulty, he may consult a pamphlet published in the way of letters by Mr. Holdsworth, intitled Pharsalia and Philippia. The sum of that gentleman's opinion is this: "that Virgil means, by his two battles of Philippia, not two battles fought on the same individual spot, but at two distinct places of the same name, the former at Philippia (aiaas Thebae Phthiae) near Pharsalus in Thessaly, the latter at Philippia, near the confines of Thrace. And though the historians (all except Lucius Florius), for distinction's sake, call the latter battle only by the name of Philippia; yet, as there was a Philippia likewise near Pharsalia, in sight of which the former was fought, the poets, for certain reasons (which, says he, I shall consider hereafter) call both by the same name."

As to the reasons that he says determined Virgil to call both battles by the same name, the chief of them is this; that in compliment to Augustus, he might impress the superstitious Romans with a belief, that the vengeance of the gods against the mur-
Nec fuit indignum superis, bis sanguine nostro
Emathiam et latos Hæmi pinguescere campos.
Scilicet et tempus venit, cum finibus illis
Agricola, incurvo terram molitius aratro,
Exesa inveniet scabrá rubigine pilà:
Aut gravibus rastris galeas pulsabit inanès,
Grandiaque effossis mirabitur ossa sepulchris.
Dii patrii Indigetes, et Romule, Vestaque mater,
Quæ Tuscum Tiberim et Romana palatia servas,
Hunc saltem etrusco iuveneri succurrere seculo
Ne prohibete: satis jam pridem sanguine nostro
Laomedontæ luimus perjuria Trojæ.
Jampridem nobis cæli te regia, Cæsar,
Invidet, atque hominem queritur curare triumphos.
Quippe ubi fes versum atque nefas, tot bella per orbem.
Tam multæ scelerum facies: non allus aratro
Dignus honor, squalent abductis arva colonis,
Et curvæ rigidum falces confinientur in ensem.
Hinc movet Euphrates, illinc Germania, bellum:
Vicinae ruptis inter se legibus urbæ
Arma ferunt: sævit totæ Mars inpinis orbe.
Ut cdm carceribus sese effudere quadrigæ,
Addunt se in spatio: et frustra retinacula tendens
Fertur eque auriga, neque audit currus habenas.

dereræ of Cæsar was denounced by numbers of prodigies and omens; and in so remarkable a manner, that there appeared in it a particular stroke of Providence, according to the heathen superstition, that the second battle, which proved fatal to the Romans, should be fought in the same province with the first, and near a second Philippus.

492. Emathiam—Hæmi. The same ingenuous gentleman proves that the ancient Macedonia, or Emathia, according to the language of the poets, extended as far as the river Næsus in Thrace to the east, and to the south comprehended all Thessaly, and consequently took in the Pharsalian Philippus; so that both battles, here referred to, were really fought in Emathia, as Virgil here says. Again he shows that both towns were near mount Hæmus, which, though commonly reckoned only a mountain of Thrace, was really a chain of mountains like the Alps and Apennines; the head or highest part thereof was in Thrace; but all the other mountains, viz. Rhodope, Pangeus, &c. quite round to Findus and Oeta, branch out from the same head. Virgil himself seems to take the mount in this extensive view, when he cries out, Geor. II. 448.

O qui me gelidis in Vallibus Hæmi
Sistat, et ingenti ramorum protegat umbra!
As all the other places, mentioned in this passage, were in Thessaly or Achaia, it is reasonable to suppose, that by the valleys of Hæmus he means the same country too.

But, let that be as it will, there are several passages in Lucan which evidently show that Hæmus reached to the Thessalian Philippi. Thus, at the latter end of the first book, he prophesies that the battle of Pharsalia (which he too calls by the name of Philippi) was to be fought under the rock of Hæmus, verse 681.

Latosque Hæmi sub rupe Philippos. See also L. VII. 174. 449. 576.


505. Tot bella. Wharton remarks that a certain melancholy flow in the numbers, and an air of pity for his distressed fellow-creatures, render these lines more valuable than even the poetry they contain.

506. Non nullus aratro. Here again the poet slides beautifully into his subject. When he is representing the world in arms, he expresses it by saying husbandmen are pressed into the service, the fields lie neglected, the plough is slighted, and the instruments of agriculture are turned into swords. The latter idea resembles that of the prophet Joel: "Beat your plough-shares into swords, and your pruning hooks into spears."

511. Impius here signifies cruel, unnatural; that is to say, no pietas, no tenderness, no natural affection.

512. Quadrigæ. Four horses were usually joined to one chariot.
P. VIRGILII MARonis

GEORGICORUM

LIBER II.


HACTENUS arvorum cultus, et sidera caeli:

Nunc te, Bacche, canam, necnon sylvestria tecum
Virgulta, et prolem tardè crescentis olivæ.

Huc, pater ó Lenæe: tuis hic omnia plena
Muneribus, tibi pampineo gravis autumno
Floret ager, spumat plenis vindemia labris.

Huc, pater ó Lenæe, veni: nudataque musto
Tinge novo mecum direptis crura cothurnis.

Principio arboribus varia est natura creandis.

Namque alia, nullis hominum cogentibus, ipsæ
Vindemia pumat plenis vasis. Huc ades, ó pater


NOTES.

The subject of the following book is planting. In handling this argument, the poet shows all the different methods of raising trees, describes their variety, and gives rules for the management of each. He then points out the soil in which the several plants thrive best; and thence takes occasion to expatiate in praise of Italy; after which he gives some directions for discovering the nature of every soil, prescribes rules for dressing vines, olives, &c. and concludes the Georgic with a panegyric on a country life.

2. Sylvestria virgulta. Forest-trees, chiefly those that were used in propping the vine, as the poplar, elm, osier, ash, &c. The study of botany has within the last few years become increasingly popular in the United States. Among the sons of science who have succeeded in inspiring an ardour for this elegant branch of education, Dr. Benjamin S. Barton stands as preeminent in America, as was Theophrastus for wisdom and fortitude among the heroes of Greece. It will be remembered that Martyn, from whose excellent notes on Virgil many quotations have already been made, was professor of botany in the university of Cambridge. The reader must ascribe most of the important and elegant remarks on the science, which the subsequent notes exhibit, to the genius and researches of the learned professor. This general remark may render the task of formal citation unnecessary.

3. Tardè crescentis olivæ. In ancient Greece the inhabitants knew of no mode of propagating olives but by sowing them. It is said this method is in use in Greece to the present day. Hence Virgil might make use of the epithet slow-growing.

4. Lenææ. A name of Bacchus, of Greek derivation, from ὥσα, forcolary, a wine-press.

5. Tinge alludes to the custom of treading out the grapes with their feet.

8. Dircetis cothurnus. The cothurnus, or buskin, was a part of Bacchus’s dress. Tac. L. ii. In celebrando vindemia simulacra, Silius Bacchum referens hederæ vinctus erat, et cothurnus gerebat.

9. Principio. The poet enters on the first part of his work by stating the several methods by which trees are produced. Of these he refers to three, without culture; spontaneously, by seeds, and by suckers.

11. Sponte. The spontaneous generation of
Curva tenent: ut molle ailer, lentaque geniszt,
Populus, et glaçá canentia fronde salicta.
Par autem poisto surgunt de semine: ut altae
Castaneae, nemorumque Jovi quae maximam frondet
Æclus, atque habitat Graisi oracula quercus.
Pellulat ab radice aliis densissima sylva:
Ut cerasis, ulmisque: etiam Parnassius laurus
Parva sub ingenti matris se subjicit umbrâ.
Hos natura modos primùm dedit: his genus omne
Sylvarum fruticumq; viret, nemorumq; sacrorum.
Sunt alii, quos ipsè via sibi reperit usus.
Hic plantas tenero abscindens de corpore matrum
Deposuit sulcis: hic stirpes obrit arvo,
Quadridásque sudes, et acuto robore vallos:
Sylvarumque alius pressos propaginis arcus
dos, quibus virescit omne genus sylvarum et virgitorum, et becatorum sacrorum. Sunt alii modi, quos ipsas
experimenta sibi invenit cœrt ratione. Hic alveos ramulos è truncæ teneo matris, committit cœssusus:
Iste sepelit terræ radices, et pectes fissa in quatuor partes, et palos truncæ accuminato: Aliæ arbore de
siderant ad propagationem palmites arnesatos

notes.

1. Fruiticum. The difference between a
tree and a shrub is, that the tree rises from
the root with a single trunk, and the shrub
divide itself into branches as soon as it rises
from the root.

21. Sylver. An oster. It is a plant ever de-
scribed in ancient Latin writers as growing
in water.

22. Geniste. Spanish broom, which grows
very plentifully in Italy. The Italians weave
baskets with its slender branches. The
flowers are sweet, yellow, of long continu-
ance, and agreeable to bees.

23. Salici. This is a beautiful description
of the common willow; the leaves are of
a bluish green, and the under side is cover-
ed with a white down. Salicuim, or salicet-
um, is the place where willows grow, here
used for salices, the trees themselves.

24. Castaneæ. The castanea no doubt is our
chestnut.

25. Æclus. A kind of oak which some take
to be what we call the bay-oak. This
tree was consecrated to Jupiter.

26. Cerassis. Cherries were a new fruit
among the Romans in the time of Virgil.
Lucullus first introduced them after he had
conquered Mithridates.

27. Ælima. Elms were in great request
among the ancients, they being preferred
before all other trees for props to their
vines.

28. Parnassius laurus. The bay, and not the
laurel, is the laurus of the ancients. The
laurel moreover is not so apt as the bay to
propagate itself by suckers. The finest bay
trees grew on mount Parnassus.

29. Sese subjiciat, i.e. Suraun jacit, shoots
up: See Ecl. X. 74.

Plants is now sufficiently exploded; yet it
was universally believed by the ancient phi-
losophers; as Aristotle, Pliny, &c.

12. Sileri. An oster. It is a plant ever de-
scribed in ancient Latin writers as growing
in water.

13. Genist. Spanish brompt, which grows
very plentifully in Italy. The Italians weave
baskets with its slender branches. The
flowers are sweet, yellow, of long continu-
ance, and agreeable to bees.

20. Sylvarum fruticumq; viret, nemorumq; sacrorum. Sunt alii modi, quos ipsas
experimenta sibi invenit cœrt ratione. Hic alveos ramulos è truncæ teneo matris, committit cœssusus:
Iste sepelit terræ radices, et pectes fissa in quatuor partes, et palos truncæ accuminato: Aliæ arbore de
siderant ad propagationem palmites arnesatos

Neu segnes jaceant terrâ: juvat Ismara Baccho Conserere, atque oleâ magnum vestire Taburnum. Tuque ades, inceptumque unà decurre laborem. O decus, ò famæ meritò pars maxima nostræ, Mæcenas, pelagoque volans de vela patenti. Non ego cuncta meis amplecti versibus opto:


**NOTES.**

own accord. Laying is accomplished by bending down a branch from the parent tree, and planting it in the ground till it take root firm enough to nourish itself.

27. *Expectant*, i. e. by their luxuriance and bending down to the earth they seem to expect propagation, and to desire, as it were, that their shoots may be set in the ground.

27. *Viva*, i. e. not separated from their mother-tree.

29. *Referens mandare*. This is the method of propagation, which is called by cuttings. *Referens* signifies giving them back to the earth, whence they came.

30. *Caudex* is properly the body of the tree distinguished from the root, as *truncus* is the body separate from the head.

31. *Oleagina*. Spenes observes, that, "it is common in Italy to see old olive-trees, that seem totally dead in the trunk, have very flourishing young heads." He adds, "the same is often as surprising in old willows, of which I have seen several (and particularly some in the garden-island in St. James's park) which send down a taproot from their head through the decayed trunk, and so form a young tree on an old stock which looks as flourishing as the other does rotten."

32. *Alterius ramos*. In this passage Virgil speaks of grafting, *insula mala*. Of this he subjoins two instances. Proprietors elegantly alludes to this mode of propagating fruit. See l. 4. El. 2.

33. *Cum pyrus invito stipite mala tulit.*

33. *Mala ferre pyrum*. Virgil speaks of grafting apples upon a pear-stock, not of pears upon an apple-stock, as Dryden has translated it, who has added quinces also, though not in the original:

"Thus pears and quinces from the crab-tree come."

34. *Rubescere corna*. It is more probable that the author designs the ingrafting of cornels on plum-stocks, than plums on cornel-stocks. Heyne evidently gives the sense, "pirus fert mala, prunus corna."

37. *Nou segnes jaceant terræ*. Dr. Trapp and the other interpreters render it, *Let not your land lie idle*. But the construction seems rather to be, *neu segnes terræ jaceant; nor let land, however naturally infectile, lie neglected*; which both preserves the connexion with what goes before, and shows the propriety of adding *juvat Ismara Baccho consereque, &c.* Mountains by nature rugged, and whose soil is *segnis*, infectile, and backward to produce, yet by culture will turn to good account: thus Ismarus bears excellent vines, and Taburnus is famous for the production of olives.

37. *Ismara*. Ismarus, a mountain in the maritime parts of Thrace.

38. *Taburnum*. Taburnus, a mountain in Campania, between Capua and Nola, fertile in olives. Its modern name is Taburo.

39. *Tuque ades*. Bacchus was first invoked; now the poet calls upon his patron Mæcenas to assist him.

39. *Decurra*. This is the same allusion with that in verse 41. *Pelagique volans de vela patenti; decurre being applied to prosperous sailing, when the ship runs with a gliding motion along the waves; as Att. V. 212.*


41. *Pelagique volans, &c.* And flying set sail into the open sea: i.e. accompany and conduct me through this immense work, which now opens itself to my view like an expanded ocean.

42. *Non ego cuncta meis. A similar expres-*
Non, mihi si linguae centum sint, oraque centum, Ferrae vox : ades, et primi lege litoris oram.

In manibus terrae : non hic te carmine facto,

Atque per ambages et longa exorsa tenebo.

Sponte suæ quæ se tollunt in luminis auris,

Infuscanda quidem, sed laeta et fortis surgunt.

Quppe solo natura subest. Tamen hae quoque si quis

Inserat, aut scrobibus mandet mutata subactis;

Exuerint sylvestrem animum : cultuque frequenti,

In quascunque voces artes : haud tarda sequitur.

Necon et sterilis quæ stirpibus exit ab imis:

Hoc faciet, vacuos sic sit digesta per agros:

Nunc alte frondes et rami matris opacant,

Crescentique adimunt fœtus, ururnque ferentem.

Jam, quæ seminibus jactis se sustulit arbor,

Tarda venit, seris factura nepotibus umbram:

Pomace degenerent succos obliata priores :

Et turpes avibus prædam fert uva racemos.

Scilicet omnibus est labor imprendendus, et omanes

Cogendæ in suillum, ac multæ mercede domandæ.

Non, si habeream centum linguae, et centum ora,

et voeum ferræm : favo mihi, et nude oram proximi

molitis. Terrae in propinquo : non hicæ

morborbe poëmatæ sabulosa, per circuitus et

exordia prolixæ.Que

arboræ ultra ergentur se

in ætcram, orientur qui
dem sternilis, sed ample

et robuste : quis via nat
tiva inest terre. Attac

men si aliquis etiam im

mittat hæ suÆulus alla

rum, aut hæ translatas

committat fœsis prepara

ratis, deponat natura

lem asperitatem, et per

assistam culturam, quo
cumque artificiali modo

tractationem, pareat en
terminus. Cæteri lilia que

surgit sterilis est radiis,

idem faciet : si disponas

tur per campos paten

tes: nunc alta folia et rami matris inunherant eam, et adsumunt fraetus surgem, et inceasent forensens fruc
tus. Quæ autem arbor extulit se Ææseme præcito, lentæ erecit, sero datura umbrah posteris : et frue
tus ejus degenerant, anissus priore sapore : et vita gerit viles racemos, quæ sunt præda avium. Nempe
cura est adhibenda erga omnes, et omnes relinquenda sunt in ordinem, et subiugando magno sumpto.

NOTES.

sion occurs in the second Iliad. Homer, when he is drawing up the Grecian army, says of

"the host at large, They were a multitude, in number more Than with ten tongues, and with ten mouths

Made vocal with a trumpet's throat of brass, I might declare ; unless the Olympian nine, Jove's daughters, would the chronicle themselves

Indite." Cowper.

Ovid has a passage of a like import:

Non mihi si centum Deus ora sonantia linguis

Ingeniumque capax, totumque Helicona dedicatis,

Tristia persequerer miserarum vota sororum.

Met. 1. 8.

45. Carmine facto. Pointing to the truth, the dignity and utility of his subject, exalting it above the poetic fiction and the

Grecian tale.

46. Sponte suæ. The poet had before mentioned the three ways by which wild trees are produced. He here follows the same

method, and shows by what culture each kind may be meliorated.

49. Solo natura. By nature's lying hid in the soil the poet seems to mean, that there is some hidden power in the earth which causes it to produce particular plants, which therefore grow fair and strong in that soil, which is adapted to their first production.

49. Tamen hae. To tame the luxuriance of wild trees, ingraft a good fruit on them, or transplant them.

50. Mutata, i. e. Mutata loco, transplanted. 55. Ururnque forensens. Pinch or starve it in bearings, by intercepting the sun and air.

58. Nepotibus. Ursinus contends, that by nepotes is meant the late posterity of the tree, which he thinks more poetical and more worthy Virgil than the common interpratation.


59. Pomaque degenerent. The ancients seemed to have used pomum not only for an apple, but also for any esculent fruit.

59. Oblata priores. "This," says Dr. Davison, late professor of humanity in the University of Pennsylvania, "relates to se

minibus facult. The apples produced from "kernels do not taste like apples that pro

duced the kernels. So kernels of a bunch "of grapes produce turpes racemos." He

remarks, that, "In Barbadoes, vines are "raised :rom the kernels of raisins." Heyne

has an observation to the same effect.

"In insulis Americae adhibuc id fieri narrar

tur."
Sed trunci oleæ meliœ, propagine vites 
Respondent, solido Paphia de robore myrtus.

Plantis edœrae corylœ nascentur, et ingens
Fraxinus, Herculeaœ arbor umbrosa corona,
Chaonique patris glandes: etiam ardua palma
Nascitur, et casus abies visura marinos.

Inseritur verœ ex factœ nucis arbutus horrida,
Et steriles platanii malos gessere valentes:
Castaneœ fagus, ornusque incanuit albo
Flore pyri: glandemque sues fregere sub ulmis.

Nam modus inserere atq; oculos imponere simplex.
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus: hoc alienœ ex arboare germen
Includunt, udoque docent inolescere libro.

Aut rursum enodes trunci resecantur, et altœ
Finditur in solidum cuneis via: deinde feraces
Plante inmittuntur. Nec longum tempus, et ingens
Exit ad cœulum ramis felicibus arbus,
Miraturque novas frondes, et non sua poma.

NOTES.

63. Trunci. Truncheons, called by Columella and Cato, taleœ: they are the thick branches sawn in pieces. The poet here exhibits the several ways of cultivating trees by human industry, and gives a no less beautiful than just description of the manner of inoculating and ingrafting. The French derive their word troncon from trunci, and hence comes our word truncheon.

64. Paphia. Myrtles are called Paphian, from Paphos, a city of the island of Cyprus, where Venus was worshipped. The goddess of beauty was particularly venerated there. All male animals were offered on her altar, which, though a hundred in number, daily smoked with Arabian incense. It was the seat of effeminacy and lasciviousness.

65. Plantis. By plantis, succerses are intended. This method of propagating is still practised; but that of layers is far preferable.

66. Herculeaœ arbor. The tree of Hercules. It is the most beautiful of all. With this tree the hero was crowned when he descended into hell. Hence in the Beocilia

“Populus Alcide gratissima.”

It is a tree which throws up vast numbers of suckers.

67. Chaonique patris glandes. Glandes, acorns, are here put for the oaks that bear them. Chaonii patris is Jupiter, worshipped at Dodona in Chaonia or Epirus, to whom the oak was sacred.

68. Abies visura marinos. The abies is the cypress, and was much used by the ancients in their shipping.

69. Nucis, the walnut. It is a received opinion, that no graft will succeed, unless it be upon a stock which bears fruit of the same kind. It is by some considered poetic fiction to talk of grafting a walnut on an apple tree, an apple tree on a plane, a beech on a chestnut, a pear on a wild ash, and an oak on an elm. But the best writers, ancient and modern, justify Virgil in his observations.

70. Steriles platanii. The platanus is without all question the oriental plane tree. Dionysius the geographer compares the form of the Morea, or ancient Peloponnesus, to the leaves of this tree, making the foot-stalk the Isthmus which joins it to Greece.

71. Fagus. Virgil undoubtedly means the grafting a beech on a chestnut. With us, who prefer the chestnut, the practice seems absurd. But the beech was held in great veneration by the Romans; vessels were made of it for sacrifices, and its mast was used for medicine.

72. Ormus. What the Romans called ormus seems to be the sorbus aucuparia, or quicken tree, commonly called the mountain ash.

73. Inserte atque imponere oculos. The difference is here shown between grafting and

NOTES.

inoculating. Inoculation or budgasi is per-
formed by making a silt in the bark of one
and inserting the bud of another into it.
There are several ways of doing this: Virgil refers only to what is called cleft-
graving, which is performed by clearing the
head of the stock and placing a scion from another tree in the cleft.

83. Ulmis. Pliny mentions four kinds of
elm.
84. Salici. The willow, of which Pliny
also mentions four kinds.
85. Loto. The lotus was most probably
what we call the zizyphus or the jujube
tree.
86. Radii. The radius is a long olive, so
called from its similitude to a weaver's
shuttle.
87. Amara pausia baccă. The poet men-
ts the bitter berry of this sort of olive,
because it is to be gathered before it is
quite ripe; for then it has a bitter or auster
taste.

88. Crustumiiis, Syrisque pyrus, gravibus-
que volemis. The Crustumia, so called from
Crustumium in Tuscany, were reckoned
the best sort of pears. The Syrian pears,
called also Tarentina, are thought by some
to be the Bergamot. The volemii were so
called from their largeness; quia volam ma-
stra impleant, because they fill the pulm of
the hand. Iturus takes them for the bon-chri-
tiens; others for the libralia or pounded.
89. Methymnae palmite. So called from
Methymna, a city of Lesbos, an island in
the Ægean sea, famous for good wine.
90. Thasici vites. So called from Thasus,
another island in the same sea.

91. Mareotides alæ. Probably an Egyp-
tian wine, from Mareotis a lake near Alex-
dria, which opinion Horace seems to
countenance; for he represents Cleopatra
inebriated with it:
"Mentemque lymphatum Mareoticco
Redegit in veros timores
Cæsar."

Others understand this of a Libyan wine,
from Mareotis, a part of Africa.
93. Passo Pythia, &c. Passum is a wine
made from raisins, or dried grapes. The
Pythia vitis is probably so called from some
city in Greece; for Columella calls it Græ-
culam.
94. Lagoæ. So called from λαγοπ. A hare,
on account of its colour.
95. Tentatura. So Terence:
Neque pes, neque mens satis suum officium
facit.
"Lagean juice
Will stammering tongues and staggering
feet produce."

95. Preciae. Quasi præcoque, says Ser-
vius, because they are first ripe.
96. Rhetica. So called from Rhetia, a
country bordering upon Italy. This wine is
praised by Catu, Strabo, and other authors.
96. Falernis. Campanian wine, so called
from Falernus, a mountain in Campania.
97. Ammineæ. It is not certain what wine
is here meant.
98. Tmolus. A mountain in Lydia, very
famous for wine.
98. Rex Phaneus. From Phænæ, the
name of a mountain in Chios, whose wines
are abundantly celebrated.
NOTES.

101. *Mensis et Diis accepta secundis, i. e.* It was so excellent as to be fit for being used in libations, which were made at the second courses.

102. *Bumaste.* From the Greek *buxara, dumara,* because its clusters swelled out so as to resemble a cow’s udder.

109. *Nec verò terre.* The poet now observes that different plants require different soils. He mentions several considerable trees, by which the countries that produce them may be distinguished, and concludes with a beautiful description of the citron-tree.

110. *Crassus paludibus.* “The alder,” Mr. Evelyn says, “is of all others the most faithful lover of water and bogggy places, and those most depised weeping parts, or water-galls of forests; for in better and drier ground they attract the moisture from it, and injure it.”

115. *Pietos Gelonos.* The Gelsoni were a people of Scythia, who painted their faces.

116. *Sola India—feri chenum.* Theophrastus was of the same opinion, that ebony was peculiar to India; but other authors tell us that the best ebony is brought from Ethiopia.

119. *Balsamaque.* According to the best accounts of modern authors, the true country of the balsam-plant is Arabia Felix. The balsam flows out of the branches through incisions made, in the summer months.

119. *Buccas semper froudentis acanthi.* There are two sorts of the acanthus; the one an Egyptian tree, of which the poet here speaks; and the other, which, to which he elsewhere refers. It is observed that the flowers grow in little balls, which Virgil might poetically call berries.

120. *Nemora *Æthiopum mollis canentia lanà.* The forests abounding with cotton-trees.

121. *Velleraque ut foliis defectant tenuia Sere.* The Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms, and imagined it was a sort of down gathered from the leaves of trees. From the Seres, silk obtained the name of sericum, and thence a garment or dress of silk is called serica vestis. Heliogabalus, the Roman emperor, was the first who wore a silk dress, which at that time was sold for its weight in gold. Some suppose that the Seres are the same with the Chinese.

125. *Media fert tristes succos tardumque saporem.* Media produce sweet success, but lentum saporem.
GEORGICA. LIB. II.

Felicis mali: quo non præsentius ullum
(Pocula si quando sevæ infecerem novercæ,
Miscueruntque herbæs, et non innoxia verba)
Auxilium venit, ac membris agit atra venena.
Ipsa ingens arbos, faciemque simillima lauro:
Et, si non aliquum latæ jactaret oorem,
Laurus erat: folia haud ullis labentia ventis:
Flores appetim tenax: animas et olentia Medi
Ora fovent illo, et senibus medicantur anhelis.
Sed neque Medorum sylæx, ditissima terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italicæ certent: non Bactra, neque Indi,
Totaque thuriferis Panchaia pinguis arenis.
Hæc loca non tauri spirantes naribus ignem
Invertère, satís immannis dentibus hydri:
Nec galeis densisque virūm segros horrútus hastis:
Sed gravidae fruges, et Bacchi Massicus humor
Implevere: tenent oleæque, armentaque latae.
Hinc bellator equus campo sese arduus infect:
Hinc albi, Clitunne, greges, et maxima taurus
thuriferi. Tauri effantes ignem naribus non araver e hanc regionem, destricti magni draconum seminatis:
neque segros riguit cæsibus, et densis hæstis militum. Sed fœcundæ fruges, et Massicus liquor vitis, replent
silvam, et oleo armentorum pinguis occupant. Ex unà parte equus bellissimos immittit se campis altæ cervicis;
ex alà parte greges ovium; et tauri, quæ sunt maxima

NOTES.

here mentioned is certainly the citron; for
Dioscorides says expressly that the fruit
which the Greeks call medicum, is in Latin
called citruses. By its tardum saporem is prob-
ably meant a taste which dwells long upon
the palate. The word cristes in this passage,
which signifies bitter, must be understood
of the outer rind, which is very bitter; or of
the seeds, which are covered with a bitter
skin. The juice of the pulp is acid.

127. Felicis mali. The citron is probably
called happy on account of its great virtues.

130. Venena. Athenæus relates a remark-
able story of the use of citrons against poi-
sion, which he had from a friend of his, who
was governor of Egypt. This governor had
condemned two malefactors to death by
the bite of serpents. As they were led to
execution, a person taking compassion of
them, gave them a citron to eat. The con-
sequence of this was that thought they were
exposed to the bite of the most venomous
serpents, they received no injury. The go-
vember was surprised at this extraordinary e-
vent, inquired of the soldier who guarded
them what they had eaten or drunk that day,
and being informed, they had eaten only a
citron, he ordered that the next day one
should eat citron and the other not. He who
had not tasted the citron died soon after he
was bitten; the other remained unhurt.

136. Sed neque, &c. "We are now come,"
says Wharton, "to his most beautiful praesages of Italy; nor is it easy to determine which is greatest, the poet's skill, or the
patriot's love of his country. He glances at
Greece with some ironical sarcasms. Mr.
Thomson has finely imitated these praises
of Italy in his seasons, where he celebrates
Great Britain. See his Summer."

137. Pulcher Ganges. A river of India
falling into the Indian Ocean. It rises in
the mountains of Thibet and Independent
Tartary, and runs upwards of 2,000 miles.
Its banks are crowded with millions of wor-
sippers. Pliny mentions it as a river afford-
ing gold.

137. Auro turbidus Hermus. Hermus is a
river of Lydia; it receives the Pactolus, fa-
mous for its golden sands.

139. Thuriferis. It may mean that frank-
incense is so abundant as to be collected
not only from the trees, but also from the
ground, or that the soil itself produces
frankincense. Such is the sense of Ruseus
in the above interpretation, and such the
views of Dr. Trapp.

"Panchaia fat

All oær with frankincense-producing
glebe."

140. Hæc loca. Alluding to the story of Ja-
som, who went to Colchis for the golden
fleece; where he conquered the bulls which
breathed fire from their nostrils, &c.

143. Massicus humor. Massicus is a
mountain of Campania, celebrated for wine.

146. Albi, Clitunne, greges. The banks of
the Clitumnus, a river of Italy, in Umbria,
were famous for feeding white flocks,
which Pliny makes to have been the effect
of the water. But, whatever be in that,
they were sought for sacrifice, the white
Victimae, saepe tuo perfusi flumine sacro,
Romanos ad tempula Deum duxere triumphos.

Hic ver assiduum, atque alienis mensibus aestas.
Bis gravidae pecudes, bis pomis utilis arbor.
At rabidae tigres absunt, et saxe leonum.

Semina: nec miseris fallunt aconita legentes:
Nec rapid immensos orbis per humum, neq; tanto
Squatebus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumq; laborem:

Tot congesta manu præruptis oppida saxis:
Fluminque antiquos subter labentia muros.
An mare, quod supra, memorem; quodq; alluit infrā?
Anne lacus tantos? te, Lari maxime; teque
Fluctibus et fremitu assurgens, Benace, marino?

An memorem portus, Lucrinoque addita claustra,
in alta ripibus: et flumina subcentia veteres muros urbium. An laudabo mare, quod alluit. Italicus, supra

NOTES.

colour being thought more acceptable to the gods: for which reason the victims were whitened with chalk when the natural colour could not be found; as in Juvenal, Sat. X. 66.

Duc in Capitoia magnum creatumque bovem.

147. Sacro. Not only because all rivers were reputed sacred, but because temples and places of worship were frequent on its borders.

149. Alienis mensibus, i. e. in such months when other countries do not feel the warmth. Thus Lucretius uses alienis partibus anni in much the same sense.

150. Bis gravidae. He tells us the sheep are so fruitful in Italy, that they breed twice a year. He seems to intimate the same in his second eclogue, where Corydon, speaking of his great riches in sheep and milk, says, "Lac mihi non estate novem non frigore desit."

New milk that all the winter never fails,
And all the summer overflows the pals.
Mr. Benson translates pecudes, kine. Ruxus says, that to some Virgil's language seems a mere hyperbole.

150. Bis pomis utilis arbor. Varro mentions an apple-tree which bears twice, Maius biferia, ut in agro Consentino.

152. Nec miseris fallunt, St. Servius, who alleges that the aconite grew in Italy, takes the meaning to be, that it deceives nobody, because it is so well known. But this sense is so low, that one can hardly imagine Virgil capable of it; besides, why should the gatherers be called miser, miserable, if they all knew it so well as never to mistake it? Therefore the meaning must either be, that this herb grows not at all, or but very rarely, in Italy. Fallunt has the force of in-
Atque indiginatum magnis stridoribus æquor:
Julia quà ponto longē sonat unda refuso,
Tyrrenhusque fretis immittitur æstus Avernis?
Hæc eadem argenti rivos, ærisque metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virùm, Marsos, pubemq; Sabellam,
Assuetumque malo Ligurem, Voloscoque verutos
Extult: hæc Decios, Marios, magnosq; Camillos,
Scipias duros bello; et te, maxime Caesar,
Qui nunc extremis Asiae jam victor in oris
Imbellem avertis Romanos arabis Indum.
Salve, magna pares frugum, Saturnia tellus,
Magna virùm: tibi res antiquæ laudis et artis
Ingredior, sanctos ausus recludere fontes:

Jam nunc victor, in ultimis Asiae finibus, repellis malis Indos & Romanis urbibus. Salve, o terra Saturni,
magna pares frugum, magna honinum; suscipio in tuam utilitatem res laudatas et excultas ab antiquis, ausus aperire primus sacros fontes:

164. Tyrrenhusque fretus immittitur æstus Avernus? The lake Avernus, Strabo tells us, was situated near the Lucrine bay, but more within land. Hence it appears that a canal was made between the two lakes, which the poet here calls the straits of Avernus.

165. Æris metalla. Æs is commonly translated brass, but copper is the native metal; brass being made of copper melted with lapis calaminaris.

167. Marsos. The Marsi were a nation of Germany who afterwards came to settle near the lake Fucinus in Italy, (now called Lago Fucino, or Lago di Coiano) a countryleader with forests, and abounding with wild boars and other ferocious animals. They at first proved inimical to the Romans, but in process of time became their firmest supporters.

167. Sabellam. The Sabelli were a people of Italy, descended from the Sabines. They were anciently called Ausones. The country in which they resided was called Samnium.

168. Assuetumque male. Some explain it accustomed to deceit. But it is not likely that the poet would mention the vices of the people, where he is celebrating the praises of Italy. Therefore male here must signify hardship or labour; which agrees with the character given of the Ligurians by Dionysius, who says they lead a laborious life, and live by the chase.

168. Assuetumque male Ligurem. Liguria was a country on the west of Italy. Genua was anciently, and is now the capital of the country. It was subdued by the Romans: its chief harbour now bears the name of Leghorn.

169. Voloscoque verutos. Of the Volsci mention is often made in the Æneid. They were a people of Latium, whose territories are bounded North by the Hernici and Marsi:

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South by the Tyrrenhese sea: East by Campania, and West by the Italians and Rutulians. They were formidable enemies, until conquered with the rest of the Latins. They are called Veruti from the similitude of their darts to (veru) a spit.

169. Decios. The Decii were a famous Roman family, three of whom, the father, son, and grandfather, devoted themselves at different times, for the safety of their country. The first in the war with the Latins, the second in the Tuscan war, the third in the war with Pyrrhus.

169. Marios. Julius Caesar was related to this family by marriage: so that the poet makes a compliment to Augustus, by celebrating the Marian family.

169. Camillos. Marcus Furius Camillus drove the Gauls out of Rome, after they had taken the city, and laid siege to the capitol. His son Lucius Furius Camillus beat them also.

170. Scipias duros bello. The elder Scipio delivered his country from the invasion of Hannibal, by transferring the war into Africa, where he subdued the Carthaginians. Hence he had the surname of Africanus, and the honour of a triumph. The younger Scipio concluded the third Punic war by the total destruction of Carthage. They were called “duo fulmina bell,” the two thunderbolts of war.

172. Imbellem. This is not to be rendered weak, effeminate, but disarmed. They came in a peaceable manner to Augustus, subdued by the glory of his name. So Reissiкус understands the word; “quo arma tua reveretur.” Dryden has evidently mistaken the author’s sense in this line: “Avert unwarring Indians from his home.” Wharton has preserved it:

From Rome’s high walls, on Asia’s utmost plains
Aw’d into peace, fierce India’srage restrains.
GEORGICA. LIB. II.

Et qualen infelix amisit Mantua campum,
Pascemem niveos herboso fumine cycnos.
Non liquidi gregibus fontes, non gramina desunt :
Et quantum longis carpent armenta diebus,
Exigua tantum gelidus ros nocte reponet.
Negra fere, et presso pinguis sub vombre terra,
Et cui putre solum (nam; hoc imitamur arando)
Optima frumentis, non ullo ex æquore cernes
Plura domum tardis decedere planstræ juvencis :
Aut unde iratus sylvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquaque domos avium cum stirpibus imis
Eruit: illæ altum nidis petiere relictis;
At rudis enuit impulso vomere campus.
Nam jejuna quidem clivosi glarea ruris
Vix humiles apibus casias roremque ministrat:
Et tophus scaber, et nigris exesa chelydris
Creta: negant alios æqué serpentibus agros
Dulcem ferre cibum, et curvas præbere latebræ.
Quæ teneum exhalat nebulam fumosq; voluces,
Et bibet humorum, et cum vult ex se ipsa remittit,
Quæque suo viridi semper se gramine vestit,
Nec scabie et sais lâdit rubigine ferrum;
Illa tibi lætes intexit vitibus ulmos :
Illa ferax oleæ est : illam experie colendo
Et faciem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesevo
lydrias. Nulli agri disuntur producere tam gratum pabulum serpentibus, et præbere tam eavas latebræ.
Quæ expirat tenues vapores et leves fumos, et bibit humorum, et ipsa sponte ejetit illum ex se ; et quæ
semper regit se propriis herbis, nec inficit vomerem scabritie et rubigine annar: illa tibi impabisit ulmos
lacuæ et visibis: illa ferulis est oleis: illam senties colendo, et apiam gregibus, et tractabilem voment
acuto. Talem arat Capua dier, et region propinquae monti Vesuvio,
et agris quaes infantia
Mantua perditid, qui nutrit actolores candidos in herboso fluvo. Illæ puri fonts non desunt gregibus, nec herbe: et
quantum herbarum armenta depascet per longos dies, tantum hæmidus reddet per brevem noctem. Terra firmæ
negra et pinguis sub vombre altæ immenso, et eavm superflieies mollis est (hoc enim perfluein aratione) optima est frumentis : nullo ex agro
videbias plura plautta exire, bosoph difficulti tabitum. Item illæ ter-
ra, ex quæ arator iratae
abstulit sylvam, et diuit
emora inficienda mal-
215 tia annis, et erubuit ve-
tera latibula volcurnam
cum radicibus imis: illæ fugeunt in aërem, nidis
relitina; at campus, pri-
ös incultus, refuisti vob-
mere impresso. Nam
erter glarea stæa agri
deëlisii vix proferi apibi
bus parvas casias et ro-
 marinum : quemadmo-
dum tophus asper, et cre-
ta curosas à nigris che-

NOTES.

198. Et qualen. Mr. Benson says, "the verse complains, and every word seems to sigh."

201. Quantum longis, &c. What the poet here says of the prodigious growth of the grass in a night's time seems incredible; yet, as Varro informs us, Caesar Vopiscus affirmed that, at Roses, a vine pole, being fixed in the ground, would be lost in the grass the next day.

203. Presso. This epithet seems to al-
clude to the custom of laying a weight on the head of the plough to make the share enter the deeper.

204. Putre solutum. Minelius gives "resolu-
bile et non condactum" as the sense of the author; crumbling, loose, rotten.

207. Iratus. Impatient, angry, on seeing his land overgrown with wood, which might otherwise have been covered with corn.

211. Enuit: shows its beauty. The poet by the word expresses, that when a wood has been grubbed up, the rude uncultivated land where it stood appears after ploughing in full beauty.

213. Casis. Virgil, says Mr. Martyn, mentions two sorts of cassia; the one is an aromatic bark, not much unlike cinnamon, and is probably what we call cassia lignea. Of this he speaks, verse 466th of this Geor-
gic:
Nec cassis liquidi corrumpitur usus olivi.
The other seems to be the plant which bears the granum Gnidium, called spurge flax, or mountain widow-woole, and grows in rough mountains in the warmer climates.

215. Rorem. Not dew, but the rosemary, or ros marinus; so called, because used in sprinkling, as we read in the scriptural use of the hyssop, and grew in places near the sea-coast. Prose authors generally write the name of this plant in one word, rosma-
rinus or rosamarinum, but the poets com-
monly divide it.

214. Tophus scalper. This the same au-
thor takes to be what we call rotten-stone. Pliny says it is of a crumbling nature. Num-
tophus scalper natura friabilis expeditur quo-
gue ab auctoribus.
et Claniu non commo-
dus Acrisii descripsit. Iam
doebo quoniam poteris
usam quamque cognos-
cere. Si quaris in rara
sit, an plus quo denua
quia altera bona est fru-
mento, altera viti; denu
magis frumento, raris
alma quaeque vitii). Pri-
mu eliges locum oculis,
additibus puteum defodi
profundit in solido loco:
dinde repones omne
termam in cundem orum,
ec complanatis pedibus
summam arenas. Si non
sufficient ad replendum
locum; ager erit rarus,
et melior ad pasca et
vites almas: si vero ab
nun ant se posse redire in
sumo locum, et focis re-
pletis terrae redendant;
ager erit densius; existi-
mas farm glebas duras et
erassos tumores, et ara
termam botum robustum.

Terra autem salis, et
qua dietur arara, inepti-
eta est frumenta: illa ne-
que emendatur aratione,
que servat vino sumum
suum, ac ne nomina gui-
dem propria prorsus: tale
prebeat indicium sui.

Tu corbes edem vi-
cum, et cola torcularia
detrabae te cecidum fumosio.
In iis terra illa mala, et
dulces fontium aqua
comprimatur usque ad
sumnam orum: quippe
omnia aqua exprimetur, et
longe guttae defluent per
feramim vinum. At sapor
dabit signum mani-
festum, et amatrices lade
gustu ora segra explorantium. Preterea, hoc denunm modo cognoscemus, que
nam terra sit pingua: illa manibus versata nunquam dissolvit, sed dum tenuerit, adheret digesit instar
piciis. Humida nutrit grandiores herbas, et ipsa soeudra est pluquam operam: ahe ne illa sit mihi
nimirum ferialis, et ne monstrat se fortissimo primis in herbis! Quae est graviss, et quae leviss, manifestum se ipsa pon-
daverit, cui de ilti tacetur. Facile est cognoscere visum nigrum, et quisquis unicuique color est. Sed dif-
Iicilis et investigate frigus.

NOTES.

226. Vaucius Claniu non equus Acrisii. Acrisii est the name of a very ancient city
of Campania, which was almost depopulated
by the frequent inundations of the river
Clanius.

231. In solido. "ubi terra solida maxime
est, non cava," says Minelius, for if hollow,
the experiment would not answer the
purpose.

233. Almiae. Vines are called almiae in
the same sense as Ceres, the earth, &c. from
alo, because they invigorate and give nour-
ishment.

237. Valdis terram proscinde juvencis. He
mentions the strength of the bullocks, to
signify that this soil must be deeply plough-
ed.

240. Suue nomina. Nomen, when applied
to wines and fruits, signifies the quality of
each. Thus Cato says, Ne vinum nomen
perdat.

244. Eluctabitur; by force, as if it were
unwilling to escape.

247. Amaror. Some MSS. read amaro:
Servius contends for the word amaror, and
considers it as taken from Lucretius.

Cum timui quiscre absinthea tagiit amaror.
It is amaror in Wakefield’s last edition of
Virgil. Aulus Gellius says that Higinus
affirmed it was amaror in the very book which
belonged to the house and family of Virgil
himself. It is declined amaror, divis;
bitterness.

254. Tacitum. Without my telling you.
In the same sense the word occurs, En.
 VI. 841.

255. Oculis praeconsider. To distinguish it
at first sight, or to learn it by the eye pre-
viously to all trial.
Difficile est: piceæ tantùm, taxique nocentes

Interdum, aut hedææ pandunt vestigia nigrae.

His animadversis, terram multò antè memento

Exoquere, et magnos scrobibus concidere montes: 260

Antè supinatas Aquiloni ostendere glebas,

Quæ lātæm infodias vitis genus: optima putri

Arva solo: id venti curant, gelidææ pruinæ,

Et labefacta movens robustus jugera fossor.

At si quos haud ullœ viros vigiliantia fugit:

Antè locum similœ exquirunt, ubi prima paretur

Arboribus seges, et quo max digesta feratur:

Mutatam ignorant subitæ ne semina matrem.

Quin etiam celi regionem in cortice signant:

Ut, quo queque modo steterit, quà parte calores

Austrinos tulerit, quæ terga obverterit axi,

Restituant. Adæ in teneris consuecere multum est.

Collibus, an plano melius sit ponere vites,

Quæ se piœs. Si pinguis agros metaberis campi;

deinde transferat distinguendam per ordines: ne succurrit commotæ terræ maturi subitæ nautæ.

Præterea notat celis situm in cortice: ut reponant arborem, quoniam unaqueque posita fuerat, quà parte passa erat colorum meridionalés, quà erat vertéret septentriones. Tantum potest consuecere capta à teneræ stæte. Perpende piœs, an melius sit plantare vites in plano, an in collibus. Si eligis agros pinguis campi,

NOTES.

257. Piceæ. The piceæ is our common fir; called also the pitch-tree or spruce fir.

257. Taxique nocentes. The berries of the yew are said by Pliny and other authors to be poisonous. The leaves also are found to be destructive to horses. There is a sort of yew in the Pisa garden, more bushy than the common, and has leaves more like a fir, and sends forth a smell, so poisonous, that the gardeners cannot work at clipping it for more than an hour at a time.

258. Hedææ nigrae. The berries of our common ivy are black, when ripe. We may therefore suppose it the plant referred to. A white ivy is mentioned in the 7th Eclog. "Candidior cynca, hedææ formosior alba;" but we are now not acquainted with any such plant.

259. His animadversis. Having explained the several sorts of soil, he proceeds to give instructions respecting the planting of vines. He presents fifteen precepts: 1. Encompass the spacious hills with trenches, v. 250. 2. Choose a soil resembling that from which the cuttings are taken, v. 255. 3. Mark the aspect on the bank that every slip may stand the same as in the nursery, v. 269. 4. If you lay out a rich plain, plant thick; if on sloping hills, allow room: but always plant in order and at equal distances, v. 273. 5. Be careful about the depth of your furrow, v. 288. 6. In sowing the vine, several inconveniences must be avoided, v. 298. 7. Particular attention must be paid to the time of planting, v. 315. 8. To manuring, v. 346. 9. To the introducing of spongy stones or rough shells about the roots, v. 348. 10. To digging, v. 354. 11. To propping, v. 358. 12. To pruning, v. 362. 13. To making secure hedges, v. 371. 14. The rites of Bacchus must be performed, v. 380. 15. Constant attention and diligence must be maintained, v. 397.

260. Circumdare. Pierius assures us, that circumdare is the meaning of the Roman manuscript.

265. Prima paretur arboreis seges. By prima seges is meant the seminaria or nursery where the cuttings of the vines are first planted.

266. Semina in this place may signify young plants, as also verse 301.

271. Ne ferro laxe retusæ

Semina.

In the same sense it is often used by Pliny, Columella, &c.

268. Matrem. Matrem is used to express the earth in which the cuttings and young vines are planted.

269. Celi regionum. It is easy to see the north and south side of a tree after it has been felled, for the annual rings are much closer on the north side than on the south. Mr. Evelyn says, he can confirm this advice of the poet by frequent losses of his own.
Densa sere: in denso non segnior ubere Bacchus. 275
Sin tumulus acclive solor, collque supinos,
Indulge ordinibus: nec secius omnis in ungueum
Arboribus positis secto via limite quadret.
Ut saxe ingenti bello cum longa cohortes
Explicit legio, et campo stetit agmen aperto,
Directaque acies, ac late fluctuat omnis
Ab ex ordine lassior: nimilinius omnia inter-
valla congruant perfecte;
arboribus dispositis per sectos tramites. Quem
admodum in magno
bello, cum longa legio
extendit suas cohortes,
et omnia turba consistit
in campo vacuo: et exercitus ordinari sunt, et omnis terra undique splendet fulgore armorum serorum:
non semper comitem horridam pugnum, sed Mars incertum vagatur in medio armorum. Sic omnia
intervalla arborum sint dimens io equalibus numeris transitum:

NOTES.

275. Densa. Denso here seems to be the
same as dense consit. Mr. Martyn construes
ubere with segniur, taking ubere for fertility,
and makes dans the same as in denso, or-
dine being understood. Others follow Ru-
zus, who takes ubere for agro, as it seems
to be, Sen. III.

———Quae vos a stirpe parentum
Prima tuit tellus, eadem vos ubere lato
Accipiet redux. And above, v. 234.

277. Nec secius omnis, &c. The words
may be thus arranged: Nec secius omnis via
quadret secto limitearboribus positis in un-
guem: "And no less let every path, or
space, square with the cross path, the trees
being planted exactly." Martyn. Where
via signifies the spaces between the rows, and
obres is the cross path, which in the square
figure cuts the other at right angles.

277. Omnis in ungueum. This passage has
occasioned much difficulty. Several of the
commentators conceive he is speaking of
the quincunx, of which number are Grimo-
aldus and Ruzius. La Cerda thinks, with
better reason, that he means planting the
vines in a square, as in the following order:

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The quincunx has its name from the
numeral V. Three trees planted in that form
are called a single quincunx, as

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The double quincunx is the V doubled,
which makes an X, being four trees plant-
ed in a square with a fifth in the centre,
thus:

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This figure often repeated produces the
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Now as Virgil compares the disposition of
the trees to a battle in array, it is evident
the former and not the latter figure, as has
been mistakenly supposed, must be intend-
ed.

In ungueum, is a metaphor taken from the
workers in marble, who try the exactness
of the joints with their nails.

282. Renidenti. This is the only simile in
the 2d Georgic; but never did any poet
draw one with greater propriety. The rows
of vines are compared to the ranks and files
of a Roman army, when they are ranged in
the most exact discipline and not yet disor-
dered by fighting. The shining beauty of
the clusters is represented by the splendor of
the brazen arms, and not a word is used
that does not serve to justify the compari-
on. In both, the design of this order is the
same, not only to please the eye, but
because most proper for the intended use.

Dr. Trapp’s translation well displays the
poet’s ideas:

—— As in war
The long extended legion forms in lines
Its cohorts: when the marshall’d squadrons
stand
In the wide plain, and, the whole army
rang’d,
The ground all fluctuates with the brazen
gleam,
Nor yet in horrid shock the battle joins,
But Mars uncertain hovers o’er the field.”

284. Numeris, harmony, order, proportion.
Non animum modo uti pascat prospectus inanem; 
Sed quia non aliter vires dabat omnibus aquas
Terra, neq; in vacuum poterunt se extendere rami.
Forsitan et scrobibus que sint fastigia queras.
Aussim vel tenui vitem committere sulco.
Altius ac penitus terrae defigitur arboros:
Æsculus imprimis, que quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit.
Ergo non hyemis illam, non flabra, neque imberes
Converellt: immota manet, multosque per annos
Multa virum volvens durando sæcula vincit.
Tum fortes latè ramos et brachia tendens
Huc illuc, media ipsa ingenti sustinet umbram.
Neve tibi ad Solem vergant vineta cadentem:
Neve inter vites coryllum sere: neve flagella
Summa pete, aut summas defringue ex arbore plantas.
(Tantus amor terre) neu ferro lade retuso
Semina: neve oleæ syvlestres insere truncos.
Nam sæpe incanthus pastoribus excidit ignis,
Qui futurum pingui primùm sub cortice tectus
Rèbora comprehendit, frondes; elapsus in alænt
Ingenem colo sonitum dedit: inde secutus
Per ramas victor, perque alta cacumina regnat,
Et totum involvì flammas nemus, et ruit atram
Ad colen picea crassus caliginem nubem:
Præsertim si tempestas à vertice sylvis
Incubuit, glomeratæ serenæ incendia venus.

Notæ.  

285. Inanem. I. e. without reaping any other advantage thence but the bare pleasing of the eye.  

290. Altius ac penitus terræ defigitur arboros. We take the construction to be, arbos defigitur altius ac penitus terre, not ac arbos defigitur. Virgil here makes a distinction between visis and arbor; for vines were not accounted trees, but shrubs, or something of a middle nature between both. Thus Columella says, Nam ex servulo vel arbos procedit, ut olea; vel fruticis, ut palmæ campstris; vel tertium quiddam, quod nec arboribus, nec fructibus sive habere, ut est vitis.  

299. Neve inter vites. The hazel has a large spreading root, which would therefore injure the vines. The goat, because injurious to vineyards, was sacrificed to Bacchus, and its entrails were roasted on hazel spits.  

300. Flagella summa pete. Columella uses the same word flagella for shoots. The summa flagella Mr. Martyn takes to be, not the topmost shoots, as it is commonly understood, but the upper part of the shoot, which expert gardeners advise to cut off, because the upper parts of the shoot are never so well ripened as the lower parts.  

301. Tantus amor terre. The poet insinuates that the shoots, which grow nearest the earth, contract such an attachment to it, that they take root the earliest and best.  

302. Neve oleæ syvlestres. It seems, from this passage, to have been a custom to plant wild olives in the vineyards, as supports to the vines. This the poet disapproves; because a spark accidentally falling on the contiguous part of the olive may set the whole vineyard on fire. May seems to understand this precept of Virgil to relate to the planting of wild olives, not amongst the vines, but amongst the cultivated olives; he therefore translates the passage:—

"Nor yet
Wild olive trees 'mongst other olives set."

310. A vertice. From on high, as the south-wind is mentioned to come ab alto, as Georg. I. 443.

Namque urget ab alto
Arboribusque satiaque Notus, pecorique
sinister.
Hoc ubi; non à stirpe valent, cæsæque reverti
Possunt, atque imæ similes revivescere terræ:
Infelix superat foliis oleaster amaris.
Nec tibi tam prudens quisquam persuadeat auctor
Tellurem Boreà rigidam spirante movere.
Rura gelu tum claudit hyemès, nec semine jacto
Concretam patitur radicem affigere terræ.
Optima vinetis satio est, cum vere rubenti
Candida venit avis longis invisa colubris:
Prima vel autumni sub frigora, cum rapidus Sol
Nondum hyemem contingit equis, jam præterit æstas;
Ver adeò frondi nemorum, ver utile sylvis;
Vere tument terræ, et genitalia semina poscunt.
Tum pater omnipotens fecundis imbribus æther
Conjigis in gremium lætæ descendit, et omnes
Magnus alit, magno commixtus corpore, fœtus.
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus.

312. Hoc ubi; non, &c. Others point it thus; hoc ubi non; when this is not the case, the wild olives, mentioned before, are vigorous at the root, and are able to recover themselves, though cut, and will sprout up such as they were.

319. Cum tere rubenti. The epithet rubenti is supposed to allude to the red flowers which appear in the spring; or it may mean bright or shining; so purpureus is used for any bright colour, and the spring often has that epithet. Minelius understands the sense of the author to be "florum purpurea, omnibusque coloribus colorato;" beautified with purple and all the hues of vernal flowers.

Thomson finely conveys the same idea:
No gradual bloom is wanting—
Infinite numbers, delicacies, smells,
With hues on hues expression cannot paint,
The breath of nature and her endless bloom.

320. Candida avis. The stork, which is a bird of passage, and in such esteem, Pliny tells us, for destroying serpents, that in Thessaly it was a capital crime to kill it.

321. Prima vel autumni. The time meant by Virgil, in this place, must be the latter end of autumn, which the Romans reckoned to begin on the 12th of August. Columella says the time of planting in the spring is from the 13th of February to the vernal equinox: in the autumn, from the 15th of October to the 1st of December.

322. Nondum hyemem contingit equis. Raurus considers this to be the tropic of Capricorn. But the sun passes into Capricorn at the winter solstice, about the 24th or 25th of December. This season could not possibly have been called, by Virgil, autumn.

322. Æstas, warm weather.

323. Ver adeò frondi. A description of spring, which season the poet applauds. Compare with this passage the lines of Ovid: ex Fast. 1.

Omnia tunc florent, tunc est nova temporis æstas, &c.

And Horace, Od. 4. 1. 1.

Solvit aëris hyemæ grata vice veris, &c.

And with each compare some of the delicate effusions of Thomson.

Forth fly the tepid airs; and unconfin'd,
Unbinding earth, the moving softness strays.

—The juicy groves
Put forth their buds, unfolding by degrees,
Till the whole leafy forest stands display'd,
In full luxuriance to the sighing gales.

The gentle tenants of the shade
Indulge their purer loves; the rougher world
Of brutes below, rush furious into flame
And fierce desire, &c.

325. Tum pater omnipotens. The ether or sky, which in the heathen mythology is the same with Jupiter, or the Almighty Father.

Thus Lucretius:
Postremo pereunt imberes, ubi eos pater æther
In geminum matris Terræ precipitavit.

326. Læte. In a MS. of Dr. Meade, it reads lârè, which is an elegant reading expressive of the wide extent of the vernal showers.
Partitur almus ager: Zephyrique tepentibus auris
Laxant arva sinus: superat tener omnibus humor:
Inque novos soles audent se gramina tutò
Credere: nec metuit surgentes pampinus Austros,
Aut actum caelo magnis Aquilonibus imbreb:
Sed trudit gemmas, et frondes explicat omnes.
Non alios primâ crescentis origine mundi
Illuxisse dies, aliumque habuisse tenorem
Crediderim: ver illud erat, ver magnus agebat
Orbis, et hybernis parcebant flatibus Euri;
Cùm primum lucem pecudes hausero, virûmq;
Ferreä progenies duris caput extulit arvis,
Immissæque fere sylvis, et sidera caelo.
Nec res hunc teneræ possent perferre laborem:
Si non tanta quiæ iert, frigusque caloremque
Inter; et excipierat caeli indulgentia terras.
Quod superest, quaecumque premes virgûla per agros,
Spargæ fimo pingui, et multà memòri occule terrà:
Aut lapidem bibulum, aut squalentes infode conchas.
Inter enim labentur aquæ, tenuïs; subbit
Halitus, atque animos tollent sata; jamque reperti
Qui saxó super atque ingentis pondere testæ
Urgerent: hoc effusos munimen ad imbris;
Hoc ubi hiulca sitidt canis æstifèr arva.

NOTES.

332. Audent, &c. i.e. when they are strong enough to sustain the first heats of the sun.

336. Non alios. Not that there was a perpetual spring, at the beginning of the world, but that it was the spring season when cattle and men were created. Virgil intimates that the new created beings would not have been able to have sustained the extremities of heat and cold. But formed in spring they would have time to grow hardy before a severer season came on.

"Such were the days, the season was the same,
When first arose this world's all beauteous frame,
The sky was cloudless, balmy was the air,
And spring's mild influence made young nature fair."

341. Ferrae. Ræsus thinks the poet here alludes to the golden age and the restitution of the earth by Deucalion and Pyrrha. But that learned commentator seems to have forgotten that Virgil is here speaking of the very first age of the world. Heyne says "Cum homines primum ë terrâ nati sunt.
Quanta ornatûs varietas hoc et sequente versu! Duri homines ë durâ terrâ nati." When the first men were produced from the ground. What a beautiful variety may be traced in this and the subsequent line! hardy men from a hardly earth.

342. Immissæque fere sylvis, et sidera caelo. Literally, And the wild beasts were sent into the woods, and stars into the heavens.

346. Premere. Virgûla premere most probably is to be understood of layers:

"Now when you bend the layers to the ground,
Cast fatt'ning dung and copious mould around."

At the beginning of the book, the poet recommended layers as the best mode of propagating the vines: to this method therefore it is most probable that he should alude. Besides, premere seems more proper to express the laying down of a branch, than the planting of a young cutting or the removing of a young tree; because in this case a branch is laid down into a trench and covered over with earth.

347. Spargæ fimo pingui. The directions respecting burying stones and shells is supposed to be taken from Mago the Carthaginian. Whatton in his translation has no where descended so near the feeble and doggrel, as when stating the uses of these "rough shells and pebbles." According to him they leave apertures,

"Through which may subtle vapours penetrate,
And to large growth the tendrils instigate."
Semiibibus positis, superest deducere terram
Sapius ad capita, et duro jactare bidentes;
Aut presso exercere solum sub vomeere, et ipsa
Flectere lactantes inter vineta juvencos:
Tum leves calamos et rase hastilia virgæ,
Fraxinea seque aptare sudes, furcasque bicornes:
Viribus eniti quaram, et contemnerent ventos
Assuescat, summasque sequi tabulata per ulmos.
Ac, dum prima novis adolescents frondibus ætas,
Parcendum teneris: et dum se laxus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acies nondum falcis tentanda; sed uncis
Carpendæ manibus frondes, interque legendaræ,
Unde ubi jam validis amplexæ stirpibus ulmos
Exerint: tum stringe comas, tum brachia tonde.
Antæ reformidant ferrum: tum denique dura
Exerce imperia, et ramos compeseque fluenter.

Texenda sepes etiam, et pecus omne tendendum est:
Præcipue dum frons tenebra impudens; laborum:
Cui, super insignia hyemes, Solemque potentem,
Sylvestres urbis asiduo capræque sequaces
Illudunt: pasctuntur oves, avidæque juvenæ.
Frigora nec tantum canæ concreta pruina,
Aut gravis incumbens scopulis armentibus æstas;
Quantum illi nocueræ greges, durique venenum
Dentis, et admorso signata in stirpe cicatricis.
Non aliæm ob culpam Baccho caper omnibus aris
Cæditur, et veteres ineunt prosenia ludi:

NOTES.

Evelyn (on forest trees) says, that potsherds, pebbles, &c. after a competent time must be removed, otherwise vermin, snails and insects will find access to the root and injure it.

335. Capita. Cupat vitis, or arboris, signifies always the top; but, as the poet is here speaking of layers, cupat consequently signifies the root, since the shoots are planted with their heads downward.

355. Bidentes. The bident was probably an instrument like that used by farmers and called a drag. It is used to break the surface of the ground, and for assisting the roots of vines, where the plough coming too near might injure. Some have supposed a two-ironed large fork.

361. Tabulata. The tabulata are the branches of elms extended at proper distances, to sustain the vine. Thus Columella: Cum deinde adolescé incipient, falce formandæ, et tabulata instituenda sunt: hoc enim nomine usurpant agricolæ ramos truncosque prominentes, esque vel propius ferro compescunt, vel longius promittunt, ut vites laxius diffundantur, &c.

364. Laxis per purum immissis habenis. This is a metaphor taken from horses, in imitation of Lucretius:

Arboribus datum est variæ exinde per auras Crescendi magnam immissam certamen habe-

nis.

Per purum in Virgil signifies the same as per auras in Lucretius. Horace uses it also for the air:

Egit equos.

365. Sed uncis. By uncis manibus the poet means nipping the tender shoots with the thumb and finger. This is practised in summer before the shoots grow woody and hard.

371. Texenda sepes. Here the poet speaks of making hedges to keep out cattle, and especially goats. It is thought he intends a fence made of stakes interwoven with dry sticks.

374. Sylvestres urbi. The urus, as described by Caesar, is a wild bull of prodigious strength and swiftness, being almost as big as an elephant: but this cannot be the urus mentioned by Virgil, being an animal utterly unknown in Italy. It is more probably what is now called the buffalo.

377. Aut gravis incumbens scopulis armentibus æstas. The meaning seems to be, that vineyards planted on a rocky soil, which therefore suffer most in dry weather, are not so much injured by the most scorching heat, as by the biting of cattle.

381. Prosechna. In the Roman theatre
Præmiisque ingentes pagos et compita circum,
Theseides pomere: atque inter polca lati
Mollibus in pratis unctos silice per uteres.
Neon Asonii, Trojâ gens missa, coloni
Versibus incomptis ludunt, risuque soluto:
Oraque corticibus sumunt horrenda cavatis.
Et te, Bacche, vocant per carmina latent, tibiique
Oscilla ex alta suspendunt mollia pinu.
Hinc omnis largo pubescent vinea fœtu:
Complementur vallesque cavæ saltusque profundi,
Et quàcumque Deus circum caput egit honestum.
Ergo rite suum Baccho dicemus honorem.

there was first the porticus or gallery for the
populace, where the seats were formed
like wedges, growing narrower as they
came nearer the centre of the theatre, and
therefore called cunei, or wedges. 2. The or-
chestra, in the centre and lowest part of the
theatre, where the senators and knights sat,
and where the dancers and musicians
performed. 3. The proscenium, or space be-
fore the scenes, which was raised above the
orchestra, and where the actors spoke.
4. The scene, which was the part opposite
to the audience, decorated with pictures
and columns, and originally with trees to
shade the actors when they performed in the
open air; so called from σκηνή, a shade.
5. The postscenium, or part behind the
scenes.

382. Pagos. Pagus seems to be derived
from ἱέρι, a well, because where men found
a well, they began to make habitations.

383. Theseide. The Athenians, so called
from Theseus their king, who first civil-
ized and taught them to live in cities. Trag-
ey had its beginning among the Ath-
enians. Thespis, an Athenian poet, is said
to have invented it, as we find in Horace:
Iam nutum tragice genus invenisse Cammen
Dicolur, in plaustris vexisse poëmata Thes-
pis;
Quæ canerent agerentque perunctae fascibus
ora.

384. Uncos saliere per utres. The utres
were bags made of the skins of goats. These
skins were blown up like bladders, and
smearèd with oil. They were set in the
fields, and it was the custom to dance
upon them with one leg at the feasts of
Bacchus: the skins being very slippery, the
dancers often fell down, which occasioned
great laughter.

389. Oscilla. The commentators are much
divided about the meaning of this word.
The most probable opinion is, that they
were little earthen images of Bacchus sus-
pered to the branches of trees, where
they swung, and were blown about by the
wind, and were thought to bestow fertility
on the vineyards which way soever they turned
their faces: whence he adds:
Et quàcumque Deus circum caput egit
honestum.

Some have recourse to the following fable:
Bacchus had taught Icarius, an Athenian
shepherd, the use of wine, which he com-
municated to his neighbours. The country
people, exceedingly delighted with this
noble liquor, drank of it to excess. Finding
themselves disordered, they thought they
had been poisoned by Icarius, and instantly
killed him. His dog, returning home to
Erigone, the daughter of Icarius, conduct-
ed her to the dead body of his master, on
the sight of which she hanged herself. Soon
after, the Athenians were visited with a
great pestilence, when their young women
running mad hanged themselves. On con-
sulting the oracle, they were told that they
must appease the manes of Erigone. This
they performed by tying ropes to the
branches of trees and swinging on them as
if they were hanged. Many afterwards
falling down and hurting themselves, they
hung up little images instead of them-
selves.

392. Circum caput egit. Some suppose
that this alludes to the custom of carrying
the statues of Bacchus round the fields and
vineyards in procession.

NOTES.

394. Liba. Le libum was a holy cake composed of flour, honey, and oil.

395. Ductus cornu. The victims were led with a slack rope to the altar. If they were reluctant, it was thought an ill omen. Dryden, Benson, and Trapp all by mistake translate the passage, dragged by the horns.

396. Verebus columnis. On hazel spits, because the hazels were destructive to the vines. Hence he says above, verse 299.

400. Omne levandum fronde nemus. It is usual to thin the leaves, to give the sun a greater power to ripen the fruit.

403. Curas venientem extendit in annum. This annual pruning is really providing for the next year.

406. Curvo Saturni dente. The site or pruning-hook, which was Saturn's symbol.

406. Relictum. Servius explains it, de se paulo ante desertam. But we rather think it represents the vine forsaken of its fruits and leaves in the situation of a forlorn mother bereft of her children; as Æn. IX. 290.

At tu, ero, solare inopem, et succure reificte.

407. Attendens. This is what the Roman writers on agriculture call abaqueatis, i. e. opening the ground, and cutting away the roots that grow near the surface, called the dead-roots. So attendens is understood by Cerda and others.

408. Primus dejecta cremato, i. e. be the first in performing every piece of labour that belongs to vines, such as trenching the ground, pruning, &c. except the gathering of the grapes, which are the better, the longer time they have to ripen.

410. Metito, missis and meto are used for the gathering in of any produce as well as for harvest and reaping. In the 4th Georgic it is applied to the taking of the honey: duetemors missis.

412. Laudato ingenti rura, &c. The meaning seems to be that you may admire the splendor of a large vineyard, but that it would be better to cultivate a small one; because the labour of cultivating vines is so great, that the master cannot extend his care over a large spot of ground. Columella relates a story from Greecinus in confirmation of this: A man had two daughters and a large vineyard. He gave a third part of it with the eldest daughter's marriage, and yet he gathered as much fruit as before. Afterwards he married the younger, with another third for her portion, and still found that his remaining third produced as much as the whole had done. It was a proverb with the Carthaginians that a field ought to be weaker than the husbandman.

413. Rusc. The ruscus in Pliny is the same with the oxymyrine: "Castor Oxyymrinos myrtil foliis acutis, ex quid sunt ruriscope, ruscum vocavit." And Dioscorides
describes our butcher's broom under the name of μέρον klype, or wild myrtle. It was probably used to bind the vines in Virgil's time, since it is mentioned in this place.

416. Reponunt. The vines are poetically said to lay aside the pruning-hook, when they have no more occasion for it.

417. Contd. non ulla est. Literally, Sings his last or utmost rows.

420. Contr. non ulla est. Having shown the great labour attendant on the care of a vineyard, he now opposes the olive to it, which requires scarcely any culture. He observes the same of other fruit trees, and mentions the wild plants which are produced in abundance. He infers that if nature affords us so many useful plants, we ought not to be backward in planting, and employing our own labour.

423. Ipsa satis tellus. Servius thinks satis is used for planting, and fruges for corn. According to him, the sense will be, "An olive yard, when it is newly ploughed, affords both moisture to the planted olives, and yields corn also by means of the share."

May's translation is to the same purpose: "The earth itself, when furrow'd by the plough, Doth food enough on her, and come below."

423. Dente unco, any crooked instrument of one tine, for opening the ground about the roots of the vine. Mr. Martyn renders it a drag, but that is a bidens, an instrument with two tines; it seems rather to be that instrument which we call a slipping-iron.

424. Cum voreore. Servius takes cum voreore to be the same as per vorem; Ruzius, whom Dr. Trapp follows, renders it statim cum voreore, an hyperbole to denote the quickness of the produce. These are forced interpretations. The construction will be easy, if we only supply recluditur which goes before, thus: Tellus sufficit humorem cum recluditur dente unco, et gravidas fruges cum recluditur voreore; ploughing, as Mr. Martyn observes, being universally thought to increase the product of the olives.

425. Hoc. Servius, and all the commentators after him, explain this as if it were ab hoc. But the author of the essay on the Georgics, who appears to have thoroughly understood agriculture, and therefore has penetrated more fully into the sense of his author, justly observes that the sense is much better, as well as easier, by construing hoc with voreore.

426. Poma. Pomiferarum arbores, or fruit trees in general. Columella, in his chapter de arboribus pomiferis, speaks of figs, pomegranates, apples, pears, mulberries, &c. These require no care but ingrafting.

426. Truncos sensere valenties. Some understand by this, So soon as they have taken to the strong trunks on which they are ingrafted.

429. Nec minus. Here he speaks of trees which grow wild in the woods.

429. Fasu here is not fruit, but produce of trees, as Georg. I. 35.

Arboreas fasibus—virescunt. And verse 440 of this second book, Ipsæ Caus ceoateriles in vertice sylve, Quas animo tui assidue franguntque feruntque, Dant alios alia fœtus; dant utile lignum Navigii pinos.

We are to observe further, that inculcat in the second line is also to be supplied to the first, thus: Omne nemus incultum gravescit; for that is plainly the sense.
Tondetur cytisi: tædas sylvæ alta ministrat,
Pascunturque ignes nocturni, et lumina fundunt.
Et dubitant homines serere, atq; impendere curam?
Quid majora sequar? salices, humilesque genista,
Ait ilia pecori frondem, aut pastoribus ubram
Sufficient; sepemque satis, et pabula melli.
Et juvat undantem buxo spectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non rastris hominum, non ulii obnoxia curæ.
Ipsæ Caucæo steriles in vertice sylvæ,
Quas animosi Euri assiduè franguntque feruntque,
Dant alios alia fœtus; dant utile lignum
Navigi pinos, domibus cedrosque cupressosque:
Hinc radios trivere rotis, hinc tympana plaustris.
Agricola ex pandas ratibus posueræ carinas.
Viminius salices fecundæ, frondibus ulmi
At myrtus validis hastilibus, et bona bello
Euri semper perfiant et rumpunt, exhibent alios alia fructus: præsint pinos, ligna utilia navibus; cedros
et cypressos, utile domibus: ex his agricola tournaverunt radios rotis, et rotas plaustris, et fabricaverunt
curvas carinas navibus. Salices producunt vimina, ulmi frondes: Myrtus verò communis est ad validæ
hastilia, et corus ad arma alia.

NOTES.

431. Cytisi. The cytisus maranthae is generally allowed to be the plant. Theophrastus describes it as having when old a hardness like ebony; and we know that it is employed by the Turks to make handles for their sabres, and by the monks of Patmos for making beads. Dioscorides says it is a white shrub, like the rhannis, with branches a cubit long or longer, clothed with leaves resembling those of bird’s foot trefoil, only less, and having a larger rib: all which agree with the cytisus maranthae. This plant is the same with the medicago trifolia, frutescens, incana, of Tourn.foert.

431. Tædas. Torches composed of combustible wood; such, for example, as pine-knots. Minelius says, “Latices et piceae, unde succus fluxit in usum luminum et ipsæ faces faciuntur.”

434. Genista. Spanish broom. Mr. Benson translates it furze:
The willow and the furze, an humble plant,
To husbandmen afford no trivial aid,
That to the sheep gives food, the shepherd shade:
This covers with strong lines the wealthy fields,
And early fodder to the bee-fold yields.
It is certain that furze is frequently used as a fence, and the flowers are sought after by the bees, but it is no less certain, that the furze was never called genista by any Latin writer.

435. Umbraum. In the ancient manuscripts umbræ.

NOTES.

448. Ityræos. The inhabitants of Itures, a country of Palestine, famous in drawing the bow.
449. Torno rasile buxum. Box is well known to be turned into a great variety of utensils.
450. Missa Pado. The Po, known also by the name of Eridanus, forms the northern boundary of the Italian territory. Alters grew in abundance on its margin.
451. Illicis. The holm-oak, or, as some think, the dwarf or scarlet-oak.
452. Ille saturentes. The order here is illle domuit Centauros saturentes letho. He over- came the Centaurs raging with murder, or mad to kill.
453. Centauros. The quarrel between the Centaurs and the Lapithæ is described at large in the 12th book of the Metamorphoses.
454. Cratere minante. Ovid tells us, that men first began to fight with drinking vessels:

Prima pocula pupna
Missæ volant, fragilisque cadit, curvique lebetes.

At first, an uncouth fight
Of flagons, pots, and bowls began the fight.

455. Nimiun, here and in some other places, signifies, not too much, but exceedingly, or, as we say, beyond measure or expression.
456. Facilem. Simple and natural, such as is easily procured, in opposition to what is far fetched, and not to be had without great difficulty; what Horace calls cibos longæ petitis.
457. Justissima. Propriè, says Servius, nam si justus est qui, quod accepterit, reddit; terra utique justissima est, quae maiores semina accepta restituit. Or the earth may be called most just, in satisfying all the natural demands of her children.
458. Mane salutantium. It was a custom among the Romans for clients to attend the levees of their patrons.
459. Fomi. Pierius thinks vomi sounds more elegantly. It reads vomi in one MS.
460. Inhiant. This verb does not always signify to pant after the enjoyment of a thing, but to hold it in high esteem and admiration. As Hor. 1. Sat. 1. 70.

—Congestia undique sacris indormis inhia-
461. So that the meaning is, What though they have not these things in their possession, nor place their happiness in them.
462. Testudine. Alluding to that custom of the rich Romans of covering their bed-posts and other parts of their furniture with plates of tortoise-shell.
463. Ilusæaque. In quibus artificex ludens auro aliqua depinxerat, says Servius.
464. Ephyreæaque æra. Corinthian brass, from Ephyre, the original name of Corinth. The Corinthian brass was famous among the ancients.
465. Assyrio veneno. Meaning the Tyrian purple, which was obtained from a sort of shell-fish. Assyria seems used for Syria.
466. Fucatur. In several MSs. it reads fuscatur. Fucatur means merely to colour; fuscatur signifies, is obscured, imbrowned, or dullsed, which better expresses the poet's contempt of an artificial change of the wool.

213.

467. Et necia fallere vita. A life that knows not to deceive; i.e. A life of solid and substantial bliss, in opposition to the pleasures of courts and palaces, which are showy, false, and deceitful. This sense agrees perfectly well with the context, and is far more elegant than what is given by others. This passage is finely imitated by Mr. Thomson in his Autumn, 1136. Oh knew he but his happiness, of men The happiest he! who far from public rage, Deep in the vale, with a choice few re- tir’d, Drinks the pure pleasures of the rural life. What though the dome be wanting, &c. What though depriv’d of those fantastic joys That still amuse the wanton, still deceive; A face of pleasure, but a heart of pain! Their hollow moments undelighted all! Sure grace is his; a solid life estrang’d To disappointment, and fallacious hope; Rich in content, in nature’s bounty rich, In herbs and fruits, &c.


471. Illic saltus, i.e. There are the plea- sures of the chase, which at the same time leads him to mention the hardness and temperament of the youth.

474. Vestigia fecit. Astrae, or Justice, was feigned by the poets to have descended from heaven in the golden age. Disgusted with the vices which the breazi age pre- sented, she retired first from cities, then from the country, and finally ascended to her native heaven.

475. Dulces Musae. Though the poet praises so much the pleasures of agriculture, and a country life, yet he prefers the more noble entertainments of the mind, the charms of poetry and philosophy; for it is plain that by Musae here we are to understand not only poetry, but also philosophic science.

485. Rigui. Properly, that ooze or refresh the valleys with moisture.

486. Campi. As the other places here mentioned are in Thessaly, it is probable that by these campi we are to understand the pleasant plains of Thessaly called Tem- pe, as in his Culex: O pecudes, O panes, et gratissima Tempe Fontis Hamadryas dum—

486. O ubi—o qui me gelidis, &c. These are not questions, but exclamations, which are usually elliptical in all languages. The sentence, when full, would run thus: O si, or O utinam essem ubi sint campi—O utinam esset qui, &c.

487. Sperchius. A river of Thessaly rising on mount Oeta, and falling into the sea in the bay of Maliia. The name, derived prob- ably from σπερχ, to make haste, appears intended to express its rapidity: like the name Mad River in the Ohio state.
GEORGICA. LIB. II.

Taygeta! quid me gelidis in vallibus Haemi Sistat, et ingenti ramorum protegat umbrâ!
Felix, qui potuit rerum cognoscere causas, Atque metus omnes et inexorable fatum
Subjecit pedibus, strepituque Acherontis avari!
Fortunatus et ille, Deos qui novit agrestes, Panaq; Sylvanumq; senem, Nymphasque soreores!
Ilum non populi fasces, non purpurâ regum
Flexit, et infidos agitans discordia fratres;
At conjurato descendens Dacus ab Isto:
Non res Romanæ, perituraque regna; neque ille,
At doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpisit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
Sollicitant alii remis freta caca, ruuntque
In ferrum, penetran aulas et limina regum.
Hic petit excediss urbem miserosque Penates,
Ut gemmâ bibat, et Sarrano indormiat ostro:
Condit opes alius, defosqueo incubat auro:
cunt: nec genossest leges duras, et tumulosor forum, aut tabularia populi.
Alii agitant remis mare profundum, et currant ad militiam: pervendant in aulas et domos regum.
Hic incontinent rustico urbem miseris donibus, ut bibat in pocus gemmeo, et dormiat in purpurâ Tyriâ:
alia occisitis divisas, et incumbit auro defosso:

NOTES.

488. Taygeta, a mountain of Laconia, near Sparta. Here the women of the country celebrated the orgies of Bacchus.

488. In vallibus Hæmi. Hæmus is a mountain in Thrace. It is said that from its top the Euxine and Adriatic seas may be discovered.

492. Strepituque. Strepitus here may signify the fabulous noise and bustle that are made about the infernal regions. Or the meaning is, who, by conforming his life to the precepts of truth and philosophy, conquered the fears of death and future punishment.

494. Nymphasque soreores. There were several sorts of Nymphs: the Naiads presiding over rivers, the Nereids over seas, the Oreads over mountains, the Dryads over woods, &c.

495. Populi fasces. The fasces were bundles of birchen rods, in the midst of which was placed an ax, with the head appearing at the top. They were ensigns of authority, and carried before the Roman magistrates.

497. Conjurato. Isto. The Ister or Danube is the largest river of Europe. It is said the Dacians, who inhabited the parts now called Transylvania, Moldavia, and Wallachia, had a custom of filling their mouths with the water of this river before they undertook any war, and swearing that they would not return into their own country till they had slain their enemies. Hence by the poet it is beautifully called the comming later.

499. Aut doluit. Some explain it of his being in that happy situation where there are no miserable objects to disturb him, and excite his sorrow. It cannot surely mean that he is insensible to the impressions of humanity and compassion, but that he is free from the lasting influence of grief, anxiety, envy, and the like passions, that prevail elsewhere; and enjoys a more unruffled state of tranquillity than is to be found among the rich and great.

500. Quos rami fructus. The poet is here commending the Epicurean philosophy. No man has been more traduced than Epicurus. His name has become a proverb, to express a person whose whole pleasure lay in eating and drinking: and yet it is certain he rigidly practised and forcibly recommended the strictest temperance. Diogenes tells us, he wascontented with bread and water, and, when disposed to gratify his appetite, added only a piece of cheese.

"His life he to his doctrine brought, And in a garden's shade that sov'reign pleasure sought. Whoever a true Epicure would be May there find cheap and virtuous luxurie." — Cowley.

502. Tabularia. Properly the place where the records and public registers were kept.

503. Ceca. Rœsus renders it profunda; but it seems rather to mean unseen, i. e. full of unseen dangers.

503. Rumique. Alii must be supplied to all the three verbs.

506. Sarrano. Tyrian; from Sarra, the first name of Tyre.
P. VIRGILII MARonis

Hic stupet attonitus rostris: hunc plusaus hiantem
Per cuneos (geminatur enim) plebisq; patrumque
Corripuit: gaudent perfusi sanguine fratrum,
Exilioque domos et dulcia limina mutata,
Atque alio patriam quærunt sub Sole jacentem.

Agricola incurvo terram dimovit aratro:
Hinc anni labor, hinc patriam, parvosque nepotes
Susinet: hinc armenta boum, meritosq; juvencos.

Nec requies; quin, aut pomis exuberet annus,
Aut festo pecorum, aut Cerealis mergite culmi:
Proventuque oneret sulcos, atque horrea vincat.
Venit hyems; teritur Sicyonia bacca trapetis:
Glande sues lati reudeunt: dab arbuta sylva:
Et varios ponit festos autunnus; et alta
Mitis in apricus coquitur vindemia saxis.

Interë dulces pendent circum oscula nati:
Casta pudicitiam servat domus: ubera vacca
Lactea demittunt: pinguesq; in gramine lato
Inter se adversis luctantur cornibus hædi.

Ipsi dies agitat festos: fususque per herba,
Ignis ubi in medio, et socci crarae coronant,
Te libans, Lenææ, vocat: pecorisque magistri
Velocis jaculi certamina ponit in ulmo,
Corporaque agresti nudat predura palæstræ.

Hanc olim veteres vitam coluer cæsabini,
Cesina dulces nati pendent.

508. Hic stupet attonitus. This seems not
to be spoken of the orators themselves, but
of their hearers, who are astonished at the
force of their eloquence.

509. Hunc plusaus. Virgil's expression
seems to mean the same as if we now should
say, others are fond of a general applause
from pit, boxes, and gallery.

514. Anni labor, not the husbandman's lab-
our, as Dr. Trapp explains it, but the la-
boured productions of the year, as else-
where, hominemque boumque labores. This
is plain enough from what follows, Nec re-
quies; quin, &c. which does not signify that
there is no intermission of his labour, but of
the productions of the year.

519. Sicyonia bacca. Olives, so called from
Sicyon, a city of Achaia, fertile in olive-
trees.

523. Interë dulces pendent circum oscula
nati. Literally, the sweet children hang about
his kisses. The image is very poetical, but
will not bear a literal translation. Dryden
reads,
"Hiss little children climbing for a kiss,
Welcome their father's late return."
Lucretius has an image still more tender
and natural:
"Nec dulces occurrunt oscula nati præri-
pere."
The children run out to meet their father,
and strive which shall have the first kiss.
It is not to be doubted, that Gray had these
passages in view, when he wrote the lines:
No children run to lap their sire's return,
And climb his knees the envied kiss to share,
Minelius gives a sense of the word oscula
quite different from the preceding, i.e. ubera, scilicet matrum.

524. Casta pudicitiam servat domus. The
meaning is, that his whole family is regul-
ated with great order and economy: all
are bred to honest industry, which is the
best preservative of their virtue and chas-
tity. To the same purpose he says of the
frugal, thrifty housewife, that she is indus-
trious in order to preserve her husband's
bed chaste. Æn. VIII. 411.

---Famulasse ad lumina longo
Exercet penso, castum ut servare cubile
Conjugis, et possit parvos educere natos.
527. Agitari. Ager, some observe, is ap-
plied even to a thing done by force and ne-
necessity: but agitari only to things of choice
and pleasure.

528. Cratera coronant. Meaning either that
the goblet is crowned with flowers or filled
to the brim.

532. Veteres Sabini. The Sabines were an
ancient people of Italy, near Rome. They
were celebrated for religion and virtue, and
Hanc Remus et frater: sic fortis Etruria crevit,
Scilicet et rerum facta est pulcherrima Roma,
Septemq; una sibi muro circumedit arces.
Ante etiam sceptrum Dictaei regis, et antè
Impia quàm cæsī gens est epulata juvencis;
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant infani classica, necdum
Impositos duris crepitare incidibus enses.
Sed nos immensum spatiiis confecimus æquor,
Et jam tempus equum fumantia solvere colla.

audierant infanti tubas, nondum gladios senare impositos duris incidibus. Sed nos decurrimus campum
immensum longitudine: et jam tempus est liberare jugo fumantia colla equorum.

NOTES.

are thought to derive their name into the slavish from worshipping. The Sabine women were models of chastity. Thus Horace:

Quod si pudica mulier, &c.
But if a wife more chaste than fair,
Such as the ancient Sabines were,
Such as the brown Apulian dame,
Of moderate face and honest fame.

533. Hanc Remus et frater. Romulus and Remus were educated amongst the shepherds, and were themselves employed in tending sheep, as we learn from Livy.

536. Dictae regis. Dictæ is the name of a mountain of Crete, where Jupiter was educated, and a temple built to his honour.

538. Aureus Saturnus. The golden age began under Saturn, and terminated with his expulsion by Jupiter.

540. Ensæ. Upon naming the sword, the poet seems to start, as if all the miseries of the civil wars were brought afresh to his view. He instantly concludes, with

"We have pass'd a broad and boundless plain,
'Tis time the smoking courser to un rein."

541. Immensum spatiiis—æquor. The spatiowas, as has been said elsewhere, were the stages or whole bounds marked out for a race, so that æquor immensum spatiiis may perhaps be a poetical phrase to signify a di-gression; a field or plain not measured by stages, or that did not lie within the bounds of my proposed race; immensum being taken for non mensum.
P. VIRGILII MARONIS

GEORGICORUM

LIBER III.

INTERPRETATIO.

TE quoque, magna Pales, et te memorande canemus
Pastor ab Amphryso: vos sylvae amnesq; Lycae.
Cetera, quae vacua tenuissent carmina mentes,
Amphryso: et vos, q; Omnia jam vulgata. Quis aut Eurystheae durum,
sylva, et lumina Lycei.
Cetera omnia argumenta, quem delectare posent animos otiosos, jam perpetuata sunt.
Quis nescit aut Eurystheum severum, aut altaria infamio Busiridi? Cui non dictus est Hylas puer, et Delos Latonia,

NOTES.

This book begins with the invocation of some rural deities, and a compliment to Augustus; after which Virgil directs himself to Maccenas, and enters on his subject. He lays down rules for the breeding and management of horses, oxen, sheep, goats, and dogs, and interweaves several pleasing descriptions of a chariot-race, of the battle of the bulls, of the force of love, and of the Scythian winter. In the latter part of the book he relates the diseases incident to cattle, and ends with the description of a fatal murrain that formerly raged among the Alps.

1. Pales. The goddess of shepherds and flocks. She was worshipped with great solemnity at Rome, and her festivals were celebrated the very day that Romulus began to lay the foundations of the city. This was on the 20th April.

2. Ab Amphryso. Amphryso was a river in Thessaly, where Apollo, in his exile from heaven, for killing the Cyclops, fed the flocks of Admetus.

3. Lycae. Lyceus was a mountain of Arcadia sacred to Jupiter, where a temple was built in honour of the god by Lycaon, the son of Pelasgus. It was sacred to Pan. His festivals, called Lycea, were there celebrated.

4. Eurystheae. Eurystheus king of Mycenae, at Juno’s instigation, imposed on Hercules (subjected to him by command of the oracle) the most severe trials of fortitude, commonly called the twelve labours of Hercules; hence he is designated by the epithet durus, rigid or severe.

5. Illaudati Busiridis. Busiris, king of Egypt, was such a monster of cruelty, that he butchered, as a sacrifice to his gods, the strangers who visited his dominions. Illaudati, an epithet which some have censured as too weak for so infamous a character, implies a great deal more than merely not praised; for, according to the idiom of the language, these negatives imply not only the want of some good quality, but the possession of the contrary; thus inutilis humor, inutilis felix, in the Georgics, signify not only useless, but noxious; so here illaudatus is one who, far from meritng praise, is quite infamous.

6. Hylas. See the note on Ecl. VI. 44.
Hippodameque, humeroq; Pelops insignis eburno,
Acer equis? Tentanda via est, quæ me quoq; possim
Tollere humo, victorque virum volitare per ora.
Primus ego in patria memum (modò vita suprisit)
Aonio reidiem deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas:
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tennér praetexit arundine ripas.
In medio mihi Cæsar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro,
Centum quadrugiros agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens lucosque Molorchi,
Cursibus et crudo decernet Græcia sæstu.
Ipsa caput tonsæ foliis ornatus olivæ
Donam feram. Jam nunc solennes ducere pompas
Ad delubra juvat, cæsosque videre juvenes:

7. Hippodame, or Hippodamia, was the
daughter of Oenomus, King of Elis, who
having learned from an oracle that he was
to be slain by his son-in-law; in order to
elude his destiny, he obliged his daughter's
suitors to try their skill with him in the
chariot-race, presuming on the swiftness of
his steeds. The law of the combat was,
that whoever gained the victory should win
his daughter, but that the vanquished
should die. After thirteen of them had lost
their lives in the trial, Pelops at length
obtained the beauteous prize, by bribing
Myrtillus, Oenomus' charioteer.

8. Numeroque Pelops insignis eburno. Tan-
talus, the father of Pelops, had invited
the gods to a banquet, at which, having a
mind to try their divinity, he dressed his
son, and set his flesh before them. All the
gods abstained from this horrid food except
Ceres, who ate the shoulder. Jupiter after-
wards restored Pelops to life, and gave
him an ivory shoulder, instead of that which
had been eaten.

10. Primus ego. Proposing to himself a
subject not fabulous, as did the Greek poets:
but founded on correct history. Pope used
to say that this triumph over the Grecian
poets is one of the vainest things ever writ-
ten.

11. Aonio vertice. Aonia was the name of
the mountainous part of Boeotia, whence
all Boeotia came to be called Aonia. In this
country was the famous mountain Helicon,
sacred to the muses.

12. Idumæas palmæ. Idumæas, or the land
of Edom, was famous for palms. In all the
games, palms were employed for crowns.

13. mihi viæ, quà possim at-
tollere me etiam e terrâ,
et victor volare per ora
hominum. Ego primus
reidiens e Boeotis monti-
bus deducam mecum
Musas in patria: dum
modó vía duret mihi.
Primus reportabo tibi
palmas Idumæas, ó Man-
tus: et sellificabo in
campo viridi templum e
marmore juxta aquam,
ubi magnus Mincius er-
rat lenis flexibus, et te-
git marginem riparum
tenerâ arundine. In me-
dio templo mihi erit Cæ-
sar, et templum occupa-
bit. Eius in honorem ego victor, et spectabilis purpurâ Tyriē, impellam juxta fluviwm centum currus
actos quatuor equis. Omnis Graecia reliquos Alpheum, et sylvâ Molorchi, meo jussu certabit currum,
et duro cæstu. Ego decoratus frondibus tonsæ oleae circa caput, proponam præmia. Jam nunc juvat
ducere ad templo solennes pompas, et videre macruitas victimas:

15. In medio mihi Cæsar. The statue of
the god to whom a temple was dedicated
was placed in its centre. In honour of Au-
gustus the poet promises: 1. A temple. 2.
Games. 3. Triumphs. 4. Sacrifices. 5. Pub-
lic plays. 6. Trophies, images, and statues.

17. Tyrio conspectus in ostro. Those who
offered sacrifice amongst the Romans, on
account of any victory, were clothed in the
Tyrian colour.

18. Ad fluminia. At first the Circension
games were celebrated on the banks of a
river, to which Virgil here alludes.

19. Alpheum. A river of Elis, in the Pe-
loponeusus, where the Olympian games
were celebrated, which games are there-
fore by this metaphor intended; as by lucus
Molorchi, the groves of Molorchus, we
are to understand the Nemæan games, Mo-
lorchus being the name of that shepherd
who had been Hercules's host, and in fav-
our of whom that hero slew the Nemæan
lion.

20. Cursibus. Running was one of the five
Olympic games, called the pentathlum. The
others were wrestling, leaping, throwing
the discus, or coil, and fighting with the
cæstus. The cæstus was a large glove made
of raw hide and lined with lead.

21. Oilæ. This seems to mean the wild
olive, with which the victors in the olympic
games were crowned.

22. Ducere pompas. The pompæ were im-
ages of the gods carried to the circus. Thus
Ovid:
Sed jam pompa venit: linguæ animisque
faveti.
25. **Aulea Britanni.** Some understand this to mean that real Britons held up the tapestry in which the figures of their countrymen were interwoven. So Wharton: *I see the turning scene swift change its place.*

27. **Gangaridium.** The Gangarides were an Indian nation near the Ganges.

27. **Victorissique arma Quirini.** As it was debated in the senate, whether Augustus or Quirinius should be the name of him who before was called Octavianus; this is thought to refer to that debate. If so, we must agree with Catrou, that this verse was inserted in the year of Rome, 734: for that debate happened in the year 727, three years after the publication of the Georgics; and it was not till the year 734, that Augustus conquered the Indians or Gangarides.

28. **FluentemNilum.** Alluding to the victory obtained over the Egyptians and their allies commanded by Antony and Cleopatra. A.D. 31.

30. **Niphates.** The name of a mountain and river of Armenia.

31. **Parthum.** The Parthians used to fly from their enemies, and at the same time shoot their arrows behind them. Their manner of fighting is excellently described by Milton: *Now the Parthian king In Ctesiphon bath gather’d all his host. They issue forth, steel bows and shafts their arms, Of equal dread in flight and in pursuit.*

35. **Cocyti metuunt, tortosque Ixionis angues,** Immanemque rotam, et non exuperabile saxum.

40. **Interea Dryadum sylvas saltusque sequamur**

42. **He saw them in their forms of battle rang’d,* How quick they wheel’d and flying behind them shot* Sharp fleet of arrowy show’t.

32. **Duo trophaæ, Biscæ triumphantas genteæ.** This passage probably refers to Augustus’ two victories over Antony, one at Actium on the European coast, and the other at Alexandria, on the African coast.

34. **Parii lapides.** Paros was a celebrated island among the Cyclades. It was famous for its marble, which was always used by the best statuary. Hence in the 3d Æneid, he calls this island the snow-white Paros. "Niveamque Paron.*

37. **Invidia infelix.** The source of unhappiness to its sons.

38. **Cocyti.** A river of Epirus. Its etymology, from saxum, to weep, the unwholesomeness of its waters, and its vicinity to Achæron, have induced the poets to describe it as one of the rivers of hell, Hence Cocyti Virgo is applied to Alcuto, one of the furies.

38. **Lexionis.** Ixion, for making an attempt on Juno, was cast into hell, and bound with twisted snakes to a wheel which was continually turning.

39. **Non exuperabile saxum.** Sisyphus infested Attica with robberies, for which he was slain by Theseus, and condemned in hell to roll to the top of a hill a stone which always turned back again.

**NOTES.**
Rumpe moras: vocat ingenti clamore Cithæron, 45  
Taygeti; canes, domitrixg; Epidaurus equorum;  
Et vox assensu nemorum ingeminata remugit.  
Mox tamen ardentæ accingar dicere pugnas  
Cæsaris, et nomen fama tot ferre per annos,  
Tithoni primâ quo abest ab origine Cæsar.  
Seu quis, Olymionicæ miratus præmia palmae,  
Pascit equos, seu quis fortet ad aratæ juvencos;  
Corp ora precipitæ matrum legat. Optima toræ  
Forma bovis, cui turpe caput, cui plurima cervix,  
Et crurum tenus æ motu palæaria pendet.  
Tum longo nullus lateri modus: omnia magna:  
Pes etiam, et camuris hirtæ sub cornibus aures.  
Nec mihi displicat maclus insigne et albo:  
Aut juda detrectans, interdumque aspera cornu,  
Et faciem tauro proprior: quæque ardua tota,  
Et gradiens imà verrit vestigia cauda.  
Ætas Lucinam justosque pati Hymenæos  
Les pendet æ motu usque ad erum: cui prætererbat latus longum est sine modo, et omnia magna; pes etiam,  
Et aures hirtæ sub cornibus infixæ. Nec displicebat mihi voces noctes maclus albis, autque fuit jugum, et aliusque cornibus petpis, et facies similis est tauro; et quæ tota alia est, et ambiqua verrit ves- 
tigia parte extrinæ causa. Ætas subeundæ legitimam conjugiam et labores parit,  

43. Vocat ingenti clamore. He expresses  
his earnestness to engage in the subject of 
this book by saying the lands famous for  
cattle are calling him to it. Of these Bœot- 
ia, where stood the mountain Cythæron,  
had some of the best.  
44. Taygetique canes. Taygetus was a  
mountain in Laconia, near Sparta, famous  
for hunting.  
45. Epidaurus. A city in Epirus, according  
to Servius; or in the Peloponnesus, accord- 
ting to others.  
46. Mox tamen ardentes. Here he is  
generally understood to mean, that as soon  
as his Georgics are completed, he means to  
describe the wars of Augustus under the cha- 
racter of Æneas. Minelius considers the  
poet as fulfilling his purpose when in the  
8th Æneid he describes the battle of Acti- 
um on the shield of Æneas.  
49. Seu quis, Olymnicæ. In this part of  
the book, he treats of horses and cattle.  
He gives precepts; 1. For determining the  
75. 2. Concerning the choice of the best an- 
imals for breeding, v. 129. 3. On the care  
requisite during the time the mares are  
with young, v. 140. 4. Relative to the pro- 
per treatment of foals and calves, v. 157.  
and v. 179.  
51. Optima toræ forma bovis. Dryden has  
well copied the original picture:  
The mother cow must wear a lowering  
look,  
Bours-headed, strongly neck’d to bear the  
yoke.  
Her double dewlap from her chin descends,  
And at her thighs the pond’rous burden  
ends.

NOTES.

Long are her sides and large; her limbs  
are great,  
Rough are her ears and broad her horny  
feet;  
Her colour shining black, but feed’d with  
white;  
She tosses from the yoke; provokes the  
fight;  
She rises in her gait, is free from fears,  
And in her face a bull’s resemblance bears  
Her ample forehead with a star is crown’d,  
And with her length of tail she sweeps the  
ground.  
52. Turpe caput. This is commonly meant  
of a head that is deformed, and of dispro- 
portionate magnitude.  
56. Maculis insignis et albo. Some take  
this to signify a white cow spotted with  
other colours; but the best commentators  
understand the words as expressing a cow  
of another colour spotted with white. Vir- 
gil’s meaning seems to be, that though  
white is not esteemed the best colour, he  
does not disapprove a cow that has some  
white spots in her. Rhusius considers the  
words “maculis insignis et albo” as mean- 
ing simply maculis albis in the same manner  
as in Georg. II. 192. “pateris libamus et au- 
ro” is used pro pateris aureus. Minelius says  
“albo colore insératum.”  
59. Vestigia caudæ. Varro approves of a  
long tail, “caudam profusam usque ad cal- 
ces.”

60. Ætas Lucinam. Lucina, a goddess  
and daughter of Jupiter and Juno. Her mo- 
ther brought her into the world without  
pain. Hence she became the deity whom  
women in labour invoked. She was said  
to preside over the birth of children.
Desinit ante decem, post quattuor incipit annos:
Cætera nec facturae habiles; nec fortis aratris.
Interèa, superat gregibus dum læta juventus,
Solve mares: mitte in Venerem pecuaria primus,
Atque aliam ex aliai generando suffice prolem.
Optima quæque dies miseriæ mortalius ævi
Prima fügit: subeunt morbi, tristisque secentus:
Et labor, et duræ rapit inclementia mortis.
Semper erunt, quorum mutari corpora malis.
Semper enim refüe: ac ne post amissa requiras,
Anteveni; et sobolem armento sortire quotannis.
Necont et pecori est ide dèlectus equino.
Tu modò, quos in spem statues, submittere gentis,
Præcipium jam inde à teneris impende laborem.
Continuò pecoris generosi pullus in arvis
Altíss ingreditur, et mollis crura reponit:
Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto sese committere ponti:
Nec vanos horret strepitus. Illi ardua cervix,
Argutumq; caput, brevis alvus, obesaq; terga;
Luxuriatque toris animosum pectus: honesti
Spadices, glaucique; color detrërimus albis,
decretus ideam equorum.
Et gelvo: tum, si qua sonum procul arma dedère,
Stare loco nescit, micat auribus, et tremit artus,
quos statu sequens ad propagationem armenti, jam inde à tene

NOTES.

61. Desinit ante decem, post quattuor incipit annos. Varro says it is better for the cow not to admit the bull till she is four years old; and that they are fruitful till ten, and sometimes longer.

75. continuó, here, and in many other places in Virgil, signifies from the very beginning, i.e. as soon almost as he is foaled.

76. Altís. The poet probably means that the colt ought to have long straight legs, whence as he walks he must necessarily look tall.

77. Primus et ire viam. He is first among other colts to lead the way. Varro says it is a sign of a good colt if he contends with his companions, and is the first amongst them to pass a river.

"The first that dares to brave
The unknown bridge or tempt the threatening wave."

78. Ponti. In several MSS. ponto.

79. Ardua cervix. By ardua is meant that he carries his head well. Minelius has it exceleat, subiate, erecta.

80. Argutumque caput. Short or small headed.

81. Toris animosum pectus. The tori are brawny swellings of the muscles.

82. Spadices. Spadix signifies a branch of a palm, whose fruit being of a shining red, the colour came to be called phoeniceus. The colours which come nearest to it are the bay, the chestnut, and the sorrel.

83. Glauci. A fine gray with a bluish cast.

83. Gilvo. The colour of whitish honey, dun.

83. Tum, si qua sonum procul arma dedère, Stare loco nescit, micat auribus, et tremit artus, &c. It may be worth while to compare with this that noble description of a warrior-horse in the book of Job: "he paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear; and is not affrighted, neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting."

84. Micat auribus. Pliny says, the ears discover the spirit of a horse as the tail does that of a lion.
GEORGICA. LIB. III.

Collectumq; premens volvit sub naribus ignem.
Densa juba, et dextra jactata recurbit in armo.
At duplex agitur per lumbos spina; cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclaei domitus Pollucus habetis
Cyllarus, et, quorum Graii meminere poëtæ,
Martis equi bijuges, et magni currus Achilæ.
Talis et ipse jugam cervice effudit equinæ
Conjugi adventu pernix Saturnus, et altum
Pelion hinnit fugiens implevit acuto.
Hunc quoque, ubi aut morbo gravis, aut jam segnor
annis

Deficit, abde domo, nec turpi ignosce senectæ.
Frigidus in Venerem senior, frustrâque laborem
Ingratum trahit: et, si quando ad praecia ventum est,
Ut quondam in stipulis magnus sine viribus ignis,
Incassâ fuit. Ergo animos ævo; quibus no\(\text{\textit{t\c{a}}}\)
Præcipuè: hinc alias artes, prolemque parentum;
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides: cùm precipiti certamine campum
Corripuere, ruuntque effusi carcere currus;
Cùm spes arrectæ juvenum, exultuantiaq; haurit
Corona pavor pulsans: illi instant verbere torto,
Et proni dant lora: volat vi fervidus axis:
Jamque humiles, jamque elati sublimè videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies. At fulvusænibus aure
Tollitur: humesçunt spumis flatuque sequentum:

\(\text{sint} \text{to} \text{boles; quomodò} \text{nn} \text{queque} \text{do} \text{lest}, \text{cùm} \text{vin} \text{citur}; \text{ut} \text{app} \text{cett} \text{or} \text{am} \text{ta} \text{ta} \text{tæ}

\text{Nonne vides? in eceleri}
certamine cum currus corrupit campum, et
rumet emissi repugnæ: cum spes juvenum excitedur, et
metus pulsantes fatigat corona subtendentia: juvenes imminent flagello instito, et pendente laxant habentæ:
rotæ volant, calide ex impetu: et jam demisi, et jam altè sublati, videtur ire per aerem vacuum, et attoll
in ventos. Nec moram factunt, nec quiescunt. At uubes flari pulviser assureg: eqyis suunt humide spumæ et
halito sequentum.

NOTES.

85. \textit{Naribus ignem}. So in the book of Job: “the glory of his nostrils is terrible.”
87. \textit{Duplex spina}. The term does not stick up like a ridge, but forms a kind of furrow on his back. Hence Wharton:
“Through his broad back shoots a divided spine,”
And arms with double force his mighty chine.”
89. \textit{Amycleæ}. Amycleæ was a city of Laco-
nia, where Castor and Pollux were brought up.
92. \textit{Talis et ipse}. Philyra, one of the Oce-
anides, was met by Saturn in Thrace. The
god, to escape from the vigilance of his
wife Rhea, changed himself into a horse to
enjoy the company of Philyra, by whom he
had a son half a man and half a horse, called
Chiron.
94. \textit{Pelion}. A mountain of Thessaly,
whence the celebrated spear of Achilles,
called Pelias, was obtained. Here Chiron
and the rest of the Centaurs resided.
98. \textit{Epri}. E. \textit{et ignosce senectæ}. i. e. \textit{Et ignosce senectæ non turpi}. Spare his old age
which is not inglorious. This sense agrees
best with what goes before, \textit{abde domo}; and
is most suitable to the temper of Virgil,
who shows his humanity even in recommending
tenderness and compassion towards brute creatures.
96. \textit{Nec turpi ignosce senectæ}. i. e. \textit{Et igno-
sce senectæ non turpi}. Spare his old age
that is not inglorious. This sense agrees
best with what goes before, \textit{abde domo}; and
is most suitable to the temper of Virgil,
who shows his humanity even in recommending
tenderness and compassion towards brute creatures.
99. \textit{Ab preclia}. Meaning the battles not
of Mars but of Venus.
101. \textit{Alieæ artes}. Other qualities, or perhaps
the purposes to which the animal
shall be destined.
103. \textit{Nonne vides?} Wharton says no description was ever more spirited than this of the chariot race. The poet has crowded into a few lines all the circumstances that are most striking in the famous description of Homer. One may say, as Longinus does on a similar occasion, that the soul of the reader mounts the chariot and is whirled along in the race with it.
Tantus amor laudum, tantæ est victoria curæ,
Primum Erichthonius currus et quatuor aures
Jungere equos, rapidissque rotis insistere victor.
Fræna Pelethronii Lapidææ, gyrosoque dédere,
Imposito dorso : atque equitem docuere sub armis
Insultare solo, et grossus glomerare superbos.
Æquis uteque labor : æquæ juvenemque magistri
Exquirium, calidumque animis, et eursibus acrem :
Quamvis sæpe fugæ versos ille egerit hostes,
Et patriam Epirum referat, fortessæ Mycenæas;
Neptunique ipsa deducat origine gentem.
His animadversis, instant sub tempus ; et omnes
Impendunt curas denso distendere pingui,
Quem legère ducem et pecori dixere maritum :
Pubentesque secant herbas, fluvisque ministrant,
Farraque ; ne blandò nequeat superesse labori,
Invalidique patrum referant jejuminia nati.
Ipsa autem macie tenuant armenta volentes.
Atq; ubi concubitus primos jam nota voluptas
Sollicitat ; frondescitque, et fontibus arcent:
Sæpe etiam cursu quattuor, et Sole fatigant;
Cùm graviter túnis semet area frugibus, et cùm
Surgentem ad Zephyrum pædre jacantur inanes.
Hoc faciunt, nimio ne luxu obtusior usus
Sit gentitali arvo, et sulcos oblimet inertes :
Sed rapiat sitiens Venerem, interiusque recondat.
Rursus, cura patrum cadere, et succedere matrum
Incipit, exactis gravideæ cùm mensibus errant.

NOTES.

113. Erichthonius. Probably the son of
Dardanus, and father of Troe. Pliny says
that Bellerophon invented the backing of
horses, Pelethronius, bridles and furniture,
the Centaurs of Thessaly, fighting on horse-
back, and Erichthonium, chariots.

116. Æquem, for equum, or the rider
making the horse thus prance. We say a
troop of horse, when we mean the men as
much as the animals on which they are
mounted.

117. Grossum glomerare superbos. This
is the same with what Varro calls solutum
incedere, and Pliny, solutum carpers grossus,
and Martial, ad numeros colliëgeræ ungues ;
to move with a round ambling pace.

118. Æquis uteque labor. The labour of
driving chariots and managing the single
horse are the same.

120. Quamvis sæpe fugæ, &c. That is, says
Servius, Quamvis æque victor, quamvis
nobili genere procreatus, inam à magistri
est atìs magnanimitatisque requirendum.
Non illas gravibus quisquam jugo ducere plaustris, Nullius patatur eas trahere jugo gravium plaustrum, aut viam transecre saltando, aut percurrere prata, celeri cursu, aut insumere fluvium rapides. Pascentur in spasiti aperiti syllvarum, et juxta tumensia fluminis: ubi sit muscus et ripa varia herbis; ubi utraque ripa quadrat aquas, et umbra ruipam incumbat.


\[\text{aestus} \text{a} \text{gravidae matribus, nam importunior ingruit mediis estatet}: \text{et pasces armonta quando sol recens surrexit, aut quando stelle inducent noctem. Post partum omnis cura transferitur in vitulis: statimque imprimunt \text{sea} \text{signa et nomina gentis, et notant eae quos velit:} \text{sive exponere ad propagandum armentum, sive servare dientes acerbea; sive quae velit arare terram, et versare agrum asperum glebas solvi.}

Reliqui vituli pascentur inter virides herbis.

NOTES.

143. \text{Plena secundum fluminas.} Full rivers that the cattle may not strain themselves with stooping to drink.

144. \text{Viridissima gramine ripa.} Literally, a bank most verdant with grass.

145. \text{Est lucus Silari.} Silarius, now Selo, a river of Italy in Lucania, which divides that country from the Pisaee territory, or the marquisate of Ancona.

146. \text{Virentem.} The holm-oak or ilex is an evergreen: this epithet is therefore very proper.

147. \text{Alburnum.} Alburnum, a mountain of that country, now Alborno, out of which rises the river Tanagrus, the Negro, which is very small, and therefore mostly dry in summer.

148. \text{Asilo.} The asilus, or tabanus, is a flying insect, in shape somewhat resembling a wild bee or wasp. The belly is terminated by three long rings, from the last of which proceeds a formidable sting. This sting is composed of a tube, through which the egg is emitted, and of two augers, which make way for the tube to penetrate into the skin of the cattle. Those augers are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal that is wounded by them. The mention of these insects reminds one of the elegant rural comparison in Spencer:

\[\text{As when a swarm of gnats at eventide,}

Out of the fennes of Allan do arise,

Their murmuring small trumpets sounden wide,

Whiles in the air they clustering army flies,

That as a cloud doth seeme to dim the skies;

No man nor beast may rest and take repast,

For their sharp wounds, and noyous injuries.\]

149. \text{Acerba sonans.} Relating to the horrible whizzing sound of the animal. An adjective is here used for an adverb.

151. \text{Sicci ripa Tanagri.} A river of Lucania, now called Negro, rising from the mountain Alburnus.

153. \text{Inachia juvenae.} Io, the daughter of Inachus, whom Jove, to blind Juno, transformed into a heifer. The goddess, discovering the deceit, sent an aetos to torment her; with which being stung, she fled into Egypt, where, being restored to her former shape, she was married to king Osiris, and after her death was worshipped as a goddess under the name of Isis. \text{Banier’s Mythology.}

157. \text{Post partum.} The care to be employed towards the young animals is now shown; and first in relation to calves.

158. \text{Nomina gentis inurunt.} Burning marks upon cattle is a very ancient custom, to which we find frequent allusions.
Tu quos ad studium atq; sumum formabas agrestem;
Jam vitulos hortare, viamque insiste domandi:
Dum faciles animi juvenum, dum mobilis utas.

Ac primum laxos tenui de vmine circlos
Cervici subpect: dehinc, ubi libera colla
Servitio assuerint; ipsis er quebus aptos
Junque pares, et cogere gradum conferre juvenos.

Atque illis jam sepe rote ducantur inanes
Per terram, et summo vestigia pulvere signent.
Post valido nitens sub pondere faginis axis
Instrep, et junctos temo trahat æreus orbis.
Interæ parti inominit non gramina tantum,
Nec vescas salicum frondes, ulvamq; palustrem;
Sed frumenta manu carpes sata: nec tibi fæce,
More patrum, nivea implebunt multralia vaccæ.
Sed tota in dulces consument ubera natos.

Sin ad bella magis studium, turmasque feroces,
Aut Alphea rotis prælabi flumina Pise,
Et Jovis in luco currus agitare volantes;
Primus equi labor est, animos atque arma videre
Bellantum, lituosque pati, tractuque gementem
Ferre rotam, et stabulo frænos audire sonantes:
Tum magis atque magis blandis gaudere magistri
Laudibus, et plausæ sonitum cervicis amare.

NOTES.

seems to be (as Mr. Martyn concludes),
that the rest of the herd, that is, those
which are designed for breeding or sacrifice,
may feed at large in the meadows; for
they need no other care than to furnish
them with sufficient nourishment, till they
arrive at their due age. But those, which
are designed for agriculture, require more
care; they must be tamed whilst they are
but calves, and made tractable in their
tender years.

163. Tu quos ad studium. Dryden ludi-
crously represents the poet as conveying
ideas quite nonsensical. Of the calf, he says:
Send him betimes, and let him be
Instructed there in rules of husbandry;
While yet his youth is flexible and green,
Nor bad examples of the world has seen.”
He calls the calf a child; speaks of his
school-fellows, and of the gaining of moral
precepts on his mind; but,
“Great wits may sometimes gloriously
offend.”

166. Circlos: a syncope for circulos; as sec-
culum and periculum for seculum and periculum.

168. Aptos for optatos, the same as ligatos.
From in, to bind. It was a custom among
the ancients to yoke the bullocks together
by the horns.

170. Rota ducantur inanes. By rote inanes,
empty wheels, are either meant empty car-
riages, or wheels without any carriage laid
upon them.

171. Summo vestigia. Expressing the
lightness of the carriage which the untamed
bullocks have first to draw.

175. Uvam palustrem. The uva is
the same with the typha, which we call cat’s-
tail, or reed-mace. It loves moist places.
The common people in Italy make beds of
its down instead of using feathers. There
is scarcely a standing water in Italy in
which it does not abound.

176. Nec tibi fæce. People in the early
ages of the world lived much on milk,
defrauding by this means the calves of part of
their nourishment. Virgil advises those who
breed calves to let them suck.

179. Sin ad bella. He now proceeds to
give an account of the breeding of horses.

180. Alphea Pise. Pisa was the name of
a country in that part of Elys through which
the river Alpheus flowed, and in which
stood the famous temple of Jupiter Olympi-
us.

183. Lituos. Not properly trumpets,
though we have not a better English word
to express it. The tuba resembled our trum-
pet, but the litus was almost straight, only
turning a little at the end. The cornu and
the buccinum were bent almost round.

NOTES.

188. Invicem, i. e. Sometimes be tried with them, and without them. Nominatum, says Celsius, est sine copiatria. Dr. Trapp understands it in this sense, now and then.

189. Insecu ævi, i. e. Propter imbecillitatem ævi; it is a Greek construction.

193. Sitque laboranti similis. Either, Let him practice to prance and curvet, however painful and fatiguing it may be to him at first: or, as Dr. Trapp and others suppose, Let him not really labour by reason of his tender age, but be exercized with seeming labour.

196. Hyperboreis. The Hyperborœi were a people in the northern parts of Asia, who were said to live a thousand years, and in the enjoyment of all possible felicity. The sun was said to rise and set to them but once a year. Hence the poet places them under the north pole. The word signifies persons living beyond the wind Bores. The word hyperborean is applied, in general, to all who inhabit any cold climate.

197. Arida differt nubila. In the most northern countries, the mists hang about the tops of the mountains until they are dispelled by the north wind.

202. Itæ campi, i. e. The plains about Olympia, in the region of Elia; by which name the whole country between Achæia, Messenia, and Arcadia, was called.

204. Essedæ. Not wagons, as Dryden translates it, but martial chartes. For Belgica in one MS. it reads bella. They were used for war. Cæsar describes them in his Commentaries, book IV.

212. Tauros procul—relegant. In like manner Columella advises with respect to

NOTES.

Pascitur in magnâ sylvâ formosa juvenca:
Illi alternantes multâ vi praemia miscent
Vulneribus crebris: lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vaso
Cum gemitu, reboant sylvaet: et magnus Olympus.
Nec mos bellantes una stabulare: sed alter
Victus abit, longèque ignotis exulat oris:
Multa gemens ignominiam, plagasque superbi
Victoris, tum quos amisit inultus amores:
Et stabula aspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili:
Fondibus hirsutis et carice pastus acută:
Et tentat sese, atque irasci in cornua discit
Arboribus obnixus trunco: ventosacq lacessit
Ictibus, et sparsâ ad pugnam proludit arenâ.
Past, ubi collectum robor viresque receptâe
Signa movet, praecsepqs; oblitum furtur in hostem:
Fluctus ut in medio cœpit cûm albecere ponto,
Longius ex altoque sinus trahit: utque volutus
Ad terras, immâne sonat per saxa, nec ipso
Monte minor procumbit: at ima exæstuat unda
Vorticibus, higrumque altè subjectat arenam.

with the sense of this place. Servius, however, explains perrim by perseverans, without producing any authority.

230. Instrato, not strewed with leaves. The word occurs elsewhere in Virgil, Lucretius, and others, in a positive sense; but here it seems to be taken negatively; though it may be construed with Ruzus, cubi instrato inter, &c.

231. Carice acutâ. This plant is little known. It is most probably the common hard rush which grows in pastures, on the way side and in moist soils. The common soft rush seems to be what the Latins called juncus.

237. Fluctus ut in medio. This simile is taken from the fourth Iliad:

238. Sinum trahit. Sinus usually signifies some sort of cavity; as the bosom of a person, or a bay: it is also used to signify a waving line like the motion of a snake. The poet seems to conceive a wave to be a hollow body, and therefore calls the upper part of it, its sinus or bosom. Mineritus calls its curvature of water. Shakspeare conveys
Omne adeo genus in terris hominumque ferarumque, 
Et genus æquoreum, pecudes, pictæque volucres, 
In furias ignemque ruunt: amor omnibus idem. 

Tempore non alio catulorum oblitæ lezæna 
Sævior erravit campis: nec funera vulgo 
Tam multa informes urnæ stragemque dedère 
Per sylvas: tum sævus aper, tum pessima tigris: 

Heu! malè tum Libyæ solis erratur in agris. 

Nonne vides, ut tota tremor pertent equorum 
Corpora, si tantum notas odor attulit auras! 

Ac neq; eos jam fræna viròm, neq; verbera sæva, 
Non scopuli, rupesque cavæ, atq; objecta retardant 
Flumina, corroboras unda torquentia montes. 

Ipse ruit, dentesque Sabellicus exauit sus, 
Et pede prosubigit terram, fricat arbore costas, 
Atque hinc atq; illinc humeros ad vulnera durat. 

Quid juvenis, magnum cui versat in ossibus ignem 
Durus amor? nempe abruptis turbata procellis 
Nocte natat cæcâ serus freta: quem super ingens 
Porta tonat cæli, et scopulis illis reclamant 
Æquora: nec miseri possunt revocare parentes, 
Nec moritura super crudeli funere virgo. 

Quid Lynces Bacchi varieg, et genus aere luporum, 
Atque canum? quid, queæ imbellè des prælia cervi? 

frianç costas arbor, et ex utrice parte induant humeros ad plagas. Quid fuscis juvenis, ejus in ossibus durus amor exspectat ignem? sicliect vigilans per obscuram noctem trajeit natasæ fretae acutissimæ spissæ: super ejus cepit magna porta eoli tonat, et mare impภาค rumibus spissis: nec miseri parentes possunt eum impedire, nec ipse inserpere amisit peritum crudeli morte. Quid, lynces macelloe Bacchi, et genus aerei luporum et canum? quid, fugaces cervi, quanta gerunt bella? 

NOTES.

with force the same idea, when he speaks of 

——“The visitation of the winds 

Who take the ruffian billows by the top, Curling their monstrous heads.”

242. Omne adeo genus. In this whole paragraph, the poet seems to have had in view the 18th chapter of Aristotle’s sixth book of the History of Animals.

247. Informes urae. Vide magni, says Servius, vel qui tempore que nascentur fortes eurant: dictiur enim caro quendam nasic, quam mater lambenda in membra composit.

249. Heu! malè tum Libyæ, The Romans called Africa by its present name, deriving it from Africa the southwest wind: Italy lying in a southwesterly direction from Rome, Libya being situated directly opposite to Greece, the Greeks gave the name to the whole country. Pliny says “Africam Græci Libyam appellavere.”

255. Sabellicus es. He mentions the Sabinian boar, because the Sabine territory was covered with forests, the haunts of boars. Aristotle, speaking of the wild boars, says, that at this time they rage horribly, and fight one another, hardening their skins by rubbing them against trees, and by often rolling themselves in the mud, and letting it dry, make their back almost impenetrable. They fight so furiously that one of them is often killed.


261. Porta tonat cæli. This is a poetical way of speaking common to most languages. The clouds, when they burst, are considered under the notion of the heavens, or gates of heaven, opening, and darting forth thunder and lightning.

261. Reclamans. Either simply, roar back, or murmur, or seem by their roaring noise to forbid any one’s venturing out to sea.

263. Vires. This word is not used by the poets in a strict sense for a virgin. In the 6th Eclogue it is twice applied to Pasiphaë.

264. Lynces. The chariot of Bacchus was drawn by the ounce, the tiger, and the leopard. The tiger is as large as a lion, and marked with long streaks. The leopard is smaller than the tiger, and has round spots. The ounce or lynx is of a reddish colour, like a fox, and is an animal of exceeding fierceness.

265. Quid, qua imbellæ. Stags are very furious about rutting time, and assult men and dogs: at other times they are very timorous, and fly at the barking of the smallest whelp.
Silicet ante omnes furor est insignis equum:
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniaes malis membra absumpserat quadrigae.
Illas ducit amor trans Gargara, transq; sonantem
Ascanium: superant montes, et flumina tranuant:
Continuqué avidis ubi subdita flamma medullis,
Vere magis (quia vere calor redit ossibus) illae
Ore omnes versae in Zephyrum, stant rupibus altis,
Exceptanteque leves aurae: et saxe sine illis
Conjugis, vento graviâ (mirabile dictu)
Saxa per et scopulos et depressas converales
Diffugiunt: non, Eure, tuos, neq; Solis ad ortus,
ille omnes stant in altis
rupibus obverterentes orae
ad Zephyrum, expellunt
que leverm aedem: et
saxe sine ulo concibi-
ta, gravide veno, quid
mirum est dicere, currunt
per saxa, et rupea, et val-
les humiles: non ad or-
tum taum, et Eure; ne
que ad orturn Solis, neque
ad Boream, Caurum; aut
ad Messor, et pluvio confratist frigore eolam.
Hinc demum, Hippomanes vero quod nomine dicunt
Pastores, lentum distillat ab inguisus virus.
Hippomanes, quod saxae malae legere novercae,
Miscernuntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singularum dum capiti circumvactum amor.
Hoc satis armentis: superat pars altera curae,
Lanigeros agitare greges, hirtasque capellas:
Hic labor; hinc laudem fortes sperate coloni.
Nec sum animi dubius, verbis ea vincere magnum
Quam sit, et angustis hunc addere rebus honestem.
Sed me Parnassi deserta per ardua dulcis
Raptat amor: juvat ire jugis, quâ nulla priorum
Castiliani mollis divertur orbis clivo.
Nunc; veneranda Pales, magno nunc ore sonandum.
Incipiens, stabulis edico in mollibus herbam
Campere ovem, dum mos frondosa reducitur aetas;
Sed fugit interim, fugit tempus irreparabile: dum ferimus circa singula, correpti amores.
Hoc saepe armentis.
Superest secunda pars laboris; nempe trastare greges lanigeros, et capellas hircaturas; hoc difficile est; hinc sperate gloriam, et rustici laboriosi.
Nec debito animo, quod si difficilem superare armoniam dignaretur a se referat; et addere hunc ornamentos rebus vilibus.
Sed amor suavis rapit me per alitissimas solitudines Parnassi: Placet ire per ea culmina, per que nulla orbita veterum deflectit facilii inclinatione ad Castilianam undam. Nunc, o veneranda Pales, nunc canendum est magnae voce. Principio, jubeo, ut 100 aedem herbam in mollibus stabulis, donec aetas frondosae paulatim redit.

NOTES.
268. Potniaes. Beotian, from Potnia, a village in Boetia, whereof Glaucus was a native.
269. Gargara. Gargarus was a part of mount Ida in Troas.
270. Ascanium. Ascanius is the name of a river of Bithynia in Asia, here put for rivers in general.
275. Mirabile dictu. The impregnation of mares by the wind is spok out by a variety of authors. Homer represents the west wind as the parent of the horses of Achilles. Varro very gravely affirms, “In factura res incredibilis est, in Hispaniâ, sed est vera, quod in Lusitaniam, ad oceanum, in ea regione uno est oppidum Olysippo, monte Tegro, quodsem est verso concipiunt certo tempore equus,” &c. Columella and Pliny affirm the same. Professor Martyn says, “how the mares are really affected we must leave to be decided by the philosophers of Spain and Portugal.”
277. Eure. The Romans divided the compass into eight parts. These, according to Pliny, were the North (or Septentrio and Aparcius), the North-east (Aquilo and Bo-

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Et multā duram stipulā filicumque maniplis
Sternere subter humum; glacies ne frigida ladeat
Molle pecus, scabiemq; serat, turpescque podagras.
Post, hinc digressus, jubeo frondentia capris
Arbuta sufficerē, et fluvios præbere recentes;
Et stabula à ventis hyberno opposeere Soli
Ad medium conversa diem: cūm frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoque non curā nobis leviore tuendæ,
Nec minor usus erit: quamvis Milesia magnô
Vellera mutentur, Tyriōs incocta rubores.
Densior hinc soboles, hinc largi copia lactis.
Quām magis exhausto spumaverit ubere mulctra;
Laeta magis pressis manabunt flumina mammis.
Nec minus intereā barbas incanaque menta
Cynophii tendent hirci, setasque comantes;
Usum in castrorum et miseria veteram nautis.
Pascuntur verō sylvas, et summa Lycae,
Horrentesque rubos, et amantes ardua dūmos.
Atque ipsae memores reudeunt in tecta suoque
Ducunt, et grāvido superant vix ubere limen.
Ergo omni studio glancia ventosque nivales,
Quo minus est illius curae mortalis egestas,
Avertes: victumque feres et virgēa laetus
Pabula: nec totā claudes fœnilia brumā.
At verō Zephyris cūm laeta vocantibus æstas;
et pilos canos, et testae longis hircorum Libycorum, ad usus bellorum, et ad vestes pauperum nautarum. Co-
prum autem comedunt arbores et exausina Lyrai, et rubis spinosae, et dūmos qui amant foca edīn.: et ipsae
ueminentur redire in stabula, et vōt dudēunt suās fātus; et vix translārant limen, ubebris ansitūs
lacte. Itaque omni cursu defendés ippas ad frigore et ventis nivāibus: quō minus ipsae iuventūs mortālī
indigenēa: portābīaque libīces ippos et pabula ets ē virgīs, nec claudes ippaī fœnile per totam hyèmam. At ve-
rō cūm grāta stæsā imminēbī, Zephyro invitante;

NOTES.

299. Turpescque podagras. Columella mentions two kind of distemper that affect the feet of sheep, to which he gives the name of Clavi. One is when a thistle and galling are observed in the part of the hoof; the other, when there is a tubercle in the same place, with a hair in the middle, and a worm under it; for both which he prescribes the proper cure.

300. Frondentia arbūta. Virgil uses arbūta elsewhere for the tree, see Ecl. III. 82 VII. 46. Georg. II. 69. and arbūtum for the fruit, as Georg. I. 148. II. 520. But here arbūta frondentia must signify the tree, which is called frondes, because it is an evergreen, and therefore supplies the goats with browae in winter, of which season Virgil is now speaking.

306. Milesia. Miletus was a city on the borders of Ionia and Caria, famous for the best wool, of which the Milesian garments were made, which for their softness were so generally esteemed by the ladies.

306. Magnō mutentur. The poet alludes to the ancient custom of changing one commodity for another, before the general use of money.

312. Cynophii tendent hirci. Cynephis was the same with what we now call Tripoli. It was famous for goats with very long hair. Thus Martial:

Tonsor Cynephis Cylix marito.

313. Usum in castrorum et miseria velamina nautis. So Varro observes that goats were shorn for the use of sailors and engines of war, namely, to cover the moving turrets, under which the assailants made their approaches in a siege: Ut fructum ovis ē lanā ad vestimentum, sic capra pilos ministrat ad usum naviculam, et ad bellica tormenta, et fabrilia vasa.

322. Vocantibus. The west wind was thought by the ancients to introduce the spring.

322. Estias. Virgil, agreeably to the manner of many of the ancients, divides the year both here and elsewhere into two seasons only, the summer and winter. See v. 1296. The poet means by this word from the beginning of the spring to the autumnal equinox.
P. VIRGILII MARONIS

In saltus utrumq; gregem atque in pascua mittes:
Luciferi primo cum sidere, frigida rura
Carpathus: dum mane novum, dum gramina canent,
Et ros in tenera pecori gratissimum herbâ est.

Inde, ubi quarta sitim coeli collegerit hora,
Et cantu querulae rumpent arbusta cicadæ;
Ad puteos, aut alta greges ad stagna jubeto
Currentem ilignis potare canaliibus undam:

Æstibus at mediis umbrosam exquirere vallem:
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos, aut sicubi nigrum
Ilicibus crebris sacrâ nemus accubet umbrâ.

Tum tenues dare rursus aquas, et pascere rursus
Solis ad occasum: cum frigidus aëra Vesper
Temperat, et saltus reficit jam rosicida Luna,
Litoraç; halcyonem resonant, et acanthida dumi.

Quid tibi pastores Libyaæ, quid pascua versu
Froseoar, et raris habita mapalia tectis?

Sæpe diem noctemq; et totum ex ordine mensem
Pasitcur, itque pecus longa in deserta sine ulis
Hospitis: tantum campo jacet: Omnia secum
Armentarius Afer agit, tectumque, laremque,
Armaque, Amyclaemque canem, Cressamque phare-

Non secis ac patriis acer Romanus in armis
Injusto sub fasce viam cûm carpit, et hosti
Ante expectatum positas stat in agmine castris.

328. Cicadæ. Not grasshoppers, as the
word is often erroneously rendered. The
Latin name for a grasshopper is locusta.
The cicada is a very different insect. It has
a rounder and shorter body, and makes a
noise five times louder than a grasshopper.
They are very numerous in hot countries.
Several of the modern Italian poets men-
tion its singing as loud and troublesome in
the hot season. We have no English name
for this insect.

331. Äestibus at mediis umbrosam exqu-
rere vallem. So Varro. Circiter meridionis
zestus, dum deferescant, sub umbriteras
rupes et arboreas patula subjunct, quoad,
refrigerato aëre vespertino, rursus pascant
ad solis occasum. To this custom, which
was common in all the warmer climates,
we find an allusion in the Canticles: "Tell
me, O thou whom my soul loveth, where
thou feedest, where thou makest thy flock
to rest at noon."

337. Acanthida. Others read acalanthida.
This bird is thought by some to be the gold-
finch; by others, the linnen or the-nightinga-
gale.

NOTES.

329. Quid tibi pastores. The nations
which in ancient times dwelt east of Egypt
appear to have been shepherds. Because
of their difference in customs and religion,
as well as on account of their invasions, we
find, in the history of Joseph, that shepherds
were an abomination to the Egyptians.

345. Amycæumque canem, from Amyrace,
a city of Laconia, which region was fa-

346. Non secis ac patriis. The poet here
compares the African loaded with his arms
and baggage to a Roman soldier on an ex-
pedition. We learn from Cicero, that the
Romans carried not only their shields,
warriors, and helmets, but also provisions
for above half a month, utensils, and stakes:

Nostri exercitus primum unde nomen ha-
beat videt: deinde qui labor, quantas ag-
minias; ferre plus dimidiati mensis cibaria:
ferre siguid ad usum velunt: ferre vallum:
num scutum, gladium, galectum, in onere
nostri milites non plus numerant, quam bu-
meros, lacertos, manus.

347. Hosti. Vegetius in his first book of
the Art of War, quoting this passage, reads
Hostem ante expectatum.
At non: qua Scythiae gentes, Meoticaque unda,
Turbidus et torquens fluentes Ister arenas:
Quaque reedit medium Rhodope perrecta sub axem.
Illic clausa tenent stabulis armenta: neque ullæ
Aut herbæ campo apparent; aut arbore frondes:
Sed jacet aggeribus niveis inservitis, et alto
Terra gelu latè, septemque surrigit in ulnas,
Semper hyems, semper spirantes frigora Cauri.
Tum Sol pallentes hau unquam discutit umbras:
Nec cum invertus equis altum petit althera; nec cum
Præcipitem Oceani rubro lavit æquore currum.
Concrescant subite currenti in flumine crusta:
Undaque jam tergo ferratos sustinet orbis,
Puppibus illa prius patulis, nunc hospita plaustris:
Æraque dissiliunt vulgö, vestesque rigescunt
Indutæ, cæduntur secundibus humida vina,
Et totæ solidam in glaciem vertère lacunæ,
Stiriaque impexis induruit horrida barbis.
Interæ totò non sectiis aëre negligent:
InterÆtund punctos: stat circumfusa pruninis
Corpora magna boum: confertoque agmine cervi
Torpet mole novâ, et summis vix cunibis extant.
Hos non inmissis canibus, non cassibus ullis,
Puniceæve agitand pavidos formidine pennæ:
Sed frustra oppositum trudentes pectore montem
Cominùs obtruncant ferro, graviterq; rudentes
Cædunt, et magno læti clamant:

349. At non: quod. The description of winter in the cold climes of Scythia has been justly admired as one of the finest pieces of poetry extant.
350. Scythiae gentes. The ancients called all the northern nations Scythians.
351. Rhodope. A high mountain of Thrace, extending as far as the Euxine sea, all across the country, nearly in an easterly direction. The poets say it was the wife of Hamus, king of Thrace, who was changed into a mountain because she preferred herself to Juno, in point of beauty.
355. Ulnæ. An ulna was the measure from the elbow to the end of the long finger. A yard is the whole length of the arm; an ulna therefore is half a yard.
359. Oceani rubro æquore. The sea is here called red, on account of the reflection of the setting sun. It is however frequent among the poets to call the sea purple. Thus in the fourth Georgic:
Eridanus, quo non allus per pingua cultura
In mare purpureum violentior influit annis.
This colour the waves exhibit at certain times. Thus Cicero describes the waves of the sea as growing purple, when cut with oars: "Quid? mare nonne caruleum? at ejus unda, cum est pulsa remia, purpuræcit."
360. Undaque jam. Ovid speaks of the freezing of the Danube so hard that carriages were drawn where ships had sailed. "Quaque rates ierant, pedibus nunc iter, &c."
364. Cæduntque secundibus humida vina. The epithet humida seems used to denote the great intenseness of the cold; that even wine, which above all other liquors preserves its fluidity in the coldest weather in other countries, is so frozen in these northern regions, as to require to be cut with hatchets.
P. VIRGILII MARONIS


Gens effræna virum Rhipæ tunditur Euro: Et pudecum fulvis velantur corpora setis. Si tibi lancia curæ: primūm aspera sylva, Lappæq; tribuliq; absint: fuge pabula Æta:

Continuóque greges villis lege mollibus albos.

Sì illum autem, quamvis aries sit candidus ipse, nigra subest uto tantum cui lingua palato, Rejice, ne maculis infuscet vellera pullis Nascentum: plenoq; alium circumspice campo.

Gugnere sic niveo laxe, sic cedere dignum est, Pan Deus Arcadæ captam te, Luna, refellit, in nemora alta vocans: nec tu aspernata vocantem. At cui lactis amor, cystis, lutosque frequentesipse manu, salvasque serat præsepibus herbas.

Hic et amant fluvios magis, et magis ubera tendunt, et salis occultum referunt in lacte saporém.

Mulim jam excretos prohibent á matribus hœdós, Primaque ferratis præfigunt ora capistris.

Quod surgente di mulsere horisque diurnís, Nocte premunt: quod jam tenebris et sole cadente,


Multí hodos jam separatos aceret á matribus, circumplex à matribus, viz. excreta unde. Quod exserpit lactis sub ortu diei, et per horæ diei; id coagulat per noctem: quod expressum sub noctem, et Sole occidente;

NOTES.

376. In defossis specubus. This agrees with history: thus Pomponius Mela, speaking of the Sarmae, says, they dig holes in the earth for their habitations: Demersæ in humum sedibus, specus aut suffossa habitant, totum braccati corpus, et, nial qua vident, etiam orae vestiti. And Tacitus also says, the Germans used to make caves to defend them from the severity of winter: Solent et subterraneos specus asperire, coeque inauper multo fimo onerant, suffocium hyemis, et receptaculum frugibus.

380. Imitantur. Ruxus interprets this passage as meaning beer and cider.

381. Septem subjecta triones. The Triones, or Septentrones, are the two northern constellations, commonly known by the names of the greater and smaller bear, in each of which are seven stars placed nearly in the same order, and which were fancied by the ancients to represent a wagon, and were therefore called aquila and Plaustrin. Aulus Gellius tells us, from Varro, that triones is as it were terriones, and was a name by which the old husbandmen called a team of oxen.

388. Cui lingua. Aristotle affirms that the lambs will be white, black, or red according to the colour of the veins under the tongue of the ram.

391. Minure sic niveo. We are informed by Probus, that Pan, being in love with the Moon, offered her the choice of any part of his flock; and that she, choosing the whitest, was deceived, because they were the worst sheep. But, if the whitest sheep were the worst in the flock, it would not have answered Virgil's purpose to allude to the fable. It is therefore more probable that the fable, to which Virgil refers, was, as Philargyrius and others have related it, that Pan changed himself into a ram as white as snow, by which the Moon was deceived, as Europa was by Jupiter in the form of a white bull.

394. Lotos. Water lilies. The great water lily grows in rivers and deep ditches.

399. Ferratis capistris. The muzzles, of which the poet speaks, are not such as confine the mouth of the lamb or kid; for then it could not eat. They are iron spikes fastened about the snout, which prick the dam, if she offers to let her young one suck.
Sub lucem exportans calathis adit oppida pastor,
Aut parco sale contingunt, hyemique reponunt.
Nec tibi cura canum fuerit postrema: sed unam
Veloces Sparte catulos, a cremque Molossum
Pasce sero pingui: nunquam custodiabis illis
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos a tergo horribis Iberos.
Saepe etiam cursu timidos agitabis onagros:
Et canibus leporem, canibus venabere damas.
Saepe volubris pulso sylvestris apos
Latratu turbabis agens: montesque per altos
Ingentem clamore premes ad retia cervum.

Disce et odoratam stabulis accendere cedrum,
Galbano; agitare graves nidore chelydros.
Saepe sub immotis praeseipibus, aut mala tactu
Vipera delituit, cœlumque exterrita fugit;
Aut tecto assuetus coluber succedere et umbra,
Pestis acerba boum, pectorisque aspergere virus,
Fovit humum: cape saxa manu, cape robora, pastor,
Tollentemq minas et sibila colla tumentem
Dejice: jamque fugat timidum caput abditid alta,
Cum medii nexus extremitaque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbes.
Est etiam ille mulas Calbasis in saltibus anguis,

402. Calathis. Colanders or strainers, made probably in wicker-work.
404. Cura canum. The poet now treats of the breeding of dogs. Of this he says but little.
405. Spartan catulos. Probably hounds.
406. Impacatos a tergo Iberos. The Spaniards, or Iberians, were so famous for their robberies, that the poet makes use of their name, in this place, for robbers in general.
408. Iberos. The Spaniards, so called from the river Iberus, now the Ebro.
411. Volubris. The word signifies the muddy places in which swine delight to roll.
414. Disce et, &c. Virgil now treats of what may be injurious to the flock; and gives four precepts. 1. Drive away serpents, by odours, stones, or clubs. 2. Guard against the scab. This may be occasioned by rain, cold, the want of washing, or spinal wounds. Its remedies are washing, anointing, and the opening of the ulcers. 3. If fever appear, cure it by bleeding. 4. Deprecate the murrain and pestilence.
415. Galbanum nidor. Galbanum is the concreted juice of a plant called ferula. Pli-

ny says, "Sincere si uratur, fugat nidore serpentes."
417. Vipera. Probably so called quod vixum pariat: for this animal differs from most other serpents in bringing forth its young alive. It is known in England by the name of the viper or adder. The bite is very venomous. The most immediate remedy is olive oil applied instantly to the injured part.
418. Coluber—pestis acerba boum. Mr. Martyn takes the serpent here meant to be that which Pliny calls Boa, because it feeds on cow’s milk, as we read in that author; who affirms that they grow sometimes to a prodigious size, and that a child was found in the belly of one of them, in the reign of Claudius.
420. Cape saxa. Wharton has imitated the rapidity of the poet: "Snatch, shepherd, stones, quick snatch the knotted oak."
422. Timidum. Some manuscripts read tumidum.
425. Est etiam ille malus. It is universally agreed that the poet here describes the Chersonesus, which is so called from χερσος, earth, and νεσσος, water, because it lives in both those elements.
P. VIRGILII MARONIS

Squamea convolvens sublato pectore terga,
Atque notis longam maculosus grandibus alvum
quic, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ ac pluribilium Austris,
Stagnæ colit, ripisq; habitans hic piscibus atram
Improbous ingluviem, ranisque loquinus expet.
Postquam exhausta palus, terræq; adordre dehiscent;
Exhibit in siccum, et flammantia lumina torquens
Sævit agris, asperque siti, atque exterritus xætu.
Ne mihi tum molles sub die carperæ somnos,
Neor dorso nemoris libeat jucuisc per herbas:
Cùm positis novis exuviis, nitidusque juventæ
Volvitur, aut catulos tectis aut ova relinquent,
Arduus ad Solem, et linguæ micat ore trisulcis.
Morborum quoque te causæ et signa docebo.
Turpis ovæ tentat scabies, ubi frigidus imber
Altius ad vivum persedit, et horrida cano
Bruma gélæ vel cum tonis illotus adhæsit
Sudor, et hirsuti secuerunt corpora venera.
Dulcis bub icicrcro fluvius peces omne magistri
Perfundunt, undisque aries in gurgite villiz
Mersurat, missusque secundo defliuit amni:
Aut tonsum tristi contingent corpus amuncæ,
Et spumas miscent argenti, vivaque sulphura,
Idæaque pices, et pingues ungüne ceras,
Scillamq; helleborosq; graves, nigrumq; bitumen.
Non tamen ulla magis praens fortuna laborum est,
Quam si quis ferro potuit rescindere summum
Ulceris os: altit visum, vivitque tegendo:
Dum medicas adhibere manus ad vulnera pastor
Abnegat, et meliora Deos sedet omina possens.

ASCENDERE ECREM CORPORA. Propereò pastores lavant aquas dulcis suis totum gregem, et aries humido velare desumerter in fluxuim, et merus rapturos aqua produscente; aut ungunt acerba amarcæ corpus tonsum, et nuci, et uva, et perme Ædenæ, et sumis virum ungüm ungüne, et scilæ, et graves helleborosq; et nigrum bitumen. Nulla tamen est opportunitas magis commoda in his malis, quam si quis possit secare ferro extremam arm ulceria: nam malum esse et durum, dum regit; quondam pastor rescut admovever vulneribus manum medicam, et ostiatur, petens ad Dis successum melorem.

NOTES.


460. Spumaee argenti. Some have supposed the poet to mean quicksilver. But quicksilver was never called spuma argenti, by which name the ancients seem to understand what we call ligharge.

450. Idæaque pices. Pitch is called Ædenæ, because pitch-trees abounded on mount Æda.

450. Ceras. Wax seems to be added to give to the medicine the consistence of ointment.

451. Scillam. The squill, or sea-onion, is a bulbous root, like an onion, but much larger.

451. Helleborosq; graves. There are two kinds of hellebore, the black and the white.

Mr. Martyn is of opinion, that Virgil means the white hellebore; which, says he, is serviceable in diseases of the skin, if it be externally applied; but it is too rough to be taken inwardly, as the black sort is. Hence he thinks Virgil added the epithet graves to express the white hellebore.

451. Bitumen. Bitumen, called by the Greeks asphalts, is a fat, tenacious, sulphurous, inflammable substance issuing out of the earth, or floating on water. The most esteemed is that which is found in Judea, and is called Bitumen Judaicum, or Jew's Pitch.

452. Non tamen ulla. It is thought by some that Virgil had studied physic. The respect with which he mentions the physician Iapis, the frequent reference to medicine in his works, and the accuracy with which he describes and applies the ointment just mentioned, favour the conjecture.
Quin etiam ima dolor balantum lapsus ad ossa
Cùm furi, atque artus depascitur arida febris;
Profuit incensos æstus avertere, et inter
Ima ferre pedis salientem sanguine venam:
Bisaltæ quo more solent, acerque Gelonus,
Cùm fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.
Quam procul, aut molli succedere sæpius umbræ
Videris, aut summas carpentem ignavius herbas,
Extremanq; sequi, aut medio procumbere campo
Pascentem, et seræ solam decedere nocti;
Continuò ferro culpam compescce, priusquàm
Dìra per incantum serpant contagia vulgus.
Non tam crebere, agens hyemem, ruit æquore turbo; 470
Quàm multis pecudum pestes: nec singula morbi
Corpora corripiunt; sed tota æstiva repente,
Spemque, gregemque simul, cunctamq; ab origine gen-
tem.

Tum sciát, ætìria Alpes et Norìca si quis
Castella in tumulis, et Iapídís arva Timavi,
Nunc quoque post tantò videat desertaque regna
Pastorum, et longè saltuque vacantes.
Hic quondam morbo coeli miseranda coorta est
Tempestatas, totoque autumni incanduit æstu,
Et genus omne neci pecudum dedit, omne ferarum,
Corruptique lacus, infecit pabula tabo.
Nec via mortis erat simplex, sed ubi ignea venis
of Macedon. 461. Bisaltæ. The Bisaltæ were a people
461. Aecerque Gelonus. The Geloni were
462. Cum sanguine potat equino. Dionysius
463. Cum sanguine potat equino. Dionysius
464. Ferro culpam compescce. By culpam he
465. Non tam crebere. He means that the
diseases of different cattle were more nu-
umerous than storms before winter. Having
mentioned the distempers of cattle, he
takes occasion to describe a great plague
which laid waste all the country about the

468. Morbo cæli. It is generally thought that
Virgil here speaks of the plague which
broke out in Attica in the first year of the
Peloponnesian war, which has been so ac-
accurately described by Hippocrates, Thucy-
dides, and Lucretius.

472. Æstiva. Æstiva and hyberna signify
places where the soldiers passed the sum-
mer or the winter; the words were from
thence applied to flocks. These in summer

notes.
Omnis acta siti miserorum adduxerat artus; Rursus abundat fluidus liquor; omniaque in se Ossa minutata morbo collapsa trahebat. 485

Sæpe in honore Deæ medio stans hostia ad aram, Lanea dum nivea circumdatur infusa vittè, Inter cantantes cecidit moribunda ministros. 490

Aut si quam ferro mactaverat ante sacerdos; Inde neque impositis ardent altaria fabris,

Nec responsa potest consultus reddere vates: Ac viæ suppositi tinguntur sanguine cultri, 495

Summaque jejunæ sanie insuscatur arena. Hinc latis vituli vulgò moriuntur in herbis, Et dulces animas plena ad præsepia reddunt. Hinc canibus blandis rabies venit, et quatt'ægros 500

Tussis anhela sues, ac faucibus angit obesis. Labitur infelix studiorum, atque immemor herbas

Victor equus, fontesque avertitur, et pede terram Crebra ferit: demissa aures: incertus ibidem

Sudor, et ille quidem morituris frigidos: aret Pellis, et ad tactum tractanti dura resistit. Hæc ante exitium primis dant signa diebus: 505


NOTES.

483. *Sitis*. A parching heat and thirst attend all malignant fevers.

Lucretius says:


486. *In honore Deæ*. Victims dropped down dead suddenly before the altar. Thucydides says, that prayers to the gods and inquiries at the oracles were of no purpose, and were laid aside as useless.

487. *Infula*. The *infula* was a sort of diadem or fillet with which the heads of the victims were bound. The *vitæ*, according to Ruzza, were the ornaments which hung down from the *infula*.

491. *Nec responsa*. The entrails of the victims, unless sound, were thought not to discover the will of the gods.

492. *Suppositi*. See the note on *En. VI.* 248.

493. *Jejunæ sanie*. In these morbid bodies, the liquids were almost wasted, and, instead of blood, there came out only a corrupted matter.

496. *Canibus blandis rabies*. The gentle dogs run mad. The most terrible of the symptoms is a human being discovers, on the bite of a mad dog, is the hydrophobia, or dread of water; the patient however thirsty not being able to drink any sort of liquor without being thrown into the most horrible convulsions.

497. *Faucibus*. The swine are subject to diseases in the throat. *Angit* has some relation to *angina*, the Latin word for quinsy.

498. *Labitur infelix studiorum*. All the interpreters construe *infelix* with *studiorum*; but the construction will be more easy, if we make it "immemor studiorum atque herbas." 499. *Pede terram*. The most violent diseases of horses are frequently attended with an unusual stamping on the ground.

500. *Incertus sudor*. Uncertain as to its cause, as to the times of its return, or considered as a symptom, whether good or bad.

500. *Ibidem* seems to denote that their sweat was particularly about their neck and ears, as Lucretius also has observed: Sudor isque madens per collum splendidus humor.

501. *Aret pellis*. The dryness of the skin seems inconsistent with the sweating just mentioned. We must therefore understand the poet, not to mean that all these symptoms were found in every horse, but that they were variously affected.
Sin in processu cæpit crudescre morbus,
Tum verò ardentes oculi, atque attractus ab alto
Spiritus interdum gemitu graviss: imaque
Ilia singultu tendunt: it naribus ater
Sanguis, et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu
Lenzaeos: ea visa salus morientibus una.
Mox erat hoc ipsum exitio: furrique refecti
Ardebant: ipsique suos jam morte sub ægræ
(Dii meliora piis, erroreque hostibus illum)
Discissos nuidi laniabat dentibus artus.
Ecce autem duro humans sub vomere taurus
Concidit, et mixtum spumis vomitum oro uerorem,
Extremisque ciet gemitus: it tristis arator,
Mœrentem abjungens fraternal morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbrae alorum nemorum, non molla possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis: at imia
Solvuntur latera, atque oculos stupor urget inertes,
Ad terramque fluuit devexo pondere cervix.
Quid labor, aut benefacto juvant? quid vomere terras,
Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuere repōstae:
Frondibus et victu pascuntur simplicis herbæ:
Pocula sunt fontes liquidi, atque exercita cursu
Flumina: nec somnus abruptum cura salubres.
Tempore non alio dicunt regionibus illis
Quasitas ad sacra boves Junonis, et uris

506. Longo ilia. Referring to soba or the alarming hicouche.

509. Latices. Wine was frequently given by the ancients to horses.

513. Di milia piis. This form of expressing abhorrence of any calamity was common. The ill was wished from themselves to their enemies.

514. Discissos nudis laniabat dentibus artus. The word nudis, says Dr. Trapp, seems to imply, that by tearing their flesh, they at the same time tore the gums from their teeth. Philargyrius says, Ut faditatem exprimeret, adjicit nudis; that is, to denote the filthy sight of their gums being ulcerated and rotted away from their teeth.

517. Gemitus. How extremely beautiful is the pause in this verse at the word gemitus! It arator, by the melancholy flow of the words, places the action of the ploughman full in our sight. The next line proceeds as slow as possible, being full of spondees:

NOTES.

"Mœrentem abjungens fraternal morte juvencum." On reading these lines, Scaliger declared he had rather have been the author of them than the first favourite of Cressus or Cyrus. It, according to Minelius, for abit.

522. Electro. By electrum, amber is generally understood; that is better expressed by succinum. It is a poor idea that a river runs more pure than amber. Pliny (33. 4. and 9. 41.) describes it as a mixture of gold and silver, of which the fifth part was silver, whose brilliance resembled the reflection of the sunbeams from the surface of a river. Heyne on the passage says, "Electrum metallem, non succinum, intelligendum puto, quis illud splendidore nobilium et commune feri poëtic est, ab argento aquarum perlucidum canndorem notare."

531. Tempore non alio. Servius and after him many others imagine that the poet here alludes to the famous story of Ciebias and Biton, but the scene of that narration is at Argos, whereas Virgil speaks of the Alps.
Imparibus ductos alta ad donaria currus.
Ergo ägrè rastris terram riminantur, et ipsis Unguiibus fodiodunt fruges, montesq; per altos Contenta cervice trahunt stridentia plaustra.
Non lupus insidias explorat ovilia circum, Neg regibus nocturnus obambulat: acrior illum Curia domat: timidi damæ cervique fugaces Nunc interq; canes et circumpsect vagantur.
Jam maris immensi prolem et genus omne natantum Litore in extremo, ceu naufraga corpora, fluctus Proelit: insolita fugient in fluminia phoce.
Interit et curvis frustra defensa latebris Vipera, et attoniti squamis astantibus hydri.
Ipsi est ær avibus non æquus, et illæ Praeipites altâ vitam sub nube relinquent.
\textit{et assurgens indie, extoluit altius caput inastibile.}\\

\textbf{NOTES.}\\

533. \textit{Donaria.} Properly the places where the gifts to the gods are laid up. Hence the word is transferred to temples. So pulvinaria is used for temples, though it signifies properly the cushions or couches which used to be spread in them. Apuleius, l. 9, says, \textit{"ibi donarium duxerant pergrum opulentum."}\\
536. \textit{Contentâ}. Not contented but strained. According to Minelius, \textit{"Contractâ propter pressuram."}\\
Professor Martyn gives an abstract of a disease which raged among the \textit{kine} in England in the year 1714, drawn up by the surgeon to his majesty's household. The number of bulls and cows lost by this disease in the counties of Middlesex, Essex, and Surrey were 5,418, besides 439 calves.
538. \textit{Acrior illum}. The ceasing of the wolves to prowl and the approach of the deer to the hounds and human habitations, are most finely conceived. Heyne exhails \textit{"Quam ornata hec omnia."}\\
541. \textit{Jam maris immensi prolem}. The poet here contradicts Aristotle, who says, that a physician is a disease. I do not seem to attack fishes. Heyne, however, says that the fact is sufficiently confirmed by natural historians.
549. \textit{Quæsitæque nocent artes}. Thucydides says the physicians could be of no use to the sick, but died themselves above all others because of their greater communication with them. Lucretius has the words, \textit{Corpora, mussebat tacito medicina timore.}\\
She was one of the furries.
Balatu pecorum, et crebris mugitibus amnes
Arentesque sonant ripæ, collesque supini.
Jamque catteratim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo:
Donec humo tegere, ac foreis abscondere discant.
Nam neque erat coris usus: nec viscera quiaquam
Aut undis abolere potest, aut vincere flammâ.
Nec tondere quidem morbo illuvieque: peresa.
Vellera, nec telas possunt attingere putres.
Verùm etiam invisos si quis tentaret amictus;
Ardentes popula, atque immundus olentia sudor
Membra sequebatur, nec longo deinde moranti
Tempore, contactos artus sacer ignis edebat.

559. Viscera. The flesh in general. See the note on Εu. V. 103.

562. Telas. There is no occasion for explaining this, with Dr. Trapp, of the wool; for it appears from what follows, that some of that infected wool was actually made into garments, which consequently must first have been wrought in the loom; so that the meaning of the whole passage is, that they were forced at length to abstain even from shearing the fleeces, or touching the wool, because those who had done so, and more particularly those who had worn any of that cloth, had been such miserable sufferers.

564. Ardentes papulae, as Mr. Martyn observes, may mean carbuncles, which are enumerated among the symptoms of a pestilence, and are described to be a small pimple, which on the wasting of its liquor becomes a crusty tubercle, encompassed with a circle as red as fire, rising at first with an itching, and afterwards being accompanied with a vehement pain and intense heat.

566. Sacer ignis seems to mean an erysipelas or St. Antony's fire. Thus also Lucretius.

Et simul, ulceribus quasi inustis, omne rubere
Corpus, ut est per membra sacer cum de
ditur ignis.

Wharton thinks that sacer means accursed, or direful, auri sacra fames, sacer esto, &c. Minelius translates it execrabilis.

In the description of this plague some critics present the palm to Virgil, others to Lucretius.

NOTES.
P. VIRGILII MARONIS

GEORGICORUM

LIBER IV.

INTERPRETATIO.

Continué describem coelestia munera aëriis melibus. O Mæcenas! favre huc etiam partis Georgorum: Dixit spectacula parvari rum rerum admiranda tibi, et reges apum generosos, et mores, atque arces totius generis per ordinem, et species, et pugnas. Labor ille est in parvis, sed gloria non est parva; si dixi adversi permitte sitnem id aequum, et si Apollo inveniat exuadum. Primâ querenda est spibus sedes et habitatio, in locis ad quem venti non possint pervenire; nam venti impeditum, quoniam aper ferunt pabula in alio vento et in quae ovibus et haud petulantibus non sunt superstites, et juvenes rages per agros non excutiae rorem ex aeribus, nec premissae herbae mæcenati. Absint quoque a spisibus alvearii maculosi splendunti tergo, et meropes, et aestere aves.

NOTES.

Virgil has taken care to raise the subject of the Georgics. In the first part he has only dead matter on which to work. In the second he just steps on the world of life, and describes that degree of which, it is to be found in vegetables. In the third he advances to animals. And in the last he singles out the bee, which may be reckoned the most sagacious of them, for his subject.

In this Georgic he shows us what station is most proper for the bees, and when they begin to gather honey; how to call them home when they swarm; and how to part them when they are engaged in battle. Hence he takes occasion to discover their different kinds; and, after an excursion, relates their prudent and politic administration of affairs, and the several diseases that often rage in their hives, with the symptoms and remedies. In the last place he lays down a method of repairing their kind, supposing their whole breed lost; and gives at large the history of its invention.

1. Aëriis mellis. Honey is called airy, being supposed, by Aristotle and others of the ancients, to come from the dew that engendered in the air.

7. Læva. Adverse, or, as others render it, auspicious, for the word is used in either sense.

8. Statia. In this word the poet alludes to military discipline, which figure he almost constantly preserves. Pliny pursues the metaphor: “Interdum statio ad portas, more castrorum, noctu quies in matutinum donec una excitat gemino aut triplici bombo, ut buccino aliquo,” &c.

In this first part, which respects the habitation of the bees, the poet presents two precepts: 1. Concerning a place suitable for their hives and the things which should be near or remote from them, v. 8. 2. Concerning the form of the hives.

13. Terga lacerti. Lizards are scaly, small, four-footed animals, with long tails. The largest of the kind is the alligator or crocodile. The green lizard, which is here referred to, is common in Italy, and in the southern states of America.

14. Meropesque. The merops, spiaster, or
Et manus Proceae pectus signata cruentia.
Omnia nam latē vastant, ipsaque volantes
Ore ferunt, dulcem nidis immittibus escam.
At liquidi fontes, et stagna virentia musco
Adsint, et tenuis fugiens per graminis rivus:
Palmaq; vestibulum, aut ingen oleaster inumbret.
Ut, cum prima novi ducent examina reges
Vere suo, ludentque favis emissa juventus;
Vicina invitent decedere ripa calori,
Obviaque hospitis tenet frondentibus arboris.
In medium, seu stabit iners, seu profuet humor,
Transversas salices et grandia conicina saxa:
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum Solem; si forté morantes
Sparserit, aut praecipe Neptuno immerserit Eurus.
Hæc circum casiae virides, et oleient latē
Serpylla, et graviter spirantis copia thymbrae
Floreat: irriguumque bibant violaria fontem.
Ipsa autem, seu corticibus tibi suata cavatis,
Seu lento fuerint alvearia vinime texta,
Angustos habeant aditus; nam frigore mella
Cogit hyems, eademque calor liquefacta remittit:
posuitque, et expelere alas ad Solem æstivam: si forté Eurus vehemens disipaverit redeuntur aut disjuge-
rit in aquas. Circa illa omnia, casiae virides, et serpylla longe redolentia, et copia thymbrae graviter ha-
fiant florant, et viole ille irigentur liquido rivo. Ipsa autem alvearia, sive à te comperta sinit ex corti-
cibus cavatis, sive texta vinime flexili, habeant introitum arietem. Nam hyems constringit melia frigore,
et calor resolvit eadem liquefacta:

**NOTES.**

*bce-eater*, is shaped like a kingfisher. It is about the size of a blackbird. The top of the head is reddish, the neck and shoulders green, with a mixture of red. It is yellow under the chin; its breast and belly are blue. It feeds on bees and other insects. It is found in Italy, but is most frequent in ancient Crete.

15. *Manibus Proceae pectus signata cruentia.* Proceae and Phiomela, according to mythology, were the daughters of Pandion, king of Athens. Proceae was married to Te-
reus, king of Thrace, by whom she had a son named Iysa. Tereus afterwards violated Phiomela, and cut out her tongue, to pre-
vant her from telling her sister. She found means, however, to disclose his wicked-
ness; to revenge which, the two sisters murdered Iysa, and gave his flesh to his fa-
ther to eat. When the banquet was over, they produced the head of the child, to show Tereus in what manner they had entertained him. He, being highly enraged, pursued
t he with his drawn sword, and was trans-
formed into a lapwing. Phiomela into a nightingale, Proceae into a swallow, (which has the feathers of its breast stained with red,) and Iysa into a pheasant.

18. *Liquidi fontes.* Varro often inculcates this precept, that bees should have clear wa-
ter near them: "Habenda cura, ut aqua

sit pura, quod ad mellificium bonum vhe-
menter prodest."


26. *Conjice saxa.* That on these the bees may rest, and if perchance they fall into the water, creep up and dry themselves.

30. *Casiae.* See the note on book II. 213. Some take the casia to the same with *rosemary*: but Columella, speaking of the plants which ought to grow about an apiary, mentions casia and rosemary as two differ-
ent plants. Nam sunt etiam, remedio lan-
guentibus cytisii, tum deinde casiae, atque pini, et rosmarinus. Some think the *spurge-
flax*, or *mountain widow-wail* is intended.

30. *Oleient latē serpylla.* The ancients mention two kinds of this plant: one of the gar-
dens, the other wild. It very much re-
sembles thyme both in appearance and
smell, and is proper to be planted near bees.
It is usually rendered *wild thyme*.

31. *Copia thymbrae.* The thymbra is gen-
erally thought to be some species of satureia or savory.

32. *Violeia.* Minelius says: "Loca in quibus magna violarum copia est." Pla-
ces set with a great number of violets.

33. *Corticibus.* The bark of the cork was
called *cork*, by way of eminence.

34. *Lento vime.* Basket work.
Utraque vis apibus pariter metuenda: neque illæ
Neciquam in tectis certatim tenuia ceræ
Spiramenta linunt, fucoque et flori bus oras
Explet: collectumq; hæc ipsa ad munera gluten
Et visco et Phrygiae servant pice lentius Ídue.
Sæpe etiam eosphsis (si vera est fama) latebris
Sub terrâ fodère larem; penitusque repertæ
Punicibusque cavis, exesaque arboris antro.
Tu tamen et levi rimos a cubilia limo
Unge foven circûm, et rarat superinjice frondes.
Neu propius tectis taxum sine, neve rubentes
Ure foco caneros: altæ neu crede paludix
Aut ubi odor coæni gravis, aut ubi concava pulsu
Saxa sonant, vocioque offensa resultat imago.
Quod superest, ubi pulsan hyemem Sol aureus egit
Sub terras, cælumque æstivâ luce reclusit:
Ilæ continuó saltus sylvasque peragrant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc nescio quâ dulcedine latæ
Prae nomenque duxit: hinc arte recantent
Excludunt ceras, et mella tenacia fungunt.
Hinc ubi jam emission caveis ad sidera coeli
Nare per æstatem liquidum suspexeris agmen,
Obscuramque trahi vento mirabere nubem;
Contemplator: aquas dulces et frondes semper
Tecta petunt: huc tu jussos asperge sapos,
Trità melisphylia, et cinrunæ ignoble gramen:

NOTES.
39. Fucca. The fuccus is properly a sort of sea-weed, which was anciently used in dyeing, and in colouring the faces of women. Hence the name of fuccus. By floribus the poet does not mean strictly, that the bees plaster their lives with flowers, but with a glutinous substance gathered from them; probably from their bases.
43. Fodere: In several manuscripts, fo- vere.
44. Punicibusque. The pumex is what in English we call fumice-stone.
47. Taxum. The yew has always been accounted poisonous.
47. Rubentes. It is well known that crabs, lobsters, &c. pass from a black to a red colour by the operation of roasting or boiling. Butler, in his Hudibras, derives from this circumstance a humorous comparison: "Now, like a lobster boil'd, the morn From black to red began to turn."
48. Neu credo sit paludis. Fenny places supplying no stones on which the bees may rest.
50. Imag. Echo.
51. Quod superest. The poet begins now to speak of the food, the swarming and the battles of the bees. He teaches, 1. How they may be allured into the hives, v. 58. 2. How to appease the fury of their conflicts, v. 86.
Tinittusque cie, et Matris quae cymbala circum. 

Ipsae consequunt medicatis sedibus: ipsae 

Intima more suo sese in cunabula condent. 

Sin autem ad pugnam exierint (nam saepe duobus 

Regibus incessit magno discordia motu) 

Continuque animos vulgi, et trepidantia bello 

Corda licet longe praeciscere: namque morantes 

Martius ille aere rauci canor increpat, et vox 

Auditur fractos sonitus imitata tubarum. 

Tum trepide inter se coeunt, penissique coruscant, 

Spicaque exaucunt rostris, aptantque lacertos, 

Et circa regem atque ipsa ad praetoria densae 

Miscentur, magnisque vocant clamoribus hostem. 

Ergo, ubi ver nactæ sudum, camposque patentes, 

Erumpunt portas: concurritur: ãtherie in alto 

Fit sonitus: magnus mixtæ glomerantur in orbem, 

Præcipites; cadunt: non densior aere grando, 

Nec de concussa tantum pluit illice glandis. 

Ipsi per medios acies, insignibus alis, 

Ingentes animos angusto in pectoro versant: 

Usque adeò obnixi non cedere, dum gravis, aut hos, 

Aut hos, versa fugæ victor dare terga subegit. 

Hi motus animorum, atque haec certamina tanta 

Pulveris exigui jactu compressa quiuescent. 

Verum ubi ductores acie revocaveris ambos: 

Deterior qui visus; eum, ne prodigus obsit, 

Dede neci: melior vacua sine regnet in aula. 

Alter erit maculis auro squalentibus ardens: 

(Nam duo sunt genera) hic melior, insignis et ore, 

Et rutilis clarus squamis: ille horridus alter 

Desidiat, latamque trahens inglorius alvum. 

Ut inae regum facies, ita corpora gentis: 

Et aestas aequa solet, vel hos, vel illos, dare in fugam terga conversa. 


Alter erit lucibus notis auro aspiris (sunt enim duo apum genera) hic melior est, formæ pulcher, et clarus squamis rustantibus: alter ille horridus est ignavissimus, et trahens magnam alvum sine honore. Ut geminæ sunt forma regum, ita species gentis:

NOTES.

64. Tinittusque cie. This custom is still used. Some ascribe the effect to fear, others to pleasure, while some confidently assert it has no effect at all.

64. Matris quae cymbala. The priests of Cybele used to beat brazen drums or cymbalis, in their sacrifices.

67. Sin autem, &c. Nothing can be more lively and animated than this description. We find represented the armour of the warriors, the sound of the trumpets, the glittering of armour, the shouts of the soldiers, the bravery of the leaders, the madness of the battle.

69. Trepidantia. Trepidare signifies not only to tremble, but to hasten, to fly. Heyne quotes a passage from Servius in which he explains trepidare as meaning "alacritate pugnandi, non timore." So v. 73 below.

75. Pretoria. Virgil here calls the cells of the kings poetically pretoria, by a metaphor taken from the Roman camp, where the pavilion of the person who had the command of the war (an office that belonged at first to the praetor, and afterwards was vested in the consul) had the name of pretorium.

91. Alter erat. Here the poet enters on a third part of his work, in which he describes the various kinds of bees. There are more particularly two, the red, which are the smaller ones, and the black, or varius, which are larger. The first species is the most valuable.

91. Squalentibus. Servius renders it splendentibus, and derives the word from squama. Num in d’equalore est, says he, sordidum significat. It seems to signify speckled or streaked with golden marks unlike scales.
Namque alize turpes horrent, cecu pulvere ab alto
Cüm venit, et terram sicco spuit ore viator
Aridus: elucet alize, et fulgore coruscant,
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles: hinc coeli tempore certo
Dulcia mella premes: nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura saepore.
At cicum incerta volant coelique examina ludunt,
Contemnuntq; favos, et frigida tecta relinquent,
Instabiles animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus alas
Eripe: non illis quisquam cunctantibus altum
Ire iter, aut castris audibit vellere signa.
Invivent croceis halantes floribus horti:
Et custos furum atque avium, cum falcis saligna,
Hellespontiaci servet tutela Priapi.
Ipse thymum pinosque seros de montibus altis,
Tecta serat latè circum, cui talia curae:
Ipse labore manus duro terat, ipse feraces
Figit humo plantas, et amicos irriget imubes.
Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram;
Forsitan et pingues hortos quis cura colendi
Latrunum et volucrum, cum falcè salicè, eas servet.
Illo ipse, qui curat talia, transferens ex altis montibus
Thymum thymus et pinos, plantar eas undique euras alvearias:
Ipse atterat manus duro plantationis labore:
Ipse infodiat terrae plantas seros, et inverget
Flavum aquam opportunam. Ego servè, nisi jam sub ultimum
Sinem laborum colligerem velis, et properarem torquere proram ad terram:
Fortassè canantem quoque, quæ ratio curiae ornaret hortos seros.

NOTES.

102. At cicum incerta volant. Means are prescribed for preventing the bees from leaving their situation.

104. Frigida tecta reliquant. Servius explains frigida by empty or inactive; Non sponde, ut prius, ferventia: meli vacua alvearia, inoperosa: in opposition to what is said afterwards when their activity is described, servet opus.

108. Vellere signa. This phrase was used by the Romans to express the moving of their camp. For, when they pitched their camp, they struck their ensigns into the ground before the general's tent, and plucked them up when they decamped. Thus

110. Thymum. This is not our common thyme, but the thymus capitatus, which still grows in great plenty upon the mountains of Greece. The Attic honey was accounted best, because of the excellence of this sort of thyme, which is found about Athens. It is known among us under the name of the true thyme of the ancients.

116. Atque equidem, extremo. These exquisite lines make us wish the poet had enlarged upon the subject of gardening. We have no poem on it but an insipid one by F. Rapin, written indeed in pure Latin, but with no poetic spirit.


118. Pingues hortos. Some of the gardens of the ancients were much celebrated, especially those of the Hesperides, of Adonis, Alcinoos, Semiramis, and Cyrus. Homer, describing that of Alcinoos, uses the word ἀργιλαὶ, from which the English word orchard, or, as Milton writes it, orchet, is derived. Johnson deduces the word orchard from the Saxon. It probably is merely a combination of the words hortus and yard. The hortus, or orchard, or garden yard rather than the garden itself. The ἀργιλαὶ described by Homer consisting of pears, apples, pomegranates, figs, olives, vines, &c. seems rather to have been an orchard than a garden.
GEORGICA. LIB. IV.

Ornaret, canerem, biferique rosaria Pesti:
Quoque modo potes gaudere intybâ rivos,
Et virides apio ripâ, tortusque per herbam
Cresceret in ventrem cucumis: nec sera comantem
Narcissum, aut flexi tauceissem vimen acanthi,
Pallentesque hederas, et amantes litora myrtos.
Namq; sub Oebalize memini me turribus altis,
Quâ niger humectat flauentia culta Galæus,
Corcyrium vidisse senem: cui paqua relictii
Jugera ruris erant; nec fertili illâ juvenciae,
Nec pecori opportuna seges, nec commoda Baccho.
Hic rurum tamen in dumis olus, albaq; circûm
Lilia, verbenasq; premens, vescumq; papaver,
Regum aquabat opes animis: ërûque revertens
Nocte domum, dapibus mensas onerabat inemptis.
Primum vere rosam, atq; autumno carpere poma :
Et cum tristis hyems etiam nunc frigore saxa
Rumperet, et glacie cursus frænaret aquarum;
Illa comam mollis jam tum tondebat acanthi,
Æstatem inicitamens seram, Zephyrosq; morantes.
Ergo apibus fictis idem atque examine multo
Primus abundare, et spumantia cogere pressis
Mella favis: illi tilia, atque uberrima pinus :
119. Biferique rosaria Pesti. Pæstum, says Servius, is a town in Calabria, where the roses blow twice a year.
120. Intybâ. Endive.
121. Apio. Smallage, or celery rather than parsley. Apium is thought to have been so called from apes, because bees are fond of that plant.
122. Cucumis. The cucumber is, in a few words, beautifully described: "The creeping cucumber swells."
123. Seræ, for seræ. Minelius says it is a Hellenism, as torus iuenis, acerba fremens, multa gemens, &c.
124. Narcissus. The narcissus of the ancients was the same with what we now call narcissus or daffodil.
125. Acanthi. The acanthus sativus, or, brack-ursine. Vitruvius tells us that a basket covered with a tile having been placed accidentally on the ground, over a root of acanthus, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket were bent again by the tile. Callimachus, a famous architect, happening to pass by, was delighted with the novelty and beauty of the appearance, and being about to make some pillars at Corinth, imitated the form of this basket, surrounded with acanthus, in the capitals. Hence the origin of the Corinthian order in architecture.
126. Amantes litora. Myrtles delight in growing near the sea-shore.
127. Oebalies. Tarentum, a city in the south of Italy; rebuilt by Phalanthus, who came from Oebalia or Laconia.
128. Corcyrium. Corycus here is either the name of the old man here spoken of, or rather the name of his country: for Corycus is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people some being received into friendship, were brought by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reasonably be supposed to be one of Pompey's Cilicians.
129. Albaque circum lilla. The white lilies were most celebrated and best known among the ancients.
130. Venenos. The vervain, a sacred herb among the Romans.
131. Vescumque papaver. The white poppy, called vescum or esculent, because its seeds were roasted by the ancients, and eaten with honey.
132. Ergo apibus sativis. The poet always takes care, in his digressions, not to forget the principal subject. He therefore mentions in this place the benefits which accrued to the old Corycan from this extraordinary care of his garden with respect to bees.
133. Tilia. Limes are hurtful to bees.

NOTES.
et quot pomis arbor ferax se vestiret tempore novorum florum; odium matutinae panae retinebat autem tempore.


Nunc age, describantur, quas ipsum aderit addidit apibus: propter quod donum ad urbem, apes, sectae canoris sonitus Coryllium et sono crepitantium, nulce verum regem cœli sub cavena Dies-


Quotque in flore novo pomis se fertiles arbor
Induerat, totidem autunno maturo tenebat.

Ilic etiam seras in versum distulit ulmos, Eduramq; pyrum, et spinos jam pruna ferentes, 

Jamq; ministrament platanum potantis umbrae.

Verum hæc ipse equidem, spatii exclusus iniquus, 

Prætereo, atq; aliis post commemoranda reliquo.

Nunc age, naturas apibus quas Jupiter ipse 

Addidit, expeditiam: pro quâ mercede; canoris 

 Curetum sonitus crepitantiaque æra secutae.

Dictæ cœli regem pavère sub antro.

Solæ commune natos, consortia tecta

Urbis habent, magnisq; agitant sub legibus ævum;

Et patriam sole, et certos novere penates.

Venturæque hyemis memoriae, xstate laborem 

Experientur, et in medium quæsita reponunt.

Namque alia victu invigilant, et foedere pacto 

Excentur agris: pars intra septa domorum

Narcissi lachrymam, et lentum de cortice, glutem,

Prima favis ponunt fundamina; deinde tenaces

Suspendunt ceras: alia, spem gentis, adulteros 

Educunt fuctus: alia purissima mella

Stipant, et liquido distendunt nectare cellas.

Sunt, quibus ad portas cecidit custodia sorti.

144. 

Seras ulmos. Ruceus renders seras by tardē crescentibus, which are late in arriving at their full growth. It is more probable, however, that the poet means far grown, i.e. when they had stood so long in the ground as to be fit for transplanting, agreeably to what is said of the other trees here mentioned: the sloe-trees, when they were so big as to bear fruit, and the planes, when so large as to yield shade, and form a bower.

149. 

Nunc age. Our author next treats of the republic, and, if we may so term it, the civil government and judicious prudence of the bees, in disposing their honey; in observing the commands of their sovereign, &c.

150. 

Canoris Curetum sonitus. According to the fable, Saturn intended to have devoured the infant Jupiter; to avoid which he was concealed among the Curetes in Crete, the clangor of whose brazen armour and cymbals, as they danced, would drown his cries. Melissus is said at that time to have been king of Crete, whose daughters nursed Jupiter with goat's milk and honey; hence arose the fable that Jupiter was nursed by a goat named Amalthea, and by bees, i.e. by the daughters of king Melissus, or the Meliss, a Greek word signifying bees.

For this service the goat was placed by Jupiter amongst the stars, and its horn given to the nymphs, with this quality added to it, that whatever they wished for should flow to them copiously from that horn. The bees again, that before were no wiser than other insects, were henceforth indue with an extraordinary degree of wisdom and sagacity.

158. 

Victi for victu; the dative contracted. So Ecl. 5. 29.

160. 

Narcissi lachrymam. The flowers of the narcissus or daffodil form a cup in the middle. These cups are supposed to contain the tears of the youth Narcissus who pined to death. To this Milton beautifully alludes in his Lycidas:

Bid Amarantus all his beauties shed:
And daffodilles fill their cups with tears,
To strew the laurest hearse where Lycid lies.

162. 

Adultus educunt factus. Educando adulterus faciunt, They foster them till they be full-grown. So Servius explains it: but the words may also signify, they lead forth their full-grown young.
Aut onera accipiant venientia, aut agmine facto
Ignavum fucos pecus a pressibus arcent.
Fervet opas, redolentque thymo fragrantia mella.
Ac veluti lentis Cyclopes fulmina massis
Cùm proerant: alii taurinis folibus auras
Accepiant, redduntque: alii stridentia tingunt
Æra lacin: germit impositis incubidis Ætna:
Illi inter se esse magnæ vi brachia tollunt
In numerum; versantè; tenaci forcipe ferrum.
Non aiter (si parva licet componere magnis)
Cecropias imnatus apes amor urget habendi,
Munere quamque suo. Grandiæs oppida curæ,
Et munire favos, et Ædala fingere tecta.
At fessæ multâ referunt se nocte minores,
Crura thymo plenæ: pascutunt et arbuta passim,
Et gulae salices, casiamq; crocumq; rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.
Omnibus una quies operum, labor omnibus unus.
Mane ruunt portis, nusquam mora: rursus eadem
Vesper ubi è pasto tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant.
Fit sonitus, mussantque oras et limina circum:
Pòst ubi jam thalamin se composuere, siletur
In noctem, fessosq; sopor suos occupat artus.
Nec verò Æstabili stabili impendente recedunt
Longiæ, aut credunt coelo, adventantibus Euris:
Sec Æcum tutæ sub mœnibus urbis aquantur,
Excursusque breves tantè: et sæpe lapillos,
Ut cymbæ instabiles fluctu jactante sábbrum,
Tollunt: his sese per inania nubibus librant.
Illum adeò placuisse apibus mirabere morem,
navis est. Postea eum Herceus eis significavit recedendum esse ex agris et pastione: tune aediles alveari,
juxta reclinant corpora. Murmur existit, et suspens circiter vestibulum et portas. Deinde eum jussi condibunt in eßis, silent per noctem, et conveniunt sopor temet membra lassas. Non autem abmitteret grâdi à alvearis, quando inferius usit nee conferunt aèri, quando iminent venti; sed, securre prope partles alvearii, circiter hauriunt aquas, et faciunt breves excursions; et sæpe, quædammodum naves fluctantes habet arenam contra agitationem fluuetum, ita, apprehendunt lapillos, et hi sustinent se per nubes vagae. Mirabiles autem hanc concoctudinem placentis: plures.

NOTES.

168. Fucos. The drones are a sort of bees without stings, which do not assist the others in their labours. Ruseus erris in calling them guepes or wasps.

175. In numerum. That is, in a certain order, making a sort of harmony with the regular strokes of their hammers of different weights. We learn from Iamblichus, that the sound of the smiths' hammers taught Pythiasoras to invent the monochord, an instrument for measuring the quantities and proportions of sounds geometrically. See Iamblichus de vitæ Pythag. C. XXVI.

176. Non aiter. This comparison has been thought very improper, as being ridiculous rather than great.

177. Cecropis apes. Attic, or Athenian bees, from Cecrops, the first king of Athens. The Attic honey was much celebrated, especially that from Hymettus.

181. Crura thymi plena. The hairiness of the legs of the bee is favourable to the re-
P. VIRGILII MARonis

Quod nec concubitum indulgent, nec corpora segnes
In venerem solvunt, aut fœtus nixibus edunt.
Verum ipsæ æ foliis natos et suavibus herbis
Ore legunt : ipsæ regem, parvosque Quirites
Sufficiunt : aulasque et cæra regna refingunt.
Sæpe etiam duris errando in cotibus alas
Attriverere, utroque animam sub fasce dedere :
Tantus amor florum, et generandi gloria mellis.
Ergo ipsas quamvis angusti terminus ævi
Excipiat (neq enim plus septima ducituri æstas)
At genus immortale manet, multosque per annos
Stat fortuna domus, et avi numerantur avarum.

Proxerà regem non sic Egyptus, et ingens
Lydia, nec populi Parthorum, aut Medus Hydaspe,
Observant. Rege incolundi mens omnibus una est ;
Aimisso, rupere fidem : constructaque mella
diripuere ipsæ, et crates solvère favorum.
Ille operum custos, illum admirantur, et omnes
Circumstant fremitui denso, stipantque frequentes,
Et sæpe atollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
Hi quidam signis, atque hæc exempla secuti,
Eesse abibus partem divinæ mentis, et haustus
Ætheros dixere : deum namque ire per omnes
Terasque, tractusq ; maris, cælumq ; profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tegenes nascentem accrescere vivas.


NOTES.

by modern philosophers, who assert, with
reason, that no animal is produced without
a concurrence of the two sexes. However,
the doctrine of equivocal generation was so
generally admitted by the ancients, that it
is no wonder the poet should mention it.
The same opinion is related both by Aris-
totle and Pliny. But the moderns have been
more happy in discovering the nature of
these wonderful insects. The labouring
bees do not appear to be of either sex : the
drones are found to have the male organs
of generation; and the monarch is found to
be of the female sex. This queen is wholly
employed in the increase of the family,
laying several thousand eggs every sum-
mer, from each of which is hatched a small
white worm, which in due time changes
either to a drone or a bee.

198. Concubitum, for concubitum, as in simi-
lar instances already referred to.

200. Folias. By folias perhaps the poet
means the petals or leaves of flowers.

207. Septima æstas. Aristotele says, that
bees live six years; some seven years, but
if a swarm subsists nine or ten years, it is
thought very happy.

210. Regem non sic Egyptus. The Egypt-
tians were remarkable adorers of their mo-
narcus; many of the heathen gods being the
defied kings of that people.

211. Populi Parthorum. The Parthians are
reported to have been so submissive to the
king of their country, as to kiss his foot,
and to touch the ground with their mouths,
when they approached him.

211. Medus Hydaspe. The river here de-
signed seems to be what is commonly
called the Chosapes, which, rising in Me-
dia, flows through Susiana, near Susa, one
of the capitals of the Persian empire.


220. Partem divinæ mentis. Horace uses
a like expression for a human soul:
"Divina particular aure."
Scilicet huc reddi deinde, ac resoluta referri
omnia : nec morti esse locum ; sed viva volare
Sidere in numerum, atque alto succedere coelo.
Si quando sedem angustam, servataque melia
Thesauris reliquis : prius haustu sparsus aquarum,
Ora fove, fumosq; manu praetende sequaces.
Bis gravidos cogunt fictus, duo tempora messis.
Taygete simul os terris ostendit honestum
Pleias, et Oceanis spretos pede repulit amnes :
Aut eadem sidus fugiens ubi piscis aquosi,
Tristior hybernus coelo descendit in undas.
Illis modum supra est, larque venenum
Morsibus inspirant, et spicula caeca relinquunt
Affixe venis, animasque in vulnere ponunt.
Sin duram metues hyemem, parcesque futuro,
Contusosq; animos et res miserabere fractas ;
At suffire thymo, cerasque recidere inanes
Quis dubitet ? nam sapé favos ignotus adedit
Stellio, lucifugìs congesta cubilia blattis :
Immunisque sedens aliena ad pabula fucus,
post dissolwestum omen
225 Quioppo dixerunt omnia
post dissolutionem rever-
ti ac referri ad eum :
nee esse locum exani-
tionis : sed omnia volare
viva, sui quae siderei
in ordo,que atque ire in aluit eolum.
Sia aliquando recluse acetum
alveare, et melia servata
in favis : prius os tum
imple, imbutus haustu
aquarem ; et praetende
manu fumos qui ins-
quantur aperis, aperis bis
coligunt favos plenos,
duo sunt tempora melia-
tions. Simul ac Taygete
Pleias monstravat terris
formosum vultum, et re-
pulit pede aquas Oceani
à secctantes : aut
cum calend, fugiendo at-
strum piscis immutiri,
descendit mossea e coelo
in aquas hybernas. Des
integro suo mundi,
et offensae immittunt venenum functione, et affixe
venis relinquunt neules occlusos, et assimbili vi-
tam in vulnere. Si vero timeas hyemem sterilum, et
providens in futurum, et invisibilis gentis affilite:
opoque direparum : tamen quis omnium funigque et
thymo, et auterere eorum superflius? Nam sapé
occlusus lacertus corruit favos, cubilia plena sunt blattis fugiuntibus inerem, et fucus intus otiatur propri
alium eorum.

NOTES.

228. Si quando. He here speaks of the
two seasons for taking honey, and of the
passionate temper of the bees.
229. Reilnus. Unseal or disclose, a word
applied to vessels and other things, that
are usually closed and sealed up:
thus in later epistolas is to take off the
wax and open a letter.
230. Fumosq. It is a custom to drive
bees with smoke.
231. Cogunt. They, viz. the bee-masters,
gather or squeeze the honey, as in verse
140. And by the fatus gravidos are under-
stood the cells or combs full of honey, which
are the fatus or productions of the bees.
232. Taygete. Taygete was one of the
Pleiades, here put for the whole.
She was daughter of Atlas and Pleione, and mother
of Lacedemon, by Jupiter. It is probable
that on the ancient globes this was a dis-
sect, constellation from Taurus, in whose
neck it is now placed.
233. Sidus fugiens ubi piscis aquosi. The
setting of the Pleiades means the latter end
of October, or beginning of November.
And the sidus piscis aquosi seems to be the
Dolphin, as it rises sooner after the setting
of the Pleiades than any other fish deline-
ted on the sphere. Piscis cannot be the con-
stellation here meant; for the sun does not
enter that sign till the middle of February.
234. Piscis aquaticus.,
235 Quisppe dixerunt omnia
post dissolutionem rever-
ti ac referri ad eum :
nee esse locum exani-
tionis: sed omnia volare
viva, sui quae siderei
in ordo,que atque ire in aluit eolum.
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providens in futurum, et invisibilis gentis affilite:
opoque direparum : tamen quis omnium funigque et
thymo, et auterere eorum superflius? Nam sapé
occlusus lacertus corruit favos, cubilia plena sunt blattis fugiuntibus inerem, et fucus intus otiatur propri
alium eorum.

239. Parcesque futuro. This is an instruc-
tion by itself, and not a motive to inforce
the following instruction, as all the inter-
preters seem to have considered it, and thus
strangely embarrass the sense. The mean-
ing is, if you are afraid of a rigid win-
ter, and that the bees will not be able to
sustain the cold, unless they be strong and
well fed, you ought to spare their honey,
their future nourishment; where the poet
shows his tenderness and humanity, as
upon all other occasions: for whereas others
only advise to reserve to them a third, or
two thirds at most of the honey, he, in com-
passion to those industrious insects, would
have his swarm-master to spare it, lest
they should be unable to stand through the
hard winter. But adds, At suffire thymo—
quae dubitet? i.e. However you think proper
to comply with this instruction, yet there
is one rule strictly to be observed, and about
which no doubt is to be made, and that is,
to fumigate the hives, &c.
243. Stellio. The stellio is a small spotted
lizard, called also an eft and a swift. The
poet calls it ignotos, from its creeping into
holes and corners.
243. Blattis. The blatta is an insect some-
thing like a beetle. Some take it to be the
cockroach. They are called lucifugers, be-
cause they do not appear by daylight.
Aut asper crabo imparibus se immiscuit armis; aut durum tineæ genus, aut invisa Minervæ nunnæ suscipit in portis telas tenues. Quo magis fuerint evanescæ, eo dic lentiginis omnes conten dent reparare jastrarn genis vexæ; et replenbuntcellas; et confidet favos ë floribus. Si autem (quoniam vita conditii intuitu quoque apibus nostris miseriæ) corpora eorum languentur tristis agritudine, poteris deinde oops cognoscere id signi non insenitis. Statim agræ habent alium cum loren, horrida macies deturpat speciem: tum efferunt ex alibaribus. Cadaver earentium lu mine, et ducunt tristi funera: aut eodem dep endant ad portam simul implicate pedibus: aut omnes intus clause mo rantur in alibaris, de sides pre fame, et pigre. Arentesque rosas, aut igni pinguia multa præ frigore contrahunt.


NOTES.

245. Crabro. The hornet is an insect like a wasp, but twice as big.

245. Imparibus armis. This insect is too large and strong for the bees to encounter.

246. Durum tineæ genus. Some copies read dirum. The moth is a small winged insect that eats clothes, hangings, and other things.

246. Invisa Minervæ araneæ. Arachne, a Lydian maid, is said, according to the fable, to have disputed with Minerva the preference in weaving tapestry. Arachne performed her work to admiration. But, as she had represented in it the crimes of several of the gods, Minerva in a rage destroyed it; at which Arachne hanged herself for grief. The goddess in compassion changed her into a spider. See Ovid. Met. lib. V.

248. Quo magis. If the bees have too much honey left them, they will be idle.

251. Si vero. The diseases of bees and the remedies next engage the poet's attention.


260. Ignavaeque fame, et contracto frigore pigre. Tum sonus auditor gravior, tractant, susurrant:

265. Estuat ut clausis rapidus fornacibus ignis.

265. Proderit et tunsum gallæ adsimulcre saporum, Arentesque rosas, aut igni pinguia multa pro frigore contrahunt.


270. Crecroptiumq; thymum, et graveolentia centaurea. Cobs ministrant, cum defunctas progerunt, funerantiumque more comitantur exquisit. 257. Pedibus connexæ. A few bees dead or faint hang about the entrance. 260. Tractimique, in a drawing manner. 264. Galbanæos odore. The galbanum is the concentrated juice of a plant called feraula. 265. Mella. Columella says, the honey should be boiled. 265. Galæ. The gall, says Mr. Martyn, is an excrescence or nest of an insect, formed on the oaks in Italy, in the same manner that oak-apples are in England. All parts of the oak are astringent, especially the galls; they are therefore very proper to check the looseness to which the bees are subject in the spring, occasioned, according to Columella, by their feeding greedily on spurge after their winter penury. 266. Defruta. Defrutum was a mixture made of new wine, whereof the one half (or a third) was boiled away, into which several sweet herbs and spices were put. 266. Psathyia passos, &c. i.e. raisin wine, for which the Persian grape was most proper. 270. Graveolentia centaurea. This herb was so called from the centaur Chiron, who
GEORGICA. L.I.B. IV.

Est etiam flōs in pratis, cui nomen amello.
Fecerē agricōle, facilis quōrentibus herba.
Namque uno ingentem tollit de cespite sylvam,
Aureus ipse: sed in foliis, quáe plurima circŭm
Funduntur, violae sublucet purpura nigrae.
Sæpe Deum nexas ornātæ torquibus aræ.
Asper in ore sapor: tonis in vallibus ilium
Pastores, et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris.

Sed si quem proles subitō defecerit omnis,
Nec genus unde novae stirpis revocetur, habebit;
Tempus, et Arcadīi memorant inventa magistrī
Pandere, quōque modo cæsis jam sæpe juvencis
Insincerus apes tulerit crūor. Altīus omnem
Expediam, primâ repetens ab origine, famam.
Nam quâ Pelleæ gens fortunata Canopī
Accolit effuso stagnatæ flumine Nilum,
Et circums pictis veluitur sua rura phaselis;
Quāque pharētrææ vicinia Persidis urget,
Et virideg Egyptum nigræ fecundat arenā,
Et diversæ ruens septem discurrat in orīn
Utque coloratīs amnis deexus ab Indis;
Omnis in hac certam regio jacit arte salutem.

Hujus facti, repetens eam altīus ā primâ origine. Nam, quâ parte felix natio Pelleæ Canopī secedit Nilum
insidentem agris inundante flumine, et circumnavigat suos agris in naviculis verricollaribus: et quâ parte
regiones vicīne Persis pharētrās attingit Egyptum; et quâ parte fluvis defluent ab usque nigris
Ethiopibus fecundat Egyptum nigro lino, et precipitans exonerat sì in aestā septem distincta; tota re-
gio collocavit in hoc invento sper certam.

NOTES.

was, by it, cured of a wound inflicted by an
arrow of Hercules. There are two sorts of
centuary, the greater and the less, which
have no other similitude than the bitterness
of their taste.

271. Est etiam flōs in pratis. We may ven-
ture to affirm, says Mr. Martyn, that the
plant here described is the Aster Atticus, or
purple Italian star-wort.

271. Cui nomen amello. The dative case
is here used after the manner of the Greeks:
"cui nomen Iulo," and "Romulo cogno-
men erat."

273. Cespite. Mr. Martyn understands
this of a root with bushy fibres.

277. Tonis in vallibus. The poet may have
mean in valleys where cattle have grazed.
Tondeo is used for grazing: "tondent du-
mēta juvenici."

278. Mella. Mella, or Mela, was the
name of a river in Casalpine Gaul.

281. Sed si quem proles. Should the race
of bees be lost, the poet tells us how they
may be renewed.

287. Gens fortunata. Egypt, called a hap-
py nation, because of its fertile soil.

287. Pelleæ Canopī. That is, of Canopus,
a city of Egypt, in the neighborhood of
Alexandria, which was founded by Alex-
ander, born in Pella of Macedonia.

290. Quāque pharētrææ vicinia Persidis
urget. We are not to understand here Per-
sia, strictly so called, for that is very far dis-
tant from Egypt; but the empire of the Per-
sians as it was extended by Cyrus. Xenop-
phon tells us, that great monarch left behind
him an empire bounded on the East by the
Mare Erythraeum, on the North by the
Black Sea, on the West by Cyprus and
Egypt, and on the South by Ethiopia. Here
we see plainly how the Nile may press the
borders of Persia, since the Persians ex-
tended their dominions as far as Egypt.

290. Pharētrææ Persidis. The Persians
were celebrated for their skill in archery.

290. Vicinia. The sense naturally leads
one to take vicinia here in the plural from
vįcinium. Ruzæ seems not to have under-
stood it so.

291. Viridem Egyptum. Viridis here is a
proper epithet to express the rich verdure
and great fertility which Egypt enjoys, in
consequence of its being overflowed by the
Nile.

293. Amnis deexus ab Indis. The river
Nile rises out of the Mountains of the Moon
in Ethiopia, all which country was ancient-
ly called by the common name of India.
See the note of Ruzæ on Georg. ii. 172.

294. Omnīs regi. From these words, it is
evident that the poet is speaking only of
one country.
Primam queritur locus augustus, et arctatus ad hunc ipsum uum: hunc seculis parvi tecti et contractis maris coextans; adjunguntque Guatuer fenestras, obliquo lumine, ad quatuor ventur.

Tum queritur juvenescit jam flectens cornua in fronte biuui: huic mul- tum repugnantes dumbar tur ambara naves, et hali tus oris: et huic inter feceto verberibus, contusa visceru purpurea intra pellem non lacetanam.


NOTES.

295. Exiguis primum, &c. It was the general opinion of antiquity that bees were produced from the putrid bodies of cattle; a supposition which seems to be confirmed by the story of Samson in the fourteenth chapter of Judges. The truth is, such carcases are a proper receptacle for their young; and therefore the female parent chooses there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

300. Multa reluctanti obstruitur: plagisque perempto Tuns per integram solvuntur viscera pellem.

305. Ante novis rubenter quam prata coloribus, ante Garrula quam tignis nidum suspendat virundo.

310. Miscentur, tenuemo; magis, magis acri carpunt:

Tristis ad extremi sacrum caput astit amnis, Multa queren; atque hac affatus voce parentem: Mater Cyrene, mater, quae gurgitis hujus Ima tenes: quid me praeculare stirpe Deorum (Si modum, quem perhibet, pater est Thymbraeus Apollo) Invisum fatis genuit; aut quò tibi nostri Pulsus amor? quid me coelum sperare jubebas? En etiam hunc ipsum vitae mortalis honorem, Quem mihi vix frugum et pecudum custodia solers Omnia tentanti extuderat, te matre, reliquo. Quin age, et ipsa manu felices erue sylvas: Fer stabulis inimicum ignem, atque interface messes: Ure sata, et validam in vetes molire bipennem: Tanta meae si te ceperunt tedia laudis. At mater sonitum thalamo sub fluminis alti Sensit: eam circum Milesia velura Nymphae Carpebat, hyali saturo fucata colore: Drymoque, Xanthoique, Logeaque, Phyllocoque, Caesarium effusa nitidam per candida colla; Nesoe, Spioque, Thalhiae, Cymodoceque, Cydippeque, et flava Lycorias; altera virgo, Altera tum primos Lucinæ experita labores; Clioque, et Beroë soror, Oceanides ambae, Ambæ auro, pictis incinctæ pellibus ambae; Atque Ephyre, atque Opis, et Asia Deiçeia; Et tandem positis velox Arcthusa sagittis. Inter quas curam Clymene narrabat vanam

319. Caput. Some understand this of the mouth of the river; but that was near Tempe, where Aristaeus was supposed to dwell. He forsook the plains, and retired to the springs of the river and the mountain Pindus. 321. Mater Cyrene. Clymene was described as the daughter of Peneus, of whom Apollo became enamoured. He carried her into that part of Africa, which is called Cyrenaica, where she was delivered of Aristaeus. The child was brought up by the seasons and fed on ambrosia. From the nympha he learned the cultivation of olives and the management of bees. 333. Thymbraeus Apollo. Apollo had this name from Thymbra, a town of Tros, where he had a famous temple.

335. Hyali colore. That is, a sea-green or glassy colour, from ὑάλος, which signifies glass. 336. Hyali colore. The same poets are fond of introducing nympha, Bucephalus gives the following etymology of their names: Drymo from δρυας, a wood of oaks; Xantho from ξάνθος, yellow or golden; Ligea from λίγεια, canorous; Phylloco from φυλλοκ, a leaf, and

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P. VIRGILII MARonis

Volcani, Martisque dolos, et dulcia furta,
Aque Chao densos Divum numerabat amores.
Carmine quo capta, dum fusis mollis pensa
Devolvunt, iterum maternas impuls aures.
Lucius Aristaeus, vitreisque sedilibus omnes
Obstupere: sed ante alias Arethusa sorores
Prospericns, summa flavum caput extulit unda.
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror; ipse tibi, tua maxima cura,
Tristis Aristaeus, Penei genitoris ad undam
Stat lachrymans, et te crudelam nomine dicit.
Huic perculsa novâ mentem formidine mater,
Duc age, duc ad nos; fas illi limina Divum
Tangere, ait. Simul alta jubet discedere latè
Fluminâ, quâ juvenis gressus inferret: at illum
Curvata in montis faciem circumstetit unda,
Acceptique sinu vasto, misitque sub amnem
Jamque domum mirans geniticis et humida regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat; et ingenti motu stupefactus aquarum,
Omnia sub magnum labentia flumina terrà
Spectant diversa locis, Phasiisque, Lycumque,
Et caput, unde altus primum se erumpit Enipeus,
Unde pater Tyberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Myusque Caicus;
Et gemina auratus taurino cornua vultu
et excipit magnum gennus, et admiss in altum fluvium. Jamque ibat admirans domum matris, et regna
liquida, et aqua clausa in receptaculis, et sylvas resonantes: et stupefactus magno motu aquarum, considerabant omnes fluvios labentes sub magnâ terrâ, distinctos locis, et Phasim, et Lycum, et fortem, ex quo
Enipeus emisit se primâ, et ex quo pater Thiris, et ex quo fluvius Anio, et Hypanis strepens inter saxa,
et Caicus Mystes, et Eridanos dominat circa duas cornua taurini vultus,

NOTES.

347. *Aque Chao.* Chaos was regarded as
one of the oldest of the gods, and invoked as
an infernal deity.

347. *Densos.* The same with *crebos,* fre-
guent.

364. *Speluncisque lacus clausos.* Homer
makes the ocean to be the source of all ri-
ers:

—Βασυριτας μυκετος Μακιανος,
Εξ ου παντις πετυμαι, &c.

Th' eternal Ocean from whose fountains of
flow
The seas, the rivers, and the springs be-
low.

Pope.

And this is also the opinion of Aristotol.
But Plato, whom Virgil here follows, sup-
poses the receptacle of all the rivers to be
in a great cavern, which passes through the
whole earth, and is called by the poets Ba-
rathrum and Tartarus.

367. *Phasisque.* Phasis was a river of
Colchis, rising in the mountains of Arme-
nia, now called Faaz, and falling into the
east of the Euxine. It is famous for the ex-
pedition of the Argonauts, who entered it
after a long and perilous voyage. Hence
dangerous voyages have been, proverbially,
called *sailing to Phasis.* On its banks were
large birds in abundance, which some of
the Argonauts brought from Greece. They
received the name of *phanian* or *phaneant.*

367. *Lycumque.* A river of Armenia fall-
ing into the sea near *Phasis.*


368. *Enipeus.* The Enipeus was a river of
Thessaly flowing through Thrasius and
falling into Puneus.

371. *Taurino.* The form of a bull is often
poetically ascribed to rivers. So *Horace,*
Od. 4, 13.

371. *Taurino.* The form of a bull is often
poetically ascribed to rivers. So *Horace,*
Od. 4, 13.

"Sic tauriformis volvitur Aufidus." River,
says *Minelius,* were called *taurifor-
form,* from their roaring and rapid course.
They were also called *cornuti,* or *horned,*
from the double banks or channels into
which they divided themselves. When Her-
cules is feigned to have broken off one of
the horns of Achelous, it means merely
that he reduced the river to one channel.
The dried spot or broken horn becoming
cultivated with fruits and flowers, gave rise
to the fable of *Cornucopia.* This the
nymphs are represented as presenting to
the goddess of plenty.
Eridanus, quo non alias per pingua culta
In mare purpureum violenter influit annis.
Postquam est in thalami pendentia pumice tecta
Perpetuum, et nati fetus cognovit inanes
Cyrene: manibus liquido dant ordine fontes
Germane, tonisique ferunt mantillia villis:
Pars epulis onerat mensas, et plena reponunt
Pocula; Panchaeis adolescentem ignibus arze.
Et mater: Cape Maconii carcaches Bacchi:
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sores,
Centum quae sylvas, centum quae lumina servant.
Ter liquido ardentem perfudit nectar Vestam:
Ter flamma ad summum tecti subjecta relict.
Omine quo firmans animum, sic incipit ipsa:
Est in Carpathio Neptuni gurgite vates,
Corœulis Proteus, magnus qui piscibus æquor,
Et juncto bipedum currum metitur equorum.
Hic nunc Emathiae portus, patriamque revisit
Pallenae; hunc et nymphe veneramur, et ipse
Grandæus Nereus: novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno visum est: immanis cujus

In Carpathio sinu mari vates est, Proteus coreules, qui perambulat magnam mare insector piscibus, et
currum equorum habebatur duo pedes. Hic nunc revivit portus Emathiae, Pallenaeque patriam: hunc nor
nymphæ veneramur, bene et ipse Nereus senior colit: cum enim igitur, cognosce omnia, et quæ sunt
præsentia, et quæ praeteria, et quæ post imminence futura. Nam sic planuit Neptuno: cujus

NOTES.

373. In mare purpureum. See the note on
G. III. 359.
375. Inanes. These lamentations, says
Servius, were vain, because they were moved
by a calamity easy to be repaired.
377. Tonisique ferunt mantillia villis. Mante-
tile, or, as others spell it, mantele, signifies
a towel; and it seems to have been made of
some wool or nappy sort of cloth, which
the nicer sort of people had shorn or clipped,
for the greater smoothness and delicacy.
Our napkins were probably of the
same sort formerly, the word seeming to
have been derived from nap.
379. Panchaeis ignibus, with Panchæan
incense, so called from Panchæa, a region of
Arabia, that abounded with frankincense.
380. Carchesia. The carchesium was an
oblong cup a little flatted over the middle,
and having the handles reaching from the
top to the bottom.
386. Subjecta. Rerexus interprets it suppo-
sita; which hardly makes sense; for the
wine was poured on the fire, and conse-
quently it made it mount up into a blaze. It
must therefore signify thrown up, or mount-
ing up, as subjectio does, Ecl. X. 74. and En.
XII. 21. 22.
387. Carpathio gurgite. Carpathus, now
called Scarpanto, is an island of the Medi-
terranean, over against Egypt, from which
the neighbouring sea was called Carpa-
thian.
388. Proteus. The poets represent Proteus
as a sea-god; Homer makes him an Egyp-
tian, and Herodotus, a king of Egypt. Sir
Isaac Newton finding him contemporary
with Amenophis, or Memnon, takes him
to have been only a viceroy to that prince,
and to have governed some part of the
Lower Egypt in his absence.
389. Bipedum equorum. These fictitious
sea-horses are supposed to resemble horses
in their foreparts, with two legs, and to end
with tails like fishes.
391. Pallene. Pallene is a peninsula of
Macedon, whereof Virgil makes Proteus a
native.
393. Quae msex ventura trahantur. There
is a great propriety in the word trahantur,
which denotes the concatenation of causes
and effects, whereby one event is drawn on
after another in a fixed series like the links
of a chain. Magni judicio posita trahendi ver-
bum unrupat, says the compiler of the ed-
tion cum notis variorium: est enim fatum,
precedentium causarum subsequentiisque
perplexio quidam, et catena more cohæ-
rens. Trahi ergo dicuntur futuri rerum
eventus, quia, in illa serie nuxique causar
rum ex aeternitate penditium, ita se con-
sequentur ut alius aliun trahat.
394. Ita Neptuno visum est. Homer makes
Proteus a servant of Neptune:
Athenioper Ilus., &c. &c.
Proteus, a name tremendous o'er the main,
The delegate of Neptune's wat'ry reign.
POPF.
ducit sub mari magistros
ugecst et phocas.

Hic tibi, nate, prius vincilis capiendus, ut omnem
Expediat morbi causam, eventusque secundet.

Nam sine vi non ultra habbit præcepta, neque illum
Orando fecete: vim duram et vincula capto

Tende: doli circum haec demum frangentur inanes.

Ipse ego te, medios cum Sol accenderit æstus,
Prius sit munera herbæ, et pecori jam gratior umbra est,
In secreta sensi ducam, quod fessus ab undis
Se recipit; facile ut somno aggradire jacentem.

Verum ubi correpunt manibus, vincisky tenebris;
Tum varie illudent species, atque ora ferurum.

Fiet enim subito suas horridus, atraque tigris,
Squamosusque draco, et fulvä servite læna:

Aut acrem flammeae sonoitum habbe, atque ita vincilis
Excidet, aut in aquas tenues dilapsum abbit.

Sed quantà ille majis formas se vertet in onmæ;
Tanto, nate, magis contendere tenacia vincula:

Donec talis erit, mutato corpore, qualem
Videris, incepto tegeret cum lumina somno,

Hæc ait, et liquidum ambrosio diffusit odorem,
Quo totum nati corpus perdixit; at illi

Dulcis compositis spiravit crinis aura,
Atque habiles membris venit vigor. Est specus ingens
Exesi latere in montis; quod plurima vento
Cogitur, inqua sinus scindit se eunda reductos;

Depressis olim statio tutissima nautis.

Intus se vasti Proteus tegit obijxi saxis.

Hic juvenem in latebris aversum à lumine Nymphæ
Collocat, ipsa procul nebulis obscusa resistit.

Jam rapidus torrens sitiens Sirius Indos
Ardebat celo, et medium Sol igneous orbem

Hauerat: arebat herbæ, et cava flamina siccis
Faucibus ad limam radii tepefacta coquebant:

Cum Proteus consueta petens è fluxibus antea

Eum vasti circum gens humida porti

339. Flectes. The Medician and other
manuscripts read vinces.

340. Gratia est quem herba understood;
the heat of the day, which induces the cattle
to choose the shade rather than food, is
mentioned by Homer:

"Husque 3' bisus, &c.

"When through the zone of heaven the
mounted son
Hath journeyed half, and half remains to
run." Porx.

345. Sirius. Sirius, a star of the first mag-
nitude, in the mouth of the Dog, rises about
the time of the sun's entering into Leo,
toward the latter end of July, making what
we call the dog-days. All the words rapidus,
torrens, sitiens, Indos, ardebat, igneus, are

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manuscripts read vinces.

402. Gratia est quem herba understood;
the heat of the day, which induces the cattle
to choose the shade rather than food, is
mentioned by Homer:

415. Ambrosia. Ambrosia is the food of
the gods, and nectar their drink. But the
two are often confounded, as here liquidus
odor is said of ambrosia.

416. Perduxit. Pierius found perfudit in
the Roman manuscript.

421. Depressis. See the note on .En. v. 52.


3. 308.

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nitude, in the mouth of the Dog, rises about
the time of the sun's entering into Leo,
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GEORGICA. LIB. IV.

Exultans, rorem latè dispergit amarum.
Sternunt se somno diversæ in litore phocæ.
Ipse (velut stabuli custos in montibus olim,
Vesper ubi è pastu vitulos ad tecta reducit,
Auditique lupus acuant balatibus agni)
Considit scopulo mediis, numerumque recenset.
Cujus Aristæo quoniam est oblatæ facultas;
Vix defessa senem passus componere membra,
Cum clamore ruit magno, manisque jacentem
Occupat. Ille suæ contrà non immemor artis,
Omnia transformat sese in miracula rerum,
Ignemq; horribilemq; feram, fluviümque liquentem.
Verùm ubi nulla fugam reperit fallaciam, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidëntissime, nostras
Jussit adire domos? quidve hinc petis? inquit. At ille,
Scis, Proteus, scis ipse; neque est te fallere cuïquam.
Sed tu desine velle: Dénum præcepta secuti
Venimus huc, lapis quaestum oracula rebus.
Tantum effatus. Ad hæc vates vi denique multà
Ardentes oculos intorsit lumine glauco;
Et graviori trendens, sic fatis ora resolvit:
Non te nullius exercitationem nùnis iræ;
Magna luis commissa: tibi hæ miserabilis Orpheus
Haud quaquam ob meritum pœnas (ni fata resistant)
Suscitât, et raptà graviori pro conjuge sævit.
Illà quidem, dum te fugeret per flumina praeceps,
Imperat ut venires in
sem domum? aut quid à me postulas? sit. Ille autem respondit: Scis; ò Proteus, scis ipse; neque ul-
lus potest te decepir. Tu vero ulla fallere me; obsecati juscis Decurionem veniam huc, ad petendum
oracularum, quot mediecatur damnis rerum nostrarum. Hæc solám locutus est. Postèr vates magni denique
impetu deféctit osculo conciúit lucè corpuscentes; et minaeter collidens dentes, sierunt os ad fata evol-
ganda. Alieque Dei alio te perseveritur: solvis fœnurn magni sceleris: Orpheus, nequaquam proper
meritum minor, impervacut tibi has pommas (nisi fata obstent) et atroceri furit ob conjugem sibi crepatam.
Illà quidem virgo montibus, dum te fugeret curcens juxta fluvios,

expressive of great heat. For rapidus Wake-
field reads rabidos, and endeavours to con-
firm it by similar passages from other poets;
as Manlius, 5. 208:

"Exoritur canis, lacræque canicula flam-
mens et 'rabit,' igne suo."

——— Lucan. 10. 21.

——— "Rabidos quâ Sirius ignes
Exserit."

Cicero speaks of the dog-star as
"Spirans rabido de corpore flammam."

431. Amárum. The sea water is really
bitter as well as salt.

435. Auditiæ. The Roman, Medicæan,
and Cambridge manuscripts read auditisæ.

439. Manìscæque. Several manuscripts
read vinçisæque.

447. Neque est fallere cuïquam. This is a
Grecism for neque licet cuïquam: thus in the
second Eclogæ, nec sit mihi credere. So also
Horace, quod verùm dicere non est.

450. Tantum effatus. The poet now pro-
ceeds to the anser of Proteus, in which he

tells Aristæus that the cause of his disaster
was the injury offered by him to Eurydice,
Immanem ante pedes hydrom moritura puella
Servantem ripas altâ non vidit in herbâ.

At chorus æqualis Drydum clamore supremos
implérunt montes: flérunt Rhodopez arches,
Altace Pangeæ, et Rhesi Mavoria tellus,
Atque Getæ, atque Hebrus, atque Actias Orithyia.
Ipse cavâ solans ægrum testudine amorem,
Te, dulcis conjux, te solo in litore secum,
Te veniente die, te decedente canebat.

Tanarias etiam fauces, alta ostia Ditis,
Et caligantem nigrâ formidine lucum
Ingressus, Manesque aedii, regemque tremendum,
Nesciaque humanum precibus mansuescere corda.

At cantu commotæ Erēbi de sedibus imis
Umbre ibant tenues, simulacra; luce carentum:
Quâm multa in sylvâ avium se millia condunt,
Vesper ubi, ut hybernus agit de montibus imber:
Matres, atque viri, defunctaque corpora vital
Magnanimum heroum, pueri, innuptaque puellæ,
Impositique regis juvenes ante ora parentum.

Quos circum limus niger, et deiformis arundo
Cocyti, tardâque palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet.

Quin ipsæ stupuere domus, atque intima leti
Tartara, cræuleosque implexæ crinis angues
Eumenides; tenuitque inhiens tria Cerceborus ora;
Atque Ixionii vento rota constitut orbis.

Jamq; pedem referens, casus evaserat omnes;
Redditaque Eurydice superas veniebat ad auras,
Pone sequens; namque hanc dederat Proserpina legem:
Cùm subita incœtuum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.

Reminisceris Cocyt, et palus odiosa pigris aquis circumcludit, et Styx novies circumvolutâ compositæ. Obstupuerunt et suo gemitu, et profundissimis Tartara moribus, et Furiae implicate cræuleos epistis crinis
luc, et Cerceborus hâns continuât tria guttura, et orbis roto Ixionis quievit, fante vento Centauris.

Quæque regrediens viaverat omnia pericula; et Eurydice ipsi restituta redibat in aliam lucem, propius sequens; nam Proserpina posuerat hanc conditionem: cum repentia insania occupavit improvidum amante, condonanda ilia quidem, si Dii inferni scirent coudonare quicquam.

NOTES.

462. Rhesi. Rhesus was son of Mars and king of Thrace.

463. Getæ. (Getes, sing.) The Getæ were a people of European Scythia near the Daci. Ovid, who was banished into their country, describes them as savage and warlike.

464. Cavâ testudine. The lyre is called testudo, because the ancient lyres were made of the shells of tortoises. It was a received story, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it, whence Horace calls him curvæ lyre parentem.

466. Te veniente, &c. Dr. Johnson, who was immediately fond of tea, used to parody this beautiful line, and say,

Te veniente die, tea decedente requiro.

467. Tanarens fìnices. Tanarus is a promontory of the Peloponnesus, fabled to be the entrance to the internal regions.

469. Manes. This is a name generally applied by the ancients to souls when separated from the body. They were reckoned among infernal deities, and generally supposed to preside over burying places. Hence the epitaphs of the Romans were always superscribed with D. M. Dies Manibus, to remind the sacrilegious and profane not to molest the monuments of the dead.

471. Erēbi. Erēbus, here and in other places, signifies, the profoundest mansion of hell.

475. Defunctaque corpora vitæ magnanîmæ herœum. Lifeless bodies of gallant heroes. The poet has likewise used corpora for the airy vehicle of departed spirits, Æn. VI. 303. 306.

484. Vento. Pierius found cantu in several manuscripts.

489. Ignoscenda quidem. Ovid says, Eury-
Restitit, Eurydicenq; suam jam luce sub ipsa, 
Immemor, heu! victusq; animi, respecit: ibi omnis
Effusos labor, atque immittis rupta tyranni
Fœdera, terque fragos stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram, et te perdidit, Orpheus?
Quis tantus furor? en iterum crudelia retrò
Fata vacant, condicti; natantia lumia somnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit, et ex oculis subitò, ceu fumus in auras
Commixtus tenues, fugit diversa: neque illum
Prensantem nequiquam umbras, et multa volentem
Dicere, præterè vidit; nec portior Oric
Amplius objectum passus transire paludem.
Quid faceret? quô se raptâ bis conjuge ferret?
Quo fletu Manes, quâ numina voce moveret?
Illa quidem Stygiâ nabit jam frigidâ cymbā.
Septem illum toto perhibent ex ordine menses
Rupe sub aëriâ, desperti ad Strymonis undam
Flevisse, et gelidâ hæc evolvisse sub antris,
Mulcentem tigres, et agentem carmine quercus.
Qualis populae mærens Philomela sub umbrâ
Amissos queritur fœsus, quos durus arator
Observans nido implumes, detraxit; at illâ
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstís latè loca questibus implet.
Nulla Venus, nulli; animum flexere hymenæi.
Solus Hyperboreas glacies, Tanaïmque nivalem,
callâ Stygiâ. Aliunt illum septem integrum menses continuâ ploraviisse, sub rupe alta, juxta aquas desérti
Strymonis, et revolviisse frigidis in cavernis hos caerus suas, movendo tigres, et trahendo sanctu queruen.
Qualis luscina tristis sub umbrâ populi lamentatur pullos amissos, quos crudelis agricola deprehensens in
mido absulit adhibito implume; illâ vero plorât per noctem, et stans in rume renovat flagrantes exantar, et
implet loca omnia tristibus querelis. Nullus amor, nulla conjuxia licenciat animum. Solus percurrebat
glacies Boreæs, et Tanaïm nivosum.

NOTES.

dice herself did not blame him, because his
error proceeded from love of her.

"Jamque iterum moriens non est de con-
juge quicquam
Quo est: quid enim sese queretur
amant?
Nor did she, dying twice, her spouse re-
prove,
For what could she complain of but his love?
493. Fræger. Servius understands frægr
to mean an exultation of the shades at the
return of Eurydice, and quotes a passage of
Lucan in confirmation of his opinion:
Gaudent à luce refictam
Eurydicen, iterum sperantes Orphea Ma-

But it is observed that frægr is never used
by Virgil for a sound of joy, but for some
great crash or horrid noise. Therefore it
seems rather to mean here some dismal
sound.

508. Strymonis. Strymon is a river of Ma-
cedon, on the borders of Thrace.
311. Qualis populae. This simile is no less
just than generally admired as one of the
most beautiful ever conceived. Wharton's
translation is exceeded by none:
"As Philomel in poplar shades alone
For her lost offspring pours a mother's
moan,
Which some rough ploughman marking
for his prey,
From the warm nest, unfeleed, hath
dragged away;
Perch on a bough, she, all night long,
complains,
And fills the grove with sad repeated
strains."

It is observed that the poplar is judici-
ously chosen by the poet on this occasion,
because the leaves of this tree, trembling
with the least breath of air, make a sort of
melancholy rustling.
et agros nunquam caren-
tes Ripheo gelu, lugens
Eurydicem crepitam, et
vana dona Plutonis.
quo nuptiali munere
contempla mulieres Ca-
cosum, inter ceremonias
Deorum, et nocturna or-
gia. Bacchi dieceuram
per vastos campos mem-
bramianti juvenis. Tunc
etiam cum Hebrus Oe-
grius ferens medio in
fluento volvere caput
Hac Proteus: et se jactu dedit zequor in altum;
Quaqu; dedit, spumantem undam sub vertice tortit.
At non Cynere: namque ultrò affata timentem:
Nate, licet tristes animo deponere curas.
Hac omnis morbi causa: hinc miserabile Nymphae,
Cum quibus illa choros lucis agitabat in altis,
Exitium misère apibus. Tu munera supplex
Tende petens pacem, et facies venerare Napeas.
Namque dabunt veniam votis, irasque remittent.
Sed modus orandi qui sit, prius ordine dicam.
Quatuor eximios praestanti corpore tauros,
Qui tibi nunc viridis depascant summam Lycei,
Delige, et intacta totidem cervice juvenas.
Quatuor his aras alta ad delubra Dearum
Constitue, et sacram jugulis demitite cruorem,
Corporaque ipsa boum frondoso desere lucu.
Post, ubi nona suos aurora ostenderit ortus,
Infersas Orphei lethae popavera mittes.

NOTES.

520. Spreto Ciconum quo munere matres. Many manuscripts and printed editions of good authority read sprete; but the sense seems to determine for spreto: for the meaning is, quo munere, i.e. quo nuptiali munere spreto, for the contempt of which nuptial rite, mentioned verse 516.

520. Ciconum matres. The Cicones were a people of Thrace, living near mount Ismarus, and the mouth of the river Hebrus: where the Bacchanals used to perform their revels. Ovid has assigned a cause of this matron-fury not so honorable for Orpheus.

Omnem refugerat Orpheus
Femineaem Venarem; seu quod male ces-
sarat illi,
Sive fedem dederat. Multas tamen ardos
habebat
Jungere se vati: multae doluere repulse.
Hic etiam Thracum populis fuit auctor
amorem
In teneos transferrre mares, citraque ju-
ventum,
Etatis breve ver, et primos carpere flores.

But such a guilt seems, quite inconsistent with his extraordinary passion for Eury-
dice.

521. Orgia Bacchi. The orgies were a mad solemnity sacred to Bacchus, which was celebrated with drunken fury. The word is derived from from ἑγγυ, fury.

524. Oeagris Hebrus. The Hebrus is called Oeagrian, from Oeagrus, the Thracian king, mentioned before to have been the father of Orpheus.

525. Eurydici. Mr. Pope, in his fine imita-
tion of this story of Orpheus, has noticed this repetition:

Eurydice the woods
Eurydice the floodes,
Eurydice the rocks and hollow mountains
rang.

535. Napeas. The Napeae were the nymphs of the groves, from νάραι, a grove.

545. Inferius. The inferius were sacrifices offered to the Manes; for which see the note, En. III. 58.

545. Letheae papaver. The poppy is called
GEORGICA. LIB. IV.

Placatam Eurydicien vitulâ venerabere caesâ,  
Et nigram mactabis ovem, lucumque revises.  
Haud mora, continuô matri præcepta factisit:  
Ad delubra venit, monstratas excitat aras,  
Quatuor eximios præstanti corpore tauros  
Ducit, et intactâ totidem cervice juvencas.  
Póst, ubi nona suus aurora inducerat ortus,  
Inferias Orphei mittit, lucumque revisit.  
Hic verò subitum, ad dictu mirabile monstrum  
Aspi ciunt; liquefacta boum per viscera toto  
Stridere apes utero, et ruptis efferretur costis,  
Immensasq; trahi nubes; jamque arbores summa  
Confluerre, et lentis uvam demittere ramis.

Hac super arorum cultu pecorumq; cane bami,  
Et super arboribus: Cæsar dum magnus ad altum  
Fulmini Euphratem bello, victorq; volentes  
Per populos dat jura, viamque affectat Olymno.

Illo Virgilio me tempore dalcis alebat  
Parthenope, studiis florentem ignobilis oti:  
Carmine qui lusi pastorum: audaxq; juventâ,  
Tityre, te patulæ cecini sub tegmine fagi.

NOTES.

Lethæan, because it causes sleep or forgetfulness, from λαθΩν, oblivione. Poppies were therefore offered to the dead, especially to those whose names they designed to appese; either because sleep, which they procure, is a lively emblem of death, cum sanguineus leti sopor; or because they produce oblivion of past injuries.

560. Cæsar dum magnus, &c. From this an argument is drawn, that Virgil continued the care of his Georgica as long as he lived; for the time here mentioned is the year before his death. It was then that Augustus was at the head of the Roman legions in person, on the banks of the Euphrates, and compelled Phraates to restore the eagles which the Parthians had taken from Crassus, and drew the neighbouring nations, and even the Indians, to make a voluntary submission to him.

563. Illo Virgilio. Wharton says, "I cannot forbear being of opinion that the four concluding lines of the Georgics, ila Virgilium, &c. &c. are of the same stamp and character with the four justly exploded ones which are prefixed to that; &c." Audaxq; juventâ, he thinks an expression entirely unworthy Virgil. It is certain, nothing can be a more complete and sublime conclusion than the compliment to Augustus:

— Viamque affectat Olympo.

Holdsworth well observes that each book of the Georgics has a style and colouring different from the rest. The first is plain, the second curious, the third grand, and the fourth pleasing.

564. Parthenope. The original name of the city of Naples.

565. Audaxq; juventâ. According to Servius, Virgil was twenty-eight years old when he wrote the eclogues.
THE hero of the magnificent poem, on which we are entering, was a Trojan. He was reputed the descendant of Venus by Anchises. For his reverential and solicitous attention to his aged father, he obtained the character of Pius, and for his heroism and adventures in his way to the founding of the Roman empire, is called by the poet Dux Trojanus; the leader and conqueror. In addition to the professed aims of every lyric writer, the elevation of the mind and the correction of public morals, our author attempts the gratification of his countrymen, by tracing their origin to a divine power; and stating the conflicts of Æneas and his victorious associates to be a laborious but natural commencement of an empire destined to rise the mistress of the world. The names of several of the most distinguished families of Rome are ingenuously traced to the heroes who accompanied Æneas in his memorable expedition. All the charms of measure, all the magnificence of imagery, all the elegant invention of a mind delicate, correct, and grateful, are employed to give dignity and immortality to the imperial throne. If the importunities of Mæcenas and the equity of Octavius restored lands to Virgil, the poet has amply remunerated them by the nobler donations of his epic muse. Dryden is of opinion that "Augustus is shadowed in Æneas."

Dr. Blair observes, that the distinguishing excellence of Virgil is tenderness. Endowed by nature with exquisite sensibility, he felt every circumstance which he describes, and knows how by a single stroke to reach the heart. The Æneid is an unfinish-
work. The will of the poet contained an injunction that the whole should be burned. This Augustus forbade. In its books, the reader will perceive different grades of merit, and perhaps feel himself constrained to acknowledge the marked superiority of the first, second and third, the sixth, seventh and eighth books, and the final one. Many of the beauties of this transcendent poem will be exhibited in the notes.
P. VIRGILII MARONIS

ÆNEIDOS

LIBER I.

INTERPRETATIO. ILLE ego, qui quondam gracili modulatus avenā

Ego ille sum, qui olim

cceini castiēnas temui calamo :

NOTES.

The first book of the Æneid is reckoned by commentators among the most finished, and particularly admired for the harmony and structure of its verse, the disposition of its subject, the beautiful and sublime prospect with which the scene opens, and, above all, the poet’s art in throwing so much matter together in so few words; the proposition, the invocation, the reasons that kindled Juno’s resentment against the Trojans, the discontents of that goddess at seeing the fleet of Æneas sailing towards Italy, her address to Æolus, the description of the storm, the anger of Neptune, his chiding the winds, their flight, and the calm that immediately succeeded, being all contained in about 150 lines. As instances of particular beauties, they mention that admirable description of the storm, which, they say, is capable of transporting the dullest, and warming the coldest imagination; the image of Discord bound up in chains by Peace; and that fine episode of the pictures which Æneas surveys in the temple of Carthage, where the poet himself appears pleased, as well as in the song of Iopas. But it is to be observed, though these passages have a particular sublimity, this is not to be understood as if the rest were not of a piec. Virgil is not like some poets, who soar very high for a while, and afterwards sink as low: he flies always far above the earth; sometimes his flight is more rapid and daring, and sometimes, having mounted to heaven, he reposes himself in the sublimity of his flight; but his genius never flags, nor is at any time unequal to his subject.

Ille ego, &c. It is generally admitted the first four lines are not Virgil’s. Dryden says, they are inferior to any four others in the whole poem. He thinks the interval between vicina and its substantive area too great for our author to admit. Ut quānus

avide he considers too ambitious an ornament to be Virgil’s, gratum opus are words unnecessary, and horrentia are far better suited to the flatness of the verses of Tully than the style of Virgil. Arma, virumque are by ancient writers, particularly by Ovid, Martial, and Persius, cited as the first lines of the Æneid.

1. Arma, virumque cano, &c. Pulvius Ursinus is of opinion, that Virgil, in these first lines of his poem, had an eye to the beginning of the Odyssey; of which the reader may judge by comparison.

Πελείη, ταῖς Τροικαῖς έπος αὐτολόγητον ετερὶν.

The man, for wisdom’s various arts renowned,

Long exercit’d in woes, oh Muse! resound.

Pope’s Odyssey.

The third line in particular,

—multum ille et terris jactatus et alto,
comes very near to Homer’s,

Πολλα δὲ γ’ τοις στρών σαβίνει ἄλγεια.

On stormy seas unnumber’d toils he bore.

But Virgil always shows his judgment in knowing what to take, and what to leave. Our author, Dryden says, seems to sound a charge and begin like the clangor of a trumpet.

“Arma virumque cano, Trojā qui primus ab oris.”

Scarc a word without an r, and the vowels sonorous. Certainly the translator has but feebly imitated the original:

“Arms and the man I sing, who forced by fate.”

1. Primus venit, &c. The first who came, &c. Antenor arrived in Italy before Æneas, v. 246. But Æneas was the first who came from Troy to Lavinium.

1. Fato profugus. Fato may very well have a reference to the whole sentence: for as Æneas left his country in obedience to the
Carmen; et egressus sylvias, vicina coegi
Ut quamvis avido parerent arva colono:
Gratum opus agricolis: at nunc herrenia Martis
opus jaundum, sicut rustica. Sed iam hortis Martis

ARMA, virumque cano, Troiae qui primus ab oris
Italiam, fato profugus, Lavinio venit
Litora: multum ille et terris jactatus et alta,
Vi superum, saepe memorem Junonis ob iram.
Multa quoque et bello passus, dum conderet urbem,
inferreque Deos Latios: genus unde Latinum,
Albanique patres, atque altae mœnae Romae.
Musa, mihi causas memora: quo numine laeso,
Quidve dolens regina Deum, tot volvere casus.

Tendimus in Latium, sedes ubi fata quies-
tas
Ostendunt:
And 381.
Phrygium conscendi—quor, data fata
secutus:
And B. IV, v. 340.
Me si fata meis, &c.
2. Lavinium litora. Lavinium stood about
eight miles from the shore, according to
Servius; but the neighbouring coast might
be distinguished by the name of that city.
3. Terris jactatus et alta. The first six books
describe the dangers of Eneas on his voy-
age to Italy.
4. Vi superum. By the power of the gods;
or we may take the expression to signify no
more than simply Sic quis, by the phrase
above; for so quis is used, En. VII. 432.

Coelam vis magna jubet.

The awful majesty of heaven commands.
It is the same idiom with the Greeks; thus
Homer says, προς Ἀπελληνα, τι Ἀρεσχίδος, for
Hercules, II. 165. And in the third
book of the Iliad, v. 105. ἀντεῖλ τι πέπλυ
πανομο, adducite vim Priam, i.e. bring Priam;
or, as we would say in English, bring the
king's majesty. In like manner Virgil, En.
XI. 315, uses violenta Turni, for Turnus
himself.
5. En. Enea. The last six books state his
actions and conflicts on shore.
6. Genus unde Latinum. Eneas found the
Latinas in Italy: how then could they be
derived from him? Some solve the difficulty
by referring unde to Latios; from which coun-
try sprung the Latin race; but, because unde
seems better referred to the action of E-
neas, Servius offers another solution; that
Eneas, who, instead of using a conqueror's
right to change or abolish the Latin name,
incorporated them and his Trojans into one
body, under the common name of Latins,
may justly be called the founder of a race
he thus saved from ruin and extinction.

7. Albanique patres. Aucanii, the son of
Eneas, after the death of his father, quitted
Lavinium, and having built Alba, made that
the seat of his kingdom. It was here that
Romulus, the founder of the Roman empire,
was born. Thus the Albans were the fa-
thers or ancestors of the Romans.
8. Musa, mihi causas memora. Virgil dif-
ers a little from Homer in putting the in-
vocation after the proposition of his sub-
ject, which shows it to be indifferent which
of them should be first. Homer, again, in-
vokes the muse for the subject of his poem
in general, Virgil only mentions a particu-
lar part—Causas memora. As the causes of
his pious hero's sufferings were the secrets
of heaven, to be known only by inspiration,
he therefore prays the muse to inform him
as to these; but that this is not to be un-
derstood exclusive of her general assistance
through the whole poem, appears from his
using the word cano at the beginning, which
was properly applied to prophets, oracles,
and those that spoke by inspiration.

Gallos in limine adesse canebat.
En. VIII. 656.

Atque hac deinde canit divino ex ore sa-
cerdos.
En. III. 373.
Extimòo tentanda fuga sanat exquisita Cal-
chas.
En. II. 176.

8. Quo nomine. Some read quo nomine long,
in what particular Juno had been offended.
9. Tot volvere casus. The commentators
would have volvere casus to be for volvi et-

NOTES.
agatior tot calamitates ibus
et exsperior tot laboreis.

Tantumque favo issae
metibus divinis ! Faed
urbs vetus, quas colonia
Tyriorum incoluit, Carna-
thago nomine, proculex
adverso Italiae et ostio
rum Tiberis; abandanne
opibus, et ascerrina bell
artibus. Juno dicitur
hanc unam habitasse pr
exteria regionibus, et
Same postposita. Illa
Junonis arma, illa cur-
rus fuit; jam tunc Dea
Audierat, Tyrias olim quae verteret arcas.

Hinc populum latè regem belloq; superbum,
comedit ut illa imperi populi, protegerique cam in hanc opem, si futur id quo modo permittat. Esum-
verba audierat prolem duceri è stirpe Trojanorum, quæ aliquando direret memin Tyriorum. Inde per
cladem Africam, gentem illum futuram ubique dominam, et bello gloriam:

sibius, and volvi again for involvi, which they own to be exceedingly harsh, and think to justify Virgil by the authority of Statius, who uses a parallel expression. But is it not more natural, as well as more poetical, to take it in the active sense? Volvere casus veluti moem quandom, says H. Stephanus; to struggle with a load of misfortunes. For volvere is a word that imports labour and difficulty, like that of a person straining to roll forward a ponderous stone, as,

Saxa quoque infesto volvabant pondere.

En. IX. 312.

Or, a river bearing down opposing bodies, Georg. IV. 525. And at the same time it implies duration and continuance in struggling: hence it is applied to a beech, that stands through a revolution of ages, in spite of storms and injuries of weather;—immuta manet, multosque per annos Multa virum volvems durando scuella vincit,

Georg. II. 295.

Volvere casus then differs from voce causibus, as to pull, and to be pushed or driven along; the last would show Aeneas quite vanquished and subdued by his misfortunes, the other shows him in great labour, but still superior to his sufferings, and in prospect of victory.

10. Tot adire labores. Labores is a much stronger word than casus, and therefore this other expression shows the rise and gradation of Aeneas' sufferings. Besides, volvere casual may possibly refer to the long series of dangers which Aeneas underwent in his seven years' voyage. Adire labores again may denote the toils and hardships of war which he came to in Italy. But whatever be in that, the word adire has a great propriety, and implies the fortitude and resolution with which Aeneas bore his trials; for it signifies properly to brave danger, to look an enemy in the face, or advance boldly to the encounter. Thus Virgil, speaking of Dares, the redoubted champion in the boxing match, says,

—ne quisquum ex agrine tando
Audet adire virum.

En. V. 379.

And to the same purpose in the eleventh book, v. 636.

Orsiothcus Itemuli, quando ipsum horrebat adire,
Hastam intosit equo.

11. Tantane animis. Milton has imitated this line:
"In heavenly minds can such perverseness dwell?"

14. Dives opem answers to aequus fidus in Homer, II. V. 544.

15. Studiaque asperrima bello. Though Carthage was a wealthy city, yet her riches had not debauched the minds of her citizens, and rendered them effeminate; they were rough and warlike as well as rich; unless we choose to understand by opem not riches, but power, as the word may signify. Studia in Latin signifies not only the love or desire of a thing, but a diligent application to it.

15. Magis omnibus. Juno had many cities of which she was fond, such as Argos, Sparta, Mycenae, and especially Samos.

16. Posthabita coluisse Samo. Samos, an island in the Ecanian sea, where Juno had her education, or as some think, some her birth, and where she was married to Jupiter; and for that reason she had a magnificent temple at Samos, with a statue representing her in the habit of a bride; and there nuptial ceremonies were solemnized in her honour. Yet so great was her regard to Carthage, that she preferred it to Samos.

17. Hic currus fuit. Juno had two kinds of chariots; one wherein she was wafted through the air by peacocks; another for battle, drawn by horses of celestial breed, which Homer describes, Iliad V. It is the chariot of the last kind that is here meant.

18. Sic quid sita sinant. For Juno, Jupiter, and all the gods were under the control of fate, or an immutable and eternal cause of all things.

21. Latè regem. So Horace, latè tyrannus; both of them from Homer's nepregnus, II. I. 102.
Venturum excidio Libyze, sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,
Prima quod ad Trojam pro charis gesserat Argis.
Necdum etiam cause irarum, sævique dolores
sibi dilesit. Preterea cause incundisse et seva indignatio non abierant adhuc ex animo:

NOTES.

22. *Venturum excidio*. Modicius takes excidio to be in the ablative case; excidio pro per excidium, with this sense that the Roman people were about to become the possessors of extensive authority and dominion, by the overthrow of Africa. It is commonly understood to be in the dative, excidio pro ad excidium, as, it clamor colo, for ad collum. Either interpretation is good: the first the more sublime, the second the more common.

22. *Sic volvere Parcas*. The word *fortunas, or vices*, is understood, as *En. III. 375.*
—*sic fata Deum rex*
Sortitur, volvitque vices.
In this place there is an allusion to the office of the Destinies, who were the ministers of Jove to spin or measure out the fates of men, which they rolled or wound up in clods, to image the dependence that all events have upon the first cause, and with what close connexion things were linked together. The Parce were three in number; Clotho, Lachesis, and Atropos. Clotho, the youngest, presides over our birth; Lachesis spins out the events of our lives; and Atropos, the eldest of the three, cuts the thread of human life with a pair of scissors.

The ancient verse should by boys be committed to memory.

Clotho colum retinet, Lachesis net et Atropos occat.

23. *Id metuens*. Dr. Trapp explains this as if it were *id metuens erat*, which, besides that he brings no authority to support such an odd way of speaking, would make this a detached, disjointed sentence; whereas it stands in close connexion both with what goes before and after; it being assigned as one of the causes, and indeed the principal one, of Juno's persecuting *Æneas*, and therefore seems necessarily to refer to *acerbat longè Latio*; as if the poet had said, Juno's concern for Carthage, and the fear of another long war with the Trojans, like that which she had waged with them before for Argos, were the principal causes of her barring the Trojans out of Italy. And the four lines from *Necdum etiam cause irarum*, to *His accensa super*, containing the causes of her personal resentment, are thrown in by way of parenthesis, and but cursorily mentioned, to show how much the poet hastens to the action of his poem, according to the rule given by Horace:

Semper ad eventum festinat, et in medias res
—auditorem rapit.

23. *Vetereisque belli*, may either signify the late or former war; as Dido calls her former love,
—*veteris vestigis flamme*:
*En. IV. 23.*
or rather the war which had lasted so long, and which cost Juno so much trouble to finish.

23. *Vetereisque memori belli*. This, it is plain, cannot be understood as one of the causes of Juno's anger against the Trojans, but it is a very just ground of her fear and jealousy for Carthage, and a good reason for barring the access of the Trojans from Italy; for she remembered that long war which had cost her so many anxieties, so many quarrels with Jupiter and the gods of the opposite faction, such hard struggles; and therefore was afraid that she might be involved in such another war with the Trojans, or their race, in defence of Carthage. This seems to be the plain sense of the passage; for Virgil mentions first Juno's fears for Carthage, *Id metuens vetereisque, &c.* and then he mentions, as distinct from these, the causes of her anger and personal resentment against the Trojans, *Necdum etiam cause irarum*; and then both her fears and personal resentments, as the concurring causes of her afflicting *Æneas*, and endeavouring to exclude him from Italy; *His accensa super—Troa arcebat longè Latio*.

24. *Prima—gesserat*. Prima may be taken adverbially,—which she had before carried on,—or rather, *prima for princeps*,—whereof she was the principal manager. For Homer represents Jupiter neuter in the war, or rather favourably inclined to the Trojans, and acting against them only by Juno's instigation. See his speech to Juno, *Iliad IV. 30.* So that the war was chiefly conducted by Juno and Pallas, Juno still having the leading and direction.

24. *Charis—Argis*. Argos was one of the cities where Juno had her particular residence; whence she had the name of *Hem Argum, II. IV. 8.* and Juno Argiva, *En. III. 547.* and in the same book of the *Iliad*, v. 52. she names Argos among her favourite cities.

25. *Necdium*. This line and the three following are generally understood as included in a parenthesis.
Exciderant animo. Manet altâ mente repòstum
in mente judicium Pari
dis, et consuetudine con-
tempore pulchritudinis
suis, et familia altis
odiosa, et manus Gany-
medis à Jove rapti. His
insuper iritatis, repelle-
bat prœuls à Latii Tro-
janos, reclusa Grecia-Tro-
rum et eruditis Achilli,
agitatos per totem mare;
et illi à multis annis ve-
gabantur impulsi fatis
circa maria omnia. Tan-
ti erat momenti fundament
Romanae popolose. Vix
Nec posse Italii Teurcorum avertère regem?
vela faciebant lati à conspecto Siculie terrae in altum mare, et rastris erraticus secabant spumas maris;
cum Juno servans sub pectore plagiis immortales, nec mente volubilis: Egoque ut victa essèm ad corpora,
nee possim arcere ab Italii regem Trojanorum?

slain himself by an arrow from Paris, which pierced his vulnerable heel.

34. Vix à conspectu, &c. We shall here transcribe a note that relates to this place, from Mr. Addison's criticism on Milton, Spect. Vol. IV. No. 267. After he had shown how Homer, to preserve the unity of his action, bastens into the midst of things, and opens his poem with the dissension of his princes, artfully interweaving, in the several succeeding parts of it, an account of every thing material which relates to them, and had passed before the fatal dissension, he adds: "After the same manner Enneas makes his first appearance in the Tyrrhenian seas, and within sight of Italy, because the action proposed to be celebrated was that of his settling himself in Latium. But because it was necessary for the reader to know what had happened to him in the taking of Troy, and in the preceding parts of his voyage, Virgil makes his hero relate it by way of episode in the second and third books of the Æneid; the contents of both which books come before those of the first book in the thread of the story, though, for preserving of this unity of action, they follow them in the disposition of the poem."

35. Siculo saepe, &c. With their brazen prows, as Æn. IX. 122.

36. Teurcorum. The Teurci was a name given to the Trojans from Teucer, their king.

NOTES.
Quippe vetor fatis. Pallâsne excurre classem
Argivum, atque ipses potuit submergere ponto,
Unius ob noxam et furias Ajacis Oilei?
Ipsa, Jovis rapidum jaculata è nubibus ignem,
Disjectaque rates, evertitque æquora ventis:
Illum exspirantem transfixo pectorre flammæ
Turbine corripuit, scopuloque inficito acuto.
Ast ego, quæ Divûm incedo regina, Jovisque
Et soror et conjuçx, unâ cum gente tot annos
Bella gero: et quisquam numen Junonis adoret
Præterea, aut supplex aris imponat honorem?
Talia flammato secum Dea corde voluntas,
Nimborum in patriam, loca fæta furentibus Austris,
Æoliam venit. Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque sonorae
colet divinitatem Junonis, aut supplex imponet victimam altariae? Talia vulvens Deus privatim animo
ardente, venit Æoliam, regionem tempestatum, et loca plena furiosis ventis. Hic vasto Æolus sparsit
in caeverna continet auctoritate eut ventos pugnantes et tempestatibus sonantes.

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40. Argivum. The Argivi were properly
the inhabitants of the city Argos and the
surrounding country; but the word is ap-
p lied, by the poets, indiscriminately to the
whole of the inhabitants of Greece.

41. Ajaci Oilea. There were two Ajaces;
the son of Telamon, and the son of Oileus.
He went with 40 ships to the Trojan war.
The night that Troy was taken he offered
victims to Cassandra, who fled into Miner-
va's temple. Pallas avenged the crime in
the manner the poet states. His body was
afterwards found by the Greeks, and black
sheep were offered on his tomb.

46. Incedo. Move majestic. Servius ob-
erves that the word incedo is properly ap-
p lied to persons of rank and distinguished
characters, and that it signifies to walk with
dignity and in state, cum dignitate aliquâ
ambulare. Hence it is again used in describ-
ing queen Dido advancing to the temple in
graceful majesty; Regina ad templum
forma pulcherrima Dido incessit. Juno
was believed to have a very remarkable majestic
gait; hence we read in Athenæus, Hæcat
Badiâ, i.e. She walks with Juno's gait. 
And in like manner Propertius, Lib. II.
El. 2.

Et incedit vel Jove digna soror.
She walks with all the dignity of the sis-
ter of Jove.

42. Jovis. Other divinities could thunder,
as Juno, Vulcan, and Pallas; but none so
terribly as Jupiter.

47. Gero. I have been waging.

48. Et quisquam. Rollin, in his Bleus
Lettres, vol. I. chap. 2, has given a fine cri-
tique on this animated speech of Juno. The
pupil will do well to read it. We shall
merely make a few remarks on it. The poet
calls her resentment vinclus, a wound,
which the goddess was servans, cherishing.
Mene incerto suits admirably with a person
full of rage and haughtiness. Shall she be
prostrated, incepto desistere, vanquished,
victam; impotent, nec posse; and this when
the opposer is merely a poor unfortunate
king, Teneorum regem. Shall it be said the
fates forbid, quippe vetor fatis. Pallas despi-
sed fate—she burned and burned up, exu-
rere, not a ship but a fleet, classum; and this
for a simple fault, nuxam; committed in the
heat of passion, fur; and only by an indi-
vidual, unus. Pallas gratified her revenge by
hurling the thunder herself, ipse; and
this is nubibus, from the very regions of Ju-
no, and fixed or transfixæ Ajax to a rock.
The whole address is full of spite and in-
dignation, self-reproach and fire.

49. Honor. This word is used by Virgil
to denote the sacrifices and other ceremo-
ries of religion that were performed in ho-
nor of the gods. See v. 632.

53. Divûm templis indicat honorem.

And 736.

50. In mensâ latieum libavit honorum.

51. Fata. Big, teeming, pregnant, more
than abounding.

51. Austris. Properly, south winds; but
here used promiscuously for all.

52. Æolens. The Æolian islands, situ-
ated between Italy and Sicily, which were
seven in number. Here Æolus, the son of
Hippotes, reigned, reputed king of the
winds, because, from a course of observa-
tions, he had acquired some knowledge of
the weather, and was capable of foretelling
at times what wind would blow for some
days together, as we learn from Diodorus
and Pliny.

52. Hic vasto rex Æolus antro
Luctantes ventos, tempestatesque sonor
The sound of these verses is remarkably
adapted to the sense. 'They labour, move
slowly, and are incumbered with spondees,
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caesque coerect catenis et carcere. Illi impatientes tumultuare eirens obiecerunt, magnos cum frustis montes. Æolus sed in suam montem locuit, ut migrat animus, et moderaret furorem. Nisi id ferret, scelict venti rapidissimi secum rapere mari, terras et columintum, et suae exerciti

Sequentia omnitum id tinens caesae in anus obsecures, et super imposuit nobis alterum ripium praebetique regem, quem constanti leges securit et caresse, et ipsi permittet Iaxia frenas, quodis jubetur. Apud quem Juno tunc superculus usus est his versibus:

Æol (nam parent Deorum et rerum mortales, tibi dedisti, et mititistare, et concitare vento fluctus.)

Notio mihi infusa currit per mare Tyrrhenum, in Italianum ferens Trojam et Penates domitos. Ad: Tu mihi quodcunque hoc regnum, tu sceptra, Jovemq;

dei impetum ventus, et obvium navem submersas, aut impelle in diversas partes, et dispersa corpora mari.

Ego habeo quattuordecim nymphas formosae corpora: ò quibus Deo petam, quae specie elegantissima est, sociabo tibi amico conjudio, et propriae addicam: ut pro tali officio transigit tecum omnes annos, et efficiat te patrem formosae sobole. Æolus hic vicissim respondit: Tu cura est, ò regina, considerare quid velis; ò sequam est me ex quo tua mandata. Tu mihi demureris Jovem.

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to show the restraint which Æolus lays on his imprisoned winds, and their impatience under it. On the other hand, when their prison is opened to give them vent, their eruption and impetuous career are represented in the structure of the verse, that runs away in a flood of dactyls:

Una Eurysque Notusque ruunt, creberque procelvis, v. 85.

Virgil abounds with instances of this kind, fur which the curious reader may consult Dr. Clarke's note on the Iliad, L. III. v. 363.

Arce. Minelius says, in soia sum, on his throne. Rocks however are sometimes called arces. G. 4. 461. Fierunt Rhodopeia arces.

Arce. Dr. Trapp observes, that "some critics who love to be sharp upon Virgil, say, If the winds had force enough to carry the world before them, how could rocks and caves confine them? They might as well have asked, 'how did Æolus get his boisterous subjects back again into the prison after he had once let them out?" They take no notice of at pater omnipotentis spelaeis abidit, òc. Regem dedit. It is not the rock only, but the omnipotence of their creator that confines them. Besides they

might at any time have seen the physiology of the matter explained by a bottle of small beer, which shows the great difference between air which has not vent given to it and air that has."

61. Molemque et montes. Instead of molem montium, a figure which Virgil often uses.

71. Sun mihi bis septem. This passage is in imitation of Homer, who makes the same goddess entice the god of sleep to grant her a favour, by promising him the marriage of one of the Graces:

Hears, and obey the mistress of the skies, Nor for the deed expect a vulgar prize: For know, thy love shall be ever thine, The youngest Grace, Pasithæ the divine.

77. Fas est. It is lawful, or rather, it is fit and just.

78. Tu mihi. This Servius understands in an allegorical sense, and thinks no more is meant by Æolus’ receiving his kingdom and sceptre from Juno, than that the winds are
Concilias: tu das epulis accumbere Divum,
Nimborum facis tempestatumque potestem.  
Hec ubi dicta, cavum conversa cupside montem
Impulit in latus: ac venti, velut agrinie facto,
Qua data porta, ruunt, et terras turbine perlant;
Incubuere mari, totumque ad sedibus imis
Unâ Eurus; Notusque ruunt, creberque procellis
Africus, et vastos volvunt ad litora fluctus,
Insequitur clamorque virum, striordq; rudementum.
Eripit subiti nubes ceñumque, diemque,
Teucerum ex oculis; ponto nox incubat atra.
Intonuee poli, et crebris micat ignibus æther:
Presentem; viris intentant omnia mortem.
Exemplò Æneas solvuntur frigore membra.
Ingenim, et duplices tendens ad sidera palmas,
Talia voce refer: O terque quaterque beati,

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formed by the motion of the air or Juno.
But such allegorizing would quite destroy
the poetical beauty.
79. Epulis accumbere Divum. The word
accumbere, to lie, or recline, refers to the
ancient manner of lying or reclining on
couches at table. And to be admitted to
the table of the gods, imports deification.
Hence an expression of the same import is
used by Horace to denote Hercules' divinity,
Lib. IV. Ode VIII. 29.
—sic Jovis interest.
Optatis epulis impiger Hercules.
80. Potentem. The same with dominum;
regem.
81. Hec ubi dicta. Those who are curious
may consult Scaliger's Poetics, Lib. V.
where this description of the storm is parti-
cularly examined, and compared with
that of Homer in the fifth of the Odyssey.
82. Impulit. Minelius says, fregit et aper-
uit, he broke and opened. Trapp renders it:
'He pusht'd the hollow mountain's side;'
and understands the poet as intimating
that by the effort the mountain was
elevated, and the winds found a passage at its
foot.
83. Und Eurusque, Notusque, &c. "Hey-
day," say some critics, "did the wind blow
from all quarters at once? I answer, first,
there are such things as hurricanes; se-
condly, in storms, the wind sometimes
shifts so frequently, in so short a time, that
a poet might be allowed to say they blow
at once. In the great storm, in England,
in 1703, trees and houses were blown down
to all points of the compass."

In the book of Job we are informed that
"as his sons and daughters were eating and
drinking in their brother's house, there
came a great wind from the wilderness and
smote the four corners of the house." The
tornadoes of the West Indies, and the ty-
foons in China, are distinguished from all
other winds by their instantly shifting round
to every point of the compass. It is this
troublesome, sudden and conflicting viol-
ence that dismay or sinks the strongest
ships in an instant, and entirely prostrates
the tallest edifices.
84. O terque quaterque beati. It may be
rendered thrice happy ye, by way of aposci-
trophe, which is surely more animated and
poetical.
85. O terque quaterque beati. Macrobius,
in his dissertation upon the number seven;
alleges that Virgil makes Æneas call them
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quibus aecidit mori in oculis parentum, ad aus-
ros exercitus Troiae: ut generosiisime nationis
Danorum, fili Tydii, egone non potui mori in
campis Trojanis, et se mittere habe vitam tua
manu? Ubique durus Hec-
tor perit armis Achilii,
et magnus Sarpedon:
ubi Simois volvit inter
aquis tot correpas ely
peos hominum, et galeas,
et generosa corpora. Ta-
lia diesent, temptas stri-
dens ab Aquiloni percu-
tit ex opposti parte ve-
lum, et propellit fluctus
ad astram. Rumpuntur
Tres Notus abreptas in saxa latentia torquet;
Saxa vocant Itali, medii quae in fluctibus Aras,
remi, deinde prora detorquetur, et objecti latus undis:
veecedit mons aequo altitudine praeruptus. Abi
pendent e summo fluctu: mare hians pandit alius terram inter fluctus: mare ebuliens turbatur arenis.
Notus affigit tres naves abreptas ad scopulos occultos: scopulos ingram illos, quos Italii in medio mar
appellant Aras,

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terce quaterque beati, or seven times happy,
'to express the most full and consummated felicity, plene et per omnia beatos exprimere volens; seven, according to the doctrine of the Pythagoreans, being a perfect number, numerus rerum omnium fere nodus, as Cicero calls it; which mystery those who would see more fully explained, may consult Macr. in Somn. Scrip. Lib. I. Cap. 6.

99. Sæus. In a good sense, brave, terri-
ble in arms.

99. Euriclea. Achilles, the grandson of Euc-
emus.

99. Hector; the son of Hecuba and Pri-
am; general of the Trojan forces. Thirty-
one of the most valiant Greeks perished by
his hand. He was at last killed by Achilles.
Old Priam, his father, begged his body.
The Thebans, in the age of the geographer
Pausanias, boasted that they had his ashes
preserved in an urn, by order of the oracle.
The epithet of Hector is applied to the
Trojans, as expressive of their valour and
intrepidity.

102. Jactanti signifies while he is throwing
away his words; that is, mumming or
complaining in vain. See Virgil, second
Eclogue, v. 5.

Montibus et sylvis studio jactabant inani.
Hence it comes that jacere signifies to boast
or bluster, which is but throwing away
words. 

104. Prora avertei. Some copies have it
proram avertit, procella being understood:
but the common reading with se understood
is better. It yields and leans sideways, so
that undi dat latum.
Dorsum immanc mari summō. Tres Eurus ab alto dorum in superficie mari. Eurus tres naves impellit a pleno mari in brevia et syrtes, revisit miserabilis: casque impingit in vada et circum.

Unam, que Lycios fidumque vehebat Orontem, Ipsius ante oculos ingens a vertice pontus.

Torquet agens circum, et rapidus vorat æquore vortex. Apparent rari nantes in gurgite vasto:

Arma virum, tabulæq; et Troia gaza per undas. Jam validum Ilionei navem, jam fortis Achata; Et quâ vectus Abas, et quâ grandævus Aletes, Vicit hyems: laxis laterum compagibus omnes Accipiunt inimicum imbre, rimisque fatiscunt.


Disjectam Ænæ totò videt æquore classem, Fluctibus oppressus Troas, calique ruinâ.

Nec latuere doli fratre Junicos, et iræ


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113. Lycios. The Lycians inhabited a country of Asia Minor, bounded north by Phrygia, south by the Mediterranean, east by Pamphylia, and west by Caria. It was anciently called Milyas and Tremula. Apollo had there his celebrated oracle, at Patra. The country is often called Hyberna, because the god was said to pass the winter in his temple.

114. Orontem, a king of the Lycians. Possibly he is the same with Leucaspis. Æn. 6. 334.

114. A vertex, according to Servius, is from the north, taking vertex for the north pole. Ruzus and others explain it as the prow, head, or fore-part of the ship. But the most natural sense seems to be that of La Cerda, who understands by it from above, or from the top of the ship. And in like manner he interprets the same expression in the second Georgic, 310.

Praesertim si tempestas à vertice sylvis Incubuit.

114. Pontus. As if a whole sea had been breaking upon the ship at once.

118. Gurgite vasta. Gorges is properly a part of the sea or of a deep river, absorbing the water with a great noise. The poets, however, use it for the whole ocean itself in a storm.

119. Troia, an adjective of three syllables, troia, troia, etc.

119. Gaza. Originally a Persian word, which signifies any kind of rich furniture, as well as treasures of silver and gold.

121. Abas. Is a very frequent name among the classic writers. It is used for a river and a mountain; and for several chiefs and philosophers. The Abas here referred to is supposed to be the same who was killed by Lausus, the son of Mezentius.

122. Hyema. Indicating the power of the tempest: as if all the fury of winter were at once poured forth, though in the midst of summer, v. 539.

Thomson uses the word winter for a single storm:

— foul and fierce

All winter drives along the darkèn'd air.

132. Imbrem signifies sometimes water in general, as in Lucretius, Lib. I. 715.

Ex igni, atque anima procreescere, et imbrī. 125. Neptunus, the brother of Jupiter and Pluto, sovereign of the sea. He had Amphitrite for his wife. According to Cicero, his name is derived from namo, swimming. Varro derives it from nubendo, because he covers the earth with clouds.

127. Placidum caput. How is this consistent with his being graviter commotus, put in violent commotion? In answer to this, placitus is an epithet that denotes Neptune's natural character, the other only an occasional commotion and disturbance: or, he was peaceful and mild with respect to the Trojans, however offended he was at the winds: or, lastly, placidum may denote the effect which his aspect had to still the sea, and produce a calm.
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Eurum ad se Zephyrum; vocat: dehinc talia fatur; Tantane vos generis tenuit fiducia vestri? Jam cœlum terramque, meo sine nomine, venti, Miserere, et tantas audetis tollere moles?


Sic ait, et dicto citius tumida æquora placat, Collectasque fugat nubes, Solemque reducit.

Cymothœ simul, et Triton adnixus, acuto Detrudunt naves scopulo: levat ipse tridenti; Et vastas aperit syrtes: et temperat æquor,

Atque rotis summas levibus perlabitur undas.

Ac veluti magno in populo cum sæpe coorta est Sedition, sævitique animis ignobile vulgus:

Jam; faces et saxa volant, furor arma ministrat.

Tum, pictate gravem ac meritis si fortæ virum quem Conspeuere, silent, arrectis; auribus astant.

Ille regit dictis animos, et pectora mulcit.

Sic cunctus pelagi cecidit fragor: æquora postquæm Prospiciens genitor, céloque invictus aperto,

Flectit equos, currusque volans dat lora secundo.

NOTES.

132. Generis fiducia. The winds, according to Hesiod, were the offspring of Aurora and Astræus, one of the Titans. Neptune therefore by this reproof insinuates, that if they imitated the rebellion of the giants their ancestors, they might expect also to share their doom.

133. Numine. Nomen is properly natura or a nod, or a certain motion of the eyes and head, by which to a suppliant it is signified that his desires are granted. So En. II. 777.

"Non hæc sine nomine eveniunt." Minelius interprets numine here by "nuum et voluntate."

135. Quos ego. The figure called aposiopesis is here used, and the words "si corrupueru, probæ ulscias, " punirem, si quidem vacare, or some such expressions, are understood.

137. Maturæ. Meaning celeriter remeate; back again instantly.

138. Non illi. "Poetically speaking, the fields of air are under the command of Juno and her virgin descendeth: why then does Neptune call them his? I answer, because being god of the seas, Eolus could raise no tempest in the atmosphere above them without his leave. But why does Juno address herself to her own substitute? I answer, Eolus had an immediate power over the winds, whom Juno desires to employ for her revenge. The power was absolute by land, which Virgil plainly ininsinuates, for when Doreas and his brethren are let loose he says, at first, "terre in terrâ perfluit," then adds "incubuere maris," an usurpation on the prerogative of Neptune. Besides, they who are in a passion are apt to assume to themselves more than their due."

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144. Cymothœ. One of the sea-nymphs; the name is very proper to an inhabitant of the sea, who glides nimbly along the waves, being compounded of cyphe, a wave, and Ætna, to run.

148. Ac veluti. This simile is exceedingly natural, just, and particularly exact. What can be more proper to represent the disorder and havoc produced by a violent hurricane, than the fury and desolation of an incensed mob? as, on the other hand, the suddenness with which the noisy waves subside, and sink into a perfect calm, so soon as Neptune appears, is finely marked by the awe and silence with which the se-
Defessi Æneadæ, quæ proxima litora cursu Contendunt petere, et Libyaæ vertuntur ad oras.  
Est in secessu longo locus: insula portum 
Effictum objectum laterum: quibus omnis ab alto 
Frangitur, inque sinus scindit seque undas reductos.  
Hinc atque hinc vastæ rupeæ, geminæ; minuantur 
In column scopuli: quorum sub vertice late 
Æquora tuta silent: tum sylvis scena corrosæ.  
Deserit, horrentique atra nemus imminet umbrâ.  
Fronte sub adversâ scopuli pendentibus antrum:  
Intus aquæ dulces, vovoque sedilia saxo;  
Nympharam domus: hic fessas non vincula naves  
Ulla tenent, unco non alligat anchora morsu.  
Huc septem Æneas collectis navibus omni 
Ex numero subit: ac magnô telluris amore 
Egressi, optatâ potiuntur Troës arenâ,  
Et sale tabentes artus in litore ponunt.  
Ac primum silium scintillam excudit Achates,  
Susceptaque ignem foliis, atque arida circum 
Nutrimenta dedit, rapuitque in fomite flamman.  
Tum Cererem corruptam undis, Cerialia; arma 
Expedient fessi rerum: frugesque receptas  
Et torrere parant flammis, et frangere saxo.  

ex totâ multiitudine; et Trojani ex Ægis cursum magno terre desideria obstant arenam desideratam, et 
steruunt in litore corpora salis undis fluentes. Et primô Achates excudit scintillam è lapide, et receptit 
ignem in frondibus, et circumjecit sicca alimenta, et sustinuit flamman in foco. Tum Æneas custodes 
educunt frumenta infracta undis, et instrumenta pictoria: incipientque et secunde igne, et comminuere lapidem, frumenta crepsu è nautragia.

NOTES.

dditions multitude are immediately struck, 
at the sight of a person of superior merit and 
authority. The two ideas of a rough 
sea and a noisy multitude are brought finely 
thegether in the book of Psalms. He "still-
leth the noise of the seas, the noise of their 
waves and the tumult of the people."

159. Est in secessu, &c. This description 
very beautiful in itself, and seasonably intro-
duced to relieve the reader, and compose 
his mind into an agreeable tranquility, af-
fter having dwelt on the former images of 
horror and distress. Livy gives an account 
of a port in Spain belonging to New Car-
thage, very like to this which Virgil here 
describes: Sinus est maris media fere His-
panicæ ora, maxime Africae vento oppositus, 
et quingentos passus introrsus retractus, 
Paulo plus passum in latitudinem patens.  
Hujus in ostio sinus, parva insula objecta 
ab alto, portum ab omnibus ventis, praeter 
Africam, tutum facit.  

164. Scena. Minelius says inumbratio. 
Scena is derived from saxum, umbraculum, a 
place to shade one in, and that from saxi, 
una, a shadow.

164. Coruscis. This word sometimes sig-
nifies splendor, as Georg. I. 233.

Trojanum fitagigatur sunt earum cursu litora quæ 
vienna sunt, et defectant ad plagas Africæ. Est 
locus in longo recessu, ubi insula format portum 
opposito laterum, quibus omnis est mari ventien 
fluctus fragitur, et fin-
ditur in sinus replicator.  
Hic et inde rupe 
manæs et duo scopuli 
eminent ad column: quo 
rum sub caveâ ine 
que mare placidum quì 
eseit: practeræ umbræ 
aculum Arborum micant 
vm, et nemus obscurum 
horrentibus tenebris de 
super impendit. Ex oppo 
siti parte, caverna est 
in scopulis suspensa: in 
cavernâ sunt aequæ dul 
ces, et sedilia à vivo lapide 

dear: domus videtur Nym 
phantum. Illa nulla reti 
nacula continent naves 
lassatas, anchora non 
affigit earn uno dente.  

170. Septem. Æneas left Troy with twen 
ty vessels, see v. 385. One had just perished 
in the waves, v. 117. Twelve had been se 
parated and scattered, but returned safe, 
v. 397. Consequently Æneas had only se 
ven with him.

172. Optati; wished for during the 
storm:  
--- with love of land 
Eager, the Trojans gain the welcome 
shore.

177. Cererem. Ceres is put for corn, as 
Venus for love, Bacchus for wine, &c. 
&c.  
177. Cercati armæ; baking utensils.

178. Fessi rerum. Virgil uses the word 
erum to signify distresses, as in the 462d 
verse of this book of the Æneid: 
Sunt lachryme rerum, et mentem mortalia 
tangunt.

179. Et torrere. Ruxus thinks, there 
should be a transcription here. For, he 
says, corn must be ground before bread cau
Eneas scopulum interea conscendit, et omnem Prospectum laté pelago petit, Anthea si quâ
Jactatum vento videat, Phrygiasque biremes,
Aui Capyn, aut celsis in puppis arma Caici.
Narem in conspectu nullam, tres litore cervos
Propiciat errantes: hos tota armenta sequuntur
A tergo, et longum per valles pascatur agmen.
Constitit hic, arcumque manu celeresque sagittas
Corripuit, sidus quae tela geraet Achates.
Ductoresque ipsos primum, capita alta ferentes
Cornibus arboreis, sternit: tum vulgus, et omnem
Miscet agens telis nemora inter fronde turbam.
Nec prius absistit, quam septem ingentia victor
Corpora fundat humi, et numerum cum navibus æquet.
Hinc portum petit, et sociis partitur in omnes.
Vina bonus quæ deinde cadis onerârat Accestes
Litore Trinacrio, dederatq; abeuntibus heros,
Dividit, et dictis maerentia pectora mulcet:
O socii (neque enim ignari sumus anté malorum)
O passi graviora: dabit Deus his quoque finem.
Vos et Scyllaem rabiem, penitusque sonantes
Corpora, et cernum nummus
Cumque faciant numero navium. Postea redit in portum, et distribuit inter omnes socios. Deinde divi-
dit vix, quæ largos Accestes imposuerat cadis in litore Siculio, dederatque heros discerentibus: et solatuer
verbis modo corda. O socii (nara non oblitus sumus malorum promotiorum) à qui tolerâtis acserbia? Deus
ponet his quoque terminum. Vos necessitas ad rabiem Scyllæ, et ad rupes intus

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180. Tho the duc tors or leaders from the rest, on
whose lofty heads tall branching Horns
shoot up like trees.

180. Et omnem miscet. Mische here signi-
ifies to make them fly before him in the
utmost fear and disorder, as Æn. X. 721.
Hunc ubi miscentum longé media agmina
vidit. It answers to Homer's δακταλίστας ἔριξεν ἀρ-

196. Litore Trinacrio. Sicily was deno-
minted Trinacria from its triangular form; the
three promontories in which its angles
terminated were called Pachynus, Pelorus, and
Lilybaean.

198. Anté malorum, i.e. Malorum quæ
ante fuerunt, former or past ills.

198. O socii—O passi graviora.
And both of them are from Homer, Odyssey,
XII.

200. Scyllæam rabiem. Scylla was a rock
in the western part of Italy, adjoining to the
promontory of Cænis, now Capo de Passo-
lo. The violence of the waves, and the
whirling eddies in that narrow sea, having
often proved fatal to ships, gave the poets a
preference for transforming it into a hideous
monster, the upper parts of whose body
resembled a beautiful virgin, and the mid-

be baked. Trapp actually transposes the
to the : Corn rescued from the wreck they then
prepare to grind with stones and bake upon the
fire. But, Dryden naturally and aptly vindicates
the word of Virgil, giving to the word the
sense to dry, not to bake.

Some dry their corn infected with therine, then grind with marbles, and prepare to
dine.

185. Sequuntur á tergo. Though á tergo
here may seem superfluous, and mere tauto-
ology, it is agreeable to the genius of the purest Latin, and is used the same way by
Cicero, 1 Tusc. Adolescents in cursu á
tergo inequos, nec oprimantem assicuæ est
scacculus. Besides á tergo signifies their
following close behind, as it is the manner of
those timorous animals to adhere close to
their leaders.

190. Cornibus arboreis. This finely marks
the passage: "Corn rescued from the wreck they then
prepare to grind with stones and bake upon the
fire.

But, Dryden naturally and aptly vindicates
the word of Virgil, giving to the word the
sense to dry, not to bake.

Some dry their corn infected with the
brine, then grind with marbles, and prepare to
dine."
Accēstis scopus; vos et Cyclopea saxa
Experti: revocate animos, mœstumque timorem
Mittite: forsan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum,
Tendimus in Latium; sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojae.
Durate, et vosmet rebus servare secundis.
Talia voce refert: curisque ingentibus æger,
Sperm vulnû simulat, premit altum corde dolorem.
Ilî se prædæ accingunt dapibusque futuris:
Tergora diripiant costis, et viscera nudant:
Pars in frusta secant, verubus; trementia figurunt.
Litore ahena locant alii, flammisque ministrant.
Tum victu revocant vires: fusique per herbam,
Implentur veteris Bacchi, pinguisque ferine.
Postquâm exempta fames epulis, mensæque remotæ:
Amissos longo socios sermen requirunt,
Spemq; metumq; inter dubii: seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.

die that of a wolf, while it terminated in a fish's tail: book III. 424.
At Scyllam cacis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa tra-hentem.
Prima hominis facies, et pulcro pectore virgo,
Pube tenus: postrema immanni corpore pristis,
Delphinum caudas utero commissa luporum.

201. Accēstis, for accessistis. So extinxem for extinxissem, En. 4. 635, and direxi for direxisti, En. 6. 57.

202. Cyclopea saxa. The Cyclopes were the primitive inhabitants of Sicily, and had their chief residence near mount Ætna. They were reputed to be savage and inhos-pitable. Hence the poets filed that they were a race of monstrous giants, who had but one eye, which was in their forehead, and that they fed upon human flesh; and from their vicinity to mount Ætna, they were given out to be Vulcan's servants, who employed them in forging Jupiter's thunderbolts.

205. Latium. A description of Latium is given En. 7. 54.

206. Resurgere. This neuter verb has the sense of a passive one. Minelius interprets it by reparari et renæsce.
interment. To them a cenotaph, or tumulus inania, was raised, and their departed ghosts were three times solemnly called:

Tunc egomet tumulum Rhaetum in litore inanem

Constitui, et magna manes ter voce vocavi.

Æn. VI. 505.

Pliny derives the origin of this custom from a just precaution against burying persons alive. For it having been observed that some were reputed dead who were only in a swoon or delirium, it was thought proper to preserve the body for seven days, during which time, the friends used to call upon the deceased at certain intervals, and after the last invocation the body was carried out to be buried, or laid on the funeral pile. Hence the phrase conelamatum est came to signify, It is given up for lost, it is past all hope; as in Terence, Eun. Ac. II. Sc. III. 56.

220. Præcipuè piaus Æneas. The most exalted and heroic minds are most susceptible of humanity and compassion. Therefore Virgil says, Præcipuè piaus Æneas; he was moved with generous concern; especially for the fate of those of distinguished value: fortemque Gyan, fortemque Cloanthum. But at the same time he conducts his grief with prudence, carefully avoids what might dispirit the rest, and therefore gemit secum, he keeps his anxiety to himself; showing his men an example only of magnanimous fortitude, which rises superior to dangers and misfortunes. This is evident from the whole strain of his speech aforementioned, and particularly from what is said, verse 209.

Spem vultu simulat; premit altum corde dolorem.

222. Fortemque Gyan. Virgil has been censured for a wan of variety in his characters. It is said the faithful Achates, the brave Gyas and the brave Cloanthus, the same over and over again are of no material use in the poem, and only fill up a gap in the verse. Voltaire thought otherwise. "I am apt to think," says he, "such an objection turns a great deal to the advantage of the Æneid. Virgil sung the action of Æneas, and Homer the idleness of Achilles."

The Greek poet lay under the necessity of supplying the absence of his first hero with some other warriors; but what was judicious in Homer would have been preposterous in Virgil. He knew too much of his art to immerse his principal character in the crowd of other heroes, indifferent to the main action. Thus he found the way to centre our concern in Æneas. He interests us for him by never losing sight of him; while Homer, presenting us with the shifting scenes of so many shining characters, interests us for none.

223. Finis crat, of the supper, the conversation and the day.

224. Mare velivolum. In this beautiful epithet velivolum, the poet considers the sails of a ship under the notion of wings, wherewith it flies upon the sea. Sailing and flying have indeed so great a resemblance to each other, that Virgil, the justest copyer of nature, uses them interchangeably. Thus Æn. III. 520. Volorum pandimus alas; We expand the wings of our sails. Ahd, speaking of Dædalus' flight, he says, Gelidas ensavit ad avectos; He sailed through the air to the frozen north. And the balanced motion of his wings, whereby he had sped his flight, is called remigium alarum, the steering of his wings.

224. Terraque jacentes. The earth orals are said to be jacentes, lying still, dead, and at rest, in opposition to the sea, which is restless, velivolum, always in motion, agitated by sailing ships, winds, and tides. Or jacentes may signify low lying, in point of situation; thus the word is used, Æn. III. 689.

Tapsynque jacentem.

226. Defixit lumina. Dr. Trapp observes, that nothing to him breathes the soul of poetry, and of Virgil's in particular, more than this delightful passage, in which the majesty of Jupiter and the beautiful grief of Venus are so finely contrasted. She still remembers, in all the abruptness of extreme sorrow, that she is addressing the omnipotent thunderer and governor, and yet maintains all the sweetness of female complaint and tender exposition.
Tristior, et lachrymis oculos suffusa nitentes,
Alloquitor Venus; O, qui res hominum; Deumque
Æternis regis imperii, et fulmine terres:
Quid meus Æneas in te committere tantum,
Quid Troës potuere? quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim volventibus annis,
Hinc fore ductores, revocato à sanguine Teucri,
Qui mare, qui terras omnia ditione tenerent,
Pollicitus: qua te, genitor, sententia vertit?
Hoc equidem occasus Trojæ tristesque ruinas
Solabar, fatis contraria fata rependens.

Corradus, appears the easiest and most natural. By the sanguine Teucrì revocat, he understands the Trojans, Teucer's offspring, restored to their pristine liberty, power, and grandeur, in the same sense with what Venus says in the end of her speech. Sic nos in specta repetit?

Notes.

228. Tristior, &c. This is the first time Venus is introduced, and a very charming appearance she makes. That air of melancholy with which her locks are clouded, the tears that dim the lustre of her eyes, together with her tender anxiety for her son, show her in a fine situation, and cannot but heighten her charms in the reader's eye. So Helen is drawn in tears the first time she appears in the Iliad, III. 142. Her charms extort even from the venerable fathers of Troy one of the highest encomiums that ever were pronounced on beauty. We have also another admirable picture of beauty in distress drawn by Milton, towards the beginning of the fifth book of his Paradise Lost, where he describes Eve sorrowful and deserted, for having dreamed of eating the forbidden fruit. There are in that description several parallel circumstances which make it probable that Milton had this passage in his eye. I shall only transcribe those lines where Eve is seen in tears:

So choos'd he his fair spouse, and she was choos'd by him:
But silently a gentle tear fell
From either eye, and wip'd them with her hair:
"Two other precious drops, that ready stood,
Each in their crystal stye, he, ere they fell,
Kiss'd, &c."

That fine constriction in the fourth and fifth lines, is almost a literal translation of Virgil's Lachrymis oculos suffusa nitentes.

233. Cunctus ob Italiam. Ruseus says, ob here does not, as Servius dreams, mean circum, but proper.

234. Velbenidus. It has happened to this word as to few others, that the active voice has a passive force. See also Georg. I. 163.

235. Revocat à sanguine Teucri. The commentators are puzzled in explaining this passage, because Teucer was not originally from Italy. La Cerda's solution, taken from perfusas, illum alloquitur vulvemant amano tales euras: O tu, qui semper tuae potentarum modaratis res hominum ac Deorum, et fulmine terribilis as: Quid meus Æneas tam grave poecare contra te patris, quid Trojan poe- tuerum? Quibus, jam oppressis tam multis praebet clade, totus orbis terrarum clauditur poeptor Italianum? Sanè promisse- rbas hinc aliquando, annis labebantus, Romanos, hinc deceus orituros esse e stirpe Teueri inscrutari, qui mare et terras regerent omni auctoritate: quidam consulium mutavit te, ò pater? Hic ade lequiam delorem de incertiis Trojae et triqui excedit, compensans his fatis satis adversa.

Perfusas, illum alloquitor vulvemant amano tales euras: O tu, qui semper tuae potentarum modaratis res hominum ac Deorum, et fulmine terribilis:

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235. Revocat a sanguine Teucri. The commentators are puzzled in explaining this passage, because Teucer was not originally from Italy. La Cerda's solution, taken from
Nunc eadem fortuna viros tot casibus actos insequitur; quem das finem, rex magne, laborum?

Antenor potuit, mediis elapsus Achivis, Illyricos penetrare sinus, atque intima tutus

Regna Liburnorum et fontem superare Timavi:

Unde per ora novem vasto cum murmure montis

It mare proruptum et pelago premit arva sonantii.

Hic tamen ille urbem Patavi sedesque locavit Teucrorum, et genti nomen dedit, armaque fixit

Troia: nunc placidâ compôstus pace quiescit.

Nos, tua progenies, cæli quibus annuís arcem, Návibus (infandum) amissis, unius ob iram tibus operit agros. Nilisomnibus ille fundavit ille urbem Patavium, et sedes Trojanorum, ei imposuit populo nomen, et suspendit arma Trojana, jamque quiescit fruens dalei pace. Nos, qui sumus tua soboles, quibus promitis regiam cæli, amissis navibus, (horrenda res) prodium proprius fuorem solius Junonis,

crees. To make this still more evident, Virgil often calls destiny fata Divūm, which can signify nothing but the divine counsels or decrees; and if he gives fate the epithets of inexcusabile, inexcusabile, he must mean that the laws and order of nature, in a word, all events whatever, are fixed and immutable, as being the result of consummate wisdom and foresight, and having their foundation in the divine mind, which is subject to none of those changes that affect impotent and injudicious mortals.

As to that passage in the tenth book of the Æneid, where Jove, to comfort Hercules for the death of Pallas, tells him, Troja sub montibus alit Tot nati cecidere Deum; quin occidit una Sarpedon mea progenies: etiam sua Turnum

Fata vacant, metasque dati pervenit ad a vi i;

whence Mr. Dryden infers, that the king of the gods himself acknowledges he could not alter fate, nor save his own son, and prevent the death which he foresaw; Mr. Pope has given a satisfactory answer, importing that this passage amounts to no more than that Jupiter gave way to destiny.

242. Antenor. He was a Trojan prince related to Priam. He is said, during the Trojan war, to have kept up a secret correspondence with the Greeks, and chiefly with Menelaus and Ulysses. After the destruction of Troy he fled to Italy, near the Adriatic, and built Paddus.

243. Per ora novem. The river Timavus bursts out at once from the bottom of a mountain, and, before it falls into the Adriatic, divides itself into nine streams. The Italians now call it la madre del mare, as if all the sea were supplied from it. Hot springs abound on the islands at its mouth.

244. Montis. Some mountain in the vicinity.

245. It mare proruptum. Monsieur Catrou contends that this should be understood li-

terally; but in that opinion he is (and it is probable always will be) singular. Though the Timavus is now but a pitiful rivulet, yet Servius assures us, from Varro, that it was formerly so large a river, as actually to obtain the name of a sea from the neighbouring inhabitants. The French translator's criticism would destroy all the beauty of two of the finest lines in Virgil. They bring to the mind the description of a river swollen over all its banks, by torrents of rain, in Mr. Thomson's Winter:

At last the round’d up river pours along, Resistless, roaring; dreadful down it comes From the chapt mountain, and the mossy wild, Tumbling thro' rocks abrupt, and sounding far;

Then o'er the sanded valley floating spreads, Calm, sluggish, silent; till again constrain'd Betwixt two meeting hills, it bursts away, Where rocks and woods o'erhang the turbid stream;

There gathering triple force, rapid and deep, It boils, and wheels, and foams, and thunders through.

248. Genti nomen dedit. Livy tells us he called the place Troy where they first landed.

250. Nos. Venus speaks in the name of Æneas, to show how nearly she had his interest at heart.

251. Infandum. This word is thrown in like an interposing sigh, when she comes to the most moving part of her complaint; and the artful pauses in this and the two following lines, together with the abrupt manner in which the speech breaks off, show her quite overpowered by the tide of her grief.

251. Unius; of Juno.

255. Caelum tempesstatesque, for tempesstates cæli, as molemque & montes are used above for maenum montium. 256. Oscula. Minellus conceives oscula to mean a religious salutation; basia and sauvia, the kisses of desire. Terence uses the last of these words for a mistress herself. "meum survium! quid agitur?" 256. Natæ. Not the dative, but the geneitive. 257. Metu. The old dative for metui. 258. Lavinii; for Lavini. 259. Movebo. Reveal, or remove them from their obscurity. Moveo implies the greatness of the undertaking. 260. Bellum ingens geret. The poet, by putting these predictions in the mouth of Jove himself, gives his readers a very exalted idea of his hero, and of the dignity of the Romans; while at the same time it furnishes him with a fine opportunity of celebrating the more remarkable periods of their history, particularly the victories of Caesar, and the glories of the peaceful reign of Augustus, which he considers as a second golden age, in those admired lines, Aspera tum postitus mitescent secula bellis, &c.

266. Terna. By the third summer and three winters, three years are intended.

et procul ejusimur ab Ianis liitoribus. Hoc premium est virtutis? Sic restituis nos in regna! 255. Pater hominum se regnum illi sublicens, &c. facie quæ serenat æverini et tempesstates, testigiat labra filie: deinde hic diei: Abate metu, Cytherea: fata tuorum sunt tibi immota: videbis urbem et muros promissi Lavini, et sublimem extolles ad astra cæli generorum Eanem, neque atid consilium mutavis me. Ille (dicam enim tibi, siquidem ex cura te sollicitat; et explicabo secreta fatorum in longe revolvens) faciet grave bullum in Italiam, et domabit gentes in perna, et dabitur leges et urbem: ducte adia aetas cum viderit dominatam, et tres hyemtes fluenter post Rutulos domitos. At puere Asciani, ehi modò adjutur 275 gnomenu Iulo, qui deiabatur Ilus, dum res Iliaca vigebat regno; traduerit imperando triginta magnos annos, mensibus labenti-bus: et transportabit regnum ab urbem Lavini, et multo labore edificabit Albam longum. Ille deinde regnum erit per annos trecentos integros sub stirpe Trojanae; donec Ilia, regis sanguinis secerdos, Marcæ gravis edet partu biam sobolem... Postea Romulus, guidens rufus tegmine luce altæris sus,

NOTES.

255. Cælus tempes statesque, for tempes states caeli, as molemque & montes are used above for molæ montium. 256. Oscula. Minellus conceives oscula to mean a religious salutation; basia and sauvia, the kisses of desire. Terence uses the last of these words for a mistress herself. "meum survium! quid agitur?" 256. Natæ. Not the dative, but the geneitive. 257. Metu. The old dative for metui. 258. Lavinii; for Lavini. 259. Movebo. Reveal, or remove them from their obscurity. Moveo implies the greatness of the undertaking. 260. Bellum ingens geret. The poet, by putting these predictions in the mouth of Jove himself, gives his readers a very exalted idea of his hero, and of the dignity of the Romans; while at the same time it furnishes him with a fine opportunity of celebrating the more remarkable periods of their history, particularly the victories of Caesar, and the glories of the peaceful reign of Augustus, which he considers as a second golden age, in those admired lines, Aspera tum postitus mitescent secula bellis, &c.

266. Rutulis. The Rutuli were a people of Latium, known, as well as the Latins, by the name of Aeboriges. When Æneas came to Italy, Turnus was their king. The capital of their dominions was called Ardea. 266. Hyberna. The noun tempora is understood. 267. Ascanius. Ascanius was the son of Æneas by Creilas. He was saved from the flames of Troy by his father. His descendants reigned in Alba upwards of 420 years. According to Dionysius, the son of Æneas by Lavinia, was also called Ascanius. 268. Cui nunc cognomen Iulo. This circumstance is thrown in to show the origin of the Julian family, and the important occasion of changing its founder's name from Ilus to Iulus or Julius. 269. Orbes; years; because in se, sus per vestigia voluitur annus, Georg. ii. 420. 273. Sacerdos. Ilia, or Rhea Sylvia, a daughter of Numitor, king of Alba, consecrated by her uncle Amulus to the service of Vesta, which required perpetual chastity. This was done by Amulus to secure to himself the crown. He was, however, disappointed. Ilia became with child, it was said, by Mars. She was the mother of Romulus and Remus. For violating the vestal laws, Amulus buried her alive. Because her tomb was near the Tiber, she was said to have married the god of that river.
Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanosq; suo de nomine dicet.

Hic ego nec metas rerum, nec tempora pono:
Imperium sine fine dedi.—Quin aspera Juno,
Quæ mare nunc terraque metu cœlumque fatigat,
Consilia in melius referat, mœcumque lovebit
Romanos rerum dominos, gentemque toga
toquam placitum. Veniet lustris labentibus âetas,
Cùm domus Assaraci Puthiam clarasque Mycenas
Servito premet, ac victis dominabitur Argis.
Nascetur pulchrâ Trojanus origine Caesar,
Imperium Oceano, famam qui terminet aistra,
Julius, ã magno dimissum nomen illo.

Hunc tu olim caelo, spoliis Orientis œnustum,
Accipies secura: vocabitur hic quoque votis.
Aspera tum positis mitescent âscula bellis.—
Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt: diræ ferro et compagibus arctis
Claudentur bellì portae: Furor impius intus
Sæva sedens super arma, et centum vincit ahenis
Post tergum nodis, fremet horridus ore cruento.

Hæc ait, et Majâ genitum demittit ab alto:
Ut terræ, utque novæ pateant Carthaginis arces

NOTES.


278. Metas rerum. Virgil uses the word res for dominion or empire, both here and in many other places. See above, verse 266, and Æneid III. 1.

Postquam res Asiae, &c.

Milton elegantly translates these lines, in his Paradise Lost, and applies them to the Messiah.

282. Gentemque toga
to.

285. Argos. Sing. neut. Argos, masc. plur. Argi. An ancient city of Argolis in Peloponnesus, about two miles from the sea, on the bay called Argolicus sinus. It was founded by Inachus 1856 years before the Christian era. Its inhabitants were called Argolici and Argivii. The names have been applied to all the Greeks without distinction.

292. Cana Fides. Alluding to the figure of Faith, which was represented with hoary locks, to signify that this was the peculiar virtue of ancient times. Hence that exclamation, Heu pietas, heu priscæ fides!

294. Claudentur. The gates of the temple of Janus were opened in time of war, and shut in time of peace.

295. Furor impius. Pliny tells us that the image of warlike rage was drawn in this manner by Apelles, and dedicated by Augustus in his forum: but, because that forum was not then dedicated, others refer it to the statue of Mars, which the Spartans had in their city bound with chains of brass, as Virgil here describes, and as Mars is represented in Homer, II. V. 387.

To make a person of fury or war, or almost any thing, is not only an allowed privilege of the poets, but one of the greatest beauties of verse. The last line, abounding with ra is elegant and appropriate:

—tergum—fremet horridus ore cruento.

297. Majâ genitum. Mercury. According to Cicero, there were no fewer than five of this name; but to the son of Maia and Jupiter all the actions of the others have been referred. He was the messenger of the
Hospitio Teucris: ne fati nescia Dido
Finibus arceret, Volat ille per aera magnum
Remigio alarum, ac Libyea citus astitit oris:
Et jam iussa facti: pousantque ferocia Peni
Corda, volente Deo: imprimitis Regina quietum
Accipit in Teucros animum mentemque benignam.

At pius Æneas per noctem plurima volvens,
Ut primum lux alta data est, exire, locosque
Explorare novos; quas vento accesserit ora,
Qui teneant (nam inculta videt) hominesque, feræne,
Quarere constituit, sociisque exacta referre.
Classem in convexo nemorum, sub rupe cavata,
 Arboribus clausam circum atq; horrendibus umbris,
Occulit: ipse uno graditur comitatus Achatæ,
Bina manu lato crispans hastilia ferro,
Cui mater medii sese tulit obvia sylvæ.

Virginis os habitumque gerens, et virginis arma
Spartanæ: vel qualis equos Threissa fatigat
Harpalycæ, volucremq; fugæ prævertitur Eurum.
Namq; humeris de more habilem suspenderat arcem
Venatrix, dederatq; comam diffundere ventis;
Nuda genu, nudoque sinus collecta fluentes.

NOTES.

Methone awake, and solicitous for the common interest, while the rest of the Grecian princes are enjoying soft repose, II. X.

A loud, sweet voice, softly, in the midst of the crowd.
Euen the (name of the place) and the people.

Tauræ in the midst of the crowd, and the people.

310. Convexo; properly concava. A convex is the exterior of a round surface; a concave, the interior. The word is by the poets used promiscuously. So En. IV. 451. Tandit colli convexa tueri, that is concava. So also Ovid, Trist. 1. 11. 20. Inque modum tumbili concava surgit aqua, that is convexa.

316. Spartane. The Lacedæmonian virgins, according to Lycurgus' institution, were trained up to all sorts of manly exercises, such as running, wrestling, throwing the coit, or javelin, but especially to riding and hunting. See Plutarch in the life of Lycurgus.

317. Pudag, this is, curas.

320. Nudoque. Heyne says, nudo is used for a girdle of any kind.

NOTES.

323. Maculose tegmine lyncis. It was the custom in ancient times for hunters to wear the skins of the animals they had killed in the chase.

329. An Phoei soror. Diana. She was the goddess of hunting, &c. Her names, power, and functions have been beautifully expressed in these two verses:

Terret, luotrat, agit; Proserpina, Luna, Diana;

Imas, suprema, feras; sceptro, fulgere, sagittis.

330. Sis felix. Not, be thou happy; but, be propitious. Minelius, sias auxiliarire.

338. Agenoria urbem. Agenor was one of Dido's ancestors; her great grandfather, say some.

343. Sichaeus. Little is known respecting him besides what Virgil here states. It is a little singular that Justin should represent him as Dido's uncle.

345. Primisque jugaratum omnis. As in most other actions of life, so particularly in marriages, the Romans consulted omens and presages, to know whether they would prove happy or unfortunate.

348. Quos inter mediis venit furor. Virgil seems to ascribe Pyrgmalion's bloody deed not to the instigation of a furious passion, but to the covetousness of his wicked heart.

Impius—atque auri caecus amore. Seruus therefore, and others, join the quos inter mediis venit furor with the former verse; which makes the sense turn out, that Pyrgmalion had deliberately committed a more horrid and atrocious crime than any had ever been prompted to by the sudden impulse of furious enmity or outrageous passion.

349. Ante aras. An aggravation of the crime. Sichaeus was the priest of Hercules.
Clam ferro incautum superat, securus amorum
Germanæ: factumque diu celavit; et ægram,
Multa malus simulans, vanâ spe luisti amantem. 
Ipsa sed in somnis inhumati venit imagio
Conjugis, ora modis attollens pallida miris :
Crudeles aras, trajectaque pectora ferro
Nudavit, ccumque domus scelus omne retexit.
Tum celerare fugam, patriaque excedere suadet :
Auxiliumque vicæ veteres tellure recludit
Thesauros, ignotum argenti pondus et aur.
His commota, fugam Dido sociosque parabat :
Conveniunt, quibus aut odium cruide tyranni
Aut metus acer erat; naves, quæ forté parata,
Corripiunt, onerantque auro: portantur avari
Pyrgmalionis opes pelago: dux femina facti,
Devenere locos, ubi nunc ingentina cernes,
Mœnia, surgetemque novæ Carthaginiæ arcem :
Mercuriae solum facti de nomine Byrsam,
Taurino quantum possent circundare torgo,
Sed vos qui tandem! quibus aut venistis ab oris?
Quo visenets iter? Quærenti talibus ille
Suspïris, imoquis trahens à pectoro vocem:
O Dea, si primâ repetens ab origine pergam,

NOTE.
350. *Securus amorum.* Regardless of his
sister’s love; so Horace, 2 Ep. II. 17.
Ille ferat pretium postumæ securos.
351. *Inhumanus;* unburied: another cir-
cumstance aggravating the crime and the
scrupul of Pyrgmalion; for the ghosts of per-
sons unburied were destined to wander 100
years on the banks of the Styx. See *En.* 7.
304.
352. *Ora medias attollens pallida miris.* Not
*attollens miris modis,* as Hærus explains it,
but *miris modis pallida;* as in Lucretius,
from whom Virgil has borrowed the
expression.
Sed quædam simulacra modis pallentia
353. *Crudeles aras.* The altar where the
true deed was perpetrated. Sichæus, whom
Justin calls Acerbas, was priest of Her-
æules, and was murdered when serving the
altar.
359. *Ignatum, &c.* This is illustrated by
what we read in the same author: *Huic
(Acerba sive Sichæp) magna, sed dissimi-
latae opes erant; aurumque ex regis
non tectis, sed terræ crediderat; quam rem
eti homines ignorabant, fama tamen loque-
batur. Lib. XVIII. Cap. 4. The other parti-
culars of the history are also related in the
place here referred to, and in the following
chapter.
367. *Byrsam.* Byrsa was the name of a
citadel in the middle of Carthage, on which
stood the temple of Æsculapius. Asdrubal’s
wife burnt it when the city was taken.
When Dido came to Africa, she purchased
of Tarbas king of the Getulians as much
ground as could be encompassed by a
bull’s hide. The agreement being made,
she cut the hide into small thongs, and in-
closed a large piece of territory, on which,
not the whole of Carthage but the citadel,
“Surgetemque novæ Carthaginiæ arcem,“ was
built. This was called Byrsa from *byros,*
a hide. Some think that the story means no
more than that money was given, curiously
cut from a bull’s hide, and stamped after
the manner of the ancients. Such is the
opinion of Donatus: but if this were the
case, the “ignotum argenti pondus et au-
r,” must have been less valuable than
leather.
Et vacet annales nostrorum audire laborum:
Antè diem clauso componet vespers Olympo. 
Nos Trojan antiqua (si vestras forte per aures
Trojae nomen iit) diversa per æquora vectos,
Forte suæ Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, fama super æthera notus.

Italiam quæro patriam, et genus ab Jove summo.
Bis denis Phrygium conscendi navibus æquor,
Mater deæ monstrante viam, data fata securus:
Vix sepet convulsæ undis Europeae superunt.

Ipse ignotus, egens, Libyæ deserta peragro,
Europæ atque Asiae pulsus.
Nec plura querentem
Passa Venus: medio sic interfata dolore est:
Quisquis es, haud (credо) insusæ æstebitis auras
Vitales carpis, Tyriam qui ad veneris urbem.
Perge modo, atque hinc te Reginæ ad limina perfer.

373. Annales, or yearly adventures. These
might well be called annual ones; the siege
of Troy had lasted ten years, and the naviga-
tion of Æneas seven. The annales pro-
perly signify the tablets in which the trans-
actions of each year were recorded by the
Pontifex Maximus. See Macrobius, book
3. chap. 2.

374. Diem clauso componet vespers Olympo.
The night was supposed by the ancients to
have the charge of shutting up the gates of
heaven, and the day of opening them; of
which many examples occur in the poets.
This then is the meaning of clauso Olympo.
Componet diem, shall bury, or seal up the
day, alludes to the poetical way of con-
ceiving the morning as the birth of a new
day, and the evening as its death: Dies qui-
dem jam ad umbilicum dimidiatus est mor-
tus, says Plautus in Menecch. Componere
diem, therefore, is to seal or close up the
expired day, ut reliquis in urna, as the
bones and ashes of the dead used to be shut
up in an urn.

375. Vesper. The evening star.
374. Olympo. A mountain of Thessaly, now
Lacha. The ancients thought it touched
the heavens, and from this circumstance
have placed on its summit the court of hea-
vens about a mile and a half in height.
According to the poets, its summit has nei-
ther winds nor clouds; but a sky for ever
lucid, and a spring in eternal bloom.

376. Forte sud. Ruxus says, casu tuo. Mi-
nelius adds ut su. 

377. Sum pius Æneas, fama super æthera
notus. Plus may be considered as a title or
name commonly given to Æneas, as ex-
pressive of his character, and that name by
which he was best known; as Aristides
was styled Justus, and Antoninus, Plus. In
this sense there is no vanity in his taking
that appellation to himself. Besides, he was
then in a strange country, and addressing
himself to one whom he took for a Tyrian
lady of the first distinction, which made it
necessary for him to make her acquainted
with his personal merit and exalted charac-
ter, that she might treat him and his follow-
ers with the greater regard. After all, it
must be acknowledged, that the manners
of the age wherein Æneas lived, were not
so delicate in this respect as those of
modern times. Homer's heroes are every
where well prepared to commend themselves,
and set their virtues to show. See particu-
larly the ninth book of the Odyssey, verses
20, where Ulysses speaks in the same strain
of self-commendation.

378. Penates. Inferior deities who presided
over houses and domestic concerns. They
had their name from their situation, which
was generally in the innermost parts of
the house, in penetrasim sedium parte. The
place where they stood was called Penetra-
lia. They were originally the manes of the
dead. In the early ages of Rome, human
sacrifices were offered them. They were
made of wax or of clay, of ivory or of si-
vver.

381. Phrygium... equor. The sea wash-
ing Phrygia Minor.
382. Mater deæ monstrante viam. The
phrases is only a poetical embellishment of
an historical circumstance related by Va-
ro, Lib. II. Ren. Div. Ex quo de Troïa est
egressus Æneas, Veneris eum per diem
quotidie stellam vidisse, donec ad grum
Laurentum veniret, in quo eam non vidit
ulterius; quae cognovit terras esse fatales.
384. Ignotus. Notwithstanding "famæ su-
per æthera notus," &c. he was not known
to the Africans.
385. Europæ atque Asia. From Italy in
Europe, and Troy in Asia.
Namque tibi reducet socios classemque relatum
Nuntio, et in tutum versis Aquilonibus actam:
Ni frustrà augurium vani docuere parentes.
Aspice bis senos laetantes agmine cyconos,
Ætheràe quos lapsa plagâ Jovis ales aperto
Turbabat celo: nunc terras ordine longo
Aut capere, aut captas jam despectare videntur.
Ut reduces illud stidentibus alis,
Et cœptu cinxere polum, cantusque dedère:
Haud aliter puppeseque tuez, pubesque tuorum
Aut portum tenet, aut pleno subit ostia velo.
Perge modò, et quâ te ducit via dirigere gressum,
Dixit: et avertens rosae cervice refusit,
Ambrosiâque conæ divinum vertice odorem
Spiravere: pedes vestis defluxit ad imos,
Et vera incessu patuit Dea. Ille ubi matrem
Agnovit, tali fugientem est voce secutus;
rum, vel portum occultat, vel infinis velis intrae ostia portas. Perge tantummodo, et dirigere passus quâ
via te ducat. Sic locuta est, et recedens resplendit pulchrae cervice, et capilli ambrosiâ delatius exhalavert
é capite divinum odorum: vestis decidit ad pedes insinos, et greasu apparuit vor Dea. Æneas, statim
atque agnovit genitricem suam, prosecutus est abeuntum caelibus verbis:

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392. Vani, i. e. Qui res inanes docent; or it may signify ignorant, as Æn. X. 630.
aet ego veri
Vana feror.
Or deluding, as Æn. II. 80.
—vanum etiam mendacemque improba
finger.
394. Jovis ales, the eagle. Dr. Trapp observes that the interspersing of augury and
religion fills the soul with great and awful ideas.
395. Nunc terrae. The Rev. Mr. Pitt has
tolerably well preserved the idea and spirit of
the author:
“See those twelve swans, a flock trium-
phant fly,
Whom lately, shooting from the ethereal
sky,
The imperial bird of Jove dispers’d around,
Some hev’ring o’er, some settling on the
ground;
As these returning clap their sounding
wings,
Ride round the skies, and sport in airy
rings;
So have your friends and ships possess’d
the strand,
Or with full-swelling sails approach the
land.”
Dryden calls the flock of swans “a goodly
team.”
402. Avertens. Æneas detected his mother
by four signs: 1st. her rosy-coloured
neck; 2d. her ambrosial locks; 3d. the flow-
ing of her vesture; 4th. her divine gait.
402. Rosea cervice answer to Homer’s
Stias pericallia diem.
The goddess’s beauteous neck,
II. III. 396.
the poets giving the epithet of rosy to at-
most every beautiful object or feature.
Apuleius describes Venus, totum revincta
corpus rota nicothibus. And Anacreon, in
his ode to the rose, has these lines,
Radaxvous mix mar,
The rosy-finger’d Morn;
Rodosxos de nimpha,
The nymphs with rosy arms;
Rodosxos d’ Aphrodité,
The rosy-coloured Venus.
But I see no reason why it may not be
taken here literally, as expressive of that
particular ruddiness which nearly approach-
es the colour of the rose.
403. Ambrosiâque conæ. Thus Homer
gives Jove ambrosial locks:
Ambrosiâ d’ arx xámîi ctegrvostyo Amalios,
He spoke, and awful bends his sable
brows,
Shakes his ambrosial curls, and gives the
nod.
 Pope’s Iliad, l. 604.
And describing Juno’s dress, he represen-
ts her pouring ambrosia and other par-
fumes all over her body:
Amfrosia et hin’r ingr
Ambrosia,
and round her body pours
Soft oils and fragrance, and ambrosial
show’t.
II. XIV. 171.
Ambrosial locks therefore may either sig-
nify immortal and divine, or perfumed with
ambrosia.
404. Pedes vestis, &c. This, they tell us,
is one of the poetical characteristics of di-
vinity, a long sweeping train; and there-
fore Venus, while she chose to appear in
disguise, had concealed it, by tucking up
the skirts of her robe,
Nuda genu, nodoque sinus collecta flu-
centes.
405. Incenphi patuet. It was a current op-
Quid natum toties crudelis tu quoque falsis
Ludis imaginibus? cur dextrae jungere dextram
Non datur, ac veras audire et rededere voces?
Talibus incusat, pressumque ad monia tendit.
At Venus obsuro gradientes aeris sepsit,
Et multo nebulae circum Dea fudit amictu:
Cernere ne quis eos, ne quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipse Paphum sublimis abit, sedesque revisit.
Leta suas: ubi templum illi, centumque Sabdeo
ne quis posset eos videre, quia
Thure calent aræ, sertisque recentibus halant.
Corripuere viam interea, quæ semita monstrat.
Jamque ascendebant collem, qui plurimus urbi
Imminet, adversasque aspectat desuper arces.
Miratur molem Aeneas, magalia quondam:
Miratur portas, strepitumque, et strata viarum.
Instant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus subvolvere saxa:
Pars optare locum tecto, et conclusure sulco
Jura magistratusque legunt, sanctumq; senatum.
Hic portus aliis effodiunt: hic alta theatris
Fundamenta locant alli, immanesque columnas
Rupibus excidunt, scenis decora alta futuris.
Qualis aspe xstate novâ per florea rura
Talis est corum labor, quæs labor occupat apes.

NOTES.

union among the heathens, that their divinities did not walk upon the ground like mortals, but skinned along the surface with a gentle gliding motion like that in Milton:
So saying, by the hand he took me rais’d,
And over fields and waters, as in air,
Smooth sliding without step—

Paradise Lost, VIII. 300.

411. At Venus obsuro. This is borrowed from Homer, Odys. VII. near the beginning, where Pallas spreads a veil of air round Ulysses, and renders him invisible, as Venus Aeneas. If the reader would see the two compared, he may consult Scaliger in the fifth book of his poeties. May not the apostle Paul allude to such a divine concealment and security from injury, when he speaks of “the power of Christ resting upon” him. So protected, he might well say, “When I am weak, then am I strong.”

415. Paphum. Paphos was a city in Cyprus dedicated to Venus.

417. Thure calent aræ. Incense, flowers, and perfumes, were the only offerings presented to Venus, as we learn from Tacitus, Hist. 2. Hosiz, ut quique vosisset, maeres delignatur. Certissima fides hedorum fibris. Sanguinum are affundere vetustum; precibus et igne puro altaria adolentur. From this passage it appears, that though victims were slain by her votaries, particularly in order to consult the entrails, yet they were never allowed to burn any part of the sacrifice upon her altars, nor sprinkle them with the blood. Hence Catullus calls Venus the goddess whose altars were never stained with blood:

Divam


421. Magnalia, cottages. Virgil, alluding most probably to the same kind of low building in Georg. 3. 340:

“raris habitata magnalia tectis.”

Lucan says, they were built round like ovens. Salust informs us that “Edificio Numidarum quæ magnalia illi vocant, ob longa, incurvis lateribus tecta, quasi navium carine sunt.”


427. Hic portus. The buildings which Virgil had selected to make mention of were, 1st. a temple for public worship; 2d. a senate house to dispense justice; 3d. walls and a citadel for defence; 4th. houses of particular inhabitants; 5th. a theatre for public spectacles. Pausanias adds, to complete the perfection of a great city, and a reservoir of water for public use.

430. Qualis apes. The first simile in Homer’s Iliad is taken from bees, to which
Exercet sub Sole labor, cùm gentis-adultos
Educur fatés, aut cùm liquentia mella
Sipant, et dulci distendunt nectaris cellas,
Aut onera accipiant venientium, aut agmine facto
Igneavem fucos pescus ad præsepebus arcent.
Fervet opus, redolentque thymiania mella.
O fortunati, quorum jam mœnia surgunt!
Æneas ait, et fastigia suspicit urbis.
Infert se septus nebula, mirabile dictu,
Per medios, miscetque viris: neque cernitur ulli.
Lucus in urbe fuit mediâ, lassissimus umbrâ;
Quod primum jacat undis et turbine Peni
Effodere loco signum, quod regia Juno
Monstrârat, caput acris equi: sic nam fore bello
Egregiam, et facilêm victu per sæcula gentem.
Hic templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine Divae:
Ærea cui gradibus surgebant limina, nesque
Ære tribus, foribus cardo stridebat ahenis.
Hoc primum in luco nova res oblatâ timorem
Lenit: hic primum Æneas sperare salutem
Aeusus, et affiliatis melius confidere rebus.
Namque, sub ingenti lustrat dum singula templo
ostendérat, populum ilium futurum esse nobilium bello, et aptum vivere aeternâ famâ. Hoc leu Tyrin Dido
zdifcebat Junoni magnum templum, splendorum numeribus, et presenti Deo: cui liuent arenum impositam etræ gradibus, et trabes compacè eæ, et cardo stridet in portis servâ. In hoc sacrà syllva nova res occurræs primò minuit metum: hic Æneas primo avus est sibi promittere salutem, et melius sperare de rebus malè affectis. Nam dam circumspect singula magno in templo,

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Macrobius compares this in Virgil, and allows it to have the preference.

Hoc locis, &c. II. II. 87.

The following host,
Pour'd forth by thousands, darkens all the coast.

As from some rocky cleft the shepherd sees
Clust'ring in heaps on heaps the driving bees,
Rolling, and black'ning, swarms succeeding swarms,
With deeper murmurs and more hoarse alarms.

Dusky they spread a close embodiment crowd,
And o'er the vale descends the living cloud.

But it is evident these two comparisons are applied to quite different purposes, and agree in nothing but that they are both taken from bees. Homer designed to image the numbers, the tumult, and the perpetual egression of the Grecian troops from their tents and ships, by a swarm of bees pouring out of a rock. Virgil, on the other hand, intended to represent the labour, skill, and assiduity, of the Carthaginian builders, by the industry and art with which those curious animals carry on their works. Thus each simile may be deemed equally just; but the two cannot properly be compared, since their designs are so different.

435. Nectar. Nectar was the drink of the gods. It is here used for honey.

444. Caput acris equi. Justin says (b. 18, cap. 5.) In the first foundation, a bull's head was found; a token of a fertile land, but also of labour and servitude; for which reason the site was changed. Finding afterwards the head of a horse, which, signifying the people would become warlike and powerful, determined the auspicious spot where the city should rise.

447. Numine Diiæ probably refers to some rich statue of the goddess Juno that was set up in the temple; for so numer is used, Æn. II. 178, where the word is applied to the Palladium: Omina ni repetant Argis, numenque redundat.

449. Trabeæ may here mean the door-posts and threshold, since the poet is only describing the entry and gates of the temple.
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455. Artificiumque manus. La Cerda understands by these words, not literally the hands of the workmen all busily employed together in cutting, polishing, or laying the stones of the temple; but what we call the style and art of the several masters in painting, with whose works the temple was adorned, which sense raises, and gives a dignity to the expression, that would otherwise appear but mean. Mr. Strahan is the only English translator, we believe, who has taken it in this sense:

And now compares the hands
Of famous artists, now admires their works.

456. Videt Iliacas. There never, says Dr. Trapp, was a finer picture of a picture than this. Virgil in a few verses selects the most striking and beautiful scenes in the Iliad that are proper for painting.

458. Ambobus. Mention is made of three, Agamemnon, Menelaus, and Priam; but they may be considered only as two, the cause and the interests of the two brothers being one and the same; or ambobus may refer to both armies. La Cerda however reads Attirem.

462. Sunt lachrymae rerum. Here res must be taken in the same sense as above, v. 178. Fossi rerum, and 304. Discernis rerum. Dr. Young has chosen this line as the motto for his Night Thoughts.

"Ev'n here compassion reigns; and human minds
Are touch'd with human misery."

466. Pergama. Pergamus (Pergama, pl.) not the town of Mysia on the banks of the Cucus, where "charta pergamen" parchment was invented; but the citadel of Troy, situated in the most elevated part of the town, on the shores of the Scamander. Xerxes mounted to the top of this citadel when he reviewed his troops as he marched to invade Greece.

468. Cristatus Achilles. The poetic painting here is exquisitely delicate; cristatus Achilles; niveis velis, Tydides cruentus; Pulvis inscribitur hasta, crinibus poesius Diva solo fixos oculos aversa; tendentiumque manus Priamum, &c. &c.

469. Rhesi. Rhesus, a king of Thrace, a son of the Smyron and Terpsichore, after many martial exploits in Europe, marched to the assistance of Priam. He was expected with great impatience, as an oracle had declared, that Troy should never be taken, if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. The Greeks, having become acquainted with this oracle, commissioned two of their best generals, Diomedes and Ulysses, to intercept his coming. They, with their troops, entered his camp in the night, slew him, and carried away his horses to the Grecian camp.

470. Primo somno. Dr. Trapp translates this—"In the first repose by night betrayed; and Mr. Strahan,—Betray'd in their first sleep."

But this gives one an idea of the beginning of the night; whereas Homer says it was towards the approach of the morning—πρώτος ἡμερήσιος. And that Virgil was not forgetful of this circumstance, appears from the episode of Nisus and Eurymalus, which is plainly an imitation of that of Diomed and Ulysses in Homer, where he particularly marks the time of their adventure to have been about the dawn of the mor—
Tydides multitā vastabat caede cruentus:
Ardetesque avertit equos in castra, priusquām
Pabula gustāssent Trojē, Xanthumque bibissent.
Parte alīa fugiēs amissis Troilus armis,
Infelix puer atque imper congressus Achilli,
Furtur equis, currūque hæret resupinus inani,
Lora tenens tamen: huic cervixq; comæq; trabuntur
Per terram, et versā pulvis inscribitur hastā.
Interē ad templum non æquae Pallādis ibant
Crinibus Iliades passis, peplumque ferebant
Supplicīt tristes, et tunāe pectora palmis.
Divā solo fixōs oculos aversal tenebant.

Ter circum Illiacos raptaverat Hecctora muros,
Exānumque auro corpus vendebat Achilles.
Tum verò ingentem geminum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici,
Tendentemq; manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoaacē acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis

fixōs in terram. Achilles traxerat Hectorum ter circs muros Trojanos, et vendebat auro omero exānum.
Tun autem Æneas emitit ex intimo pectore magnum geminum, ut vidit spolia, et currum, et ipsum cadaver amici, et Priamum tendentem manus exarratam.
Animadvertit etiam se mixtum principibus Greecis, et exercitum orientalis, et arma nigri Memnonis. Pentheilea furres ducit turnas Amazonidum instrectas secula lunatis,

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ing,—lux inimica propinquat. Æn. XI. 335. Therefore Ruxus, more consistently, takes primo somnō to mean the first night, namely, the first night that Rhesus slept in the Trojan camp; somnus being put for night, Georg. I. 208.

Libra die somnique pares ubi fecerit horas.

471. Tydides. A patronymic of Diomedes, son of Tydeo. He was king of Eetola, and, by repeated acts of valour, gained himself great military glory. He lived to an extreme old age. His death was greatly lamented by his companions, who in their excess of grief were turned into birds, called the birds of Diomedes, resembling swans.

473. Xanthum. Xanthus, or Xanthos, was a river of Troas. According to Homer, it was called Xanthus by the gods, and Scamander by men. It originates at the foot of Ida, and empties itself in the Hellespont.

474. Troilus. Scarcely an individual is mentioned in the Æneid, of whom so little is said with certainty and confidence as of Troilus. Virgil represents him a boy: Homer, a young man; and Hylginus, advanced in life. He is represented by different individuals as dying for love; in battle; by violence; by treachery.

475. Versél—hastā. The inverted spear, not of Troilus, for he had dropped his arms, v. 474. but of Achilles, which was sticking in the body of Troilus; and consequently, as he lay resupinus, upon his back, it was inverted, or had its point downwards.


477. Æneas emitit ex intimo pectore magnum geminum, ut vidit spolia, et currum, et ipsum cadaver amici, et Priamum tendentem manus exarratam. Animadvertit etiam se mixtum principibus Greecis, et exercitum orientalis, et arma nigri Memnonis. Pentheilea furres ducit turnas Amazonidum instrectas secula lunatis,

479. Interē, &c. This story is related in the sixth book of the Iliad, v. 286. where Hecuba and the other Trojan matrons carry the peplum in solemn procession to the temple of Minerva, to entreat the goddess to remove Diomed from the fight. All that Homer says of this peplum is, that it was the richest vestment in Hecuba’s wardrobe, embroidered by the Sidonians women, and brought by Paris from Sidon.

480. Crinibus Iliades. The poet alludes to the custom of the Roman females, who went abroad, when in distress, with their heads bare, and their hair dishevelled. Plutarch observes that the Grecian ladies, when in great distress, cut off their hair.

486. Ut spolia, ut currus, utque ipsum corpus amici. The languishing turn of this verse, the artificial pauses, and, above all, the ut repeated at every pause, show us Æneas tracing these several affecting objects, and every now and then heaving a sigh; it is of the same kind with that tender line in the eighth Eclogue, 41.

490. Amazonidum. The Amazons were a nation of famous women, who lived near the Thermodon in Cappadocia. Their right breast was burnt off that they might hurl a javelin with the greater force. Hence their name, from α, without, ως, a breast. They were such expert archers, that to denote
the goodness of a bow or a quiver, it was usual to call it Amazonian. From a report that characters of such a description were to be found in South America, a large tract of that country is called Amazonia.

496. Pulcherrima Dido. This is agreeable to the truth of history, as we read in Justin: \textit{Interim rex Tyro decedit, filio Pymnulione, et Elisea filia, insignia formae virginis, heredibus instituit. Just. XVIII. Cap. 4.}

497. Eurote. This was a river of Laconia, flowing by Sparta. It was called by way of eminence \textit{Baistiptamados}, or king of rivers, and worshipped by the Spartans as a powerful god. Laurel, reeds, myrtles, and olives grew on its banks in great abundance.

498. Quails in Eurote. This simile is borrowed from the sixth book of the Odyssey, v. 102, where Homer applies it to Nausicaa with her maids sporting on the green. Gellius writes, that Valerius Probus was of opinion, that no passage had been more unhappily copied by Virgil than this comparison. The reader may see his objections, and Scaliger's answer, in Mr. Pope's note upon that place in Homer, where both are very fairly stated. We shall only copy those words of Scaliger that point to the particulars wherein the comparison holds between Diana and Dido: \textit{Quemadmodum igniur Diano in montibus; ita Dido in urbe. Illa inter Nymphas, haece inter Matronas. Illa instans venationis, haece urbi.} And this is all the use to which Virgil intended the comparison, as appears from his application of it, \textit{Talis erat Dido, &c.}

499. Choros. A \textit{chorus} is properly a multitude dancing and singing.

500. Oreades. Nymphs of the mountains. (from \textit{pyg., a mountain, Ecl. 2. 46.}) They were daughters of Phoroneus and Aeate. Some call them Orestiades, and make Jupiter their father. They generally attended upon Diana, and ever accompanied her when hunting.

502. Latone. Latona was a daughter of Ceus, the Titan, and Phoebe. She was admired by all for her great beauty, excepting Juno, who, jealous of her husband's attachment, sent Python the serpent to disturb and persecute her. Driven from heaven by Juno, and refused, when in a state of pregnancy, by Terra, any place where she might be delivered, Neptune, moved with compassion, struck, with his trident, the island Delos, which before was floating under the waters, and made it immovable. She there became the mother of Apollo and Diana.

503. Pertinent and signifies the brisk vibrating motion of the strings of a musical instrument, hence applied by easy analogy to the brisk motion excited in the animal spirits by an object of joy, and the pleasant sensation with which it is accompanied: \textit{Nome vides ut tota tremor pertinet equorum corpora.}

504. Foribus. Cicero says, "geminæ erant, usitatus igniur in plurali."
Septa armis solioque altè subnixa, resedit.
Jura dabat legesque viris, operumque laborem
Partibus æquabat justus, aut sorte trahebat: 
Cūm subitō Æneas concursu accedere magnō
Anthea Sergestumque videt, fortemq; Clasium,
Teucrorumque alios: ater quos æqueuro turbo
Dispulerat, penitusque alias avexerat oras.
Obstupuit simul ipse, simul perculsus Achates
Latitiāque metuebat: a vei conjungere dextrās
Ardebant: sed res animos incognita turba.
Dissimulat, et nube cāva speculandur amīci,
Quæ fortuna viris, clāsem quo litere linquant,
Quid vēniant: cunctās nām lecti navibus ibant
Orantes veniam, et templum clamare petebant.
Postquam introgressi, et corām data copia fundi,
Maximus Ilioneus placido sic pectorē cōpit:
O regina, novum cui condere Jupiter urbem,
Justitiāque dedit gentes frānse superfìs:
Trōes te miserī, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes,
Parce pio generi, et propīlis res aspice nostrās.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad litora vertere prædas.
Non ea vis animo, nec tanta superstia victís:
Est locus, Hesperiam Graii cognimine dicunt:
Terra, antiqua, potens armis atq; ubere glēba:
Oenotrii coluere viri; nunc fāma, minores
Italiam dixisse, ducis de nomine, gentem.
Huc cursus fuit:

et eoèreere æquitate populos forcere: Nos misrī Trojanī, ventis per omnia maris, pressurum te:
propellem dira incendia a navibus, ignosce religiōne genti, et benignitās aspice nostriās. Nos non
veinimus, aut vasa ferri clāsos Africās, aut a pueri ad litore prædes raptas: non inest menti ca
violentia, nec tanta ferocitat virtus. Est reginam, quam Graeci vocant nomine Hesperiam: regio antīqua,
potens bello et fortitute terrae. Oenotri populi (quam incolerum: nonum rumor est) potes remag,nem appellativum Italiam de nomine ducit. Illūs diræctum cursum:

of the temple, whose roof was hollow and
arched after the manner of a shell.
506. Septa armis. Surrounded with
guards.
519. Veniam. Venia does not always sup-
pose crime. It frequently intuits no more
than peace and good-will.
519. Tempulum. The temple of Juno
raised by Dido.
521. Placido pectore. This expression is
both more elegant and more comprehen-
sive, than if the poet had said, placido ore
or vultu: for the calm composed mind reg-
ulates the voice, said speech, and forms the
whole deportment.
523. Gentes frānse superfìs: the Numi-
dians, and other fierce nations in her neigh-
bourhood, who are thus described, Æn.
IV. 40.
Hinc Getulē urbēs, genus insuperabile
bello,
Et Numidēs infrāmē cingunt, et inhospita
Syrians:
Hinc deserta siti regio, latēque furentes
Barcini.

527. Libycos populare Penates. The Pe-

nates were either the tutelar gods of a
whole province or kingdom, of whom this
passage is to be understood; or they were
the protectors of particular cities, as Æn.
II. 293.
Sacro, suoque tibi commendat Troja Pe-

nates,
Or, lastly, they were the domestic gods,
the guardian deities of private families:
Cura penum struere, et flammis adolere
Penates.
Æn. I. 704.
Et sparsos fraterna caede Penates.
Æn. IV. 21.
These last were called parvi Penates:
Hesternumque Larem parvoque Pe-
nates
Luxtus adit.
Æn. VIII. 543.
as the others were styled Magni.
Per magnos, Nicos, Penates.
Æn. IX. 258.
As the gods and religious ceremonies of a
country have always been reckoned the
most sacred branches of its property, to of-

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Cum subtìo assurgens fluctu nimbosus Orion
In vada caca tulit, penitusq; proacibis Austris
Perque undas, superante salo, perque invia saxa
Dispulit: huc pauci vestris adnavimus oris. 
Quod genus hoc hominum? quæve hunc tam barbara
morem

Permittit patria? hospitio prohibemur arenex:
Bella cienit, primâque vetant consistere terrâ.
Si genus humanum et mortalia temnitis arma;
Negatur nobis arena pro hospide; bella morent,
et impediunt guaminis manœram in primo litore. Si despiciat genus humanum, et vindicat hominem.
At expectate Deus memores atque nefandi.

Rex erat Æneas nobis, quo justior alter
fier violation to them comprehends every
act of hostility.

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353. *Assurgens—Orion.* Segraus infers from this passage, that *Æneas* arrived at Carthage in the month of July, when this constellation rises heliacally, i.e. about the same time that the sun rises; and that he stayed at Carthage till the end of winter, when he set sail for Italy.

Quin etiam hyberno mollis sidere clasmem,
where he arrived some time in the spring,
as appears from those lines in the seventh
book, which beautifully paint that season:
Aurora in roseis fulgebant lutea bigis,
Cum venti posuerit, omnium repertit resedit:
Flatus, et in lento luctantur marmore tonsce.

Variae circumque supraveque
Assuæae ripis volucres, et fluminis alveo,
Æthera mulcets cantu, lucuque voluabant.

354. *Orion.* A celebrated gambit, which, it was pretended, sprung from the urine of Jupiter, Neptune and Mercury. He was at first called Urion from *Urins.* The corruption of a letter changed his name. Ovid says,

“Perdedit antiquum litera prima sonum.”
On his death, he was changed into a constellation, and because he rose about the
9th of March, the season of rain and storm, he was called aquosus and nimbusos.

552. *Procaccius Austris.* To the same purpose Lucræius, Lib. VI. 110.

Interdum perscissa furit petulanibus Euris.
And Horace, Ode I. 26.

Testam protervis—portare ventis.


538. *Ænavimus.* An escape as perilous as though they had swam ashore.

544. *Quo justior alter.* Nec pietate sìuit, nec bello major et armis. This is the sum of *Æneas’* character, piety and valor, pietate insignis et armis.

545. *Lilæus manœris immota tenebat lumina.* And answers to Homer’s

546. *Æneas* was perfectly resigned to the will of heaven,—*Ile Jovis monitis immota tenebat lumina*; so he was a zealous patriot, and firmly attached to the interest of his country, which was always first in his thoughts, and nearest his heart:

Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meacomponere curas;
Urbem Trojanam, primum dulcesque meorum
Reliquis solarem Priami tecta alta manneret,
Et recidiva manu posuisset Pergama victis.

This piety exerts itself towards all his relatives, and shows him a tender son, father, husband. He bears his aged sire upon his shoulders through the flames of *Troy*, and leads his little son, his wife following. What a beautiful image has Virgil given of his hero’s tender affection, in those words he puts into his mouth!

Et me, quem dudum non ualla injecta movabant
Tela, neque adverso glomerati ex agmine
Graii,
Nunc omnes terrent auro, sonus excitat omnis
Suspendum, et pariter comitique onerisque
timentem.

He shows the same tenderness towards his wife, when, having lost her in the general hurry and confusion, he ventures back into the midst of the enemies to find her, and leaves not his pursuit till her ghost appears.
Nec pietate fuit, nec bello major et armis,
Quem si fata virum servaret, si vestitur aurà
Æthraeæ, neq; adhuc crudelibus occupat umbris;
Non metus, officio nec te certasse priorem
Pœnitet. Sunt et Siculoï regionibus urbes,
Armaque, Trojae; ìa sanguine clarus Acestes.
Quasstatam ventis liceat subjucere classam,

urbes in terrâ Siculoï, et arma, et Acestis illustris Æ Thraë aporigine. Permittatur noble detruhe ad terram hora ventis fructos,

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to forbid his farther search. And as for his son, he is the darling of his soul, and engrosses all his affections:

Omnia in Ascanio cari stat cura parentis. Many instances of the same kind will occur to the observation of every reader in the course of the poem; and to insist on all of them would be tedious. Those, who would see this beautiful character more fully illustrated and vindicated from objections, may consult Mr. Segrais’ Preface to his Translation of the Æneid, Mr. Dryden’s Preface to his, and Mr. Pope’s Note on Iliad V. verse 212. From the last we shall transcribe two or three sentences: “If we take a view of the whole episode of this hero (Æneas) in Homer, where he makes but an under-part, it will appear that Virgil has kept him perfectly in the same character in his poem, where he shines as the first hero. His piety and his valour, though not drawn at so full a length, are marked no less in the original than in the copy. As to his valour, he is second only to Hector, and in personal bravery as great in the Greek author as in the Roman.—He is the first that dares resist Achilles himself, at his return to the fight in all his rage for the loss of Patroclus. He indeed avoids encountering two at once, and shows upon the whole a sedate and deliberate courage, which, if not so glaring as that of some others, is yet more just. It is worth considering how thoroughly Virgil penetrated into all this, and saw into the very idea of Homer; so as to extend and call forth the whole figure in its full dimensions and colours from the slightest hints and sketches, which were but casually touched by Homer, and even in some points too, where they were rather left to be understood than expressed. And this, by the way, ought to be considered by those critics who object to Virgil’s hero the want of that sort of courage which strikes us so much in Homer’s Achilles. Æneas was not the creature of Virgil’s imagination, but one whom the world was already acquainted with, &c.” We will only make these two remarks. One is, that as Virgil, with the greatest justness of thought, unites piety towards the gods, with all the proper acts of humanity, in the person of Æneas; so in the character of Mezentius, which is the reverse of the other, he shows that impiety and inhumanity are inseparable. As that prince is contemptor Divum, so he is an implacable tyrant, and a monster of cruelty:

Mortua quin etiam Jungebat corpora vivis,
Componens manibusque manus, atque oribus ora,
Tormenti genus: et sanie taboque fluentes
Complexu in misero, longa sic moriebatur.

Æn. VIII. 485. Another remark is, that Virgil seems to have failed in the propriety of his hero’s character, by studying in some things too closely to imitate Homer. Particular instances of this occur in the ninth book, where he makes Æneas sacrifice eight Rutulians to the mans of Pallas, as Achilles had done twelve Trojans to the ghost of Patroclus. This practice, however it may suit with the furious temper of Achilles, is quite incongruous to the mild, humane disposition of Æneas. The same may be said of his insulting his enemies even in their death, and accompanying the wounds he gives them with bitter reproaches and taunts. See Æneid X. verses 556, 592, 600. But these, and the like, may be considered among the blemishes which Virgil’s accurate judgment would probably have corrected, had he lived to finish this poem to that perfection he designed.

545. Æneas. Æneas. &c. This is not tautology, as it may seem; the first refers to the whole art or conduct of war, the other to prowess and bravery in the field of battle.—Servius.

546. Quem si fata, &c. Virgil makes Hliones dwell on this circumstance, in order to make the stronger impression. Besides, such repetitions of the same idea in different expressions, are common to all poets:

Es puri ciari qui a pro loco misero.
If he still lives, and sees the light of the sun.

Homer.

Vivit, et ætherias vitae suscepit auras.
He lives, and draws the vital air.

Lucretius.

550. Acestes. He was king of the country near Drepanum in Sicily. He assisted Priam in the Trojan war, and Æneas on his voyage.
et accommodare trabes, et stringere remos.

sylvia, et abscindere remos. Ut hie camus in

Italiam et Latiun, si mundus hic est,

et sociis et rege recipere: si vero salus extinxira
teque mare Africæ tenet,

pater opime Trojanorum, nec jam superstit
tus. Ave Eneis; cuncti simul ore fremebant

ut camus add mare Sicilii,

et ad partas urbes ex quibus hie pulsi semus et

ad regem Acesten. Hic verba Ilionis orbâbat

interam Trojanorum omnis murmure approbaebat:

Tuendum Dido, vultum demissa, profutur:

Virtutesque, virose, et tanti incendia belli?

Res dura, et regni novitas me tali cogunt

Moliri, et latère fides custode tueri.

Qui genus Eneadum, quis Trojæ nesciat urbem?

Vultis et his mecum pariter considere regnis?

Urbem quam statuo, vestra est: subducite naves:

Hinc Troiusque mihi nullo discrimine agetur.

Atque utinam rex ipse Noto compulsus eodem

Fonte Argo et Aeneis! Equidem per litora certos


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562. Stringere remos—this is, cut off and

561. Tum breviter Dido. Dr. Trapp remarks, that in this speech no beauty is particularly remarkable; but that which is the foundation of all others, perfect propriety. He further observes, that all address modesty shines in conjunction with dignity, and prudence with humanity.

565. Quis genus. Three principal reasons may be assigned why people are unacquainted with what happens in the world; either, in the first place, because the events are not of importance enough to be blazed abroad; or the people are stupidly unconcerned about the affairs of others, and have no curiosity to inquire after them; or, lastly, they live in so remote a corner of the globe, that news cannot reach them. In this light we may consider Dido in this and the three following lines, obviating any unfavourable opinion Ilioones might have conceived of the Carthaginians as ignorant and inimitable. Think us not such a set of barbarians, says Dido, as to be ignorant of the Trojan war, and the exploits of its famous heroes; these are events too important not to be universally celebrated. Quis genus Eneadum, &c. Nor are we Carthaginians so

stupid as not to concern ourselves about other states and kingdoms: Non obtusa adeo, &c. Nor are we in so remote a climate as to be cut off from commerce and correspondence with the rest of mankind: Nec tam aures, &c. Others however consider the two last lines in another light, as if Dido were proving that her people could not be imagined barbarous, since they were not far removed from the sun. You ought not to think us, says she, obdurate, inhuman, o insensible: this is the disposition of those nations on whom the sun seldom shines, or but with faint and distant rays; but our breasts are softened by his warmer influences: alluding to the notion of some philosophers, that the inhabitants of the colder climates are less susceptible of humanity and compassion than those who reside in warmer countries.

569. Hesperiam magnum. Called magnam, or, as the word imports, potentem, to distinguish it from Spain.

572. Erycis. Eryx was king of Sicily, En. V. 24.

57. Urbem quam, &c. The construction is, Urbs, quam urbem status, vestra est.

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Dimittam, et Libyæ lustrare extrema jubebo; Si quis ejus tectus sylvus aut urbibus errat.


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584. Unus abst. Orontes, v. 177. 586. Fìx ea fatus erat, cum circumfusa re- pente Scindit se nubes, &c. This passage Milton seems to have had in his eye, Book X. 447, where Satan passed invisible through the midst of the infant council, seated himself on his throne, viewed all around him unseen, then surprised them with his unexpected appearance:

Down a while He sat, and round about him saw unseen; At last, as from a cloud, his sullen head And shape star-bright appear'd; or bright- er clad With what permissive glory since his fall Was left him, or false glitter.

587. Scindit se nubes. Here again Virgil imitates Homer, who, in the same manner, discovers Ulysses to Alcinous, in the seventh book of the Odyssey; but it is acknowledged that Virgil has improved upon his original, particularly in that fine addition at the end of the verse, et in aetherà purgat apertum, than which nothing can more strongly paint the image of a cloud just vanishing and blending with the air.

Di tibi (si quia pios respectant numina, si quid Usquam justitiae est) et mens sibi conscia recti, Præmia digna ferant. Quæ te tam lata tulerunt Sæcula? qui tanti talem genuere parentes? In frete dum fluvi current, dum montibus umbrae Lustrevent convexa, polus dum sidera pascet: Semper honos, nomenq; tuum, laudesq; manebunt: Quæ me cumque vocant terræ. Sic fatus, amicum Ilionea petit dextra lavæque Serestum: Post alios, fortemque Gyan, fortëmq; Cloanthum, Obstupuit primò aspectu Sidonia Dido, Casu deinde viri tando; et sic ore locuta est: Quæ te, nate Deæ, per tanta pericula casus Insequitur? quæ vis immannibus applicat oris? Sic nequeus apprehendit mo- nu dextrae aram Ilioneum, et sinistræ Serestum, postos alios, et generosum Gyan, et generosum Cloanthum. Obstupuit primò Tyria Dido ob aspectum, deinde ob tantam calumniæ Æneæ; et sic ore dixit: Quæ te fortuna, ë fili Deæ, persequatur per tot discrimina? Quæ potestia te proiciat ad crudeliam litora?

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603. Si qua, &c. This expression implies nothing of doubt, but only puts a certain truth into the form of a supposition, the more to secure and strengthen the conclusion. It amounts to this assertion: You shall be amply rewarded as surely as there are gods above, as surely as there is justice, as there is any sense of virtue in the world. Much like what Mr. Addison says:

If there's a Pow'r above,
—he must delight in virtue.
See also En. II. 199.

604. Si qua tegunt: where it plainly appears that si qua cannot imply any doubt, but must signify whatever, or some word of the like import. Admitting therefore this to be the signification of si qua numina, and si quid justitiae, in this place, why may we not consider it as a prayer, which we are surprised to find none of the commentators have done? Dii—ferant, may the gods confer upon you; the verb, which is in the optative mode, naturally leads to this sense, and it is in the same form with that imprecation. B. II. 535.

Dii (si qua est caro pietas, quæ talia curet) Persolvant gratas dignas, et præmia red- dant

Debita.

605. Pios. This word signifies virtuous men in general; especially the kind, the be- fícicent, the generous. Hence Nisus' generous, disinterested love to Euryalus, is called pius amor, En. V. 296. See the note on verse 549.

606. Menum sibi conscia recti. Some would understand this not of Dido's own conscious approbation of her virtue, but of the divine mind, conscious to every good action; as where Virgil says, Menum agitat molem, En. VI. 727. But, besides that this sense appears forced, and a mere repetition of the former thought, it is doubtful whether the genius of the language will admit of it. The deity is conscious recti, as he is the infallible witness of truth and integrity: he is conscious sibi recti, as he is conscious of his own uprightness and sincerity. But this expression admits another sense; for, instead of joining et mens sibi conscia recti with Dii, as one of the nominatives to ferant, we may include it in the parenthesis with si qua, &c. Thus, If there be any gods who regard the pious, if justice any where subsists, and a mind conscious of virtue.

607. Montibus—convexa. Either in montibus, or montibus poetically for montium. Convexa is seldom used by good authors to signify convex in English, but rather imports the same as curvus, bending, shelving, or arched, as En. IV. 451. and X. 251.

608. Pulsa. Some by Pulsa understand the earth, and think it should read Palus. It was an opinion of the ancients, that the sun and stars were fed by vapours ascending from the waters of our earth. Heyne thinks it means much the same as if he had said, As long as stars wander through the sky.

611. Ilionea. Ilioneus was a Trojan; the son of Phorbas. The penult here, short by nature, is made long for the sake of the metre.

613. Obstupuit. Here Dido's passion for Æneas begins.
Tune ille Æneas, quem Dardanio Anchise
Alma Venus Phythii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem
Auxilio Beli.\ Génitor tum Belus opínam
Vastat Cyprum, et victor ditione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seq. ortum antiqua Teucorum à stirpe volebat.
Quare agite, ò tectis, juvenes, succedite nostris!
Me quoque per multitúdines fortuna laboris
Jactatam, hác demum voluit consistere terrá.
Non ignara malis, miserris succurrere disco.
Sic memorat, simul Æneas in regia ducit
Tecta, Simul Divum templis indicit honorem.
Nec minus interea sociis ad litora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos : 635
Munera, laticiamque Dei.\%


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619. Teucrum expulsum. This is Teucer, the son of Telamon, and brother of Ajax, who upon his return from Troy was banished by his father, for not preventing his brother's death, as he thought he might have done.

622. Cyprum. A large island in the Mediterranean sea, at the south of Cilicia. Here Venus was born, and summoned Cypris. Here were three renowned temples; two to Venus, and one to Jupiter.

624. Pelasgi. Properly the Thessalians; so called, either from Pelasgus, the founder of their nation, or from <i>milagros</i>, a crane, because, after the manner of cranes, they were accustomed to migrate and wander. The name is frequently used for the Greeks in general.

625. Ipse hostis. Teucer, though a Greek by the father's side, volebat se ortum, gave himself out, or would have himself reputed, of Trojan extraction, thus disclaiming relation to his father, and reckoning his lineage from his mother, who was the daughter of Laomedon, king of Troy, descended in a direct line from the ancient Teucer, the founder of the Teuci or Trojan race. The true reason why Teucer valued himself rather on account of his relation to the Trojans by his mother, than to the Grecians by his father, was in resentment of the ill usage he had met with from his father; but the poet, by concealing that circumstance, sets this action in such a light as to reflect no small honour on the Trojans.

628. Similis fortuna. Both driven from home; both over the seas, and both in quest of a new country.

632. Templis indicit honorem. It was the ancient custom to offer up libations and other acts of thanksgiving to the gods, upon the arrival of strangers, especially to Jupiter Xenius, the god of hospitality, or who presided over strangers. Thus, in Homer, Alcinous, when he receives Ulysses at his court, orders libations to Jove, who guides the wanderer on his way. Pope's Odyssey, VII. 240. Servius takes <i>indicis honore</i> to signify originally to raise, or order contributions to be raised, in honour of the gods, because the ancients, on account of their poverty, were obliged to collect for their sacrifices, or else they applied to that use the goods and effects of condemned malefactors: hence <i>supplicia</i>, punishments, came to signify prayers: <i>supplicationes</i>, thanksgivings; and <i>sacer</i>, both holy and accursed.

636. Munera, laticiamque Dei. The commentators are greatly divided about the meaning of these words. Corrados explains them as an offering and joy, i.e. a grateful offering, to the god (Neptune) who had saved them from shipwreck, taking <i>munera</i> in the same sense as Georg. IV. 534. 37

tu munera supplex

Tende, petens pacem, et facile venereare
Napza.

Aulus Gallius reads <i>munera laticiamque die</i>, Presents with which they might joyfully pass the day; taking <i>dies</i> for <i>dici</i>, as Georg.
At domus interior regali splendida luxu
institur, medisique parant convivia tectis.
Arte laborata vestes, ostroque superbo:
Ingens argentum mensis, colatique in auro
Fortia facta patrum, series longissima rerum
Per tot ducta viros antiquae ab origine gentis.

Āneas (neque enim patrius consistere mentem
Passus amor) rapidum ad naves præmittit Achaten:
Ascanio ferat hæc, ipsumque ad mœnia ducat.

Omnis in Ascanio chari stat cura parentis.

Munera præterēræ, Iliaicus erepta, ruinis,
Ferre jubet, pallam signis auroque rigentem,
Et circumtextum cresco velamen acanthon:

Ornatus Argivæ Helene, quos illa Mycenis,
Pergamæ cùm peteret, inconcessosque Hymeneos,
Extulerat: matris Ledæ mirabile donum.

Prætéræ sceptra, Ilione quod gesserat olim
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.

Hæc celerans, iter ad naves tendebat Achates.

Fusa sed ad teneros lutea palla pedes.

Tibul. I. Eleg. 7.

Hence Horace gives it the epithet of hœnestæ:
Post hunc personæ, pallasse repertor hœnestæ

Eschylus. De Arte Poët. 278.

It is derived from pælæm, openly, because
seen by all, or from pállæ, to vibrate, because
it flies loose in the wind.

548. Signis auroque, i. e. Signis auriæs, as above mœlæaque et montes; and Georg. H. 117. Pateris ìbamus et auro, i. e. pateris auriæs.

560. Hæc celerens. After the manner of the Greeks, who used τραυμα and τραυτὸν in the same sense.

560. Hæc celerens. After the manner of the Greeks, who used τραυμα and τραυτὸν in the same sense.
At Cytherea novas artes, nova pectoris versat
Consilia: ut faciend mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicit ignem.
Quippe domum timeat ambiguum, Tyrisque bilingues:
Urit atrox Juno, et sub noctem cura recursat,
Ergo his allegator dictis affutur Amorem:
Nate, meae vires, mea magna potentia; solus,
Nate, patris summi qui tela Typhoëa tennis:
Ad te confugio, et supplex tua numina posco
Frater ut æneas pelago tuus omnia circum
Litora jactetur, odiis Junonis iniqua,
Nota tibi: et nostro doluisti sæpe dolore.
Hunc Phoenissa tenet Dido, blandisque moratur
Vociibus: et vereor, quod se Junonia vertant
Hospitalia: hau tando cessabit cardine rerum.
Quocircà capere ante dolis et cingere flammas
Reginam meditor: ne quod se numine mutet;
Sed magnus æneas mecum teneatur amore,
Quà facere id possis, nostram nunc accepe mentem.
Regius, acciti chari genitori, ad urbem
Sidoniam puere ire parat, parat maxima cura,
Dona sevens pelago et flammas restantia Trojæ.
Hunc ego sotum somno, super alta Cythera,
At super Sidon, sacratà sede recondam:
Ne quod scire dolos, mediusue occurrere possit.
Tu faciend illius, noctem non amplius unam,
Falle dolo: et notos puere puere indu xutus:
At occuparet reginam fraudes, et ambigere igne:
Ne mutet se ad illius Dei naturam: sed ut mecum prossequatur
Æneas mecum amore. Quodam posita id exerqui, audi jam consilium meum.
Regius juvenis, quae maximæ virtus, parat se voceat dilecti patria, ut eadem in urbem Carthaginem, portans numeram quae superest est naufrago, et incendit Troja.
Ego occupabat illum sotum somno, sacro in loco, super alta Cythera, vel super Sidoniam nemus: ne posse aliquo modo sagaciter fraudes meae, et mediue intervenere.
Tu simulae per fraudem formam illius, et puere assume notam terrae puero, nisi plus quam una societ:

NOTES.

658. Cupido. It is generally admitted that there were two Cupids; one of whom is a lively and ingenuous youth, the son of Jupiter and Venus, whilst the other, the son of Erebus and Nox, is distinguished by his death and his sister the night and earth. Cupid is represented as a winged infant, naked and armed with a bow, and quiver full of arrows.

660. Ocellus. He insinuates the fire of love into the very cells of the bones of Di-so. That is cæo carpeitur igni.—Est (vel edit) mollis flammas medullas.

665. Bilingues. So called, either because they used both the Phoenician and Libyan languages, or because the Tyrians were notorious for their perfidy. Puinca fides is a proverb. This last sense best accords with the words "domum ambiguum."

665. Tela Typhoëa. The bolts whereby Typhoeus and the other giants were overthrown: a very lively poetical expression to denote the power of love.

670. Phenicis. As coming from Phoenicia.

671. Quod, for in quern existim.

673. Et cingere flammas. A metaphor borrowed from the manner of blocking up a town by planting fires round the walls, so that there was no way left to escape:

674. Falle dolo. Dr. Trapp says, "fallunt for simulare in this place is very particular; yet natural and easy, and therefore elegant."
Ut, cum te gremio accipiet latissima Dido,
Regales inter mensas laticemque Lyxum,
Cumb dabit amplexus, atque oscula dulcia figet;
Oculum inspires ignem, fallasque veneno.
Paret Amor dictis charae geniticis, et alas
Exuit, et gressu gaudent inedit iulii.
At Venus Ascanio placidam per membra quietem
Irigrat: et foteum gremio Dea tollit in altos
Idalae lucos, ubi mollis amaracum illum
Floribus et dulci aspiras complexitum umbræ.
Jamque ibat dicto parens, et dona Cupido
Regia portabat Tyriis, ducet laxus Achathe.
Cum venit, aulaeis jam se Regina superbis
Aurea composuit spouda, mediamque locavit.
Jam Pat er Aeneas et jam Trojana juventus
Convenit, stratoque super discumbituro ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediant, tonsisque ferunt mantilia villis.

693. Molitis amaracus. The herb marjoram, otherwise called simplicium, whereof, Pityl tells us, a most excellent kind grew in Cyprus, and that it was baneful to scorpions: Sampsicum sive amaracus, in Cypro laudatissimum et odoratissimum, scorpionibus adversatur: so that it was a very proper bed for Ascanius to sleep on with safety. It would seem as though the name of sweet-marjoram was as terrific to the translators of Virgil as was the herb itself to scorpions. Dryden substitutes the myrtle:

"Then with a wreath of myrtle crowns his head,
And softly lays him on a flowery bed."

698. Morbidi locavit. The couches whereof they lay at table were three in number, each of which was made for three to lie upon; hence Triclinium signifies a dining room.

699. Aurea spoudad. The spouda is the exterior part of the bed; it is often used for the bed itself. Hence are derived the words spons, accord, sponsum, a promise; sponsus et sponsa, a bridegroom and bride, and sponsalis, espousals.

698. Medium locavit. In the arrangement of the guests Dido takes place of Aenae, for the middle was the most honourable place among the Africans. Sulla has expressly marked this; he says, "Ne mediun ex tribus quod apud Numidas honori dictur, Juturna foret." The queen's couch was of gold, that of Aeneas and the Trojans of purple. Dido did not give the uppermost place to her guest. A good poet should observe even these trifling decorums.

NOTES.

686. Laticemque Lyxum. Lyxus is a name given to Bacchius, ax o v loin, because wine dissipates care.

Cura fugit multo diluturque mero.

Dissipat Evius Curas edaces. Hor. II. Od. XI. 17.

693. Molitis amaracus. The herb marjoram, otherwise called simplicium, whereof, Pityl tells us, a most excellent kind grew in Cyprus, and that it was baneful to scorpions: Sampsicum sive amaracus, in Cypro laudatissimum et odoratissimum, scorpionibus adversatur: so that it was a very proper bed for Ascanius to sleep on with safety. It would seem as though the name of sweet-marjoram was as terrific to the translators of Virgil as was the herb itself to scorpions. Dryden substitutes the myrtle:

"Then with a wreath of myrtle crowns his head,
And softly lays him on a flowery bed."

Pitt says, "sweet-marjoram would not sound gracefully in English," he therefore introduces no peculiar plant:

"There on a flowery bed her charge she laid,
And breathing round him rose the fragrant shade."

While Dr. Trapp, with his customary bluntness and honesty, says, "Amaracus sounds well in Latin, but sweet marjoram would sound ill in English, and so I have changed it to jessamine:

"blooming jessamine around him breathing."

698. Aurea composuit spoudad. Some take aures in the nominative, to agree with re-gina, but it does better in the ablative, as En. VII. 190. Aurea percussam virgii; where the two last syllables must be pronounced like a diphthong. See more examples of this, Ecl. III. 96. VIII. 81. En. X. 487.

701. Dant famuli manibus lymphas Cereremque—Expediant. It was the ancient custom to wash before meals. We may observe that Virgil, to maintain the dignity of his style in this simple narration, uses the poetical words, lymphas et Cererem, for water and bread.
Quinquaginta intus famulæ, quibus ordine longo
Cura penum struere, et flammis adolere Penates:
Centum aliæ, totidemque pares Ætate ministri,
Qui dapibus mensas onerent, et poca ponant;
Necnon et Tyril per limina lœta frequentes
Convenere, toris jussi discumbere pictis.
Mirantur dona Æneæ, mirantur ilium,
Flagrantisque Dei vultus, simulataque verba:
Pallamque et pictum croceo velamen acantho
Præcipue infelix, pesti devota futuræ,
Experti montem nequit, ardescitque tuendo
Phœnissa: et puero pariter donisque movetur. +
Ille, ubi complexus Æneæ colloque pependid,
Et magnum falsi implevit genitoris amorem,
Reginam petit: hæc oculis, hæc pectore toto
Hæret, et interdum gremio foveat: inscia Dido,
Insideat quantis miserae Deus: at memori ille
Matris Acidalizæ, paulatim aboleræ Scieham
Incipit, et vivo tentat prævertere amore
Jamprimdem resides animos desuetaque corda.
Postquam prima quies epulis, mensaque remotæ;
Crateras magnos statuunt, et vina coronant.

NOTES.
ocasional for spreading over the table;
the latter was merely a napkin for the hand.

704 Penum, penus, i; or penus, us, masculine or feminine; or penus, orus, neuter, are things necessary for food, preserved in some interior larder or pantry. Hence Rux- us thinks are derived the words penetrum, penetru, and penates.

704. Flammis adolere penates. Adolere signifies properly to burn fragrant incense, as,
Verbenasque adole pingues, et mascula
shora. Ecl. VIII. 65.
Or to prepare by incense; as,
Presque castis adolescet dum altares tædii.

Æn. VII. 71.
Hence it signifies to perform acts of worship in general,
Jussit Argivæ jussus adolemus honores.
Æn. III. 547.
For the Penates see above, verse 527.

713. Exspectat montem nequit, ardescitque tendo.
Ut vide! ut peri! ut me malus absunt error!
Ecl. VIII. 41.
Nec pinus ex illo flagrante declinavit
Luzina, quam toto concepit pectore flam-
mum
Funditus, atque imis exarsit tota medullis,
Catull. in Nupt. Peceli.

719. Ænideat. This word is very expres-
sive, denoting not only Cupid's situation, but his insidious design upon Dido. Heins-
sius reads insidiat, a word of much the same import, and which is applied to bees greed-
dily clinging to the summer flowers, and
ingrating on the blossoms:
ubi apes Ætate serenä
Floribus insidunt varis.

Æn. VI. 707.

719. Memor; mandatorum understood.

720. Acidalizæ. Acidalia was a surname of Venus, from a fountain of the same name in Bocotis, sacred to her. In this fountain the graces bathed.

721. Vix amore may either mean with an ardent passion, or rather a passion for a living object.

723. Postquam praecipue epulis, mensaque remota.
The Romans, as Servius observes, brought in the several courses on tables, and not by single dishes; hence we read frequently in authors of the prima mensa and secunda mensa, the first and second service; particularly in Cicero's epistles to Atticus, Lib. XIV. 6. Hec ad to scripsi apposita secunda mensa; this I wrote to you between the first and second service: whence it appears that there was a considerable interval between one and the other. See also his twenty-first letter of the same book, and the thirteenth letter of the fifteenth book.

724. Vina coronant. In imitation of Homer, II. I. 470,
Kýros eis éntos krateía éntos kentouc.
The youths crowned the goblets with wine;
which Athenæus explains to mean no more
Fit strenitus tectis, vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis
Incensi: et noctem flammis funalia vincunt.
Hic Regina gravem gemmis auroque poposcit,
Implevitque mero pateram; quam Belus, et omnes
A Belo soliti. Tum facta silentia tectis;
Jupiter (hospitibus nam te dare jura loquuntur)
Hunc lactum Tyriisque diem Trogjaque profectis
Esse velis, nostrosque hujus meminisse minores.

Adsit latitiae Bacchus dator, et bona Juno:
Et vos o cœtum Tyrii celebrate faventes.
Dixit, et in mensam laticum libavit honorem:
Primaque libato, summo tenus attigit ore.

Tum Bitis dedit increpitans: ille impiger hausit
Spumantem pateram, et pleno se proluit auro:
Post ali proceres AChthar a crinitus Iopas
Personat aurata, docuit quæ maximus Atlas.

Hic canit errantem Lunam, Solisque labores:
Et nos o Carthaginenses,
Ad sit fidelis Carthaginenses, et adveni Trojani:
Et ut posteri nostri hujus recordentur.

Adsit Bacchus autem, et propitius Juno:
e tros, o Carthaginenses,
ado festes habeas con-
vivo. Sis ait, et stillavit in mensam vinum, honorem liqorum: et ce stillato, prima degustavit reliquiam
summae nataeque labitis: deinde dedicit Bitis hortam cum: ille alacer ehitat pateram spumantem, et
consuevit se wine aureae paterne plene: portae ali proceres: Iopas conatus ludit citharé, qa que maxi-
mis Atlas docuit. Canit ille errores Luna, et defectus Solis:

more ancient and magnificent in the world.
It was enriched with many statues of gold,
among which there was one forty feet high.
370. Solis; sumi implere is understood.
371. Hospitibus. Jupiter hospitialis was
held in high veneration.
375. Libavit honorem. This ceremony of
libation consisted in pouring out some drops
of the wine, either upon the altar, or some-
times upon the table, as an offering to the
gods, in acknowledgment of their bounty.
For the phrase honorem laticum, see above,
verse 632.
377. Summo tenus. Virgil often describes
the incidents in his poem, in allusion to Ro-
man customs. The ladies of Rome never
drank wine but at religious ceremonies;
the laws of that city punished with caeth
those who used it at any other time. Thus
Dido does not drink it here but as at a cer-
cemony, and does no more than touch her lips
with it.
378. Citharé personat. In like manner Ho-
mer makes Demodocus sing and play at the
feast with which Alcinous entertains Ulys-
ses, in the eighth book of the Odyssey. But
the subject of the song in Homer, (the ac-
tions of Ulysses) how proper soever to the
occasion, sinks far below the dignity of this.
The song of Iopas is of the sublimest kind;
and the sweetness and majesty of the num-
ers lift the soul with the poet to heaven,
like the rapturous music which he de-
scribes.

NOTES.

NOTES.

mere modern. Yet how much more grand and noble is it than a silly story of Chloris and Phillis, and such like frothy trifles, which are the subjects of songs in our times? By the way, how pretty would have been an opera, or a masquerade to entertain Enneas and his friends on this occasion! What pity it is the ancients were not so polite and judicious as we are.

749. Infelix Dido, longumque bibebat amorem. Virgil is always very happy in setting objects in contrast to one another; as here the anxious situation of Dido's love-sick mind is seen in a fine light, in opposition to the general mirth and gaiety of the banqueting guests. While Tyrians and Trojans give a loose to joy, and are making the roofs resound with their repeated acclamations, Enneas alone engages Dido's thoughts and attention; she relishes neither the pleasures of the feast, nor of the song, and can listen to no music but to the charms of his voice.

751. Quibus armis. It is worth observing, says Mr. Pratt, how natural and proper for a woman these questions are, quibus armis quantus Achilles! quales Diomedis equi! These are such strokes of nature as escape common readers, but are infinitely beautiful. Shakspeare abounds in them more than any author whatever.

755. Nam te jam septima, &c. "For since you wandered every shore and sea. Have seven revolving summers passed away."

Pitt.
ÆNEIDOS

LIBER II.

INTERPRETATIO. CONTICUERE omnes, intentique ora tenebant.

Inde toro pater Æneas sic orsus ab alto:

Infandum, Regina, jubes renovare dolorem:

Trojanas ut opes et lamentabile regnum

parte leeti: Jubes me, Æt quæque ipse miserrima vidi,

regina, renovare dolorem

infandum, marreando quo modo Græci exterint

Myrmidonum, Dolopumve, aut duri miles Úlyssei,

potestiam Trojanam, et

regnum deplorandum: et quæcumque vidi ipse digna miseratione, et quibus magnâ ex parte interfui. Quis

Myrmidonum, aut Dolopum, aut quis miles duri Úlysis hae commemorando

NOTES.

This second book is one of those which Virgil singled out to rehearse before Augustus, as a specimen of his work, a sure indication of the esteem he himself had of it.

3. Infandum, Regina, jubes renovare dolorem. In this introduction Virgil remarkably follows the rule laid down by Horace, De Art. Poët. verse 105.

Tristia meestum Vultum verba decent. The lines language, and are so artfully composed, as to force the reader to pronounce them with a slow, broken, and interrupted voice, and show Æneas, as it were, hearing out every word with a sigh. It is reported of queen Elizabeth, that when visiting the colleges at Oxford, on her seeing a boy pass her, she asked him, “How often is it, my boy, that you get a flogging from your master?” He is said to have answered, Infandum, Regina, jubes renovare dolorem.

4. Trojanas opes. The kingdom of Phrygia, whereof Troy was the capital, was famous for its riches and magnificence, even to a proverb: Nam tu, quæ tenuit dives Achæmenes, Aut pinguis Phrygium Mygdonias opes, Permutare velia crine Licymniae.

Hor. II. Carm. XII. 21.

5. Eruerint Danai. We may observe, once for all, that the Greeks were denominated Danai from Danaus, the brother of Egyptus, who usurped the throne of Argos.

7. Myrmidonum. The Myrmidons were the troops of Achilles.

7. Dolopumve. The Dolopians were the troops which Phænix led to Troy from Scyros, an island in the Ægean sea.
ENEIDOS LIB. II.

189

Temperet à lachrymis? et jam nox humida caelo
Præcipitat, suadentque cadentia sidera somnos.
Sed sit tansus amor casus cognoscere nostras,
Et breviter Troja supremum audire laborem:
Quanquam anns némimini hortget, luctuque refugii:
Incipiam. Fratri bello, fatigque repulsi
Ductores Danaém, tot jam labentibus annis,
Instar montis equum; divinâ Palladis arte
Ædificant: sectaque intercunt abiete costas.
Votum pro redita simulat: ea fama vagatur.

NOTES.

9. Cadentia sidera. As the stars rise at night when they begin to shine out, so they set in the morning when they disappear. The idea of the night scene adds very much to the solemnity and awesomeness of the relation. Indeed the whole disposition of the scene, and the concomitant circumstances, are admirable in every respect. A great prince, driven by a storm to a strange coast, entertained by a great queen, in a numerous assembly of princes, nobility, and guards; with attendants listening at a distance, after a magnificent banquet, in the large hall of a stately palace, hung round with tapers and flambeaux, in the dead of night, relates to her, at her request, such a surprising history of wars, distresses, and travels, as were never before heard of.

12. Luctuque refugii. Catrou and others read luctumque refugii, declines the mournful task, which amounts to the same sense. The reader here will observe, that there is a change in the tense, refugii being of the tense which usually refers to past time, whereas horret is in the present; a freedom which Dr. Trapp thinks very harsh. But Dr. Clarke, in his remarks on Homer, Iliad 1. verse 37, shows that this preterite tense, as the grammarians call it, refers to the present tense, as well as what is called the present tense; only the former denotes that the action is finished at the present time, and the other, that it is going on. As casus: in the present signifies, he is at supper, casus in the preterite, he has supped; so here animum refugii, which is the very example Dr. Clarke adduces to support his opinion, signifies, my mind has shrunk back, which refers to the present time no less than refugii, it shrinks, or is shrinking back: whence it appears, that Virgil's using this tense is so far from being licentious and unwarrantable, that it is equally proper with the other, and more emphatic of the two; for it denotes the violence and quickness of the impression; that his soul shrunk back, and recoiled at once, in a moment, at his first calling up the mournful subject into his memory.

15. Instar montis equum. It has been objected, that this story of the horse has not probability enough to support it; since, besides the hardness of the enterprise, it is not to be imagined that the Trojans would be gross enough to receive within their walls so enormous and suspicious an engine with so implicit a credulity. But all these objections Segnius has answered in his remarks. As to the hardness of the enterprise, he observes, that modern history furnishes examples of equally hardy and daring enterprises being undertaken and executed with success; and instances, particularly, that of the Hollanders, forty of whom ventured to stow themselves in a boat seemingly laden with turfs, and underwent those scrutinies which are generally made for the detection of contraband goods, and, having found means of landing, retook the town of Breda from the Spaniards. As to the other objection, which is indeed a principal one, that the Trojans should be so senseless as to receive the engine within their walls, he observes how finely the poet has contrived matters to make this not only plausible, but in a manner necessary and unavoidable. He has loosed the knot, by the seasonable interposition of a divinity. The Trojans having heard Simon's artful story, and seeing such a strong confirmation of the truth of it in the terrible disaster that befell Laocoon and his sons, had all the reason in the world to believe the machine was an offering sacred to Minerva, and that all who offered any violation to it, should feel the severe vengeance of heaven, as Laocoon and his sons had done; and therefore they could not act otherwise than the poet supposes them to have done, consistently with their religion and system of belief.

16. Costas. The costis or ribs of this wooden engine are the inner beams, or props to which the outer boards are fastened.
Ad eam rem sortil electa
corpora militum, ex clam
oculandia in obscuris la-
teribus egi, et magnas
cavernas atque ueterum
profundae implent arma-
tis militibus. Est in pro-
pinquus Tenedos insula.

20

Huc delecta virtum sortiti corpora furtim
Includunt caco lateri: penitusque cavernas
Ingentes, uerumque armato militae complent.

Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna maneant:

25

Nunc tantum sinus, et statio malefida carinis:
Huc se proiecti desertio in litore condunt.

Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucrua luctu:

Hic Dolopum manus, hic saevus tendebat Achilles:
Classibus hic locus; hic acies certare solebat.

Desertosque videre locos, litusque relictum.

20

Pars stupet innuptae donum exitiale Minervae,
Firma Troia omnis libera
Et molem mirantur equi: primusque Thymmates
Porta speritur, dulce
Duci intra muros hortatur, et arce locari;

Sive dolo, seu jam Troja sic fata ferabant.

NOTES.

21. Tenedos. This was a small and fertile
island opposite to Troy, about twelve miles
from Sigeum, and fifty-six north of Lesbos.

25. Mycenae. Mycenae was a town of Ar-
golis in Peloponnesus, built by Perseus, son
of Danae. In the age of the geographer
Strabo, its site was almost wholly un-
known.

26. Teucrua. Troy; so called, from Teuc-
ner.

27. Juvarit ire. The verb ire is frequently
used by Virgil to express a precipitant, im-
petuoso, eager motion, as it navibus sanguis,
Georg. III. 307. it mare prorupit, En. I.
240. juvenis in portis, En. IV. 130. And
the sense shows that it ought to be so
translated here; for surely the Trojans, af-
after their long restraint, would be extreme-
ly keen and eager to pour forth at their
gates, and view the grounds which the en-
emy had covered. Dr. Trapp renders it,
and pleasant it was to walk abroad, as if the
Trojans had been only going forth in a calm
and sedate manner, to enjoy the pleasures
of the fields and fresh air.

27. Dorica. From Doris, a country of
Greece, between Phocis, Thessaly and Ac-
arnania. It received its name from Dorus,
the son of Deucalion.

29. Hic Dolopum manus. Here the poet
makes Æneas speak in the person of one of
the Trojans, viewing the ground where the
enemy had been encamped.
At Capys, et quorum melior sententia menti,
Aut pelago Danaūm insidias suspectaque dona,
Precipitare jubent, subjectisque urere flammis:
Ate terebrare cavae uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.
Primus ibi ante omnes, magnā comitante catervā,
Laocoön ardens summnā decurrir ab arce:
Et proculi: O miseri, quae tanta insanias, cives?
Creditis avectos hostes? aut ulla putatis
Donum carere dolis Danaūm? sic notus Ulysses?
Aut hoc inclusi ligno occultantur Achivi;
Aut aeci in nostras fabricata est machina muros,
Inspector domus, venturaque desuper urbi;
At aliquis latet error; equo ne credite, Teucri.
Quicquid id est, timeo Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus, inque feri curvam compagibus alvum
Contorsit: stetit illa tremens, uteroque recusso
Insonueru cave geminatum dedere caverne.

35 At Capys, et quorum animo praedator iterat sensus, aut suadent ur obhicing dolos Graecorum et munera suspecta, comberantique supposi
30 signis ignibus; aut ut sodiunt et explorant cavae laterum alii. Plebe ambuguis distribatur in opposita consilia. Tuno prior coram omnibus
35 Laocoön, magnă turbā sequente, decurrer celer
et summnā arce: et proculi clamor: O miseri
cives! quae tanta et stultitia? An putatis hostes esse profectos?
50 aut existimatis ulla Graecorum munera carere fraudibus? sicut Ulysses cognitus est sodis? Aut Graecis caelestis hoc ligno
latentis; aut hae machinae
structa est contra nostra memin ad explorandum domos, et ex alto ingredium urbi: aut alienis dolibus
latet: Trojanis, ne dite hac equo: quodcumque istud est, metuo Graecos, etiam dum munera dant. Cum
hæc dissetat, inmittit totius viribus magnam hastam in latus, et in uteroque curvatum juncturis: haest
illa tremens, et reparcuso utero cave spatia sonuerunt et emiserunt gemitum.

NOTES.

35. Capys. This Trojan passed with Eneas into Italy, and founded Capus, a city
so ancient and opulent, that it even rivalled Rome, and was called altera Roma.
37. Subjectisque. Que is here used, as it is
elsewhere, for ve. Vid. En. X. 709. And
indeed some copies read subjectivae.
38. Terebrare. Properly to bore, to pierce,
but it also means to bore out. So En. III.
635.
40. Laocoon. According to some, he was
brother to Anchises; according to others,
Priam's own son, and priest of Apollo, or
rather of Neptune, as in Petronius.
44. Sic notus Ulysses? These words have
become a kind of proverb. A sure sign,
says Dr. Trapp, that they are just and
natural.
47. Venturaque urbi is a particular expres-
sion: it means expugnatura urbem.
48. Aliquis error. Error signifies whatever is
opposite to truth, and is taken in a very
large sense by the Roman authors: here it
signifies trick, deceit, artifice.
49. Times Danaos et dona ferentes. There
lies a particular emphasis in the et: I am
jealous of the Greeks, even when they bring us
presents. Or perhaps et dona ferentes is to be
understood in general, I dread the Greeks,
and all those who are thus forward to offer
gifts. It is a very just observation, that all
rush and sudden liberality is to be suspect-
ed, but more especially when it comes from
a foe:

Namque ista subita me jubat benignitas
Vigilare facias ne mea culpia lucrum.

As Phaedrus elegantly expresses it in the
fable; agreeable to which is the reflection
put by Sophocles in the mouth of Ajax:
Exsp. alios alios, x'v omoio.
The gifts of an enemy will never benefit a
man, or make him the richer.
51. Ferus. Ferus does not always signify
a savage, or beast of prey; as it is here ap-
piled to a horse, so Virgil uses the same
word in speaking of a tame stag, in the sev-
venth book of the Aeneid, verse 489.

Pectebatque ferum.

And in like manner Horace applies it to an
53. Geminatum dedere. This gown arose
from some one of the Greeks within, who
was perhaps wounded with Laocoön's
spear, or at least affrighted thereby, as Pe-
tronius seems to insinuate in those words,
Fremit
Captive pubes intus, et dum murmurat,
Roboreco moles spirat alieno metu.
Et, si fata Deorum, si mens non laeva fuisset,
Impulerat ferro Argolicas fœdare latebras:
Trojaque nunc stares, Priamique arx alta maneres.

Ecce manus juvenem interea post terga revinctum
Pastores magnos ad regem clamore trahebant
Dardanidae: qui se ignotum venientibus ultrô,
Hoc ipsum ut strueret, Trojanque aperiret Achivis.
Obtulerat: fidens animi, atq; in utrumq; paratus;
Seu versare dolos, seu certæ occultum morti.

Undique visendi studio Trojana juventus
Circumfusa ruat, certantque illudere capto.

Accipe nunc Danaum insidias, et crimen ab uno
Disce omnes.

Namque ut conspectu in medio turbatus, inermis
Constitit, atq; oculis Phrygia magna circumspexit:
Heu, quæ nunc tellus, inquit, quà me aquora possunt
videndi circumfusa accruirit, et insulat certatim captivo.

Audì jam dolos Grecorum, et ab una corum
fronde cognosce omnes Graecas. Sellicet ut stetit in medio conspectu, stupendus, sine armis; et circumspexit oculis Trojanae turnus: Heu, inquit, quam terra, quam maria possunt me exciperi?

NOTES.

55. Argolica fœdare. Argolicae,—a, —um, significal of or belonging to Argos. Argos was a city of Achaia in Peloponnesus, from which the Greeks took their name. It was beloved by Juno. Fœdare signifies, to lacerate, to wound; as Æn. 3. 241.

"Obscenas ferro fœdare volucres." 57. Ecces. manus juvenem. Shakespeare has given us a fine picture of Simon, answering to the character in which he is here drawn; it is in his poem entitled Tarquin and Lucrece. The disconsolate lady, after the injury of her rape, is supposed to fix her eyes on a painting in which the destruction of Troy is represented; and, amongst other figures, she sees that of the dissembling Simon:

—That blushing red no guilty instance gave,
Nor saby pale the fear that false hearts have.

59. Dardanidae. The Greeks were so called, from Dardanus, the son-in-law of Teucer.

60. Ut strueret. A figure taken from the builder or mason.

62. Seu certæ occultum morti. To fall a sacrifice to death, the sure reward of miscarriage in the attempt. It is a mistake to suppose that cunning always supposes cowardice. There is as much courage, says Dr. Trapp, in a good spy as in a good general. Ulisses showed as much of it in stealing the Palladium, as Achilles in the channel of Scamander.

63. Visendi; illius understood.

65. Crimine ab uno. Catrou observs that some copies, which existed in the time of Servius, had the passage thus written:

Accipe nunc Danaum insidias, et crimen; ab uno

Disce omnes.

66. Disce omnes. Minelius says "à minori argumentatur. Si tantum dolis efficiere potuit unus Simon, quid multos, vel plurimos Greces facere existimabitis?" Or as Sterling, with his accustomed bluntness; "One rogue discovers the whole gang."

68. Phrygia agmina circumspexit. This is another instance of Virgil's art in versifying, and shows how much he studied to make the sound an echo to the sense. Simon's affected confusion and terror, which he discovered in the slow, languid cast of his eyes around the Trojan bands, are represented to the life in the tardy progress of the line.
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Accipere? aut quid jam miserò mihi deniq; restat! Cui neq; apud Danaos usquam locus; insuper ipsi Dardanidè infensus pœnas cum sangnine poscunt. Quo gemitu conversi animi, compressus et omnis Impetus: Hortamur fari, quo sanguine cretus, Quidve ferat, memoret; quæ sit fiducia capto. Ille hæc, depoñit tandem formidine, fatur; Cuncta equidem tibi Rex, fuerint quæcunque fatebor, Vera, inquit: neque me Argolicâ de gente negabo, Hoc primum: nec, si miserum fortuna Sinonem Finxit, vanum etiam mendacement; improba finge. Fando aliquid, si fortè tuas pervenit ad aures Belidæ nomen Palamedis, et inclyta Gloria: quem falsâ sub proditio Pelasgi Insontem infando indicio, quia bella vetabat, Demisere neci; nunc cassum lumine lugent: Illi me comitem, et consanguinitate propinquum Pauper in arma pater primum hic misit ab annis.

Si fortè inter loquentem de aliquod re, venit ad aures tuas nomen Palamedis Belide, et gloria nobilis per famam: quem Greci sub falsa præteritus proditio lassatiorem morti addiduntur per crudelum calumniam, quia dissuadet bellum: nunc defunt privatum læse. Pater meus pauper misit me illi Palamedis comitem et sanguine cognatum huc ad bellum à primâ adolescendi.

NOTES.

occasioned partly by the clashing of the two vocables in Phrygia agmina, but especially by uniting the two spondees in circumplexitis at the end.

71. Insuper. Some read et super.

81. Fando aliquid. "Gerunds are sometimes used passively, as here, fando signifies, dum aliquid dictur: sometimes actively as above, viz. 6. Qvis talia fando, that is, dum dicit talia."

82. Belide Palamedis. Palamedes was the son of Nauplius, king of Euboea, descended from Belus, king of Africa, by his grandmother Amymone, the daughter of Danaus. The story here referred to, is briefly thus: When Ulysses, to be exempt from going to the Trojan war, under pretence of madness, was ploughing up the shore, and sowing it with salt, Palamedes laid down his son Telemachus in his way; and observing him to turn his plough aside, that he might not hurt the boy, this stratagem discovered his madness to be counterfeit. For this Ulysses never could forgive him, and at last wrought his ruin, by accusing him of holding intelligence with the enemy: to support which charge he forged letters from Priam to Palamedes, which he pretended to have intercepted, and conveyed gold into his tent, alleging that it was the bribe given him for his treason. Upon this presumption Palamedes was condemned by a council of war, and stoned to death. Vid. Ovid. Met. XIII. 56. That Palamedes was thus taken off through a stratagem of Ulysses, was a fact probably well known to the Trojans, though they might be ignorant of the colour for his being taken off. Simon, therefore, to secure the attention and belief of his hearers, very artfully pretends that Palamedes was murdered, because he had disguised the Greeks from continuing the war against Troy.

85. Nunc cassum lumine lugent. This is agreeable to Horace's observation: Virtutem incalulm odimus, Sublatam ex oculis quœrisimus invidi. 86. Consanguinitate propinquum. In this he spoke falsely; for we read in the Greek scholiasts, that Simon was not related to Palamedes, but to Ulysses. Anticlea, the mother of Ulysses, was sister to Eaimus, Simon's father.

87. Primis ab annis. Virgil frequently alludes to Roman customs, even when he is speaking of what passed among other nations. By primis annis therefore, it is probable he understands the military age, which, among the Romans, was about seventeen years.
Dum stabat regno incolumis, regnumque vigebat
Consiliis; et nos aliquod nomenque decusque
Gessimus: invidiâ postquam pellacis Ulyssae
(Haud ignota loquor) superis concessit ab oris;
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indicnabar amici.

Nec tacui demens: et me, fors sì qua tulisset,
Si patrios unquam remeássem victor ad Argos,
Promisi uoltem, et verbis odia aspéra movi.
Hinc mihi prima mali labes: hinc semper Ulysses
Criminibus terrere novis: hinc spargere voces
In vulgum ambigus, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro.

Sed quid ego haec autem nequiquam ingrata revolvô?
Quid moror? si omnes uno ordine habetis Achivos,
Idq; audire sat est; jambudum sumite pœnas:
Hoc Ithacus velit, et magnô mercentur Atride,
Novis criminiibus: inde emittere in plêch sermones
dabios de me, et agô te reus quærere ea unice
nobilis uerba. Neque vero cessavit, donec Calchante administró—At vero eur ega haec frustra remanuo
vôs ingrata? aut eur moror? si codem modo uenatis omnes Grecos, et si uatis est hoc audire; jambudum
sumite supphicium de me; hocoptaverit Ulysses, et Atride magnô preâio uenient.

NOTES.

89. Regno incolumis. Either the kingdom
of Eubea, of which Nautilus, Palamedes' father,
was possessed; or rather the confederate
kingdom, composed of all the petty
kings of Greece.

90. Invidiâ—Ulysses. By invidia we may
understand either a general ill-will, which
often goes under the name of invidia; or
that particular envy which Ulysses bore
him for having outwitted him, and acquired
so much reputation for prudence and cunning.

91. Promisi uoltem. The catachresis in
"I promise to revenge," is very elegant;
and yet so natural that it is used in common
conversation. "I'll be even with you, I pro-
mise you," is a known threat among the
vulgar. Of the same nature, on the other
side, is that of Horace, multis et pulchra
minantem, threatening for promising.

92. Prima mali labes. The first source of
my misery. As labes properly signifies a
stain or blench, it is here used in allusion
to the first appearance of a plague or con-
tagious distemper, breaking out on the
body in foul spots and blotches.

93. Consicius. Conscious of the general
criminality of his life, but particularly of
the murder of Palamedes.

100. Donec Calchante ministro. Calchas
was the prophet or soothsayer of the Gree-
cian army; and no affairs were transacted
in the management of the war without his
counsel and divination. This pause, which
Simon makes just when he comes to a point
where he knew the curiosity of the Tro-
jaus would be the more inflamed, is very
artful, and shows the great judgment of
the poet in the conduct of this stratagem.

101. Sed quid. There is a just observation
of Mr. Spencer, on the great art of the
poet in this passage. Have you not obser-
vied, says he, a larger sort of break, which
is used artificially in a poem to incite the
attention of the reader? I mean, when the
narration is dropped in the most engaging
parts of it, or just before some material
incident. This adds a double desire of hear-
ing: the audience generally make the re-
quest that the speaker would go on, and in-
form them of the sequel. Thus in the 11th
Odyssey, Ulysses, in the midst of his ac-
count of the infernal regions, makes a feint
of concluding: We are immediately told
that the Phaeacians were eager to hear him
on. The very same break, and the very
same sentiment after it, is imitated by Vir-
gil:

Donec Calchante ministro—
Tum vero ardemus scitari.
It is indeed improved by Virgil. He has all
the use of Homer's suspense without its
tediousness.

103. Jambudum sumite pœnas. The com-
mon pointing is much more elegant than
that adopted by Ruxas, who joins jambu-
dum with the former part of the sentence.
But, to make the sense complete, Dr.Trapp
has well observed, that something must be
understood—sumite pœnas jambudum debi-
tas, or the like.

104. Ithacus. Ulysses, so called from Itha-
cas, where he was born, and where his fa-
ther Laertes reigned; it was a pitiful, little,
craggy island in the Ionian sea; Cicero calls
it Ithacem illum, in asperrimis saxulis, tan-
quam nidulum; affexum. Simon therefore, in
his speech, generally gives Ulysses the ap-
pellation of Ithacus, by way of contempt.

105. Magno mercentur Atride. Their reli-
Tum verò ardemus scitati, et quærere causas, Ignari scelerum tantorum artisque Pelasgi.  
Prossequitur pavians, et ficto pectore fatur:  
Sæpe fugam Danai Trojâ cupiere relíctâ  
Moliri: et longo fessi discedere bello.  
Fecissetque utinam! Sæpe illos aspera ponti  
Interclusit hyemns, et terruit Auster euntes.  
Præcipué, cum jam hic trabibus contextus acernis  
Staret equus, toto sonuerunt æthere nimi.  
Suspensì Euryplum scitatum oracula Phæbi  
Mittimus: isque adytis haec tristia dicta reportat:  
Sanguine placátis ventos, et virgine cæsâ,  
Cúm primum Iliacas Danai venisti ad oras:  
Sanguine quærendi redivus, animâque litandum  
Argolicâ Vulgique que voc ut venit ad aures,  
Obstupuere animi, gelidusque per ima cucurrit  
Ossa tremor; cui fata parent, quem poscat Apollo.  
Hic Ithacus vatem magno Calchanta tumultu  
Prostrahit in medio: quam sint ea numina Divûm,

NOTE.

gion required that a devoted victim, who had escaped from the altar, should be put to death wherever found; and Simon being destined a sacrifice for the return of his countrymen, who could not therefore expect a safe voyage, unless he should be put to death, nothing could be more grateful to the Greeks than to hear that the Trojans had taken his life.

111. Terruit Auster. The south wind blowing up the Ægeum, was adverse to those coming from Troy to Greece. This long formal story has such a mixture of religion, prodigy, and distress, which last is heightened by the solemn horror of the intended human sacrifice, that nothing could have been better calculated to amuse and confound the understandings of those whose amazement was already great.

112. Trabibus contextus acernis. This is not inconsistent with what he says above, interiunt abiate costas, and below, pincæ—lacrat claustra: for some parts of the engine might be of maple, others of pine and fir.

113. Euryplum. Euryplus, a noble augur, was the son of Euxæm and Astyoche, Priam's sister. Homer says, he brought with him forty ships to assist in the Trojan war.

115. Virgine cæsâ. She was intended to be slain, and only saved by the unforeseen favour of the goddess in mitigating the sentence.

118. Litandum. Litandum and sacrificial differ in meaning. They are said itare, whose sacrifice is grateful to the gods; whereas men are said sacrificate, whether the offering be grateful or not. Litandum is derived from λιτάρι, precatio, supplex. Hence our word litany, xantheia, a form of supplicatory prayer.

121. Cui fata parent. Cui fata parent mortal, or exitium, rather than to make fata with Rhæus, in the accusative.

123. Numina Divum may mean the decrees, orders, or dictates of the gods, which signification agrees better to the etymology of the word numina (from nunc, to signify one's will by a nod) than that which it commonly bears.
et multi mihi jam pro
disseman crudelc omnes
artificios Ulyssae, et
clam previdisse forte
ra. Ille Calabon tace
per decem dies : et oce
culi simul aduersi, male
utilum vox suo, aut ob
jus cre morti. Denique
agre constes magnas clau
moribus Ulyssae, ex com
pacto emitis vocem et
me devorat situribus. Ap
planerunt omnes : et
pauent sunt vorti in per
missis unius miseri ex
qua unaquaque metuo
bat abl. Jamque dies
amnesta ab eum : mihi
incepibant parari sacrifi
cia, et molis salis, et te
nie eram apatur pendula.
Subeexi me morti, fate
or, et abrupti catenas, et
lani per noctem obseu
nari in herba linoapos
ca, donec praeversum vo
la venti, si fortasse praece
runt essent. Neque mihi anna
spe ulla est vidiendi veterem patriam, et etsque
liberos, et patres desideratam ; quos illi fortasse ad sacri
cium repenter ob mean fugam, et expiabant
hoc delictum neco miseriorem. Hoc ergo precor te, per superos et Deos qui veritatem scient ; per si qua
est inviolata fides, que superstis uspian hominibus : miseror

125. Taciti, not silent, (for it would thus
contradict the former part of the sentence)
but in quietness and secrecy, not daring openly
to publish what they foresaw.

133. Salis fruges. A sort of cake made of
bran or meal mixed with salt, with which
they sprinkled the head of the victim, the
fire of the altar, and the sacrificing knife ;
it was called salt to the ceremony itself in
molatia, and the verb signifying to perform
that ceremony was immolare, which thence
signifies to sacrifice in general.

133. Circum tempora vitæ. The vitæ
were fillets of white wool, with which not
only the temples of the victim, but the
priests and statues of the gods, were
bound. Hence Virgil says below, verse 168.

134. Eripui (fateor). The modesty of the
man is wonderful, as if it were a crime to
save his life. But even this gives an air of
sincerity and innocence, and prepares the
way to that compassion, which in the fol-
lowing inimitable lines he endeavours to
move.

134. Et vincula rupt. The victims, as Servi-
vius tells us, were free, and always un-
bound, when they were brought forward
to the altar : nor indeed is it probable that
Simon could have been able to make his es-
cape, though loose, from the guards and
crowds of spectators who would accompa-
ny him to the altar. Servius therefore ex-
plains vincula, the bonds of religion. But he,
at the same time, observes, that the victims
were bound and confined until they were
brought up to the altar ; and therefore we
may very well understand by vincula rupt,
that he secretly broke those bonds, or that
prison, wherein he had been confined
against the day of sacrifice.

135. Utrum. Ainsworth understands by it
sea-grass, or high weeds growing in pools
and marshes.

136. Si fortæ dedisset may signify their
attempting to sail, or their actual sailing.

137. Patriam antiquam. Antiquam may
either signify ancient, or it may have the
same significance with pristinam, former;
as Tyre is called Dido's ancient city, i. e.
the city of her former residence.

Namque suam patria antiqua cinis ster ha-
bebatur.

138. Dulces natos. Dr. Trapp, speaking of
these lines, says, "I have cried over them
many a time, when I was a school-boy."

139. Quos illi, &c. Here the poet seems
to have an eye to the ancient law among
the Romans, which provided that the chil-

notes.
Tantorum, miserere animi non digna fereantis.

Hoc lachrymis vitam damus, et miserescimus ultrò.

Ipse viro primus manicas atque arca levai
Vincla jubet Priamus; dictisq; ita fatur amicis:

Quisquis es, amissos hinc jam obliviscere Graios,
Noster eris: mihiique habe edissere vera rogantis:
Quod molem hanc immannis equi statuere? quis auctor?
Quidve petunt? quae religio? aut quae machina bellì?
Dixerat. Ille dolis instructus et arte Pelasq;
Sustulit exutas vinculis ad sidera palmas,
Vos, æterni ignes, et non violabile vestibrum
Testor numen, ait; vos aræ enseque nefandi
Quos fugi: vittaque Deum, quas hostia gessi:
Fas mihi Graiorum sacra resolvere jura;
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt: teneor patrīxe nec legibus ullis.

Tu modó promissae manæs, servataque servae
Troja fidem: si vera feram, si magna repondam.

common among the poets. The sense is,
per interemserat fidem, si qua est inter-
meratæ fidæ hominius.

145. Hoc lachrymis. Heyne observes how
much more elegant this is than per hæ lach-
rymas.

146. Miserescimus ultrò. Ulto may here
signify from mere sympathy and compassion,
without regard to any motive but the
pure influence the sight of his sufferings
had upon their humanity: though Sinon had
supplanted their pity, yet he needed not to
have pleaded so hard for it: we pity him,
ultr, frankly, voluntarily, from pure inclina-
tion.

147. Manicas; from manus, the hand—
Manacles. Fetters (or feet) are chains
for the feet.

150. Quod. Quo is not used for cur; consi-
lto or animo is always understood.

151. Quæ religio? aut quæ machina bellì?
These are elliptic sentences, as is usual in
short questions. To supply the whole sen-
tence it would run thus: What do they in-
tend by it? Is it to fulfil some duty of reli-
gion? If so, quæ religio? What duty or mo-
tive of religion induced him to it? Or is it
an engine of war? If so, quæ machina bellì?
What warlike engine is it?

153. Quæ hostia gessi. In order to excite
their compassion the more, and to show the
horrord apprehensions he had of the act, he
speaks as if he had actually been brought
a sacrifice to the altar, and as if that had
been put in execution which was only in-
tended against him.

157. Fas mihi. That is, fas est mihi, I
am free, or it is lawful for me. Servius,
Ruzius, and others, understand this to be a
prayer, fas sit mihi, or hæcat mihi. But who
can imagine he would pray the gods to give
him a license to commit the most horrid
wickedness, to violate the most sacred ties
in the world? It would seem rather to be
an appeal to the gods, that the barbarous
 treatment he had met with from the Greeks
had cancelled all his former ties of love and
good will to them; the æres, the altars
whereon he was to have been slain; the
æres nefandi, the cruel sword by which he
should have bled; the vitæ, the fillets with
which he was to have been bound; were
so many witnesses for him, that he was
now under no obligation to regard the in-
terests of Greece, which had withdrawn
all protection from him. This is the mean-
ing which arises from what follows,
teneor patrīxe nec legibus ullis.

159. Si qua tegunt. According to Ruzius,
xis is here used for sequi, it expresses not
doubt, but affirmation.
Omnis specie Danaum et eocepta fiducia belli
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim, scelerumque inventor Ulysses,
Fatale aggressi sacrao avellere templo
Palladium, caesis summæ custodibus arcis,
Corripuere sacram effigiem; manibusque cruentis
Virgines ausi Divæ contingere vittas:
Ex illo fuere ac retrò sublapsa referri
Spei Danaum; fractæ vires, averse Deæ mens.
Nec dubii ea signa dedit Tritonis monstros,
Vix positum castris simulacrum; arsere coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit, terque ipsa solo (mirabile dictu)
Emicuit, parmatam; ferens hastamque trementem.

Testipno tentanda fugà canit sequare Calchas:
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant,
Quod pelago et curvis secum advexere carinis,
Et nunc quod patrias vento petiere Mycenses;
Arma Deosq; parant comites, pelagoq; remenso
Impropri corunt: ita digerit omnia Calchas.

Hanc pro Palladio moniti, pro numine læso,
Effigiem statuère, nefas quæ triste piaet;
Ic tacemimmensam Calchas attollere molem

NOTES.

164. Tydides. The same with Diomedes; so called because the son of Tydeus, whose ghost was seen by Eneas in the mansions of the dead.

165. Fatale—Palladium. The Palladium was a statue of Pallas, fabled by some to have been dropped from heaven by Jupiter near the tent of Ilus, when he was building the citadel of Ilion; or by others to have been made of Pelops' bones. All are agreed that this Palladium was a pledge, on the keeping whereof the preservation of Troy depended; for which reason Virgil calls it fatale Palladium. Diomed and Ulysses, entering the citadel by night, carried it off into the Grecian camp.

166. Virgines—sitaæ. The fillets or ribbons worn by virgins were different from those used by matrons, as appears from Propertius, Eleg. XII. Lib. 4.

Post ubi jam facibus esscit praetexta maritis,
Vinxit et accepta altera vita comas.
So Val. Pisonis, Lib. VIII.
Ultima virginitatis tum fiens dedit oscula viitis.

171. Tritonia. This is a name given to Minerva from a lake in Africa called Tritonia, where Minerva is said to have been born, or at least to have appeared first amongst mortals.

173. Parmanque—hastamque. These were the arms by which the Palladium was distinguished.

178. Canit. This is a word commonly applied to oracles and predictions; it signifies that Calchas spoke by inspiration, and declared this to be the mind of his god.

178. Omnia ni repetant. This, says Servius, alludes to the custom of the Romans, who, if they had had success in a siege or expedition, were wont to return home, and once more take the omens; or, if they were far from home, appropriated for that purpose part of the lands they had taken in the province which was the seat of the war, and called it the Roman territory.

178. Numeroque reductac. It seems most natural and obvious to understand numero here to be the Palladium, the divinity, or symbool of Minerva's divinity, which Simon insinuates to have been carried to Argos by the Greeks, and which they were obliged to fetch back. In the meantime, as some atonement to the offended goddess, they had consecrated her to the wooden horse.

182. Ita digerit omnia. Davidson reads omena.

182. Digerit, Ordinat; interpretatur.
Roboribus textis, cæloque educere jussit:
Ne recipi portis, aut duci in mensa possit;
Neu populum antiqua sub religione tueri.
Nam si vestra manus violasset dona Minervæ;
Tum magnum exitium (quod dii prius omen in ipsum
Convertant) Priami imperio Phrygibus; futurum:
Sin manibus vestris externum ascendisset in urbem;
Ultrò Asiam magno Pelopedia ad mensa bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis, perjurique arte Sinonis,
Credita res: capitique dollis, lachrymisque coacti;
Quos neque Tydides, nec Larissæus Achillex,
Non annu domuere decem, non mille carinæ.
Hic aliud majus miseris multoque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoön, ductus Neptuno sorte sacerdos,
Solemnem taurum ingentem mactat ad aras.
Ecce autem gemini à Tenedo tranquilla per alta
et eam ad caelum erige:
re: ne possit capi portis, et induci in moras:
nève servare populum secundum antiquam religionem. Nam, dicesat, si vestra manus leassent hoc oblatum Palladì mu-
nus; tune magnum ruinam immunère regno
Priami et Phrygibus, quod varietium Diu po-
tis converiant in ipsam Calchenam: si vero
manibus vestris inducu-
tum suisset in urbe
ventrâm; sponte Asiam
magnis copiis venturam
nus ad urbem Pelopon-
nesi, et ea fata spectare
nostros posteros. Talibus
dollis et variis rebus
Sinonis, res credita est;
decepti fraudibus, e-
.jfaceque sibi subiecti sunt iis; quos neque Dionedes, nec Achillex Larissæus, nec decem annis, nec mille
saves sub.enterant. Tum aliud magus et longe magis terribile portentum objicitur miserrima Tregonis; et
urbibus incendia mentes. Laocoön sorte electus sacerdos Neptuno, sacrificavit magnum taurum ad solemn
aliares. Ecce autem

NOTES.

186. Roboribus textis, i.e. Of joined boards; for robora may not only signify oaken planks or boards, but any hard wood, as in the Georgics:
Cape saxa manu, cape robora, pastor.
Geor. iii. 420.
186. Celo, for in caelum usque.
188. Antiqui sub religioni, i.e. Under the religious patronage of their ancient guardian-goddess Minerva.
189. Tum magnum exitium, cecinit understand.
190. In ipsum, i.e. On Calchas; but it will be more emphatic if we read in ipso, on the Greeks themselves, as it is in some copies.
193. Ultrò. Here Servius explains ultrò to signify max. statim, without assigning any authority but his own ipse dixit. But to take it in the common sense of the word is both easier and more elegant.
193. Asiam. Asia is divided into the Great and Lesser Asia. It is of the latter, which now bears the name of Natolia, that the poet speaks. In it Troy stood.
193. Pelopedia mania. The city Argos, where Pelops reigned, is here put for Greece in general.
196. Lachrymisque coacti. This is the reading of all the ancient manuscripts; but Servius earnestly contends for coactis, which reading Heinsius has embraced.
197. Larissæus Achillex. Achilles is styled Larissæus from Larissa, a town in Thessaly, not far from Pthia, where he was born.
198. Non mille carinæ. Homer, in the catalogue of the whole Grecian fleet, enumerates eleven hundred and eighty-six sail.
201. Laocoön, ductus Neptuno sorte sacerdos. Euphorion writes, that the priest of Neptune had been stoned to death by the Trojans for not hindering, by his prayers and sacrifices, the arrival of the Grecian army before Troy; and that now, being to sacrifice to that god for delivering them from their enemies, they had chosen Laocoön, the priest of Apollo, to officiate in that action. Hyginus, who relates this story, says, the crime, for which Laocoön was thus severely punished, was, that he had married a wife, and procreated children, contrary to the express orders of Apollo, whose priest he was; and that the Trojans had construed this calamity which befell him as an act of divine vengeance for his having violated Minerva's sacred offering. Virgil therefore judiciously introduces this event, not only as it is a fine embellishment of his poem, but also as it gives the greatest probability to the episode of the wooden horse, and accounts for the credulity of the Trojans.
203. Ecce autem. When the poet is going to introduce some surprising incident, he frequently ushers it in with an ecce, or ecce autem. See verses 37, 370, 316.
203. A Teneda. To signify, says Servius, that the ships were to come thence to demolish Troy.
203. Tranquilla per alta. Along the smooth surface of the main. This circumstance gives the Trojans an opportunity the better to view the whole progress of the serpents, to hear their dreadful hissings, and every lash they give to the waves; and consequently adds considerably to the terror of the hideous spectacle.
Incumbent pelago, pariterq; ad litora tendunt:

Pectora quorum inter fluctus arrectæ, jubæque
Sanguineâ exuperant undas; pars cætera pontum
Poenè legit, sinauteque immensa volume terga.

Fit sonitus spumante salo: jamq; arva tenebant,
Ardentesque oculos sucti sanguine et igni,
Sibila lambentis linguis vibrantibus ora.

Diffugimus visu exsangues: illi agmine certo
Laocoonta petunt: et primum parva duorum
Corpora natorum serpens ampelus uterque
Implicat, et miseros morsu depascitur artus.

Pöst, ipsum auxilio subeuntem ac tela ferentem
Corripiunt, spirisque ligant ingentiibus: et jam
Bis medium amplexi, bis collo sanguis circum
Terga dati, superant capite et cervicibus alitis.

Ile simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno;
Clamores simil horrendos ad sidera tollit:
Quales mugitus, fugit cum sauciis aram
Taurus, et incertam excussit cervice securum.

At gemini lapsu delubra ad summa dracones
Ilium et arma attollens, spirisque grandibus involunt: et jam is complexi medium, bis circumstantes
cujus colla dorna squamos, excedunt capite et collis alitis. Ille simul consurit manibus disargamere nexus,
infestus circa tempea tabo et nigro veneno, simul emittit ad astra clamores horrendos: tales, quales mugi-
tus emitit taurus, cum vulneras fugit altaetia, et excussit à collo securin dubio fuit impactum. At gem-
mini angues serpens fugiunt ad summam tempus.

NOTES.

209. Sals, for mari, the sea.

210. Ardentesque oculos sucti sanguine
et igni. Word for word, Having their glaring
eyes stained with blood and fire, i.e. with
fiery, sparkling red.

211. Linguis vibrantibus, i.e. Voluble, vi-
brating; because, as naturalists observe, no
animal moves its tongue with so much veloci-
ty.

212. Agmine certo. Agmen signifies a mov-
ing body, or the regular orderly motion of a
collected body, as of an army of men ad-
vancing up one after another; therefore it
admirably denotes the spiral motion of a
serpent shooting forward fold after fold.

213. Laocoonta petunt. There is now in
Rome, unless by Bonaparte removed to Pa-
ris, a very ancient statue entangled in a
couple of marble serpents, said to be the
work of Phidias. Pliny the elder tells us,
he had seen it in the palace of Titus. Its
model may be viewed in the academy of
the arts in Philadelphia. But the poet has
the advantage of the statuary. You first see
the serpents on the sea; then on the shore;
them killing the two sons of Laocoon, and
finally Laocoon himself.

215. Morsu depascitur artus. There is no
necessity of translating this devoer, as it is
by Dr. Trapp, as if the serpents had entire-
y eaten the carcasses. This is by no means
probable, nor is the verb depascitur always
taken in that strict sense; but sometimes
signifies only manges, prey upon, wastes
and consumes away, as Virgil himself, speak-
ing of a consuming fever, says,
Cum furit, atque artus depascitur arida
febris.

Georg. III. 458.

Agreeably to this sense of the word, that
fine statue, representing this story, which
Pliny saw in Vespasian's palace, and which
is still preserved, shows Laocoen entwined
by the folds of the serpents, and his two
sons lying dead on the ground. It is not im-
probable that Virgil took this description
from that statue.

218. Circum, &c. Circumdata quod terga,
for circumdatae terga.

221. Sanic. Sanica is corrupt and filthy
blood.

223. Delubra. Delubrum properly was a
place before the chapel, or near the altar
where they washed before they entered the
church, or performed sacrifice. Therefore
the most probable etymology of the word is
from delus, to wash away. Varro, how-
ever, assigns another derivation, and alleges
that the delubrum was the shrine or place
where the statue or image of the god was
dedicated; and that as the place where the
hacle was fixed was called candealabraum,
so the place where the god was set up got
the name of delubrum. See Macrob. Sa-
turn. Lib. III. C. 4. Templum seems de-
rivered from the obsolete word templare, to
meditate devoutly.
ÆNEIDOS LIB. II.

204. Effugiunt, sequeque petunt Tritonisid arcem; sub pedibusque Deæ, clypeique sub orbe teguntur. Turn verò tremefacta novus per pectora cunctis Insinuat pavor; et sceleus expendisse merenatem Laocoonta ferunt; sacrum qui cuspidre robur læserit, et ergo sceleratam intorserit hastam. Ducendum ad sedes simulacrum, orandaque Divae Numina clamatant...


NOTES.

239. Insinuat pavor, i. e. Insinuat se. Virgil delights in using this and other reciprocal verbs absolutely, as præcipitat jam nox calo, Æn. II. 9. tum prorea avborit, I. 108. accingunt omnes operi, II. 235. latèræ agglomerantur nostra, II. 341. to all which se is understood.

240. Sceleus expenditse, for sceleris ponasuisse, to atone for the impity committed in wounding the horse.

240. Sacrum—robur. It is worth while to observe how Virgil diversifies his style. For this same horse he has found out no less than eleven different names, all of them equally proper: Lignum, machina, monstrum, demum, pinae clasatura, domum, mollem, efficiem equi, equeam, sacrum robur, simulacrum.

244. Muros, et mœna. Though these two words are often promiscuously, yet they are properly of two distinct significations; muri signifying the bare walls that enclose a town, and mœna (from mœnum) the bulwarks or fortifications; as in Cæsar, 2 Bel. Civ. Cum pene zaddicatae in muris et exercitu nostro mœnium videreuentur.

245. Rotarum—laperas, i. e. Botas quibus delaberetur vel devolveretur equus. Wheels on which the machine might roll along.

237. Scandit. Not merely intras enteres, but scandet,climbs as though it had life.

238. Pueri circûm, &c. A most affecting picture.

241. Divûm domus lium. Liûm, the habitation of gods; either because its walls had been built by Neptune and Apollo, or rather on account of the numerous temples and consecrated places with which it abounded.

242. Quater ipso in limine—Substitit. In reference to this, Seneca says in his Agamemnon: Fatale munus Danaôm traximus nostra Crudelé dextra; tremitisque saxe Limine in primo sonîpes, cavernis Conditos Reges, bellumque gestance, &c. Some are of opinion, that this stumbling or halting of the horse on the threshold, alludes to a notion that prevailed of its being a bad omen for one to stumble on the threshold, especially if he was going out to war, as is said to have happened to Proteuslaus, the first of the Greeks who fell in the plains of Troy. The malignity of this omen was thought to proceed from the Furies, who had their seats on the threshold; at which Virgil hints in the fourth and sixth books, Ultræaque sedent in limine Dirae.

Cernia custodia qualis Vestibulo sedeat? facies quæ limina servet? 264. Immemores, cæcique furore. Servius will have it, that Virgil here speaks in allusion to the rites of devoting practised by the Romans towards their enemies, and the cities to which they laid siege. In that form of words whereby they devoted the cities of their enemies, and called away from them their tutelary gods, they poured out these imprecations: Eique populo civitatis metum, formidinem, oblivionem injiciat. According to him, therefore, immemores signifies that they were now abandoned by their gods, and devoted to stupidity and infatuation.
Et monstrum infelix sancta sitistmus arce.

Et monstrum infelix sancta sitistmus arce.
Tunc etiam fatis aperit Cassandra futuris

Tunc etiam fatis aperit Cassandra futuris
Ora, Dei jussu non unquam credita Teutris.

Ora, Dei jussu non unquam credita Teutris.
Nos delubri Deum miseri, quibus ultimus esset

Nos delubri Deum miseri, quibus ultimus esset
Ili dies, festa velamin fronde per urbem.

Ili dies, festa velamin fronde per urbem.
Vertitum interea coelum, et ruit Oceano nox,

Vertitum interea coelum, et ruit Oceano nox,
Involvens umbra magni terramque polumque,

Involvens umbra magni terramque polumque,
Myrmidonumque dolos; fusi per monia Teutri

Myrmidonumque dolos; fusi per monia Teutri
Conticure : sopor fessos complectitur artus.

Conticure : sopor fessos complectitur artus.
Et jam Argiva phalanx instructis navibus ibat

Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacite per amica silentia Luna,

A Tenedo, tacite per amica silentia Luna,
Litora nota petens : flammis cum regia puppis

Litora nota petens : flammis cum regia puppis
Extulerat ; fatisque Deum defensus iniquis,

Extulerat ; fatisque Deum defensus iniquis,
citius Graecus armae navibus praeceperat

citus Graecus armae navibus praeceperat
Tenedo, per opportuna silentia Lune tacite, accecss ad littora cognita : cumb mavis

Tenedo, per opportuna silentia Lune tacite, accecss ad littora cognita : cumb mavis
regia sustulisset facem ; Sinon quoque, protectus voluntate Deorum nobis insistit.

NOTES.

245. Et monstrum infelix sancta sitistmus arce. Here calamity and distress are marked

245. Et monstrum infelix sancta sitistmus arce. Here calamity and distress are marked
in the tardy, languishing progress of the
in the tardy, languishing progress of the
verse.

verse.

245. Monstrum infelix. Cicero calls a pernicious man "fatale prodigium portentumque."

245. Monstrum infelix. Cicero calls a pernicious man "fatale prodigium portentumque."
246. Cassandra—non unquam credita Teutris. Cassandra was Priam's daughter, and

246. Cassandra—non unquam credita Teutris. Cassandra was Priam's daughter, and
ended with the gift of prediction, but with no effect, for it was her fate never to be
ended with the gift of prediction, but with no effect, for it was her fate never to be
believed, of which this fabulous account is given: Apollo, falling in love with Cassandra,
believed, of which this fabulous account is given: Apollo, falling in love with Cassandra,
obtained a promise of her favour, on
obtained a promise of her favour, on
condition that he would endue her with the
cardition that he would endue her with the
gift of prophecy; which as soon as she obtained,
gift of prophecy; which as soon as she obtained,
she deceived the god. He, either not able, or deeming it below his dignity, to
she deceived the god. He, either not able, or deeming it below his dignity, to
withdraw a boon he had once bestowed, rendered it useless to her, by destroying her
to withdraw a boon he had once bestowed, rendered it useless to her, by destroying her
credibility, and making all her predictions
to be reputed false.

to be reputed false.

249. Festae velamin fronde. It was their
custom, not only on holidays and solemn festivals, but also at times of public rejoicing,
custom, not only on holidays and solemn festivals, but also at times of public rejoicing,
to adorn the temples of the gods with branches of laurel, olive, ivy, and the like.

to adorn the temples of the gods with branches of laurel, olive, ivy, and the like.

250. Vertitum interea coelum. Meantime the heavens are whirled about, i.e. the diurnal

250. Vertitum interea coelum. Meantime the heavens are whirled about, i.e. the diurnal
hemisphere is sunk out of sight with the
hemisphere is sunk out of sight with the
sun, and the other hemisphere elevated above the horizon; which is to be understood according to appearance, the succession
above the horizon; which is to be understood according to appearance, the succession
of day and night being seemingly made by the revolution of the heavens about the
earth. Thus the ancients often speak, Cum ergo semper circa terram ab ortu in
earth. Thus the ancients often speak, Cum ergo semper circa terram ab ortu in
occasionem solis terrae volvatur. Macrobi.
occasionem solis terrae volvatur. Macrobi.


250. Ruit oceano nox. As the poets, imagining the ocean to be at the edge of our
250. Ruit oceano nox. As the poets, imagining the ocean to be at the edge of our
visible horizon, represent the sun setting into the western ocean; so they describe
visible horizon, represent the sun setting into the western ocean; so they describe
the night and darkness as rising thence in
the night and darkness as rising thence in

the opposite quarter of the heavens. As here ruit oceano nox: and Ovid,
the opposite quarter of the heavens. As here ruit oceano nox: and Ovid,
Lux
Lux
Precipitatur aquis, et aquis nox exit ab
Precipitatur aquis, et aquis nox exit ab
isidem.
isidem.

Milton has the same thought, P. L. B. IV.
Milton has the same thought, P. L. B. IV.
353.
353.

For the sun,
For the sun,
Declin'd, was hastening now with prone carrera,
Declin'd, was hastening now with prone carrera,
To th' ocean isles: and in th' ascending scale
To th' ocean isles: and in th' ascending scale
Of heav'n, the stars which usher evening rose.
Of heav'n, the stars which usher evening rose.

251. Terramque polumque, Myrmidonumque dolos.
251. Terramque polumque, Myrmidonumque dolos.
There is a great beauty in thus singling out the stratagems of the Greeks,
There is a great beauty in thus singling out the stratagems of the Greeks,
as the object of chief attention among all the things in heaven and earth which that
as the object of chief attention among all the things in heaven and earth which that
night concealed. It brings to my remembrance Sempronius' dying exclamation in
night concealed. It brings to my remembrance Sempronius' dying exclamation in
Cato:
Cato:
O for a peal of thunder, that would make
O for a peal of thunder, that would make
Earth, sea, and air, and heaven, and Cato
earth, sea, and air, and heaven, and Cato
tremble!
tremble!

255. Tacite Lune. This may signify the moon that did not shine, as Luna sile, in Pliny,
255. Tacite Lune. This may signify the moon that did not shine, as Luna sile, in Pliny,
signifies the moon when she is new, and soon withdraws her light. But it is better
signifies the moon when she is new, and soon withdraws her light. But it is better
understood as intimating that the silence of the night was united with the rays of the
understood as intimating that the silence of the night was united with the rays of the
moon. Scaliger proves that Troy was taken when the moon was at the full.
moon. Scaliger proves that Troy was taken when the moon was at the full.

256. Flammis cum regia puppis Extulerat.
256. Flammis cum regia puppis Extulerat.
We are to understand that Helen or Sinon first gave the signal to Agamemnon,
We are to understand that Helen or Sinon first gave the signal to Agamemnon,
by showing a lighted torch from the citadel, and Agamemnon returned the signal to
by showing a lighted torch from the citadel, and Agamemnon returned the signal to
them, by setting up a light on his stern, as the manner was:
them, by setting up a light on his stern, as the manner was:

Dat clarum è puppi signum.
Dat clarum è puppi signum.

An. III. 319.
AENEIDOS LIB. II.

Inclusos utero Danaos et pinea furtim
Laxat claustra Sinen: illos patefactus ad auras
Reddit equus, laetique cavO se robore promunt
Tisandrus Sthenelusque duces, et dirus Ulysses;
Demissam lapsi per funem; Athamasse, Thoasque,
Pedilesque Neoptolemus, primusque Machaon,
Et Menelaus, et ipses doli fabricator Epeis.
Invadunt urbem somno vinoque sepultam:
Cædentur vigiles: portisque patentibus omnes
Accipient socios, atque agmina conscia jungunt.

Tempus erat, quo prima quies martialis ægris
Incipit, et dono Diviæm grattissimam serpit.
In somnis ecce ante oculos maxissimam Hector
Visus adessë mihi, largosque effundere flatus:
Raptatus bigis, ut quondam, aterque cruento
Pulver, perque pedes trackus lora tumentes.

Hei, mihi, quales erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achillis,
Vel Danaum Phrygios jaculatum puppis ignes!
Squalentem barbam, et concretos sanguine crimine,
Vulneraque illa gerens, quæ cuncta plurima muros
Accept patris: ulitro Ætna ipse videbar
Compellare virum, et mastas expromere voces:
O lux Dardanie! spes ô fidissimae Teurcûm!
Qual tantæ teneure moræ? quibus Hector ab oris
et transfixus loris per pedes tamidios. Hei mihi, quales erat! quæm diversum ab illo Hectore, qui redit
oratus spoilia Achillis, vel cæs inieicet ignes Trojanos in navo Græcorum habens barbam nolidam,
et capillos coherentem sanguine, et plagis illis, quæ multis acceptæ orum muros patris.

EGO plorans videm in præ oras, et emittere copias lacrymass:
tractus equit, ut olim, et niger sanguinco pulver,
et transactus, ut introit ær æstias:

258. Inclusos utero, &c. Word for word, Looses, by stealth, the doors, (or looses
the bars of pine), and sets the Greeks at
liberty, who were shut up in this womb:
where we may observe that Virgil uses the
same verb to clausura and Danaos: he
looses the bars, he releases the Greeks:
this is a beauty which our language will not
always admit, but often occurs in the Latin
and Greek authors. The examples of this
kind, in Virgil particularly, are very nu-
merous.

259. Tisandrus. Servius says he was
the son of that Polynices who was slain in the
contest with his brother Teocles for the
crown of Thebes: if so, his name
ought to be written Thessandrus or Theras-
drus, as in Heinsius' edition, not Tisand-
rus or Tisamandrus.

260. Sommo vinoque sepultam. This is a
strong and very expressive metaphor, re-
presenting all the inhabitants of the city
immersed so deeply in sleep, and so silent
and still, that it would almost seem as if
their beds had been their graves; a circum-
stance which greatly moves our pity to-
wards the Trojans, and our indignation
against Sinon and the treacherous Greeks.

265. Portique patentibus, &c. And by the
sperus clausum clausura, et Græcos in
alia clausura: equos a-
pertus effundit cos in
aequor: et hilares emi-
tunt se e cæro ligno da-
cer Tisandrus et Stheno-
lus, et improbus Ulysses, descendentes per funem
dejectum et Athamas, et Thoas, et Neoptole-
mus Pelei nepos, et prim-
us Machaon, et Mene-
laus, et ipse Epeus archi-
tectus dolosi egni. Ag-
grediantur urbem inpau-

tam victus no somas:

NOTES.

258. Inclusos utero, &c. Word for word.
Looses, by stealth, the doors, (or looses
the bars of pine), and sets the Greeks at

258. Tempus erat, quo, &c. How much
like the language of Christ, "At midnight
a cry came." Or, as it is expressed by Dr.
Young:

265. Portique patentibus, &c. And by the

266. Portique patentibus, &c. And by the

266. Portique patentibus, &c. And by the
Expectate venis? ut te post multa tuorum
Fundera post varios hominem; urbisque labores
Defessi aspicimus? quae causa indigna serenos
Fædavit vulneris? aut car hic vulnera cerno?
Ile nihil: nec me quærentem vana moratur;
Sed graviter gemitis imo de pectore decens:
Heu fugæ, nate Deæ, teque his (at) eripe flammæ.
Hostis habet muros, ruat alto à culmine Troja:
Sat patriæ Priamoque datum: si Pergama dextrâ
Defendi possent, etiam hac defensa fuissent.
Sacræ, sosque tibi commendat Troja Penates:
Hos cape fatum comites: his mœnia quære,
Magna pererrato statues quæ denique ponto.
Sic ait, et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.
Diverso interea miscetur mœnia luctu:
Et magis atque magis (quamquam secretæ parentis
Anchiæ domus, arboribusque obtecta recessit)
Clarescunt sonitus, armorumque ingrani horror.

NOTES.
283. Ut—Defessi aspicimus? How, i. e. with what joy, we see thee, spent as we are with toil.
290. Muros. By a synecdoche; for a city.
293. Penates. Macrobius, in his Saturnalia, lib. III. cap. 4. explains the Penates to be those gods per quos penis spiramus, per quos habemus corpus, per quos rationem animi possidemus: by whom we breathe, to whom we owe our faculties of body and mind, i.e. Jupiter, Juno, and Minerva: to whom he joins Vesta, either as one of the number, or at least as their attendant; on which account the consults, and other magistrates, when they entered on their offices, used to pay divine honours to the Penates and Vesta. This seems to be confirmed from the passage before us, where Vesta is delivered to Æneas' care, together with the Penates. Those gods, he further observes, were styled Ἱππος μεγαλος, the great gods, whence Virgil gives Juno the same appellation: Junonis magnus primam prece numen adorat. Æn. III. 437.
297. Æternumque—ignem; the sacred fire which was kept burning all the year. It was brought by Æneas into Italy, where Numæ Pompius reestablished the order of Vestal virgins, whose office was to preserve this fire in the temple of Vesta. It was suffered to die away on the last day of the year, and re-kindled on the first of March, not from any common fire, but at the sunbeams. The original of this religious custom seems to have been derived to the Phrygians from the Persians, who were famous for worshipping the sun, and the fire as an emblem of that luminary. This everlasting fire was not only preserved in Vesta's temple, but even in private houses, especially in the palaces of the great, where was an altar in the open court to Jupiter Hercæus, on which fire was kept perpetually burning. By this some eminent critics think that fire which Virgil says Priam had consecrated on the altar at which he was slain.
297. Adytis. The adytas were the innermost parts of houses and temples, into which it was unlawful to enter; from a privative, and Æs, to enter.
Excutior somno, et summi fastigia tecti
Ascensus supero, atque arrectis auribus asto.
In segetem veluti cum flamme furentibus Austrius
Incidi; aut rapidus montane flumine torrens
Sternit agros, sternit sata bounque labores,
Præcipitatis trahit sylvas: stupet inscius alto
Accipiens sonitus saxi de vertice pastor.
Tum verò manifesta fides, Danaunque patescunt
Insidiae: jam Deiphobi dedit ampla rainam,
Vulcano superante, domus: jam proximus ardet
Ucalegon: Sigea igni freta lacta relucet.
Exoritur clamorque virum, clangorque tubarum.
Arma amens capio, nec sat rationis in armis:
Sed glomerae manum bellò, et concurrere in arcem
Cum sociis ardent animi: furo iraque mentem
Præcipitam, pulchrumque mori succurrìt in armis.
Ecce autem, telis Pantheus elapsus Achiviùm,
Pantheus Otriaides, arcis Phœbique sacerdos;
Sacra manu, victosque Deos, parvumque nepotem
Ipse trahit: cursuque amens ad limina tendit
Quo res summa loco, Pantheu? quam prenundius arcem?

sumerem arma: sed eput animus colligere turam ad pageum, et contolare in arcem cum sociis:

303. Arrectis auribus. With pricked up, or listening ears; a metaphor taken from the brutes, that prick up their ears at every sound which gives them any alarm.

304. In segetem veluti. This simile is borrowed from Homer, liad II. verse 455.

310. Deiphobi. Deiphobus was one of Priam's sons, and, after Paris was slain by Pyrrhus, married Helen, by whose treachery he fell a sacrifice to the resentment of the Greeks among the first, as is described at large Æn. VI. 494, &c.

312. Ucalegon. One of Priam's counsellors; the house is here called by the name of the owner. From this verse Juvenal uses Ucalegon proverbially for any neighbour.
—jam poscit aquam, jam frivola transfert Ucalegon, tabulata tibi jam tertis flamant.
Juv. III. 199.

312. Sigea freta. There were two promontories at the entrance of Troy, Sigeum and Rhotium, not far from the city. The former signifies a narrow sea; such was the Hellepont, in the vicinity of Troy.

313. Exoritur clamorque virum, clangorque tubarum. This is one of the finest lines that ever imaged the sense in the sound. The words and syllables are rough, hoarse, and sonorous, and so artfully put together, as to strike the ear like the thrilling notes of the trumpet which they describe. Mosch. Dacier charges Virgil with a mistake in describing the trumpet as used in the sackings of Troy. Voltaire thinks it as absurd as for the Flemish and Italian painters to represent the Virgin Mary with a chaplet of beads; to place Swiss guards at the palace of Pharaoh; or to mix cannon with the ancient arrows in the battle of Joshua.

319. Pantheus Otriaides. Servius informs us, that upon the overthrow of Troy by Hercules, and the death of Laomedon, Priam sent Antenor's son to consult the oracle of Delphi whether he should raise Ilium again upon the same foundations. At that time Pantheus was the priest of Delphic Apollo, a youth of exquisite beauty; and Antenor was so charmed with his shape and mien, that he carried him off by force to Troy. Priam, to make him some amends for this injury, constituted him priest of Apollo. However that may be, it appears from Homer and other authors, that he was a person of great note and authority among the Trojans.

319. Arcis Phœbique sacerdos, i.e. the priest of Apollo, who was worshipped in the citadel or tower, together with Pallas, to whom it was sacred.

320. Parvumque nepotem—trahit. This is another instance of Virgil's applying one verb to two accompaniments, where, in strictness of speech, it can only be applied to one of them. Trahit is applicable enough to a young boy, who can hardly walk, and must be half dragged along, but cannot be so well said of things carried in one's hand.

322. Quo res summa loco. By the res summa here Servius understands the commonwealth, the common interest of his country.
which was the **summa res** of Ἀκας, his chief, his highest concern, and will always be nearest the heart of every patriot in such a conjuncture. Virgil, to show the haste and impatience of Ἀκας, makes him throw out these short questions abruptly, without any previous introduction.

324. *Venit summa dies, &c.* Macrobius quotes this passage as an instance of Virgil’s concise style, and compressed eloquence; and, indeed, it is hardly possible to express more in fewer or stronger words. And therefore he breaks forth upon it in this exclamatiom: *Quis fons, quis terræ, quod mares tot flucibus, quot hic verbis reunundavit?*

325. *Fuimus Troës, fuit Illum.* This seems to be an imitation of Euripides in the Troades, where Andromache and Hecuba thus alternately complain, *πες τις κυρίων. Εκάσ. Βίοις εγκεκ, Βίοις Τροϊ. *Once we are happy. Hecuba: now our happiness is gone, Troy is no more. It is well known, that when the Romans would intimated that a person was dead, they frequently used the words *fuisti or vixisti,* to shun sounds that were shocking, and therefore reckoned of bad omen. Besides, there is a much greater elegance in expressing the death of a person, or the overthrow of a city, thus indirectly, *fuisti, stetit,* &c. than in plain, direct terms: the one is the language of poetry, the other flat prose. Who would then have imagined that Dr. Trapp, a gentleman so well skilled in the Latin idiom, should so far overlook the sense and spirit of these words, as to give them a mere literal translation, which not only sounds wretchedly, but is hardly intelligible in English?

We Trojans have been, Ilium once has been.

331. *Nuquam veníre.* Others read unquam, but the former is stronger and more significant.


337. *Erinnys.* A name common to each of the three furies.

339. *Maximus annis.* Others read maximum armis; but the former seems the true reading from verse 435.


432. *Mygdonides.* A name from Mygdon, their father; not from Mydonis, a country. Servius contends that *des* is not a gentle, but patronymic termination.
Quos ubi confertos audere in praedia divers
Incipio super his: Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido est
Certa sequi; quae sit rebus fortuna, videtis.

Exsere omnes adytis ariose relictis
Dii, quibus imperium hoc stetet: succurritis urbi
Incensae: moriamur, et in media arma ruamur.
Una salus victis, nullam sperare salutem.

Sic animis juvenum furor additus. / Inde lupi ceu
Raptores, atrae in nebula, quos improba ventris
Exegit cacos rabies, catulique relictic
Faucibus expectant siccis: per tela, per hostes
in medium armorum. / Sola salus via quae restat victis, ei
nullam sperare salutem. Sic furor additus est
virtutem juvenum. Deinde velit lupi rapaces, per neboulum tempus, quos raedea ventris aviditas expulsit
furious ex extreis, et quos proles relieta expectat siccis gutturibus: ibi nos per arma, per hostes,

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348. Incipio super his. Super is over and above, or the more, viz. to animate them. This is the sense in which Servius takes it, and of which it is very capable; and it is certainly much more elegant than to understand it, as Ruxus has done, incipio super, i.e. de his, which is so flat, that one would not choose it, if any other was possible.

351. Juvenes fortissima frustra. There is a great confusion, a neglect of method in this speech, to mark the hurry and disorder of /Enneas/' mind.

355. Inde lupi ceu. Dr. Trapp objects to this simile, that it is quite foreign to the purpose; nor can he imagine why men of courage and virtue, endeavouring to defend their country, though by night, should be compared to wolves ravening for their prey; in a word, he will have it, that there is no thing but the darkness of the night common to both. But there is another material circumstance wherein they agree, namely, the rage and fury with which both of them are impelled in the pursuit of their respective ends. The comparison lies not at all in the action itself, but in the manner of acting. This is particularly implied in the expression exegit cacos: as hungry ravenous wolves are driven from their safe retreats blindfold, precipitantly, and without any fear of danger, so we rush desperately on our foes, looking death and every danger in the face with undaunted boldness and intrepidity. There is a vast difference between the manners in which even men of courage and virtue may exert themselves in the cause of their country; some are prudent, rational, cool, and sedate, while others are furious, impatient of revenge, outrageous and desperate. Now in this last the poet shows us /Enneas/ and his party rushing headlong on their foes, and thirsting after their blood, like gaunt wolves, ravening for their prey. This is further evident from the additional circumstance in the comparison (which another commentator thinks superfluous), namely, that of their whelpa gaping for their return; by which the poet, doubtless, designed to represent those animals in their fiercest and most ravenous state, and therefore the more proper to image the fierceness of the mind driven to despair.

356. Inde in nebula: because in the night-time, or in dark, foggy weather, they are most bold and adventurous; a circumstance wherein the simile agrees.

358. Faucibus—siccis. Some are of opinion, that Virgil here writes according to philosophical experience and observation: for those who have undergone long fasting, are observed to be more distressed with thirst than hunger; for which this reason is assigned by Plutarch, that though the human body is made up of the qualities of all
Vadimus haud dubiam in mortem, medias; tenemus
Urbs iter: nos atra cavat circumvolat umbra.

Quis cladem illius noctis, quis funera fando
Explicit? aut possit lachrymis æquare labores?
Urbs antiqua ruet, multis dominata per annum:
Plurima per vias sternuntur inertia passim
Corporea, perque domos, et religiosa deorum
Limina. Nec soli pænas dant sanguine Teucri:
Quondam etiam victis reedit in præcordia virtus,
Vitorque cadunt Danai: crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus se Danatium, magnâ comitante catervâ,
Androgeos offert nobis, socia agmina credens,
Insicius; atque ultrò verbis compellat amici:
Festinate viri, nam quæ tam serâ moratur
Seginities? ali{i} rapiunt incensa feruntque
Pergama: vos celsius nunc primùm a navibus itis?

Dixit: et extempò (neque enim responsa dabantur
Fida satis) sensit medios delapsus in hostes.
Obstupuit, retròque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus angueam
Pressit humi nitens, trepidusque repente fugit.
Attollentem iras, et cerula colla tumentem.
Haud secus Androgeos vis tremefactus abiat.

Irrimus, densis et circumfundimur armis:
Ignarosque loci passim et formidine captos
bursum: vos none primo
venitis ab altis navibus? Sic locutus est: et statim agnovit se devenisse in medium horium, nam non

NOTES.

the four elements, yet the strongest and most prevalent is heat, which requires a constant supply of nourishment; but perhaps this is too refined. 339. Mediasque tenemus Urbs iter. This circumstance is mentioned to show their courage and intrepidity. On the other hand we see Æneas afterwards, when he is afraid of the enemy on account of his aged father, his wife and son, tracing out all the by-paths and unfrequented lanes:

Avia cursu
Dum sequor, et nota excedo regione viarum.

364. Plurima—sternuntur inertia—Corpora. Dr. Trapp renders inertia, corpora, sluggish carcasses. If sternuntur be translated, are knocked down, as in Æn. X. 429.

Sternuntur Arcadiz proles, sternuntur Etrusci, there will be a great propriety in giving corpora the epithet inertia, to denote the more feeble and helpless of the inhabitants, even the infirm old men and weak women, who made no resistance in the streets, who could not stir from their houses, or who fled for refuge to the temples of the gods:

Plurima per vias sternuntur inertia passim

Corpora, perque domos, et religiosa Deorum
Limina.

366. Nec soli pænas dant sanguine Teucri. Word for word, Nor do the Trojans only suffer by the effusion of their blood.

367. Quondam etiam victis, &c. i.e. Sometimes even valour returns into the breasts of the vanquished Trojans.

372. Utrò verbis compellat amici. Literally, First addresses us with friendly words.

374. Alii rapiunt, &c. The meaning is, that others have already gained the victory, and are now reaping the spoil; whereas you have not even begun to fight.

377. Delapsus, for se delapsum esse.

379. Aspris, for asperis.

379. Improvisum aspris veluti. This simile is borrowed from Homer: but Virgil is most happy in the application, and has improved upon his original, by the addition of several circumstances, that heighten the comparison, and give it more force and likeness, as the learned reader will easily see by comparing one with the other. Vide Iliad. III. v. 33.

384. Formidine captos. Surely this expression implies more than barely tertius or
Sternimus: aspirat primo fortuna labori.

Atque hic exultans successu animisque Chorēbus:

O socii, quæ prima, inquit, fortuna salutis

Monstrat iter, quâque ostendit se dextra, sequamur.

Mutemus clupeos, Danaéumque insignia nobis

Aptemus: dolus, an virtus, quis in hoste requirat?

Arma dabunt ipsi. Sic fatus, deinde comantem

Androgei zaleam, clupeique insigni decorum

Induitur: laterique Argivum accommodat ensem.

Hoc Ripheus, hoc ipse Dyman, omnissime juventus

Làxa facit: spoliis se quisque recentibus armat.

Vadimus immixti Danaïs, haud numine nostro:

Multaque per cæcum congressi prælia noctem

Conserimus, multos Danaum demittimus Orco.

Disfugunt alii ad naves, et litora cursu

Fida petunt: pars ingentem formidine turpi

Scandunt rursus equum, et notâ conduntur in alvo.

Heu, nihil invitis fas quenquam fidē Divis!

Ecce trehebatur passis Priameia virgo

committimus multas pugnas, mittimus plurimos Grecorum ad inferos. Alī fugiant ad naves, et queveunt currendo tutam litus: aliiquid sōlēt etsi sōlēt immundum equum, et occultantur in utro

cfus sibi cognito. Heu, nihil operet quemquam sperare invitis Dīs! Ecce dīs Priamī

meta percitus, as Ruxuus has it. Captus formidine signifies to be under the power of

fear, that they were not able to exert themselves, enchainèd, arrested, or nonplused by fear: to be so enslaved to this passion, that they could obey nothing but its impulses.

385. Chorēbus. This Chorēbus is said to have been remarkable for nothing so much as his stupidity; as an instance of which Zenobius relates, that he used to amuse himself in counting the waves of the sea. Agreeably to this character, Virgil tells us, he came to Troy when the war was almost finished: a mad passion for Cassandra was the motive that drew him thither; and, for the same reason, he appears to be a very proper person to contrive this stratagem, so rash in itself, and so fatal in the execution.

386. Danaéumque insignia. This seems to refer to the figures or images engraven on their bucklers; those of the Greeks bearing the image of Neptune, and those of the Trojans that of Minerva, as we learn from Servius.

387. Comantem Androgei zaleam. The helmet is called comans, waving with a hairy crest, because the crests were made of the hair of beasts, as Æn. X. 869.

Ære caput fulgens, cristàque hirsutus equinâ.

389. Clypeique insigni decorum. The rich or beauteous ornament of his shield, i. e. His shield richly ornamented, according to ancient custom. Insigne therefore is not here an epithet, but a substantive.

390. Hoc ipse Dyman. Some put a comma at ipse, and refer it to Æneas: the same did Ripheus, and the same did I, and Dyman, &c.

391. Vadimus immixti. This is often asigned as a character of the valorous, that they mingle with the enemies' ranks. Therefore Homer says of Diomedes, he was so mixed with the Trojans, that a spectator would have been sometimes at a loss to know whether he belonged to them or the Greeks:

Τυδίδας ο' ἐκ τοινυς τέρωνει μαλακαί,

Η μετά Τρόιως ομιλοῦντι μὲ 'Αχιλλείος,

In every quarter fierce Tydides rag'd: Amid the Greek, amid the Trojan train, Rapt through the ranks, he thunders o'er the plain;

Now here, now there, he darts from place to place,

Pours on the rear, or lightens in their face.

Pope's Íliad, V. 110.

392. Haud numine nostro. By haud nostro here, Servius understands either adverse, not friendly to us; or he considers it in alclusion to the images of the gods on the shields, mentioned in a preceding note. The god represented on our shields was not ours; we had thrown away our own bucklers, with the image of our patroness Minerva, the symbol of protection.

403. Priameia virgo. This, says Mr. Pitt,
P. VIRGILII MARonis

Crinibus à templo Cassandra adytisque Minervæ,
Ad cæulum tendens ardentia lumina frustrā,
Lumina, nam teneras arcebant vincula palmas.
Non tuit hanc speciem furiatâ mente Chorebus,
Et seae medium inject moriturus in agmen.
Consequimur cunti, et densis incurritus armis.
His primúm ex alto delubri culmine telis

Nostrorum obruitur, oriturque miserrima cædes,
Armorum facie, et Grajarum errore jubarum.
Tum Danai gemitu, atque creptæ virginis irrâ,
Undique collecti invadunt: acerrimus Ajax,
Et gemini Atridæ, Dolopumque exercitus omnis.

Adversi rupto ceu quondam turbine venti
Configunt, Zephyrusque, Notusque, et Ictus Eois
Eurus equis: stridunt sylvæ: sævitque tridenti
Spumæs, atque immo Nereus ciet æquora fundo.
Illi etiam, si quos obscurâ nocte per umbram
Fudimus insidiis, totâque agitavimus urbe,
Apparent: primi clypeos mentitaque tela
Agnoscent, atque ora sono discordia signant.
Hic est obruitur numero, primusque Chorebus
Peneleï dextrâ dive armipotens ad aram

Nec est a beautiful and moving picture of the
lovely prophetessa in distress.
This Priam's fairest daughter
Is a young princess of engaging beauty,
Rais'd by distress; of noble sense and
spirit,
But by poetic visions led astray.
She dreamt Apollo lov'd her, and the gift
Of prophecy bestow'd to gain her promise:
The gift once hers, the chastly faithless maid
Drear'd the god; who therefore in revenge
Since he could not recal it, made it useless,
For ever doom'd to meet with disregard.

ThOMSON.

405. Frustrâ, i. e. In vain she lifted them to
heaven, implored pity from the gods,
now inexorable: or she in vain sought to
move the compassion of the Greeks.

406. Lamīnæ. There is a fine Cassandra
in the Florentine collection, in this attitude
of distress.

414. Ajax. This is Ajax, the son of Oileus,
by whom Cassandra was ravished in the
empire of Minerva. As for the other
Ajax, the son of Telamon, he had been
unfortunate in some ill fortune before the dispute
for Achilles' arms, and killed himself for
grief at his disappointment.

416. Adversi rupto ceu quondam turbine

NOTES.

This simile is an imitation of Homer,
II. IX. ad init. Scaliger, in comparing the
two, finds the preference so much due to
Virgil, that he reckons him the master, and
Homer only the scholar.

419. Nereus. He was a deity of the sea,
and son of Oceanus and Terra. He had by
Doris fifty daughters, who were called the
Nereids. He was generally represented as
an old man, with a long flowing beard, and
hair of an azure colour. The chief place of
his residence was the Egean sea, where
his daughters often danced in choruses
round him.

423. Ora sono discordia. Not merely different
language, but a different watchword.

424. Iliæ, i. e. Forthwith, in a trice. This
word anciently signified the same with actum est,
all is over. It was an expression
used by the judge, who, when he thought
fit to put an end to business, ordered the
crier to pronounce the word ilicet, i. e. ire ilicet.
All parties may be gone, the business
of the court is over. Hence the term is used
by Terence in the same sense with actum est,
in Adelphi. En iîi rescitvt omnem rem:
śc nunc clamati, ilicet. Again in Eunuch.
Actum est, ilicet, perisset. Servius.

425. Peneleì. Peneleus was one of the
five generals of the Boiotians, who had come
to the Trojan contest.
Procumbit: cadit et Ripheus justissimus unus
Qui fuit in Teucris, et servaDeatissimus æquit;
Dis alter visum. Pereunt Hypanisque, Dymasque,
Confixi à sociis: nec te tua plurima, Pantheu,
Labentem pietas, nec Apollinis infusa texit.
Iliaci cineres, et flamma extrema meorum:
Testor, in occasu vestro, nec tela, nec ulhas
Vitavisse vices Danaum: et, si fata suissept
Ut caderem, meruisse virtutem.
Divellim inde, Iphitus et Pelias mecum: quorum Iphitus ævo
Jam gravior, Pelias et vulnere tardus Ulyseae.
Protinus ad sedes Priamii clamore vocati.
Hic verò ingentem pugnam, cum cetera nusquam
Bella forent, nulli tota morerentur in urbe:
Sic Martem indomitum Danaosq; ad tecta ruentes
Cernimus, obsessumque ac té testudine limen.
Herent parietibus scalae, postesque sub ipsoas
Nituntur gradibus: cypleoseaque ad tela sinistriis
Protecti obiciunt, prensant fastigia dextris.

428. *Dis alter visum.* It is useless to
trouble the reader with all the explications
which commentators have given of this pas-
sage. It is obvious that the poet could'never
mean to say, He was the justest and
most upright man of all the Trojans, but
the gods thought him not so; for this would
be a contradiction, since, if the gods thought
him not so, he certainly was not the just-
est. Yet this is Mr. Dryden's sense of the
words:

Just of his word, observant of the right:
Heavy not thought so.
There must therefore be somewhat under-
stood to which the *Dis alter visum* immedi-
ately refers; and that is the reflection
which every attentive reader naturally
makes in contemplating the unhappy fate
of so virtuous a man; Ah, what pity that so
just a man should have perished with the
rest! surely he deserved a better fate.
This thought would naturally arise in *Æn-
esa*'s own mind; but he checks it with the
pious reflection, *Dis alter visum.* See Dr.
Clarke's note on Homer, Iliad V. 22, where
he shows an instance of *ellipsis* parallel to
this.

433. *Vitas vesse.* By vices here Servius
understands fattles, *qua per vicissitudinem
pugnantur,* because they fought by courses.
Scaliger dislikes this sense; and will have
it to mean wounds and deadly blows, *vitae-
ra et caesi,* because wounds in fighting are
mutually given and received. But the just-
est idea of the word *vices* is that given by
Donatus, who considers it as an illusion to
gladiators; *vito,* the verb joined with it, be-
ing a term used in fencing, to parry off a
thrust, in opposition to *peta,* to aim a thrust.
434. *Meruisse manum,* I deserved by this
hand, or by fighting. There is something
very noble in this sentiment, which consi-
ders death as a prize or reward which the
valiant won by their merit. This agrees
with his former reflection, *pulchrumque mori
sucurrisset in armis,* the same with Horace's
Dulce et decorum est pro patria mori.
434. *Devellim inde.* We are torn away.
He speaks of it as a great affliction; and, as
it were, accuses his fate, that denied him
the honour of so glorious a death.
440. *Martem,* for war, of which Mars
was the god.
441. *Acta testudine.* By applying the Tes-
tulio or Tortoise. It was properly a figure
into which the soldiers cast themselves,
and is thus described by Livy, lib. XLIV.
9. Scutis super capita densatis, stantis
primis, secundis *camissiibus,* tertii magi-
s, et quartis, postremis etiam genu nixia,
fastigiatam, sicut tecta *dificiorum* sunt,
testudinem faciebant: i.e. Their targets
closed together above their heads, to de-
 fend them from the missile weapons of the
enemy; the first rank stood upright, the
rest stooped lower and lower by degrees,
till the last rank kneeled down; so that ev-
ery rank covering with their targets the
heads of all in the rank before them, they
represented a tortoise-shell, or a sort of a
pent-house. The prosecution of an attack
against a place, by this sort of engine, was
called *agere testudinem.*

442. Postesque sub ipso *Nituntur gradibus.*

By gradibus here we may either understand the steps that led up to the palace, common in the houses of the great, or rather the steps of the scaling-ladders. They mount up, or press to get up, viz. to the roof by the ladders, which were placed under the very door-posts.

444. Tecta dominorum Culmina, The covered tops of houses. Though tecta is mostly put by itself; yet it is an adjective, and must have culmina, or some such substantive, understood.

446. Culmina convellunt—Aurataque trabes devolvunt. This single circumstance gives us a very lively image of men in despair.

448. Decora alta. Some ancient copies read decora illa parentum, which has a peculiar emphasis.

449. Aliis—imis Obsoedere fores. These were probably Trojan guards mentioned below, verse 485. Some, however, understand it of the Greeks.

452. Vicis, i. e. Despairing, fighting with no hope of victory; as in that passage above, verse 354. Una salus victis nullam sperare salutem.

454. Tectorum Priami. Priam had two palaces adjoining to each other, in one of which resided Hector and Andromache.

455. Infelix—Andromache. The mention of Andromache’s using this secret passage to the palace gives a dignity to the circumstance, which is but low in itself.

457. Ad socios. Her fathers, or rather parents in law; i. e. Priam and Hecuba; perhaps in imitation of Euripides, who in his Andromache comprehends them both under the single word γαμωρος.

457. Astyanactae. Astyanax was Hector’s son by Andromache. Some say he was carried off by Ulysses, others by Menelaus, in the absence of Pyrrhus, and thrown over a precipice, to evade the prophecy, which imported, that, if he lived, he would be the avenger of his parents and country.

457. Trahebat. This word was used before in the same sense, when Pantheus is carrying away his gods, and a little boy his grandchild, parumque nepotem Iopo trahit.

458. Evado. I escape to the top; this points to the danger there was of his being intercepted, as verse 531.

460. In præcipitii stantem. If Virgil means no more by this, as Dr. Trapp and others contend, than to let us know the tower was high, it is odd he should use so many words for that end: first, in præcipitii stantem, and then, educunt summis tectis sub astra. The former is certainly capable of signifying its threatening or projecting situation; that it stood on the outermost verge of the high wall, as on the brink of a precipice.

461. Unde omnis Troia. To elevate the affair of the old mouldering tower being pushed down, which conveys but a mean idea, the poet happily signifies that from thence they could take a prospect of Troy, discover the camp of the enemy, and survey the extent of the Grecian fleet. This fills the mind with strong regret and pity.
Et Danaum solitae naves, et Achaeica castra; Aggressi ferro circum, quia summa labantes Junctionas tabulata dabant, convellimus altis Sedibus, impulimusque. Ea lapsa repente ruinam Cum sonitu trahit, et Danaum super agmina latet Incidit: ast aliis subeunt; nec saxa, nec ulla Telemor interea cessat genus. Vestibulum ante ipsum primopq; in limine Pyrrhus Exultat, telis et luce coruscus ahenä. Qualis ubi in lucem coluber, mala gramina pastus, Frigida sub terrâ tumidum quem bruma tegetabat; Nunc positis novus exuvias; nitidusq; juventä, Lubrica convolvit sublato pectore terga Arduus ad Solem, et linguis micat ore trisulcis. 464. — Convellimus altis Sedibus, impulimusque. Ea lapsa repente ruinam Cum sonitu trahit, et Danaum super agmina latet Incidit. The rumbling of these verses, and the rapidity with which they move (being all dactyls but the last foot, in which heroic verse requires a spondee), form another instance of Virgil's admirable talent in making the sound express the sense.

465. Impulimusque. This fine instance of the translator's making the sound of the verses an echo to the sense, Mr. Pitt attempts to imitate: —tugg'd convulsive from the shatter'd walls We push the pile; the pond'rous ruin falls; Tumbling with many a whirl with thund'ring sound Down headlong on the foes and smokes along the ground. Leonidas, in a similar picture, adds a circumstance new and his own: —the foes beneath Look up agast, with horror shrink and die.

466. Luce ahenä. Literally brazen light, i.e. the gleam or refungence of his brazen armour. So Homer, II. VII. Λυγιά χαλκίνου έρυθι απο λυχνότητας. The blazing splendour of the shining helms. 467. Qualis ubi in lucem. Prodit, or some such word is obviously understood. This sification is an improvement on that in Homer II. XXII. 93, where Hector's fierce manner of expecting the approach of Achilles is compared to a snake eying one whom he is going to attack:

So, roll'd up in his den, the swelling snake Beholds the traveller approach the brake; When, fed with noxious herbs, his turgid veins Have gather'd half the poisons of the plains.

471. Mala gramina pastus. This is a literal translation of Homer's διόροιος κακη φαγμακα, and agreeable to the truth of history: Οι αρχοντες-μεσατοκις πινε το 3ολο και, &c. When those serpents lie in wait for either man or beast, they eat mortal roots, &c. Αἰlian Lib. VI. Cap. 4.

475. Arduus ad Solem. It rears itself up to receive the heat of the sun, especially in the spring, when the warm sun is most cherishing.

475. Linguis trisulcis. Aristotle says that serpents have tongues of a great length, and cloven. The poets represent them three-forked, probably on account of the volubility of their tongues, wherein they are said to exceed all animals whatsoever.
Unā ingens Periphas, et equorum agitator Achilliēs

Armiger Automedon: unā omnis Scyria pubes

Succedunt tecto, et flammás ad culmina jacant.

Ipse inter primos, corrupit dura bipenni

Liminal terrae, posteaque ad cardine vellit

Eratos: jamque excisā trabe firma cavavit

Robora, et ingentem lato dedit ore fenerastram.

Apparet domus intus, et atra longa patescunt:

Apparent Priami et veterum penetralia regum:

Armatusque vident stantes in limine primo.

At domus interior gemitu miseroque tumultu

Miseretur: penitusque cavē plangoribus ādes

Femineis ululant: ferit aurea sidera clamor.

Tum pavide tectis matres ingentibus errant:

Amplexaēq; tenet postes, atq; oscula figunt.

Instat vi patriā Pyrrhus; nec clausura, neq; ipsi

Custodes suferre valent: labat ariete crebro

Janua, et emoti succumbunt cardine postes.

timē resonant planibus formam: clamor ferit astra luciē.

Tene timide matres vagantur tota domo,

et herent amplexa portos, itaque dant oscula.

Urget Pyrrhus paterno impetu: nec obices, nec ipsi custodes possunt cum sustinere: janua quaistur multo ariete, et portae consimilius ejusque ādestinibus.

NOTES.

476. Ingens Periphas. Homer gives him the epithet of 'ingens'; for which reason Virgil calls him ingens, vast, gigantes.

477. Scyria pubes. Scyros was one of the Cyclades islands, where Achilles, sent thinner by his mother Thetis to the care of Lycomedes, the king of the island, debauched Deidamia, Lycomedes' daughter, and had Pyrrhus by her. Others say, that Lycomedes gave him Deidamia in marriage.

478. Succedunt tecto, i.e. sub tectum cedunt, they advance up to the wall, so as to be just under the roof.

480. Posteaque ad cardine vellit. This may be translated, he tries to tear or shave the door-posts from the hinges; for it cost him a great deal of hard labour and struggle before he accomplished his purpose. See verse 493.

481. Excisā trabe. By the 'trabe' or 'beam', which is a general word, we are to understand here what answers to the rails, or those pieces of timber that stretch across the pannels of a door

481. Cavavit. There is a particular beauty here in the change of the tense: the perrumpit limina et vellit postes, shows Pyrrhus beating down and tearing the gates; then cavavit robor, dedit fenerastram, shows the breach, the wide aperture he hath now made in the door; in consequence of which appareat domus intus. All this is picturesque, and paints the objects to the life. There is a similar instance of the change of tense in Milton, where the effect is the same; it is in the fifth book of Paradise Lost, verse 391, where Raphael's arrival in Paradise is described.

Their glittering tents he pass'd; and now is come

Into the blissful field, through groves of myrrh,

And flowing odours, cassis, nard, and balm;

A wilderness of sweets.

486. At domus interior. The women in Greece, and all over the east, had, and still have, their apartments quite distinct from those of the men. They were in the inner and most retired part of the house. For these chambers to be broken open and violated was the most dreadful of calamities.

487. Caves—ades. The rooms with ceiled or concave roofs. Others understand by these words the same with what was called in one word cavedium, a gallery or piazza.

490. Amplexaque tenest postes. This is agreeable to the Roman superstition, which ascribed a kind of divinity to the gates, lintels, and door-posts. The Trojan matrons therefore embraced and kissed them, imagining these religious rites would recommend them to the favour and protection of the deities who presided over the gates.

492. Ariete crebro. The aries or battering ram, as Josephus describes it, was a vast long beam, like the mast of a ship, strengthened at one end with a head of iron, in some degree resembling that of a ram, whence it took its name. This was hung by the midst with ropes to another beam, extended across a couple of posts; and, hanging thus equally balanced, was by a great number of men violently thrust forward and drawn backward, and so shook the wall, with its iron head.
Fit via vi: rumpunt aditus, primosq; trucidant
Immissi Danai, et latè loca milite complent.
Non sic, aggeribus ruptis cum spumeus amnis
Exit, oppositosque evicit gurgite moles,
Furtur in arva fures cumulo, camposq; per omnes
Cum stabulis armenta trahit. Vidi ipse furentem
Cæde Neoptolemum, geminosq; in limine Atidas:
Vidi Hecubam, centumq; nurus, Priamumq; per aras
Sanguine foedantem, quos ipsa sacraverat, ignes.
Quinquaginta illi thalami, speces tanta nepotum,
Barbarico postes auro spolisque superbi,
Procubuere: tenent Danai, quâ deficit ignis.
Forsitan et Priami fuerint quæ fata, requiras.
Urbi ubi captâ casum, convulsaque vidit
Limina tectorum, et medium in penetralibus hostem;
Arma diu senior desueta trementibus ævo
Circumdat nequiquam humeris, et inutili ferrum
510. 505

NOTES.

501. Vidi Hecubam. Hecuba was the
doughter of Cissces, king of Thrace, and
wife of Priam.

502. Centumqque nurus. It does not appear
that Hecuba's daughters-in-law were a
hundred in number. On the contrary, if
Homer's account be exact, they could be
no more than fifty; for, in the sixth llad,
he gives Priam only fifty sons. And there-
fore we may either take centum for an inde-
finite number, or nurus may signify her fe-
male attendants in general, as the word is
used, Ovid. Met. II. 366.

Excipit, et nuribus mitit gestanda Latinis.
Or, lastly, those fifty sons of Priam might
have had at least a hundred wives, taking
their concubines into the number, after the
example of Priam their father, who must
have had some concubines, since it does
not appear that he had more than seventeen
children by his queen.

503. Sacraverat, ignes. In the open court of
his palace, Priam had an altar consecrated
to Jupiter Hercules or the Protector, verse
313. and on this altar we are told that hallowed
fire was kept perpetually burning.
See Turneb. Lib. XIV. cap. 15.

504. Quinquaginta illi thalami. Homer
mentions the same number of bed-cham-
ers in Priam's palace for his fifty sons.
Llaid VI. verse 544.

505. Barbarico auro. Troy, by the Romans,
was styled Barbary, as in Horace:
Gracia Barbariae lento collisa duello.
And Phrygian and Barbarian by them
were understood to mean the same thing:
Sonante mistum tibis carmen lyra,
Hac Dorium, illis Barbarum?

Epod. IX.
et accingitur gladio innici, Cingitur, ac densos fertur moriturus in hostes. Edibus in medii, nudoque sub ætheris aæ
auris coeli fuit arma, Ingens ara fuit, juxtaque veterima laurus, .
Incumbens ara, atque umbra complexa Penates. Hic Ilecbua, et nata nequicquam altaria circum, 515
Precipites atræ cei tempestate colombre, Condensæ, et Divûm amplexe simulacra tenebant.
Ipsum autem sumptis Priamus juvenilibus armis Ut vidit: Quæ mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quò ruis? inquit. Non tali auxilio, nec defensoribus istis
Tempus eget: non si ipse meus nunc afforet Hector. Hic tandem concede: hæc ara te ubitur omnes,
Aut moriære simul. Sic ore effata, recepit
Ad sede, et sacrâ longævum in sede locavit. 525
Ecce autem clapsus Pyrrhi de cæde Polites, Unus natorum Priami, per tela, per hostes
Porticius longis fugit, et vacua atra lustrat Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamq; manu tenet, et premit hastæ. 530 X
Ut tandem ante occulos erat et ora parentum, Concidi, ac multo vitam cum sanguine fugisti.
Hic Priamus, quanquam in mediâ jam morte tenetur, Hic Priamus, etiam jam in mediâ morte positus, tenem non sibi temporavit, nec iram et
Non tamen abstinuit, nec voci, iræque perpercit: vœcum continuavit: Tibi verò, exclamat, Dii referant meritorum gratiam, et reddant debitum mercedem pro
At tibi pro scelere, exclamat, pro talibus aphis Persolvunt grates dignas, et præmia reddant
Debita: qui nati corâm me cernere letum
NOTES.
reign and external ills which length of years brings about are so heavy and numerous:
Louga dies igitur quid contulit? omnia vidit
Eversa, et flammas Asien ferroque cademtem;
Tunc miles tremulus positâ tullit arma tiarâ.
Juvin. Saec. X. 265.
But mark what age produce’d: he liv’d to see
His town in flames, his falling monarchy;
In fine, the feeble sire, reduc’d by fate,
To change his sceptre for a sword too late.
Dryden.
513. Ingens ara fuit. This is that altar which, as we said before, was consecrated to Jupiter Hercæus in the open court of the palace, to which Ovid refers,
Nec tibi subsidio præsens sit numen ut illi,
Cui nihil Hercæi profuit ara Jovis.
In ibidem, 283.
And Seneca in Agam.
Sparsum cruore Regis Hercæum Jovem.
Jupiter, to whom such altars were consecrated, was called Hercæus, from the Greek word ποτε, septum, a wall or enclosure; either because he protected the place, or because the altar was erected within an enclosure.
514. Penates. By Penates La Cerda would have us here understand the palace, or house, as it sometimes signifies, because this was not the place of the Penates, or household-gods. But others think the statues of the Penates were placed on the same altar with Jupiter Hercæus.
515. Hic Ilecbua. It is well known that the altars, and other sacred places, were the sanctuaries and places of refuge, to which it was usual for persons to fly, to screen themselves from danger.
529. Infesto vulnere. Vulnus is used here poetically for the wounding weapon.
530. Nati corâm me cernere letum Fecisti. He does not complain of him for putting his son to death, but for his barbarity in making him to be the witness of so shocking a spectacle.
Fecisti, et patrios fœdasti funere vultus. 
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo; sed jura fideique
Supplicis erubuit; corpusque exangue sepulchro
Reddedit Hectorum, meq; in mea regna remisit.
Sic fatus senior, telumque imbelli sine ictu
Conjicit: rauco quod protinus ære repulsum,
Et summo clypei nequiquam umbone peperdit.
Cui Pyrrhus: Referes ergo hæc, et antiquis ibis
Pelidæ genitori: illi mea tristia facta,
Degeneremque Neoptolemum narrare memento.
Nunc morore. Hæc dicens, altaria ad ipsa trementem
Traxit et in multo lapsantem sanguine nati:
Implicuitque comam lavâ; dextrâque coruscum
Extulit, ac lateri capulo tenuis addidit ensem.
Hæc dicens, trahit cum ad ipsas aras trepidatam, et vacillantium medio sanguine filiis, et invallis sinistrâ
capillos, ac dextrâ sustulit ensem miramens, considique in jussus usque ad manubrium.

539. Fœdasti funere vultus. Fumus, says
Servius, is a carcass, a dead body, warm, and
and newly slain. When carried out to re-
ceive funeral obsequies, it is called Exe-
guæ. The ashes of it, when burned, are re-
ligique, and the interment of it is sepulchrum.
540. Satum quo te mentiris. Whom you
but feign to be your father, since your ac-
ions disprove your birth from him. A se-
vère sarcasm; as much as to say, No man,
who had any humanity in his nature, could
ever beget such a son. The sentiment is the
same with that which Dido throws out in
her outrage against Æneas:
Nec tibi Diva parens, generis nec Darda-
nus autor,
Perfide, sed duris genuit te cautibus hor-
rens
Caucasus, Hyrcanæque admortunt ubera
ligres.

Æn. IV. 365.

541. In hoste Priamo. When I was an ac-
tive enemy, capable of annoying him, and it
would have been worth his while to put
me to death; whereas now I hardly exist,
my life is of no avail either as a friend or
foe.

541. Jura fideique Supplicis erubuit. In the
twenty-fourth book of the Iliad, Homer
makes Priam repair to Achilles’ tent, and
ransom from him the body of Hector. Vir-
gil judicially makes Priam forbear men-
tioning the gifts by which Achilles was in-
duced to restore the body of his enemy, and
attributes his action only to generosity,
justice, and a sense of honour.

543. In mea regna remisit. He had it in
his power to have detained Priam, or put
him to death; but he blushed at the thought
of violating the laws of nations, which pro-
hibit all injury to the person of a king, re-
quire the forms of burial to be allowed to the
dead, and the laws of humanity to be

540. Achilles, ex quo frangis te
procerum esse, tali
non fuit erga hostem
Priamum: sed rationem
habuit juris gentium et
fidei debitis supplicandi.

545. bus: et resedias tumulto
examine corpus Hectoris,
et me remisit in ur-
beum meas. Sic disat
senez, et projectet telum
dehle abeque impetu;
quod sustine, resedit ex
are raeco, et frustrâ pe-
perdit Æsum umbone
clypei. Cui Pyrrhus
respondit: Peers ergo
ince, et ibi naseus ad

549. Nunc morare. Hæc, of course, is a
reference to the preceding section, as the
vulgata indicates. The passage as a whole
is a fine example of the fine distinctions
and delicacies of language in the Aeneid.

550. Altaria ad ipsa trementem, etc. Every
word here aggravates the cruelty of this
action: traxit, he dragged him; trementem,
trembling, not through fear, but age, and
decay of nature; he dragged him ad ipsa
altaria, to that very altar where he had fled
for refuge; et lapsantem in multo sanguine
nati; this is a very moving circumstance;
that the revered aged monarch should be
thus trailed through a slippery deluge of
his son’s blood, the very sight of which
was worse to him than death. What fol-
lows, is the strong picture of a heart quite
lost to all sense of humanity, and capable
of perpetrating the most shocking cruelties
with the greatest unconcern and indiffer-
ence.

550. Altaria ad ipso. Others, however,
write, that Priam was not slain at the altar,
but that Pyrrhus, finding him there, drag-
ged him away to Achilles’ tomb, which
was near the promontory of Sigmus, and
thus sacrificed him to his father's manos.
But where there are different traditions
concerning the same fact, the poet is at li-
beraty to choose that which best suits his
purpose.
Hec finis Priami fatorum: hic exitus illum. 

Sorte tulit, Trojan incensam et prolapsa videntem Pergama, tot quondam populis terrisq; superbum Regnatores Asiae: jacet ingens litore truncus,

Avulsuniq; humerus caput, et sine nomine corpus. 

At me tum primum sævus circumstetit horror:

Obstupui: subiit chari genitoriis imago,

Ut regem æquævum crudeli vulnere vidi

Vitam exhalântem: subiit deserta Creusa,

Et direpta domus, et parvi casus iúlii.

Respicio, et, quæ sit me circum copia, luxuro.

Deseruere omnes defessi, et corpora saltu

Ad terram misère, aut ignibus ægra dedère.

Jamque adeò super unus erám, cum limina Vestæ

Scient in memem Creusa diericta, et spolia domus, et periculum parvi Ascanii. Circumspicio, et quern

quernam esset circa me multitud. Omnes me religuerunt fatigati, et corpora saliendo praepitaverunt

terram, aut afficere concercent in flammas. Et jam fér fer tatem salut, cum video filiam Tyndarii

occupantem templum Vestæ.

NOTES.

554. Hec finis. Finis is usually of the mas- 
culine gender; here it is feminine. So Æn. 5. 384, “qua finis standi.” Cicero has “qua

finis postas famili.”

554. Hic exitus illum Sorte tulit. This

seems to be a singular idiom; This death

carried him off by heaven’s appointment.

557. Jacet ingene litore truncus. In this and

the following circumstances, Virgil is

thought to have had an eye to the unhappy fate of Pompey, of whom Plutarch gives

the following account. “The assassins cut

off his head, then flung his naked body on

the shore, and left it a spectacle to every

circumspect man.”

558. Sine nomine corpus. The head is, as

it were, the index, to distinguish the per- 

son, and lead to the knowledge of his name.

Or, without a name may signify despicable, 

dishonoured; as Florus calls a man who has

no honour, homo sine tribu, sine nomine.

560. Charî genitoriis imago. This circum-

stance of his being put in mind of his

father and family, by seeing the lamentable death of old Priam, is very natural and

moving. The distress is now worked up to

the height. Æneas is left alone, amid all

the dangers that surrounded him.

567. Limina Veste Servantem. Servare

signifies to look after anything with anxi- 

ey, and a jealous eye, full of fears, and

watchful of every danger: so the word is

used by Plautus Aulul. 1, 2, 3. Redi nunc

jam intro, atque intus serva: where the

commentator says, Servare est soliciet et

suspiciœse observare.

567. Jamque adeò super unus eram. There

is some doubt raised about the genuineness

of this passage concerning Helen, from this

to verse 508, Cùm mihi se, &c. Those who

reject them connect the verses that go be- 

fore with those that follow, thus:

Deseruere omnes defessi, et corpora saltu

Ad terram misère, aut ignibus ægra de- 

dère.

Cum mihi se, non ante oculis tam clara,

videndam

Obstulit, &c.

Making the appearance of Venus to be in

order to restrain Æneas, who was going to

kill himself. But, whatever may be alleged

against these verses, those who are ac-

quainted with Virgil’s style will easily dis-

tinguish them to be his; nor are the objec-

tions against them so strong, but they ad-

mit very satisfactory answers. They are

chiefly these three: 1. It is allegorical, that

what Virgil here says of Helen’s dreadful

the resentment of her husband Menelaus,—

deserti conjugi iras Permetuens,—contradicts what he tells us in the sixth book, v. 525, of her having sought to make her

peace with Menelaus by betraying Deiapho-

bus. But, though she endeavoured to ingra-

diate herself with Menelaus by that piece of

treachery, it does not follow that he was

actually reconciled to her, at least so fully

as not to leave her guilty mind under some

apprehensions of his resentment. Accord-

ingly we learn from Euripides in Troad.

verses 87, 1036, that Helen was car-

ried away a captive by Menelaus with the

Trojan women, with a view to have her put
to death by the Greeks whose sons had

fallen in that war. Another objection is, that

Virgil outrages the character of his Hero,
in making him entertain a thought of kill-

ing a woman, and even in the temple. Per-

haps there would have been some force in

this objection, had Æneas actually put He-
Servantem, et tacitam secretâ in sede latentem
Tyndarida aspicio: dant clara incendia lucem
Erranti, passimque oculos per cuncta ferenti.
Illa sibi infestos versa ob Pergama Teucros,
Et poenas Danaum, et deserti conjugis iras
Permetuens, Troja et patriæ communis Erinnyes,
Ab siderat seæ, atque aris invisa sedebat.
Exsarse ignes animo: subit iber, cadentem
Ulicisci patriam, et scleratas sumere poenas.
Scilicet haec Spartam incolumis patriasq; Mycenae
Aspiciet? partoque ibit regina triumpho?
Conjugiumq; domumq; patres, natosq; videbit,
IIiadum turbâ et Phrygiis comitata ministris?
Occiderit ferro Priamus? Trojas arserit igni?
Dardanum toties sudârit sanguine litus?
Non ita: namq; eti nullum memorabile nomen
Fœmineâ in pœnâ est, nec habet victoria laudem:
Extinxisse nefas tamen, et sumpsisse merentis
Laudabor poenas; animumque expèresse juvabit
Ultrixis flammæ, et cineres satisse morum.

NOTES.

Len to death; though even then he might have been justified by those very motives which he himself urges in behalf of the action:

Etsi nullum memorabile nomen
Fœmineâ in pœnâ est, nec habet victoria laudem:
Extinxisse nefas tamen, et sumpsisse merentis
Laudabor poenas; animumque expèresse juvabit
Ultrixis flammæ, et cineres satisse morum.

Who could have blamed him, if, in the hurry and confusion of mingled passions, with which his mind must then have been racked, he had revenged his own and his country's sufferings on that fair traitress, who was chargeable with the guilt of so many thousand deaths, and the utter desolation of a whole innocent people, and once flourishing kingdom? But when, instead of giving way to those first emotions of a just resentment, he checks his desire of revenge, deliberates on the merits of the action, and is at length withheld from perpetrating it by the interposition of his goddess-mother, or, in other words, by the force of superior judgment, what shadow of reason have even the severest critics for censuring such a conduct? It is objected, in the last place, that these verses cannot be allowed to be Virgil's, because he cannot be supposed so unacquainted with the history of Helen, as not to know that she had left Troy long before it was taken. The history of which it is alleged Virgil could not be ignorant, is that of Herodotus, who tells us, he had learned from some Egyptian priests, who had it from Menelaus' own mouth, that the Trojans had sent away Helen to Egypt before the Greeks redeemed her; of whose veracity Herodotus himself appears to have been so fully convinced, that he is at great pains to prove it. But, whether Virgil was acquainted with Herodotus' account or not, it is sufficient that he has poetical tradition on his side, and is supported by the authority of Homer and Euripides.

576. Scleratas sumere poenas, i. e. Sumere poenas de scleratâ, as in v. 584. Fœminea poena for poena de femâ.

577. Patriaquis Mycenæs, Mycenæ was not the place of her own nativity (for she was born at Sparta), but of her husband Menelaus.

585. Extinxisse nefas. Helen is justly styled nefas, a monster of wickedness, who by her lowness, had been the occasion of kindling so dreadful a war. She was first ravished by Theseus, then married Menelaus, whom she forsook for the adulterous Paris. To him too she was unfaithful, having commited incest in Troy with her son-in-law Orythus, the son of Febris and Oceanus. Philostratus too, in his Heroics, has celebrated the story of her amour with Achilles.
Notes.

590. *Obtulit—Alma parens.* Venus was the most proper deity to interpose in behalf of Helen, whom she had long protected, and first conferred on Paris, as a reward for the judgment he had given in her favour against Juno and Minerva. 

602. *Verum inclementia Divum.* Several ancient copies read, *Divum inclementia, Divum.*

604. *Aspice: namque, &c.* Macrobius, in Som. Scip. Lib. I. Cap. 3. applies this passage to the state of the soul, which, being immersed in matter during its union with the body, is incapable of beholding objects directly, but through a veil, a thick cloud, i. e. a gross, corporeal medium. Milton seems to have had this passage in his eye in the eleventh book of his *Paradise Lost*, where the angel prepares Adam for beholding the future vision of his posterity and their history, which he is going to set before him:

But to nobler sights
Michael from Adam's eyes the film remove'd,
Which that false fruit that promise's dearer sight
Had bred: then purg'd with euphrosy and rue
The usual nerve, for he had much to see,

610. *Neptunus marus, &c.* Virgil makes Neptune an enemy to Troy, on account of the perjury of Laomedon, who cheated that god of his promised hire for building the walls of Troy. Which false, according to Servius, sets forth to us this historical fact, that Laomedon had applied the money, which he had destined for the worship and service of Neptune, to the building of the walls of Troy.

612. *Juno Scæas portas tenet.* The gates of Troy, we are told, were six in number; the gate of Antenor, the gate of Dardanus, the Ilissus, the Catumbrian, Trojan, and Scæan. By the Scæan gate, the Trojan horse is said to have entered; which probably is the reason why Juno is posted at that gate, rather
Jam summas arceae Tritonia, respice, Pallas.
Insectit, nimbo effulgente et Gorgone saeva.
Ipsae Pater Danais animos viresque secundas
Sufficit: ipsae Deos in Hadrae suscitat arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.
Dixerat, et spissis noctis se condidit umbris.
Apparent dirae facies, inimicaque Troja
Numina magna Deum.
Tum verò omne mihi visum considere in ignes
Ilium, et ex imo verti Neptunia Troja.
Ac veluti summis antiquam in montibus ornum
Cum ferro accisam crebrisque bipennis instant
Erure agricolae certatim; illa usque minatur,
Et tremefacta comam concusso vertice nutat:
Vulneribus donec paulatim evicta, suprema
Congemuit, traxitque jugis avulsa ruinam.

than at any other, she being all along represented as the most improbable foe to Troy. The name Sejan is derived from omnia, sinus; because the gate stood in the left, or perhaps the unfortunate part of the city. Sinistra quies sine astris.

616. Nimbo effulgente. By nimbus, Servius understands a lucid cirrus, or divine brightness, which the gods were round their heads, and were thereby distinguished from mortals.

616. Gorgone. The three daughters of Phorcup, Medusa, Euryale, and Stenyo, were called Gorgone, Gorgona; the terrible sisters. Medusa having been splatated by Neptune in Minerva's temple, the goddess transformed the hair of her head into serpents, the very sight of which turned men into stones. This head Perceus cut off, by the assistance of Minerva, who lent him her buckler, which was of brass, so finely polished, that it reflected the image of the Gorgon's head as in a mirror, and thus secured him from the fatal influence of her eyes, and enabled him to destroy her. This head Minerva wore upon her buckler, to render her the more awful and tremendous.

617. Ipsae Pater. Pitt conceives the imagery here iminately sublime. The thought of Venus clearing his eye, and showing him the gods at work in destroying the city, is nobly conceived. He apprehends this to be one of the sublimest passages in Virgil's writings, and indeed comparable to any thing in Homer.

618. Ipsae pater. Juno and Minerva opposed the Trojans from partial motives, because they had been slighted by Paris; but Jove was an enemy to them, because their cause was unrighteous, in detaining Helen contrary to the law of nations.

622. Apparent dirae facies. All the horrid images of war and desolation.

623. Numina magna. The gods were divided chiefly into two classes, the Dii maiores, and the Dii minores. The gods here referred to are of the first order, viz. Jupiter, Juno, Neptune, Minerva, and therefore are fitly denominated magna numina Deorum.

626. Ac veluti, &c. This simile is imitated from Homer, II. XVI. 481, who applies it to the death of Sarpedon; but Macrobius himself acknowledges that the copy far excels the original.

630. Common—suites. Virgin, considering a tree as an analogy to the human body, calls the extended boughs its arms, brachia, Geor. II. 256, 266, and here its leaves, complas, hair, or locks. So also Milton, Paradise Lost, X. 1065:

while the winds
Blow moist and keen, shattering the graceful
Of those fair spreading trees.
Descendo, ac ducente Deo flammam inter et hostes

Venere elabo inter ignes et hostes: forum arma permittunt mihi viam, et ignes retrò aubunt. Sed postquam jam progressus sum ad janum paternae dotor, et veeres sedes; pater, quem ephibam exportare primum in altos montes, et ad quem primum ibam, resuscit prostrabre vitam, et tolerare exilium, post eversam Trojan : et ditis, O vos, quibus sanguis easte vigens, et sam virus stant propriis firmitate ; vos tentate fugam. Si supra voluissent me profecer vitam, servassent mihi hanc donum: satis et plusquam omnis cur,

NOTES.

632. Ducente Deo flamam inter et hostes. Were we to allegorize this passage, we might say, that Venus conducting Æneas through fire and sword, signifies that the picture Venus did in her breast, first to his country, and next to his dear relatives, rendered him insensible of every danger that opposed the bent of his affection. This is the light wherein Spenser has considered it in his Hymn in Honour of Love:

Thou art his god, thou art his mighty guide!
Thou, being blind, let’s him not see his fears,
But carriest him to that which he hath eye’d,
Thro’ seas, thro’ flames, thro’ thousand swords and spears;
Ne aught so strong that may his force withstand,
With which thou armest his resistless hand.
Witnesses Leander in the Euxine waves,
And stout Æneas in the Trojan fire.

632. Ducente Deo. Servius will have it, that Venus here is called god, because the deities partook of both sexes. And we are particularly told, that Venus had a statue in Cyprus under the name of Venus barbata, the male Venus, and was worshipped by the man in the garb of females, and by the women dressed like men. But there is no necessity of having recourse to that conceit; Deus, a god, signifies deity in general, and may be said either of gods or goddesses; as homo, man, is the general word for the human species.

633. Expedior. Literally, I am disentangled or extricated, viz. from every danger.
636. Optabam primum. We learn from Varro, that the Greeks having given Æneas permission to carry off what was dearest to him, he was seen trudging through the town with his father upon his shoulders; while others, to whom the same permission was given, went off loaded with gold and silver. The Greeks, struck with this eminent example of filial love in Æneas, gave him a second option, which he made use of in carrying off his gods. Upon this they were induced to grant him full liberty to take along with him his whole family, and all his effects. To this Ovid seems to allude, when he says of Æneas:

Sacro, et sacra altera patrem
Fert humeris, venerabile ows, Cythereiu
hers;
De tantisque opibus pradam pius eligit
illam
Ascaniunquae suum

637. Abnegat. With what variety has this narration already entertained us! Here is a new scene opened which, with what follows in this book alone, would be almost sufficient to furnish a heroic poem for any poet but Virgil! The hero is now arrived at his father’s house, and he has nothing to do but to provide for his escape, and that of the rest of the family. One would think there should be no great difficulty in that, but quite otherwise. His father, with his opacity of a despairing old man, absolute
ty roves the means of preserving his life, or to survive the ruin of his country.

The shining description of the lambent flame upon the head of Iulus, with the auspicious thunder, and the stars shooting along the sky, give a pleasing turn to the whole; and the conviction of Anchises is most agreeable and surprising. But the loss of Creusa throws us back again into lamentation. Æneas returns into the city, and with him the poet artfully returns to finish the description of the sack and ruin of it. The circumstances which the hero relates, as the burning of his own palace, and the Grecians guarding the spoils and the captives, are new and engaging. The apparition of Creusa’s ghost, her speech to her husband, and their final parting, fill us with so much terror and melancholy pleasure as cannot be expressed.

638. Integer qui. See glossary. Whose blood is full, and not yet impaired, as in old men: integer qui is a Greek construction; causas or some such word, being understood.

842. Una—Vidimus excidio. Because he
Vidimus excidia, et captae superavimus urbi.
Sic ó sic posivm affati discedet corpus.
Ipsa manu mortem inveniam: miserébitur hostis,
Exuvisaque petet: facilis jactura sepulcri est.
Jampridem invivus Divis et inutilis annos
Demoror, ex quo me Divum pater atque hominum rex
Fulminis afflavit ventis, et contigit igni.
Talia perstabat memorans, fixusque manebat.
Nos contrá effusi lachrymis, conjuxque Creúsa,
Ascaniisque, omnibusque domus: ne vertere secum
Cuncta pater, fatoque argenti incumbere vellet.
Abnegat, ineptóque et sedibus hæret in iisdem.
Rursus in arma féròr, mortemque miserrímus optó.

contrá effusi in fleus, et uxor Creúsa, et Ascaniis, et totum domus: ne pater vellet avertere omnem sectam,
et vin addere fati nse præmenti. Aluit Ao, et hæret in propósitio et loco eodem. Iterum curro ad pug-
manu, et inflicctíssimus mortem appelló.

NOTES.

had seen the city taken before by Hercu-
les, under the reign of Laomedon; a fact
not only mentioned by the poets, but by
historians of no good authority. See Dionys.
Halic. Antiq. Lib. I. and Aristides in Rhó-
diaca. The latter, speaking of Òtroy, says
in so many words, Ò Troy was twice taken;
one by Hercules, and a second time by
the Greeks. And Virgil expressly says else-
where, that Anchises had been twice saved
from the ruins of Troy, Òn. III. 476.

644. Sic Ò sic posivm. Anchises consi-
dered himself as already dead, and therefore
desires them to take the last farewell of
him, as of a corpus posivm, a dead corpse
laid out for burial, or of the funeral pile,
of which the friends used to take a solemn
farewell, by repeating, vale, vale, vale. We
can observe farther, that the particles sic,
ó sic, have an emphatic force on this occa-
sion; inasmuch that, if we take them away,
we destroy the chief beauty and energy of
the whole line. The repetition of the sic
shows Anchises' obstinate purpose of dy-
ing, and his earnest desire of being left to
pursue that resolution. It is used the same
way in the fourth book: when Dido, bent
on death, is just going to plunge the dag-
ger into her bosom, she breaks forth into
this abrupt exclamation:

Sic sic juvatur sub umbras.

645. Ipsa manu mortem inveniam. Servius
understands manu of the enemy; but that
seems forced. The sentence is explained
by a parallel one in Tacitus: Primum ubi
vulnus Varo adactum, ubi infelici dextrá et
suo iictui mortem invenerit.

645. Miserebitur hostis. This strongly
marks the anguish of his soul: he was so
weary of life, that he would reckon it an
act of pity in the enemy to put an end to it.
It is the same sentiment with that of Eu-
rylus' mother, who, in the bitterness of
her grief for the loss of her son, thus ad-
dressed Jupiter:

me vidisse jam unum ex-
cidium, et obris superi-
orum urbi. Abite Ò post-
quam ultimum vix dis-
tis meo condaveri sic de-
posito. Ipsa reperiam
mortem proprium manu,
aut hostis miseratus mi-
e oscider, et retrahet
ubi spolia: leve est pri-
vati sepulcro. Jamu-
dum odiosus Dils et ini-
tilis trahit vitam, ex quo
pater Deorum et rex ho-
minum afflavit me aurà
fulminis, et tötig igne.

650. Tali discons perturbat et manebat periminx. Nos
contrá effusi in fleus, et uxor Creúsa, et Ascaniis, et totam domus: ne pater vellet avertere omnem sectam,
et vin addere fati nse præmenti. Aluit Ao, et hæret in propósitio et loco eodem. Iterum curro ad pug-
manu, et inflicctíssimus mortem appelló.
Nam quod consilium, aut quæ jacta fortuna dabatur?
Méne effere pedem, genitor, te posse relicto
Speráti? tantumque nefas patrio excidit ore?
Et sedet hoc animo, perituræque addere Troja
Teque tuosque juvat: patet isti janua leto.
Jamque aderit multo Priami de saugine Pyrrha,
Natum ante ora patris, patrem qui obrucat ad aras.
Hoc erat, alma parense, quod me, per tela, per ignes
Eripis? ut mediis hostem in penetrabilis, utque
Ascaniumque, patremque meum, juxtâ; Creiçam,
Altem in alterius tactatos saugine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Daniae, siniste instaurata revisam
Prælia: nunquam omnes hodie moriemur inulti.
Hic ferro acingor rursus: clypeoque sinistrum
Insertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebæt, parvumque patri tendebat Æulum.
Si periturus abis, et nos rapce in omnia tecum.
Sin aliquam expertus sumptis spem ponis in armis,
Hanc primum tutare domum. Cui parvus Æulus,
Cui pater, et conjux quondam tua dicta, relinquor?
Talia vociferans, gemitu tectum omne repletab:
Cúm subitum dictuq; oritur mirabile monstrum.
Namque manus inter mœstorumque ora parentum,
Ecce levis summo de vertice visus Æuli.
Fundere lumen apex, tractuæ inaxio mollis
Lambe re flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.

661. Ístì janua leto. Servius see no noun preceding, to which Ístì can refer, and therefore will not allow it to be a pronoun, but an apocope for Ístì. But, if we examine the speech of Anchises, we shall soon find what Ístì refers to. Anchises had said he would find death with his own hand, or the enemy would have the pity to give him death; in answer to which, Æneas says, patet isti janua leto, the door is open, you may easily come at that death of yours, or the death of which you appear so fond (for Ístì is that thing of yours, as hic is this of mine); and then he goes on to tell him how he might obtain his wish:

Jamque aderit—Pyrrha, &c.

674. Parvumque patri tenebat Æulum. Here Virgil appears to have had in his eye that tender affecting scene between Hector and Andromache, in the sixth book of the Iliad, where the circumstances are nearly the same. Andromache expostulates with Hector, as Creïsa does with Æneas, and in like manner pleads her future forlorn condition, and that of her child, in case he should abandon them, and seems to move him from returning to battle by the same innocent and natural artifice which Creïsa here uses, putting Astyanax into his arms, as she does Ælius into the arms of Æneas.

680. Mirabile monstrum. This miracle is exceedingly well timed, and, if there ever was a dunnus vindice nodus, it is here. Had Anchises finally persisted in his resolution, it must have put an end to the poem, by involving Æneas and all his followers in one common ruin. He had been plied with all human arguments in the strongest manner, but with no success: what then remained for the poet, but to have recourse to the reasonable interposition of the gods, to save his hero in this extremity?
At pater Anchises oculos ad sidera latus
Exultit, et cælo palmas cum voce tetendit.

Jupiter omnipotens, precibus si flecteris ulla,
Aspice nos, hoc tantum: et, si pietate meremur,
Da deinde auxilium pater, atque hæc omnia firma.
Vix ea fatus erat senior, subitoque fragore
Intonuit lævum, et de cælo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit.

Ilam, summâ super labentem culmina testi,
Cernimus Idæa claram se concordre sylvâ,
Signantemque vias: tum longo limite sulcus
Dat lucem, et latè circum loca fumare fumant.

Hier verò victus genitor se tollit ad auras,
Affaturque Deos, et sanctum sidus adorat:
Jam jam nulla mora est: sequar, et quâ ductis, adsum.

Dii patrii, servate domum, servate nepotem.

Vestrum hoc augurium, vestroq; in numine Troja est.

Hec omnia firma. According to the manner of the Romans, who deemed one omen not sufficient, unless it was confirmed by a second; whence secundus and secundo came to signify prosperous, and to prosper. See Cicero de Divinationes.

693. Intonuit lævum. Both the Greeks and Romans agreed in their opinion, that those omens, which presented themselves in the eastern quarter of the heavens were prosperous; but the Greeks, in taking the auspices, turned their faces towards the north, and consequently had the east on their right, as is plain from Homer, II. XII. 239. Where Hector, expressing his disregard of all omens, says,

...tab veri mitaptrgvs ou' av' svngyov,
Ein'  videi d6í' iow o' po' ni6ov TI,
Ein' av' argeta tooj, poti ' o' 66ov 66eta.

"I heed no omens or prognostics of birds, whether they fly on the right towards the sun-rising, or on the left towards his setting," i.e. whether the lucky omens on the right, or the unlucky ones on the left. The Romans, on the other hand, in observing the auspices, directed their faces southward, as appears from Varro, Epis. Ques. lib. V. Hence they, contrary to the manner of the Greeks, reckoned the omens on the left hand lucky, and those on the right unlucky; because the east, the source of light and day, was on the left to the Romans, but on the right to the Greeks.

694. Stella, &c. Servius applies the several circumstances of this prophecy as figurative of the particular events that were to happen to Æneas and his followers. The star is said condere se Idæa sylvâ, to signify that the Trojans were to resort to mount Ida, multâ cum luce, to figure their future glory and lustre: signantem vias, the sparkles of fire it left behind, are figurative of the dispersion of his followers, and intimate that they were to fix their residence in different parts: longe limite sulcus marks his many wanderings, and the length of his voyage: lastly, by the smoke and sulphurous steams by which the meteor expires, he understands the death of Anchises.

702. Dii patrii. By these are to be understood the guardian gods of Anchises' family, those whom his ancestors worshipped, who presided over parental and filial affection. These are they of whom Cicero makes mention in his third Oration against Verres: Rapiunt eum ad supplicium Dii patrii, quod iste inventus est, qui é complexu parentum abrepitos filios ad necem duceret.

703. Augurium. The augurs were certain officers who pretended to foretell future events. They had their name ab accidum garris. Romulus created three; Servius Tullius added a fourth, and Sylla six more. The augur generally sat on a high tower to make his observations. There were five sources from which the augurs drew their omens. 1. the phenomena of the heavens; as thunder, comets, &c. 2. The chirping or flying of birds. 3. The eagerness or indifference of some sacred chickens on receiving food. 4. Quadrupeds crossing, or appearing in, certain places. 5. Different casualties, which were commonly called dire, such as spilling salt or wine, sneezing, &c. &c.
Cedo equidem, nec ab
nunc ire tibi socius, ea fel.
Hic locutus fuerat: et
jams fames clarius cre-
piesata auditur per ur-
bem, et incedunt clam-
pibus apergere calorem.
Age ilius, ut dilecto
pater, impominas nostris col-
le, ipsis portabas te humer-
is: nec istud pondus me
premet. Quodamque res
abest, unum et idem
unumque periodum, una
salus erit. Parvus illus
mihi sit comes, et uter
in his unius sequatur vesti-
gia. Vos, de famuli,
delegite mentibus vestris ex
que dicam. Occurrente
exornatibus ex urbe col-
ficiens, et antiquum tem-
plum Cereris desetur:
infelix, et proprie vestra
cursus, ob majorem reveren-
tiam servata per multos
annos. Venimus in hunc
eundem locum per varias
visas. Tu pater recipere
manu res sacras, et patrias
Deos. Non licet me,
redeamus in tantum pugna
et recenti utrius, tangere
cos: donec me lavabo
purum aqua.
Hinc locus et ger veste,
et pelle rufa licet, circa
latus humeros colloquentem
summum:

NOTES.

710, Mihi parvus illus. Donatus reads, mihi solus Illus Si
comes, let illusus only ac-
company me; which both avoids the too fre-
quent repetition of parvus Illus, and at the
same time shows the prudent precaution of
Anenas to secure their flight, since, the
fewer went together, they would be the
less liable to be discovered.

711. Longe servet, i. e. to stay behind, yet
so as still to have him in view, that she
might neither lose her way, nor be too far
to receive his aid in case of an attack. The
reason why he directed her not to come up
close with him, has been already assigned
in the former note: it was a proper precau-
tion for their common safety, that they might
be the less exposed to the view of the en-
emy, and pass along more quietly, by being
divided into parties. This reason justifies
Anenas; and there is another which made
it proper for the poet to mention that cir-
cumstance, namely, to give probability to
his relation of her being lost. On these
accounts, it is better to keep to the common
signification of longe, than to follow Ser-
vius, who explains it valde, i. e. let my wife
carefully mark my steps.

712. Que dicam, animis advertite. Equi-
valent to advertere animos his que
dicam, which is the more common way of speak-
ing, as in Ovid,
monitis animos advertite nostris.
Met. XV. 140.

714. Deserte Cereris. This epithet, de-
serted, is applied to Ceres, either on ac-
count of her being bereaved of Proserpine;
or in regard to the particular state of her
worship, which was now neglected in the
public calamity; or because she was now
without a priest, who is mentioned among
those Trojans who died in the war, Aen.
VI. 481.

Hic multum fiet ad Superos, belloque
caduci
Dardanides—Glaucumque—
Cereri sacrum Polyaecen.
719. Advertare nefus: donec me flumine vi-
vo. As like manner Homer makes Hector
say, he was afraid of performing religious
worship to Jupiter, while his hands were
polluted with blood:
Xip. Fauces, &c.
By me that holy office were profan'd;
Ill fits me, with human gore distain'd,
To the pure skies these horrid hands to
raise,
Or offer heav'n's great sire polluted praise.
O. Pope's Iliad, VI. 334.
It was the custom of the Greeks and Ro-
mans, and most other nations, to wash their
hands, and sometimes their whole bodies,
in water, before they performed acts of re-
ligion, especially if they were polluted with
bloodshed. On such occasions they were
not allowed to use foul, muddy, or stagnant
water, but such as was pure and limpid, as
is that of living fountains and running rivers;
which is the reason why Anenas here says,
me flumine vivo ablueo.
Succedoque oneri: dextræ se parvus lūlus
Implicuit, sequiturque patrem non passibus æquís.
Ponē subit conjux. Ferimur per opaca locorum:
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Grait;
Nunc omnes terrent aure, sonus excitat omnis
Suspensum, et pariter comitique onerí: timentem.
Jamque propinquabam portis, omnmque videbar
Evasisse viam; subitó cum creber ad aure
Visus adesse pedum sonitus: genitorq; per umbram
Prospectis: Nate, exclamat, fuge, nate: propinquant:
Ardentes clupeos atque æra micantia cerno.
Hic mihi nescio quid trepido malum nomen acicum
Confusam eripuit mentem. Namque aëria cursu
Dum sequor, et notā excedere regione viārum:
Heu! misero conjux fatōne erepta Creūsa
Substitit, erravitne viā, suum lassa reseedit,
Incertum: nec pōst oculis est reditâ nostris.
Nec prius amissam respexi, animunque reflexi;
Quaum tumulum antiquae Cereris, sedemq; sacratam
Venimus: hic demum collectis omnibus una
Defuit, et comites natumque virumque feellit.
Quem non incusavi amens hominumq; Deorumque?
Aut quid in eversâ vidi crudelius urbe?
Ascamin, Anchisenque patrem, Teucrosq; Penates
Commendo socis, et curvâ valle recondo.
Ipsa urbem repetor, et cingor fulgentibus armis.

726. Et me—nunc omnes terrent aure. This
is a very beautiful image of Æneas' pious
and tender affection, which we have taken
notice of elsewhere. With unshaken fortitude
he faced the greatest dangers, when
only his own person was exposed; now every
appearance of danger strikes him with
terror, on account of his dear charge. And
here we may observe Virgil's exact judgment
in making Æneas speak in commendation
of his own valour so seasonably, that
he is clear of all imputation of vanity. He
magnifies his courage in one situation, only
to make the tender fears of his humanity
and natural affection the more conspicuous
in another.

740. Nee postocular est reditâ nostris. This
episode of Creūsa's death is introduced not
merely for the importance of the event, but
because it subserves several purposes of
the poet. It gives him an opportunity of
more fully illustrating the piety of Æneas,
by showing him once more exposed to all
the dangers of the war in quest of his wife;
and, in consequence of that, leads us back
with the hero to visit Troy smoking in its
ruins, and brings us acquainted with several
affecting circumstances, without which
the narration would not have been complete.
And then, which seems to be the chief
thing that Virgil had in his eye, it
makes way for the appearance of Creūsa's
ghost, who both affords seasonable comfort
to Æneas in the height of his distress, by
predicting his future felicity, and relieves
the mind of the reader from the horrors
of war and bloodshed, by turning his back to
the prospect of that peace and tranquility
which Æneas was to enjoy in Italy, and of
that undisturbed rest and happy liberty
whereof Creūsa herself was now possessed.
In the other world. See verse 775, &c.
Deliberatum est renovare omnes, omneque reverti
Per Trojam, et rursus caput objectare periclis.
Principio muros, obscuraque limina portae,
Quae gressum extuleram, repeto: et vestigia retrò
Observata sequor per noctem, et lumine lustro.
Horror ubique animos, simul ipsa silentia terrent.
Inde domum, si forte pedem, si forte tulisset,
Me refero: irreruant Danai, et tecum omne tenebant.
Ilicet ignis edax summa ad fastigia vento
Volvitur, exuperant flammae, furit aestus ad auras.
Procedo ad Priami sedes, arcemque reviso.
Et jam porticibus vacuis, Junonis asylo,
Custodes lector Phœnix et dirus Ulysses
Prædam asservabant: huc undique Troia gaza
Incensis erepta adytis, mensæque Deorum,
Crateresque auro solidi, captivaque vestis
Congeritur: pueri et pavidæ longo ordine matres
Stant circüm.

Aeus quinetiam voces jactare per umbram
Inplevi clamore vias: mæstusque Creüsa
Nequiquam ingeminans, iterum; iterum; vocavi.
Quærenti, et tectis urbis sine fine furenti,
Inflex simulacrum atque ipsius umbra Creüsa
Visa mihi ante oculos, et notæ major imago.
Obstupui, steternuntque comæ, et vox faucibus hæsit.
Tum sic affari, et curas his demere dictis:
Quid tantum insano juvat indulgere dolori,
O dulcis conjux? non hac sine numine Divum
Eveniunt: nec te comitem asportare Creüsa
Fas, aut ille sinit superi regnator Olympi.

Longa tibi exilia, et vastum maris æquor arandum.

780. Stat. My purpose is fixed, sententia being understood. While the mind is in doubt and deliberation, it reels and veers from one thing to another, fluctuat, vacillat; but, when it is determined and resolved, then it stands still, and is at rest, consistit consilium, stat sententia.

780. Priami sedes—recies. Creusa was Priam's daughter, which is the reason why Æneas went to the palace in quest of her.

764. Mensæque Deorum. The tripods of the gods which served either for delivering the oracles, or for bearing the sacred vases.

765. Captivaque vestis. Either pieces of tapestry, or fine needle-work, in which the Phrygian women excelled; and as the word signifies, Æn. 1. 645.

Arte laboratæ vestes, ostroque superbo.

769. Creüsum. She was one of the daughters of Hecuba.

772. Infelix simulacrum. Unhappy, not on her own account, for she declares herself blessed and happy, verse 785; but as the cause of so much misery to Æneas.

772. Æmbris. This machine of Creusa's ghost is judicially introduced. There was a dignus vindice nodus. No other expiency could be found to stop the further search of Æneas for his wife, and permit him to return to join his friends in their expedition.

773. Et notus major imago. Spectres and apparitions are commonly represented of an enormous stature, fearing having the effect to swell objects to the imagination. Thus Livy informs us, that, when Decius devoted himself for his country, he appeared to the spectators more grand and august than ordinary: Aliquanto augustior humano visu.
Ad terram Hesperiam venies, ubi Lydus arva
Inter opima virum leni fluxit agmine Tybris.
Illic res latæ, regnumque, et regia coniux
Parta tibi: lachrymas dilectæ pelle Crœuse.
Non ego Myrmidonum sedes Dologumve superbæ
Aspiciam, aut Graii servitum matribus ibo:
Dardanis, et Dyæ Veneris nuræ.

Sed me magna Deum genitrix his detinet oris.
Jamque vale, et nati serva communis amorem.
Hæc ubi dicta dedit, lachrymantem et multa volentem
Dicere deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum:
Ter frustra compensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum sociis consumptæ nocte reviso.

Atque hic ingentem comitum affluxisse novorum
Invenio admirans numerum: matresque, virosque,
Collectam exilio pubem, miserabile vulgus.
Undique convenere, animis opibusque parati,
In quasunque velim pelago deducere terras.
Jamque jugis summe surgerebat Lucifer Idæ,
Ducaetate diem: Danaique obsessa tenebant
Limina portarum: nec spes opis ubi dabatur.

Cessi, et sublato montem genitore petivi.

NOTES.

781. Lydus Tybris. The river Tiber divides the Tuscanas from Latium, and is therefore denominated Lydian; for the Tuscanas were a colony from Lydia, planted in Etruria or Tuscany, by Tyrrhenus the son of Atys, king of Lydia, which Tyrrhenus was sent out by his father at a time of famine to seek settlement in some other country, and, after long wanderings, at length fixed his residence, and planted a colony in Italy, upon the upper banks of the Tiber, and called the Tuscans after his own name. This is what Virgil himself tells us, En. VIII. 479.


792. Ter conatus. Does not this effort come in too late? The vision had vanished.

796. Ingentem affluxisse numerum. It appears that this multitude, either by the very act of resorting to Æneas, and putting themselves under his protection, or by some more explicit declaration of their mind, made choice of him for their king; which appellation is still given him afterwards throughout the Aeneid.

797. Numerum. The poet by this circumstance signifies how greatly Æneas was beloved by the Trojans, and the weight and importance of his character.

801. Jugis surgerebat Lucifer Idæ. Because mount Ida lay on the east of Troy, and consequently Lucifer, Venus, or the morning-star, the forerunner of the sun, appeared to those at Troy to rise as from mount Ida.

804. Cassi. Dr. Trapp rendetatis, I retired; but it appears much more elegant to understand it, with others, as an expression of the piety and resignation of Æneas, especially if we consider what goes before, nec spes opis ubi dabatur.

804. Sublato montem genitore. This instance of filial piety is highly pleasing. A modern leader would never submit to a task so laborious, but assign it to a servant, or soldier.


P. VIRGILII MARONIS

ÆNEIDOS

LIBER III.


INTERPRETATIO. POSTQUAM res Asiae Priamique evertere gentem
destruere potestum A-
sie, et populum Priami; et postquam nobile Ilium occidit,

NOTES.

This third book of the Æneid contains more matter than any of the rest: in it we have the substance of the whole Odyssey, and the annals of no less than seven years; whereas not one of the other books, except the fourth, which includes the events of the summer spent by Æneas at Carthage, extends beyond some few days. Virgil has likewise given us here a specimen of his knowledge of geography, and the manners of people. The several nations whom he makes his hero visit; the adventure of the Harpies, by whom we may understand either bad women, or, according to others, the stings of a guilty conscience; the story of the Cyclopes, by whom are imaged men sunk into a brutal nature by cruelty and intemperance; show us how a wise man ought to conduct himself amidst the various snares and temptations to which human life is exposed. It is observed, however, that this book, notwithstanding the copiousness of the subject, the eloquence of the style, and the many sublime passages it contains, which are as numerous in this as in any of the rest, is yet, of all others, the least read, which seems more to be owing to its situation, than to any other reason; for the preceding second book, which contains the history of the sack of Troy, exhibits to us somewhat so grand, that in comparison of it we think meanly of this. The fourth again has so many charms from the tenderness of the subject, that we are impatient to get at it. Thus, it being sufficient for the thread of the history to know that Æneas, after the destruction of Troy, arrived at Carthage, numbers of readers either wholly overlook this third book, or, having given it a superficial reading, disdain to study it like the rest: nevertheless we may say, that, next to the sixth, there is not one from which more may be learned than from this; whether with regard to the ancient geography, in which it is so exact, or those several portraiture that relate to civil life; or, lastly, the fine monuments of ancient religion, which are hardly to be met with anywhere else.

2. Immeritam. Because their ruin was owing to the crimes of Paris and Laomedon, not their own demerit:

Laomedontex Iuuenes perjuria Trojæ.


--- sanguine nostro

--- Ilion, Ilion

Fatalis incestusque judex,

Et mulier peregrina vertit

In pulverem, ex quo destituit Deos

Mercede pacta Laomedon, mihi

Castaque damnatum Minerva,

Cum populo et duce fraudulentó.

Hor. III. Carm. III. 18.

2. Visum superius. That is, it pleased the gods. This was a common mode of expression, when events were not prosperous, nisi aliter viernm.
AENEIDOS LIB. III.

IIium, et omnis humo fumat Neptunia Troja;
Diversa exilia, et desertas querere terras,
Auguris agimus Divum: classeisque sub ipsa
Antandro, et Phrygiae molimur montibus Idæ:
Incerti quò fata ferant, ubi sistere detur;
Contrahimusque viros. Vix prima inceperat aetas,
Et pater Anchises dare fatis vela jubebat.

mitten, ubi permittatur manere: et colligimus socios. Vix prima incepserat: et jam pater Anchises imperabant nos dirigere vela, quò fata velent.

NOTES.

3. Illium—Neptunia Troja. Ruseus would have Ilium here to mean the citadel, and Troy the whole town, to save a tautology. But every one may see that omnis Troja fumat hume, is much fuller and stronger than Ilium cediti; and the thought is quite different, as well as the expression. Virgil uses Ilium only in the neuter gender; Homer has Ilion, and Ovid Ilion in the feminine, like other names of cities.

3. Fumat. There is a much greater force, as well as propriety, in using the present tense here, than the preterite.

3. Neptunia Troja. The mythologists make both Neptune and Apollo the builders of the walls of Troy; but Homer and Virgil ascribe that work to Neptune alone. See the note on Æneas II. verse 610.

4. Divorsa exilia. Diocese is here used in the sense of longinquus, as it is used by Ovid:
Arva Phaon celebrat diversa Typhoïdos Ætnae.
Epist. Sapph. to Phaon, v. II.

Though the Trojans, under several leaders, as Æneas, Helenus, Antenor, settled in different regions; the phrase diversa exilia, it is plain, refers only to Æneas and his followers, who were all appointed by the gods to go in quest of one and the same settlement. For the agimus auguris Divum querere diversa exilia, and molimur classe sub Antandro, must both belong to one and the same nominative, viz. I and my followers.

4. Desertas terras. By desertas terras, we may either understand the country which Dardanus had left; or rather, Æneas speaks the language of his heart at that time. Having then the dismal idea of the destruction of his country awakened fresh in his mind, and the uncertain prospect before him of a settlement in some unknown land, as it immediately follows, incerti quò fata ferant, ubi sistere detur, it was natural for him to have uncomfortable apprehensions of the country to which he was going, to call it a place of banishment, a land of solitude and desertion; especially if we add, that it was the design of Æneas to move Dido's compassion, and therefore to paint every circumstance of his story in colours of suffering and distress. There are some, however, who read diversas terras, instead of desertas.

5. Auguris Divum. This refers to all the prophetic intimations he had given him of his future fate by the apparition of Hector, Æn. II. 295. by the lambent flame that played about Ascanius' temple, v. 691. by the course of the falling star, and the thunder on the left, v. 694; and, lastly, by the interview he had with Creusa's ghost, v. 781.

5. Classsem. Retired as was the situation of Æneas, we must suppose the Grecians were privy to his labours to complete a fleet; but were prevented by the restraints of fate from doing him an injury.

6. Antandro. Antandros, now S. Dimitri, was a city of Phrygia Minor, at the foot of mount Ida, affording plenty of trees for building a navy, and at the same time a convenient bay, where the ships could be concealed from the view of the Greeks.

7. Incerti quò fata ferant. Æneas had been plainly told by Creusa's ghost that his settlement was to be in Italy, and the place had been so distinctly marked out, that one is surprised to find him in any uncertainty about it. Perhaps he did not firmly believe that vision, or the impression was beginning to wear off from his mind; the apprehension of the danger and difficulty of the voyage, concurring with the then dejected state of his mind, filled him with anxious and distrustful thoughts, notwithstanding all the assurances he had given him of ultimately reaching Italy in safety.

8. Prima aetas. Scaliger computes the time in which Troy was taken to have been toward the end of the spring, so that Æneas set out in the beginning of the summer immediately following. Catrou, however, insists that Æneas could not have prepared his fleet in so short a time, and therefore will have prima aetas to signify the beginning of the spring, viz. of the next year; for he observes that the ancients divided the year only in two seasons, summer and winter, which he confirms from Geor. III. 296.

Dum vox frondosa reductur aetas,
where it is agreed that aetas signifies the spring of the year. What makes this the more probable, continues he, is that this
long stay of Æneas at Antandros is taken from history. Dionysius of Halicarnassus informs us that he drew together a new army at that place (he should have added, and fortified himself on mount Ida), but, not thinking it prudent to engage his harassed troops, he capitulated on honourable terms; one of which was, that he should be allowed to depart from Troas with his followers without molestation, after a certain time, which he employs in equipping a fleet.

10. Lachrymans. It has been observed already on the softer part of Æneas’ character, that the shedding of tears is a natural indication of humanity and compassion; often involuntary and constitutional, and otherwise unbecoming a hero, nor inconsistent with true fortitude and greatness of mind. But there is no necessity of understanding this word in its mere literal sense, as if Æneas actually shed tears upon every occasion where this word is applied to him; the expression often implies no more than genes, as Ruseus justly renders it in this place; Æneas went away mourning, and with a sorrowful heart, not for his own private and personal sufferings, his banishment into distant climes, but because his country was now in ruin and desolation; he sorrowed at bidding farewell to those once delightful plains where Troy had stood, but was now no more. Et campos ubi Troja fuit.

12. Et magnus Dis. By the great gods, Virgil probably would have us understand the images of the Dit majorum gentium, viz. Jupiter, Pallas, Mercury, Apollo, &c. whose worship the Roman historians and poets allege to have been introduced by Æneas into Latium. Some, however, take the Magni Dis to be the same with the Penateis, who, as Macrobius tells us, were denominated 3ooi myénaoi, Dit Magni, the great gods. See the note above on Æn. ii. 293.

13. Terra Mavortia. The Thracians were cruel and barbarous. They sacrificed, without commiseration, their enemies, on the altars of their gods. The country as to its soil is barren. It had its name from Thrax the son of Mars, the chief deity of the country. It forms now the province of Romania.

13. Procul. It is observed that procul signifies sometimes in view, as it were pro scu- lia; as in the sixth Eclogue, v. 16.

14. Lyceurgo. The son of Dryas. This is that king of Thrace, who was fabled to have banished Bacchus and his votaries out of his kingdom; for which impiety, the god revenged himself upon him, by depriving him of sight, as we find in Hliad VI. v. 130.

15. Hospitium antiquum. That is to say, there had been a long-continued league of friendship and hospitality between the two nations, by virtue of which the Thracians gave hospitable reception to all strangers from Troy and the Trojans in their turn repaid the kindness by civilities to the Thracians. This hospitality was sometimes between whole nations, sometimes from one city to another, and sometimes between particular families.

15. Sociisque Penates. There was so strict an alliance between these nations, that Servius tells us, Polynestor, king of Thrace, married Ilione, Priam’s daughter.

16. Dum fortuna fuit; prospera understand; i.e. dum fortunati fuimus.

18. Eneadas. The city is called Ænos by Mela and Pliny; and the latter tells us that the tomb of Polydore is near that city.

19. Dionisæi matris. Venus, so called from her mother Dione.

21. Taurum. Servius and Macrobius will have it, that a bull was one of the animals
ANEOIDOS LIB. III.

Virgulta, et densis hastilibus horrida myrtus.
Accessi, viridemque ab humo convellere sylvam
Conatus, ramis tegereum ut frondentibus aras;
Horrendum, et dictu video mirabile monstrum.
Nam, quae primo solo raptus radiicibus arbo
Vellitur, huic atro liquuntur sanguine guttae.
Et terram tabo maculant. Mihi frigidus horror
Membra quaet, gelidusque coort formidine sauguis.

Rursus et alterius lentum convellere vimen
Insequeor, et causas penitus tentare latentes:
Ater et alterius sequitur de corticis sauguis.
Mutam movens animo Nymphas venerabat agrestes,
Gradivumque patrem, Geticias qui praeidet aris,
Ritae secundaret visus, omenque levarent.

Tertia post quum mago hastilla nixu
Aggregor, genibusque adversae oblector areae:
Eloquar, an sileam? gemitus lachrymabilis imo.
Auditor tumulo, et vox reddita furtur ad aures:


NOTES.

Prohibited to be offered to Jove in sacrifice, and that Virgil designedly makes Æneas to have offered here an unwarranted sacrifice to Jupiter, to make way for the inauspicious omen that followed it. But La Canda proves, from the best authority, that nothing was more common than to sacrifice bulls to Jupiter, as well as to the other gods.

23. Hastilibus. The long tapering branches of the trees are properly termed hastilia, spears; but the word has a peculiar propriety here, as it alludes to the spears and darts with which Polydore had been transfixed, which grew up into these trees.

34. Nymphas venerabat—Gradivumque patrem. The reason why Æneas addressed his worship on this occasion to Mars, the poet himself gives us; because he was the deity that presided over the country, Geticias qui presidit arvis. He was the god whom the Thracians and those other warlike nations chiefly worshipped in ancient times. By the nymphae again, to whom he prays in conjunction with Mars, we are probably to understand the Hamadryads, a sort of rural goddesses, whose destiny was connected with that of some particular trees, with which they lived and died. So that Æneas might consider this borrid omen, as an indication of their displeasure, for his offering to violate those pledges of their existence.

35. Gradivum patrem. Gradivus, we are told, is a name that expressed Mars in time of war, as Quirinus did in time of peace.

Critics are not agreed as to the derivation of the word; some giving it a Greek etymology, from grados, to brandish; while others bring it from the Latin gradus, or gradior, an advance, to advance, or take the field.

35. Geticias arvis. The Getæ were a people inhabiting that part of Dacia which is now called Moldavia; their neighbourhood to Thrace is the reason why that country is here called arvi Getici, the lands of the Getæ.

36. Secundaret visus. Visus for visum. In the ancient forms of divination, two omens were required for confirmation; and though the first had been unlucky, yet, if the second was prosperous, it destroyed the first, and was termed omen secundum; if otherwise, alterum: and hence secundus came to signify prosperous, and secundo, to prosper.

39. Gemitus. Spence here judicially remarks, the only way to judge truly of the ancients, in points that are purely ancient, is to imagine ourselves in their places, with the same sort of ideas which they had, and the same circumstances of things about us. Shocking as this passage is to us, it would not be so to Romans, who filled every river and lake, every meadow and tree, with divinities. An ambassador in Livy treats a consecrated tree as an intelligent being and a deity. Tum ex legatis urnae abintes, "et hanc (inquit) sacra quercus, et quicquid deorum est audient fides ad vobis ruptum," Lib. S. 25.
CUR DISCERPIS MISERUM, O ENEA, LACERAS? JAM PARCE SEPULTO,
PARCE PIAS SCLERARE MANUS: NON ME TIBI TROJA
EXTERNUM TULIT: HAUD CRUOR HIC DE STIPITE MANAT.
TROJA NON ME PRODIIT ALIENUM TIBI; SANGUI
HIC NON FLUIT A TRUNCEO.
HEU FUGE REGIEM EUM DILEM, FUGE LITUS AVEE
RUM; EGE ENIM EUM POLYDORUM: MULTUO
TELORUM FERROREM OBRO
IHT HEC ME CONFLUXER, ET CERIT IN SANTA HASTILLA.
TUNE ANTEM OBSTUPUI, OVR,%
OPPRESSUS DUBIUS FORMI-
DINE SECUNDUM ANIMUM, ET
ET CAPIILI OBVRGERUNT, ET
VOX STECIT IN GUTURE.
OIL MISER PRIMUS ELAM
MISERAT REGI THRACI.
HUNE POLYDORUM EDUCA
DUM EUM INGENTI COPIA
SURI: CUM JAM MALAE SPE
RARE DE ARNIS TROJAN, ET
VIDERET URBEM PREMI OB
SIDIONE. ISTE POLYMER
TER, POSTQUE DEIUS TROJANORUM INIMINITA
EST, ET FORTUNA ABIT AB
CIVI CONVERSA AD PARTES
AGAMEMNONIS ET EXERCEITI VICTOREM, VIOLAT JURA ORN
SIT Polymemnon, et per vim rapit surum CUS.
QUID NON COGIS CURA HONORUM FACERE, O EXERCITIUS CUPIDITAS DIVITIARUM? POSTQUE TIMOR ABIT IN ELLERUS
MIE, RENARRO PRODIGOS DORUM ELEETE PRINCIPIUS POLISPH, ET PRINMUM PATRI NOS, ET PETO QUIT SIT CURUM SEN
SUS EX DE S. IDEM EST OMMINUS CONSILII, ABIRES EX IMPIA REGIONE, DESERVE FUNEREM HOSPITIUM, ET PROSERVE VELA VENIENS.
ILLE APPARANS EXEQVAS POLYDOR, ET MULTU TEMPO SUCCEMULAM IN SEPULCHRUM:
ERIGUNTUR ALARIA ANIUM EXUS.

NOTES.

41. Jam parce sepulto. It was the law of the twelve tables, and, indeed, is the common
vox of humanity, Deiuncti iuridici ne
afficiantur, let no injury be offered to the
death. Therefore Polydore's ghost calls out
to Eneas, Parce jam sepulsum as if he had
said, Let it suffice that I suffered so much
while alive; leave me now at least to enjoy
rest in my grave.

42. Non Troja externum tulit. Polydore
was the son of Priam, and Creissa's bro-
ther, and consequently allied to Eneas, his
fellow-citizen, and not an alien or foreigner,
which is the meaning of externus. Cicero
makes Polydore not Priam's son, but his
grandchild by his daughter Ilione, who was
married to Polymestor, king of Thrace.

54. Agamemnionis. Agamemnon, the son
of Atreus, king of Mycenae, and brother to
Menelaus, was chosen general of the con-
federated troops of Greece in the Trojan
expedition. After the destruction of Troy,
he returned to Mycenae with his captive
Cassandra, Priam's daughter, and was
assassinated with her at a banquet, by the
treachery of his wife Clytemnestra, and his
nephew Aegisthus, her adulterous para-
mour.

55. Fas omne abruptum. Polymestor, by
murdering Polydore, broke through both
the ties of consanguinity and hospitality,
which were held so sacred, that he who vi-
olated them by putting his guest to death,
was reckoned equally guilty with a parric-
cide.

56. Quid non mortalia pectora cogis,
Auri sacra fames? Postquam pavor ossa reliquis,
Defectos populi ad proceres, primumque, parentem,
Monstra Deum refero; et quae sit sententia, posco.

57. Sacra fames. Sacre signifies either sa-
cred, or ascurred as here; the reason of
which see in a former note on En. I. 632.

61. Darce classibus Austros. A kind of
commutation frequent among the poets;
for committre classem venia.

62. Instauramus funus. We renew his fu-
neral obsequies, because he had been bu-
ried before without the due solemnities,
the performance of which was reckoned so
indispensably a duty, that they were there-
fore called by the Romans funus, and by the
Greeks lexus. Virgil here gives a full
description of the funeral rites performed by
the Romans in the interment of the dead.

63. Stant manibus arc. It appears that
two altars were consecrated to the manes, and two to the gods, as we learn from verse 305, where it is said of Andromache,
Et gemina, causum lachrymis, sacraverat aras.
She had consecrated to Hector's shade two altars. So Ecl. V. 66.

En quanto aras;
Ecce duas tibi, Daphni, duoque. altaria Phoeb.

64. Coruleis vittis. These fillets were of a deep violet or purple colour; a colour between blue and black, which is that of carulus.

65. Inferimus. Among other ceremonies, there were sacrifices offered to the dead, which were termed inferim, from the word here used, infero, to pour into, or on, the grave. The liquors were milk and the blood of the victims, as here, and sometimes wine was added, as Ecn. V. 77.
Hic duo rite mero libana carchesia Baccho Fundit humi, duo lacte novo, duo sanguine sacro.

67. Animamque sepulchro condimus. Because it was a prevailing opinion among both Greeks and Romans, that the soul could not rest without burial; for which reason they were so anxious about funeral rites. Hence, by the by, conditiorium came to signify a burial-place.

68. Magna supremae voce ciemus. Both to call the soul to its place of rest, and to take their last farewell, by pronouncing Vale three times aloud.

73. Sacra mari, &c., This is the island of Delos, one of the Cyclades, concerning which it is said, that when Juno, enraged against Jupiter for loving Latona, swore that Latona should not have a spot on earth to bring forth in, Jupiter, to secure to her some place out of Juno’s reach, directed her to Delos, which was then a floating island, till Apollo fixed it after his mother’s delivery; and therefore its name was changed from Ortygia to Delos, which in the Greek language signifies apparent orre-

vealed to view, it having been hidden before under the waves; or, according to others, because Apollo there gave oracles plain and intelligible, but everywhere else in dark and obscure terms.

74. Nereidum matri. Doris, the wife of Nereus, and mother of the fifty Nereids or sea-nymphs.

74. Ægeo. The southern islands in the Ægean sea were called the Sporades, from spargre, to sow or scatter; because they lay scattered without any order, as may be seen, by consulting a map of this sea. The northern islands were called the Cyclades, from κύκλος, a circle, because they were disposed in a circle round Delos.

74. Neptuno Ægeo. Because Delos is in the Ægean sea, now the Archipelago; called the Ægean sea, from Ægeus, the father of Theseus, who threw himself into it, hastily presuming that his son, who had undertaken to combat the famous Minotaur, was slain. The story is this: It was agreed between the father and son, that, if Theseus subdued that monster, he should, at his return, put up a white flag or white sails; but if he should fail in the attempt, and be slain, the ship should return with black sails. But Theseus, returning victorious, forgot to hang out the white sails, through grief, as it is said, for the loss of his beloved Ariadne, whom Bacchus ravished from him. The father, who was expecting him with impatience from the top of a high rock, no sooner saw the ship all in mourning, than he threw himself into the sea, imagining his son dead.

75. Quam plus Arciteneus, Apollo, as soon as he was born, slew with his arrows the serpent Python, sent by Juno to destroy Latona. Hence he is styled Pius Arciteneus, the pious god who wields the bow. Those who are not pleased with the sense of the epithet plus, as applied to Apollo, may read prius, to agree with errantem; which Pius assures us is the reading in some ancient copies.

76. Mycone celsâ Gyaroquœ rexinxit. Mycone and Gyaro are two of the Cyclades islands on either side of Delos, which hem it in, and seem, as it were, to bind it so fast that it cannot move out of its place; which situation had given rise to the poetical fiction. Gyaro was the little island to which the Romans used to banish their felons and greater malefactors. Hence that expression in Juvenal, Sat. I. 73.

Aude aliquid brevius Gyaris et carceris dignus.

77. Contennmere ventos. Because formerly it is said to have been often driven about by the winds, and drowned beneath the waves.

80. Rex Anius. According to the ancient custom established in several nations, investing the same person with the office of king and priest.

84. Saxo structa vetusto. "Quis dubitet," says Heyne, "esse vetustum templum?" It is observed by Macrobius, that when the temple at Delphi, and others besides it, were destroyed by incendiaries, robbers, and earthquakes, the Delian temple continued to stand, and of course retained its auctoritas vetustatem.

84. Saxo vetusto. Because whatever injuries the other buildings of the island had suffered, the sanctity of the temple still preserved it from violation. Hence, says Cicero, in his pleadings against Verres, to set forth the horrid nature of his sacrilege in trifling the temple of Delos: Tanta ejus auctoritas religions est et, et semper fuit, ut ne Persæ quidem, cum bellum toti Gratiae, dis, hominibusque indigissent, et classem ad Delum appulissent, quidquam conteruntur aut violare aut attingere. I. in Verr. 18.

85. Veneratur. It appears from ancient monuments, that the altar of Apollo at Delos was never stained with the blood of victims, but only honoured with prayers, flowers, and other simple rites of ancient worship. Therefore Æneas says only, venerabrum, I offered up prayers. Pythagoras, who held the Metempsychosis, made his vows only, says Tully, at the altars of Delos, as they were never imbued with blood.

85. Da propriae. Show us a home where we may remain.

85. Thymbrea. We learn from Strabo, that in the confines of Troy there was a plain named Thymbra (from the vast plenty of the herb thymbra, or savory, says Servius, which grew there) where was a temple to Apollo, thence styled Thymbraean.

91. Liminaque laurusque Dei. It was usual for the gods to give signs of their approach, by making the earth to quake. The laurel was probably in the temple itself, as it was at Delphi, whence the oracle was sometimes delivered, according to that verse of Lucretius, Lib. I, 740.

Pythia qua tripods ex Phœbi laurique profatur.

92. Mons circums. The mount here spoken of is mount Cynthia, whence Apollo and Diana were denounced Cynthia and Cynthia.

92. Cortina. The covering of the tripod, whence the priestess delivered the oracle, was called cortina; it is here put for the oracle itself.

92. Adytum, the sanctuary or inner part of the temple, where was the oracle.
Submissi petimus terram, et vox furtur ad aures: 
Dardanidæ duri, quæ vos à stirpe parentum
Prima tuit tellus, eadem vos ubere lato
Accipiet reduces: antiquam exquirite matrem.
Hic domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.
Hæc Phœbus: mixtoque ingens exorta tumultu
Latitía, et cuncti, quæ sint ea moenia, quaerunt:
Quò Phœbus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta viorum
Audite; ò proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto,
Phœbus revocet vagos, et imperet esse redivi. Tene patro meus recogitans historias antiquærum boniænas,
dixit: O primates, audite, et intelligite sips vestras. Creta, insula Jovis magni, sita est in medio mari,

94. Dardanidæ. Servius and Macrobius observe, that the Trojans might have understood from this the meaning of the oracle; for by calling them Dardanidæ, and not Teuci, they might have known that Italy was designed, whence their ancestor Dardanus came, and not Crete, the seat of Teucer's nativity.


96. Exquirite matrem. Alluding, as Minucius thinks, to the history of Brutus and the Tarquins, mentioned by Livy; who, when they consulted the oracle of the Delphian Apollo, received for answer, that the empire would be his, who, returning home, first kissed his mother. Brutus, observing this, on leaving the ship, counterfeited a fall, and kissed the ground, which he regarded as his mother. The authority becomes his. Ovid has a similar allusion, Met. 13. 577.

Cunque die surgunt, adeuntque oracula Phœbi,
Quæ petere antiquam matrem, cognataque
quæ jussit 
Litora. 

97. Hic domus Æneæ. These two verses are almost a literal translation of Neptune's prophecy concerning Æneas and the Ilid, Lib. XX. verse 307.

Non si in Aetna bim Tressori anhesi,
Kai pæpis xalost, tov xel mvlnwv ëgenviai.
On great Æneas shall devolve the reign,
And sons, succeeding sons, the lasting line sustain.

Mr. Pope.

From which passage of Homer, however, it is inferred, that Æneas came not into Italy, but remained in Tros, and succeeded to the crown of Troy after Priam, it being here said, ῥαυρινος ανθήση, he shall reign over the Trojans; and consequently, that this whole account of the original of the Roman empire is a fiction, contrived to do honour to the Romans, and particularly to flatter the vanity of Augustus. Dionysius of Halicarnassus, indeed, proposes a very ingenious solution of the difficulty, alleging the prophecy to be fully accomplished in Æneas reigning over the Trojans in Italy; and in this he is followed by Eustathius, in his commentary on that passage of the Iliad. But those who are curious to see this question fully examined, may consult Segrais' preface to the translation of the Æneid, and Bochart's dissertation in a letter to him on that subject, which is published at the end of Segrais' notes on the octavo edition. We shall only observe farther, that Virgil, instead of Trojana dominabitur, answering to ῥαυρινος ανθήση in Homer, renders it, κυκλος dominabitur oris, which is probably the reason why some have substituted in Homer τραχων, omnibus, instead of ῥαυρινος, Trojana.

101. Quod; for ad quæ loca.

102. Monumenta. The word is derived o monenda. These memorials consisted not only of tombs and columns, but of paintings, books, &c.

104. Creta Jovis magni. The island of Candia, in the Mediterranean, denominated Crete, from Crea, who reigned there after Jupiter. It is situated between the Archipelago northward, and the Libyan sea to the south. There Jupiter was brought up in a cave of mount Dictys:

Dicteo ëcri regem pavere sub antro.

Geor. IV. 152.

His mother Rhea carried him thither from Arcadia or Phrygia, to save him from his father Saturn, who sought to destroy him. In the same island he died at the age of eighty years, according to Suidas. The Cretons show his tomb in the city of Gnosus.

104. Media ponto. As the Cirrus and Strabo observe, it is situated between several seas, the Libyan, the Egyptian, the Achaian, and Ionian; so that it is difficult to say to which of them it belongs.
ubi est mons Ida, et orie, in nationis nostre: ince- 
le Illius occupant centum urbes habitant magnas, uberrima regna.

Maximus unde pater, si ritie auditia recordor,

Teucer Rhoeas primum est adlectus in oras,

Optavitque locum regno: nondum Illium et arces

Pergamæ steterant, habitant vallibus imis.

Hinc mater cultrix Cybele, Corybantiaque era

Idæumque nemus: hinc fida silentia sacrís,

Et juncti currum domine subiere leones.

degebant in profusis vallibus. Hinc venit mater Cybele protecris loci, et cymbala Corybantia, et syrum

Idæa: hinc fidele aranum ceremoniarum, et juncti leones traxerant currum Dew.

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*Quae simul centum tetigit potentem oppi- dis Creten.*

As also in his Epod. Ode 19.

Cretan mount Ida is the noblest.

The chief of those cities were Gnossus, Gortyna, Cydon, and Dictymna.

106. *Uberrima regna.* Answering to ubere bodes, and the circumstance in the prophecy, which misled Anchises.

108. *Teucer Rhoeus.* Teucer, the son of Scamander the Cretan, is said, in time of a famine, to have left the island with one third of the inhabitants in quest of a new settlement; and, being warned by an oracle to fix his residence where he should be attacked in the night by an earth-born race, he came to Phrygia near Rhoeus, a promontory of Troas, in the Hellespont, and there being harassed by swarms of mice, he took up his settlement, and built a temple to Apollo Smintheos, so called from *smintheos,* which in the Phrygian or Cretan language, signifies a mouse.

108. *Rhoeus.* Rhoeus was a city and promontory of Troas, on the coast of the Hellespont, where Teucer with his colony arrived from Crete. He introduced thither the worship of Cybele, the mother of the gods, and gave to the mountains of Phrygia the name of Ida, from mount Ida in Crete, and changed the name of the river Xanthus into that of Scamander, after the name of his father. Hence Homer says that the river was called Xanthus by the gods, but Scamander by men, i.e. the former was its ancient and more venerable name.


*Para optare locum tecto.*

109. *Optavitque locum regno.* Strabo agrees with Virgil in making Teucer the first who reigned in Troas. Not long after him Dananus arrived from Italy, married Batae, Teucer’s daughter, and succeeded him in the kingdom.

111. *Mater cultrix Cybele.* Some read *mat- tria cultrix Cybele,* alluding to the custom of making the priests of Cybele eunuchs. This goddess, who is the same with Ops and Rhea, was called Cybele, probably from Cybelus, a mountain in Phrygia, where she was particularly worshipped. Her ministers were termed Corybantes, and, among other circumstances practised in her worship, used to beat brazen cymbals; the origin of which institution, they tell us, was to hinder Saturn, by their noise, from hearing the cries of the infant Jupiter, when he lay concealed in the caves of Dictys in Crete.

111. *Mater Cybele.* Cybele, according to Strabo and Lucrécius, denotes the Earth, which is the common mother of men and beasts: 

Principio tellus habet in se corpora prima: 

Quae magna Deus mater, materque fe- 

rrumar, 

Et nostri genitrix hæc dicta est corporis 

una.

Lucret. II. 589.

And Macrobius speaks of it as a thing which nobody could call in question:

Quis enim ambigat matrem Deum terram

haberi?

Sat. I. 21.

112. *Hinc fida silentia sacrís.* The mysteries of Cybele, as those of Ceres, were concealed with great care from the vulgar, to make them the more regarded.

113. *Et juncti, &c.* Her chariot was drawn by lions, to denote that maternal affection, figured by Cybele or mother Earth, triumphs over the most ferocious natures, as Lucrécius explains it:

Adjunxere feras, quod quamvis efferas pro- 

oles 

Officiis debet molliri victa parentum.

Lib. II. 604.

And Ovid, 4 Fast. 

cur huic genus acre leonum 

Praebat insolitas ad jugis curvam jugas.

Nimium feritas quoniam mollissima il- 

lam 

Creditur: id currum testificata suo est.

113. *Domine.* This is an epithet belonging to Cybele, as mother of the gods.
NEIDOS LIB. III.

115. _Gnosis regna._ Crete, whose chief city was Gnosis. The name Gnosis tellus is often applied to the whole island.

117. _Tertia luc_, for _tortius dies_.

118. _Mirtos mactavit honores._ Honores are sacrifices, as has been observed in a former note. See En. i. 636.

120. _Nigrum hyemi._ By _hyemis_ here we are to understand the stormy winds, as En. V. 772.

122. _Idomenes._ Idomenes, the son of Deucalion, and grandson of Minos king of Crete, in his return from the Trojan war, being overtaken by a storm, made a vow to the gods, that if they would save him in his extreme danger, he would sacrifice to them whatever thing he first met. This happened to be his own son, on whom the father performed his vow: upon which a plague having arisen, his subjects considered him as the cause of that public calamity, and banished him from the island. This is the account which Servius gives.

124. _Orygiae._ Delos was anciently called Orygia, from _oryg_, a quail, those birds having been very numerous in that island.

154. _Amare focus._ Servius thinks this implies a recommendation of the study of religion and sacrifices: Ruxus undertakes it of the care of their families. But, perhaps the
Connubiis arvisque novis operata juvenis:
Fura domosq; dabam: subitò cum tabida membris,
Corrupto caeli tractu, miserandaque venit
Arboribus saequis luces, et letifer annus.
Linquebant dulces animas, aut ægra trabeant
Corpora; tum steriles exurcere Sirius agros.
Aevehant herbae, et victum seges ægra negabat.
Rursus ad oraolum Ortygias Phoebumq; remenso
Hortatur pater ire mari, veniamque precari:
Quem fessis finem rebus ferat, unde laborum
Tentare auxilium jubeat, qu6 vertere cursus.

Nox erat, et terris animalia somnus habebat.
Effigies sacræ Divum, Phrygique Penates,
Quos mecum ad Troja mediisque ex ignibus urbis
Exuleram, visi ante oculos astare jacentis
In somnis, multo manifesti lumine: quæ se
Plena per insertae fundebat Luna fenestras.
Tum sic affari, et curas his demere dictis:
Quod tibi delato Ortygiam dicturus Apollo est
Hic canit: et tua nos in ultrœ ad limina mittit.

Notis, Dardanula incensâ, tuaque arma secuti
Ras. Statuae sacræ Deumq; et Penates Phrygii quo exportaveram movem ad Troja, et e medio incendio urbem; visi sunt in somnis stare ante oculos descernentes, multiæ luæ conspiciæ: quæ parte Luna plena
mitibus satis illos, qui fenestras intuerunt.

Tune sic visi sunt me altoquis, et auferre solitudinemibus
Liberum: Quod Apollo dicturus esse tibi appulse a Deum: hoc ipsum tibi predict hic loco, et eoque
ipse sponte mitit in tuum domum. Nos post Trojam combustam, secuti sumus te et tua armis:

NOTES.

meaning of it is, that Eneas would have them keep much at home, and not straggle abroad for some time, till they should know what sort of reception the inhabitants of the island would give them, whether they were come among friends or foes. This both agrees with what follows, arcemque attollere tecta, their being ordered to raise a strength for their defence in case of an attack, and was a proper caution in their present circumstances. Add to this, that the word is used in this very sense, Æm. V. 163. when Gyas would have his pilot to steer close to the shore, he says, Litus amas, Despart not from the shore, or, in the poetical style, Court the shore.

136. Oppara. It was customary to offer sacrifice before they entered on marriage, or any important business of life; and the verb operari is used in this sense, Geor. I. 339.

Latia operatur in herbas.
And by Juvenal, Sat. XII. 92.

Et matutinis operatur festa lucriinis.

140. Linquebant dulces animas. Dr. Trapp thinks this a very odd expression, and proposes a change of lingebant to reddabant, and accordingly translates it, they render their sweet souls. And, indeed, it must be owned, to say a person leaves his sweet soul, sounds odd enough, because that is making the body to be the person. But, if we put Dave instead of souls, they left their sweet

 lapsus, which is the true rendering of the words, the oddity of the phrase disappears.

The expression is equivalent to that in the Georgics:

Precipites altâ vitam sub nube reliquunt.
Geor. III. 547.

141. Sirius. Also called Canicula, or the Dog-star, a pestilential constellation, which rises about the end of July, when the heat of the sun is most intense.

143. Ortygia. See the note on verse 124.

152. Inserata fundebat Luna. Dr. Trapp renders the passage:

Where the full moon profusely pour'd her beams

Through the inserted windows;"

and adds, "as to the difficulties in the word inserata applied to fenestras: inserata for insertat, according to Servius, seems very harsh. And per inseratas fenestras, for insertum per fenestras, according to La Cerda, is more forced and unnatural than the other." "I take it," says the doctor, "with Turnebus, in its plain, literal sense, in which there is no difficulty at all: for what can be more proper than fenestra inserata paeniter." The doctor, confuses that inserted in English is not a very good word, but that he was forced to make use of it for want of a better. He knew "no other at least fit to be inserted in a verse."
An Ides of March, in Aeneid Book III, Virgil uses the image of night to signify the end of winter and the beginning of spring. He describes the night as a period of rest and transition, with the sun setting and stars appearing in the sky. The setting sun symbolizes the end of one day and the beginning of another, while the stars represent the hope of a new beginning.

Virgil also uses the imagery of night to convey the idea of mystery and the unknown. The darkness of the night is a symbol of the unknown, and the stars in the sky represent the knowledge and wisdom that can be gained from the night. In this sense, the night is a time for reflection and introspection, as well as a time for new beginnings.

In conclusion, the night is a powerful symbol in Aeneid Book III, with its imagery of rest, transition, mystery, and knowledge. It is a time for reflection and introspection, as well as a time for new beginnings.
et capillos velatos, et facies presentes: et tum
sudor frigidus fluebat toto corpore: efferto corpus
et laeto, et caelo ad caelum manus levem sub
prece, et ingens favem suam pura domo: confectione
et crinitia lector facio Ancihe:

ancor certum de ilia rebus:
et explicat ordine profunde
quam. Anciheam animas
vertit familiaris anelpi-
tem, et binos ejus nuptios
res: et se de mundo esse
novum errorem antiquariis
regiam. Deinde ait:
Pili agitata fatia Troja-
na: sola Cassandra mihi
promisit tales causas.

Nunc reminiscor illam
praeclaram hanc destinam
esse nostro genti: et sae-
pe appellatique Hesperi-
man, saepe regna Italis. Sed
quis potius Troianorum
venturos ad lustus Italiam?

aut quem tum Cassandra
vaticinans movisset? Ob-
dianum Apollini, et ad-
monitum sequamur melior
consilia. Sic dixit, et omnes ombrum permutavit lati verba ejus. Relinquimus hanc etiam terram, et paene id relitio praeclare verti, et deorum munus magnum mare cavat navibus. Postquam naves promovit et
in altum mare, nec jam ulli terrae amplius videbantur: sed unoque aeterni, et unoque aqua: tunc cerulea pluvia decidit mihi supra caput, inducens noctem et temperatatem: et mare terribile factum est ob
tenebras.

NOTES.

174. Velatasque comas. The heads of the sacred statues were usually adorned with
fillets and flowers.

176. Supinas. I lift up my hands supine to
heaven. That is, as Ruzus states it, sua
sublatae—ut palme caelo obvertuntur. So
that the palms of the hands are turned to-
wards the zenith.

177. Munera libo intemerata. A private
offering of pure wine and incense, which
used to be poured upon the fire, in honour
of the Laves or household gods.

179. Anchises facio certum. Perhaps we
had been at a loss to know whether this
was good Latin, but for Virgil's sacred au-
tority.

180. Geminus parentes, the double pa-
rents. Teucer from Crete, and Dardanus
from Italy.

181. Sequo novo, &c. Some copies read
parentem instead of locorum.

182. Ilicae exercitie fatis. In the same
manner is he addressed by Anchises' ghost,
En. V. 725. Enenas was thus harassed and
afflicted, not for any personal derment, but
because of his connexion with Troy, the
whole race of the Trojans being the objects
of Juno's fatal resentment, and destined to
suffer grievous misfortunes.

183. Sola—Cassandra. He says only Cas-
sandrea, because her prophecies were al-
ways disregarded. See the note on En. II.
246.

184. Nunc repetevi. memoria understood.

188. Moniti meliora sequamur. Ruzus and
Dr. Trapp construe these words thus, Mo-
nitum sequamur meliora: but it seems more
elegant to keep to the order in which they
stand: Now that we are better advised, let
us follow or obey, viz. the gods.

189. Ouantes. An ovation was an inferior
triumph. The word is derived by Ruzus
from the reiteration of the letter 0 by the
soldiery in their acclamations; or from veni,
because in a minor triumph sheep and not
oxen were sacrificed. In Geor. I. 423, it is
applied to the exultation of crows. It may
refer to any joyous event.

190. Paucis relietio; meaning not living
men, for to what purpose should they be
left, but those dead by pestilence.

194. Carulesergus. Clouds that threaten
rain, especially before thunder and light-
ning, are often tintured with a deep blue,
immergled with black; and therefore we
need not charge Virgil here with the ab-
surdity of putting carulesurus for ater, as some
interpreters would persuade us. Carules-
urus is what we may call leaden-coloured.

195. Inhurrui unda. We have here a de-
scription of a second tempest, entirely dif-
fere from that in the first book. By de-
ANEIDOS LIB. III.}


Excutium cursu, et cacis erramus in undis. 

Ipse diem noctemque negat discernere cælo, 
Nec meminisse vis sae med̲iâ Palinurus in undâ. 

Tres adêò incertos cæcâ caligine soles 
Erramus pelago, totidem sine sidere noctes. 

Quarto terra die primum se attollere tandem 
Visa, aperire procul montes, ac volvere fumum. 

Vela cadunt, remis insurgimus: haud mora, nautæ 
Adnixi torquent spumas, et cœrula verrunt. 

Servatum ex undis Strophadum me litora primum 
Accipiens. Strophades Graio statn nomine dictæ 

Insulae Ionio in magno: quas dira Celaeno, 
Harpyiaque colonum alize: Phineia postquam 
Clausa domus, mensaque metu liquère priores. 

Tristius haud illis monstrum, nec sævior ulla 
Petis et ulla Deæ Stygiæ sese exultit undis. 

Virginæ volucrum vultus, fœsissima ventris 
Profulvies, uncaque manus, et pallida semper 
Ora fame.


NOTES.

scribing the same subject with new circumstances, the poet admirably displays the fruitfulness of his invention. Cæsaro.

199. Inessimant abrupta nubibus ignes. Some ancient copies and manuscripts read abrupti nubibus ignes, which both sounds better, and seems to be confirmed by that passage in Lucretius, which Virgil had probably here in his eye:

Transversaque volare per imbris fulmina ceris; 
Nunc hinc nunc illine abrupti nubibus ignes
Concursant: cadit in terras vis flammea vulgo.

Lib. II. 213.

201. Ipsa—Palinurus, i. e. Palinurus himself, with all his skill. He was the pilot of Æneas' ship, of whom see more, Æn. V. 883.

201. 201 Ionio in magno. Not that sea which washes Ionia in Asia Minor, but that part of the Mediterranean which flows between Sicily and Greece.

212. Harpyæ. The harpies, according to Hesiod, were the daughters of Thaumas and Electra. They were so called from ἄφατος, ἄπλος, to denote their rapacious nature. Apollonius calls them Διός γυναι, the hell-hounds of Jove; and Virgil, Pueræ, verse 252, and Dives, iunctœ, verse 262. Whence Servius concludes, that they were denominated Harpies on earth, Furies in hell, and

Dives, iunctœ, in heaven, as one and the same goddess was called Dana in earth,

Luna, the moon, in heaven, and Proserpine in hell. Hence the beautiful lines:

Terret, iustrat, agit; Proserpinæ, Luna, Dana;

Ima, suprema, feras; sceptro, fulgure, agritā.

212. Phineæ. Phineus, king of Thrace, having put out the eyes of his two sons, whom their step-mother falsely accused of attempting a rape upon her, was for his cruelty struck blind by Jupiter in his turn, and delivered over to the direful persecution of Harpies, till Calais and Zetes, two of the Argonauts, whom he had hospitably entertained in their way to Colchis, in quest of the golden fleece, relieved him from them in the manner already mentioned.

215. Stygiæ. Styx was a celebrated river of hell, round which it flows nine times. The gods held its waters in such veneration, that when they swore by them, the oath was inviolable. If any of the gods purged themselves, Jupiter obliged them to drink of its waters, which lulled them for a whole year into a senseless stupidity. It received its name and veneration from the nymph Styx, who assisted Jupiter against the Titans.
P. VIRGILII MARonis

Postquam hic appuli
Huc ubi delati portus intravimus; ecce

latet bourn passim campis armenta videmus,

Caprigenumque pecus, nullo custode, per herbas.

Irriimus ferro, et Divos ipsumque vocamus

In partem prædamque Jovem: tunc litore curvo

Extriumaque toros, dapibusque epulamur opinam.

At subite horresco lapsu de montibus adsunt

Harpyiae, et magnis quatium clangeribus alas:

Diripiuntque dapes, contactque omnia fœcand

Immmo: tum vox tetrum dira inter odorem.

Rursum in secessu longo, sub rupe cavatâ,

Arboribus circius clausi atque horrentibus umbriis,

Instruimus mensas, arisque reponimus ignem.

Rursum ex diverso cæli caciscae latebris,

Turba sonans prædam pedibus circumvolat unicis,

Polluit ore dapes. Sociis tunc arma capessant

Edico, et dira bellum cum gente gerendum.

Haud secus ac jussi faciunt, tectosque per herbam

Disponunt enses, et scuta latentia condunt.

Ergo, ubi delapsæ sonitum per curva dedère

Litora; dat signum speculâ Misenus ab altâ

Ere cavo: invadunt socii, et nova prælia tentant,

Obscenas pelagi ferro fœdare volucres.

Sed neque vim plimus ullam, nec vulnera tergo

Accipiant: cerleri quae sub sidera lapsæ,

Semesam prædam et vestigia fœcæ reliquunt.

Una in præcelsâ consedit rupe Celano

vâ turba. Non aliter ac justi erant faciunt, et preparant gladios occultos sub herba, et abundantes ely-

peores latentes. Igitur, cæd Harpyias adstantes ediderunt strepitum per sinuosus litora, Misenus ab alta

collis dat signum pugna cavâ buecinâ: aggregantur socii, et tentant novam pugnam, nempe vulnereare

gladio torpes volucres maris. At neque excipiant plumis idem ullam, aut plagas tergo: et eceli fugi

elapsæ ad alia deservent praem prædam semimundacant et notas fœfæ. Una ex ill Celano consci in altissim

mâ rupe,

NOTES.

223. In partem prædæcum, for In præda

partem, is in the first book, molemque et

monitis, for molem montium. The Romans

had a custom when they were going out to

war or to the chase, to vow that they would

consecrate to the gods a great part of the

spoil or capture; whence Jupiter had a tem-

gle at Rome, under the title of Jupiter Præ-

dator, Jupiter who presided over lawful

plunder. In partem vocare, is of the same im-

port with participem facere, to make them

sharers with us of the booty: so the phrase

is used by Cicero for Caezna, Mulieres in

partem vocae sunt.

225. Magnus—clangeribus. Some ancient

copies read plagoribus.

232. Ex diverso cali, i.e. ex diverso call

tractu; for there is no reason for making it

a kind of adverb, signifying overhast, as

Mr. Ainsworth has done in his dictionary.

Though the mythologists make the Harpies

but three in number, yet Virgil speaks here,

as if the whole island had been crowded with

them, calling them turba and genæ, so that

they no sooner left one quarter of the

island, than they were pestered with them in

another. The poets do not always restrict

themselves either to historical or fabulous

tradition, but only so far as it suits best with

their design; so that, however others con-

fine the Harpies to three, it follows not that

Virgil does so.

239. Speculâ. Specula is an elevated spot,

commanding a wide prospect; from the ob-

solete verb specia, i.e. video. Hence the

word speculator.

239. Misenus. The son of Eolus, trum-

peter to Eneas, En. VI. 164.

240. Nova prælia tentant; that is tentant

prælia (et tentant) fœdare, i.e. perdere, to

destroy. Nova signifies the same with insa-

nita; either, says Minelius, "Quia raram

est pugnâre cum Harpyiis; vel, quia vuln-

nerari non poterant."

241. Obscenas—volucres. Either birds of

bad omen, or impure, abominable, to be ab-

horred upon account of their nastiness, as

above described.

241. Pelagi volucres. Hesiod makes them

the offspring of Electra, the daughter of the

Ocean.

241. Fœdare ferro. The primary significa-

tion of the word fœdalo is to mangle, cut in

pieces, or make havoc of, as appears from
Infelix vates, rumpitque hanc pectore vocem:
Bellum etiam pro cadae boum stratisque juvencis,
Laomedontiade, bellumne inferre paratis?
Et patrio insontes Harpyias pellere regno?
Accipite ergo animis atque hac mea figite dicta:
Quae Phobo pater omnipotens, mihi Phoebus Apollo
Prædictit, vobis fuiuriam ego maxima pando.
Italiam cursu petitis, ventisque vocatis
Ibitis Italian, portusque intrare licebit.
Sed non ante datam cingetis manibus urbem,
Quam vos dira famas, nostræque injuria caedis,
Ambesas subigat malis absurmere mensas.
Dixit, et in sylvam pennis abalata refugit.
At sociis subitâ gelidus formidine sanguis
Dirigtit: cecidere animi: nec jam ampliis armis,
Sed votis precibusque jubeo expulceri pacem,
Sive Dex, seu sit dira obsceæque volucres.
At pater Anchises passis de litore palmis
Numina magna vocat, meritosque indicat honores:
Dii, prohibete minas, Dii talem avertite casum,
Sic locuta est, et fugit
in sylvam alias ab alta.
At sociis sanguis frigidos constipat pertinuo timore, anima dejectus, nec jam ulterius volat armis pugnare sed votis et precibus petere pacem ab Harpyis, seu sint Dex, seu funesta et foedæ volucres. At pater Anchises extensis è litore manibus invoquant magno Deos, et designat iustis digna sacrifícia: O Dii, inquit, impetite effectum harum minarum, Dii avertite tale infortunium,

NOTES.

the more ancient authors, particularly Enniius and Plautus, who use it in that sense, as
Ferro fadati jacent.
Enniius apud Servium.
And so Plautus, Amph. Ac. i. Sc. i. 91.
Posuit et proterunt hostium copias.
See En. II. 55, where this verb is used in the same sense.

246. Infelix vates. As felix sometimes signifies propitious, favourable, so infelix here and elsewhere unfriendly, inauspicious, ill-boding; so that infelix vates answers to Homer’s παρακαταλέεις.

248. Laomedontiade. In calling them sons of Laomedon, she reproaches them as being impious, unjust, and faithless, like that prince, who had falsified his promise even to the gods themselves.

249. Patrio regno. They were daughters of a sea-goddess, and the isles were sacred to the gods and goddesses of the sea, so that the Strophades were their proper heritage by their mother.

252. Furiarum maxima. She takes this name to herself, as it would seem, only to inspire them with the greater terror, though Servius and others, as has been said, infer from this passage, that the Harpies and Furies were the same.

257. Ambesas—absumere mensas. The sense of this prediction is seen from its accomplishment in the seventh book, verse 116. This is not merely poetical invention; it was an historical tradition, related by Dionysius and Strabo, that Ennes had received a response from an oracle, foretelling that, before he came to his settlement in Italy, he should be reduced to the necessity of eating his trenchers. Varro says he had it from the oracle of Dodona. Virgil puts this prophecy in the mouth of the Harpies, as being both suitable to their nature, and more apt to raise surprise when coming from them.

260. Nee jam amplius armis, sed votis exposceres. This is another instance of Virgil’s concise elliptical style. It is plain, that exposceres pacem cannot agree, in propriety of language, both to armis and votis, or precibus, (though it does so in the construction;) for they are two quite contrary ideas; so that pugnare, or some such word, must be understood to armis; but the sense, nevertheless, is as obvious, as if the sentence was ever so complete.

261. Jubent. This shows the earnestness and importunity with which they urged Ennes to bring about a peace with them.

264. Numina magnæ. The ancients had greater and minor divinities. The Majores Dii were twelve; six males, Jupiter, Neptune, Mars, Mercury, Vulcan, and Apollo. Six females, Juno, Vesta, Ceres, Pallas, Diana, and Venus.

266. Meritosque indicat honores. See the note on book first, verse 636.
et placati protego pius.
Deinde imperat eccles.
vellicere funem est utile.
et saepe ablatus rudent.
emes. Aures indinas velis.
fugimus per epomos aquas, quae ventus et ge-
bernator dirigitur naviga-
gestionem. Jam Zaece-
thos stylosa apparens in
 medio mari, et Dulich-
um, et Same, et Neritos
alta ripibus. Evitamus
scopulos Ithace, regna
Laertis, et detestamus
regionem nutricia erup-
deis Ulysses. Deinde
eciam eundem proced-
sum vertem Leucate
montis, et Apollo terr-
bis navigantibus. Hunc
montem lasci pietus, et inaus ad parvam urbem.
Anchora domiscitatis e proc-
puppes virtutis in litor.
Igitur potior dum terrae imperat, et sacrifici um Jovi, et calamum arac
victimam.

NOTES.

268. Noti. The south wind. This was ne-
cessary to a person sailing from the Str-
phades to Zante.

270. Zacynthos. The Island Zante, on
the west of the Peloponnesus.

271. Dulichium. Now Dolicha, one of the
Echinades islands: they go all under the
common name of Curzola.

271. Same. Or Samos, the same with Cepha-
lenia, now Cephalonia. It was a part of
the kingdom of Ulysses.

271. Neritos. A woody mountain in the
island of Ithaca: Homer calls it Nerytos imor-
sum. The word Neritos is often applied to
the whole island of Ithaca. Ulysses is cal-
ced Nerius dux, and his ship Neritia nava.
The inhabitants of Saguntum, as descended
from a Neritian colony, are called Neritia
proles.

272. Scopulos Ithace. Ithaca, now Isola
del Comporre, or Val di Comporre, the island
between Cephalonia and Dulichium, Uly-
ses’ native seat: it was very barren, rugged,
and mountainous, and therefore he calls it
Scopulos Ithace, and subjoins, by way of
irony and contempt, Laertia regna: as, in
the first book, Neptune first calls Ecolus’
realms immantia saba; then adds, in a strain
of derision,

illa se jactet in aulā
Ecolus et clauso ventorum carcer regnet.

Æn. I. 144.

273. Sevi execrarum. These terms well
express the hero’s detestation of so great
an enemy to the Trojans as Ulysses.

274. Leucate. The island Leucas, Leu-
cates, or Leucate, now S. Maura, subject
to the Turks, and the seat of a pasha. It
lies between the Acrocraunian mountains
and the Peloponnesus, so near to the pro-
montory of Actium, in the western coast
of Epirus, that it is said to have once ad-
joined to that continent. It got the name of
Leucate, the white island, from a famous
white rock adjoining to it, which Strabo
calls te argy, i.e. the Lover’s Leap; it be-
ing supposed to have effect to cure despair-
ing lovers, who were wont to throw them-
themselves down from its summit into the sea.
Among those who are said to have tried
the experiment, is the celebrated poetess
Sappho.

275. Formidatus nautis Apollo. Strabo in-
forms us, that on mount Leucate was a
temple dedicated to Apollo, where a hu-
man sacrifice was yearly offered up in ho-
our of that god; for this reason, or on ac-
count of the ruggedness of the coast where
this temple stood, Virgil calls it Apollo for-
midatus nautis: the name of the god to
whom the temple was dedicated being put
for the temple itself.

276. Parvae succedimus urbi. This city was
Ambracla, at that time very inconsiderable,
but Augustus enlarged it afterwards under
the name of Nicopolis.

277. Stant litore pappes, may signify, The
sterns rest on the shore, as Dr. Trapp has
it.

279. Lustramurque Jovi. We pay vows
and sacrifices to Jove. Lustro is much the
same with Iuno and salvo. Hence the scrip-
tural phrase to pay a vow. Its fulfilment dis-
charges from the obligation. The vows here
intended are those made to the great
gods by Anchises, v. 264.

279. Votiique incendimus aras; kindle the
altar; for kindle fires on them. With vows,
that is, with the offerings vowed or pro-
mised.

310. Iliace ludis. He alludes to the games
which Augustus celebrated in commemo-
ration of his victory over Antony at Acti-
um. Virgil, to pay his court to Augustus,
supposed Æneas to have landed on that
cost, and to have instituted those very
Exercent patrias oleo labente palæstras
Nudati socii: juvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.
Interæ magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus asperat undas.
Ere cavo clupeum, magni gestamen Abantis,
Postibus adversis figo, et rem carpine signo:
Eneas haec de Danais victoribus arma.
Lincure tum portus jubeo, et considere transtris.
Certam socii feriunt mare, et aqua verrunt.
Prothinus aèrias Phæcum abscondimus arces,
Litoraque Epiri legimus, portuque subimis Chaonio, et celsam Buthroti ascendimus urbem.
Hic incredibilis rerum fama occupat aures:
Priamiden Helenum Graias regnare per urbes,
Conjugo Æacidae Pyrrhi sceptrisque potitum;
Et patrio Andromachen iterum cessisse marito.

Obstupui; et pectus exspectavit mirabilis desiderio
allegundis hominum et seclendi tantos causas.

Solemnes tum forté dapes et tristia dona
Aunte urbem, in luco, falsi Simoénitis ad undam,
Libabat cineri Andromache, manesque vocabat
Hectorem ad tumulum, viridi quem espite inanem;

Tomato, quod didimo avavit et esas et buxinas ara,
emam, et appellabat
magnis exterrita monstris,

Diriguit vis in medio: calor ossa reliquit:

Labitur: et longo vix tandem tempore fatur:

Verane te facies, verus mihi nuntius affers,

Nate Déa? vivisne? aut, si lux alma recessit,

Hector ubi est? Dicit, lachrymasq; effudit, et omnem

Implievit claremate locum: vix paucis furenti

Subjicio, et raris turbatus vocibus hisco:

Vivo equidem, vitamque extrema per omnes duc

Ne dubita, nam vera vides.

Heu quis te casus dejectam conjuge tanto

Excipit? aut qua digna satis fortuna revisit?

Excipit, Hекторis, Andromache, Pyrrha' connubia servas?

Dejectum vulnus, et demissae voces locuta est:

emem lachrymas, et implievit clamore omnes locum.

Vix respondes paucis moventi, et turbatus consiprio

intermissae verbi: Certé vivo, et tardo vitam per omnes miseras. Ne dubita, nam vera aspis. Hen quis

necessat tibi, privata tanto marito? aut que fortunae satis ibi congrue redd ad te? O Andromache,
teneas conjugium Hectoris, an Pyrrha? Demises vulnurn, et humili voci dixit.

NOTES.

long note by Dr. Trapp in his Translation.

He closes a number of excellent remarks by saying, "that man surely can have no
idea of friendship, nor of human nature itself, who is not sensibly touched with this
whole passage; which is to me one of the
most affecting in all the Æneid."

302. Fales Simoénitis. Helenus and
Andromache comforted themselves under the
loss of Troy, in giving to a river of Epirus the name of a Trojan river.

304. Tumulum. The tombs of Hector
were not deposited here. It was inanem,
empty, not what the Latins call monumentum,
but a cenotaph; from which, empty, and
tempus, a tomb. Cenotaphs were honorary
tombs erected either to persons buried in
another place, or to those who have received
no burial, and whose relics cannot be found,
as being killed in battle, or lost at sea.
The same privileges and religious reg-
ards were allowed to these tumuli inanes et
honoris as to real tombs.

305. Geminas aras. Some will have it,
that one altar was for Hector, and the other
for his son Astyanax, whom the Greeks had
thrown headlong from the tower of Troy:
but others think they were both for He-
cor, it being customary to erect two altars
to the maes, especially to heroes, who
were considered as a sort of deities; and
the infernal deities delighted in an even
number. See the note on verse 63.
he may put upon the words tenerne conjigium, which joined to Hectoris, in the first part of the sentence, they must, in propriety of writing, signify the same thing, when joined to Pyrrhi in the last part; so that, according to him, the meaning of Æneas' question will be, Say, Andromache, are you wedded to Hector or to Pyrrhus? which every one sees to be absurd, especially after Æneas had said immediately before, dejec- tam conjuge tuto, that she was brought low by the loss of that great lord, meaning Hector. The construction therefore is, Hectoris Andromache, servo igne connumita Pyrrhi? And is Hector's Andromache wedded to Pyrrhus! which is not so much a question, as an exclamation of surprise and condolence. That Hectoris Andromache is to be construed this way, appears from Justin, who gives them the same honourable designation, lib. XVII. cap. 3. Atque ita Heleno, filio Priam- mi regis—regnun Chaonum et Andromachis Hectoris—uxorem (Pyrrhus) tradidit.

321. O felix una ante alias Priameia virgo. Quintilian quotes this as an example of Virgil's talent in the pathetic: in order to show the extremity of Andromache's misery, he makes her even envy the fate of Polyxena, which, in the eyes of all the world besides, was most wretched and deplorable: how wretched then must Andromache's state have been, if, when compared to her, even Polyxena was happy! Quam miser enim casus Andromachae, si comparata ei felix Polyxena? Instit. lib. VI. cap. 3. See also Macrob. Saturn. lib. XIV. cap. 6.

321. Ante alias; virgines.

321. Priameia virgo. Polyxena, the daughter of Priam and Hecuba, with whom Achilles fell in love. She was the innocent occasion of Achilles' death; for Priam having invited that hero to Troy, under pretence of giving his daughter in marriage, while she was in the temple of Apollo, where the marriage rites were to have been performed, Paris, at the time when Deiphobus was embracing Achilles, came behind, and shot him to death with an arrow. Achilles, with his last breath, enjoined Pyrrhus to revenge his death upon Priam's pernicious family whenever Troy should be taken, and particularly to sacrifice Polyxena at his tomb, which accordingly was put in execution.

322. Sortiis non pertulit ullos. After the conquest of Troy, the Grecian princes drew lots among themselves for the choice of the captives. This is the calamity from which Andromache pronounces Polyxena happy in being delivered by death.

327. Servitio iniur. Enixa signifies not only one who has suffered the pains of childbearing, but also who has been harassed with severe toil and labour in general: and so some of the best expositors understand it here: and, indeed, one is naturally led to this sense; for there seems to be no propriety in the expression, if we understand it of her having borne a son to Pyrrhus.

328. Nos; for ego.

329. Ledæam Hermonem. Hermione was the daughter of Menelaus, king of Sparta or Lacedæmon, by Helen, the daughter of Jupiter and Leda. She was betrothed by Tyndareus, Leda's husband, in Menelaus' absence, to her cousin Orestes, the son of Agamemnon; and again betrothed at Troy by Menelaus to Pyrrhus, the son of Achilles, who went to Sparta, and carried her off. Orestes, in revenge, slew Pyrrhus at Delphi, whether he had gone to consult the oracle about his future offspring by Hermione.

330. Ist illum; Pyrrhus.

331. Conjugis; Hermione.

331. Purîs agitatis Orestes. Orestes, the son of Agamemnon and Clytemnestra, slew his mother Clytemnestra, who was accessory with Ægisthus to the murder of his father. After this action, he is said to have been long haunted and tormented by the Furies, i.e. he was stung with grievous remorse for imbruing his hands in his mother's blood. He was expected at length, and received absolution from the court of Areopagus at Athens; and having married Hermione, after he had put Pyrrhus to death, united the kingdom of Sparta to his own hereditary dominion.

331. Purîs agitatis. The Furies were
Excipit incautum patriasque obturcat ad aras.

Morte Neoptolemi, regnorum reddita cessit

Pars Heleno: qui Chaonios cognominem campos,
Chaoniamque omnem Trojano a Chaone dixit:

Pergamaque, Iliacaque jugis hanc addidit arcem.

Sed tibi qui cursum venti, quae fata dederes?

Aut quis te ignarum nostris Deus appulit oris?

Quid puer Ascanius? superatne, et vescitur aurà?

Quem tibi jam Troja—

Ecqua jam puero est amissae cura parentis?

Equid in antiquam virtutem animosque viriles,

Et pater Eneas, et avunculus excitat Hector?

Talia fundebat lachrymas, longosque ciebat

Incassum fletus; cum sese a membris heros

Priamides multis Helenus comitantibus affert,

Agnostique suos, letusque ad limina ducit;

Et multum lachrymas verba inter singula fundit.

 Lexus ad veterem fortiitudinem et animos viriles? Talia diebat plorans, et frustra movebat longos fletus:

eum heros Helenus filius Priami, effert se ex urbe, comitantibus plurimis; et agnoscit suos Trojaeos, et letus ducit in domum tuam; et inter singulas voces emitit multum lachrymarum.

NOTES.

three in number, Alecto, Tisiphone, and Megera. Cicero has a remarkable passage to explain what was meant by the Furies: Nolite enim putare, quemadmodum in fabulis sexpennumero videtis, eos, qui aliquid impìi scrieratque commiserint, agitari et perterriti Furiarum tudes ardentibus. Sub quemque fraus, et suus terror maximè vexat; sub quemque scelus agitam, amensique affict; suae male cogitationes, conscientiœ animi, terrrent: ha sunt impii assidues domesticaeque Furiae, que dies nociæ parentum pœnas à conscienciarum misis filibus repetant. Pro Roscio, 24. These stings and galling remorse were Orestes' Furies, which the poet therefore calls Furiae sceleratæ, the furies of his crimes. It is probable, however, that Orestes pictured to his own disturbed imagination this notion of his being haunted by the Furies, armed with all these terrors in which they were drawn by the poets; as Suetonius relates to have been the case with Nero. Saxe confessus exagitari se maternæ specie, verberibus Furiae, scelerato ardenti.

332. Patrias ad aras. Pyrrhus was slain at the altar of Apollo of Delphi; and his father Achilles, at the altar of Thymbrian Apollo at Troy. Interpreters therefore are at a loss to explain what is meant by patrias aras: some understand the altars of Apollo, at whose altar his father was slain before; Ruhn, after Turenbus, explains it, the altar of his country, because the temple of Delphi was in the centre of Greece, Pyrrhus' country.

334. Pars Heleno: now my husband.

335. Trojae ad Chaone. Chaon was one of Priam's sons, and the brother of Helenus, who slew him unwittingly in hunting, and, in honour to his memory, called his kingdom after his name.

340. Quem tibi jam Troja. This is a proof that Virgil had left the Eneid imperfect; for, however he might, for the sake of variety, designately leave some verses unfinished when the sense was complete, it cannot be imagined that he would choose to leave an unfinished sense. Some have absolutely filled up the verse thus: Quem tibi jam Troja peperit fumante Creusa, not considering that Ascanius, at the taking of Troy, was old enough to accompany his father in his flight. Others: Quem tibi jam Trojâ obsessâ est enixa Creusa; Which, however it may be Virgil's sense, has nothing of his poetical spirit.

341. Amisse parentis. A question is here raised, how Andromache came to know that Creusa was lost. But where was the difficulty of her being apprised of this before she left the Trojan coast, especially as Eneas himself returned to Troy in quest of her?

346. Helenus comitantibus affert. Bossu observes, that the reader of a poem is offended when that is related to him which he perfectly knows. Venus, in the first book, would not hear Eneas make a recital of his misfortunes. She interrupts it to comfort him. Here, when good manners obliged Eneas to relate his story to Andromache, Helenus comes in very opportune and prevents it.
ÆNEIDS LIB. III.

Sola novum dictueque nefas Harpyia Celæno Prodigium canit, et tristes denuntiat iras, Obscœnamq; famem. Quæ prima pericula vito? Quidve sequens, tantos possess superare labores? Hic Helenus, casis primum de more juvencis, Exorat pacem Divùm, vittàsque resolvit Sacrati capitis, meque ad tua limina, Phebe, Ipse manu multo suspensum numine ducit;


NOTES.
351. Scaœque amplector. Persons going into banishment, about to travel into distant countries, or returning home, were accustomed to embrace the pillars and threshold of their houses:
Patrizque amplecti limina portæ.

354. Aulæ; for Aule. Diphthonge were by the ancients, and especially by the Greeks, frequently divided.

354. Libabant pocula. It was customary at entertainments, after the first service, to introduce a drinking bout, with a libation to the gods. See book first, verse 740.

359. Qui numina Phabi. The poet enumerates five kinds of divination. 1. By the inspiration of the god. 2. By the use of the tripod. 3. By the burning of laurel. 4. By the science of the stars. 5. By the observation of birds.

360. Tripodas. The tripod was a kind of three-footed stool, whereon the priests of Apollo sat when she delivered the oracles.

360. Clarii lauros. The ancients had a way of divination, by burning a branch of laurel, the crackling of which was a good omen; but, if it consumed away without noise, it was unlucky, as in Tibullus, lib. II. 5. 81.

370. Ut succenras sacràs crepitet benè laures flamnìs, Omine quo felix et sacer annus est.

380. Clarii Clarus was an epithet given to Apollo, from Claros, a city in Ionia, near Colophon, where he had a famous temple and oracle.

381. Volucrum linguas, et præpetis omina pennae. Some birds were subservient to divination by the sounds they uttered, and these were called oscines: of which kind were the crows, ravens, &c. Hor. III. Carm. Ode XXVIII. 11.

381. Oscinem corvum precce suscitatobo Solis ab ortu.

Others answered the same end by their manner of flying, and were called præpetes.

370. Vittasque resolvit. The priest, in performing sacrifice, had his head bound about with fillets; but, now that he is going to prophesy, he assumes the loose air of an enthusiast, as is said of the Sibyl. Sib. VI. 48.

Non comper mansere comae.

372. Multo suspensum numine. Some read suspensus, which means, that Helenus was full of anxiety and perturbation from the influence of the god. But it is much better applied to Æneas, who had good reason to be in awful suspense about his future fortune.
Atque hæc deinde canit divino ex ore sacerdos:
Nate Deæ: nam te majoribus ire per altum
Auspiciis manifesta fides: sic fata Deum rex
Sortitur, volvitque vices: is vertitur ordo.

Pauca tibi est multis, quô tutor hospita lustres
Equora, et Ausonio possis considere portum,
Expediam dictis: prohibent nam caterva Parcae
Scire Helenum, fariq; vetat Saturnia Juno.

Principio Italiam, quam tu jam rere propinquam,
Vincinosque ignare paras invadere portus,
Longa procul longis via dividit invia terris.

Ante & Trinacriam lentandus remus in unda,
Et salis Ausonii lustrandum navibus æquor,
Infernique lacus, Ææaque insula Circe;
Quam tutâ possis urbe componere terrâ.

Signa tibi dicam, tu condita mente teneto.
Cum tibi sollicito secreti ad fluminis undam.


NOTEs.

374. Auspicis majoribus. Among the various omens and prognostics by which the ancients obtained (as they supposed) an insight into futurity, some were of a more important nature, awakened greater attention, showed a more extraordinary interposition of the gods, and portended the birth of more glorious events. Of this kind were the heavenly signs, visions, and extraordinary appearances, which had all along accompanied Æneas since he first set out from Troy.

375. Fata sortitur. Dispenses his oracles by lot; alluding to the manner of consulting the oracle, which was sometimes by drawing lots.

377. Hospita: either vicina or quae te hospicio expectionis, or, as Dr. Trapp prefers, pergatina.

379. Prohibent nam caterva scire. Piusius observes, that in almost all the ancient copies there is a full stop at scire; and Servius chooses this pointing for several reasons, which shall be mentioned, and to which some others shall be added: First then, if we make both parts of the sentence refer to Helenus, there will be an inconsistency between the first part and the last: Prohibent scire—farique vetat. Would Juno forbid to declare or reveal to others what he did not know himself? Besides, he had said before, he would only inform him of a few events of the many that were to befall him: Pauca tibi est multis expediam; which implies, that Helenus knew the rest, but was restrained by heaven from communicating them to him. Some of these events it was not proper for him to know, because the accomplishment of them depended on his own accomplishers. Others, Juno withheld Helenus from revealing to him, that he might be the more perplexed with doubt and anxiety, and the more surprised and unprovided against the calamity. Of this kind is the interpretation of Celano's prophecy, which Helenus supposed to have understood; for he bides him not to be much concerned about it, since the gods would extricate him from that distress, verse 394.

Nec tu mensuram morsus horresco futuros: Fata viam inventam.

And also the death of his father, with respect to which Æneas questions not Helenus' foreknowledge, but only complains of him for not revealing it to him, verse 712.

Nec vates Helenus, cum multa horrenda moneret,
Hos mihi prædict luxotus.

382. Portus; quos understood.

383. Fia dividit invia. An impassable passage is a contradiction; it means perplexitas.

384. Trinacriâ. Sicily, so called from its triangular form, made by the three promontories of Pelorus, Pachynus, and Lilybæum, in which it terminates.

384. Lentandus. A descriptive word, which denotes the bending motion of the oar, occasioned by the resistance of the waves; and therefore signifies that they were to struggle hard in rowing.

385. Ausonii. See the note on verse 171.

386. Ææaque insula Circe. Circe was the daughter of the Sun and the nymph Perse; she is called Æcan from Æa, an island and city belonging to the Kingdom of Colchos, about the mouth of the river Phasis. She married the king of the Sarmatians, whom having poisoned, she fled to Italy as a prospector, which from her was denominated Circe's Mount, now Circeo. The marshes surrounding it, which are now drained, gave it the form of an island.

387. Tutâ terrâ. He says in a safe land, because he had baffled in his former attempts to build in Thrace and Crete.

389. Ad fluminis undam; the Tiber.
ANEIDOS LIB. III.

\[\text{\Loreis ingens invenit sub illicibus sus,}
\text{Triginta caput facit enixa jacebit,}
\text{Alba, solo recubans, albi circumb urba nati;}
\text{Is locum urbis erit; requies ea certa laborum.}
\text{Nec tu mensuram morsus horresco futuros.}
\text{Fata viam inventen, aderito; vocatus Apollo.
\text{Has autem terras, Italique hanc litoris oram,
\text{Proxima que nostri perfundit aequoris æstus,
\text{Effuge: cuncta malis habitantur mœnia Graiis.
\text{Hic et Narycii posuerunt mœnia Locri,
\text{Et Salentinos obsecit militæ campos}
\text{et ille urbes incoluntur à pravis Græciis. Ille et Narycii Locri statuerunt murus, et Cretensis Idoœneæ occupies militibus campos Salentinos:}}
\]

NOTES.

390. \text{Loreis ingens. See the accomplish-
\text{me of this prediction in the eighth book,
\text{verse 42. The hills that shade the banks
\text{of the Tiber, are here called \textit{litoria, along
\text{the shore or bank.}}}

390. \text{Ingens sus. This circumstance
\text{of finding a white sow and her thirty young
\text{ones was founded, according to Varro, on
\text{an ancient historical tradition. From them
\text{Alba, which Ascanius built, had its name
\text{and origin. There is no fiction either in the
\text{geography or antiquities mentioned in this
\text{3d book. Virgil had seen personally the
\text{sea, the countries, ports and
\text{cities through which his hero passed. He
\text{himself made the very same voyage \textit{æneas}
\text{is described as having made, that he might
\text{be the more exact in his account.}}}

Catriou.

391. \text{Triginta caput; i.e. prolem tri-
\text{ginta natorum.}

393. \text{Is locum urbis erit. Here Alba was
\text{built, which had its name from this omen
\text{of the white sow and her white pigs:}
\text{Et stetit Alba potens alba suis omnine die-
\text{ta.}}}

Propert. IV.

396. \text{Has autem terras. The lands of Ca-
\text{labria and Apulia, formerly called Magna
\text{Gracia, Great Greece, which Helenus
\text{points out to \textit{æneas}, their distance from
\text{Epirus not being very considerable.}}}

396. \text{Italique hanc litoris oram. Ruzus has
\text{so useful a note in this place, that not to
\text{translate it would be wrong. Virgil here
\text{understands the southern part of Italy. The
\text{Trojan war being finished, many of the
\text{Grecians were driven on their voyages to
\text{this part, and hence it obtained the name of
\text{Magna Gracia. It now forms the greatest
\text{part of the kingdom of Naples. He divides
\text{Italy into two wings, which are separated
\text{by the large and open gulf of Tarentum,
\text{The whole eastern front verges towards
\text{Epirus and the Ionian sea. On the part
\text{nearer Epirus is the promontory Japygium
\text{or Salentinium, now called \textit{Capo de Sainte
\text{Marie. The chief cities in this vicinity were
\text{Tarentum, Brundisium, and Hydrus, or, as
\text{they are now called, Taranta Brindisi, and
\text{Otranto. On the southern wing are three
\text{celebrated promontories. Lacinium, now
\text{called \textit{Capo del Colonne, answering to Sa-
\text{leninium; Brutium, or Leucopetra, now
\text{Capo del Armi, near to Sicily; and Zephyr-
\text{ium, or \textit{Capo de Stillo, between them both.
\text{Below Lacinium in the Tarentine gulf is
\text{Petilia, now \textit{Strongoli. Between Lacinium
\text{and Zephyrium is the Sinus Scylaci or
\text{Scylleticus, now Golfodi Squillaci, where
\text{stands the city Scylacium. Between Ze-
\text{phyrium and Brutium is a large coast,
\text{where, not far 'from Zephyrium, is Caulo-
\text{nia or Caulon, now called \textit{Castel Vetere.
\text{Descending farther to the south, you find,
\text{Narycia or Locri Epizephyri, now \textit{Gieraci.
\text{This enlarged geographical description is
\text{obviously necessary for understanding our
\text{author. Minelius is of opinion that this
\text{country was called Græcia Magna because
\text{here Pythagoras taught his doctrines.}}}

399. \text{Narycia Locri. The Locrians origin-
\text{ally were a people of Phocia in Achaïa.
\text{They followed Ajax Oileus to the siege of
\text{Troy, Iliad H. 557, and a colony of them
\text{settled in Magna Græcia, either under the
\text{conduct of the same Ajax Oileus, or rather
\text{(he having died in his return from Troy,
\text{see \textit{En. I. 44.} of Evanthes. There they
\text{built a city called Narycia or Narycium,
\text{probably after the name of Náryx, Ajax'\text{native city.}}

400. \text{Salentinos Campos. The Salentines
\text{were a people in the eastern part of Italy,
\text{whose country stretched out into the sea,
\text{like a peninsula, over against Epirus, now
\text{called Terra d'Otranto, formerly Messapia
\text{and Iapygia. They derived their name
\text{from the promontory of Salentium, the
\text{same with Iapygium, now the cape of Saint
\text{Mary, which terminates that part of Italy.}
Lyctius Idomeneus: hic illa ducis Melibœi
Parva Philoctetæ subnixa Petilia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et positis aris jam vota in litore solvēs;
Purpureo velare comas adopertus amicitu:
Ne qua inter sanctos ignes in honore Deorum
Hostīlis facies occurrat, et omina turbet.
Hunc socii morum sacrorum, hunc ipse teneto:
Hác casti maneat in religione nepotes.
Ast, ubi digressum Sicule te admovert orāc
Ventus, et angusti rarescent claustra Pelori;
Læva tibi tellus et longo læva petantur
Æquora circuitu: dextrum fugit iterus et undas.
Hec loca, vi quondam et vasta convulsā ruinā
(Tantum ævi longinquaque valet mutare vetustas)
Dissiluisse ferunt: cum protinus utrag; tellus
Una fore: venit medio vi pontus, et undis
Hesperium Siculo latus abscedit, arvaque et urbes
Litore diductas angusto interlūt stētu.
Dextrum Scylla latus, lævum implicata Charybdis
420
NOTES.
401. Lyctius Idomeneus. Idomeneus is so
called from Lyctus, a city in Crete, whence
he being expelled, for the reason above
mentioned, retired into this part of Italy,
and planted a colony. See Verse 104.
402. Melibæi parva, &c. Philoctetes was
the son of Pejas, king of Melibæus, a city of
Thesealy, at the foot of mount Æolus. He set
fire to Hercules' funeral pile at that hero's
request, and received a present from him
of a serpent and arrows, that were dipped in
the poisonous blood of the hydra of Lerna.
He set out for Troy with the other Greeks,
but was shamefully abandoned by them in
Lemnos, because of an ulcerated wound
which he had received from a serpent. But,
it being fated that Troy could not be taken
without those arrows of Hercules which
were in his possession, they were forced to
recal him. After Troy was taken, hearing
that the Melibæans had revolted, he repaired
to Calabria, and there built Petilia, or,
according to others, fortified it with walls.
403. Fēlare comas. It was customary for
the Romans to cover their heads in sacrifice,
and other acts of worship to most of their
gods, as we learn from many passages of the
Roman authors:
Invocat Deos immortales, ut sibi auxilium
41. Eunt.
Manibus puris, capite operto,
says Plautus, Amphit. Ac. V. Sc. 1. verse
41. And this custom they derived from
Xenas.
411. Rarescent claustra Pelori. Pelorus,
or Peleus, now Capo di Faro, is a promon-
tory on the eastern point of Sicily, so nigh
to Italy, that it is said by several authors
to have been once contiguous, and torn asunder
from it by an earthquake, as Virgil here
relates, though it is more probable that this
circumstance is fabulous. See the descrip-
tion of Sicily in the Universal History.
412. Angusti rarescent claustra Pelori. The
straits of narrow Pelorus shall open wider
to the eye; or, as Pitt expresses it,
Pelorus' straits just opening by degrees.
Trapp judiciously remarks, that "rarest
does not imply that the passage appears
narrower at their approach to it, that being
impossible; but that it then appears, though
narrow and slender, whereas before it did
not appear at all."
413. Læva, &c. Dryden, in the true style
of a Jack Tar, renders Virgil:
Tack to the larboard and stand off to sea,
Veer starboard sea and land.
416. Protius. In continuity; without
any interval.
420. Scylla. Scylla is a rock in Calabria,
opposite to Charybdis, both of them very
dangerous to ships; hence they are repre-
sented by the poets as hideous devouring
monsters. Virgil gives us here the fabu-
ous description of Scylla, verse 424. She
was the daughter of Phorcus, whom Circe
is said to have transformed into this mon-
ster, because she was her rival. Charybdis
is given out to have been a rapacious pros-
titute, who, having taken away Hercules' oxe
on, was thunderstruck by Jupiter, and
thrown into the sea, where she was trans-
formed into a devouring whirlpool.
Obsidet: atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.

At Scyllâm cæcis cohibet selenlunc latebris,
Ora exsistentem, et naves in saxa trahentem.
Prima hominis facies, et pulchro pectore virgo
Pube tenus: postrema immani corpore pristis,
Delphinum caudas ueter commissa lopurni.

Præstat Trinacrii metas lustrare Pachyni,
Cessantem, longos et circumflexere cursus;
Quâm semel informem vasto vidisse sub antro
Scyllâm, et caeruleis canibus resonantia saxa.
Præterea, si qua est Heleno prudens, vati
Si qua fides, animum si veris implet Apollo;
Unum illud tibi, nate Dea, praæque omnibus unum
Preditam, et repetens iterum; iterum; monebo.

Junonis magra primum prece numen adora:
Junoni cane vota libens, dominamq; potentem
Supplicibus supera donis: sic denique victor
Trinacriâ fines Italos mittere revelat.

Huc ubi delatus Cumæum accesseris urbem,
Divinosque lacus, et Avernus sonantia sylvâs;
diesam, et uniæ ante omnia, et repetens rursus ac rursus insecuabo. Primò cole presibus divinitatem magnæ Junonis, fer lubens vota Junoni, et vincere potentem reginam supplicibus munificent: sic demum victor reliet sibi admitterus in regionis Itals. Quando ille appulsis veneris ad Cumæam urbem, et hææ aceros, et Avernus inter silvas sonantem:

427. Pristis. The pristis is a fish common-
ly reckoned of the whale kind, of a prodig-
ious length. Pliny mentions some of them
in the Indian sea to have been two hundred
cubits in length. It is likewise called pia-
trix by Cicero.

Et spargam subter caudam pistris adhes-
sit.

The name is derived from sparcus, sector, be-
cause they cut the waves with wonderful
agility.

429. Pachyni. Pachynum is the southern
promontory of Sicily, now Capo Passaro.

430. Informis. Informis means more
than without form; it signifies misshapen,
turpem.

43. Canibus resonantia. This explains the
reason why Scylla was represented as ter-
minating in the figure of wolves or dogs,
because, according as the lower parts of
the rock were struck with the waves, hoarse groaning sounds were heard, like
the baying of dogs, or bowling of wolves.

432. Resonantia saxa. Virgil has copied
this description from the twelfth book of
the Odyssey. Milton, in his allegorical de-
scription of Sin, has Scylla in view:

---about her middle round
A cry of hell-hounds never ceasing bark’d,
With wide Cerberean mouths full loud,
and rung
A hideous peal; yet when they list would
creep,
If sught disturb’d their noise, into her
womb,

et profundo gurgite vo-
raginis ter vastum fluctus
in præceps, deinde alter-
nam atollis eos in aci-
rem, et fortis aqua item.

At austrum inclusid Scyl-
lan in scæ cialis latebris,
pandentum animum, et
trahentem naves in scep-
pulas. Superior forma
est humana, et puella
formosae pectore, usque
ad immer è venere usque
inferior est prætiee immenso
corpore, conjuncta utra-
cris canum circa caudam
Delphinorum. Melius
est, te momentum circum-
navigare fines Siculi Pa-
chyni, et circumuiaur e
longos curvas; quæ sem-
el videre sub latæ e
vernâterpem Scyllam,
et scepolus sonantes can-
nibus caeruleis. Præte-
reat, si aliqua est scientia
Heleno, si aliqua fuer
habenda vati, si Apollo
implet animam veris re-
bus: uniusque tibi pre-

433. Heleno. Mihi, in quantum Heleno;
the third person for the first.

434. Veris; responsus or sententias und-
stood.

441. Cumæum urbem. Cumæ was a city
in Italy, on the Campanian coast.

442. Divinusque lacus. The lakes of
Lucrinus and Avernus in Campania, near Cu-
me, termed divine from their vicinity to
the grot of the inspired Sibyl.

442. Avernus. It is declined sing. hic A-
vernus, plur. hic Avernae, orum.

442. Averna sonantia sylvâs. The lake
Avernus was formerly environed with thick
woods, whereby, the air not having free ac-
cess to purge away the exhalations that
arose from it, they became so foul and un-
wholesome, that it is said no bird could fly
over that lake without being suffocated.
Hence it received the name of Avernus,
quasi aernus, inaccessible to birds, and, from
Insanam vatem aspicias, quæ rupe sub imâ
Fata canit, follisque notas et nomina mandat.
Quæcunque in foliis descripta carmina virgo,
Digerit in numerum, atque ater scussa relinquat:
Illâ manent immota locis, nequ: ab ordine cedunt.
Verum eadem verso tenuis cum cardine ventus
Impulit et teneras turbavit janae fronde:
Nunc quæ deinde cavo vigilantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abuent, sedemque adorae Sibyllâ.
Hic tibi ne qua more fuertis dispensia tanti:
Quamvis increpient socii, et vi cursus in altum
Vela vocet, possisique sinus implexe secundos:
Quin aedes vatem, precibusque oracula poscias
Ipsum canat, vocemque atque oras resolvat.
Illâ tibi Italiae populos, venturaque bella,
Et quo quemque modo fugias: serasque laborem,
Expedit; cursusque dabit venerata secundos.
Hæc sunt quæ nostrâ liceat te vere moneri
Vade age, et ingentem factis fer alsæthera Trojanâ.
Quæ postquam vates sic ore effatus amico est,
Donâ dehinc auro gravia sectoque elephanto
Imperat ad naves ferri, stipatâque carpinis
Ingens argentum, Dodonaœque lebetas,
Loricam consertam hamis, auroque trillicem.
Ille explicat tibi gentes Italiae,
et futura bella, et quæ ratione tolerabat aut etiamque laborem:
et à te culta impetrabit tibi euripis felici.
Hic sunt de quibus hic admoneri te non voles. I, peregre et factis extolle ad astra
magnam Trojanam. Postquam uates ore benevolis locutus est ista: deinde jurat portare ad naves muteram
gravia uræcet et seiso ebeo: et congerit in uaves multum argentum, et ollas Dodonæas, loricam compactam
hamis, et triplici licio auri:

NOTES.

its pestilential quality, was taken for
the mouth of hell, Æn. VI. 126.
Facialis descensus Avernii.

443. Insanum vatem. Insana, here, is not
to be taken in a bad sense; it signifies inspired
with a divine fury, ecstatic, and transported out of her senses.

444. Follisque. Varro writes that the fates
of the Sibyl were written on the leaves of
carmina manda, &c.

445. Sinus. The middle or belly of the
sea filled with a fair wind.

446. Oraulca poscas. Æneas obeyed the
injunction. See book VI. Folis tantum ne
carmina manda, &c.

460. Venerata. The ancients used the ac-
tive verb venero as in Plautus in Trucul.
Date mihi hoc Stacten, atque ignem in
aram, ut venerem Lucinam meam.

464. Elephanto. Ivory, because cut
and polished from the teeth of the elephant.

465. Dodonaœque lebetas, i. e. Kettles of
fine brass, like that of Dodona, a city in
Epirus, where Jupiter had a famous oracle
of great antiquity. The manner of delivering
that oracle was, we are told, by a certain
number of brass kettles or basins, which were contrived to hang contiguous
to one another, so that the motion of one
might be communicated to all the rest; and from the sounds emitted, the meaning
of the oracle was gathered. Hence the pro-
verb Dodonaœm as; applied to a loquacious
person. Possibly the apostle Paul may al-
lude to this mode of delivering oracles,
where he represents a person destitute of
charity, yet full of words, as sounding brass.

467. Loricam consertam hamis. The lorica
was a cuirass or coat of armour, covering
the body from the neck down to the
waist. It was at first composed of leathern
thongs, whence it obtained the name of
lorica, from lorum, a thong. Afterwards it
was wrought with iron lame, or thin
plates of iron, with hooks or rings linked
together, sometimes single, sometimes
twofold, sometimes threefold. The two
last were termed bilix, trilix.

467. Hamis, auroque, i. e. Hamis aureis,
with rings or hooks of gold: as, in the Geor-
gics, maculis insignis et albo, for maculis ul-
bis insignis, distinguished by white spots,
book III. 36.
Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi: sunt et sua dona parenti.
Addit equos, additque duces;
Remigium supplet: socios simul instruit armis,
Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.
Quem Phœbi interpres multo compellat honore:
Conjugio Anchisa Veneris dignate superbo,
Curà Deum, bis Pergameis erepte ruinis:
Ecce tibi Ausoniae tellus: hanc arripe velis.
Et tamen hanc pelago præterlabare necesse est.
Ausoniae pars illa procul, quam pandit Apollo.
Vade, sitii, felix nati pietate: quid ulteri
Provehor, et fando surgentes demoror Austros?
Nec minus Andromache, digressu mæsta supremo,
Fert picturatas auri subtemine vestes,
Et Phrygiam Ascanio chlamydem; nec edit honoris:
Textilibusque onerat donis, ac tali fatu:
Accipe et hæc, manuum tibi quæ monumenta meorum
Sint, puer, et longum Andromachæ testentur amorem,
Conjugis Hectoris. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago.

468. Conum. A conus or cone is properly
whatever has the figure of the fruit of the
pine; round and diminishing to a point. It
is here transferred to that part of the helmet,
which rises at its top and supports the
crest.

469. Arma Neoptolemi. The armour of
Pyrrhus which, dying, he left to Helenus.

470. Duces. Leaders of the voyage, or
pilots.

475. Anchis. A Greek vocative; having
its final syllable long.

476. Bis Perganeis erepte ruinis. First,
when Troy was taken by Hercules, and a
second time, when it was burned by the
Greeks.

483. Subtemine auri. Subtemen is properly
the wool, as stamen is the warp.

484. Phrygiam chlamydem, i.e. of needle-
work, an art of which the Phrygians, ac-
cording to Pliny, were the inventors. The
chlamys, properly, was a military garment,
a kind of cassock or upper vestment, which
the general wore over his corslet.

484. Nec edit honoris. This is capable of
three senses; for it may either signify that
Andromache confers gifts on Ascanius suit-
able to his dignity; or that she is nothing
short of the honour conferred on Æneas
and his followers by her husband; or, last-
ly, that the gifts are worthy of the giver,
and become her quality.

21.
Sic oculos, sic ille manus, sic ora ferebat: 
Et nunc æquali tecum pubesceret avo.

Hos ego digrediens lachrymis affabar obortis: 
Vivite felices, quibus est fortuna peracta
Jam sua: nos alia ex alii in fata vocamur.
Vobis porta quies; nullum maris æquor arandum;
Arva neque Ausanæ semper cedentia retro
Quærenda: effigiem Xanthi, Trojamque videtis,
Quam vestrae fecere manus: melioribus, opto,
Auspiciis, et quæ fuerit minus obvia Graiis.

Si quando Tybrim vicinaque Tybridis arva
Intráro, gentique mea data mœnia cernam:
Cognatasque urbes olim, populosque propinquos
Epiro, Hesperiæ, quibus idem Dardanus auctor,
Atque idem casus, unam faciemus utramque
Trojam animis: maneant nostros ea cura nepotes.

Provehimur pelago vicina Ceraunia juxta:
Unde iter Italian, cursusque brevissimus undis.

Sol ruit interea, et montes umbrantur opaci.
Sternimur optatæ gremio telluris, ad undam,
Sortiæ remos, passimque in litore sicco
Corpora curamus: fessos sopor irrigat artus.

Nec dum orbe medio nos horis acta subibat:
Haud segnis strato surgit Pàlinurus, et omnes
Explorat ventos, atque auribus æra captabat.
Sidera cuncta notat tacito labentia cœlo,

Arcturum, pluviasque Hyadas, geminosque Triones,

NOTES.

490. *Sic oculos.* The decorum which Eneas observes with relation to Helenus and Andromache has been justly admired. Helenus gives presents to Anchises and Eneas, but poor Andromache is entirely taken up with Acastus, and the memory of her lost Astyanax. She confines her presents to Acastus alone.

495. *Æquer arandum.* To plough the sea is a frequent metaphorical phrase. Thus Ovid:
Non ego divitis avidis sine fine parandi,
Latum mutanda mercibus equor aro.

1. *Trist.* 1. 2.

497. *Xanthi.* The Xanthus or Xanthos, a river of Troy, was the same with the Sca
cander: According to Homer it was called
Xanthus by the gods, and Scamander by men. Andromache gave the name to some small stream in the new settlement. Hence it is called merely *Ægrie Xanthi.*

502. *Olim.* The same with *tempore futuro.*

504. *Uranusque Trojam.* By this we are to understand Buthrotus, the city of Helenus in Epirus, which bore a resemblance to Troy, and was inhabited by a Trojan colony, and the city which Eneas designed to build in Italy, and call by the name of Troy.

506. *Ceraunia.* The Ceraunia, or Acròce-

raunia, as they are also called, are exceedingly high mountains, that bound Epirus on the north; they have their name from *Ægroe* high, and *Ægros,* thunder, to which they are much exposed.

507. *Cursusque brevissimus.* The distance between Epirus and Italy is not reckoned above four hundred furlongs, or fifty miles.

516. *Arcturum.* Arcturus is a star near the tail of the great bear, whose rising and setting were generally supposed to portend great tempests. The name is derived from its situation, *Ækto*, the bear, and *æm*, a tail. It rises now about the beginning of October.

516. *Hyadas.* The Hyades are described to have been five daughters of Atlas, king of Mauritania, who were so disconsolate at the death of their brother Hyas, who had been killed by a wild boar, that they pined away and died. After their death they became stars, and were placed near the constellation Taurus. The ancients supposed their rising and setting to be always attended with much rain. Hence their name from *de,* place.

516. *Gemini Triones.* *Urea major* and *urea minor.*
Notes.

517. Armatumque auro circumspicit Oriona. Postquam cuncta videt celo constare sereno, Dat clarum é pupi signum; nos castra movemus, Tentamusque viam, et velorum pandimus alas. Jamque rubescet stella Aurora fugatis:

520 Cum procul obscuros colles, humilemque videmus Italiam. Italiam primum conclamavit Achates; Italiam laet socii clamore salutant.

525 Turn pater Anchises magnam craterrae corona Induit, imploviique mero, Divosque vocavit, Stans celsa in puppi:

530 Dii, maris et terrae tempestuamque potentes, Ferte viam verto facilem, et spirate secundi.

535 Crebrescunt optate aure, portusque patescit Jam propior, templumque apparat in arce Minervae. Vela legunt socii, et prorras ad litora torment.

540 Portus ab Ego fluo curvatur in arcum; Objectae salus spumante aspurgae cautes.

545 Ipse latet: gemino demittunt brachia muro Turriti scopuli, refugitque a litore templum.

550 Quatuor hic, primum omen, equos in gramine vidi Tondentes campum latre, candore nivali.

Litora. Portus ab orientali mari curvatur in arcem; rupe alternata spumant salis aspurgae. Ipse portus occulatum est: geophil turbians similis demittunt utrique locate quasi deplei mare; et templum resedit a litor. Illis vidi in pratis quatuor equos candore nivo latre castrebus herbas, quod fuerit primum omen.


535 Corund Induit. To crown the bowl, vina coronare, sometimes signifies no more than to fill the cup to the brim, as En. i. 728; but here it is to be taken literally for adorning the bowl with flowers, according to the ancient customs, otherwise implodi- que mero would be mere tautology. 538. Focavi, for invocavi.

539. Dii maris. Minelius beautifully illustrates the design of this libation; "mare, quod navigo, terrae, quam peto; tempesta-tum, quas timemus."

541. Tempium in arce Minervae. Strabo mentions a temple of Minerva, on the promontory of Iapygium, which probably is here designed. 553. Ego, eastern. This adjective is derived from hic, Aurora.

555. Ipse, portus. The port itself lies hidden.

558. Brachia muro, &c. Ruerus says, they were neither towers nor arms; but rocks projecting like arms and elevated like towers.

557. Primum omen. They used carefully to observe the first objects that offered to them at landing in any country where they intended to settle, and thence drew prog- nostics of good or bad fortune.
Et pater Anchises, Bellum, ó terra hospita, portas.

Bello armantur equi: bellum hac armenta minuantur. 540
Sed tamen idem olim currum succedere sueti
Quadrupedes, et franza jugo concordia ferre:
Spes est pacis, ait. Tum numina sancta precamur
Palladis armisone, quae prima acceperit ovantes:
Et capita ante aras Phrygico velamur amiscula;
Præceptisque Heleni, dederat quæ maxima, rite
Junoni Argive jussum adolemus honores.

Haud mora, contineò perfectissimae ordine votis,
Cornua velatarum obvertisimus antenarum:
Grajungenümque domos, suspecta; linquimus arva. 550 X
Hinc sinus Herculei, quæ vera est fama, Tarenti
Cernitur. Attollit se Diva Lacinia contra,
Caulonisque arcas, et navifragum Scylaceum.

Tum procul est fluctu Trinacriae cernitur Ætna:
Et geminum ingentem pelagi, pulsatque saxa
Audimus longe, fractasque ad litora voces;
Exultantque vada, atque æstus miscentur arenæ.

Et pater Anchises: Nimimum hæc ulla Charybdis:
Hos Helenus scopulos, hæc saxa horrenda canebat.
Erripite, ò socii, pariterque insurgite remis.

Haud minus ac iussi faciunt: primusque rudement
Contorsit lævas proram Palinurus ad undas:
Et eis auditus magnus
sum fremitus mari, et scopulos repercensos, et sonitus raptos ad littos:
et fluctus exsiliunt, et armenta tur- 

bantur collutiones. Et pater Anchises ait: Sicelie hac est ulla Charybdis; Helenus predidit hæc scopu-
los, hæs rapues horrendas. Extrahite hinc vas, ò socii, et pari impetus ineumbite remis. Nec faciunt minor
quam iussi crânas facere: et primus Palinurus deextat proram stridendum ad aquas sinistras: turba omnis
abat in sinistrum partem remis et ventis.

541. Curru for currui, Ecl. 5. 29.

546. Continuo. Continuo ordine, Ruxus
conceives to mean the same with non inter-
ruptus sacrificial.

549. Cornua Ætnæ. Fulvius Urbinus brings
to this as an example of rhyming verse in Vir-
gil: but the assertion is not strictly just, as
Dr. Clark observes: for there being an eli-
sion of the last syllable in velatarum, the
verse runs off very smoothly thus:
Cornua velatar' obvertisimus antenarum.

549. Cornua velatarum. The anteven are
what the sailors call the yard-arms, to

which the sails are fastened. The ends of
the yard-arms are called by Virgil cornua,
horns.

549. Obvertisimus. From the extreme pro-
monitory of Italy, Japygus, to the more
souther part, as described in note 396.

551. Herculei Tarenti. Tarentum, a fa-
mous city and port in Calabria, called Hor-
culean, either because it was founded by
Phalantus, one of the descendants of Her-
cules, or because that whole territory was
sacred to Hercules, and the city Tarentum
founded by himself, where he is said by
Strabo to have had a colossus of brass, the
work of the celebrated Lysippus, which
Fabius Maximus transported to Rome, and
set up in the capitol.

552. Diva Lacinia. The temple of Juno
Lacinia, near Croton, another city on the
same Calabrian coast. She had the epithet
of Lacinia, from the promontory Lacinium,
on which her temple stood.

553. Charybdis. Charybdis was a dan-
gerous whirlpool on the coast of Sicily. It was
very perilous to sailors, and proved fatal to
part of the fleet of Ulysses. Its exact situ-
ation is not discovered. No whirlpool suffi-
ciently tremendous is now found to corre-
spend with the description of the ancients.
Incident in Scyllam qui vult vitare Charyb-
dim, became a proverb to show that in avoiding
one evil we frequently fall into a greater.
A faithless mistress is often called a Charyb-
dis.

561. Rudente, i. e. stridente, because
its motion makes the waters, rude, to roar.
Others read rudente, by which they under-
stand a cable or rope that was fastened to
the helm of the ship, wherewith they turn-
ed it which way they would.
Tollimur in caelum curvato gurgite, et iadem
Subductae ad manes imos descendimus unda.
Ter scopuli clamorem inter cava saxa dedere;
Ter spumam elisam et roellantia vidimus astra.

565

Interea fessos ventus cum Sole reliquit:
Ignarique viae, Cyclopus allabimus oris.
Portus ab accessu ventorum immotus, et ingen
Ipsa; sed horridis juxta tonat Ætna ruinis:

570

Interdumque atram prorumpit ad æthera subem,
Turbine fumante piceo et candente favilla:
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exaustat imo.
Fama est, Enceladi semistum fulmine corpus
favilla: et attollit globos flammarum, et tangit astra: aliquando erigit evomens rupe et disrupit viscera
montis et eum sonitu congrit in ære saxa communica, et ebulit ex imo fundo. Rumor est, corpus Enceladi semistum, fulmine premi hae nobis.

567. *Rotaria vidimus astra.* Catrou thinks
this hyperbole too bold, and therefore explains astra to mean nothing but the brine
that descended in dewy drops, that sparkle
like stars or gems when struck by the sun;
beams.

568. *Interdum ventus cum sole reliquit.* These
circumstances have a happy effect to prepare
the reader for the ensuing terrible
description of mount Ætna. The winds are
hushed, to make the bellowsings of the mountain more distinctly heard, and night
is brought on, that in the dusky sky the sul-
phurous flames may be more conspicuous.

569. *Cyclopus oris.* The Cyclops were
the first inhabitants of Sicily, especially
about mount Ætna. They are said to have
been of a gigantic frame, and of a savage
nature, cruel and inhumanable. Hence
the poets took occasion to paint them of a mon-
strous form, with only one great eye in
their foreheads, and as a sort of cannibals,
who fed on human flesh. From their vicinity
to mount Ætna they were also given out to
be employed by Vulcan in forging Jupiter’s
thunderbolts. This port of the Cyclops, where Æneas landed, is about that shore
where the city Catania now stands, at the
foot of mount Ætna. These Cyclops were
supposed to be the sons of Calus and Terra.
From their eye they took their name, Cy-
clops, (being derived from κυκλός, a circle,
and κυκλος, an eye.) The tradition of their hav-
ing only one eye originated from their cus-
tom of wearing small bucklers of steel,
which covered their faces. These had a
small aperture in the middle which corres-
dponded exactly to the eye. They were reck-
oned among the gods, and had a temple at
Corinth dedicated to their service.

571. *Ætna.* Now called mount Gibel, a
famous volcano in Sicily, not far from the
east coast. Several poets have reported
and described the eruptions of Ætna. Fin-
dar was the first who attempted it, and cer-
tainly his attempt was successful. See Py-
this, Ode I. The following is West’s trans-
lation:

575

Now under sulph’rous Cuma’s sea-bound
cost,
And vast Sicilia lies his shaggy breast;
By snowy Ætna, nurse of endless frost,
The pillar’d prop of heav’n for ever press’d:
Forth from whose nitrous caverns issuing
rise
Pure liquid fountains of tempestuous fire,
And veil’d in ruddy mists the noon day
skies,
While wrapt in smoke the eddying flames
aspire;
Or gleaming through the night with hide-
ous roar,
Far o’er the redd’ning main huge rocky
fragments pour.

572. *Prorumpit here is active.* In the 10th
Æneid, v. 379. it is neuter: Medius densus
prorumpit in hostess.

573. *Candente.* Not merely candidæ, white,
but fervente, glowing; deriving light from
heat.

574. *Liquefacta saxa.* The reader, who
may wish an interesting detail of the erup-
tions of Ætna, will find himself gratified in
perusing Dr. Bees’s new Cyclopedia, under
the head Ætna.

578. *Fama est, Enceladi.* As poetry de-
lights in the marvellous, Virgil here gives
the fabulous account of the origin of this
burning mountain; which imports, that, in
the war of the giants with the gods, Encel-
ladus, the most formidable of them, was
thunderstruck by Jove, and buried under
Mount Ætna; and that the convulsions and
eruptions of the mountain were the effect of
his shifting his situation, and turning himself
from the one side to the other. Ovid, after
Findar, assigns Typhon to this state of
punishment, Met. V. 346.
et magnam Ætnam superimpositam exhalat ignem fruentem coannel:


NOTES.

585. Ætfrd Siderei. Cicero defines æthra or aster to be what we call the firmament, or higher part of the heavens, where the fixed stars are supposed to be placed: Quem complexa summa para coeli, quae æthra dicitur—In æther autem astra volvuntur. De Nat. Deor. Lib. II. 45.

587. Nox intempestar properly signifies midnight, or the darkest and deadest time of the night; but here it denotes the quality of that night in particular, when one face of thick darkness prevailed through the whole night, like what is usual at the midnight hour.

588. Æoo; Lucifer or Venus.

589. Aurora. Aurora, the daughter of Hyperion and Thea, is generally drawn in a rose-coloured chariot, opening, with her rosy fingers, the gates of the east, pouring dew on the earth, and making the flowers grow. Her chariot is drawn with white horses. She is covered with a veil. Nox and Æmonus fly before her, and the constellations disappear at her approach. She always sets out before the sun. The Greeks call her Æoo.

594. Consortum tegmen spinis. His garments consisted of leaves of trees, which were sewed and secured with thorns.

594. Caetera. That is, his gait, his manner, complexion and voice, bespoke him a Greek.

600. Hoc coeli spirabile lumen. This light of heaven, by which we live and breathe.

602. Seio. As if he had said, I am conscious I have no just claim to your favour; I must rank myself among your enemies, and have nothing but my wretchedness to recommend me to you.

603. Iliaeos Penates. As the Penates signify the household gods, the gods of the country, hence the word is put for the houses and country itself, and every thing which men hold dear and sacred; as Æn. I. 527.

Non nos aut ferro Libycos populare Penates.

Venimus.

606. Si pere. Nothing can more strongly strike the imagination than these circumstances of the wandering Trojans, sheltered in a wood, upon an unknown coast, and hearing strange and terrible noises, during
Dixerat: et genua amplexus, genibusque voluntas
Herebat. Qui sit, fari, quo sanguine oretus,
Hortamur: quae deinde agitam fortuna, saperi,
Ipsi pater dextram Anchises, hau multa moratus,
Dat juveni, atque animum presenti pignore firmat.
Illa haec, deposita tandem formidine, fatur:
Sum patria ex Ithaca, comes infelice Ulyssae,
Nomen Achaeumides; Trojan genitore Adamasto
Paupere (mansissetque utinam fortuna!) prophetus. 615
Hic me, dum trepidvi crudelma limina linquent,
Immemores socil vasto Cyclois in antro
Deseruerre. Domus sanie dapiibusque cruentis,
Intus opaca, ingens: ipse arduus, altaque pulsat
Sidera: (Dili, talem terris avertite pestem)
Nec visu facilius, nec dictu affabilis ulli
Visciburs miserrorum, et sanguine vescitur atro.

NOTES.

a dark and moonless night, and not knowing whence the dreadful sounds proceeded, or by what they might be occasioned. At day-break how sudden and great the surprise to see the ghastly figure of a man, who first runs towards them with great precipitation as if to beg some assistance, but suddenly starts back at the sight of Trojan arms and habits. At last recovering himself a little, he resolves to fling himself into their hands whatever might be the consequence. Received into a vessel, he gives them the dreadful narration of Polyphemus, informs them that this was the island of the Cyclopes, begs them to leave it instantly, and concludes most pathetically that if he must die, it would be some comfort to him to perish by the hands of men and not of monsters.

Whatson.

607. Genus amplexus. Servius observes that the several members of the body were consecrated to particular deities; as the ear to Memory; whence Virgil says,

Cythiua aereum vellet eis adiputat:
the right hand to Faith, and the knees to Mercy; whence suppliants were wont to grasp and embrace those parts of the body.

611. Presenti pignore. Presentem sometimes signifies favourably, for the same reason that adrum signifies to favour, or to be properitious: thus the word is used by Virgil in other places, as Eccl. I. 41.

--- locat

Et vos agrestum presentia numina Pauni.

The right hand has been reckoned a pledge of friendship among most nations; a memorable example of which we have in Darius, whom Q. Curtius represents dying with these words in his mouth: Alexandre hoc fuit regis unicum dextre pignus pro me dabas. Hec dicensem, accepit Polysratus manu, vita destitut. See also Justin, Lib. II. cap. 15.

615. Ithaca. Ithaca is a celebrated island in the Ionian sea, on the western part of Greece. It had a city of the same name, and was famous as a part of the dominions of Ulysses. It is extremely mountainous and rocky, measures about twenty-five miles in circumference, and is now known by the name of Isola del Campare or Thrace.

615. Paupere. He mentions his poverty as an excuse for his going to war, it being necessity that drove him to it, not choice. Simon pleads the same excuse, En. II. 87. Pauper in arma pater primis huc misit ab annis.

615. Mansisset utinam fortuna. I wish my state of private life, notwithstanding its poverty, had continued.

617. Cyclopes. Polyphemus is said to have been the son of Neptune, and Thoas the daughter of Phorcys. Virgil here gives us much of his story. After Ulysses had succeeded in boring out the monster’s eye, he made his escape by creeping between the legs of the rams of the Cyclops as they were led out to feed on the mountains. Polyphemus became enamoured of Galatea. The nymph refusing and preferring Asia, he crushed his rival to death with a piece of broken rock.

617. Cyclopes in antro. See Homer’s Odyssey, IX. 103.

621. Nec enim facilius. Et. Gusus possit etiam aspectus inverter formaltem, says Servius: and to the same purpose H. Stephanus, Cusus ne sequam quidem facile quis sustinent. Instead of nec dictu affabilis ulli, Servius and Stephanus read effabilis, according to
Vidi ego ipse, cùm sánsc

Vidi egomet, duo de numero cùm corpora nostro,
Prensa manu magna, medio resupinus in antro,
Frangere ad saxum, sanieque aspera natare
Limina! vidi, atro cùm membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impune quidem: nec talia passus Ulysses,
Oblitusse vis est Ithacus discrimine tanto:
Nam simul expletus dipibus, vinoque sepulsum
Cervicem infixam possit, jacutius per antrum
Immensus, saniem eructans, ac frusta cruento
Per somnum commixa mero; nos, magna precati
Numina, sortitique vicae, unà undique circùm
Fundimur, et telo lumen tremebamus acuto
Ingens, quod torvà solum sub fronte latebat,
Argolidi clypei aut Phoebæ lampadis instar:
Et tandem læti sociorum ulciscimur umbras.
Sed fugite, ō miseri, fugite, atque ab litore funem
Rumpite.

Nam quals quamquæque cavo Polyphemus in antro
Lângeras claudit pecudes, atque ubera pressat;
Alliis curvi haec habitant ad litora vulgo
Infandi Cyclopes, et altis montibus errant.

some ancient copies; and the former explains it, Sermon non explicabilis, hideous beyond the power of words to express. But affabilis seems to agree better with the former part of the sentence, and Macrobius says: it is borrowed from an expression in the Philocolites of Attius: Quem tueri contra, neque adhîri quœas, Whom you cannot hear to look upon, or accost.

630. Vîno sepulsum. So in the 2d Eneid.
Invadunt urbem, sommo vînique sepulsum.
632. Immensus. Others read immensum; but the former is more elegant and harmonious.

633. Terebramus. Donatus thinks it should be read tenebramus. We extinguish the light of his eye, a word which he thinks denotes the quickness and celerity of their action. But terebramus is one of Virgil's words; and Homer, whom he copies in this description, expressly mentions the circumstance of boring out the monster's eye; and compares the action of Ulysses and his companions, to that of a carpenter boring a large beam with a wimble.

635. Latebat. It was hidden, because his eye was shut in sleep, as Servius justly observes; a sufficient answer to those who object how it could possibly be concealed when it was as large as the sun's orb.

636. Solum sub fronte. Those who would see the rise of this fiction, may consult Bâner's Mythology, vol. IV. page 290, &c. of the English. Some allegorize this circumstance of their having but one eye; Eustathius particularly says, it signifies that in anger, or any other violent passion, men see but a single object, as that passion directs, or see with but one eye; and that passion transforms us into a kind of savages, and makes us brutal and sanguinary like this Polyphemus: and he that by reason extinguisheth such a passion, may, like Ulysses, be said to put out that eye. See Mr. Pope's notes on Odyssey IX. verse 119. Others tell us, that Polyphemus was a man of uncommon wisdom and penetration, who is therefore represented as having an eye in his forehead, near the brain, to denote his superior prudence and sagacity; but that Ulysses outwitted him, and was said, for that reason, to put out his eye.

637. Argolidi clypei. The Grecian bucklers were large enough to cover the whole body: hence Homer gives them the epithet eîkærpetos, that covers the whole man: and, as they are round, this comparison denotes both the figure and magnitude of his eye.

638. Phoebæ lampadis instar, meaning either the sun or full moon; for the sun is called Phoebus and the moon Phoebe. The word expresses brightness and splendour (φως).
Tertia jam Lunæ se cornua lumine complent,
Cūm vitam in sylvis, inter deserta serarum
Lustra domosq; traho, vastosque ab rupe Cyclopas
Prospicio, sonitumque pedum vocemque tremisco.
Victum inflicem, baccas, lapidosaque corna
Dant rami, et vulsae pascunt radicibus herbae.
Omnia coluntrans, hanc primum ad litora classem
Conspexi venientem: huic me, quæcunque fuisset,
Addixi: satis est gentem effugisse nefandam.
Vos animam hanc potius quocunque abolam.
Vix ea fatus erat, summo cūm monte videmus
Ipsum inter pecudes vasta et mole moventem
Pastorem Polyphemum, et litora nota petentem:
Monstrum horrendum, informe, ingenis, cui lumen ademp-
tum.

Trunca manum pinus regit, et vestigia firmat.
Lanigeræ comitantur ovae, ea sola voluptas,
Solamque mali: de collo fistula pendet.
Postquam altos tetigist fluctus, et æquora venit;
Luminis effussi fluidum lavit inde cruorem:
Dentibus infrendens gemitu: graditurque per æquor
Jam medium, necud fluctus latera ardua tinxit.
Nos procul inde fugam trepidi cereolare, recepto
Supplice sic merito, tacitique incidere funem:
Verrimus et proni certantibus æquora remis.
Sensit, et ad somnium vocis vestigia torat.

In the midst of his narration, the fear of
the Cyclops and the dangers he had escaped,
break in upon his mind and stop him,
for a moment, from finishing his account,
to give the Trojans advice to fly immediately.
The circumstances that follow, of his hear-
ing the giants' footsteps and loud voices,
while he lay hid in dens and caves, are
strongly conceived.

645. Tertia jam Lunæ, &c. Literally, the
horn of the moon are filling themselves up
with light for the third time.

649. Cūm. Riuus understands here the
fruits of the cornel tree. These are round,
and protected by a hard shell.

652. Quæcunque fuisset; whether friendly
or inimical.

653. Addixi. This word strongly marks
his state of despair; it signifies that he
made over himself to them as their prop-
erty, that they might dispose of him in what-
ever manner they pleased: being one of
the three words pronounced by the Roman
pretor, when he determined a controverted
right, do, dico, addio.

NOTES.

658. Ademp tum; erat understood.

659. Manum pinus regit. A man that can
see directa his staff; a man that cannot is
directed by it.

661. De collo fistula pendet. These words
seem spurious: Donatus rejects them; they
are not in Heinsius, and some other ed-
tions; nor is there the least mention of this
circumstance in Homer.

669. Ad somnium voces. This may either re-
fer to the sound of their voices; for though
it is said they went off taciti, this can only
mean with little noise; or one must speak
to give the necessary orders; or it may al-
lude to the noise of their oars, &c. for vex
sometimes signifies any sound whatever.
670. Dextram affectare. This is a very uncommon phrase: Servius explains it, ancia quaddam aviditate manum ad navem tinjicere, eagerly to grasp at the ship. Some ancient copies read dextram attractare, in which there is no difficulty.

671. Potis; for nec potis est, or nec potest. Pos and potis are obsolete words, whence are derived compounds, impos, and the verb possum, i.e. pos sum. Sum I am, pos able.

671. Ionos fluctus. The Ionium Mare was a part of the Mediterranean sea at the bottom of the Adriatic, lying between Sicily and Greece. That part of the Egean sea, which lies on the coasts of Ionia in Asia, is called the sea of Ion and not the Ionian sea. Some suppose the sea receives its name from Io, who swam across it after she had been metamorphosed into a heifer.

673. Intremuere unde. Dr. Trapp says, “This is a most noble hyperbole, and by no means so bold as some would have it. They forget not only the prerogative of poetry, but the real nature of fear, which always swells and heightens its object.”

680. Cypress cypraris. The fruits of pines and cypress are called cones, because they grow in the shape of a cone. The quercus was dedicated to Jove; the cypress to Proserpine or Diana. See Æneid IV. 511. This is the only simile the third book contains, and even this is a short one.

681. Consistunt. Some read consistere for the sake of the quantity: but there is no need of that alteration; for Virgil generally shortens the penult syllable in those tenses, as, Obstupui, steteruntque come, &c. Matri longa decem tulentur factidias menses.

683. Venti intende vela secundis, i.e. says Donatus, to sail whenever the winds would carry them; for all winds are favourable, if we follow their impulse.

684. Contra, &c. We are inclined to think this whole sentence is improperly printed, and that it ought to be thus: Contra, jussa monent Heleni Scyllam atque Charybdim: Inter utramque viam, leti discrimine parvo.

686. Ni teneant cursus, certum est dare linea retro. and then the construction will be: Contra, jussa Heleni monent Scyllam et Charybdim: Inter utramque viam, leti discrimine parvo.

686. Ni teneant cursus. Some copies have ne; however, ni often signifies the same with ne, particularly in Plautus, and the more ancient Roman authors.

686. Certum est dare linea retro. That is, they resolved to steer a backward course for Italy, by sailing round Sicily, according to Helenus’ admonition.

687. Pelori. Pelorus, now Capo di Faro.
ÆNEIDOS LIB. III.  

Missus adest: vivo praetervehor ostia saxo
Pantagiae, Megarosque sinus, Tapsamque jacentem.
Talia monstrat relegens errata retrorsum
Litora Achemenides, comes infelices Ulyssae.
Sicanio praetenta sinu jacet insula contra
Plemyrium undosum: nomen dixere priores
Ortygiam. Alpheum fama est huc, Elidis amnem,
Occultas egisse viae sub terae mare: qui nunc
Ore, Arethusa, tuo Siculius confunditur undia.
Jussi numina magna loci veneramur: et inde
Exupero prepingue solum stagnantis Helori.
Hinc altaus cautes projectaque saxa Pachyni
Radimus, et fatis nuncuant concessa moveri
Apparet Camarina procul, campisque Geloii,
Immanisque Gela, fluvi cognomine dicta.

is a northern promontory of Sicily next to
Italy; it is called angusta, on account of the
straits that in this part divide Sicily from
Italy, which are about a mile and a half
over.

688. Missus adest. As they were resolved
to fall backward, the north wind favoured
this their design; and therefore Ἀκαι
speaks of Boreas, the north wind, as a
person sent or commissioned from heaven to
befriend and assist him.

689. Pantagiae. Pantagia or Pàntagias, a
river between Catana and Syracuse; the
mouth of it is enclosed with a steep rock.

690. Tapsamque jacentem. Tapsas is a pen-
ninsula in the bay of Megara, which lies
below, and almost level with the waves.

690. Relegens retrorsum. We have a par-
allel passage to this in Horace, Carm. Lib.
I. Ode XXXIV. 3, where, according to Dr.
Bentley's ingenious correction, iterae is
joined with curru relectos, as retrorsum relegens
is here:

---nunc retrorsum
Vela dare, atque iterae curru
Cogor relectos,
instead of relictos in the common editions.

690. Errata retrorsum. According to the
opinion of those who make Ulysses to have
sailed from the country of the Lotophagi
in Africa, to mount Ætna, and the territory
of the Cyclopes along the eastern coast of
Sicily.

691. Litora Achemenides. What an exact
observer of probability is Virgil! Here is
an answer prepared to any who might ob-
ject—How should Ἀκαι, a perfect stran-
ger, be so well acquainted with those coasts
which neither he nor any of his fleet had
before visited or beheld? Why, says he,
Achemenides who had lately passed the
same way, pointed them to us.—Wharton.

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691. Infelices Ulyssae. Infelix here has the
same signification as in verse 426. See the
note upon that passage.

693. Plemyrium. A promontory not far
from Syracuse; between which city and the
promontory lay the island here called Or-
tygia.

694. Alpheum. Alpheus, a celebrated
river in the Peloponnesus, taking its rise from
Mount Stympalus, and running through
Arcadia and Eila.

696. Arethusa. A fountain in the west
side of the island Ortygia. The poets feign-
that, Alpheus, the river god, being in love
with this fountain nymph, rolled his
streams from Eila by a passage under the
ground, and passed through the sea, with-
out intermixing, into Sicily, where he rose
up with the fountain Arethusa, and mingled
his streams with hers. What makes this
fable more absurd is the distance between
the Peloponnesus and Sicily, which is at
least 450 miles.

698. Stagnantis Helori. Helorus, or Elor-
us, is a river in Sicily, that runs between
Syracuse and the promontory of Pachybus.
It overflows all the adjacent fields at certain
seasons, like the Nile, imparting great fer-
tility to the soil.

699. Pachybus. Pachynus, or Pachynum, is
the southern promontory of Sicily, now
called Capo Passearo, one of the three,
whence it is designated Trinacria.

701. Camarina. A lake near a city of the
same name, built by the people of Solancre.
It is said, sicut enactam concepserunt necessi-
because, in time of plague, which was thought
to arise from the pestilential vapours of that
lake, the inhabitants, being desirous of
draining it, consulted the oracle of Apollo,
who forbad them to move or disturb it;
Arduus inde Agragae ostentat maxima longe
Moenia, magnanimum quondam generator equorum.
Tæque datis linoque ventis, palmosa Selinus:
Et vada dura lego saxis Lilybeia cæcis.
Hinc Drepani me portus et illætabilis ora
Accepit. Hic, pelagi tot tempestatibus actus,
Heu! genitorem, omni cursu casisque levamen,
Amitto Anchisen: hic me pater optime fessum
Deseris, heu! tantis nequicquam crepte periclis.
Nec vates Helenus, cum multa horrenda moneret,
Hos mihi prædictum luctus; hon dira Celeno.
Hic labor extremus, longarum hac meta viarum.
715
Sic pater Æneas, intentis omnibus unus,
Fata renarrabat Divum, cursusque docebat:
Conticuit tandem, factoque hic fine quievit.

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withstanding this prohibition, they drained the lake, and had cause to repent it; for the enemy, entering by that ground where the lake had stood, made themselves masters of their city.

704. Magnanimum generator equorum. Servius quotes Findar in proof of the Agrigentines having been famous for sending horses to the Olympic games. Their city Agrigentum, or Acras, on the southern coast of Sicily, at the mouth of the river Acras, was formerly one of the largest cities in the island; it is called arduus, because it was built on the summit of a mountain.

705. Palmosa Selinus, a city on the same coast, whose plains abounded with palm trees.

706. Vada Lilybeia. Lilybeum was another of the three promontories of Sicily, whence it had its name Trinacria. It lies on the western point of the island; its rocks run out into the sea, to the distance of three miles, and are covered with the waves; whence Virgil mentions its stony shallows and hidden rocks, vada dura saxis cæcis.

707. Drepani. Drepanum, now Trepun, a maritime town in Sicily, that lies northward from the promontory of Lilybeum, at the distance of about eighteen miles. It is called illetabilis ora, an unjoyous coast, because here Æneas lost his father. The inhabitants still show the tomb of Anchises.

709. Genitorem amitto. In this Virgil differs from Strabo, who represents the Trojan prince as having arrived at Laurentum, with his father Anchises and his son Ascanius.

711. Deseris. Bossu thinks it an instance of our poet's exquisite judgment, that he doth not minutely and at length describe the illness and death of Anchises, which he is of opinion would too much have retarded the action of the poem, and not have interested the reader in any extraordinary manner, affording no matter for poetic description.

718. Quiævit. Segrais observes that the fifteen hundred verses which are contained in the second and third books may be repeated in two hours. Æneas's recital did not appear prolix to Dido and the guests, for he ceased interius omnibus, and at midnight too, nor can it appear prolix to any reader of judgment and taste.
Before we enter upon the subject of this book, it may be proper to discuss the question concerning the famous anachronism which Virgil is charged with, in making Dido and Æneas contemporary. Bochart is so positive about it, that he says, if it is not one, nothing is certain in history.

Between Æneas and Dido, continues he, according to the lowest computation, are at least 260 years; for none of the ancient chronologers, of any name, set the destruction of Troy at the distance of less than 60 years from the time of Saul; and from the first year of Saul's reign, to the time of Dido's building Byrsa, the fortress of Carthage, are at least 200 years.

He grounds his assertion on the chronicles of the Tyrians, which have always been reckoned very authentic. Sanchaton, who comments upon them, lived before the Trojan war, and is preserved in Philo-Biblia's translation.

But what he lays most stress upon is a passage in Menander of Ephesus, quoted by Josephus in several places of his history, and by Theophilus of Antioch in his third book to Autolycus. In this passage we have a series of kings who reigned at Tyre, from Abibalbus down to Pygmalion, Dido's brother, and of the years that each of them reigned, together with an an account of the principal transactions of their several reigns. There particular mention is made of Hiram, who succeeded Abibalbus, and who is said to have ordered a vast quantity of the cedar of Lebanon to be cut down for building temples; which shows that he was the same with the Hiram recorded in the Bible, who lived in the time of Solomon. From Hiram to Ithobalus, priest of Astarte, who put Philes to death, and possessed himself of the throne for thirty years, is a succession of seven kings. This Ithobalus he finds to be the same with Ethbal mentioned in Scripture to have lived in the time of Ahab, who married his daughter Jezebel. This fixes the times of Ithobalus, and consequently of Pygmalion and Dido, who were his grand-children. Pygmalion reigned fifteen years after the death of Ithobalus, and Dido fled into Africa in the seventh year of Pygmalion's reign; that is, according to his computation, when Jehu reigned in Samaria, and the wicked Athalia in Jerusalem. Hence he concludes that Virgil is unquestionably guilty of an anachronism. What he thinks had misled Virgil is, that under the pretext of Dido's having built Byrsa, or rather Bosra, which was the fortress of Carthage, several authors had given out that she was the founder of Carthage itself: and if so, she must have lived in the time of Æneas, or even before him; for Carthage was built before the destruction of Troy.

Notwithstanding all that this author has to say for himself, the illustrious sir Isaac Newton, in his chronology, has cleared Virgil from this charge, and finds Æneas and Dido contemporary.
Vulnus alit venis, et cæco carpitur igni.

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He brings the era of the destruction of Troy about 300 years lower down than any other chronologist had done before, fixing it to the 78th year after the death of Solomon, the year before our vulgar era 904; and the year of Dido's building Carthage, to the year 883, i.e. 21 years after, when Æneas might very well be alive. Those who will have the trouble to examine his book, will find it no easy matter to withstand the weighty reasons he offers in support of his singular opinion. To shorten the reader's labour, we shall briefly mention a few of them.

1. He observes that Virgil agrees with the Arundel Marbles. As Virgil relates probably from the archives of Tyre or Cyprus, that Teucer, came from the war of Troy to Cyprus in the days of queen Dido (see Æn. I. 623.) and with her father seized Cyprus; so the Arundel Marbles say that Teucer came to Cyprus seven years after the destruction of Troy, and built Salamis.

2. In the temple built at Cadiz to Hercules, under the name of Melcartus, was Teucer's golden belt, beside Pygmalion's golden bow, by which it appears, that the temple was built in their days, and that they were contemporaries.

3. Dionysius Halicarnassaeus reckons sixteen kings from Latmus, who reigned in Italy in the time of the Trojan war, to Romulus; and from him to the consuls were six kings more: which 26 reigns, at a medium of 18 years to a reign (taking the lowest reckoning, because many of them died violent deaths), amount to 396 years. These, counted backward from the consuls Brutus and Publicola, place the Trojan war about 78 years after the death of Solomon, according to sir Isaac's first computation.

4. Herodotus, who says Homer and Hesiod were but 400 years before him, wrote in the time of Nehemiah, i.e. 444 years before Christ. And Hesiod says he was but an age after the destruction of Troy. Now 400, 444, and 60 years more for the time between Hesiod and the war of Troy, bring it to the year before Christ 904, as sir Isaac reckons.

5. Lastly, in the year 1689, the cardinal points had gone back one full sign, 6 degrees, and 29 minutes, from the cardinal points of Chiron (in the time of the Argonautic expedition), as nearly he says as can be determined from the coarse observations of the ancients. Consequently, at the rate of 72 years to a degree, 2627 years had been passed since Chiron, which brings us back to 43 years after the death of Solomon, for the time of the Argonautic expedition; and the destruction of Troy was about 30 or 35 years later. So that all these collateral proofs agree in one point, and fix the era of the ruin of Troy to about one and the same year, viz. 904 years before our vulgar era.

We shall only make one farther remark upon this subject. There is hardly any doubt to be made, that the Romans in Virgil's time were of opinion, that Dido and Æneas were contemporary; and even granting it to be an error, and that Virgil knew it to be so, yet he acted wisely in (not deviating from common opinion, but) taking advantage of it as a poet, since it conducted so much to the embellishment of his poem.

1. At Regina. This beginning of the 4th book connects itself with the close of the 3d. Æneas Conticuit tandem, factaque hic sine quievit. At regina, &c.

But the queen from the time she heard him rested not.

1. Jamdudum. Servius thinks jamdudum here may have the significations of minimum or vehemenser, as in 'Terence, Eun. III. 1. 57:'

Quando illud, quod tu das, expectat, atque amat,
Jamdudum amat te: jamdudum illi facile fit.
Quod dolest.

But we see nothing to hinder us from understanding the word in its common acceptation; for, though it was but a short while since Dido had first seen Æneas, yet, when the poet is describing the pangs of love she had suffered all that while, he very elegantly uses a word implying long duration. With the same propriety he uses this word in the second book, verse 103, where Sinon says,

Si omnes uno ordine habebis Achivos,
Idque audire sat est jamdudum, sumite ponas.

Though but a few minutes had intervened since the Trojans had been informed that Sinon was a Greek, he calls those few minutes a long while—jamdudum audire, to represent their impatient desire of revenge, as it could brook no delay, but reckoned every moment long, that withheld them from gratifying their resentment. So also in the same fourth book, where Dido is quite dissatisfied with Æneas's speech from the beginning, the poet says:

Talia dicentem jamdudum aversa tueetur.

Verse 363.

1. Gravi curâ, Love's painful darts. This easy metaphor in English seems best adapted to convey the force of the original gravi curâ, heavy or oppressive care; especially since Virgil uses the words saucaia and vulnus, probably in allusion to the darts and arrows with which Cupid was poetically represented; as the following expression, cæco carpitur igni, alludes to his flaming torch.

2. Vulnus alit. Æneas says, Lova seems
Multa viri virtus animo, multusque recursat
Gentis honos: haerent infini pectore vultus,
Verbaque: nec placidam membri des cura quietem.
Postera Phebea lustrabat lampade terras,
Humemample Aurora polo dimoverat umbram;
Cum sic unanimes alioquitur malus ansoros:
Anna soror, quae me suspensam insomniam terret?
Quis novus hic nostris successit sedibus hospes?
Quem sese ore ferens: quam fortis pectore et armis!
Credo equidem, nec vana fides, genus esse Deorum.
Degeneres animos timor aguit. Heu quibus ille
Iactatus fatis! quae bella exhausta canebat!
Si mihi non animo fixum immutumq; sederet,
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte feceullit;
Si non pertesum thalami taeqeque fusest;
Huic uni forsas potui succumbere culpae.
Anna, fatebor enim, miseri post fata Sichae
ille agitat; quae bella confecta narrabat!
Si non maneret mihi consilium et immutabile id possemitum,
Uti nodum me uti conjugare per noxmum conjugecum, ex quo primum amor feceullit me deceptam mortem Si-
chae: si non tnderet me lecti et fuses: fortasse possem endere in hoc solum delictum. Nan fatebor, 6 An-
na, post mortem miseri marit Sichae,

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here depicted in his usual habit: blind and armed with arrows and a torch. The words caco, vulnus, ignem refer to each circumstance in his appearance.
5. Nec placidam membri des cura quietem.
6. Lustrabat. The word lustrabat gives a fine idea, not only of the splendour but of the motion also of the solar rays.
7. Unanimem. This is a very emphatic expression; it signifies there was such a union and harmony of affection between them, that they seemed to be both animated with one and the same soul.
10. Novus—hospes. Servius explains novus here to signify magnus, rare, matchless, as in Ecl. III. 86.
11. Quam forti pectore, et armis! This is an elliptic way of speaking in Latin, and the full sense is, Quam forti est pectore, et quam fortius armis. By the first we are to understand his fortitude in surmounting hardships and misfortunes, and by the second his valor and prowess in war.
12. Degeneres animos timor arguit. The meaning is, as far argues an ignoble base-born mind, so valour, like that of Aeneas, who is forti pectore et armis, bespeaks a noble, a divine original. The poet designedly filled this speech of Dido with abrupt half-sentences, and made her speak incoerently, to show the confusion and perturbation of her mind.
14. Fatis. The word sometimes signifies the distresses and calamities of life, whose causes are more secret, and that seem to arise from the particular appointment and determination of heaven; hence Cicero, speaking of Catiline's wicked gang, who had become almost too powerful for the commonwealth, and were menaced by the laws, says, he was so confident some secret unforeseen calamity would overtake them: Quibus ego confido impendere fatum aliquod. Cat. II. 5.
15. Exhausta. Non inchost a tantum, sed perfecta, et ad ultimum constantissime per ducta: not only begun, but accomplished, and with the greatest resolution brought to a period. The word carries an allusion to the draining of some bitter and unpleasant cup to the very last drop.
18. Taeque. The word taeque, a torch, is derived from tecla, the middle or heart of the pine tree. Torches of this simple kind were usually carried before a female newly married, when led home to the house of her husband.
19. Culps. Because second marriages were somewhat infamous, as carrying a suspicion of incontinency. Hence, says Va-
et Deos infectos ende & fraterfecta; solus Aeneas movit suis munus meos, et impulit animam vacillantem; animadvertit ignis veteris amoris. Sed ei pul ove vel terrae intimae mibi ante aperitur; vel pater omnipotens fulmine deterrit me ad umbra, pel- lidas umbrae inferorum et noctem profundam: antequam te ladam. proxima pudicitia, et frangam tua juris. Ille Sichesus, qui me primus sociavit, ille abstulit meos amores: ille habeat eos secum, et servet in tumulo. Sise lecta impulit gremium lacrymis erumpentibus. Anma respondet: O servum clara sorori magis qua tua, an sola consumeris dolens per totam juventutam? nec experieris iuvenides liberis, nec dona Veneris? Putame cicerem aut umbros sepulcos id curare? Ita est; nulli pueris secat commoverant dolentem te; nec in Libys, nec prius Tyri: contemptus est a te Iarbas.

Notes.

lerius, Lib. II. Olim quae uno matrimonio contente fuerunt, coronae pudicitia honorabantur; multorum matrimoniorum experientia legitime cujusdam intertemperris signum credeamus. But culpa is sometimes taken simply for an indulgence of the passion of love, however innocent; as in Statius, Theb. 2. speaking of the daughters of Adrastus, when they were led forth by their father to be given away to the husbands of their virginity:

Thant insignis vultuque habituque veneno,
Candida purpureum fusce super ora rubore.

Dejecta; que genas: tacite subit ille suprema.

Virginitatis amor, primaeque modestia culpex.

Confundit vultus.
So Ovid,
Ludite, sed furto celebrem culpa modo.

2. Art.

23. Vestigia. The word vestigia strictly signifies footsteps, traces, &c. It is sometimes used for signa or tokens in general. If the first sense be taken, it must mean that the remains of her love to Sichesus must prevent her from loving Aeneas; if the last sense, it will signify the same as if she had said, I remember how I was formerly affected, and perceive the same symptoms in a second love. Berosus prefers the first of these interpretations; Trapp the second.

27. Ante pudor quae te, &c. The ante here is redundant, for prius goes before; so that the sentence runs thus: Tellus prius dehis'cat antequam, pudor, violo te. But examples of the same kind occur in other authors, even in prose writers; particularly in Sallust, who says: Ac prius quam legio-


27. Viole—resolu. This is the reading of the best and most ancient manuscripts: some others, however, read violem, resoluvam.

30. Sinum—implevit. By sinum here Servius, and with him Turnebus, understand the cavity of the eye, as the word sometimes signifies. But the common sense of the word is surely the stronger and more expressive of the two, as it shows her tears to be more copious, and paints her passion more violent.

32. Mare: carpere juventat. A metaphor taken from flowers, which, when plucked, soon wither. Perpetud here, as in many other places, signifies tota. Sola in this line has the sense of alone or only.

33. Dulces natos. Dido, it appears, had no children by Sichesus.

35. Nulli marii. That is, none who courted with sincere views of marriage.

36. Despectus Iarbas. Esto is here understood as repeated.

38. Iarbas. Justin gives a very distinct and particular account of the proposals of marriage made by this prince to queen Dido, and of the way in which she received his offer. We shall give it to the reader in his own words, and at full length, because it serves to acquaint him with the true character of this princess, and shows how widely the poet differs from the historian: Cum successum rerum florentes Carthagini oper essent, rex Maxitanorum Hiarbas, decem Pennorum principibus ad se arcætis, Ellæs nuptias sub bellè denuntiatione petit.
Ductoresque ali, quos Africa terra triumphis
Dives alit: placitône etiam pugnabis amoris?
Nec venit in mentem quorum consederis arvis?
Hinc Getulæ urbes, genus insuperabile bello,
Et Numide infræni cingunt, et inhospita Syrtis:
Hinc deserta siti regio, latèque furentes
Barcae. Quid bella Tyro surgentia dicam,
Germanique minas?
Diis equidem auspiciibus reor, et Junone secundâ,
Hic cursum Illicas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes! quæ surgere regna
Conjugio tali! Teurcûm comitantibus armis,
Punica se quantis attollet gloria rebus!
Tu modò posce Deos veniam, sacrisque litatis,
Rex inveniam morlantibus, nisi actui cupiditas.

NOTES.
50 quod legati regine referre metuenter. Punico cum eà ingenio egerunt; nuntiantes regem aliquem poscere, qui culturos victus eum Afrosoque perdocet: sed quem inveniri posse, qui ad barbaros et ferumrum more viventes transire â consanguineis velit? Tunc à reginæ castigationem. Si pro salute patriæ aperire vitam recessurent, cui etiam ipsa vita, si res exigat, debebatur; regia mandata operâre, dicentes, quæ praebuit alis, si si facienda esse, si velit urbi consultum esse. Hoc dolo capta, die Acerbæ viri nomine cum multis lachrymis et lamentatione flebili invocato, ad postremum ituram se quæ urbis fata vocarent, respondit. In hoc trium mensium sumpto spatii, pyra in ultima parte urbis extracta, velut placitura viri manes, inferisque ante nuptias missura, multas hostias exedit, et sumpto gladio pyram conscendit: atque ita ad populum pressiendas, ituram se ad virum, sicut praecedent dixit; vitamque gladio finivit, Lib. XVIII. 5.

37. Tera terra for Africae; the substantive for the adjective. Tibullus has Tera Campania, and Catullus, Tera Celibertia.
38. Triumphus dives. Some allege that the Africans never triumphed at all. But Servius quotes the authority both of Pliny and Trogus Pompeius, to prove that they on the contrary were the first who invented triumphal shows, to which invention the Romans afterwards laid claim. To confirm Servius' opinion, Justin tells us, that Asdrubal, in particular, had been honoured with four triumphs, Lib. XIX. cap. 1. Cujus (Hasdrubalis) mortem, cum luctus civitatis, tum et dictature undecim, et triumphi quatuor, insignem fecerum. 
38. Pugnabilis amoris? Ruzius says, verbs of contention are often joined to a dative case. Ecl. V. 8. Tibi certe Amanyta. G. H. 
39. Cui non certaverit utila, &c.
40. Getule, &c. The Getulians inhabited southward from Carthage. The Numidians to the west possessed the country which we now call Beluldigers. The Barcaans, towards the east, occupied that which is now called the kingdom of Barca.
42. Germanique minas. Justin informs us that, when Pyrgamalion heard of his sister's having made her escape, he intended to have pursued her, and was with difficulty withheld from his purpose, by the entreaties of his mother, and the threatenings of the gods: Dum hæc aguntur, Pyrgamalion, cogunt sororis fugä, cum impio bello fugientem persequi pararet, aegre precibus matris et Decurum minus victus, quievit; cui cum inspirati vates canerent, non impune laturum, si incrementa urbis toto orbis aspidicatissima interpellaverent, hoc modo spatium respirandi fugientibus datum, Lib. XVIII. cap. 5.
43. Junone secundâ. Juno is particularly mentioned, both because she presided over marriage, and because Carthage was under her peculiar patronage.
44. Veniam. Favour in general; or the favour of Eneas for a husband.
45. Sacrisque litiatis. Litias signifies to propitiate by sacrifice. As for the criticism of Servius, who says, Diis litiatis debuit dicere, non enim sacra sed Deos litamus, id est, placamus: ergo nuncid, it is groundless; for examples occur where the word is used in the same way. Thus Lucan says: Neque enim tibi summe litavi Jupiter hoc sacrum. So Propertius has extrite itinere; and Suetonius, Viticultus Dictis patris caesus istius; Life of Otho, chap. 8; or the words will agree even to Servius' own notion; for why may it not be litiatis sacrar, i.e. per sacra, having propitiatem them by sacrifice, viz. the gods whom he had just mentioned?
Indulge hospitio, causaque innecte morandi: Dum pelago deservit hyems, et aquosus Orion; Quassateaque rates, et non tractabile calum. 

His dictis incensum animum inflammavit amore, Sempque dedit dubie menti, solvitque pudeorem. 53 

Principio delubra adeunt, pacemque per aras Exquirunt: maictant lectas de more bidentes Legiferæ Cerei, Phæboque, patræque Lyææ: Junoni ante omnes, cui vincla jugalia curæ. 60 

Ipsa tenens dexta pateram pulcherrima Dido, Candidens vacæ media inter cornua fundit: selectae Cerei legum inventrici, et Phæbo, et Baccho patri: quæ omnibus Junoni, cui curæ sunt neque conjugales. Ipsa formosissima Dido tenens manus dexterae pateram, fundit innum inter media cornua vacæ conside:

NOTES.

51. Insectæ. A most happy word; signifying to knit, to weave, to invent, or devise.

52. Dum pelago deservit hyems. Many of the commentators explain this passage, as if the meaning should be, Till the rage of winter be overpast: but what shall we then make of the rest of the sentence, et aquosus Orion, quassatque rates, et non tractabile calum? Which ought then to be translated, Till Orion bring on storms of rain, till his ships be shattered, and there be no bearing the inclemencies of the weather; which, instead of being arguments for his stay, are most powerful motives to hasten his departure. When the sense of the passage is so plain, it is in vain to urge the common use of the word in other authors. Ruxæus quotes another passage in Virgil, where deservit is most certainly to be taken in the same sense as here.

Sic totæ Æneas deservit in aquore victor, Ut semel ineptus muro. Æn. X. 569.

56. Delubrum. Delubrum was a temple, with a large piece of consecrated ground round it.

57. Pacemque per aras exquirunt. The expression exquirunt pacem per aras, refers to the way of prying into the entrails of the victim, in order to know the will of the gods; therefore it follows:

pecudumque reclusis
Pectoribus inhibris, spirantia consultis exta.

57. Lectas de more bidentes. The Heathen, as well as Jewish religion, ordained that no victims should be offered to the gods, but such as were sound, perfect in all their parts, and without any blemish: this is the import of de more.

58. Legiferæ Cerei. Ceres, the daughter of Saturn and Ops, and mother of Proserpine by Jove, found out the use of corn, and taught agriculture in Attica, Italy, and Sicily; upon which account, as Pliny observes, she was reckoned a goddess, ob id deæ judicata. The same author tells us, she was the first who framed laws, though others assign that honour to Xeadamithus: Hist. Nat.

59. Lyææ ante omnes. Juno was the sister and wife of Jupiter. She so much displeased her husband, by detecting and revenging his amours, that on one occasion he tied a heavy anvil to her feet, and suspended her from the heavens by a golden chain. She was queen of the skies. She protected cleanliness, presided over marriage and childbirth, and particularly patronised the most faithful and virtuous of her sex. The Juno of the Romans was called Matera. She was generally represented as withd from head to foot. The Roman matrons imitated her dress, and thought it indecent for a married woman to suffer any part of her body, excepting her face, to be seen.

61. Candidens vacæ. Plutarch tells us, that Numa made a law enjoining, that in case a female wished a second marriage earlier than ten months after her husband's death, she must offer to the gods a pregnant heifer.

61. Media inter cornua fundit. This is according to the Roman manner of performing sacrifice. After the immolatio, which consisted in throwing corn and frankincense, together with the mola, i. e. bran or meal mixed with salt, upon the head of the beast, the priest sprinkled wine between the horns. As Æn. VI. 244.

80 Juvenal, Sat. XII. verse 77.

Quippe ferox vitulus, templis maturus, et ara, 

Spargendusque mero.
AUT ANTE ORA DEFAM PINGUES SPATIATUR AD ARAS,
INSTAURATQUE DIEM DONIS, PECUDUMQUE RECLUSIS
PECTORIBUS INHIANS, SPIRANTIA CONSULTA EXTA.
HEU, VATOM IGNARO MENTESE! QUID VOTA FURENTEM,
QUID DELUBRA JVANT? EST MOLLIS FLAMMA MEDULLAS
INTEREA, ET TACTUM VIVIT SUB PECTORE VULNUS.
URITUR INFELIX DIDO, TOTAEQUE VAGTUR
URBE FURENS. QUALIS CONJECTA CERVA SAGITTÀ,
QUAM PROCUL INCAUTAM NEMORA INTER CRESSIA FIXIT
PASTOR AGENS TELIS, LIQUIQUE VOLATILE FERRUM
NESCIUS; ILLA FUGA SYLVA SALUTUQUE PERAGRAT
DICTAEOS: HÆRET LATERI LETALIS ARUNDO.
NUNC MEDIA ENEAM SECUM PER MENSIA DUCIT:
SIDIONIASQUE OSTENTAT OPES, URBEMQUE PARATAM.
INCIPIET EFFARI, MEDITAQUE IN VICO RESISTIT.
NUNC Eadem, LABENTE DIE, CONVIVIA QUÆRIT:
IIACOSQUE ITERUM DEMENS AUDIRE LABORES
EXPOSICIT, PENDETQUE ITERUM NARRATIS AB ORE.
SYLVAS ET SALITUS DIETAM: MORITÆRA SAGITTA HÆRET LATERI.
DIDO NUNCA DUCIT ENEA SECUM PER MEDIAS MUN
IFICENT: ET OSTENTAT TYRIS DIVITIAS, ET URBEM PARATAM. INCIPIET IOQUI, ET HÆRET IN MEDIA VOCE. NUN
DIE OCCIDENTE REPERIT EADEM EPOLAS: ET INSAE POSTEBAT RURUS AUDIRE TROYANOS CASUS, ET SUSPENSIS EC RUR
SUS AB ORE NARRATIS.

NOTES.
And Ovid more expressly,
Rhode, caper, viate; tamen hinc, cum stablis ad aram.
In tua quod spargi cornua posit erit.

Go, wanton goat, about the vineyard browse
On the young shoots, and stop the rising juice;
You'll leave enough to pour between your horns,
When for your sake the hallow'd altar burns.

62. ANTE ORA DEAM—SPATIATUR. That is,
before the images of the gods. This is spoken
agreement to the custom of the Romans;
among whom the matrons were wont on holidays to walk in a grave and solemn
manner before the altars, with torches in
their hands; which Horace seems to have
had in his eye in that verse:
Ut festis matrona moveri jussa diebus.

ART. 322.

63. INSTAURAT. She frequently repeats and
renews the sacrifices.

64. CONSULTA EXTA. The heart, the lungs,
the spleen, and the liver of an animal were
suddenly drawn out. While yet palpitating,
the exuispes (so called from extra inspiciendo)
from them pretended to foretell future events.

65. QUALIS OBJETUS CERVA, &c. This is a
very apt comparison, and agrees almost in
every circumstance. There is a particular
beauty in the last, hæret lateri letalis arum-
do, which strongly images the fast hold that
Cupid's arrows had taken of Dido's heart.

74. PER MENSIA DUCIT. If the reader, says
Wharton, be not void of all taste and sensibility,
pity and humanity, he must be inexpressibly moved by the following circumstances
of Dido's behaviour; by her carrying
Enneas through the town, and tempting
him to settle in a city already begun to be
built; by her beginning to speak, and sud-
denly stopping short and faltering; by her
making still new feasts and entertainments
for her lover; by her desiring to hear his
story again and again; by her attention to
every syllable he spoke; by her remaining
in the hall after the guests were gone, and
lying upon the couch where he sat by her,
thinking she still hears his voice and still
sees his person, and by her fondly playing
with Ascanius.

75. IIACOSQUE ITERUM, &c. Ovid shows Cal-
lypsos the same way affected towards Uly-
ses, with whom she was violently in love:
Hec Trojae casus iterumque iterumque
rogabat:
Ille referre sepe solebat idem.

Though the sentiment is the same in both,
what a striking difference there is between
Virgil and Ovid's manner of expressing it.
They, who would see this natural and beaut-
tiful description of Dido's passion accurately
examined, may consult Scaliger's Poet.
lib. III. cap. 19.

79. PENDETQUE. For, says Minelius, sculi
sunt in amore duces. So Ovid in his Epistles:
Narratis conjux pendet ab ore vitr.
P. VIRGILII MARONIS

Pòst, ubi digressi, lumenque obscura vicissim
Luna premit, suadentque cadentia sidera somnos:
Sola domo mæret vacæ, stratisque relictis
Incubat: illum absens absentem auditque videtque;
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.

Non cepit æs surgunt turre, non arma juvenus
Exercet, portusve aut propugnacula bello
Tuta parant: pendet opera interrupta, minaque
Murorum ingentes, æquataque machina celo.
Quam simul ac tali persensit peste teneri
Chara Jovis conjux, nec famam obstage furori:
Talibus aggreditur Venerem Saturnia dictis:
Egregiam verò laudem et spolia ampla referitis,
Tuq; puero; tuus; magnum et memorabile nomen:
Una dolo Divam si færina victa duorum est:
Nec me adeò fallit, veritam te melia nostra,
Suspectas habuisse domos Carthaginis alæ.

Sed quis erit modus? aut quò nunc certamine tanto?
Quin potius pacem æternam pactosque hymnæos
Exercemus? habes, toti quod mente petisti:
Ardet amans Dido, traxitque per osa fuorem.

Communem hunc ergo, populum, paribusque regamns
et tu, et illius tuus; magnum et memorabilem gloriem, quod una mulier supra sit fraude duorum Deorum. Nec verò me late, te timuisses nostris moris, ut suspectus habuisses domos Carthaginis alæ. Sed quia erit finis? aut quò jam tendimus tanti contentione? Quin potius fecius pacem æternam et firmas

NOTES

80. Obscura—Luna. Servius says obscura luna, id est,nox, nam nihil tam contraarium lune quam obscuras. We know not well what sense make of these words of his; but the obvious meaning of Virgil is, that as the morning light approached, the moon consequently grew more pale, and shone out with fainter rays.

81. Suadentque cadentia sidera somnos. At evening the stars rise, when the sun disappears; and towards the morning they set, when their light is absorbed in his brighter beams, as was said above.

82. Somnos; sine understood.

85. Faller e infandum amorem. Beguile, or steal herself from the power of love, inexpressibly cruel.

86. Non cepit æs surgunt turre. The same sentiment is expressed, Eccl. II. 69.

92. Talibus aggreditur. Aggreditus, says Servius, is cum invidiose caliditate loquitur; addresses her with an envious shrill design. So the word is used by Terence, Phor. V. 7. 75.

93. Hunc mecum agitans? satis astute aggredimini.

94. Memorable nomen. This, says Dr. Trapp, is the finest irony in the world.

96. Fallit; for later.

102. Communem hunc populum, paribusque regamns Auspicibus. This sentence is capable of a double meaning; for hunc populum communem may either refer to the Carthaginians only, or it may mean the united body of the Tyrians and Trojans: the last seems the more probable, because of what follows, recent Phrygiam servare marito, which is a proposal for having both people united. Accordingly paribus regamns auspicibus will signify, Let us show them equal favour and protection, or let them be both equally under our guardianship and auspicious influence, as Mr. Pitt has justly rendered it:

Let us with equal sway protect the place:

The common guardsmen of the mingled race.
ANEIDOS LIB. IV.

A spicianis: liceat Phrygio servire marito,
Dotalesque tuæ Tyrios permittere dextræ.
Olli (sensit enim simulatà mente locutam,
Quo regnum Italùc Libycas averteret oras)
Sic contræ est ingressa Venus: Quis talia demens
Abnitus, aut tecum malit contendere bello?
Si modó, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror, si Jupiter unam
Esse velit Tyriis urbem, Trojâque profectis;
Miserisse probet populos, aut æcedera jungit.
Tu conjux: tibi fas animum tentare precando.
Perge, sequar. Tum sic except regia Juno:
Mecum erit iste labor: nunc quâ ratione, quod instant,
Confieri possit, paucis, advertere, docebo.
Venatum Æneas, unique misericordia Dido,
In nemus ire parant, ubi primos crastinam ortus
Extulerit Titan, radiisque reto exerit orbem.
His ego nigrantem committat grandine nimbum,
Dum trepidant alae, saltusque indagine cingunt,
Paucis verbis explicabo, quo modo ad quod immobet, possit perdici. Æneas et misericordia Dido parant ire
venamen in sylvam, quando sol crastinum primum extulerit se orientem, et luces detexturet mundum. Ego, dum
equites current, et claudunt sylvas resibus.

NOTES.

103. Phrygis servire marito]. Servius, Ru-
xus, and others; remark here, that Phryg
is a word of contempt, and implies that Æneas was in slavery, and an exile, as the Phrygians then were. This observation, however, has little countenance from Virgil, who uses the words Phrygius and Tro-
janus promiscuously: besides, Juno here plays the hypocrite, and therefore would
industriously avoid such expressions as must have laid her open to the discovery of one of less penetration than a goddess.

This expression, servire marito, Servius says, is an allusion to one of the three ways of contracting marriage among the Ro-
mans, viz. compitione; when the parties solemnly bound themselves to one another, by the ceremony of giving and taking a piece of money. By this the woman gave herself over into the power of the man, and entered into a state of liberal servitude or subjection to him: to which he also refers that passage in the first Georgic,

Teque sibi generum Tethys emat omnibus
undis.

And again,

Tibi servia ultima Thule.

104. Dos. Dos is the patrimony of a
wife, and whatever is with the wife pres-
ented to the husband.

105. Olli. Minicius explains this as mean-
ing illa tempore.

108. Tecum. Te emphatically, the royal
Juno, who art the daughter, the sister, the
wife of a king.

liceat obedere Phrygio
marito, et trádere in
manuum tuam Tyrios qua-
105 sì dolem. Contra Venus
sic cœpit lúcid illis: nam
agnovit illam locutam
esse facto consilio, ut ab
ducere imperium ab Æ-
liis ad Africanum terram:

110 Quis multitudo recuset talis?
aut malit tecum dissep-
tare belli? dummodo
sors promovat consilium
quod supurret. Sed fatis
rapient dubia: utrum Jú-
piter velit sanctam urbem
esse Tyriis, et Æneas
quinerit Trojâ: aut appro-
beb condituni naticas,
aut nuperas societas. Tu
es ejus usus: tibi facile
est soliciare precibus
mentem ejus. Perge, se-

114 quam. Tum sic respondit
Juno regina: Non erit
like eura: jam atque,

paucis verbis explicabo, quo modo ad quod imminet, possit perdici. Æneas et misericordia Dido parant ire
venamen in sylvam, quando sol crastinum primo extulerit se orientem, et luces detexturet mundum. Ego, dum
equites current, et claudent sylvas resibus.

110. Si; for utram or an.

119. Extulerat. Because the poets used
to consider the light as sunk in the ocean
every evening, and brought forth by the returning sun.

119. Ræteçyis orbem. Disclose, and again
reveal the world that lay hidden in dark-
ness; the contrary to which is that expres-
sion, utramque 351,

Nox operit terras.

120. Thule. This was her province, Juno
presiding over the air, did Jupiter over the
heaven, Neptune over the sea, and Pluto
over the infernal regions. And yet, so in-
consistent is mythology, when a storm is to
be raised off the shores of Sicily, Juno is
under the necessity of becoming the sup-
pliant of Æolus.

121. Dum trepidant alae. By alae we may
understand, with Servius, the" riding
hunters, who are called alæ, wings, because
they covered the foot as the cavalry of an
army. Or alæ may signify the huntsmen in
general, spread over the ground like out-
stretched wings. The word trepidant ex-
presses the hurry and bustle of a compa-
cy of keen sportsmen scampering about in quest of their game.

1. Salutusque indagine cingunt. Some ex-
press indagine to mean the ranging the
ground in quest of the prey, others the
hounds, and others the nets or toils. The
last seems to agree best to this place.

NOTES.

124. Dido et Trojanus. Here, and at the cave, the poet, with his usual address, applies not to Eneas either the words plus or paeter, or any thing equivalent: he was now dux Trojanus, and the Trojan hero.

125. Hic Hymenæus erit. Some make hic an adverb, and thus interpret the passage: Here Hymen shall be present. If so, the presence of the god of marriage would seem to be mentioned out of time, and to no purpose, since Juno had told her she would perform the whole ceremony herself; and therefore it is better to consider hic as a noun, and take Hymenaeus in the figurative sense for marriage itself, as the word is used by Lucrètius, lib. I. 98.

131. Retia. Retia is a net or snare. Plage are most probably the larger nets. Some suppose them the ropes to which the nets are attached. Venabulum is a hunter's pole or a boar-spear.

132. Odora canum vis. Vis may either signify the quality of the hounds, their quick scent, or their number, as Sallust uses the word,—quæ tempestæte ex ponto via piscium erupit; and Ciceró, vis innumerabilis servorum. Odaga here is put for aderat.

133. Cunctantem. Considering that he was in love, says Servius, it might have been expected she would have made haste to meet the object of her affection; but he bethinks himself, that her anxious concern to dress herself put to the best advantage, to tell her lover, would naturally detain her especially, as she was a queen. Etiam is more natural; dum mater, dum comitantur, annus est.

135. Stat sonipes. It is hardly necessary to observe, that stat here has the force of aedem; for the literal acceptation of the word would ill agree with the sprightly image of the coursers here given.

138. In aurum, may signify that her hair was yellow, and of a golden colour, which...

Postquam altos ventum in montes atq; invia iustra: Ecce fere saxi dejectae vertice capræ Decorrère jugis: aliá de parte patentes Transmittunt cursu campos atque agmina cervi <Pulverulentat fugat glomerant, montesq; relinquunt. 155

Æneas incedebat, tanta pulchritudo eleoct in eximio valte. Postquam perventum est ad altos montes et avilia ferarum inaccessas: ece capræ sylvestres emissae ex cacumine rupis descensus per coles: ex alii pars cervi preteruent aurea campos spatios, et tegendo colligunt in greges pulverulentos, secus desert montes.

NOTES.

was reckoned a beauty among the Romans, as appears from numbers of passages in the classics, particularly Ov. Fast. II. 763: *Forma placet, niveaque color, flavique capilli.*

And that this was the colour of Dido’s hair, Virgil himself intimates, verse 698.

*Nonum illi flavum Proueripina vertice crinem*

Or it may signify that her hair was tied up in a caul or clasp of gold.

143. *Qualis, ubi hybernam Lyciam, &c.* As Dido is before compared to Diana, En. I. 498. so is Æneas here to Apollo, the brother of Diana. It was a common opinion, that the gods at certain times of the year changed their places of residence; and Servius says it was firmly believed, that Apollo gave responses at Patara, a city of Lycia, during the six months of winter, and at Delos in the summer months. Hence Apollo is called Delius and Pateraeus, Hor. Carm. III. 4. 62.

144. *Delif maternam; called maternam,* because on his island Latona, by Jupiter, became the mother of Diana and Apollo.

146. *Cretesque, &c.* When the god came, or was believed to come, to Delos in the beginning of summer, the several people who came from all quarters of the world to consult his oracle, celebrated his arrival together by hymns and dances. The Dryopes are the people who inhabited at the foot of mount Parnassus. The Agathyri were a Scythian nation that used to paint their bodies all over with various colours; and the more illustrious their nobility, so much the more did they daub themselves over with paint. The people here mentioned seem to be singled out particularly for Apollo’s retinue, on account of their skill in archery.

147. *Cynthia.* Cynthia was a mountain in the island of Delos, as is said above.

149. *Tela sonant humeris.* This is always one of Apollo’s symbols in the poets. So Homer, Il. I. 46. *Fiercæ et armis et armis victor.*

Fierce as he mov’d, his silver shafts resound.

Hence he has the epithet given him of *Arctienus,* the god who wields the bow.

150. *Ventum; for ventum est,* impersonal.

151. *Luastra.* The demons of the wild beasts.

152. *Saxi.* The goat, whether wild or tame, loves to climb. Goldsmith tells us, that “it is often seen suspended upon an eminence hanging over the sea, upon a very little base, and even sleeps there in security. Nature has in some measure fitted it for traversing declivities with ease; the hoof is hollow underneath with sharp edges, so that it walks as securely on the ridge of a house as on the level ground.”

154. *Transmittunt,* is equivalent to *celeriter transit,* a word applied the same way by Lucretius, whom Virgil had studied very much:

Et circumvoluant equites, mediosoque repenté Transmittunt valido quattuor impete campos. Lib. II. ver. 325.
156. *Mediis in valibus.* Either through the middle of the vales, or through the vales lying between the hills, in which sense we understand it.

157. *Gaudet equo.* This circumstance is natural. Virgil forever suits the manners to the age of the person he introduces.

166. *Tellus.* The Earth, whom some rank among the divinities who presided over marriages, gave sign of her disapprobation by an earthquake; than which, Serrius says, no omen was reckoned more insidious to nuptials. Juno gave her untoward sign, *nimbis commissâ grandine,* by rains and storms of hail: flames of lightning from the angry sky supplied the place of the nuptial torch; and the only epithalamium, or nuptial song, was the howling of the mountain nymphs.

Milton seems to have had this passage twice in his eye in the Paradise Lost. One is where universal nature accompanies the loves of Adam and Eve with signs of joy and gratulation:

To the nuptial bower
I led her blushing like the morn. All heaven
And happy constellations on that hour
Shed their selectest influence; the earth
Gave signs of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whisper’d it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
Disporting, &c.*

Earth felt the wound, and nature from her seat
Sighing, through all her works gave signs of woe.
That all was lost. And afterwards more fully, when Adam follows her example:
Earth trembled from her entrails, as again
In pangs, and nature gave a second groan;
Sky lour’d, and, mutt’ring thunder, some sad drops
Wept, at completing of the mortal sin.

Original.

Par. Lost. Book IX. 782, and 1000.

This last is more especially parallel to the passage before us in Virgil; and it is evident how far Milton excels in the choice and peculiar propriety of his images, as well as in the importance of the occasion on which they are introduced.

168. *Nymphe.* Either the Oreades, the mountain nymphs, or the Dryae and Faunæ, which are often taken for nymphs by passionate lovers. Dido in Ovid confesses this error, ausieram voces: *Nympheas utilasse putavi.* Eumenides fuit signa deère meis.

169. *Ille dies primus leti,* &c. Bishop Douglas translates it: This was the foremost day of her gladness, And first morrow of her woful sadness. Whence it would seem that he had read *leti* instead of *leti,* but, besides that this reading is unsupported by any good authority, it would make such an antithesis between *leti* and *malorum,* as savours much more of Ovid than Virgil.

170. *Species famæ.* By the species we are to understand the foul idea and deformity of her action, as it passed in review before her own mind; and, by the *famæ,* the scandal and horror of it in the eyes of the world.
NEIDOS LIB. IV.

Nec jam furtivum Dido meditatur amorem;
Conjugium vocat, hoc praetexit nomine culpam.
Extemplo Libyae magnas it Fama per urbem:
Fama, malum quo non aliud velocius ululum:
Mobilitate viget, viresque acquirit eundo;
Parva metu primo; max seque attollit in auras,
Ingrediturque solo, et caput inter nubila condit.
Illam Terra parens, ira irritata Deorum,
Extremam (ut perhibent) Caeo Enceladoq; sororem
Progeniuit; pedibus celere et permicibus alis:
Monstrum horrendum, in gens: cui quot sunt corpore
pluma,
Tot vigiles oculi subter (mirabile dictu)
Tot lingue, totidem ora sonant, tot subrigit aures.
Nocte volat celi medio, terraque per umbram
Stridens, nec dulci declinat lumina somnum:
Luce sedet custos, aut summis culmine tecti,
Turribus aut altis, et magnas territat urbem:
Tam ficti pravique tenax, quam nuntia veri.
Haeque multiplici populus sermone replebat
Gaudens, et pariter facta atque infecta canebat
Velisse Enea Trojan a saeclis saeque cremum,
Cui se pulchra viro dignetur jungere Dido:
Nunc hyemem inter se luxu, quam longa, sovere,
Faustigio summis tectis, aut in altis turribus, et tremens magnis urbes: tam retinetem malis et falsis, quam nuntia veri. Illa tune leta impleret populos vari rumore, et narraret perinde facta et non facta: Enea veniinse, orum e Troiano saeculique, cui merito sociare se dignetur formose Dido: nunc illas in luxu traduceere inter se hyemem, quam longa est,

NOTES.

174. Fama, malum quo. This is the reading of most editions; but Paterius tells us the Roman has qua.

175. Parva metu primò; max esse atollit in auras,
Ingrediturque solo, et caput inter nubila condit.
This is almost a literal translation of Homer's description of Discord:
He' elgwy miw nrites koronoitms, evnet eisiva
Ouropo ethiety eire, e' iei xdoi baian.

II. IV. 442.

Discord! dire sister of the slaughtering
Pow'r,
Small at her birth, but rising every hour,
While scarce the skies her horrid head can bound,
She stalks on earth, and shakes the world around.

Pope, II. IV. 502.

A very judicious critic is of opinion, that this description of Fame is to be considered as one of the greatest ornaments of the Eneid; it has not, however, escaped censure. Macrobius particularly alleges, that Virgil has been guilty of impropriety, in applying to Fame what Homer does to Discord; for discord, says he, though it extend to mutual devastation and war, is still discord: but fame, when it grows to be universal,
Regnorum inmemores, turpiq; cupidinse captos.

Hec passim Dea seda virum diffundit in ora.

Protinus ad regem cursus detorquet larmam:
Incidentique animum dictis, atque aggerat iras.

Hic Ammoni satus, raptâ Garamantide Nympâs,
Templa Jovi centum latis immania regnis,
Centum aras posuit: vigilem; sacraverat ignem,
Excubias Divôm æternas, pecudumque cruore
Pingue solum, et variis florentia limina sertis.
Isque amens animi et rumore accensus amaro,
Dicitur ante aras, media inter numina Divûm,
Multa Jovem manibus supplicis orâsse supinis.

Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lænæm libat honorem,

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194. *Turpique cupidinse.* By cupidus, Servius tells us, the ancients understood the irregular ungoverned passion of love. Hence, says Asconius, *Alius est amor, alius cupidinse; amans sapiens, cupidus cæteri.* She same distinction is observed by Plautus, *Cupidon* is conscius, *anne amor?*

195. *Dea seda,* i.e. Cruel, who spares none, in which sense the word seems to have been anciently used; hence the verb *fado* signifies to mangle, to destroy, as *Æn.* II. 53.

ferro Argolicas sædâre latebras,
And *Æn.* III. 241.

Obscuras pelagi ferro sædare volucres.

196. *Ammoni satus.* This is the famous Jupiter Ammon, (whom some take to be the same with Ham the son of Noah, but Sir Isaac Newton makes him the father of Jason or Sebastis, and contemporary with Solomon) who had a celebrated temple and oracle in Libya, in a spot of ground watered by a fOUNTAIN, and enclosed by a pleasant grove, while all the country around was quite desert, and parched with drought. This temple was built by Baechus or Hercules, both of whom that illustrious author makes to be the same with Sebastis. Iarbas, king of the Getulians, is said to have been this Ammon’s son by the nymph Garamantis.

200. Vigilemque—ignem. Plutarch informs us that in Ammon’s temple was a lamp perpetually burning; a custom common to several nations, of which mention has been already made in the note on *Æn.* II. 227.

201. Excubias Divôm. A watch of the gods, i.e. sacred to the service of the gods.

204. Media inter numina Divôm, i.e. Amidst the shrines or statues that represented the gods.

205. *Sulpînus.* The manner of praying among the ancients was not with the hands extended or spread out, but with the palms turned towards the heaven. In this position the hands were said to be supine.

206. Jupiter omnimos. There is a noble fire and fierceness in this bold speech of Iarbas. The taunts and revilings which he throws even on Jupiter are quite in the spirit of an enraged African, a haughty prince, and an abandoned lover. The contempt with which he speaks of *Æneas* is admirably expressed, especially what relates to his dress and habit, which it is natural to imagine this rough Moorish king must hold in great disdain:

And now this other Paris, with his train
Of conquer’d cowards, must in Afric reign!

Whom, what they are, their looks and garb confess,
Their locks with oil perfumed, their Lydian dress.
He takes the spoil, enjoys the princely dame;
And I, rejected I, adore an empty name.”


206. *Nunc epulata.* This intelligence, it seems, reached Iarbas’ ears, while he and his people were feasting upon the remains of the sacrifices that had been offered to Jupiter Ammon. Such solemn sacred banquets were usual among the heathens; and on these occasions, it was always the practice to pour forth wine by way of libation to the gods.

207. *Lænæm honorem.* Baechus was called Lænæus, either to lendia mane as Dornatus contends, because wine cheers the mind; or rather from *Ameg, torcular,* a wine-press. Some of the best of the wine was

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poured out as an offering to the gods; and this is justly honor Leneus, the honour, or most excellent, of Bacchus' liquor.

209. Cæcique ignes. Cæci here may signify fortuitous, not directed by wisdom, in the same sense as Fortune is called blind. Inania murmura may be taken in the nominative case, and the words be construed thus: An cæci ignes terrificant, et inania murmura miscent animos? Some, however, make murmura the accusative, and translate miscem, excitant, praise vain idle sounds, such as proceed from no judgment or design.

211. Fœmina—errans. The true spirit of contempt. A wandering woman.

212. Litus. Because the territory of Carthage lay along the sea-coast.

215. Ille Paris. He calls Æneas Paris, both to denote him effeminate, and a ravisher, one who had carried off from him that princess whom he looked upon as his property, and thought he had a right to marry; in allusion to which the line he says at the end of the sentence rapto potitur.

215. Cum semiviro comitatu, in allusion to the manner of the Phrygians, who were great worshippers of the goddess Cybele, whose priests were eunuchus.

216. Mæoniæ mittit. The Mæonian or Lydian mitre was a sort of bonnet worn by the Lydian and Phrygian women, a part of dress which would have been quite infamous in a man, especially when it had the redimica or filleta, wherewith it was tied under the chin, mentum subnexus:

Vobis picta eroco et fulgenti murice vestia, videmus hæc? an vero frustra limenque te, in patria, cum viribus fulmina?

210 an fulgura vana in nubibus terrent mentes, et educunt insulsie sonos? Mulier, que vagis in regione nostræ considerat parvam urbem emplione, cui desitimus litus colendum, cu imperium conditiones loci: reiectu nuptias nostras, et admisit in regnum Æneas madentum. Et nunc ille Paris cum comitatu effossa minimato, subligatus mittit Lydiam circa mentum et capillos delibatus fruitur prece; nos seclis inferni mus donec tuis templis, et sustentamus fumam insanem. Omnipotens auditis eum proeceans ad urbem

225 cum proecessit tribus verbis, et heremem ad aras: et flexit oculos ad urbem regiam, et ad amantes neglegentes fuisse honorem. Tunc sic loquitur ad Mercurium, et imperat talia: Vade, age, fili, advoca Zephyros, et desende alis: et alloquere Trojanum ducem, qui nunc moratur in Tyriæ Carthagine, nec considerat urbem a factis

Desidiz cordi; juvat indulgere choreis; Et tunicæ manicas et habent redimicula mitre: O vere Phrygia, neque enim Phryges!

Æn. IX. 614.

Hence the Greeks called effeminate persons ἐνυγραφοι and μητρειποι. And Juvenal, inveighing against the corruptions introduced into Rome from other countries, mentions the mitra as an ornament affected by lewd women.

Ite quibus grata est picta lupa barbarica mitra.

Sat. III. 66.

216. Crinem madentem. Homer observes that not one of the heroes in the Trojan war used ointments and perfumes, excepting Paris.

218. Famanque foveamus inanem. The foma here may signify the same thing as foma Deorum in Lucretius, Lib. I. 67. speaking of Epicurus:

Primum Grauis homo mortales tollere contra Est oculos ausus, primusque obisitere contra;

Quem nec fama Deum, nec fulmina, nec

munitantur

Murmure compressit colenum, &c.

In this sense it may be rendered, we fondly believe the same, the idle vain tradition of thy divinity.

219. Arasque tenentem. This was a rite observed in the more solemn acts of religion, Æn. XII. 201.

Tango aras, medioque ignes, et numina testor.

Hence, says Cicero: In si aram tenens jura-
Alloquare, et celeres defer mea dicta per auras.
Non illum nobis genitrix pulcherrima talem
Promisit, Graiimumque ideò bis vindicat armis:
Sed fore qui gravidam imperiis, belloq; frementem
Italiam regeret, genus alto à sanguine Teucri
Proderet, ac totum sub leges mitteret orhem.
Sì nulla accedidit tantarum gloria rerum,
Italiam plenam regnum et
del bellie cupidam: genem qui
prohibet originem suam esse
è nobili sanguine Teucri,
Sì nullus spicador tantorum factum
hunc movet, nec suscipit ipse laborem
imperio: et primum pedibus talaria necit:
Vix sublimem alis, sive aquora supra,
Seu terram, rapido pariter cum flamme portant.
Tum virgam capit: haec animas ille evocat Orco
Aurea, que sublimem alis, sive aquora supra,
urbem: Quis parum: aut
qua spe manet apud gens
immemor: nec cogitat
posteriorem Italiam, et campos Lavinios? Navem constet:
haec est summa, hic sit illi nuntius &
noxia. Sic locutus erat. Mercaturus paratur se ad obediendum jusse magni patris: et praebuit subligat talaria
aures: que, seu supra mare, seu supra terram, ferunt pennis cum volantem pariter cum rapido vento.
Deinde accepit virgum: per hanc ille educit ex inferni

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vet, crederet nemo. Should he even lay his
hand on the altar and swear to it, he would not be believed. 
226. Celeres per auras. For celer, says Ser-
vius, or celerier; of which kind many ex-
amples occur in Virgil and the other poets.
228. Bis vindicat. He was twice rescued
by Venus from impending death; once in
the combat with Diomed, when he was
struck to the ground by the blow of a huge
stone, and would certainly have been slain,
if Venus had not thrown her veil over him,
and carried him off from the fight. Iliad,
V. 315. And a second time, when under
her conduct he escaped unharmed from the
flames of Troy, and through the midst of
armed enemies.
Descendo, ac, ducente Deo, flamman in-
ter et hostes
Expedior: dant tela locum, flammasque
recedunt. En. II. 632.
229. Gravidam imperiis. Quasi parturam
imperia, says Servius, vel unde multi impe-
rotares possunt creari, whence many heroes
and brave generals shall arise. The same
beautiful expression occurs, Georg. II. 5.
tibi pompineo gravidus autumno
Floret aeger.
230. Quod promit, Graiimumque ideò bis vindicat armis:
Sed fore qui gravidam imperiis, belloq; frementem
Italiam regeret, genus alto à sanguine Teucri
Proderet, ac totum sub leges mitteret orhem.
Sì nulla accedidit tantarum gloria rerum,
Italiam plenam regnum et
del bellie cupidam: genem qui
prohibet originem suam esse
è nobili sanguine Teucri,
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aures: que, seu supra mare, seu supra terram, ferunt pennis cum volantem pariter cum rapido vento.
Deinde accepit virgum: per hanc ille educit ex inferni

235. Inimicd in gente. This is said by way
of anticipation, because of the enmity be-
tween Rome and Carthage in after times.
240. Sublimem alas. Milton, who had the
advantage of his rivals, in that he could dip
his pencil in the colours of inspiration, far
exceeds either Virgil or Homer in his de-
scription of a celestial messenger:
—Six wings he wore to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o’er
his breast
With regal ornament; the middle pair
Girt like a stary zone his waist, and
round
Skirted his loins and thongs with downy
gold,
And colours dipp’d in heaven. The third
his feet
Shadow’d from either heel with feather’d
mail,
Sky-tintur’d grain! like Maia’s son he
stood
And shook his plumes, that heay’nly fra-
grance fill’d
The circuit wide.
241. Rapido pariter cum flamme. Celeri-
ates pari ventos. Or it may be meant of the as-
sistance he received from the winds in his
flight; which is hinted before in verse 223.
Voca Zephyros, and in the following 346th,
Ilìæ fretus agit ventos. If so the translation
will run thus: His wings, together with the
rapid gales, waft him through the air.
242. Virginam. Mercury’s rod or caduceum,
which was given him by Apollo in return
for the present he had made him of the lyre.
Mercury, in his way to Arcadia, having ob-
Pallentes, alias sub tristia Tartara mittit,
Dat somnos adimitique, et lumina morte resignat.
Hōra fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua ceruit
Atlantis duri, cœlum qui vertice fuit:
Atlantis, cinctum assiduē cui nubibus ateris
Piniferum caput et vento pulsatur et ināri:
Nix humeros infusa tegit: tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Hic primūm paribus nitemus Cyllenius aëris
Constitit; hic toto præceps se corpore ad undas
Misit: avi similis, vox circum litora, circum
Piscosos scopulos, humili volat aequori juxta.
Haud aliter terras inter cælumque volat:
Litus arenosum Libyæ ventosque secabat,

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served two serpents going to fight, appeased them in an instant, by throwing down this rod before them. Hence a rod wrought about with two serpents became the symbol of peace.

244. Lucina morte resignat. Servius explains resignat by claudi; as if the sense should be, that Mercury seals the eyes in death. Turnebus takes it in the contrary sense, He opens, he unseals: and thinks Virgil is here alluding to the Roman custom of opening the eyes on the funeral pile, after they had been shut all the time the body lay in the house. Plin. iii. cap. 37.
Morientibus oculos operire, rursusque in rogo patefacere, Quiiritium magnó ritu sacram est; its more condito, ut neque ab homine supremum eos spectari fas sit, et cælo non ostendi nefas.
247. Atlantis. There is a famous statue of Atlas in the Farnese palace at Rome, unless it has been removed by Bonaparte to Paris, supporting the globe of heaven. Atlas was king of Mauritania; fond of astronomy, and master of a thousand flocks. On his refusing hospitality to Perseus, the offended visitor showed him the head of Medusa; on which he was instantly metamorphosed into a large mountain.
250. Nix humeros infusa tegit. Herodotus in Melpomene says of Atlas, Its tops are never free from snow either in summer or winter. And Pliny, Lib. V. cap. I., says, Alsidem altis, elatum estate, operis nivosus.
251. Præcipitantis. That is, se præcipitantis, as in the second book:
Nox humida cælo precipitavit.
252. Cyllenius, i.e. Mercury, whom Maia, the daughter of Atlas, brought forth on mount Cyllene.
254. Non similis. This comparison, and indeed the whole passage, are imitations of Homer, Odyssey, V. 43, which we shall give the reader in Mr. Pope's elegant translation:
He spoke: the god who mounts the winged winds
Rest to his feet his golden pinions binds,
That high through fields of air his flight sustain,
O'er the wide earth, and o'er the boundless main.
He grasps the wand that causes sleep to fly,
Orin soft slumber seals the wakeful eye:
Then shoots from heav'n to high Pieria's steep,
And stoops incumbent on the rolling deep.
So wat'ry fowl, that seek their fishy food,
With wings expanded o'er the foaming flood,
New sailing smooth the level surface:
New dip their pinions in the level deep.
Thus o'er the world of waters Hermes flew, &c.
The fowl here referred to is called in Homer, which is thought to be either a coot or a cormorant.
255, 257. Haud aliter, &c. Pierius has observed, that some of the more ancient copies change the order of the verses, and range them thus:
Haud aliter terras inter cælumque volabat,
Materno veniensi ab astro Cyllenis proles.
Litum arenosum Libyæ ventosque secabat.
Which, though it takes away the rhyme, so offensive to a delicate ear, yet leaves a worse fault behind, a defect in the sense. Secabat ventos is something; but what is the meaning of litus secabat, unless it be, he ploughed or dug up the shore? a idea quite
Materno veniens ab avo Cyllenio proles.
Ut primum alatis tegit magalia plantia;
Aeneam fundantem arces, ac tecta novantem
Conspicit: atque illi stellatus iaspide fulvâ
Ensis erat, Tyrioque ardebat murice lâna
Demissa ex huneris: dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.
Continuò invadit: Tu nunc Carthaginis alta
Fundamenta locas, pulchramque uxori usum
Extruis, heu, regni rerumque oblite tuarum!
Ipse Deum tibi me claro demittit Olympo
Regnator, cœlum et terras qui numine torquet:
Ipse hæc ferre, ubet celere mandata per auras:
Quid struis? ait quæ spe Libycis teris otia terris?
Si te nulla movet tantarum gloria rerum,
Nec super ipse tua moliris laude laborem;
splendidio: ipse imperat me portare hanc esse mandata per loven aëren: Quid pars, aut quæ spe perdís otia in Libyca regione? Si nullus splendor taurum rerum te movet, nec suscipia ipse laborem ex tuisa laudent.

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265. Continuò invadit. The word invadit shows the nature of the speech, and in what manner Mercury is going to accost him. See the note on verse 304.
266. Uxorius: devoted to a woman. Horace expresses himself in the same manner respecting the Tiber: Ille dum se nimium querenti Jacat ulterior, vagus et sinistrâ Labitur ripâ Jove non probante Uxorius amnis.
269. Regnator: a very happy title in this connexion. The sovereign of the gods commissions me whose authority must be obeyed; that sovereign who but for thy effeminacy, would make a regnator hominum, a sovereign of thee.
270. Torquet sometimes signifies the same with regit, or sustinet, as Æn. XII. 130. tuque inclite Mavors Cuncta tuo qui bella, pater, sub numine torques.
271. Quod struis? This very Carthage shall prove one of the greatest foes to Rome; and dost thou assist in its construction, the voice of whose posterity shall be Carthago deleta sit.
271. Teris is a word that implies sloth and remissness, as in Sallust: Idi trienio frustra trito.
Ascanium surgentem, et spes hæreditis Iuli
Respicie: cui regnum Italiz, Romana; tellus,
Debentur. Tali Cylenius ore locutus,
Mortales visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
At verò Æneas aspectu obmutuit amens:
Arrectæque horrore comæ, et vox faucibus hæsit.

Ardet abire fugã, dulceque reliquere terras,
Attonitus tanto monitu imperioque Deorum.
Heu! quid agat? quo nunc reginam ambire furentem
Audeat affatu? quæ prima exordia sumat?
Atq; animum nunc huc celerem, nunc dividit illuc;
In partesq; rapit varias, perq; omnia versat.

Hæc alternant potior sententia visa est.
Mnesthea Sergioestumque vocat, fortemque Cloanthum:
Classem aptent taciti, sociisque ad litores cogant,
Arma parent; et, quæ sit rebus causa novandis
Dissimulant: sese interæ, quando optima Dido
Nescit, et tantos rumpi non sperat amores,
Tenaturum aditus, et quæ mollissima fandi
Tempora, quis rebus dexter modus. Ocylos omnes
Imperio læti parent, ac jussa faceassunt.

At regina dolos (quis fallere possit amantem?)
Præsensit, motusque excepit primum futuros,
Omnia tatta timens: eadem impia Fama furenti
Detulit armari classem, cursumque parari.
Savit inops animi, totamq; incensa per urbem
Bacchatur: quæs um qvalis excita sacris
nomat, et non suspicatur abrupmi tantos amores, quæ quisuémim aditus, et quæ tempora loquendi sunt
satis simulacris,

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277. Mortales visus reliquit. That is, says
Servius. Aut oculis se Æneas sustulit, aut
humanum reliquit effigiem quam sumpsesat
ut ab Æneas posset videri: quod medical. It
is proper to take it in this last sense, to
avoid a tautology in the following words—
ex oculis evanuit.
277. Medio sermone. This is, before Æneas
had time to make his reply; for sermo,
says the same critic, est confabulatio duorum
vel plurium, a conference between two or
more persons.
288. Mnesthea. A Greek accusative for
Mnestheum. The critics on style have ob-
served, that Virgil, when he mentions the
ancestors of three noble families of Rome,
turns Sergius, Memmius, and Cluentius,
which might have degraded his verse too
much by their common and familiar use,
into Sergestus, Mnestheus, and Clanthus.
We find in our English writers, says Mr.
Addison, how much the proper name of
our own countrymen pulls down the lan-
guage which surrounds it, and familiarizes
a whole sentence.
289. Gogant; ut aptent, ut cogant. So in
Ecl. Tisro coge pecus.
290. Arma parent. Arma here signifies
stores, necessaries, conveniences.
291. Optima. She is still, in the esteem
of Æneas, the excellent Dido, though, com-
manded by Jupiter, he must desert her.
293. Quæ motibus fandi Tempora. As
well knowing nothing is more true than that
maxim in Terence, Ec. II, 3, 323. In
tempore venire omnium rerum primum est.
To this purpose, says Cicero, Lib. II. ad
Fam. Ep. 13. permagini referat, quo tibi hic
tempore epistolæ reddita sit; utrum cum so-
llicitudinis sibi habere, an cum ab omni
molestiæ vacuer esse. Itaque ei precepti,
quem ad te misi, ut tempus observaret epias-
tolæ tibi reddendas. Nam quemadmodum
coram qui ad nos interpustive adeunt, me-
lesti sequi sunt; sic epistolæ offendant, non
loci reddite.
301. Commotis sacris. Upon the moving
of the sacred symbols. Commodore sacri,
according to Servius, was a phrase used by
the Romans, to signify the opening of the
Thyas, ubi audito stimulant trieriterica Baccho
Orgia, nocturususque vocat clamore Citheron.

Tandem his Æneas compellat vocibus ultró:
Dissimulare etiam sperasti, perfide, tantum
Posse nefas, tacitisque meâ decedere terrâ?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hyberno moliris sidere classem,
Et media properas Aquilonibus ire per altum,
Crudelis! Quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneret?

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solemnities of particular Pagan divinities
on their high festival days, when their sac-
crated symbols were removed from their
temples, in order to be carried about in
pompous procession. Hence that expression
of Plautus in Pseudolus: Scis tu profecto,
mea sic commovisse sacra, quo pacto et
quantas soleam turbas dare. This was par-
ticularly the practice in celebrating the or-
gia or mysteries of Bacchus; the statues of
that god were removed from his temple,
and carried about in procession by his fran-
tic votaries; aq which rite Horace alludes,
1. Carm. XVIII. 11.
—non ego te, candida Bassaruc,
Invitum quatiam.

Some, by commotis sacris, understand the
brandishing of the thyrais, or sacred spears;
others, the beating of the symbols. But all
come to the same sense.

302. Thyas. A bacchanal, from sowe, to
roar about with frantic wild disorder.

302. Trieriterica. The mysteries of Bac-
chus, which were celebrated every third
year:

iusariz celebrant repetita triennna Bac-
chae.

And elsewhere,
Tertia quae solito tempore bruma referat
They were instituted in memory of the three
years' expedition of Bacchus to India.

303. Nocturususque. They were celebrated
in the night time, and were therefore called
Nyetelia.

303. Citheron. A mountain near Thebes
in Beotia; according to some, a part of
mount Parnassus, sacred to Bacchus; for
the two tops of mount Parnassus were dedi-
cated, one to Bacchus, the other to Apollo,
according to that of Lucan, Lib. VIII.
—Parnassus gemino petit athea colle,
Monte Phebo est nomine sacer.

Whither the Bacchanals used to be called by
loud sounds, which they believed to pro-
cceed from Bacchus himself.

304. Compellat. Nothing is more remark-
able in Virgil than the delicate choice and
propriety of his words, whereof we have
particular examples in his introducing his
speeches with terms adapted to the nature
and strain of the discourse. Thus when Ju-
no attacks Venus like an enemy with a sly
malicious design, the word is aggrediar,
verse 92. When Mercury falls upon Æneas
in severe reproachful language, invidet is
used, verse 265. And here, when Dido
throws out accusations against Æneas for
stealing away from her like a thief, a term
is used that is applied to a criminal when
arraigned before a judge; His Æneas com-
pellat vocibus. This observation, though
perhaps not always, yet will generally hold.

305. Dissimulare. Ruxus, who is fond of
reducing every thing to system, tells us
that Dido's speech consists of three parts.
1. The proposition; that Æneas would not
privately desert her coasts. 2. The confir-
mation, including five reasons: their love;
the pledge of the right hand; pity for one
who must die if he leaves her; the inclen-
cency of the season; an argument from
the greater to the less. You would not sail
even for Troy at a time so tempestuous, much
less for arva aliena et domos ignotas. 3. The
peroration, in which she imports him by
every thing most sacred and dear. She re-
members him of her benefits, of the hatred
of her citizens, and of the country round;
of the loss of her modesty and reputation.
She exhibits her solitude and danger; and ap-
ppears willing to concede any thing if Æneas
will but stay. She would not be so desolate,
si quis mihi, &c.

305. Etiam. This particle has here a par-
ticular force and significance; as if she had
said, Did you not only form so base a de-
sign, but even hope to conceal it from me?

309. Hyberno sidere may either mean in
general during the winter season, as sidere
is used here. 1. Quo sidere terram vertite
convenerat; or it may refer to the constella-
tion Orion, to whose influence the storms
are ascribed, verse 52.

310. Medius Aquilonibus. The north wind
was quite contrary to Æneas, as he was to
sail from Africa.
Troja per undosum peteretur classibus æquor? 
Méne fugis? per ego has lachrymas dextramque tuam 
te, 
(Quando aliud mihi jam miseræ nihil ipsa reliqui) 315 
Per connubia nostra, per inceptos Hymenæos; 
Si bené quid de te merui, fuit aut tibi quicquam 
Dulce meum: misere domus labentis, et istam, 
Oro, si quis adhuc precibus locus, exue mentem. 
Te propter Libycæ gentes, Nomadum; tyranni 
Odere, infensi Tyrii: te propter eundem 
Extinctus pudor, et, quæ solo sidera adibam, 
Fama prior: cui me moribundam deseris, hospes? 
Hoc solum nomen quoniam de conjuge restat. 
Quid moror? an mea Pygmalion dum mænia frater 325 
Destrutus? aut capta ducat Getulus Iarbas? 
Saltem si qua mihi de te suscepta fuisset 
Ante fugam soboles, si quis mihi parvulus aula 
Ludere Æneas, qui te tantum ore referret. 
Non equidem omnino capta aut deserta viderer. 

320. Nomadum. See the note on verse 40. 
320. Tyranni. The ancient Romans used the 
words tyrannus and rex promiscuously, 
as Æn. VII. 266. 
322. Pudor, et, quæ sola sidera adibam, 
fama. This is that female virtue which exalts 
the sex to the stars, and wherein consists 
the true honour, the loss of which is 
irreparable. Plautus emphatically calls it a 
maid's portion: Non ego ilam mihi dotem 
duce esse, quæ dos dicitur: sed pudicitiam, 
et pudorem, et sedatum cupidinem. 
Amp. II. 209. So Terence: Tum præterea, quæ 
secunda ei dos erat, perit, pro virgine dari 
nuptum non potest. Ad. III. 2. 48. On this 
account the epithet vilis, despicable, is gi 
ven to Europa after the loss of her honour; 
Vilis Europa—quid mori cessas? 
Hor. Carm. III. Ode XXVII. 57. 
328. Ante fugam soboles. The ancient ma 
nuscripts read suboles; and Pictiarius in this 
place quotes two examples from ancient 
monuments where it is so written; agreea 
gly to the etymology of the word, which is 
derived from subolescrere. 
329. Parvulus. This argument, says Dr. 
Trapp, if not immodest, may be thought 
indecent and improper; and it is so, accord 
ing to our manners; but we must consider 
the difference of custom and conversation 
in different ages and countries. 

329. Qui te tantum ore referret. Some an 
cient copies read qui te tamen, an expres 
sion full of love, implying, that, however 
desirous Dido was of having offspring by 
Æneas, she would not indulge that desire, 
if the son should not resemble, and be the 
image of, the father. Some explain the 
words as they are commonly read, qui te 
tantum, &c. as if Dido meant that she did 
not wish the son to resemble Æneas in his 
mind, in his cruelty and hard-heartedness, 
but only in his person and features, qui re 
ferret te tantum ore, non moribus; but this 
sentiment, though suitable enough to that 
fury and despair of mind into which she is 
wrought up afterwards, yet can by no means 
agree with the present strain of her dis 
course, which is full of tenderness, soft ad 
dress, prayer, and moving expostulation; 
therefore the juster sense is, that, if she 
could not enjoy his person, it would have 
been some alleviation of her distress, had 
she but been possessed of a son by him, to 
set his dear image always before her eyes. 
330. Capta aut deserta. Ruseus translates 
capta by deceptra, betrayed, seduced; but 
this is a harsh expression, that must have 
irritated Æneas, instead of moving his com 
passion, which is the point she labours in 
this first speech. And therefore capta must 
be taken to refer to what she had said, 
verse 326,—aut capta ducat Getulus Iarbas. 
In order to paint her distress to Æneas in 
the more lively colours, she represents him 

NOTES.
Dixerat. Ille Jovis monitis immota tenebatur 
Lumina, et obnixu curam sub corde premebat.
Tandem pausae refulsit: Ego te, quae plurima fando
Enumerare vales, nunquam, regina, negabo
Promeritam: nec me meminisse pigebit Elisa;
Dum memor ipse mei, dum spiritus hos reget artus.
Pro re pausae loquar. Nec ego hanc abscondere forto
Speravi, ne finge, fugam; nec conjuris unquam
Prætendi tædas, aut haec in foedera veni.
Me si fata meis paterentur duce vitam

as the person on whom she depended for protection; and, now that he was going to abandon her, considers herself as quite helpless, foredoomed, deserted, left a prey to her enemies, and already made their captive. This is the dreary image that haunts her disturbed fancy by day, and her dreams by night, verse 466.

Semperque reliqui
Sola sibi, semper longam incomitata vi
detur
Ire viam, et Tyrios desertâ quadrere terrâ.

A confestit benefits received, for which he engages to be ever thankful. 2. A denial that his flight was intended to have been by stealth, and that there could be any breach of faith, as their union had never been ratified by any solemn nuptial ceremonies. 3. He excuses himself, by observing his first intention was to have rebuilt the demolished Troy, but the gods directed him, so to Italy. He observes, that if she were obedient to the gods, settled Carthage, why should she be displeased if others, in the same spirit of piety, settled Italy; that he had been warned by the ghost of his father and the vision of Mercury to hasten to Ausonia, and prepare a kingdom for Ascanius. Ruxus justly adds, We must confess, that excepting the commands of the gods, the whole address is excessively frigid. Spence offers a pleasant vindication of this inanimate speech: "A good-natured critic, that was not satisfied with the reasons given, might well say, that Virgil probably had others in reserve, had he lived to finish the work."

Nec ego hanc abscondere. This is an answer to the first part of her charge: Disimulare etiam sperasti, &c. 305.
Nec conjuris unquam Pretendit tædas, refers to her second charge: Nec te noster amor, nec te data extera quondam. I never celebrated the nuptial rites with you, or coloured over our loves with the name of marriage. This, the poet had told us before, was the specious pretext which Dido herself framed, in order to excuse her frivolity:

Conjungit vocat, hoc prætextit nomine
culpam.

Me si fata meis, &c. This passage furnishes the critics with a specious handle to condemn Enneas of monstrous ingratitude and insensibility. Was it not enough for him, say they, to let Dido know he was forced by the Destinies to go elsewhere, without insulting her with an open declaration that he preferred other objects to her? Me si fata meis paterentur duce vitam

Auspiciis, et sponte meâ componere curas, Urbem Trojam primum dulcesque me
orum
Reliquias colere, &c.

But we shall not think Enneas so much to blame if we consider the true meaning of his words, which in short is this: Dido had urged him to stay; he replies, it was not in his power, because the Destinies opposed it; in proof of which he gives her to understand, that if they had left him to his own choice, he would never have quitted his native country, he would have rebuilt Troy that now lay in ashes. This is not to say, that, If I had been at my liberty, I would have forsaken you, and gone home to repair Troy; but, I would never have formed any other design than that of rebuilding my native city, and of recovering my country from desolation, had not the same Destinies that now force me to quit Carthage, compelled me first to leave my country. It is the same reason with what he pleads in his own behalf when he sees Dido in the infernal regions:

Per sidera juro,
Per Superos, et si qua fides tellure sub
imâ est,
Invitus, regina, tuo de liteo cessi.
Sed me jusse Deum, quae nunc has ire per
umbra,
Per locam sita cogunt, noctemque pro
fundam.

Imperat egere suis—What makes the objection appear the more specious is, that Virgil usus colorem for co-
Auspiciis, et sponte mea componere curas;
Urbem Trojanam primum dulcesque meorum
Reliquias colerem, Priami tecta alta manerent,
Et recidiva manu posuissem Pergama victis.
Sed nunc Italian magnam Gryneus Apollo,
Italian Lyciae jussere capessere sortes:
Hic amor, haec patria est. Si te Carthagini arces
Phoenissam, Libycaque aspectus detinet urbis:
Quae tandem Ausonil Teucros considere terrâ
Invidia est? et nos fas exter a quæser regna.
Me patris Anchiseâ, quoties humentibus umbris
Nex operit terras, quoties astra ignea surgunt,
Admonet in somnis et turbida terret imago:
Me puer Ascanius, capitisque injuria chari,
Quem regno Hesperiae fraudo et fatalibus arvis.
Nunc etiam interpres Divum, Jove missus ab ipso,
(Testor utrumq; caput)celeres mandata per auras
Detulit: ipse Deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausit.
Desine, meque tuos incendere, teque quaeris:
Italian non sponte sequor.
Talia dicentem jamdudum aversa turett,
Huc illic volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi Diva parens, generis nec Dardanus auctor, 365
met vox sanctae, et constituere negotia meo arbitratu, priro venerarer
Trojanam urbem et dulces reliquias meorum, et
starent alta palatia Priami, et manu condidisse victis Pergami caduens.
Sed jam Gryneus Apollo magnam Italian, Lycia
ornacula Italian imperantur me quæserint: hic
est amor, haec patria. Si munimenta Carthaginis,
et virum Libycus urbem retinet te Phoenissam: quid
demum est tibi invidia quod Trojani sedent in
Italae terrâ? ille cet nos
quoque quæsero regna exterior. Umbra aspra
Anchise sollicitat me in somnis, quoties tenebri
terras humida tenebri, quoties lucida sidera oleat.
Oportet me puer
Ascaniis, et incursus factor
dilecto capite giss, quem
primo regno Itali et ter-
rris fatalibus. Nunc etiam
nuncius Deorum, missus
ab ipso Jove (attestor ut-
rumque Deum) portavit
giss jussus per levem ant-
rem: ipse vidit Deum in lucem percussit ingredientem muros, et
excepit his auribus vocem giss. Cessa con-
moveret et me et te quibus: non sponte pto Italian.
Talia loquentem Dido jamdui infensa intu-
tur, rotas huc illic oculos: et totum Enneas circumspexit oculis tacitis, et sic iram laquitum: Nec tibi
mater est Dea, nec Dardanus auctor familiar est,

NOTES.
luissem; but many instances might be adduced where the imperfect of the subjunctive has the signification of what is called the plusquamperfect; and that it is so called, appears both from the sense, and from its being joined with posuissem in the following line.
341. Auspicia. By my own inclination. It was the custom of the ancients to do nothing of moment without auspices being first taken. These might or might not agree with the will of the party concerned.
344. Recidiva, that is, says Servius, Post casum restituta.
345. Gryneus Apollo. This epithet is given to Apollo from Gryna, the original name of Clazomene, a city in Aolia, near which was a grove called Gryneum, where Apollo had an oracle of great antiquity.
346. Lyciae sorte. Lycia was a country in Asia Minor, to which belonged the city Patara, where the same god had another famous oracle mentioned above, verse 143. This and some other oracles were called Sortes, lots: either because they determined the consultant's lot, whether prosperous or adverse; or rather because the response of the god was gathered from drawing lots, throwing dice, or some such contingent methods, which were believed to be under the direction of the god.
350. Et nos fas, &c. i.e. Fas sit et nos quae rere, let us be allowed. If we make it, fas est, as Ruzzus seems to understand it, the meaning will be, Besides, it is our duty, or it would even be impious in us not to go in quest of a foreign kingdom. For fas signifies what is right, or a duty towards the gods, as jus does what is right and fit in respect of men.
355. Interpretes Divum. Mercury, who in Greek is called 'Epfis, from iapnumis, an interpreter.
359. Vocemque his auribus hausi. This is a pleonasm common in most languages, which adds strength to the affirmation. So Terence, Hee. III. 3. 3. Partim quæ perspexi his oculis, partim quæ accepi auribus.
362, Jamdudum. See the note on the first verse of this book.
365. Nec tibi Diva parens. Here Dido grows outrageous, and, finding Enneas deaf to all prayers and entreaties, breaks forth into the most bitter invectives. She first recalls all the fine things she had said of him
Perfide, sed duris genuit te cautibus horrens
Caucasus, Hycranæque admodum ubera tigres.

Nam quid dissimulo? aut quæ me ad majora reservo?
Num fletu ingemuit nostro? num lumina flexit?
Num lachrymas victus dedit? aut miseratus amantem est?
Quæ quibus anteram? jam jam nec maxima Juno,
Nec Saturnius hæc oculis pater aspicit æquís.

Nusquam tuta fides. Ejectum litore, gentem
Excepit, et regni demens in parte locavi:

Amissam classem, socios à morte reduxi.

Heu! furiis incensa feror. Nunc augur Apollo,
Nunc Lyceæ sortes, nunc et Jove missus ab ipso
Interpres Divum fert horrida jussa per auras.

Silicet est superis labor est, ea cura quietos
Solicitat. Neque te teneò, neque dicta refello.

I, sequere Italiam ventis; pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,

before in the fondness of her affection; and
instead of
Credo equidem, nec vana fides, genus esse Deorum,

boldly asserts,
Nec tibi Diva parens, generis nec Dardanus auctor, &c.

367. **Caucasus.** An inhospitable mountain, dividing Scythia from India: it lies between the Caspian and Euxine seas.

367. **Hycranæque tigres.** Hycrana was a country in Asia, anciently a part of Parthia, lying between Media to the west, and Margiana to the east, having the Caspian sea on the north; its modern name is Tabestan, and it is under the dominion of the Persians. This country is infested with panthers, leopards, tigers, and other wild beasts.

369. **Num fletu ingemuit?** Here, says Wharton, is a charming instance of the poet's exquisite art. He makes Dido in the height of her passion turn suddenly from addressing Æneas in the second person to speak of him in the third:

Genuit te cautibus—num fletu ingemuit?
She turns to him again,
Neque te teneo, neque dicta refello.
I, sequere Italiam ventis, pete regna per undas.

Again she flies to the third person:

"Now, turn, Apollo: warn him to retire."

369. **Num lumina flexit?** refers to Æneas mortis immota tenebat lumina.

373. **Nusquam tuta fides.** Neither among

men, says Ruæus, who violate faith at random, nor among the gods, who suffer it to be violated with impunity. *Fides here may signify trust; and then the meaning will be, No where, either in heaven or earth, in gods or men, can one securely trust. Turnebus explains it, Non tutum est quemquam in fidentem recipere, It is not safe to take any one under your protection, since even the shipwrecked, outcast Æneas, whom I so kindly received, has proved ungrateful and perfidious.

376. **Nunc augur Apollo, &c.** refers to what Æneas had said above, verse 345.

Sed nunc Italiam magnam Gymnæus Apollo,
Italiam Lyceæ jussere capessere sortes.
And verse 356.

Nunc etiam interpres Divum, &c.

381. I, sequere Italiam ventis; pete regna per undas. This Quintilian gives us as an instance of the ironical style. Nothing is more in the character of an injured lover, than thus to order him to do the very thing that is most contrary to her inclination. Servius too observes, that she commands it in a way that implies dissuasion, by mentioning the winds and waves, terrible names, that served to remind him of his danger, and by using the word *sequtere,* as if Italy fled from him.

382. **Meditis acopolia** may be meant of those rocks that are in the midway between Africa, Sicily, and Sardinia.

383. **Spero equidem.** Pitt has given the

NOTES.
SUPPLICA HAUSURUM SCOPULIS, ET NOMINE DIDO
SÆPE VOCATURUM. SEQUAR ATRIS IGNIBUS ABSENS:
ET, CUM FRIGIDA MORS ANIMA SEDUXERIT ARTUS,
OMNIBUS UMBRA LOCIS ADERO: DABIS, IMPROBIS, PENNAS:
AUDIAM, ET HÆC MANES VENIET MIHI SAMA SUB IMOS.
AB ANIMA, ADERO UMBRA CEUITIS LOCI: SOVLES MIHI PENNAS, Ó IMPROBES; AUDIAM, ET HÆC IAMA PENNARUM CUS:
RUM VENIET AD ME SPIRITUS PROFUNDOS.

NOTES.

true spirit of Virgil in his translation of this passage:
——May every god thy crime provokes
Beware thy guilt, and dash thee on the rocks;
Then shalt though call amid the howling main.
On injur'd Dido's name, nor call in vain:
For wrapped in fires I'll follow through the sky,
Flash in thy face, or glare tremendous by.
When death's cold hand my struggling soul shall free,
My ghost in every place shall wait on thee:
My vengeful spirit shall thy torments know,
And smile in transport in the realms below.

383. Supplicia hausurum scopulis. So Cicero, in one of his orations, says, Luctum nos hausimus majorem, ille animi non mi-
norem. Perhaps the word hausire, to drink in, here used, has an allusion to the death she hoped he would undergo, namely, that of drowning; which was reckoned the pecu-

385. spero te iuustarum penas in mediis scopulis, et sœ-
pe nomine appellaturum Didonem. Persequar te
ngiis ignibus iacet absens: et praebens frigida
mors separaverit corpus
umbra locis adero: dabis, improbe, penas: audiam,
et hæc fune penorum tum,

in the following line.

385. Et, cim frigida more, &c. The same sentiment is thus expressed by Horace, Epod. V.

Quin, ubi periere iussus expiravero,
Nocturnus occurrar furor;
Petamque vultus umbra curvis ungubus,
Quæ vis Deorum est Manium;
Et inquietia assidens pexcordius,
Pavoro somno suferam.

386. Omnibus umbra locis adero.—Manes
veniet mihi sub imos. The ancients observed
a threefold distinction in the immortal part
of the human nature, viz. the phantom or
shade, which commonly frequented the place
where the body was interred, or haunted those
abodes to which it had been accustomed in life;
the manes, which roved about the inferior regions;
and the spiritus, which returned to heaven, its original
habitation, according to those verses ascribed to Ovid:

tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit.
And this furnishes us with a sufficient an-
swer to Mr. Bayle's criticism: If, says he,
Dido's ghost was to be everywhere with
Æneas, what need was there that she
should wait in hell for the news of his mis-
fortunes? See Bayle's Dict. in Cleonice.
The answer is, that whilst her umbra or
shade haunted Æneas over the earth, her
manes remained in hell, expecting and wish-
ing to hear bad news of him.

387. Manes veniet. Minucius thinks the
poet has respect to the sacred end of Æ-
neas, who is said to have been drowned in the
river Numicus, in his war against the
Butulis. It is moreover said, that the weight
of his armour preventing his body from ri-
sing, he was considered by the crowd as
snatched to the heavens, and accordingly
deified.
His prolatis interrupti medium sermonem et auras fugit, sequ ex oculis avertit et aubert,
Linquens multa metu cunctantem et multa parantem 390
Dicere. Suscipient famulae, collapsaque membra
Marmoreo referunt thalamo, stratisque reponunt.
At pius Eneas, quamquam lenire dolentem
Solando cupit, et dictis avertere curas;
Multa gemens, magnoque; animum labefactus amore: 395
Jussa tamen Divum exequitur, classemque revisit.
Tum verò Teuci incumbunt, et litore celas
Deducunt toto naves: natat uncta carina;
Frondentese ferunt remos, et robora sylvis
Infabricata, fugæ studio.
Migrantes cernas, totaque ex urbe rudentes.
Ac veluti ingentem formicæ farris acervum
Cùm populant, hyemis memorès, tectoque reponunt:
It nigrum campis agmen, praedamque per herbas
Convectant calle angusto: pars grandia trudunt
Obnixæ frumenta humeris: pars agmina cogunt,
Castigantque moras: opere omnès semita servat.
Quis tibi ducit, Dido, cernenti talia sensus?
Quosve dabas gemitus, cum litora ferve latè
Prosipieres arce ex summâ, totumq; videre
Miseri ante oculos tantis clamoribus æquor?

NOTES.
398. Uncæ; with pitch, or some similar unctuous fluid.
399. Frondentese remes. Not fashioned or

dried, but fresh from the woods and exhi-
biting leaves; for though Dido calls the
season winter, v. 309. it is evident the
spring was opening. Æn. 5. 46.
402. Ac veluti, cum formice, &c. These
little insects are very lit examples of labor,
assiduity, and foresight:
Partula (nain exemplo est) magni formicæ
laboris
Ore trahit quodquaque potest, atque ad-
dicit acervo
Quem struit; hauria ignara ac non incauta
futuri.
Hor. Sat. Lib. 1. 1, 33.
This comparison, Fulvius Ursinus observes,
Virgil had imitated from the fourth book
of Apollonius Rhodius' Argonautica. De la
Cerda is so enraptured with it, that he challenges all Greece to equal it. Trapp judi-
ciosously observes, that it is better as a de-
scription than as a simile. The hyemis mem-
ores, especially, ill agrees with the ap-
proach of spring.
403. Convectant. This word represents
those little animals trudging often back-
ward and forward, and returning again and
again to their cells full loaded, like soldiers
reaping the spoils of an enemy:
Convectant juvât prædas, et vivère rapte.
Æn. VII. 749.
We may observe in what strong language
this simile is conveyed: Popular ingenten
acervum—reponunt tecto—it nigrum campi
agmen—praedam convectant—pars true-
dant grandia frumenta—obnixæ humeris.
All this shows how, by the force of expres-
sion, by elegant figures, and proper images,
the lowest subjects may be raised to true
sublimity.
404. Calle. Callis is a path hardened by
the foot, and particularly by the foot of
wild animals; from callus, hard, or hardened.
405. Trudunt obnixæ humeris. By this the
poet gives us a lively idea of both their eagerness
and strength, which Pliny observes to
be surprisingly great, considering the small
size of the animal: Si quis comparât oneræ
corporibus earum, fata taur nullis pertine
vires esse majores. This circumstance with
their shoving forward the larger grains with
their shoulders, the same writer confirms
even in Virgil's own words: Majora averse
postremis pedibus molliuntur, humeris ob-
407. Moras; for morantes.
Improve amor, quid non mortalia pectora cogis?
Ire iterum in lachrymas, iterum tentare precando
Cogitur, et supplex animos submittere amori:
Ne quid inexpertum, frustra mortitura, relinquit.
Anna, vides toto properari litore: circums
Undique convenevi: vocat jam carbasus auras,
Puppibus et laxe nautae imposuere coronas.
Hunc ego si potuisset tantiorem sperare dolorem,
Et perferre, soror, potero. Miserae hoc tamen unum
Exequere, Anna, mihi: solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;
runt puppibus coronas. Ego, si potuisset presenti
tantam calamitatem, postem etiam eas sustineri.
Tamen, o Anna, fæae laudat solam mihi misere; nam
perfidus ille sedebat te solam revereri, etiam tibi committere secretos sensus:

Lest she unner, but cause, her death par-
vayit,
Her list na thing behind leif unassayit.
Frustrâ is used the same way by Cicero.

Improve amor, &c. The same apo-
s
trophe is made to avarice, Æn. III. 56.
quid non mortalia pectora cogis,
Auri sacra famæ!
The epithet improbus signifies fierce, unre-
lething, uncontrollable, outrageous, and vi-
volt to that degree as to hesitate at no-
things, as will appear from the manner in
which it is applied elsewhere: to assidu-
ous, indefatigable labour, Geor. I. 145.
labor omnia vincit

Improbus.
To a wolf raging for his prey, Æn. IX. 62.
ille asper, et improbus irâ,
Sævit in absentes.
To cruel, adverse fortune, Æn. II. 79.
nec, si miserum fortunæ Simoniæ
Finxit, vanum etiam mendacemque impro-
bus finget.
To the violence and impetuosity with which
a huge stone tumbles down a precipice,
Æn. XII. 687.
Furtur in abruptum magnó mons impro-
bus actu,
which answers to Homer's λαος ανώδης.

Improve amor, quid non
cogis ἁπαρην ἀνίμων ho-
minum? Cogitur rurvs
descendere ad lachrymas:
serus oppugnare Æne-
am precando et supplicando subjiciere animum
amorì; ne omittat quic-
quam intemtantium, ante-
guam frustra moritur.
Anna, inquit, certâ cir-
cum properat toto litore:
undique collecta sunt:
jam voce invitant venos,
et nauta hilaris addide-

412. Improbus amor, &c. The same apos-
trophe is made to avarice, Æn. III. 56. quid non mortalia pectora cogis, Auri sacra famæ!
The epithet improbus signifies fierce, unre-
lething, uncontrollable, outrageous, and vi-
volt to that degree as to hesitate at no-
things, as will appear from the manner in
which it is applied elsewhere: to assidu-
ous, indefatigable labour, Geor. I. 145. labor omnia vincit

Improbus.
To a wolf raging for his prey, Æn. IX. 62. ille asper, et improbus irâ, Sævit in absentes. To cruel, adverse fortune, Æn. II. 79. nec, si miserum fortunæ Simoniæ Finxit, vanum etiam mendacemque impro-
bus finget. To the violence and impetuosity with which a huge stone tumbles down a precipice, Æn. XII. 687. Furtur in abruptum magnó mons impro-
bus actu, which answers to Homer's λαος ανώδης.

413. Ier in lachrymas—turbare precando co-
gitur. As he had used the word cogîs, verse 12, so here he repeats the same word, and shows the constraining power of love in Dido's conduct: cogitur, she is forced, in spite of her pride, her resentment, her res-
solutions, her imprecation.

414. Animos. Some read animum, but animos is more elegant; it implies that love gets the better of all her other passions, particularly her indignation, her pride, her keen resentment, as we have said. For so the word animas is used: Vince animos, tranquæ.

415. Frustrâ mortitura. Interpreters are di-
vided about the meaning of the word frus-
tâed, as this place: Servius joins it with in-
expertum, that she might leave nothing unat-
tempted, though in vain, since she was de-
termined to die. But it is more like a lover still to entertain some glistening hope, so long as her object is within reach: where-
fore we would rather take it in the same sense with bishop Douglas:

NOTES.

416. Anna. How affecting this speech! She states to Anna the sad prospect of the departure of Æneas. She begs her to have an interview with him, particularly as she was high in his esteem and the deposit of the secrets of his soul. She pressess her to urge on him that she had never done an in-
jury to him or his; that the present season of the year was entirely auspicious for sailing, and that she asked not marriage, but merely a little delay, that she might learn by degrees to bear his loss.

417. Carbone, plural carbonis, f. & m. pro-
perly, very fine linen: here it means can-
vas, such as is used for the sails of a ship.

418. Puppibus—imposuere coronas. It was the custom of the mariners to deck the sterns of their ships with garlands, both at setting sail, as here, and at landing, as

Geor. I. 303.

419. Puppibus et laxe nautiæ imposuere coronas. The reason why they thus adorned the sterns was, because there was a chapel in honour of the gods Putei, whose statues were erected on the sterns, as the patrons and protectors of the ship. Hence says Pers-
ius, Sat. VI. 30.

420. Hunc ego et potui, &c. The sentence here is abrupt, and should not, we think, be connected with what immediately fol-

ows. Such a hasty abrupt transition is per-
fectly agreeable to Dido's present temper of mind, and shows the propriety of potere being in the future, which is otherwise hardly to be justified by any poetic licence whatever.
Sola viri molles aditus et temporar noras.
I. soror, atque hostem supplex affare superbum:
Non ego cum Danais Trojoram exsindere gentem
Aulide juravi, classemve ad Pergama misi:
Nec patris Anchiae cineres manesve revelli.
Cur mea dicta negat duras demittere in aures?
Quo ruit? extremum hoc miserar det munus amant:
Expectet facilem; fugam, ventosam; ferentes.
Non jam conjugio antiquum, quod prodidit, oro;
Non pulcro ut Latio careat, regnumque relinquat.
Tempus inane peto, requiem spatiumque furori,
Dum mea me victam deoecum fortuna dolore.
Extremam hanc orien vanium: miseree sororis,
Quam mihi cum dederit, cumulatum morte remittam.
Talibus oratibus, talesque misererem fletus
Fertque refertque soror: sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit.
Fata obstant: placidasque viri Deus obstruit aures.

424. Hostem—superbum. The ancient Romans used hostem in the sense of hosper. Hostis enim apud majores nostros dicebatur, quem nunc peregrinum dicimus, Cicer. de Off. Lib. I. 12. And Servius tells us that some understood the word as here used in that sense.

426. Aulide. Aulis is an island in the Archipelago, where the Greeks, in their way to the siege of Troy, took an oath never to return to their own country till they had taken that city.

427. Manesve. It was a great crime, among the ancients, to violate the sepulchres of the dead.

430. Venteraque ferentes, i.e. Venteraque secundus, as in Seneca de B. V. c. 21. Navigantem secundum et ferens verum excitatur. So Pleby in his Panegyricus says, Venti ferentes et brevis cursus optentur; and Homer uses the expression nec argos.

431. Antiquum is to be taken in the same sense in which antiquus and antiquissimum are used by Cicero. So Servius explains En. I. 535.

Terra antiqua, potens armis.
Antiqua, i.e. nobilis. Or it may signify marriage, which he (Cicero) deems an obsoleto, old-fashioned thing.

432. Pulcro Latii; Latium, which charms and captivates his heart so much.

433. Tempus inane; a short space of time, merely for his own sake, without requiring him to perform his marriage vow. Or tempus inane may signify a little time, which is but just nothing, and which he can easily spare.

434. Dum mea me, &c. The same sentiment is thus expressed in other words by Ovid, Epist. Did. En. 179.

435. Quam mihi cum, &c. This is, perhaps, the most perplexed verse in the whole Enumid. It would be needless to trouble the reader with the various readings, and the various glosses put upon them. Ruxus' reading, which is the one now generally adopted, is far from being satisfactory; chiefly because it is at best but a lucky conjecture; and then it makes Didon discover to her sister her purpose of killing herself, which she appears careful above all things to conceal from her, verse 447.

Consilium vult te tegit, ut spem fronte se renat.

Servius reads,
Quam mihi cum deridet cumulatam, morte relinquam:
And explains the passage thus: Quod beneficium cum mihi cumulatum dedece, sola morte derelinquam: with which favour when you have fully gratified me, nothing but death shall part us.

438. Fertque refertque, Non ab Ened, qui nihil dicit. The referre cannot refer to Ened, says Servius, because he makes no reply.

440. Placidasque—obstruit aures, either stops his ears, quo minus sint placida, or naturae placidas.
Ac veluti annoso validam cûm robore quercum
Alpini Boreæ, nunc hinc, nunc flatibus illinc
Eruere inter se certant; it stridor, et altè
Consernant terram concusso stipite frondes:
Ipsa serrat scopolius: et quantum vertice ad aurâs
Æthereas, tantum radice in Tartara tendit.
Haud secus assiduis hinc atque hinc vocibus heros
Tunditur, et magno persentit pectoris curas:
Mens immota manet; lachrymæ volvuntur inanes.
Tum verò infelix fatis exterrita Dido
Mortem ortâ: tædet celi convexa tueri.
Quò magis inceptum peragat, lucemque reliquit:
Vidit, thuricremis cûm dona imponeret aris,
Horrendum dictu, latices nigrescere sacros;
Fusque in obscurœm se vertere vina crœorem.
Hoc visum nulli, non ipsi effata sorori.
Præterè, fuit in tectis de marmore templum
Conjugiis antiqui, miro quod honore colebat,
nulli. Ut magis perfæcat consilium, et absidet visum: vidit, cûm imponeret manuæ altâs ubi thûs
crematur, rem horribilèm dictu, saecur liqueorem nigrescere: et visum effutum mutare se in fœdum san-
guinem. Nulli eleocuta est hac prodigium, non ipsi quièdem sorori. Præterea fuit in ordinibus sacrorum præli
mariæ ë marmore, quod venerabatur mirabilis

NOTES.

441. Acest venusti.

As o' er th' aerial Alps sublimely spread,
Some aged oak uprears his reverend head,
This way and that the furious tempests blow,
To lay the monarch of the mountains low,
The imperial plant, though nodding at the sound,
Though all his scatter'd honours strew the ground,
Safe in his strength, and seated in the rock,
In naked majesty defies the shock:
High as the head shoots tow'ring to the skies,
So deep the root, in hell's foundation lies.

Tunditur, in this simile, is the happiest word the poet could have selected.

442. Alpini Boreæ. The Alps lie northward in respect of Mantua, and a great part of Italy: this expression therefore represents the north wind as having his seat in those mountains, and thence descending in storm and hurricane.

443. Altè, to some depth, or in heaps. Some copies, however, read altæ, to agree with frondes; but the former is much more elegant than the other reading, or altè for altis.

444. Tunditum radice, &c. According to naturists, who say the length of the root is equal to that of the body of the tree.

445. Convexa. From this passage it is plain, that convexus in Latin has a quite different signification from convex in English; for convexa cæli here can never be opposed to concava cæli, because the convex face of heaven is to mortals invisible. Convexa cæli can signify nothing but the arched or vaulted heaven, cæsum cæli convexitatem, as the ingenious Dr. Clark explains it. In like manner, Ex. I. 310. In convesso nemo rum signifies, in coro convexitate nemorum; in the bosom or under the shelter of the bending groves. To confirm this sense of the word, we shall only quote one other passage, which is decisive, being in a grave prose author, where no licentious abuse of words can be alleged. It is in the second book of Justin, chap. 10. speaking of Keres' exploits, he says, Eò multit in planum du; cebat, et convexa vallium aquabat.

446. Personit; has a deep or thorough seeing.
Velleribus niveis et festa frome revinctum.

Hinc exaudiri voces et verba vacantis

Visa viri, nox cum terras obscura teneret:

Solaque culminibus ferali carmine bubo
Saepe queri, et longas in fretum ducere voces.

Multaque praeterea vatum praedita priorum
Terribili monitu horrificant. Agit ipse furentem

In somnis ferus Aeneas: semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrius desertarque terrae.

Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, et duplices se ostendere Thebas: 470

Aut Agamemnonius scenis agitatim Orestes,
Armatam facibus matrem et serpentibus atri,
Cum fugit, ultricesque sedent in limine Dirae.

Ergo ubi concepti furiae evicta dolore,
Decretivque mori: tempus secum ipsa modumq;

NOTES.

459. Velleribus niveis, &c. Servius is of opinion that Virgil is here alluding to a part of the nuptial ceremonies among the Romans, it being customary for the bride, when she came to the temple of the bridegroom’s house, which was garnished with flowers and leaves, to bind about the posts with woollen lists, and wash them over with melted tallow, to keep out infection and sorcery. Thus, according to him, Dido, in building this temple or shrine to Sichæus, her first lord, had devoted herself to him for ever, by performing the same nuptial rites towards him as if he had been alive, and thereby signified her resolution never to marry another. Hence she says afterwards, verse 353:

Non servata fides cineri promissa Sichæo.

But the opinion of others is easier and more natural, that it has a reference to the general custom of adorning the door posts of temples with fillets of wool and flowers, especially on holy days.

462. Solaque. Some read seraque. Both readings are good; since the owl sings late at night, and loves solitary trees, towers, &c. Blair has the words———“night’s soul bird
Sits rook’d in yonder spire.”

And Gray,

“Save that from yonder ivy-mantled tow’r
The moping owl does to the moon complain.”

464. Priorum. Some read piorum; which is preferable, both as it is a proper epithet of prophets, and as praedita implies priorum, and renders it superfluous.

465. Terribilis monitu. These prodigies, says Mr. Wharton, of the wine turned into blood, which Dido secretly observed (a very striking circumstance), and of Sichæus’ voice; of the dream of the owl; the ancient predictions, and her melancholy dreams, are admirably calculated to produce terror and pity. The circumstance of the voice has been finely imitated by Mr. Pope, where Eloisa says:

In each low wind methinks a spirit calls,
And more than echoes talk along the walls.
Here as I watch’d the dying lamps around,
From yonder shrine I heard a dying sound:
Come, sister, come; it said or seem’d to say;
The place is here, sad sister, come away.

469. Eumenidum—agnimn: troops of furies, whereas there were only three, Tisiphone, Megara, and Aleecto.

469. Pentheus was the son of Cadmus, and king of Thebes in Boeotia, who, for prohibiting his subjects from the worship of Bacchus, was punished by that god with madness. In one of his fits, he offered violation to the Bacchanals as they were celebrating their orgies on mount Cithæron, for which they tore him in pieces, his mother and aunts being of the number. This is according to the fable in Ovid, Met. III. 700. But those, who would see the true history of this unfortunate prince, may consult Banier’s Mythology. Euripides, in his Bacchanals, brings in Pentheus thus speaking: Kas

Which is just Virgil’s

Et solem geminum, et duplices se ostendere Thebas.

471. Orestes. See the note on An. III. 331.
Exigit, et moestam dictis aggressa sororem,
Consilium vultu tegit, ac spem fronte serenat:
Inveni, germana, viam, gratare sorori,
Quae mihi reddat eum, vel eo me solvat amantem.
Oceani fines juxta Solemque cadentem,
Ultimus Ethiopum locus est: ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum.
Hinc mihi Massylæ gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconis
Quae dabat, et sacratos servabat in arbore ramos,
Spargens humida mella sopopierumque pappaver.
Hæc se carminibus promittit solvere mentes
Quas velit; isti alis duras immittere curas,
Sistere aquam fluvii, et vertere sidera retrò:
prehastat cibus draconis, et servabat sacros ramos in arbore, fundens liquida melia et summi thorium pappaver.
Hæc pollicitur se carminibus resolvere animas quas velit; alius vel injociere tres turas curas, vetinere aquas
in fluvius, et retrò agere sidera:

480. Oceanis finem. That no circumstance
of horror might be wanting to introduce the
fate of this unhappy princess, to prodigies
sucesserit magic; the dismal solemnity and
infernal religion of which exceedingly
heighten the terror in the catastrophe of
this tragedy. By the presence of endeavours
to bring back Æneas, or to cure her own
love, the queen imposes upon her sister, by
the same pretence the poet imposes upon
his reader. The description of the magic
ceremony and funeral preparation is of a
piece with the rest; that is, in full
perfection and never enough to be commended.

481. Ethiopum. Ethiopia is a vast coun-
try in Africa, now the land of the Abyssins.
It lies all within the torrid zone, which is
the reason of the name, Ethiopia being com-
ounded of the two Greek words æthin terræ,
and æ aspectus, because the inhabi-
tants are scorched with the heat of the sun.

482. Maximus Atlas. The rise of this poe-
tical fiction is thus delivered by Mela, Lib.
III. cap. 10. In areis mons est Atlas, dense
consurgens, verum incisa undique rupibus
preceps.—Qui, quod alius, quam conspicui
potest, usque in nubila erigitur, caelest
et sidera non tangere modo vertice, sed susti-
nere quoque dictus est.

482. Stellis ardentibus aptum. Aptus here
signifies fitted, joined, fitly set, spangled,
studded, or adorned, as the word is used by
Cicero: Fulgentium gladium è lacunari seta
equina aptum. In Tuscul. And in the third
book de Nat. Deor. speaking of the order
of the stars, he says: Inter se omnia con-
nexa et apta. It is derived from the old
word are, to bind, or join compactly togeth-
er:
Sic ubi non erimus, cum corpore atque
animal
Discidium fuerint, quibus è sumus uniter
apti.

Luer. Lib. V. And again, nos nil ludit veste carere
Purpures atque auro signisque ingentibus
aptis.

484. Hesperidum templi custos. The
Hesperides were the daughters of Atlas, who,
according to the fable, possessed a garden
wherein grew golden apples, consecrated
to Venus: which apples Hercules carried
off, having slain the dragon that kept them.
But in reality they were shepherds of
noble birth, whose locks bore wool of a
reddish colour, somewhat resembling gold,
and which Hercules plundered, having first
slain the keeper. The Greek name for
sheep, μἴτα, signifying also apples, made
the poets assign that Hercules had stolen
the apples (maita) of the Hesperides; and
their keeper's name being Draco, gave
them a pretence for saying they were litu-
early kept by a dragon.

486. Sopopierumque pappaver. As the dra-
gon was to be continually awake, hence a
question arises how the priestess came to
feed him with sopopierous poppy. Some
will have it that these poppies, with the
honey, were his proper food, and had no ef-
effect to lay him asleep; it being observed,
that a composition of honey and poppy seed
ried was among the delicacies used by the
ancients: Papaverisati, tria genera; can-
didum cujus semen toustum in secunda mensa
cum melle nud antiquos dabatur. Fin.
XIX. 1. Others allege, that it was in order
to procure sleep to him at certain intervals.
Perhaps it is only mentioned to show the
power of this sorceress, that she was able
to lay asleep even the wakeful dragon.
Lastly, Servius is of opinion that poppy,
which procures sleep to men, has a contra-
ary effect on dragons, and keeps those ani-
mals awake. Others, to avoid this diffi-
culty, make a full stop at ramos, and connect
this line with the following.
et eroent infensus una
bras. Videbatur terram
rebarue sub pedibus, et
ornos delabat a montibus.
O dilectis suor, atterres-
Deos, et te, tuaque ju-
undum caput, saxo
ornant preparati ad magi-
cas arcas. Tu tacea
sub aere, in interiore
domum, extrema regum : et
superpono armas Eneae
que sacerdotis reliquit
superpes in subcla, et
ornis vestes, et lecanum
conjugalem in quo perit.
Placet defert orplanes re-
liones pennis humiliis,
et ictu dextra sua. Hec
locus teacet : simul pal-
lo invictus vulsum. Ta-
men Anna non putat so-
rorum ecleare mortem,
sub illis novis co-
remoniis : nec suspes-
tr animo tantam rabi-
em iaut timet atrocias
quaeque, quam in necem

Nocturnosque ciet manes. Magire videbis.

Sub pedibus terram, et descendere montibus ornos.

Testor, chara, Deos et te, germana, tuunque

Dulce caput, magicas invitam accingest arces.

Tu secreta pyram tecto interiore sub auras

Erige : et arma viri, thalamo quae fixa reliquit

Impius, euvxiasque omnes, lectumque jugalem

Quo perii, superimponas. Aboliere nefandi

Cuncta viri monimenta jubet monstratq; sacerdos.

Haece effata silet : palor simul occupat ora.

Non tamen Anna novis praexere funera sacris

Germanam credit : nec tantos mente furores

Concipit; aut graviora timet, quum morte Sichaei

Ergo jussa parat.

At regina pyra, penetrati in sede, sub auras

Erecta ingenti, tadius atque illice secta,

Intenditque locum sertis, et fronde coronat

Funera : super euvxias, enseseque relictum,

Effigiemque toro locat, haud ignara futuri.

Stant arc circum et crines effusa sacerdos

Tercentum tonat ore Deos, Erebumque, Chaosque, 519

Sichaei. Igitur preparat, quae mandata fuerant. Sed regina extrecto rogo, at tadius et illius segnis, sub
adre, in interiore domus : cinquaque locum sertis, et coronat funebrius foliius : superposit loco vestes, et
omnes reliquit, et imaginem Eneae, non ineia futuricarde. Altaria stant circum, et sapa soluta crinibus
tonat ore trecentos Deos, et Erebum, et Chaos,

NOTES.

494. Pyram. A pyra was a pile of wood
for burning dead bodies; from vulg. ignis.
A rogor was that pile properly disposed for
burning. A bustum was the place where
such piles were burned; or the pile itself
reduced to ashes, from bene uustum.

495. Et arma viri. The sword which E-
neas had accidentally left in Dido's bed-
chamber—euvxias enseseque relictum, 507.

495. Reuqiu. Some, says Rues, have
undeservedly blamed Virgil, that he repre-
sems Eneas as giving a sword to Dido, a
hero to a lady; but there is no indication
that he presented it to her; he merely
left it in the bed-chamber.

496. Euvxias; from exu, signifying
spoils, garments, &c.

498. Jubet. Other copies read juxvat. As
it stands, jubet signifies she commands, and
moneat implies the reason given for that
command.

499. Pallon—occupat ora. Some copies
read infict ora; as in Horace, Epod. Od.
VII. 15.

Tacent, et albus ora pallor infict.

506. Intenditque locum sertis. Either the
pyre itself, or the circumjacent walls.

507. Funeris. Such as vervaln, cypres,
yew, &c.

508. Effigiemque toro locat. One of the
rites of magic was, to prepare an image of
the person against whom the enchantment
was designed, either of wax or wool, and
use it in the same manner as they would
have used the person himself, had he been
in their power:

terque hae altaria circum

Effigiem duco.—Ecl. VIII. 75.

Limus ut hic durescit, et haece cera li-

quescit

Uno eodemque igni: sic nostro Daphnis

amore.—Ibid. 80.

508. Haud ignara futuri. The reflecting
mind is shocked at this deliberate resolu-
tion and these formal preparations for self-
murder. Dido was a heathen; but the
christian reader, if ever tempted to suicide,
or urged to a duel, will do well to reflect
on the awfulness (to use the words of Mr.
Wilberforce) of "rushing into the presence
of our Maker in the very act of offending
him."

510. Tercentum tonat. Servius tells us,
that in the sacred rites of Hecate in partic-
ular, they used to imitate thunders, which
gives propriety to the word tonat.

510. Erebumque, Chaosque. Erebus was
a deity of hell; he married Night by whom he
had the light and the day. The poets often
use the word Erebus to signify hell itself,
and particularly that part where dwelt
the souls of those who had led a virtuous life.
Chaos signified a confused assemblage of
inactive elements, preexisting the forma-
tion of the world. This idea was first pro-
gagated among the heathen by Hesiod, and
probably drawn by him from the Mosaic
writings. Chaos was invoked as an old, in-
fernal deity.
Tergeminamque Hecaten, tris virginis ora Diane. 
Sparserat et latices simulatos fontis Averai. 
Falcibus et messae ad Lunam quærantur ahenis 
Pubentes herbae, nigri cum lacte venei. 
Quæritur et nascentis equi de fronte revulsus 
Et matri præreptus amor. 
Ipsa molâ manibusque piis, altaria juxta, 
Unum exuta pedem vinculis, in veste recinctâ, 
pulli nascens. Ipsa Hitha mortuare, exuta occultamenta circus unum pedem, in veste occinctâ, propo aitaria.

NOTES.

511. Tergeminamque Hecaten. This goddess was called Luna, the moon, in heaven, Diana on earth, Proserpina in hell. Hecate was not so properly her name, as an epithet given her to denote her hundred various qualities, from inerim, centum; or because she was appealed by a hundred victims. The same goddess was also painted with three heads, one of a horse, another of a dog; and the third of a man. By these some understand the three different phases of the moon.

512. Latices simulatos. In performing their religious rites, those materials requisite to the sacred occasion, that could not be conveniently procured, were allowed to be emblematically represented. Thus when animals rare, and not easily procured, were appointed to be sacrificed, a substitution was sometimes admitted of bread, or waxen images of those animals.

512. Pentis averni. The Avernus is a lake in Campania, fabled to be the mouth of hell, and thus described, En. VI. 237.

Scrupex, tuta lacu nigro nemorumque te-nebris, 
Quam super haud ullæ potentar impune volantes.
Tendere iter peinii; talis esse halitus a-tris
Faucibus effundens supra ad convexa ferebat.
Unde locum Graii dixerunt nomine Aver-num.

According to Virgil, therefore, it was called Avernus, quasi sapros, because no birds could fly over it in safety. The waters of this lake are said to have been much used by the Latins in magic rites.

513. Falcibus et messae ad lunam. The dews that were thought to distil from the moon upon herbs were reckoned subservient to the purposes of magic. Those herbs were to be cut with brazen sickles. Hence Ovid, speaking of Medea, Met. VII. 228, says, Partim succidit curvamine falcis ahene.

515. Quæritur et nascentis equi, &c. He means the Hippomenes, whereof are chiefly two kinds. The first is described by Virgil, Geor. III. 280.

Hinc demum, Hippomenes vero quod nomine dicunt
Pastores, lentum distillat ab ingrunde virus.
The other is that here referred to, and is thus described by Pliny, Lib. VIII. cap. 42.

Et sane equis amoris innasci venenichum, 
Hippomenes appellantum, in fronte, caricae 
magnitudine, colore nigro; quod statum, e- 
dito parta, devoret fata, aut partum ad ubere 
non admittit, aquis praeceptum habet.

Offactu in rahiem id genus agitur. See also Aristot. de Animal. Lib. VI. 32. According to the account given of it by those ancient authors, it is a lump of flesh that grows in the forehead of a foal just brought forth, which the mare presently devours; otherwise she loses all affection for her offspring, and denies it suck. Its being so greedily sought after by the mother, is the reason why Virgil here calls it matri amor, the object of the mare's love; and another poet for the same reason calls it hinnimentum dulcedine. What gave rise to the vulgar opinion of its virtue in philtres, was undoubtedly the circumstance before mentioned; namely, that the mares, from which it is snatched, lose all love for their offspring, and become hardened against them. Aristotle, who gives much the same description of the Hippomenes with Pliny, says, that all that is related of its pretended efficacy in love potions is mere fable, invented by old women and enchanters. See Bayle's Dissertation on Hippomenes.

517. Mold. The mold was a cake made of barley and salt, both of that year's production, wherewith the head of the victim was sprinkled; which rite was therefore called immolato.

518. Unum exuta pedem, &c. Putting herself in the habit of a sorceress, as Ovid describes Medea, Met. VII. 182.

Egreditur tectis, vestes unduta recinctata, 
Nuda pedem, nudis humeris infusa capil- 

518. In veste recinctâ. It appears from the passage in Ovid now quoted, that sorcer-

esses were wont to be loose in their attire
Testatur moritura Deae, et conscia fali
Sidera: tum, si quod non aequo scevere amantes
Curz numen habet justum, memoreque, precatur.

Nox erat, et placidum carpebant fessa soporem
Corpora per terras, sylvaque et seva quierrant
Equora: cum medio volvuntur sidera lapsa:
Cum tacet omnis ager, pecudes, pictæq; volucrea,
Quæq; lacus latæ liquidos, quæq; aspera dunis
Rura tenent, somno positæ sub nocte silenti
Lenibant curas, et corda obliqua laborum.

At non infelix animi Phœnissa; neque unquam
Solvitur in somnus, oculis aut pectore noctem
Accipit: ingeminant curae, rususæq; resurgens
Sævit amor, magnoque irarum fluctuat æstu.
Sic adœr instissit, secumque ita corde voluitu:
En quid ago? rursusque procos irrissa priores.

Experiar? Nomadumq; petam cannubia supplex,
Quos ego sum toties jam designata maritos?
Iliacas igitur classes atque ultima Teucrum
nec postero: suspendas curae, et iratum remanseris amor furit, et agitatur magno motu irram. Sic adœr
impatiat aëri, et sic ago: Quid nam ftctum? am visim contemnedenda tentabo præsos amantes
et supplex flagiabo suspicias Numillardum, quo ego jam toties designata sum omniæ conjuges? Am urgo
aequæ naves Trojanae,

When they set about their enchantments;
and therefore all the interpreters translate restræctæ by loose or ungirt, except Ruzus,
who contends that it should be rendered girt or tucked up. See his note.

520. Non aequa sedere. Loving not with equal intemperance, as with Dido and Æneas: she loving much, he but little.

522. Nox erat, &c. Every reader of taste must be sensible of the exquisite softness and delicacy of these numbers, and that the whole description is a most beautiful and perfect image of nature. Those trivial objections which Dr. Trapp takes so much pains to confute, would never enter into the thought of any reader who judges candidly and according to nature. It is obvious that Virgil never designed this as a description of night in general, but of a quiet and perfectly serene, in order to set off to greater advantage the opposite image of Dido’s anxiety and disquietude: and indeed nothing could give us a more lively idea of her restless situation, than thus to represent it in opposition to the great tranquility and undisturbed repose which reigned over all nature besides. She is so far from partaking the blessings of sleep with the rest of the world, that the silence and solitude of the night, which dispose others to rest, only feed her care, and swell the tumult of her passion.

Sub nocte silenti. The poet here considers night as a person spreading her dark mantle over the earth, as she is often poetically represented.

528. Curæ, et corda obliqua laborum. Sunt may be understood; or the construction may be, they assayed their cares, and also soothed (lenibant) their hearts, forgetful of labours.

531. Rursusque resurgens Sævit amor. This represents love as a mighty sea, which had been for some time calm, but now begins to rise in furious waves, to rack and agitate her soul with a variety of tumultuous passions:

Magnoque irarum fluctuat æstu.

534. En quid ago? Dido in her deliberations proposes five different measures: 1. To apply to former suitors. 2. To commit herself openly to the ships and faith of the Trojans. 3. To steal away unseen and mingle with the crew. 4. To employ the whole force of the Tyrians against them, or 5. To die. The last measure is approved.

Die then, as thou deservest, in death repose,
The sword, the friendly sword shall end thy woes.

534. Rursusque procos experiar. Servius renders rursus here by vicissim, Shall I court them now in my turn, as they have done me? But perhaps it may be taken in the common signification thus, Shall I now again make my address to my former lovers, as I have done already to Æneas?
ANEIDOS LIB. IV.

Jussa sequar? quia
e auxilio juvat ante levatos,
Et bené apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet?
ratibus superbis
Irisiam accipiet? nescis beu, perdita, necedum
Laomedontae sentis perjuris genitis?
Quad tum? sola fugā nautas comitabor ovantes?
An Tyriis, omnique manu stipata meorum
Insequar? et quos Sidoniam vix urbe revelli,
Rursus agam pelago, et ventis dare vela jubecho?
Quin morere, ut merita es, ferroq; avertere dolorem.
Tu lachrymis evicta meis, tu prima fuerentem
His, germana, melis oneras, atque objiciis hosti.
Non licuit thalami expertem sine crimen vitam
Degere more fere, tales nec tangere curas?
Non servata siles ciuserim promissa Sichoe.

Tantos illa suo rumpебat, pectore questus.
Æneas celsa in pupilli, jam certus eundem,
Carpebat somnus, rebus jam rite paratis.
Huic se forma Dei vultu-redeuntis codem
Obutilt in somnis, rursusque ita vis monere est;
Ommia Mercurio similis, vocemque, coloremque,
Et crines flavors, et membra decorae juvenae:

538. Quiane, for an quia, irony.
438. Auxilio juvat ante levatos. Some copies read exitio, alluding to the hospitable reception which Dido had given Æneas and his exiled followers; but the other reading is more appropriate.

542. Laomedontae; as much as to say fraudulent, perfidious, alluding to the known story of Laomedon's having defrauded the gods of their promised hire for building the walls of Troy.

543. Ovantes. This is a term applicable to mariners in general, who usually set out with acclamations of joy: but here it is to be considered in that particular light wherein Dido viewed them, as triumphing over her in their departure.

545. Insequar. Others read inferar.

548. Tu lachrymis evicta meis. Her sister could not bear to see her pine away in mournful widowerhood, and therefore had dissuaded her from it. See her speech above, v. 32.

Solane perpetuā meores carpere juvenā?
548. Tu lachrymis evicta. There was blame somewhere. Dido, as is common with persons in the distraction of grief and resentment, throws it at one time on herself, at another on Æneas, now on the gods, and now on her sister.

Sister, 'twas you, first, by my sorrow's mov'd,
Expos'd me rashly to the wretch I love'd.

550. Thalami expertem degere, more fere.
Some read experiam, vis. experiam vitam
thalami, having experienced the wedded life.

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NOTES.

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But that the other is the true reading, appears particularly from Quintilian, who addsuces this passage as an instance of that sort of figure in language, which, under the appearance of pleading for a thing, tacitly argues against it. Thus, while Dido here seemingly approves a single life, yet, by representing it as the condition of a savage, degere vitam more fere, she in fact condemns it, and insinuates that marriage is the most perfect society, and distinguishes the life of men from that of insecual animals.

551. More fere. There seems to be no foundation for referring this, with Servius and others, to the female lynx, of whom Pliny says: Lycaon, post amissae conjuges, aliis non jungi. The expression is general, and ought to be so understood. The idea is said to be harsh; but, says Dr. Trapp, I see no reason for it, especially considering that the queen, while she says so, is very little better than fera, mad, if not wild.

552. Ciurei Sicheo. Employed as an adjective for Siches; unless the reading be Sichoi, as in many ancient MSS.

556. Perma Dei—Mercurio similis. The whole current of interpreters make this god to be Mercury. But Catrou has observed, that the expression, omnia Mercurio similis, implies that it was another god who assumed Mercury's likeness, probably Morpheus.
Nate Dea, potes hoc sub casu ducere somnos?
Nec, quae circumstant te deinde pericula, cernis?
Demens! nec Zephyros audis spirare secundos?
ILLA DOS DIUMQUE NEFAS INPECTORE VERSAT,
Certa mori, varioque irarum fluctuat aetos.
Non fugis hinc preceps, dum precipitare potestas?
Jam mare turbanti trabibus, sevaque videbis
collucere faces, jam fervere litora flammis:
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras: varium et mutabilem sempem
f. femina. Sic fatas nocti in immiscuit aere.
Tum verò Æneas, subitis exterritus umbris,
corripit è somno corpus, socioque fatigat:
Precipites vigilate viri, et considite transitis:
Solvite vela citi: Deus zethere missus ab alto,
festinare fugam tortosque incidere funes
Ecce iterum stimulat. Sequimur te, sancte Deorum,
quosquis es, imperioque iterum paresmus ovantes.

NOTES.

560. *Nate Dea.* This is the second embassy. He urges the flight of Æneas, from the convenience of the season and from the dangers which impended. Dido had indeed resolved to die, but it was possible, *woman is so variable*, that she might change her purpose, and the day following attack him and his fleet with all the violence her Tyrians could employ.

562. *Zephyros—secundos.* The Zephyrs are put for any fair wind in general; for those who sail from Carthage to Italy must be sided by the south wind, not the Zephyr or south west.

569. *Varium et mutabile, &c.* According to Sterling, *Women are weathercocks.* Dryden considers this a most severe satire on the female sex; but it is not necessary, with him, to suppose that *varium* and *mutabile* must agree with *animal* understood. Where *res* is meant the adjectives are often in the neuter gender. Dryden supplies the word *thing* himself in his translation.

Who knows what hazards thy delay may bring,
*Woman’s* a various and a changeful *thing.*

Pitt employs the same word, but it is certainly more animated than Dryden:

E’en now the dread revenge is on the wing;
Rise, Æneas,—a woman is a changeful
*thing.*

572. *Corripit è somme.* This is a phrase which Virgil seems to have borrowed from Lucretius, who has *Corripere ex somno corpus, mutabileque vultum.*

The word implies great celerity, eagerness, and impetuosity.

573. *Considite transtria,* i. e. *Take your seats at the oars:* for the *transstra* are the rowers’ benches.


Ac sine funibis vix durare carinas, &c.

understands by *funes,* both in that passage of Horace, and in this of Virgil, the *anchors,* and in support of his opinion quotes two places from Lucan:

Ut tremulo staret contentus fune carina.

Lib. II. 621.

Litora curva legit, primisique invent in
undis,
Rupibus excisa herentem fune carinam.

Lib. V. 514.

But, with submission to so great a critic, *funes* here, we think, can signify nothing but ropes or cables, as is evident from the epithet *tortos,* and from the word *incidere.* Besides, we have it so explained below, when Æneas puts the orders of the god in execution, *v. 580.*

vaginique eripit ensem

Fulmineum, strictoque ferit retinamis femero.

576. *Sancta Deorum.* This is after the manner of the Greeks, Homer in particular, in whom you will find *ās sêmas,* and similar expressions. But Virgil seems immediately to have imitated Ennius, who has *Respondit Juno Saturnia sancta Deorum.*

577. *Quiesque ejus.* This mode of speaking cannot be considered as confirming the observation of Catrou, (see note 556.) for he is considered as having given, and the Trojans as having obeyed, his commands before. Imperioque *iterum* paresmus.
Adis 6, placidusque juves, et sidera celo
Dextra feras. Dixit: vaginique eripit ense
Fulmineum, strictoque ferit retinacula ferro.
Idem omnes simul ardor habet: rapiuntque, ruuntque:
Litora deseruere: latet classibus aequor.
Adnixi torment spumas, et coerulea verrunt.
Et jam prima novo spargebat lumine terras
Tithoni croucem linguens Aurora cubile:
Regina est speculis ut primum albescere lucem
Vidit, et aquatibus classem procedere velis;
Litoraque et vacuos sensit sine remige portus:
Terque quaterque manu pectus percussa decorum,
Flaventesque abscessa comas: Proh Jupiter! ibit.
Hic, ait, et nostris illuserit adventa regnis?
Non arma expendit, totaque ex urbe sequuntur,
Diripientes rates alli navalis? iete:
Ferte cith flammas, date vela, impellite remos.
Quid loquor? aut ubi sum? qua mentem insania mutat?

NOTES.

578. Sidera celo dextra feras, i. e. feras nobis sidera dextra e celo.
579. Dextra sidera; propitious, or friendly stars.
580. Fulmineum may either signify penetrating like lightning, or bright and shining.
582. Litora deseruere: late. The reader here will observe a change of the tense, which adds to the force of the description. The deseruere marks the quickness of their departure, and the lateae equor sub classibus shows them already out at sea, and their ships ranged together.
585. Tithoni croucem, &c. Tithonus was the son, or, according to others, the brother, of Laomedon, king of Troy, whom the poets fabled to have been ravished by Aurora, on account of his beauty, and ended by her with immortality; but, having forgotten to ask likewise perpetuity of youth and beauty, he grew so weak and exterminated by old age, that life was a burthen to him, and he would gladly have become again a mortal. But the goddess, not having it in her power to divest him of his immortality, had pity upon him, and transformed him into the grasshopper. See Ovid's Met.
585. Aurora cubile. "We may observe," says the author of Virgil's life before Mr. Dryden's translation, "it is an art peculiar to Virgil to intimate the event by some preceding accident. He hardly ever describes the rising of the sun but with some circumstance which fore-signifies the fortune of the day. For instance, when Eneas leaves Afric and queen Dido, he thus describes the fatal morning: "Tithoni croucem linguens Aurora cubile."
586. Speculis. Specula is not only a prospect from a high place, but the high place itself, when the prospect is viewed.
586. Albescere lucem vidit; observed the light of day begin to whiten.
587. Aquatibus procedere velis. The sails were equally distended on either side of the sailyard, which denotes that the wind blew full and fair with equable motion; as En. V. 844. Equatmens spiritus aurae.
588. Classem procedere velis. Let us, says Mr. Wharton, admire this fine stroke of nature. The queen, who had spent the night in disquietude, possessed with a thousand alarming fears that her lover would leave her, rises, at the very first glimpse of daylight (ut primum albescere), and ascends a high watch-tower to determine whether her fears were well grounded or not. The first object that strikes her eye is the nary in full sail, while the harbour was without a single ship.
590. Proh Jupiter! The rage of the queen bursts forth into a soliloquy and address full of imprecation. Ruscus says it it has seven parts. The attentive reader will easily find them.
593. Diripientque rates navalis? Will not others tear and hale my ships from the docks, to sail in pursuit of him?
Infelix Dido! nunc te fata impia tangunt.

Tum decuit, cùm sceptrum daban. En dextra fidesque!

Quem secum patrios ait portare Penates,

Quem subiissi humerus confectum exate parentem.

Non potui abreptum divellere corpus, et undas

Spargere? non socios, non ipsum absurum ferro

Ascanium, patriisq; epulandum apponere mensis?

Verum aniceps pugnæ fuerat fortuna! suissent.

Quem metu moritura? faces in castra tulissem:

Implessemq; foros flammiss: natumq; patremq;

Cum generi extinxeum: memet super ipsa dedissem.

Sol, qui terrarum flammiss opera omnia lustra,

Tuque harum interpres curarum, et consilia Juno,

Nocturna Hecate trivis ululata per urbem,

Et Dirae ulricis, et Dii morientis Elisæ,

Accipite hae, meritiunque malis advertite numen,

Et nostras audite preces. Si tangere portus

Infandum caput, ac terris adnare necesse est;

Et sic fata Jovis poscunt, hic terminus hæret:

At bello audacis populi vexatus et armis,

omnia terrarum opera: tuque Juno, eonsidéris et parcere nupcialium negotiorum: et tu Hecate inlucanatam per urbem in tauris nocturnis: et Furiae vindices, et Dii morientis Didoniæ; audite hæc, et applicate hae numen meritum a seclerumis, et exiptite nostras preces. Si necesse est Aeneam, sceleratum ullo

Dido, atque portus, et appellis terras: et sic voluntas Jovis id exigat, et hic terminus sit: autem agi

tatis e bello et armis foris populi.

NOTES.

596. Nunc te fata impia tangunt. The Cambridge edition, on the authority of Probus and the Codex Medieus referred to by Piriæus, reads, Nunc te facta impia tangunt? by which the sense is made quite easy; whereas one hardly knows what to make of the other reading.

600. Abreptum divellere corpus; as the Bacchanals did Orpheus, according to Virgil’s beautiful description, Georg. IV.

spretco Ciconum quo munere matres,

Later sacra Deum, nocturnique orgia Bacchi,

Discredunt latos juvenem sparsere per

agros.

602. Epulandum apponere: As Progne, to be revenged on Tereus for the barbarous treatment of her sister Philomela, served up his own son Iby to him at a banquet. See Ov. Met. Lib. VI.

609. Exstirpit, for extinxi: per synoepos. So 693. extinxi for extirpsti.

606. Memet super ipsa dedissem. What reader of taste can avoid admiring this beautiful turn of thought. Filled as she was with rage, her rage would have found pleasure in the throwing of herself upon the burning pile of the son and the sire. She hated him to such a degree that she could have contented have been burnt with him.

607. Sol. She invokes the sun, as the nourisher of life which she was about to resign, or as the great observer of human ac-
tions, who must observe her hospitality and the infidelity and treachery of Aeneas.

608. Interpres: witness, judge, arbitress, says Servius.

609. Conscia Juno. The procurer and directress of the nuptials, on account of which she perished.

610. Nocturnis. Because the rites of Hecate were celebrated by night in a place where three ways meet.

612. Hecate. Who presided over magic rites, by which she was about to die.

619. Uilulata. When Pluto had ravished Proserpine (the same with Hecate) her mother Ceræ traversed the earth in quest of her, with lighted torches, stopping at those places where two or three ways met, to invoke her name with doleful outcry. Hence it became a custom in her sacred rites for the maistris on certain days to go about the streets and crossways, filling the air with hideous shrieks and howlings.

615. At bello audacia. It was an opinion very prevalent among the ancients, that the prayers of the dying were generally heard, and that their last words were prophetic. Thus Virgil makes Dido implicate upon Aeneas a series of misfortunes, which actually had their accomplishment in his own person, or in his posterity. 1. He was harassed with war in Italy by Turnus, 2. He was necessitated to abandon his son, and go into Etruria to solicit assistance. En. VII. 80. 3. He saw his friends cruelly
Finibus extorris, complexa avulsus Iuli,
Auxilium imploret, videatque indigas subrum
Funera: nec, cum se sub leges pacis iniquae
Tradiderit, regno aut optatâ luce frustrat;
Sed cadat ante diem, mediâqu; inhumatus arenâ.

Hac precor: hanc vocem extremam cum sanguine fundâ:
Tum vos, o Tyrii, stirpem et genus omne futuram
Exercete odio; cinerique hac mittite nostro
Munera: nullus amor populis, nec fecdera tanto.
Exorai aliguis nostris ex ossibus ulor:
Qui face Dardanios ferroque secunque colonos.
Nunc, olim, quocunque; dabunt se tempore vires,
Litora litoribus contraria, fluctibus undas
Imprecor, arma armis: pugnet ipsique nepotes.
Hac ait: et partes animum versabat in omnes,
Invisas querenqu quamprimum abrumpere laccem.
Tum breviter Barcen nutricem affata Sichei,
Namque suam patriâ antiquâ cinis ater habetab:
Annam, chara, mithi, nutrix, huc siste sororem:
Dic corpus proper Flores spargere lymphâ,
Et pecudes secum et monstrata piacula ducat.
Sic veniat, tuque ipsa piâ tege tempora vitâ.
Sacrâ Jovi Stygio, quae rite incepta paravâ,
Perifere est animus: finemque imponere curis:
et convertet animus in varias partes, querenque quum citissimè abrumpere vincit odisseos. Tunc brevi-
ter alluceat est Barcen nutricem Sichei, nam ignem humus tenet et nullum in vetere patriâ: O nut-
ritis diserta, accresce hanc mithi Annam sororem. Monst ut fientes spargere corpus aquâ illuminât, et eam
admittat pecudes se piscula protractâ. Sic veniat, et tu ipsa claje caput sanctâ virâ. Mens est mithi absolu-
vera meridiae, quae incoluma destinavi Jovi inferno: et penere terminam miscriit:

NOTES.

slain in battle, especially Pallas, Æn. X. 469. 4. He died before his time, being slain by
Messentius, according to the most au-
thentic tradition, and was left unburied on
the banks of the Numinus, by whose wa-
ters his body was at length carryed off, and
never more appeared. 3. The Romans and
Carthaginians were irreconcilable ene-
emies to each other; and no leagues, no ties
of religion, could ever bind the two nations
to peace. 6. Annibal was Dido’s avenger,
who arose afterwards to be the scourge of
the Romans, and carried fire and sword in-
to Italy.

620. Cadat ante diem. Not by age, but at
an immature hour and by violent measures.

623. Cinerique hac mitite nostro. In allu-
sion to the sacrifices that used to be offered
to the dead, such as milk, wine, blood,
fruits, &c.

625 Nostri ex ossibus ulor. Plainly point-
ing to Annibal.

628. Litora litoribus alter. The shores of Car-
thage were opposite to the shores of Italy.
Let the hatred of Carthage oppose itself to
the hatred of Italy, as shores are opposed
to shores.

635. Fluviali spargere lymphâ. The cus-
tom both of Greeks and Romans was, to
wash their bodies before they performed
sacrifice, as has been observed in the note,
Æn. II. 719. But Servius observes, that
they only sprinkled themselves with water
before offering sacrifices to the infernal de-
ities. Thus, Æn. VI. 230, Æneas, in per-
forming the funeral obsequies to Memnon,
which were always accompanied with sa-
crifices to the infernal gods, sprinkles his
followers three times with pure water.
Idem ut sociis pura circumvoluti unda,
Spargens rure levî, et rame felicis olive.
Lustraviros viros.

And in the same book, verse 635, before
he presents his offering to Proserpine, he
sprinkles his body with fresh water:
Occupat Æneas aditus, corporisque recen-

ti

Spargit aquâ, ramnamque adverso in limine

638. Jovi Stygio. Jupiter Stygius was one
of the names given to Pluto, who reigned
supreme in the infernal regions, as Jupiter
did in heaven.

aurum ë facilem rate, ab-
stractus a complem An-
caeni, imploret auxilium,
et oremus indigas mo-
estes suorum: et, alio sub-
minio se conditionibus
pace nostro, non post-
ater regno aut vivi des-
deratat: sed mortuus
mane tempus, et sit im-
ponitus in mediâ areâ.
Hac imperecor: emissa
hæc ultima verba cum
sanguine. Vos etiam, q
CARTHAGINENES, peren-
quiminii odis stirpem
 grues et annos gentem
tuturam: et offerte hæc
dona meis ceneribus:
nullis amor, nullus con-
cordia sit inter hos pos-
posed, &c. &c. &c. &c.
nullis omnibus; qui
persequaris furere et
damnati colonias Trajan-

nos. Nunc, et eis, et
quoque tempore
ofference vires, impere-
lor regum clesum fortis,
navis, navis mihini, arma
parenter et alia.

Desit hanc, 

635. Æneas, in perform-

ing the funeral obsequies to Memnon,
which were always accompanied with sa-
crifices to the infernal gods, sprinkles his
followers three times with pure water.
Idem ut sociis pura circumvoluti unda,
Spargens rure levî, et rame felicis olive.

Lustraviros viros.

And in the same book, verse 635, before
he presents his offering to Proserpine, he
sprinkles his body with fresh water:
Occupat Æneas aditus, corporisque recen-
ti

Spargit aquâ, ramnamque adverso in limine

638. Jovi Stygio. Jupiter Stygius was one
of the names given to Pluto, who reigned
supreme in the infernal regions, as Jupiter
did in heaven.
P. VIRGILII MARONIS

et dare igni bestum Tros.
Jani des. Sic honesta est,
Illa urget bella gravissim.
nulli affecta. At Dido
virens, et effusa hoste
ridis consilia, rotundus
os sanguineq; et infesta
maculius circa unus tres
mentes, et palenis et
morte immiscenium, in-
greditur interiorem pars
tem domos, et fuerunt
consecravit altum pyram,
e adaequavit gladium Troja-
mum, numus non comprop-
ratam in hos nauęs. Post
quum vidit vestes Troja-
mas et lectum elli cogni-
tum, paululum ille mor-
rata siendae et cogitando,
abjecte se in lectum, et
promittit hae ultima ver-
ba: Tertiusque duleus, dum
fata et Dii permittebant,
exelipse hanc animam.
At liberavit me his curis.
Vixi, et perfecti cursus
quem futurus mihi dederat:
et nunc simulacrum numina
descendit illustré sub terras.
Condidi urbem egregi-
giam: vidi meos moros, vindicavi marium, egei panas ab inimico fratre.
Fortuna, hæ nimia fortuna-
ta! si tantummodo Trojaæ naves non attingissent nostra fortuna. Dixit ille, et ore incumbens in lectum:
An morierutur inlata?

NOTES.

640. Dardaniq; rogum capitis. Darda-
nium caput here signifies no more than
merely Dardani, the Trojan; for so the
word caput is used in other places, as Æne.
IV. 37.

Testor utrunque caput.
And verse 613,

644. Nen hos quiesitum munus in use. From
this same infer, that Æneas had made Dido
a present of the sword; in which sense O-
vivid understand it in the epistle which
he has written for Dido to Æneas. But,
because a sword was a very improper present
from a lover to his mistress, it is more pro-
able that it was a present from Dido or
some other person to Æneas, and that, in
his hurry to be gone, he had left it with
other things in his bedchamber, as is said
above, verse 495

Etv arma viri thalamo quæ fixa reliquit.

And 507. Super exuvias, ensæque reliquæ.

649. Æneas. No circumstance can be
imagined more pathetic and moving than
her passing and bursting into tears at
the sight of the bed and the Trojan robes, and
then throwing herself in agony upon the
well known couch. Her dying speech is the
triunph of love, glory, and revenge.

653. Quem dederat cursum fortuna. Not
which nature or fate, but fortune had given
her, i. e. she lived as long as she was able
to enjoy life and be happy.

654. Magnæ imago. The question here is,
why Dido calls her ghost or shade magna,
great. Turneius gives a very odd and far-
fetched account of the matter; it is, says he,
because ghosts make their appearance in
the night time, when, to the frightened
imagination of the spectator, the object is mag-
nified. But it is not more natural to say, that
Dido here speaks in the swellings of her
proud, haughty spirit? She speaks the lan-
guage of majesty, of one conscious of her
own dignity, who had reigned in glory, had
founded a flourishing city and kingdom,
had gained a glorious revenge over her bro-
ther, and, in short, had been happy in every
circumstance, but that which her high dis-
dain would not suffer her to outlive. In this
situation of mind, what was more natural
than for her to conceive a ghost as of a
great and illustrious rank, that would be
distinguished, even in the other world,
from the herd of vulgar souls?

655. Pænas inimico à fratre recepti. She
had both recovered from Pygmalion her
own wealth, and the treasures for which
he had murdered Sicheus. Therefore it is
with great propriety she uses the word re-
cepti, in speaking of the revenge she had
taken on Pygmalion.

659. Os impressa tæro. As Alcestes does of
her bed in Euripides.

660. Sed moriamur, ait: sic, sic, &c. Now she is come to the execution of her desparate purpose, and the poet has artfully found a way to represent her to us in the act of stabbing herself, by the very turns of the verse: first making a stop at ait, and immediately subjoining, sic, sic, which sets her in our eye planging the dagger into her heart, and of thrusting her home in a desparate kind of complacency: Hoc loco, says Servius, intelligimus eam sae percessisse, et verbis sunt ferentia.

666. Ruat hostibus omnis. Virgil is here supposed to allude to the sacking and burning of Carthage after the three bloody Punic wars.

681. Sic te ut positit. See the note on En. II. 484. Sic, & sic postquam, &c.

682. Extinxisti. Most of the ancient copies read extinxisti in the first person, whereby Anna turns the reproach from Dido upon herself. But Probus, Servius, Donatus, &c., approve the other.

683. Date, vulnera lymphis abluam. This was a rite performed towards the bodies of the dead by the nearest relatives. Hence the mother Euryalus regrets that she had not shut his eyes, or washed his wounds, En. IX. 486.

684. Sic fata. She spoke the words as she was going up the steps.

NOTES.
Ter sece attollens cubitoque innixa levavit,
Ter revoluta toro est : oculis errantibus, alto
Quæsvit coelo lucem, ingemuit; repertà.
Tum Juno omnipotens, longum miserata dolorem,
Difficilesque obitus, Irim demisit Olympo,
Quæ luctantem animam nexosæ; resolveret artus.
Nam, quia nec fato, merità nec morte peribat:
Sed misera ante diem, subitoq; accensa furore:
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygicio caput damnaverat Orco.
Ergo Iris croceis per cæolum rosicida pennis,
Mille trahens varios adverso Sole colores,
Devolat, et supra caput asstitit: Hunc ego Diti
Sacrüm jussa fero, teque iato corpore solvo.
Sic ait, et dextà crinem secat: omnis et unà
Dilapsus calor, atque in ventos vita recessit.

NOTES.

690. Ter sece attollens. How moving these circumstances are of her striving to open her eyes, and fainting away again; endeavouring to raise herself, and falling back again; attempting to speak, but unavailing. The poet reserved his description of the circumstances of her departure to a period of all others the most interesting.

696. Quia nec fato, merità nec morte, sed ante diem. Servius, in his note on this passage, has a long dissertation on absolute and conditional decrees, in order to reconcile what Virgil says here with that assertion, Æn. X. 447.

Stat suæ cæÆque dies, breve et irreparable tempus.

Omnibus est vitæ, &c.

But, without having recourse to such confounding distinctions, what Virgil calls sua cæÆque dies, is the general period of human life, which, at its utmost length, is but short, and so fixed by the laws of nature, that no man can exceed, or go beyond it. But those who fall short of it by violent deaths, or by suicide, are said, in his style, to die before their time, i. e. an untimely death, cadunt ante diem, non fato, sed inanæ morte.

698. Nondum flavum Proserpina crinem abstulerat. The ancients had a notion that none could die until Proserpina, either in person, or by the ministration of Atropos, had cut one of the hairs of the head. Hence, says Horace, Carm. I. Lib. XXVIII. 19, 20, nullum

705. Recessit. The misfortunes of Dido have been happily exhibited in the popular epigram:

"Infelix Dido, nulli bene nupta marito,
Hoc pereunte fugis, hoc fugiente peria."

In French,

Pauvre Dido! oë t'a réduite
De tes maris, le triste sort ?
L'un en mourant cause ta fuite,
L'autre en fuyant cause ta mort.

In English,

Poor Dido! unhappily wed!
Ill suspense torture the bride;
Her first lover dying she fled,
Her last lover flying she died.
ÆNEIDOS LIB. V.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER V.

INTEREA medium Æneas jam classe tenebat

NOTES.

In this book the action of the poem, which had been retarded for some time by the stay of Æneas at Carthage, begins again to move forward. The hero recovers his liberty, shakes off the chains of love, and extricates himself from the snare which Juno had laid for him. He abandons Carthage, and, in obedience to the mandate of Jove, sets sail for Italy. But a storm obliges him to put into Drepanum, a port in Sicily, where king Acestes receives him as his friend and ally. There he offers sacrifice at his father's tomb, and celebrates the anniversary of his death, exhibiting several games in honor of his manes: 1. The naval combat: 2. The race: 3. The gauntlet fight: 4. Shooting the bow: 5. Lastly, the Lusus Troicus, a sort of cavalcade, wherein Ascanius, attended by the flower of the Trojan youth, celebrates at his grandfather's tomb a kind of mock-fight on horseback. In the mean time, the Trojan women, tired with the fatigue of a long voyage, set fire to Æneas' fleet, at the instigation of Iris, commissioned by Juno. Four ships are burned, and the rest saved by Jupiter, who sends down a deluge of rain to extinguish the fire. The night following Anchises appears to his son, and orders him from Jupiter to leave in Sicily the women and old men, and lead with him into Italy only the flower of his youth. He also directs him to visit the sibyl of Cumæ, and beg her to conduct him to the infernal regions and Elysian fields, where he resided with the souls of the blessed; and was ready to give him a view of all his descendants, and to instruct him in the wars he had to undergo in Italy. Æneas obeys, and finds a city in Sicily, to which he gives the name of Acestes; there he settles all those who were unfit for the execution of his enterprise. Neptune, at the request of Venus, favours Æneas' navigation; Palinurus, during the calm, gives way to sleep, and is precipitated into the sea by the god Morpheus. Æneas, after the loss of his pilot, takes upon himself the guidance of the ship. The subject of this book is chiefly gay and diverting, as that of the former is deeply tragical, and adapted to move the passions. The games are principally imitated from Homer, who, in the twenty-third book of the Iliad, introduces Achilles in like manner celebrating various games in honour of Patroclus' ghost. These diversions the poet has, with his usual judgment, inserted in the most proper situation, between the fourth and sixth books, the subjects of both which are of so grave and serious a nature; particularly, by coming immediately after the tragical narration of Dido's amorous despair and death, they seasonably relieve and unbend the mind of the reader. 1. Medium iter. Æneas had not yet advanced far from the port of Carthage, otherwise he could not have seen the flames of Dido's funeral pile so distinctly; therefore medium is not to be taken strictly, but in the same sense as it is used in the third
Certos iter, fluctusque atros Aquilone secabat:
Mania respiciens, quæ jam infeliscit Elisæ,
Colluent flammis: quæ tantum accenderit ignem,
Causa latet: duri magno sed amore dolores.
Polluto, notumque, furens quid femina possit,
Triste per augurium Teucrorum pectora ductum.
Ut pelagus tenuere rates, nec jam amplius ulla
Occurrat tellus, cœlum undique et undique pontus:
Olli carœulus supra caput asitit imber.

Noctem hyememque ferens: et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab altâ:
Heu! quianam tanti cinxerunt æthera nimbi?
Quidve pater Neptune paras? Sic deinde locutus,
Culligere arma jubet, validisque incumbere remis:
Obligatæque sinus in ventum, ac talia fatur:
Magnanime Ænea, non si mihi Jupiter auctor,
Spondæet, hoc sperem Italian contingere cælo.

Mutati transversa fremunt, et vespere ab atro
nato Palinurus ex alta puppe caelestâ:
Heu! quae tanti nimbi circumducere solunt? quidve pre-
paras node, ò pater Neptune? Sic locutus, deinde imperat eos sumere arma navicula,
e incumbar foetibus remis: et tendit oblique vela ad ventum, et talia dicit: Generose Ænea, si maniactor Jupiter mihi per-
mitteteret, non sperarem attingere Italian hâc cœli temperie. Vend mutati Æ transverso fremunt, et flant
ab obscure occultâ;

book, verse 665, where he says of Polyphæ-
num:

graditaturque per aequor
Jam medium, necdum fluctus latera ardua

tinixit:
where medium aequor signifies deep water,
such as it is in the full sea or main ocean.

2. Certus; eundi, as Æn. 4. 554.

2. Atros Aquilone. Aquilo here seems to
be taken for the wind in general, as Æn.
VII. 361, quam primo Aquilone relinquit. Ser-
vius, however, thinks it refers to the stormy
north winds mentioned before.

Et media prospera Aquilonibus ire per
altum:
the effects of which upon the sea were not
yet quite defaced, the waves still appearing
black and grim with the sand that had been
tossed up, and which was not yet settled to
the bottom.

2. Atros; the dark waves. Trapp observes
that the sea is of almost all sorts of colours
at different times, but blackish if rough and
not quite stormy. This seems a hint at the
ensuing tempest.

7. Triste per augurium. Into dismal pres-
gages or conjectures. The word augurium oc-
curs in the same sense in Cicero, Tus. Qu.
1. 15. Necio quomodo inæxret in mentibus
quasi seculorum quoddam augurium futu-
rorum, Æc.

8. Nec jam amplius ulla occurrit tellus. The
preliminary circumstances here mentioned,

vix. the darkness of the night, the fall of
rain, with which the Trojans are overtaken
in the midst of the ocean, where they are
out of sight of land, and encompassed with
gloomy sky and raging billows, wonderfully
dispose the reader for the following de-
scription of the storm, and add to its ter-
rors.

10. Carœulus imber. See the note on Æn.
III. 194.

13. Quianam tanti. Quianam is a word
used by Ennius, whom Virgil sometimes
imitated, as Quintilius observes, to give an
air of greater antiquity to his works.

14. Quidve pater Neptune paras? This
abrupt apostrophe to Neptune give us a ve-
ry lively idea of the pilot’s astonishment
and wonder.

15. Colligere arma jubet. Rius translates
this, jubet eos sumere arma navicula, because
arma may signify all sorts of instruments;
but the word colligere seems to restrict ar-
ma in this place to the sails, which sense of
the word also agrees best with what fol-
lows, validisque incumbere remis, and obli-
quatae sinus in ventum: the wind being
cross to them, it was not proper they should
spread their sails full, but contract them,
sail with a side wind, and at the same time
ply their oars vigorously.

19. Transversa. A neutral plural for an
adverb, after the manner of the Greeks. So
Æn. 9. 125. amnis acuam uenas.
ANEIDOS LIB. V.

Consurgunt venti: atque in nubem cogitur aër.
Nec nos obniti contrà, nec tendere tantum
Sufficitus: superat quoniam fortuna, sequamur:
Quisque vocat, vertamus iter. Nec litora longè
Fida reor fraterna Erycis, portusque Sicanos:
Si modò rité memor servata remiotor astra.
Tum pius Æneas: Equidem sic poscere ventos
Jamdudum, et frustrā cerno te tendere contrà.
Flecte viam velis. An sit mihi grator ulla
Quòque magis fessas optem dimittere naves;
Quàm quæ Dardanum tellus mihi servat Acesten,
Et patris Anchise gremio complictetur osa?
Hec ubi dicta, petunt portus, et velia secundi
Intendunt Zephyri: fertur cita gurgite classis.
Et tandem lati notæ advertetur arenæ.
At procul excelsa miratus vertice montis
Adventum, sociisque rates, occurrît Acestes,
Horrídis in jaculis et pelle Libydis urae:

21. Tendere tantum, i.e. quantum adversa

tempostas valet; We gain no ground against
the storm.

24. Fraterna Erycis. Eryx is said to have
been the son of Butes and Venus. i.e. as
some explain it, his mother Lycaest, a Si-
cilian courtesan, had the name of Venus gi-
ven her upon account of her extraordinary
beauty. Virgil, therefore, following common
tradition, calls him Æneas' brother, they being reported to have had the
same mother.

25. Remetior. Measure them over again:
a term proper to astronomy, which employs
instruments in measuring the distances,
heights, and magnitudes of the stars.

30. Dardanum Acesten. The accounts gi-
gen of Acestes' birth and genealogy are so
various, that we shall not trouble the read-
er with them. The most probable account
is that given by Dionysius Halicarnassæus,
that Laomedon, being highly incensed a-
gainst a noble Trojan, whose name was
Hippotas, put both him and his sons to
death, and sold his daughters to some mer-
chants, on condition that they should transport
them into foreign countries. A person of
quality, whose name was Crinisus, being
in the ship that carried them, became en-
mourished of one of them, paid her ransom,
and conveyed her into Sicily, where he
married her. Her name was Egesta. Some
time after, she bore Acestes, who, upon the death of Laomedon, obtained Fri-
am's permission to return to Troy, where
he was during the war, contracted intimate
friendship with Æneas, and returned to Si-
cily after the destruction of Troy. The ri-
ver Crinisus, being afterwards called by the
name of the king, gave rise to the fabulous
story of Acestes' birth. See Banier's My-
thology, Vol. IV. B. VII. c. 9. of the trans-
lation. The kind attentions of Acestes to
Æneas so affected the mind of our hero,
that he built a city in Sicily, and called it
from Acestes, Acesta. En. V. 746.

34. Et tandem. Servius will have it that
tandum here is redundant; otherwise it
would imply that they had a hard struggle
to make the coast of Sicily, whereas it
is said immediately before,

velia secundi

Intendunt Zephyri; fertur cita gurgite
classis.

But had he forgotten that Sicily did not
contain the port for which they were bound
at first? that they were long tossed upon
the boisterous main by cross winds, had
suffered not a little from the storm above
described, and were forced at length to put
into Sicily, because they could not bear up
any longer against the violent opposition of
the winds and waves.

37. Horridus in jaculis, &c. The word
horridus is very applicable to the dress and
equipment in which Acestes is represented,
namely, that of a hunter, bearing his darts
and javelins in his hand, and habited in a
proper manner against the savages of the
mountains, whereof he was in pursuit: so
that, however simple and unpolished the
manners were of ancient times, we need not
look upon this as the ordinary garb of king
Acestes, but only what he had put on for
that particular occasion.

37. Libydis urae, i.e. Libya urae, of a
Libyan or African bear. Pliny contends
that no bears are to be found in Africa, be-
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hunc mater Trojana pe-
perit conceptum \# Crimi-
so fluvio. Ille non oblitus
veterem pe\#yn, gratu-
latur reversis, et latus
exspect juveri rusticam
opulentiam, et reficit fl

tigatos amisit opibus.

Cum postera dies clara
perpulsit stellas \# primi
oriente; \#neas advoca
sociis in conoem \#e to
hier, et ex summitate

tumuli elocuitur: Tro
janis magnum, gen\# nobilis
sanguine Deorum: completur annusu circuitus
mensibus transagis: ex
quo manet antiquus terra
reliquias et osa divini patria, et dedicavit alaria funebria. Et jam, nisi decipior, adest dies; quem semper existimabo mestum, semper colendum, sic voluitis, \# Dio. Ego si hunc diem transigerem exul

NOTES.

cause the climate is too hot for them; but there are numbers of authorities against him, particularly that of Herodotus, who says of Libya, \#is \#exte \#en, \#is \#et \#erit, \#is \#el\#estit \#is \#erit. They have also lions among them, and elephants, and bears. And Solinus observes, that the Numidian bears excel others in beauty, Non\#i\#ici \#ere \#orma
\#erce \#arant: which seems to be the reason why Virgil arranges Acestes in the fur of a Libyan bear.

42. Postera cum primo stellas oriente fug
drat clara dies. We shall here set before the reader, at one view, the several passages which lie scattered up and down in Virgil's works, wherein he has described the morn-
ing; to show the richness of his imagnation, and with what variety of beautiful images he embellishes his style. In the first Georgic, both morning and evening are thus described, verse 250.

Nocula ubi primus equis Orientes affavit
anbelius, illic sera rubens accedit lumina Vesper.
The same thought is thus diversified, v. 448.

ubi pallida surget
Tithoni croceum lignuus Aurora cubile.
Again, Geor. IV. 544.

ubi nona suos Aurora ostenderit ortus.
\#en. III. 521.

Jamque rubescabet stellis Aurora fugatis.
Verse 588.

Postera Jamque dies primo surgerat Eoo.

Humentemque Aurora polo dimoverat

Postera Phoebea lustrabat lampade terras.
And verse 129.

Oceanum interea surgens Aurora reliquit.
Again verse 588.

Et jam prima novus spargebat lumine terras

---Aurora.
ARGOLICÖVE MARÍ DEPRENUS, ET URBE MYCENÆ:
ANNUA VOTÁ TAMEN, SOLEMNESQUE ORDINE POMPAS
EXEQUERER; STRUEREMQUE SUIS ALTARIA DONIS.
NUNC ULTRO AD CINERES IPSIUS ET OSSA PARENTIS,
HAUD EQUIDEM SINE MENTE, REOR, SINE NUMINE DIVUM,
ADSUMUS: ET PORTUS DELATI INTRAMUS AMICOS.
ERGO AGITE, ET LATUM CUNCI CELEBREMUS HONOREM:
POSCAMUS VENTOS, ATQUE HAC MEC SACRA QUOTANNIS
URBE VELIT POSITÀ TEMPLO SI BIBER DICATIS.
BINA BOUM VOBIS TROJÁ GENERATUS ACESTES
DAT NUMERO CAPITALA IN NAVES: ADHIBETE PENATES
ET PATRIOS EPIUS, ET QUOS COLIT HOSPES ACESTES.
PRATÈREÁ, SI NONA DIEM MORTALIBUS ALBUM
AURORA EXULTERET, RADIISQUE RETEGERIT ORBEM:
PRIMA CITÆ TEURIS PONAM CERTAMINA CLASSIS.
QUIQUE PEDUM CURSU VALET, ET QUI VIRIBUS AUDAX,
AUT JACULO INCEDIT MEILLER, LEVIBUSVE SAGITTIS;
SEU CRUDO FIDIT PUGNAM COMMITTERE CÆSTU;
CUNCTI ADINT, MERITÆQ: EXPECTENT PRÆMIA PALMÆ.
ORE FAVETE OMNES, ET CINGITE TEMPORA RAMIS.

NOTES.

is now called Beledulergerid. Some derive its name from Beled el jered, the country of dates, but Dr. Shaw deduces it from Blair ad jerede, or the dry country.

53. Argolicove mari deprenus. Deprensus is a term applied to seamen exposed to the dangers of the main, as Georg. IV. 421.
Deprensis olim statio tutissima nautis.
In the same sense Horace uses the simple word prenusus, Carm. II. Ode XVI. 1.
Otium divos rogat in patenti
Prenusus Ægeo.
So Ovid. Epist. Did. Æn. 65.
Finge, age, te rapidum, nullum sit in omne pondus
Turbine depredi, quid tibi mentis erit?
53. Et urbe Mycenæ. Some good manuscripts read, Et urbe Mycenæ. Mycenæ was a town in Peloponnesus, on the east of the Inachus. It was once the capital of a kingdom. Virgil certainly refers to it not as it existed in the time of Æneas, but in his own time. The town was taken by the Argives 568 years before Christ, and laid in ruins. In the age of the geographer Strabo its site was unknown.

53. Solemnæque pompas exequerer. These are terms of exact propriety in this place; for pompa signifies properly a funeral procession, and exequerer implies I would perform the esequie or funeral obsequies; the chief whereof was that of following the corpse to the grave or funeral-pile, as in Terence, Funus interim procedit: sequimur; ad sepulcrum venimus; in ignem posita est; facturus. Hence the word esequie, which primarily signifies only the funeral procession, from sequor, is taken for the whole funeral rites.

54. Suis altaria donis. Such as milk, wine, honey, and blood.

56. Sine mente, sine numine. Mene expressing the mind or counsel, numen, the nod or approbation of the Gods.

58. Latum honorem. The honours that were to be paid to Anchises are called jovius, because thereby he was to be deified: Therefore Æneas addresses him afterwards, Sancte pater.

59. Poscamus ventos. Of Anchises himself, who is now to be regarded as a god.

62. Adibete Penates. As Virgil all along has a view of the customs of his country, Servius is of opinion, that he is here alluding to the Roman ceremony called Lictor Henaria, or sacred banquets prepared at the solemn games for the gods, whose images were placed on couches, and set down at the most honourable part of the table as the principal guests.

64. Si; absolutely, for when, as soon as.

66. Penam. I will institute, appoint, determine, as the grand master of the games.

68. Aut jaculo incedit melior. Incedit here is used in the same sense with est, but it is more poetical, and serves to explain other places where it is applied in the same way, particularly Æn. I. 20.

Divum incedo Regina.

71. Ore favete omnes. Favete ore, or favete linguis, was the phrase used by the public crier before the celebration of solemn games or sacrifices; and the import of it is, Favour us with a religious attention, be watchful.
Sic fatus, velet maternâ tempora myrto:
Hoc Elymus facit, hoc ævi maturus Acestes,
Hoc puere Ascanius: sequitur quis cateria pubes.
Ille est concilio multis cum millibus ibat
Ad tumulum, magnâ medius comitante catervâ.
Hic duo ritii merito libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro:
Purpuresque jactar flores, aëra taia fatur:
Salve, sancte pares: iterum salvete, recepti
Nequiquam cineres, animæque umbrae; paternæ.
Non licuit fines Italos, fataliaque arva,
Nec tecum Ausonium, quicunque est, quærere Tybrim-
Dixerat hac, adytis cùm lubricis anguis ab imis
Septem ingens gyros, septena volumina traxit,
Amplexus placidè tumulum, lapsusque per aras:
Septem ingens gyros, septena volumina traxit,
Amplexus placidè tumulum, lapsusque per aras:
Non fas fuit quærere tecum regionem Italim et agros fatales, nec Ausonium Ty-
brim, quiesce ille sit. Hic protulit, cùm serpens lucibus, ingens, educit ex intimo penetrabilis se-
pulchri septem sinus, septem pleurae; tranquillè circumdans sepulchrum, et labens inter aras:

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over your lips that you pronounce no words of bad omen, or whereby you may mar and profane the sacred ceremonies; let us have the concurrence of your prayers to render the gods kind and propitious to us: or, lastly, aid us by joining your applauses and joyful acclamations. But it should be remarked that the cry favete linguis was not the language of importance, but of authority. Hence Seneca says, Non pulchra est animam, ut favo, trahit: sed imperatur silentium, ut ritè perasæ positæ sacrum, nullâ voce malâ obstrepente.
72. Velat maternâ myrto. This is also according to the practice of the Romans, among whom persons of every age and denomination (here figured by Æneas, Elymus, Acestes, and the boy Ascanius) who appeared at their solemn games, were garlands on their heads.
80. Receptis cineres. Servius makes cineres here to signify the same with Athises; so nequiquam recepti, according to him, means, whom I in vain saved from the dangers of Tryon. Others refer it to the history whereof we have taken notice above, that Diomedes had carried away Anchises’ ashes, and delivered them again with the palladium to Æneas.
81. Animæque umbraque paternæ. Servius explains this from Plato and Aristotle, who gave to man a fourfold soul: 1. The intellectual, whereby he thinks and reasons: 2. The sensual, which he has in common with the brute creation: 3. The vital, or the principle of self-motion, which is to be found even in the worms and meanest reptiles: 4. A vegetative soul, like what subsists in plants and trees. To each soul is assigned a shade or image. Others construe these words in the genitive case, and join them with cineres: Ye ashes of my father’s ghost, &c.
84. Anguis. No animal has been the subject of so many poetical descriptions as the serpent, and no description has been more successful and admirable than that of Milton, where the reptile, possessed by the great adversary of man, attempted the seduction of Eve:
--- not with indented wave
Prone on the ground as since; but in his rear
Circular base of rising folds, that tow’r’d Fold above fold, a surging maze; his head Crested aloft, and carbuncle his eyes;
With burnish’d neck of verdant gold erect Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape
And lovely.
The reader is requested to observe that as the devil first seduced the human race in the form of a serpent, he has endeavoured to wipe away the dishonour by procuring to himself adoration under this figure. The upper parts of the Egyptian god Typhon were human, his lower parts resembled a serpent. Serpents were represented as coming out of his hands and encircling his body. Esculapius is worshipped in the form of a serpent, and is called Phœboeus anguis. The Serpens Epidaurus once delivered Rome, it is pretended, from pestilence. The idolaters in the Baccanalian rites appeared crowned with folding serpents. The genii also of any city, country, or tomb, as in the case of Anchises, were exhibited in the same form. All over India the serpent is still in high veneration. A man carrying a snake is sure of support and resuscitation.
85. Septem ingens gyros. The seven folds of the serpent prognosticated, says Servius, that the wanderings of Æneas were to last for seven years.
Cœruleæ cui terga notæ, maculosus et auro
Squamam incendebat fulgor: ceu rubibus arcus
Mille trahit varios adverso Sole colores.
Obstupuit visu Æneas: ille agmine longo
Tandem inter pateras etlevia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumultu, et depasta altaria liquit.

Hoc magis inceptos genitori instaurat honores:
Incertain, Geniumne loci, famulumne parentis
Esse putet; ædixit quinás de more bidentes,
Totque sues, totidem migrantes terga juvencos:
Vinaque fundebat pateris, animamque vocabat
Anchises magni, manesque Acheronte remissos.
Necon et soci, quæ cuique est copia, læti
Dona ferunt: onerantque aras, mactantque; juvencos.
Ordine ahaena locant alii: fusique per herbam
Subjiciunt verubus prunas, et viscera torrent.

Expectata dies aderat, nonamque serenæ
Auroram Phæthontis equi jam luce vehebat:
Famaque finítimos et clari nomen Acestes
Excicerat: læto complévant litora cœtu,
Visiæ Æneas, pars et certare parati.

Minuer principio ante oculos, circque locantur
In medio: sacri tripodes, viridesque coronaæ,
Et palmæ, pretium victoribus; armaque, et ostro
disponunt armæ naves per ordinem: et strati super herba, supponunt prunas verubus, et torrent viscera.

Dies optata advenérat, et jam equi Phæthontis advehebant nonam Auroram sereno lumine: et fama ac nomen illustris Acestes eduxerat viémos: occupaverant lius bilari multitudine partim visui Trojanos,

cui maculæ cœruleæ illustrebant dorsum, et fulgor auro interpersus
90 squamæ; quemadmodum arcus in rubibus concepit
mille diversos colores.
Sole oppresso. Æneas videns subspectus est: ille demum repens longo
tractu inter pateras pœculaque peliæ, et degustat:
95 tavit ebus, et inuenus reliquit iterum in profundum sephulcrum, et reliquit arros degustatas:
Phæthon ēdubat semia inchæta in Acestem patria: subitans, an
Genium loci, an famulum patriæ existimét eum
esse; mactat juxta consuetudinem quæque o
ves, et totidem suæ, totidem juvencos nigros ter
goribus: et est fundebat
vinum ë pateris, et appellavit animam magnum
Anchises, et nesces gus
emissos ex inferis. Parti
ter et socii offerunt læti
munera sacratissimæ Acesti

tatemque est universique:
et nonamque altaria, et im
tsincta juvencos. Alii

91. Serpens. Not the noun serpens, but the participle from serpe.
93. Libavitque dapes. Libavit here may be taken to signify the same as levier atque,
or degrauatu, as the word is used elsewhere, En. I. 260.
95. Geniumne loci. The ancient had a notion that there were genii appointed, some the protectors of cities and countries, and others the guardians of particular persons, who did not quit them even after death, but attended on them in the other world.
96. Animamque vocabat: not merely called upon his ghost to partake of the repast he had prepared for him; but invoked him, as a deity, to be propitious to him.
102. Athena. Brazen vessels; for washing the body, or for boiling meat.

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103. Viscera. The joints of meat in general, as En. VI. 253. VIII. 180, &c.
105. Phæthontis equi. Phaethon here is put for the sun, in imitation of Homer, who calls that luminary Hios, parson, the resplendent sun.

110. Sacri tripodes. The tripod was a kind of three-footed stool or table, on which were placed the sacred bowls, and other vases, for the libations. It is called sacred, on account of its various uses in the ceremonies of religion. We learn from several passages in Homer, that the Greeks used to make presents of tripods to their heroes and great men; of which Horace takes notice, Carm. Lib. IV. Ode VIII. 3.

111. Et palmæ, pretium victoribus. The palm was the ordinary prize of every conqueror at the games; whereof Plutarch assigns this for the reason: that the palm is a fit emblem of fortitude, because it is not crushed or borne down by any weight, but still maintains its growth, and rises superior to opposition.
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incincte purpure, pendent argenti aurique talenta:
Et tuba commissos medio canit aggere ludos.

Prima parum inuenti gravibus certamina remis
Quatuor ex omni delectae classe carine.

Veloce Mnestheus agit acris remigie Pristinu,
Mox Italus Mnestheus, genus a quo nomine Memmi:
Ingentemque Gyas ingerit mole Chimæram,
Urbi opus; triplici pubes quam Dardanae versus
Impellunt, terno consurgunt ordine remi.

Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magni: Scyllaeæ Cleanthus
Carulesæ, genus unde tibi, Romane Cluenti.

Est procul in pelago saxum, spumantia contra
Litora: quod tumidus submersum tunditur olim
Fluctibus, hyperni condunt ubi sidera Cori:
Tranquillo silet, immotâque attollitur undâ
Campsus, et apricis statio gratissima mergis.

Hic viridem Æneas frondenti ex illice metam
Constituit, signum nautis, pater: unde reverti
Scirent, et longos ubi circumflectere cursus.

Tum loca sorte legunt: ipsique in puppis auro
Ductores longe effulgent ostroque decori:
Caetera populæ velatur fronde juvenitus,
at tranquillo tempore silet, et erigitur ex immotis aquis, veluti campos et perfugium gratissimum mergis
apriciscibus. Illie pater Æneas ponit metam et frondosæ illic, quæ essent signum nautis: a quibus sovent re-
dire, et circa quam fluerent longos eodem. Deinde sorte capiant loca: et ipsi duces eis puppis procul
raptamenti, insignes auro et purpure: reliqui juvenes coronantur populis foliis,

114. Certamina remis. Pope considers the

115. Veloce Mnestheus agit acris remigie Pristinu,

116. Max Italus Mnestheus. Virgil, to

117. Urbis opus. Meaning either that it

118. Gyas. Catrou considers it surprising that

119. Triplici versus, i.e. a galley consisting of

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120. Sergestusque, domus tenet a quo Sergia nomen,

121. Centauro invehitur magni: Scyllaeæ Cleanthus

122. Genus unde tibi, Romane Cluenti.

123. Est procul in pelago saxum, spumantia contra

124. Tranquillo silet, immotâque attollitur undâ

125. Hic viridem Æneas frondenti ex illice metam

126. Constituit, signum nautis, pater: unde reverti

127. Scirent, et longos ubi circumflectere cursus.

128. Tum loca sorte legunt: ipsique in puppis auro

129. Caetera populæ velatur fronde juvenitus,

130. Hic viridem Æneas frondenti ex illice metam

131. Constituit, signum nautis, pater: unde reverti

132. Scirent, et longos ubi circumflectere cursus.

133. Tum loca sorte legunt: ipsique in puppis auro

134. Caetera populæ velatur fronde juvenitus,

135. Constituit, signum nautis, pater: unde reverti

136. Scirent, et longos ubi circumflectere cursus.

137. Hic viridem Æneas frondenti ex illice metam

138. Constituit, signum nautis, pater: unde reverti

139. Scirent, et longos ubi circumflectere cursus.

140. Tum loca sorte legunt: ipsique in puppis auro

141. Caetera populæ velatur fronde juvenitus,

142. Constituit, signum nautis, pater: unde reverti

143. Scirent, et longos ubi circumflectere cursus.

144. Hic viridem Æneas frondenti ex illice metam

145. Constituit, signum nautis, pater: unde reverti

146. Scirent, et longos ubi circumflectere cursus.

147. Hic viridem Æneas frondenti ex illice metam

148. Constituit, signum nautis, pater: unde reverti

149. Scirent, et longos ubi circumflectere cursus.

150. Constituit, signum nautis, pater: unde reverti

151. Scirent, et longos ubi circumflectere cursus.
135. *Oleo*. Oil was used to lubricate and strengthen the limbs.

137. *Haurit corda pavor*. Raises such palpitation in their breasts, as if it would draw their hearts out of their bodies.

140. *Induitur acies*. Dr. Trapp has a very just remark on this phrase, and understands it by that motion of the rowsers, when, in tugging at the oar, they draw their arms close up to the body.

142. *Induuntur sulcos*. Cleave furrows in the ocean.

143. *Rostrisque tridentibus*. Some editors of Virgil, not understanding the meaning of *rostris tridentibus*, substituted *stridentibus* for *tridentibus*, not considering that they made Virgil write false quantity, the first syllable in *stridens* being always long. But the point is explained by ancient medals, in some of which may plainly be seen a rostrum or beak of a ship with three teeth to it. Valerius Flaccus mentions a rostrum of the same form:

*Volat immissis cava pinus habenis, Infinititque salum, et spumas vomit sare tridenti.*

Argon. Lib. I. See also *En.* VIII. 690.

144. *Non tam praecipitius*. This is one of those passages wherein Macrbius himself owns Virgil to have excelled Homer, his great example. And, indeed, nothing can be more finely imagined, or represented more to the life.

146. *Immisiis jugis*. The yokes are here put for the horses yoked in the chariot.

147. *Pronti in verbera pendent*. The whole of this comparison is exquisitely fine; the elegance of the scene *pronti*, &c. can scarcely be exceeded or equalled.

149. *Inclusa*. Agreeing with *litera*, put by commutation for *inclusum*, agreeing with *vocem*.

155. *Superare priorem*. Not merely *occurse*, but *superare*. Their more immediate thought was to outstrip each other, yet so as to include the most ardent desire of proceeding further. The word *superare* conveys an elegant insinuation of the eagerness and vehemence of their desires, and of the existence of an ambition which knows no bounds.

157. *Junctisque frontibus*, i.e. they moved on together, neither gaining way of the other. It is of the same import with *aquatis rostris*, an expression he uses afterwards.
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Evi tam approximabant scopulo, et artingebant terminam: cum Gysam, qui primum erat, et victor, medio in mari incepit his verbis Menocen ten gubernatorum navis

eov: Quo tantum mihi dexter abis? hoc dirige cursum,

Litus amam, et laves stringat sine palmula cautes:

Altum ali tenet. Dicit: sed caca Menocenes

Saxa timens, proram pelagi detorquet ad undas:

Quo diversus abis? iterum, Pete saxa Menocetes,

cum clamore Gyas revocabat: et ecce Cloanthum

Respicit instantem tergo, et propiora tenentem.

Ile inter navemque Gyas scopulosque sonantes

Radit iter laevum interior, subitusque priorem

Praterit, et metis tenet aequora tuta relictis.

Tum verò exsiris juveni dolor ossibus ingens,

Nec lachrymis caruere genæ: segnemqi; Menocen,

Obitus decorisque sui sociumque salutis,

In mare précipitem puppi deturbat ab alta.

Ipse gubernaclo rector subit, ipse magister:

Hortaturque viros, clamumque ad litora torquet.

At gravis ut fundo vix tandem redditus imo est

Jam senior, madidâque fluens in veste Menocetes;

Summa petit scopuli, siccâque in rupe resedit.

Illum et labentem Teucr, et risere natantem:

159. Metamque tenebant. An English reader might be tempted to conclude that reaching the goal, the contest was terminated.

—But he is to be informed, that among the ancients the meta was commonly a pillar or cone at the end of the stadium, where the chariots turned. The starting points were called carceres. At sea, a rock or some other prominent object supplied the place of a pillar, and received its name, being called meta, the goal or turning-spot.

162. Mihis dexter. Mihis here is an elegant expletive—as it is in Geor. III. 16. "In medio mihi Caesar erit."

163. Litus amam, i. e. keep near the shore. Horace uses the word in the same sense, Lib. I. Ode XXV. 3.

Amatque janus limen.

See also the note on Æn. III. 134.

163. Palmula is properly the broad part at the extremity of the oar, that has some resemblance to the palm of a man's hand when extended.

163. Laves stringat cause. Both in the naval and chariot race, the great art lay in turning as near the goal as possible; for the goal being in the centre, the nearer they kept to it, the shorter circumference they had to make: but, as this was an enterprise of dexterity and danger, the accomplishment was proportionately honourable. Hor. Od. Lib. I. 1.

metaque fervidis

Eviata rotis, palmacula nobilis

Terrarum Dominos evehit ad Deos.

170. Rudder. Milton has ventured to use in English the same figure:

Now shaves with level wing the deep.

170. Interior, in the inside, i. e. between Gysam's ship and the goal, which was on the left hand of him who steered the vessel.

177. Clavumque. The clavus was the rudder or helm of a ship. Cicero says, "Ipse (gubernator) clavum tenens sedet in puppi."

The gubernaculum was a long, broad oar fastened to the stern, by which the course of a vessel could be directed. It seems to have been used sometimes as an auxiliary to the clavus, and sometimes as its substitute.

181. Risere. They did laugh at his tumbling into the sea and swimming, and readily continue their laughter while they behold him.

From his breast disgorge the brackish waves.

Mr. Addison, having observed that pleasant or ridiculous images are below the dignity of epic poetry, adds, "there is but one laugh in the whole Æneid, and that is
Et salmos rident revomentem pectoro fluxus.
Hic laxa extremis spes est accensa duobus,
Sergesto Mnestheoque, Gymam superare morantem. 285
Sergestus capit ante locum, scopuloq; propinquat:
Nec tota tamen ille prior praeunte carina; 1
Parte prius, partem rostro premit æmula Prisias.
At mediæ socios incedens nave per ipsos
Hortatur Mnestheus: Nunc, nunc insurgite remis
Hectorei socii, Trojæ quos sorte supremæ
Delegi comites: nunc illas promite vires,
Nunc animos; quibus in Gætulis syrtibus usi,
Ionioque mari, Maleæque sequacibus undis.
Non jam prima peto Mnestheus, neq; vincere certo;
Quanquam ò! sed superent, quibus hoc Neptune dedisti.
Extremos pudeat redisse: hoc vincite, cives,
Et prohibebite nefas. Oll certamine summo
Procumbunt: vastis tremit icibus ærea puppis,
Subrahiturque solum: tum creber anhelitus artus
Aridaque ora quitit: sudor fluent undique rivos.
Attulit ipse viris optatum casus honorem.
Namque fures animi durn prorâ ad saxa suburgent
Interior, spatique subit Sergestus iniquo;
Infelix saxis in procurrentibus hæsit.

et rident revomentem et
pectoris saltem aquam.
Tune hæsia supersan-
di Gymam tardantem orta
est ultimus duobus. Serges-
to et Mnestheo, Sergeste
anticipat spatem, et appro-
propinquat rupi: nec ta-
men ille prior est, tota
navi precedente: prior
est ex parte, et æmula
Prisias urgeat rostro illa
partem. Sed Mnestheus
ambulans mediæ in nave
inter ipsos socios, etc hor-
tatur: Nunc, nunc insurgi-
ite in remo, ò Troiani so-
cil, quod ò extremo exitite
Trojæ elegit comites: nunc
exerxi illo judi robust, illam
fortitudinem; quâ usi
estis in syrtibus Gætulis,
et mari Ionio, et infectis
aquis Maleæ. Non jam
peto prima loca, ò Mnest-
theus medii victor; neque
contendere vincere: Tamen
ò utinem poenas? Sed
vincere: quibus hoc con-
cessisti, ò Neptune. Pu-
deat nos ultimos reverès:
hos superate, ò cives, et impedite ac dedecas. Ilïi summi contentione insipient in remo: navis erat
tremit magno succursu, et sequor subdutur: nunc frequens anhelitus concutit membræ, et aecia ora remi-
gum: sudor fluent undique in rivos. Ipsa fortuna attulit viris gloriam cupitam. Nam dum Sergestus ardens
animi impellit prora ad scopulos, inter scopulos et Mnestheum, et elabatur spatio angusto; miser adhæsit
scopulae proxemis sub aequ.

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on this passage. But this piece of mirth is
so well timed that the severest critic can
say nothing against it: for it is in the book
of games, where the reader's mind may be
supposed to be sufficiently relaxed for such
an entertainment."

186. Carina. The carina or keel is the
lowermost plank in the whole ship, and like
a spine passes from the prow to the stern.

190. Hectorei socii. In order to animate
them, and gain their good-will, he calls
them Hectorei—my mates, who are every
one of you as valiant as Hector.

193. Maleæque sequacibus undis. Malea is
a promontory of Laconia, that runs out into
the sea about five miles; near which sailing
was so very dangerous, that it became a
proverb.

Maleam legens, obliviscere quæ sunt domi.
The epithet sequaces, given to the waves of
that coast, paints them as so many fierce
devouring monsters that pursued ships in
order to overwhelm them.

195. Quanquam ò! This is an example
where Virgil is even eloquent in his silence;
for the abrupt exclamation is more expres-
sive of Mnestheus' mind than any words he
could have put in his mouth; especially it
must have been so to those who saw the
look and gestures that would accompany
his voice. Ruxeus supposes this break to ex-
press a twofold affection of mind: 1. An
earnest desire of victory. "I do not now con-
tend for victory; yet, O how should I re-
joice to obtain it!" 2. A correcting of him-
self. "Did I say, I contend not for victory?
even I myself shall conquer if Neptune ap-
prove it."

196. Extremos pudeat, &c. So Horace:
Occupet extremum scabies, mihi tuse re-
linqui est."

199. Solum. Whatever is spread under a
thing, as its support or foundation to bear
it up, is called, in Latin, solum; as the sea
is to a ship, the air to a bird on the wing.
The heaven itself is a solum or sustainer of the
stars.

Astra tenens celeste solum.
Ovid. Met. I.

202. Suberges interior, i.e. between Mnes-
theus and the goal, fetching a nearer com-
pass to the left. See v. 170.

203. Spatio inique. He had not left himself
room enough to steer between Mnestheus
and the goal, and was therefore forced to
run his vessel upon that part of the rock
which projected farther than the rest.
Concussae cautes, et acuto in murice remi 205
Oblivix crepue, illisaeque prora pependit.

Consurgunt nautae, et magni clamore morantur:
Ferratasque sudes et acuta cupside contos
et, magni cum clamore sistunt: et adhibent fer-
ratas trudae, ac perticias acuminati cupside:
Et culligunt e mari remos frondes.
At Mnestheus gaudens et ardentior ex
ille succedere, veloci impulsa remoramus, et invoc-
atis venit, sectat undas facilest et navigat patem-
unt mari. Quis colonia, cui domus et sita sunt in cavo
saxo, repente erexit e spultico fuge in campos
volans, et terriss dat alia

Sic Mnestheus, sic ipsa fugit sectat ultima Pristis
Equora; sic illam fert impetus ipse volantem.

Et primum in scupulo lactantem descrit alto
Sergetum, brevisquis; adhis; frustrg; vocantem
Auxilia, et fructis discenem currere remis.

Inde Gyan, ipsamque ingenti mole Chimeram
Consequitur; cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus:
Quem petit, et summis adnixus viribus, urget.

Tum verò ingemini clamor, cunctis; sequentem
Instigant studii: resonatque fragoribus æther.

rimentem adversus rapem altam et vada'hamilia; frustraque imploiante auxilium, et tentansque eustrare
tactis remis. Deinde consequitur Gyan, et ipsum cjuis Chimeram vasto magnitudinis: vescitur ilia, quae
orbita est gubernatoris. Et jam unus Cloanthus vastat vincendus prope ipsum terminum: hunc Mnestheus
sequitur, et premitur contendens totis viribus. Tunc verò invaleret clamor, et omnes favore incitant ins-
quentem, et æter sonat fragoribus.

NOTES.
205. Concussae cautes. This is only saying in
other words, that the galley received a
violent shock; since action is equal to re-
action.

205. Acuto in murice. Muræx properly sig-
nifies the shell-fish, of the liquor whereof
purple colour is made; and hence it is taken
for the prominence of a rock which tapers
into a sharp point like the shell of that fish.

207. Consurgunt nautae; et morantur. The
rowers, perceiving their error, rose at once,
and give over rowing.

211. Agrine. Continued with regularity,
as in troops.

212. Prona maria may signify sea where
he can steer easily, without any molestation
or interruption. This is explained by the
next words, pelago decurrit aperto; he scuds
away on the open sea, with the same easy
motion as if he was sailing down a river
along with the stream.

214. Dulces nidi. The nest here is put for
the young in the nest, as Geor. IV. 17.
Dulcem nidos immutibus escam.

214. Pumice. The pumex or pumice stone
is a hard fossil, frequently ejected from vol-
canoes; it is light, porous, and is in colour
white, grey, brown, or black. It is used in
polishing wood, pasteboard, metals, and
stone. Latebrosus signifies harbouring, con-
cealing.

217. Radit iter. This line is often quoted
as a most beautiful example in which the
sound and sense are consonant. Pitt has en-
deavoured to imitate this elegance, and has
well succeeded:

'Her pinions pois’d, through liquid air she
springs.

And smoothly glides, nor moves her level’d
wings.

222. Discenem. This, Dr. Trapp says, is
elegant beyond imagination.

224. Cedit. Illa or naves understood.

225. Superest in fine, i.e. near the end of
the course; having passed the goal, and re-
turning to the port whence they set out:
for the prize was to be given, not to him
who first reached the goal, but who first
reached the port after having turned the
goal, as appears from verse 139.

Constituit signum nautis patet; unde re-
versi

Scirent, et longos ubi circumflectere cur-
sus.

Superest may be here taken to signify the
same as superat. Thus Cicero says, Majori-
bus doctrina superfuit.

228. Resonatque fragoribus æther. This is
Hi proprium decus et par tem indignantur honorem,
Ni teneant, vitamq; volunt pro laude pacisci.

Hos successus alit: possunt, quia posse vidident.
Et fors aquatis cepissent præmia rostris:
Ni palmas ponto tendens utrasque Cloanthus
Fudissetque preces, Divosque in vota vocasset:
Dii, quibus imperium est pelagi, quorum æquora curro
Vobis etus ego hoc candentem in litore taurum
Constituam ante aras voti reus, extaque salsas
Porriciam in fluctus, et vina liquentia fundam.

Dixit: eumque imis sub fluctibus audit omnis
Nereidum Phorcide chorus, Panopeaque virgo;
Et ipsae manu magnâ Portunos euentem
Impulit: illa Noto citiûs volucrique sagittâ
Ad terram fugit, et portu se condidit alto.

Tum satus Anchisâ, cunctis ex more vocatis,
Victorem magnâ præconis voce Cloanthum
et effundam vina pura. Dixit: et ex istimis fluctibus audit eum omnis turba Nereidum, et Phorei, et
virgo Panopes; et ipe pater Portunus magnâ manu impulit manum currentem: illa erexit veste et pen-
atâ sagittâ currit ad terram, et immittit se in portum intimum. Tunc filiis Anchis, vocatis omniis
justa consuetudinem, declarat magnâ vocis præconis Victorem viatorem.

NOTES.
certainly the true reading, and not clamorib-
hus, as in the Codex Mediceus; for we have
ingermata clamorim immediately before, and
resumptio clamoribus makes false quantity.

231. Posuerit. Cloanthum superare; quia
posse vidissent. So Benesa: "Plus incipit habere possess, qui plus habet." Lord Lauderdale renders the passage,

But thinks to win, because he thinks he
can.

232. Et foos aquatis. Perhaps they had
both gained prizes by equaling theirbeaks
or prows, i.e. by coming both in together,
so that it could not be distinguished which
was first.

237. Voti reus. He is said to be reus voti
who has undertaken a vow on a certain con-
dition; and when that condition is fulfilled,
then he is damnatus voti, or votis, i.e. The
gods condemn and sentence him to perform
his vow. Thus, in the fifth Eclogue, v. 80.
when Virgil says, Damnabis tu quoque voles,
the meaning is, You shall hear our prayers,
and so oblige us to the performance of our
vows.

238. Porriciam for porro et procul jaccat.
This word was much used in solemn sacrifi-
cies. See Macrobius, Sat. i. 3. c. 2. Livy
informs us, (i. 29. 27) that when Scipio was
about to sail from Sicily into Africa, he
threw (porriat) the crude entrails of a
slain victim, as was the custom, into the
sea, and then with a trumpet gave the sig-
nal for departure.

239. Vina liquentia. Liquentia means not
liquid merely, but limpid, clear, pure, fine.

240. Nereidum. The Nereids were sea-
nymphs, the daughters of Nereus and Des-
iris.

240. Phorcide chorus. Phorcus, or Phor-
cys, was a sea-god, the son of Neptune,
and father of the Gorgons.

240. Panopeaque virgo. She was one of
the Nereids. Servius says, she is mention-
ed by herself, as being the only virgin
among them.

241. Portus, one of the sea-gods; a
name derived from portus, because he pre-
side over ports and harbours.

241. Ipec Portunus impulit. We may ob-
serve that Virgil neglects no opportunity to
instruct as well as please his reader. Here
he observes strict moral decorum in the
conduct of this first game, giving the vic-
tory to him who had invoked the gods.
Then he shows us the rashness of youth,
punished by disappointment in the charac-
ter of Gyas, whose temerity and fool-hardi-
ness make him lose the victory, of which he
had the fairest prospect at first. Lastly,
he sets forth Aeneas as a pattern of equity
and liberality, by making him reward Ser-
geustus for having saved the galley, since he
could not give him a prize as one of the
conquerors.

245. Victorem præconis voce declaravit, al-
hides to the ancient custom of proclaiming
the conqueror at the Olympic games through
all Greece; of which Nepos says, Magis in laudibus fuisset tota Graecia victo-
rem Olympiæ citarii. See also Livy, I. 33.
18. Vossius says the people are called con-
cio, because by a herald (concitum) called
together; so a herald is called præco, be-
cause (praeclat) he calls the people before
they assemble.

NOTES.

251. *Meander duplicit.* Meander was a river in Asia Minor, running between Caria and Ionia into the Egean sea; so full of windings and turnings, that it came to be used metaphorically for any windings whatever.

251. *Meliboea.* A city in Thessaly, at the foot of mount Ossa, famous for the dyeing of purple.

252. *Intextusque puer.* The description of this picturesque piece of tapestry is extremely beautiful. The boy painting, the old men lifting up their hands, and above all the dogs looking up and barking after him, are excellently conceived. Dr. Trapp recommends it to some masterly hand to attempt the painting of it. He did not know that the immortal Angelo, with the omission of the dogs, has exactly copied Virgil's description. The translation of Mr. Pitt is too excellent to be omitted:

There royal Ganymede, inwrought with art,
O'er hills and forests hunts the bounding hart;
The beauteous youth, all wond'rous to behold!

Pants in the moving threads, and lives in gold:
From tow'ring Ida, shoots the bird of Jove,
And bears him struggling through the clouds above;

With outstretch'd hands his hoary guardians cry,

And the loud hounds spring furious to the sky.


252. *Ida.* A celebrated mountain, or more properly a ridge of mountains, in the neighbourhood of Troy. It was the source of several rivers, as the Simois, Scamander, Eranicus, &c. It was covered with fine woods (hence the epithet *frondosa*) which abounded with game. The elevation of its top opened a beautiful view of the Hellespont and the adjacent countries.

255. *Jovis armiger.* Pliny, enumerating such things as are proof against thunder, mentions the cagie, and assigns this for the reason why that bird is called Jove's armour-bearer.—Sicut nec e velucris aquilum, quam ob hac armiger hujus teli fingitur.

Lib. II. cap. 55.

261. *Simoënta.* The Simois rose in Ida and fell into the Xanthus. It was much celebrated by Homer, but is found by modern travellers to be but a small rivulet. Some have even disputed its existence.

265. *Demoleus Troias agebat.* This is an indirect method of celebrating the valour of *Aenaeas*; for if Demoleus was able to drive whole squadrons of the Trojans before him like so many straggling sheep, how great a hero must he be who slew that conqueror of those numerous squadrons.
Tertia dona facit geminos ex aere lebetas,
Cymbiaque argento perfecta atque aspera signis.
Jamque adeo donati omnes, opibusque superbi,
Punicis ibant evinciti tempora tacis:
Cùm sævo è scopulo multa vix arte revulsus,
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.
Qualis sæpe victus in aggre serpens,
Ærea quem obliquum rota transit, aut gravis icu
Seminecem liquet saxo lacerrumque viator:
Nequiquam longos fugiens dat corpore tortus;
Parte ferox, ardensque oculus, et sibilia colla
Arduus attollens; pars vulnere clauda retentat
Nexantem nodos, seq; in sua membra plicantem.
Tali remigio navis se tarda movebat:
Vela facit tamen, et plenis subit ostia velis.
Sergestem Æneas promisso munere donat,
Servatam ob navem latus sociosque reductos.
Olli serva datur, operum haud ignara Minerva,
Cressa genus, Pholoe, gemineque sub urbe nati.

Hoc pius Æneas misso certamine, tendit
Gramineum in campum, quem collibus undiè curvis
Cingebant sylvæ: mediâque in valle theatri
et intrat portum velis tumentibus. Æneas, gaudens proper navem et socios reductos, donat Sergestum promisso premio. Datur illi serva, haud incisa ars Minerva, Cressa secundum genus, nomine Pholoe, et bini fîlii ad eum ubera. Plus Æneas dimissos huc ludo, procedit in campum virilium, quem sylva in collibus curvatis subcepta claudebat undiqueque; et in ima valle est circulus theatris.

NOTES.

267. Cymbiaque. The cymbia were oblong narrow vessels, in form of a boat, called, in Latin, cymbä.

271. Atque ordine debilis uno. Uno ordine is not all the oars on one side, as Dr. Trapp interprets it; but one tier or bank of oars; it being a båy that consisted of three tiers of oars; as is said above, Terns consurgunt ordine remi.

273. Vide in aggere. Agger vide signifies properly the eminence or highest part of the road, which was raised (exaggerabatur) in the middle for carrying off the rain.

273. Sergens. Trapp says, "there never was a finer simile than this."

281. Velis plenis, with full sails, to which he was necessitated, contrary to the common custom; it being usual for those who enter the port to let down their sails.

284. Minerva. Minerva was invoked by every artist, and particularly such as worked in wool and embroidery. It was considered the duty of almost every artificer to implore her assistance and patronage: Hence the poets said,

Tu nihil invitat dies, fasicse Minervâ.
On the contrary,
Qui bene placarit Pallada, doctus erit.


285. Pholoe. A female slave, especially a fruitful one, was deemed no mean present by the ancients. Sergestes was well rewarded. She would be a comforter to him under his misfortune. A fine stroke of character in Æneas.

287. Gramineum, seems to intend verdant rather than green. Trapp translates the passage certainly very freely, "Good Æneas goes into the grassy plain," Pitt says,

This contest o'er; with thousands in his train,
Möv'd the great hero to a spacious plain.
High hills the verdant theatre surround,
&c.

287. Collibus. A high hill is called mone; collis is a low hill, and generally understood to be fertile; probably from colo.

288. Theatri circius erat. The theatre was the place at Rome appropriated to scenic representations. The Circus was destined to the celebration of the Roman games, especially the haruspices. The Sicilian valley, having some resemblance to it, is therefore called Circus Theatris. It will be useful to the young student to be informed, that the Circus, first formed and named by Tarquinius Priscus, was situated between the Avventine and Palantine hills. It was intended for the celebration of the Olympic games, and called Circus from circularis. Its form,
Circus erat, quo se multis cum millibus heros
Concessu medium tulit, extructoque resedit.

Hic qui forté velint rapido contendere cursu,
Invitat pretios animos, et praemia ponit.

Undique conveniunt Teutri, mixtique Sicani:
Nisus et Euryalus, primi.

Euryalus formā insignis, viridique juventā;
Nisus, amore pio pueri: quos deinde secutus
Regius egregiā Priami de stirpe Diories.

Hunc Salius, simul et Patron; quorum alter Acrasiam;
Alter ab Arcadiā, Tegezē sanguine gentis.

Tum duo Trincъrii juvenes, Elymus Panopesque,
Assueti sylvis, comites seniorīs Acestae.

Multī præterērunt, quos sīma obscura recondit.

Æneas quibus in medīsis sic deinde locutus:
Accipite hac animis, lætasque advertere mentes:
Nemo ex hoc numero mīhi non donatus aibi.

Gnossia bina dabo levato lucida ferro
tes sancta Acetis. Insipser multī quos sūma obscura eicit. Quos inter medius Æneas deinde ita locutus est: Peseipite hac animo et hoc applice lætas mentes. Nullus ex hoc numero non recedit remanens a me. Dabo reportanda duo tela.

however, was not perfectly round. It was about two thousand feet long and one thousand wide. The casea was the gallery of the circus where the people sat in wedges. The arena was the middle space of the circus where the competitors contended, and was usually covered with a fine white or red gravel. The uripus was a fossa or cavity encircling the arena, and dividing it from the casea about ten feet wide and ten feet deep. This was sometimes filled with water. The carceres were places arched over, where the chariots were collected before the race commenced. The mete were tall round stones terminating in three points, on each of which was placed an egg. These were nearly at the extreme end of the arena; room being left only for the racers or chariots to pass beyond them. The spina formed a fence which passed the whole length of the circus from the carceres to the meta, and was usually adorned with columns, obelisks, dolphins, statues of the gods &c.

291. Contendere curru. The foot race was not merely an Olympic exercise; it was a frequent military one, and young soldiers were accustomed to it for the purpose of augmenting their martial strength and agility.

292. Pretios—præmia. These are not the same; præmia are the rewards themselves; pretia their value and dignity.

294. Nisus et Euryalus. The introducing of these two youths in these games prepares the reader, in some measure, for the part they are to fill in the beautiful episode in the ninth book.
Spicula, cælātāmque argentō ferre bipennem:
Omnibus hic erit unus homos. Tres præmia primi
Accipient, flavāque caput nectentur olivā.
Primus equum phaleris insignem victor habet.
Alter Amazonomiam pharetram, plenamque sagittis
Threicis; latō quam circūm ampectitur auro
Balteus, et tereti subnectit fibula gemmā.
Tertius Argolicè hæc galea contentus abito.
Hæc ubi dicta: locum capiunt, signoque repentē
Corripient spatia audito, limenque relinquunt
Effusi, nimbo similis: simul ultima signant.
Primus abit, longēque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocyor alis.
Proximo huic, longō sed proxi̇mus intervallo,
Insequitur Salius. Spatio post deinde relictō
Tertius Euryalus.
Euryalumq; Elymus sequitur. Quo deinde sub ipso
Ecce volat, calcemque terit jam calce Diores,
Incumbens humero: spatia et si plura supersint,
Transeat elapsus prior, ambiguumque relinquat.
Jamque ferè spatio extremo fessique sub ipsum
Finem adventabant: levī cum sanguine Nisus
Labitur infelix; caesus ut forté juventis
relictō Euryalum terius. Elymusque sequitur Euryalam. Deinde juxta hunc ipsum statim errit
Diores, et jam frient ejus calcem calce, immensēs alterī ejus humeros: et si longius restaret spatium;
prerīret cum elapsus prior, aut reliquercrit dubium.
Jamque pusē in ultimum curriculum positi, et fati-
gati ascendebant ad ipsum terram: cūm miser Nius exiit humido in sanguine, quippe macerat juvēn-
cis, fortē sanguis

NOTES.

307. Spicula. The spiculum was a kind of dart or missile weapon, of about five feet and a half in length, tipped with steel of a triangular form. It is the same with what was otherwise called pilum, a military weapon used by foot soldiers, which, in a charge, they darted at the enemy.

309. Flute. This alludes to the conquerors at the Olympic games, who were crowned with garlands of olive leaves, which are of a colour somewhat pale, inclining to yellow:
Lenta salix quantum pallent cedit olivae.
Ecl. V. 16.

310. Phaleris. The phalææ were the ornaments of horses; particularly the trappings of the head, rā parasmi, from gwn, luco.

311. Amazonomiam pharetram. A quiver of the same form with those which the Amazons used.

315. Tertiis; long, round, tapering.

316. Limenque relinquunt. In the Roman circus, when brought to its height of significance, the racers started from under a kind of portico, whose shadow they over-leaped. Hence the word limen signifies the starting-place. In a temporary circus, such as this which is here mentioned, a line drawn on the sand served for the barrier.

316. Corripient spatia. The spatia were the stages or bounds in racing; so that corripient spatia signifies precisely in English, they start, they match the first ground.

317. Nīmus similis. An elegant metaphor, says Minelius, by which the poet intimates the rapidity of their course.

317. Ultima signant; that is, ultima spatia signant occulis.

324. Calcemque terit calce. That is, they ran side by side; as is plain from the expression incumbens humero, Diores leaned or pressed on one of Elymus' shoulders.

325. Spatia si plura supersint. Dr. Trapp interprets this.—Had room more wide been given him. But spatia, as has been said already, are the stages, or the whole space of ground over which they were to run. Virgil's meaning, therefore, plainly is, that they had almost reached the end of the race, when Diores overtook Elymus, and was so near him, that if there had been more ground to run, he would probably have gotten the start of him; or at least have equalled him, and made it doubtful which of them had the advantage.
P. VIRGILII MARonis

superfusus unde fererat terram et virides herbas. Ille juvenis, jam victor ovans, vestigia presso
Hic juvenis, jam victor ovans, vestigia presso
Haud tenuit titubata solo: sed prorus in ipso
Concedit immundoque fimo sacroque cruore.

Non tamen Eurynali, non ille oblivitus amorum:
Nam sese opposuit Salio, per lubrica surgens;
Ille autem spissa jacuit revolutus arenar.

Emicat Eurynalis, et munere victor amici
Prima tenet, plausueque volat fremitutque secundo.
Póst Elymus subit, et nunc tertia palma Diore.
Hic totum caveæ consessum ingressa, et ora
Prima patrum magnis Salius clamoribus implet;
Ereptumque dolo reddi sibi poscit honorem.

Tutatur favor Eurynalum, lachrymaque decore,
Gratior et pulчеro veniens in corpore virtus.

Quis subit palma; frustraque ad premia venit
Ultima, si primi Salio redduntur honores.

Tum pater Eneas: Vestra, inquit, munera vobis
Certa manent, pueri, et palmam movet ordine nemo.

Me liceat casus miseriæ insonis amici.
Sic fatus, tergum Genuli immane leonis
Dat Salio, villis onerosum atque ungubus aureis: Eneas.

NOTES.

332. Titubata. Titubo, to reel, to trip, is a master verb; but is here used as a passive one.

334. Oblitus amorum. Mr. Pope says, "I am of opinion, that in this foot race Homer has shown more judgment and morality than Virgil. Nisus, in the latter, is unjust to his adversary in favour of his friend Eurynalus; so that Eurynalus wins the race by palpable fraud; and yet the poet-gives him the first prize; whereas Homer makes Ulysses victorious, purely through the mischance of Ajax and his own piety in invoking Minerva." One cannot however but be charmed at the manner in which Virgil keeps up the characters of all the persons he introduces; of which this action of Nisus, in endeavouring to be as serviceable as possible to his friend, is a beautiful instance.

339. Tertia palma Diore. Palma, the prize or victory, is here put for the conqueror himself.

340. Caveæ. The middle part or area in the Roman theatre was called caveæ, because it was considerably lower than the other parts. Here the people had their seats, and it was so capacious as sometimes to hold eighty thousand men.

340. Concessum, et ora patrum implet. This is another instance where Virgil applies one verb to two nouns, though in strictness of speech it suits only with one of them. Implet concessum is what any author may say; but implet prima ora patrum, is only to be allowed in poetry. Here, again, he seems to have had Lucretius in his eye:

Namque ibi concessum caveæ subter et omnem
Scenæ speciem patrum—infiniunt.

344. Veniens in corpore virtus. Veniens here has the significance of existens or apparent. It is used elsewhere in the same way, as Geor. I. 27.

And Hor. Art. Poet. 400.

Sic honor erit nomen divinis vatibus atque
Carminibus venit.

346. Ad premia venit ultima. The first three were each of them to have a prize, v. 308; so that Diore, who was next to Elymus was entitled to the last prize, if Salio should be set aside, and Euryalus be allowed to have the first.

351. Gestuli. Getulia (or Beledulgerid) had been famous for wild beasts.

352. Unguibus aureis. The furs of lions, and other wild beasts, were worn in ancient times by persons of distinction, and the claws used sometimes to be gilt for ornament and show.
Hic Nisus: Si tanta, inquit, sunt præmia victis,  
Et te lapisorum miseret; quæ munera Niso  
Digna dabis, primam merui qui laude coronam;  
Ni me, quæ Salium, fortuna inimica tulisset?  
Et simul his dictis faciems ostentabat, et udo  
Turpia membra fimo. Risit pater optimus olli,  
Et cypleum efferri jussit, Didymaonis artes,  
Neptuni sacro Danais de poste reffice.  
Hoc juvemem egregium præstare munere donat.  
Póst ubi confecti cursus, et dona perigit.  
Nunc, si cui virtus animasque in pectore præsens,  
Adsit, et evidet attollat brachia palmas.  
Sic ait, et geminos pugnae proponit honorem:  
Victori velatum auro vitissque juvemum;  
Ensem, atque insignem galeam, solatia victo.  
Nec mora: continuó vastis cum viribus effert  
Ora Dares, magnosque virum se murmure tollit:  
Solus qui Paridem solitus contendere contra:  
Idemq; ad tumulum, quo maximus occubat Hector,

ligatis manibus. Sibi dictit, et proponit geminis præmium certaminis: victori juvemum texit auro et  
telum; victo pladum et pileum casament, ad solatium. Nee mora est: statim Daris ergit valuam innanit cum robore, et attollit se magnis cum fremuit hominem: qui solus solvat certare cum Paride: et  
gui idem ad sephaleum, ubi maximus Hector recumbat,

NOTES.

535. Si tanta. The force of the words of  
Nisus is this: I and Salius have both fallen;  
but I first, and he after me, came to the  
goal. If he be rewarded, why should I re-  
main destitute?

535. Merui laude. Laus here signifies vir-  
tue or merit; as En. I. 461.

536. Fortuna inimica tulisset. This, we are  
told by the learned commentaries, is by an  
hypallage for tulissent inimicum fortunam.  
But this is such an enormity and perversion  
of all the rules of language, that it ought  
ever to be admitted, if it can be avoided.  
Fero signifies often to bear down, to over-  
power, or get the better of; as Ecl. IX. 51.

536. Velatum auro. It was customary to  
adorn the oxen with fillets, and gild their  
horns, both when they were designed for  
sacrifice, and also when they were to be  
given away as rewards of merit. Of this  
custom mention is made in the Acts of the  
Apostles, chap. xiv. 11—13. “And when  
the people saw what Paul had done, they  
lift up their voices, saying, in the speech  
of Lyceasia, the gods are come down to us  
in the likeness of men. And they called  
Barnabas, Jupiter, and Paul, Mercurius,  
because he was the chief speaker. Then  
the priest of Jupiter which was before their  
city brought oxen and garlands unto the  
gates, and would have done sacrifice with  
the people.”

537. Paridem. Paris, the son of Priam  
and Hecuba, though dissolute and effemi-  
nate in his morals, yet appears from Homer  
to have been naturally strong and valiant,  
and to have always behaved himself well  
in arms, except, as Mr. Pope observes,  
when his spirits were depressed with the  
consciousness of his injustice. He is said to  
have been superior to Hector in the gaun-  
let fight.

538. Risit pater optimus. Mr. Addison  
says, there is but one laugh in the whole  
Æneid, and that is when Menetes was seen  
overboard. This passage looks very much  
like another laugh.

360. Neptune sacro. Servius conjectures,  
not improbably, that this is a buckler which  
Pyrrhus had taken from Neptune’s temple  
at the reduction of Troy, and that, after  
the death of Pyrrhus, it had fallen into the  
hands of Helenus, who made a present of  
it to Æneas at his departure from Epirus.

361. De poste reficum. It was usual to fix  
up arms won from the enemy on the door-  
posts of the temples, as consecrated offer- 

ings to the gods.
VICTOREM BUTEN IMMANNIS CORPORE, QUI SE
BEBRYCIACI VENIENS AMYCI DE GENTE SEREBAT,
PERCULIT, ET FULVAM MORIBUNDUM EXTENDIT ARENA.
TALIS PRIMA DARES CAPUT ALTUM IN PRAELIA TOLLIT.
OSTENDITQUE HERUMEROS LATOS, ALTERNAQVE JACTAT
BRACHIA PROTENDENS, ET VERBERAT ICTIBUS AURAS.
QUERITUR HIC ALIUS: NEC QUISSQUAM EX AGMINE TANTO
AUDIT ADIRE VIRUM, MANIBUSQUA INDUCERE CAESTUS.
Ergo alacris, cunctosque putans excedere palma,
AENEAS STEIT ANTE PEDES; NEC PLURA MORATUS,
TUM LAVAS TAURUM CORNU TENET, ATQUE ITA FATUR:
NATE DEA, SI NEMO AUDET SE CREDERE PUGNA,
QUE FINIS STANDI: QUO ME DECET USQUE TENERI?
DUCERE DONA JUBE. CUNCTI SIMUL ORAE FremenBANT
DARDANIDAE, REDDITIQE VIRO PROMISSA JUBEVANT.
HIC GRAVIS ENTELLUM DICITIS CASTIGAT ACESTES,
PROXIMUS UT VIRTUANTE TORO CONSIDERAT HERBAE:
QUIT ET ELLIS FINESTIS?
QUOQUE SOPOR ET ME RE\_TENIERI? IMPERA ME ABDO-
CERE PREMIUM. SIAM.
DONA SINES? UBI NUNC NOBIS DEUS ILLOR, MAGISTER
NEQUIQUAM MEMORATUR ERYX: UBI FAMA PER OMMEM
OMNES TROJANI FREMEBANT, ET VOLEBANT PREMIA REDDIT VIRE.
TUNE ACESTES GRAVITER INEPRAT VERSIS ENTELLUM,
QUISSPECEDERAT PROXIMIT IN VIRTUE LEO HERBARUM: ENTELLIE QUI FRUSTRATI ALIM FORTISISSEM HERBOUM: AN
PERMISERAM PATIENS TANTOS PREMIA SUFERRE SINE PUGNA? UBI NUNC ETS DEUS ILLOR ERYX, FRUSTRAT DICTUS NOBIS
A TE MAGISTER TUS? UBI EST FAMA SPARSA PER TOTAM.

NOTES.

372. Buten. Not that Butes mentioned above, who was the son of Amycus, and father of Eryx: for this Eryx combated with Hercules, and was slain by him, verse 412, consequently his father Butes must have been dead long before Dares' days. He must therefore have been another person of the same name, who lived in the time of Hector: and boasted to be of the race of Amycus, like the first Butes.

373. Bebryciad gente. Bebrycia was the original name of Bithynia, a province of Asia, near the Euxine sea, not far from Pontus. Here reigned Amycus, who is said to have received no strangers into his dominions, but on condition that they would combat him with the caestus. He was at last vanquished and slain by Pollux, one of the Argonauts.

377. Ictibus auras. Thus glorying in his strength, in open view his arms around the towering Dares threw, stood high and laid his brawny shoulders bare,
And dealt his whistling blows in empty air.
We seem, says Trapp, to be within the wind of these leaden flats, and are in some concern for our own jaws.

384. Que fns. Virgil loves to use this noun as a feminine one. ENE. H. 554. HEC FINIS PRIAMI FATORUM. Cicero commonly employs it as masculine; usque ad eum finem, &c.

385. Dona jube; eoa, or rather me being understood. Command me, goddess-born, to take the prize.

386. Cuncti simul orae fremebant. Never was a story more finely wrought than this. Boasting and insult receive their chastisement; an inconsiderate exultation is followed with a doleful reverse. To a Sicilian, in compliment to the hospitable Acestes, the victory is given. Commiseration with the aged Entellus, pleasure that in so dangerous a combat Dares is not killed, astonishment at the aroused vigour which could prostrate a bull with a blow, successively occupy and entertain the reader.

386. Reddique jubebant. The word jubev has not always the force of a command, as is evident from the common phrase, jubeo te saevere. Some will have it to be a military term, and that the soldiers were said jubev when they expressed their sentiments by loud acclamations.

386. Promissa. The rewards; they were promised to the first at the caestus. They are therefore as truly the property of Dares, in the opinion of the Trojans, as though they had been promised to him personally.

392. Eryx. Eryx was a son of Butes and Venus, who, relying on his strength, challenged all strangers to fight with him in the combat of the caestus. Hercules accepted
ANEIDOS LIB. V.

Trinacriam, et spolia illa tuis pendentia tectis? 
Ille sub hac: Non laudis amor, nec gloria cessit 
Pulsa metu: sed enim gelidus tardante senecta 
Sanguis hebet, frigentque effusae in corpore vires. 
Si mihi, quae quondam fuerat, quaque improbus iste 
Exultat fidens; si nunc foret illa juventa; 
Haud equidem pretio inductus pulcroque juvenco 
Venissem: nec dona moror. Sic deinde locutus, 
In medium geminos immami pondere caestus 
Project; quibus acer Eryx in praelia suetus 
Ferre manum, duraque intender cerechia tergo. 
Obstupuere animi; tantorum ingentia septem 
Terga boum plumbo insuto ferroque rigebant. 
Ante omnes stupet ipse Dares, longeque recusat: 
Magnarumque Anchiades; et pondus, et ipse 
Huc illuc vinclorum immensa volumina versat. 
Tum senior tales referebat pectoro voces: 
Quid si quis caestus ipsius et Herculis arma 
Vidisset, tristemque hoc ipso in litore pugnam? 
Hac germanus Eryx quondam tuus arma gerebat. 
Sanguine cernis adhuc sparsaque infecta cerebro. 

NOTES.

his challenge after many had yielded to his superior dexterity. Eryx was killed in the combat, and buried on the mountain where he had built a temple to Venus.

394. Sub hac. Sub for ad or post.

396. Effate. Those salsces are properly Effate who have borne many children. Tellus intimates that age had reduced him to female weakness.

401. Caestus. The caestus was a sort of leathern guard for the hands, composed of thongs, and commonly filled with lead or iron, to add force and weight to the blow: though others, indeed, will have it to have been a kind of whirblit or bludgeon of wood, with lead at one end. But the description Virgil gives of these weapons, particularly when he calls them immissa volumina visicorum, 408, and says, 425,

Et paribus palmas amborum innexus ar- 

mas, agrees to the former idea, and by no means to the latter. They were tied about the arm as high as the elbow, both as a guard to the arm, and to keep them from sliding off. Some derive the name from crepo, a girdle; others from cedo, to kill; which last answer well enough to the nature of a combat so cruel and bloody, that Lycurgus made a law forbidding the Lacedemonians to practise it.

404. Animis; spectantium understood.

406. Longeque recusat. Longe he is not at a distance, as Dr. Trapp renders it, but it has the force of valde, as we often read longe falleris, longe alter evenit, longe mihi alia mens est, and the like.

411. Tristemque pugnam. The combat is called tristis, woful, or bloody, because Eryx was slain in it by Hercules. The occasion of the combat is thus related: Hercules having put to death Geryon, king of Spain, was returning with his booty, which was a herd of fine oxen; and having visited Sicily in his way, received a challenge from Eryx, King of the island, to fight him with the gauntlet. If the victory should devolve to Eryx, he was to have Hercules' oxen; but, if he should be vanquished, the whole island of Sicily was to be Hercules' property. Thus Eryx lost both his life and his crown.

413. Infecta cerebro. It was lately remarked by a gentleman visiting the British Museum, that how great soever the rudeness of Indian nations might be, their idols and implements of war, there exhibited, amply evinced that they had learned to violate the two grand principles of moral law, love to God and love to our neighbour. False theology and habits of cruelty are usually associates. It was congenial with paganism to exhibit gauntlets stained with blood and spattered with brains; but Christianity turns her head from the shocking spectacle with horror and aversion.
His pagnavit adversus magnum Herculem: ego
magnum Acestes sedet: his ego suetum.
Dum melior vires sanguis dabat, semula necdum
Temporibus geminis canebat sparsa necetum.
Sed si nostra Dares hac Troiun armas recusat,
Idque pio sedet Aeneas, probat auctor Acestes:
Et magnos membrorum artus, magna osa, lacertos
e Exuit: atque ingeni mediis consistit arenat.
Tum satus Anchises castus pater extulit aequos,
Et paribus palmas amborum annexuit armis.
Constitit in digitos exspecto arrectus uteque,
Brachiaque ad superas interritus extulit auras.
Abduxere retro longe capita ardua ab iuctu:
Immiscentque manus manibus, pugnamque; facessunt.
Hic, pedum melior motu, frectusque juvenat:
Membris et mole valens; sed tardo truncti
Genua labant, vastos quattuor anhelitus artus.
Multa viri nequiquam inter se vulnera jacant,
Multa cavo lateri ingeminant, et pectore vastos
Dant sonitus: erratque; aures et tempora circum
Crebra manus: duro crepant sub vulnera male.
Stat gravissimus, nisque immotus eodem
corpore tela modò atque oculos vigilantibus exit.
Nec ors us euat, nec est quodrummorum sit
et miscent manibus
et prospicient certamine.

414. Alcidem. Hereules, though he was the son of Jupiter and Alcmena, was also
styled Amphitryonides, from Amphitryon, Alcmena's husband; and Alcides, from A-
cceus, the father of Amphitryon.

415. Aemulus effectus. Some will have old
age to be called emulous, because it is apt
to envy the strength and vigour of youth,
and emulate their feats in vain. But old age
may be more naturally styled emulous or
evious, on account of the many evils and
infirmities it brings along with it, and the
few comforts it yields; as if it envied men
the enjoyment of life. In the same sense
Horace calls time envious:
Dum loquimur, fugerit invida

Etas.

416. Temperibus. The temples are so
called, because on them gray hairs, indicators
of the flight of time, are first seen.

418. Acestes: because it was by A-
cceus' persuasion that Entellus engaged in
the combat.

425. Digitos, toes, ptepoc. Digitus usually
signifies a finger, but here the toe; for a
toe, as the French name it, is really doigt du
pied, a finger of the foot.

429. Pugnamque lacerant: after the simi-
litude of a pitched battle, where the two ar-
my commonly begin the attack by slight
skirmishes, till the whole rage of the war
be kindled, and the martial fury of every
warrior roused.

429. Pugnam. Some copies have pugnas.

431. Membris et mole. This phrase is
equivalent to mole membrorum; as, in the
first book, we find molemque et montes for
molem monitum.

432. Genua labant, Uf, Virgil, to represent
an old man feeble and panting for breath,
lengthens the verse by the addition of a
supernumerary syllable, giving us a
procelematicus at the beginning, so that
one is almost out of breath in the very reading
of it.

434. Vastos. As vastus is more usually
applied to matter and surface than to sound,
the copies which present us with vasto
agreeing with pectore are here to be pre-
ferred.

438. Exuit; actively for existit, existit. So
En. IL 750. vim viribus exist.

438. Tela. Tela, which is derived from
tela, longe, is applied to missile weapons,
such as darts and arrows, which may be
thrown from a high place to a considerable
Ille, velut celsam oppressit qui mollibus urbem,
Aut montana sedet circum castella sub armis;
Nunc hos, nunc illos aditus, omnequem pererrat
Arte locum, et variis assutibus irritus urget.
Ostendit dextram insurgens Entellus, et altè
Exultit: ille icturn venientem à vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit, et ultrò
Ipse gravis graviterque ad terram ponde re vasto
Concidit: ut quondam cava concidit, aut Erymantho,
Aut Idæ in magnà, radicibus eruta pinus.
Consurgunt studiis Teucri et Trinacia pubes:
It clamor coelo: primusque accurrit Acestes,
Æquevumque ab humo miserans accurrit amicum.
At non tardatus casu, neque territos heros:
Acior ad pugnam redit, ac vim suscitat ira:
Tum pudor incendit vires, et conscia virtus:
Praepetemque Daren ardens agit aequore toto;
Nunc dextra ingeminans ictus, nunc ille sinistra.

Nec mora, nec requeis: quæ multà grandine nimbi
Culminibus crepitant; sic densis icibus heros
Creber utrâque manu pulsat versatq; Dareta.
Tum pater Æneas, procedere longius iras,
Et sævire animis Entellum hauus passus acerbis:
Sed finem imposuit pugnae; fessemanque Dareta
Eripuit, mulcens dictis, ac talia fatur.
Infelix! qua tanta animum dementia cepit?
Non vires alia, conversaque numina sentis?

tert, non idem sinistre ingressae ictus. Nee est mora, nec requeis: qu'am spissâ grandine crepitant nimbi
super tectia; tam spissis icibus heros utrâque manu frequens verberat et agitat Dareta. Tune pater Æneas non passus est iras proderi ulterior, et Entellum furere animo erudeli; sed indixit finem certaminis; et subduxit lausam Dareta, solanum cum verbis, et talia loquitur: Infelix! qua tanta insanit occupavit mentem: nonne experiris alium robur, et mutatos Deos?

NOTES.

distance. Yet the word is also used for any kind of arms. For a sward, En. 9. 747.

"At non hoc tellum, mea quod vi dextera versat
Effugies: neque enim est talie nec vulneris acutor."

Here it is used for custodes.

439. Mollibus; mounds, men, toils.
440. Vires in ventum. The apostle Paul refers to this waste of unsuccessful blows: (1 Cor. ix. 26.) So fight I not as one that besteth the air.
441. Ulter. Of his own accord; from himself, not from any stroke of Dares: by the natural tendency of his own body; having lost his centre of gravity.
442. Ipse gravis graviterque. The ipse gravis refers to Entellus' natural weight and unwieldiness, and the graviter to the violence of the shock he had given himself in missing the blow aimed at Dares. Homer in the same way says, μυγῶς μυγακώς.
443. Erymantho. Erymanthus was a famous forest in Arcadia, where Hercules slew the celebrated boar.

432. Ab humo attollit amicum. By the laws of the combat, if one of the parties fell, his antagonist was not to take the advantage thereof, but allow him to rise again to the encounter.

458. Virtus. Three of the most powerful motives that can fire the human soul afford their energies, at the same moment: indignation, shame, and conscious valour.
459. Grandine nimbi. The comparisons here employed by Virgil are so short and so judicious, that the description acquires spirit by their introduction. Entellus stands as a besieged tower, falls like an Erymanthan pine, and rising, deals his blows about the hapless Dares, fierce and frequent as hail stones.
Cede Deo. Dixitque, et prælia voce diremit.

Ast illum fidi æquales, genus ægra trabentem,

Portantemque utroque caput, crassumque crūrenam

Ore rejectantem mixtosq; in sanguine dentes,

Ducunt ad naves: galeamque enseque vocati

Accipiant; palam Entello taurumq; reclinuant.

Hic victor, superans animis, tauroque superbus:

Nate Dea, vosque hæc, inquit, cognoscite Teucri,

Et mihi que fuerint juvenili in corpore vires,

Qui donum astabat pugnae: durosque reducta

Libravit dextrâ media inter coræna cæstus

Ardus, effectoque illisit in oessa cerebro.

Sternitur, exanimisque tremens procumbit humi bos.

Ille super tales effudit pectore voces;

Hanc tibi, Eryx, meliorem animam pro morte Daretis

Persolvo: hic victor cæstus armæ; repono.

Protinus Æneas celeri certare sagittâ

Invitat, qui forté velint, et præmia ponit:

Ingentique manu malum de nave Seresti

sed by his courage to engage in an unequal match: whereas, in the illad, the younger and stronger of the two combatants vanquishes the other; which, not being very extraordinary, contributes nothing to the surprise or pleasure of the spectators.

Cede Deo. Dr. Trapp and others would have it to be meant either of Eryx or Entellus: but it may rather refer to that god by whom Entellus was aided. This agrees best with what goes before.

Non vires alias, conversaque numina sentias?

and is most suitable to the character of the pious Æneas. In strictness of speech, indeed, it implies no more than, Yield to reason, which is the voice of God in man.

471. Vociat. Dares and his friends were so mortified by the defeat, that they did not think of the inferior prize, and would have gone away without it, had they not been called (vocati) to receive it.

481. Propromi humi bos. Servius (if, indeed, that remark be his, which goes under his name) calls this an exceedingly bad verse, because it ends with a monosyllable: Æneas seems to have been versed in monosyl-

labdâ desinens. On the contrary, the verse is to be admired for that very thing which he blames. This abrupt ending of the verse is like a rub in a person's way; it forces him to stop, and dwell upon the object with attention. Thus it is in other examples:

Insequitur cumulo præruptraeæque mons.

Parturiunt montes, nascetur ridiculus mus.

Hor. Art. Poet. 139.

Ruit oceano nox.

In all which the monosyllable at the end of the verse strikes the ear with a full sound; whereby the image it is designed to convey has time to make a strong and lasting impression on the mind. Translators have often attempted to imitate the beauty of this passage. Mr. Pitt has not amiss succeeded: The bull, convulsive with the deadly wound,

Groans, tumbles, rolls, and quivers on the ground.

Provisions are made by the custom of the gladiators in after-times, who, when their age exempted them from practising the art, hung up the arms of their profession on the door-posts of Hercules' temple.

487. Ingenti manu. Servius explains it magnum multitudo. With a numerous band: but we would rather render it simply With his mighty hand, because in this Virgil copies Homer almost word for word. And in him Achilles is represented doing all this himself, which is here ascribed to Æneas; though at the same time it is well enough known that what commanders order others to do, they are said to do themselves.

NOTES.

488. Trajecto in fune, i.e. in fune trajecto per malum; by a rope put through the mast.

491. Accepit galea. In war and among soldiers a helmet supplied the place of an urn for receiving the lots.

492. Locus. Not the place where the archers should stand, but the order in which they should discharge their arrows. Heyne says, Primum locus, eleganter pro sorte, et acclamatione juventum.

495. Clarissime Pandare. Pandarus, the son of Lycaon, is he whom Homer represents as having broken the truce between the Greeks and Trojans, when they had agreed to put the decision of the war upon the issue of a single combat between Paris and Menelaus. Juno, not willing that the disasters of Troy should come so soon to a period, instigated Jupiter to bring about a violation of the treaty. Jupiter employed Minerva as his agent in that business; and by her persuasion Pandarus shot an arrow at Menelaus after he had vanquished Paris: thus the war was rekindled. See Hom. II. IV. 86. The epithet clarissimus is here given to Pandarus, as being a distinguished archer, insomuch that Homer equals him almost to Apollo. He was killed at last by Diomedes.

505. Malus. The words malus, malum, &c. have such a variety of significations, that for the amusement and instruction of boys at school the following lines may be useful.

Malum, malus, malo mala fit male me male Malum malo mala malo quam peti major. Here the sense is perfect, the construction classical, and the meaning of every word different. Let the pupil find out the import.

510. Nodos et vincula linea rupit. Mr. Pope, in his comparison between the games of Homer and Virgil, owns that Virgil has in this outdone the original, by the addition of two circumstances that make a beautiful gradation. In Homer the first archer cuts the string that held the bird, and the other shoots him as he is mounting. In Virgil the first only hits the mast which the bird was fixed upon, the second cuts the string, the third shoots him, and the fourth, to vaunt the strength of his arm, directs his arrow up to heaven, where it kindles into a flame and makes a prodigy. Catrou considers the arrow on fire as a presage of the ensuing accident; the burning of the ships. Mr. Wharton thinks it distinctly hints at the Julium Sidus.
Tum rapidus jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit:
Volavit, per vota frater Fandrius : et con-
stituit columbam jam gauden-
dem aere libero, et plaudere alebat, tum ad
sum inter obscuras nubes. Odis mortua, et
amavit vitam in astris col-
buisse, et iubesse referit
sagittas infram. Acer-
tes resolutus solus amavit
vicinias; qui tamen eri-
bravit sagittam in aeream
sublimem, ostentans si-
nul industrium et sanctum
aere eum. Tum occu-
erirt consulis pridigiam
repensimum et futurum
magno omni: ingens sa-
sus hic explicuit postes,
et vates terrifici dea
vernam tardam predictio-
num. Nam sagitta aru-
discus volans inflammata
et later adores nubes, et
igne noxius esset, et ab-
sumpsit evanuit in levis
ventos: quemadmodum sepe stelle cadent et coelo transeat, et volantes transeunt postae cum comam. Sic a
Troianaque viri steretem stupueasti animi, et oraverunt Deus: et maximus Eneas non rejecit omen, sed
amplexus Aceston ornatus eum magnis donis, et talia dictit: Acetip, ipse pater, nam talibus prodigis magnus
ex colo voluit se habere hominem extraordinarym.

NOTES.

522. Magnaque futurum augurio mon-
strum. Monstrum signifies any event that
happens contrary to the ordinary course of
nature. It is derived from monstre, because
such prodigies were reckoned to be sent
from heaven, to signify some remarkable
future event, as this presaged the burning
of Eneas' fleet.

523. Augurio. An augury is properly a
consultation of birds for ascertaining future
events. It is here used for any sign or
presage whatever.

524. Seraque. Servius explains sera by
grovia, others by futura, Cordanus by tar-
da; but we choose rather to understand it
in the common acceptance, intimating that
the soothsayers could make nothing of the
omen till the event happened, and then,
when it was too late to prevent it, and the
ships were actually set on fire, they agreed
that this must have been the thing signified
by the omen.

525. Liquidis in nubibus. It would have
been a very singular prodigy any way, but
much more when the air was moist and
cloudy.

527. Refixa. Stars loosened from the
firmament. Virgil here follows the notions of
the vulgar. The apparently falling stars
are known to be merely vapours ignited by
some electrical or chemical action. It was
however sufficient for the poet,

Quae, si non cecidit, potuit cecidisse vi-
deri.

530. Nec omen abnuit Eneas. This shows
that the soothsayers had not yet interpret-
ed the omen, otherwise Eneas would not
have embraced it with joy as he here does,
probably misled by the similitude between
this presage and that in the second book,
v. 680.

534. Exspectem. Ruzus says, extra sortem
ordinemque propositorum premiorem. Virgil
appears to have in view a Grecian custom
The Greeks, before the spoils were distrib-
uted among the soldiers, used to select
some of the most valuable articles, and pre-
sent them to such whose valor in the field
had been most distinguished. So Æn. IX.
270, 271.

— ipsum illum cypleum cristaque rub-
entes
Excipiam sorte, jam nunc tua praemia,
Nise!

Trapp remarks, that one thing particularly
distinguishes this game from all the rest.
Here is no mention of the several rewards
given to the antagonists, excepting the
first, though they all performed so well—
and the observation itself contains the rea-
son. It distinguishes this from the rest of
the games, and that is reason sufficient: variet must always be studied by those
who write to please.
ANEIDOS LIB. V.

Ipsius Anchise longavi hoc munus habebis:
Cratera impressum signis, quem Thraci cum olim
Anchise genitori in magno munere Cisaeus
Ferret sui dedicate monimentum et pignus amoris.
Sic fatus, cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acestem.

Nec bonus Eurytion praelato invictus honori,
Quamvis solus avem coele dejecto al alto.
Proximus ingreditur donis, qui vincula rupit:
Extremus, volucri qui fixet arundine malum.

At pater Aneas, nondum certamine missus
Custodem ad sese comitemque impubis Ilii
Epytiden vocat, et fidam sic fatur ad aurem:
Vade age: et, Ascanio, si jam puerile paratum
Agmen habet secum, cursuque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,
Dic, ait. Ipsa omnem longo descedere circo
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentum
Franzatis lucent in equis: quoos omnes uestes


536. Thrace Cisaeus. Cisaeus was king or Thrace, and, according to Virgil, the father of Hecuba.

543. Ingreditur donis. Both ingreditur and incedis are military terms, and imply statefulness and an air of pride, dignity, or defiance: as above — aus jaculis incedit molior; and a little below — incedunt pueri. In the tenth book also, verse 762, they are both applied in the same way:

At vero ingentem quatiens Mezentius hastam
Turbiud ingreditur campo; quam magna
Cor poros incedit.

546. Custodem Ilii. Servius quotes Tully as having said somewhere that the young Romans, during the first year of their bearing arms, had guardians or military tutors allowed them from the public, under whom they were trained to military exercises, and instructed in the art of war. But because Iulus is here called impetus, which implies that he was not yet of age to bear arms (seventeen years) we are to understand by custodem a guardian to take care of his education, such as one as Horace speaks of, Art. Poet. 161.

Imberbis juvenia, tandem custode remoto,
Gaudet equis canibusque, et aprici gramine campi.

547. Epytiden; Periphas, the son of Epytus, Anchise's herald, of whom Homer speaks, ll. XVII. 394.

547. Fidam ad aurem. He had been one of Anchise's most trusty servants, one who had grown old in his service:

553. Incedunt pueri. This game, commonly known by the name of Locus Trojae, is purely of Virgil's own invention; he had no hint of it from Homer. This he has substituted for three of his, the wrestling, the single combat, and the discus: and, in the opinion of a very judicious modern, it is worth all those three in Homer. This game Virgil added to please Augustus, who had at that time renewed the same. Suetonius tells us, Troja ludum edidit (Augusteum) frequentissimé, majorum minorumque puorum delectum: prisci decorisque moris existimant, claris stirpis indeo sic innotescere, &c. Suet. in Aug. cap. 43. Julius Cæsar had also exhibited the same before, as we learn from the same author: Trojam lus turma duplex, majorum minorumque puorum. In Jul. cap. 39.

553. Ante ora parentem. This description of a juvenile militia is supposed the most laboured and the most perfect of any Virgil ever wrote. A great critic calls it perfect.
P. VIRGILII MARONIS

Trinacris mirata fremit Trojæque juvenus.

Omnibus in morem tomā cona pressa coronā:
Cornea bina serunt praefixa hastia ferro,

Par leves humero pharetras: it pectorum summo
Felixis obtorti per collum circulus auri.

Tres equitum numero turmae, termique vagantur
Ductores: pueri bis seni quemque secuti,

Agnine partito fulgent, paribusque magistri.

Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,

Prolegemias, stylista Italo: quem Thracius albis
Portat equus bicolor maculis, vestigia primi

Alba pedes, frontemque ostentans arduus albam.

Alter Ays, genus unde Atti duxere Latini:
Parvus Ays, pueroque puere dilectus Oulo.

Extremus, formāq; ante omnes pulcher illus
Sidonio est invectus equo: quem candida Dido
Esse sui dederat monimentum et pignus amoris.

Cætera Trinacris pubes seniores Acestæ
Furtur equis.

Excipiant plausu pavidos, gaudentque tuentes
Dardanidæ, veterumque agnoscent oru parentum.

Postquam omnem lati conceussim oculosq; suorum
prima omnium spectatilis propri pulchritudinem, imperat est equo Sidonio: quem pulchra Dido dederat ei, ut cum monumentum et testinomium sui amoris. Reliqua juvenum vehetur equi. Sidonis acules Acestæ.
Troiani recipiant eum plauso e de glorye sollicitos, et lanturn eae videndo, et agnoscent valvis antiquorum patrum. Postquam huir circulum cunctant omna conscienem et conspectum suorum.

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"Before, white spots on either foot appear.
On his toes'd forehead blazing silver star."

Is it asked what was the other colour? Rufus says, perhaps reddish, such being the colour of the horse described by Homer, iliad 23. 455.

555. Parle pharetras. These probably were the leaders who were thus distinguished from the rest.

558. It pectorum summo, &c. Picius assures us, that some of the more ancient copies read,

Et pectora summo
Flexillis obtorti per collum it circulus auri.
559. Flexilla circulus obtorti auri. This is only a poetical circumlocation for a golden chain.

562. Partie, from the obsolete word partie. Rufus says, that now even partier itself is used not passively at all but only in an active sense. It is possible such passages as the following did not occur to his recollection. They are both from the orations of Cicero: Fes partitur in tria, &c. Paulus se cius à me atque ab illo partita sunt.

564. Politæ, Politus, the son of Priam, mentioned to have been slain by Pyrrhus, Ἐκ. II. 526.

565. Auctura Italo. This is generally translated, to add to the number; but as augeo signifies likewise to raise the honour, it is obvious which sense is preferable.

565. Thracius equus. Thracia was a famous country for breeding horses; hence Hesiod says ἡ τοις ὀμηρίαν, through Thracia, the nursing soil of martial steeds.

566. Equus bicolor. He was white in the forehead and in his forefeet:

“Before, white spots on either foot appear.
On his toes'd forehead blazing silver star.”
Lustravere in equis: signum clamore paratis
Epytides longe dedit, insomnique flagello.
Olli discurrere pares, atque agmina terni
Diductis solvere choris: rursusque vocati
Convertere vias, festaque tela tulere.
Inde alios ineunt cursus, aliosque recursus,
Adversis spatiis: alternosque orbibus orbes
Impedient, pugnae; cunct simulacra sub armis.
Et nunc terga fuga nudant, nunc spicula vertunt
Infensi, facta pariter nunc pace serunt.
Ut quondam Cretâ fertur Labyrinthus in alta
Parietibus textum caecis iter, ancipitemque
Mille viis habuisse dolum, quâ signa sequendi
Falleret indeprensus et irremeabilis error.
Haud alter Teucröm nati vestigia cursu
Impedient, texunteque fugas et praelia ludo:
Delphinum similes, qui per maria humida nando
Carpathium Libyicum; secat, lundunt; per undas.
Hunc morem cursûs, atq; hæc certamina primus
Ascanius, longam muris cûm cingeret Albam,
Retulit, et priscos docuit celebrare Latinos;
Quo puer ipse modo, secum quo Troia pabes:
Albani docuere suos, hinc maxima morro
Acceptit Roma, et patriam servavit honorum;
Trojaque nunc pueri, Trojanum dicitur agmen.

580. Agmina terni diductis solvere charis. Others read ternis, which makes the sense easier. However that may be, the meaning appears to be this; that after they had marched round the circus in one body to be reviewed by Æneas and the other spectators, upon the signal given they divided into three troops, and marched over the plain, each troop performing their exercises in a different ground.

585. Simulae. Virgil uses almost the very words of Lucretius, (l. II. 41.) bellis simulae ciere.

585. Sub armis is frequently used by Virgil for armati.

588. Labyrinthus. The Labyrinth was an edifice full of cells that communicated with one another, and was perplexed with winding avenues, disposed in such a manner as to lead backward and forward in a maze, and bewildered those who entered into it, so that they could not trace their way out. The original Labyrinth was in Egypt, a very curious work, carried on at the expense of many kings, and at last finished by Psammeticus. After this model, Dædalus built a Labyrinth of a much smaller size in Crete, wherein the Minotaur was shut up.

590. Quod signa sequendi, &c. Literally, whereby error, not to be unravelled and inextricable, frustrated all signs to trace out one’s way.

594. Delphinum. The dolphin is an active fish; but it requires all the credulity of Pliny to believe with him, that tantiux ex ultis, us pircumque vela navium transvolet. One could as soon believe with Goldsmith (our modern Pliny), that Indians with perfect safety will descend the falls of Niagara. The comparison of the Labyrinth is taken from Homer, that of the Dolphins from Apollonius Rhodius. Virgil has certainly improved upon his originals.

595. Carpathium. The Carpathian sea, to the east of the island of Crete, where is the island Carpathus, between Crete and Rhodes.

596. Hunc morem cursum. Other copies read hunc morem, hos cursum, which is more poetical.

602. Trojaque nunc. —The striplings now

Troy or the Trojan regiment are called. This circumstance, says Pitt, is by no means the invention of the poet, but is actually an historical fact. Dion Cassius, Tacitus, and,
Hac celebrata tenas sancto certaminis patri.
Hic primum foruntas fidem mutata novavit.

Irim de celo misit Saturnia Juno
iliacam ad classem; ventosque aspirat, cunti,
Multa movens, necdam antiquum saturata dolorum.
illa viam celeras per mille coloribus arcum,
nulli visa cito decurrur tramite virgo.
Conspicit ingentem concursum: et litora lustrant,
Desertosque videt portus, classemque relictam.

At procul in sola secreta Troades acta
Amissum Anchisen fletant, cunctaque profundum
Fontum aspectabant flentes: heu! tot vada fessis
Et tantum superesse maris, vox omnibus una.

Urbem orant: tædet pelagi perferre laborem.
Ergo inter medias sese haud ignara nocendi
Conjicit, et faciemque Desæ vestemque reponit.

Et Beroë, Ismarii conjux longèvæ Dorycli,
Cui genus, et quondam nomen, matricefuisent.
Ac sic Dardanidum mediam se matribus infert:
O misera, quis non manus, inquit, Achaica bello
Traxerit ad letum, patriæ sub manibus! / ò gens
Infelix! cui te exitio fortuna reservat?

Septima post Trojæ excidium jam vertitur æstas;
Septima post Trojæ excidium jam vertitur æstas;
peritam maris. Atque, Iria non ignara nocendi insitutæ se in medium carum, et exuit formamque
et habitum Deum. Assimilat Beroë uxori grandère Dorycli Ismarii, cui fuerat olim nobilitas, et fames, et soroibus. Sic autem imitatur se medium matribus Trojanorum: O felix! inquit, quas manum
Genorum tua transeas ad mortem, in bello, sub moris patriæ! ò gens unfortunata! cui mori reservat
fortuna? Jam septima ætatem transit ab exitio Trojæ;

above all, Suetonius, in many passages of his works assure us that this sort of game, performed by noble youths of Rome, was called Troia or the game of Troy. The latter, speaking of Julius Caesar, says, Trojam lust turmae duplex majorum minorumve, pueros; and, when speaking of Augustus, observes, Trojum habitum edidit fieri
timbe. The justis and tournaments which
twice or three hundred years ago, were so
fashionable, it is thought by many, owed
their origin to this ludus Troja, and that
tournaments is but a corruption of Troja-
ments.

604. Fortuna fidem novavit. Here fortune
considered as a friend, on whom Æneas
had hitherto depended for favour and
protection; but now she changes sides, breaks
her faith, and proves treacherous.

605. Irim misit. Servius observes, that
as Mercury is mostly sent on messages of
peace, so Íris generally goes on errands of
mischief and contention; whence some
derive her name from Íris, Discord. She
is employed chiefly by Juno, but sometimes
carries despatches likewise from others of
the gods; as in the ninth book, 803.

Atiam cælo nam Jupiter Írim
demaiat, germana haud mollia jussa
ferantam.

606. Saturnia Junæ. Here the poet returns
to the main subject of his poem. This is
the third obstacle Juno raises to hinder the
arrival of Æneas in Italy. Nothing can be
more natural than the fears of the Trojan
women to embark again, or more politic
than for Juno to avail herself of them for
the perpetration of mischief.

613. Secretæ Troades. It was reckoned an
indecency, among the Greeks and Romans,
for women to be present at the public
shows. Therefore Virgil, who has all along
the Roman customs in his eye, represents
the matrons here apart from the men, de-
stroying the death of Anchises by them-
selves.

615. Actæ, a shore, a pleasant strand; from
Acts, of the same significance. Trapp says,
"I do not remember to have met with the
word in any place but this." Ruseæx, howev-
er, gives an example from Cicero speaking
of the AElian shore, Uxored in actæ dies secum habere. Minelius furnishes
another from the same author, in actæ cum
mulieribus jacentibus ebris.

626. Septima vertitur æstas. The question
is, how Æneas had spent so long a time as
seven years in so brief a voyage. In order
to make this out, a French critic gives the
following computation. First, he finds from

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history, that Troy was taken in the month of May or June. He allows Eneas ten months for fitting out his fleet at Antandros, and makes him set out in the month of March of the following year. From that time to his arrival in Epirus, he computes four years and some months, which he had spent in building cities, and establishing useless settlements in Thrace and Crete. After having stayed some time in Epirus, and celebrated the Aetíac games, he set out thence in the end of autumn of the fifth year; and having made a compass almost round Sicily, arrived at Drepanum in the beginning of the following year. There he lost his father in the month of February, and, according to the law established among the ancients, devoted ten months to grief and retirement, without resuming his expedition before the prescribed time had elapsed. Thus, according to my author, Eneas did not set sail from Sicily till the month of November, and here the scene opens, and the action of the Æneid begins, Æn. I. 34.

Vix cunctāt, &c. Soon afterwards, about the middle of the seventh year of his voyages, he was driven by a storm on the coast of Carthage, where he spent three months of winter; and thence set out for Italy, in the end of January following; arrived again in Sicily in the month of February; about the end of the same seventh year; spent about one month in celebrating the new anniversary, and about the beginning of the eighth year arrived in Italy, in the end of March, or beginning of April, when the spring was pretty well advanced, as we may gather from those beautiful lines which paint that season, Æn. VII. 22.


with Dido’s assertion in the end of the first book; for there is it only se septima estas portata, which implies only that the seventh year was running; but here it is septima estas vertitur; the seventh year is rolled away or past. Yet Servius is so dogmatical as to impeach Virgil here of an unpardonable inconsistency.

628. Sidera emesē. Before the discovery of the mariner’s compass, the path of the sea was determined for the most part by the sun and stars.

Still to new lands, o’er floods and rocks, we fly, And sail by every star in every sky.

628. Per mare magnum. By magnum here Servius understands stormy, high swelling, and quotes Lucretius, Lib. II. I.

Suave mari magno turbantibus aqua ventis.

629. Fugientem. Because by how much the nearer they approached, by so much were the obstructing storms the more severe and adverse. Ovid has a Beroe in the third book of his metamorphoses. We may find, says Mr. Addison, the genius of each poet discovering itself in the language of the nurse. Virgil’s Bria could not have spoken more majestically in her own shape; but Juno is so much altered from herself in Ovid that the goddess is quite lost in the old woman.

638. Agis res. In some MS. it reads tempus agis res; that is, tempus agendi rem, but this reading is preferred: tempus agis res, I. e. tempus tempus, ipsa occasio rem agar et porre impellit, &c.

639. En quatuor are. Virgil takes care to prepare even the least events in a proper manner. These altars, erected to Neptune, had already been taken notice of in the affair of the galleys. CLoanthus had made a vow to erect one to Neptune on the shore; probably the other commanders had each erected an altar for himself.

Catreu.
Sublataque procul dextrâ connixa coruscat,
Et jacit. Arracæ mentes, stupefacta que corda
Iliadum. Hic una est multa, quæ maxima natu,
Pyrgo, tot Præmi natorum regia nutrix:
Non Beroë vobis: non haec Rhaeteïa, matres,
Est Doryclii conjux: divini signa decoris,
Ardenæque notate oculos: qui spiritus illi,
Qui vultus, vocisque sonus, vel pressus eunti.
 Ipsa egomet dudum Beroën digressa reliqui
Egram, indignantem tali quod sola careret
Munere, nec meritos Anchiæ inferret honores.
Hæc effata.

At matres primo ancipites, oculeis malignis
Ambiguae, spectare rates, miserum inter amorem
Præsentis terræ fatigæ vocantia regna:
Cùm Dea se paribus per cœlum sustulit alis,
Ingentemque fugâ secuit sub nubibus arcum.
Tum verò attonitæ monstris, actæque furore,
Conclamant, rapiuntque focis penetrabilibus ignem:
Pars spoliæ aras, frondem ac virgulta facesque
Conciunct: furit immissis Vulcanus habenis
Transtra per, et remos, et pictas abiete puppes
Nuntius Anchiæ ad tumulum cuneosque theatric
Cùm Dea Iriæ estultit se
per ärtem alis equitati, et in diœcûs signavit magna arcum inter nubes.
Tun autem stupefacta prodigios, et impia furore, vœoferantur, et rapiunt ignem ex æris intimitì
pars nondum aras, injustitique
frondes et ramos et facies: ignis uîdit luxæs habens, per semen, et remos, et pictas pictus ex abiete
structos. Eumclus nuncius defert ad spulchrum Anchiae et sedes theatric

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642. Igmem... coruscat. Virgil often uses this neuter verb in an active sense. En X.
646. Non Beroë, &c. The tendency of this speech is not to dissuade the matrons from executing Juno's purpose, as it may seem at first sight; but on the contrary it is a strong incitement to it, by showing them that the person who had appeared to them in the form of Beroë was really a goddess.
654. Ardenæque notate oculos, &c. Here are four striking characters of divinity mentioned: 1. Beauty, radiant eyes, looks, and complexion, as in Venus.
2. A fragrant breath, which perfumed the air around them: Qui spiritus illi; agreeable to what is also said of Venus.
Ambrosiae come divinum vertice odo-
3. A certain light, majestic motion; of which something has been said on that characteristic given of the same goddess:
Et vera incessus patuit Dea. En. I. 405.
4. Some particular sound, tone, or accent of voice, that distinguished them from mortals. En. I. 328.

651. Indignantem: Dolentem, irritatm, in-
dignè ferentem.
652. Munere. Among other things, mu-
num signifies any public show or solemnity.
654. Ançieæ—malignis. Doubtful, yet almost determined. Terence says
Dum in dûbio est animus, paulo momento
Huc, illuc impellitur.
657. Secuit sub nubibus arcum.
The goddess —— cuts
Her bow of spacious arch beneath the cloud.

De la Cerda takes Virgil in a geometrical sense; a line cuts a circle, and Iris cuts her bow by flying through it.
661. Spoliæ aras. They tear off the ri-
lands, fillets, and sacred leaves, such as the olive, laurel, myrtle, rosemary, &c. with which the altars were accustomed to be de-
corated.
663. Pictas abiete puppes, i.e. pictas pup-
pes factos ex abiete.
664. Cuneosque theatrici. The seats in the theatre made for the people were called cunei, because they were narrower near the stage, and broader behind, in form of a wedge.
Incensas perfert naves Eumelus: et ipai
Respicit atrim in timbro volitare favillam.
Primus et Ascanius, cursus ut latus equestres
Ducebant, sic acer equo turbata petivit
Castra: nec examines possunt retinere magistri.
Quis furore iste novus: quò nunc, quò tenditis, inquit,
Heu miseræ cives! non hostem inimicaq; castra
Argivum; vestras spes uritis. En ego vester
Ascanius. Galeam ante pedes projectit inanem,
Quæ ludo indutus bellis simulacra ciebat.
Accelerat simul Eneas, simul agmina Teucrüm.
Ast ille diversa metu per litora passim
Diffugient, sylvasque, et sicubi concava furtim
Saxa petunt; piget incepti, luciscue: suoque
Mutatæ agnoscent: excussaque pectore Juno est.
Sed non idcirco flammæ atque incendia viret
Indomitas posueræ: udo sub robore vivit
Stups, womens tardum fumum: lentusque carinas
Est vapor, et toto descendit corpore pestis:
Nec vires heroum, infusasse flamina profunt.
Tum plius Eneas humeris abscondere vestem,
Auxilioque vocare Deos, et tendere palmas:
Jupiter omnipotent, si nondum exosus ad unum
Trojanos, si quid pietas antiqua laboris
Respicit humanos; da flammam evadere classi
Nunc, pater, et tenues Teucrüm res ripæ letæ:
Vel tu, quod superest, infesto fulmine morti
Si mereor, demitte; tuaque hic obrue dextrā.

665. Eumelus. Some feeble old man who
had been standing at the ships with the
women.

666. Voltære favillam. How fine a con-
trast between the joy and festivity of the
games, and the confusion, dread and disor-
der order occasioned by the firing of the ships.
Such oppositions and such variations of the
scene are some of the greatest beauties of
poetry. The distant prospect of the smoke
and flying sparks is most happily conceived.

667. Primus et Ascanius. How much does
this action render the character of Asca-
nius a most interesting one to the reader.

669. Excussaque pectore Juno est. Juno,
the cause of their fury, was dislodged from
their breasts; an allusion to the frantic Bac-
chanals, who returned to themselves after the
god with whom they pretended to be
possessed was driven out of them.

668. Stups, A coarse kind of flax or tow
called oakum, which is driven into all the
seams and chinks of a ship, and then laid
over with hot pitch, to keep out the water.

669. Vapor, is any thing calcining and lost
in air; here it is used for light and flame:
as in Lucretius: At vapor is quem sol mit-
tit, &c.

670. Abscondere vestem. This sign of ex-
reme distress was common to the Jews,
Egyptians, Greeks, and Romans, as ap-
ppears from their several histories.

670. Res erner letæ. One is in great pain,
est Eneas' whole fleet should be here de-
stroyed, and consequently an end put to his
glorious intended expedition; but the poet
falsely terroribus implet.

Jupiter most opportunely sends a shower
sufficient to quench this alarming fire, and
makes us easy again. The Ioms was small:
only four galleys.

692. Tuis hic obrue dextrâ.
On me, on me alone thy vengeance shed,
And with thy level'd thunders strike me
dead.

What a new and most alarming circumstance
of horror is this. The tempest blacker
ens in a moment, but who will say for what
purpose? is it to blast Eneas or to pour
torrents which shall extinguish the flames?
Vix diestat ex: cùm im-
missis plantis tempus
fuit præter stupidandi-
nam, et alia locorum
et campi quædam fol-
summ: inter semina aquas
et desumus aquirum
Aeneas edidit ex toto aere;
695-Turbidus imber aqua, denasiq;
 lingerimus Austris:
Implenturque super puppes, semusta madaeasunt
Robora: restrictus, donec vapor omnis; et omnes,
et navis demulcet imple-
lum, ligna seminata hu-
metepe: donec ignis to-
ctus extinxistit; et con-
terse navis recepta sunt
ab igne, quattuor semita
anubat. Sed pater Aene-
as, pereclusus &c. tristis es-
itiams, agitabat animo
magnas curas, nunc hoc,
nunc illius cidderan, an
remaneret in agris Iciliis
Ignum fatum, a terra
velut regiones flumina.
Tunc seniors Nautes, quern
Tritonia Pallas unxit in-
stituens, et efficac clarum
multis varietatis; editar
hac responsa, dictaque,
vel quid magno ira deo-
rum miseraet, vel quid
exigeret serius fatum.

Atque illa solutis Aeneam
loquebat; ut: sibi
Et quicquid tecum invalidum, metuem; pericli est,
Veneris, cumus quod: fata vacant et revocant. Quicquid acceder, omnis fortuna vindexa est tolerans.
Est tibi Trojanus Aetos, Æneas est divina origine: sepulcrum; et volente ad consilium. De illa
qui supervelit sunt amissis navibus, et quae tacet magna consilii et rerum tuarum: et elige senes gran-
deros, et matres laesus navigacione, et quodaeque tecum est infinum et timens pericula.

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695. Ardua terrarum. Mountains, high places. Such a mode of expression is fre-
quent and beautiful; as En. 2. 332. An-
guissa viarum. 724. Opaca locorum.
697. Semusta, for semistuia; which con-
traction is necessary for the sake of the
verse. It is likewise so read in other poets,
as Or. Past. IV. 167.

Semustaneque facem vigilatâ nocte viator
Pontet.
Virgil has found out most elegant terms to
describe so difficult and unamiable a sub-
ject as the increase and abating of this
fire.
700. Concusus. Struck, perturbated, as
on a future occasion,
Multa gemens casque animus concusus
amici.
702. Versans. In some copies jactans.
704. Nautes. The family called Nautia
was one of the most distinguished in Italy.
Dionysius Halicarnassus says that the Na-
taeus was belted this family, was one of the
companions of Æneas, and that to him
was entrusted the care of guarding the
Palladium. Whether this were true or not,
Virgil has shown himself possessed of a
fine talent for courting the attention of the
great.
704. Unum quem docuit. Unum here, and
in many other places of Virgil, has the
force of præcipix; as in the second book,
verse 425.

Cadit et Bifieus, justissimus unus
Qui fuit in Teurcis.
706. Responsa dabat; indicatia vel quae,
&c. The observations of Nautae were re-
garded, on account of his penetration and
devotion to the gods, as oracular.
Ille deo plenus, tacita quem mente gere-
bat.
Effudit dignas adytis a pectore voces.
Lucan. IX.

710. Superanda omnia fortuna ferendo est.
It is the same sentiment with that of Ho-
Durum, sed levis sit patientia.
Quicquid corrigere est nefas.
711. Est tibi Dardanus, &c. Acestes
sprang from the gods, since he was the son
of the river-god Crinisus, and one of the
descendants of Dardanus, who derived his
original from Jupiter.
712. Consiliis socium. Other copies read
consili.
Delige: et his haberat terris sine mænia fessi.
Urbem appelleabant permisso nomine Acestam.
Talibus incensus dictis senioris amici:
Tum verò in curas animus didicitur omnes.
Et nos atra pullo bigis subvesta tenebat:
Visa defincit coelo facies delapa parentis
Anchise, subito tales effundere voces:
Nate, mihi vitæ quondam, tam vita manebat,
Chare magis: nate liliacis exercite fatis:
Imperio Jovis huc venio, qui classibus ignem
Depulit, et coelo tandem miseratus ab alto est.
Consiliis pare, quæ nunc pulcherrima Nautes
Dat senior: lectos juvenes, fortissima corda,
Defer in Italian: gens dura, atque aspera culta,
Debellanda tibi Latio est. Ditis tamen aste
Infernus accede domos: et Averna per alta
Congressus pete, nate, meos. Non me impia namq;
Tartara habent tristes; umbra; sed amœna piorum
Concilia, Elysiumque colo. Huc casta Sibylla
Nigrantum multo pecudum te sanguine ducet.
Tum genus omne tuum, et, quaerens mænia, disces.
Jamque vale: torquet mediox non humida cursus,

718. Acestam. This city stood in the western part of Sicily, about five miles from the sea coast. It was known also by the names of Egesta and Segesta.

721. Bigis subvesta. As the chariot of the Sun is poetically represented drawn by four animals; so that of the Moon and the Night are said to have had two, and those of a black sable colour. Ovid represents these lunar animals as horses; Ausonius as beifers; while others say they were mules; because, as the mule cannot produce its kind, but is indebted for its being to the horse, so the moon cannot shine of itself, but owes all its lustre to the sun. The coursers of the sun are always horses.

722. Coelo facies delapa parentis. The ancient pagans distinguished between the soul and the shade or phantom; the former they believed went to heaven, while the other had its residence in the infernal regions. Thus Anchises here descends from heaven, viz. with respect to his soul, while at the same time, as to his shade, he says, verse 734:

amœna piorum
Concilia, Elysiumque colo.
See Homer's Odysse. XI. 600.

729. Lectus juvenes. It ought always to be remembered, that the particular design of the Aenid is to instruct princes how to found colonies. Now one of the most prudent precautions is to leave behind all who are intimidated with the expedition, and retain only those who are thoroughly brave and are fixed and hearty in the design.

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731. Ditis tamen aste, &c. This apparition of Anchises, and the order he gives his son to descend to the infernal regions, are necessary preparatives for the sixth book. The art of the poet is admirable in thus making one event rise out of another, and preparing the reader for them: this raises that pleasing suspense, which is the principal charm in an epic poem.

735. Casta Sibylla. The Sibyl has the epithet of chaste, because these prophetesses were virgins.

736. Nigrantum pecudum. To the infernal deities victims of a black colour were required to be offered in sacrifice. See En. V. 249, and VI. 243.

738. Torquet mediox, &c. This, some allege, points out the season of the year to have been in one of the summer months, when the nights are very short, and the dawn begins soon after midnight. However that may be, it is worth while to mark the expression, which is highly poetical. It is a metaphor taken from the chariot-races
Et me sævus equis Oriens affavit anhelis.

Dixerat, et tenues fugit, ceu fumus, in auras.

Quem fugis? aut quis te nostris complexibus arcet?

Hac memorans, cinelem et sopitos suscitat ignes:

Pergameumque Larem, et Canæ penetralia Vestae

Farre pio et plenâ supplex veneratus acerrá.

Exemplò socios, primumque accersit Acesten:

Et Jovis imperium, et chariæ praecipita parentis

Edocet: et quæ nunc animo sententia constet.

Haud mora consilia, nec jussa recusat Acestes.

Transcribit urbim matres, populorumque volentem

Deponent, animos ní magás laudis egentes.

Ipsi transtria novant, flammisque ambæs reponunt.

Robora navigiâ: aptant remoque adnentesque:

Exigui numero, sed bello vivida virtus.

Interè Æneas urbem designat aratro,

Sortiturq; domos: hoc, Ilium, et hoc loca, Trojam

linguasque pleam volentem, animosque cupidos magne gloriae.

Alii reficiunt saevas, et reperant in mavis ligam semia fiammis: accommodant remos et suis; pauci quidem sunt numero, sed virtus ardens belle.

Interim Æneas describit aërum urbis aratro, et distribuit domos per sortem: imperat hoc aërum dic Ilium: et hæc loca novam Trojam.

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in the circus. When the charioteers had arrived at the goal, they turned round it, and returned to the barrier. So here the Night was upon her return, after having reached her farthest point, the hour of midnight, which divides her course in the middle.

739. Et me sævus Oriens. It was a very ancient and universally prevailing opinion, that ghosts and apparitions were only allowed to appear in the darkness of the night, and were chased away by the dawn. Thus Propertius, Lib. IV. 7. 89, makes Cynthia's ghost say:

Nocte vaga ferimur, nox clausera liberat umbra;
Errat et iucundus Gerberus ipse serd.
Luce jubent leges Lethæa ad stagna reverti;
Nos velimir, vectum nauta recenset onus.

744. Pergameumque Larem, &c. Æneas is said to have introduced into Italy the worship of the Penates, Lares, and Vestae; that is, the unextinguished fire, whereof mention has been made above. What the ancients called the Lares were images consecrated to the souls of deceased ancestors, which every one worshipped in his own house by oblations of incense, and cakes of fine flour thrown upon the fire.

746. Castra. This sanctuary, holy place, or altar of Vesta, was commonly nothing but the hearth or fire-place in the apartment where they lodged; and in private houses, as well as public temples, was a fire kept always burning in honour of that goddess: so that this is only a noble and elegant manner of expressing a thing in itself low and vulgar.

750. Transcribit. This was the proper word applied to those whose names were enrolled in order to be transported into some new colony; and such were called Transcriber: hence the word came to signify to transfer, as Æn. VII. 423.

—tua Dardania transcribi sceptra colonia. 751. Ní egentes. Nī, or nībi, is frequently used both by poets and prose writers for non.
Esse jubet; gaudent regno Trojans Acestae,
Indictaque foveam, et patribus dat jura vocatis.
Turn vicina satris Erycino in vertice sedes
Fundatur Veneri Idalide: tumuloque sacerdos
Et lucus latè sacer additur Anchiseo.

Jarnque dies epulata novem gens omnis, et aris
Factus honos; placidi stravent aqua venti:
Creber et aspirans rursus vocat Auster in altum.

Exoritur procurra ingens per litora Jtusets:
Complexi inter se noctemque diemque morantur.
Ipse jam matres; ipsi, quibus aspera quondam
Vissa maris facies et non tolerabile numen,
Ire volunt, omniaque fugae perferre laborem.

Quos bonus Eneas dictis solutus amicis,
Et consanguineo lachrymans commendat Acesta.
Tres Eryci vitulos, et tempestatis agnam
Cedere deinde jubet, solvique ex ordine funes.
Ipse caput tonsae solis evincuit olivæ
Stans procul in prorâ, pateram tenet, extaque salos
Porricit in fluctus, ac vina liqueuit fundit.

Prosequitur surgens a puppi ventus euntes:
Certatim socii fierunt mare, et aequora verrunt.

At Venus intereit Neptunum exercita curstus
Alloquitur, talesque effundit pectoris questus:

Bo und Dionysius mention two rivers in Sicily, near the city Segesta, called Xanthus and Simeo; and add, that those names were given them by Eneas.

The Forum. The Forum was of a three-fold use: 1. For the administration of the laws. 2. As a market place. 3. As an exchange to which merchants resorted.

758. Patribus. The Roman senators were called Patres, vel etate, vel cura similitudine, says Sallust; either from their age, or to remind them that they were to be fathers of the people.

759. Erycino in vertice. Eryx was the greatest mountain in Sicily next to Etna: it overlooked the city Drepanum. On the declivity of this mountain was a city built of the same name. This mountain so steep that the houses built upon it seemed every moment ready to fall. Dædalus enlarged the top and enclosed it by a strong wall. He consecrated there a golden heifer to Venus Erycina, which so much resembled life, that it appeared to exceed the power of art.

760. Iren volunt. A faithful and most affecting picture of human nature.

772. Tempestatis agnus. Even the winds and storms were deified by the Romans, and the victims offered to them were lambs or goats. So Horace, Epod. X. 23.

Libidinosus immolabitur caper,
Et agda tempestatibus.

775. Stans procul in prorâ. A very ancient copy reads sed in puppi; but, as Eneas was going to address the gods of the sea, and offer a libation to them, he would naturally plant himself on the foremost part, where he could have the fullest prospect of the sea; and therefore the former appears to be the true reading. The word procul here imports that he stood as far as he could from the shore, on the very extremity of the head of the ship, towards the sea.

779. As Venus. This complaint of Venus to Neptune is very elegant and very artful, and what the god answers her prepares the reader to expect their happy arrival in Italy, and serves to answer an objection that might be made, why Juno, who had excited so terrible a tempest in the first book, should not endeavour to raise another, since she now had no time to lose, as the Trojans were very near the end of their long voyage. One ought to observe with what art the poet gives to both these gods those terms and manner of speaking that are most proper and suited to their characters. The beauty of Venus is full of sweetness. Neptune in his answer seems not to mention anything but what belongs to his empire; one while calling Xanthus and Simeo to witness how much he had done for Troy, another while inserting in his speech either the tempest which Juno had excited, the birth of Venus from the foam of the sea, or the inundation
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Aspere trazurabim et incassatabilis arsenica Jovem ex eis decepti ad omnes preses, ets Neptunus. Hanc, neque mense praemunera temporis, nec ulo pictum placet; ets, quod queritis victa. Jove, victa neu victis. Non neque fuerit communis adhibens aut urbem, aut eis urbem in multo populo Phrygum, et disuersus quisque religiis per omnes gentes resumpit; eumque interfecerunt Trojani. nevatis ets nivosus terra. Ut ets tamen, quantum enim mihi nuper transcendentem in urbe Libycum confudis omnia cum eun. frater cum fratere ven-

tis Missis: nam est hoc in rod dicere. O crimen! ex enim impiis multorum Trojanorum incendio fulge nave, et oecet etiam sanctae classis reliquae esse nullares in per

gregis regione. Quod spectat ad reliquos; prae-

cor, licet Trojani comititera tibi per undas

vela secures, licet perseverare ad Tyburnum Laurentem; sicquidem peto res concessas, sicquidem Patre et sata dant ills eas urbes. Tunc Sidus Saturni, recto pugnando marii, praeluit etsi: O Venus, omnino sequam est te confidere meo imperio; unde accipienti ortum; hoc ediam merui: sepe repressi furoris et rabiem immenam eos et maria. Nec minor cura est mihi Eneae tui in terris, testes apella Xanthum et Simoeis. Quando Achilles persequens tarnas Trojanas territis etiam illud eam ad moras, copies read Per seclus, By her wicked instigation.

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of the Trojan rivers. Thus should the characters of all those who are introduced speaking be marked in making them say what is proper and peculiar to them, and in making them appear full of those things with which they ought to be more particularly touched and affected.

784. Nec Jovis imperio, &c. That is, she still persisted in her opposition to Eneas, even in spite of the power of Jove, and the decrees of heaven, that had fixed his settlement in Italy.

787. Cineres atque ossa peremptae. By this she emphatically understands the few weak remains of the Trojans that were then steering their course for Italy.

788. Causas tantis, &c. These words tacitly intimate that Juno alone knew the causes of her resentment, and that no being besides herself could see the equity of it.

793. Proch seclus! Most of the ancient
Milia multa daret leto, gemeratque repleti
Amnes, nec reperier viae atque evolvere possent
In mare se Xanthus; Pelideae tunc ego fortis
Congressum Aenam, nec Diles, nec viribus aquis,
Nube cava eripui; cuperem cum vertere ab imo
Structa mea manibus perjuræ moæ Trojæ. *
Nunc quoq; mens eadem perstat mihi, pelle timorem;
Tutus quisque pares portus accedet Avernæ:
Unus erit tantum, amissum quem gurgite queret;
Unum pro multis dabitar caput.

His ubi leta Deæ permulas pectora dictis;
Jungit equos curru genitor, spumantiaque addit
Fræna feris, manibusque omnes effundit habemas.
Corulleo per summæ levias volat æquora curru:
Subsidit unde, timidumque sub axe tonanti
unum erit summam modo
quem requirit submersum mari; unicam egas perpetit pro multis.
Postquam pater Neptunus recensvit
his verbis letum animam Deæ, aligat æquora curru, et imponit
ferocietibus ænae spumantia, et
manibus laxat omnes habemas.
Volat eor filus flumina curru coruæ, unde demittunt or, et
mare infestum complanatur aquis, sub rotis sonumvibus:

808. Pelideae tunc ego fortis. This story is taken from the twentieth book of the Iliad, where Aeneas encounters Achilles, and is saved from death by the seasonal interposition of Neptune, who screens him with a cloud, as here said. But the other circumstances of the dreadful slaughter made by Achilles among the Trojan troops, so as to choke up the rivers with their dead bodies, though Virgil has connected them together, yet refer to a different time, and are delivered in the twenty-first book of the Iliad.

811. Perjuræ moæ Trojæ. See the note on Æn. 11. 610.

812. Mens eadem; not the same purpose, as Dr. Trapp renders it; for Neptune had not mentioned any purpose, but only set forth to Venus how well affected all along he had been to her and her son; so that mens eadem signifies the same good disposition.

815. Unum pro multis dabitar curru. A Christian teacher will avail himself of this passage, and similar ones in the Roman poets, for the purpose of impressing on the minds of young persons how much the scripture doctrine of the substitution of one for many incorporated itself with their mythology, their history, and their sacrifices. These words are not, unlike the speech of Otho the emperor in Xiphilin, when he slew himself to preserve his army; nam taur y fæces operis, &c. It is far better and more just that one should perish or die for all than that many should perish for one. The same idea Virgil presents us with in the case of Mezentius who was saved from death by the interposition of Lausus, his son, whom Æneas slew:
—tuanse his genitor per vulnera servorum
Morte tua vivam!

"Do I live by thy death?
Am I saved by thy wounds?"

When Entellus struck down the ox he offered to Eryx:
— Meliore animam pro morte Daretis.

So

Fratrem Pollux alternat morte redemit.
Livy represents the Decii as devoting themselves for the salvation of the rest: Of the father, who, when the Roman army was almost defeated by the Latins, called for the priest, consecrated himself, and then, unum pro multis, rushed on death, he says "Con spectus ab utrâque acie aliquanto augustior humano visu, sicut colo missus piaculum omnis Deorum ira qui pestem ab suis aures in hostes." He was looked on by both armies as one more august than a man, as one sent from heaven to be a piacular sacrifice; to appease the anger of the gods and to transfer destruction from their own army to that of the enemy. These and similar passages are of the same import as the words of Caiaphas respecting the Lord Jesus Christ. "It is expedient that one man should die for the people, and that the whole nation perish not."—"He gave his life a ransom for many."

817. Jungit equos curru. Pius assurs us that all the ancient manuscripts in this place read auro instead of curru, which has crept into most of the printed editions. Au roe has greater dignity, and saves the inconvenience of a disagreeable repetition, curru being found in the next line but one. Besides, nothing is more common than to put the metal for the instrument of which it is composed, as forsum for a sword; so Virgil unus auro a for a buckler, and aurum a for a bowl, Æn. 1. 743.

830. Sub axe tonanti. Either the axe of the chariot of Neptune, which, impelled with great roarings of the waves, seemed to thunder; or, the axe of heaven, meaning heaven itself, which threatened a tem-
Sternitur aequor aquis: fugiunt vasto æthere nimbi.

Tunc variæ voltæ comitum apparuerunt, grandis
cetera, et chorus Glauciæ Cœnubìa, et Palæmonis
tus istus, et Trismenius veloci, et totus exercitus
Phoroei. Thestis et Melites,
et virgo Panoea, Nese,
et Spis, Thalìa, et
Cymodoce, occupant si-
nam æstus. Tunc vi-
disit blandis lactibus et
bit animam incertam
Æneë: imperat celebrá-
tur omnes malos irigis, et
adsumoter auras ad velas.

Silenus omnes extende-
runt funes volis; et si-
mul laxaverunt modos si-
nistros, medo dextros
sinus volis: simul vertunt et
couvrent alta coronas
antennæ: venti prosperi
provoquant classem.

Princeps ante omnes densus Palinurus agebat
Agmen: ad hunc alici currsum contendere jussi.

Unæ omnes fecere pedem; pariterq; sinistros,
Nuc dextros solvere sinus; unæ ardua torquent
Cornua, detorquentque: ferunt sua flamina classem.

Sub remis fusi per dura sedilia nautæ:
Princeps princeps ante omnes densus Palinurus agebat
Agmen: ad hunc alici currsum contendere jussi.

Jams; ferè medium cœli nox humida metam
Contigerat; placidà laxàrant membra quieta
Præcura dimovit tenebrosum, et dispulit umbræ.

Insonit: puppique Deus consedit in alta,
Phorbaniti similis, fuditeque hæs ore loquelas:

Et jam nox humida
antispen medium spatiwm cœli, remiges strati inter dura seàmas sub remis permanserunt membra
transit quiescente: quærem quæ 1, Æneas: fers nox írnocius somniæ funesta: et Deus sedit in alta pappō,
similis Phorbaniti, et procul turi ore verba ista:

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Pest and already had begun to thunder, be-
fore Venus poured out her fires.

823. Glauciæ. Glaucus, according to Ser-
vius, was a famous fisherman of Antheodon
in Boeotia, who, having laid upon the grass
some fishes which he had caught, perceiv-
ed them to recover their life and motion,
and throw themselves into the sea. He con-
cluded that a peculiar virtue existed in some
of those herbs; and, upon tasting of them,
he was transformed into a sea-god. See
this fable explained in Banier’s Mythology,
vol. II. B. 2, C. 8, of the English.

824. Phorœis exercitus omnis; that is, all
the Nereids, whom Phorocos the sea-god
was wont at times to muster.

827. Fictorum; after the anxiety he endured
on account of the burning of the ships.

899. Attollis maiores. When they arrived in the
port, they used to take down the masts,
and raise them up again when they set sail.

829. Brachia, the sail-yards that stretch
across the mast like arms. Intendi brachia
velli is the same as vela intendi or extendi
brachia. We may observe, however, that
the ancient Roman copy reads intendi bra-
chia remis, which is both easier, and in
Virgil’s style, as above, verse 136, Intenda-
que brachia remis.

830. Fœvere pedem. Pes here signifies the
rope by which the sails move, just as the
foot moves the body. Facere signifies to work,
or stretch, as facere vela is the same as ex-
tendere vela. Sinus mean the sails, and cornua
the end of the sail-yards.

830. Und—pariterque, i. e. They are all at
work together with equal eagerness, and
their motions are uniform.

830. Sinistros, nunc dextros. They tackled
sometimes to the right, and sometimes to
the left, that they might sail close by the
wind as it shifted.

832. Sua flamina, i. e. Prosperous gales.
It is the same way of speaking with that in
the second book, verse 396.

Vadium immissi Danaus haud numine
nostro.

833. Somnis. Somnus was the son of Ere-
bus and Nox, one of the infernal deities,
and presided over sleep. His palace, accord-
ing to some mythologists, is a dark cave
where the sun never penetrates. At the en-
trance there are a number of poppies and
somniferous herbs. The god himself is re-
presented as asleep on a bed of feathers
with black curtains. The Dreams stand by
him, and Morpheus, as his principal minister
watches to prevent the noise from waking
him. The Lacedemiones always placed the
image of Somnus near that of Death.

See Æn. VI. 993.

842. Phorbaniti. Phorbas was one of the
sons of Priam.
Iasidce Palinar, ferunt ipsa aequora classem, Aequatæ spirant aures, datur hora quieti.
Pone caput, fessoque oculos furare labori.
Ipse ego paulisper pro te tua munera inibo.
Cui vix attollens Palinarus lumina fatur:
Mœne salis placidum vultus fustaque quietos
Ignorare jubes? mœne huic confidere monstro?
Æneas credam quid enim fallacibus Austris,
Et cœli totes deceptus fraude sereni?
Talia dicta dabat: clavumque affixus et haren
Nusquam amitebat, oculosque sub astra tenebat.
Ecce Deus ramam Lethæo rare madentem,
Vique soporatum Stygïa, super utraque quassat
Tempora; cunctantique natantia lumina sovit.
Vix primos inopina quies laxaverat artus:
Et super incumbens, cum pappis parte revulsâ,
Cumque gubernaculo, liquidas project in undas
Praecipitem, ac socios nequiquam sæpe vocantem.
Ipse volans tenues se sustulit ales in auris.
Currit iter tumultum non seclis æquore classis,
Promissisque patria Neptuni interdicta furtur.
Jamque adæscopos Sirenum advecta subbitat,
O Palinarus, fili Jaci, ipsa nescio provehit naves,
Vestiis latet aquilæbus,
845 tempus affuerat ad quæstam.
Denita caput, et superba labores oculos lassos.
Ego ipse implebo pro te tumus officiis tantisper.
Cui Palinarus responderat vix aperiantis oculis:
eta vis me necessire fatione tranquilli mari
et undarum quietarum?
et me frider huc monstrum?
quid enim consimili
850 Æneas austris dolet,
etiam totes deceptus
fraude æris sereni? Proferet talia verba;
et nulatus es securus gubernaculum, et affixus et
adhucerset; et intendebat oculos in sidera. Ecce
Praecipitem, ac socios nequiquam sæpe vocantem. 860 Deus epectet super gemins ramam
sparsam aquis Lethæe, et
soporatum virtute Stygïa: et
relaxat omnibus oculos
fluctantes. Vix summis
improvius apparenter:
primæ membris:
et statim dixit super immittens, impulcit, cum parte pappis efractâ et cum gubernaculo,
ilius prosum in undas liquidas, et sæpe imploravat socios fraudari.
Ipsi alatus et volans sustulit se in
levem æorem.
Clavis decurrunt maris viam non minus tumultum, et provehirur secures promissis patri Neptuni.
Imò jam progressa radebat rupes Sirenum;

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844. Aequatæ spirant aures; that is, the wind blows directly in the stern, equable and uniform, but stronger on one side than on the other. 845. Pone caput. So Siculus, l. 11. de Camillâ, "et captum letsto posuit caput." 848. Salis placidum voluum. Other copies read placidum; but the former is much softer, and more harmonious. 855. Vique Stygia. By Stygian quality Servius understands mortal quality, such as affected his death. 856. Cunctans: delaying, unwilling to sleep. 856. Natantia lumina. Servius renders natantia by errantia, reeling; Scaliger by fluitantia, because they sometimes shut, and sometimes open. But we take the meaning of the expression to be this—bedimmed with vapours, and those confused images of things that play before the eyes of sleepy or dying persons, and make them swim as if it were in a false medium of vision. 857. Primum artus. Sleep is here represented creeping or diffusing itself over the several members of the body, and relaxing them one after another; so that the primum artus are the extremities of the body that are apt to be first affected with sleep. 858. Et super incumbens. Et here has the force of cum, as in several places in Virgil. For instance, Æn. III. 9. Vix prima inceptaverat ætas,
Et pater Anchises dare fatis velis jubebat.
860. Nequiquam, in vain, because they were all asleep. 864. Scopulus Sirenum. The poets represent the Sirens as beautiful women who inhabited steep rocks upon the sea-coast, whether they allured passengers by the sweetness of their music, and then put them to death. They are said to have been the daughters of the river Achelous and Calliope. They are generally reckoned three in number, Leucosia, Ligea, and Parthenope. One of them sang, the second played on the flute, the third on the lyre. Homer, who relates their fable at full length in the Odyssey, says, it was fated that they should live till some person should be able to resist their charms; of which being forewarned by Circe, Ulysses escaped their fatal snares by stopping the ears of his companions with wax, and causing himself to be fastened to the mast of his ship; upon which they threw themselves into the sea in despair, and were transformed to fishes from the waist downwards. In reality, they were lewd wo-
Olium asperna et alias aliter
asibis multorum; ossibus albo;
Tum rauca assiduo longè sale saxa sonabant:
Cùm pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici:
O nimiùm cólo et pelago confise sereno,
Nudus in ignotâ, Palinure, jacabis arenâ.

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men, who by their charms enticed men to debauchery. Thus Horace seems to have understood the allegory, Epist. Lib. I. 2. 23. Sirenum voces, et Circes pocula nóstì, Quæ si cum solis stultus cupidusque bibisset,
Sub dominâ meretrice fuisse turpis et ex
cors,
Vixisset canis immundus, vel amica luto
sus.
The place of their residence was in the three small islands called Sirenuse, in the Sinus Pestanus, now the gulf of Salerno, in the Tyrhene sea.

O nimium conëse. Eneas was in a sound sleep when this accident befell Palinurus.

Therefore he speaks only by conjecture of the cause of his misfortune, not knowing that a god had thrown him into the waves: though in truth that is only a poetical way of telling us that Palinurus was overcome with sleep, even in spite of all his efforts to keep himself awake.

871. Nudus in ignotâ. We shall hear more of Palinurus in the following book. The exclamation of Eneas is natural and affecting:
O dear lamented friend! the hero cries,
For faith repos'd in flattering seas and skies;
Cast on a foreign shore, thy naked body lies.
INTRODUCTION

TO THE

SIXTH BOOK.

'TO the sixth book of the Æneid, we beg leave to prefix a short preface. The descent of Æneas into hell is confessedly mysterious. The pupil reads it usually without satisfaction, and the teacher often tries to explain it without success. Warburton, the memorable author of the Divine Legation, has thrown considerable light on this obscure subject. His dissertation is too long for insertion, but the subsequent observations, which form its substance, deserve a serious perusal.

He considers the adventure of Æneas to the infernal shades, as no other than a figurative description of his initiation into the Mysteries, and particularly a very exact one of the spectacles of the Eleusinian.

It is necessary before we open Warburton to inform the young pupil that the Eleusinia was a great festival observed by several nations, but particularly by the people of Athens, every fifth year, at Eleusis in Attica. It was introduced by Eumolphus 1356 years before the christian era. More celebrated than any other religious Grecian ceremony, it procured to itself the name of μυστηρία, the Mysteries. It was a festival dedicated to Ceres and Proserpine. If any one revealed the secrets of the Eleusinia it was considered by all unsafe to live with him in the same house. In many cases such an offender was adjudged to an ignominious death. Persons of each sex were admitted to it. Its votaries were considered as the peculiar care of the deities, and destined for the first stations in the Elysian fields.

These Mysteries were divided into the lesser and greater. The first of these were merely a ceremonious introduction into the latter, which were properly the true mysteries. A year after an induction into the lesser, the candidates were initiated into the greater in the following manner:

Crowned with myrtle, they were admitted by night into a vast building called the mystical temple. Here their bodies were washed and mental purity inculcated. The holy mysteries were then read from a large book which, because made of two stones, was called πετρωμα. These stones were cemented together. The priest or priestess who officiated at the initiation was called Ἰεραπαντις,
Hierophantes, or, a revealer of sacred things. He or she was commonly a citizen of Athens and invested with the office for life. After a few questions had been proposed by the hierophant and answered by the candidates, strange and terrific objects would instantly appear, flashes of vivid light and the glooms of deepest darkness would alternately present themselves. The roar of thunder, the howlings of savage and infuriated animals, dreadful apparitions, and occasionally the apparent rocking of the whole edifice alarmed the trembling spectators. This was called aurota, or intuition. The garments worn at this period were ever held sacred. The ceremonies commenced on the 15th of September and terminated on the 23d, occupying a space of nine days. On the first day the people assembled; on the second they bathed in the sea; on the third they offered sacrifices, especially a mullet; on the fourth the holy basket of Ceres was carried in solemn procession, while, on every side, the people cried kausa Δημητρε, hail Ceres. The fifth was called the torch day, the people carrying very large torches in commemoration of the travels of the goddess, and of her lighting her torch in the flames of Aetna. The sixth day was kept in honour of Iacchus, who accompanied Ceres in her search for Proserpine. Singing and the noise of brazen kettles were the chief ceremonies. On the seventh day sports were celebrated. The eighth was kept in honour of Æsculapius, who had been initiated into these Mysteries. On the ninth two vessels of wine, with many mystic words, were poured one towards the east, and the other towards the west, when the ceremonies closed. Whether as some have thought the mystery lay in their impurity, it is not easy to say, nor yet how far free masonry may be indebted to the Eleusinia for its origin. They were removed from Eleusis to Rome during the reign of Adrian, and after an existence of eighteen hundred years were abolished by Theodosius the great.

The reasons which may be collected from Warburton to show that the descent into hell was merely an initiation into these Mysteries, are such as the following:

1. The design of the whole Æneid renders it probable. There are three species of the epic poem. Its largest sphere is human action, which can be considered only in a moral, a political, or a religious light. Homer possessed himself of the province of morality. Milton in later ages chose the sphere of religion. The aim of Virgil was a display of a system of politics. He has accordingly given as perfect an exhibition of politics in the example of Æneas as did Plato or Tully in precept. He has shown his hero in a vast number of important lights, combining at once the Æneid and the Odyssey, the voyagings of Ulysses and the battles of Achilles.

Now, as initiation into the Mysteries was considered as enno-
bling the function and sanctifying the character of a lawgiver and politician; as he there was supposed to receive important instructions; as inspiration and support in the discharge of official duties were to be obtained from the god of the Mysteries; and as all the ancient heroes and lawgivers, some say even Agamemnon and Ulysses, had been initiated, it is reasonable to suppose so interesting and indeed so essential a ceremony would not by our poet be passed over without regard.

2. Another reason akin to the preceding one is this; there is ample reason for believing that Augustus is shadowed in the person of the good Æneas. This is indeed an idea generally by the learned admitted. Now Suetonius (Oct. c. 93.) expressly assures us, that into these Mysteries Augustus was actually initiated. This fabled descent must have served therefore the more ingenuously and obviously to designate the intended emperor.

3. The mystic way of speaking adopted by Virgil is such as had been used by Orpheus, Bacchus, and others. The plain truth was shaded by an allegory, through which, as through a thin veil, it might be clearly discovered.

4. Euripides and Aristophanes seem to confirm this interpretation of descents into hell. When the Eleusina were celebrated, what articles were wanted in the rites were usually carried on an ass; hence the proverb asinus portat mysteria. Bacchus of himself says, I am the ass carrying mysteries. Hence when the chorus of the initiated appear, the old scholiast says, "We are not to understand this scene as really lying in the Êlysian fields, but in the Eleusinian mysteries."

5. The parts of the process of this descent confirm the interpretation.

What is the Sibyl, the inspired priestess, the magna sacerdos, but the hierophant conducting the initiated through the whole celebration?

What is the design of the golden bough but to point to the myrtle with which the candidate was crowned? Was it Junoni sacer? so was the myrtle. Is it lento limine? the branches of the myrtle are tender. Do the doves of Venus fly to it and delight to rest upon it, sedibus optatis? it is because the myrtle is with Venus a favourite tree. Was this branch a golden one? a golden bough was literally part of the sacred equipage in the shows of the mysteries.

Possessed of the myrtle crown with a view to an initiation into the lesser mysteries, he carries it into the grot of the Sibyl. Dion Chrysostom describes it as a little narrow chapel: The

Procul, O procul esse, profani,
is but a literal translation of the formula used by the hierophant or mystagogue,
The Sibyl approaching the mouth of the cave directs Æneas to arouse his courage:

\[\text{Nunc animis opus, Ænea, nunc pectore firma.}\]

The trials were of two sorts, real and imaginary. The former were reserved for chiefs and leaders. Of these there were eighty degrees: the latter were submitted to by all the initiated. The remarks of Virgil on the ghosts seen near the banks of the Cocytus, relate merely to the contrivance of ancient legislators to render formidable the circumstance of a body being left unburied. Sepulchral rites tend to the prevention of private assassinations. The ferryman Charon was a substantial Egyptian, and, as an ingenuous writer says, fairly existing in this world. The Egyptians carrying their dead over the Nile and through the marsh of Acherusia, deposited them in subterranean caverns. The man employed in ferrying them across the river was, in their language, called Charon.

Does Virgil’s geography divide the regions into three parts, Purgatory, Tartarus, and Elysium? The mysteries do the same.

As to Purgatory, Plato, where he speaks of what was taught in the Mysteries, says, “souls stick fast in mire and filth, remaining in darkness till a long series of years has purged and purified them.” This first division contained suicides, extravagant lovers, and ambitious warriors; among these one of the initiated is found:

\[\text{Cerere sacrum Polybaten.}\]

The introduction of new born infants here was, without doubt, with a view to censure and condemn their exposure. For the destruction of children, as Pericles finely observed of youth, is like cutting off the spring from the year.

Æneas comes next to the confines of Tartarus. He is led through the regions of Purgatory and Elysium, but Tartarus he is permitted only to see at a distance. The punishments of Tartarus were without end. Celsus, in Origen, says the Mysteries taught the doctrine of eternal punishments. The hierophant here more fully avows her office:

\[\text{Me cum lucis, necate perfect, &c.}\]

The criminals destined to eternal punishments, are

1. Those who had sinned so secretly as to escape the animadversions of the magistrate.
2. Atheists and the despisers of God and religion.
3. Those without natural affection to brothers, duty to parents, protection to clients, or charity to the poor.
4. Traitors and adulterers.

Our hero comes next to the abodes of the blessed. In copying
the amiable paintings of Elysium, as they were represented in the Mysteries, Virgil has avoided the gloomy picture of Elysium which Homer has drawn. We have observed that one of the days of the Eleusinia was devoted to games; so in Elysium

_Pars in graminis exercens membra palestris_  
_Contendunt ludo et fulva luctantur arena._

Perhaps it was with a view to this that the fifth book is employed in the games as a prelude to the sixth. In these happy regions a place is given,

1. To lawgivers who brought mankind into a state of society. At the head of these is Orpheus, who was not only a legislator but the bringer of the Mysteries into Thrace.

2. Patriots come next, and those who shed their blood for the service of their country.

3. Virtuous and pious priests.

4. Inventors of arts, mechanical and liberal.

The order is exact and beautiful. The _first_ class, heroes and lawgivers, _founded_ society. The _second_, patriots and priests, _supported_ it. The _third_, inventors of the arts of life and the recorders of worthy actions, _adorned_ it. In this arrangement Virgil has strictly followed the doctrine of the Mysteries.

Notwithstanding this entire conformity between the poet's scenes and those represented in the Mysteries, something is still wanting to complete the identification, and that is the famous secret of the Mysteries, _the unity of the Godhead_. Till this was understood the initiated was not arrived at the highest state of perfection. Æneas, who had been hierophant at Athens, is made to conduct Æneas to the recess, where his father's shade opens to him the hidden doctrine of perfection:

_"Spiritus intus alit_  
_"Mens, agitat molem."_

("Attend, he cry'd, while I unfold the whole,  
And clear these wonders that amaze thy soul,  
Then the great sire the scheme before him lays,  
And thus each awful secret he displays:

Know first, a spirit, with an active flame,  
Fills, feeds and animates the mighty frame;  
Runs through the wat'ry worlds, the fields of air,  
The pond'rous earth, the depths of heav'n; and there  
Gloows in the sun and moon and burns in ev'ry star.  
Thus mingling with the mass the general soul  
Lives in the parts and agitates the whole.  
From that celestial energy began  
The low-brow'd brute; the imperial race of man;  
The painted birds who wing th' aerial plain,  
And all the mighty monsters of the main."—Petr.

Stobæus has preserved a passage from an ancient writer, which most admirably explains the exact conformity between death or a
real descent into the infernal regions and initiation. His words are these: "The mind is affected and agitated in death, just as it is in the initiation into the Grand Mysteries, and word answers to word as well as thing to thing: For τελευτάω, is to die, and τελευ-σω, to be initiated. The first stage is nothing but errors and uncertainties; laborious wanderings, a rude and fearful march through night and darkness, and now arrived on the verge of death, and initiation, every thing wears a dreadful aspect: It is all horror, trembling, sweating, and affright. But this scene once over, a miraculous and divine light displays itself. Shining plains and flowery meadows open on all hands before them. Here they are entertained with hymns and dances, with the sublime doctrines of sacred knowledge, and with reverence and holy visions. And now, become perfect and initiated, they are no longer under restraints: but crowned and triumphant they walk up and down the regions of the blessed; converse with pure and holy men, and celebrate the sacred mysteries at pleasure."

The progress completed, Æneas and his guide are let out through the ivory gate of dreams; for as it is elegantly expressed by Euripides,

"Τις τὰ μυστήρια τῆς Σατανῆς ΜΥΣΤΗΡΙΑ.

The lesser mysteries of death's a dream.

The substance of this celebration is a kind of drama of the history of Ceres, which furnished an opportunity to represent the three particulars about which the mysteries were principally concerned;

1. The rise and establishment of civil society.
2. The doctrine of a future state of rewards and punishments.
3. The error of polytheism and the principle of the unity.

The legislation of Ceres in Sicily and Attica, in which place she was said to civilize the savage manners of the inhabitants, gave birth to the first. Her search for her daughter Proserpine in hell to the second, and her resentment against the gods, for their permitting or conniving at the rape, the third. This view of the famous episode, not only in the view of Mr. Warburton, but in the view of every attentive reader, not only clears up a number of difficulties, inexplicable on any other scheme, but likewise exceedingly ennobles the whole poem. Such observations as the preceding ought, by every tutor, to be impressed on the mind of the student before a single page of the following book be read.
SIC fatur lachrymans, classiq; immitit habenas:
Et tandem Euboicus Cumaram alabitur oris.
Obvertunt pelago proras: tum dente tenaci
Anchora fundabat naves, et litora curvæ
Prætextunt puppes: juvenus manus emicat ardens
Litrus in Hesperium: quaerit pars semina flammar
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit sylvas, inventaque flumina monstrat.
At pius Æneas arces quibus altus Apollo

IN TERRAM ITALICAM: pars quaerit scintillas ignis latentem in venis lapidis: pars colligit ligna arborum, quae sunt opacs donus ferarum: et ostendit repertos flavios. Sed pius Æneas vadit ad templum altum cui Apollo

NOTES.

Æneas visits the Sibyl of Cumæ. She foretells the adventures he is to meet with in Italy; attends him to hell, describing to him the various scenes of the infernal regions; and conducts him to his father Anchises, who instructs him in the sublime mysteries of the soul of the world, and the transmigration, and shows him the glorious race of heroes expected to descend from him and his posterity.

1. Sic fatur. This refers to the end of the fifth book, O nimium caulis, &c.

2. Habenas. A metaphor taken from horses, signifying the free impetus and course of the ships. This figure is by our poet applied to fire, Æn. 5. 662.

Fuerit immissis Vulcanus habenis.

And to the thriving boaths of a tree,
Palms laxis per purum immissus habenis.

3. Dente: vel mureu, as in the first Æneid.
4. Anchora. From the Greek aνθraκ, incus, crooked. The most ancient anchors were made of stone, and sometimes of wood, to which a quantity of lead was attached. In some places they used baskets full of stones and sacks filled with sand. Afterwards anchors were constructed of iron, and furnished with teeth or flukes, which fastening to the bottom of the sea kept the vessel immovable; hence, aνθρακ, teeth, are used for anchors. Every ship had several anchors, the largest of which was called aνθρακ, sacred, and was never used but in extreme danger: hence the phrase aνθρακ aνθρων estore is proverbially applied to such as are reduced to their last refuge. In England, France, and Holland, they are now made of forged iron; but in Spain, and in several parts of the South Sea, they are usually made of copper.

5. Fundabat; founded, moored. The anchor fastening, frundo maris.


7. Euboicus. From Euboea, the island of Euboea, now the island of Negropont, in the Ægean sea, adjacent to Achaia on the east. Thence Megasthenes, of the city of Chalcis, transplanted a colony into Italy, and built Cumæ, a town in Campania.

8. Anchora. From the Greek ανθρακ, incurvus, crooked. The most ancient anchors were made of stone, and sometimes of wood, to which a quantity of lead was attached. In some places they used baskets full of stones and sacks filled with sand. Afterwards anchors were constructed of iron, and furnished with teeth or flukes, which fastening to the bottom of the sea kept the vessel immovable; hence, aνθρακ, teeth, are used for anchors. Every ship had several anchors, the largest of which was called aνθρακ, sacred, and was never used but in extreme danger: hence the phrase aνθρακ aντρων estore is proverbially applied to such as are reduced to their last refuge. In England, France, and Holland, they are now made of forged iron; but in Spain, and in several parts of the South Sea, they are usually made of copper.

9. Arces. The temple of Apollo was situated on an eminence, as Virgil elsewhere observes:

Teucros vocat alta in templum aedem.
Praesidet, horrendaeque procul secretae Sibylae, Antrum immane, petit: magnam cui mentem animumque Delius inspirat vates, aperiisque futura. Jam subeunt Triviae lucos, atque aurea tecta. Dædalus, ut fama est, fugiens Minoae regna, Prepetibus pennis ausus se credere ceelo, Insuetum per iter gelidas enavit ad Arctos, Chalcidicaeque levibus superastitit arcce. Redditus his primum terras, tibi, Phebo, sacravit. Remigium alaram; posuitque immana templam. 

10. Horrendaque procui. Servius says procui signifies here haua longe; the very reverse of what it commonly signifies: accordingly he gives it two etymologies, either quod pre oculis est, or quod perro ab oculis est. But it may be understood in its usual sense, importing that the very avenues and distant approaches to her cell were awful and gloomy. It is the particular characteristic of this Sibyl that she keeps her consultants at an awful distance, and fences the approaches to her grotto by that solemn exclamation, Procui, ò procui esse, profani!

11. Mentem animumque. By animus Virgil means the soul in general, by mens the understanding or intellectual faculties; as Lactantius distinguishes them, L. VII. Non idem mentem et animus; alius enim est quovivimus; alius qua cogitamus. Nam dormientium mens, non animus sospitum: et in furiousa mens extinguitur, animus manet. Hence the words amones et dementes are used to signify the subversion of intellect. So also Catullus; Mens animi tantis fluctuat ipsa malis.

14. Dædalus, an ingenious Athenian artist, having put to death his sister's son Perdix for rivalling him in his art, fled to Crete, where he soon became obnoxious to king Minos for assisting his queen Pasiphae in carrying on her intrigue with Taurus, and was on that account shut up with his son Icarus in a tower; whence he made his escape by the help of wings, whereon he flew into Sicily, according to Pausanias and Dionysius, or to Cumae in Italy, according to Virgil and others, where he built this temple to Apollo for conducting him safe in his flight.

16. Enarvæ—remigium alaram. There is such an affinity or similitude between sailing or swimming, and flying, that the terms which properly belong to the one are promiscuously applied to the other. A ship is said to fly through the liquid element, Æn. V. 219, and the sea is therefore called velum, l. 224. Mercury is said to swim through the air, Æn. V. 245. And here Dædalus on wings swims to the north, and consecrates remigium alaram, those wings wherewith he had cut his way through the air, as oars divide the waves. But what gives still a greater propriety to these phrases, is, that these wings, which Dædalus is said to have made himself, were nothing but the sails of a ship, in which he escaped from Crete: he having been the first who found out the art of navigating with sails. See Banier's Mythology. Thomson in his Seasons happily translates remigium alalam, oary wings.

16. Insuetum; or as Horace expresses the idea: Expertus vacuam Dædalem aera pinnis non ab hominie datis. 17. Chalcidicaque arce, the Cumean tower, i. e. some of the high buildings or turrets of Cumæ, so called from Chalcis, a city of Euboea, whence came the colony that built Cumæ.


20. Letum Androgeo. Androgeo, the son of Minos, king of Crete, by frequenting Athens, and gaining the prize in the public games there celebrated, contracted an intimate friendship with the sons of Pallas, brother to Ægeus, king of Athens. Ægeus, who at that time had not acknowledged Theseus, and had no other children, suspecting Androgeos of having entered into a conspiracy with his nephew to dethrone him, waylaid him, and employed ruffians to murder him. This base assassination Minos revenged by making war upon the Athenians, by which they were so humbled as to beg for peace; which Minos granted, on condition that yearly, or, as others say, every ninth year, or every seventh year, they should pay a tax of seven of their...
Cecropidæ iussi (miserum) septem quotannis
Corpora natorum: stat ductis sortibus urna.
Contra clam mari respondet Gnossia tellus.
Hic crudelis amor tauri, suppôsque furto
Pasiphaë, mixtumque genus, prolesque biformis
Minotaurus inest, Veneris monimenta nefandæ.
Hic labor ille domus, et inextricabilis error.
Magnum reginæ sed enim miseratus amorem
Dædalus, ipse dolos tecti ambagesque resolvit,
Cæca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes.
Bis constatus erat casus effingere in auro:
Bis patrâx cecidere manus. Quin protalus omnia
Perlegerunt oculis: ni jam præmissus Achates
Afforet; atque unà Phœbi Triviasque saceros,
Deiphobe Glauci, fatur quæ talia regi:

young men, and as many virgins, who were
chosen by lot to be victims for the preserva-
tion of their country. This is the story
to which Virgil here refers.

21. Cecropide. An ancient name of the
Athenians, more particularly applied to
those who were descended from Cecrops,
its first founder. The honourable name of
Cecropis was often conferred as a reward
for some valorous action in the field of bat-
tle.

24. Crudelis amor tauri. Pasiphaë the
daughter of the Sun and Minos' queen, was,
according to the fable, tamoured of a fair
bull, and gratified her brutal passion by a
contrivance of Dædalus, who shut her up
in a wooden cow, which Virgil expresses by
suppôsque furto. From this unnatural mix-
ture, they tell us, sprang the Minotaur, a
monster, half man, half bull, that fed on hu-
man flesh, and devoured the Athenian youths,
whom Minos shut up in the Laby-
rinth. But the story, when divested of fic-
tion, is no more than this: that Pasiphaë
fell in love with a young lord in Minos' court,
whose name was Taurus, and made Dædalus her confidant in the intrigue, who
kept it concealed, and even lent his house
to the two lovers. Banier's Mythology.

27. Inextricabilis error, the Labyrinth,
for which see the note on Æn. V. 358.

28. Magnum reginæ amorem. Theseus,
son of Joveus king of Athens, offered to go
to Crete with the other Athenian youths to
combat the Minotaur in the Labyrinth. Ari-
sndra, who is here called Regina, the daugh-
ter of Minos and Pasiphaë, fell in love with
Theseus, taught him bow to vanquish the
minotaur, and gave him a clue which she
had from Dædalus, whereby he extricated
himself out of the Labyrinth. By the clue
we are to understand the plan and whole
contrivance of the Labyrinth, which Ariad-
ne had from Dædalus himself, and commu-
nicated to her lover.

29. Resolveitur. Etc. Doubtless the poet
means that this action of Dædalus was also
represented on the gates of the temple;
and therefore resolveitur must be in the
present tense.

31. Sineret. The particle si is suppressed,
and the tense changed for si sineret dolor.

32. Bis constatur. The sculpture on the
front of this temple is beautifully imagined.
The circumstance of the father's endeav-
ouring to carve the death of his son in the
piece, his hands shaking and failing him for
grief, and his being unable to finish the fi-
gure of Icarus, is inexpressibly tender.

33. Omnia. The contraction of two short
vowels into a long one to make it a spon-
dee. So Æn. V. 352. magnus aureus.

36. Deiphobe. The Csylis derived their
name most probably from one, Æolico, for
us, Jove, and Æolos, consilium. They were
certain women, whose number is unknown,
who flourished in different parts of the
world. Plato speaks of one; Pliny of three;
Elian of four, and Varro of ten; which last
is the number by the learned universally
adopted. The most celebrated is said to
be that to which Virgil here refers, who
resided at Cumæ in Italy. It is reported
that Apollo became enamoured of her, and
that to make her sensible of his passion, he
offered to give her whatever she should

NOTES.
Non hoc ista sibi tempus spectacula poscit:
Nunc grege de intacto septem maestae juvencorum
Prestiterit, totidem lectas de more bideates.

Telibus aflatæ Áneas nec sacra morantur
Jussa viri, Teucros vocat alta in templis sacerdos.

Excisum Euboicæ latus ingenius ripus in antrum;
Quò lati ducunt aditus centum, ostia centum:

Unde ruunt totidem voces, responsa Sibyllæ.

Venent ad as limen, Cvm virgo: Poscere fata
Tempus, ait: Deus, ecce, Deus. Cui talia fanti
Ante fores, subito non vultus, non color unus,
Non complæ mansere comæ: sed pectus anhelum,
Et rabie fera corda tument; majores videri,
Nec mortales sonans: afflata est numine quando

Jam propiore Dei. Cessas in vota precesque,
Tros, ait, Áneas? cessas? neq; enim anté dehiscent

Attoneæ magna ora domus. Et talia fata
Continuit. Gelidua Teucris per dura curcurit
Ossa tremor; fiditique preces rex pectore ab imo:

Phoebè, graves Trojæ semper miserata labore,
Dardanæ qui Paridis dixiét tela manusque
Corpus in Ejacide: magnas obeuntia terras
Tot maria intravi duce te, penitissique repòsata

Massyllum gentes, prætentaque Syrribus arva:

ask. The sibyl demanded to live as many years as she had grains of sand in her hand, but forgot to ask the health, bloom and vigour of which she was then the possessor.
The god granted her request, but she refused to gratify his passion. She became old, haggard, pale and decrepit. She had already lived, it is pretended, 700 years when Áneas arrived in Italy, and had then to live 300 more. The story of Tarquin and the Sibylline books is probably entirely a fable.

46. Deus, ecce, Deus. It is wonderful, says Dr. Trapp, that Lord Laudable and Mr. Dryden in their translations should omit the word Deus. The earl of Roscommon, in his essay on translated verse, refers to this admirable passage:

Have you been led through the Cumeæan vale,
And heard th' impatient maid divinely rave?

I hear her now: I see her rolling eyes,
And panting, "Lo the god, the god,

Pitt has preserved the spirit of the original:
I feel the god, the rushing god, she cries.

49. Major videri. This circumstance of the priestess spreading to the sight, and growing larger as the inspiration came upon her, is nobly conceived. This is not the only place in which Virgil has introduced this idea. Tisiphone, a fury, bringing a pestilence on the earth (see Georgics) like the mischief she produced, grew every day larger. The face of Alecto grew broader and wider as Turnus gazed upon it. Pance, already described in the story of Dido's passion, continually increased, though small at first, until her head reached the clouds.

51. Cessas. Terence has a similar construction, cessó failure ostium vicini.

52. Dehiscit. The doors and inlets of the sacred temples were so constructed, that none could look in, or, without special permission, enter. Such was particularly the case as to the places of the oracles. Hence the fragment Servius produces: Tráhit hoc de matris déum templo quod non manu, sed precibus, aperiebatur.

53. Attoneæ domus, struck with the god, as in Horace, Attoneæ vates, Carm. III. Ode XIX. 14.

57. Paride dirécti tèla; Directed his arrow to wound him in the only place where he was vulnerable, viz. the heel. See the note on Áen. III. 321.
ANEIDOS LIB. VI.

Jam tandem Italiz fugientis premimus oras.  
Hac Trojana tenus fuerit fortuna secura. 
Vos quoque Pergamum jam fas est parere genti, 
Dilige Deaeque omnes, quibus obtutit illiun, et in gens 
Gloria Dardanise. Tuque ó sanctissima vates, 
Præscent venturi; da (non indebita posco 
Regna meis fatis) Latio considere Teucros, 
Errantesque Deos, agitataque numina Trojae. 
Turn Phœbo et Triviae solidos de marmore tempula 
Instituam, festosque dies de nomine Phœbi. 
Te quoque magna manent regnis penetralia nostris. 
Hic ego namque tuas sortes, arcanaque fata 
Dicta meæ genti ponam; lectosacro sacrabó 
Alma viros: foliis tantum ne carmina manda; 
Ne turbata volent rapidis ludibria ventis: 
Ipse canas, oro. Finem Æditi ore loquendi. 
At Phœbi nondum patiens immanis in antro 
Bacchatur vates, magnum si pectore possit 
Excussisse Deum: tantò magis illa fatigát 
Os rabidum, fera corda domans, fingit; premendo. 
Ostia jamque domòs patueru ingentia centum 
Sponte suá, vatisque ferunt responsa per auras: 
O tandem magnis pelagi defuncte periclis! 
ventis; pereor te, loquere tu ipse. 
Sic fort in finem loquendi voce. At Sibylla ingens, nondum patiens 
Phœbius, furit in cœnās, tentans an possit expellere Æditi 
Deum: ille tantò magis exaurit os 
rabidum, subigne pectus effertatum, et opprimendo accommodat ad oracula preferenda. 
Et jam centum 

NOTES.

61. *Italiz fugientis*; because, the nearer they came to it, still new obstructions arose that barred the access to it, as if it had fled from them.

62. *Hac tenus*; that is, thus far, and no farther.

63. *Pas est* may mean, it is permitted, or it is just; it here seems particularly to intend the former; as if he should say “We have already suffered as much as fate decreed; and therefore those gods who have hitherto been our enemies are now at liberty to spare us.”

71. *Te quoque*, &c. This alludes to the sanctuary in the temple of Jupiter Capitolinus, where the Sibylline books were kept in a stone chest under ground; fifteen persons, called the Quindecemviri, being appointed to take care of them, and consult them in affairs of state.

73. *Lectosacro viros*. They are called *lecti viri*, because those ministers were always chosen from the body of the paticcians, which gave them an exorbitant power in the management of affairs; for it was easy for them to make the Sibylline books speak whatever they wished.

74. *Foliis ne carmina manda*. Pliny tells us, Lib. XIII. cap. 11. that, before the use of paper was known, it was customary to write on the leaves of the palm tree.

76. *Finem dedi ore loquendi*. Some say this sentence is intentionally introduced, because the *mind* continued its meditations and prayers after the tongue has ceased. 

Rusxus however says, *Ego tamen hic poëte diligentem desidero;* and Trapp, I verily believe that Virgil stopped at *ipsa canas* *oro*, and some foolish grammarian foisted in that flat *finem dedi*, &c.

77. *Nondum for non*. 

78. *Bacchatur*. After the manner of Bacchanals. 

79. *Excussisse Deum*. *Excusus* is properly said of horses when they throw their riders; and the other expressions, *fugit et rabidum, domum fera corda, et fingit premen- do*, are all metaphorical, and literally denote the manner of breaking and taming those animals when they are unruly and impatient of the bit. 

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Concinit, et stimulos sub spectore veriti 

Apollo.
Sed terrā graviora manent. In regna Lavini
Dardanides venissent; mitte banc de pector e curas : 85
Sed non et venisse volent. Bella, horrida bella,
Et Tybrim multo spumantem sanguine cerno.
Non Simois tibi, nec Xanthus, nec Dorica castra.
Defuerint : alien Latio jam partus Achilles,
Quas gentes Italum, aut quas non oraveris urbem ?
Causa mali tanti conjux iterum hospita Teucros ;
Externique iterum thalami.
Tu ne cede mala ; sed contra sudentior ito,
Quin tua te fortuna sintet. Via prima salutis,
Quod minimē reris Graia pandetur ab urbe.
Talibus ex adyo dictis Cumæa Sibylla
Horrendas canit ambages, antequae remagitis,
Obscuris vera involvens : ea fraena surenti
Concتصit, et stimuli sub pectore vertit Apollo.
Ut primum cessit furor, et rabida ora quiuerunt :
Incipit Εneas heros : Non ulla laborum,
O virgo, nova mi facies inopinave surgit :
Omnia precepi, atque animo mecum antè peregi.
Unum orī ; quando hic inferni janua regis
verbis Cumæa Sibylla canit è recessu terriferis ambages, et rebus è caverna, obstetgas vera obserbant : 105 Ι
Unum precor : quandoquidem fertur his esse porta regis inferni,

NOTES.

84. Lavini. Some read regna Latinorum, the dominions of Latinus, to which Εneas was to journey.

86. Καταντα. Here the prophetess, to prepare Εneas to meet the worst, or rather the poet, to do the more honour to the value of his hero in vanquishing such powerful opposition, gives a terrible representation of that war with which he was to be harrassed in Italy; comparing it with the Trojan war, both as to similitude of places, persons, and causes. Thus the Xanthus and Simois are the rivers Tiber and Numicus, Turnus is Achilles, and Lavinia a second Helen.

90—91. Addita abebris. Trapp thinks there is great elegance and irony in these words, which he conceives he has in some measure infused into his translation. How far he has succeeded or degraded his author's sense, let the reader judge. He renders the passage, "Nor any where will Juno fail to attend The Trojans." None but an author knows an author's cares, or fancy's fondness for the child she bears.

93. Conjux iterum hospita. As the rape of Helen, the wife of Menelaus, by Paris, whom she had lodged in her house at Sparta, was the cause of the Trojan war, so shall Lavinia, the daughter of Latinus, who shall receive Εneas under his hospitable roof, be the cause of a second war, by exposing Εneas after she had been promised to Turnus.

97. Graia ab urbe. Referring to Pallantium a Grecian city, or more properly a citadel erected by Evander on Mount Palantine, from whence its name appears to originate. Virgil says it was so called from Pallas, the grandfather of Evander. Pallas provi de nomine Pallantum. Εν. VIII. 54, 55. Dionysius derives its name from Palantium, a city of Arcadia.

98. Adyo. The innermost recesses of her cell, which it was lawful only for the priestess to approach.


103. Non ulla laborum, &c. He speaks like a wise man long practised in misfortunes, and who had gained so much experience of the calamities of life, that no disaster could befall him for which he was not fortified and prepared.

105. Precepi. Some read percepi. It means the same with pravid antecipi, I have anticipated them from the monitions of Helenus, Εν. III. 441. and of Anchises.
Dicitur, et tenebrosa palus Acherontes refuso;
Ire ad conœspectrum chari genitoris, et ora
Contingat: doceas iter, et sacra ostia pandas.
Illum ego per flammas et mille sequentia tela
Eripuit his humeris, medioque ex hoste recepi:
Iliu meum comitatus iter, maria omnia mecum,
Atque omnes pelagique minas caelique ferebat
Invalidus, vires ultra sortemque senectae.
Quin, ut te supplex peterem, et tua limina adirem,
Idem orans mandata dabat. Natique patrisque,
Alma, precor, miserere: potes namin; omnia; nec te
Nequiquam lucis Hecate prefectit Avernis.
Si potuit manes accersere conjugis Orpheus,
Thraiciæ fretus cithará fidibusque canoris:
Si fratrem Pollux alternâ morte redemit,
Itque redivique viam toties: quid Theseus, magnus
Quid memorem Alcïden? et mi genus ab Jove summo.

NOTES.

107. Palus Acheronte refuso, is not the lake or river Acheron itself, for that is supposed to run in hell under ground; but the lake Avernum, which was fabled to arise from the overflowing of that infernal river, as is implied in the word refuso.

107. Rerum; refuentu, et restantante; impetuousl dashed and rebounding.

108. Ite ad conspectum. The first argument Enêas employs is founded chiefly on filial affection. "I rescued him from the flames of Troy. He has been my companion in painful voyages. He enjoined me, O Sybil, to implore thy assistance!" A second is taken from his power, putea numque omnia, thy power is unlimited. A third from the examples of Orpheus and others who had descended into the shades and returned. Why might he not share the same privilege, since he could claim a divine original as much as they.

117. Aloma is derived from alendo nourishing; hence such phrases as alma Ceres, alma Parentes, but it is often among the Latinus used for pura, pure, as lux alma. It is here so employed in relation to the virgin.

118. Lucus. The lake of Avernum, near to which is the entrance into hell, was on every side embosomed with thick woods.

119. Si potuit, &c. See a beautiful description of the descent of Orpheus to hell, Geor. IV. 454.

120. Thraiciâ. Orpheus was a Thracian.

120. Thalas. Fides, the chords of a harp, is a word not derived, as Festus supposes, from the concords they produce by a sort of mutual good faith among themselves, but from the Greek epsîon, the same meaning.

121. Si fratrem Pollux. Castor and Pol-
Talibus orbat dictis, arisque tenebat.

Tunc sic orsa loqui vates: Sate sanguine Divam,

Tros Anchisiade: facilis descensus Avernii:

Noctes atque dies patet atri janua Ditis:

Sed revocare gradum, superasque evadere ad auras,

Hoc opus, hic labor est. Paucri, quos aequos amavit

Jupiter, aut ardens evexit ad aethera virtus,

Diis geniti, potuere. Tenent media omnia sylvae,

Cocytsusque sinu labens circumfluit atro.

Quod si tans amor menti, si tanta cupidio est,

Bis Stygiis innare lacus, bis nigra videre

Tartara; et insano juvat indulgere labori:

Accipe quae peragendâ prius. Latet arbores opacâ

Aureus et foliis et lenito vimbino ramus,

Junoni infernae dictus sacer: hunc tegit omnis

Lucus, et obscuris claudit convallibus umbrae.

Sed non ante datur telluris operta subire,

Auricomicus quam quis decerpserit arbores fuctus.

Hoc sibi pulchra suum ferri Proserpina munus


NOTES.

134. Dis; twice, i. e. now and when you actually die.

135. Tartara. Tartarus, plural, a, orum, is a word derived from vegaetamen, to tremble, or from vegaetum, to perturbate. It was the region of hell where the most guilty are confined. It was surrounded with a brasser wall. Its entrance was concealed by a cloud three times more gloomy than the obscurer night. Virgil, indeed, attributes to it three impenetrable walls, and engirds it with three impenetrable walls, and engirds it with the Phlegethon. This entrance is by a lofty tower whose gates are supported by columns of adamant which, without Pluto's leave, neither gods nor men may open.

137. Aureus ramus. This is reckoned a mere fiction of Virgil's own invention; but probably it seems some historical fact, or refers to some fabulous tradition, though it is not easy to find it out. Servius thinks it alludes to a tree in the middle of the sacred grove of Diana's temple, not far from Aricia, in Italy; where, if a fugitive came for sanctuary, and could pluck off a branch from this tree, he was permitted to fight a single combat with the priest, and, if he overcame him, to take his place. A modern critic, who takes Aeneas' descent to hell for an allegorical representation of what passed in the Elysian Mysteries, by the golden bough understands the wreath of myrtle with which the initiated were crowned at the celebration of the mysteries. See Warburton's Divine Legation of Moses, vol. 1. p. 200. Besides the above explication drawn from Servius, there are in the same author two others not so commonly noticed, though they are at least as much to the purpose. We shall just mention them for the reader's amusement. The first is, that by this golden bough is to be understood virtue, which Pythagoras and his followers represented by the Greek T, the figure in which trees shoot up their branches. It is called golden on account of its excellence; and is the passport to the infernal regions, because it triumphs over death and hell, as in v. 129.

Paucri quos—ardens evexit ad aethera virtus.

Dis geniti, potuere. Others, he tells us, by the golden bough understood riches, which are the great bane of mortals, and hasten their journey to the other world.

Aurum, quo pretio reseruntur limina Dictia.

138. Junoni infernae. As Pluto is styled Jupiter Stygius, so Proserpina is called Infernal Juno.

141. Auricomus. Either golden fruit beautified with golden leaves, or the golden bough itself which, budding from the tree, might be called its fruit. The first sense is most generally received:

"The first pluck'd off,
Still other gold succeeds, another twig
With the same vegetable metal blooms."

One pluck'd away, a second branch you see,
Shoot forth in gold, and glitter through the tree.

Pitt.
Instituit. Primo avulso non deficient alter
Aureus; et similis frondescit virga metallo.
Ergo atque vestigia oculis, et ritu repertum
Carpe manu: nami ipse volens facilis est; sequetur,
Si te fata vocant; aliter, non viribus ulis
Vincere, nec duro poteris convellere ferro.
Præterea jacet examinem tibi corpus amici,
Heu necis! totamque incestat funere classem;
Dum consulta petis, nostroque in limine pendes.
Sedibus hunc refer ante sibi, et conde sepulchro.
Duc nigras pecudes: ea prima piacula suito.
Sic demum lucos Stygiis, regna invia Aspacies. Dixit, pressque obmutuit ore.
Æneas mæsto defixus lumina vultu
Ingriditur, linquens antrum; caecosque voluptat
Eventus animo secund; cui fudis Achates
It comes, et paribus curis vestigia fit.
Multa inter sese vario sermone serebant:
Quem socium examinem vates, quod corpus humandum
Diceret: ut; illi Misenum in litore sicco,
Ut venère, vident insigni morte peremptum;
Misenum Æolide, quo non praestantior alter
Ære ciere viros, Martemque accendere cantu.
Hectoris hic magni fuerat comes: Hectora circum
Et lituo pugnas insignis obibat et hastâ.
Postquam illum victor viuit spoliavit Achilles,
Dardania Æneas sese fortissimus heros
Addiderat socium, non inferiora securus.
Sed tum forte cavā dum personat æquora concochá
Demens, et cantu vocat in certamina Divos;
Ut venère, vident insigni morte peremptum. At illi postquam pervenerat ad suas,
Aspicient in litore arido Misenum oceânum mieramâ morte: Misenum Æolide, quod non est alter
aptior ad incitantos tabâ viros, et inflammandam pugnam sonitu.
Hic fuerat socius magnum Hectoris, justa
Hectora circumvabat fumantus conspiciens tabâ et hastâ. Ex quo victor Achilles privaverat vix Hectora,
heros generosi nautas adjuvaverat se socium Æneas Trojanum, nemo securus illorum dominum. Sed modo,
dum forte inconstantis souit per mare concebas evanuit, et soluta nescit Deus ad certamen;

NOTES.

150. Incestat; from in, neg. and castus, chaste. Incestuare is to pollute, dishonour, defile. With many of the heathens, as with the ancient Jews, a place was thought defiled, that had not by some ceremony been purified, in which a dead body had lain.

152. Sedibus suis, the earth, which is the proper habitation of the dead.

159. Sereabant. Some copies have serebant; but Virgil is thought here elegantly to allude to the etymology of the word sermo, from sero, to now.

164. Misenum Æolide. Misenus, the son of Æolus; this is only a figurative genealogy; as we call warriors sons of Mars, so Misenus, who excelled in blowing the trumpet, which is a wind instrument, is called a son of the god of the wind.

165. Martemque accendere cantu. This hemistich Virgil is said by some to have added in the mere heat of his fancy, while he was reciting this book to Augustus, having first left the verse imperfect. Others tell us that there is an old tradition that when Eros, Virgil's secretary, was reading the following hemistich to his master,

Ere ciere viros,
that the poet instantly added in a kind of enthusiasm,

Martemque accendere cantu.

167. Litus. The tuba was straight, the cornu curved, the litus between the two. It resembled a straight walking staff with a bended head. The stick of an augur was called a litus.

171. Conchæ. Shell trumpets were in use before those instruments began to be fashioned of brass.
Triton invadis, si sequam Emulus exceptum Triton, si credere dignam est, Inter saxa virum spumosae immerserat undae.

Ergo omnes magni circum clamore fremebant:
Precipuè pius Æneas. Tum jussa Sibyllæ,
Haud mora, festinat flentes; aramque sepulchri Congereris arboribus, caeloque educere certatur.

Itur in antiquam sylvam, stabula alta farum:
Procumbunt piceæ: sonat icta securibus ilex,
Fraxineaque trabes: cuneiis et fissile robur
Scinditur: advolunt ingentes montibus ornos.

Necon Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis.

Atque haec ipse suo tristi cum corde volutat,
Aspectans sylvam immensam, et sic ore precatur:
Si nunc se nobis ille aureus arbore ramus
ostendat, nemo in quando: omnium verè
Heu nihilum de te vates, Misene, locuta est.

Vix ea fatus crat, geminac cum fortè columba
Ipsa sub ora viri caele venere volantes,
Et viridi sedère solo: tum maximus heros
Maternas agnoscit aves, latusque precatur:
Este duces, o, sigua via est: cursumque per auras
Dirigite in lucos, ubi pingingum dives opacat
Ramus humum: tuque o dulibus ne defice rebus,
Divæ parens. Sic effatus, vestigia pressit,
Observans quæ signa ferant, quid tendere pergant.

Pacientes illex tandem prodir volando,
Quantum acie possent oculi servare sequuntur.

per aequam venerunt in ipsum conspectum hominis, et steterunt in viridi terræ. Tune maximus heros agnoscit volucres matris suæ, et gaudens orat: O vos estote duces, si est atiquam via: et ex aere dirigite inter mecum in sylvam, ubi ramas preciosius innumarum terram formandum: et tu, o Des mater, ne desere me in rebus incertis. Si locutus continuit pedem, explorans quæ dent indicia, quid pergante irae. Ille pacientes scuperunt tantum progressi subsiendio, quantum oculi sequuntur potenter observare viam adventie.

NOTES.

173. Triton was the son of Neptune and Amphitrite, or, according to others, of the nymph Salacia, half man, half fish. He was Neptune’s trumpeter.

177. Festinant. Festinare is here used actively as in l. 4. Deus æthere missus ab alto festinare fugam.

177. Aramque sepulchri, the funeral pile, so called because it was built in the form of an altar.

182. Ormos. The difference between the genius of Virgil and Statius has been observed on this occasion. To make the funeral pile of Archermorus, Statius proceeds minutely and at length to describe the different sorts of trees that were employed, while Virgil preserves his accustomed brevity, sensible that he had not leisure to dwell on this subject merely for the sake of a florid description. Tasso has in this very particular unwisely imitated Statius.

184. Armis. Meaning axes, wedges, levers, and whatever was necessary for cutting down wood. Thus the utensils of the baker are called Æn. l. 181. Cerealæ armæ.

193. Maternas aves. Doves, sacred to Venus, the mother of Æneas, on account of their fecundity.

199. Pacientes volando; flying, and then alighting to feed.

204. *Discolor.* It varied its hue, according to the different light in which it was seen; and the leaves, mingling their green shade with the lustre of the gold, produced the variegated colour here described.

205. *Viscum.* The mistletoe is a kind of shrub, of a glutinous nature, that grows on several trees, chiefly those of the oak kind; the winter is the proper season of its production: the outside of it is of a yellow colour like gold. Pliny, who gives a description of it, Lib. XVII. cap. 44, says, it grows out of the excrement of the birds that alight on those trees, to which those words of Virgil refer, *Quod non sua seminat arbos.* Of this plant or shrub the Druids made great use in their religious ceremonies. See Banier's Mythology.

This is one of those plants which Linnaeus calls *parasites.* Pliny is totally mistaken as to the mode of its production. Birds are indeed the planters, but they accomplish the work by carrying the berries, of which many of them are fond, from tree to tree.

213. *Cineri ingrato.* His ashes or remains were insensible of all the honours conferred upon them, and therefore ungrateful. Or it may be rendered mournful, unjoyous, a task ungrateful to perform. The description of this funeral informs us of most of the Roman ceremonies observed in burying the dead.

215. *Ingentem pyram.* The larger and higher the funeral pile was raised, it was reckoned so much the more honourable. Therefore it was said before, *calque educa certant.*

216. *Frondibus atri.* Of yews, pines, and such other trees as are of a sable hue, and are therefore used in funeral obsequies.

216. *Cupressos.* The cypress was added to the funeral pile, either, according to Varro, because its strong scent prevented any noisome smell from the dead body; or as being a fit emblem of death, because, when it has been cut down, it never grows again.
Thurea dona, dapes, fusus crateres olivo.  
Postquam collapsi cineres, et flamma quievit,
Reliquias vino et bibulam lavare favillam:
Ossaque lecta cado teexit Chorinæus aheno.
Idem ter socios pura circumfiltur undâ,
Saprgens rore levi et ramo felicis olivæ:
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulchrum
Imponet, suaque arma viro, remunque, tubamque,
Monte sub aëro, qui nunc Misenus ab illo
Diesitur, eternumque tenet per sæcula nomen.
His actis, properè exequitur praecipit Sibylæ.
Spelunca alta fuit, vastoque immerit hiatus,
Scrupea, tuta lacu nigro nemorumeque tenebris;
Quam super haud ullæ poterant impune volantes
Tendere iter pennis: talis selee halitus atri
Faucibus effundens supera ad convexa ferebat;
Unde locum Graii dixerunt nomine Avernun.
Quatuor hic primùm migrantes terga juvencos
and promontories, to see the original of
their names, as they stand derived from
Misenus, Palmaris and Caieta? that could
follow the poet's motions, and attend his he-
ro, in all his marches, from place to place.
A town of the same name stood on the pro-
montory, at the west of the bay of Naples,
which had a very capacious harbour. At
this place Augustus and several of the Ro-
man emperors generally kept stationed one
of their fleets.

236. Preecepta Sibylæ. Particularly the
injunction,
Duc nigras pecudes, ea prima picula
sunto.
Tibullus refers to the same custom:
Interea nigras pecudes promittite Diti.

241. Convexa. Meaning a hollow space;
as has been observed on the word before.
See Æn. I. 314.

243. Hic primùm. Ruzius observes, that
several things here deserve attention. 1. The
priestess is the sibyl herself, like the
sorceress, Æn. IV. 509. 2. The place for the
sacrifice was the cave in which it was
thought was the aperture leading to hell. 3.
The time of sacrificing was the night, v.
252. 4. The victims were black on account of
the shades of Tartarus. These were al-
ways of an equal number. Equal numbers
were acceptable to Pluto, as were unequal
ones to the powers above. A barren heller
was sacrificed to Proserpine, because she
had no offspring by Pluto. 5. The throw-
ing of wine on the forehead of the victims.
This was to prove them. If they were unaf-
fected by the dashing of wine upon them,

NOTES.

225. Dapes; that is, the fat and other
parts of the victims that were consecrated
to the gods.

225. Fusus crateres olivo. To the celestial
gods they made only libations, but to the
infernal deities they offered whole goblets.

229. Circumultii. The construction is cir-
cumultii se, which originally signifies no
more than to go round or make the circuit;
but because the priest used to go round the
whole company, when he sprinkled them
with the aqua lustralis, or holy water, it
came to signify to purify: As in Plautus,
Amp. Ac. II. Sc. II. 144. Quin tu itthac jubes
pro Cerita circumferri? Why don't you
order her to be sprinkled with holy water,
to drive the demon out of her?

231. Novissima verba. It is unnecessary
to state to the readers the rites of the an-
cients at their interments, as they are so
happily and amply described by Virgil. The
novissima verba, however, it may be observed,
consisted in thrice repeating the word
vade or ilicet, quasi ilicet:
"Conclude the rites and speak the last
farewell."

233. Imponit sua arma, &c. That is, he
orders his tomb to be carved and adorned
with these devices: 1. His arma, to repre-
sent a warrior: 2. An oar, to show he had
died in a naval expedition: 3. A trumpet,
to mark his office.

234. Nunc Misenus. This mountain, which
is situated in the kingdom of Naples, is to
this day called monte Misenus. How must a
Roman (says Addison) have been pleased
that was well acquainted with the capes
and promontories, to see the original of
their names, as they stand derived from
Misenus, Palmaris and Caieta? that could
follow the poet's motions, and attend his he-
ro, in all his marches, from place to place.
A town of the same name stood on the pro-
montory, at the west of the bay of Naples,
which had a very capacious harbour. At
this place Augustus and several of the Ro-
man emperors generally kept stationed one
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NOTES.

they were deemed unfit for sacrifice. 6. The bristles and hairs, which were plucked and thrown into the fire, to indicate that the victim was devoted, or as in Homer, Iliad 3. 274. were distributed to the persons standing around, to intimate that they were all witnesses of the ceremony and interested in its result. 7. The voice uttered on the occasion, which was confused and tumultuous. 8. The ministers who slew the victims. These carried each an ax with him. See Æn. 11. 224. 9. The blood; this was received into bowls and afterwards sprinkled round the altar. 10. The viscera; these were burned. They were also called exta, because they were the parts quae maxime extant aperio pector. 245. Summus carpens, &c. Before the sacrifice, it was customary for the priest to pluck off some of the roughest hairs growing between the horns of the beasts, which he threw into the fire as the first offerings to the gods.

247. Voce vocans Hecaten. Servius says, they used to invoke that goddess, not by words, but certain mystic, inarticulate sounds, representing the baying of dogs, the hissing of serpents, &c.

248. Supponunt cultros. This was a term adapted to the sacrifices, in which all harsh words, and such as were of bad omen, were carefully avoided; and therefore mactare was used instead of cadere. Dr. Trapp, in translating this phrase, has chosen a very unhappy idea, which would have been prodigiously shocking to a Roman ear.

249. Matri Eumenidum; That is, Night, who is said to have brought forth the Furies to Acheron, which, in the poetical style, signifies that night or darkness is the mother of horrid shapes, visionary forms, and apparitions.

250. Magnaeque soror, her great sister the Earth, night being only the shadow of the earth.

253. Solidus viscera. Servius explains viscera to signify all the parts between the bones and the skin; so that this sacrifice was what was called holocaust, or whole burnt offering. 258. Procul, ó, procul, &c. This was the solemn preamble with which the celebration of the sacred mysteries used to be ushered in: and by it the profane, or uninitiated, were debarred from access to such holy rites.

259. Profani. Persons not initiated in these sacred rites, or disposed to deride them.

260. Invoce viam. This expression is emphatic, and denotes the difficulty of the enterprise: Set on the formidable way.

265. Chaos. The chaos is properly a rude and shapeless mass of matter, and confused assemblage of inactive elements. This, as the poets supposed, preexisted the formation of the world, and from which the universe was formed. This doctrine was first
sit mihi fac audita loqui: sit numine vestro
Perduce res alta terrar et caliginem mersas.
Ibant obscurs solis sub nocte per umbra,
Perque domos Ditis vacua, et inani regna.
Quae per incertum Lunam sub luce maligna
est iter in sylvis: ubi coelestis condidit umbra
inania regna Platonis.
Quae est iter in sylvis, ad Lunam dabant, sub
luce exiguis: quando aeterni
occultat caliginem coelum,
et noces obscuras eipitus rebus colorum. Ante ipsum
vestibulum et in medio adita inferiorum, Lucus
eorum viasque iterum cubilia: habitantque Morbi pallidi, et
mosa Sacros, et Musas academias, et
Fames saturni, et Luxos, et Puerpitas infan-
sis, spectra horrida aspecta: et Mors, et Labor:
deinde Somnia frater.
Gaudia, et Gaudia animi scelesta, et in limine opus
bellum mortiferum, et ferrea cubicula Foro Romana,
e Discordia, et Strida, et vulgo implevit terrae anguimens circa capitis anguineos. In medio vestibuli utrim-
magna, umbrosa, explicat ramos et brassia vetera: inter vulgo Somnia inania occuparet hunc locum, et
ipsa sedent sub omnibus ferebant.

NOTES.

established by Hesiod, from whom it has
been adopted by succeeding poets, and it
is probably it was drawn from the account
of Moses. It was copied from the annals of
Sanchoniathon, whose age is fixed anteced-
tent to the siege of Troy. Chaos was
described as the oldest of the gods, and
invoked as one of the infernal deities.

270. Luce malignae. Envious light, that
shines so faintly, as if it grudged one the
happiness of enjoying it.

273. Vestibulum. The vestibule was the
space or area before the gate, that divided
the house from the highway. In this infer-
nal vestibule he imagines the various calam-
ities of human life to have their fixed re-
sidence.

274. Curae. This group of allegorical
personages is deservedly admired. Pitt has
adorned some figures personified by Spen-
sor, which are quite picturesque:

By that way’s side there sat infernal Pain,
And fast beside him sat tumultuous Strife;
The one in hand an iron whip did strain,
The other brandished a bloody knife,
And both did gnash their teeth, and both
did threaten life.

But gnawing Jealousy out of their sight
Sitting alone, his bitter lips did bite;
And trembling Fear to and fro did fly,
And found no place where he shroud
him might;
And over them sad Horror, with grim hue,
Did always soar and beat his iron wings.

Virgil seems to have had an eye on a pas-
sage in Lucretius:

Turpis enim Fama et Contemptus et acris
Egestas

Semota ab dulci vitae stabilique videntur;
Et quasi jam Leti portas cunctantia ante.

276. Malefica Fames. Because famine
is a strong incentive to vice. Ruris, how-
ever, has well observed, that famine might
signify not merely want of bread, but avar-
cie; that auri sacra famae, which is the
fruitful source of so many natural and mo-

rals ills.

278. Tum consanguineus Leti Sopor. By
Sopor, here perhaps the poet designed we
should understand the lethargy of the mind,
or that insconsiderateness and inanability
whereby men are lulled asleep in the paths
of vice and error; in which light it is fully
joined with the walks Gaudia mensis, the
criminal joys of the mind, which are the
source of that fatal security.

279. Adverso in limine Bellum. Here an-
other moral lies obvious to observation:
War, the iron beds of the Furies, that is,
the racking torments of a guilty conscience.
Discord, and all those boisterous deformed
passions that unhinge the mind, and over-
turn the peace and happiness of human so-
ciety, represented by the Hydras, Harpies,
and other monsters here mentioned: and
with great propriety placed in the opposite
threshold, confronting the guilty joys of
the mind.
Multaque præterea variarum monstra ferarum,
Centauri in foribus stabulant, Scyllaque biformes,
Et centum geminum Briareus, ac bella Lernaæ
Horrendum stridens, flamisque armata Chimæra :
Gorgones, Harpyiæ; et forma tricorporis umbrae.
Corripit hic subitus trepidus formidine ferrum
Æneas, strictamque aciem venientibus offert.
Et, ni docta comes tenues sine corpore vita
Admonet volitare cavà sub imagine formæ,
Irruat, et frustra ferro diverberet umbras.
Hinc via Tartarei quæ fert Acheronitis ad undas.
Turbidus hic cæno vastaque voragine gurges
Æstuat, atque omnem Coeyto eructat arenam.
Portitor has horrendas aquas et flumina servat
Terribili squalore Charon : cui plurima mento
Canities inculata jacet, stant lumina flammæ,
Sordidus ex humeris nodo dependet amictus.
Ipsa rate conto subigit, velisquis ministrat,
Et fere rigine subvecat corpora cymbā,
Jam senior; sed cruda Deo viridisque senectus.

NOTES.

285. Centauri stabulant. The Centaurs were fabled to be monsters, half man half horses; therefore the word stabulant is properly said of them. In fact, they were a people in Thessaly, who first broke horses; and the ignorant populace, seeing them at a distance, took the man and horse to be but one animal.

286. Scyllaque. See Æn. III. 424.

287. Briareus, a giant who is feigned to have had an hundred hands and fifty heads. He was called by Juno, ZEUS, and by the gods Briareus. When Juno, Neptune, and Minerva conspired to dethrone Jupiter, Briareus ascended the heavens, and seated himself next to him, and so terrified the conspirators by his fierce and menacing looks, that they desisted. He also assisted the giants in their wars against the gods.

287. Bellua Lernaæ, a snake bred in the lake of Lerna, which Hercules destroyed. It had seven, or, according to others, fifty heads; and no sooner was one cut off than another grew in its place.

288. Chimæra, a monster that vomited flames; it had the head of a lion, the breast of a goat and the tail of a serpent. It was slain by Bellerophon mounted on the horse Pegasus. Those who would see all these fables explained, may consult Bagier's Mythology, which is the best and completest system extant of the kind.

289. Forma tricorporis umbrae. Geryon, king of Spain, is feigned to have had three bodies, because he reigned likewise over the three islands adjacent to Spain, namely, Majorca, Minorca, and Yvica.

290. Tenues sine corpore vita. It is said, because immortal; yet only tenues, feeble, because separated from the body, and just freed from the danger of wounds and death.

291. Has aquas et flumina. Milton has given a very fine description of the infernal rivers that are mentioned here, and in other passages of this book; distinguishing them by their different qualities, according to the etymology of their names.

292. Tenebras sine corpore vita. It is said, because immortal; yet only tenues, feeble, because separated from the body, and just freed from the danger of wounds and death.

293. Has aquas et flumina. Milton has given a very fine description of the infernal rivers that are mentioned here, and in other passages of this book; distinguishing them by their different qualities, according to the etymology of their names.

294. Bend. Four ways their flying march along the banks.

295. Of four infernal rivers that disgorge
Into the burning lake their baleful streams:
Abhorred Styx, the flood of deadly hate;
Sad Acheron, of sorrow black and deep;
Coeytus, nam'd of lamentation loud
Heard on the rueful stream; fierce Phlegethon,
Whose waves of torrent fire inflame with rage.

296. Far off from these a slow and silent stream,
Lethe, the river of oblivion, rolls
Her wat'ry labyrinth, whereof who drinks,
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain.

297. Par. Lost, B. II. 373.

300. Stant lumina flammas. His eyes all flame, stand glaring; i. e. they stand out glaring so full of flame. Or may not the
Omnis turba currat
huc effusa ad ripas : ma-
tres et viri, et corpora
fortis belatorum pri-
vata luce, pueri, et pu-
elae innumt, et juve-
nes elata in pyras in con-
spectu parentem : tam
multa, quam multo frem-
des exuimus, cum per
sylvas primo frugis au-
tumni : sive quam mul-
ta volucres congrega-
tur ad terram ex alto ma-
ri, quando tempestas
hibernarum atra ultra
mare, et mittit in plagas
calidas. Stabant pre-
cantantes, ut priimi traie-
crent spatiun, et extend
ebant manus desiderio ri-
pie oppositis. Sed ve-
tor atque navis accepit
hos, nunc illos : procul
autem a ripa expelit ali-
os. Enea inquit (num
obstupuit et commotus
est hic tumultu) Dic, o
virgo, quis sit hucus
et quid poscent animae?
vel ob quam differenti
am hic recedent e ripa, ille
secat remis aequas
pallidas? Sic antiquus
vates breviter locutus est
ilia: Pili Anchises, acceditis soboles Deorum, cerus stagna profundas Cocei, et paludem Stygiama, cujas
vetustas jurare et violare divinatatem. Hae omnis turba, quam vidistis, est chrysina et inaestulia: vet-
tor ille, est Charon: bi, quos portat unde, sunt sepulti. Nec permitteretur trahere ripas horribiles et
fluctus sonantes, antequam ossa repobita sint in tumulis. Vaguntur per centum annos et volitant circa
has ripas: tune denique recepti transmittunt fluvios desideratos.

Huc omnis turba ad ripas effusa ruebat;
Matres, atque viri, defunctaque corpora vitat
Magnanimum heroum, pueri innuptaeque puellae,
Impositique rogis juvenes ante ora parentum:
Quam multa in sylvis autumni frigore primo
Lapsa cadunt folia, aut ad terram gurgite ab alto
Quam multae glomerantur aves, ubi frigidus annus
Trans pontum fugat, et terris immittit apricis.
Stabant orantes prii transmittere cursum,
Tendebantque manus ripae ulterioris amore.
Navita sed tristis nunc hos, nunc accipit illos:
Ast alios longe summotos arcet arenæ.

Enea (miratus enim, motusque tumultu)
Dic, ait, o virgo; quid vult concursus ad annem?
Quidve petunt animae? vel quo discrimine ripas
Hae linquant, ille remis vada livida verrunt?
Olli sic breviter fata est longeva sacratos:
Anchisæ generate, Deum certissima proles,
Cocyi stagna alta vides, Stygiacum paludem,
Dii cujus jurare timent et fallere numer.

Hae omnis, quam cernis, inops inhumataque turba
est;

Portitor ille, Charon: hi, quos vehit unda, sepulti.
Nec ripas datur horrendas, nec raurca fluenta
Transportare prius, quam sedibus ossa quiuerunt.

Centum errant annos, volitant; hae litora circum:

Tum demum admissi stagna exoptata revisunt.

Huius res gesta, inops imperfecta nobis Cocei, et paludem Stygiama, cujas
vetustas jurare et violare divinatatem. Hae omnis turba, quam vidistis, est chrysina et inaestulia: vet-
tor ille, est Charon: bi, quos portat unde, sunt sepulti. Nec permitteretur trahere ripas horribiles et
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has ripas: tune denique recepti transmittunt fluvios desideratos.

NOTES.

sense be, "his eyes are motionless;" "his
eyes stand fix'd in flame?"

312. Terris apricis. Lands exposed to the
sun.

316. Ast alios, &c. Namely, those whose
bodies remained without burial.

321. Longeva sacra. Servius tells us,
that Apollo, out of his great affection to the
Sibyl, promised to grant her any favour she
should ask: upon which she took up a hand-
ful of sand, and asked to have her life pro-
longed to a length of years equal to the
number of grains contained in that mass of
sand. This request she obtained, on condi-
tion, however, that she should quit the
island of Erythraea, where she then lived,
and repair to Cumae, there to spend the re-
mainder of her days. He adds, that she con-
tinued to live there till she suffered the ut-
most decay of nature, and retained nothing
at last but the voice. Ovid makes her say of
herself, that she had already lived seven
generations:

nam jam mihi secula septem

Acta vides.

324. Dii cujus jurare, &c. This river was
held in such high veneration by the gods
above, that they used to swear by its divi-
nity, and, if they violated that sacred oath,
were deprived of their divinity, and exclud-
ed from nectar and ambrosia, for nine
years, say some, for a hundred years, say
others. The reason assigned for their con-
fering this honour on Styx is, that her off-
spring, Victory, Strength, &c. had given
the gods signal assistance against the Ti-

tans.

325. Inops inhumataque est. Servius ex-
plains this to mean that they had not either
a real or imaginary sepulture. Inops, says
he, is sine terrâ o humatione; for ops is ter-
ra. A French expositor, without so much
refining, understands by inops turba, the
poor, who were not able to pay their fare.

330. Exoptata revisunt. The whole ima-
ginary world is divided by Virgil into five
parts:

1. The previous region; the mere suburbs
of the realms of death. Here were two
kinds of beings; the miseries of mankind;
war, discord, rage, &c. and imaginary ter-
rors, as gorgons, harpies, &c.

2. The Styx, or water to be passed. Here
is Charon and souls contending, supple-
ciating, &c.

3. The bank and its vicinity, or the other
Constitit Anchisae satus, et vestigia pressit,
Multa putans, sortemq; animo miserae iniquam.
Cernit ibi mœstos, et mortis honore carentes,
Leucaspim, et Lylyc ductorem classis Orontem:
Quos simul a Troja ventosa per æquora vectos
Obruit Auster, aqua invitans naves; virosque.
Ecce gubernator sese Palinurus agebat:
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi, medius effusus in undis.
Hunc ubi vix multa mœstum cognovit in umbrâ,
Sic prior alloquitur: Quis te, Palinure, Deorum
Eripuit nobis, mediique sub æquore mersit?
Dic, age: namque mihi fallax haud antè repertus,
Hoc uno responsu animum delasit Apollo;
Qui fore te pono incolumem, finesque canebat
Venturum Ausonios: en hœc promissa fides est?
Ille autem: Neque te Phebo cortina seffellit,
Dux Anchisiate; nec me Deos æquore mersit.
Namque gubernaculum multâ vi fortè revulsui,
Cui datus harebâ custos, cursusq; regebam,
Præcipitans traxi mecum. Maria aspera juro,
Non ullum pro me tantum cepisse timorem;
Quâm tua ne, spoliata armis, excusas magistro,
Defeceret tantis navis surgetibus undis.
Tres Notus hybernas immensa per æquora nocet

NOTES.
side of the Styx. Here is the receptacle of infants, the place of suicides, the fields of mourning for such as have died for love, and a fine champain country for the souls of departed warriors. The whole of this region is called Erebos. Hence were two passages, one on the right to Elysium, and one on the left to Tartarus.
4. The Tartarus, or place of punishment. In this horrid part are two sorts of souls; such as have shown their impiety and rebellion towards the gods, and such as have been vile or mischievous among men.
5. The place of the blessed, or Elysium. Here are the men who have died for their country, those of pure lives, poets truly inspired, the inventors of arts, and all who have done good to mankind. Here are no particular districts for these. All have the liberty to traverse the delightful region where and whenever they please. The whole five of these divisions were called Orcus. The three on the other side the river, Aces. In each of these last was a judge: Minos for Erebos, Rhadamantus for Tartarus, and Zeus for Elysium. Pluto and Proserpine, who had their palace at the entrance of the road to Elysium, presided as sovereigns over the whole subterranean world. See Polyemetis, Dialogue 16.
334. Leucaspim. No more is known of Leucaspis than that he was one of the companions of Aeneas, drowned in the Tyrrhenian seas.
334. Orontem. His death is recorded, En. 1. 117.
337. Palinurus, En. V. 855. This interview with Palinurus is not only very affecting in itself, but is of use to make us acquainted with what became of him after his loss. The pilot of such an expedition is a character of consequence. Though there is something a little unnatural in the thought, it reflects praise on the fidelity of the pilot who when he fails brings his helm along with him.
338. Libyco cursu. In sailing from Africa, first to Sicily, and thence to Italy; for it was not in the Libyan but the Tyrrhenian sea that he perished.
339. Spoliata armis. Arma may here signify the whole tackle and accouterments that belong to a ship, whether for use, steerage, defence, or ornament.
Vexit me violentus aqua: vix lumine quarto
Prosperi Italiam, summâ sublimis ab undâ.
Paulatim adnabam terrâ, et jam tuta tendebam: 361
Ni gens crudelis madidâ cum veste gravatum,
Prensantemque uncis manibus capita aspera montis,
Ferro invasisset, prædamque ignara putâset.
Nunc me fluctus habet, versante in litore venti.
Quod te per coeli jugundum lumen et aurâs,
Per genitorem orô, per spem surgentis Iuli;
Eripe me his, invicte, malis: aut tu mihi terrâm 365
Aut tu, si qua via est, si quam tibi Diva creâtrix
Ostendit (neque enim, credo, sine numine Divùm
Plumina tanta parâ stylistiamque innere paludem).
Da dextram misero, et tecum me tollâ per undas,
Sedibus ut saltem placidis in morte quiescam.
Talia fatus erat, cœpit cùm tali vates:
Unde hæc, o Paliniure, tibi tam dirâ cupidîo?
Tu Stygiâs inhumâs aquas ammenque severum
Eumenidum aspicies? ripamvae injussus abîbis?
Desine fata Deóm flecti sperare precando.
Sed capé dicta memor, duri solatia casús.
Nam tua finitimí, longè latèque per urbes
Prodigât acti caelestibus, ossâ piâbunt,
Et statuâm tumultûm, et tumulto solemnîa mittênt: 370
Eternumque locus Paliniuri nomen habebit.
His dictis curæ emotae, pulsumusque parumur
Corde dolor tristi: gaudent cognomine terrâ.
locutius erat, eum Sybiâ

---

356. Lumine quarto, die quarto. So Cicero, pro Rabirio. Si te secundo lumine hic offendoro, moriere.
358. Tuta. Locus o sitora understood.
359. Gens crudelis. Meaning the people of Lucania. This country was situated between the Tyrrhenian and Sicilian seas, and bounded by Pyænum, Pucetia, and the country of the Britii. It was a country famous for grapes. It is now called Bagilatica, and forms a part of the kingdom of Naples.
361. Prædamque. Me esse requires to be supplied. They thought me as much their prey as though they had found a shipwreck.
363. His malis. To have the body unburied was considered a great calamity, as it subjected the soul to a hundred years’ detention on the banks of the Styx, and made the final passage into Elysium slow and embarrased.
365. Terram injice. It was considered a great crime not to throw dust upon the body. It appears, in case a dead body was discovered, to have been the custom of the Greeks and Romans not to dig a grave and bury it, but to raise over it a small mound of earth. The act of doing this was called injectio terrae.

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NOTES.

366. Portus Velinos. He points to the place where his body lay to save Æneas the toil of searching after it. Velis, whose port was here referred to, is a maritime town of Lucania. The port in its neighbourhood was called portus Velinus.
371. Sedibus placidis. Palinurus’s life had been full of labour and toil, and therefore there is a particular emphasis in his begging for rest now at least, in the regions of the dead.
374. Severum. Called severe, because, although the intention of the ancients in representing the spirit of an unburied body as unhappy, and the neglecting the rites of sepulture as a great crime was good, as it inspired respect for human remains, yet surely it was hard that an individual on the margin of the Styx should suffer for a circumstance which no virtue could have avoided.
383. Gauted cognomine terrâ. Servius says that the Lucianians, distressed with a per-
Erasto iter inceptum peragunt, fluviq; propinquant.
Navita quos jam inde ut Stygiâ prospeXit ab undâ
Per tacitum nemus ire, pedemque advertere ripa;
Sic prior aggregat dictis, atque increpat ultro:
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age, quid vides, jam istic et comprime gressum.
Umbrarum hic locus est, Somni, Noctisq; soporae:
Corpora vivae nefas Stygiâ vectare carinâ.
Nec verò Alciden me sum latetus euntem
Accepisse lacu; nec Thesea, Pirithoiumque;
Diis quamquam geniti, atque invicti viribus essent.
Tartareum ille custodem in vincula petivit,
Ipsiis a solio regis traxitque trementem:
Hi dominâm Ditis thalamo deducere adorti.
Quae contra breviter fata est Amphrysea vates:
Nullae hic insidiae tales, absiste moveri;
Nec vims talem ferunt: licet ingens janitor antro
Æternum latrans exangues terrae arbrus.
Castâ licet patrui servet Proserpina lumen.
Tropius Æneas, pietate insignis et armis,
Ad genitorem, imas Erebi descendit ad umbras.
Si te nulla movet tanta pietatis imago,
At ramum hunc (aperit ramum qui veste latebat)
Agynosac. Tumidâ ex irâ tum corda residunt.
Nec plura his. Ille admirans venerabile donum
Fatalis virgî, longo póst tempore visum,
Correleam advertit puppium, ripâque propinquat.
Nec sum latetâ. The fable says,
that their inhumanity to Palinurus was the cause,
on which they built a tomb or cenotaph to his memory, on the promontory south of the city, and gave to the promontory itself his name.

392. Nec sum latetas. The fable says,
that, when Hercules descended to the infernal regions, Charon was terrified at the sight of him, and forthwith admitted him into his boat; for which act of rashness he was bound in chains by Pluto for a whole year.

394. Diis quamquam geniti. Hercules was the son of Jupiter; Theseus was failed to be the offspring of Neptune; and Homer makes Pirithous the son of Jupiter and Dia the wife of Ixion.

395. Tartareum custodem. The dog Cerberus had been dragged by Hercules from the very throne of Pluto, whither he had fled for shelter.

397. Dominam. Mistresses and wives are often called dominas. See Horace, Me
dulcis dominas Musa, &c.

398. Amphrysea vates. That is, the priestess or prophetess of Apollo, who is called Pater ab Amphrysea, from Amphryus, a river in Thessaly, near which he had kept the flocks of Admetus, when banished by Jupiter from heaven for putting to death the Cyclops, the forgers of Jupiter's thunderbolts.

401. Æternum. To increase the horror
the whole line consists of spondees.

402. Patrui. Pluto was both the husband and uncle of Proserpine; for she was the daughter of his brother Jupiter by Ceres.

402. Servet limen. Rarus explains servore limen, by januam clausum tenere, to keep the door shut. Some consider the sibyl as saying, Proserpine may even stand at the door without danger from the pious Æneas.

409. Fatalis virgis, the rod or bough that was the pledge or signal of fate, which showed the person licensed by heaven to be admitted to the infernal regions.

NOTES.
Inde alias animas, quæ per juga longa sedebant,
Deturbat, laxatque foros: simul accipit alveo
Ingentem &ænam. Gemuit sub pondere cymba
Sutulis, et multum accepte rimosa paludem.

Tandem trans fluvium incolumes vatemq; virumq;
Informi limo glaucâque exponit in ulvâ.

Corripit objectam, atque immania terga resolvit
Officît: ille fame rabidâ tria guttura pandens,
Occupat âneas aditum, custode sepulto,
Statio vocis auditâ sunt, et magnus vagitus, et animæ infirmæ
plorantes sub primis portis,

NOTES.

412. Alveo. Not of the river but of the boat.

414. Sutulis. As leathern boats were first in use, some take the word sutulis in that sense, but Servius explains it in the sense of frail, patched. Sutulis, however, may the more properly be understood as meaning leathern, because the boat intended only for the use of ghosts might well be frail and light.

416. Ulvus. A marsh loving herb, without a name.

417. Cerberus. Cerberus was the dog of Pluto. He had fifty heads, according to Hesiod, and three according to the other mythologists. He was stationed at the entrance of hell as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. It was usual for those heroes who in their life time visited Pluto's kingdom, to appease the barking mouths of Cerberus with a cake. Orpheus lulled him to sleep with his lyre. Heracles dragged him from hell when he went to redeem Alcestis.

420. Medicatis frugibus. Either poppy seeds, or other soporific ingredients made up with honey.

427. Infantum, Ec. The wailings of those infant ghosts, considered only in a poetical light, are very properly disposed of in the entrance to Pluto's kingdom, since they cast a melancholy gloom over the scene, and excite such tender passions in the mind of the reader as prepare him for relishing the beauties of so grave and solemn a representation. But some critics, not content with considering Virgil as a poet, whose province it is to represent objects not merely as they are in nature, but as they are most apt to strike the imagination, assign him on the head of his theology, and are shocked at his placing infants, who had never sinned, in this state of suffering. But it is not easy to see why those cries and lamentations should be so shocking, since, from what appears, they are nothing but the language of the tender infant state, and the natural expressions of their discontent for being snatched away from the breast by a violent untimely death. As for the notion of suffering what is called positive punishment, it has no warrant from the poet; unless it is from what Anchises says to âneas in general, that all underwent purgatorial punishment, before they were admitted into Elysium: Quisque suos patimur manes, inde per Elysium mittimus: but those punishments, he tells us, were proportioned to every one's stains and pollutions: Aliis panduntur illaeque suspensae ad ventos: alii sub gurgite vasta infectum clitor um scelus, aut exsiritur igni: whence he leaves us to infer, that, if the souls of infants had any share in those painful purgatories, it could be but very gentle, as their stains were so light and superficial. After all, even if this representation were much more unreasonable than it appears to be, Virgil would no more be accountable for it, than a poet of any other nation or persuasion, for delivering the doctrines or opinions of any particular sect, such as he found them.
Quos dulcis vitae exsortes, et ab ubere raptos
Abstulit atra dies, et funere meruit acerbo.

Hos juxta, falsa damnati crime mortis.
Nec verò hæ sine sorte datæ, sine judice sedes.
Quæsitor Minos uranum movet: ille silentium
Conciliumque vocat, vitasque et criminis discit.
Proxima deinde tenet mести loca, qui sibi leum
Insontes peperae manu, lucemque perosi
Projeceré animas. Quaém velit æthere in alto
Nunc et pauperiem et duros perferre labores!
Fata obstant, tristisque palus inamabilis undā
Alligat, et novies Styx interfusa coerct.

Nec procul hinc partem fusi monstratur in omnem
Lugentes campi: sic illos nomine dicunt.
Hic quos durus amor crudeli tace peredit,
Secreti celant calles, et myrtea circūm
Sylvæ tegit; cura non ipsa in morte relinquent.


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430. Falso damnati crime mortis. Here again our critics are scandalized to find, that Virgil has given a place, among other sufferers in his purgatory, to persons unjustly condemned, and whose innocence had been oppressed by calumny. An ingenious modern author (Warburton, in his Divine Legation of Moses, V. 1.) in particular, looks upon this as the most perplexing difficulty in the whole Æneid. But there is nothing in this either so shocking or perplexing, as not to be easily explained on the principles of that philosophy which is here delivered; for, if none were to be admitted into Elysium till they had undergone purgatorial punishment, then why not these as well as others? It is true they were innocent of the crime for which they had been unjustly condemned to death; but it follows not that they were therefore quite faultless; they must have had other stains and corporeal pollutions, and, till these were purified away, they could not have access to the Elysian fields, according to the doctrine of the Platonic philosophy.

431. Sine sorte. Servius takes sorte for a sentence, appointment, or destination; in the same sense as the word is used Æn. I. 138.

Non illi imperium pelagi, saevumque tridentem,
Sed mihi sorte datum.

432. Minos, a famous king of Crete, who governed his people with great justice, and was the founder of wise laws: hence feigned by the poets to be first judge in hell.

433. Urnan movet. He shakest the urn which contains every one’s sentence; that is, in other words, he determines every one’s doom, and destines all to their proper stations. It is an allusion to the custom of the Greeks, who used two urns, into one or the other of which the judges threw their calculi, sortes, or suffrages, according as they were disposed to condemn or absolve the culprit. bo Horace, Carm. II. 3. 25.

434. Sors exitura. And Carm. III. 1. 17.

435. Quam vellet, &c. Plato compares the self murderer to a soldier who, without commission from his general, deserts his post. Virgil is thought by some to have inserted this structure on the crime of suicide in order to lessen the glory of Cato, the illustrious enemy of the Caesars.

439. Novies. Either many times, a certain for an uncertain number, or literally nine times. So Pope, in his ode on St. Cecilia’s day:

Thus song could prevail,
O’er death and o’er hell,
A conquest how hard and how glorious;
Though fate had fast bound her,
With Styx nine times round her,
Yet music and love were victorious.

443. Myrtea Sylvæ. Because the myrtle was sacred to Venus.
NOTES.

445. Phædra. Phædra was the daughter of Minos, and wife of Theseus. She became enamoured of her stepson Hippolytus; but finding him callous to all her solicitations, she accused him to her husband of having made an attempt upon her honour. Theseus, too hasty in believing her calumnious report, put Hippolytus to death; and Phædra no sooner heard the intelligence, than she was stung with terrible remorse, and hanged herself at last in despair.

445. Procris. Procris was the daughter of Erechtheus, king of Athens, and wife of Cephalus. She lost her life by being weakly jealous of her husband; for, having watched him in the woods, where he was accustomed to hunt, she overheard him in the heat of the day invoking the cold breeze, and still repeating to himself Aura, veni; by which she imagined he was calling upon his mistress, and was coming forth from her place of concealment, in order to make the discovery, when Cephalus happened to see the bushes move, and taking her for some beast of prey, slew her unwittingly with a javelin.

455. Erotrabat sylvâ in magno: quam Troius heros...
AENEIDOS LIB. VI.

Lenibat dictis animum, lachrymasque ciebat. Illa solo fixos oculos averse tenebat: Nec magis inceto vultum sermone movetur, Quam si dura silix aut stet Marplesia cautes. Tandum propriruit sese, atque inimica refugit. In nemus umbriferum: conjux ubi pristinus illi Respondet curis, aequaque Sichaeus amorem. 

Nec minus Eneas casus percussus iniquo, Prosequitur lachryms longe, et miseratus euntem est. Inde datum molitur iter: jamq; arva tenebant 

Ultima, qua bello clari secreta frequentant. Hic illi occurrit Tydeus, hic inclytus armis Parthenopaeus, et Adrasti pallentis imago. 

Hic multum fleti ad superos, belloque caduci Dardanidae: quos ille omnes longo ordine cernens, Ingemuit: Glaucumque, Medontaque, Thersilionchum, que, 


NOTES.

not permitted now to stay longer in the shades, and when I die, my department in the subterranean abodes will be with warriors, not with lovers.

471. Dura silex. Dr. Samuel Johnson has the following judicious observations on the silence of Dido: "When Ulysses visited the infernal regions, he found among the heroes that perished at Troy, his competitor Ajax, who, when the arms of Achilles were adjudged to Ulysses, died by his own hand in the madness of disappointment. He still appeared to resent as on earth his loss and disgrace. Ulysses endeavoured to pacify him by prayers and submission, but Ajax walked away without reply. This passage has always been considered as eminently beautiful; because Ajax, the haughty chief, the unlettered soldier, of unshaken courage, of immoveable constancy, but without the power of recommending his own virtues by eloquence, or enforcing his assertions by any other argument than the sword, had no way of making his anger known, but by gloomy sullenness and dumb ferocity. His hatred of a man whom he conceived to have defeated him only by the volatility of tongue, was therefore naturally shown by silence more contemptuous and piercing than any words that so rude an orator could have found, and by which he gave his enemy no opportunity of exerting the only power that he was superior."

When Eneas is sent by Virgil to visit the shades, he meets with Dido, queen of Carthage, whom his perfidy had hurried to the grave. He accosts her with tenderness and excuses, but the lady turns away like Ajax in mute disdain. She turns away like Ajax, but she resembles him in none of those qualities which might give either dignity or propriety to silence. She might without any departure from the tenor of her conduct have burst out, like other injured women, into clamour, reproach, and denunciation; but Virgil had his imagination full of Ajax, and therefore could not prevail on himself to teach Dido any other mode of resentment." Rambler, No. 121.

471. Marplesia cautes. A rock of Parian marble; from Marpesus, a mountain in the island of Paros, one of the Cyclades, famed for its white marble.

479. Tydeus, &c. Here are mentioned some of the leaders in the Theban war, which was fought about thirty years before that of Troy. Tydeus was the father of the famous Diomed, and was killed by Menalippus the Theban, at the siege of Thebes.

480. Parthenopaeus, was the son of Meleager and Atalanta: he went to the Theban war, when very young, and is said to have died at the siege of Troy.

480. Adrasti. Adrastus was father-in-law to Tydeus and Polyneices, who, having lost a numerous army, was forced to raise the siege of Thebes, and hasten back into his own country. In allusion to this, his ghost is called pale, paleness being the companion of flight and fear.

481. Caducus, fallen, dead; from Cado: hence caducores and caducum in Horace, i. 3. 4. 44.

482. Dardanidae; occurrit illi understood.

483. Glaucumque. Glaucus was the son of Hippolochus, and grandson of the famous Bellerophon. He, with Sarpedon, commanded the Lycians in the war of Troy.
P. VIRGILII MARONIS

tres filios Antenorias, et Polybotem. 485
Polybotem, sacerdotes Ceres, et idemus adhibi
currus adhibe arma tran
tantem. Animae pluriem
circumstant ad destru
et sinistrum: Nece suffic
t vidisse semel Anemos:
delegerit ipse remanere
diu, et ad movere pedem
propria, et petere caus
cur venerit. Sed dux
Greneorum, et turma A
gamemnonis, quando vi
derunt Anemos et arma
splendidissim inter tene
bras: Coperunt tenebre
magno timore: pars ob
vertere deorum, quemad
modum olim sustinerunt
ad navem: pars emittere
per arma vocem, clamor
inceptus fuit hiantes.
Atque hic videt Deiphobam,
filium Priami, discer
tum omnium memor
bris, immunitari lacerat
sum circus: cievus et
utramque manum, et
tempora spoliata sectis
auribus et navem transes
tum indecoro vulnera.

Vix adeo agnoverit pavitament et dira
tergum Supplicia; et notis compellat vocibus ultr:
Deiphobem armipotentem, genus alto a sanguine Teucrici,
Quis tam crudelis optavit sumere penas?

Cui tantum de te licuit? Mihi fata supremae
Nocte tulti, fessum vasta te cede Pelasgitum
Procurbiisse super confusae stragis acerum.
Tunc egomet tumulum Rheteo in litore inanem
Constituui, et magni Manes ter voce vocavi.
Nomen et arma locum servant, Te, amice, nequivi
Consipiceri, et patria deducens ponere terrae.

Atq; hic Priamides: Nilii tibi, amice, relictum est:
Omnia Deiphoboli solviust, et funeris ubbris:

484. Tres Antenoridas: whose names are
recorded by Homer, II. XI. 59. Polybus,
Agenor, and Acamas.

485. Ideumque. Idux was Priam’s char
toeer. II. XXIV. 470.

494. Laniatum corpore toto Deiphobum.
Deiphobus was the son of Priam, and mar
ried Helen after the death of Paris. What
the poet here says of his body being thus
cruelly mangled, is agreeable to what we
read in Dictys Cretensis, Lib. V. Mene
laus Deiphobum, quem, post Alexandri in
teritum, Helenas matrimonium interiectae
supra docunum, exacta primum auribus,
brachisque ablatis, dein auribus, ad post
remum truncatum omni ex parte, fedatun
tumque summo cruciato necat. And here we
may observe, that Virgil’s representation of
Deiphobus’ mangled phantom is according to
the philosophy of Plato; who teaches that
the dead retain the same marks and
blemishes on their bodies, which they had
when alive. Ausonius represents Deiphobus
as saying, “Proditus ad penna sclerata
fraude Lacene, et deformato corpore Dei
phobum. Non habeo tumulum, nisi que mihi voce vocantis, et pius Ena
composium;”

497. Inhonesto; base, dishonourable. So
Terence,
Illumne, obscurco, inhonestum hominem.

505. Rheteos. Rheteum and Sigem were
the two promontories of Tros running in
to the Hellespont. In the former was the
sepulchre of Ajax, in the other that of A
chilles. But as these places, when Eneas
slept, were in possession of the Greeks, Ru
zus is of opinion that Rheteum is here
used for the whole of the shore.

510. Funeris umbris. Funeris may be
taken for the corpse or dead body itself; as
the word is also used, En. IX. 491.

— Quae nunc artus, avulsae membra,
Et funus laeorum, tellus habet?
Sed me fata mea et sceleus exitiale Lacena.
His mersere malis: illa haec monimenta reliquit.
Namque ut supremam falsa inter gaudia nocem
Egerimus, nosti: et nimium meminisse nescere est:
Cum fatalis equus saltu super ardua venit
Pergama, et armatum peditem gravis attulit alvo.
Illa chorum simulans, Evantes orgia circum
Ducale Phrygius: flammar media ipsa tenebat
Ingentem, et summâ Danaos ex arce vocabat.
Tum me confectum curis, somnoque gravatum
Infelix habuit thalamus, pressique jacentem
Dulcis et alta quies, placidae simulima morti.
Egregia intereà conjux arma omnia tectis
Emoveit, et fidum capiti subduxerat ensem.

Intra tecta vocat Menelaum, et limina pandit.
Scilicet id magnum sperans fore munus amanti,
Et famam extinguit veterum sic posse malorum.
Quid moror? irruptum thalamo, comes additur unà
Hortator scelerum Eolides. Dii talia Graulis
Instaurate, pio si penas ore reposco.
Sed te qui vivum casus, age, fac vixissim,
Attulerint: pelagine venis erroribus actus?
An monitu Divum? an quæ te fortuna fatigat,
Ut tristes sine sole domos, loca turbida, adires?
Hac vice sermonum roseis Aurora quadrigis

515 Sed sors mea et perniciosum erit Haec Lacena
celestem obscuravit mehis ponitis: illa reli-
quid multi haec iniqua.

516 Sed enim multis temere
duxerimus ultimum nocem
in falsa lietitias: et
oparet nos nimis recordari: quando equus fa-
talis venit accensus super
alta Pergama, et gravibus
induxit in utero militum
armatos. Illa fingens
choras, ducebat circa sacra
Bacchi flaminia Phrygios
furiosos: in medio at-
tolitebat magnam tabem,
e vesta acer invictum

525 Graeco. Tune funeris
luctus tenebat me fatigat
sumum curis et obustum
samma: et iucunda ac
profunda quies, similis-
que morti tranquilla, op-
pressa mei documentem.
Interim digna uxor su-
fert arma omnia domo, et
subtraxerat capiti meo
gladium fidelem. Vocat
Menelaum intra domum,
et appret ianun, Nem-

530 Inter hominum honore
magnum fore domum amanti
marito, et sic inklam victor milites posse deleri. Quid detineo te? irruptus in cubiculo: additur
similis is onmis Ulysses incitator erinimum. Dii reddite talis Graecis, si impressis suis supplye justo ore.
At age, die vixissim, quinam casus te adduxerint locum viventem: an venis pulsus erroribus mari, an jussu
Deorum, an aliqua alta sors te adigi, ut venias in sedes mortas abaque loco, et ait loca tumultuosa. In
hac viessituate colloquenti Aurora.

NOTES.

511. Lacena. Lacena was an epithet applied to any female native of Laconia. Among others it was used for Helen.

516. Gravis. As in the second Æneid: Fecit armis
Uterumque armato militi complent.

517. Orgia. These were festivals in honour of Bacchus. They are the same as the Bacchanalia, Dionysia, &c. and were celebrated by the ancients to commemorate his triumphs in India. The worshippers imitated in their dress and actions the poetical fictions respecting Bacchus. Some rode on asses, others drove goats to slaughter; all exhibited the actions and gestures of drunken persons. The air was filled with the hideous exclamations, Evos! Bacche! Io! Io! Lacche! Iobacche! Ewhe! They were first established in Greece, then introduced into Tuscany, and finally into Rome. They contributed so much to the corruption of the morals of the people, that they were at length banished from Rome by a decree of the senate.

524. Capiti subduxerat ensem. The ancient warriors were wont to lay their swords under their pillows, when they went to sleep.

532. Eolides. This is a reproachful name given to Ulysses, which in-sinuates that he was not the son of Laertes, but of Binyphus, the son of Eolus, with whom his mother Anticlea is said to have been intimate.

533. Quadrigis. The morning is represented drawn by a chariot with two horses; but here, being put for the sun, she is drawn in a chariot with four horses.

535. Aurora quadrigis medium trajecerat axeum. Servius explains this to mean midnight, when the sun, designed here by Aurora, has finished the half of his course in the lower hemisphere; and there is the same distance of time to his rising on the other hemisphere as from its setting. But Ruxus and others properly take it for midday, for understanding which, we are to observe, that the time appointed for performing the preliminary rites, and visiting the infernal mansions, culled here datum tempus, was a day and two nights, as we learn from Plutarch's treatise concerning the Genius of Socrates. Now Æneas had spent the night before his descent to hell in offering sacrifices to Pluto, verse 252.

Turn Stygio Jovi nocturnas incohavit arma.
He entered on his journey the next morning about sunrise, verse 255.

Ecce autem primi sub lumina solis et ætus.
And now, having wandered through so many regions, he may well be allowed to
Jam medium aethero cursu trajecerat asem,
Et fors omne datum traherent per talia tempus.
Sed comes admonuit breviterque affata Sibylla est:
Nox ruit, Anea, nos flendo ducimus horas.

Hic locus est, partes ubi se via findit in ambas.

Dextera qua: Dixit magni sub mensia tendit:
Hac iter Elysium nobis: at laeva malorum
Exercet poenas, et ad impia Tartara mittit.

Dephobus contrà: Ne savi, magna sacerdos:
Discedam: explebo numerum, reddarque tenebris.

I decus, i, nostrum: melioribus utere fatis.
Tantum effatus, et in verbo vestigia torset.
Respicit Aneas subitó: et sub rupe sinistrà
Mensia lata videt, triplici circumdata muro:
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.

Porta adversa, ingens, solidoque adamanter columnæ:
Vis ut nulla virum, non ipsi exsindicere ferro
Coelicae valent: stat ferrea turris ad auras:
Tisiphoneque sedes, pallà succincta cruentā,
Vestibulum insomnis servat noctesque diesque.

Hinc exaudiri gemitus, et saxa sonaret
Verbera: tum stridor ferri, trætaque catena,
Constitit Aenas, strepitumq; exterritus haustit:
Quæ scelerum facies, ò virgo, effare, quibusve

Urgentur poenis? quis tantus plangor ad auras?


NOTES.

have spent the half of a day; reserving the evening, and part of the following night, for a survey of the Elysian fields: and thus he will return to his associates in the second night after he had left them.

536. Medium. Minellius says that the descent of Aneas and the rites attending it occupied a space of twenty-four hours. The ceremonies commenced in the night. At sunrise the ground shook and the journey was begun. The morning was occupied in passing the Styx. At the season of midday Aneas passed Erebus and Tartarus. The sibyl at length admonishes him, because the day was declining, to hasten to Elysium, and hold converse with Anchises.

545. Explebo numerum. Rucerus has an ingenious note on this passage. Many and not very judicious interpretations are given here. The following appear among the most correct:

1. The more simple and obvious sense is, I will retire and fill up the number of the crowd which I left that I might address thee.
2. The more learned sense is that derived from the philosophy of Plato, who taught the same minds before they returned into new bodies, had to undergo a certain number of years of purification. Explebo numerum, that is, I will depart and fulfill the years which are in these shades apportioned to me.

3. The more true sense, as Rucerus thinks, is, I will depart: suffer me however to finish the number of periods which I purposed my speech to Aneas should contain, and which I terminate by saying, I decus, I nostrum, &c. Dismiss thy wrath, replied the penitent shade.

But one word more, I then rejoin the dead.

552. Adamante columna. Not for ornament, but to express hardness and strength. Adamant was a term proverbial with the Greeks and Romans for expressing strength and durability.

553. Vis ut nulla, &c. By this Virgil intimates, that the pains of Tartarus were everlasting, and that neither gods nor men could release the prisoners who were once condemned to that place of torment. This is exactly conformable to Plato’s doctrine.
Tum vates aequa loqui: Dux inclyte Teurcm,
Nulli fas casto sceleratum insistere limen:
Sed me, cum lucis Hecate praefecti Avernis,
Ipsa Deum ponsa docuit, perque omnia duxit.
Gnossius hoc Rhadamantus habet durissima regna,
Castigatque, audite dolos: subigitque fateri
Quae quis apud superos, furto latetis ianu,
Distult in serem commissa piacula mortem. X

Continuò sonates utlrix accincta flagello
Tisiphone quattuor insultans: torvoque sinistrâ
Intentans angues, vocat agmina sæva sororum.

Tum demum horrisone stridentes cardine sacræ
Panduntur portae. Cernis, custodia qualis
Vestibulo sedet: facies quo limina servet?
Quinquaginta atris immannis hiatibus hydra
Sævior intus habet sedem: tum Tartarus ibis
Bis patet in precepis tantum, tenditque sub umbras,
Quantus ad ætherum coeli spectus Olympum.

Hic genus antiquum terræ, Titania pubes,
 fulmine dejecti, fundo volvuntur in imo.
Hic et Aloidas geminos, immanis vidi
Corpora: qui manibus magnum rescindere coelum
Aggressi, superisque Jovem detrudere regnis.

566. Rhadamantus was the brother of
566. Minos, King of Crete; and both were sons of
566. Jupiter by Europa.
568. Paro inaeu. All secret clandestine
568. acts of vice go under the name forum,
568. theft. Thus the adulteries of Mars are
called dulceia forta, sweet thefts. The epie-
567. thet inaeu, means unprofitable, unavailing;
because, in however great secrecy committed,
567. they were known to the gods.
571. Quattuor insultantes. The construction may
be insultans sonantes, as well as qualis son-
etes; for insulto often governs the accusa-
tive; as Sallust says, Multos a pueritii donos
insultavitur.
572. Agmina sæva sororum. The Furies
were three in number; Tisiphone, the minis-
ter of plagues and diseases on the human
race. She was represented with a whip in
her hand, and serpents hanging from her
head. Aicto is described with flaming
torches, breathing war and vengeance.
573. Megara is employed by the gods to punish
the crimes of mankind by visiting them with
severed tormentors, disease and death. They
may be called agmina, troops, either on ac-
count of their complicated rage; or perhaps,
as Ruxus (or La Rue) conjectures, these
three were the principal ones, and had many
others in subordination to them.
573. Trom demum harrasso, &c. This
verse is finely imitated by Milton:

NOTES.

566. On a sudden open fly
With impetuous recoil, and jarring sound,
The' infernal doors; and on their hinges
grade.

574. Par. Lost, B. II. 379.
575. Hydra. A celebrated monster, which
infested the neighbourhood of the lake
Lerno. It was vanquished by Hercules.
Juno jealous of his glory sent a sea crab to
bite his foot, but it did not prevent his suc-
cess. The new enemy was soon dispatched,
and placed by Juno among the constella-
tions. See En. 8. 300.
579. Æthereum coeli Olympum signifies
the highest pinnacle of heaven, where the
gods sat enthroned.
579. Suspectus here seems to be a sub-
stantive, and the sense that Tartarus is as
depth as from the surface of the earth or
from that of Tartarus itself to the heaven
is high.

580. Titania pubes, the race of the Titans,
i.e. the giants, who were the sons of Titan and
the Earth.
582. Alcestis, the two giants, Otus and
Ephestiaus, whom Neptune bequeath on Iphime-
da, the wife of Apollo. Homer makes them
nine cubits broad, and nine eells high,
when they were but in the ninth year of
their age. See the explication of this fable
in Banier's Mythology.
Vidi etiam Salmoena solventem duras passas, quia imitatus fuerat ignes Jovis et sonitus nulli. Hec vero quaestui equis et quandam uxoriam, currit eurama per gentes Graecorum, et per median urbem Elidis, et exigebat sibi eurum divinum: insanus qui imitabatur curru arvo et imperu eurorum nimbos et sonitus non imitabile. Sed pater omnipotens vivavit fulmen per opaca nugila (non ille quidem fere et umbra Flumida tenebam, ut Salmoena) et vaso turbine prostratum transformit. Videre ert etiam Tityrum filium terre omniparentem: cuius corpus extenditur per tota novem jugera; et immanis vultus fidevates auctor suo jecur perpetuum et visa incaesa ad prunas scrutatur ea ad eibum, et manet intra profundum pocues: nec ulli quis permitterit fibras repulsianlibus.

NOTES.

585. Salmoena. Salmoena was the son of Eolus (not the king of the winds, but another of that name), who reigned in Elis. He framed a bridge of brass, over which he drove his chariot, impiously boasting, that, by the rattling of the wheels, and prancing of his horses’ hoofs, he imitated the thunder of Olympian Jove, who was highly honoured at Elis. At the same time, to counterfeit his lightning, he hurled flaming torches at his subjects, ordering every one to be put to death at whom he shambled his torch.

585. Daniem panae. The reason of this phrase is, because pana properly signifies satisfaction.

595. Tityrus. Tityrus was the son of Jupiter and Elara. When Jupiter found his mother with child by him, he shut her up in the bowels of the earth for fear of Juno, whence Tityus, issuing forth in a gigantic form, was deemed to be the son of the Earth: therefore Virgil calls him Almam terrae, Earth’s foster-child. For offering violence to Latona, Apollo shot him to death with his arrows. Homer describes him of the same dimensions, and has him punished in Tartarus after the same manner with Virgil, Odys. XI. 576. The moral of this, and of the other fables here mentioned, is finely explained by Lucretius, Lib. III. 991.

Atque ea nimium quaecumque Acheronte profundo Profita sunt esse, in vita sunt omnia nobis, &c.

For the sake of the English reader we shall give the passage in Mr. Dryden’s translation:

The dismal tales that poets tell Are verified on earth, and not in hell; No Tantalus looks with a fearful eye, Or dreads th’ impending rock to crush him from on high. No Tityus, torn by vultures, lies in hell, Nor could the lobes of his rank liver swell To that prodigious mass, for their eternal meal. But he’s the Tityus, who, by love oppressed, Or tyrant passions preying on his breast, And ever anxious thoughts, is robb’d of rest. The Siyphus is he, whom noise and strife Seducet from all the soft retreats of life, To vex the government, disturb the laws; Drunk with the fumes of popular applause, He courts the giddy crowd to make him great; And sweats and toils in vain to mount the sov’reign seat. For still to aim at power, and still to fail, Ever to strive, and never to prevail, What is it, but, in reason’s true account, To heave the stone against the rising mount?

595. Omniparentis, foodful, alluring: She was represented by the Diana Multi- mamma, thus characterized by Milton: Common mother, Whose womb unmeasurable, and infinite breast, Teems and feeds all.
AENEIDOS LIB. VI. 387


601. Lapithas, Ixion. The Lapithae were a people in Thessaly, of dissolute morals, over whom reigned Ixion, the son of Phegeyas, admitted to intimate friendship with Jupiter in heaven, which he forfeited by attempting to debase Juno. Jupiter, knowing his intention, substituted a cloud in the room of the goddess, and contented himself at first with dismissing Ixion from the court of heaven, and degrading him again to earth. But Jupiter, understanding that the fool made his boast every where that he had been honoured with Juno's bed, hurled him down to Tartarus, where he ordered Mercury to bind him to a wheel encompassed with serpents, which he was doomed to turn without intermission.

602. Pirithoölque. Pirithous was the son of Ixion. See the note on verse 122.

603. Jamjam, &c. Dr. Trapp says there is a wonderful elegance in the
Imminet assimilis. By that syllable que, which would be redundant were it not for the elision by imminet. The first, to express the thing described, seems tumbling down under the second.

604. Geminalibus, &c. In this line the great moral of all those infernal punishments, that the example of them might deter from vice, and stimulate to virtue. It has been objected, however, that Virgil makes Phlegyas deliver this admonition (or sermon, as they call it) preposterously, and out of season, since his audience could not be the better for it, there being no room left for their repentance. But not to enter here on that question, whether Virgil, Plato, or any of the ancients, taught that the punishments of the other world were absolutely eternal, on which the objection turns; this at least may be said, that, if it was of

NOTES.
P. VIRGILII MARonis

Vendidit hic auro patriam, dominunque potentera
Imposuit: fixit leges pretio atque refixit.
Hic thalamum invasit natae, vetitosque hymenaeos.

Ausi omnes immane nefas, ausaque potiti:
Non, mihi si lingue centum sint, ora: centum,
Ferreas vox, omnes sclerum comprehendere formas,
Omnia pezvarum percurrere nomina possim.

Hae ubi dicit dedit Phoebi longaevo sacerdos:
Sed jam age, carpe viam, et suscepturn perfice munus:
Acceleremus, ait. Cyclopop educta caminis

Mena conspicio, atque adverso fornixe portas:
Hae ubi nos praecipit jubes deponere dona.

Dixerat: et pariiter grasse per opaca viaram
Corripiunt spatium medium, foribusq; propinquant:
Occupat Aeneas aditus, corpusque recenti

Spargit aqua, ramumque adverso in limine fit.

His demum exactis, perfecto munere Divit,

Devenere locos lautos, et amoenae vireta
Fortunatorum nemorum, sedesque heatas.

Vendidit hic auro patriam. Hence the excellent old verse,
Curis'd be the wrethe that's bought and sold.

And barter libertie for gold;
For he who sells his single righte
Would sell his countrie if he mighte.

Servius says that Curio is hinted at in these lines and Mark Antony in the preceding.

Fixit leges, enacted laws; a metaphor borrowed from the Roman custom of engraving the laws on tables of brass, and fixing them up in a public place to the view of all the people; and therefore, when those laws were abrogated, they were said regari, to be unfixed or taken down.

Ausque potiti. Dr. Trapp thinks these words may be for premio usi, by way of sarcasm; they have their reward, meaning now in hell. But the sense commonly given is much easier, and besides contains this moral, that, however successful men are in villany, they are not the less odious to the gods.

Susceptum perfec munus. By these words some understand, Finish the offering you have undertaking; making it refer to the offering of the golden bough which Aeneas was to deposit in Proserpine's palace; in which sense the word occurs, verse 637. Perfecto munere diva.

Cyclopum, &c. See the note on En. III. 569. To the Cyclops is ascribed the art of forging iron, and fortifying cities; so that the expression denotes these walls to have been of iron, and strongly fortified.

Feria. The palace of Pluto and Proserpine.

Spargit. Either because polluted by the sight of Tartarus, or, because a sacred offering was made to Proserpine. Ablution attended all sacred rites.

Loco lato. The Elysian fields, according to some, were in the Fortunate Islands on the coast of Africa, particularly in the Canaries. Others place them in the island of Leuce. Virgil finds them in Italy, Lucian near the moon, and Plutarch in the centre of the earth.

Vireta. Places ever verdant, abounding with flowers, plants and trees.

Sedesque beatas. "The ancients never failed more than in making a heaven. They had scarcely any thing in the old philosophy that held firmly against the fears of death, and therefore the notions which even the Romans had of it had something very gloomy in them."

How grateful ought we to be that we enjoy a gospel in which life and immortality are brought to light!
ANEIDOS LIB. VI.

Largior hic campos æther et lumine vestit
Purpureo: Solemque suum, sua sidera nörun.

Pars in gramineis exercet membra palestris,
Contendunt ludo, et fulva luctantur arena:

Pars pedibus plaudit chores, et carmina dicunt.

Neconon Theficius longa cum veste sacerdos
Ob quoit numen septem discrimina vocum:

Jamque eadem digitis, jam pectine pulsât eburno.

Hic genus antiquum Teucri, pulcherrima proles,

Magnanimi heroês, nati mellioribus annis:

Ilusque, Assarucaque, et Trojæ Dardanus auctor.
Arma procul, currusque viridœ miratur inanes.

Stant terræ defixœ hastæ, passimque solutœ

Per campos pascuntur equi: quæ gratia currum

Armorumque fuit vivis, quæ cura nitentes

Pascere equos; eadem sequitur tellure repôtos.

Conspicit ecce alios dextrâ levâque per herbam

Vescentes, lautomque choro pæana canentes,

Inter odoratum lauri nemus: unde superno

Plurimum Eridiani per sylvam volvitur amnis.

Hic manus, ob patriam pugnando vulnera passi:

Quique sacerdotes casti, dum vita manebat:

Quique pili vates, et Phæbo digna locuti:

Inventas aut qui vitam excoluisse per artes:

Quique sui memores alios fecere merendo:

gramine, et cantantes in choro lœtae caelitanae, in odoriferâ sylvâ lauri: unde magnus Eridianus decurrut per sylvam apud superno. Hic turba est cursum, qui escendo pro patriâ tulerat vulnera: et qui sacerdotes pari fœrunt, dum vita durabat: et qui vates pili, ac lostos res dignas Apolline aut qui ornaverunt vitam humanam per artes reperiant à se: et qui reddiderunt alios memoriae sui, ilia benefaciendo.

NOTES.

645. Longâ cum veste. Orpheus is represented in a long robe, both as a priest and musician, both those characters being thus distinguished in ancient times.

646. Obquoitur numeris, &c. He speaks in numbers the seven distinctions of sounds, or the seven notes of his music. Obquoit expresses the perfection of his music, since, the nearer it comes to the voice, it is the more perfect.

646. Septem discrimina vocum, because the harp or lyre was furnished at first only with seven strings, to which two were added afterwards.

650. Ilusque, &c. These were the first kings of Troy, from whom Virgil all along makes the Romans to be descended. Ilius and Assaracus were the sons of Tros, who was the son of Erichthonius, whose father was Dardanus, the son of Jupiter and Electra.

657. Pæana. A Pæan was a hymn; of two kinds. The one used to be sung before battle, in honour of Mars; the other after, in honour of Apollo. The name Pæan was used as a surname of this latter god. It is derived from pæna, feris, because Apollo smote and killed the serpent Python. The exclamation In Pæan was used in speaking to other gods, and often as a demonstration of joy.

658. Superne. Servius understands by superne, upward, to the other world; but, as we have only his bare word for it, it is better to take it in the common acceptance, unde denoting the place in general, and superne the quality of the ground being raised high.

659. Pili Vates. Vates may mean either prophets or poets, who all pretended to be inspired, and were therefore called Vates, prophets. The ancient poets were the only divines who taught the knowledge of the divine nature, and delivered the sublime doctrines of religion in verse. Hence the expression Phæbo digna locuti, who taught such useful doctrines of religion and morality as were worthy of the god to whose inspiration they laid claim.

664. Quique sui memoram, &c. This head includes all who have been public spirited, lovers of their country, and the common benefactors of mankind; for whom Cicero says a peculiar place is reserved in heaven. Sed quo sis, Africanè, alacri quà tandem repulsibus, sic habete; omnibus qui patriam conservâvir, suæruit, certum esse in cælo definitum locum ubi beatæ ardua sempiterno favórum, &c. Som. Scip.
P. VIRGILII MARONIS

Capita herum omnium coram aliorum teni candid
Quos circumfusos sic est affata Sibylla,
Museum ante omnes; medium nam plurima turba
Hunc habet, atque humeris extantem suspicit altis:
Dicite, felices animae, tuque, optime vates;
Quae regio Anchisen, quis habet locus? illius ergo
Venimus, et magnos Erebi tranavisimus amnes.
Atque huic responsum paucis ita reddidit heros:
Nulli certa domus: lucis habitamus opacis,
Riparumque toros et prata recentia rivis
Incolimus: sed vos, si fert ura corde voluntas,
Hoc superate jugum, et facili jam tramite sistant.
Dixit: et ante tulit gressum, camposque nitentes
Desuper ostentat: dehinc summa cacumina linquant.
Inclusas animas, superumque ad lumen ituras,
Lustrabat studio recolens: omnemque suorum
Forté recensebat numerum, charosque nepotes,
Fataque, fortunasque virum, moresque, manuque.

Isque ubi tendement adversum per gramina vidit
Æneas; alacris palmas utrasque tetendit,
Effusaeque genis lachrymae, et vox excidit ore:
Venisti tandem, tuque expectata parenti,
Viscit iter durum pitias; datur ora tueri,
Nate, tua, et notas audire et reddere voces!
Sic equidem ducebam animo rebarque futurum,
Tempora dinumerans: nec me cura seffedit.

Quas ego te terras et quanta per æquora vectum,
Accipio! quantis jactatum, nate, periclis!
Quam metui, ne quid Libysæ tibi regna nocerent!

NOTES.

667. [Museum ante omnes. Museus was the disciple of Orpheus, some say his son; others make him the son of Eumolphus. We know little more of him than that he was an Athenian, and an heroic poet, who flourished under the reign of Cecrops the second, a considerable time before the destruction of Troy. Some fragments of verses are extant under his name, which Scaliger prefers to those of Homer, though it is probable they are the forgery of later ages. Here some have raised a very foolish objection against Virgil, for not giving Homer the chief place among the poets in Elysian rather than Museus; and they can find no better reason for this omission, than that the Roman poet envied the Greek, and, from a spirit of jealousy, grudged him his due honour. But they might have assigned a much wiser reason, namely, that Virgil saw it would have been absurd, since he could not have made Æneas see Homer in the Elysian fields, without supposing him dead several years before he was born.

670. Ergo. This particle has the force of a noun; constructed with a genitive its signification resembles that of the Greek  ἐργον.

673. Domus; nostrum understood.

676. Suburpe; surmutum, traverse. Superare montes is to climb or pass over a hill; superare amnes et flumina, to cross rivers.

688. Óra tueri. The interview is very affecting, and the view Æneas is favoured with of his posterity artfully conceived.

694. Quam metui. It is a fine idea that Anchises should be anxious for Æneas at Carthage. It hints at the future enmity that should exist between these powers, and exemplifies the observation of Cælius, l. 10. c. 9.

Cur non ipsa in morte relinquant.
Ille autem: Tua me, genitor, tua tristis imago
Sæpius occurreret hæc limina tendere adegit.
Stant sale Tyrrheno classes. Da jungere dextram,
Da genitor: teque amplexus ne subtrahem nostros.
Sic memorans, largo Fletu simul ora rigabat.
Ter conatus ibi collio dare brachia circum;
Ter frustra comprésa manus effugi magno,
Par levibus ventis, volucirique simulima somno.
Interœ videt Æneas in valle reducit
Seclusum hemus, et virgulta sonantia sylvus,
Lethæumque, domos placidas qui praestat, amnem.
Hunc circum innumeræ gentes populique volabant.
Ac veluti in pratis, ubi apes æstate serenæ
Floribus insidunt varia, et candida circum
Lilia funduntur: strepit omnis murmure campus.
Horrescit visu subito, causaque requirit.
Inscius Æneas: qua sint'a flumina porrò,
Quive viri tanto compltgé agmine ripas.
Tum pater Anchises: Atimæ, quibus altera fato
Corpora debentur, Lethæ ad fluminis undam
Securos latices et longa oblivia potant.
Hæs equidem memorare tibi atq; ostendere coram,
Jam pridem hanc prolem cupio enumerare meorum:
Quo magis Ætiam tandem læteræ reperta,
O pater, anne aliquas ad cœlestem hic putandum est
Sublimes animas: iterumque ac tarda reverti
Corpora? quæ lucis miseriae tim dira cupidus?
Dicam equidem, nec te suspensus, nate, tenebo;
Suscipit Anchises, atque ordine singula pandit.
Principio cœlum, ac terras, camposque liquidantes,
Animus quibus alia corpora destinata per fatum,
Bibunt obliqua externa et lignores tutos ad aquas Lethææ
Fluiæ. Ego certe iamdudum optò essuerâre tibi, et coram monstrare ilia,
Et enumerare sopholam iam meorum: ut magis gaudeas Itâlian deum inventam fuisse à te.
O pater, sit Æneas, an existimandum est
Animas aliquas illustra hinc rediré in leucem, et revertì rursus in pigros corpora? quodnam est miseria
Et sic explicata singula per ordinem. Primâ spîritis sovet intus cœlum, terram, spânia aqüa.

NOTES.

705. Lethæum. Lethe was one of the rivers of hell whose waters are the souls of the dead drank, after they had been confined a certain space in Tartarus. It had the power of making them forget whatever they had done, seen, or heard before, as the name implies; ἀλληλον oblivion.

713. Quibus altera fato corpora debentur. He says, such as were destined to return to other bodies; for some were excepted from that transmission, those especially who, for their sublime virtues, were admitted to the society of the gods, and translated into the starry mansions: in which number was Anchises himself, to whom we see Æneas paying divine honours, as to one who lived among the gods, and whose soul was released from the infernal regions.

Æn. V. 99.

animamque vocabat Anchiae magni, manesque Acheronti remissos.

What Æneas therefore here converses with under the appearance of his father Anchises, is only his image (called idolum or simulacrum), which the poets feigned to be in the infernal regions, while at the same time the soul was in heaven among the gods.

724. Principio cœlum, &c. Here Anchises explains the whole system of the infernal regions, according to the principles of the Pythagorean and Platonick philosophy. The same sublime principle is expressed in other words, Geor. IV. 221.

Deum namque ire per omnes Terraque, trauctaque maris, colubrum profundum,
Hinc pecudes, armenta, viros, genus omne
ferarum,
Quæ quæ sit tenues nascientem acceperat
vitas.
Sollicit hic reddi deinde, ac resoluta referri
Omnia: nec morti esse locum; sed viva
volare
Sideris in numerum, atque alto succedere
cesto.
et inebrium globum Lunæ, et aura Titanias: et mens didisa per omniam membro moverat totam ilium mem branum, et miscet se eum magnas illius corporum. Inde erit genus hominum, magnum et miscet et miscet et vincit armam, et monstrat se maerens.

730

Et quæ marmoreo fert monstrar sub æque potus.

Igneus est ollis vigor, et celestis origo

Seminibus: quantum non noxia corpora tardant

735

Semperecec excedant pestes; peritque nescsse est

Multa diu concreta modis insolescere miris.

740

Ergo exercerent popis, veterumque malorum

Supplicia expendunt. Alius panduntur inanes

Suspendæ ad ventos: aliis sub gurgite vasto

Inflectum eluitur scelus, aut exsurrit igni.

omnes corporæ sordes omnia excedunt à miseria; et pluræ necessæ est ut multa vitæ suæ congratulata

725. Titaniaque astra. In this expression the sun is included, they being all globes of fire that shine with their own light: whereas the moon is mentioned by itself, as being lucens globus, which, in Servius’ opinion, signifies shining with a borrowed light; just as patens intimates a thing that opens at times, in contradiction to patitüda, that is always open. Further, the stars are called Titanian, from Titan, the name given to the sun, En. IV. 119. The Titans, particularly Hyperion, being famous astronomers, as we learn from Diidorus and Pausanias, might give the poets a pretense for feigning that they were translated into the bodies of the sun and stars after their death. Dryden conjectures that it should read Titaniaque astra.

726. Spiritus intus alit. “Both stoics and Platonics held the world to be alive, though sometimes it mentioned as a sentient animal, sometimes as a plant or vegetable. But in this, notwithstanding what has been surmised by some learned men, there seems to be no atheism. For so long as the world is supposed to be quickened by elementary fire, which is itself generated by soul and directed by understanding, it follows that all parts originally depend upon, and may be reduced to the same indivisible stem or principle, a supreme mind; which is a concurrent doctrine of the Pythagoreans, Platonics and Stoics. There is, according to these philosophers, a life infused through all things. The φύσις, τέκνον, an intellectual and artificial fire, an inward principle, animal spirit, or natural life producing and forming within as does art without; regulating, moderating, and reconciling the various motions and qualities, and parts of the mundane system. By virtue of this life the great masses are held together in their orderly courses as well as the minutest particles governed in their natural motions, according to the several laws of attraction, gravity, electricity and magnetism. It is this gives instincts; teaches the spider her web and the bee her honey.”

733. Hinc metuunt cupiuntque, &c. Into these four general heads the passions are commonly divided by the philosophers, namely, Grief and Fear, Joy and Desire; the first two having for their object present or future evil, and the last two present or future good. See Cicero’s Tus. Quest. Lib. IV. cap. 6.

739. Exercerunt panis. These chastisements are of three kinds, according to the nature of the stains and pollutions with which the souls were infected. If their derelictions were slight and superficial, they were bleached away in the wind, or washed out in the water; but those of a deeper dye were burned out by fire. As these three elements, air, water, and fire, are of a purifying nature, they have been figuratively used by all writers, as fit emblems of moral purification.
Quisque suos patimur manes. Exinde per amplum
Mittimur Elysium, et pauci lata arva tenemus:
Donec longa dies perfecto tempore orbe
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis ignem.
Has omnes, ubi mille rotam volvere per annos,
Lethæum ad fluvium Deus evocat agmine magnò:
Scilicet immemores supera ut convexa revisant,
Ruralis et incipiant in corpora velle reverti.
Dixerat Anchises: natumque, unque Sibyllam,
Conventus trahit in medios turbamque sonantem:
Et tumulum capit, unde omnes longo ordine possit
Adversos legere, et venientiam discere vultus.
Nunc age, Dardaniam prolem quæ deinde sequatur
Glória, qui maneant Italæ de gente nepotes,
Illustres animas, nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vide: pura juvenis qui nititur hâsta,
Proxima sorte tenet lucis loca, primus ad auras
Æthereas Itali commixtus sanguine surget

743. Quisque suos patimur. The construction is this: Omnes patimur Manes; quisque patitur suos. This passage has greatly perplexed the commentators; we shall give what we take to be the sense of it in a few words. We are to observe then, that patri Manes is the same as patri supplicium per Manes: as in the third book, verse 583, perferimus immansa monstris significis, we suffer from horrid prodigies. Again, as the ghosts and manes of the dead were believed to haunt and disturb the living from him whom they had suffered any grievous injury.
Et cum frigida moris anima seduxerit artus, Omnibus umbra locis aderit; dabis, im
probe, penas:
the word Manes came to signify the Fiends, Puries, or tormenting demons of the other world. As Georg. IV. 489.
Ignoscenda quidem, possent si ignoscere
Manes.
Or, which comes much to the same thing, we may understand by Manes, the stings and fierce upbradings of a guilty consience. These are the Manes which every heinous offender carries about with him, and by whose means he becomes his own tormentor. Thus Ausonius:

tormentaque seva gelhenae
Anticipat, patiturque suos menas conscia
Manes.
743. Manes. This is a name generally applied by the ancients to the souls when sepa
rated from the body. They were classed among infernal deities, and supposed to preside over graveyards. They were worshipped, particularly by the Romans, with great solemnity. Some derive the word from Mania, the supposed mother of dreadful deities; others from manare, quod per omnia therser terrenaque mansabit, because they filled the air, and were intent, particularly at night, to molest mankind. Some say manes comes from manis, an old Latin word, which signifies good or propitious.
745. Donec longa dies. Dr. Trapp and others think that the order of this passage is inverted, and that it ought to stand thus:
Quisque suos patimur Manes, donec longa dies, &c. putting exinde per amplum, &c. in a parenthesis. The only plausible sense that donec, as it now stands, can have, is what the ingenious editor of the Dauphin's Virgil has given; this is, to take donec for quando, on the authority of Horace's donec gravus eram tibi; but the learned doctor very well observes, that donec, though sometimes put for quando in the sense of cùm, is never put for it in the sense of postquam.
747. Aurai simplicis ignem. By ignis here we may understand the soul, which, according to the Platonists, was thought to be of a fiery quality.—ignes est ells vigor, Ver. 730, as being a ray of the divine brightness, divine partisiculum auræ. Hor. Serm. II. Sat. II. 79. So that aurai simplicis ignem
SYLVIUS, Albanum nomen, tua postuma proles:
Quem tibi longaeo serum Lavinia conjux
Educat sylvius regem, regumque parentem:
Unde genus longa nostrum dominabitur Alb.

PROXIMUS ille, Procas, Trojanae gloria gentis;
Et Capys, et Numitor: et qui te nominem reddet,
SYLVIUS, Enaes; pariter pietate vel armis
Egregius, si unquam regnandam acceperit Albam.

QUI juvenes quantas ostentant, aspice, vires!
At qui umbrata gerunt civili tempora queruc;
Hi tibi Nomentum, et Gabios, urbemque Fidenam;
Hi Collatinas imponent montibus arcas,
Pometios, Castrumque Inui, Bolamque, Coramque.

Hae tum nomina erunt, nunc sunt sine nomine terrae.

Quin et avo comitem sese Mavortius addet
Romulus, Assaraci quem sanguinis Ilia mater.

Educat. Viden't ut gemina stent vertice crista;
Et pater ipse suo superum jam signet honore?

En hujs, nate, auspiciis illa inclyta Roma
Imperium terris, animos aequabit Olympo,
Septemque una sibi muro circumdabat arcas,
Felix prole virum: qualis Berecynthia mater
Invehitur currus Phrygias turrita per urbem,

Læta Deum partu, centum complexa nepotes,
Omnes ecclesiola, omnes supera alta tenentes.

Huc, geminas huc flecte acies: hanc aspice gentem,
Terrae, sæculi, sæculorumque nepotibus,
Omnes incolas collisi, omnes obedientes apoia alta et superiora.
Huc, huc ovverte geminam oculis: et carme habe nationem.

NOTES.

will signify the soul, that fiery active principle, that simple uncorrupted purity; aura signifying not only air, but brightness, splendour, ut aura aeris. En. VI. 204.

Postuma proles, in this place, cannot signify what we call in English a posthumous child, as is plain from the next words, quam tibi longaeo educet. Sometimes it is the same with postremus, and that must be the sense of it here.

Proximus ille, Procas. He appeared next in Elyasium, not that he was about to succeed to Sylvius in actual life.

Umbrata civili tempora queruc. The civic crown was conferred on one who had saved a Roman citizen in battle. It was of oak, because, says Servius, by the fruit of that tree, in ancient times, human life was sustained.

Avo comitem, &c. That is, Romulus, the son of Mars and Illa, shall join his grandfather Numitor, and re-establish him on the throne, of which he was dispossessed by his brother Amulius.

Cristae. These crests were usually made of horse hair, so called from their resemblance to the comb of a cock.

PATER ipse. Meaning either Mars the father of Romulus, who made him partner of the honour of himself and of the gods, or rather Jupiter, pater superum, who adorned him with his own honour.

Berecynthia moter. A surname of Cybele, from mount Berecythus in Phrygia, where she was particularly worshipt.

Hanc aspice gentem. "Here is a particular beauty which I do not know that any one has taken notice of. The list which Virgil has here drawn up was, in general, to do honour to the Roman name, but more particularly to compliment Augustus. For this reason Anchises, who shows Enaes the most of the rest of his descendants in the same order in which they make their appearance in the world, breaks his method for the sake of Augustus, whom he singles out immediately after having mentioned Romulus, as the most illustrious person who was to rise in that empire which the other had founded. He was impatient to describe his posterity raised to the utmost pitch of glory, and therefore passes over all the rest to some at this great man, whom

by this means he implicitly represents as making the most conspicuous figure among them. Thus is the reader hindered from drawing a parallel which would have been disadvantageous to him had he been placed after Pompey and Caesar, who each of them eclipsed Augustus in military glory." 

NOTES.

790. *Caspa regna.* Meaning Asia itself, which includes the Caspian.

800. *Turbans* has, in this place, the significance of *turbans*, as in Lucert, Lib. II. 123. Corpora que in solis radiis turbare videntur. So also Tacitus says, Si una altervae civitates turbatur.

802. *Eripedem cervam,* a bind with brazen feet and golden horns, in Maenalus, a mountain of Arcadia, which Hercules is said to have outrun and taken, but not to death, because it was sacred to Diana; though Virgil seems to intimate that he killed, at least pierced it with his spear or arrows, by using the word *fixerit.* But Servius, to reconcile Virgil to mythology, interprets *fixerit* by *stayerit,* stopped its career.

803. *Erymanthi paciért nemora,* that is, subdued the wild boar, which infested the forests of Erymanthus; this fierce savage Hercules took alive, and carried to Eurystheus.

805. *Nysae.* History mentions several places of this name, all of them sacred to Bacchus.

805. *Agens tigres.* Plutarch, in his Treatise of Supercition, writes, that the tigers are transported with fury at the sound of tabrets and drums, so as to be ready to tear one another; which is perhaps the reason why those animals were given to Bacchus, the god of fury and enthusiastic rage.
Et dubitamus adhuc virtutem extendere factis?

Aut metus Ausoniae prohibet consistere terrâ?

Quis procul ille autem ramis insignis olivae,

Sacro ferens? nosco crines incanaque menta

Regis Romani; primus qui legibus urbem

Fundabit, Curibus parvis et paupere terrâ

Missus in imperium magnum. Cui deinde subbit,

Otia qui rumpet patriæ, residesque movet

Tullus in arma viros, et jam desuetae triumphis

Agrina. Quem juxta sequitur jactantior Ancus,

Nunc quoque jam nimium gaudens popularibus auri.

Vis et Tarquinius reges, animamque superbam

Ultorius Bruti, fascesse vide receptos?

Consulis imperium hic primum, sævusque secures

Accipiet; natosque pater, nova bella moventes,

Ad pœnam pulchra pro libertate vocabit,

Infelix: utcunque ferent ea facta minores,

Vincet amor patriæ laudumque immensa cupidó.

Quin Decios, Drusosque procul, sævumque securi

Aspice Torquatum, et referentem signa Camillum.

Consulta et secures severa: et pro honesta libertate pater adigit ad suppliantium filios parantem novum hellum, miser: quomodo eumque posteri recepturi sint hoc factum, amor patriæ superabat et immensum desiderium gloriae. Preterè vide longè Decios et Drusos, et Torquatum sevientem securi, et Camillum reportantem vexilli.

NOTES.

809. Incanaque menta. In here increases the signification of cana, and signifies exceedingly hoary. The person here designed is Numa Pompilius, who was a peaceful monarch, and therefore distinguished by the olive bough, a badge of peace; and his hoary hair denotes his great age, he having lived fourscore years, whereas he reigned forty-three.

818. Ultiorius Bruti, the assessor of public liberty, and avenger of Lucretia's violated honour.

818. Fascesse receptos. By fasces receptos, Dr. Trapp understands the power of fasces taken from the kings, and transferred to the consuls; but this is straining the word receptos. It seems more proper to take it in its ordinary sense, signifying that the power was recovered, and again put into the hands of the people, from whom it had been extortion by tyranny and usurpation. History particularly informs us, that the consuls were obliged to how their fasces to the assembly of the Roman people, as an acknowledgment that the sovereign power was theirs. Virgil, in this and some other parts of the book, declares his patriotism and republican principles as openly as he durst with safety, especially when we consider that this was one of the three books which he read before Augustus himself.

820. Natosque pater, &c. When the two sons of Brutus were found privately caballing against the public liberty, and using their interest to have the banished Tarquins recalled, the father, who was then consul, not only ordered them to be put to death, but himself looked on and saw the sentence put in execution. See Livy, Lib. II. 5.

822. Infelix, &c. The sentence is capable of a double meaning, according to the point of view. Most interpreters join infelix with the words that go before; others construe infelix with utcunque ferent, &c., which is the way St. Augustine explains them.

824. Decios. Three of the family of the Decii are famous for having devoted their lives for their country.

824. Drusosque. Drusus was the surname of the Livian family, of which was Livia Drusilla, the wife of Augustus. There were two of the name of Drusus who signalized themselves at Rome. The first defeated Hasdrubal, the brother of Hannibal. The second was the son of Livia, the wife of Augustus, and made war very successfully in Germany.

825. Secvumque securi Torquatum. This was Manlius Torquatus, who commanded his own son to be put to death, for fighting the enemy contrary to orders, notwithstanding his acquisition of the honours of victory.

825. Referentem signa Camillum. When the Gauls had destroyed the Roman legions, possessed themselves of the city, and laid siege to the capitol, Camillus, who was then in exile, came upon them unawares, and cut them all in pieces.
Ille autem, paribus quas fulgere cernis in armis, Concordes animæ nunc et dum nocte premuntur, Heu quantum inter se bellum, si lumina vitae Attigerint, quantas acies stragemique ciebunt! Aggeribus socer Alpinis, atque arce Monaecli Descendens; gener adversis instructus Eois. Ne, pueri, ne tanta animis assuciscite bella: Neu patriae validas in viscera vertite vires. Tuque prior, tu parce, genus qui ducis Olympo: Projice tela manu, sanguis meus. Ille triumphat Capitoli ad alta Corinthis Victo aget currum, casis insignis Achiviis. Eruet ille Argos, Agamenioniasque Mycenas, Ipsumque Æaciden, genus armipotentis Achillei; Últus avos Trojæ, templo et temerata Minervæ. Quis te, magne Cato, tacitum; aut te, Cosse, relinquat? Quis Gracchi genus? aut geminos, duo fulmina bellis,

830. Arec Monaci. The town of Monaco, built on a promontory on the coast of Liguria, where the maritime Alps begin to rise. The place is well fortified by nature, and had formerly a temple to Hercules Monacus, who is said to have reigned there.

831. Gener adversis instructus Eois. Pompey, whose auxiliary troops were chiefly Asiatics, situated to the east in respect of Rome.

832. Ne patriae, &c. Nothing is more remarkable than the artful composition of this verse, which conveys to the ear the sound of tearing and rending it is designed to express.

833. Tuque prior, &c. Here Virgil shows the delicacy of his judgment in expressing his abhorrence of the civil war, and placing a reproof to Caesar, with such artful address, as leaves not the least room for Augustus to take offence.

836. Ille triumphatæ, &c. This refers to Mummius, who subdued and triumphed over Achasia, and by a decree of the senate razed the city of Corinth, for having offered violation to the Romans, in the sacred character of their ambassadors. See Liv. Epit. Lib. II.

388. Eruet ille Argos, &c. Anius Gelius tells us, that Virgil was censured by Hyginus, for confounding events that were entirely different, and supposing the war with Achasia and that with Pyrrhus to have happened at the same period, and been carried on by one and the same person; whereas the war with Pyrrhus, here called Æacides, was conducted by M. Curius, and that with the Achaians many years after, by L. Mummius, Noct. Att. Lib. X. cap. 16. But this objection falls to the ground, only by making the ille here refer to a different person from the other, in the former verse.

838. Argos Agamenioniasque Mycenas. The best interpreters understand by these words the power of Greece in general; and by

839. Æaciden, they understand, not Pyrrhus, to whom Hyginus and Gelius refer it; for the power of Greece, that is, the kingdom of Epirus, was not overthrown in his time; but Perses, or Persians, or Persia, or Macedonians; who may likewise be called Æacides, being descended from Achilis, the grandson of Æacus, as in Propertius:

Et Persen proavi simulante pectus Achilliis.

He was routed and led in triumph by Paulus Æmilius, whereby the power of Greece was quite broken.

841. Magne Cato. M. Portius Cato the censor.

841. Cosse. A. Cornelius Cosmus, the dictator, who slew Volumnius, the king of the Veientes, and consecrated his spoils, the second opolos opima since the founding of Rome, to Jupiter Feretrix.

842. Gracchi genus. Tiberius Sempronius Gracchus, who triumphed over the Celii, having destroyed three hundred of their cities. He married Cornelia, the daughter of Scipio Africanus, by whom, among other children, he had the two famous brothers Tiberius and Caius Gracchus.
Scipidae, cladem Libyam parvoque potentem
Fabricium vel te sulco, Serrane, serentem?
Quo fessum rapitis, Fabii? Tu Maximus ille es,
Unus qui nobis cunctando restituis rem.

Excedunt alii spirantia moliius aer,
Credo equidem: vivos ducent de marmore vultus;
Orabunt causas melius; ccelique meatus
Describent radio, et surgentia sidera dicient:
Tu regere imperio populos, Romane, memento:
Ha tibi erunt artes; pacisque impone morem,
Parcere subjectis, et debellare superbos.

Sic pater Anchises; atque hanc mirantibus addit:
Aspice, ut insignis spoliis Marcellus opimis
Ingriditur, victorque viros supereminet omnes.

Hic rem Romanam magno turbante tumultu
Sistet eques: sternet Poenos, Gallumque rebellent
Tertiaque arma patri suspendet capta Quirino.

NOTES.

843. Scipidae: Scipio Africanus Major, and Scipio Africanus Minor, the grandson of the former, who was adopted by P. Aemilius, and hence distinguished by the name of Aemilianus. They are famous in the Roman history, for subduing the power of Africa, and destroying Carthage, whence they had the surname of Africanus. This epithet, fulmine bellii, thunderbolts of war, is given to them, both by Lucretius and Cicero.

843. Parvoque potentem Fabricium. Fabricius, who was raised from a low obscure fortune, to command the Roman legions. The Samnites, against whom he was at war, knowing how poor he was, hoped to corrupt him with their money; but he rejected the offer with the utmost indignation, giving them to know, that a Roman was not ambitious to possess great sums of gold, but gloired in commanding those to whom that gold belonged.

844. Serrane. Quintus Cincinnatus, whom Florus calls Dictator ab aratro, because he was twice brought from his small farm of four acres of ground, which he is said to have sown, and cultivated with his own hands, and promoted to the dictatorship, whence he had the name of Serranus from sera, to sow.

846. Cunctando restituis rem. When Annibal had brought the Roman state to the very brink of ruin, by two signal victories at Trebia and Trasimenus, Q. Fabius was chosen to make head against him, who, by delaying to give Annibal battle, broke his army by degrees; by which prudent con-duct he saved his country from ruin, and was honoured from that time with the surname of Maximus.

848. De marmore vultus. The Grecians undoubtedly far excelled the Romans in statuary, painting, poetry, and indeed in all the fine arts. The eloquence of Demosthenes moreover was superior to that of Tully. The secret reason, however, why Virgil gives the superiority of eloquence to the Greeks might be that Tully was odious to Maccenas and Augustus.

855. Insignis spoliis Marcellus opimis. The spolia opima were those spoils of which a Roman commander stripped the enemy's general, whom he had slain with his own hand in the field of battle: such spoils M. Claudius Marcellus won from Viridomarus, the general of the Gauls.

859. Tertiaque arma, &c. He was the third who consecrated the spolia opima; Romulus having been the first; Cornelius Cossus, mentioned verse 841, the second. These spoils were dedicated in the temple of Jupiter Feretrius, whom Rusus thinks here called Quirinus, for the same reason that Janus is styled Quiripes, by Suetonius in August. XXII. and Horace IV. Ode XY. 9, because he presided over war, and because his temple was built by Romulus Quirinus. Servius, however, explains capta Quirina by quaelia et Quirinu ceperat, he dedicated to Jupiter Feretrius the third spolia opima, such as Quirinus had first won from the enemy's general.
Atque hic Æneas (unà namque ire videbat
Egregium formà juvenem et fulgentibus armis;
Sed frons ëtata parum, et dejecto lumina vultu)
Quiis, pater, ille virum qui sic comitatur euntem?
Filius? annè alicquid magnà de stirpe nepotum?
Quiis strepitus circà comitum! quantum instar in
ipso quis ille, qui sic comitatur
virum incindens?

Sed nox atra caput triasti circumvolat umbrâ.
Turn pater Anchises lachrymis ingressus obortis:
O nate, ingentem lactum ne quære tuorum:
Ostendens terris hunc tantum fatà, neque ulter
Essent sinent. Nimium vobis Romana propago
Visa potens, superi, propria haec si dòna fusissent.
Quanto è ille virum magnam Mavortis ad urben
Campus ager gemitus! vel quæ, Tyberine, videbìs
Funera, cum tumulum praeterlabère recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tolet avos: nec Romula quondam
Ullo se tantùm tellus jactabat alumnò.
Heu pietas! heu prisci fides! invictaque bello
Dextera! non illi quisquam se impuln tulisset
Obvius armato: seu cum pedes irent in hostem;
Seu spumantis equi foderet calcaribus armos.
Heu miserande puer! si quà fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis:

pretìres ës sepulchrum ejus novum! neque ullus puer è Trojâns, stirpe origet avos Latinos in tantam æm:
neque terra Romulea olim adeò se effecerit ullo filio. Heu pietas! heu fides antiqui, et manus insuperabilis bello! non ullus adversus impuln opposuisset se illi armato: aevi quando pedibus irrupisset in hostem,
sive percussisset calcaribus membro spumantis equi. Heu puer deplorande! si alicude modo erisses dura
Fama, tu eris Marcellus. Date lilia plenis manibus:

860 He vero Æneas est (nunc videbat simul incendere
juvem in imaginem pulchrum et armis splendentibus; sed from par
erat hie ; et ouit dixisse: evitula!) O pater,
qui nes quis ille, qui sic comitatur
virum incindens?
865 Magna esset ejus! in re
talique è magnà serie
paterorum? Qui pra
psius securum est cives
ilium? Quanta simulidentudo
Marcellis è illis! sed
870 Nigh nox cligat caput
iliis nocius tempestris.

875 Tiberis pater Anchises
erumpentibus lachrymis
ecopit liqui: O fili, ne
pes in see magnà domo
torum tuorum. Fata mone
baturum duxerat ilium
terræ, ne permittatur di
vibus viros. O Dii, Ro
mana gens visa est vobis
ninis potens futura, si
hoc munus fusisset ip
petuum. Ile campus,
quies prope magnum ur
bem Marcelli, quantum e
minet gemitus hominum
vel ë Tyberine, quae
agricies funus, quando

NOTES.

861. Egregium formâ juvenem, &c. Here
Virgil comes to the noble encomium on young
Marcellus, the son of Octavia, Au
gustus' sister, and of Caius Marcellus,
whom Augustus had adopted, and designed
for his successor in the empire; but he died
in the bloom of youth. This is reckoned one
of the finest passages of the whole Æneid.
Augustus was so pleased with it at the
time when he heard Virgil pronounce it
with the rest of this book, that he ordered
him a present of ten sesseríia for every line,
that is, about seventy-eight pounds of our
money.

872. Mavortia ad urbem. Rome, sacred to
Mars, the father of Romulus and Remus.

874. Tumulum praeterlabère recentem. It
was the ancient custom to raise sepulchral
monuments on the banks of rivers. Thus
Æn. III. 312.

Ante urbem in luco falso Simœntis ad und

dam

875 Cæsar

Libbat cineri Andromache, &c.
The word praeterlabere has the most slow
and melancholy air imaginable. Pitt has
endeavoured to imitate it:

878 Heu pietas! heu prisci fides! He de
plores the loss that virtue, and integrity,
and valour, sustained by his death; agreea
ble to which is the character given of him
by Velleius Paterculus: Sane, ut aiunt, in
geniarum virtutam, letusque animi et in
genii, fortunæque in quam alebatur capax.
And Seneca calls him, Adolescemt animo
alacre, ingenii potentem; sed et frugaliti
tatis continentieque, in illis aut anns, aut
opibus, non mediocrer admirandum; pa
tientia laboria, voluptatibus alienum; qua
numcumque imponere illi avunculus, et, ut
ita dicam, inediticare voluisse, laturum.

883. Tu Marcellus, &c. At hearing this
line Octavia is said to have swooned away.
Virgil, whose great talent lies in moving
the soft and tender passions, artfully for
bears mentioning the name of Marcellus till
the very last.
P. VIRGILII MARONIS

Purpureos spargam flores, animamque nepotis
His saltam accumulum donis, et fungar inani

885

Mulure. Sic tota passim regione vagantur
Aebris in campis latis, atque omnia lustrant.

Quae postquam Anchises natum per singula duxit,

Incenditque animum famæ venientis amore:

890

Exin bella viro memorat quæ deinde gerenda;

Laurentesque doctum populos, urbemque Latinum;

Et quo quemque modo fugiatque feratque laborem.

Sunt geminae Somni portae; quorum altae sunt
Cores, quæ veris facilis datur exitus umbris:

Alterae, candentis perfecta nitens elephanto;

895

Genem, et urbem Latinam; sed falsa ad column mittunt insomnia manes.

His ubi tum natum Anchises unàque Sibyllam
Prosequitur dicta, portaque emittit eburn.

Sunt ianua Somae: quorum una dicitur esse cornes, per quum permititur liber egressus veris figuris: altera fulgens, quæ facta est candide ore; sed Dii inferi mittunt per hanc falsa somnias in mundum. Illâ tunc Anchises aloquatur lis verbis Æneam et simul Sibyllam, et domitit per ianuam eburnem.

NOTES.

893. Sunt geminae Somni portae. This fiction is borrowed from the nineteenth book of Homer’s Odyssey, where Euryclea recounts to Ulysses how he disguised a vision she had of his speedy return home; but she is apprehensive that it may be false, because there are many delusive dreams as well as true ones; which she thus expresses in poetical language, according to Mr. Pope’s translation:

Immun’d within the silent bow’r of sleep,
Two portals firm the various phantoms keep:

Of iv’ry one; whence fit, to mock the brain,
Of winged lies a light fantastic train:
The gate oppos’d, bellum valves adorn,
And columns fair ensa’d with poli’d horn;

Where images of truth for passage wait,
With visions manifest of future fate.

894. Cornea quae versis, &c. Among the several reasons given why true dreams are made to pass through the horn gate, and false ones through the ivory one, what appears the most solid is, that horn is a fit emblem of truth, as being transparent, and pervious to the sight, whereas ivory is impenetrable.

898. Portaque emittit eburn. Here Servius tells us that Virgil, by sending out Æneas by the ivory gate, would have us understand that the whole of this episode concerning the infernal regions is mere fiction: Vult autem intelligi falsae esse, omnia quæ dixit. But is it to be imagined that so judicious a poet would thus with one dash of his pen destroy all the fine compliments he had paid to Augustus, and the whole body of the Roman nation, by telling them that all was fictitious? Besides, he could never pronounce the whole vision false, since he has interwoven into it a prophecy of the principal events and most indisputable facts of the Roman history: so that, however it may be accounted a dream, it can never be reckoned a false one, since here is a mixture of something real and something visionary, which is the very nature of a true dream. Reusus is somewhat more modest, and alleges that Virgil only signifies by this allegorical circumstance, that what he had said concerning the infernal regions was to be deemed fabulous. But what necessity was there for that hint? Who was in danger of being deceived, or taking his system for true doctrine? It is certain, that neither Virgil himself, nor any reader of common sense, even among the Romans, believed one word of the matter, as we may infer particularly from Cicero: Diè, quos, num te ìlla terrent; trices apud inferos Cerbe- rus, Coeyti fremitus, transvectio Acherontia, mente summan aquam attingens siti enectus Tantalus, &c. The other exclaims in reply, Adeone me delirare censes, et ista esse credam? And in another place: Quæ est anus tam delira, quæ timeat ista? Acherontis templo, alta Orci, pallida Leti obubilia, obista tenebris, loca.

But, how little soever the poet believes of what he writes, it is still his business to deliver his fictions and allegories with all the air and assurance of truth, and endeavour to impose the belief of them upon his reader; and to go about to undeceive him, by taking-off the mask, and intimating, that some parts of his narration are mere fable, which he himself disbelieves, is quite bungling and unpoetical. Those interpreters would therefore have done much better to
acknowledge their ignorance of the poet’s meaning, than to ascribe to him such impertinence and absurdity. We shall only offer, by way of conjecture, that as Virgil in this whole episode seems to have had an eye to the Platonic philosophy; by sending his hero through the ivory gate, by which lying dreams ascend to this earth, he might possibly mean, that thus far Aeneas had been admitted to see the naked truth, had the true system of nature laid open to his view, and the secrets of futurity unveiled; but henceforth he was returning to his former state of darkness, ignorance, and error: and therefore is dismissed from those regions of light and truth, by the ivory gate, in company with deluding dreams and mere shadows, which are to attend him, with the rest of mankind, in their progress through life.

901. Stant litorepopupse. Virgil is deservedly admired for the happy periods to which each book is brought. Each seems complete, and yet the thread of the narration continues unbroken:

There all the fleet their crooked anchor moor,
And the tall ships stand rang’d along the shore.
P. VIRGILII MARONIS

ÆNEIDOS

LIBER VII.

INTÉRPRETATIO.
Tu quoque litoribus nostris, Ænæia nutrix, Æternam moriens fanam, Caïeta, dedisti:
Et nunc servat honos sedem tuum ; ossaque nomen
Hesperiâ in magnâ, si qua est ea gloria, signat.
At pius exquis Æneas rite solutus,
Aggere composito tumuli, postquam alta quiérunt
Æquora, tendit iter velis, portumque relinquit.
Aspirant auro in noctem ; nec candida curso
Luna negat : splendet tremulo sub lumine pontus.
Proxima Circææ raduntur litora terræ :
Dives inaccessos ubi Solis filia lucos
2
3
4
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11

NOTES.

Latinus entertains Æneas, and promises
him his only daughter, Lavinia, the heiress
of his crown. Turnus, who was her lover,
favoured by her mother, and stirred up by
Juno and Alcict, breaks the treaty which
was made, and engages in his quarrel Me-
sentius, Camilla, Messapus, and other
neighbouring princes ; whose forces, and
the names of their commanders, are parti-
cularly related.

1. Tu quoque. This refers to what the
poet had told us before of Misenus having
a sepulchral monument raised to his honour
on the coasts of Italy, in those lines of the
former book that immediately precede the
description of the infernal regions, verse
293.

2. Caïeta, now Gaeta.

3. Servat honos sedem tuum. Some make
this an hypallage for sedes servat honorem
tuum. Perhaps it means, that Caïeta’s name
honoured, preserved, and protected the
place.

4. Hesperiâ in magnâ. Italy was called
Hesperia magna, or the Great, in contradis-
tinction to Spain, which was denomina-
ted Hesperia the Lesser.

5. Aggere composito tumuli. The earth,
raised up into a heap over the corpse or sar-
cer, is called agger tumuli, agger signifying
any eminence ; as agger vies, En. V. 275.

6. Agger ripe, En. VI. 106.

7. Candida Luna, the silver moon. As the
sun from his flaming brightness is called auro
res, so the moon from her paler light de-

8. Æneas litoribus, i. e. very difficult of
access.
àEneidos Lib. VII.

Assiduo resonat cantu, tectisque superbis
Urít odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus, iráque leonum
Vincia recusantum et será sub nocte rudentum:
Setigerisque sues, atque in presépibus urbi
Sávire, ac formáe magnorum ululare luporum:
Quos hominum ex facie Dea sava potentibus herbis
Induerat Circe in vultus ac terga ferrarum.
Quae ne monstrá píi paterentur talís Troíés
Delati in portus, ne litora dira subirent;
Neptunus ventis impelvet vela secundás,
Atque fugam dedít, et præter vada fervida vexit.
Jamque rubescetad radiis mare, et æquore ab alto
Aurora in roscis fulgebant lutea bigis:
Cùm venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonsæ.
Atque hic Æneas ingentem ex æquore lucum
Prosptic: hunc inter Ævúio Tyberinus amòno,
Vorticus rapidis et multà flávus areána,
In mare prorumpit: variá circumque suprâque
ab alto esto Aurora crocem splendébat in eúis duobús roscis: quando venti queruérunt, et omnis flávus
subito consumát, omnibus hominibus in imo
Tuice autem Æneas videt è mari magnam styliam: per
illum Tybris, grato ólivio, celeri impetu, et flávus plurísimus areás, prœruit in mare: diversos aven, assálig
Storibus et álveo flávii, circum et suprâ

NOTES.

12. Resonat. Facti vel docet resuare; a neuter verb for an active one.

16. Rudentum. It is properly the province of asses to bray, rudere; and of the lion, to roar, rugire; but the later Latin writers used rudere in the same sense with rugire.

17. Ursi. This whole description is borrowed from Homer, Odyssey 10. and, as Scaliger observes, highly improved. It must, says Pope, be confessed, that in sae leonum, vincia recusantium, and the epithets and short descriptions applied to the nature of each savage, are beautiful additions. Virgil likewise differs from Homer in the manner of description. Homer draws the beasts with the gentleness of nature, Virgil paints them with the fierceness of savages. The reason of Homer's conduct is, because they still retain the sentiments of men in the form of beasts, and consequently their native tenderness. To this remark Pitt subjoins, that Virgil heightens the allegory by representing these lovers of sensual pleasure not only disguised in the shape of beasts, but ended likewise with profligate and savage dispositions; not to mention that the hearing of their roarings at a distance, a circumstance not found in Homer, is very affecting to the imagination. Milton, in his Comus, had an eye to this passage:

—Whence night by night
Ite, and his monstrous routes, are heard to howl

Like stabled wolves, or tigers at their prey,
Doing abhorred rites to Hecate,
In their obscured haunts of inmost bow'rn.
Spenser has a like allusion:
Ere long they heard a hideous bellowing
Of many beasts that roar'd outrageously.

19. Quos hominum ex facie. Circe is said to have transformed men into wild beasts, by means of certain herbs, and a magical wand, with which she touched them. The fable is taken from Homer, Odyssey. X. 195.

27. Pente posuere, i. e. Posuere se.

28. Lento marmore. Rurus interprets len
to by immoto; Dr. Trapp renders it yielding, which clashes with the idea of luctantur.

32. Varie circumque, &c. This marks the time of Aeneas's arrival in Italy to have been about the beginning or middle of spring; in which season the birds are all life and motion, fluttering about to court their mates, and celebrate their little loves.
P. VIRGILII MARonis

Assuetae ripis volucres et fluminis alveo, 
 Ἕθερα mulcebant cantu, lucoque volabant. 35

Flectere iter sociis, terraque adventer proras
Imperat: et latus fluvio succedit opaco.

Nunc age, qui reges, Erato, quae tempora rerum, 
Quis Latio antiquo fuerit status, advena classem
Cūm primum Ausoniis exercitum appulit oris, 
Expediam: et prima revocabo exordia pugnae.

Tu vatem, tu Divā mone: dicam horrida bella, 
Dicam acies, actosque animis in funera reges, 
Tyrrenamque manum, totamq; sub arma coactam
Hesperiam. Major rerum mihi nascitur ordo,
Majus opus moveo. Rex arva Latinus et urbes
Jam senior longā placidas in pace regebat.

Hunc Fauno et Nymphā genitum Laurentiae Maricā
Accipimus. Fauno Picus pater: ipse parentem
Te, Saturne, refert; tu sanguinis ultimus auctor:
Filius huic, fato Divum, prolesque virilis

Latium, jam grandarum, 
gubernabilitatem aures et uos 
qui maxime in pace diuturnā. 
Audientis hunc

nulla fuit: primaque orien erat juventā est.
Sola domum et tantas servabat filia sedēs;
Jam mortua, jam plenē nubilis annis.

Multi illam magnum ē Latino totaque peleton 
Aüsoniā. Petit ante aios pulcherrimus omnes

et Picus ut patrem habeat: 
Turnus, avis atavisque potens: quem regia conjux
hā, ë Saturne: tu primum opus quæ familiā. 
Filium Latinō et sobōs nasciā nulla eō. Deorum viās
et nascens nūmrum fuerat in puerus infantē. Filia unica 

nasciā domum et tantam regiāmem: jam open marito, 
jam nūbilis ob adultum stātem. Plurimi ē magno Latino et tota Italia illam ambiant. Ambit
prænoster annibus formosissimus Turnus, potens avis at atavis, quem assani generum unor regis

NOTES.

34. Ἕθερα mulcebant. The air, calm, soft
and serene, is considered poetically as lis-
tening to the warbling of the birds.

35. Erato. He invokes Erato, the muse 
who presides over love, because the source of 
the following war is from the love of 
Turnus and Eneas to Lavinia. This muse 

36.マルィャ. She was a nymph of the river 
Liris. She married Faunus, by whom 
she had Latinus. She was afterwards called 
Fauna and Fatus, and honoured as a god-

dess. A city of Campania bore her name.

40. Ultimus auctor, the remotest founder. 

45. Rex Latinus, &c. Dionysius of Hali-
carnassus agrees with Virgil, that Latinus 

47. Fauna. Faunus was a son of Picus, 
who is said to have reigned in Italy 1300 
years before Christ. For his bravery he was 
called the son of Mars. He raised a temple 
in honour of the god Pan called by the La-
tinis Lupercus, at the foot of the Palatine 

52. Lavinia, the daughter of king 
Latinus and Amata. She was betrothed to 
her relation king Turnus. But because the 
oracle ordered her father to marry her to a 
foreign prince, she was given to Eneas.

56. Regia conjux. Amata, sister of Veni-
 lia.
AENIDOS LIB. VII.

Adungi generum miro propebat amore:
Sed variis portenta Deum terribilus obstant.
Laurus erat tecti medio, in penetralibus alta,
Sacra comam, multosque metu servata per annos:
Quam pater inventam, primas cum condere arces,
Ipse ferrebat Phoebus sacrarum Latinus;
Laurentisque ab ea nomen possisse colonos.
Hujus apes sumnum dense, mirabile dicit,
Stridore ingenti liquidum trans aestera vecte,
Obsdedere apicem: et pedibus per mutua nexis,
Examen subitum ramo fremente pepeasit.
Continué vates: Externum cerimius, inquit,
Adventare virum: et partes petere aegmen easdem
Partibus ex iisadem, et summae dominarier arce.
Praterea castis adeolet dum altaria tevis,
Et juxta genitorem adstat Lavinia virgo:
Visa nefas, longis comprëadere crimibus ignem,
Atque omnem ornatum flammar crepitante cremari:
Regalesque accensa camas, accensa corenam
Insignem gemmis: tum fumida lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.
Id verò horrendum ac visum mirabile ferri.
Namque fore illustrem fama fatisque canebant
Ipsam, sed populo magnum portendere bellum.
At rex sollicitus monstris oracula Fauni
Fatidici genitoris adit: lucosque sub alta
Consultul Albuneâ: nemorum que maxima sacro
Fonte sonat, saepeque exhalat opaca Mephitim.
Hinc Italie gentes omniaque Oenotria tellus

NOTES.

62. Phoebus sacrearum. Because the laurel was sacred to Phoebus.
70. Dominarier; for dominari.
71. Adoleat altaria. Frankincense was burned on the altar of the domestic gods.
En. 1. 708. Flammis adulere Penates.
72. Et juxta. Pierius informs us that some good manuscripts read ut juxta; according to which reading Lavinus himself, not his daughter, performed the sacrifice.
75. Coeranam. Father Hardouin attempts to prove from this passage, that the Eneid was the work of modern impostors; but at the same time greatly betrays his own ignorance of ancient customs. How can a king's daughter, says he, be represented with a crown upon her head, before that ensign was ever made use of. Besides, says he, no woman is seen with a crown, on coins, till the thirteenth century; and thence concludes, that the Eneid was composed after that time. But it is notorious that those who sacrifice, whether kings or private persons, always performed the ceremony with a crown upon their heads. La Cerva thinks that Lavinia is here crowned according to the ancient custom of virgins when about to marry.
77. Vulcanum. The god of fire for the fire itself. This second prodigy, a lambent flame, is taken from the history of Servius Tullius. The reader who would wish to acquaint himself with the fact, and its interpretation, may consult Cic. de divin. i. 1. Valer. Max. i. 6. Livius i. 39. Florus i. 6. 1.
84. Mephistis. Mephitis, says Servius, is properly the stench of sulphureous waters, especially in groves, where the density of the trees confines the stench, and renders it more noisome. That Mephistis signifies such a kind of smell, appears also from the epithet given to it by Persius, Sat. III. 99. Turgidus hic epulis, atque albo ventre, lavatur,
Guttura sulphureas lentis exhalarne mephitis.
85. Oenotria. Italy was first called Hesperia, then Anusia, and afterwards Oenotria, from Oenotrus, a son of Lycaon, the Arcadian.
In dublis response petunt: huc doma accedere
Cùm tulit, et cesarum ovium sub nocte silenti:
Fellibus incubuit straxis, somnoque petivit:
Multa modis simulacra videt voluntas mairis,
Et varias audit voces, fruitorque Deorum
Colloquo, atque imis Acheronta affutur Avernias.
Hic et tum pater ipse petens response Latinias,
Centum lanigeras matactat rite bidentes:
Atque harum effusus tergo straticae jacebat
Velleribus. Subita ex alto vox reddita luco est:
Ne pete connubibus natam sociare Latinias,
O mea progenies; thalassia nee credere paratis.
Exerni veniant generi, qui sanguine nostrum
Nomen in astra ferant; quorumque a stirpe nepotes,
Ommia sub pedibus, qui Sol utrumque recurrencas
Aspicit Oceana, vertique regique videbunt.
Hec responsa patris Fauni monitusque silenti
Nocte datos, non ipse suo premitt ore Latinas;
Sed circum latè volantium jam fames per urbem
Ausanias tulerat: cùm Laomedonta pubes
Gramine ripae religavit ab aggere classam.
Eneas, primique duces, et pulcher lúdus,
Corpora sub ramis deponunt arboris altae
Institutumque dapes, et adrea libra per herbam
Subjiciunt epulis (sic Jupiter ille monebat)
Et Cereale solum positis agrestibus augent.
Consumptis hic fortè aliis, ut vertere morsus
Exiguam in Cererem penuria adiget edendi;
Et violare manu malisque audacibus orbem
Fatalis crasti, patulis nec parcere quadris:
per urbes Italicas: edam juvenis Trojana applicat naves ad egregiem herbasam litoris. Aequo,
Et principi duces, et formosus Aeneas, sternunt corpora sua sub ramis arboris altae: et inchoant epulis,
et in gramine supponunt ebris placentas é frumento, sicut ipse Jupiter suggerebat, etonerat illud solum
paris fructibus sylvierbus. Ille ceteris absumpsit, edam inopia clolorum egeret eos vertere morsum
patran exiguum; et frangere manue ad destiuros audacies orbem fatalis crasti, nec abstineri a platis
quadratis in Aesculapios jacens, dictum:

NOTES.
91. Acheronta. Acheron was one of the rivers in hell, often hell itself: here it represents the infernal punishments.
92. Pater Latinus. The attentive reader must have observed that Pater in Virgil is a title of the highest dignity; it implies authority and power, conducted with equity and goodness, whether that power be vested in a father, or a sovereign, who is the father of his people. Hence it is ascribed not only to kings, but to the gods, and especially to Jove, the common parent of the universe. And Virgil all along honours his hero with this appellation.
93. Latinia. A name taken from Latium, and including the Aborigines, the Rutulians, the Laurentians, the Volscians, &c.
100. Utrumque recurrencas. From the east to the west.
111. Cereale solum. Whatever is placed under any thing is support it is called solum; as the sea to a ship, the air to a bird on the wing. Though this circumstance of their eating their trenchers be but low in itself, yet by help of happy metaphors the poet has found a way to give a dignity to this simple story; instead of the common expression for bread, using Cereale solum, exiguum Cererem, orbem fatalis crasti, patulis quadratis.
113. Cererem. The goddess Ceres, by a metonymy, for the bread she supplies. Founders of colonies, says Catrou, ought to accustom themselves to live upon a little.
114. Et violare manu. The expression violare shows that the eating tables were reckoned sacred among the ancient Pagans. They were a kind of altars, on which libations were performed to the gods both before and after meals.
115. Fatalis. Not what we commonly call fatal in English, but on which some great event of fate depends, or which is a pledge of fate.
115. Patulis quadratis. How comes it that the poet here calls them squamae, when at
Heus! etiam mensas consumimus, inquit Iulus.
Nec plura, alludens. Ea vox audita laborum
Prima tulit iunx; primamque loquentis ab ore
Eripuit pater, ac etupfectus summine prescit.
Continuò: Salve fatis mihi debita tellus;
Vosque, ait, ò fidi Trojæ salvetque Penates.
Hic domus, hæc patriæ est. Genitor mihi talis (nam;)
Nunc repetó: Anchises fatorum arcana reliquit:
Cum te, nate, fames ignota ad litora vectum
Accasis cogit dapibus consumere mensas;
Tum sperare domos defessus, ibique memento
Prima locare manu molilique aggere tecta.
Hæc erat ilia fames: hæc nos suprema maneabant,
Exitias postura modum.
Quare agite: et primo lati cum lumina Solis,
Quæ loca, quive habeant homines, ubi meemis gentis,
sedem certam, et manus statuerne illæ se cingere moribus primam urbem. Ilia fames erat tota: et causæ extremi erant destinati nobis astra fuerunt inania. Agite ignes et subprimam locem Solis inquiramini lati, quinam sint his regionibus, ubi quassos homines occupent ea, ubi sunt urbes illius antiquonis;

NOTES.

132. A portu diversa. Raxus renders diversa here by remotis; but the meaning plainly is that they were to take different routes, in order to explore the several quarters of the country; as it is explained, verse 150. Urbem et fines diversi explorant.

133. Pateras. The bowls are here put for the wine in the bowls; a figure common in all languages.

134. Reponites. Servius explains it two ways: Aut dimore Ascanii interrupta renovata; aut reponere, frequenter ponite, i.e. crebro libate, crebro bibite.

139. Idæumque Jovem. Jupiter was born on Ida, a mountain of Crete, and educated in the Dietesian cave.

141. Clarus may either signify loud, or in a clear serene sky.

142. Interea. Thunder occurring when the sun is shining, was sometimes considered as auspicious and sometimes otherwise. Georg. 1. 487.

143. Radisique lucis et auro, is the same as radis aurem lucis, by a figure frequent in Virgil.

144. Diditur; not deditur. The first is from dico, I distribute, the last from dedit, I deliver up. So Horace, Sat. 1. 2. 2. 66. Servius—munia didit. So also Lucretius, lib. 5. de fulmine.

Inde omnis flammarum diditur arder.

150. Numici. The Numicus was a small river of Latium near Lavonium, where the dead body of Eneas was found, and where Anna, Dido's sister, drowned herself.

154. Rami Palladis. The olive, a badge of peace, was sacred to Pallas.

159. Pinnis. The pinnæ in the original signification were the tufts or crests on the soldiers' helmets, as Varro, speaking of them, says, de Ling. Lat. Lib. IV. Ab his quas insignia milites barbare in galeis solent, et in gladiatoribus Sarmatiae. Hence
Ardua cernebat juvenes, muroque subibant.
Ante urbem pueri et primævö florë juvenus
Exercentur equis, donantque in pulvere currus:
Aut acres tendunt aræus, aut lenta lacetis
Spicula contorqueunt, cursuque ictuque lacessunt.

Cüm probectus equo longævi regis ad aures
Nuntius ingentes ignotæ in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et sohio medius consedit avito.

Tectum augustum, ingen, centum sublime columnis,
Urbe fuit summâ, Laurentis regia Pici,
Horrendum sylvis et religionem parentum.

Hinc sceptra acipere, et prímos attollere fasces
Regibus omen erat: hoc illis curia templum,
Hec sacræ sedes epulis: hic arie te caso
Perpetuis soliti patres considere mensis,
Quin etiam veterem effigies ex ordine aorum
Antiquâ è cedro, Italusque, paterque Sabinus
Vitisator, curvam servans sub imagine falcem;

hæ curia erat illis templum, hie locus destinatus sacræ conscribì: hie maecato arie patres solebant sede
re ad messas longas. Ioâ pretererum stabat in vestibulo per ordinem imaginem veterem patrum ex anti-
quà cedro, et Italus, et pater Sabinus plantator vitis, tenens in imagine falcem curram;

NOTES.

they were applied to the turrets and battlements in fortification, and here seem to signify the parapet or defense on the outside of the rampart.

163. Dominantique in pulvere currus. Currus here must mean the horses yoked in the chariot.

164. Lenta, pliant, or easily shaken.

165. Curruque ictuque lacessunt, La Cerda understands, by cursus, the throwing of the javelin, which they darted in running forward, and by ictu, the shooting of the arrow. But cursus refers to one sort of exercise mentioned before, viz. the horse or chariot races; and ictu comprehends the other, namely, the shooting and darting.

172. Religionis. By this we understand all the religious monuments, images, groves, &c. that had been consecrated by the founders of the Laurentine family, together with the religious ceremonies that had been there performed, some of which he mentions afterwards.

174. Omen erat. This Ruceus, Dr. Trapp, and others, will have to be for initium erat, because auspiciis, a word of the same import with omen, sometimes occurs in the sense of initium. But by these monymies and substitutions they obscure and often explain away the spirit of the original. Omen erat may rather signify it was an omen, or a practice on which they laid the stress of religion, and on which they imagined their king's prosperity in some measure depended; so that they would have thought their consecration deficient, unless it had been performed in that particular place.

174. Curia. The curia was a place where public concerns, curruce, were attended to, whether divine, as sacrifices, or human, as judgments, counsels and the like.

176. Perpetuis considere mensis. The most ancient table-posture was that of sitting; luxury afterwards introduced that of lying on couches. The mensae perpetuæ here mentioned were tables extended from one end of the hall to the other, which are still used in countries where artless simplicity prevails.

178. Arcadian prince who came to Italy. It is supposed he received divine honours after his death. The statues of the first old kings of Latium must have been peculiarly affecting to their posterity the Roman people.

178. Paterque Sabinus, the second king of Italy, founder of the Sabinas, to whose country he gave his name. La Cerda makes a stop at Sabinus, and construes curator curvam, &c. with Saturnvsque tener, the sithe being the constant symbol of that god; and to him the plantation of the vine in Italy is ascribed by Quid and other authors.

179. Sub imaginis. Servius explains it sub oculis. Dr. Trapp translates it very oddly in imagery, as if the poet had been apprehensive that it might be taken for a real sithe, and therefore would tell his reader it was but the image or appearance of one. The meaning, no doubt, is, that the sithe hung down on his hand, and the statue was a stooping posture looking at it.
Saturnusque senex, Janique bifrontis imago,
Vestibulo astabat: alifique ab origine reges,
Martia qui ob patriam pugnando vulnera passi.
Multaque praterae sacris in postibus arma,
Captive pendet currus, curvaseque secures,
Et crista capitem, et portarum ingentia clastra,
Spiculaque, cypeique, eretrapea rostra carinis.
Ipse Quirinali lituo parvaeque sedebat
Succinctus trabea, lavaque ancile gerebat
Picus, equum domitor: quem capta cupidine conjux
Aurea percursorum virda, versumque venenis,
Fecit avem Circe, sparsitque coloribus alas.
Tali intus templum Divum, patriaque Latinus
Sede sedens, Tecuros ad sese in tecta vocavit:
Atque hae ingressis placido prior edidit ore:
Dicite Dardanidae (neque enim nescimus et urbem
Et genus, auditeque adventitis aequore cursed)
Quid petitis? quae causa rates, aut cujus egentes
Litus ad Ausonius tot per vada corula vexit?
Sive errore viae, seu tempestatis acti,
(Quam la multa mari nautae patiuntur in alto)
Fluminis intrastis ripas, portuque sedetis;
Ne fugite hospitium: uve ignorate Latinos
Saturni gentem, haud vincolo nec legibus aequam,
Sponse suae, veterisque Dei se more tenantem.
Atque equidem menini (fama est obscurior annis)
(Quaesquam fama fata minus esse ob vetustatem)

NOTES.
187. Quirinali litus, an augural wand, such as Romulus used to wield, being skilled in augury, as we learn from Plutarch. It is therefore called quirinalis litus, the wand of Romulus, by anticipation.
188. Succinctus trabæ. Trabæ was the augural robe; broad trimmings of purple ran across it like beams, whence it had the name. It was short and narrow: for which reason Picus is said to be succinctus parvæ trabæd.
189. Ancile. This was a small shield and perfectly round, such as was said to have fallen from heaven in the reign of Numa. Ovid describes such a one:
Idque ancile vocant quod ab omni parte recisum est,
Quemque note oculis, angulus omnis est.
190. Aurea percursorum virda. The aurea here is to be read as if it were aura. Some read aura in the nominative case, as referring to Circe. So Venus, Æn. X. 16. is called Venus aurea. Others understand it as in the ablative aurea virda, as Æn. L. 172. auræ spondae.
191. Intus templum, i.e. Intus in templo.
192. Vada corula. Vada are shallow, places in the sea, or rivers where one may walk through, vaderæ. Here and elsewhere the word is put for the sea in general, unless you choose rather to understand it of the dangers of the main.
205. Obscurior annis. Scaliger explains it thus: Haud ita multi sunt anni, sed fama pervagata non est; the fact is more obscure than might be expected, considering how few years have since elapsed. But Virgil mentions it as a thing that had happened long ago, a tradition delivered down from the old Aureni, who were the most ancient inhabitants of Italy; and several kings had actually reigned at Troy since Dardanus; so that his departure from Italy was both ancient and obscure.
ÆNEIDOS LIB. VII.

Auruncos ita ferre senes: his ortus ut agris
Dardanus Idæas Phrygiæ penetravit ad urbes,
Threiciam; Samum, quæ nunc Samothracia fertur.
Hinc illum Corythi Tyrrehnæ ab sede profectum
Aurea nunc solo stellantis regia coeli
Accipit, et numerum Divorum altarius auget.
Dixerat: et dicta Ilioneus sic voce secutus:
Rex, genus egregium Fauni; nec fluctibus actos
Atra subegit hyems vestris succedere terris;
Nec sidus regione vix, litusve fefellit.
Consilio hanc omnes animisque volentibus urbem
Affirmur: pulsi regius, quæ maxima quondam
Extremo veniens Sol aspiciebat Olympo.

Ab Jove principium generis, Jove Dardana pubes
Gaudet avo: rex ipse Jovis de gente supremæ,
Troïs Æneas tua nos ad limina misit.
Quanta per Ædæs saevis effusis Mycenis
Tempestas ierit campos; quibus actus uterque
Europe atque Asiae fatis concurrerit orbis:
Audiit, et si quem tellus extrema refuso
Submovet Oceanœ, et si quem extenta plagarum
Quatuar in medio dirigit plaga solis iniqui.
Diluvio ex illo tota per æquora vecti,
Diis sedem exiguum patris litusque rogamus
Innocuum, et cunctis undamq; auramq; patemem.
Non erimus regno indecores: nec vestra feretur
Fama levis, tantiique abolescet gratia facti:
Nec Trojami Ausonios gremio excipisse pigebit.
Fatæ per Æneas juro, dextramque potemem,
Sive àmida, seu quis bello est expertus et armis:
Multi nos populi, multæ (ne temne, quod ultrœ
Praefirerimus manibus vittas ac verba precentum)
et que fato gnomorum orbis Europæ atque Asie comminuens sit. Ab illo excelsior, jacassit per tot martia im-
munas, posseimus pro Diis domiticiis sedem angustam, et litus secerum, et aquam atque aerem consecuum
omnisus. Non erimus debentis regno tuo, nec levis fana vestra inde habebant, nec delictus gratia tan-
ti beneficii, nec panemibus Itus admississe suis us Trojans. Juro per fætæ Æneas; et per dextram quis
potemem, seu fide, seu bello et armis, si nihil expertus est cem: multi populi, multæ nations;

NOTES.

208. Samum. Ruxus says, there were three places of this name. The principal in the west of the Corinthian bay, in the sea of Ionia, now Cephalonia. 2. An inferior Samos, in the west of Ionia, in the Icarian sea; and the smallest of all in the middle of Thrace opposite to the mouths of the river Hebrus. The first of these is alluded to, Æn. III. 271. the second Æn. I. 20. and the last in this passage.

212. Dicta Ilioneus sic voce secutus. Literally, Ilioneus thus followed his words with his voice. The idiom of the language will not admit a bare literal translation of these and the poetical circumlocutions.

212. Ilioneus is every where introduced as the speaker. In the first book, where he addresses Dido, he is styled Maximus Ilia-

æneas. This address on the arrival of the Tro-

jans shows him, says Catrou, to be the com-
plete orator. It is not Æneas: it is Darda-
nus (Dardana pubes) himself who is re-
turned to his country. It is he whom the oracles directed to search out the Tiber. It is Dardanus that offers these presents to Latinus.

225. Refuus Oceanus. Some take refuus for
reftuent, that ebbs and flows; but as the word signifies overflowing, expanded, or widely diffused, in other places of Virgil, that sense is to be preferred.

225. Si quem. Even the inhabitants of the frigid zone have heard, if such exist.

227. Vittas. The olive boughs mentioned above, that were wrapped about with fil-
leis.

NOTES

241. Repetit, not revertitur, as in Ruxus, but revocat or reposcit, as the connexion plainly shows, this being mentioned as one of the reasons which determined them to settle in Italy. However, the sense is the same; for like every, like an oracle, considers Dardanus as coming himself in person to re-demand, or again possess himself of Italy, his native country.

257. Auspicia. The characteristic of Latium is piety and religious observance of oracles, which he here discovers a most striking instance. He does not regard the gifts nor story of the Trojans so much as he is transported at the thoughts of marrying his daughter according to the direction of the gods.

262. Uper agri, the same as ubertas agri. It is a metaphor taken from the breasts, which are the conduits of nourishment.

263. Troia opulentia, i. e. plenty and opu- lence, such as you enjoyed in Troy.

266. Tyrranni. Plato, Isocrates, and the Greek tragic poets used the word tyrranus for a good king.

272. Hunc poscere. They call for him to execute their counsels.
Et reor, et (si quid veri mens augurat) opto. 
Hæc effatus, equos numero pater eligit omni. 
Stabant tercentum nitidi in præsepibus altis. 
Omnibus extemplò Teucris jubet ordine duci 
Instratos ostro alipedes pictisque tapetis. 
Aurea pectoribus demissa monilia pendet: 
Tecti auro fulvum mandunt sub dentibus aurum. 
Absenti Æneas currum geminosque jugales, 
Semine ab ætheroe, spirantes naribus ignem: 
Ilorum de gente, patri quos Dædala Circe 
Suppositâ de mater nothos surata creavit. 
Talibus Æneâs donis dictaue Latini 
Sublimes in equis reudeunt, pacemque reportant. 

Ecce autem Ínachius sese referabat ab Argis 
Sæva Jovis conjux, aurasque invecta tenebat: 
Et lactum Æneas, classemque ex ætherea longe 
Dardanian Siculo, prosperit ad usque Pachyne. 
Moliri jam tecta videt, jam fidere terræ, 
Deseruissent rates: stetit acri fixa dolore: 
Tum quassans caput, hæc effudit pectoris dicta: 
Heu stirpem inimam, et fatis contraria nostris 
Fata Phrygum! num Sigeum occumbere campis? 
Num capti putueris capli? num incensa cremavit 
Troja viros? medias acies, mediasque per ignes 
Invenere viam. At, credo, mea numina tandem 
Fessa jacent: odis aut exsaturata quievit. 

— notes —

275. In præsepibus altis. Virgil hardly ever mentions a horse, but he takes occasion to dwell for some time on the beauty, furniture or other circumstances belonging to this noble animal. The joy of Turnus at seeing his horses approach is shared by the poet himself, and will be by every reader of taste. Virgil has done justice to an animal for which it is plain he had a particular love and esteem.

282. Dædala; ingenio, crafty, as was Dædalus. Lucretius says, l. 1. of Venus, 
Tibi suæ vis Dædala. 
The word seems derived from ßædáo, I act skilfully.

285. Pacemque reportant. Though reportant may signify report, as Dr. Trapp has translated it, yet it appears to be a finer idea, to consider peace as a person whom they bring along with them as one of their train.

286. Ínachius Argis. There were several cities in Greece named Argos: this is distinguished from the rest by the epithet Ínachius, the city where Inachus reigned: it was in the Peloponnesus, near Mycone.

294. Num Signis, &c. Literally, Were they capable of being overthrown in the plains of Sigeum? Juno speaks as if nothing less than the miraculous protection of the gods, who were opposed to her, could have saved them amidst such havoc and desolation of fire and sword. Dr. Trapp has succeeded very well in translating this passage:

Could even the conquer'd fall
In Phrygian fields? Could even th' enslav'd
be slaves,
And 'Troy, consum'd in flames, the Trojans burn?

295. Capit potuerunt capi? An imitation of a low passage in Ennius:

Nec cum capta capi, nec cum combusta cremari.

This playing upon words is much like that of Milton,

—and unfrequented left
His righteous altar, bowing lowly down
To bestial gods, for which their heads as low
Bow'd down in battle.

296. Odis aux exsaturata gudevi. The construction may either be exsaturata eddis, glutted with spite, cloyed with resentment, I have now at length given over; or gudevi eddis, i.e. cessavi ab eddis.
Quin etiam patria excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto.
Absumptæ in Teucros vires caelebri mariæ.
Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
Profuit? optato conduntur Tybriatis alveo,
Securi pelagi atque mei. Mars perdere gentem
Immanem Lapithum valuit: concessit in iras
Ipsi Deum antiquam genitor Calydonia Dianæ:
Quod sceleus, aut Lapithas tantum, aut Calydonem
rente?
Ast ego, magna Jovis conjux, nil lincuere inausum
Quæ potui infelix, quæ memet in omnia verti;
Vincor ab Ænæa. Quod si mea numina non sunt
Magna satis, dubitem haud equidem impolore quod us
quam est:
Flectere si nequeo superos, Acheronta movebo.
Non dabitur regnis (esto) prohibere Latinis,
Atque immota manet fatus Lavinia conjux:
At trahere, atque moras tantis licet addere rebus;
At licet amborum populos excindere regum.
Hac gener atque socer coeant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo:
Et Bellona manet te prunuba. Nec face tantum
arece eos ab regno Latinis; et Lavinia fatis destinatur Ænæ
uxor certissima: sed licet diuerse, et adjube
moras tantis rebus; sed licet evertere populos utriusque regis. Gener et socer facetiam factus hic premio
suum. Puella habebis pro dote sanguinem Trojanum et Rutulum: et Bellona destinatur tibi prunuba.

NOTES.

299. Quin etiam. This is by way of answer to what goes before. To prove (says she) that my power is not quite baffled, una sum sequi et opponere me; and to show that my consentment was not glittet, that I wanted not good will to ruin them, I pursued them infesta, with a hostile mind.

300. Excussos. This is a metaphor taken from a person's being tossed or thrown out of a chariot.

304. Mars perdere valuit. All the gods had been invited to the marriage of Pirithous king of the Lapithæ, except Mars. He, in revenge for such an indignity, stirred up the Centaurs against them, who ravaged their country.

305. Immanem. This word signifies either brutal, or of monstrous size. Both these epithets agree to the people here mentioned, but the latter of them suits best with the design of the speech, which is to magnify the power of Mars in destroying so powerful an enemy.

306. Antiquam. This adjective seems here, and in some other places, to signify dear, favourite.

308. Bellona manet te prunuba, i.e. Bellona will conduct you to the husband whom they design for you. What gives a particular emphasis to this expression is, that Juno herself was the Prunuba, the goddess who presided over marriage. It may be proper to add, that Bellona was the goddess of war. She was called by the Greeks Enyo. She prepared the chariot of Mars when he was going to war, and appeared in battles armed with a whip, to animate the combatants. Her hair was dishevelled, and a torch was in her hand. The Romans paid her great veneration.
Cisseis pregnans ignes enixa jugales:
Quin idemque Veneri partus suus, et Paris alter,
Funestaque iterum recidiva in Pergamum tæde.
Hæc ubi dicit dedit, terras horeenda petivit.
Luctificant Alecto dirarum ab sede sororum
Inferniisque ciet tenebris: cui tristia bella,
Iræque, insidiaeque, et crinima noxia cordi.
Odit et ipsae pater Pluton, odere sorores
Tartareæ monstrum: tot sese vertit in ora,
Tam sæve facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur:
Hunc mihi da proprium, virgo sata nocte, laborem,
Hanc operam: ne noster homos, infractave cedat
Fama loco; neu connubiiis ambre Latinum
Æneadæ possint, Italosve obsidere fines.
Tu putes unanimes armae in praelia frateres,
Atque odis versare domos: tu verbena tectis
Funereasque infero faces: tibi nominas mille,
Mille nocendi artes: fœundum concute pectus,
Disjice compositam pacem, sere crimina bellii:
Arma velit, poscatque simul, rapiatque juventus.
Exin Gorgones Alecto infecta venenis:
Principio Latium et Laurentis tecta tyrannii
Celsa petit, tacitumque obseedit limen Amate:
Quam super adventu Teurcüm, Turniq; hymnæis,
Fœminea ardentem curaæ, iræque coquebant.

NOTES.

320. Cisseis, Hecuba, Priam's queen, the daughter of Cisseus, king of Thrace. She dreamed that she brought forth a firebrand, and her dream was accomplished in her being delivered of Paris, who kindled the war which destroyed his country.

321. Veneri partus. Æneas, the son of Venus, was about to become another Paris, another torch to destroy. These lines are strong to the last degree, and come with weight from a deity of Juno's dignity. They are indeed a preparative adequate to the sanguinary war which takes up the ensuing part of the poem.

322. Terras petivit. Some understand by this that Juno went down to the infernal regions; but this is not said in the text. Terras petivit only intimates that she a-lighted on the earth from the air, where she had been hovering over the Trojan fleet; and, without making a journey to hell, she called forth the fury Alecto.

323. Proprium. This task which peculiarly belongs to you: so it would seem the word ought to be understood in this place.

324. Nomina, Prefaces, as in other places. See Æn. IV. 172. How like the confession of the demon to Jesus Christ: "My name is Legion, for we are many."

325. Disjice. Pierius assures us that all the ancient manuscripts read disisce instead of disjice.

326. Crimina bellii, the crimes or criminal causes of war.

327. Excin, says Donatus, is ex eo momento. The Fury stays not to make reply, but is so bent on mischief, that, as soon as desired, she obeys.

328. Gorgones venenis. Poisons like those of the serpents with which the head of the Gorgon Medusa was embraced.

329. Tecitum: sine strepitu. Where a mournful silence reigned, says Donatus, because she had heard that her daughter was to be given away to Æneas.

330. Feminae, &c. Literally, Female cares and wrathful passions tortured her inflamed. The curs refer to the match, and the ire to the arrival of the Trojans.
P. VIRGILII MARONIS

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Huic Dea carulisuis unum de crinibus anguum
Conjicit, ine quin num praecordia ad imitam subdit:
Quo furibunda domum monstro permiscat omnem:
Ille inter vestes et levia pectora lapsus
Volvitur attactu nullo, fallitique furentem:
Viperem insipians animam: fit tortile collo
Aurum ingens coluber, fit longae tenia vitae,
Innectitique comas, et membris lubricus errat.
Ac dum prima lues udo sublapsa veneno
Pertentat sensus, atque ossibus implicat ignem,
Necdum animos toto percepte pectoreflammam:
Mollius, et solito matrum de more, locuta est,
Multa super natâ lachrymam, Phrygiiis; hymenæis:
Exulibusne datur ducenda Lavinia Teclaris,
O genitor? nec te miseret, nàxœque, tuique?
Nec matris-miseret: quam primo Aquilone relinquent
Perfidus, alta petens, abductâ virginë prædo?
At non sic Phrygii penetrat Lacedæmona pastor,
Ledæamque Helenam Trojanae vexit ad arcæ:
Quid tua sancta fides, quid cura antiqua tuorum,
Et consanguninco toties dátæ dextera Turno?

Si gener externa petitur de gente Latinis
Idque sedet, Fauniique premunt te jussa parentis:
Omnem equidem sceptris terram quà liberà nostris
Dissident, externam reor; et sic dicere Divos.

Et Turno, si prima domus repetatur origo,
Inachus Acrisiusque patres, medæque Mycenæ.
His ubi nequeoquid dictam experta, Latinum
Contra stare videt; penitusque in viscera lapsum
Serpentis furiale malum, totamque pererrat:

346. Caruleis, of serpentine hue, caruleus being the colour of serpents, which are streaked with bluish spots, as Æn. V. 87.
Carulea cui terga nota, &c.

350. Attactus nullo, without any perceptible touch.

352. Tenia, the extreme part of the vitta.

354. Sublapsa, &c. Ruxus, Dr. Trapp, and most interpreters, construe udo veneno with sublapsæ, gliding beneath the humid poison. But we cannot help thinking it agrees better, and is more intelligible when joined with perieniat sensus. It is the nature of serpents to leave humidity, or a kind of infectious slime, where they pass; and, as the motion of this serpent was downward, hence sublapsa is properly used. Besides sublapsæ may signify, gently, or insensibly gliding, as Æn. XII. 686.

360. O genitor. Not her own father, but the father of Lavinia, that is Latinus. She calls him by the most tender name of father, thus making an address to his paternal affection, that, if he had any feelings of compassion, they might be moved in behalf of his daughter.

361. Aquilone. Properly the north wind, but here, as frequently, employed for any wind.


366. Consangunines. He was the son of the nymph Ventila, Amata’s sister.

372. Inachus, Acrisiusque. Acrisius, one of the descendants of Inachus, was the last

NOTES.
Tum verò infelix, ingentibus excita monstris,
Immensus sine more furit lymphata per urbem:
Cae quoadam torto volitatis sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent. Ille actus habébat
Curvatis furtur spatii: stupt inscia turba,
Impubesque manus, mirata volubile buxum:
Dant animos plagé. Non cursu segnor illo
Per medias urbes agitur, populosque fereoces.
Quin etiam in sylvas, simulato numine Bacchi,
Majus adoras nefas, majoremque orsa furorem,
Evolat: et natam frondosiss montibus abdit,
Quò thalamum eripiat Teucris, tædasque moretur:
Evò Bacche fremens, solum te virgine dignum
Vociferans. Etenim mollis tibi sumere thyrsos,
Te lastrare choro, sacrum tibi passere crinem,
Fama volat: furiiisque accensus pectore matres
Idem omnes simul ardor agit nova quærere tecta.
Deseruere domos: ventis dant colla camasque:
Ast alia tremulis ululatibus æthera complent.
Pampilasque gerunt incinta peliibus hastas.
Ipse inter medias flagrantem servida pinum
Sustinet, ac natæ Turnique canit hymenæos,
Sal gestare pro te thyrsos teveros, circinere choris tuam imaginem, alie commun dieram tibi: et cadem
sapidias impellit simul anima omnes materes infamatas furii in pectore, ad quærendas domos novas. Reli-
quereunt domos: prævent ventis colla et capillos: alie autem implent ætnem tremulis clamoribus, et inducu
pelliibus gestant hastas ornatas pampine. Ipse regina in medio furiosa ignem plumamantem, et canit
nuptias filias sse et Turni.

NOTES.

king of Argos, whence he, or his grandson
Pausanias, transferred the seat of empire to
Mycene. His daughter Danae, thrown into
the sea by her father's order in a wooden
chest, says the fable, was wafted by the
winds and tides to the coasts of Italy; there
she landed and married Pilumnus, who was
one of Turnus' ancestors.

376. *Ingenibus excita monstris.* The effect
of the poison of the Fury on her imagination,
made her see a thousand monsters
which frightened her to distraction.

377. *Lymphata.* Lymphatus is thought by
interpreters to express the hydrophobia,
that sort of fury with which those are seized
who have been bitten by a mad dog, and
whose madness, when it comes to its
height, is accompanied with a horror at
water: and accordingly they derive it from
lympha, water.

378. *Turbo.* Wharton is of opinion, that
notwithstanding Virgil has taken infinite
pains to raise this low image of the top by
describing it in the most elegant and choice
expressions, it is still an object too mean
to have place in an epic poem. Pitt has
succeeded well in translating it:

So the gay striplings dash, in eager sport,
A top in giddy circles round a court.
In rapid rings it whirls and spins aloud,
Admir'd with rapture by the blooming
crowd;
From every stroke flies humming o'er the
ground,
And gains new spirit as the blows go
round.

382. *Buxum,* box wood, of which tops are
made.

383. *Dant animos plagè.* Notwithstanding
what Dr. Trapp alleges, we cannot but
think Mr. Dryden has hit upon the true im-
port of this expression; a sense which for
elegance is justly preferable to any other.

390. *Thyrsos.* The *thyræus* was a kind
of spear wrapped about with vine and ivy
leaves, which Bacchus and his retinue of
Bacchanals used to wear.

391. *Te lastrare choro.* Most of the ancient
manuscripts read *choros*; but the sense is
the same. The Bacchanals used to dance
round the image of Bacchus.

391. *Sacrum tibi passcer crinem.* It was a
common practice among the Romans and
other nations, for young maids to consecrate
their hair to some divinity, and never to cut
it except a short time before their marriage,
when they suspended it in the temple of
that deity in whose honour they had pre-
served it.
Sanguineam torquens aciem: torvumque repente
Clamat: Io matres, audite ubi quaeque, Latinae.

Si qua pius animis manet infeliceps Amata
Gratia, si juris materni cura remordet:
Solvite crinales vittas, capite orgia mecum.

Talem inter sylvas, inter desertarum fernam,
Regimun Aleクト stimulis agit undique Bacchi.

Postquam visa satis primos acuissė furores,
Consiliumque omnesque domus vertisse Latini:
Protinus hunc fuscis tristis Dea tollitur alis
Audacis Rutuli ad muros: quam dicitur urbem
Acrisioalae Danae fundasse colonis,
Precepti delata Resto: locum Ardua quondam

Dictus avis, et nunc magnum manet Ardea nomen.

Sed fortuna fuit. Tectis hic Turnus in albis
Jam medium nigrâ carpebat nocte quietem.

Alecto torvam faciem et furialia membra
Exuit: in vultus sese transformat animus,
Et frontem obscenam rugis arat: induit abos
Cum vitia crines: tum ramum innectit olivae.

Sed fortuna fuit. Tectis hic Turnus in albis
Jam medium nigrâ carpebat nocte quietem.

Et tua Dardaniu transcribì sceptra colonis?
Et tua Dardaniu transcribì sceptra colonis?

Et tua Dardania transcripsit spectra colonis?

 najle: Junonis anus, templique sacerdos:
Abnegat, externeque in regnum quartir hares.

Et tua Dardania transcripsit spectra colonis?

Et tua Dardania transcripsit spectra colonis?

Et tua Dardania transcripsit spectra colonis?
I nunc, ingratis offer te, irrise, periclis:
Tyrhenas, i, sterne acies: tege pace Latinos.
Hae aedé tibi me, placidà cùm nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Quadre age, et arnari pubem portisque moveri
Latet in arna para: et Phrygios, qui flumine pulcro
Consedère, duces, pictasque exuere carinas.
Cælestium vis magna jubet. Rex ipse Latinos,
Ni dare conjugium, et dicto parere fatetur,
Sentiat, et tandem Turnum expetatur in armis.
Hic juvenis vatem irridens, sic orsa vicissim
Ore refert: Classes infectas Tybris alveo,
Non, ut rere, mea effugit nuntius aures:
Ne tanti mihi finge metus: nec regia Juno
Immemor est nostrī.
Sed te victa situ, verique effeta senectus,
O mater, curis nequiquam exercet; et arma
Regum inter, falsa vatem formidince ludit.
Cura tibi, Divūm effigies et templaque tueri:
Bella viri pacemque gerant, quies bella gerenda.
Talibus Alecto dictis exarant in iras.
At juveni orantibus tremor occupat artus,
Dirigere oculī: tot Erinny sibilat hydris,
Tantaque se facies aperīt. Tum flammea torquens
Lumina, cunctantem et querentem dicere plura
Reppulit, et geminos erexit crinibus anguies,
Verberaque insonuit, rabidoque hæc addidit ore:

NOTES.

427. Hæc aedé. The difficulty of exact translation lies in nothing more than in rendering the precise meaning of the particles. It is not easy to fix that of aedé in this place. Servius joins it with jussit, aedó autem, valde scilicet jussit, and quotes Terence, adulescentum aedó nobilém, but the two cases are by no means parallel.

440. Victa situ. Situs signifies properly squalor or mustiness growing upon old walls and damp places; here put for the squalor, deformity, or, as Dr. Trapp renders it, the rust of old age.

440. Verique effeta. Effeta is said of a woman who is superannuated and past childbearing. Instead of barren, Dr. Trapp renders it impotent of truth.

446. Tremor occupat artus. Juvenal was particularly struck with this description. He singles it out from all other instances as a passage in which Virgil had exerted his genius in the greatest degree:

— Qualis Rutulum confundat Erinny
Nam si Virgilio puer et tolerabile desit
Hospitium, cedentem omnes at crinibus
Hydri
Surda nihil gemeret grave buccina.

Sat. 7.

447. Erinny. A common name of the furies.

448. Tantaque se facies abierit. "The whole description is perhaps the most sublime and spirited of all the Æneid. The circumstances of her changing her assumed appearance into her real terrible personage, her enlarging and spreading to sight; the hissing of the serpents round her head; the rolling of her eyes; snatching two serpents from her head, clanging her sounding whip, and throwing the torches into his breast to inflame him, are all conceived in the loftiest and liveliest manner imaginable. The expression here tantaque se facies aperit always used to strike me very powerfully, and I always used to fancy that it meant the appearance of a horrid face that grew larger and larger to the troubled mind of the person who beheld it."
En ego victa situ, quam veri efficit sensetum. Arma inter regum falsa formidine ludit.

Respice ad hac: adsum dirarum ab sede sororum: Bella manu, letumque gero. 455


Se satis ambobus Tencrisisque venire Latinisque. 470


Ut cervum ardentem agentem: quae prima malorum Causa fuit, belloquo animos accidunt agrestes. Cervus etiam praestanti et cornibus ingens:

Cervus etiam praestanti et cornibus ingens: 456. Atro lumine. Black, gloomy light, such an antithesis as Milton's visible darkness, palpable obscure. Servius renders, furiali, inferno lumine; for otherwise, says he, ratione caret.

261. Insania belli, for insanias amor belli, what the Greeks call in one word exomann. 466. Volut vapor. "The whole simile (the text of which is taken from the 21st Iliad of Homer) is in every part admirable. There are few beauties even in Virgil himself preferable to this: I will not transcribe the whole, but refer to the last line only. Let any man consider how the flames of smoke follow and seem to push forward one another as they ascend into the air, and then take notice of this verse:" 467. Pollutus pace. A league of peace was sacred, being ratified by solemn rites of religion; and therefore the violation of it was pollution and profligacy.

Venire; for esse. So Georg. I. 29. 470. Cocytiu virgo, the heathen virgin, from Cocythus, one of the rivers in hell, here put for hell itself.

NOTES.

485. Tyrriheus. The shepherd of king Latinius, the killing of whose stag by the companions of Ascanius first caused the Latian war, when Iulus was hunting.

489. Ferum. Ferus is applied to tame as well as savage animals. It refers to a horse, En. II. 51.

490. Mensesque assuetus. Ovid trifles in describing the caresses which Cyparissus paid to his favourite stag, but Virgil knew how to write with reserve and simplicity on every subject.

498. Errantis. Dr. Trapp understands errantis here in the sense of blundering, committing an error; he erro, says he, even by hitting the mark. But this seems forced and affected. We rather take it in the common sense; it was erring in itself, and would have erred, had it not been guided by the goddess. It is the same construction as Placidas Deus obstruit curas, En. IV. 440. The god stopped his ears from being disposed to hear.

498. Deus, Alecto, says Servius; for he alleges that the gods were of both sexes. Hence Deus is also applied to Venus, En. II. 632. Descendo ac ducente Deo.

505. Pestis, the foul, as in the third Eneid, 215, speaking of the harpy Celene: Nescor ullis.

510. Scindebat. The circumstance of his being alarmed while engaged in the rustic employment of cleaving an oak, and instantly snatching up an ax, are beautifully natural.

510. Spirans immane securi. Dr. Trapp and bishop Douglas refer this to his pulling
At cardeuilla Furis muta est At saevâ est spectacula tempus Dea nacta nocendi,
spectacula tempus necendi,
Ardua tecta petit stabuli, et de calmine summog
omnesaniad altum vulmen
stabuli, et de supremo
vertice cantit signum pas-
toreale, et curvo cornu
contendit vocem infer-
num: qui vadit omnis
sylva incerta, et indi-
xer arbore sorsore. Au-
dit etiam procul lacus
Dianae, auditis fluvius Nar
albus aqua suferrea, et
sones Velini: et matres
Chidiae pressurrunt parentes
ad astra. Tune autem
agricole indoleles correp-
tis armis undique ascen-
rent prompti ad vocem,
quae dirum cornu impoist
sonum: et juvenes etiam
Trojana castris patenti-
bus immittit subsidium
Anscania. Ordinerunt
agmina: non jam pugna-
tur praetio rustic, sancti-
bus daris, aut palls prom-
ssis: sed minusiam gладis
nubila, et riguit membra
seges strictorem ensium:
Sternitur: hesit enim sub guttur vulnus, et ude
et arma aere, sole per-
cessa, emicant et emittunt splendorum ad nubes. Ut quando fluctus uti primo cœpit tells albecere verno:
Horrescit strictis seges ensibus, ægestae fulgent
Sole lacesita, et lucem sub nubila jacant.
Fluctus uti primo cœpit tellis albecere verno:
Paulatim sese tollit mare, et altius unders
Erigit, inde imo consurgit ad æthera fundo.
Hic juvenis primam ante aciem stridente sagittâ,
Natorum Tyrrhei fuerat qui maximus, Almon
Erigit, inde imo consurgit ad æthera fundo.
Ut quando fluctus uti primo cœpit albecere verno:
March tollit se secينm, et erigit unders altiss, deinde surgit in aeream ex latimo fundo. Hic Almon juvenis
qui maximus erat filiiorum Tyrrhei, proconsularis sagittâ sonante ante priamam agmen: nam plaga hesit
sub jugulo.

NOTES.

517. Fontesque Velini, the river Velino, which runs into the Nera. The same author adds: "He makes the sound of the Fury's trumpet run up the Nera to the very sources of Velino, which agrees extremely well with the situation of these rivers."

518. Ad pectora mea. Other poets would have been content to have mentioned the effects of this dreadful blast upon the woods and mountains, &c. Virgil knew that this circumstance of mothers catching their infants to their breasts would more touch and interest his readers than all the other pompous images, great as they are. This description is copied from Apollonius Rhodius, Argonaut. B. 4. 129.

525. Ferro ancipiti. Not doubtful, as Russe renders it, but two edged, atruncque nostro, says Servius.

525. Atraque. Servius renders atra by ferris, but we need not have recourse to so far fetched a signification; Virgill often uses atra in the sense of tristia, atra.

533. Uda nosto. It is obvious that the voice is called humid, because it makes its way through a humid passage.
Vocis iter tenue quam inclusit sanguine vitam.
Corpora multa virum circā: seniorq; Galeus,
Dum paci medium se offert, justissimus unus
Qui fuit, Ausoniisque olim diissimus arvis.
Quinquegreges illi balantium, quina redibant
Armenta, et terram centum verebat ararum.
Atque ea per campos æquo dum Marte geruntur:
Promissi Dae facta potens, ubi sanguine bellum
Imbuit, et prima commissit funera pugnae;
Deserit Hesperiam, et coeli convexa per auras,
Junonem victrix affatur voce superbā:
En perfecta tibi bello discordia triisti:
Dic in amicitiam coēcant, et fædera jungant.
Quandoquidem Ausonio respirari sanguine Teucros;
Hoc etiam his addam, tua si mihi certa voluntas:
Finitimas in bella seram rumoribus urbes,
Accendamque animos insani Martis amore,
Undiq; ut auxilio veniant: spargam arma per agros.
Tum contra Juno: Terrorum et fraudis abundē est:
Stant beliis causae, pugnatur comīnu armis.
Quæ fors prima dedit, sanguis novus imbuat arma.
Talia connubia et tales celebrent hymenēos
Egregium Veneris genus et rex ipse Latinus.
Te super æthereas errare licetiūs auras
Haud pater ipse velit summi regnator Olympi.
Cede locis: ego, si qua super fortuna laborum est,
Ipse regam. Tales dedaret Saturnia voces:
Illa autem attollit stridentes anguibus alas,
Cocyctique petit sedem, supera ardua linquens.
Est locus, Italie in medio sub montibus altis,
Nobilis, et fami multas memoratus in oris.

535. Galeus. On this occasion Virgil has shown a true knowledge of nature. Galeus, the wealthiest of the Latins, and who had consequently the most property to lose, is zealously active in endeavouring to prevent the ravages of war.

538. Redibant. A commentator has objected to the explanation given by Ruzzus and Dr. Trapp, who render it returned, namely, to the stail. But this is obviously the poet’s meaning: for, in the case of property, reiens is applied to revenue, not to stock.

540. Àequo Marie. This cannot signify that the loss was equal on both sides; for the slain were only on the side of the Latins.

550. Insani Martis amore. An Oplomania, as above, verse 461. Sceletara insania belii. Here Ruzzus and other commentators have recourse to their hypallage, and substitute insani Martis amore for insani Martis amore; whereas insanus is a term highly applicable to Mars, or war, where nothing but wild havoc and mad fury reign.

556. Et ipse Latinus. Here a particular emphasis lies on ipse, as if she had said, Let this be the fate even of Latinus too, whom I am forced to hate on Æneas’ account.

557. Æthereas auras. The earth, called the celestial or ethereal regions, in opposition to the infernal regions, of which many examples occur in the sixth book.

561. Stridentes anguibus alas. Dr. Trapp has a very odd conjecture here, that Virgil wrote unguibus for anguibus, because the leathern wings of a bat are divided by a kind of ribs, which end sharp and spiky, and are of a horny substance, like nails or claws. And of the propriety of this conjecture, odd as it appears, himself is fully persuaded. But we doubt if this persuasion alone will convince others.
P. VIRGILI MARONIS

Amascani vales: denxis hunc frondibus atrum
Urget utrinoque latus nemoris, medioque fragosus
Dat sonitum saxis et torto vortice torrens.

Hic specus horrendum, et saxi spiracula Ditis
Monstrantur: ruptoque ingens Acheronte vorago,
Pestiferas aperiit fauces: quae condita Erinays,
Invisum numen, terras coelumque levabat.

Nec minus interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus: caesaque reportant,
Almonem puerum, fadatique ora Galesi:
Implorantque Deos, obtestanturque Latinum.

Turnus adset, mediocri in crimine, cedet et ignis
Terrorem ingeminat: Teucroque in regna vocari,
Stirpem admisceri Phrygiis, se limine pelli.

Tum, quorum attonitae Baccho nemora avia matres
Insultant thiasis (neque enim leve nomen Amatæ)
Undique collecti coenunt, Martemque fatigant.

555. Amascani valles, &c. Commentators are not agreed about the situation of this place, nor what gulf is here meant. Mr. Addison, after having described the fall of the forementioned river Velino, says, he questions not that this is the gulf which Virgil here had in his eye. It is for the reader's while to compare what he says of that river with this notion: "The river, says he, runs extremely rapid before its fall, and rushes down a precipice of a hundred yards high. It throws itself into the hollow rock, which has probably been worn by such a constant fall of water. It is impossible to see the bottom on which it breaks, for the thickness of the mist that rises from it, which looks at a distance like clouds of smoke assending from some vast furnace, and distils in perpetual rains on all the places that lie near it. I think there is something more astonishing in this cascade than in all the water works of Versailles, and could not but wonder, when I first saw it, that I had never met with it in any of the old poets, especially in Claudian; but at present I do not in the least question, notwithstanding the opinion of some learned men to the contrary, that this is the gulf through which Virgil's Alecto shoots herself into hell; for the very place, the great reputation of it, the fall of waters, the woods that encompass it, with the smoke and noise that arise from it, are all pointed at in the description. Perhaps he would not mention the name of the river, because he has done it in the verses that precede. We may add to this, that the cascade is not far off that part of Italy which has been called Italica mediterranea." Then, after quoting the passage, he subjoins: "It was indeed the most proper place in the world for a Fury to make her exit, after she had filled a nation with distractions and alarms; and I believe every reader's imagination is pleased, when he sees the angry goddess thus sinking, as it were, in a tempest, and plunging herself into hell, amidst such a scene of horror and confusion."

573. Imponit manum extremam bello; puts the finishing hand to the war: a metaphor borrowed from the finishing strokes that the artist's hand gives to a picture, or any piece of curious work.

575. Facti; vulnerati, cessi: wounded, slain.

577. Media crimine. By crime here we understand, not crime, as Dr. Trapp has it, but the charge or accusation which the clowns brought against the Trojans, for the death of Almon and Galesus: Nuxus, by a very unusual license, interprets in medio crimine by in medio cadaverum.

581. Insultant thiasis. Insulto is a word applied to the prancing and bounding of a horse, and governs either the dative or accusative. Thiasus signifies a choir of singers and dancers, from timu au, divina caena.

582. Martemque fatigant; Prælibium cum clamore depoccunt, says Servius: this is plainly the meaning of the expression; for the connexion shows that they were not yet actually engaged in war, but only furiously impatient to be in arms; so that the interpretation given by Scaliger and Ruxus, who render it exercitium bellum, cannot be admitted.
ANEIDOS LAB. VII.

Illicet insandum cuncti contra omina bellum,
Contra fata Deum, perverso numine poscunt.
Certi sim regis circumstant tecta Latin.
Ile, velut pelagi rupest immota, resistit:
Ut pelagi rupest, magno veniente fragore,
Quæ sese, multis circumstantibus undis,
Mole teten: scopuli nequiquam et spuma circum
Saxa fremunt, laterius ilia refunditur alga.
Verum ubi nulla datur cæcum exuperatur potestas
Consilium, et sævæ nutu Junonis eunt res;
Multæ Deos, aurasque pater testatus inanes:
Frangimur heu fatis, inquit, ferimurque procella.
Ipsi has sacrilegio pendetis sanguine pœnas,
O miseri! te, Turne, nefas, te triste manebit
Supplicium; votisque Deos venerabare seris.
Nam mihi parta quies, omnisque in limine portus;
Funere felici spolior. Nec plura locutus,
Sepsit se tectis, rerumque reliquit habenas.
Mos erat Hesperio in Latium, quem prōtims urbem
Albanæ coluere sacram, nunc maxima rerum
Roma colit, cùm prima movent in prælia Martem;
Sive Getis inferre manu lachrymabile bellum,
Hyrcanise, Arabissæe parant; seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa.
Sunt geminæ belli porta, sic nomine dicunt,
Religione sacrae et sævi formidine Martis:
Centum ærei claudunt vectes, æternaque ferri
Robora: nec custos absistit limine Janus.

Latio Italicum, quam urbes Albanæ sollemnem perpetuum servaverunt; quam nonum Romanæ potestatem orbis
servavit, quando consentit Martem in prima certamina: seu parant inferre manu triste bellum Geti, sae
Hyrcanis, aut Arabibus; suae proficisci contra Indos, et perseque Auroram populas, et repertae signa ad
Parthos. Sunt duo portae bellum, appellant ens hos nomine, venerabiles religione et metu crudelis Martis; cent
vectes ærei, et æternae vires ferri claudunt eae: et Janus custos non recepit ad portas.

NOTES.

583. Omina. The omen of the bees, and of the fiery appearance about Lavinia, mentioned above.
584. Fata, the responses of Faunus. 
589. Scopuli, &c. Perhaps it ought to be read scopolus. In vain they, viz. the waves, roar around the cliffs and foamy rocks.
590. Refunditur, is washed off the sides of the rock, and scattered up and down the waves, as a monument of its idle insults against the rock.
593. Auras, the skies or heavens, as the word often signifies.
595. Sacriægo sanguine. He calls their blood sacrilegious, because they had compelled him to this war, against the will of the gods.
596. Nefas, as Helen is called, Æn. II. 
585. The sense in which Buxus takes it seems not so natural.
595. Te triste manebis. So Horace: Omnes una manet nox.
598. Omon in limine. Omnia secundas, says Servius, in promptu est: as we say in English, It is at the door. The same phrase occurs in other authors, and is taken from the Greek.

580. Mos erat. This custom, Livy informs us, was only instituted in the time of Numa; but Virgil, for the sake of embellishing his poem, refers the origin of this and many other ceremonies to the heroic times of his country.

581. Hesperio Latium, ancient Latium, which in old times was called Hesperia.
583. Movent in prælia Martem. We are told that the Romans were wont, upon declaration of war, to enter into the temple of Mars, where the sacred bucklers were suspended, and clash upon them with these words, Mars avinget, Mars awake. Hence arose the expression, movent Martem.
586. Parthosque. Alluding to the losses which the Romans had sustained from the Parthians, and the recovery of the Roman standards (which they had taken from Crassus) by Augustus.
580. Janus, was a native of Ternsaly, and son of Apollo. He is represented with two faces, because he was acquainted with
Quando stat senatusibus
cerum consilium belli
ipse Consil, notable tribu-
be Romule et cetera
Gabino, sicut illos
stirritas ceruem candid-
us; ipse imelamant bel-
um: tum reliqua juven-
tus inimicat eum, et xe-
ta tabe respondunt con-
testa ruas. Tunc quoque
Lucius eogebatur indic-
ere bellum Trojanis illi
ritu, et aprius fascetas
portas. Sed pater absti-
nuit ad tactu portare, et
abhorrens fugit turpe mi-
isterium, et abscondit se
in obscuris tembris. Tunc
regina Deorum Miles Sat-
urni, delapsa ob eculis, ip-
se percussit manu portas
obstinentes; et emoto car-
dine fregit postes bel-
li ferratos. Italia, prisc
quies et non turba, nunc
sagrat. Ille partim
volent in pedites pedes
agros; Partim savant
sublime et eceasum,
pulverum alit equis:
omena querunt armi,
partim purgant arvina
plagis sev politis et
apulis splendide, et
accentu securas in cote:
placent portare veluui, et
autre cunctum tuum.
Itaque quiaque 
urbes deque incedebant
Loricum inditur, fidique accingitur ense.

pons, et Tibur eceulum, et Ardea, et Cresserum, et Antemna turrisse. Ca-
vant tutas gales caputum, et testa salve ecrum clypeorum; alli excedunt loricas aure vel politis ocre-
avit arx flexile. Illae abut stadium vomeris et falce; illae omnis eum ararit: reecessit patriis gladios
in fornicatus: et jam becine sonat: datum symbolum signum belii. Illis festibus extraest galeas et
tecta: Ille jungit ad cerum equos fremantem, instruit clypeaque et loricam cum triplici ficio aurum, et arma-
tus fidelis gladii.

NOTES.

the past and the future. In religious cere-
monies his name was always invoked the
first, because he presides over all gates and
avenues, and it is through him only that
prayers can reach the immortal gods. Some-
times he appears with a key in one hand
and a rod in the other; at others he has in
one hand 300 and in the other 65, to show
that he presides over the year, of which the
first month bears his name. He was usu-
ally represented as a young man. His temple,
which was always open in time of war and
shut in time of peace, was closed only
twice in 700 years.

611. Has. It has been said that here is an
accusative without a verb; but that is not
the fact; for reserat governs has.
612. Quirinali trabel. Such as Romulus or
Quirinus wore.
617. Jubebatur. Not compelled, as in Bu-
rus, but impotent, or required; for so
the word is used elsewhere.

630. Atina, was an ancient town in the
northern region of the Volsci. It still re-
tains its primitive name.
630. Tiburque superbum. Tiber, now Ti-
voli, is seated on the brow of a mountain,
which seems to be the reason of Virgil's
calling it superbum.
633. Umbonom. The umbo was the mid-
dle part or navel of the shield.
637. Tesserae signum. The tessera was a
square figure, somewhat like a die, on
which was inscribed the watchword or
private signal, whereby they distinguished
their friends from their foes, in the conflag-
sion of battle; or, according to others, it
continued the order and regulations of the
march. The word, we are told, was distri-
buted among the soldiers at first on a sort
of tickets; hence the phrase is tessera; but
it was given afterwards ex voto voice.
639. Aurumque triclicem loricam inditur. The
cost of mail itself was composed of plates

625. Pars leves clypeos et spicula lucida terging
Arvink pingui, subigintique in cote secures:
Signaque ferre juvat, sonitusque audire taburum.

639. Auregque triclicem loricam induit. The
cost of mail itself was composed of plates
Pandite nunc Helicona, Deæ, cantusque moyet: Qui bello excitit reges: quaque secutæ
Complérunt campos acies: quibus Italia jam tum
Florerit terra alma viris, quibus arserit armis.
Et meministis enim, Divæ, et memorare potestis:
Ad nos vix tenuis famæ perlubitur aura.
Primus init bellum Tyrhenis asper ab oris
Contemptor Divùm Mezentius, agminaque armat.
Filius huic jútæ Lausus: qui pulchrior alter
Non fuit, excepto Laurentis corpore Turni:
Lausus equum domitor, debellatorque ferrarum,
Ducit Agylinæ nequicquam ex urbe secutos
Mille viros: dignus patris qui laetior esset
Imperiis, et cu cuius part haud Mezentius esset.
Post hos insignem palma per gramina currum,
Victoresque ostentat equos, satus Hercule pulchro
Pulcher Aventinus: clypeoque, insigne paternum,
Centum angues, cinctamq; gerit serpentibus hydram.

641. Pandite nunc. This fresh invocation alarms the reader. Pope's observations on Homer's catalogue is very applicable to Virgil's, and extremely judicious.

655. Lausus filius huic propri
Ad quem auctore fut
It formosius, excepto corpore Laurentis Turni.

NOTES.

of iron linked together by rings; but some of them were fringed or bordered in the lower extremity with gold tissue of two or three textures, and were called bilix, trimix.

641. Helicon. Helicon was a mountain of Boeotia, sacred to the muses, in the vicinity of Parnassus.

641. Movete. Give it motion, i. e. begin and conduct.

648. Contemptor Divùm Mezentius. Varro writes, that Mezentius was king of the Rutulians, and that he commanded his subjects to pay him a tax of their first fruits, and the firstlings of their flocks, which were formerly given to the gods, and that on this account he was reckoned an atheist, contemptor Divum. A contemner of the gods may be expected to be unamiable and unjust to men. Mezentius was remarkable for his cruelties. He put his subjects to death by slow tortures, and sometimes tied a man to a dead corpse, face to face, and permitted him to die in that condition:

Mortua quo etiam jungebatur corpora vivis Componens manibusque manus atque ori
bus ora

652. Agylinæ. Agylla was a town of Etruria founded by a colony of Pelasgians. The Lydians who afterwards took possession of it called it Omera.

653. Patriis imperiis. It was in obedience to his father's commands, and not out of choice, that he had entered into this war: so that the meaning is not who deserved to have been happier in his father's kingdom, as Ruscus has it; but either who deserved to have been more happy and successful in the war, in which he engaged only in compliance with his father's authority, or who was worthy of a father who would not have imposed on him such harsh commands, and consequently in the execution whereof he would have had more joy.

658. Centum angues. In the heroic ages of the world, bucklers adorned with serpents
Rhae sacerdos, mulier Collis Aventini sylva quem Rhae sacerdos
conjunetae. Deo, procul  
ilium in auras lucis fur-
tum in sylva collis Aventi-
ni: postquam Heracleus  
victor ab occasio Geryone  
pervenit in regionem  
Laurentenn, et lavit vac-
cas Hispanae in fluvio  
Tuseo. Milites ejus pre-
ferunt manu ad pugna-
plae et duros dolones: et  
cerrant acumen tertii, et  
vere Sabello. Ipsa pedes,  
quas-sans pelem lugen-
tem leonis, impresum hor-
ribilibus palis, cum denti-
bus candidis, et cinctus et  
circa caput: sic intrabat  
donum regiam terribilis,  
et operatus circa hurneros  
inzendo Heracleo.  
Postea duo fraterni reli-
quunt autem Tiburtinos,  
populum appellatum no-
mine Tiburtii fratri ca-
rium: necque Caecilius et  
generosus Cors, juvenes  
Argivi: et inter  
arma incedunt ante pri-
mum agmen. Quecum-
modum duo Centauri su-
bius filli, cum descendunt et summo cæcum inter, decidunt  
cruci ecrus omnem et Othrynus vivosum:  
tum sylva prohot tuta  
 Laurentenius latum spectat, et  
archae sole secundo magno fragore. Nescit ab eis  
Ceculus, conditor urbis Praeneste, quem regem  
omini accelet potuerunt sinum Vellenso inter pecudes  
agrestes, et repertum in ignibus. Multitudine rusticam latet cingit ipsum: et homines qui  
habitant Praeneste excelsius, et qui campos

and other frightful animals, were frequently
made use of to give a terrible aspect.

660. Furtivum partu, &c. The construction
is not furtivum partu (as Dr. Trapp
supposes, and would therefore change furti-
vum to furtivo) but partu editis, the same
way as dure partu is used both by Lucretius,
Lib. II. 1150, and Virgil, En. I. 278.

663. Tyrhenus flamine, the Tiber, which
divided the Tuscans from Latium.

663. Iberus. Spain was called Iberia, from
one of its rivers, Iberus, now the Ebro.

664. Pila were weapons resembling our
halberds.

664. Dolones. Long poles or batons, with
bayonets enclosed at the ends of them,
which were hardly to be observed; hence
they were called dolones, from dolus, being
a deceitful kind of weapon.

669. Herculeo amictu. Hercules was usu-
ally dressed with the skin of the Nemean
lion which himself had killed.

674. Nubigene. The Centaurs, whom Ix-
ion begot on a cloud. See the note on En.
VI. 601.

675. Omole Othrynque. Omole and Othry
are two mountains in Thessaly, which was
reckoned the original country of the Cen-
taurs.

678. Nec desit, may be rendered, nor was
he not present. This is the use of two nega-
tives for an affirmative, not the vulgar
barbarism of two negatives for one.

680. Inventum focis. He was found on the
hearth, or just by the fire, and therefore re-
puted the son of Vulcan.

681. Ceculus. This Ceculus, we are told,
had very little eyes, and appeared to be al-
most blind: hence he was called Ceculus.
He was very ambitious, aspired at regal
dignity, and was the founder of a colony.
To raise his esteem he pretended to be the
son of Vulcan, and that the brightness of
his father's fire had vitioted his sight. He
built the city Praeneste, now Palestina, sit-
tuated on a mountain, altum Praeneste, about
twenty-four miles from Rome, near the Fu-
cine lake.

682. Gabini Junonis. She was so called
from Gabii, a town of the Volscians, in the
midway between Rome and Praeneste,
about twelve miles distant from each: here
she had a temple, and was religiously wor-
shipped.
Junois, gelidumque Anienem, et rosicida rivis
Hernica saxa colunt: quos, dives Anagnia, pascis;
Quos, Amasene pater. Non illis omnibus arma,
Nec clypei curruvse sonant: pars maxima glandes
Lentinis plumbi spargit, pars spicula gestat
Bina manu, fulvosque lupi de pelle galeros
Tegmen habet capiti: vestigia nuda sinistri
Instituere pedis, crudus tegit altera pero.
At Messapus equum domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sterrene ferro,
Jampridem resides populos desuetaque bello
Agmina in arma vocat subito, ferrumque retractat.
Hi Fescenninas acies, æquosque Faliscos,
Hi Soractis habent arces, Flaviniaque arva,
Et Cimini cum monte lacum, lucosque Capenos.
Ibant æquati numero, regemque canebant.
Ceu quandam nive liquida inter nubila cyni
Cûm sese è pastu referunt, et longa canoros
Dant per colla modos: sonat amnis, et Asia longè
Pulsa palus.
Nec quiaquam æratas acies ex agmine tanto
Misceri putet, sériam sed gurgite ab alto
Urgeri volucrum raucarum ad litora nubem.

683. Gelidumque Anienem. The waters of this river, now the Tevere, are particularly celebrated, and celebrated for that quality by other poets. Thus Silius Italicus says, Sulfures gelidus qui serpit leniter undis
Ad genitorem Anio labes sine murmure
Tybrim.

Which description seems to contradict that of Horace, Lib. I. Ode VII.

Nec tam Larissae percussit campus opima,
Quad domus Albucrtis resonantis,
Et per seps Anio, et Tiburni lauos, et uda
Mobilibus pomaria rivis.

Horace gives it the epithet of precipi, rapida, impetueus, hopping over precipices, which is just the reverse of Silius Italicus' description. But they are easily reconciled; for this river, as Mr. Addison very prettily describes it, first throws itself down a precipice, and falls by several cascades, from one rock to another, till it gains the bottom of a valley, where it recoveres its temper, as it were, by degrees, and after many turns and windings glides peaceably into the Tiber.

684. Hernica saxa. Their mountainous towns are here called Saxa, because built among the rocks.

685. Amasene pater. The river Amaseus, now Topplis, which watered the country about Anagnia. Pater is an epithet common to all river gods.

686. Vestigia nuda. Lit. They form the prints of the left foot naked. Instituere vestigia is a phrase borrowed from Lucretius, signifying to walk, or set down their steps.

Qui capite ipsu suo institut vestigia retro.

Luc. Lib. IV. 474.

The people in these parts to this day wear a piece of half prepared leather under the soles of their feet with vincula that come over their feet and half way up their legs.

695. Æquosque Faliscos. The Falisci inhabited near the Tiber, in the Pope's territories. The reason of their having the epithet æquus, according to Servius, is because the Romans had bought them from their jura featalia, or laws of arms together with a supplement to the laws of the twelve tables. Other make æquus the name of a people, named also Equicola, and read Æquesque Faliscosque.

696. Soractis arces. The strength or strong cities built like fortresses on the mountains of Soracte.

698. Ibant æquati numero. They marched with equable steps and uniform motion, numero, in a kind of harmony, and keeping time to their own music.

703. Nec quiesquam, &c. None who had heard their music, &c. This supplement is necessary to make sense of the passage: for the poet surely never could mean that those who saw them would have taken them for a flock of fowls.

705. Raucarum. Raucus does not always
Ecce Claudio, ex antiquo
sanguine Sabiniorni, du-
bens magnum turbam, in
ipse instar magnum turbam:
is a quo nunc et tribus et
gens Claudia propagator
per Latium, ex quo tem-
pora Roma ex parte cons-
cessa est Sabini. Simili
magnum coher Aematerna,
et antiqui Cores: omnia
multitudine Ereti, et Mu-
tusae oliviferae: qui occi-
suant urbem Nomen-
tum, et rurcos campos
Veini lacus: qui rupes
horridas Tetrico, et mo-
tem Severum, et Caspe-
riam, et Forulos, et flavi-
um Himellan: qui poten-
tant Fabarim et Tybec-
rius, quos Nursia nivos
mitit, et classis Hortine.
et gentes Latinae: et quos
Allia, nomen funestum,
dividens interfuit. Tum
multi, quam multi floc-
tus agitant in mari
acerrimo. Quisque quod
Orion occidit in aquis hybernis: vel quam dure aristae coequentur
populos. Adsum, qui fundant rastris Massicum focushman viso: et quos

NOTES.

signify hearse, rough; sometimes it has the
sense of argutus. Some of the best interpre-
ters understand it here for that whizzing
sound which a flock of fowls make in their
flight, by fanning the air with their wings;
which probably is all the foundation that
poets had for the supposed music of the
swans.

705. Sabiniorn. The Sabini are reckoned
among the aborigins of Italy. Their pos-
sessions were situated between the Nar
and the Anio, in the neighbourhood of
Rome. Their chief cities were Cures, Fide-
ne, Reate, Crustumium, Coreolium,
Nomentum, Collatia, &c. &c. As a nation
they were celebrated for chastity, pureness
of morals, the knowledge of herbs, and skill
in incantations.

712. Rosea rura Velini. The channel of
this river, says Mr. Addison, lies very high,
and is shaded on all sides by a green forest,
made up of several kinds of trees that pre-
serve their verdure all the year. The neigh-
bouring mountains are covered with them,
and, by reason of their height, are more ex-
posed to the dews and drizzling rains, than
any of the adjacent parts; which gave occa-
sion to Virgil's rosea rura, deoy countries.

713. Tetricum, Severum, two mountains of
the Sabines, so called from their wild as-
pect and barrenness.

715. Frigida Nursia, a city in Umbria,
now Norcia: it has the epithet frigida, be-
because it is the most northern of the country.

717. Allia, a river that runs into the Ti-
ber, a little below the Sabine town of Ete-
tum. Here the Romans were routed by the
Galli Senones, on which account Virgil
calls it infaustum nomen.

719. Orion, was a constellation rising or
setting considered to be formidable to
sailors. Hence the epithets acrus, nimbusa,
&c.

720. Sole novo. By the novus sol interpre-
ters understand the sun, in the beginning of
summer, for which La Oerda assigns this
reason, that the ancients divided the year
into two, namely the winter year and the
summer year, and cites Pliny, Lib. VII.
cap. 46. Annum alli estate unum determina-
bant, et alterum hyeme. But, perhaps, the
sun is here called new, not in respect of the
year, but of the aristae, the ears of corn:
for, in the beginning of summer, when they
first appear, the sun is new to them.

721. Hermi. Hermes was a river of Ly-
dia, whose sands, according to the poets,
were covered with gold. After receiving
the waters of the Pactolus and Hyllus, it
falls into the Egean sea. It is now called
Sarabat.

721. Lycia. Lycia was a region in the
southern parts of the Lesser Asia, fertile of
corn. The inhabitants were celebrated for
wisdom and justice.

724. Halus. Either Agamemnon's na-
tural son, or one of his attendants at the
siege of Troy.
Aurunci misère patres: Sิดiciaque juxta
Æquora: quique Cales linquent: amnisque vadosi
Accola Vulturni: pariterque Saticulus asper,
Oscorumque manus. Teretes sunt aclices illis
Tela, sed hac lento mos est aptare flagello:
Lévas cetra tegit: falcati cominés ense,
Nec tu carminibus nostris indicus abibus,
Oebale: quem generásse Telon Sebethide Nymphá
Fertur, Teboldo Capreas cùm regna teneret
Jam senior: patris sed non et filius arvis
Contentus, latè jam tum ditione premebat
Sarrastes populos, et quæ rigant æquor Sarnus:
Quique Rufas, Batulumque tenent, atque arva Celennæ:
Et quos maliferæ despectant mænia Abellæ:
Teutonico ritu soliti torquere cateias,
Tegmina quës capittum raptus de subere cortex,
Ærataque micant pelæs, micat æreus ensis.
Et te montosæ misère in prælia Nurusæ,
Ufens, insignem famà et felicibus armis:
Horrida praècipuë cui gens, assetaque multo
Venatu nemorum, duris Ægicola glebis:
Armati terram exercent, semperque recentes
Convectare juvat prédas, et vivere rapto.
Quin et Marrubia venit de gente sacerdos,
727. Aurunci patres. The Aurunci or Ausonians were the most ancient inhabitants of Italy.
728. Vulsos Vulturni. The Vulturn, in Campania, a river noted for its rapidity
Vulturnusque rapax: Cl. de Pr. et OI. Con. Vulturnusque celor. Luc. Lib. II. 28.
Fluctuque sonorum
Vulturnum — Sil. It. Lib. VIII.
So that vadosus must either be taken metaphorically to signify dangerous, from vada, elero, sometimes dangere; or it must refer to those parts near the mouth of the river, where it spreads itself, and runs with a gentler course.
730. Occarumque manus. The Oscii were a people descended from the old Ausquians, and inhabited the city Capus. They were noted for luxury and lewdness, Frequenti simus fuit Oscis unus libidinum spurcarum. Accordingly we know it was their city that ruined Annibals army by debaughery.
735. Teretes acrides. Servius, the only commentator who explains this weapon, says it was a kind of baton with a sharp point at each end, and had a string fastened to it, whereby the owner drew it back to him, after the throw.
734. Sebithide Nymph. Called Sebithis from the river Sebetus which falls into the bay of Naples, because frequenting its borders she became the mother of Oebalus by Telon.
740. Abellæ, now Avella, a town in Campania, famous for that sort of nuts called nucæ Avellanae, filberta.
741. Catecia. Some take the cateia for a kind of balderas, such as the Swiss and Germans use.
745. Insignem fama et felicibus armis. This is equivalent to insignem famæ felicitum, armorum, by a headyad, a figure common among the poets.
749. Et vivere rapto. The same character the Roman historian gives of those people: Fortuna Volacia Equisque praedunum po tius mentem, quam hostium dedid, Liv. Lib. III. And again: Fabius, ut Aemilia legiones duceret, datum; Cornelio, ut Romae præsidio esset, neque para hostium, qui Æquis mos erat, ad populum venire.
P. VIRGILII MARONIS

Fronde super galeam et felici comptus olivā, 755
Archippi regis misu, fortissimus Umbro:
Vipereo generi et graviter spirantibus hydris
Spargere qui somnos cantuque manuque solebat,
Muculbatique iras, et morsus arte levabat.

757

Sed non Dardanize medicari cuspidis ic tum
Evaluit: neque eum juvare in vulnera cantus
Somniferi, et Marsis quæsitæ in montibus herbae.
Te nemus Angitia, vitreæ te Fucinus undā,
Te liquidi fereve laces.

760

Ibat et Hippolyti proles pulcherrima bello,
Te stylos Angitia, te
Virbius: insinuem quem mater Arcicia misit,
Eductum Egeriae lucis humentia circum
Litora, pinguis ubi et placabilis ara Dianæ.

Namque ferunt famâ Hippolytum, postquam arte no-
vero.

765

Occiderit, patriasque explicet sanguine pœnas,
Turbatis distractus equis, ad sidera rursus
Ætherae superas coeli venisse sub auras,
Paônii revocatum herbis, et amore Dianæ.

771

Tum pater omnipotens, alium indignatus ab Ûmbriis
Mortalem inferni ad lumina surgere vitæ,
Ipse repertorem medicinis tali et artis
Fulmine Phœbigenam Stygiæ detrusit ad undas.

At Trivia Hippolytum secretis alma recondit

guia pœnas patri, deservens ab aequis effrenis. Tunc pater omnipotens, egregius erat ulum hominum,
emergere ex infernis tœbris ad lucem vitæ, ipse deum fulmine ad aquis infernas Æänon Apollinis, in-
ventorum tali medicinis et artis. Sed alma Dianæ abscondit Hippolytum arcana locis,

751. Fronde et felici olivâ, pour fronde fe-
licis olivæ.

755. Marsis quœsitæ in montibus herbae. The
Mars were a people of Latium, bordering
on the Fucine lake. Marrubium was one of
their towns. They were skilled in enchan-
tment, particularly in charming serpents,
which they had learned from Marsus, the
son of Ciron, the founder of one of their race.

762. Mater Arcicia. The nymph Arcicia,
whom Virgil feigns to have been enamoured
of Hippolytus, and to have had by him this
son Virtius. This agrees better with the
context than if we should follow Servius,
who understands by it the city Arcicia, the
birthplace of Augustus’ mother, and al-
leges that it is called mater, as being the
parent city of so illustrious an offspring.

765. Hippolytum. Euripides has given a
most masterly description of his death. It
is imitated by Racine, but with much bom-
bast.

769. Paonis herbis. Either herbs such as
were used by Pean, the physician of the
gods, Hom. II. V. or by Apollo his father,
who was also styled Pean.

775. Phœbigenam. Esculapius, who took
the surname of Phœbigena from the circum-
stance of his being descended from Phoebus.
He was physician to the Argonauts, and so
well skilled in the medicinal virtues of

plants that he was called the inventor and
indeed the god of medicine. He, it was
pretended, restored many to life, and among
others Hippolytus. Pluto complained of this
to Jupiter, who struck Esculapius with his
thunder; but Apollo the father, angry at
the death of his son, killed the Cyclops who
dhad forged the thunderbolts. Serpents were
more particularly sacred to him, not only as
the ancient physicians used them in their
prescriptions, but because symbols of pru-
dence and foresight, so necessary to the me-
dical profession. The cock was sacred to
him also. Socrates left it as his dying charge
that a cock should be offered to Æscula-
pius.

773. Detruit. Spenser, who relates the
fate of Hippolytus, feigns that when Æscu-
laipiæ was struck down to hell by Jupiter’s
thunder for bringing Hippolytus to life, he
busied himself in healing his own wounds.
Jortin, in his remarks on Spenser, seems
to think this a fine improvement:

But unto hell did thrust him down alive
With flashing thunderbolts y wounded sore
Where long remaining he did always strive
Himself with salves to health for to re-
store,
And slake the heavenly fire which burned
for evermore.

NOTES.
Sedibus, et Nymphæ Ægeriae nemorique relegat:
Solus ubi in sylvis Italis ignobilis xevum
Exigere, versusque ubi nomine Virbius esset.
Unde etiam Triviae templo lucisque sacratis
Cornipes adorant equi, quod illustre currum
Et juvenem monstris pavid effuderem marinis.
Filium ardentem haud seciús æquore campi
Exercerat eosque, curruque in bella ruerat.
Ipsi inter primos præstanti corpore Turnus
Vertit, arma tenens, et toto vertice supra est.
Cui triplici crinita jubâ galea alta Chimaeram
Sustinet, Ætnæo effantes famaibus ignes:
Tam magis illa fremens, et tristibus efferam flammis,
Quam magis effuso crudescunt sanguine pugnæ.
At levem clypeum sublatis cornibus Io
Auro insigniát, jam setis obsita, jam bos,
(Argumentum ingens) et custos virginis Argus,
Colatâque annem fundens pater Inachus urnâ.
Insequitur nimbus peditem, clypeatique totis
Agmina densantur campis, Argivaque pubes,
Auruncæque manus, Rutuli, veteresque Sicani,
Et Saccaræ acies, et picti scuta Labici:
Qui saltus, Tyberine, tuos, sacrumque Numici
Litus arant; Rutulosque exercente vomere colles,
Circumque jugum: queis Jupiter Anxur arvis
Presidet, et viridi gaudens Feronia lucro:
Quâ Saturnæ jacet atra palus, gelidusque per imas
Quærît iter valles atque in mare conditur Ufens.
Hos super adventit Volsca de gente Camilla,
Agmen agens equitum et florentes ære catervas,
Bellatrix: non illa colo calathisve Minervæ
Fœmineas assuetas manus; sed prælia virgo
Dura pati, cursuque pedem praevertcre ventos.

785 et diminis ad Ægeriam
Nympham et ad sylvam;
ut illic salus in sylvis Italica,
inconquius duereat vivam, et illic discretur
Virsbus, mutato nomine.
Unde etiam equi cornes
780 ungulàs expulerit à templo et sylvis dictis
Dianae; quas terri monstri mariosis abjecerunt
in litore currum et juvenem.
Filium ægis Virbi
ænilimoinis impulcets
armentis equos in planitie campi, et curru ibat ad bella.
Ipsi Turnus egregie corpus inedit inter primos, gestans arma, et
supereminent tota capitale.
Hulie eamds excelsa, crescent
taxa tribus jubis, nescient
Chimaeram, emulantes
guttura flammans Ætnaeas:
taxat magis illa fremens et
minax dira flammans,
quanta magis servavit
795 prælia suo sanguine. At Io, ex aure, coribus e-
rectatis, jam aperta pilis,
jam bos, ornabat potum
clypeum Turni (argumentum
imilla) et Argus
suspès pulsibus, et inias
Ægis pater emissos fluvium ex ura coalit.
Nubes peditem sequitur
Turnum, et agmina san-
tata congregabantur tois
campis, et juvenem Grec-
790 ca, et turnae Aryanæ, et
Rutuli, et antiqui Sicani, et
Labicani picti secundum
clypeos: qui colunt suas sylvæ, O Tybi, et serum ripam Numisii; et seicandum vamere solis Asculis, et
montem Circeum: quibus agris imperat Jupiter Anxur, et Feronia gaudens et vivens: quod potest
Gruia palus Pompina, et quod frugibus Ufens pandit epi viam per profundas valles, et mergitur in mare.
Prater illos Camilla venit ad nutshell Volsca, ducens turnam equitum et catervas fulgentes seris
armis, belicicos puellas: non illa quidem puellas assuetas secundum fœmineas manus colo et calathis Minervæ; sed assuet tolerare difficiles pugnas, et preoccurre ventos curru pedum.

NOTES.

786. Ætnæos ignes. Fires like those of mount Ætna.
793. Insequitur nimbus peditem; as in Homer, v. 665 lines 46.
794. Argivaque pubes. Those of the city Ardea, which was built by a colony that came from Argos, with Danae, the daughter of Acrisius, who was married to Pluminus, the grandfather of Turnus.
799. Jupiter Anxur. From Anxur, a town of the Volaci, where Jupiter was peculiarly worshipped.
800. Viridugaudens Feronia lucro. By Feronia, Servius understands Juno; but La Cerda with greater probability alleges that she is the same with the goddess Flora, relying chiefly on the authority of Dionysius, who says: Fanum est communiter à Sabinis et

3 K
NOTES.

808. *Illa vel volaret.* We may observe that
the poet does not say she actually flew over
the fields of corn, as some of our modern
poets make her; but only by a poetical
hyperbole to denote her swiftness, he says,
she could even have done thus or thus.

811. *Ferret iter.* This line is often pro-
duced as a striking instance of the sound
echoing the sense. There is a celebrated
passage in Pope's essay, which for the sake
of the remarks of Dr. Johnson in his Ram-
bler upon them we here introduce:

"Soft is the strain when Zephyr gently
blows,
And the smooth stream in smoother num-
bers flows,
But when loud surges lash the sounding
shore,
The hoarse rough verse should like the
torrent roar.
When Ajax strikes some rock's vast
weight to throw,
The line too labours and the words move
slow;
Not so when swift Camilla scours the
plain,
Flies o'er the unbending corn, and skims
along the main.

From these lines, laboured with great at-
tention and celebrated by a rival wit, may
be judged what can be expected from the
most diligent endeavours after this imagery
of sound. The verse intended to represent
the whisper of the vernal breeze must be
surely confessed not much to excel in soft-
ness or volubility: The smooth stream runs
with a perpetual clash of jarring conso-
nants: The noise and turbulence of the torrent is
indeed distinctly imaged, for it requires ve-
ry little skill to make our language rough,
but in the lines which mention the effort of
Ajax there is no particular heaviness or de-
lay. The swiftness of Camilla is rather con-
trasted than exemplified. Why the verse
should be lengthened to express speed will
not easily be discovered. In the dactyls
used for that purpose by the ancients two
short syllables were pronounced with such
rapidity as to be equal only to one long.
They therefore naturally exhibit the act of
passing through a long space in a short
time. But the Alexandrine, by its pause in
the midst, is a tardy and stately measure,
and the word unbending, one of the most
sluggish and slow which our language
affords, cannot much accelerate its motion.

Rambler, No. 92.

817. *Pastoralem myrtum.* Virgil gives her
this kind of spear, because she had lived
among the shepherds in the woods with
her father Metaubas.
P. VIRGILII MARONIS

ÆNEIDOS

LIBER VIII.

UT Belli signum Laurenti Turnus ad arce
Exultit, et rauco strepuerunt cornua cantu;
Utque acres concussit equos, utque impulit arma;
Exempla turbati animi: simul omne tumultu
Conjurat trepido Latium, sævique juventus
Effera. Ductores primi, Messapum, et Ufens,
Contemptorque Deum Mezentius, undique cogunt
Auxilia, et latos vastant cultoribus agros.
Mittitur et magni Venulus Diomedis ad urbem:
Qui petat auxilium: et Latto consistere Teucros,

et Mezentius contemplatur Deorum, colligunt undaneaque subsidia, et spoilant agricolas arma spoliaturas. Venulus mittitur etiam ad urbem magni Diomedis: ut present opem: et docent Diomodem Trojamque stans
in Latio,

INTERPRETATIO.
Postquam Turnus evertit ex arce Laurenti
vexillum bellum, et taene sonuerunt raucor strepi-
utu; et postquam exsitante
legions equos, et
postquam clamavisse arma
statim animi turbati
fuerunt; simul totum Lat-
tium consipris ut in tu-
multa subieas, et juventus

10 Ferox ferit. Precipsum
duces Messapum, et Ufens,

NOTES.

"It is a just criticism on Virgil, that the latter part of his poem is less animated than the first. Not that the last six books are entirely languishing, but their milder light is overpowered by the lustre of the others. The great defect is owing to the disposition of the poem and the nature of the subjects. The design of a match between Æneas and Lavinia unknown and indifferent to each other, and a war raised about a stag wounded by a young boy, could not indeed command our concern so much as the burning of Troy and the love of Dido. It is a great mistake to believe an author can soar when the subject sinks. All the art he employs shows only that he tills, with skill and labour, an ungrateful soil. In short, his fault lies in having reached the utmost pitch of his art in the middle of his course."—Voltaire's Essay on Epic Poetry.

The war being now begun, both the generals make all possible preparations. Turnus sends to Diomede. Æneas goes in person to request succours from Evander and the Tuscan. Evander receives him kindly, furnishes him with men, and sends his son Pallas with him. Vulcan, at the request of Venus, makes arms for her son Æneas, and draws on his shield the most memorable actions of his posterity.

1. Signum. This alludes to the Roman custom of hanging out the signal of war from the Capitol.

2. Concussit equos. Shook or roused them with the trumpet's alarm.

3. Impulit arma. Some explain this to mean the hurling of the spear into the enemy's territory, as was the practice in ancient times; of which Livy speaks, Lib. I. Servius understands it of rattling the arms in the temple of Mars. But we rather choose, with others, to refer it to the ceremony of clashing on their shields, as a call and prelude to the war, to which Milton alludes in his Paradise Lost, Book I. 665.

Highly they ranged against the Highest, and fierce with grasped arms.

9. Ad urbem. Meaning Agyrippa, a town of Apulia, built by Diomede after the Tro-

NOTES.

jan war, called by Polybius Agripina. Only ruins remain to show where it once stood. It still preserves the name of Arpi.

19. Magna curarum fluctuat, &c. A sublime and expressive metaphor. Thus Catullus:

Volvère curarum tristes in pectora fluctus.

20. Atque animum. We have this and the following verse in the 4th Eneid.

23. Sole repercussum. By sole is to be understood the image of the sun reflected in the water, as the exult of the moon. Without this it will not be easy to make sense of the words. The water is contained in a brazen vessel, and the light reflected from both. Mr. Dryden mistakenly attributes so much to the metal as to leave out the water, the principal reflector, entirely. The simile is of the low and little kind, but extremely elegant and beautiful, highly proper, and by no means deficient in rhetorical vein.

28. Aetheris axe, under the canopy of heaven. See En. II. 512.

30. Seramque, &c. Literally, and distributed late rest among his limbs.

33. Eum tenues, &c. In this equipage river gods are commonly represented on medals and other ancient monuments.

34. Arundo. This appearance of the god Tiber, with some little additional refinement, has through all succeeding ages been an original pattern, for all those poetical magicians who are fond of framing spells for raising river gods. Every one is sure to have an azure mantle and a crown of reeds.

37. Revexis, bringing back; because Dardanus, the founder of the Trojan race, was originally from Italy.

40. Ira concussere Deum. It is certain that Juno was not yet reconciled to the Trojans, and the same is intimated in this very
Concessere Deum.
Jamque tibi, ne vana putes haece fingere somnum,
Litoreis ingenis inventa sub illicibus sus,
Triginta capitum factus enixa, jacebit:
Alba, solo recubans, albi circum ubera nati.
Hic locus urbis erit, requies ea certa laborum:
Ex quo ter densi urbem redeuntibus annis
Ascanius claris condit cognominis Albam.
Haud incerta cano. Nunc, quâ ratione, quod instat,
Expedias victor, pacuis, adverte, docebo.
Arcades his oris, genus â Pallante profectum,
Quis regem Evandrum comites, qui signa secutii,
Delegère locum, et posuere in montibus urben,
Pallantis proavi de nomine, Pallantum.
Hi bellum assidue ducunt cum gente Latina:
Hos castris adhibe socios, et se dera juges.
Ipsi ego te ripis et recto flumine ducam,
vestula jiæ, elegerunt sedem his regionum, et fundaverunt in montibus urbem Pallantenum est nomine Parkantus proavi Evandrys. Hi semper bellum gerunt cum populo Latino. Hos adjunxerit sociis exercitui sue,
et alius tibi per frondos. Ego ipsa frondes te per ripas uenas et rectum flumine.

NOTES.
speech, verse 60. Servius, to save Virgil
from any seeming inconsistency, makes the
sense as well as the verse abrupt, and says,
some had happily filled it up thus:
Concessere Deum profugis nova menia
Teucris.
But La Cerda observes that Virgil says not
all the gods, and thinks it is enough for his
purpose, that Jupiter, of whom it is said,
Lib. II.
Ferus omnia Jupiter Argus transtulit—
and Neptune, who assisted the Greeks in
overturning Troy, were now at peace with the
Trojans.
44. Triginta capitum factus. This was a
portentous sign, according to that of Varro,
de re Rust. Parere tot opertum porcos, quod
mammatas habeat: si minus pariat, fructuum
idoneam non esse; si plures pariat, esse
portentum. In quo, illud antiquissimum
fuisse scribitur, quod sus Lavinii Æneas tri-
ginta porcos peperit albus, &c.
48. Albam. Alba Longa was a city of La-
tium built by Ascanius, A. C. 1152, on the
spot where Æneas found, according to the
prophecy of Helenus, Æn. III. 390. and of the
god of the river, see above, l. 45, a
white sow with thirty young ones. It was
called Longa, because it extended to the
hill Albanus. The descendants of Æneas
reigned there in the following order:
1. Ascanius, son of Æneas, 8 years.
2. Sylvius Posthumus, 29
3. Æneas Sylvius, 31
4. Latinus, 5
5. Alba, 36
6. Atys or Capetus, 26
7. Capys, 28
8. Calpetus, 13 years.
9. Tiberinus, 8
10. Agrrippa, 33
11. Remulus, 19
12. Aventinus, 37
13. Procas, 13
14. Numitor and Amulius. These last were
the predecessors of Romulus. Alba was
long the powerful rival of Rome. It was
destroyed by the Romans 665 years A. C.
and the inhabitants were carried to Rome.
51. Arcades. Arcadia was a country in
the middle of Peloponnesus, surrounded, on
every side, by land; situated between
Achaia, Messenia, Elis and Argos. It received
its name from Arcas, the son of Ju-
piter, and was anciently called Drymodes,
on account of the great number of oaks,
Iou, which it produced. The inhabitants
were for the most part shepherds, skilful
warriors, and able musicians. They lived on
acorns, and thought themselves more an-
cient than the moon.
52. Evandrum. Evander was the son of
the prophetess Carmenta. He was a king
of Arcadia. An accidental murder obliged
him to leave his country. He came into Italy
where he drove the Aborigines from their
ancient possessions, and reigned in that part
of the country where Rome was afterwards
founded. He gave Æneas assistance against
the Rutuli, and distinguished himself by his
hospitality. It is said that he first brought
the Greek alphabet into Italy, and intro-
duced there the worship of the Greek de-
ties. He was honoured, by his subjects,
after his death, as a god.
57. Recto fumine. Not that flows straight,
Adversum remis superes subvectus ut annem.
Surge, age, nate Dea: primisque cadentibus astris
Junoni fer ritae preces, iramque minasque
Supplicibus supera votis: mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas, et pingua culta secantem,
Coruleus Tybris, cælo gratissimus amnis.
Hic mihi magna domus, celatis caput urbibus exit.

Dixit, deinde laco fluvius se condit alto
una petens: nux Ænean somnusque reliquit.
Surgit, et ætheri spectans orientia Solis
Lumina, rite cavis undum de flumine palmis
Sustulit, ac tales effudit ad æthera voces;
Nymphæ, Laurentes Nymphæ, genus amibus unde est,
Tuque, ô Tybri tuo genitor cum flumine sancto,
Accipite Ænean, et tandem arcete periclis.

Quo te cunque lacus miserantem incommoda nostra
Fonte tenet, quocunque solo pulcherrimus exis;
Semper honore meo, semper celebrabre donis,
Coriger Hesperidum fluvius regnator aquarum:
Adìs ô tantum, et propius tu numina firmes.

Sic memorat: geminaque legit de classe biremes,
Remigioque aptat: socios simul instruit armis.

Ecce autem subitum atq; oculis mirabile monstrum:
Candida per sylvam cum foetu concolor albo
Procubuit, viridique in litore conspiciitur sus.

Quam pius Æneas, tibi enim, tibi, maxima Juno,
Servatorem calaminos nocturnos; quæamque regione crims formosissimus; semper decoraveris cultus
meo, semper manubris meis, õ tu qui ex arma somnus, rex aquarum Ilicarum.
Succurre tantummodo, et presenti ærdis confirma vis tuorum promissorum. Sic loquatur: et eligit duas naves è classe,
et accommodat ad remigandum: simul accingit sociis armis. Ecc autem prodigium repentium et admitteret
visus: sus alba ejusdem coloris ac foetu albus, jacuit per sylvam, et eburnitus in viridi litore: quam
adcedi pius Æneas tibi innocebat, tibi ô maxima Juno,

NOTES.

or in a direct line, which would clash with verse 95, *Et longos superant flexus*; but which by a right or unerring course will bring you safe onward to your destined port.

59. *Candentibus astris*. With the first morning light. See the note on *Æn*. II. 9.

65. *Caput urbium*. Referring to Rome, on which Catherine, in future ages, was to be erected.

Our glorious seat! the world’s majestic queen!

68. *Spectans orientia Solis lumina*. It was the known custom of the ancients in prayer to turn their faces towards the east.

71. *Genus amibus*. The nymphs presided over waters and fountains whose channels became enlarged into rivers.

74. *Quo te cunque lacus*. It was the opinion of some ancient philosophers, to which Virgil here seemingly alludes, that rivers took their rise from great subterraneous lakes or conservatories of waters; so that he makes
taban promissum to worship the god of

the Tiber in whatever place he held his residence, whether in his primary reservoir, at his source, or in the course of his river.

76. *Celebrabere*. Some good manuscripts read *vernerebere*, which may very well be admitted, that verb having a passive as well as active signification.

77. *Coriger*. Horae were an emblem of power, and therefore peculiarly applicable to the Tiber, here called the king of Italian rivers. But, besides this, it is common with the poets to ascribe to rivers the form of bulls, as Horace, *Lib. IV. Ode 14.*

Sic tauriormis volvitur Aufidus.

The obvious foundation of the idea is, that the roaring noise of a river resembles the bellowing of a bull.

84. *Tibi enim*. Mr. Dryden alleges the word *enim* to have been of such necessity in the Roman rites, that a sacrifice could not be performed without it. Servius, on the contrary, says it is merely redundant and ornamental.

84. *Maxima Juno*. As Jupiter was peculiarly styled *Optimus Maximus*, so Maxima

NOTES.

is an epithet that properly belongs to Juno, his great consort and queen: for the same reason she is styled *Onisipotes*, *En. IV.* 493.

55. Mactat properly signifies, pours on the victim's head the wine and frankincense by way of consecration; and perhaps it is to be taken in that sense in this place.

57. Substitut. The river moved so gently that it seemed to be balanced, and to stand still.

90. Rumore secundo. La Cerda understands this of the sloutos and acclamations where- by the seamen were wont at times to animate one another; as *En. III.* 128.

91. Labiut. It glides as easily against the current of the river, as if it were moving down the stream.

94. Fatigant. Either *se* is understood, as in several other examples; or *fatigant diem noctemque*, they tire out both day and night; a poetical expression easily understood.

96. Virides sylvae. The shadow of the trees appearing in the water.

97. Sol medium coel. Homer has a similar line:

"Hanc' / Plunam modo nigram expersibilis."

*Od. 2.*

102. Parte abs. There is something, says Dr. Trapp, very engaging in the disposition of this scene. A sacrifice performed in a wood, by the king, the prince, and all the court. In the midst of so peaceful a solemnity, they are suddenly encountered with the sight of ships and armed men just ready to land upon them. This is likewise a fine and natural introduction to the noble episode of Cacus, whose death was the occasion of the festival which they are now celebrating.

104. Pallas. This is a fine opening to the character of Pallas. This young prince, who is afterwards to make so considerable a figure in the *Aeneid*, is instantly alarmed at the hostile appearance of the ships, snatches up a javelin, and with great boldness and ready courage demands the business of the Trojans. Any of the rest of the company might with almost equal propriety have made this demand; but Virgil very judiciously takes this opportunity of possessing our opinions in favour of this hero. The brevity of this address in the original is admirable, and by Pitt ably imitated:

—— Pallas bids the guests the rite pursue.
Then snatch'd a javelin and impetuous flew —
Resolve me, stranger (from a point he calls) Who, whence you are, and why approach our walls?

What urg'd your voyage to these shores declare!
Speak, speak your business, bring you peace or war?
Virgil gives to Pallas the epithet audax, Servius observes that the poet always makes use of it when he represents a man brave but unfortunate. Thus *audaces ad Turum*, *Lib. 7.*
Unà omnes juvenum primitu, pauperque senatus, 105
Thura dabant: tepidusque crucey fumabat ad aras.
Ut celsas videre rates, atque inter opacum
Allabi nemus, et tactitus incumbere remis:
Terrentur visu subito, cunctique relictus
Consurgunt mensis: audax quos rumpere Pallas 110
Sacra vetat, raptique volat telo obvius ipse,
Et procul è tumulo: Juvenes, quæ causa subègit
Ignotas tarentre vias: quò tenditis? inquit.
Quis genus? unde domo? pacemne huc fertis, an arma?

Tum pater Æneas puppi sic fatur ab alta, 115
Paciferæque manu ramum pretendit olivæ:
Troygenas ac tela vides inimica Latinis,
Quos illi bello profugos egère superbo.

Evandum petimus: ferte hæc, et dicite lectos
Dardania venisse duces, socia arma rogantes.
Obstupuit tanto perculsus nomine Pallas:
Egredere Ô quinque es, ait, corâmque parentem
Alloquere, ac nostris succedere penitibus hospes.

Acceptique manu, dextramque amplexus inhaesit.
Progressi subeunt luce, fluviuque relinquent.

Optime Grajugeñûm, cui me fortuna precari,
Et vitā compōts voluit prætendere ramos:
Non equidem extimui, Danaüm quōd ductor et Arcas,
Quōdque ab stipre fores gemenis conjunctus Atridi;
Sed mea me virtus, et sancta oracula Divūm,
Cognatique patres, tua terris didita fama,
Conjuxere tibi, et fatis egere volentem.
Dardanus, Iliaçe primus pater urbis et auctor,
Electra, ut Graiī permebent, Atlantide cretus,
Advehitur Teucros: Electram maximus Atlas
Eddit, æthereos humerō qui sustinet orbēs.
Vobis Mercurius pater est, quem candida Maia
Cylenes gelido conceptum vertice fudit.
At Maiam, auditis si quicquam credimus, Atlas,
Idem Atlas generat, celli qui sidera tollit.
Sic genus omnibus scindit se sanguine ab uno.
His fretus: non legatos, neque prima par artem
Tentamenta tui pepigi: memet ipse meumque
Objeci caput, et supplex ad limina veni.
Gens eadem, quae te, crudeli Daunia bello
Insequitur: nos sìllet, nihil abōre credunt,
Quin omnem Hesperiam penitus sua sub juga mittant;
Et mare, quod suprà, teneant, quodque aluit infrā.
Accipe, dūce fēdim: sunt nobis fortia bello
Pectora; sunt animi, et rebus spectata juventus.
Dixerat Eneas: ille os oculosque loquentis
Jam dudum et totum lustratam lumine corpus.
Tunc sic pauca referit: Ut te, fortissime Teurcüm,
Accipio agnoscoque libens; ut verba parentis
Et vocem Anchise magni vultumque recordor!
Nam memini Hesiones visentem regna sororis

128. *Fiūta compōtis ranae*. Olive boughs, wrapped about with wreaths of white wool, hanging down over the hands of the suppliants, were the common emblems of peace, and denoted that the person came with a friendly, hospitable intention.

133. *Fatis egeste volentem*. However much I was bound to come in obedience to fate and the orders of the gods, yet I came willingly, and was pleased to enter this the country of my ancestors. He was commissioned thither by the Sibyl formerly, and now by the god Tiberinus.

134. *Non legatus, etc.* Literally, I did not negotiate for embassies, or preliminary essays of you by art.

146. *Daunia*. This is a name given to the northern parts of Apulia, on the coast of Adrastic. It is derived from Daunus who settled there, and is now called Capitania.

149. *Marē, quod supra*, etc. The two seas with which Italy is bounded; namely, the Adriatic or Upper Sea towards the north, and the Tyrrhenian or Lower Sea towards the south.

154. *Sunt animi, Add in your mind fortes*, to complete the sentences.

157. *Hesione*. Hesione was a daughter of Laomedon, king of Troy. Delivered by Hercules from a sea monster, to which it was her lot to be exposed; the conqueror gave her to Telemachus. Her removal to Greece proved disastrous to the Trojans.
P. VIRGILII MARonis

Laomedontiadem Priamum, Salamina petentem.
Protinus Arcadia gelidos invisere fines.
Tum mihi prima genas vestibat flore juventa:
Mirabarque duces Teucros, mirabar et ipsam
Laomedontiadem: sed cunctis altior ibat
Anchises. Mihi mens juvenili ardebit amore
Compellare virum, et dextrae conjungere dextram:
Accessi, et cupidum Phenei sub mœnia duxi.
Ille mihi insigne pharetrem, Lyciasque sagittas
Discedens, chlamydemque auro dedit intertextam,
Franoque bina, meus quæ nunc habet aures Pallas.
Ergo et quam petitis, juncta est mihi sedere dextra:
Et lux cum primum terris se crastina reddet,
Auxilio letos dimittam, opibusque jubavo.
Interiæ sacra hæc, quando huc venitis amici,
Anna, quæ differe nefas, celebrite faventes
Nobiscum, et jam nunc sociorum assuescite menis.
Hæc ubi dicta: dapes jubes et sublata reponi
Pocula, granimeoque viros locat ipse sedili:
Præcipiumque toro et villosi pelle leonis
Accipit Æneas, solioque invitat acerno.
Tum lecti juvenes certatim arææ sacerdos
Viscera tosta ferunt taurorum, onerantque canisibus
Dona laboratoæ Cereris, Baccho munimant.
Vesicatur Æneas, simul et Trojana juvenus,
Perpetui tergo bovis et lustralibus exitis.
Postquam exempla fames, et amor compressus edendi,
Rex Evandrus ait: Non hæc solemnia nobis,
Has ex more dapes, hanc tanti numinis aram,
Non ille se differt, et
Quam inde assurseite epulis sociorum.
Postquam hæc dicta fuerunt: imperat ipsis et pœulis subiectis
Perpetui tergo bovis et lustralibus exitis.
Postquam fames alicuius perspicuum, et cupio commodi
Rhodopea locis, Umbros et viscera piscularia.
Rex Evandrus ait: Non superstiter falso, et invia deorum antiquorum, instat nobis hæc ceremonias.

NOTES.

159. Protinus cannot mean in his way, as Dr. Trapp renders it, since Arcadia lies beyond Salamis, and not in the way between Troy and it: but protinus is either at the same time, or continuing his journey forward.

160. Juvena is properly that time of life when they were able juvene rempublicam, to bear arms in defence of the commonwealth.

163. Phenei. Pheneus was a town with a lake of the same name in Arcadia, whose waters were unwholesome in the night and salubrious in the day time.

165. Lyciasque sagittas. Lycia was a country in Asia Minor, lying towards the south, one of whose cities was Patara, on the sea coast, famous for a temple to Apollo, the god of the bow, and for the fine quivers and arrows there made.

179. Arææ sacerdos. The feast at the end of the ceremony was always considered as a part of the sacrifice; and therefore the priest does nothing out of character in serving at this entertainment.

183. Perpetui bovis. It is evident both from Homer and others, that oxen used to be roasted and served up whole at some of the ancient entertainments: Homer particularly allots the chine for his heroes, and that entire and unbroken, somnum; which answers to Virgil's perpetui tergo bovis.

185. Evandrus. After the Greek form tauricus.

186. Aram. The altar, here put for the sacrifice, as Æne. VI. 252.

Tum Stygio regi nocturnas inchoat arsa.
AENEIDOS L. B. VIII.

Vana superstitione veterumque ignara Deorum,
Imposuit: saavis, hospes Trojanae, periclis 
Servati facimus, meritoque novamque honores. 
Jam primum saxis suspensam hanc aspice rupe:em: 190 
Disjectae procus ut moles, desertaque montis 
Stat domus, et scopuli ingentem traxere ruinam, 
Hic spelunca fuit vasto submota recessu, 
Semihominis Caci facies quam dira tenebat, 
Solis inaccessam radiis; semperque recenti 
Cæde tepebat humus; foribusque affixa superbus 
Ora virum tristante pendebat pallida tabo. 
Huic monstru Vulcaneus erat pater: illius atros 
Ore vomens ignes, magnæ se mole ferébat. 
Attulit et nobis aliquali optantes Ætas 
Auxiliam adventuque Dei: nam maximus uitor, 
Tergeminis nece Geryonis solipise superbus, 
Alcides aderat: taurose hic victor agebat 
Ingentes: vallemque boves amnemque tenebant. 
At furis Caci mens essera, ne quid inaueas 
Aut intentationes sceleris dolive finisset: 
Quatuor a stabulis præstanti corpore tauros 
Avertit, totidem formae superam juvenas. 
Atque hos, ne qua forest pedibus vestigia rectis, 
Cauda in speluncam trastos, versisque viaram 
Indiciis raptos, saxo occultat opaco. 
Quarentem nulla ad speluncam signa ferebant. 
Interè cùm jam stabulis saturatum moverét 
Amphitryoniades armenta, abitumque pararet: 
Discessu mugire boves, atque omne querelis 
Impleri nemus, et colles clamore relinqui. 
Reddita unam vocem, vasteque sub antro 
tentaret, absedebat a stabulis quattuor tauros eximio corpore, totidem vacca pulchroscipe. Et ne aliquus 
vestigia restarent ex ungulis rectis: hos abutiuit caudam in cavernam, et raptos aversa signis vis, abscond 
debat vasta rupe. Nulla viae ducibilis ad cavernam cum quosvisisset. Interim edem Herculem educit 
a stabulis armenta jam saturata, et preparravit discessum; boves in egresum corporent buere, et tota sylva capi 
repleri questibus, et colles copernunt descri cum clamore. Una vacatio remissi clamorem; et sub 
caverna spatiose reboavit, 

has opusis ex conseruacióne, bene altaria tani 
Dei: exequeinam iratud, Æ hosper Trojanes, crept et 
gravius periculis; et re 

novamum merorum cultu 

Ceterum nunc pri 
mó hanc rupe sustenta 

sam saxis: quemadmodum 
dum moles longè disrup 
t, et domus in monte 

stat vacua, et saxa acu 
mularuntur magnam rui 

nem. Hic fuit caverna 

subduea in longam pro 
munditatem: quam dira 
species Caci acuminimini 

occupabat, invias luci 

Solis: et terra semper 

ile calidis erat stratis 

novis: et capita huminum 

fixa ad erudites portas 
pendebat livens triati 

sanie. Vulcaneus erat pa 

renus hujus monstri: mon 

strom erat crasus: or al 
gros ignes Vulcanei, effe 

rebat se vasta mole. Tan 
dem tempus attulit nobi 

evpticibus opem et pre 
neniam Dei. Nam venit 

Hercules, illustris vindex, 

insignis morte et spolia 

Geryonis triumphoris: et 

victor pellebat per hanc 

regionem tauros magnos: 

et boves impellet val 

lem et fluvium. Sed alia 
mus iustitius Caci cons 

stitatus, ne superasset qui 

quam criminis aut frau 

dis, quod non auderet aut 


NOTES.

187. Vana superstitionis. Superstition is here 

opposed to religion, but in a sense some 

what different from what it bears with us. 

Religion with them consisted in worship 

paring the ancient gods; and superstition was 

a deviation from that established worship, 

to the adoration of more modern deities. 

187. Vasta ignara. We worship not Her 

cules, a more recent god, with any con 

tempt of gods greater and more ancient. 

194. Caci. Trapp remarks that it is a pe 

culiar elegance to put a person’s past so 

remarkable quality in a substantive for an 

epithet to him in the adjective. Thus sapien 

latae, wise Latius; oras iucunda sexcussus, 

old jolly Crispus; vis Herculis, stout Her 

cules, and here facies dira Caci, ill favoured 

Cacus. Cacus was a famous robber, son of 

Vulcan and Medusa, represented as a three 

headed monster and as vomiting flames. He 

resided in Italy, and the avenues of his cave 

were covered with human bones. He plundered the neighbouring country. When 

Hercules returned from the conquest of 

Geryon, Cacus stole some of his cows, and 
dragged them backwards into his cave to prevent discovery. Hercules departed 

without perceiving the theft; but his oxen hav 

ing lowed, they were answered by the 

cows in the cave of Cacus, and the hero 

became acquainted with the loss he had 

sustained. He ran to the place, attacked 

Cacus, squeezed and strangled him in his 

arms, though vomiting smoke and fire. Her 

cules erected an altar to Jupiter Servator, 

in commemoration of his victory, and an 

annual festival was instituted by the inhabi 

tants in honour of the hero who had deli 

vered them from such a calamity. 

200. Et nobis, i.e. brought aid to us, as it 

had done to many others whose grievances 

Hercules redressed.
et lactem fructurit spem Caci. Tunc anven
Herculis dolor infans, et

cus est in ira nigris bib
sumit manu arma, et
truncum gravem nodum,
et cutundos extemens ad
altus spatia montis. Tunc
primus nostri homines se
praeert Cacum metuens
et visu turbaetum.
Statim fugit ocelior Eur
ro, et currit ad cevernan
metus adjungantem pedibus.
Pugnam elutrit
ac; et Francis vincula
deniatur saxum igneo,
quo pendebat ferro et
arte patriis Vultiani; et
munivit portum defens.
as ase obstacle, ece
Hercules adest furiosus
animo, et considertam om
menos timore, emissi oculu
bles et illus, striendes de
bibus. Ter ardent furore
circuit totum montem
Aventinum: ter invadit
frustra saxos portus: ter
sedit iussus in valle. Eran
rupes acuta, saxis unde
queaque secreta, cecuta e
doro cavernse; visu ex
celtsima, lacera sece
moda nundis arium funer-
tarum. Cum illa judo curva
pendebat in fluvium aibi
sinistrum: Hercules commovit flatus et
ascrebat cera
			
timia radiatus, conennis ab dentra parta in
		
tem partem opposita: deinque sumit propello, quo pedes

magnum coemul sumit: ripae disanxerant, et fluvius territus retrogressus est. At spelenes et magnum aal
Caci apparuit detecta, et anter temenos intime aperta sunt. Non aliter quam si terra per

226. Arct paterne. The Cyclops, who were
the workmen of Vulcan are said first to
have discovered the art of fortifying cities.

240. Dissulant ripae, &c. Notwithstanding
what Dr. Trapp alleges to the contrary,
we cannot help thinking that dissulant is
here to be taken in its most strict and
proper sense: The banks leap different ways.
The tumbling rock shatters the bank, and
makes it fly in pieces; and these shattered
fragments, together with the splinters of
the rock falling precipitately into the river,
drive back its current; which plain natural
effect Virgil, in the animated style of
poetry, thus describes:

Dissulant ripae, refuitque exterritius amnis.

245. Non secus ac. Virgil here elegantly
introduces as a simile what Homer brings
in as a fact. Let the reader compare them.
Thus Homer:

But when the pow'rs descending swell
the fight,
Then tumult rose, fierce rage, and pale af-
fright.

Now through the trembling shores Minerv
va calls,

And now she thunders from the Grecian
walls.

Mars hov'ring o'er his Troy his terror
shrouds.

In gloomy tempests and a night of clouds;
Above the sire of gods his thunder rolls,
And peals on peals redoubled rend the
poles:

Beneath stern Neptune shakes the solid
ground,
The forests wave, the mountains nod a-
round:

Deep in the dismal regions of the dead,
Th' infernal monarch rears his horrid head,
Leap'd from his throne, lest Neptune's
arm should lay
His dark dominions open to the day,
And pour in light on Pluto's drear abodes,
Abhor'd by men and dreadful e'en to
gods;
Such wars th' immortals wage, such hor-
rors rend
The world's vast conclave when the gods
contend.
Infernas reseret sedes, et regna recludat
Pallida, Diis invisa: superq; immane barathrum
Cernatur, trepidemque immisso lumine Manes.
Ergo insperata depreseum in luce repente,
Inclusumque cavo saxo, atque insueta rudement,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastique molaribus instat.
Ille autem (neq; enim fuge jam super utra pericli est)
Faucibus ingentem fumum, mirabile dictu,
Evomit: involviq;que domum caligine caecit,
Prospectum eripiens oculos; glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris.
Non tulit Alcides animis: sequens ipse per ignem
Precipitit jecit saltu, quat plurimis undam
Fumus agit, nebulaque ingens specus zetuat attr.
Hic Cacum in tenebris incendia vana vomentum
Corripit, in nodum complexus: et angit inhaerens
Elisos oculos, et sickam sanguine guttur.
Panditur extemplo foribus domus atra revulsis:
Abstractaque boves, abjurataque rapinae
Celo ostenduntur; pedibusque informe cadaver
Prostrabitur: nequeunt expleri corda tuendo
Terribilis oculos, vultum, villosaque sedis
Pectora semiferi, atque extinctos faucibus ignes.
Ex illo celebratus honos, laetique minores
Servavere diem, primusque Potitius auctor,
Et domus Herculis custos Pinaria sacri,
Hanc aram luce statuit: quae maxima semper
Dicitur nobis, et erit quae maxima semper
Quare agite, ò juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris:

exponeamur huius voce abstinent et praecebit satis cum perjurio: et postdam endaver capitam pedibus: anim
arum in hinc sylvis: quae ara semper dicitur a nobis maxima, et quae semper erit maxima. Agite ignis,
ò juvenes: in celebratione sancti virtutis, corone capillos follius, et proferte mabiis pocula.

NOTES

245. Dise Invisa. Dr. Trapp is undoubtedly right in rendering invisa here abhorred, and not unseen or invisible, as La Rue, Gerdas, and others have done, since it answers to Homer's εὐρήτω τρεις στηρι.

261. Siccum sanguine guttur, i.e. squeezed him so hard as to stop the circulation of the blood.

267. Pectora semiferi. Thus when in Spenser's Fairy Queen, Belphoebe had killed the savage man:
Yet o'er him she there long gazyn stood,
And oft admired his monstrous shape, and oft
His mighty limbs, whilst all with fitly blood,
The place there overflown seem'd like a sudden flood.

Evander thus addresses Hercules: "Jove
nate Herculis, salve! &c. Hail Hercules,
son of Jove! my mother, a true interpreter of sacred things, has predicted that you will increase the number of the gods, and that an altar will be dedicated to you, which in future times the most potent nation upon earth shall call maxima and serve with your own rites." Hercules joining hands, answered, he received the omen and would fulfill the prophecy by building and consecrating an altar. Ovid, Fast. I. 585. tells us that this altar stood in the Forum Boarium, near the Aventine and Palatine hills.

274. Semper. The reason of the name is given by Dioniysius, that this, being the altar wherein Hercules himself offered the tithes of his spoils, became on that account the object of chief veneration, and was called Maxima to distinguish it from the numerous other altars which that hero had in Italy.

273. In manere. Manes, says Donatus, di-
P. VIRGILII MARONIS

Communemque vocate Deum, et date vina volentes. 275
Dixerat, Herculis bicolor cum populus umbra.
Velavitque comas, foliisque innexa pepident:
Et sacer implevit dextram scaphus. Ocyia omnes
in mensam iati libant, Divosque precantur.

Develo interea proprius fit vesper Olympo:
Jamque sacerdotes, primasque Potitius, ibant
Pellibus in morem cincti, flammasque ferebant.
Insitnstrum epulas, et mensae grata secundae
Donae ferunt, cumulantque oneratis lancibus arma.
Tum Salii ad cantus, incensa altaria circum,
Populeis adsunt evicti tempora ramis.

Hic juvenum choros; ille senem, qui carmine laudes
Herculeas et facta ferunt: ut prima novercæ
Monstra manu, geminosq; premens eliserit angues;
Ut bello egregias idem disjecerit urbes.

Trojamque, Oechlaimque: ut duro mille labores
Regis sub Eurytheo, fatis Junonis inique,
Pertulerit. Tu nubigeneas, invicte, bimembras,

Circa est unica rei perficiendi imposita
cum necessitate facienda. Laudes agere
praeseitydes deeds, as in other places.

275. Communem. Those gods were called
communes, who were universally worshipped
for the common good. Thus Mars for
war, Mercury for the arts, and Hercules for
his signal services, by the Arcadians, Ita-
lans, and Trojans.

276. Herculis populus. The poplar tree,
Servius tells us, was consecrated to Hercu-
les, because that hero's descent to hell
made for himself a crown of poplar leaves,
whereof the part that touched the head
received, or rather retained its white bloom,
while the external part became black with
the smoke of the infernal regions; which
fable see explained from history by the Ab-
be Banier in his Mythology.

278. Scaphus, from the Greek σκάφος, was
an ample vase appropriated to Hercules as
was the canthusur to Bacchus.

280. Devexo Olympos. The diurnal hemi-
sphere setting, and the hemisphere of night
rising, according to the notion of those who
made the whole heavens revolve around the
derth.

282. In morem cincti. After the manner
of primitive men, particularly shepherds.

294. Cumulatique oneratis lancibus arma.
La Gerda understands this of the incense
which on solemn occasions used to be offered
in great broad plates, lances; according to
the remark of Ovid:

Nec quce de parva pauper Dii libat acerda
Thura, minus, grandi quam data lance,
valent.

This seems to agree best with the following
words, incensa altaria circum, round the al-
tars burning with incense. Others however
refer it to the duana secundae menae before
mentioned, i. e. the fruits and other delicacies
which used to be served up in the sec-
cond course, and in sacred banquets were
first presented on the altar by way of con-
secration.

285. Salii. A college of priests at Rome
instituted in honour of Mars, and appointed
by Numa to take care of the aeculies, A. C.
709. It was usual among the Romans when
they declared war for the Salii to shake
their shields with great violence, as if to call
on the god Mars to come to their assistance.

293. Tu nubigeneas, invicte, &c. This beauti-
ful transition from the third person to an
apostrophe in the second, is finely imitated
by Milton, in a hymn of a much sublimier
kind:

Thus at their shady lodge arriv'd both
stood,
Both turn'd, and under open sky ador'd
The God that made both sky, air, earth
and heav'n,
Which they beheld, the moon's resplen-
dent globe,
And starry pole: Thou also mad'st the night
Maker omnipotent, and thou the day.

Par. Lost, B. IV. 720.
Hydraulique, Pholomèque, manu; tu Cressia mactas
Prodigia, et vastum Nemeæ sub rupe leonem.
Te Stygië tremuere lacus: te jani tor Orci,
Ossa super recubans antro semesa cruento.
Nec te ulex facies, non terruit ipse Typhoeus
Arduus, arma tenens: non te rationis egentem
Lernæus turbà capitum circumstetit anguis.
Salve, vera Jovis proles, decus addite Divis;
Et nos, et tua dexter adi pede sacra secundo.
Talia carminibus celebrant; super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum,
Consonat omne nemus strepitu, colleque resultant.

Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus ævo;
Et comitem Æneas juxta natumque tenebat
Ingrediens, varioque viam sermonem levabat.
Miratur, facilesque oculos fert omnia circum
Æneas, caputque locis, et singula lazus
Exquirit auditeque virum monimenta priorum.

Tum rex Evander, Romanæ conditor arcis:
Hæc nemora indigenæ Fauni Nymphæque tenebat,
Gensque virum trauces et duro robere nata:
Quies neque mos, neque cultus erat; nec jungere tau-
ros,
Aut componere opes norant, aut parcere parto;
Sed rami, atque asper victu venatus alebat.

Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugientes, et regnus exul ademptis.
Is genus indocile ac dispersum montibus altis
Compositum, legesque dedit: Latiumque vocari
Maluit, his quoniam latiuscuros tutas in oris.

notes in ullis locis, occupabant hæsysr.; et matio hominum orta traurcis et duris arboribus; quibus neque
constetudines, neque cultus erat; nec sciebant alligare tauros jugs, aut colligere divitis; aut moderatio rebus partis; sed arboribus, et venatum duros ieiun, iuvinari posset. Saturnus primus venit ab Olympo co-
status, fugientes arma Jovis, et profugus erexit imperio. 
Hie congregavit gentem immensuatem et diffusam
per montes excelsos, et imposuit et leges; et velut apPELLATI Latiuni, quiò tulte occasius fuisse in-ha

eys.

NOTES.

394. Cressia prodesia. The bull that vo-
mited fire, and the hind with brazen feet.
395. Dextor, propitious. See Ecl. 1. 16.
307. Rex obsitus uivo. Literally, thick sown
with age, i.e. with gray hairs and other marks of age; a metaphor borrowed from a
field of corn.

310. Facedes. An epithet given to the eyes of 
Æneas, to denote his eagerness in sur-
veying every object. His eyes were what
the Greeks call ὑπάτης, verballtil, nimble, 
valuable.

313. Remans conditor arcis. His little city
Palantium was built upon a hill afterwards
called Mons Palatium.

315. Robore nato. It was a practice, says
Eustathius, among the heathens to expose
their children which they would not or
could not educate. The places where they
deposited them were generally cawers or
hollow oaks. These children being frequent-
ly found and preserved by strangers were
said to be the offspring of those trees and
rocks where they were found. Hence the
poets fable that men were born of oaks.

316. Mos may either import laws and in-
stitutions, as above, Horeaque viris et maris ponii; laws being so called, because they
regulate the manners of men; or it may sig-
nify discipline, order, and politeness, which
are the effects of laws.

319. Primus ab, Oc. Saturn was by Jupi-
ter banished from his throne, and fled for
safety into Italy, where the place retained the
name of Latium, from laternum, as being
the country in which he was concealed.

Janus, who was then king of Italy, re-
ceived Saturn with marks of attention,
and made him partner of his throne. The
fallen king of heaven employed himself
in civilizing the barbarous manners of
the Italians, and in teaching them agricul-
ture and the useful and liberal arts. His
reign there was so mild and beneficent that
to intimate the happiness and prosperity
which the earth then enjoyed, mankind
have called it the golden age.
Aurea, quae perhibent, illo sub rege fuerunt
Saeula; sic placidà populos in pace regebat.

Deterior donec paulatim ac decolor setas,
Et belli rabies, et amor successit habendi.

Tum manus Ausonize, et gentes venere Sicanæ:
Sæpiis et nomen posit Saturnia tellus.

Tum reges, asperque immami corpore Tybris;
A quo post Italiu fluvium cognomine Tybrim
Diximus: amitum verum vetus Albula nomen.

Me pulsum patriæ, pelagique extrema sequentes,
Fortuna omnipotens et ineluctabile fatum
His posuere locis: matrisque egere tremenda
Dimentis Nymphæ monita, et Deus auctor Apollo,
Vix ea dicta: dehinc progressus, monstrat et aram.

Et Carmentalem Romano nomine portam,
Quam memorant Nymphæ priscum Carmentis homo
Vatis fatidice; cecinit quæ prima futuros
Æneas magnos, et nobile Pallantéum.

Hinc lucum engentem, quam Romulus acer asylum
Rettulit, et gelidum monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycei.

Necnon et sacri monstrat nemus Argileti:
Testaturque locum, et letum docet hospitis Argi.

Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim sylvestris horrenda durimis.

Jam tum religio pavidos terrebant agrestes
Dira loci, jam tum vylvam saxumq; tremebant.

NOTES.

324. Aurea, quae perhibent. Saturn's happy reign, which gave rise to the golden age, is thus described in Justin, Lib. XLIII. cap. 1. Italici cultores primi Aborigines fuere, quorum rex Saturnus tante justitie fuisse traditur, ut neque serviceret sub illo quisquam, neque quiqquam privato rei habuerit; sed omnia communia, &c.

330. Tybris. The king of the Tuscans, who, being slain near the river Albula, gave his name to it.

333. Pelagique extrema sequentes. Some render extrema by the remotest parts.

336. Deus auctor Apollo. By auctor here Servius understands auctor oraculorum. But we think it is rather to be taken in the sense of suavor, as Æn. V. 17. 418.

343. Lupercal. A place at the foot of the mount Palatine, where the Arcadians built a temple to Pan, called Lyceum, from Lycaum, a mountain in Arcadia, where he was worshipped as the god who guarded their flocks from wolves. Thus, as Lycaum comes from the Greek λυκος, so from lupus, lupercal.

344. Parrhasio. Arcadian, from Parrhasia, a district and city of Arcadia.

346. Testaturque lucum. i.e. He is moved at seeing the place where so foul a murder was committed, and begins to make protestations of his own innocence; then proceeds to relate the occasion of the name Argileum, and the manner of the death of Argus, who was Evander's guest, and is said to have been assassinated by the Arcadians, without Evander's knowledge, under suspicion of having aspired to the crown.
Hoc nemus, hunc, inquit, frondoso vertice collem,  
(Quis Deus, incertum est) habitat Deus. Arcades ipsum  
Credunt se vidisse Jovem: cunm sepe migrantem  
Ægida concuteret dextra, nimbosque cieret.  
Hæc duo prætereræ disjectis oppida muris;  
Reliquias veterumque vides monimenta viorum.  
Hanc Janus pater, hanc Saturnus condidit urbem:  
Janiculum huic, illi fuerat Saturnia nomen.  
Talibus inter se dictis ad tecta subibant  
Pauperis Evandri: passimque armantæ videbant  
Romanoque foro et lautis mugite Carinis.  
Ut ventum ad sedes: Hæc, inquit, limina victor  
Alcides subit: haec illum regia cepit.  
Aude, hospes, contemnere opes, et te quoque dignum  
Finge Deo, rebusque veni non asper egenis.  
Dixit, et angusti subter fastigia tecti  
Ingentem Æneas duxit: stratisque locavit,  
Effaltum folius et pelle Libystidis ursæ.  
Nox ruit, et fascis telhurem amplexcitur alis.  
At Venus band animo nequiquam exterrita mater,  
haec salis exceptum eum. O hospes, aude despiciere dividias, et ostende te quoque parem Deo, et accede non  
offensus rebus inopibus. — Ser loquens est: et iudicis magnam Æneas sub umbra patri tecti, et constituit in lectis eum, sustentatam frondibus et pelle urae Libycae. Nox venit, et ambit terram alis obscuris,  
Sed Venus genitrix Æneas, non frustra territa animo,  

354. Mimos. Not clouds in general, but those deep and black clouds which brew storm, thunder, and lightning, as is evident from Virgil's use of the word in a great number of places, particularly Georg. I. 328.  
Ipse pater, medii nimborum in nocte conscendit.  
Fulmina molitur dextra.  
Milton has used the same sort of idea, but to much greater advantage:  

How oft amidst  
Thick clouds and dark, does heav'n's all-  
ruling sire  
Choose to reside, his glory unobscur'd,  
And with the majesty of darkness round  
Covers his throne.  
Moses, giving an account of the presence of God on mount Horeb, says, "The mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick  
darkness." Deut. iv. 11. David in the 18th Psalm is truly sublime: "The earth trembled and quaked; the foundations of the hills shook and were removed. There went a smoke out of his presence and a consuming fire out of his mouth. He bowed the heavens also and came down, and it was darkness under his feet. He rode upon the cherubim and did fly. He came flying upon the wings of the wind. He made darkness his secret place, his pavilion round about him, with dark water and thick clouds to cover him." The older heathen  

355. Æneas. 356. Mimos. 357. Æneas. 358. Janiculum. The monts Janiculares was one of the seven hills of Rome. It was  
joined to the city by Ancus Martius, and made a kind of citadel to protect it from  
invasion. It commanded a view of the whole city, and was famous for the burial  
of king Numa and the poet Italicus.  

360. Armantæ videbant. It must have been pleasant to the Romans to look back upon their original; to compare the magnificence of Rome with the rural and unadorned  
state of things which formerly appeared on the spot where it was built. Tibullus  
refers to the same idea:  
Sed tunc parcebant herbosa palatia vacce,  
Et stabant humiles in Jovis arce case.  
Lacte madens illic suberat Pan illices umbra,  
Et facta aversi ligna salce Pales.  
Sic also Propertius I. 4. Elig. 4. & l. 4. cl. 1.  
361. Carinis. A magnificent street in Rome, where Pompey had a house, was  
called Carine.  
364. Te quoque dignum finge Deo. By  
Des here some understand Hercules, whom  
Evander would have Æneas imitate. But the quoque seems to determine it to be  
taken rather in a general sense; for the import of that word is, As Hercules acted  
a part worthy of a god, so do you.  
370. At Venæ. This is an imitation of Ho-
et commotis minis Lau-
rentum et aspinis sedi-
tione, alloquent Vulca-
num, et ordetur hoc ver-
um in aureo loco mariet, et
viribus immittit e t i d i-
am munere: Pu s a g e r a
Debuta, casurasque inimicos ignibus arces;
Non ullum auxiliis miseris, non arma rogavi
Artis opusque tua: nec te, charissime conjux,
Incassum tuos volui exercere labores.
Quamvis et Priami debereb permula natis,
Et durum Aeneas flevissem sepe laborem.
Nunc, Jovis imperii, Rutulorum constitut oris:
Ergo eadem supplex venio, et sanctum mihi numen
Arma rogo, genitrix nato. Te filia Nerei,
Te potuit lachrymis Tithonus flectere conjux.
Aspice qui coeant populi, quae mensia clausum.
Ferrum acuet portis, in me excidendumque meorum.
Dixerat, et niveis hinc atque hinc Diva laceris
Cunctantem amplissim pulvis : ille repente
Accepit solitam flammam, notusque medullas
Intravit calor et labefacta per ossa curruit,
Non secus atque olim ionituri cumb rupta corusco
Ignis rima micans percurrir lumine nimbos.
Sensit laxa dolis, et formae conscia conjux.
Tum pater aterno fatur devincus amore:
Quid causas petis ex alto? fiducia cessit
Quo tibi, Diva, mei? similis sic cura fuisset.
Tum quoque fas nobis Tecurs armare fuisset,
Ne pater omnipotent Trojan, nec fatat vetabant
Stare, decemque alios Priamum superesse per annos.
Et nunc, si bellare paras, atque hinc tibi mens est: 400
Ne penetret medullas et ir
replob in ossa liquefacta.
Non atque eum aliquando hiatus flammum, apertus fulgente fulmine, rubris peregrinae umbos.
Usor id animadverterit, glandes fraudulenta, et sciera vir pulchrae tua.
Tunc pater Vulcanus sic loquitur captus amore perpetuo: Cur causas rapetis e longinquo? quo abit te confidentia in me, o Deus? tunc e contrario mihi facile arma dare Trojanis, si tunc par voluntas fuisset tibi. Neque Jupiter omnipotent, neque fata prohibebant. Trojam persistente, et Priamum vi-
vvere ad decem alios annos. Et iam, si vis pugnare, et si hoc tibi est consilium:

NOTES.

mer, who describes Thetis as applying for
armour for her son Achilles:
Meanwhile the silverfooted dame
Reach'd the Vulcanian dome, eternal
frame!
High eminent amid the work divine,
Where heav'n's far beaming brazen man
Shone sublime.
There the lame architect the goddess found,
Obscure in smoke, his forges flaming
round,
While bath'd in sweat from fire to fire he
flew,
And puffing loud the roaring bellows
blew.

Vulcan draw near, 'tis Thetis asks your
aid.

Then from his anvil the lame artist rose,
Wide with distorted legs oblique he goes,
&c.

The poet with infinite art takes this opportuni-
ty of filling up the vacancy of night
and sleep. This business is related with less
interruption and embarrassment, nor is any
time lost in relating what passes between
Venus and Vulcan, with his compliance and
execution of her request.

322. Eadem, i. e. the same affectionate fond
wife, who have been always so tender of
your honour, so loth to give you trouble.

392. Ignia rima, is a happy expression to
convey the idea of a stream of fire bursting
through a rifted cloud.

395. Causas petis ex alto. Instead of com-
ing directly to the point, you have recourse
to long far-fetched preambles. Thus Gib-
ro says, Incipit longo et alte petit praeemio
respondere: Orat, pro Cluentio.

397. Fas fuisset. Nothing has stood in
my way, nullo facto obstante, says La Cerda:
which appears to be the true sense from
the following words.
Quicquid in arte met possum promittere curæ, sed ferro, liquidove potest electro, tantum ignes animaque valent: absiste, precando, Viribus indubitare tuis. Ea verba locutus, Optatos dedit amplexus: placidumque petivit Conjugis infusus gremio per membra soporem. Inde, ubi prima quies medio jam nocis abacte Curiculo expulerat somnum: cum famina primum Cui tolerare colo vitam tenuique Minervâ, Impositum cinerem et sopitos suscitat ignes, Noctem addens operi, famulasque ad lumina longo Exercet penso; castum ut servare cubile Conjugis, et possit parvos educere natos. Haud secus ignipotens, nec tempore segnior illo, Mollibus est stratis opera ad fabrilia surgit. Insula Sicanum juxta latus Æoliamque Erigitur Liparen, fumantibus ardua saxis:

Quam subter specus et Cyclopum exesa caminis Antra Ætnâa tonant, validique incidibus ictus Audiit referunt genitum, striduntque cavernis Strictrœ Chalybium, et fornacibus ignis anhelat; Vulcâni domus, et Vulcania nomine tellus. Huc tunc ignipotens coelo descendit ab alto. Ferrum exercebant vasto Cyclopem in antro, Brontesque Steropes; et nudus membra Pyramcon. Informatum manibus jam parte politæ Fulmen erat, toto genitor quo plurima coelo Dejicit in terras, pars imperfecta manebat. Tres imbris torti radios, tres nubis aquœsæ

NOTES.

401. Quicquid possum promittere. Ruxus makes the construction possum promittere; but we take it rather to be an ellipsis, promittere, the verb just mentioned before, being understood, which every reader easily supplies in reading the sentence.

402. Lquidum electro. A composition of gold and silver is called electrum; we have no particular name for it in English. Phryn makes the proportion of this mixed metal to be four fifthis of silver for one of gold.

404. Viribus indubitare tuis. Individus, from dubiate; the particle in gives force to the word, as intractus, incanus, for fractus and cænum. So the sense is, Forbear to show such great distrust of your own power, i.e. of the native influence of your charms over me, by using so much argument and entreaty.

407. Medio noxie abacte curriculo, literally, in the mid career of night hurled away.

408. Cum famina, primum. This compar-
Addiderant, rutilli tres ignis et alitii Austri.
Fulgores nunc terrificos, solitumque, metumque
Miscebat operi, flammisque sequacibus iras.

Parte alia Marti currumque rotasque volucres
Instabant, quibus ille viros, quibus excitat urbes:
Egidaque horriscam, turbate Palladis arma,
Certatim squamis serpentum auroque poliabant:

Connexosque angues, ipsamque in pectore Divae
Gorgona, desceto vertentem lumina colla.

Tolite cuncta, inquit, cæptosque auferete labores,

Etnae Cyclopes, et huc advertebit mentem.
Arma aci facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistrâ:
Præcipitare moras. Nec plura effatus: at illi
Ocyulus incubuere omnes, pariterque laborem

Sortiti: fluuit æs rivis, aurique metallum:
Vulnificusque chalybs vastâ fornace liquescit.
Ingentem clypum informant, unum omnia contra
Tela Latinorum; septenosque orbis orbis orbes.

Impediti: aliis ventosis folibus auras
Accipiant redduntque: alii stridentia tingunt
Æra lacu: gemit impositis incudibus antrum.
illi inter sese multâ vi brachia tollunt
In numerum, versantque tenaci fornicie massam.
Hec pater Eolis properat dum Lemnii oris,
Evandrum ex humilī testo lux suscitat alma,
Et matutina volucrum sub culmine cantus.
Consurgit senior, tunicae inducitur artus,
Latinumur; ecce congregat septem textus rotundos textibus: aliis exspectat et emittunt ventos foliis plenis
vento; alii mercant aquis ara striudul; vexora nam invidibus in eo deflexis. Illi inter se erigit her-
chias multo omnia per ordinem et fornicie morhei vertunt massam. Dum pater Lemnius urget hœc in
regionibus Eolies, lux alma et canta matutini avenum sub tectis excitant Evandrum ex aëre indefectil. Se-
nux surgit, et induit tunicae circa membros.

imbris torti, or three spikes of hail, denote
the winter season, which abounds in hail;
the tres nubiæ aquaæ the spring, called in-
oum: Hesperae: the tres rutilli ignis, the suiff-
mer, and the tres alitii Austri the autumnal
season, when storms of wind are frequent.

Addiderant. This part was finished:
therefore he says addiderant, this they had
done; whereas in the following verse it is
nunc miscelbat, they were now mingling.
This distinction of tenses we should not
have noticed, but that few of the translators
have attended to it here, and in many
other places besides.

Sequacibus. Persecuting, that always
followed the attack.

Egidaque horriscam. Pierius asserts
that horseraem is the true reading in all the
ancient manuscripts.

Squarnis aureaque, i.e. Squamis aureis.

Tolite cuncta. The poet in this place
artfully dignifies his hero, and marks out
his importance. The lightning of Jupiter,
the chariot of Mars, the sign of Minerva,
are all laid aside for the shield of Æneas. The
instruments of the most powerful deities are instantly deserted and left unfinished
that a mortal hero may be furnished with
armour. In this respect the Greek poet is
infinitely surpassed by the Roman.

Illi inter sese multà vi brachia tollunt.
In the very turn of the verse one sees them
lifting and letting fall their hammers alter-
nately.

Lemnus. Saturn is so called, because
when kicked by Jupiter from heaven, he
was caught by the inhabitants of Lemnos,
who broke his fall and administered to his
miseries. On account of the frequent thun-
der there, Lemnos was called the workshop
of Vulcan.

Alma. The origin of the word is
from alû; therefore vital comes nearest to
the idea.

Matutina volucrum. The sweet song-
ing of the birds awaking Evander is a
beautiful idea. Milton has imitated it:

As our first father was awakened.

Par. Lost, B. 8. 7.
Et Tyrrenha pedum circumdat vincula plantis:
Tum lateri atque humeris Tegeæum subligat ense,
Demissa ab levā pantheræ terga retorquens.
Necon et gemini custodes limine ab alto
Procedent, gressumque canes comitantur heriem.
Hospitum Æneæ sedem et secreta petebat,
Sermonem memor et promissi muneri heros.
Nec minus Æneas se matutinus agebat.
Filius huic Pallas ollis comes ibat Achates.
Congressi jungunt dextras, mediisque residunt
Ædibus, et licito tandem sermone fruuntur:
Rex prior hæ:
Maxime Teucerum ducor, quo sospite nunquam
Res equidem Troæae victas aut regna faterbor;
Nobis ad bello auxillium pro nomine tanto
Exiguæ vires: hinc Tusco claudimur amni;
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentes populos opulentæq; regnis
Jungere castra paro, quam fors inopina salutem
OSTENAT: fatis hoc te poscentibus affers.
Haud procul hinc saxo colitur fundata vetusto
URBIS Agyllinæ sedes: ubi Lydia quondam
Gens, bello præclara, jugis insedit Etruscis.
Hanc multos florentem annos rex deinde superbo
Imperio et sævis tenuit Mezentius armis.
Quid memorem infandæ cædes? quid facta tyranni
Effera? Dii capiti ipsius generique reservent,
Mortua quin etiam jugenbeat corpor avivis,
Componens manibusque manus atque oribus ora,
Tormenti genus! et sanie taboque fluentes
Complex in misero, longæ sic morte necabat.
At fessi tandem cives, infandaurent
Armati circumstans, ipsumque, domumque,
Obtruncant socios, ignem ad fastigia jactant.
Ilie inter cædes, Rutulorum elapsus in agros
us rex deincpaps gubernavit, severo imperio et duris armis. Quid procédent narrare inanes utages? quid cru-
delia facinas tyrann? Dii repulcant iura capiti et familiæ iipsius. Immol etiam alligabant corpus mortem
 corporis vivæ, cummittens et manus manibus et vultus vulvibus, at speciem supérie et sub imbecillit
lent est nece homines differtare tabo et surae in loc miserrando nexus. Sed sives denique pertinent, obsidant arm-
ati saevissimis inauditio mode, et ipsum, et iipsius domum: jugantur quisque socios, immittunt flammas ad tec-
us. Ilie elapsus inter utages capiti fugere in regionem Rutulorum,

NOTES.

468. Tyrrhenia pedum vincula. Sandals after the Tuscan fashion, which were of wood about four inches broad, fastened to the feet with gilded thongs.

469. Pantheræ. A wild beast with a spotted skin. The name is derived from va, ali, and ἅπαξ, wild.

470. Gemini procedunt canes. The two dogs, that are all Evander's guard, give us a lively image of the poverty and simplicity of that good monarch.

471. Canes. To blame the ancient poets for copying nature faithfully is to find fault with accurate painters for drawing exact pictures. Ought Momus to be drawn like Jupiter? Silenus like Apollo? Alceto like Venus? &c.

472. Urbs Agyllinae. Agulla was a city of Etruria, which afterwards obtained the name of Caria. It is now called Cerveteri.

473. Mortua jungenbeat corpora vivæ. The invention of this cruel kind of death is ascribed by Cicero and others to the Tuscanas in general. Virgil hence took occasion to form a character of uncommon barbarity in one of his personages.

474. Igienem ad fastigia jactant. The reason why they tossed flames to the roof was, because the roofs, being thatched with straw in those ancient times, easily caught fire.
et protegi armis Turni
excripienti eum hospitio.
Iaquem Tuisa rebel-
havit legitimo furore, re-
portant præsenti bello re-
gem ad poenam. Ego, 
\[\text{[45]}\]
\[\text{Eneas},
\]
dabo te ducem
his millibus: naves e-
num corum congregat,
toto litore fremunt, et vo-
unt inferre signis. Senator
aruspex cohibet eas, ede-
cens Aenea oracula: O ju-
ventus lectissima Lydis,
sus et robor antiquorum
honimium; quos indignis

tio leges impellit ad
verum hostem, et quos
Mezentius inflammabat
vfro furor; nemini Italis
scet subdere tantam na-
 influxit. Eligite dues ex-
ternis. Tunc exercitu
Tyrrenus terrius ora
culo Deorum, metitur in his
avis. Ipsa Tarchon mi-
 sit ad me legatos, et coro-
nam cum secptra, et ad

diat has notas regni re-
gens ut veniam inFast
accepiam regnum Ty-
renchum. At secentes pi-
grae frigore, et exhaus-
ca annis, et robor len-
tum ad fortis consilium

\[\text{[49]}\]
\[\text{Fato canens: O Mæonia selecta juventus,}
\]
\[\text{Flos veterum virtus; virum: quos justus in hostem}
\]
\[\text{Fert dolor, et merità accendant Mezentius ira:}
\]
\[\text{Nulli fas Italo tantam subjugare gentem:}
\]
\[\text{Externos optate duces. Tum Etrusca resedit}
\]
\[\text{Hoc acies campo, monitis exterrita Divum.}
\]
\[\text{Ipse oratores ad me regnique coronam}
\]
\[\text{Cum sceptro misit, mandata insignis Tarchon:}
\]
\[\text{Succedam castris, Tyrrenhaque regna capessam.}
\]
\[\text{Sed mihi tarda gelu sæculisque effecta secentus}
\]
\[\text{Invidet imperium, seræque ad forta vires.}
\]
\[\text{Gnatum exhortarer, mi mixtus matre Sabella}
\]
\[\text{Hinc partem patriæ traherit. Tu, cujus et annis}
\]
\[\text{Et generi fatum indulget, quem numina poscent;}
\]
\[\text{Ingrederë, à Teurcum atq; Italam fortissime ductor.}
\]
\[\text{Hunc tibi pæteræ, spes et solatia nostri,}
\]
\[\text{Pallantia adjungam. Sub te tolerare magistro}
\]
\[\text{Militiam et grave Martis opus, tua cernere facta}
\]
\[\text{Assuescat: primis et te miretur ab annis.}
\]
\[\text{Arcadas huic equites bis centum, robora pubis}
\]
\[\text{Lecta, dabo; totidemque suo tibi nomine Pallas.}
\]
\[\text{Vix ca fatus erat, desìxique orae tenebant}
\]
\[\text{Eneas Anchisiades et fidus Achates,}
\]
\[\text{Ni signum cælo Cytherea dedisset aperto.}
\]
\[\text{Multaque dura suo tristi cum corde putabant:}
\]
\[\text{infra in regnum, à duæ generosissimæ Trojanorum et Italorum. Praeterer socii tibi hunc Pallantem, qui}
\]
\[\text{est sper et solamen nostrum. Assuerent subite institutors pati militiam, et durum laborum bellì, et contem-
\text{plari gesta tua: et admuerint te tenera sententia. Tradam huic ducentos equites Arcadas, selectam vim ju-
\text{ventutis: et Pallas tradet tibi totidem suo nomine. Vix ca locutus erat, et Eneas Anchil et fidem}
\text{Achates tenebant virtutem defaciam, et meditabundar placuit difficileà cum sub tristi mente: nisi Venus mi-
\text{nisset signum cælo paucit.}
\]

\[\text{NOTES.}
\]
\[\text{497. Puppæ. Ships, here put for the}
\]
\[\text{troops that manned them.}
\]
\[\text{498. Aruspex, or Haruspex. A soothsayer}
\]
\[\text{who drew omens by consulting the entrails}
\]
\[\text{of beasts that were sacrificed. He received}
\]
\[\text{the name of Aruspex from aria aspicienda; as}
\]
\[\text{also that of Extispex, from exspectarne.}
\]
\[\text{The custom of consulting the entrails}
\]
\[\text{of victims originated among the Chaldeans,}
\]
\[\text{Greeks, Egyptians, &c. The more enlightened}
\]
\[\text{part of mankind knew how to make it}
\]
\[\text{subservient to their wishes and tyranny,}
\]
\[\text{Agesilauus when in Egypt raised the droop-
\text{ing spirits of his soldiers by a superstitious}
\text{artifice. He secretly wrote on his hand the}
\text{word victor, in large characters, and}
\text{holding the entrails of the victim in his}
\text{hand till the impression was communicated}
\text{to the flesh, he showed it to the soldiers}
\text{and animated them by observing that the}
\text{gods signified their approaching victories}
\text{by marking it in the body of the sacrificed}
\text{animals.}
\]
\[\text{503. Resedit. Abated or repressed their}
\text{fury.}
\]
\[\text{506. Tarchon. This Etruscan chief assisted}
\text{Eneas against the Rutuli. He is supposed}
\text{to the have founded Mantua.}
\]
\[\text{508. Sæculisque efflux. Sæculum here, and}
\text{in many other places, signifies the space of}
\text{thirty years, in which period the old actors}
\text{are almost gone off the stage, and new ones}
\text{have risen up in their room. Thus Noster-}
\text{is said to have lived three ages or genera-
\text{tions, i.e. ninety years, as Plutarch explains}
\text{it.}
\]
\[\text{517. Præmis ab annis. His first and ear-
\text{liest years for bearing arms. See the note}
\text{on En. II. 87.}
\]
\[\text{522. Puitabant, being in the imperfect}
\text{form of puebant.}
\]
ANEIDOS LIB. VIII.

Namque improvisò vibratus ab æthere fulgor
Cum sonitu venit: et ruere omnia visa repente,
Tyrrehenusque tubæ magurie per æthera clangor.
Suspiciunt: iterum atque iterum fragor intonat ingens:
Arma inter nubem, coeli in regione serenâ,
Per sudum rutilare vident, et pulsa tonare.
Obstupuere animis ali: sed Troïus heros
Agnovit sonitum, et Divæ promissa parentis.
Tum memorat: Ne verò, hospes, ne quære profectò
Quem casum portenta ferant: ego poscor Olympos.
Hoc signum cezini missuram Diva creatrix,
Si bellum ingueret; Vulcaniaque arma per auras
Laturum auxilio.
Heu quantâ miseris cædes Laurentibus instant!
Quas pœnas mihi, Turne, dabis! quâm multa sub undas
Scuta virum, galeaque, et fortia corpora volves,
Tybri pater! poscant acies, et federa rumpant.
Hæc ubi dicta dedit, solio se tollit ab alto:
Et primum Herculeis sopitas ignibus aras
Excitât: hesternumq; Larem, parvosque Penthes
Lætus adit: mactat lectas de more bidentes:
Evandrus pariter, pariter Trojana juventus,
Posthinc ad naves graditur, sociisque revisit:
Quorum de numero, qui sese in bella sequantur,
multos epyenos, et casidos, et robusta cadaver impellet inter aquas tam! sumus Latini petant bellum, et
victam funder. Postquam præstitit hæc verba, erigit se â solio sublimi: et primo successit igne Hercule-
lis aras ubi ignis crat ferâ excitedas: et hibras it ad Larem, quem ab hosteâna die nowerat, et ad exiguis
Penthes: immolat juxta consuetudinem ovos ecleas: simul Evander, simul juvenes Trojana. Deinde
Æneas incedit ad naves, et redit ad socios: quae quorum numero cigit ignobili virtute, qui consensuit
se ad bellum;

NOTES.
tense, implies that they were just entering into a series of perplexing thoughts, and would have pursued them, had not Veu-

nus interposed. The attending to this alone takes away the necessity of Servius' unnatural substitution of one tense for anot-

her, and would have shown Dr. Trapp that the sentence is neither disjointed, nor

stands in need of an ellipsis.

526. Tyrrehenusque tubæ. The clanger of a trumpet was called Tyrrenæ, because it was thought Tyrrensus first introduced them into Italy.

537. Fragor intonat ingens. Some copies read increpat, which probably is the true reading, since tonare follows so near.

530. Pulsa tonare, represents the thun-

der to be the effect of the clashing of those atoms that appear in the air.

532. Ne quære. Not simply, forbear to in-

quire, but, be not anxiously inquisitive, which is implied in repeating the ne: some copies too repeat the verb thus: ne quære, hospes, ne quære profectò.

541. Herculeis sopitas ignibus aras. All the commentators make this an hypallage for ignos sopito in or ex Hercules aris. It does not however appear, as Ruseus ob-

serves, that he returned to the grove where the sacred rites had been performed the
day before to Hercules: so that the altar here mentioned seems to have been Evan-
der's domestic altar, to which the remains of the hallowed fire from that of Hercules
had been conveyed.

543. Hesternumque Larem. By this some understand merely the hallowed earth wherein the sacrifice had been offered the

former day. But we take it rather to mean Evander's Lar, or guardian god, to whom Æneas had sacrificed, or with whom he had become acquainted only yesterday; an

explication to which the two following pas-
sages give light: Æn. V. 743.

Hec memorans, cinerem et sopitos sus-

citat ignes;

Perpænumque Larem, et canes penetræ-

lia Vestiæ,

veneratur.

En. IX. 258.

Per magnos, Niae, Penthes, Assaracique Larem, et canes penetrælia Vestiæ, Obstator.

543. Parvosque Penthes. The Penthes

were tutelar deities, either for families, or for cities and provinces. The former were the

paræ Penthes, who were also named Lares; the latter were the magni Penthes, mentioned in the passage just cited.
Præstantes virtute legit; pars cetera proná
Fertur aqua, sequinis secundo defluat amni,
Nuntia ventura Ascanio rerumque patrisque.

550
Dantur equi Teucris Tyrrhena petentibus ara:
Ducent exsortem Æneas, quem fulva leonis
Pellis ob totum praefulgens ungubus aureis.
Fama volat parvam subtō vulgata per urbem;
Ocyus ire equites Tyrrheni ad limina regis.

555
Vota metu duplicat matres, propiusque periculo
It timor, et major Martis jam apparet imago.
Tum pater Evandrus dextram complexus euntis
Hæret, inplexetum lachrymam, ac talia fatu;
O mihi præteritos referat si Jupiter annos!

560
Qualis eram, cum primam aciem Præneste sub ipsâ
Stravi, scutorumque incendi victor acervos:
Et regem hâc Herilum dextrâ sub Tartara misi:
Nascenti cui tres animas Feronia mater,
Horrendum dictu, dederat: terna arma movenda;

565
Ter leto sternendus erat: cui tunc tamen omnes
Abstulit hæc animas dextra, et totidem exuit armis.
Non ego nunc dulci amplexu divellere usquam,
Nate, tuo: neque finitimus Mezentius unquam,
Huic capiti insultans, tot ferro sævâ dedisset
Funera, tam multis viduasset civibus urbem.

At vos, ò superi, et Divum tu maxime rector
ad inferos regem Herilum: cui nascendi genetrix Feronia deditar tres animas, et tres arma tractanda,

570
res terribilis dictus: occidendus erat triplici morte: tamen hæc duæm eripuit illi omnes animas, et
spoliavit illum totidem armam. Ego nunc nullatemus distrahere ò jucundo amplexu tuo, è fili: nec usquam victor Mezentius, illudens hoste mei capiti, intulisset eam tot crudelitatem, nec privassem urbem

tam multâ inscrib. 

553. Ungubus aureis. The claws were

gilt for ornament.

557. Major Martis jam apparat imago. Pi-
erius assures us that jam is omitted in the
ancient manuscripts, and it seems better
left out both for the harmony and the sense.

558. Eunus. Ruzius and Dr. Trapp undertak
the study of Ener; but it is more natural
to refer it to Pallus, as it presents us with
a much more moving image, to see an aged
father delivering his farewell address to
his only son, the hope and solace of his old
age, while he holds him close by his hand,
and is full of anxious apprehensions of never
seeing him more. And indeed we see him
still clinging fast to his son in the closest
embrace throughout this speech;

Non ego nunc dulci amplexu divellere usquam,
Nate, tuo. 

Verse 568.

And in the close of it, Verse 581.

Dum te, charæ puer, mea sors et sola vo-
luptas,
Complexu teneo.

560. O mihi. This speech has two parts
and both of exquisite beauty. In the former
this old king at seeing Æneas and his son
with the troops going forth to battle, is fill-
ed with heroic ideas of his youth, and wish-
es he was now equal to those brave exploits

which he had formerly achieved. In the lat-
ter he turns the discourse to his son, and as-
sumes him that though oppressed with age
and misfortunes he will be content still to
live, so that his dear Pallus return safe. But
how pathetically does the poet prepare the
incident of Pallus' death by making Evan-
der afterwards consider the other alterna-
tive, and in the midst of this supposition re-
representing him as fainting away and carried
off by the attendants.

562. Scutorumque incendi victor acervos.
It was a custom among the ancient Romans
to gather up the armour that lay scattered
on the field of battle, and burn it as an of-
fering to one of their deities.

563. Herilum. Herilus, king of Præneste,
opposed the coming of Evander into Italy.
Evander slew him and his followers and
burnt their shields. Servius imagines that
the poet alludes to Tarquinius Priscusburn-
ing the shields of the Sabines as an offer-
ing to Vulcan.

Præneste was a town of Latium twenty-
one miles from Rome, built by Teleamon,
son of Ulysses and Circe, or, according to
others, by Cretalus, the son of Vulcan.
There was there a celebrated temple of
Fortune with two famous images, as also an
oracle which was long in great repute.
Jupiter, Arcadii quasò misericorte regis, 
Et patrias audite preces. Si numina vestra 
Incolumem Pallata mihi, si fata reservant;
Si visurus eum vivo, et venturus in unum:
Vitam oro: patiar quemvis durare laborem.
Sin aliquem infundam casum, Fortuna, minarís;
Nunc δ, nunc liceat crudulem abrumpere vitam:
Dum curae ambiguae, dum spes incerta futuri;
Dum te, chare puér, mea sera et sola voluptas,
Complexu teneo: gravior me nuntius aures
Vulneret. Hæc genitor digressu dicta supremo
Fundebat: famili collusus in tecta ferebant.
Jamque adeò exierat portis equitatus apertis:
Æneas inter primos et ipses Achates:
Inde alii Trojanæ proceres: ipsa agmine Pallas
In medio, chamyde et pictis conspectus in armis;
Quilia ubi Oceanì perfusus Lucifer undá,
Quem Venus ante alios astrorum diligit ignes,
Exultit os sacræm coleo, tenebrasque resolvit.
Stant pavidæ in muris matres, oculisque sequuntur
Pulverem nubem, et fulgerent æres catervas.
Olli per demos, quæ proxima meta viarum,
Armati tendunt: it clamor, et agmine facto
x Quadrupedane putrem sonitu quàtít unguæ campum.
Eát ingens gelidum locus prope Cæritis annem,
Religione patrum laté sacer: undique colles
Inclusere cavi, et nigræ nemus abiete cingunt.
Sylvano fama est vestræ sacraeæ Pelasgos,
Arvorum pecorisque Deo, lucumque diemque,
Qui primi fines aliqvando habuérant Latinos.
Haud procul hinc Tarcho et Tyrrenhi tuta tenebant
Castra locis: celsovis omnis de colle videri
Jam poterat legio, et latís tendebat in arvis.
Huc pater Æneas et bella lecta juvenus
Succedunt, fessique et eque et corpora curant.
At Venus æthereos inter Dea candida nimbos
Donæ serenæ aderat: natumque in valle reductæ
pulverulentos amos strepitus quadrupedante. 
Est magna sylva, prope frigidam flumen C. vetera arbòris,
latrè aera veneracione majorum: colles curvi elevandam undequeque, et cinquant sylviam albicibus umbros.
Pata narrat, antiquos Pelasgos, qui prælii omovumvent erunt regiones Latiam, discordia sylvam:
et diem certum Sylvano, Deo agrorum et pseudum. Non longè hinc Tarcho et Tyrrenhi habebant castra,
secur à naturam locorum: et totus exercitus eorum potuerat jam aspiri à Æneas ex edito cole, et fixavit
terminis in patensibus campo. Æneas pater, et juvenis eleus ad heliam descendimus illos, et festigi
refluent equos et corpora. At Venus, alia Dea, erat Æneas, portans manuæ per nubes ætatis: et ut crini
nas aspicit filium remotum à frigido fluvo in valle separatæ.

NOTES.

578. Insumdum casum. A misfortune too
dreadful to be mentioned, and shocking
even to thought.
593. Agmine facto. Agmen is properly a
moving body or multitude.
596. Quadrupedante, &c. Every ear im-
mediately perceives that the numbers of
this verse imitate the prancing of the
steeds.
597. Luclus. In the Old Testament fre-
quaint mention is made of consecrated
groves among the followers of idolatry.
Thus 2 Chron. xxiv. 18. “And they left
the house of the Lord God of their fathers
and served groves and idols.” 2 Chron. xiv.
3. “He brake down the images and cut down
the groves.” The Jewish law forbade the
planting of groves near the altar of God, as
a part of the pagan superstition. Deut.xiv.
21. “Thou shalt not plant thee a grove
of any trees near unto the altar of the Lord thy God.”

3 N
Ut procul egildo secretum flumine vidit; 

610. Plumine, is here put for the banks of the river, as above, verse 308, speaking of Hecules. He says,

Vallemque boves amnemque tenebat.

613. Laurentes superbos refers to the out-

rage they had offered to Æneas and his fol-

lowers, as above.

Quis illi bello profugus egere superbos.

619. Interequens manus et braedia voverat; 

620. Flammis vortens. Only a poetical 

description of his crest or plumes, which 

were tinctured with a fiery colour, and 

seemed to rise out of the top of his helmet 

like flames.

622. Coerulei nubes. A watery cloud, such 

as that which receives the tincture and 

various colours of the rainbow.

624. Recto, repeated purifying. For 

electrum see the note on verse 402.

625. Clypei textus. Because made of 

skins and plates interwoven.

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skins and plates interwoven.

627. Haud vatum ignarus, i. e. Haud ig-

narus vatos e numero vatum; as above, sanctus 

Deorum, which is equivalent to sanctus 

Deus e numero Deorum.

630. Potam, in this place, does not signi-

fy pregnant, but newly delivered of her 

young; as in Pliny, Lib. VIII. cap. 16. 

speaking of a lioness, Cum pro canibus festa 

dimicat. This description is thought to be 

taken from a sculptural representation of 

the wolf suckling Romulus and Remus, ex-

tant in the Capitol in Virgil's time.

633. Sine more, not sine exemplo, as Huxus 

explains it from Servius; for Romulus him-

self consulted the Sabine virgins after the 

rape, by telling them that the practice was 

not unprecedented. Romulus solatus eum 

meedietam, says Dionysius, decuit, non la-

jurium, sed consuetudinibus suoque repentis 

fusione: et demonstravit nomen inum et Graecum 

et antiquum esse, etc. Sine more therefore is 

the same as male more, and stands opposed 

to mare major.

638. Curibusque severis. Cures, a city of the Sabines, which were remarkable for their rigid virtue. Hence, says Juvenal, sanctis licet horridis mores Tradiderit domus, ac vetere imitaSabina. And Cicero in one of his epistles, Modestus ejus vultus, sermoque constant habere quiddam zu Curibus videatur. 640. Patraeisque tenentes; ready to offer libations. 641. Caesa porcol. Livy describes the manner of confirming a covenant. His words are these: "Si prior defeceret publico consilio, dolo malo: tu illo die, Jupiter, populo Romano: vox sibi, ut ego bene poscam hodie feriam. Id abs dixit porcum silice percussit. Hence an engagement was said to be stictum, struck. To strike a bargain is a phrase still in common use. 643. At tu dicit, Albane, manerés. The poet seems sensible that this story might shock the humanity of his reader, and therefore he is careful to remind him of the crime for which the Roman king had been so terribly severe, both in this apostrophe to the traitor, and in the next line giving him the epithet of mendacis. 654. Romuleaque culmo. This thatched palace of Romulus, which stood on mount Capitol, was repaired from time to time, as it fell to decay. Virgil here represents it as standing in the time of Manlius, 327 years after the death of Romulus. 659. Aurea caesariae. The Gauls are represented by Livy and others as having had long yellow hair. 660. Virgatis lucent sagulis. The sagulis was a cloak or upper garment worn by the ancient Gauls: it was streaked with stripes of different colours, which is the meaning of virgatis. 665. Gesae were a sort of spear pretty long, but light and slender, so that two of them could be easily carried in the hand. They are called Alpinae, because peculiar to the Gauls who inhabited the Alps.
P. VIRGILII MARONIS

et supplicio cecidisse: et eis
se, Catilinam, supplicis
aristarchum scelerum, et
his, Catilinam, supplicati
his, Catilinam, supplicati
his, Catilinam, supplicati

G. 670

et scelerum poenas: et te,
Catilina, miseric.
Pendentem scopulo, Furiamque ora trementem:
Secretosque pios, his dantem jura Catomen.

Hæc inter tumidi latè maris ibat imago
Aurea, sed fluctu spumabant corcula cano:
Et circum argento clari delphinæ in orbem
Æquora verberabant causid, æstumque secabant.

In medio classis æratas, Actia bella,
Cernere erat: totumque instructo Marte videre,
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in praemia Caesar,
Cum patribus, populoque, Penatibus, et magnis Dii,

Stans cæsà in puppi: geminas cui temporæ flammas
Léta vomunt, patrium aperitur vertice sidus.
Parte alia, ventis et Diis Agrippa succursis,
Arduus, agmen agens: cui, bellis insignis superbam,

Tempora navalis fulgent rostrata coronâ.
Hinc ope barbaricâ varijisque, Antonius armis
Victor, ab Aurore populis et litore rubro
Ægyptum viresque Orientis, et ultima secum
Bactra vehit: sequiturque, nefas! Ægyptia conjux.

Unâ omnes ruere, ac totum spumare reductus
Convulsum remis rostrique tridentibus æquor.
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrens montibus altos:

NOTES.

670. His dantem jura Catomen. Some understand this of Cato, the censor, though, as others have justly observed, Cato Uticensis is more likely to be meant, since he agrees to the time of Catiline here referred to. De la Cerda is here very injurious to Virgil, in alleging that he represents Cato giving laws in hell, in order to gratify Augustus, who would be pleased to see a man so odious to him consigned to a place proper for the exercise of his rigid unforgiving spirit: not considering that it is not in the regions of the damned, but in Elysium, that Cato bears this character; besides, even on his supposition, it could never be a dishonour to Cato to be ranked with the great lawyers Minos and Rhadamantus.

Here it may be asked, what is the use of giving laws to those in Elysium, who are established in the perfection of virtue? Perhaps by force may be understood their sights or just rewards.

672. Aures—corcula cano. The ground or surface of the ocean was in gold, and the first whitening waves in silver: Corcula may mean the waters in general, without any reference to the colour.

679. Penatibus et magnis Dii. Macrobius takes the Penates and magni Dii to be the same; but one would think this passage implied quite the reverse, namely, that the Penates were inferior gods; and for that reason the others, in contradistinction to them, were called the great gods. See the note on verse 543.

681. Apertur verticis sidus. This alludes to the manner in which Augustus used to be represented in the Roman sculpture, having over his head the star into which his adoptive father Julius Caesar was supposed to have been changed.

684. Naufragi rostrata coronâ. This crown, bestowed on such as had signaled their valour in an engagement at sea, was set round with figures resembling the beaks of ships.

685. Varis armis, i.e. With arms and troops of various kingdoms and nations.

686. Victor, because of his victory over the Parthians; this is added to do honour to Augustus for having triumphed over so powerful an enemy.

689. Rooris tridentibus. See the note on En. V. 143.

692. Cyclades. He compares the ships of Anthony so conspicuous for their multitude to the Cyclades, well known islands in the Ægean sea.
Tantā mole viri turritis puppibus instant.
Stupea flamme manu, telisque volatile ferrum
Spargitur: arva novā Neptunia cædo rubescunt.
Regina in mediis patrio vocat agmina sistro:
Necund etiam geminos ā tergo respicit angues.
Omnigenōmōq; Dēdī monstrā, et latrator Anubis,
Contra Neptunum et Venerem, contraq; Minervam
Tela tenent: sāviet medio in certamine Mavōs
Celatus ferro, tristesseque ex ætherē Dirē,
Et scissā gaudens vadit Discordiā pallā,
Quam cum sanguine sequitur Bellona flagello.
Actius hēc cernēns arcum intendebat Apollo
Desuper: omnis eo terrore: Egyt ātus, et Indi,
Omnis Araba, omnes vertebrant terga Sabai.
Ipsa videbatur ventis régina vocatis
Vela dare, et laxos jam jamque immittēre funes.
Hīlam inter cædes, pallentem morte futūrā,
Fecerat ignipotēns uērti et Iapye ferri:
Contrā autem magno mērcerem corpore Nilum,
Pandentemque sinus, et totā veste vocantem
Cœruleum in gremium latebroascōs flamina victos.
At Cesar, tripli civis Romāna triumpho
Mōnia, Diis Italīis votum immortāle sacrificāt,
Maxima ter centum totam delubra per urbem.
Lētilā, ludisique viē plausuque fremebant:
Omnibus in templis matrum chorus, omnibus ārē
Ante aras terram cæstre stravere juvencī.
Ipse sedens niveo candentis limine Phebī,
Donā recognoscit popōrum, aptatque superbiās
Postibus: incedunt victōs longe ordine gentes,
Quām variz linguis, habitu tam vestis et armās.
Hic Nomadum genus, et discinctos Mulciber Afrōs,
Hic Lelega, Carasque, sagittiferosque Gelonos
Finxerat. Euphrates ibat jam mollior undis,
Extremit: hominum Morīnī, Rhennus; bicornis,
remē, nunc ōstendit templā ingentia per totum urbem. Vis resounding gaudio, et ludis ac plausa:

NOTES.

693. Turritis puppibus. These were ships that had turrets erected on their decks, from which the soldiers used all manner of weapons and engines, as if it had been on dry land, and so engaged with the greatest fury imaginable.

696. Patrie hostem. To distinguish her for an Egyptian, the sistrum, a kind of timbrel, being the instrument, is said by the Egyptians in the worship of Isis.

702. Sciōt Discordiā pallā. The poet makes her vesture an emblem of her mischiefs.

708. Laxos immittēre funes, &c. i.e. Let go the ropes that contracted the sails: a metaphor drawn from the practice of loosening the reins of a horse to let him go at full speed, as En. VI. I. Classics immittēs habēnas.

710. Iapye. The wind that blows from Apulia, the most-eastern quarter of Italy, directly eastward, and consequently towards Egypt. It is called lyapx from the ancient name of Apulia.

720. Niveo candentis limine Phebī. The temple of Apollo, which Augustus built on the Falatine mount, of bright Parian marble.

724. Mulciber was Vulcan's name, quia omnīa nucleat ignis.

727. Extremita hominum Morini. Those people inhabited the northern coast of Gaul next to Britain, which the Romans reckoned another world.
et Deae ante invicti, et
Araxes impotens poetis.
Æneas admirator in cry-
pce Vulsini tallis memora
natis rum; et iustius
specio rerum guer igno-
rat, imponens humero et gloriam et faram posteriorum.

NOTES.

730. Pontem indignatus Araxes. A river in Armenia, that proudly bore down the bridge which Alexander the Great had built over it.

731. Attollens humero. This verse, says Mr. Addison, is perhaps the wittiest in Virgil. There is doubtless a mixture of ideas in it very much in the manner of our modern writers, who make one part of their descriptions relate to the representation and the other to the thing represented.

On the shield of Æneas, described in this book, Mr. William Whitehead has presented a number of ingenious and original observations. He supposes the shield capable of being distributed after the manner of that of Achilles in Homer. He draws two concentric circles; the larger marks the circumference of the shield, the smaller he places at equal distances from the circumference and the centre. The space between the larger and the smaller he divides into twelve compartments; the space between the smaller circle and the centre, into four. In the twelve first he comprises the ancient history and appropriates the four inner circles to the affair of Actium. The subject of the sixteen compartments will then be as follows:

1. Romulus and Remus, or the founding of Rome.
2. The rape of the Sabine women.
3. The war in consequence of the rape.
4. Peace between the Sabines and Romans.
5. The punishment of Metius.
6. The seige of Rome by Porsenna.
7. The Cokes and Clelia, &c.
8. Manlius' invasion opposed.
11. Catalino, or the hell for bad citizens.
12. Cato, or the Elysium for good ones.
13. These four central pictures exhibit the fleets drawn up; the fight, the defeat, the triumph.
14. The four outer compartments from the four inner by a kind of channel and wares, in which dolphins are seen sporting.

The shield of Æneas has this eminence above that of Achilles, that Homer is merely descriptive; Virgil descriptive and prophetic.
ÆNEIDOS LIB. IX.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER IX.

ATQUE ea diversâ penitùs dum parte geruntur,
Irim de coelo misit Saturnia Juno
Audacem ad Turnum. Luco tum fortè parentis
Pilumne Turnus sacratâ valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est :
Turne, quod optati Divûm promittere nemo
Auderet, volvenda dies en attulit ultro.
Æneas, urbe, et sociis, et classe reliquit,
Sceptra Palatini sedemque petivit Evandri.
Nec satis : extremas Corythi penetravit ad urbes :
Lydorumque manum, collectos armat agrestes.
Quid dubitas? nunc tempus equos, nunc poscere cur?

FUS.

INTERPRETATIO.
Ædum ista sunt in regi-
one longè remotâ : Juno
filta Saturni misit de coelo
Irim ad audacem Turnum,
Turnus fortè quiesco-
tumque opus Pilum-
ni abatur, in valle sedebat.
Ad quern filia Thaumant-
tis ista locuta est ore ro-
seo : Turne, ece tempus
revolutum exhibuit spoo-
ta id, quod notius Deo-
rum auctorem pellianti cédi
suspensum. Æneas reliquit
urbe et sociis et navibus,
ad vitam regnum et regio-
num Evandri Palatini. Nec id satis est : irit ad ultimas urbes Corythi : et armat multitudinem Tiberi-
rum, rusticas congregates. Quid delibera? jam tempus est rofare equites et currus.

NOTES.

Turnus takes advantage of Æneas' abs-
ence, attempts to fire his ships (which are
transformed into sea-nymphs), and assails
his camp. The Trojans, reduced to extre-
mities, send Nisus and Euryalus to recall
Æneas, which furnishes the poet with that
admirable episode of their friendship, ge-
nerosity, and the conclusion of their adven-
tures. In the morning Turnus pushes the
siege with vigour; and, hearing that the
Trojans had opened a gate, he runs thither,
and breaks into the town with the enemies
whom he pursues. The gates are immedi-
ately closed upon him, and he fights his way
through the town to the river Tiber. He is
forced at last to leap, armed as he is, into
the river, and swims to his camp.

This book is remarkable in that the hero
has nothing to do in it. It is the only one
through the whole poem, from which he is
absent. The moderns have taken too much
liberty on this point. In many entire books
in Tasso's Jerusalem, Godfrey does not
once appear. This book too has in it the
most fighting of any, and shows us the be-
ginning of the sanguinary contests.

3. Parentes Pilumni, Pilumnum is called
Turnus' grandfather, Æn. X. 76, and his
grandfather's grandfather, ibid. 619. So that
pares here must signify in general one of
his ancestors; or, as Servius alleges, it was
the common name of the family.

7. Vesuvius. Which was to be revolved,
i. e. destined.

8. Urbe. This city of Æneas is sometimes
called a camp, sometimes a city. It was a
camp fortified in the form of a city, with
turrets, ramparts, and gates.

9. Palatini, i. e. of Evander, who inhab-
ited the Palatium or mount Palatine, where
Romulus afterwards dwelt, and also the
Roman emperors down from Augustus.

10. Corythi or Corytius is a town and moun-
tain of Etruria near to which Dardanus was
born. It is now called Cortona.

NOTES.

13. Castra. The new Troy which Eneas had laboured to fortify on the eastern bank of the Tiber.

20. Vide discedere cœlum. When the lightning bursts through the clouds, the skies seem at times to be rent asunder, as in Lucan, Lib. VI.

21. Palantesque polo stellae. Stellae may mean the meteor and sparkles of fire that were seen to shoot across the sky like stars. Servius understands the word of the stars themselves, palantes, i.e. appearing out of time.

22. Hawai; that with undeliberate hands he might offer his devotions. King David alluding to a similar Jewish rite, says, "I will wash my hands in innocence and so will I compass thine altar."

31. Per tacitum; locum or campus understood; adverbially for tacitum.

31. Ganges. The Ganges is a large river of India falling into the Indian ocean, said by Lucan to be the boundary of Alexander's victories in the east. It inundates the adjacent country in the summer. Like other rivers it was held in the greatest veneration by the inhabitants, and this superstition rises to such a degree as it receives the honours due to the living God alone. The Ganges is now discovered to rise in the mountains of Thibet, and to run upwards of two thousand miles before it reaches the sea; receiving in its course the tribute of several rivers, eleven of which are superior to the Thames, and often equal to the majestic Rhine.

36. Globus. A troop or multitude, as in verse 409. The word is the same way used in English. Thus Milton (Paradise Lost, Book II. 511.) says, Him round A globe of fiery seraphim enclos'd.
ANEIDOS LIB. IX.

46. Tumurua. The character of Turnus is all through continued quod ab incepto proccesserat. Virgil does not at all flag in describing the resolute impetuosity of this young hero. He here begins the siege with a spirited exclamation:

Ecquis erit mecum, o juvenes, qui primum in hostem?

Who first, he cried, with me the foe will dare?

Then hurled a dart, the signal of the war. He attempts every pass and avenue, as a hungry wolf, in a tempestuous night, tries to enter a fold, his rage and hunger being exasperated by the bleeding of the lambs within. When he finds the fortress of the Trojans impregnable, he is not seen incepto destinare, but proceeds immediately to attempt the burning of their ships.

49. Thracius. Catrou thinks Virgil was extravagantly fond of a Thracian horse.

52. Jaculium interius. The throwing of a javelin into the air was a ceremony practised by the Romans when they declared war against any nation. This they derived from the Greeks. Before this ceremony it was unlawful to commit any acts of hostility. The declaration was made by the pater patriae. He used with a loud voice to pronounce the reasons for going to war, and then threw a javelin towards the army or country of the enemy. Numa introduced the custom into Rome. The design of Laocoön when he threw a javelin at the wooden horse which stood trembling in its side was like that of Turnus, to ensnare the people to oppose and destroy. This custom is particularly described by Livy, Lib. I. 32. Quandoque pars major eorum, qui aderant, in eundem sententiam intentum, bellum ex consensu fieri solutum; ut secalis hastam ferreant, at sanguineae prestant am fines eorum ferre, et, non minus tribus heribus praebentibus, decoret, Ac. Then follows the form of declaring war: to which he adds: Id ubi dissident, hastam in fines eorum emittebat. Hoc tum modo bellum industicum, morumque eum posteri consequerunt.

57. Castra fovere. Cierin or hag their tent, an opprobrious expression, being a metaphor borrowed from timorous mothers, who hag their children, and draw them close to their bosoms, when apprehensive of their being in danger. In this sense it is used, Geor. IV. 85.

Hinc nescio quid dulcedine latet: Progeniem nescue fovent.

60. Cauda; sheepfolds.

62. Impurus. That has no honesty, villainous, mischievous.
Ex longo rabies, et sicco sanguine fauces.

Haud alter Rutulo muros et castra tuenti,

Ignotum irae, et duris dolor ossibus ardet:

Qua tentet ratione aditus; et quia via clausos

Excitat Teucros vallo, atq; effundat in aequor.

Classem, quae lateri castrorum adjuncta latebat,

Aggeribus septam circum et fluvialibus undis,

Invidat: sociosq; incendia poscit ovantes:

Atq; manum pinu flagranti servidus implet.

Tum verò incumbunt: urget præsentia Turni,

Atq; omnis fascibus pubes acceperit atris.

Diripuere focos: piceum fert fumida lumen

Tædo, et commixtam Vulcanus ad astra favillam.

Quis Deus, ò Musæ, tam sæva incendia Teucris

Avertit? tantos ratibus quis depulit ignes?

Dicite: priscæ fides facto, sed fama perennis.

Tempore quo primum Phrygia formabat in Ídâ

Eneas classem, et pelagie petere alta parabant:

Ipse Deum fuit genitrix Bercynthia magnus

Vocibus his affata Jovem: Da, nate, petent;

Quod tua' chara parentis domito te poscit Olympo.

Pinea sylva mibi multos dilecta per annos,

Lucus in arce fuit summâ, quod sacra ferebant,

Nigrante picea trabibusque obscurus acernis.

Has ego Dardanio juvem, cùm classis egeret,

Læta dedi: nunc solicitam timor anxius urget.

Solve metus, atq; hoc precipue sine posse parentem:

Ne cursu quassate ullo, ne turbine venti

Vincatur: prosit nostri in montibus ortas.

Filiius huic contrà, torquet qui sidera mundi:

O genitrix, quò fata vocas? aut quid petit istor?

Inter Deorum diei ad mortale magnam Jovem

Fas habebant? certusque incertia luctret

Eneas? cui tanta Deo permissa potestas?

Et om, ubi defunctæ finem portuque tenebunt

post omnium saltuum.

gives pinus charm per multos annos fuit mihi, lucus in superum vertice, arboreis pinis opacum et trunci corruere: quæ in locum infernæ sacrifii. Ego lege consuevi ase cœtor Teuano juventi, quando in- iegtavit navibus: nunc museus suos habet me solicitar. Exspecta temporibus esse, et permittat mater bos esse precibus me: ne naves illi deficiant, fructa utile navigatione aut vi ventorum: prosit, ipsa, eas atque in montibus nostris. Fulris, qui voluit astra mundi, respondet illi ex adverso: O mater! quò certis fata, aut quid rogat his verbis? in navibus fabricante manu mortali obiuncte jussu immortalitates? et Eneas securus audibit pericula dubia? cui Deo concors est tantis faculti? ego poëti quondam, postquam unum illis periculis anteierit terminos et portus Italicos:

NOTES.

64. Siciæ; used elegantly for vocat with in ablative case. A similar example is found n the eighth book.

71. Sociosque incendia poscit. There is no occasion here for Servius' hysteroproteron; or incendia is, He charges them to see the flames, and assist in burning the ships with him.

75. Focos. The watch-fires mentioned above.

80. Ídæ. Eneas built his fleet at Antandro, which was at the foot of the Phrygian not the Cretan Ídæ:

89. Læta dedi. Catrou says, Virgil here artfully saves Eneas from the imputation of impiety, which he certainly must have been guilty of had he cut down the trees of Cy- bele without her consent.

90. Solve metus. Fear is considered as a yoke in which one is bound.
Auronis: olim quaecunque evaserit undas,
Dardaniem; ducem Laurentia venerit arva;
Mortalem eripiam formam, magnique jubeb
Æquoris esse Deas: qualis Nereia Doto
Et Galatea secant spumantem pectore ponum.
Dixerat: idque ratum, Stygi per fluminis fratria,
Per pice torrentes atradque voragine ripas,
Annuit: et totum nutu tremefecit Olympum.
Ergo aderat promissa dies, et tempora Parcae
Debita complèrunt: cum Turmi iuría matrem
Admonuit sacris ratibus depellere tēdas.
Hic primūm nova lux oculis effusit, et ingens
Visus ab Aurora colum transcurrere nimbus,
Idæique chori: tum vox horrenda per auras
Excidit, et Trosam Rutulorumque agmina complet:
Ne trepidate meas, Teucridem defendere naves,
Néve armae manus: maria ante exurere Turm
Qua cum sacras dabitur pinus: Vos: ıe solutae,
İte Deae pelagi: genitrix jubet. Et sua quaque
Continuò puppes absumptum vincula ripis:
Delphinumque modo demersis æquora rostris
Ima petunt. Hinc virginumque (mirabile monstrum)
Reddunt se totidem facies, pontoque feruntur;
Quot prius ærata steterant ad litora praec.
Obstupere animis Rutulorum: conquirit ispē
Turbatis Messapus equis: cunctatur et amnis
Raucum sonum, revocat: pedem Tyberinis ab alto:
At non audaci censít fiducia Turno.

Notes.


He spoke, and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod;
The stamp of fate, and sanction of the god.
Pope’s Liad.
So that annuit here is to be taken in its strict primary sense, He gave his nod, the awful sanction of his will. Virgil, it must be owned, has not given the same noble image of Jupiter nodding which we find in this great Grecian pattern. Mr. Pope observes, he has preserved the nod with all its stupendous effects, the making heaven tremble; but he has neglected the description of the hair and the eyebrows, those chief pieces of imagery, from which Phidias took the idea of a countenance proper for the king of gods and men when he made his Olympian Jupiter. Mr. Spence would compound the matter between the two poets by allowing (which is the truth) that Virgil on this occasion has described Jupiter in the most proper manner among the Romans, and Homer in the noblest he could at all.

110. Hic primūm. This implies the bele had formerly been unknown and now made her miraculous app in the first time in behalf of the country and henceforth fixed her residence in the country.

111. Nimbus. A bright cloud, or glory, the vehicle of the goddesses:

112. Idæique chori, the Ídes Dalían the bele’s ministers, who in that day seemed tinkling their brazen ombra of Cybele.

120. Virginei The previous app which Virgil ushers in this epheus, are beautifully imagined and painted. The occurrence itself is a roman story; prsec fides facto. In this transformation he has avoided the fection of conceit and witticism. Ovid discovers. Met. 14. 535. et s.
Ultrò animos tollit dictia, atque increpat ultrò:
Trojano hic monstra petunt; his Jupiter ipse
Auxilium solitum cripuit: non tela, nec ignes
Expectant Rutulos. Ergo maria invia Teucris,
Nec aper tulla fugax; rerum primera adempta est:
Terra autem in manibus nostris; tot militia gentem
Arma ferunt Italice. Nil me fatalia terrrent,
Si qua Phryges prae se jactant, responsa Deorum.
Sat fatia Veneris datum, tetigere quod arva
Fertilis Aunonie Troeós: sunt et mea contrá
Fata mihi, ferro sceleratam excindere gentem,
Conjuce præreptae. Nec solos tangit Atridas
Late dolor, solisque licet capere arma Mycenis.
Sed perisse semel satis est; peccare fuisset
Ante satis, penitus modò non genus omne pereos
Furnineum. Quibus hic medii fiducia valli,
Fossarumque moras, leti discriminator parva,
Dant animos: an non viderunt mena Troje,
Neptuni fabricata manu considere in ignes?
Sed vos, ò lecti: Ferro quis scindere vallam
Apparat, et mecum invadit trepidantia castra?
No armis mihi Vulcani, non mille carinum
Est opus in Teucros: addant se protinus omnes
Etrusi socios: tenebras et isertia furti
Palladii, caæcis summis custodibus arcis,
Ne timeant: nec equi caæcis condenmur in alvo.

NOTES.

131. Rerum para altera. Ruxus explains this of the terrestrial globe in general; but the following words, terra autem in manibus nostris, plainly restrict it to the ocean.

133. Nil me fatalia terrrent. Thus the Trojans, Iliad, B. 15, falsely interpret Jupiter's thunder in favour of themselves. Mr. Pope observes that this self-partiality of men, in appropriating to themselves the protection of heaven, has always been natural to them.

History, continues he, furnishes many instances of oracles by which reason of this partial interpretation have proved an occasion to lead men into great misfortunes. It was the case of Cacus in his wars with the Romans, and a like mistake engaged Pyrrhus to make war upon the Romans.

134. Phryges. The Trojans are so called by way of contempt, ob Phrygæm multisitem. En. 1. 385.

135. Sedi perisse. Some copies read si; but, whichever reading we choose, there ought to be no question at est, as Ruxus has it; for it is a supposed objection, to which peccare fuisset, &c. is the answer. And here we cannot do better than transcribe the note on this passage in the Variorum edition: Verum, dicient Trojanis, se huise jam He-
AENEIDOS LIB. IX.

Luce palam certum est igni circumdare muros. 
Haud sibi cum Danais rem faxo et pube Pelasgâ 
Esse patent, decimum quo distuit Hector in annum. 
Nunc adeò, melior quoniam pars acta diei: 
Quod superest, iâti benè gestis corpora rebus 
Procurate, viri; et pugnam spirate parati. 
Interea vigilium excubiis obsidere portas: 
Curâ datur Messapo, et mœnia cingere flammas. 
Bis septem Rutuli, muros qui milité servent, 
Delecti: est illos centeni quemque sequuntur, 
Purpurâ cristis juvenes auroque corusci. 
Discurrunt, variantque vices, fusique per herbas 
Indulgent vino, et vertunt crateras ahenos. 
Collucent ignes: noctem custodia ducit 
Insomnem ludo.

Hæc super è vallo prospectant Trœs, et armis 
Alta tenent; necon trepidiiformide portas 
Explorant, pontesq; et propugnacula jungunt: 
Tela gerunt. Instant Mnestheus acerq; Serestus: 
Quos pater Æneas, si quando adversa vocarent, 
Rectores iuvenum et rerum redder esset magistros. 
Omnis per muros legio sortita periculum 
Excubat, exercetq; vices, quod cuq; tuendum est. 
Nisus erat portæ custos, accerrimus armis, 
Hyrtacides; comitem Ænæ quem miserat Ida 
Venatrix, juculero celerem levibusque sagittis: 
Et juxta comes Euryalus, quo pulchrior alter 
Non fuit Æneas, Trojana nec induit arma; 
Ora puer primâ signaque intonsa juventû. 
His amor unus erat pariterque in bella rubent : 
Tunc quoque comîni portam statione tenebant. 
Nisus ait: Diï-ne hunc arorem mentibus addunt, 
Euryale? an sua cuiq; Deus fit dira cupidio? 
Aut pugnam, aut alicud jamdum invadere magnum 
Mens agitat mihi; nec placidâ contenta quieta est.

NOTES.

156. Mania cingere flammas, i.e. to encompass the walls with watch-fires, to give them light in the night time, lest the enemy should sally out upon them unobserved, or in despair quit the city.

157. Pontesque et propugnacula jungunt, i.e. jungunt propugnacula poniuit: They laid bridges of communication, whereon they might run from one tower to another.

158. Exercetque vices, quod cuique suum est. The construction is, exercet vices secundum id quod, &c.

159. Nisus. The poet, says Dr. Trapp, with great judgment naturally slides into this episode. without any formal preparation. He was speaking of the several posts that were defended; and among the rest one was committed to the care of two friends whose character he here judiciously gives us:

Nisus erat portæ custos, &c.

Et juxta comes Euryalus, &c.

177. Ida Venatrix. Either Ida the mother of Nisus, or the mount Ida, Æn. II. 801. which is called Venatrix, because greatly frequented by hunters.

185. Diva, hæc, is the same as magna or velisemus.
Cernis, quae Rutulos habebat fiducia rerum:
Lumina rara micant: sommo vinoque soluti
Procubuere: silent latè loca. Percipere pòrò
Quid dubitem, et quae nunc animo sententia surgat.
Euenam accìri omnes, popularus, patresque,
Exposcunt: mittique viros, qui certa reportent.
Si tibi, quae posco, promittunt: (nam mihi facti
Fama sat est) tumulo videor reipere sub illo
Posse viam ad muros et moenia Pallantea.
Obstupuit magnò laudum perculus amore
Euryalus, simul his ardentem affari amicum;
Me-ne igitur socium summis adjungere rebus
Nise, fugis? solunt te in tanta pericula mittam?
Non ita me genitor bellis assuetus Opheltes
Argolicum terreorum inter Trojaque labores
Sublatum erudìt: nec tecum talia gessi,
Magnanimum Æneas et fata extrema secutus.
Est hic, est animus lucis contemptor; et istum
Qui vità bene credat emi, quò tendís, honorem.
Nius ad hæc: Equidem de te nil tâle verebar,
Nec fas: non: ita me referat tibi magnus ovantem
Jupiter, aut quicquidque oculis hæc aspisce aquis.
Sed si quis (quæ multa vides discrimine tali)
Si quis in adversum rapiat causse Deusve,
Te superesse velim: tua vix dignor ætas.
Sit, qui me raptum pugnã, pretiove redemptum,
Mandet humo solit; aut, si qua id fortuna vetabit,
Absenti ferat inferias, decorèque sepulchro.
Neu matri misère, tantù sim causa doloris:
Quæ te sola, puer, multis est matris ausa,
Prosequitur; magni nec moenia curat Acestæ.
Ille autem: Causas nequecum necis inanes,
Sed in his tale tempore de te, nec lieber temere:
Non sans: sic magnus Jupiter, aut quisque Deus considerat justis oculis hæc
neuara, reducet me tibi victorem: ut verum dicas. 
At si aliquis (cujusmodi prevides plurima in tali procella) si aliquis, aut fortuna, aut Deus, deducet me in aliquam calaminam: opus etiam te restare, tua etiam dignar est vitæ.
Sit aliqua, qui de more committit terræ me, subductum è praetio, aut redemptum pecunia: aut, si aliquis fortuna id prohibeat, sit aliqua, qui persolvat mihi absenti justa, et ornet me tamulo.
Ne vero sit auctor tantù lucibus infidelit matris rur: quæ audiç è pluribus matris sola sequitur te, & puer; nec curat urbem magni Acestæ. Ille verò respondit: Frustrà colligis falsos precatus:

NOTES.

192. _Pulcissima patresque._ In allusion to the Roman senate and people.

196. _Posse viam._ This obscure hint of his design comes with much more grace than if it had been delivered in full and plain terms, as it implies a decent and ingenuous diffidence in so young a warrior.

202. _Argolicum_; Grecian; from the city Argos. _Aen._ I. 288.

202. _Inter Trojanæ labores._ This shows that he must have been about the age of seventeen years; _Æneas' wanderings having lasted seven years;_ and the Trojan war; so that he had just attained what was the military age among the Romans.

203. _Sublatum._ This word alludes to the Roman custom of laying down the child naked upon the ground as soon as born, that the father might take it up in token of his owning the child for his own.

205. _Est hic._ Here's a soul, striking his hand probably upon his breast.

207. _Nius ad hæc._ Nius replies to the delicate and manly observation of Euryalus, that he never suspected the courage of his friend, but that the expedition was perilous if he wished not the exposure of his friend's life. Besides, says Nius, if you remain, there will be one, at least, to redeem my body from the enemy, and bury it, or build a tomb to my memory. He pathetically adds, think of your poor mother! what must she feel for your loss; to accompany whom she left the rest of the Trojan matrons with Acestes.

215. _Decretique sepulchri_, with a cenotaph, such as that mentioned _Aen._ III. 304.

216. _Acesta._ Acestes. In Sicily, where the timorous and Inerm of _Æneas' retinue_ were left behind.
Nec mea jam mutata loco sententia cedit:
Acceleremus, sit. Vigiles simul excitat: illi
Succedunt, servantque vices: stacione relicta
Ipsi comes Niso graditur, regemque requiritur.
Cetera per terras omnes animalia somno
Laxabant curas, et corda obliter laborum:
Ductores Teucrum primi, et delecta juventus,
Consilium summis regni de rebus habeant:
Quid facerent, quisve Aeneas jam nuntiis esset.
Stant longis adnixi hastis, et scuta tenentes,
Castrorum et campi medio. Tum Nisis, et una
Euryalus, confestim alacres admitter orant:
Rem magnam, pretium: mora fore. Primus Iulus
Acceptit trepidos, ac Nisum dicere jussit.
Tunc sic Hyrtacides: Audite, o mentibus aequis
Aeneas: neve hac nostris spectentur ab annis,
Quae ferimus. Rutili somno vineoque sepulti
Conticuere: locum insidiis conspeximus ipsi,
Qui patet in bivio porta, quae proxima ponto.
Interrupt ignes, atque ad sidera fumus
Erigitur. Si fortunae permittitis uti:
Quaeis Aeneas ad menam Pallantiae,
Mox hic cum spoliis, ingenti caede peracta,
Afore cernetis. Nec nos via fallit cunctes:
Vidimus obscuris primam sub villibus urbem
Venatns assiduo, et totum cognovimus annem.
Hic annis gravis atque animi Mutus Alethe:
Dii patrii, quorum semper sub nomine Troja cat,
Non tamen omnino Teucros delere paratis,
Cum tales animos juvenum et tam certa tulists
Pectora. Sic memores, humeros dextrasq; tenebat
Amborum, et vultum lachrymis atque ora rigabat.
Quae vobis, quae digna, viri, pro talibus ausis
Præmia posse rear solvi? pulcherrima primum

ad stage. Nec via ita nos decipit cunctes: consideravimus frequent venatione viam in inter valles opaca, et exploravimus totum fluvium. Tune Alethe gravis atque et prudens mensa sit:
O Dii patrii, quorum sub postestate Troja est, non tamen vultis evertere penitent Trojanus, quandoqui-
dem decibus ita tales animos juvenum, et tam firmis corda. Sic loqueus, amplectebatur manus et
humeros utriqueque, et terruit os et faciem suam. O viri, quam mercedem, quam dignam merce-
dem putem posse retribuiri vobis pro talibus cepitis!

NOTES.

221. Vigiles excitat, i. e. Awakes those who were to keep watch in their turn; as is obvious from the next words.

222. Regem, i. e. Ascanius, here called the king, as, in the sixth book? Ariadne is styled Regina:
Magnum Reginæ sed enim miseratus amorem.

223. Summa. This is a beautiful military night-piece. Everything is hushed in sleep and silence, except the Trojans, who, leaning on their spears, are consulting how to recall their absent prince. In the midst of this consultation these two young adventurers are introduced, who voluntarily offer their services in the point debated. The reply of Alethea is very moving, and the contrast between youth and age, produced in his speech and embrace, has a fine effect.

224. Primum urbem. The front of the houses, or the skirts of the city Pallantiae, which was situated on a rising ground, as En. VIII. 54.

225. Non saepe. The tener shows that
P. VIRGILII MARONIS

Diis moresque dabunt vestri: tum cætera reddet
Actutum piam Æneas, atque integer xvi
Ascanius, meriti tanti non immemor uquam.

Immo ego vos, cui sola salus genitore reduci,
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et canex penetralia Vestae,
Obtestor: quaecunque mihi fortuna fidesq; est,
In vestris pono gremiis: revocate parentem,
Reddite conspectum: nihil illo triste recepto.
Bina dabo argento perfecta atque aspera signis
Pocula, devicta genitor quae cepit Arisba:
Et tripodas geminos, auri duo magna talenta:
Cratera antiquum, quem sit Sidonia Dido.
Si verò capere Italian sceptrisque potiri
Contigerit victori, et praedae ducere sortem:
Vidisti, quo Turnus equo, quibus ibat in armis,
Aureus: ipsum illum clypeum cristasque rubentes
Excipiam sorti, jam nunc tua premia, Nise.
Praterèbis sex genitor lectissima matrum
Corpora, captivosq; dabit, suaque omnibus arma:
Insper, id campi quod rex habet ipsum Latinus.
Te verò mea quem spatius propioribus astas
Insequitur, venerande puer, jam pectore toto
Accipio, et comitem casus complector in omnes.
Nulla meis sine te quære gloria rebus:

some such expression as this is understood, lícet ad tempus irascamini.

NOTEs.

253. Integer xvi. In his prime of life, as Æn. II. 639.
254. Vos ò quibus integer xvi
Sanguis.
And in Terence,
Mulier quadrat formam atque atate integra:
So that the meaning is either, Ascanius
when he came manhood, as Dr. Trapp
understands it; or, who is but just beginning
his days, and has a whole lifetime before
him wherein to reward your service.

259. Assaracique Larem, i.e. the tutelar
devity or guardian god of Assaracus, and his
family.

259. Cane Vesta. Vesta is called cana,
hoary or aged, because she was the most
ancient of all the goddesses, and deemed
the mother of all living.

260. Obtestor. Not I swear, as in Dr.
Trapp, but I beseech you, as Æn. VII. 576.
Obtestorurque Latinum.

264. Devicta genitor quae cepit Arisba.
Most interpreters understand by these
words that Arisba was taken and pillaged
by the Trojans; whereas Catrou, on the
contrary, and some other French critics,
agree that it was one of those cities which
were taken by the Greeks during the first
nine years of the Trojan war; and that
these two cups here mentioned were saved
by Æneas from the hands of the Greeks
when they plundered that town. The rea-
son of their opinion is, that Arisba, accord-
ing to Pliny, was a city of Troas, and one
of Priam's nine dynasties.

270. Cristasque rubentes, for galeas cristas rubentes.

271. Tua premia. A beautiful horse and
fine armour were objects which must have
made an impression on the mind of one so
young as Ascanius. He therefore promises
these as esteeming them a very great re-
ward.

273. Captivosque. Some understand by
this captivos matrum, all the captives of
those mothers before mentioned, i.e. their
sons, husbands, servants.
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. Genitrix Priami de gente vetustae
Est mihi: quam miseram tenuit non Ilia tellus
Mecum excedentem, non mœnia regis Acestae.
Hanc ego nunc, ignaram hujus quodcunque pericli est,
Inque salutatam linquo: nox et tua testis
Dextera, quod nequeam lachrymas perferre parentis.
At tu, oro, solare inopem, et succurem rectræ.
Hanc sinea spem ferre tui:audentior ibo
In casus omnes. Percussâ mente dedurent
Dardanidae lachrymas; ante omnes pulcher Ilulus,
Atque animum patriæ strinxit pietatis imago.

Tum sic effatur:
Spondeo digna tuis ingentibus omnia captis.
Namque erit ista mihi genitrix, nomen; Creusæ
Solum defuerit: nec partum gratia talem
Parva manet; casus factum quasi sequetur.
Per caput hoc juro, per quod pater antè solebat:
Quæ tibi pollicerc reduci, rebusque secundis,
Hæc eadem matræque tua generique manebunt.
Sic ait illachrymæ: humero simul exuit ensem
Auratrum, mirâ quem fecerat arte Lycaon
Gnossius, atq; habilem vaginà aptarât eburnâ.
Dat Nesa Mnestheus pellem, horrendis; leonis
Exuvias: galeam finus permutat Atethes.
Prothinæ armati incendunt, quos omnis euntes
Primorum manus ad portas iuvenumque senuumque
Prosequitur votis: necon et pulcher Ilulus,
Ante annos animumque gerens curamque virilem,
Multa patri portanda dabat mandata: sed aûra
Omnia discerpunt, et nubibus irrata donant.

Notes.

282. Tantum fortuna secunda, haud adversa cadat. This is the reading adopted by
Heinius, instead of tantum fortuna secunda aut adversa; i.e. whether I meet with pros-
perity or adversity, which is Servius' reading.

292. Percussâ mente. What an affecting picture is here! The brevity and simplicity of
percussâ mente dedurent
Dardanidae lachrymas, are inimitable. Virgil, besides the other proofs of his humanity and good nature, ap-
ppears to have a strong attraction of that swell in a good man's breast which fills the eye with
tears, on hearing any thing tender, good and great:

This is the more remarkable, because it is scarcely ever mentioned or described by
any other ancient writer.

303. Humero simul exuit ensen. Because
the sword hung from his shoulder by the belt.

304. Lycaon Gnossius. This was an illustri-
sious artisan of the city of Gnossus in
Cretæ, where arms were forged with ex-
quisite art.
Egressi superant fossas, noctisque per umbram
Castra inimica petunt: multis tamen ante futuri
Exitio. Passim vino somnoque per herbam
Corpora fusa vident: arrectos litore currus,
Inter lora rotasque, viros: simul arma jacere,
Vina simul. Prior Hyrtaeides sic ore locutus:
Euryale, audendum dextrâ: nunc ipsa vocat res.
Hâc iter est: tu, ne qua manus se attollere nobis
A tergo possit, custodi, et consule longe.
Hâc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocem: premit: simul ense superbum
Rhamnetem aggregatur, qui forte tapetibus altis
Extructus, tuto proflabat pectore somnum:
Rex idem, et regi Turno gratissimus audur;
Sed non augurio potuit depellere pestem.
Tres juxta famulos temerè inter tela jacentes,
Armigerumque Remi premit, aurigamque sub ipsis
Nactus equis, ferroque secat pendentia colla.
Tum caput ipsi auert domino, truncumq; relinquit
Sanguine singulantem: atro tepefacta cruore
Terra torriq; madent: necnon Lamyrumq; Lamumq;
Et juvenem Serranum; illâ qui plurima nocte
Luserat, insignis facie, multoque jacebat
Membra Deo victus: felix, si protinus illum

NOTES.

315. Inimica. Non tantum hostilia, says
Servius, sed perniciosa, because they were
destined never to return thence.
315. Ante. Not before they reached the
camp; for it was in the camp they made
such slaughter of the Rutullians, verse 366.
Excedunt castris, et tuta capessunt:
but before themselves were slain.
316. Passim vino. This whole description
of the camp,
The medley of debauch and war,
and of the slaughter in it, is a most masterly piece of painting. Especially in that verse
Conditur assurgentii, et multae morte recepti,
we see his breast rising full against the
point of the sword and meeting it half way.
But may not an objection be urged against his
conduct? Certainly none, to say as some do, it is cruel to kill so many men in their
sleep. They were enemies in war, and but
two against a whole army. The difficulty is
in point of probability: how they were able
to do it without being discovered. It is
strange that a whole army should be dead
drunk or fast asleep, however debauched
they had been. Nay, we are told that one
was actually awake and saw it all. It is
much that he should not cry out, and awake
his friends, at least after he was stabbed, if
not before. It is likewise very strange that
those two adventurers themselves should
not think they would come off very well if
they could get safe through the enemy's
camp without taking it into their thoughts
to do so much execution among them. To
all this, I have nothing to answer, but that
the thing, though very strange, is possible;
and possible and probable in heroic poetry
signify much the same. If we deny this bold-
ness, we take away its greatest beauty,
which is the marvellous and surprising.

Trapp.

317. Arrectos litore currus, i. e. their
beams or poles were standing on end, as
when laid aside from use.
333. Sanguine singulantem. Dr. Trapp
renders it, waltering in blood; but this is
not the idea of singultus, which expresses the
sound made by a liquid when poured out of
a bottle or some narrow-necked vessel.
337. Deo; Bacchus, as Æn. I. 636.
Munera laetitiamque Dci.
And Hor. 1. Od. XVIII. 3.
Siccis omnia nam dura Deus proposuit.
337. Præsimis, without intermission, as
above, Æn. VIII. 159.
ÆQUASSET NOTCI LUDUM, IN LUCUMQUE TULISSET.

IMPASTUS CEU PLENA LEO PER OVIILLIA TURBANS,
(SUADET ENIM VESANA FAMES) MANDITQ; TRAHITQ;
MOLLE PECUS, MUTUMQUE METU: FREMIT ORE CRUENTO.
NESC MINOR EURYALI CADES: INCENSUS ET IPSE
PESRIT: AC MULTAM IN MEDI SINE NOMINE PLEBEM,
FADUMQ; HEBESUMQ; SUBIT, RHÆTUMQ; ABARIMQ;
IGNAROS: RHÆTUM VIGILANTEM ET CUNCTA VIDENTEM;
SED MAGNUM MUTUENS SE POST CRATERA TEGERAT:
PECTORE IN ADVERSO TOTUM CUI COMINUS ESEM
CONDITIS ASSURGENTI, ET MULTE MORTIS RECEPIT.
PURPURÆAM VOMIT ILLE ANIMAM, ET CUM SANGUINE MIXTA
VINA REFERT MORIENS: HIC FURTO FERVIDUS INSTAT.
JAMQUE AD MSSAPI SOCIOS TENDEBAT, UBI IGNEM
DEFICEARE EXTREMUM, ET RELIGATOS RITÉ VIDEBAT
CARPERE GRAMEN EQUOS: BREVI TER CUM TALIA NISUS,
(SENSIT ENIM NIMIÁ CÄDE ATQUE CUPIDINIS FERI
FORE OBJECTO, ET RETRAXIT SÜM POST CERTAM MORTEM. HIC RHÆTUS EJEFIT ANIAM SANGUINAREM, ET MORTIS VED
DIT VIÑUM CONSULSAE CUM SANGUINE. HIC EURYALUS ARDENIS CONTINUIT CÄDEN. ET JAM PERGEBAT AD SOCIOS
MSSAPI, UBI SPECTABAT IGMEN ULTIMUM EXITING, ET EQUOS SOLUTOS DE MURE PASSERE HERIDAM: QUANDO NISUS
DIIXIT BREVI TER TALIA VERBS, QUIPET ANIMADERCIT ET SC ET ESECUM NIMIÁ CUPIDITATE STRAGIS:

NOTES.

339. Ceu plena leo. It will not be necessary in the course of these remarks to take notice of every simile. They are mostly of the same kind with this relative to war and fighting: taken from lions, bulls, boars, eagles, snakes, and such like animals: as also from fires, deluges, storms, &c. &c. They are most of them copied from Homer and well expressed. TRAPP.

The same author observes that Virgil has “copied them too often.” The truth is Homer his great example has introduced them too often. The metaphor of a lion alone is employed in the Íliad near twenty times. It may amuse and instruct the young reader, to take up Pope’s translation and turn to the following places:

A lion rousing to his prey is compared to Menelaus at sight of Paris. B. 3. 37.

A lion falling on the flocks and wounded by a shepherd to Diomed wounded. 5. 174.

A lion among heifers to the same. 5. 205.

Two young lions killed by hunters to two young warriors. 5. 681.

A lion destroying the sheep in the folds to Ulysses slaughtering the Thracians asleep. 10. 564.

A lion’s sour retreat to that of Ajax. 11. 673.

A lion or boar hunted to a hero distressed. 12. 47.

A lion rushing on the flocks to Sarpedon’s March. 12. 357.

A lion killing a bull to Hector killing Periphas. 15. 760.

A lion slain after he has made great slaughter applied to Patroclus. 16. 909.

Two lions fighting to Hector and Patroclus. 16. 915.

A lion and boar at a spring to the same. 16. 993.

A lion putting a whole village to flight to Menelaus. 17. 70.

Retreat of a lion to that of Menelaus. 17. 117.

A lioness defending her young to his defence of Patroclus. 17. 145.

Another retreat of a lion to that of Menelaus. 17. 741.

The rage and grief of a lion for his young to that of Achilles for Patroclus. 18. 371.

A lion rushing on his foe to Achilles. 20. 200.

339. Turbans; tumultuans. Íæ. 6. 800.

Turbant trepida ostia Nili.

The word turbans may be considered as used neutrally, or, as Servius thinks, it is a Tnesis for perturbans ovilia.

348. Multa morte recepit, receives him with copious or abundant death. Thus we understand the passage with Dr. Trapp; not retractit ensim multa morte, i.e. multo cruore, as in Servius. It is a poetical expression, denoting the full stroke he had at his breast.

349. Purpuream animam. So in Homer, 11. 5. 83. ἔννυξεν σάμιης.

This mode of speaking is supported by an opinion of some of the ancients who imagined the chief seat of life and of the soul itself was in the blood. Some were of opinion that the blood is the soul.

354. Nimia cæde atque cupidina. The same as nimia cæde cupidinii; by a henday, a figure common among the poets.
Absistamus, at: nam lux inimica propinquat. 355
Pœnarum exhaustam saties est: via facta per hostes.
Multa virum solido argento perfecta reliquunt
Armaque, cratrasque simul, pulchrosque tapetetas.
Euryalus phaleras Rhamnetis, et aura bullis
Cingula: Tiburti Remulo ditissimis olim
Quæ mittit dona, hospitio cum jungeret absens,
Caedicis: ille suo moriens dat habere nepoti:
Post mortem bello Rutuli pugnâque potiti:
Hæc rapiat, atq; humeris nequiquam fortibus aptat.
Remulo Tiburtino, cum
Tum galeam Messapi habilem crislicum decoram
Induit. Excedunt castris, et tuta capessunt.
Interès præmissi equites ex urbe Latinâ,
Cætera dum legio campus instructa moratur,
Ibant, et Turno regi responsa ferebant,
Tercentum, scutati omnes, Volscenti magistro,
Iamq; propinquabant castris, muroque subibant;
Cùm procul hos lavo flunctes limite cernunt
Et galea Euryalum sublustris noctis in umbrâ
Prodedit immemorem, radiisque adversae refusit.
Haud temerè est visum, conclamat ab aegmine Volsceans:
Terrae eespecially constanter, et per
Haec causa visæ? quive estis in armis? 376
Hominis scutati, ducæ Volscæ,
Sectate, incedebant, et per
Tan responserant regi, Turnus
Obiciunt equites sesse ad divertia nota
nunc, dum reliquâ legio mortua
manet para in aegris
Sylva, fae latè dumis atque illice nigrâ
Horrida, quam densi complicând unique sentes:
nà estis armati? et quê habes iter? Illi nihî voluerunt respondere adversâm; sed exeruerunt proprie fugam per sylvas, et committere se tenctaer. Equites opponunt se hinc et inde ad transversas Ætnæ conscient sibi, et circumstant custodibus omnes ingressus. Fuit illæ sylva aspera dumis et illicibus opaeis, quam sparsis venæs unique impellent:

NOTES.

359. Phaleræ et aura bullis cingula. The phaleræ were ornaments worn by persons of distinction among the Romans, as in Livy, 
Ut plerique nobilium aureas annulos et phaleras dependerunt. And we find Euryalus decking himself with them, verse 364.

—humeris nequiquam fortibus aptat.
To which Raxus, Dr. Trapp, and others, had not adverted, when they explained this of the furniture of Rhamnes' horse; and La Cerda especially is in an error, when he asserts that the phaleræ are only caparisons.

360. Remulo. It was anciently a custom to make such military presents to brave adventurers. So Jonathan, in the first book of Samuel, vii. 4. stript himself of the robe that was upon him to give it to David; and his garments, to his sword, and his bow, and his girdle.

362. Dat habere. A Grecism; as Latina 

365. Caetera legio, the foot; for a legion had but three hundred horse, which are mentioned before; and the rest, which were commonly four thousand, consisted of infantry.

373. Et galea. The discovery of our adventurers is finely conducted. They are detected by so slight a circumstance as that of a helmet reflecting the moon beams. What can be more natural than this! The beauty of this discovery consists in the slightness of the circumstance which occasioned it. We are to remember that they are betrayed by part of the spoil which they had just been taking, the helmet of Messapus.

374. Radiique adversa. Radiis lunarisbus, says Servius: for we find Nisus afterwards making his address to the moon, verse 403. Suspiciens altam Lunam, sic voce precaitur.

375. Haud temerè est visum. Some make this a part of the exclamation of Volscæn: It is not a rash, a delusive object, that strikes our sight.
Rara per occultos ducebat semita calles.
Euryalam tenebræ ramorum onerosaque præda
Impedient, fallique timor regione viarum.
Nisus abit: jamque imprudens evaserat hostes,
Atque locos, qui post Albæ de nomine dicti
Albani: tum rex stabula alta Latinius habebat.
Ut stetit, et frustra absentem resperxit amicum:
Euryale infelix, quæ te regione reliqui?
Quaæ sequar? rursus perplexum iter omne revolvens
Fallacis sylvae, simul et vestigia retrò
Observata legit, dumisique silentibus errat:
Audit equeus, audit strepitus, et signa sequuntur.
Nec longum in medio tempus, cùm clamor ad aures
Pervenit: ac videt Euryalem; quem jam manus omni,
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit, et consuntum plurima frustra.
Quid faciat? qui vi juvenem, quibus audeat armis
Eripere? an sese medios moriturus in hostes
Inferat, et pulchrum properet per vulnera mortem?
Ocyulus adducto torquens hastile lacerto,
Suspiciens altam Lunam, sic voce precatur:
Tu Deus, tu præsens nostro succurre labori,
Astrorum decus, et nemorum Latonia custos.
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit; si qua ipse meis venatibus auxi,
Suspende tholo, aut sacra ad fastigia fixi:
Hanc sinle turbae globum, et rege tels per auras.
Dixerat: et toto connixus corpore ferrum
Conjicit: hasta volans noctis diverberat umbras,
Et venit adversi in tegsum Sulmonis, ibique
Statim libans hastile brechió contrasto, respectans Lunam sedúlœm, his verbis orat eam: Tu Deus, tu propita
Seate meo consulti: Latonia, gloria siderum, et tumultus sylvarum. Si pater meus Hyrtacum obtulit unquam pro me suis armis aliquae munera; si ipse meis venationibus accumulati aliquæ, aut appendit è fornicis, ut affixi ad culmina ibi conspecta: permette me disipare hanc turman, et dirigere per astra hanc hastile. Sic locutus fuerat: et adstitens toto corpore evirat ferrum: hastile volans divitid caliginem noctis, et perradit in dorsum Sulmonis oppositum, et lite rumputur,

NOTES.

386. Nisus abit. Agreeably to that nimbleness and agility which are ascribed to him in the fifth book: Primus abit, longùque ante omnia corpora Nesus
Emicat.
387. Locus. Many read locus; but Nesus proves the first to be the best.
389. Resperxit amicum. Never was distress more strongly painted than this! He looks back for his best beloved friend, but in vain. He retraces his steps through the mazes of the silent wood,
Dumisique silentibus,
and on a sudden hears the approaching homenine. At last he perceives his friend surrounded by the enemy: quid factus ? in this place is finely introduced by the poet.
His prayer to Diana before he throws his spear is most affecting and suitable to his circumstances.
387. Fraude loci et noctis. This expression poetically represents the place and night as two traitors, to whom he had intrusted his safety, and who fatally betrayed him.
408. Tholo. The tholus was the middle and highest part of the arched roof of the temple, from which the spoils of war used to be suspended.
412. Adversi, is no more than d regione, over against him, without regarding whether his face was turned, or his back; in which sense the attentive reader will often find the word in other places of Virgil. This explanation one would think is no very hard matter; yet Servius reckons this among the loci insolvubiles.
P. VIRGILII MARONIS

Frangitur, ac fissis transit precordia ligno.
Volvitur ille, vomens calidum de pectore humen
Frigidus, et longis singultibus ilia pulsat.

Diversi circumspiciunt. Hoc acrior idem
Ecce alius summum telum librabat ab aere;
Dum trepidant: it hasta Tago per tempus utramq;
Stridens, trajectoque hesit tepefacta cerebro.

Sea vit atrox Volscent, nec teli conspicuit usquam
Autorem; nec quò se ardens immittere possit:
Tu tamen interal calido mihi sanguine puenas
Persolves amborum, inquit. Simul esse recluso
Ibat in Euryalum. Tunc verò exterritus, amens
Conclamat Nius: nec se celare tenebris
Amplius, aut tantum potuit perferre dolorem:
Me, me: adsum qui feci: in me convertite ferrum,
O Rutuli, mea fraus omnis: nihil iste, nec ausus,
Nec potuit: culum hoc et conscia sidera testor:
Tantum infeliciem nimirum dilexit amicum.

Talia dicta dabat: sed viribus ensis adactus
Transadigit costas, et candida pectora rumpit.
Voluit Euryalus ido, pulchroque per artus
It cruror, inque humeros cervix collapsa recumbit.

Purpureus veluti cum flos succius aratro
Languescit moriens; lassove papavera collo
Demisere caput, caput, pruvià cum fortè gravantur.

At Nius ruit in medius, solumque per omnes
Volscentem petit, in solo Volscentem moratur:
sicient: tantummodo simul amavit amicum minorem...

Tunc atque, quod duplum divitiam multiplicavit,

NOTES.

The Greeks call it a__p__ a__ in English, the diaphragm, the muscular membrane separating the lungs above, from the liver, ch, bowels, &c. below.

atrox Volscent. The rage of the death of his friends. But when Nius sees to his friend with a drawn almost in as great a fright infusion as he.

This abrupt exclamations marks his disorder and period.

cella. This simile copied finely improved by the Bo__t__t__ the particulars of successus with the helmet is so that it is a wonder that and the rather because y taken notice that it was the helmet of Euryalus that discovered and occasioned the death of the young hero and his friend. The following is the simile as translated from Virgil by Pitt, and from Homer by Pope:

As a gay flow'r with blooming beauties crown'd,

Cut by the share, lies languid on the ground;

Or some tall poppy that, o'ercharg'd with rain,

Bends the faint head and winks upon the plain;

So fair, so languishingly sweet he lies,

Hiss head declin'd, and drooping as he dies.

As full blown poppies overcharg'd with rain,

Decline the head and drooping kim the plain;

Beneath his helmet, drops upon his breast.

Pars.
448. Immobile saxum, signifies, that the foundations of the Roman empire were to be as fixed and lasting as the Capitoline mount where Rome was built.
449. Pater. Either the Roman senate, or Romulus, the father and founder of the Roman nation, or Augustus: one of the most common inscriptions on whose medals was Augustus Pater.
468. Sinistr. The east side, which looked towards Laurentum.
476. Revoluta. This word properly signifies wound off, which leads one to think that the radii before mentioned were the spindles on which those women who spun on the distaff, wound up their yarn.
Scissa comam, muros amens atque agmina cursu
Prima petit: non illa virum, non illa pericli,
Telorumq; memeor: cœlum dehinc questibus impleat =
Hunc ego te, Euryale, aspicio? tu-ne illa senectæ?
Sera meæ requies? potuisti limnere solam, 
Crudelis? nec te sub tanta pericula missum
Affari extremum miseræ data copia matri?
Heu! terrâ ignotâ, canibus data præda Latinis
Aliitibusque, jaces! nec te tua funera mater
Produxi, pressive oculos, aut vulnera lavi,
Veste tegens; tibi quam noctes festina diesque
Urgebam, et telâ curas solobar aniles.
Quo sequur? aut qua nunc artus avulsâq; membra,
Et funus lacerum tellus habet? hoc mihi de te,
Nate, refers? hoc sum terrâque marique secuta?
Figit me, si qua est pietas: in me omnia tela
Conjicite, r Urtuli: me primam absuitem, ferro,
Aut tu, magne pater Divûm, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo:
Quando alter nequeo crudelem abrumpere vitam.
Hec fietu concussi animi, mœstusque per omnes
It gemitus: torpens infractæ ad prælia vires.
Illi incendimentum lucubus Idæus et Actor,
Ilionei monitu et multum lachrymantis Ilii,
O Corripiunt, interque manus sub testa reponunt.
At tuba terríßlem sonitum procul är canoro
Increpit: sequitur clamar, cœlumque remugit.

NOTES.

481. Hunc ego. The manner in which Euryalus’s mother is affected on hearing the distressing news is highly moving; but the speech in which she breaks out on the occasion is still more pathetic. The circumstances of distress are finely chosen, and expressed in a most striking manner. Scaliger, says Trapp, had reason to be in raptures upon it, for there is nothing in the fourth book more pathetic.

486. Tua funera. Servius takes funera, in the nominative case, for one of the near relatives of the dead, called funere, or funeris, who had the care of the funeral. But, as he produces no authority for this sense, we choose rather, with others, to make ad understood; a mode of expression, of which other examples occur in Virgil.

491. Funus lacerum. By funus a dead body is intended; as has been already observed. See Propert. I. 1. 17, 18.

494. Aliæ abrumpere. This phrase, notwithstanding La Cerda and Dr. Trapp’s criticism, seems to signify no more than barely to rid me of my life, or rather, to break off, or cut, the thread of my life. See En. IV. 631. and VIII. 579. where the same expression occurs. As for aliæ, we do not see why it may not be taken literally; for, though the afflicted parent could have ended her life by other means, such as stabbing, poisoning, &c. all that can be thence inferred is, that she talks inconsistently, which is only acting in character, and no more what her distempered situation of mind will justify. But it is not improbable that she had offered to lay violent hands on herself, and was hindered by those about her.

503. At tuba. After this exquisite piece of pathos, and the damp struck into the Trojans by the lamentations of this distracted mother, how we are roused at the sudden sound of the trumpet:

At tuba terríßlem sonitum, &c.
Acceletar acta pariter testudine Volscii,
Et fossas implere parent, ac vellere vallum:
Quærunt pars aditum, et scalis ascendere muros;
Quà rara est acies, interlucetque corona
Non tam spissa viris. Telorum effundere contrà
Omne genus Teucri, ac duris detrudere contis,
Assueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, si quà
Possent tectam aciem perumpere: cùm tamen omnes
Ferre libet subter densà testudine casus.
Nec jam sufficiunt: nam quà globus imminet ingens,
Immanem Teucri molem volvuntq; ruuntq;
Quæ stravit Rutulos latè, armorumque resolvit
Tegmina: nec curant, cæco contendere Marte
Ampliàs audaces Rutuli; sed pellere vallo
Missiliibus certant.
Parte alià horrendus visu quassabat Etruscam
Pinum, et fumiferos infert Messenius ignes.
At Messapus, equûm domitor, Neptunia proles,
Rescindit vallum, et scalas in mœnœ poscit.
Vos, õ Calliope, precor aspirente canenti;
Quas ibi tum ferro strages, quæ funera Turnus
Ediderit, quem quisque virum demiserit Orco:
Et mecum ingentes oras evolvite bellis:
Et meminiis enim, Divæ, et memorare potestis.
Turris erat vasto spectu et pontibus altis,
Oppontuna loco: summis quam viribus omnes
Expugnare Itali summâmque evertere opum vis
Certabant: Troës contrà defendere saxis,
Perque cavas densi tela intorquere fenestras.
Princps ardentem conjicit lampada Turnus,
Et meminiis enim, Divæ, et memorare potestis.

NOTES.

505. Acta testudine. For the testudo see
the note on Æn. II. 441.
515. Sufficiant—imminet. These verbs
being in the present tense, point out the
action as in our view.
516. Ruunt. So Terence:
Cætros ruerem, agerem, raperem, tunde-
rem, prosternerem.
518. Cæco testudine; because they fight
under a testudo, covered and protected by
their shields.
525. Vos, õ Calliope. Vos, all ye muses,
but particularly Calliope, the presider over
heroic verse and eloquence. She is said to
be the mother of Orpheus by Apollo. She
was represented with a trumpet in one
hand and with books in the other, which
signified that her office was to take notice
of the famous actions of heroes; particu-
larly, she held the most celebrated poems
of antiquity, and appeared, like her vota-
tories, generally crowned with laurela.
528. Oras evolvite bellis. This expression
is borrowed from a verse of Ennius:
Qui potis ingentes oras evolvere bellis.
Oras here are the limits, extent, and com-
pass of the war.
530. Postíline. Planks on which they ac-
cended from one story of those towers to
another.
535. Lampada. This engine was a kind
of flaming brand made up of hemp, pitch,
resin, and the like combustible materials;
which, being stuck round with sharp points
and hooks of iron, was flung against wood-
en walls or munitions, where it stuck flat
till the flames seized the boards.
Et flamamn affixit lateri: quae plurima vento
Corripuit tabulas, et postibus hascit aedesia.

Turbiti trepidare intus, frustraque malorum
Velle fugam: dum se glomerant, retroq: resident
In partem, quae peste careat; tum pondere turriss
Procubuit subito, et coelum tonat omne fragore.

Semineces ad terram, immani mole securit,
Confixque suis telis, et pectora duro
Transfusi ligno, veniunt. Vix unus Helenor,
Et Lycus elapsi: quorum primaeus Helenor
Maenonio regi quem serva Lycinamia furtim
Sustulerat, vetitisque ad Trojan miserram armis:
Ense levis nudo, parumque inglorius abba.
Isque ubi se Turni media inter millia vidit;
Hinc acies, atque hinc acies astare Latinas:
Ut fera, quae densa venantium septa coronat
Contra tela furt, sesque haud nescia morti,

Haud aliter juvenis medios moriturus in hostes
Inruit; et, quae tela videt densissima, tendit.

At pedibus longè Lycus, inter et hostes,
Inter et arma fugà muros tenet; altaque certat

Prendere tecta manu, sociique attingere dextris.
Quem Turnus pariter cursu, teloque secutus,
Inrepat his victor: Nostrasae evadere, demens,

Sperasti te posse manus? simul arripit ipsum
Pendentem, et magni muri cum parte reveliit.
Qualis ubi, aut leporem, aut candenti corpore cyicum
Sustulit alta petens pedibus Jovis armiger uncis:
Quesitum aut matri multis balatibus agnum

Martius a stabulis rapuit lupus. Undique clamor
Tollitur: invadunt, et fossas appregent:

Ardentes testas alii ad fastigia jactant.

IIonius saxo, atque ingenti fragmine montis,
Luctetium, porta subeuntem, ignesque ferentem;

Emathiam Liger, Chorinæum sternit Asylas:

Victor, persecutus simul cursu et jeautio, obijuravit his verbis: Sinito, an sperasti te posse evitare manum
Manis! sive aperito salvo pendente, et excitat cum magna parte muri. Qualis armiger Jovis,
Quodem eumque in alium abripuit ungubus falcatis, aut lepores, aut cyicum acido corpore; aut quando
Lupus secer Marti, subracit e caulis agnum quositum a mater multis balatibus. Undique clamor surgi;
aggregiuntur, et cumulat fossas terræ aspexit: aliil torquent testas flammanter ad culmina: Iliones la-
pide et magno fragmine rapi opprimit Luctetium, approvinquantem portæ et confidentem ignes: Liger
Emathiam. Asylus Chorinæum.

NOTES.

537. Postibus adesia, i.e. Quos exedit ad-
hærénda.

546. Furtim—sustulerat. Virgil, and Apol-
lonius, whom Virgil imitates by an odd kind
of affectation, attribute more bravery to the
illegitimate brother (for they have both in-
troduced two brothers) than the legitimate
one.

547. Vetitia armis. Slaves by the Roman
laws were not allowed to bear arms till they
were enfranchised, except in cases of the
greatest public danger, as in the time of
Hannibal, when the Romans were glad to
break through that rule, and employ all
bands in the common cause.

548. Parmâ albi. He had no heroic device
upon his escutcheon, never having distin-
guished himself by any valorous action.

559. Pariter cursu, teloque secutus. He
pursued him so fast as to keep pace with
the flight of the dart which he flung after him.

563. Qualis ubi. Helenor is compared to
a tiger or leopard who makes his way
through the weapons of the hunters. Lycas
is compared to a hare or lamb. These com-
parisons are proportioned to the bravery
of the one and the cowardice of the other.
Hic jaculo bonus, hic longè fallente sagittâ: 
Ortygium Cœnus, victorem Cœna Turnus: 
Turrus Ithu, Cloniumque, Dioxippum, Promulumque, 
Et Sagariim, et summis stantem pro turribus Idam: 
Privernum Capys: hunc primò levis hasta Themûlæ 
Strinserat: ille manum projecto tegmine demens 
Ad vulneris tuit: ergo alis alapsa sagitta, 
Et laevò infixa est lateri manus, abditaque intus 
Spiramenta animâ lelalui vulnere rupit. 
Stabat in egregiis Arcentis fìlius armis, 
Pictus acu chlamydem, et ferrugine clarus Iberâ, 
Insignis facie: genitor quem miserat Arcens, 
Eductum Martus luco, Simetha circum 
Flumina, pinguis ubi et placabilis ara Palici. 
Stridentem fundam positis Mezentius armis 
Ipse ter adducât circum caput eget habéna: 
Et media adversi liquefacto tempora plumbo 
Diffidit, ac multâ porrectâ extendit arenâ. 
Tum primùm bello celerem intendisse sagittam 

572. Longè fallente sagittâ. This is a most beautiful epithet of an arrow, which steals on its object unawares, and surprises him with unseen death. 
580. Spiramenta animâ, the lungs. 
582. Ferrugine. The colour of polished iron, which nearly approaches purple. 
585. Placabilis ara Palici. The Palici were gods worshipped in Sicily near the river Simethus. It is not easy to assign the reason why their altar is called placabilis: the most probable account is, that they were at first appeased only by human victims, but that afterwards this barbarous superstition was abolished, and they were appeased by common offerings. For the rise, worship, and nature of those gods, see Batier's Mythology, vol. ii. of the English. Perhaps their altar is called placabilis, merely because it was an altar of stone, in contradistinction to other altars, which were fastened against or divination. 
586. Liquefacto plumbo. This is only a poetical exaggeration to express the great velocity with which this ball of lead was carried through the air. The thought is borrowed from Lucretius, Lib. VI. 377. 

Plumbâ vero 
Glans etiam longo curae volvenda liquefactâ. 
590. Tum primum. What Mr. Segrais has observed concerning the age of Ascanius does not seem to be satisfactory. Dr. Trapp offers the following remarks: 
"If the Æneid takes up no more than a year, how could Ascanius, who was carried in the arms of Venus in the first book, be so wise a counsellor and so considerable a warrior in the ninth. Mr. Segrais answers these objections, at large, in his last remark upon this book, and though what he says may be defended, yet I am not wholly of his opinion. He makes Ascanius between thirteen and fourteen years when he was at Carthage. But sure such a one must be too big a boy and too near a man to be carried to bed in arms as this prince was by Venus, or kissed and dandled upon a lady's lap as Cupid in his shape was by Dido. Nor is there any necessity of allowing him so many years at that time. It was seven years, says Segrais, since the destruction of Troy, when he was big enough to walk by his father's side. This, continues he, cannot be said of a child in a cradle. True; but it may be said of a child of two years old. However we will allow him three. So at Carthage he will be ten, and in Italy between ten and eleven. The cares of Dido may well enough agree with that age, nor is there anything in the idea at all incongruous or unnatural. Venus's carrying him in her arms and laying him to sleep was upon an extraordinary occasion. At this age he might very well be possessed of discretion enough to be informed of the state of things by his father:"

Ascanius nascitur; 

and strong and bold enough to ride a hunting: 

At eum Ascanius, mediis in Vallibus scri 
Gaudet equo; —

and here in Italy he may be supposed an extraordinary person and son of a demigod
Dictur, antè ferias solitum terrere fugacem. Ascarius: fortemque manue fudisse Numanum. Cui Remulo cognomen erat; turnique minorem
Germanum, nuper thalamo sociatus, habebat.

Istam ante aciem digna atque indigna relationem: Vociferans, tumidusque novo precordia regnum
ibat, et ingenti se clamoere ferebat:

Non pudet obsidione iterum valloque teneri, Sis capti Phryges, et morti praetendere muros?

En qui nostra sibi bello congruabit poscunt!

Quis Deus Italiam, quae vos dementia adagit?

Non hic Atridae: nec fandi factor Ulysses;

Durum a stirpe genus. Natos ad flumina primam
Deferimus, saevoque gelo duramus et undis.

Venatu invigilant pueri, sylvasque fatigant;

Flectere ludus equos, et spicula tendere corna:

At patiens operum parvoque assueta juvenuum,

Aut rastris terram domat, aut quotit oppida bello.

Omne zvum ferro terit, versaque juventum
Terga fatigamus hastae. Nec tarda secentus
Debilitat vives animi, mutataque vigorem.

Canititem galea premimus; semperque recentes
Convectare vires praedas, et vivere rapto.

Vobis picta croco et fulgenti muricet vestis;

Desidia cordis; juvat indulgere choraeis;

Et tunica manicas et habent redimicula matræ.

O verè Phrygæ, neque enim Phryges: ite per alta
Dindyma, ubi assetus biformem dat tibia cantum.

Tympana vos buxus; vocat Bercencythia matris
Idææ: sinite arma viris, et cedite ferro.

Talia jacantem dictis, ac dira canement
nimi, ut pellic vigorem.

Tegimus castum capillos abhis; et semper nos delectat colligere novas prædas, et vivere reditus rapto. Vo-
bis vestimentam situm est croco et miscant purpurâ: votis inseris est in delictis: placet vacare choræis:

tumida vestris habent manicas et inferius ligamnos. O verè Phryges, neque enim eis Phryges i tec per

vates Dindyma, ubi tibia emicit sequam ipsum. Vobis associis hic æra. Tympana et tibia Bercencythia
hunc materis Idææ vos invitant: relicuit arma viris, et abscondit ferro. Ascarius nos possessa est supergem terribilis talis, et inuentum

NOTES.

To be able to discourse as he does on the expedition of Niæus and Euryalus, and strength and skill enough to draw a bow

and kill a man. The thing is possible. For the rest, it ought to be extraordinary, and

was intended to be so.
Non tulit Ascanius: nervoque obversus equino
Contendit telum: diversaque brachia ducens,
Constitit ante: Jovem supplex per vota precatus:
Jupiter omnipotens, audacibus ante caepitis.
Ipse tibi ad tua templam feram solemnia dona,
Et statuam ante: aras aurat fronte juventum
Candentem, pariterq; caput cum: matre ferentem,
Jam cornu petat, et pedibus qui: spargat arenam.
Audiet, et: cepti genitor de parte serenâ
Intonuit iuvim. Sonat unà: letifer arcus,
Et fugit horrendum: stridens elapsa sagitta,
Perque caput: Remuli venit, et: caeva tempora ferro
Trajicit. I, verbis virtute illum superbus.
Bis capiti Phryges haec Rutulis responsa remittunt.
Hac tantum: Ascanius; Teucri clamore sequuntur,
Lætitiaque: fremunt, animoque ad sidera tollunt.
Ætheræa: tum fortæ plagæ: crinitus Apollo
Desuper Austnias: acies urbemque videbat,
Nube sedens: atq; his victorem: affatur Iulum:
Macte novâ: virtute, puer: sic itur ad astra,
Diis genite, et: geniture Deos: jure omnia bella
Gente sub: Assaraci fato: ventura resident:
Nec te: Troja capit. Simul haec effatus, ab alto
Ætheræe se: mittit, spirantes dimover avas
Ascaniumque petit: formâ: tum vertitur oris
Antiquum in: Baten. Hic Dardania Anchise
Armiger antè: fuit, fidusque ad limina custos:
Tum comitum Ascanio pater addidit. Ibat Apollo
Omnia: longè: se: similis, vocemque, coloremq;
Et crines albos, et: seva sonoribus arma:
Atque his: ardentem dicitis: affatur Iulum:
Sit satís, Ενείδε, telis impunē: Nummanum
Oppetiisse tuis: primam: hanc tibi magnus Apollo
Concedit laudem, et: paribus non invedit armis.

ÆNEIDOS LIB. IX.


NOTES.

632. Nervo equino. Hesychius informs us that bow-strings used to be made of horse-hair.

633. Diversaque brachia ducens. These words express the posture of a man drawing the bow to its full stretch.

634. Intonuit iuvim. That is, in the east, which was reckoned the lucky quarter of the sky.

635. Macte. According to Rua, macus is gaud manucus; that is, magis auctus. Macte novâ virtute, puer: sic itur ad astra. Virtus is here applied to the exercise of courage in a good cause. Extended to the signification of virtue in general, it conveys an impressive moral.

636. Nec te Troja capiti. Like the saying of Philip to Alexander, when he dismounted from the fierce Bucephalus: seek a kingdom equal to thyself; Macedonia is not fit for thee: Non enim te capit Macedoniam.

637. Spirantes auras. The soft-breathing or whispering gales.

638. Opprímatis. This verb, according to the opinion of some judicious critics, properly signifies to die like a hero in the field of battle; opprimés, quasi: pro pater: terram, as we say in English, to bite the ground.

639. Paribus armis. As Apollo, when a boy, slew the serpent Python with his arrows, in defence of his mother, so Ascanius is here represented as killing Nummanus in revenge of his country.
P. VIRGILII MARonis

Catera parce, puer, bello. Sic orrus Apollo,
Mortales medio aspectus sermone reliquit.
Et procul in tenuem ex oculis evanuit auram.
Agnovere Deum proceres divinaque tela
Dardanide, pharetramque fugae sensere sonantem. 658
Ergo avidum pugnae dictus ac numine Phœbi
Ascanium prohibent: ipsi in certamina rursus
Succedunt, animasque in aperta periculo mittunt.
It clamor totis per propugnacula muris.

Intendunt aures arcus, amentaque torquent.

Sternitur omne solum tellis: tum scuta cavaeque
Dant sonitum flectu galeae, pugna aspera surgit.
Quantus ab occasu veniens pluvialibus hœbris
Verberat imber humum: quâm multâ grandine nipî.

In vado praecipitatis, cum Jupiter horridus Austris 670
Torquet aquosam hyemem, et cœlo cava nibila ras.

Pandarus et Bitias, Idœo Alcanore creti,
Quos Jovis eduxit luco sylvanis Hierca,
Abietibus juvenes patris et montibus æquos:
Portam, qua ducis imperio commissa, recludunt,
Freti armis, ultrœque invitant moenibus hostem.
Ipsi intus, dextâ ac levâ, pro turribus astant,
Armati ferro, et crisâs capitâ alta coruscâ.

Quales ærioris luctuâ filium circum,
Sive Padi ripis, Athisen seu propter amœnum,
Consurgent geminæ quercus, intonsaque cælo
Attollunt capita, et sublimi vertice nutant.

Irrumpunt, aditus Rutuli ut videre patentes.

Continuò Quercens, et pulcher Equicolum armis,
Et praeceps animi Tmarus, et Mavortias Hemon,
Agminibus totis aut versi terga dedère,
Aut ipso portæ posuere in limine vitam.

Tum magis increascunt animis discordiabrum ira:

NOTES.

655. Oresse signifies here having thus said; as also En. XII. 806. Sic Jupiter orum.
655. Amentique torquent. The amenta were properly thongs tied to a sort of javelin, by which they were darted out of the hand.
658. Hadês. Erichthonius, or Booteus.
677. Pro turribus. Some explain it like turres, in vico turrius.
679. Quales. Homer in the twelfth book of the Iliad has the same comparison:
"As two tall oaks, before the wall they rise,"

Their roots in earth, their heads amid the skies;

Whose spreading arms with leavy branches crown'd,
Forbid the tempest, and protect the ground.
High on the hills appears their stately form
And their deep roots for ever trace the storm;
So graceful these," &c.

680. Athesen. Athesen, now Adige, a river of Cisalpine Gaul, near the Po, falls into the Adriatic sea. It has its rise in the Tirol.
688. Animis discordiâs. In the hostile minds, namely, of the Trojans.
Et jam collecti Troëns glomerantur cōdem,
Et conferre manum et procurare longiüs audent.
Ductorī Turno diversā in parte furēntī,
Turbantique viros, perfertur mutili : hostem
Fervere cede novā, et portas præbēre patentes.
Deserit inceptum, atque immane concitus irā
Dardaniam ruit ad portam, fratresq; superbos.
Et primum Antiphaten, is enim se primus agebat,
Thebānā de mater nothum Sarpedonis altī,
Conjecto sternit jaculo : volat itala cornus
Aēra per tenuem, stomachoque infixa sub altum
Pectus abit : reddit specus atri vulneris undam
Spumantem, et fixō ferrum in pulmone tepescit.

Tūm Meropem atque Erymantha manu, tum sternit
Aphydnum :

Tūm Bitian ardentem oculis animisq; frequentem :
Non jaculo, neque enim jaculo vitam ille dedisset ;
Sed magnō strīdis contortā fālārica venit
Fulminīs acta modo, quam nec duo taurea terga,
Nec dupliciti squamā loricā fidelis et auro
Sustinuit : collapsa ruunt immīna membra :
Dat tellus gemītum, et clypeum super intonat ingens.
Qualis in Euboico Baiarum litore quondam
Saxea pilā cadit, magnis quam molibus ante
Constructam jacunt ponto : sic illa ruinam
Prona trahit, penitusque vādis illīsia recumbit :
Miscet se maria, et nīgrae attolluntur arenae :
Tum sonitu Prochytā alta tremit, durumq; cubile

loricā defensō dupliciti squamā aurae, repulit:
vasta membra sternantur dejecta: terra reddit guntum,
et grandis Bitiiō tōs cœlis, super clypeum. Qualis in Cumano Baiarum litore aggēr saxēs aliq;ando
cadit, quem immittunt mari educant prius vastis molibus : sic ille aggēr precipitans factit ruinam, et
profundē subscript imperat undis : maria turbantur, et nīgrae armīs eriguunt : tune Prochytā intimā
tremit sonitu, et iūrante

690. Fervere signiﬁes to be hot at work,
to be as busy as possible, as is plain from
the use of this word in many other places.
Russe renders it animāris, which is one in-
stance, of many, where his translation, though
generally good, serves to mislead
his reader by the substitution of one idea
for another.

691. Sarpedonis altī. Sarpedon was sup-
posed to be the son of Jupiter, and on
that account has the epithet altus, high or
noble born.

700. Aēri vulneris. Though this be the
reading in most-manuscripta, there are some
of good authority that read aγρωνίαν.

703. Fālārica was an oblong kind of ja-
velin, bound about with wildfire, which
they shot out of an engine, especially
against wooden towers.

707. Dupliciti squamā. The nails or small
plates in a coat of mail, from their resem-
bliance to scales, were called squamae.
The phrase, squamā et auro, is a hendīad for
squamā aureō.

709. Clypeum super intonat ingens. Servi-
us takes clypeum for the nominative; so
does Nonius Marcellus, who asserts that

Virgil uses both clypeus and clypeum for a
shield, and for the one quotes ardentēs cly-
peos, and for the other this passage. Be-
sides, it seems a plain imitation of Homer's
aγρωνία et aγρωνία auro; which Virgil else-
where expresses by Sonītum super armā de-
dere.

710. Baiarum. Baia was the place the
Romans chose for their winter retreat, and
which they frequented on account of its
warm baths. Some few ruins of the beauti-
ful villas that once covered this delightful
coast, still remain. Nothing can give one
a higher idea of the prodigious expense and
magnificence of the Romans in their private
buildings than the manner in which some
of them were situated. It appears from Plu-
ny, l. 9. and from several other passages in
the classic writers, that they usually
projected into the sea, being erected on vast
piles piles sunk for that purpose. Virgil
draws a beautiful simile from this cus-
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those enormous piles thrown into the Baian
sea.

MALNOTE.
Inarime Jovis imperii impōsta Typhœo.

Hic Mārs armipotens animum viracque Latinis Additit, et stimulos acres sub pectore vertit:

Immiserque fugam Teucris, atrumque timorem.

Undique convenient: quoniam data copia pugnae, 720

Bellantorque animo Deus incidit.

Pandurus, ut fusus germanum corpore cernit,

Et quo sit fortuna loco, qui casus agat res;

Portam vi multa converso cardine torquet,

Obnisus latis humeris: multosque suorum,

Mœnibus exclusos, duro in certamine finiquit:

Ast alios secum includit, recipitque ruentes

Demens! qui Rutulum in medio non agmine regem

Viderit irruptem, ultroque includerit urbi;

Immanem veluti pectora inter inertia tigrim.

Continuò nova lux oculis effussit, et arma

Horrendām sonuere: tremunt in vertice cristae

Sanguineā, clupeoque micantia fulgura mittit.

Agnoscent faciem invisam atq; immania membra

Turbati subito Eneade, tum Pandarus ingens

Emicat, et mortis fraterne fervidus irā

Effatur: Non hæc dotalis regia Amatæ,

Nec muris cohibet patriis media Ardea Turannum.

Castra inimica vides: nulla hinc exire potestas.

Olli subridens sedato pectore Turcutus:

Incipe, si qua animo virtus, et consere dextram:

Hic etiam inventum Priamo narrabis Achillem.

Dixerat: ille rudem nodis et cortice crudo

Intueretur, summis adnuxis viribus, hastam.

Excepere auræ vulnus: Saturnia Juno

Detorsit veniens, portaque infigitur hāta.

At non hoc telum, mea quod vi deserta versat,

Effugies: neque enim est teli nec vulneris auctor.

Sic ait, et sublatum altè consurgit in ense:

Et medium ferro gemina inter temporam frontem

Dividit, impubesque immani vulnere malas.

Fit sonus, ingenti concussa est pondere tellūs:

Hic in tellus est faciles hinc

Ortuspermā: Turci subridens illi respondit sedato animo: Incipe, si vis aliquis est animo tua, et comme-

dero seorsum munus: referes Priamo hie ita iniun tum sēcuse te Achille. Dixerat: Ille Pandarō

consensita toto robere, vibrât hastam asperam nodis, et sebro cortice. Ait exceptum letum: Juno illa

Saturni dedi lex venientem, et hacte inuerit porte. Tu verò non evitabis hæc arma, que mea dext-

tera rostrum cum robere: nam non est idem auctor armorum et ietum. Sic dixit Turannus, et erigit se in gii-

diun altè educunt: et dissecit ferro mediam frontem Pandarō horrendo vulnere, inter utram tempora

ey genis imberbes. Fit sonus, terra quassata est magnō ille pondere:

NOTES.

716. Inarime. Inarime was a high island

between the promontory of Misenum and Prochytta; which last, according to Pliny,

being torn from it by an earthquake, was

thenoe called Prochytta etsi us tur fenmum, pro-
fundere. It stands in the bay of Puteoli.

This passage is borrowed from Homer, II.

II. 783. but we may observe that Virgil has

carelessly compounded Homer's in Aenidae, in Arimas, into one word Inarime.

718. Simulacrum sub pectore vertit. A meta-

phor taken from the application of the

spur to a horse, and turning the rowels

in his side, to quicken his spirit and pro-
gress.

731. Continuò nova lux oculis effusit.

Turnus alone so much above the rest, both

in comeliness of person, and the brightness

of his arms, that it was easy for any one to

distinguish him. Oculis effusit, we refer to

the Trojans, not to Turnus; as above, verse

110, hic primiāna nova lux oculis effusit.

747. Telum; for a sword. Ene. V. 438.

751. Impubes—malas. Servius observes

that there is a pathos produced by the epi-

thet impubes: "Pathos ex statu motet."
Collapsos artus atque arma cruenta cerebro
Sternit humi moriens: atque illi partibus aquis
Huc capit atque iluc humero ex utroq; peperidit.
Diffugit versi trepidat formidine Troës.
Et si continuæ victorem ea cura subisset,
Rumpere clausra manu, sociosq; immittere portis,
Ultimus ille dies bello gentique suisset.
Sed furor ardentem cadisque insana cupidio
Egit in adversos.

Principio Phalarim, et succiso poplite Gygen
Excipit: hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animunque ministrat.
Addit Halyn comitem, et confixa Phègea parma;
Ignaros deinde in muris, Martemque cientes,
Aldorumq; Haliumq; Noémonaq; Prytanìmq;
Lynea tendentem contrà, sociosque vocantem,
Vibranti gladio connixus ab aggere dexter
Occupat: huic uno dejectum comminus ictu
Cum galea longe jacit capit: inde serarum
Vastatorem Amycum, quo non felicior alter
Ungere tela manu ferrumque armare veneno:
Et Clytium Æoliden, et amicum Cretea Musis:
Cretea Musarum comitem; cui carmina semper
Et citrære cordi, numerosque intendere nervis;
Semper equos atq; arma viriun pugnasque navebat:
Tandem ductores auditis cæde suorum
Convenient Tecri, Mnestheus acerque Serestus:
Palantesque vident socios, hostemq; receptum.
Et Mnestheus, Quo deinde fugam? quo tenditis? inquit,
Quos alios muros, quæ jam ultrà mœnia habetis?
Unus homo, vestris, Æcies, undique septus
Aggeribus, tantas strages impune per urbem
Ediderit: juvenium primos tot miserit Orco?
Non infeliciis patriæ, veterumque Deorum,
Et magni Æneas segnes misericordia pudetque?


NOTES.

751. Egit in adversos. He could not resist the temptation of pursuing his revenge on his foes, when he had them full in his view.

752. Excipit. He salutes or meets them with death.

755. Æoliden. He was skilful in playing on wind instruments, and is therefore metaphorically called a son of Æolus, which shows a propriety in joining him with Creteus, who was also a fine musician.

756. Numeroseque intendere nervos, i. e. Rhythmos or numerus facere intentione nervorum.

757. Quo deinde fugam? This, says Servius, is a bitter sarcasm; as if they had already fled into their camp, and shut themselves up for fear within their intrenchments.
P. VIRGILII MARONIS

Talibus accessi firmantur, et aegmine denso
Consistat. Turnus paulatim excedere pugna;
Et fluvium petere ac partem qua cingitur anni.

Acrius hoc Teutric clamore incumbere magno,
Et glomerare manum. Cea saevum tarba leonem
Cum telis premit infensus : at territus ille
Asper, acerba tuens, retrò redit : et neque terga
Ira dare virtus patitur; nec tendere contrā
Ille quidem hoc cupiens potis est per tela virosq;
Haud aliter retrò dubius vestigia Turnus
Improperata refert, et mens exsauruit irā.

Quin etiam, bis tum mediis invaserat hostes,
Bis conversa fugā per maros aegmina vertit.

Sed manus e castris properē coit omnis in unum :
Nec contrā vires audet Saturnia Juno
Suffecerē: aēriam ccelo nam Jupiter Irim
Demisit, germanēs haud mollia jussa ferentem ;
Ni Turnus cedat Teutricorum mēnibus altis.

Ergo nec clupeo juvenis subsistere tantum,
Nec detrā valet: injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida āra fatiscunt :
Discussēque juba capiti, nec sufficit umbo
Ictibus; ingeminant hastis et Troēs, et ipse
Fulmineus Mnestheus : tum toto corpore sudor
Liquitur; et piceum, nec respirare potestas,
Flumen agit: fessos quattuor anhelitus artus.

Turnum demum praecepst salte sese omnibus armis
In fluvium dedit: ille suo cum gurgite flavo
Accepit venientem, ac mollibus extulit undis:
Et laetum sociis abluit cade remisit.

797. Turnus. The retreat of Turnus is noble.
Though attacked by the whole army of Trojans he does not fly, but moves off by degrees, and still sustains his courage till he perceives himself deserted by Juno.

800. Saxis. The whole description is copied from Homer's sixteenth Iliad, and imitated by Tasso.

Meantime the soldan, in this latest charge,
Had done as much as human force was able:

All sweat and blood appear'd his members large;
His breath was short, his courage wax'd unusable;
His arm grew weak to bear his mighty targe,
His hand to rule his heavy sword unusable;
Which bruised, not cut, so blunted was the blade
It lost the use for which a sword was made.

FAIRFAX.

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His hand to rule his heavy sword unusable;
Which bruised, not cut, so blunted was the blade
It lost the use for which a sword was made.

FAIRFAX.

814. Anhelitus. Such difficulty of breathing as they have who are sickly and asthmatic.

816. Ilia suo cum gurgite. Servius has a puerile criticism upon the passage. Hystera-legia est, says he, non enim procedit cum suo gurgite, quasi posset fari ut cum Tyberis sine sua fluctus exciperet. The whole stream of this shrewd remark lies upon the cum; but there are not wanting examples where this particle is in the same way used. Thus Eminius says, Quod te cum precibus pater orat; and Catullus, Bene cum bone nubis aliae turgio. We may observe here how poetry heightens circumstances in themselves most minute. Instead of saying that Turnus divided the flood, and swam over it, it represents the river god expanding his gilly bosom to receive him, and bearing him over upon his waves.
PANDITUR interea domus omnipotentis Olympi:
Conciliumque vocat Divum pater atque hominum rex
Siderem in sedem: terras unde arduus omnes,
Castraq; Dardanidum aspectat, populorum Latinos.
Considunt tectis bipatentibus, incipit ipse:
Coricoloque magni, quianam sententia vobis
Versa retrò? tantumq; animis certatis iniquis?
Abnueram bello Italianam concurreTeucria:
Quae contra vetitum discordia? quis metus, aut hos,
Aut hos arma sequi ferrumque lacerasset suavit?
Adveniet justum pugnae, ne accursit, tempus:
Cum fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes immittet apertas.

INTERPRETATIO.

1. Jupiter calls a council of the gods, and
forbid them to engage on either side. At
the return of Eneas there is a bloody battle.
Taurus kills Pallas; Eneas, Lausus and
Mesentius. Mesentius is described as an
atheist; Lausus as a pious and virtuous
youth. The different actions and death of
these two are the subject of a noble epi-
sode.

5. Tectis bipatentibus. Whose gates open
with two folds, as was usual in apartments
of state.

6. Quianam sententia, &c. that is; why
are ye unmindful of my injunction that the
Italians should not oppose the Trojans; or,
why have you changed the determination
which yourselves had made to favour nei-
er party.

10. Ne accursit; foresta nil est. See Ti-
bullus, I. 1. c. 10.

11. Quis furore est atram bellis acereare sari-
tem,
Imminet, et tacito clam venit illa pede.

12. Alpes immittet apertas. An expression
highly figurative and poetical, which repres-
ents Hannibal’s troops pouring through the
passages of the Alps, as if the mountains
themselves had been moving against Rome.

NOTES.

1. Omnipo[ten]tis. Omnipo[ten]tis here may be
taken in the sense of omni[con]p[lex]t[es], or
omnibi[bus] poten[ces], according to the etymology
of the word in Cicero 2. de Leg. Nam ut
reer, inde dicitur omnipotens, non tantum
quod omnia possit, sed etiam quod omnibus
potuit. Others make it a metonymy for
omnipotens rex Olympi; which way of ac-
counting for difficulties ought to be avoided
as much as possible. This verse is bor-
rrowed from Navius, the epithet only be-
ing changed:

Pandit[ur] interea domus aki[ton]tastis O-
lympi.

12. Alpes immittet apertas. An expression
highly figurative and poetical, which repres-
ents Hannibal’s troops pouring through the
passages of the Alps, as if the mountains
themselves had been moving against Rome.
Tum certare odia, tum res rapuisse licebit:
Nunc sinit, et placitum laeti componite, sedus.
Jupiter hac haec paucis: at non Venus aurea contrå
Pauca referat.

O pater ô hominum Divumque externa potestas,
(Namque aliud quis sit, quod jam implorare quæsumus?)
Cernis ut insulent Rutulis? Turnusque feratur
Per medios insigneque equis, tumidusque secundò
Marte ruat? non clausa tegunt jam melius Teucros:
Quin intra portas atque ipsius praecia miscen
gert Aggeribus murorum, et inundat sanguine soso.

Eneas abscis abeat. Nunguamne levari
Rapturus later medius, et irruption superbus felicis
praebi? numinibus clausa
Et quidem, tantum no yetur Troja
eius committit propugnaculae marorum, et fissae reptantur sanguine.

Eneas abscis illius inaequae heros.

An nuncam permissis eos liberari absicione? russa hostis itaque mural Troja rescendens, et processet
alter exercitus: et russa Tydei illa insurgent in Teucros ab Arpis. Eneas, opusque, superasti et eger
vulnera vulnera;

Meanwhile, his conquest ravish’d from his
eyes,
The raging chief in chase of Venus flies;
Through breaking ranks his furious course he bends,
And at the goddess his broad lance extends;
Through her bright veil the daring weapon drove,
Th’ ambrosial veil which all the graces wore;
Her snowy hand the raging steel presse’d,
And the transparent skin with crimson stain’d;
From the clear vein a stream immortal flow’d,
Such stream as issues from a wounded god, &c.

F-or.
In Homer’s days a notion prevailed that
gods were corporeal; they ascribed to them
bodies, but supposed them more subtle
than those of mortals, and their blood of a
finer nature. Milton has not scrupled to
imitate and apply this to angels, in the
christian system, when Satan is wounded by Mi
chael in the sixth book:

Then Satan first knew pain,
And writhed him to and fro convolv’d; so sore
That girding sword, with discontinuous
Pass’d through him; but th’ ethereal sub
stance elos’d,
Not long divisible, and from the gash
A stream of nectarous humour issuing
flow’d
Bleed;
Sanguine; such as celestial spirits may
Yet soon he heal’d; for spirits that live
throughout
Vital in every part, not as frail man
In entrails, head or heart, liver or reins,
Cannot but by annihilating die.
Et tua progenia mortalis demoror arna.
Si sine pace tu atque invito numine Troes
Italiam petieris, luant peccata, neque illos
Juveris auxilic: sin tot responsa secuti,
Quae superi maiusque deadant; cur nunc tua quisquam
Flectere justissimam? aut cur nova condere fata?
Quid repetant rexutus Erycino in litore classes?
Quid tempestum regem, ventosque furentes
Eolus excitans aut visum nobis irum?
Nunc etiam nanes (haec intentata manebat
Sors rerum movet: et superis immissa repente
Alecto, medias Italiam bachata per urbes.
Nil superisperio moveor: speravimus ista,
Dum fortun fut: vincant, quo vincere mavis.
Si nulla est egei, Teucris quam de tua coniunct
Dura: per versae, genitor, fumantia Trojas
Exoida obturat; liceat dimittere ab armis
Incolu[m] scanium, liceat superesse nepotem.
Stes sanes noditis jactetur in undis;
Et, quamcumque viam dederit fortuna, sequatur:
Hunc tegere et dirae valeam subducere pugnae.
Est Amathus, est celsa mihi Paphos, atq; Cythera,
Idalique damus: positias inglorius armis
Exigit hic sum: magni ditione jubeto
Carthago prajnat Austroam: nihil urbibus in
e stabit Tyias. Quid pestem evadere bellii
Juri, et Arglicos medium fugisse per ignes?
Totque mari vastaque exhausta pericula terrae,
Dum Latium Teucri recidivaque Pergama querunt?
Non satiis cieras patria insedisse supremae,
Atq; solum qua Troja fut? Xanthum et Simoenta
Redde, oro mieris: iterumq; revolvere causum
Da, pater, Illiaco Teucris. Tum regia Juno

34. Mnemosyne. This refers to the predictions and instructions he had received from the ghosts of Hector, Anchises, Creusa, etc.
35. Erycinos in litore. See En. V. 660.
37. Eolus. See En. V. 606.
38. Immunis. Best to rage without control: such is the force of the word, as is obvious from the way it is used in other places.
39. See, it opposes it not, since it must be so. It is somewhat ironical, and it implies involuntary submission, and a false appearance of compliance.
40. Ino, i.e. From Ascanius.
41. Bacchus Pergams. Pergamus again totering to its fall. Commentators are not agreed about the meaning of the word recidivasse; but as the etymology of it is from recid, to fall again into ruin, since the in the second syllable is short, this determines the sense to be what we have given, and agrees best to the design of this speech. We are therefore inclined to think the word ought to be so translated all along.
42. Da, pater. The characters of these two goddesses Venus and Juno, are here as well distinguished as, had they been real beings, their faces could have been by their pictures. Observe how differently they begin and end. Venus opens her's in a most solemn, soft, and submissive manner. She
P. VIRGILII MARONIS

Acta furore gravi: Quid me alta sita cogit
Rumpere, et obductum verbis vulgare adorem?
Anem hominum quisquam Divumque abeget
Bella sequi, aut hostem regi se inferre latino?
Italiam petit fatis auctoribus, esto,
Cassandrae impulsus furius. Num lingua castra
Hortati sumus, aut vitam committere voce?
Num puero summam bellii, num credere uarios?
Tyrrhenamve idem, aut gentes agitare quies?
Quis Deus in fraudem, quae dura potestatimistra
Egit? ubi hic Juno, demissave nudibus Iri?
Indignum est, Italos Trojan circundare Amnis
Nascentem, et patria Turnum consistere trest:<
Cui Pilumnus avus, cui diva Venilia mate.
Quid, face Trojanos atrum ferre Latinis?
Arva aliena jugo premere, atque avertere vates?
Quid, socios legere, et gremis subdvere spectas?

NOTES.

addresses Jupiter with modesty, reverence, and fear; and ends with the humblest and lowest petition that can be conceived:

— Xanthum et Simoënta

Redde, ore miseric; iremque revolvere casus

Da pater, iliasce Teucris.

But Juno acts, as she began, with a far different temper. Her closing words are,

Tunc decuit metuismo tuis: nunc sera quere
relis

Hand just assurgis, et irrita jurgew jacxtas.
In these last words irrita jurgew jacxtas, the very cadence of them tells us that she strikes her hands against one another, and sits down in the same abrupt rage with which she rose. They are distinguished too by this circumstance that Venus all along applies herself to Jupiter, and reflects upon Juno only in the third person, and that, once excepted, by mere hints and insinuations. When she does name her, it is as softly, though as invidiously as possible;

Si nulla est regio, Teneb quam det tus conjuex

Dura.

76. Pilumnus. Pilumnus and Piusuus were two deities at Rome who presided over the surpises, that were required before the celebration of aepiaus. Pilumnus was supposed to pateur children, as his name seems in some measure to indicate, quod pellat mala infuri. The manuring of lands was first invented by Picumnus, for which reason he is calleu Sterquilinus. Pilumnus is also invoked by the god of bakers and millers, as he and to have first invented the art of grinding corn.

77. Quid, face. Literally, What is it for the Trojans to offer violence to the Latins with black or hostile braces? And face Servius explains avet belle: fac signifies the first motives of incentives that kindled the war; in which sense Cicero uses the word. And as bele intimates the commencement of a war, so Virgil uses incendit bellum to express a war when it has reached its height, and lays all waste before it like a devouring conflagration. Allusion is here had to the killing of the stag of Sylvia, which was, by the rusticks, so much resorted, and proved the incendiusRefere: 

79. Leges. Servius renders it futurus; whence those are called saecligii, qui omnes leges, i.e. futurus. — See Horace, I Ser. III. 117.

Et qui saeclum saeclum Divus legatur.
Pacem orare ma? praefigere puppibus arma?
Tu potes Aeneas manibus subducere Gra?um,
Proque viro neblam et ventos obtendere inanes;
Et potes in totidem classem convertere Nympheas:
Nos aliquid Ratios contra juvisse, nefandum est.
Aeneas ignari est: ignarus et abit.
Est Paphos, Idaxque tibi, sunt alta Cythera:
Quid gravidam ellis urbem et corda aspera tentas?
Non-ne tibi fuerit Phrygic res vertere fundo
Conamur? nos? in miseros qui Troas Achillis
Object? quae casa fuit consurgere in arma
Europoqve Asimique, et sedera solvere furto?
Me ducit Dardania Spartam espugnavit adulter?
Aut ego tela dedisovfo cupidine bella?
Tunc decuit metase tuis: nunc sera quereles
Haud justis assuris, et irrita Jurgia jactas.
Talibus oratibus Ares: cunctique fremebant
Celicole assensu ario: ceu flamina prima
Cum deprensus fereunt sylvus, et ceca volvant
Murmura, venturo: navitis prodentia ventos.
Tum pater omnipoenis, rerum cui summa potestas,
Init: ne dicete, Dum domus alta solitaria,
Et tremefacta solo ellus, silet ardens aestas:
Tum Zephyri posure, premit placida equora portus
Accipite ergo animus, atque haec mea figite dicta.
Quandoquidem Ausios conjungi sedere Teacris
Haud licetum, in ne vestra capit discordia finem:
80. Pacem orare. Literally, implore peace with the hand; and at the same time fix up arms on their sterns. Pacem orare means refers to the olive branches in their hands, which they held forth in sign of peace.
85. Aeneas ignarus, &c. Dr. Trapp is at a loss to find out the wit. But, whether there be wit in it or not, it implies a severe sarcasm; as much as to say, M. Aeneas, the general of an army, chooses to be absent in so critical a juncture, and is not careful to inform himself of their state, 'let him, for me, remain in ignorance, and never return.'
88. Quo Troas Achilis object. He refers to Paris who violated all friendship and hospitable rights by bearing away Helen, the wife of Menelaus, king of Sparta, by whom he had been received as a guest, during the absence of her husband. Some historians however say that Paris did not carry off Helen in an amicable and clandestine way, but by war and force. Dr. Trapp, who generally obliges his reader with all he knows, adds, She might in her heart be inclined to it.
90. 80 quid nam sequerens pos-
395
sue, et pretendent un

95. Quin equis, etsi

98. Precurrit sylvis. Milton has finely improved upon this hint:
He scarce had finish'd, when such murmur still'd
The assembly, as when hollow rocks retain
The sound of blustering winds, which all night long
Had round'd the sea, now with hoarse censure hill
Seafaring men, o'er watch'd, whose bark by chance
Or pinnace anchor'd in a cragg'y bay
After the tempest: such applause was heard
As Mammon ended.
102. 80. That which supports any thing is called its su?num. Solus terra, therefore, is the foundation of the earth.

NOTES.
Quae cuique est fortuna hodie, quam quae secat speam,
Tros Rutulusve fut, nullo discrimine hiebo:
Seu fatis Italum castra obsidione tenetur,
Sive errore malo Trojae, montisque istudris.
Nec Rutulos solvo. Sua cuique exorsulaborum
Fortunamque ferent. Rex Jupiter omibus idem.
Pericre torres atraque voragine ripas,
Pitter Annuit, et totum nutri tremecific Olymum.
Hic finis fandi: solio tum Jupiter augur
Surgit: celicole medium quem ad lirinam decusat.
Interal Rutuli portis circum omnibus instant
Sternerae caele viros, et minia cingeramflamis.
Ast legio Aeneadum vallis obsessa tenetur,
Nec spes ulsa fugae. Miserae sunt tuibus altae
Neqquicquam, et rara muros cinxere ornos.
Asius Imbracides, Hicetaoniisque Tymanetes,
Assaracique duo, et senior cam Castre Tybris.
Prima acies: hos germani Sarpedoniambo,
Et Clarus, et Haxum, Lycia comitatur ab alta.
Fert ingens totos connexus corpore skum,
Haud partem exiguius montis, Lyrssais Acmen,
Nec Clytlo genitore minor, nec fratres Mnesitheo.
Hi jaculis, illi certam defendere solvi.
Molirique ignem, nervoque aptare attigit.
Ipse inter medios, Veneris justissima cura,
Dardanias caput ecce puer detectui homae,
Qualis gemma micat, fulvim quae lividit aurum,
Aut collo decus, aut capiti: vel quie per artes
Inclusum buxo, aut Oricia terembimo
Lucet ebur. Furos cervix cui laced cines
Caem Castre, sunt principalis in terra propugnationum: duos fratres Sarpedonem, et Clarsum, et Haxum: ut mediis
Dei, consuetudinibus illos. Aeneas curre fulgente Tyisses, non inferior patris Clitus et fraus Mnesis, comensis
Hecum toti corpore jacit vastum axum, quod erat non parvum fragmentum montis. Alii consenere propugnac
In armis, illi lapidibus: et immittere tanda, et imponere sagittis nervo ardeo. Hecum ipse puer
Dardanias, dignissimus amor Veneris, in modos mutatos secundum pulchrum caput, fulvim quasi gemma,
Statuit avarum retinem, et ornamentum est solito vel capitis: aut iuxta medium splendens eurie
In armis, vel buxo, vel terembine Orica urbis. Hecus cervix candida suaest capillos prominens,

NOTES.

109. Fatis. The evil fates of the Italians, maile being supplied from the following Epist.
110. Errore malo, i. e. if all the prophecies of their settlements in Latium on which they depended were only impostures.
117. Celicole medium ad limina decusant, alludes to the Roman custom of conducting the consul from the senate house to his own apartments.
128. Lynnessius. So called from Lynnessus, a city of Cilicia, the native country of Braxis, who was from thence called Lynnessius. It was taken and plundered by Achilles in the time of the Trojan war, and the booty divided among the conquerors.
133. Haxumtum. How artful is this graceful description of the appearance of Ascanius! Introduced amid the ruder scenes of the battle, it forcibly strikes us! He is represented baseheaded, says Domestus, because he was forbidden by Apollo to fight, caput de vestro id est, non purgatum. Some commentators think that Virgil adhered to the custom of the Romans who were always baseheaded, excepting during the Saturnalia. Perhaps it is introduced only to render his appearance more graceful.
134. Quid gemma micat. This simile is beautiful, but nearly related to that in the first book.
Accipit, et mollis subnectit circulus auro.
Te quoque magnanimæ viderunt, Ismæ, gentes
Vulnera dirigere, et calamos armare veneno,
Mæonia genere domo: ubi pingua'T culta
Exercitque viri, Pactolusque irrigat auro.
Affuit et Mænesthus, quem pulti pristina Turri
Aggère murorum sublimem gloria tellit:
Et Capys: hinc nomen Campanæ ductur urbi.
Illi inter seere duci certamine bellii
Contulerant: mediâ Eneas freta nocte secabat.
Namque aut ab Evandro castris ingressus Etruscis
Regem adit, et regi memorat nomenque genuit:
Quidve petas, quidve ipse ferat, Mezentius arma
Quæ sibi conciliet, violenta pectora Turri
Edocet: humanæ quæ sit fiducia rebus
Admonet, immiscetq; preces: haud fit mora, Tarchon
Jungit opes, fœdusque ferit. Tum libera fatis
Classem conscendit, jussis gens Lydia Divûm
Externo commissa duci. Eneia puppis
Prima tenet, rostro Phrygios subjuncta leones:
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Eneas, secumque volunt
Eventus bellii varius: Pallasque sinistro
Affixus lateri, jam quærit sidera, opacæ
Noctis iter; jam quæ passa terræ marique.

Pandite nunc Helicona, Deæ, cantus: movete:
Quæ manus interea Tusci comitetur ab oris
Eneas, armetque rates, pelagoque vehatur.
Massicus erat princeps secat aquora Tigri:
Sub quo mille manus juvenum: qui nonia Clusi,
Eneas habit primum locum aratam circa rostrum leonis Phrygies. Idas aspergit super, meas gratissimas Trojani exilibus. Ingens Eneas hic sedet, et mediator securum varias mens bellii, et Pallas adcomnus ad lumen luxus gisit, modo laqueo de suæ, quae sunt libera nocis; modo de ida, quæ Eneas mundatur part et mani. O Musa, aperite nunc Helicona, et suggeste mitis hos cantus: quæ mutantes sequant
interim Eneas in regionem Etruscam, et implant naves, et ferant mari. Primus Massicius flaxis mact Tigrí
erat: sub quo suus mille manus juvenum: qui venerunt à mari Clusi,

NOTES.

141. Mæonio. The same country in the
Lambdr Asia which was afterwards called
Lydia.
145. Campana urbí: meaning Capys, which is supposed to have been founded by
Capys, the father, or rather the companion,
of Anchises. The city was very ancient, and
so opulent that it even rivalled Rome, and
was called altera Roma. The soldiers of
Annibä, after the battle of Cannæ, became
enervated by residing in a city so much ad-
dicted to luxury as was this.
154. Libera fatis. Disengaged from
the restraint of fate; because it was destined
that their expedition should have no suc-
cess, unless it was conducted by a foreign-
er, 22. Vili. 302.
157. Phrygios leones. It bore lions for its
emblem, those animals being sacred to Cy-
bele, who presided over Phrygia, and es-
pecially over mount Ida, of whose pines the
ships of Eneas were built.
158. Imminet Ida. The Roman poets
carelessly ever say anything in a personal
manner of mount Ida, unless perhaps in
this passage.
160. Pallas. He was a son of Evander
sent with some troops to assist Eneas, and
who, after making great slaughter among
the enemy, was killed by Turnus. Several
other persons have the same name; as one
of the giants; a son of Lycaon, a freed-
man of Claudius, &c. The young reader
will remember that the word Pallas, ap-
plicated to any of these, is declined Pallas-
antis, but when used of Minerva, it is Pal-
las—aditis.
163. Pandite nunc. See Aen. 7. 644.
165. Massicus. He was an Etruscan
prince, and assisted Eneas against Turnus
with a thousand men.
167. Clus. Claudium, now called Chiusi,

NOTES.

is a town of Etruria, taken by the Gauls under Brennus. Porsenna was buried there. At the north of Clusium was a lake called Clusina lacus, which had a communication with the Arus.

169. Cervique. Cervus is a word originally Greek, of the same import with pharetra. Ovid and Statius have likewise adopted it.

170. Populonia, or Populonius, was a town of Etruria near Fiss, destroyed in the civil wars of Sylla. Not far from its ruins, a town has been built which bears the name of Fissinum.

171. Fiss. Fiss or Piss, a town of Elis, on the Alpheus, at the west of Pelo- ponnesus, founded by Pygis, the son of Pericles, grandson of Eolus. Its inhabitants accompanied Nestor to the Trojan war, and they long enjoyed the privilege of presiding at the Olympic games which were celebrated near their city. This honourable ap- pointment was envied by the people of Elis, who made a war against the Pisani, and, after many bloody battles, took their city, and demolished it.

183. Minion. Minio was the name of a river in Tuscany: its modern name is Mugnone.


185. Intempestaque Gravinae. A town in Etruria, on the sea coast, unwholesome on account of the fens in the neighbourhood: hence arose the name Gravissae, de gravitate acria.

195. Centaurus. The name of the ship was the Centaur, so called from having a Centaur painted or carved on the stern, wielding a huge stone in his hand, which he seemed to be dashing against the waves.
Arduus, et longà sulcat maria alta carinà.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicæ Mantus et Tusci filius amnis,
Qui muros matri; dedit tibi, Mantua, nomen;
Mantua dives avis; sed non genus omnibus unum:
Gens illi triplex, populi sub gente quaterni,
Ipsa caput populi: Tusco de sanguine virens.
Hinc quoque quingentes in se Mezentius armat,
Quos patre Benaco, velut arundine glaucà,
Minicius infestà ducebat in æquora pinu.
It gravis Auletes, centenaque arbore fluctum
Verberat assurgens: spumant vada marmore verso.
Hunc vehit immannis Triton, et cœrula conchà
Exterrens frena: cui laterem tenus hispida nanti
Frond hominum praest, in pristin desinit alvus,
Spumea semiferò sub pectorre mururat unda.
Tot lecti proceres ter densis navibus ibant
Subsidio Trojæ, et campos salis ære secabant.
Jamq; dies collo conservaret, almq; currù
Noctivago Phæbe medium pulsabat Olympum:
Æneas (neque enim membris dat cura quietem)
Ipse sedens clavumque regit, velisque ministrat.
Atque illi medio in spatio, chorus ecce suarum
Occurrunt comitum, Nympheæ, quas alma Cybele
Nomen habere maris, Nympheà; e navibus esse
Jussaret: inambar pariter, fluctus; secabant:
Quot prius æræt steterant ad litora proce,
Agnoscent longè regem, lustrantque chœres,
Quarum quæfandi doctissima Cymodocea,
Ponè sequens, dextrà puppim tenet: ipsa; dorso
Eminet, ac ëææ tæcitus subremigat undis.

자, et benefici Luna attingebat medium eolum euru nocturno: Æneas ipse sedens moderatus gubernacu-
rum, et dat operam velis: non enim sollicita permittit ejus corporis silvam quietem. Et eæ terra suar-
rum sociarum offert se ipsi in medio regem: silícet, Nympheà, quæ benefici Cybele voluerat frui diu-
nisitae maris et ëæ Ænops e navibus; natabant simul, et scindebant undas; quod antea navès erra-
ta stabant ad litus. Agnoscat præcons regem, et circumvent eam saltando. Cymodocea, quæ erat
purissima legándi inter illas, tenet manu dextrą puppim, sequens propè: et ipsa emergit tergo, ut
substanti sitaæ turn per aquas quietas.

NOTES.

201. Æneas genus omnibus unum. They came partly from Tuscany, partly from Ven-
etia, and partly from Gaul, which explains what follows.

202. Gens triplex, populi sub gente quaterni. The gens triplex marks their original
from those three nations; and the populi quaterni sub gente signify that there were
three cities besides Mantua in the Mantuan territory, which were all subject to so many
lucumons or petty kings, of which four
cities Mantua was the chief: and those four
cities made a part of the domination of
Etruria, which in all was divided into
twelve of those lucumonies or realttes.

204. In se armat, that is, he furnished
them with a just cause of rising in arms
against himself.

205. Patre Benaco, Minicius. Benacus is a
lake in the territory of Verona, now called
Iago di Garda; the river Minicius, now

et ascendunt mare
longè tribe. Ille etiam Ocnus, filius Mantæa
visis et fluvii Etrusci, mo-
vet exercitum à patriæ
regione: Æneas, qui dedit ilia muros et
nomen matris èa, a
Mantua illustris minorbi-
bus, sed nivos non esse
omnis omnibus: habet tris-
bus tres, populos quatuor
sub undique tribus, ipsa
est primaria populo
illorum, robur illi
ex Etrurasque continent.

FretæRa Mezentius con-
citam contra se quingen-
tos ex illâ regione, quos
Minicius, habens patrem
Beneæan, coronatæ arun-
dinæ viridæ, ducebat in
mare navibus, minimum
Mezentius. Ducit eos Au-
letæ gavias, et ergens se
percutit undum centenæ
remis lignes: fluctus spu-
mant agitato mari. Por-
tat illum Triton vastus,
et terræs mare cortæque
tubæ èa conchæ: huius Tri-
toni mensa usque ad inte-
ra, vultus pilosus exhibet
hominem, venter exit in
pristin, unda spumo so-
natus sub pectorre semiferi-
n. Tot principes selec-
ti navigabat triginta na-
vibus in auxilium Trojæ
novo, et scindebant urato
rostræ spatii salus aquâ.

Et jam iux abierat è co-

207. Arboræ. The oars, so called to de-
note their bulk.

209. Triton, a sea deity, the son of Nept-
une. He was very powerful among the sea
deities, and could calm the ocean and abate
the storm at pleasure. He is generally repre-
sented as blowing a shell; his body above
the waist like that of a man; and below,
a dolphin. Some represent him with the
fore-feet of a horse. Many of the sea deities
are called Tritons.

215. Phæbe. Luna, the sister of Phœbus.

218. Clavumque regit. The leader of a co-
lony should be equal to every task which
the business requires. Æneas does not
disdain to pilot his own vessel in the night.
This he had done before, 5.

CATROV.
Tum sic ignarium alloquitur: Vigilans, Deo praev.,
Enea? vigila, et velis immittre ruderatae.
Nos sumus Ideae sacro de vertice plana,
Nunc pelagi Nymphae, classis tua. Perfidas ut nos
Precipites ferro Rutulius flammatique premebat:
Rupimus invitat tua vincula, teque per aquor
Querimus. Hanc genitrix faciem miserata refret:
Et dedit esse Deas, avemq; agitate sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media, atque horrentes Marte Latinos.
Jam loca jussa tenet forti permagnus Etrusco
Arcas eques: medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.
Surge, age, et Aurorar socios veniente vocari
Primus in arma jube: et: clypeum cape, quae dedit
ipse
Invictum Ignipotens, atque oras ambit auro.
Crastina lux (ea si non irrita dicta putatis)
Ingentes Rutulæ spectavit cædis acservos.
Dixerat, et dextrâ discedens impulit altam,
Haud ignara modi, puppim : fugit illa per andas,
Ocyor et jaculo et veatos sequant sagittâ.
Inde alie celarent cursus. Stupeat inscius ipse
Tros Anchisiades: animos tamen omne tollit
Tum breviter supera spectantem convexa precatur:
Alma parens Ideæ Deum, cui Dindyma cordi,
Turrigeæque urbes, bijugique ad præmio leones:
Tu mihi nunc pugnae principes, tu ritae propinquæ
Aurigurium, Phrygibusq; adas pede, Diva, secundo.
NOTES.
229. Velis immittit ruderatae, i.e. Spread
out your sails at the utmost length of the
halyard. See the note on En. VIII. 706.
233. Rupimus invitat. Catrou mentions
this part of Cymodoceæ's speech as a speci-
men of the politeness of the sea-nymph.
Nothing (says this polite Frenchman) can
be more polite than the language of this
new nymph. She gives Enea to understand
that she was turned into a goddess sorely against her own will, and that she
had rather have still continued in his ser-
vice under her original shape.
246. Dixerat. Mr. Dryden justly observes,
that the transformation of the ships, as vio-
1ent a piece of machinery as it is, serves
here to carry on the main design. These
new made divinities not only tell Enea
what had passed in his camp during his ab-
sence, and what was the present distress of
his besieged people, and that his horsemen
with whom he had spent the day, were ready to
join him on his descent, but warn him to
provide for battle next day, and foretell him
good success; so that this episodical ma-
cine is properly part of the great poem;
for besides what has been said, they push
on his navy with celestial vigour, that it
might reach the port more speedily, and
effect a landing with greater ease and suc-
cess.
250. Animos tamen omnino tollit, i.e. Raises
the spiritus of his men (as verse 268, utro
animos tollit dictis) ; not is raised or animat-
ed by the omen himself, as Dr. Trapp has it.
252. Idea. Cybele, the mother, who, be-
cause she is taken for the earth which sus-
cains cities on its surface, is described with
a turreted crown. She is drawn by lions;
intimating that as a kind and common mo-
ter she is able to govern and tame her
most ferocious children.
254. Propinquus, i. e. Propinquus or pro-
sensus redatus, render it propitious; the neu-
ter verb propinquus being here used transi-
tively, after the manner of the Greeks (and
like the Hebrew Michpah) as nunc signifies
either sic, or stare facta.
ANEIDOS LIB. X.

Tantum effatus: et interea revoluta rubeat
Maturâ jam luce dies, noctemque fugat.
Principio sociis edicit, signa sequuntur,
Atque animos aptant armis, pugnaque parent sc.
Jamque in conspectu Teucros habet et sua castra
Stans celsa in puppi: clypeum tum deinde sinistrâ
Exultat ardentem. Clamorem ad sidera tollunt
Dardanides: nasciis: specie addita suscitat iras:
Tela manu jacint. Quales sub nubibus atris
Styrmoneis dant signa graves, atque æthera tranant
Cum sonitu, fugiuntque Notos clamore secundo.
At Rutulo regi ducibusque ea mira videri
Amonis: donec versans ad litora puppes
Respicient, totamque allabii classibus sequor.
Ardat apex capiti, cristiisque à vertice flamma
Funditur, et vastos umbo vomit aureus ignes.
Non secul se liquida si quando nocte cometa
Sanguinei lugubre rabent: aut Sirius ardor,
Ille sitim morbosque ferens mortalibus ægris,
Nascitur, et laxo contristat lumine cœlo.
Haud tamens audaci Turno fiducia cessit
Litora præcipere, et venientes peliere terrâ.
Ulterior animos tollit dictis, atque increpat ultró:
Quod voce optastis, adest, perfingere dextrâ:
In manibus Mars ipse, viri: nunc conjugis esto
Quis: suæ tecticæ memori: nunc magna referto
Trojanis: sed est ab eo quod in orbis urbis
Non si cometa ececdit aliquando tribus rathexus per humidas aérern: aut si ignis ille Sirion ardor
dens hominibus malis affecta siccissat et mortuis: et continuas solus lucerna: Tamen ne
audaci Turno spec occupandi situs, et prohibit terrâ descendentes. Ulterior extat verbi animos
et ultrâ adhiberatur: O viri, promptum est robis perfingere manu: quod eviprisis voce: pugna ipsem
testasse yestrum: jam unaniqueque eis memori auget et domus suis: nunc memorem

NOTES.

264. Nubibus atris. Clouds black or louring with storm, as is plain from what follows, Fugitique Venus clamore secundo.

265. Styrmoneis. This comparison of the martial clypeus with the Trojans with the Trojans with the clypeus of cranes is borrowed from Homer, Iliad 3.

Mr. Pope observes, if wit has been truly described to be a similitude of ideas, and is more excellent as that similitude is more surprising, than cannot be a truer kind of wit than what is shown in apt comparisons, especially when composed on such subjects having the least relation to each other in general, have yet some particulars that exactly agree. Of this nature is the simile that Homer has conceived and Virgil adopted.

272. Cometa. Virgil again derives a com-
Facta, patrum laudes: ultro occurrarum ad undas,
Dum trepidi, egressisq; labant vestigis prima.
Audentes fortuna juvat.

Hae ait: et secum versat, quos ducere contra,
Vel quibus obsessos possit concrescere muros.
Interi Aeneas socios de puppibus altis
Ponibatur explicat. Multi servare recursus
Languientis pelagii, et brevisse se credere saeule;
Per remos alii. Speculatus litora Tarchon,
Qua vada non sperat, nec fracta remurmurat unda,
Sed mare inoffensum crescenti allabitur aetu,
Advertit subito proror: sociosque precatur:
Nunc, o lecta manus, validis incumbite remis:
Tollite, ferte rates: inimicam findite rostris
Hanc terram, sulcumque sibi premat ipa carina.
Frangere nec tali puppim statione recuso,
Arreptis tellure semel. Quae talis postquam
Effatus Tarchon: socii consurgere tonis,
Spumantesque rates arvis inferre Latiniam:
Donec rostra tenent siccum: et sedere carinae
Omnes innocuæ: sed non puppis tuis, Tarchon.
Namque inficta vadis doro dim pendet iniquo,
Anceps sustentata diu, fluctus fatigat,
Solvitur, atque viros medii exponit in undis:
Fragmina remorum quo et fluctuabat transtra
Impedit, retrahitque pedes simul unda relabens.
Nec Turmum signis retinet mora, sed rapiat acer
Totam aciem in Teucros, et contra in litore sitist.
Signa canunt: primus turmae invasit agrastes,
Æneas, omen pugnæ: stravitque Latinos,
Occiso Therone: virum qui maximus ultro
Æneam petit. Huic gladio, perque ærea suta,
Per tunicam squalentem auro, latus haurit apertum.

Inde Lycaem ferit, exsectum jam matera perpetrat,
Et tibi, Pheobe, sacrum: casus evadere ferri
Quod licuit parvo. Nec longe Cissæa durum,
Immanemque Gymam, sternentes agmina clavá,

NOTES.

military phrase, and imports *fortiter facere* to exert the restless force, as it were, of your right hand, to crush and beat down all before you.

286. *Obsessi concrescere muros.* Literally, to whom commit the besieged walls.

290. *Per remos alii.* The whole of this description is extremely concise. Others by oars, viz. get on shore.


304. *Fluctuacse fatigat.* Servius explains it, *fluctus fatigat navim; Rarus navis fatigat fluctus.*

310. *Turmas—agnestes.* By these we are to understand men levied in the country by the Latins. These were much better soldiers than the militia raised in towns. The army of the Latins was made up in a hurry, and did not consist of regular troops.
Nihil profuturo illis arma Herculis arma, nilii robun
tem manus, et pater Melampus, socius Herculis quando tuus leader propositum. Herculis dicebat labores. Enee voluere semen in
Phaethon, dum est omits re fulvus aris, detigit il-fu
in tuo vestimenta.
Tu edamus, dixit Cydon, dum periphera inequiter
Cydon, flavum gentem et primorem berbem, nov-
um amicum furum, jactat
nul eas dejectus manu Trojae, non solicitaris de
amoribus juvenum qui
tiber potissimum certid.

nuli demum tunc fratrem,

proles Phorci, fuisse ob-
via Eneas: nume sep

tem aut, et virent sep-
tem tela: sed cum
casside et clypeo reun-

atum inamo, partum no-

Venus diu aequitas corpus Eneas.

ne mis alquidur Vitis

Achates: suministra mi-

a arma, quae in urbis

Trojanus in suo in cor-

petibus Graecius: an-

num telum ex tuo
dextera vibratur intrans in Eu-

ales. Tum apprehendit

ingenium hastam, et vi-

hre: ille volans transfor-
dit eam semiti inmissis, et

permotio simul herosiae
cum pastor. Aenean fuer-

ter ascissura illi, et sus-

tinet dextrum cursum en-
ductum: hastas ierta vir-

torque positum acro-

transfuso basili, et sa-

guineolenta corrigit imper-

tum: et dexta Alcantis

langueso nervi popo-

dit ex-homo. Tunc Nu-

minus uter exercitque eo

corpori fratri apparet Al-

neum: sed non permiserat etiam cum vulnerare, et delibavit frater magis Achates. Tune

Claudius confidens juvenilis corpore ventur e Curibus, et procul inedito Dryopen rigenti hastae durum interfecit sub

mentum, et simul aucter locutus vocem et spiritum transfuso jugulo: ille autem verbatum fronte tollere

et effundit ore spipum saepege. Dejicit etiam per varios modos tres Thracas, de sublimis stipes

Boreas: et tres quos pater Idas et patris orbis Ismarum missit ad Ilium. Halesius occidit, et turma Auros

aestabilis et progressus Neptuni Messapes conspicebas equis: modo hi, modo illi consuetuar expellere

pugnatur in ipse ingens Italiae. Quemadmodum vam opprimit exercit paginas in epsilon nec, par-

bus animis, et viribus:

NOTES.

319. Herculis arma, a club, from the trunk
of a hard tree.

320. Festivum prind lanugine malas. Liter-
ally, Having his cheeks shaded yellow
with the first down.

321. Securum amorum, regardless of loves.
So Æn. I. 343:

"Securum amorum, Germanum."

334. Steterunt, &c. Literally, Which stood
in the bodies of the Greeks.

339. Boreae de gente. These words may
have two significations, namely, that these
three first Thracians were of the divine
family of Boreas, that is to say, sons of Ze-
thus or Galas, who were the offspring of
Boreas and Orthysa; but my interpretation
is the most simple, namely, that these three
brothers were of the most northern part of
Thrace where Boreas reigns.

CAVATO.

351. Ismaro, plur. (or as Bærus thinks,
sing.) a rugged mountain of Thrace, co-
Non ipsi inter se, non nubila, non mare cedit:
Anceps pugna diu, stant obaixi omnia contra. 360
Haud alter Trojanœ acies, aciesque Latinœ
Concurrunt: læret pede pes, densuasaque viro vir.
At parte ex alia, quæ saxa rotantia latè
Intulerat torrens, arbustaque diruta ripis:
Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci:
Aspera quæs natura loci dimittere quando
Suait equos: unum quod rebus restat egens,
Nunc prece, nunc dictis virtutem accendit amariss.
Quod fugitis socii? per vos, et forta facta;
Per ducis Evandi nomen, devictaque bella, 370
Sperque meam, patriæque nunc subitæ amula laudis,
Fidite ne pedibus: ferro rumpenda per hostes
Est via, quæ globus ille virum densissimus urget:
Hac vos et Pallanta ducem patriæ alta reposcit.

Numina nulla premunt: mortali, urgemur ab hoste
Mortales: totidem nobis animæq; manusque.
Ecce, maris magnus claudit nos obijce pontus:
Deest jam terra fuge: pelagus, Trojanæ petemus?
Hac ait, et medius densos prorumpit in hostes.
Obivis huic primûm fatis adductis iniquis 380
Fit Lagus: hunc, magnus vellit dum ponderæ saxum,
Intorto s-fit telo, discrimina costis
Per medium quæ spina dedit: hastamque receptat
Ossibus hærentem: Quem non super occupat Hisbon,
Ile quidem hoc sperans: nam Pallas ante reuentur, 385
Dum furit, incautem, crudeli morte sodalis,
Excipit: atq; ensam tumido in pulmone recondit.
Hinc Helenum petit, et Rhoeti de gente vetustæ
Anchemolum, thalamos ausum incepare noverce.
Vos etiam gemini Rutulis cecidistis in arvis, 390
In medio spina extinxerat: mam malam ejus
Nam nobili met amans et animas, quæ lilia. Enam
Acceperat nos amatam, haec semper saevissimam:
Nam destituitur arma: jam terra desquit fuge: an abissus mare, an Trojanæ?
Dixit hæc, et medius in arma
cum armis comitavit. Lagus oditurus primum obius illis, atque ab infimus saevissimi
Pallas ececidit cum immâna hastâ, quæ parte spina facti divortium costarum per medium
duro: et sustinuit hastam infastum ossibus. Hisbon non intercipe illum Pallanta in hæ spere, quamvis illæ
nec sperare. Nam Pallas præs interitis irruptionem, improvisum, dum furit õ mortem aspexit socii:
et consciat gladium in palmas tergidos. Discans invadit Helenum, et Anchemolum et vestræ familiæ Rhoeti, Ausaincensus subile noverce. Vos quoque gemini fratres cecidistis in campos Rutulis

NOTES.

vered with vines and olives, near Hebrus, with a town of the same name. Its wines are excellent. The word Iamarius is indiscriminately used for Thracia.

361. Peda pedis. Servius says, for pedi.

363. Arbusta. Not small trees, but places thick with trees.

371. Spemque mean. When my father shall have returned home from all his battles a conqueror, I, emulous of his glory, hope to return a conqueror too.

378. Pelagus, &c. All the commentators explain the passage in the same way as Dr. Trapp understands it, namely, Shall we repair to Troy, or shall we plunge into the sea? meaning that both are equally impossible. But we rather take this to be the meaning: We must either do the one or the other; we must either plunge into the sea, or face our foes, and cut our way through the ranks to Troy; that is, to the camp of Troy, which we are come to relieve from siege.

383. Receptat. This word, as Servius observes, expresses the difficulty of recovering his spear; it stood so fast that it took some time to draw it out.

387. In palms. Virgil by no means equals Homer in the variety of wounds and modes of dying.
DAUCIA, Laride Tymbereque, simillima proles, 
Indiscreta suis, gratuque parentibus error:
At nunc dura dedit yobis discrimina Pallas.
Nam tibi, Tymbre, caput Evandrius absulit ensis:
Te decisa suum, Laride, dextera quaerit:
Semianimesque micant digitii, ferrumq; retractant.
Arcades accensos monita, et praecaria tudes
Facta vir, mixtus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rheetae præter
Tragict: hoc spatium, tantumque moræ fuit Io.
Ilo namq; procug validum direxerat hastam:
Quam medius Rheetaeus intercipit, optime Teuthra,
Te fugiens, fratreque Tyren: curruque volutus
Cædit semianimes Rutulorum calcibus arva.
Ac velut optat, ventis ascathe coortis,
Dispersa immissit sylvis incendia pastor:
Corruptis subito mediis, extenditur una
Horrâra per jatos acies Vulcania campos:
Ille sedens victor flammas despectat ovantes.
Non alter sociis virtus coit omnis in unum,
Teque juvat, Palla. Sed bellis acer Halesus
Tendit in adversos, sequre in sua colligit arma.
Hio mactat Ladona, Phereetaque, Demodocumque:
Styrmontio. dextram fulgenti diripit ense,
Elatism in jugulum: saxo ferit oca Thoanitis,
Ossaque diapigratur cerebro permixta cruento.
Fata canens sylvis genitor celarât Halesus;
Ut senior leto canentia lumina solvit;
Injecere manus Parcae, tellisque sacrárun
Evandri: quem sic Pallas petit antè precatus:
Da nunc, Tybrí pater, ferro, quoq missile libro,
Fortunam atque viam duri per pectus Halesi;
Hæc arma euviausque viria tua quercus habebit.
Auditi illa Deus: dum texta Imaona Halesus,
convolut se in arma sua. Hie interficit Ladonem et Phereeta, et Demodocum: absque simulæ Styrmontio,
dentis gladio dextram erectam in guttur suum: vulnerat lappid frontem Thoanitis, et diffudit esse multis
crebro sanguinolento. Pater Halesi predieens futura occulterat Halesum in sylvis: postquam secus
dissolvit morte oculos seniles, Parcae miserunt manus in Nelaenum, et adiuvat se, Pallas. Ac
Halesus armans bellum erit contra opposeos, et
403. Tymbre. The words Tymbere and
Tymbrus are both used; like Evander and
Evandrus.
403. Tymbre, Teuthraus, Teuthrae: as
Enneas, Enes: vocative in a: Tyren, Tyres,
Tyre, as Anchises, Anchise: accusative in en.
408. Aetes Vulcania. This conveys a lively
idea of a devouring conflagration that rages
without control, and still multiplies its
forces in its progress, like an army pouring
in troops after troops.
412. Secue in sua colligere arma, i.e. stoops
and contracts his body behind the covert of
his armory, particularly his buckler, as En.
XII. 491.

NOTES.

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and contracts his body behind the covert of
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XII. 491.
Arcadio infelix tela dat pectus inermum.
At non cade viri tantâ perterrita Lausus,
Pars ingens bellii, sinit agmina. Primus Abantem
Opposition interimit, pugnas nodumque moramque.
Sternitur Arcadie proles, sternuntur Etrusci:
Et vos, o Graia imperita corpora, Teuci.

Agmina concurrunt, ducibusque et viribus æquos:
Extremi addensent acies: nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urget;
Hinc contra Lausus: nec multum discrepat ætæ:
Egregi formâ: sed queis fortuna negârat
In patriam reditum. Ipsos concurrens paeus
Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hæte.
Interâ soror alma monet succurrere Lauso
Turnum, qui volucris curru medium secat agmen.
Ut vidit socios: Tempus deaistere pugnâ,
Solus ego in Pallanta feror, soli mihi Pallas
Debetur: cuperem, ipse pares spectator adesset.
Hac ait: et socii cesserunt æquore jusso.
At Rutulâm abcessu juvenis, tum jussa superba
Miratus, supet in Turno: corpusq; per ingens
Lumina volvit, obique truci procul omnia visis,
Talibus et dictis it contra dictâ tyranni:
Aut spoliis ego jam raptis laudabor optimis,
Aut leto insigni: sorti pater æquos utriq; est:

Frugidis Arcadibus coit in præcordia sanguis.

Tolle minas. Fatus medium procedit in æquor.

NOTES.

456. Cade viri tantâ. Most expositors make this another hypallage for cade viri tantâ, but it is much more natural to understand it of the great havoc made by Pallas.

458. Pallas instat et urget. It was natural for the reader to think that these two young princes, being so equally matched and now so near together, must meet and fight. The poet shows us that he was not unmindful of this, and so starts this idea, but passes to quite a different one, and gives us a hint of what would be the fate of them both. This is extremely ingenious and judicious; first causing in the mind, that which never fails to please it, vicissitude and surprise; secondly, showing the art of the poet in telling us what he could have done though he does it not. It may be observed too that it was more of glory to these two youthful heroes to be slain as they were, by enemies so far superior to themselves, than for either to have killed the other; or for both to have been killed by each other. Not to mention the beautiful use which the poet afterwards makes of their death.

439. Soror alma. The sister of Turnus. She heard with contempt the addresses of Jupiter, or, according to others, she was not unfavourable to his passion: so that the god rewarded her with immortality. She was afterwards changed into a fountain of the same name near Numicus, falling into the Tiber. The waters of that fountain were used in sacrifices, and particularly in those of Vesta. They had power to heal diseases.

441. Tempus, &c. Here inquis is omitted, with a view of showing haste.

445. Rutulam abcessu; that is, propter abcessum.

449. Spoliis optimis. These were the richest spoils, particularly those which one general took from another.

450. Sortis pater æquos utriq; est. This is in answer to what Turnus vaunting had said.

Cuperem, ipse pares spectator adesset,
and determines pater to mean Evander, the father of Pallas.
Desiluit Turnus biugis, pedes apparat ire.
Cominus: utque leo, specula cum vidit ab alta
Stare procul campis meditantem prelia taurum,
Advolvit: haud alia est Turni venientia imago.
Hunc ubi contingum missae fore credit aut haste,
Ire prior Pallas, si quia fors adjuvet ausum,
Viribus imparibus; magnusq; ita ad aethera fatur:
Per patris hospitium, et mensas quas advena adisti,
Te precor, Alcide, optis ingentibus adsis:
Cernat seminecibi me rapere arma cruenta,
Vicetoremque ferat morientia lumina Turni.
Auditi Alcides juvenem, magnaque sub imo
Corde premit gemitum, laechrymasq; effudit inanes.
565
Tum genitor natum dictis affatur amicis:
Stat sua cuique dies, breve et irreparable tempus
Omnibus est vitae; sed famam extendere factis,
Hoc virtutis opus. Trojus sub menscibus alitis
Tot natì cecidere Deùm: quin occidit una
Sarpeden, mea progenies: etiam sua Turnum
Fata vocunt, metasque dati pervenit ad ævi.
Sic ait, atque-oculos Rutulorum rejicit arvis.
At Pallas magnis emittit viribus hastam,
Vaginàque cavá fulgentem diripit ense.
470
Illa volans, humeris surgunt qua tegmina summa,
Incidunt: atque viam clypei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro præfixum robur acuto
In Pallanta diis librans jacit, atque ita fatur: Aspice,
num magis sit nostrum penetrabile telum.
Dixerat: ac clypeum, tot ferri terga, tot æris,
Cum pellis toties obeat circumdata tauri,
Vibrantis cupis medium transverberat ictu,
Loricæque moras et pectus perforat ingens.
Ile rapit calidum frustra de vulnere telum:
Unà éademque via sanguisq; animusq; sequuntur.
Corruit in vulnus: sonitum suræ arma dedare:

545. Speculat. A high spot of ground, whence the prospect all around might be viewed.
547. Occul. Not, as Hesius says, ad campis, but de campis. Catrou remarks, that Jupiter, in turning his eyes from the field of battle, shows that he will espouse neither party, Trojan or Rutulian, according to his promise; but, as Wharton well observes, is not this promise afterwards broken? He sends down a fury (book xii.) to terrify Turnus: is not this espousing the cause of the Trojans? Trapp says, that he turned his eyes away that he might not see a death which he would have prevented, but was not able.
548. Tot ferri terga. Literally, so many hides of iron; because the bull's hides were stuck full of iron or brass nails.
549. Ingeos may here be taken adversially, as En. 1.929: 

Notes.
Et terram hostilem moriens petis ore cruento.
Quem Turnus super assistens:
Arcades, haec, inquit, memores mea dicta referete
Evandro: qualemeruit, Pallanta remitto.
Quisquis honos tumuli, quicquid solamen humanum est,
Largior: hau illi stabunt Aenea parvo Hospitia. Et lavio pressit pede, talia fatus,
Examinum: rapiens immannia pondera baltei,
Impressumque nefas (unâ sub nocce jugali
casa manes juvenum foedè, thalamique cruente)
Quæ bonus Eurýlion multo coelaverat auro:
Quo nunc Turnus ovat spolio gaudetq; potitus.
Nescia mens hominum fata sortiisque furent,
Et servare modum, rebus sublata secundis!
T uno tempus erit, magnum cùm optaverit cuncta
Intactus Pallanta; et cum spolia ista diemque
Oderit. At socii multo gemiti lachrymisque
Imposuit scuto referunt Pallanta frequentes.
O dolor, atque deces magnum rediturum parenti!
Hec te prima dies bello dedit, hæc eadem auferit:
Cùm tamen ingentes Rutulorum linquis acervos.
Nec jam fama mali tanti, sed certior auctor
Advolat Aeneas: tenui discrimini leti
Esse suos, tempus versis succurrere Teucris.
Proxima quez; metit gladio, latumq; per agmen
Ardens limitem agit ferro: te, Turne, superbum
Cede novâ quærenis. Pallas, Evander, in ipsis
Omnia sunt oculis; mensæ, quas advena primas
Tunc addit, dextræque date. Sulmine creatos
elypso. O Pallas redire in patriam, magne ejus dolor, lectus, et honos! hæc prima dies exposisse te bella,
hec eadem eripit: tamen postquam reliquisit magnos eumulos Rutulorum. Nee jam rumores, sed certa
nuncius tanta calamitatis, securtit ad Aeneam: suos parum distare ab exitio; tempus esse operam fecerat
Teucris fugacit. Aeneas cedit ensæ vicines omnia, et turna facit ab ilio ferro viam per lanum terras; quær
res te, Turne, ferociam novâ strage. Pallas, Evander, omnia reverant Aeneas, ante ipsum osculis; im-
primis menace quas primas externas tamen advit, et dexteræ junecæ. Illis esset vivos quæcumque juvenes
natos Sulmonce.

NOTES.

497. Undâ sub nocce, &c. The story of the fifty Danidae who murdered their husbands the first night.

501. Nescia mens. Thus Homer of Chono-

mias and Acestus:

In vain, brave youths, with glorious hopes ye burn,

In vain advance, not fated to return.

These beautiful anticipations, says Pope, are frequent in the poets, who affect to speak in the character of prophets and men inspired with the knowledge of futurity. So

Tasso, Canto 12.

O vanity of man’s unstable mind,
Puff’d up with every blast, with friendly wind

Why joy’st thou wretch, O what shall be thy gain,

What trophy this the bold Tancredi rears?
This thing shall shed (in case thou be not slain)

For every drop of blood a sea of tears.

FAIRFAX.
ANEIDOS LIB. X.

524. Per patrios manes. Thus Adrastus in Homer supplicates Agamemnon; Book 6. Iliad: Oh spare my youth, and for the life I owee, Large gifts of price my father shall bestow; When fame shall tell that, not in battle slain, Thy hollow ships his captive son detain; Rich heaps of brass shall in thy tent be told, And steel well temper'd and persuasive gold.

Poez. Virgil has beautifully improved upon the Greek poet. Nothing, says Mr. Pope, can be more artful piece of address, than the first lines of this supplication, if we consider the character of Æneas to whom it was made, per patrios manes: By thy dead father's shade, thy supplicant spare!

By all the hopes of thy surviving heir! Preserve, victorious prince, this life alone To glad a longing father and a son.

PITT. 527. Auri facti, signifies gold wrought into vases, statues, &c. Infecti is bullion.

530. Auri facti, signifies gold wrought into vases, statues, &c. Infecti is bullion.

536. Capulo teneus obidicit ensem. Virgil had Homer in view. Those lines of the prayer, where he offers a ransom, are translated from Adrastus. Both the prayer and answer Æneas makes when he refuses him mercy are very much heightened and improved. They also receive a great addition to their beauty and propriety from the occasion on which he inserts them. Young Pallas is just killed, and Æneas, seeking to be revenged on Turnus, meets this Magnus. While nothing can be more artful than the first lines of this supplication, nothing can exceed the closeness and fulness of that reply to it:

—— Belli commercia Turnus
Sustulit ista prior, &c.

This removes the imputation of cruelty from Æneas, which had less agreement with his character than it does with Agamemnon's, whose reproof to Menelaus in this place is not unlike that of Samuel to Saul for not killing Agag.

Poez. 538. Infula vixit. The infula was a sort of diadem worn by priests and illustrious persons; the vitta was the label or fillet that hung down from it on each side.

545. Dejectarum, i. e. Umbro had struck Anxur's left hand just when Æneas came up against him. This, and some other embarrassed sentences, occur particularly in this book, which plainly show that Virgil had not put the finishing hand to it.

552. Reductā hastā, i. e. drawing back his spear to dart it from him with full force. In the same sense the poet has used reducta remis for the labouring oars, or oars plied with vigour, Ἐκ. VIII. 690.

564. Tacitus Amyclia. The silent Amyle. This was a city of Latium near Terracina, which is said to have perished through the preposterous silence of the inhabitants; for, the city having been frequently thrown into the utmost confusion by false alarms, at length a law was made that none should ever mention the approach of an enemy: so that, when the enemy actually advanced, the city was suddenly destroyed for want of timely intelligence. Hense says Lucilius, Mihi necesse est loqui; nam scio Amyclas tacendo permisse.

Rusca adds another reason for their being called tacite, a city of silence. He supposes them too modest to resent an injury. Servius thinks the epithet arose from the doctrine of Pythagoras which they held, and which enjoined to keep silence for five years, and never offer any violence to serpents. This, he says, occasioned their destruction; for upon some of these venomous animals breaking out of a lake near their city, they rigorously refused to attack them and kill them, and so became their prey. Either interpretation justifies the singular epithet applied to them by Pitt. He calls them soft:

568. Tot paribus cypleos, i. e. equal in number to his hands and arms.

571. Adversa pectora. This is rather to be understood of the breasts of the steeds that of the rider. It gives one a much higher idea of the hero's valour.
ÆNEIDOS LIB. X.

575. *Bijugis*, from the nominative *bijugis*. There is *bijugis* of the third declension, and *bijugus* of the second. Hence *En. X. 527*: 

Adsumit bijugus.

591. *Pius Æneas*. The word *pius*, while he is insulting a dying enemy, may here seem a little incongruous. Some soldically ephebet one would think might have been more proper on such an occasion. But we must consider that he is revenging his friend, which according to the heathen notion was an act of piety.

592. *Lucage, &c.* This is certainly a very poor sentiment, an ill-timed affection of wit, quite unworthy both of the poet and his hero. Virgil appears to have been led into it from too great fondness for Homer, whom he was willing to imitate even in his blunders.

599. *Haud talia dudum*. Macrobius quotes this passage among many others to prove how great a master Virgil is of a diversity of style. These are his words:

NOTES.

"If we diligently survey the world, we shall find a great resemblance between that divine work and this poem. For as the eloquence of Mars is ever fitted to the subject he is sometimes concise, at other times copious; here he is reserved and there florid. Sometimes flows like a rivulet, sometimes like a torrent, and often comprehends at once all the different species. So that earth is here beautified with corn and green grass, is there rough with rocks and forests; exhibiting in one place a sandy desert and in another is moistened with fountains; among the rest too is to be seen the vast ocean. Pardon me, nor call me an enthusiast, who have thus dared to compare Virgil to nature; I should speak beneath the merit of this great poet if I were to pronounce that Virgil has blended all the different styles of ten Rhetoricians which did so much honour to Athens."
Dux Trojanus tales faciebat:
Talia per campos edebat funera ductor,
Dardanius: torrentis aque vel turbinis atri
More fuerunt. Tandem erumpunt et castra reliquit.
Ascanius puere et nequice quam obsessa juventus.
Junonem interea compellat Jupiter ultro:
O germana mihi aet; cedam gratissimam conjunction.
Ut rebar, Venus (nec te sententia fallit)
Trojanas sustentat opes: non vivida bello.
Dextra viris, animusque: feroc, patiensque: pericli.
Cui Juno submissa: Quid, o pulcherrime coniugis,
Solicitatas ægram et tua tristia dicta timentem:
Si mihi, quæ quondam fuerat, quæam: esse decebat,
Vis in amore fœret: non hoc mihi nomen: negares,
Omnipotens: quin et pugna subducere Turnum,
Et Dauno posse incolunt servare parenti.
Nunc pereat; Teucriss: pio det sanguine posessas.
Ille tamen nostræ deducti origine nomen:
Pilumnusque illi quartus pater: et tua larga
Sæpe manu multias: oneravit limina donis.
Cui rex ætherei breviter sic fatur Olympi:
Si mora presentia leti tempusque caduco
Oratur juveni, meque hoc ita ponere sentis;
Tolle fugam Turnum, atq; instantibus eripe fatis:
Hactenus indulissesse vacat. Sin altior istis
Sub precibus venia ulla latet, totumque moveri
Mutavisse putas bellum: spes pascis inanes.
Cui Juno illachrymamus: Quid si, quod voce gravaris,
Mente dare: atq; hæc Turno rata vita maneret?
Nunc manet insomna gravis exitus: aut ego veri
Vana feror: quod ut ô potius formidine falsa
Ludar; et in melius tua, qui potes, orsa reflectas.
Hæc ubi dicta dedit, caelo se protrinæ alto
Mistit, agentis hyemem nimbo succincta per auras:
Iliacæm: aciem et Laurentia castra petivit.

NOTES.

603. Turbinis. Turbo is a wind, driving all before its sudden impetus; answering to the Greek σφόν.

608. Ut rebar, Venus, &c. This is plainly an irony, as appears both from the turn of the sentence, and from the strain of Juno's answer, which shows her to have considered it in that light.

611. Pulcherrime conjugis. My lord, in whom the perfection of beauty dwells. This is the import of pulcherrimus, which signifies accomplished in virtue, and all the beauties of the mind, as well as in outward beauty: hence it is applied to Hercules, En. V. 656.

614. Namque. The import of the particle is—I have lost my wonted influence over your heart; for else you could not, &c.

617. Pio sanguine. His blood is called pius, because he was descended from the gods.

618. Nostri origine. He has descended from us.

619. Quartus pater. Stirling says, his great grandfather's father.

630. Aut ego viri vana feror. Vana, here, has the same signification with ignora; or augur or aruspex is understood.
Tum Dea nube cavat tenuem: sine viribus umbras.

In faciem Aene (visu mirabile monstram).

Dardanis ornat telis: clypeasque jubasque.

Divini assimulat capitis, dat insanis verbis,

Dat sine mente somum, gressaque effingit caantis.

Morte obit quales fama est volitare figuras,

Aut quae sopitos deludunt somnia sensus.

At primas laxa ante acies exaltat imago,

Irritatque virum telis, et voce lassae.

Instat cui Turnus, stridentemque eminens hastam.

Conjicit: illa dato verit vestigia tergo.

Tum vero Aeneam aversum ut cedere Turnus.

Credidit, atq; animo spem turbidus hancis inanem:

Quod fugis, Aenea? thalamos ne desere pactos:

Hac dabitur extrâ tellus quaestis per undas.

Talia vociferans sequitur, strictuque coruscat

Mucronem: nec ferre videt sua gaudia ventos.

Forté ratis, celsi conjuncta crepidae saxi,

Expositis statab scalis et ponte parato,

Quâ rex Clusinis adventus Osinius oris.

Huc sese trepida Aeneâ fugientis imago

Conjicit in latebrae: nec Turnus sequitur instat,

Exuperatque moras, et pontes transit altos.

Vix proram attigerat: rumpit Saturnia funem,

Avulsamque rapió revoluta per æquora navem.

anxaudretvit ventos rapere suam voluptatem. Forte maris, admodum marjina laeptis et stater occul et ponte preparato, qui navem Osinius vocat fuerat â Clusini regione. Simulas armis Aenei


636. Tum Dea nube cavat. Taken from Homer, Iliad V. 449.

637. In faciem Aene. This fiction is imita
ted from Homer; Iliad V. where Apollo raises a phantom in the shape of Aeneas. There the spectre is raised by Apollo or the sun, here by Juno or the air; both, says Mr. Pope, equally proper to be applied in forming an apparition. Whoever will compare the two authors on this subject, will observe with what admirable art and with what ex
quise ornaments Virgil has improved and beautified his original. Spencer, in his Fairy Queen, seems to have still farther im
owned this imagination in the creation of his false Florimel, who performs, all the functions of life and gives occasion for many adventures. This formation is described with the utmost luxuriance of fancy:

And virgin wax, that never yet was

And mingled them with perfect fire

That, like a lively sanguine it so

the eye.

Instead of eyes, two burning lamps

In silver sockets, shining like the moon

And a quick moving spirit did arise

To stir and roll them like a woman

Instead of yellow locks she did drape

With golden wire to weave her head;

Yet golden wire was not so yellow

As Florimel's fair hair, and is in the light of life

She put a spirit to rule the carcass

638. Juvos. Crests made of horse

651. Corvecae. A neuter verb us
extantly by Virgil for an active on

V. 442.

632. Nunc ferax, audit sub familia

A poetical phrase this, denoting dis

May. It is used in English as w

Latin.

653. Crepidae. Crepido is the

Of a hill or an abrupt rock. Crep

here used for crepida, as En.

pede for pedi.

660. Revoluta per æquora. This

3 U
Illum autem Aeneas absentem in praelia poscit:
Obvia multa virum demittit corpora morti.
Tunc levis haud ultra latebras jam querit imago,
Sed sublimé volans nubi se immiscitur atre.
Cùm Turnum medio interea fert æquore turbac.
Respicit ignarum rerum, ingrataque salutis:
Et duplices cum voce manus ad sidera tendit:
Omnipotens genitor, tanton me crinem dignum
Duxisti? et tales voluiust expenderit poenas?
Quò fero? unde abis? quae me fuga, quæmve reducet?
Laurentes ne iterum muros aut castra videbo?
Quid manus illa virum, qui me mea; arma securi?
Quosque, nefas, omnes inauda in morte reliqui?
Et nunc palantes video, genitum; cadeaturn
Accipio. Quid agam? aut que jam satís imas dehisçat
Terra mihi? vos ò potius misericordi, venti:
In ripus, in saxa, volentes vos Turnus adoro,
Ferte ratem, sævisque vadis immittite syris,
Quò neque me Rutuli, neque conscia fama sequatur.
Hac memores, animo nunc huc, nunc fluctuat illum:
An seae murcrose ob tantum dedecus amens
Induct, et crudum per costas exigat ensem;
Fluctus an jaciat medius, et litora nando
Curva petat: Teucrimumque iterum se reddat in arma.
Ter conatus utramque viam: ter maxima Juno
Continuit, juvenemque animo miserata represisset.
Labitur alta secans, fluctuaque æstaque secundo:
Et patris antiquam Dauni deserto ad urbem.
At Jovis interea monitis Mezentius ardens
Succedit pugna, Teucrosque invadit ovantes.
Concurrunt Tyrrenæ acies, atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupea vastum quæ prodig in æquó,
Obvia ventorum furiis, expostoque ponto,
Vim cunctam atque minas perfert calicque marisq;
Ipsa immota manens: prolem Dolicchonis Hebrum
Sternit humi, cum quo Latagum, Palmumque fugacem:
Sed Latagum saxo atque ingenti fragmine montis
qui viam; ter suprema Juno cohíbuit cum, et animo miseriae coepit juvenem.
Provehitur findes maris,
Irrumpunt in cum turmas Ereum, et imminunt uni viro; uni, inquam, omnibus odiis et densis jaculis.
Ille Mezentius, siet rapus quæ prostris in magnam mare, objecta furoxi ventorum et opusse fluctibus, sustinet omnem violentiam et nimias eundi et maris, ipsas stans incensus: sic dejicit in terram Hebrum silium Dolicchonis, et cum eis Latagum et Palmum fugiensem: sed oppressit saxo et magna fragmento rapit Latagum.

NOTES.
will have to be an hypallage for navem regulatae per aquorum: but, as we should always abun as much as possible the having recourse to such unnatural substitutions, so here there appears no manner of necessity for it, since revoluta is a very proper epithet of the sea.
671. Laurentes muros. The city of king Latinus.
677. Adoro. The winds of whose divinity
see En. III. 120.
678. Syrîs. A sand bank.
682. Crudum; for cruentum. From crusta, crus, derived, as is fides from fidus.
687. Fluctus secundo. Literally, the waves being prosperous: i.e. the motion of the waves, instead of opposing, carried the vessel forward; which is saying, in other words, that the wind was for him.

NOTES.}

704. In lucem genitori Amycro dedit; et face progenans Cissae regina Parin creat. Dr. Bentley observations que creat here is quite redundant, since the sentence is perfect without it; besides that there is something incongruous in making creat and dedit of different tenses; as also that the omission of the nominative to the following verb occupat perverts the sense; on all which accounts that learned critic conjures that the genuine reading, as Virgili left it, must be una quem nocte Thesano in lucem, genitore Amycro, dedit; et face progenans Cissae regina Parin. Paris urbe paterna Occubat.

705. Ignarum, i.e. ignatum; for so the word is sometimes taken in a passive sense; Ovid, Met. B. VII. 403.

Jamque aderat Thebas proles ignara genti.
Obvius adversaque occurrit, seque viro vir
Contulit: haud furore melior, sed fortibus armis.

Tum super abjectum posito pede nixus et hastâ:
Pars bellâ haud tempenda, viri jacet altus Orodeas.

Conslamant socii, latum panae secutí.
Ille autem expríamus: Non me, quìcunque es, inulto
Victor, nec longum latare: te quoque fata

Prospectant paria, atque eadem mox arva tenebí.
Ad quem subridens mixtâ Mezentius irâ:
Nunc morere: ast de me Divum pater atque hominum

Viderit. Hic dicens, eduxit corporae telum:
Olli dura quies oculos et ferreus urget

Somnus, in extrem clauduntur lumina noctem.

Cædicius Alcaathum obruncat, Sacratr Hydaspem:
Partheniumque Rapo, et praedurum viribus Orsen:
Messapus Clonianque, Lycaonianque Ericenem:
Illum, infrænus equi lapsu tellure jacetem;

Hunc, peditem pedes. Et Lycius processerat Agis,
Quem tamen haud express Valerus virtutis avtæ

Dejicit: Atoniolum Salios; Saliumque Nealces,
Insignia juco et longè fallente sagittâ.

Jam gravis aquabat lucatus et mutua Mavors
Funera: excedebat pariterque ruabant
Victores victiæ: neque his fuga notas, neque illis,

Dii Jovis in tectis iram miserratam inanem
Amborum, et tantos mortalibus esse labores.
Hinc Venus, hinc contrà spectat Saturnia Juno.

Pallida Tisiphone media inter millia svavit.

At verò ingentem quattuor Mezentius hastam
Turbidus ingreditur campo: quâm magnus Orion,
Cùm pedes incedit medió per maxima Nerci
Stagna viam scindens, humero supereminent undas.

Aut summis referens anniosam montibus ornum,
ingrediturque solo, et caput inter rubilia condit.

NOTES.

739. Ille autem expríamus. Virgil more than once makes his dying warrior's prophecy. In this he follows Homer, who makes the expiring Hector foretell the death of Achilles his conqueror.

Cat. 194.

747. Cædicius. Virgil has been censured for not always distinguishing who were of the Trojan and who of the Latin party. It is only by observing what names are properly Latin, as Cædicius, Sacratr, Rapo, &c. and what are drawn from the Greek as Alcaathus, Hydaspes, Parthenius, &c. and the confusion is easily removed.

Cat. 512. Valerus. A compliment to the noble Valerian family, to whom the famous Poplicola belonged.

763. Ingreditur campo. He had liberto been only in the skirts of the battle: now he presses forward into the midst and thickest of the ranks, which agrees best with the following comparison.

765. Orion. Orion is mentioned here in regard to his magnitude among the constellations. There is great majesty and sublimity in this figure, Orion, stalking through the waves, and it is not borrowed from Homer.

766. Referens, perhaps, here signifies resembling, as in some other places.
Talis se vastis infect Mesentius armis.
Huic contrā Åneas, speculatus in agrine longo,
Obvius ire parat. Manet imperterritus ille,
Hostem magnanimum opperiens, et molē suā stat :
Atque oculis spatium emensus quantum satiā hastae :
Dextra mihi Deus, et telum, quod missile libro,
Nunc adint. Voveo prædīnis corporis rapit
Indutum spolium ipsum te, Lause, trophaeum Ånez.
Dixit, stridentemque enimā hastam
Jecit : at illa volans clypeo est excussa, proculque
Egregium Anthorem latus inter et ilia fit :
Herculis Anthorum comitem, qui missus ab Argis
Hæserat-Evandro, atque Itālia consederat urbe.
Sternitur infelix alieno vulnere, cœlumque
Aspicit, et dulces moriens reminiscitur Argos.
Tum pius Åneas hastam jacit : illa per orbem
Åere cavum triplici, per linea terga, tribusque
Transiti intestum tauris opus : iamaque sedit
Inguine; sed vires haud pertulit. Oculis ensem
Åneas, viso Tyrrenhi sanguine latus,
Eripit à femore, et trepidantī viribus instat.
Ingemuit chari graviter genus amore,
Ut vidit, Lausus; lachrymæque per oram volutæ.
Hic mortis duræ casum, tuaque optima facta,
Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, juvenis memorande, silebo.
Ille pedem referens, et inutilis, inque ligatus
Cedebat, clypeoque inimicum hastile trahebat :
Pruripit juvenis, esseque immiscuit armis.
Jamque assurgentis dextra, plagramque ferentis
Ånēs subit munrom : ipsumque morando
Sustinuit : socii magnō clamore sequuntur,
Dum genitor nati parma protectus abiret :
Telaque conjicent : proturbatq; eminis hostem
Missillibus : furit Åneas, tectusque tenet se.
Ac velut, effusā si quando grandine nimbi
Practicant, omnis campii diffugit arator,
Omnis et agricola, et tutā latet arce viator,
Aut amnis ripis, aut alti formice saxi,
Dum pluit ; in terris ut possint, sole reducto,
Exercere diem : sic obturus undique telis
Åneas, nubem bellī, dum detonet, omnem
Sustinet : et Lausum increpitat, Lausog; minatur : 810
810 dictis et imperatis, recedebat ; et trahit cun elygo hastam hostilem: juvenis irruit, et se appropriis armis, et object se capite Ånēs autolemachs dextram, et inforiis vulnae, et ipsum sustinet remanebant : socii adjuvantis ingeni clamore, dum pater exerceret testas parum fālii : et evenerit spolia, et longe propulsum hostem jaciens : Åneas sevīt, et continent se tectus clypeo. Et quemadmodum, si aliquando nubes rursum effusā grandis, omnis arator et omnis agricola fugit ex agris, et viator abdit se sub nigrī secoare, aut sub crepidine fluit, aut sub saevo rupis arduae, dum pluit ; ut possint Solos revocant operari per diem in terris : sic Åneas obturus undique spirantis, sustinet omnem nubem armorum, docece ceperit tanare et objurat Lausum, et contermina Lauso.

NOTES.

790. Lausus. This alludes to a circumstance in the Roman history. Scipio Africa-

805. Arc. Arc he, as in other places, signifies any place of shelter or safe re-
treat.
Quo moriture ruis? majoraque viribus audes?
Fallit te incautum pietas tua. Nec minus illæ
Exultat demens: saepe jamque altius iræ.

Dardanio surgunt dotorum, extremaque Lauso
Parce filä legunt. Validum namq; exigat ensæ
Per medium Èneas juvenem, totumque recumbit.
Transit et parum macro, levia arma minacis,
Et tunicam, mollis mater quam neverat auro:
Implevitque sinum sanguis: tum vita per auras
Concessit mea ad manes, corpusque reliquit.

At verò ut vulsum vidit morientis et ora,
Ora modis Anchisiades palentia miris:
Ingemuit miserrum graviter, dextraque tetendit:
Et mentem patria subuit piétatis imago:
Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Èneas tantâ dabat indole dignum?
Arma, quibus ëxatus, habe tua: teque parentum
Manibus, et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem:
Èneas magni dextrâ cadis. Incrupat utôr
Cunctantes socios, et terrâ sublevat ipsum,
Sanguine turpantem componis de more capillos.

Interea genitor Tyberini ad fluminis undam
Vulnera siccabat lymbis, corporeque levabat,
Arboris acclinis truncò: procūl ænea ramis
Dependet galea, et prato gravia arma quiescunt.
Stant lector circum juvenes: ipsae æger, anhelans
Colla foveat, fusus propexam in pectore barbam.
Multa super Lauso rogitat: multosq; remittit
Quo revocent, moestique ferant mandata parentis.

At Lausum socii exanimum super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum.

811. Quo moriture. Pallas is overcome and
slain by Turnus, and Lausus by Èneas.
These young princes were equal in valour,
but there is a wide difference betwixt the
bravery of the conquerors. Turnus eagerly
seeks the combat, boastfully challenges
and insults his young enemy, who appeared in
the field of battle for the first time. He
wishes Evander himself was present that
he might murder the son before the father's
eyes. This is the courage and behaviour of
an Achilles. Èneas is very far from attacking
Lausus in this manner, when he exposes
himself for the sake of his father. On
the contrary, he would fain save his life.
He begs him to retire from the combat;
tells him his tenderness for his father
Mezentius will bring on his destruction, and
does not attack him with eagerness or fur-
ry till he finds himself obliged to kill him
in his own defence. This anger is worthy
of Èneas, and is the proper character and
behaviour of a hero more valiant than Tur-
bus, but more pious than valiant. Bossy.

819. Implevit sinum. Every thing is ex-
cellent in the incident of Lausus's death,
especially the contrast of ideas between so
wicked a father and so pious a son; between
the rash valour of the youth, and the gen-
erosity and concern and friendly dissuasion
of his heroic enemy; the obstinate pro-
vocations of the first overpowering the pa-
tience of the last.

834. Siccabat. Not rinsed, as in Dr. Trapp
and Ruxus, but staunched, as Servius ex-
plains it; quia fluxus sanguinis aquirum 
frigore continuetur.

835. Procul, i. e. apart, by themselves,
at some distance from him: for it seems very
absurd to make it signify sometimes near,
sometimes far off, as Servius alleges. In
our opinion, it always signifies distance, though
that distance may sometimes be very
small.
Agnovit longè gemitum pressa mali mens:
Canitiem iramundo deformat pulvere, et ambas
Ad cœlum tendit palmas, et corpore inhæret:
Tanta-ne me tesiit vivendi, nate, voluptas;
Ut pro me hostili paterer succedere dextra
Quem genui? tua-ne aec genitor per vulnera servor,
Morte tua vivens? heu! nun misero mihi demum
Exilium infelix, aec vulnus adactum.
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiae solio sceptraque paternis.
Debueram patriæ pœnas, odiisque meorum
Omnes per mortes animam sometem ipse dedisse:
Nunc vivo, neq; adhuc homines lucemq; reliquux,
Sed linquam. Simul hæc dicens, attolit in agrum
Se semur: et, quanquam vis alto vulnere tardat,
Haud dejectus equum duci jubet: hoc decus illi,
Hoc solamen erat; bellis hic victor abibat
Omnibus: alloquitur merementem, et talibus inquit:
Rhœbe, diu, res si qua diu mortalibus illa est,
Viximus: aut hodie victor spolia illa cruenta,
Et caput Æneas referes, Lausus doloquere
Ultor eris mecum; aut, aperit si nulla viam vis,
Occumbe pariter: neque enim, fortissime, credo
Jussa aliena pati et dominos dignabere Teucros.
Dixit: et exceptus turgor consucta locavit
Membra: manusque ambas jaculis oneravit acutis;
Ære caput fulgens, cristâque hirsutus equinâ.
Sic cursum in medios rapidus dedit. Estuut ingens
Imo in corde pudor, mixtioque insania lucu,
Et furius agitatus amor, et conscia virtus.
Atque hic Æneas magnâ ter voce vocavit.
Æneas agnovit eum, lætusque precatur:
Sic pater ille Deum faciat, sic altus Apollo,
Incipias conferre manum. Tantum effatus, et infestâ subit obvius hâstâ.


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Sic pater ille Deum faciat, sic altus Apollo,
Incipias conferre manum. Tantum effatus, et infestâ subit obvius hâstâ.

848. Quem genui. This speech of Mezentius over his son's dead body is perhaps as fine a piece of pathos as any in our poet.

852. Invictam. Invidia here may either signify Mezentius' invidious measures, or the odium of his subjects. The former seems most suitable to the context, as Mezentius is now awakened to a sense of his crimes, and heartily condemns himself. Servius however chooses the other sense.

861. Rhœbe, diu. Such apostrophes, both to the animal and vegetable world, instead of being unnatural, are amongst the great beauties in poetry, and always show high emotion of soul. Had the poet, indeed, supposed the horse to make a reply to his master, he could not be so easily justified; but for the master thus to address the animal has nothing in it singular.

871. Æneas. In many of the copies which Pierius consulted, he found uno, i.e. in uno and the same breath.

872. Et furìus. This verse does not appear in the ancient Roman manuscript.

873. Sic pater ille Deum faciat. This address of Æneas to the gods is a fine contrast to the impiety of Mezentius, who acknowledges no other divinity than his own arm, destra mihi deus. It is to be observed that this prayer is very short. The presence of a furious enemy would not permit him to say any more.

NOTES.
Ille autem Mezentius uti: Quid me erepto, saevisisse, nato
Terres? hae via sola fuit quae perdere posses.
Nec mortem horremus, nec Divum parcimus ulii:
Desine, jam venio moriturus, et haec tibi porto
Donu prius. Dixit, telumque intorsit in hostem:
Inde aliud super atque alius fugitque, volatque
Ingenii gyro: sed sustinet areus umbo.

Ter cunctum asstantem levos equitavit in orbes,
Tela manu jaciens: ter secum Troiis heros
Immanem arato circumfert tegmine sylvam.
Inde ubi tot traxisse moras, tot apica teda
e Vellecre; et urgetur pugna congressus iniqua:
Multa movens animo, jam tandem erumpit, et inter
Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitum super ipse secutus
Implicit, ejectoque incumbit cernus arma.
Clamore incendunt ceulum Troiaisque Latinique.
Advolat Eneas, vaginâque eripit ensem:
Et super haec: Ubi nunc Mezentius acer, et illa
Efferas vis animi? contra Tyrrenus, ut auras
Suspiaciens haust ceulum, mentemque recepit:
Hostis amare, quid increpitas, mortemque minimaris?
Nullum in cede nefas, nec sic ad praedia veni,
Nec tecum meus haec pepigit mihi federa Laussus.
Unum hoc, per, si qua est victis venia hostibus, oro;
Corpus humo patiare tegi: scio acerba meorum
Circumstare odia: hunc, oro, defende farorem,
Et me consortem nati concede sepulchro.
Hae loquitur, juguloq; haud inoeus accipit essem,
Undantique animam diffundit in arma crucere.

878. Quid me erepto, saevisisse, nato terres?
Mezentius, seeing Eneas come up against him,
with his lance pretended in a threatening
manner, instead of discovering any fear,
appears hardened against the terror of
death, since his son, for whose sake he
lived, was now taken from him.

880. Nec Divum parcimus ulii. Parce here
has the sense of existo, preito habebo; as fum
parcere in Propertius. Mezentius either
did not believe in the gods, or reckoned
them his enemies; and would even have
disparged his wrath on them, had they ap-
peared in the field, as some understand his
words.

885. Levos equitavit in orbes. He coursed
about the left, that he might reach Eneas'
right side, which was uncovered by the
shield. He wheeled quite round, but Eneas
at the same time turned as he turned, as in
the next verse—Ter secum Troiis heros,
&c. So that Dr. Trapp’s remark on this oc-
casion was quite superfluous.

906. Concede sepulchros. Notwithstanding
Mezentius’s contempt of all religious rites,
his praying to Eneas for sepulture is high-
ly natural. We see every day the most re-
solute and hardened change their opinion
and language at the hour of death. So na-
tural is it for man to acknowledge the pow-
er of a deity in spite of himself, and so dif-
ficult is it to efface entirely religious im-
pressions. We should likewise remember,
that the ancients thought it was the most
severe misfortune to be deprived of the rites
of burial, as we have seen in the in-
stance of Palminurus, and which might be
proved from a thousand passages among
ancient writers.

Eneas.
ÆNEIDOS

LIBER XI.

OCEANUM interea surgens Aurora reliquit.
Æneas (quamquam et sociis dare tempus humanandi
Precipitam curae, turbataque funere mens est)
Vota Deum primo victor solvebat Eoo.
Ingentem quercum decisis undique ramis
Constituit tumulo, fulgentiaque induit arma,
Mezentii ducis exuvias; tibi, magne, trophaeum,
ramis cirrum amparatis: et imposit ei arma splendida, spolia ducis Mezentii: quae cruces trophaeum
ulit canem, & magne Deus

INTERPRETATIO,
Æneas erecit a tropho of the spoils of
Mezentius, grants a truce for burying the
dead, and sends home the body of Pallas
with great solemnity. Latinus calls a council
to propose offer to Eneas,
which occasions great animosity between
Turnus and Drances. In the mean time
there is a sharp engagement of the horse,
wherein Camilla signalizes herself; is killed,
and the Latin troops are entirely de-
fested. This book is adorned with the epi-
sode of Camilla, as is the ninth with that of
Nisus and Euryalus. There are but few
books which are entirely taken up in re-
lation the affairs belonging to the subject.
It is however a little singular that eight of
the twelve books conclude with a death.
Those which do not are the first, the sixth,
seventh, and eighth.

2. Tempus humanandi. It was a custom of
the Romans never to sacrifice when they
were polluted with the rites of burial: but
if it so happened that any one died and
there was at the same time a necessity of
performing a sacrifice, the friends of the de-
ceased always strove to go through with it
before they buried him. Thus when it was
told to Horatius Pulvillus while he was con-
secrating the capitol that his son was dead,
bread out, cadaver sit, nor would he en-
gage in his funeral till he had finished the
consecration. According to this custom
Æneas is here introduced paying his vows
to heaven before he celebrates the sepul-
ture of Pallas and his companions.

4. Primo Eoo, i.e. primo matutino subau-
ditur tempore: Eoo, matutinus, from the
Greek άνα, the morning.

7. Tropæum. In Greek τροπαιον, from τραπεζαν. The aspirate in the middle of the word is retained here, as in Hippasus moneta from χειμων, i.e.; and in Boophorus from βοοφαρος. Trophies consisted of large trunks of
trees hung round with the arms of a de-
ceased hero.

3 X
Bellipotentis: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petitum
Perfossumque locis: clypeatmq; ex eae sinistrae
Subligat, atqueensem collo suspendit eburnum.
Tum socios (namque omnis eum stipata tegebat
Turba ducum) sic incipiens bortatur ovantes:
Maxima res effecta, viri: timor omnis abesto.
Quod superest: haec sunt spolia, et de rege superbo
Primitiae: manibusque mei Mezentius hic est.
Nunc iter ad regem nobis muroque Latinos.
Arma parate, animis et spe præsumite bellum:
Ne qua mors ignaros (ubi primum vellere signa
Annuerint Superi, pubemque educere castris)
Impediat, segnesque metu sententia tardet.
Inter socios inhumataque corpora terræ
Mandemus: qui soleas honos Acheronte sub imo est.
Ite, ait: egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorante supremis
Muneribus: moæstamq; Evandi primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies, et funere mersit acerbo.
Sic ait iallachrymas, recipitque ad limina pressum:
Corpus ubi examini positum Pallantis Aætes
Servabant senior, qui Parrhasio Evandro
Armiger ante fuit; sed non felicibus æquæ
Tum comes auspicios charo datus ibat alumnæ.
Circum omnes famulûm; manus, Trojanaq; turba,
Et moæstæ Iliades crinem de more solutæ.

NOTES.

11. Collo suspendit. This trophy in all respects represented the figure of a man in armour.
12. Eburnum. Because the sheath or handle was in armour.
15. Hæc spolia, et de rege superbo, &c. By the reæ superbus here some understand Turmus: from him he had won the spoils in general, to which he first points; then to the trophy representing Mezentius, of which he speaks. Monstruantem autem Mezentius hic est.
16. Primitiae. The first fruits of the war against Turmus, which Eneas dedicated to Mars, after the same manner as the first fruits of the field or of the flock were dedicated to the gods.
19. Ubi primum vellere signa annuerint Superi. Because they never raised the standard to march, without first consulting the gods by auguries.
24. Nec ripas datur, &c.
29. Recipitque ad limina pressum. This alludes to the custom of laying out a dead body in the vestibule before the doors, after it was washed, Anointed, and crowned with garlands:

Ος με τι κλεισθείν
Κυλλήνια κρίνοντο στίγματα;

who lies in my tent with his face turned towards the door?
31. Parrhasio. Arcadian, from Parrhasis, a country and city in Arcadia.
35. Iliades. Why does the poet represent the Trojan damas surrounding the body of Pallas, since the poet leaves them all in Sicily excepting the mother of Euryalus; Scitis est maribus arma? Servius understands female slaves in this place, has Eneam ancillulas, but why are they termed Iliades? This is an oversight which the poet, had he lived, would have corrected. The last hand, the Eneid never received,
ÆNEIDOS LIB. XI.

529

Ut vero Æneas foribus sese intulit altis:
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus; moestoque immugit regia luctu.
Ipsce caput nivei fulsum Pallantis et ora
Ut vidit, levique patens in pectore vulnus
Cuspidis Ausone, lachrymis ita fatur obortis:
Te-ne, inquit, miserande puer, cum hæta veniret,
Invidet fortuna mihi? ne regna videres
Nostra, neque ad sedes victor vehere paternas?
Non hæc Evandro de te promissa parenti
Discedens dederam: cum me complexus euntem
Mitteret in magnum imperium; metuensun non
Acres esse viros, cum durá prælia gente.
Et nunc ille quidem spe multum captus inani,
Fors et vota facit, cumulatque altaria donis:
Nos juvenem examinum, et nil jam coeléstibus ullis
Debentem, vano mæsti comitamur honore.
Infelix! nati funus crudele videbis.
Hi nostri reditus, expectatque triumphi!
Hæc mea magna fides! at non, Evandre, pudendis
Vulneribus pulsum aspicies: nec sospite dirum
Optabis nato funus pater. Hei mihi, quantum
dem ille, delatus spe admodum vand, forsæ etiam concipit vota pro te, et onerat ars numeribus; dum nos tristes prosequimur inutili honore juventem mortuum, et jam nulitatem subiectum Æneas ullis superis. O nisi, spectabilis mastum funis illis. Hi sunt nostri reditus, et triumphi operari! hæs magna mea confidentia! tamen, Ægander, non videbis cum omnium plagis indocere: non, ille sceler: salvo, obtubis tibi mortem aequam. Hei mihi! quantum

NOTES.

39. Nivei Pallantis. Latè patet hoc epithe- tem, says Servius; Referri enim potest et ad candidam pristina pulchritudinem, et ad pallorem ex morte venientem, et ad frigus quod proprium mortuorum est.

42. Te-ne, inquit, &c. Literally, Did fortune, when she came propitious, envy me the possession of thee?

47. In magnum imperium, either in prospect of mighty empire; or, which best agrees with the context, against a powerful empire.

51. Nil jam coeléstibus ullis debentem. By this all the commentators understand his being no more a subject of the gods above, but in subjection to the infernal powers. But perhaps it means, that, as he was now discharged of every vow he had made to the celestial gods, he would never return to perform any of the vows uttered by himself, or which his father was making in his behalf. This seems best to agree with what is said, verse 49.

Et nunc ille quidem spe multum captus
inani,
Fors et vota facit, &c.

55. Pudendi. The matrons of Lacedemon, when they received the news that their sons were slain in battle, were wont to come forth and inspect their wounds both before and behind. When they found the greater number was before, they conducted the bodies of their children to the monuments of their ancestors with great solemnity, and a kind of stern pride in their countenances; but if they perceived any wounds behind, weeping and blushing for shame, they departed with the utmost secrecy, leaving the dead bodies to be interred in the common sepulchre, or carried them away by stealth to be privately buried at home.

56. Non pulsum. Who had not been beaten from the field, or received dishonourable wounds.

57. Nec optabile nato funus, may either mean thy own or thy son's death; the latter
Præsidium, Ausonia, et quantum tu perdás, Iūle!

Hec ubi deflevit, tolli miserabile corpus

Imperat: et toto lectos ex agrine mittit

Mille viros, qui supremum comitentur honorem,

Intersintque patris lachrymis: solatia lactuís

Exigua ingentis, misero sed debita patri.

Haud segnes alii, crates et molle feretrum

Arbutæs tæntur virgis et vinmine querno.

Extractusque toros obtentum frondis innumérant.

Hic juvenem agresti sublimem in stramine ponunt:

Qualem virgineo demessum pollice forem

Seu mollis violæ, seu languentis hyacinti;

Cui neq; fulgor adhuc, nequid sua forma recessit;

Non jam mater alit tellus, viresque ministrat.

Tum geminæ vestes, auroque ostroque rigentes,

Extulit Æneas: quas illæ lata laborum

Ipsi suis quondam manibus Sidonia Dido

Fecerat; et tenui telas discreraverat auro.

Harum unam juveni, supremum moestus honorem

Induit, arsurasque comas obnubit amicu.

Multaque præterea Laurentis præmia pugnæ

Aggerat, et longo prædam jubet ordine duci.

Addit equos et tela, quibus spoliaverat hominem.

Vixerat et post terga manus, quos mitteret umbriis

Inferias, cæso sparsuros sanguine flamman;

Indutosque jubet truncos hostilibus armis—

Ipsos ferre duces, inimicamque nominafigi:

Ducitur infelix ævo confectus Acetes,

Pectora nunc fœcundus pugnæ, nunc unguibus ora:

Sternitur et toto projectus corpore Ætæ.

Ducunt et Rutulo perfusos sanguine currus.

Post bellator equus positius insignibus Æthen

It lachrymam, guttisq; humectat grandibus ora.

NOTES.

81. *Vixerat, &c.* This barbarous custom he borrows from Homer; but, as we have observed elsewhere, however it may suit with the temper of Achilles, it quite outrages that of Æneas.

82. *Mitteret umbri*... Human sacrifices were common on these occasions, among the ancients.

83. *Currus.* Great men and princes often fought in their chariots; as Hipparchus, Æn., X. 570.

84. *It lachrymam.* Aristotle and Pliny inform us that these animals often lament their masters when killed in battle, and even shed tears for them. Ælian reports the same of elephants when carried from their native country. Rollin says, that when tidings of the approach of an Asiatic conqueror were brought to Athens (Credat Ætæus Apelles) the very dogs themselves
ANEIDOS LIB. XI.

Hastam alii galeamque ferunt, nam cætera Turnus
Victor habet. Tum moesta phalanx; Teucrique se
quuntur,
Tyrhenique duces, et versis Arcades armis.
Postquam omnis longe comitum processerat ordo,
Substitit Æneas, gemituque hæc addidit alto:
Nos alias hinc ad lachrymas eadem horrida bellî
Fata vocant. Salve æternum mibi, maxime Palla,
Æternumque vale. Nec plura effatus, ad altos
Tendebat muros, grossumque in castra ferebat.
Jamque oratores aderant ex urbe Latinâ,
Velati ramis oleæ, veniamque rogantes:
Corporâ, per campos ferro quis fusa jacebant,
Redderet, ac tumulo sineret succedere terræ:
Nullum cum victis certamen et æthere cassis:
Parceret hospitibus quondam socoris; vocatis.
Quos bonus Æneas, haud aspernanda precantes,
Prosequitur veniâ, et verbis hæc insuper addit:
Quænam vos tanto fortuna indigna, Latinî,
Impliquit bello, qui nos fugiatis amicos?
Pacemne examinís et Martís sorte peremptís
Orátis? equidem et vivis concedere vellem.
Nec veni, nisi fata locum sedemque dedisset:
Nec bellum cum gente gero. Rex nostra reliquit
Hospitias, et Turni potius se credidit armis.
Æquus hic Turnum fuerat se opponere morti.
• Si bellum finire hane, si pellere Teucros
Apparat; his decuit mecum concurrere telis:
cuit tanto bello, ut necesse sit amicos? an potest pascem mortus et interficius cas prætiti? mane cupero
dare illam eiam vivamus. Nec venisse Aut, nisi fata assignassent mihi hane regemque et hanc eodem: nec facio bellum cum gente Latinâ. Rex vester abrupsit jura nostri hospitii, et potuit se committit armis Turni. Justius suisset Turnum exponere se hanc morti. Si statuit reminis bellum manet, et eubere Trojâo, decuit cum pugnare mecum his armis:

NOTES.

howled their lamentations. Suetonius in Vit. Ces. tells us, Prazimus diebus, &c. &c. "The next day the horses whom in passing the Rubicon he had conscripted to Mars and turned loose on the banks, were observed obstinately to abstain from food and to weep abundantly." Virgil has taken the thought from Homer, II. 17.

Meantime at distance from the scene of blood,
The pensive steeds of great Achilles stood,
Their godlike master slain before their eyes,
They wept and shar'd in human miseries.
In vain Automedon now shakes the rein,
Now plies the lash, and soothes and threats in vain,
Nor to the fight nor Hellespont they go,
Restive they stood and obstinate in woe.

97. Salve mihi. This is after the manner of the Greeks, who used the pronoun μας in the same manner. Thus Achilles says in Homer:

Xaiμ μας, α Ναυπηγο, δ ναις ταξιν καιμεριν.

97. Salve, vale. The vox Æneas, or last words with which they departed from a funeral. The sentiments of this farewell speech have a noble simplicity. The conciseness of it is admirable and highly proper to the occasion.

104. Æthera cassis. Cassus is not from quassus, as Servius foolishly supposes, but from careo.

110. Pacemne. Several of the ancient manuscripts read pæcem me.

114. Turni se credidit armis. Not of his own accord, but by the importunities of his wife Amata.

117. Mecum concurrere. The first proposal of deciding the war by single combat was made by Æneas.

NOTES.

118. Vixet, für vicissim.

126. Justice-ne—laborum. This is the reading of all the printed editions, except that of Catryn, who reads the line thus: Justitiâe prius mirar, belline labore? which Piatius assures us is the reading of the Roman manuscript, and some others of very great antiquity. Servius however justifies the common reading, by making it a Grecism, ταυτακεραιον: So Horace says, Agrestium regnavit populorum, Lib. III. Ode XXX. 11. So also l. II. 9. Desina melius tandem quarellarem; and in this book, v. 280, metmsi liberre malorum.

133. Fases sequestrâ. Consequnutioe. By the word sequestror or sequestrâ is meant an umpire or arbitractor. It is applied here to a truce, because that is intermediate between the war, before and after; and also because it mediates between the two parties, both having a right to appeal to it and being obliged in justice to be determined by it. 

135. Ferro bipenni. Pisna is the summit, point, or edge of any thing, hence the summit of a temple is called pinnaculum. Bipenna, bipennis, or ferrum bipenne is an ax or hatchet with a double edge.

140. Mania compleat. This is the reading of almost all the printed copies; but all the ancient manuscripts which Piatius examined have repetit. The former seems to have been adopted by the editors for the more harmonious sound.

147. Incendium. A metaphor, for consendant, Bib. IV. 260.
Sed venit in medios: feretrio Pallantia reposto
Procumbit super, atq; haret lachrymanaq; genemque
Et via vix tandem voci laxata dolore est:
Non haec, o Palla, dederas promissa parenti:
Cautius ut servo velles te crederi Marti.
Haud ignarus eram, quantum nova gloria in armis,
Et pradulce decus primo certamine pisset.
Primitiz juvenis-miser, bellique propriqii,
Dura rudimenta, et nulli exaudita Deorum
Vota, precesque meae! tuq; o sanctissima conjux,
Felix morte tua, neque in bunc servata dolorem!
Contrae ego vivendo mci mca, superest,
Restabem ut genitor. Troam sociar arma secutun
Obrucent Rutul telis: armam impse dedissem;
Atq; hae pompae domum me, non Pallantia, referret.
Nec vos arguerim, Teucr, nec federa, nec quas
Junximus hospitio dextras: sors ista senectae
Debita erat nostrae. Quod si immemorare manebat
Mors natum; caesis Volscorum millionibus anta,
Ducentem in Latium Teucros, cecedisse jubavit.
Quin ego non alio digner te funere, Palla,
Quam plus Aenae, et quam magni Phryges, et quam
Tyrrheniq; Rutules, Tyrrhenum exercitus omnis.
Magnus trophaeum ferunt, quos dat tua dextera leto.
Tu quoque nunc starem immannis truncas in armis,
Essent par etas et idem si robor ab annis,
Tumne. Sed infelix Teucros quid demoror armis?
Vadite, et hae memorae regi mandata referete:
Quod vital moror invissam, Pallante perempto;
Dextera causa tua est, Turnum gnatoq; patriaque
Quam debere vidis meritis: vacat hic tibi solus
Fortunaque locus. Non vitce gaudia quaro,
Nec f-as: sed gnato manes perfere sub imos.
Aurora interea miseriae mortalis in amam

151. Via vix tandem voces. This grief for a considerable time implied in the words vix and tandem stopped the passage of his voice, and at length opened it. Both these are true as to different parts of time. Excess of sorrow first makes us dumb and then makes us speak.

152. Vici mea fata. I have overcome or outlived my fates, or my time: for fate seems to dictate that a father shall die before a son. A true pathos pervades this whole speech of Evander. The various turns of passion, and the alternate addresses to the living and the dead, are the very language of sorrow.

153. Juveast. Rexus very oddly renders this by opertebat.

154. Phryges. The Trojans, so called from Phrygia, a country in Asia Minor, bounded on one side by Caria, Lydia, Mycia, and Bithynia; on the other by the Propontis, the Hellespont, and the Egeean sea. Phrygia is divided into the Major, which was the inland part, and the Minor, lying toward the sea. This also was called Troas, being the ancient kingdom of the Trojans.

155. Estas par suas. Either to me or to my son: but I am too old, and my son too young, to cope with and vanquish these.

156. Turnum gnataque, &c. Literally. Which you see owes Turnus to the son and to the sire who have both deserved it.
Extulerat lucem, referens opera atque labores.
Jam pater Aeneas, jam curvo in litorae Tarchon
Constituere pyras: huc corpora quiesce suorum
More tulere patrum: subjectisque ignibus atriis
Conditur in tenebrae altum caligine coelum.
Ter circums accensos cincti fulgentibus armis
Decurrere rogos: ter mœstum funeris ignem
Lustravero in equis, ululaturoque ore dedere.
Spargitur et tellus lachrymis, sparguntur et arma: 
It ceelo clamarque virum, clangorque tubarum.
Hinc alii spolia occisio direpta Latinis
Conjiciunt igni, gales, enseque decoros,
Franque, ferventesque rotas: pars, munera nota,
Ipsorum clypes, et non felicis tela.
Multa boum circâ macontant corpora morti:
Setigerosque suos, raptasque ex omnibus agris
In flamman jugulant pecudes: tum litora toto
Ardentes spectant socios, semustaque servant
Bustae: neque avelli possunt, nox humida domec
Invertit coelum stellis fulgentibus aptum.
Nec minus et miseri diversa in parte Latini
Innumeris struxere pyras: et corpora partim
Multa virum terre infodient; avectaque partim
Finitimos tollunt in agris, urbiq; remittunt:
Cœtera, confusæque ingentem caelis acervum,
Nec numero nec honore cremant. Tunc undiq; vasti
Certatim crebris collocuent ignibus agri.
Tertia lux gelidam ceelo dimoverat umbram:
Mœrentes altum cinerem et confusa rœbant
Ossa focis, tepidoque oceabant aggere terrae.
Jam verò in tectis prædivitis urbe Latini
Præcipuus fragor, et longé pars maxima luctûs.
Hic matres, miseræq; nurus, hic chara sororum
parte; et partim condunt humi plurium honorum cadavera; partim queaque suferunt asportata in vicissimo campos, et remittunt in urbem.
Comitant religis, et inumanem canumque promiscœ strutus, nec numera, nec honoranda.
Tone undiqueque spatiosi campi resplendent certamin facundius ignibus.
Tecla dies expulerat e caelo frigidam notam: docentes oveadoras altam cinerem et ossa præsumpta in regionem, et tegebant eo tepido scuro terre.
Jam verò præcipuus tumultus et pars doloris longé maxima crass pars domos, in urbe Latini opulentis. Hic matres, et nurus infans; hic sibi destructa sordes sororum dolebant.

NOTES.

189. Decurrère—lustravero in equis. The first referring to foot-soldiers, the last to horsemen. The prophet David gives us a similar combination. "He delighted not in the strength of the horse, he taketh not pleasure in the legs of a man." Ps. cxliv. 10. i.e. in neither cavalry nor infantry.

192. It ceelo may be it per caelum, as well as ad caelum, for so it is used. Æn. XII. 283.


Meteaque servidius evitata rotis.

302. Coelum stellis aptum, for cui aptet et connexæ sunt stellæ. Æn. IV. 482.

206. Urbique remittunt. In what manner bodies were buried, burned, the ashes separated and introduced into an urn, has already been described. See Æn. V. 48. VI. 227. and V. 48.

211. Hœbant, is here used in an active sense, as in other places of Virgil.

215. Nurus. Nurus is properly a son's wife, or a daughter-in-law; but it is often used for any young married woman. Æn. II. 501.
Pectora mecentum, puerique parentibus orbi
Dum exercurtus bellum, Turnique hymenosa:
Ipsum armis, ipsumque jubent decernere ferro;
Quo regnum Italie et primos sibi poscat honores.

Ingravat hac sævus Drances: solumq; vocari
Testatur, solum poscit in certamina Turnum.
Multa simul contræ variis sententia dictis
Pro Turno, et magnæ reginæ nomen obumbrat:
Multa virum meritis sustentat fama trophas.

Hos inter motus, medio flagrante tumultu,
Ecce supèr mæsti magnà Diomedis ab urbe:
Legati responsa ferunt: nihil omnibus actum
Tantorum impensum operis: nil dona neq; aurum,
Nec magnum valuisse precés: alia arma Latinis
Quærenda, aut pacem Trojano ab rege petendum.

Deficit ingenti lectu rex ipse Latinus.
Fatalem Æneas manifesto numine ferri
Admonet ira Deòm, tumulique ante ora recentes.
Ergo concilium magnum, primosque suorum
Imperio accitos, alta intra limina cogit.
Oli convenere, fluentque ad regia plenis
Tecta viis. Sedet in medias, et maximis ævo,
Et primus sceptris-haud ëtâ fronte, Latinis.
Atque hic legatos Ætola ex urbe remissos,
Quæ referant, fari jubet: et responsa reposcit
Ordine cuneta suo. Tum facta silentia linguis,
Et Venulus dicto pares ita furier inift:
Vidimus, ò cives, Diomedem Argivaque castra,
suscepit suorum accersoris jusse regis.
Illi congregatus, et plenis viis currunt ad
dominam regis. Latinos, et grandioro statu, et principibus regno, sedet inter medios, non hilari vultu. Atque
hinc imperat legatos reversos ex urbe Ætidia, dicere quænam repcrunt: et quern singula responsu
ordine. Tune inductum est linguis silentium; et Venulus obediens imperio legis, ita loqui: Ò cives, vi-
dinam Diomeodam et Graecas.

223. Reginae nomen. Meaning Armata, who
 favored Turnus who was her nephew.

224. Æneas. Ad conclusio nem malorum,
says Servius.

230. Petendum. Here the manuscripts are
divided; some read petendum, others peten-
dum; the last, though not so common, is
equally agreeable to the Latin idiom: thus
Lucretius, Lib. II. 491.

Æternus quoniam penas in morte time-
dum.

See also verse 139, 382, and Lib. II. 491.

232. Æneas. By the words fatalem Æ-
 eam, the commentators in general under-
 stand that Æneas would prove fatal or de-
 structive to the Trojans. Mr. Pitt with great
 propitiates follows the interpretation of Ca-
 troû; that Æneas was called by the fates to
 marry Lavinia.

Point out the Trojan chief ordinam by fate.
To sway the sceptre of the Latin state.

239. Ætolis ò urbe; meaning Arpi, the
city built by Diomedes.

242. Venulus. One of the Latin elders
sent into Magna Graecia to demand the as-
 sistance of Diomedes.

243. Diomedes. He was the son of Ty-
deus and Deiphyle, was king of Ætolis,
and one of the bravest of the Grecian chiefs
in the Trojan war. He engaged Hector and
Æneas and, by repeated military acts ob-
tained the character of a most valorous
man. He went with Ulysses to steal the Palla-
dium from the temple of Minerva at Troy,
and assisted in murdering Rheus, king of
Thrace, and carrying away his horses.
During his absence from his country, his wife
Ægiale prostituted herself to Cometes one of
her servants. Disgusted with her infidelity,
he resolved to abandon his native coun-
try, and came to that part of Italy which has
been called Magna Graecia, where he
built a city and called it Argyrippa, and
married the daughter of Daunus, king of
the country, where he died with extreme
old age, or, according to a certain tradition,
his death was greatly lamented by his com-
panions, who, in the excess of their grief,
were changed into birds resembling swans.
These birds took their flight to a neig-
bouring island in the Adriatic, and became
remarkable for the tameness with which
they approached the Greeks, and for the
horror with which they shunned all other
nations. They are called the birds of Dio-
et perfecto liuseum evasit
mus eosae perirea, et
rigitus manum, qua reg-
num Trojanae perit.

Ille victor extruere i
campi Gargani Japyx
urbem Argyripam, de no-
mine patria gentis. Post-
quam ingressus sumus, et
facultas concepe est al-
quendi praesentem: ope-
rimus dona, profitem-
nomen et patriam: qua
indixerat noble bellum,
que case nos adhibuerit
in urbe Arpem. Ille sine
tranquilitate voce respondit
ideoque adierat: O felici-
pes populi, imperium sa-
tarn, Ausoni veteres
quia soe vos turba tran-
quille, et impedit movere
bella inuesto? quod
quo vastaverim ferre a

va Trojae (omito et
mena tolerare sum
pugnando ad sublimes
muros, et quo ille Simoe
se sepeliviens viros) in
mus per orbem inaniman

supplicia, et omnes po-

renes criminum, turba
piorum etiam Prima-

num. Novit tur turfurum
sidus Palladis, et atopus

Euboae, et mons

vindex

Caphareus. Post illam Troja

expeditionem pulsi ad diversa litore, Menelius filius

Armi eorum coactus

Proteo eructat: Ulyses adit Cyclopes Euboeos. An memorabilis regnum Pyrrhi, et domum Idomeni subver-
sam? aut Locros degentes litore Libye? ipse rex Mycearum, duos magnorum Graecorum, perit in primo

aditu domus, manu secerata usus: post Asiam subeuem aduler insidiatur e. An mememorab Deos

obtississe mild, quod mino revetus in patriam regionem viderem dilectum conjugei et speciem Caly-
dona?

NOTES.

mode. Altars were raised to Dionysus as a god, one of which raised at Timavus is mentioned by Strabo.

247. Gargani. Garganus, now Monte di
Angelo, a mountain in Apulia.

248. Japyx. Apulian, so called from Jap-

pyx, the son of Dedalus, who first settled in

those parts.

249. Ignata bella. Wars, to which you are

unaccustomed.

250. Violavimus. Quasi sacros, says Ser-
vius, as if it had been sacrilege to injure them. There is something vastly pleasing to the mind in seeing the old hero, whom we remember to have seen so active and fierce in the field, retiring from war in his old age, and exhorting the ambassadors to peace.

255. Exhausta. Sustained to the utmost.

259. Minervae Sidus. The storm in which
Ajax Oleius was drowned, and the raging
constellation, Arcturus, by whose influence
that storm was raised, are here ascribed to

Minerva, whom that hero had incensed by
violating Cassandra in her temple.

260. Caphareus. A rock in the island of
Euboae, where Ajax was shipwrecked.

261. Atrides Protei. The visit of Menelius
to Proteus, the king of Egypt, is related at
large in Homer, Odys. B. IV.

262. Menelius. The following is an episo-
tome of the sufferings and adventures of all
the Grecian chiefs that assisted at the siege
of Troy. It is very natural to make this old
hero dwell at large on the misfortunes which
had happened to his companions in the

264. Regna. Versa is to be supplied from
the other clause of the verse.

265. Invidiuse &c. Dionysus chose to

abandon his native country, and went a volun-
tary exile into Apulia, on account of the
scandalous behaviour of his wife Egle
with the son of Sthenelus. Venus is said to

have inflicted on him this domestic plague
for wounding her in battle. To this circum-

stance the words invidiuse Deos refer.
AENIDOS LIB. XI.

Nunc etiam horribili visu portenta sequuntur:
Et socii amissi petierunt æthera pennis,
Fluminibusque vagantur aves (heu dira meorum
Supplicia!) et scopulos lachrymos vocibus implant.
Hæc adeò ex illo mihi jam speranda fuerunt
Tempore; cum ferro celestia corpora demens
Appetit, et Veneris violavi vulnera dextraem.
Ne verò, ne me ad tales impellite pugnas.
Nec mihi cum Teucris ulla post eruta bellum
Pergama, nec veterum memini lexore malorum.

Munera, quæ patriæ ad me portátis ab oris,
Vertite ad Æanem. Stetimus tela aspera contra,
Contulimusque manus: exporto credite, quantus
In clypeum assurgat, quo turbine torquent hastam.
Si duo præterea tales Æada tuisset
Terra viros; ultro Inachias venisset ad urbes
Dardanum, et verae geretur Graecia fatis.
Quicquid apud durè cessatum est mœnia Trojæ,
Hectoris Æneasque manu victoria Graïum
Hæsit, et in decimam vestigia retulit annum.
Ambo animis, ambo insignes præstantibus armis:
Hic pietate prior. Coætant in federa dextrae;
Quæ datur: ast, armis concurrens arma, cavete.
Et responsa simul quæ sint, rex optimæ regum,
Audisti, et quæ sit magno sententia bello.
Vix ea legati: variusque per ora curcūrit
Ausoniôm turbata fremon: ceu, saxa morantur
Cùm rapidos annes; clauso fit gurgite murmur;
Vicinæque fremunt ripa crepitantibus undis.

Ut primum placati animi, et trepida ora quièrunt;
Pœnasius Divus solio rex infit ab alto:
Ante equidem summâ de re statuisse, Latini,
Et vellem, et fuerat melius: non tempore tali
Cogere concilium, cùm muros obsidet hostis.

NOTES.

276. Demens. Diomed impunes his misfortunes to having wounded Venus, which circumstance gives a weight and importance to this goddess, the mother and protector of Æneas. It is observable he does not even mention his having wounded Mars.

283. Contulimus manus. Virgil here constrives to compliment Æneas. But let the reader peruse in Homer the conflict between him and Diomede, and he will find the former came off by the worst in no small degree.

284. In clypeum assurgat. Raises himself to the elevation of his buckler, as if it lifted him up with itself.

292. Hic pietate prior. This comparison of Æneas with Hector is no exaggeration of Virgil in favour of his own hero: this Homer had done before him. The goodness and clemency of Æneas, which followed from his piety, are a reason why the Latins should hope for peace.


291. Prosecus Divos. It was the custom for orators to usher in their harangues, at least when the subject thereof was solemn and of public concern, with an address to the gods. Thus Pliny commences his Panegyric on Trajan, with a solemn prayer to the gods. All the speeches of Catou and Gracchus begin in this solemn manner.
P. VIRGILII MARONIS

329. Hec omnis regio. This proposal of Latiumus, concerning the cession of lands to Anneas, is founded on history. Cato mentions it, and gives us the length and situation of the ground. It consisted of seven hundred jugera or acres, and extended from the Trojan camp to the city Laurentum. This piece of ground was called antiquus, because the ancient dominion of the Latin kings. Cato reports that Anneas accepted these proposals.

331. Munera. This is an allusion to the Roman custom of sending such presents to kings. Legati dona tulere, tenebantque et tunicam purpuream, sellam eburneam, patemur auream, Liv. lib. 25.

335. Sellam. The curule chair.

333. Consulta in medium, i. e. for what will conduce to the common good. So Geor. 1. 127. In medum quareboni.

336. Turn Drances. It has been by some critics imagined that under the character of Turnus Mark Antony is represented, and that Cicero is shadowed by Drances. The circumstances of quo pulchrior alter non fuit;
ÆNEIDOS LIB. XI.

Obliqua invidià stimulisque agitatam amaris:
Leguum opum, et linguâ meior, sed frigida bello
Dextera, consilii habitas non utilis auctor,
Seditione potens: genus huic materna superbum
Nobilitas dabit, incertum de patria ferebat:
Surgit, et hos onerat dictis, aequo aggerat iras:
Rem nulli obscuram, nostrae nec vocis egerim,
Consulati, d bone rex. Cuncti se sciire fatentur
Quid fortuna ferat populi, sed dicere mutant.
Det libertatem sancis, flatuque remittat,
Cujus ob auspiciam inaustam moreisque sinistros,
(Dem equidem, licet arma mihi mortem; minetur)
Lumina tectecidisse ducam, totamque videmus
Consedisse urbem luctu: dum Troia testat
Castra fugae sidens, et caelestis territur armis.
Unum etiam domus istis, quae plurima mitti
Dardanidis dicique jubes; unam, optime regum,
Adjicis: nec te ulius violentia vincat.
Quin gnatam egregio genero dignisque hymenae
Des pater, et pacem hanc eterno fodere jurgas.
Quod si tantus habit mentes et pectora terror;
Ipsum obtestemur, veniamque oremus ab ipso;
Cedat jus proprium regi, patriaque remittat.
Quid miseris toties in aperta pericula cives
Projiciis? O Latino caput horam et causa malorum!
Nulla salus bello: pacem te poscimus omnes,
Turnae, simul pacis solvm inviolabile pignus.
Primus ego, invivam quem tu tibi fingis, et esse
Nim moror, en supplex venio: miserrere tuorum
Pone animos, et pulsas ab: sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut si fama movet, si tantum pectoro robur
petro fodere. Quod si tanta formid Turri occupat animo et pectora nostre: obscuram
pressurus ab ipso veniam: pressurus, ut permissae regi, et reliquas patria jussit non.
Cum totis miseris cives in manifesta pericula? O tu qui et Latinis orgo et caussa calamitatum illorum
salus in bello: corres fitamceas te pacam, O Turnae, et simul pignus certissimum pacis Latinian
quam tu navibus tibi inflamus, et vero non euro case, oceus primus accequa supplex: miserere
depose Irma, et ejectus recondi.
Satis videmus semidom, furasti ab Sexi, et suisse vestigium arma
Aut si gloria te excitat, si contine pectora tantae vite, si domus tibi clara est nec sula quam
done.

NOTES.

of aris stercorarum potisc poenis: of a sarcastic and
ironical vein; of a heat and impetuosity of
temper, painted by the epitheta turber secia, ar-
mena, furca, have been all alluded stes strong
characteristics of Antony. The four fol-
lowing lines seem to exhibit the unfavour-
able idea which the courtiers of Augustus
entertained of Tully.

Largus opum et lingua meior, &c. &c.
Potent and rich, in factious counsel akkill'd,
Bold at the bar; a coward in the field,
Loud he harangued the court, &c.–Petr.
Virgil certainly appears to have been no
friend of Cicero. He does not at all intro-
duce him among the Roman heroes, al-
though he introduces with disgust the char-
acter of Cataline.

337. Obliqua invidià. Oblique here is not
ocular, as Ruxanus has it, but acutes addens
dissinc. squint-eyed, as this passion is re-
presented by the poets, nasquam rect
says Ovid: for which, as Dr. Trapp
observes, there is this plain reason
given, that envy is uneasy at the
another's happiness, and so cannot i-
rectly upon it.

338. Frigida bello dextera. Litter
right hand was cold in war: that is,
not the courage requisite for a war
339. Futulis. Vain-speaking, use-
taining nothing. According to Servi-
natus and Lactantius, the word is
from a vessel called futulis, whose
is wide and open, but whose base is
and acute; so that this vessel, if att-
set down, would tumble over and
water be poured out. This kind of
was used in the sacred rites of Ves-
cause in those rites it was unlawful
water on the ground, or on a table.
Concipis: et si adeo dotalis regia cordi est,
Aude, atque adversam fidem fer pectus in hostem. 370
Scilicet, ut Turmo contempt regia conjux,
Nos, animae viles, inhumata infestaque turba,
Sternamur campis. Et jam tu, si qua tibi vis,
Si patrii quid Maris habes, illum aspice contra,
Qui vocat.

375
Taibus exarist dictis violentia Turni:
Dat geminum, rumpitque has imo pectore voces:
Largia quecum, Drame, tibi semper copia fandi,
Tunc cum bella manus poscunt: patribusq; vocatis
Primus aedes: sed non replenda est curia verbis,
Quae tuto tibi magna volant; dum distinctem hostem
Agger murorum, nec inanand sanguine fossae.

380
Proinde tono eloquio, solitum tibi; meq; timoris
Argue tu, Drame: tot quando stragias aceros
Teucorum tua dextra dedi, passimque trophais
Insignis agros. Possit quid vivida virtus,
Experiare licet: nec longe scilicet hostes
Querendi nobis: circumstant undique muros.

Imus in adversos? quid cessas? an tibi Mavors
Ventosae in linguæ pedibusque fugacibus istis
Semper erit?
Pulsus ego? aut quisquam merita, foedissime, pulsum
Arguet: Iliaque cumidum qui crescere Tybrim
Sanguine, et Evandri totum cum stirpe videbit
Procubuisse domum, atq; exutos Arcadas armis?

390
Haud ita me experti Bittis et Pandarum ingens,
Et quos mille die victor sub Tartara misi,
Inclusus muris hostilique aggere septus.
Nulla salus bello? capiti cane talia demens
Dardanio, rebusque tuis, proinde omnia magni
Ne cessa turbare metu, atque extollere vires
Gentis bis victae, contrà premere arma Latinis.

400
NOTES.

369. Dotalis regia. Some of Turnus's ex-
clamations are bitter in the highest degree.
In this dispute our poet shows himself a
great master of artful and elegant abuse.
There are not to be found even in Tully
himself higher strokes of oratory than in
the speeches of Drances and Turnus.

371. Ut Turmo contempt. Literally, that a
royal spouse may happily befall Turnus.

378. Tibi semper copia fundi. There is a
great deal more dialogue in Homer than in
Virgil. The Roman poets are generally set
speeches; those of the Greek more in the
way of conversation. What Virgil does by
two words of a narration, Homer brings out
by a set speech. He hardly raises one of his
heroes out of bed without some talk about
it. There are not only replies, but rejoi-
ders in Homer; a thing scarce ever to be
found in Virgil. The consequence is that
there must be in the Iliad many continued
conversations, a little resembling com-
chit chat. This renders the poem more na-
tural and animated, but less grave and ma-
jective.

384. Quando—dedit. This is plain irony,
and therefore ought not to have been trans-
lated, as Dr. Trapp has it, when thy hand
shall have raised, &c. for then it must have
been quando dederis; but since thy hand has
raised.

394. Evandri totam cum stirpe udicibus
domum. Pallas was Evander's only
son.

402. Gentis bis victae. Turnus reckon s
that he had already conquered the Trojans, who
were before subdued by the Greeks. And
indeed he appears to have had greatly the
AENEIDOS LIB. XI.

535

Nunc et Myrmidonum proceser Phrygia arma tre-

miscunt? Nunc et Tydides, et Larissaeus Achilles?

Armatis a Hadriacas retrò fugit Aufidus undas?

Vel: cùm se pavidum contra me jargia fingit

Artificis scelus: et formidine crimen acerbat.

Nunquam animam talem dextrá hàc, absiste moveri,

Amittes: habitum tecum, et sit pectore in isto.

Nunc ad te et tua, magne pater, consulta revertor.

Si nullam nostris ultra spem ponis in armis;

Si tam deserti sumus, et semel agmine verso

Funditos occidimus, nec; habet fortuna regressum:

Oremus pacem, et dextras tendamus inermes.

Quamquam ò! si solitae quicquam virtutis adesse,

Ille mihi ante alios, fortunatiss? laborum,

Egregiissaque animi, qui, ne quid tale videret,

Proculbit mihi, et hominum semel ore morordit.

Sin et opes nobis, et adhuc intacta juvenit,

Auxilio; urbès Itææ populi; supersunt;

Sin et Troianis cum multo gloria venit

Sanguine, sust itis sua funéra, parque per omnes

Tempestat: car indecora in limine primo

Defiscimus: cur ante tubam tremor occupat artus?

Multa dies variæbus labor mutabilis ôvi

Retmittit in melius: multos altera reviscens

Lusit, et in solido rurus fortuna locavit.

Non erit auxilio nobis Ætolis, et Arpi?

At Messapus erit, felixque Tolumnius, et quos

Tot populi misère duces: nec parva sequetur

Gloria delectos Latii et Laurentibus agris.

Est et Velcoran egregia de gente Camilla,

Agmen aequum et florentes ære catervas.

Quòd si me solum Teucris in certamina poscunt,

Idque placet, tantumqu: bonis communibus obsto:

Non ados hæa exosa manus victoria fugit,

Ut tanta quicquam pro spe tentare recusem.

Ibo animis contrà: velium provident Astichelum,

fortuna alternatam reviscens decipit plurimos, et rursum constituit esse in firmo statu.

Ætolis et Arpi non erant subsitüd? sed erit Messapus, et fortunatissimus Tolumnius, et ducesque, quos est

runt: nec parvas honos omnibus congregatos è Latio et campis Laurusibus. Est etiam Camilla, ex

illustri genti Velcorum, decessus aequum et turmas fulgentes ære.

Quòd si Troiani me voeant unam ad pugnam, et id voél videtur, et tantum moneo publicis utilius: victoria non ados fugit adver-

sae meas itas manus, ut abnam audere quicquam pro spe tantum. Ibo virtute med adversa Æneas:

quamvis illa pro se ferret magnam ipsum Astichelum,

NOTES.

524. Cur ante tubam. Sterling says, why

do you cry before you are hurt?

529. Messapus. An invulnerable Tuscan

general.

529. Felix Tolumnius. Tolumnius is called

felix, fortunate or auspicious, because he

was an augur or soothsayer, and animated

the troops by foretelling their good fortune.

536. Non ados hæa exosa manus victoria

fugit. As abundance of persons in old coins

are to be seen holding a victory in one hand.

Mr. Addison thence conjectures that

Virgil is here alluding to that custom.

537. Tantã pro spe, of victory, or of Lu-

vinia, or of the honour which shall result

from the possession of both.

532. Vel coram vicem Astichelum. Do-

tor's name is Tolumnius, a Tuscan warrior.
Faciante Vulcani manibus paria indutae arma
Ille licet. Vobis animam hanc, soceroq; Latino,
Turlus ego, hunc uti veterem virtute secundum,
Devoveo: solum Eneas vocat? et vocet, oro.
Dex Drances potiis, sive est hae in Deorum,
Morte latat; sive est virtus et gloria, tollat.
Illi hae inter se dubii de rebus agebant
Certantes: castra Eneas aciemque moverat.
Nuntius ingenti per regia tecta tumultui
Ecce ruit, magnisque urbem terroribus imploet:
Instructos acie Tyberino a flamme Teucros,
Tyrhenamq; manum totis descendere campis.
Extemplo turbati animi, concussaque vulgi
Pectora, et arrectae stimuli hauri multibus fere.
Arma manu trepidi poscunt, fremit arma juventis,
Flent maestì musantq; patres: hic undique clamor
Dissensus vario magnus eo tolit in auras.
Haud secus atque adeo in lucro cùm forté catarva
Consedere avium; piscosove amne Paduæ
Dant sonitum rauci per stagna loquacia cyclici.
Imo, ait, 6 cives, arrepto tempore, Turnus,
Cogite concilium, et pacem laudate sedentes:
Illi armis in regna ruunt. Nec plura locutus
Corripuit sese, et tectis citius extulit altis.
Tu, Volusie, armari Volscorum edice maniplis:
Duc, ait, et Rutulos: equites Messapus in armis,
Et cum fratre Coras laitis diffundite campis.
Pars aditus urbem firment, turreq; capessant:
Cetera, quae jussë, mecum manus inferat arma.
Illicit in muros tota discurratur urbe.
Concilium ipse pater et magna incepta Latinus
Deserit, ac tristi turbatus tempore differt.
Multaque se incusat, qui non acceperit ultró
Dardanum Eneam, generumque asciverit urbi.
Prefodiunt aliis portas, aut saxa saeque
Subjiciunt: bello dat signum rauca cruentum
item, et otiost predicate pacem: dum lii interrupunt in regnum armatis. Nec pluris edibus, præsipe et,
eti cavat, potuit arma atque domus. Tu, ait, 6 Volusio, significavit Turnus ut armentari duc et
Rutulos: Messape, et Coras cum fratre, explicesse agros equite in armis. Pars defendens ingens
urbis, et occupat turres: qualia multitudine ferat arma mecum, quae pater jussore. Consilium ex urbe
tota currit ad muros. Ipsa pater Latinus alium conciliummque et magna exorsa, et turbatus hincere
tempore, diffret ex ad ait: et accusat se plurimum; quod non ullo amitteret et urbi asperepertur gener
Trarum, Trojanum Eneam. Alii faciunt fossa ante portas, aut supponunt stipes et saxa: rauca tuba est
signum sanguineum.

NOTES.

stet here may either signify exibat, represen
tent, præ se ferat, or antecellat: for this
verb sometimes governs the accusative in
that sense, as Quintilian says: Praestat in
genio alius alio.

439. Vulcani manibus. Eneas possessed,
though Turnus knew it not, arms, obtained by
Venus, fabricated by Vulcan.

443. Nunc Drances potiis, &c. Mr. Dryden
has expressed the sense of these two lines
with great elegance and conciseness: Drances
shall rest secure, and neither share
The danger, nor divide the prize of war.

Though Turnus had recovered his tem-
per a little, during the time of his address-
ing part of his speech to the king, yet he
cannot conclude without falling once more
into a passion, and giving a severe stroke
to Drances.

437. Paduæ. One of the mouths of the
Po.

463. Maniplis. A maniplus was a certain
number of soldiers who fought under the
same standard. Some say they were so
called, because their standard was a hand-
ful of hay tied up nearly; maniplus, quad
manum impleat.

467. Jussor, for iussor. So also preceptus
for præceptus, repusis for rupitis, repusis for
rapueris, &c.
ÆNEIDOS LIB. XI.

Buccina. Tum maros varia cinxere corona
Matronæ puerique; vocat labor ultimus omnes.
Nec non ad templum summasq; ad Palladis arces
Subvehitur magnâ matrum regina caterva,
Donae ferens: iunctaque comes Lavinia virgo,
Causa mali tantii, atq; oculos dejecta decoros.
Succedunt matres, et templum thure vaporant,
Et maestas alto fundunt de limine voces:
Armi potens bellis præses, Tritonia virgo,
Franges manu telum Phrygiæ prædonis, et ipsum.

Pronum sterne solo, portisq; effunde sub alitis.
Cingitur ipse fures certatim in prælia Turnus:
Jamque adeo Rutulum thoraca indutus ahenis
Horrebát aquamis, surasque incluserat auro,
Tempora nudus adhuc: lateriq; accinxerat ensem,
Fulgebataque altâ decurrens aureus arce:
Exultatque animis, et spe jam præcipit hostem.
Qualis, ubi abruptis fugit presepia vinclis
Tandem liber equis, campquo; potitus aperto;
Aut ille in pastus armentq; tendit equum;
Aut assuetus aquæ perfundit flumine noto
Emicat, arreptisque fremit cervicibus altæ
Luxurians, luduautq; jubæ per colla, per armos.
Obvia cui, Volsorum acie comitante, Camilla
Occurrat, portisque ab equo regina sub ipsis
Desiluit: quam tota cohorum imitata relictis
Ad terram defluxit equis: tum talia fatum:
Turse, sui merito si quia est fiducia fortis,
Audeo et Æneas promitto occurrere turmae,
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu tentare pericula bellis:
Tu pedes ad muros subsiste, et manœa serva.
Turnus ad hæc, oculos horrendâ in virgine fixus:
O decus Italiae, virgo, quas dicere grates,
Quasve referre parem? sed nunc, est omnia quando
Iste animus supra, mecum partire laborem.

Æneas, ut fama fidem missisque reportant
Exploratores, equitum levia improbus arma
descendit ad terram, reliectis equis deinde Camilla dixit ictis: Turme, si animus gensurus habet juræ aliquam
in se confidentiam, audes et pollieor ostare exercitum Troiaeorum, et sola procedere obvia adversus equis,
Armi potens, &c. Permite me exeperiri manu prima discrimina pugna: tu pedes manu ad muros, et tareas urbem.
Turnus respondit ad ista aureas oculis in terribili puellâ: O virgo, gloria Italia: quas consabob dicas,
quas referre tibi gratiam? sed jam, quandobum animus ille tuo est supra omnia pericula, divide mecum periculum. Ut fama et missi observatores foliunt fidem. Æneas calidus præsertim equites levia armature quæ

NOTES.

475. Ad Palladis arces. It was a privilege of the Roman ladies, says Catrou, to be carried in a chariot to the gates of the temples. Virgil alludes to this custom in representing Amata and Lavinia carried to the temple of Pallas. But the worship of this goddess was introduced into Italy by Æneas, and yet the poet speaks of a temple already existing, dedicated to her at Laurentum. These anachronisms are allowable in poetry.

483. Armipotens, &c. This prayer is copied almost word for word from the seventeenth book of the Iliad, where the Trojan ma- trons thus invoke the aid of Pallas against Diomed, according to Mr. Pope's elegant translation.

Obfulc goddess! ever-dreadful maid,
P. VIRGILII MARonis

...vestament aggress: ipse, as-
scerant per desert alic-
montis supran us quo, ne-
edit ad urbem. Mediter-
insidias bellii, in curva so-
mict sylva, ut occuper
nulliusmamnetarum argentae
bidentes. Tum signis conju-
tic, occurrere equitati E-
trusci. Inhibetur anima in-
eto tempore, et exsero Lat-
tina, et turnis Tiburtinis:
sume tu quoque manus
devis, sic diece, et simili-
bus verbis animarum mem-
orum et doces socios quis
egaspasum, et ipse vatis
in hostem. Est vallis vicini
alunos apud fraudibus
et insidias bellii: quam si-
gna latera pressum utri-
que spatio soliis: transe-
pervas distantias, et meis-
tas resi atque ingressas
difficiles sunt ad oem.
Super cam, in specula et
in supremo cœnus
tum, sternitur planites
inequitatis et perfluam
yas: sive velis descend-
ere ad pugnam, a de-
stra et sinistra parte: sive
improvis uerdeibus, et
deforme vastos lapides.
Juvenes Turus venit il-
lia per sepe itinerum
obi cogitis, et occupavi
locum, et constitist in lo-
cele illi aequor. Inter-
iam in contextibus sediles
Dianæ fæli Latores allo-
quebantur Opim, unus
improwix bellii, est tam-
lia stibi manu: et ore men-
us profererat his verbis:
Et circumfuso voltabat milite
Volsci.

O virgo, Camillae videte
bellum, et frustra tegit urbs nostris armis, dilesst mihi praebite: nam hic amor non novus con-
tigat sibi Diana, faesice animam meum improviso dulcedine. Metabus, ejsectus regno per invidiam et ob
potentiam feroxorum, cùm exiret est veteri urbe Priverno, fugiens per medias pugnas bellii, asportavit so-
clam exili Infantium, et appellavit eum Camillam, de nomine matris Camillæ, mutata parte nomen.
Ipse feream cum ante ad tu sinu, quernbera longa cœnus sylvarum secretum: armis interfata urgens
ex quo, et Volscis discurrebant circumjacentibus militibus.

NOTES.

515. *Furta bella.* Literally, the thefts of war, i. e. stragæams, ambuscades. The same phrase is used by Sallust: *Gen. ad
furta bella periœdœna.*

515. *Convexus.* Concave, as has been be-
fore observed, *En. 1. 514.*

517. *Collatis signis.* *Conferre signa* is a mi-
itary term, signifying to engage in close
fight, as in Livy. *Àricam infestu agrimine isti;
pecus prœcinct, incus urbem auriuclis signa collatis,
prœsens quo debebatum est.* So Cicero says,
*In Egyptium veni, signa contulit cum Alexander*.

522. *Vallis accommoda.* *Vallis* here makes
the last syllable long on account of the ca-
sus. Servius however retains the ancient
nominate valles.

524. *Urget utrinoque latus,* i. e. *Latus me-
mortes,* as *En. VII. 566.*

528. *Occurrere pugnae.* The same as oc-
currere hostibus.

534. *Laetitia.* Diana, daughter of Latona.

539. *Invidiam.* For invidious measures; the
want of popularity.

540. *Priverno.* Privernum, now called Pi-
perno Vecchio, was a town of the Volsci in
Italy, whose inhabitants were called Prïer-
nites. It became a Roman colony.

541. *Poeta bellorum.* Literally, the battles or
skirmishes of war. So Lucretius has more
than once *certa omnibus bellis.*

544. *Longa jùtæ,* i. e. *juga longa positâ.*

Servius.
Ecce fugæ medio summis Amasenus abundans
Spumabat ripis, tanta se nubibus imber
Ruperat: ille innare parans, infantis amore
Tardatur, charoq; oneri timet: omnia secum
Versanti, subitó viæ haec sententia sedit.
Telum immane manu validâ quod fortè gerebat
Bellator, solidum nodis et robore cocto;
Huic natam, libro et sylvestri subere clausam,
Implicat, atq; habilem medìx circumigit hastæ,
Quam dextrâ ingenti librâ, ita ad æthera fatur:
Alma, tibi hanc, nemorum cultrix Latonia virgo,
Ipse pater famulam voveo: tua prima per auras
Tela tenens supplicex hostem fugit: accipe, testor,
Diva, tuam, quæ nunc dubii committitur auris.
Dixit, et adducto contortum hastâ lacerò
Immittit: sonuere undâ: rapidum super annem
Infelix fugi in jugalo stridente Camilla.
At Metabus, magna propius jam urgente catervâ,
Dat sese fluvio, atq; hastam cum virgine victor
Gramineo, donum Triviae, de cespite vellit.
Non illum tectis uilæ, non mænis urbctus
Accipere: neque ipse manus feritate dedisset;
Pastorum et solis exigit montibus œvum.
Hic natam in dumis interq; horrentia luxtra,
Armentalis equœ mammis et lacte ferino
Nutribat, teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis.
Institerat, jaculo palmas oneravit acuto:
Spiculaq; ex humero parvæ suspendit et arcum.
Pro crinali auro, pro longæ tegmine palla;
Tigrisidœ exuvia: pro dorsum à vertice pendent.
Tela manu jam tum tenerâ puerilia torsiät,
Et fundam tereti circum caput egit habenâ,
Strymoniamq; gruem aut album dejectì olorem.
Multæ illæ frustâ Tyrrenha per oppida matres
Optavere aurum: sola contenta Dianâ,
Æternum telorum et virginitatis amorem
Intemera colit. Velleam hau correpita fuisset
Miliâ tali, conata facessere Teucros:
Ecc., in medio fugæ, Amasenus terram extus
fruens aliquis ripis, tanta
pluvias effusam esse ò
nubibus: ille meditans curabat, rerum
resperantem se nubibus, et timet dilatio
overe: ergó tandem fixat
hibernâ olim cultrix
pars, hanc dedisset
sibi, quod terræ
grande gremiat forât
nume robusta, firmum
modi et ligno exsita,
urget bellator: et eis
raro nitidus apud medium
haestus: et evisurae hastam
illum grando dexters, ia
loquitur ad eolum: Dian
virgo, beneficas cul-
trix syviamus, ipsam patre
inflüssa hanc tibi conno-
era fixamum: fugit hos-
tetem per aëris terrâ
primâm tus jacula: O Deus,
obvertere te, accipe hanc
quam, quæ aedificat
sibi vixit: Dixit hæc,
et jacit hastâ frustâ
redocto brahchi: aqua
manuum: fugit minœra
Camilla super velaec
fusis in hastâ sphygâs.
Membra vésa, numerosâ
tertâ jam propria immi-
nentem, proficiat quæ in
sumo: et ictum extinxit
â
gloabas herbae: hæc
summa infans, quæ crer
domum jussa accursum
Dianam. Numus urbex exsurae
rosum umbrae dominus, numus
morum: meaque ipse
ab

dissecitius esse aperientem
hastam: traduxit vixit
poeuticiam et accusat
immissâ. Ille inter
mostrâs inter locutæs epî-
orum horridas, alebat
illâ ætate

551. Fix, i. e. He was suddenly compelled
ted to fix on that resolution, in spite of all
his tender fears for the safety of the child.
553. Robore coctæ. Hard wood dried be-
fore fire, or in the smoke.
554. Libra et subere. Libera is the interior
| tender bark; suber, that thick body of
| bark, which is detached from the cork tree.
558. Ipse pater. Because none but the fa-
ther had a right to devote his children to
the service of the gods. And the ministers
thus devoted were called Camilli by the
Latin.
571. Armentalis equœ. One of the drove
of mares that were kept for breed.
571. Latæ ferino means no more than the
milk of that animal; for ferus is said of a
horse, a deer, an ass; and therefore Mr.
Dryden translates it very absurdly, the
dugs of boars and every savage beast:
the tenæris immulgens ubera labris shows the
animal to have been tame and tractable.

NOTES.
590. Numerum, i.e. orderly, in number and proportion, or in battle-array.
599. Numeris in tabulas. Tabulae are properly troops of horse consisting of about thirty each.
603. Celerioresque Latini, i.e. such of the Latins as were light armed, and consequently more nimble.
604. Protertant longè. Longè means that they hold their spears by the extremity; and protertant is, they advance with them in a threatening extended posture, just ready to discharge them on the foe. Ruxus translates it immittunt, which is quite a different idea.
611. Calumnum obsequitur umbr. Agreeable to this is the saying of the brave Lacedemonian general, recorded by Cicero; who being told the Persians were so numerous that the multitude of their darts would even obstruct the light of the sun, exclaimed, Then shall we have the advantage of fighting in the shade.
612. Tyrrhenus. This is not a gentle noun; but the proper name of some distinguished person, probably of the army of Encas.
613. Rumpunt, almost rive, as Æn. XII. 327.
617. Præcipitavit, for præcipitatum, as Æn. I. 108. Tum prora avertiti, for avertitur.
619. Beficiunt parmas, Æc. They covered
TROES agunt, princeps turmas inducit Asylas.  
JAMque propinquabant portas: rusus; Latini  
Clarnorem tollunt, et mollia colla reflectunt:  
HI fugiunt, penitus; datis referuntur habenis.  
Qualis ubi alterno procurrens surgite pontus  
NUnc ruit ad terras, scopolusq; superjactat undam  
SPEMUS, extremamq; sinus perfundit arenam:  
NUnc rapidus retrax atq; egesta revoluta resorbens  
SAXA fugit, lituque vado labente reliquit.  
BIS TUSCI Rutulos egere ad maxia versos:  
BIS rejecti armis respectant terga tegentes.  
TERTIA sed postquam congressi in praefia, totas  
Implicare inter ut se acies, legisque virum vir:  
TUM verò et gemitus mortiendum; et sanguine in alto  
ARMAQ; corpora et permisti cæde vironum  
SEMIANIMES volvuntur equi: pugna aspera surgit.  
ORSIOCHUS Remuli, quando ipsum horrebat adire,  
HASTAM intorsit equo, ferrumq; sub aure reliquit:  
QUO sonipes ictu furit arduus, altaq; jactat,  
VULNERIS impatien, arrecto pectore crura:  
Volvitur ille excussus humi. Catillus Iolam,  
INGENTERQUE animis, ingentem corpore et armis  
DEJECT HERRIMUM: nudo cui vertice fulva  
CÆSARIES, nudique humeri: nec vulnera terrent.  
TANTUS in arma patet. Latos huic hasta per armos  
ACTA tremit, duplicatque virum, transfixa dolore.  
FUNDIRAT atque ubicore cruor: dant funera ferro  
CERTANTES: pulchrmanq; petunt per vulnera mortem.  
A medias inter cædes exultat Amazon,  
Unum exerla latus pugnae, pharetrata Camilla.  


NOTES.

64. Quacli ubi. There are some of the most laboured and spirited lines of the eleventh book. The simile is not borrowed from Homer; yet is great and sublime, as is likewise the description that immediately follows of the hurry and tumult of the battle; particularly,

620 TROJANI persepeuant, primum Asylam imitit aeg

635 et reveruntur habenis omanae immensa. Quae

630 est mare, quando exerc

635 orbe Rutulos fugatos: his tamen fugare repa

635 maturum multum numeros elects. Sed quando cæ

635 semianimis ad tertiam pugnam, miserentur invieber totos

640 exercitus; et virilis vir

645 humus: tum verò et gen

645 tamen mortuam auxili
tur; se restauet in alto

645 sanguine et armis, et
corpora, et eui mortuam

645 confusi in sege hum

645 nium: etiam credere pre

645 lum. Ornithoecus, eorum ti

645 meretaggeri Remulam, 
immitteri hastam in e

649 quem Remuli, et fugit

649 funera sub aura; quo

650 ictus equos furit arreces,  

651 their backs with their shields. This manner of flying and then facing about, was, it seems, according to the rules of fighting with the cavalry, as practised by the Romans, More equesitas praefi, says Salust, sumtis tergis ac tædialis.  

651. Quacli ubi. There are some of the most laboured and spirited lines of the eleventh book. The simile is not borrowed from Homer; yet is great and sublime, as is likewise the description that immediately follows of the hurry and tumult of the battle; particularly,

652. TUM verò et gemitos, &c.  

652. Sinu. Servius explains it curratione et fuscun undarum, the curling and winding of the waves. It signifies the expanded skirts or volumes of water into which the flowing seas stretches itself farther and farther on the shore, and overspreads the beach like a garment.

652. DEJECT HERRIMUM. Herminius is a name taken from the Roman history. A Roman so called defended a bridge with Cocles against the army of Porsenna.

654. TANTUS in arma patet. Servius, and most, if not all the interpreters after him, explain this as being equivalent to tantum postebeb in hastia telo, so large a mark he stood exposed to the darts of the enemy. But this is so far from being a reason for his not being afraid, that it is one of the strongest arguments why he ought to have been dismayed. Other interpreters take in for contra, which seems to agree best with the context.

659. UNUM exerla latus pugnae, i.e. Her right side was naked and disengaged for action; whereas her left was encumbered with her bow or half-moon shield. Or pugna may signify the attacks of the enemy, as above, verse 528. And then the sense will be, that she had one side, namely, the right, exposed to her foe, while the other was co-
Et nunc lenta manu spargens hastias densus,
Nunc validam dextrá rapit indefessa bipennem.
Aureus ex humero sonat arcus, et arma Dianae.
Ilia etiam, siquando in tegrum pulsa recessit,
Spicula converso fugientia dirigit arcu.
At circum lecta comites, Larinaque virgo,
Tulique, et aetatem quatiens Tarpeia securium,
Italicis: quas ipsa decus sibi dia Camilla
Delegit, pacisque bonae bellique ministras.
Quales Threícæ, cum fulmina Thermodontis
Pulsant, et pictis bellantur Amazones armis:
Seu circum Hippolyten, seu sibi se Martia curru
Penthesilea refert: magnosque ululante tumultu
Fœminea exultant lunatis agmina pelitis.
Quem telo primum, quem postremum aspera virgo
Decijus? aut quot humi morientia corpora fundis?
Eumenium Clyttio primum patre: cujus apertum
Adversi longâ transversat abiete pectus.
Sanguinis ille vomen rivos cadit, atq; cruentum
Mandat humum, morientes; suo se in vulnere versat.
Tum Lirin Pagasumque super: quorum alter habenas
Suffusso revolutus equo dum colligit; alter:
Dum subit, ac dextram labenti tendit inertem,
Præcipites pariter; ruunt. His addit Amastrum
Hippotaden: sequitur; incumbens emini hastâ,
Teraeqe, Harpalyque, et Demophoonta, Chromim-
que:
Quotus emissa manu consortis spicula virgo;
Tot Phrygii cecidere viri. Procul Ornitis armis
Igniotis, et equo venator Iapyge fertur:
Hic corruit vomen fœnstra sanguinis,
Et moeret terrae sanguinis,
Reliquam, et moriens agit.
Etiam Lirin et Pagasum praeterer: quorum alter dum collabens equo succedente rem-
bit habenas: alter dum succurrit, et portit caedenti dextram lentiorem, repente et simul coequs.
Quos igitur Amastrum Hippopem, Silium: et imminens inequitos propri hastae, et Teraeqe, et Harpalyque, et
Demophoonta, et Chromim: et quos jacula vibrata manu virgo intortos; tot homines Trojanorum exercerunt
Ornitis venator procul excurrerit in armis suis et equo Apulo:

NOTES.

vered with the shield; which prepares the reader for the circumstance mentioned afterwords of her receiving her fatal wound in this part of her body, verse 803.
Hasta sub exertam donec perlatat papillam Hæcit.

650. Denœf, of the second conjugation, or densa of the first.
652. Arma Diane. Such as suit a huntress; arrows, a quiver, spears, hatchets.
656. Tarpeia. Servius and Catrou tell us, that the names of Camilla's companions are all drawn from the Roman history, and are intended as a compliment to some illustrious families in Rome.
659. Quales Threiciæ. In this simile, says Dr. Trapp, the idea seems near akin: it is almost comparing a thing to itself. The poet, it must be owned, compares Amazons to Amazons; yet at the same time an image entirely new is represented, Virgil, that he may give us as grand an idea as possible of this female hero, attended by her companions, tells us that she resembled Hippolyte or Penthesilesia, the most renowned of the Amazons, marching over the banks of the

Thermodön; the pictis armis, the Maris curru; Penthesilea refert, the magna ululante tumultu, &c. are circumstances which sufficiently clear the simile from Dr. Trapp's imputation. Besides, as Catrou remarks, Camilla is not an Amazon in the true sense of the word; that is, her left breast was not seared off for the convenience of drawing the bow. She is indeed a female warrior, as were the Amazons, and like them too has the left side uncovered in fight. The true Amazons were those of Thrace only, and spoken of in this comparison. Buxus tells us, that the Amazons inhabited not the European, but the Asiatic Thace. After all, says Mr. Whitton, I much doubt the story of the Amazons being so called from having one breast cut off; because in all the numerous antique figures of Amazons now remaining, there is not one instance of any such thing.

659. Flumina, in this place, are the banks of the river. The meaning is, they beat the bank so as to make the river resound.
659. Thermodontis. Some read Ther-
modön, as Hippocodontis, so that the first
Eneidos lib. XI.

Cui pellis latos humeros crepta juvendo
pugnator operit; caput ingens oris hiatus,
Et male texere lupi cum dentibus albis;
Agrestisque manus arnatus sparus: ipsae catervis
Vertitur in medias, et tota vertice suprah est.

Hunc illa exceptum (neque enim labor agmine verso)
Trajectit, et super haece inimico pectore fatur:
Sylvis te, Tyrrhena, feras agitate putasti?
Advenit qui vestra dies multiebris armis
Verba redarguerit. Nomen tamen haud levem patrum
Manibus hoc referes, telo cecidisse Camilla.
Protnius Orsilochum et Buten, duo maxima Teucerum
Corpora: sed Buten adversum cupdide fixit
Loricam galeamque inter, quia colia sedentis
Lucent, et lavo dependet parma facerto;
Orsilochum fugiens, magnumq; agitata per orbem
Eludit gyro interior, sequitur; sequentem.

Tum validam perq; arma viro perq; ossa securim,
Altior insurgens, oranti et multa precentia
Congeminat: vulnus calido rigat ora cerebro.
Incident huic; subitoque aspectu territus hae
d Apenninico bellator filius Auni,
Haud Ligurum extremus, dum fallere satis sebam.
Isque ubi se nullo jam cursu evadere pugnæ
Posse, neque instantem reginam avertere, cernit:
Consilio versare dolos ingressus et astru,
Incipit haec: quid tam egregium, si feminæ forti
Fidis equo? dimittre fugam, et te cominus æquo
Mecum crede solgo, paeque accingc pedestri:
Jam nosces, ventosa feret cui Gloria fraudem.
Dixit: at illa furens, acrica incensa dolore,
Tradit equam comiti, paribusque assistit in armis,
Ense pedes nudo, purâque interitta parmæ.

Hae constans suspicavit visu bellicosus filius Auni incolae Apennini, non ultimus Ligurum, quando se habe
permittantem fallere. Ille autem, cum videt se nullo esse posse subuenerc se praelio, nec expellere reginam imminentem; inepials consulto agitare dolos mente et soletia diea ita: Quid tam illustre est, si cum ilia feminæ, confidens equo robusto? reliquœ celeritateque eique, et propriis committe te mecum panno terrâ repera te se certum pedestre: max cogitex, cui hec incipia inferc omnem. Sic illa per
furœ et commota suspicavit indignatione, dat equam socii, et stat in armis paribus, pedes, et interissa ex
tep stricte atque scuto splendente.

NOTES.

three syllables constitute a dactyl. This
Russeus disapproves. The word, he says, is
absolutely a quadrasyllable. Thermoedênès;
the first three syllables are long. Q, in the
second syllable, cannot be short. It is written
Syphiobos not Syphiobos. It is a river of
Cappadocia, flowing into the Euxine, now called
Psermon.
677. Armis ignibus, armae were strange
and unusual to him.
678. Idippe. See the note on verse 347.
692. Sparus. It is a rustic instrument, so
called from spargere. Its form is not ascer-
tained. Festus thinks it was like a spear;
Serius supposed it was bounded like the
crook of a shepherd.
690. Protnius, next in order, as Geor. IV.

1. Protnius aëris melis, &c.

691. Adversum. Fierius found aversum in
some of the best manuscripts; but the sense
determined for adversum, the wound having
been given just in the gorge, where the
helmet ends, loricam galeamque intex, which
could not have happened, if his back had
been turned.

695. Gyro interior, in a shorter compass,
as in Horace, 2 Sat. VI. 26.

Seu bruma nivalem

Interiore dieum gyro trahit.

695. Sequiar. So Ovid describes the ca-
family of Ixion:
Volvitrix Ixion, sed sequitur fugitique.
706. Dimittit fugam, dismiss your flight;
i.e. dismiss your steed, which enables you
to fly.
711. Purd parum, her shield, that had no
impress upon it; in the same sense as parma
P. VIRGILLII MARonis


alba in the ninth book, verse 548.

718. Ignca plantis. She flies with a rapi-\dity surpassing the fleetest horse. Her speed was ignea, fiery.

—Springing with a fiery course, The raging maid outstripped the flying horse.

As in the seventh book: Illa vel intacte segetis per summa volaret; Pileas o'er the unbending corn, and skims along the main.

732. O nunquum dolituri. O ye dastards, who are never moved by the grossest in-\sults and injuries to a just and desired revenge.

743. Compositur hostem. This action seems to be impossible. Servius however gives us an example of it, drawn from the Ephemerides of Caius Cesar. Julius Caesar himself used to relate that he after this manner was lifted up by a Gaul; who, as he was carrying him along, met, in his way with another Gaul, who knew Caesar, and cried out lecos, let him go. The Gaul instantly dropped his prey, out of favour to his brother soldier. Plutarch reports the same thing of a Roman.

NOTES.
Arma virumq; ferens: tum summâ ipsius ab hastâ
Destringit ferrum, et partes rimatur apertas,
Quâ vulnus letale ferat. Contrà ille repugnans
Sustinet à jugulo dextram et vim viribus exit.
Utque volans altè raptum cum fulva draconem
Fert aquilà, implicuit; pedes, atq; ungubus hâsit:
Sauciâs at serpens sinuosâ volumina versat,
Arrectisque horret squamis, et sibilat ore,
Arduus insurgens: ille haud minùs urget adunco
Luctantem rostro, simul âthera verberat alis.
Haud aliter prædam Tiburtum ex agmine Tarchon
Portat ovans: ducis exemplum eventum; secuti
Mæonide incurrunt. Tum fatis debitus Aruns
Veloce jaculo et multà prior arte Camillum
Circuit, et, quæ sit fortuna facillima, tentat.
Quæ se cunque furens medio tulit agmine virgo;
Hâc Aruns subit, et tacitus vestigia lustrat:
Quæ victrix erit illa, pedemq; ex hoste reportat;
Hâc juvenis furtim celeres detorquet habenas.
Nos aditus, jamque hos aditus, omnemq; pererrat
Undique circumuit, et certam quid improbus hastam.
Fortè sacer Cybele Chloerus, olimque sacerdos,
Insignis longe Phrygiis fulgebâ in armis:
Spumantemq; agitabant equum, quem pellis aehes
In plumas squamin auro conserta tegebâ.
Ipsa peregrinâ ferrugine clarus et ostro,
Spiciala torquebat Lycio Cortynia cornu:
Aureus ex humeris sonat arcus, et aurea vati
Cassida: tum crocem chlamydemq; sinusq; crepantes
Carbaceos fulvo in nodum collegerat auro,
Pictus acu tunicas et barbarâ tegmina crurum.
Hunc virgo, sive ut templis præhigeret arma
Trois, captivo sive ut se ferret in auro
Venatrix, unum ex omni certamine pugnæ

NOTES.

757. Tiburtum; among whose princes was Venulus.

759. Fatis debitus Aruns. Aruns is called debitus fatis, devoted to death, because he is to kill Camilla; and whoever put her to death, forfeited his life to Diana by the decree of that goddess, verse 591.

761. Fortuna. As fortune has great influence in bringing events about, so it is here put for the means or opportunity of effecting his purpose.

768. Chloerus. It is to be observed that those priests of the gods who are introduced as warriors in the Æneid, are distinguished by dresses of uncommon magnificence.

775. Cassida. A noun of the first declension, taken from the accusative of a noun of the third; Cassida, Casside, from Cassis, Ædis, Ædis, Ædis. The word is found in Propertius, l. 3. 11. 15. So with Varro, as it is observed by Nonnius, comparâ is from comparâ, chlamyda from chlamys, and among ancient writers, lampada, e, is from lamba.
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sequebatur exea: bene
unum-ex omnibus certato-
tibus in preilio: et in-
prudens flagratus per to-
tum exercitam multis
Conjicit et superos Aruns sic voce precatur: 
summis Deum, sancti custos Soractis Apollo,
Quem primi colimus, cui pines ardur acervo 
vibrat: jaculum ex insidiis,
Pascitur, et medium freti pictate per ignem 
cultores multa premimus vestigia pruna:
dei, et oras Deos his verbis:
Supreme Deorum Apollo 
proiec sacer Soractis, quem praecepit quis colimus
sui ignis e picto altius in
eumulum: et cui nos cul-
tores, securi religionis 
calcamus plantar multar
prunas per mediam flan-
man: connsed, et pater
omnipotentis, hanc igno-
iminar deleri nostri ac-
non petae exuvias
s aut trophaeum, aut ule
spolia victae poelae: re-
ligias facta mihi praeume-
bust gloriam: revenerat
libenter, inglorius in ur-
bem patrim, dummy de
hce funesta pestis moris-
valer post me inflecto:
Apolo audivevit: et
concusse, ut pars voce animo
succeedet, partem dissi-
pavit in levis vestigos
Concessis precant ubi oc-
cideret morte improvido
Laetitia, mixtoque metu: nec jam amplius hastae
Cedere, nce telis occurrere virginitis audet.

Hae sit, virginumque alibi bid acta cruxem.
Concurrunt trepidae comites, dominamq; ruentem
Susciplunt: fugit ante omnes exterritus Aruns,
Concessis pretae ubi oc-
cideret mortem improvido
Laetitia, mixtoque metu: nec jam amplius hastae
Cedere, nce telis occurrere virginitis audet.

NOTES.

782. Spoliorum ardebat amore. Mr. Addi-
son observes, that Virgil has very finely 
touched on the female passion for dress and 
show, in the character of Camilla: who, 
though she seems to have shaken off all 
other weaknesses of her sex, is still a woman 
in this particular. The poet tells us, that 
her having made a great slaughter of the 
enemy, she unfortunately cast her eye on 
a Trojan who wore an embroidered tunic, 
a beautiful coat of mail of the finest pur-
ple. The Amazon immediately singled out 
this well dressed warrior, being seized with 
a woman's longing for the pretty trappings. 
This heedless pursuit after these glitter-
ing trives the poet, by a nicely concealed 
moral, represents to have been the de-
struction of this female hero.

785. Soractis. Soractes and Soracis, a 
mountain of Etruria, near the Tiber, seen 
from Rome at the distance of twenty-six 
myles. It was sacred to Apollo, who is from 
there surnamed Soractis: and it is said, 
that the priests of the god could walk over 
burning coals without burning themselves. 
There was, as some report, a fountain on 
this mount, whose waters boiled at sunrise, 
and killed the birds that drank them.

793. Remeabo inglorius. It was dishonour-
able in Aruns to wound Camilla like a trai-
tor, without daring to enter the lists with 
her in fair combat.

801. Nihil ipsa neque aure. Our heroine, 
eagerly engaged in the pursuit of Chlo-
reus, that she may adorn herself with his 
fine armour and rich trappings, is entirely 
regardless of all danger, and so hurried 
away by the transports of female vanity, 
that she does not hear the fatal dart of 
Arus his along the air.

803. Sub. The reader may often observe 
that sub in Virgil has the force of deep in.
Ac velut ille, prius quam tela inimica sequuntur, 
Continuó in montes seae avius abdidit altos 
Occiso pastore lupus magnove juvencus, 
Consicius audaciis faciis: caudamque remulcens 
Subjectit pavitanatem utero, sylvaque petivit: 
Haud secus ex oculis se turbidus abstulit Arus, 
Contentusque fugá medias se immiscuit armis. 
Illâ manu moriens telum trahit: ossa sed inter 
Ferreus ad costas alto stat vulnere macro. 
Labitur exsanguis, labuntur frigida leto 
Lumina: purpureus quondam color ora reliquit. 
Tum sic expirans, Accam ex aequalibus unam 
Alloquitur, fida ante alias quae sola Camilla, 
Quicum partiri curas; atque hac ita fatur: 
Hactenus, Acca soror, potui: nunc vulnus acerbum 
Conficit, et tenebris nigrescunt omnis circum. 
Effuge, et hac Turno mandate novissima perfer: 
Succedat pugna, Trojasoque arceat urbe. 
Jamque vale. Simul his dictis linquebat habenas, 
Ad terram non sponte fluens: tum frigida toto 
Paulatim exolvit se corpore, lentaque colla 
Et captum leto posuit caput, arma relinquent; 
Vitaque cum gemitu fugis indignata sub umbras. 
Tum vero immensus surgens ferit aurca clamor 
Sidera: dejectâ crudescit pugna Camilla. 
Incurrunt densi: simul omnis copia Teurcûm, 
Tyrrhenique duces, Evandrique Arcadis ale. 
At Triviae custos jundum in montibus Opis 
Alta sedet summis, spectatque interrata pugnas. 
Utq; procul medio juventum in clamore funeum 
Prospectat tristi multatam morte Camillam; 
Ingenuuitque, deditiq; has imo pectore voces: 
Heu! nimium virgo, nimium crudere luisti 
Supplicium, Teucros conata laecssere bello. 
Nec tibi deseret in dumia coluisse Dianam 
Hactenus potui, i.e. eunorro, valet viribus, et 
potens ful bello. 

809. *Ille lupus*. *Ille*, says Ruzius, frequently 
810. Caudamque remulcens. Hugging, or 
foondly taking care of. 
811. Labitur exsanguis. Donatus reads la-
bitur et sanguis, seemingly to save the 
appearance of contradiction in this narration; 
since Camilla does not fall from her horse 
till some time after this, verse 897. 
812. Simul his dictis linquebat habenas, 
Ad terram non sponte fluens. 
Labitur, however, does not necessarily sig-
nify she falls to the ground, but she faints, or 
sinks down, being supported perhaps on her 
horse for some minutes. 
813. Hactenus potui. Servius supplies vi-
vere et pugnare: but it is more emphatical 
to consider it absolutely with La Cerda,
Et quemadmodum alqueis 
lupus, pasum aut magno 
juveneo interfecit, me-
mor fami cruentatis, re-
cipit se in montes excel-
soe cruor viae positus, 
pruisquam jacula hostilia 
assaqvarunt iurum: et re-
decens caudam supposuit 
com trementum utero, et ad 
sydva: non alter Ar-
uses turbatus subduxit se 
ex oculis, et gaudens ob 
fugam misceut se medias 
armatas. Hic moriens edu-
sit manu seculum: sed 
uspis ferras harect ad 
costas inter ossa profundo 
vulnere. Concedit palîda, 
concedunt oculi frigidi 
mortu: color olim rubi-
undus descrit vulnun. 
814. Tum morientis sic subqui-
tur Accam unam et socias, 
que sola Camilla fidelis 
creat pra euteria, cum quâs 
seiebat comminucare eu-
ras suas: et sic loquitur 
ira. 
815. Acea soror, potui 
hac usque pugnare: usque 
dura plaga me interficiet, 
et omnùi circum nigres-
cunt caliginë. Puge, et 
fer ad Turnam hae utti-
ma monita. Secunda ad 
his pugnas, et sventavit 
Trojanos ab urbe: des-
que vale. *Hic probitas, 
simul dimitiebat habenas; 
non sponso labens in ser-
runt: tum frigida dismi-
vit se paulatim totor cor-
porte, et dimissit colla in-
surra erupse morte 
victura, abjectias armas; 
et vitam dolens cum grani-
ta abit in tenera. Tunc 
avest vastus clamor. suborienis 
verberat astra suera: praelium inhosveosce socias Camilla. *Irrumpens con-
ferti: simul omnismultudo Trojanorum, et ductores Ture, et equitum Evandri Arcadia. At Opis ex-
ploratris Diane jundum sedem subditis in summis montibus, et immota aspicient praelium; et eos inter 
medios clamores juvencus certaniant procul vidi Camillam affectam tristis morte; et suspicavit, et emisit 
hac verba ex intimo peccore: Heu, virgo! talis supplicium nimis crudеле, consors bello aggregi Tro-
janos: nec profuit tibi derelicte inter vopera colesse Dianam: 

**NOTES.**

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810. Caudamque remulcens. Hugging, or 
foondly taking care of. 
811. Labitur exsanguis. Donatus reads la-
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sinks down, being supported perhaps on her 
horse for some minutes. 
813. Hactenus potui. Servius supplies vi-
vere et pugnare: but it is more emphatical 
to consider it absolutely with La Cerda,
Profuit, aut nostras humero gessisse pharetras.
Non tamen indecorum tua te regina relinquent
Extrema jam in morte: neq; hoc sine nomine letum
Per gentes erit, aut famam patieris inulxe.
Nam quicunque tuum violavit vulnere corpus,
Morte luet merita. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis, opacâque illice tectum.
Hic Dea se primum rapido pulcherrima nisi
Siatit, et Aruntem tumulo specularur ab alto.
Ut vidit fulgenter armis, ac vana tumentem:
Cur, inquit, diversus absis? hic dirige gressum:
Huc periture veni: capias ut digna Camilla
Præmia. Tu ne etiam delis moriæ Diane?
Dixit, et auratù volucrum Threïssâ sagittam
Deprompsat pharetrâ, cornuque insensu tetendit,
Et duxit longe: donec curvata coirent
Inter se capita, et manibus jam tangeret æquus,
Levà aciem ferrí, dextrâ nervoque papillam.
Exemplò teli striodem aureaque sonantès
Audít uná Arunus, hæsitque in corpore ferrum.
ILLum exsperantem socii atque extremâ gementem
Obliit ignotâ camporum in pulvere lignuant:
Opis ad ætherum pennis ausfertur Olympum.
Prima fugit dominiam amissâ levis ala Camilla:
Turbati fugiunt Rutuli, fugit acer Atinas;
Disjectique duces, desolatiæ manipli
Tuta petunt, et equis aversi ad meniæ tendunt:
Nec quies quam instantes Teucros lemuq; ferentes
Sustentare valet telis, aut sistere contrà:
Sed laxos referunt humeris languentibus arcus,
Quadrupedum; putrem cursu quatit ungula campum.

NOTES.

830. Regis Dercenni. This Dercennus, of whom authors have said almost nothing, was probably one of the kings of the Aborigines, the primitive inhabitants of Italy.

834. Vana. After the manner of an ad-verb for vând, as crebra for crebrè, Georg. 3. 500. Terram crebra ferit.

850. Threïssa. Latona brought some nymphs from the Hyperboreans to educate Diana and Apollo; these Hyperboreans, according to Servius, were the same with the Thracians, and probably Opis was one of them.

870. Desolatiæ manipli. That is, says Servius, the standard bearers were deserted. The Roman generals were particularly careful that the standard bearer should be well attended with soldiers: as we read in Sallust.

875. Quadrupedæmæ putrem, &c. Pitt has tried to imitate this adaptation of sound to sense:

"Atheyart their backs' th' unbended bow they slung,
And with their trampling steeds the sounding champagna rung."

It is doubtful whether in the English or in any language a finer example of sound echoing sense can be produced than in a passage from Dyer's Ruins of Rome:

"The pilgrim oft
At dead of night, 'midst his orisons, hears
Aghast the voice of time-disparting tow'r's
Tumbling, all, precipitate, down, daid'd, '
Battling around, loud thundering in the mom."
Volvitur ad muros caligine turbidus atrā
Pulvis: et es pecusius percosæ pectora matres
Femineum clamorem ad coeli sidera tollunt
Qui cursu portas primi irrumpere pætætes,
Hos inimica super mixto premit agmine turba.
Nec miserem effugiant mortem: sed limine in ipso,
Mœnibus in patriis, atque inter tuta domorum
Confii expirant animas. Pars claudere portas:
Nec sociiis aperire viam, nec mœnibus audent
Accipere orantes: oriturque miserrima cædes
Defendentūm armis aditus, ique arma ruerunt.
Exclusi, ante oculos lachrymantūmq; ora parentum,
Pars in praecipites fossas, urgente ruinā,
Volvitur; immisis per caeca et concita frānis
Arietat in portas, et duros objice postes.
Ipsae de muris summae certamine matres
(Monstrat amor verus patriæ) ut vidēre Camillam;
Tela manu trepidae jaciant, ac robore duro,
Stipitis ferrum subdusque imitantur obustis
Precipites, primæque mori pro mœnibus ardent.
Interea Turnum in sylvis sævissimus implet
Nuntius, et juveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostes, et Marte secundo
Omnia corripuisse: metum jam ad mœnia ferri.
Ille fures (nam sæva Jovis sic numina poscunt)
Deserit obsessos colles, nemora aspera linquit.
Vix e conspectu exierat, campeque tenebat:
Cum pater Æneas, saltus ingressus apertos,
Exuperatque jugum, sylvāque evavit opacā.
Sic ambo ad muros rapidi totoque feruntur
Agmine, nec longis inter se passibus absunt.
Ac simul Æneas fumantes pulvere campos
Prospexit longē, Laurentiaque agmina vidit:
Et sævum Ænean agnoscit Turnus in armis,
Volscorum eæsæ case, Camillum occisum esse, hostes inflerse inimicēre, et unumque Marte vacat omne:

NOTES.

877. Percusæ pectora matres. The circumstance of the women renewing their rage at the sight of Camilla's dead body is finely imagined.

878. Fert has in this sentence the signification of referit or nunciat, as in other passages of Virgil. See En. II. 230.
Audivisque iacessum pedum, et hiustus equorum. Adventumque pedum flatusq; audivit equorum.

Continuò pugnae incant, et prælia tentent:

Ni roseus fessos jam gurgite Phœbus Ibero

Tingat equos, noctesq; die labente reducat.

Considunt castris ante urbem, et mœnia vallant.

915 Condedit noctem die cadente. Amba quiescunt in castris ante urbem, et cingunt maros urbe.

NOTES.

913. *Gurgite Ibero*, in the Spanish or western ocean, wherein the poets supposed the sun to extinguish his light every evening.

915. *Mœnia vallant*; they intrench the walls. Pitt has happily expressed the double design of this measure:

Before the city camp the impatient pow’rs,

These to defend, and these to storm the tow’rs.
P. VIRGILII MARONIS

ÆNEIDOS

LIBER XII.

TURNUS ut infractos adverso Marte Latinos
Defecisse videt, sua nunc promissa repòsci,
Se signari oculis: utrò implacabilis arde,
Attollitque animos. Pænorum quals in avis
Saucius ille gravi venantum vulnere pectus:
Tum demum movet arma leoa: gaudetq; comites
Excutient cervice toros, fixumque latronis
Impavidus frangit telum, et fremit ore cruento.
Haud secus accenso gliscit violentia Turno.
Tum sic affatur regem, atq; ita turbidus init:
Nulla mora in Turno: nihil est quòd dicta retractem
Ignavi Æneas; nec quæ pepigere, recusent.
Congredior: fer sacra, pater, et concipe fœdus.
Aut hàc Dardanium dextrà sub Tartara mittam,
Desertorem Asiae (sedent, spectentque Latini)

INTERPRETATIO.

Turnus, cùm videt Latinos fractus bello inAEI-
ci abeisset animam: Æneas, suum promissorum
rum jam repetit se designari oculis: sponte ex-
tiam implacabilis irritatur, et erigit animum.
Quales leu aliequis, in agris Aeternas, sanctius secun-
dom pectus duro vulnere
10 venatorum, tunc denique exerit vires suas: et le-
tatur commomens toros jubatoc collis: et interri-
tus arreptum jejunum re-
natoris infamum sidet, et
15 frendet ore manganolen-

Non aliter ira crescit Turno interminata. Tunc sic aloquitur regem, et turbulentas ita ineipit: Nulla est dilatio in Tur-
nó nihil est ear sequens Trojani revocoat sua versus, et abhuanum fuerit eis, de quibus conuersarent. Descendo

ON NOTES.

Turnus challenges Æneas to a single comba
rt. Articles are agreed on, but broken by the Ntuli, who wound Æneas. He is
miraculously cured by Venus, forces Turnus to a duel, and concludes the poem with
his death.

1. Infractos. Servius takes infractos for
unbroken, or who had been hitherto invincible; but the word hardly ever occurs in
that sense. The in increases the significa-
tion, and gives it the force of volâte et verò
fractos.

3. Ultrò signifies keenly impelled from
within, agitated by some violent but volun-
tary emotion. It seems here to import as
much as "conscius of inborn worth."
vel Tyranus possidet
das victor, et Lavinia de
tur et uxor. Latinus re
spondet et transilo anim
mo: O juvenis, excellens
animo, quantum tu exel-
sis asper fortunandi, tan-
to studiois justum est
tem providere tibi et me
timentem tibi considerare
omnia pericula. Est tibi
regnum Dauni patris tui,
sunt plura urbe exp
pugnante virtus tua:
sunt quoque Latino di-
vitiae, et benevolentiae:
sunt alia virginitat La
tio et campis Laurentii
bus, nec incoliae secun
dam genus. Permeat me
emissis fraudibus expe
nere ista tibi non quidem
grasa dictu: et simul per
pensa ista animo. Non e
rat licetum me jungere fi
lian uli antiquorum a
natorum: et omnes Di
aetque homines moleant
illud. Espugnatorum bene
volentiae erga te, expug
natorum sanguine cognatur,
et felicius tribus uxoris
mea, frigui omnes neux,
asuli esse promissam.

19. O praetane. Ruzus, qui est fond
disecting orations, remarks, that this ad-
dress of Latinus, in which he endeavours
to dissuade Turnus from the hope of Lavi
nia, and from so great a contest, shows,
1. That an affinity of Turnus with Lat
inus would be useless: since the kingdoms
of both were sufficiently powerful without
any conjunction of their forces. Turnus had
many cities, riches, bravery, and numerous
fair virgins from whom a wife might be se
lected.
2. That such a marriage would be un
lawful, because forbidden of the gods. Æn.
VII. 95.
3. That it would be pernicious. An op
position to the will of the gods would bring
a thousand calamities on both nations.
4. If, says he, you Turnus being slain, I
should receive Æneas into an alliance, why
not rather, now that you are in safety.
5. He reminds him of the displeasure of
the Rutulians with such a self-exposure;
the anxiety and grief of Daunus his father
for Turnus himself; the various casualties
of war, &c.

20. Tanto me impensius. I ought to de
liberate with the greater caution.
23. Nunc non aurumque animasque Latios
est. Servius takes the sense to be, Latinus
satis opulentus est et nobilis, etiam abaque bis
nuptiis: meaning that, as Turnus was pow
erful and wealthy enough without contract
ing an alliance with Latinus, so Latinus
needed not to match his daughter with him
for the sake of aggrandizing himself. This
explanation has been disputed: but it claims
our assent.

29. Cognato sanguine. Turnus being the
son of Venilia, who was the sister of Ama
ta.
34. Bis magnâ victi pugnâ; first at Æae
as' landing from Etruria, when Mezentius
was killed, Æn. X. 310, and a second time
in the horse fight under Tarchon, where
Camilla fell, Æn. XI. 397.
ANEIDOS LIB. XII.

Longævi, quæ nunc mæustum patria Ardea longè Dividit. Haudquaquam dictis violentia Turni
Flectitur: exuperat magis, ægrescitq; medendo.
Ut primüm fari potuit, sic institit ore:
Quam pro me curam geris, hanc precor, optime, pro me
Deponas, letumque sinus pro faepe pacisci.
Et nos tela, pater, ferrumq; haud debile dextrā
Spargimus, et nostro sequestrum de vulnere sanguis.
Longē illi Dea mater erit, quæ nube fugacem
Fæmineā tegat, et vanis sese occultat umbris.
At regina, novā pugnā conterrita sorte,
Flebat, et ardentem generum moritura tenebat:
Turne, per hâs ego te lachrymas, per si quis Amata
Tangit honos animum: speś tu nunc una senectā,
Tu requies miserā: decus imperiumque Latinī
Te penes; in te omnis domus inclinata recumbit.
Unum ore, desiste manum committere Teucrīs.
Qui te cuncte manent isto certamine casus,
Et me, Turne, manent: simul hæc invisa relinquam
Lumina, nec generum Æcum captiva videbo.
Acceptit vōcem lachrymis Lavinia matris,
Flagrantes perfusa genas: cui plurimus ignem
Subjicit rubor, et calefacia per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur; vel mixta rubent ubi lilia multā
Alba rosā: tales virgo dabat ore colore.

46. Ægrescit medendo. The remedy does
but increase the disease. Gerunds of this
kind have frequently a passive force. So
Ecl. VIII. 71. Cantando rumpitur anguis.
52. Longē illi mater erit. Nor shall his
goddess mother avail him.
54. Novō pugnā sorte. Sors signifies des-
ination, state, or condition, which brings
the words to the same sense with that of
Servius, without any of his unnecessary re-
finement.
56. Turne, per hâs. The address of Ama-
ta to Turnus, who was her sister's son, is
not intended to persuade him to peace, for
Æneas the authors; but to urge him to de-
cline a single combat, and to entrust his
safety and success to the combined force of
his armies.
63. Captiva videbo. Virgil here, says Cat-
trou, prepares the first part of the unravel-
ing of this poem. This consists in the death
of Amata, who obstructs the execution of
the marriage of her daughter with Æneas.
This obstacle could be removed only by
the death of the queen.

# NOTES.

in this line imports the same with lumen,
and corresponds with vitam in its import.
With thee to death for refuge will I run;
Nor live a captive to a Trojan son.
64. Lachrymis. This picture, says Whit-
ton, shows how great a master Virgil is of
grace. Lavinia, strongly affected with the
queen's pathetic address to Turnus, weeps
for the danger to which he is going to ex-
pose himself, and at the same time blushes
and looks downward from a consciousness
of his loving her. Her tears and blushes in-
flower him afresh with love. He gazes on
her with the utmost ardency, and is still
more desirous of engaging with Æneas. It
is observed that Turnus speaks to the dear
object of his wishes with a look only.
What eloquence is there implied in
Figitque in virginis vultus.
He gazes only at Lavinia, but speaks his
resolution to Amata in express terms.
65. Cum plurimus ignem subjicit rubor.
Here Servius again has recourse to his un-
natural hypallage, and thinks the words, to
make sense, must be turned thus: Cum plur-
imus ignem subjicit ruborem.
But why may not
Amor agitam Turnam, et igitur osculos in puellis, Illust turbat amor, figitque in virgine vultus. 70
Hic magis naveculae ad pugnam : et alloquium Ardet in arma magis : paucisq ; affatur Amatam : Amatam paulius verbis. Ne queso, ne me lachrymis, neve omine tanto
O mater, ne, obstero, ne prosequaris fretu et augurio tan funeste me de scendam ad proelium. Prosequere, in duri certamina Martis euntem,
asper Martis: non enim est in Turmo potestas re- O mater : neq ; enim Turno mora libera mortis. tardeinde mortis. 75
Nuntius haec Idmon Phrygio mea dicta tyranno Haud placitura refer : cum primum crasina coelo Haud placitura refer : cum primus crasina coelo, Uunicis invecta rotis Aurora rubebit;
non ci placitura: quam-Non Teucros agat in Rutulos : Teucrum arma quiescat
do crastina Aurora in.
veeta rubro curru pri- Et Rutulium : nostro dirimatur sanguine bellum:
mu m rubebit in coelo: Ilio quae or conjux Lavinia campo.
tunc non ducat Trojanos contra Rutulos : cessent
bella Trojanorum et Rutulorum : bellum termi- Hae ubi dicit dedit, rapidusq ; in tecta recessit:
netur nostro sanguine. Poscit equos, gaudeq ; tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia ; Pilumno quos ipsa decus dedit Orithyia ; qui candore nives antirent, cursibus auras.
Circumstant properi aurige, manibusq ; lacesunt Pectora plausa cavis, et colla comitania pectunt.
Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam humeris ; simul aptat habendo
Ensemque, clypeumque, et rubrae cornua crista : Ensem, quem Dauno ignipotens Deus ipse parenti
Fecerat, et Stygia cundentem tinixerat unda.
Exin, quae in mediis ingenti adnixa columnae
Pilumno ornamentum : qui superant avem candore, vetos celebrata. Aurige festini circumstanti,
Et palpant cavis manibus pectora aequoros planus, et pectunt colla crinita. Deinde ipse infudit humidus
loricam asperam auro et candido orichalco : simul accommodat ut gestante, et gladium, et clypeum et equis ordinata rubicunda ; gladius, iaqueum, quem ipse Deus praece ipsa fabricaverat Dauno patri
Turni, et nserat ferventem aquis Stygia.
Deinde suavit cum robore hastam validam, quae stabat in mediis domo admeta magna columnae,

NOTES.
ruber signify here the passion of shame or modesty, and ignem the effects of it in the glowing of her cheeks? Subjiciis signifies, properly, spread under her property.
70. Figisque. We see no reason here for supposing, with Dr. Trapp, a new nominative to be understood. If amor be the nominative to turbat, why not to figi too? It is surely not less intelligible, and much more poetical, to say, Love chains down his eyes, and fixes them on the maid, than to say, He fixes them on herself.
71. Paucisque affatur Amatam. Turnus does not stay for answer from Amata, but instantly goes to arm himself for the fight. This is quite agreeable to his impetuous temper. His pride and pleasure at seeing his steeds approach him instantly after having called for them, is conceived in a most lively manner. As this is the last time of his going to battle, the last decisive day, the poet describes his armour the more minutely. The image of his snatching his vast spear, which always stood against a massive pillar in the old hall of Latinius, is nobly drawn.
72. Ne me lachrymis. Tears and apprehensions of danger were deemed, among the ancients, bad presages, when persons were going out to war, as a false step, when one is setting out on a journey.
73. Prosequere. Prosequi is properly to convey one when he sets out on a journey. Thus Plautus says, Novam nuptam velo rus prosequit ; and Livy, Decedentem domum cessit favore ac laudibus prosequi.
74. Neque enim Turno mora libera mortis; as if he had said, Your tears will be of no avail; for Turnus has passed his word, and, if death is to be the consequence, he cannot retract, nor has it in his power to retard the destiny. This, one would think, is obviously the meaning of the passage; yet Servius reckon it among the places that are inexplicable.
80. Campe; by this contest or duel. So Pompey in Lidcan, 1. 7. Erse petas : medioposuit Deus omnia campo.
83. Orithyia. The daughter of Ezechtheus, king of Athens, who is said to have been carried off by Boreas into Thrace, Geor. IV. 463. She was reputed a goddess, and Virgil makes Philius, the great grandfather of Turnus, to have received these horses from her; because Thrace, the place of her residence, was famous for breeding noble steeds.
89. Cornua. Two tufts or peaks that rose up on the top of the helmet like horns.
ANEIDOS LIB. XII.

Ædibus astabat, validam vi corripit hastam,
Actoris Aurnici spoliun, quaissaque trementem,
Vociferans: Nunc, ô nuncum frustrata vocatus
Hasta meos, nunc tempus adeat: te maximus Actor,
Te Turni nunc dextra gerit: da sternere corpus,
Loricamque manu validi lacerare revulsam
Semiviri Phrygis, et foedare in pulvere crines,
Vibratos calido ferro, myrrhâque madentes.

His agitur furiosi, totoque ardentis ab ore
Sciuntâ acceptum: oculis micat acribus ignis.
Mugitus veluti âtum prima in praelia taurus
Terrificos ciet, atque irasci in corrua tentat,
Arboris obnixus truncu, ventosque lactessit
Ictibus, et sparsâ ad pugnam profluit arna.
Nec minus interae maternis sevus in armis
Æneas acuit Martem, et se suscipit irâ,
Oblato gaudios compeni foedere bellum.

Tum socios maestique metum solutur Iuli;
Fata docens: regiique jubet responsa Latino
Certo refere viros, et pacis dicere leges.

Posterâ vix summus spargebat lumine montes
Orta dies, cûm primâm alto se gurgite tollunt
Solis equi lucemque elatis naris effant.

Campum ad certamen, magne sub maenibus urbis,
Dimensi Rutulique viri Teucrique parabant:
In medioque focos, et Ædis communibus aras
Gramineas: alii fontemque ignemque sperebat
Velati lino, et verbenâ tempora vincti.

Procedit legio Ausonidum, pilataq plenis

NOTES.

100. Vibratos calido ferro. Sterling says, curved with a Crisis. iron.

110. Myrrhâque. The myrrh tree is a shrub abounding in Arabia. It rises to the height of five cubits. It is armed with spines, the root hard and twisted, the bark smooth, and the leaves resemble those of the olive. At a certain season of the year, an incision is made, and a sop or liquor distils in considerable quantity. This is known by the name of stacte et myrrh. Plin. 1. 12. 15.

115. Watts has the line.

As myrrh raw bleeding from the tree.

The qualities of the myrrh are esteemed finest, when newly obtained.

105. Abistant. Excise non cessant, says Donatus.

107. Maternis in armis. The armour forged by Vulcan at his mother’s desire.

115. Solis equi. These were four. See En. 5. 103.

118. Ædis communibus. The name communes Dii is understood in several senses.

1. They who have not a certain zone or region assigned them in the heaven; as

Cybele, for example, the mother of the gods, whereas Jupiter, Juno, Mercury, Venus, &c possess this honour.

2. Those who are worshipped among mortals in general, as the sun, the moon, Mars, &c.

3. Those who were invoked in common and alike to assist a people; as here, those who were importuned to aid the Rutulians or the Trojans.

120. Velati lino. Servius writes that, among the Romans, the priests and sacred ministers, by whom the laws of peace and war were confirmed, were prohibited from wearing any thing of linen; and that Virgil designedly clothes the Fectales in linen veils on this occasion, to inform us beforehand that the league was to be broken, since it was ushered in with unlawful rites. Others for lino read lino, a kind of garment or apron worn by the priests in sacrifice, that reached down from the waist to the feet.

121. Pilata. Literally, armed with darts or javelins.
Agmina se fundunt portis: hinc Troïus omnis, euris Trojanus et Tyrre- 
hus exit sub armis variis; Haud secus instructi ferro, quam si aspera Martis 
quæm si durum sertamento. Maris appellat eos. Ipsi 
quærum ducis splendidissimum pulchrum et purpuræcursum in 
ter media milia: et Messapus equum domitor, Neptunia proles. 

Pugna vocet. Nec non medius in millibus ipsi 
Ductores auro volitant ostroque decori: 
Et genus Assaraci Mnesheus, et fortis Asylus: 
Et Messapus equum domitor, Neptunia proles. 
Utque dato signo spatia in sua quisq; recessit, 
Defelligit tellure hastas, et scuta reclinant. 
Tum studio effusæ matres, et vulgus inermum, 
invalidique senes, turres et tecta domorum 
Obsedère: ali piortis sublimibus astant. 
At Juno ex summo, qui nunc Albanus habetur, 
(Tunc neque nomen erat, neque honos, aut gloria 
monti) 
Prospiciens tumulo, campum spectabat, et ambas 
Laurentiæ Troumque acies, urbemque Latin. 
Exemplo Turni sic est effata sororem 
Diva Deam, stagnis quæ fluminibusque sonoris 
Præsidet: hunc illi rex ætheris altus honorem 
Jupiter crepta pro virginitate sacravit.

'exercitum Laurentinorum, et Trojanorum, et urbem Latin. Statim Deus sic allocuta est Deam sororem 
Turni, qui praest stagnis et fluvius strepitudibus: Jupiter rex summus eci addixit illi hunc honorum et 
virginitatem et ablatam;

NOTES.

134. Albanus. The Alba Mount took its name from Alba Longa, which was built by 
Ascanius, after he had reigned forty years 
in Lavinium. For the reason of the name 
Alba, see: En. VIII. 48.

138. Exsita sororem. The sister of Tur- 

nus was called Juturna. Virgil here shows 
what gave Virgil an opportunity to form- 
ing this fiction was, that near the river Numicu- 
sus sprang up a fountain, which was called 
Juturna, because its waters were of 
a salutary nature, & juvando. To this nymph 
a temple was dedicated, and a feast insti- 
tuted in honor of her, called Juturnia. 
See the story of this nymph in Ovid's Fast. 
2. 585.

"Aristotle observes in his Poetics that 
there are fewer good than bad women, and 
that they do more mischief than service in 
the world. Virgil has but too exactly fol- 
lowed this opinion. Venus, indeed, the mo- 
th and protector of Æneas, appears in 
an amiable light throughout the poem. The 
Sibyl assists our hero. Cybele and Andro- 
masche have no ill qualities ascribed to 
them, but they appear but little. To out-
weigh this small number of good women, 
there are many others represented as bad 
characters, and very unfavourable to the he- 
ro. Juno is his grand enemy. She employs 
Iris, Juturna, and Alecto, to oppose his de-

signs. Dido endeavoured to destroy him at 
Carthage, and calls to her assistance her 
sister, her nurse, and a magician. The har- 
pies drive him from their island. Helen is 
a pest that has ruined both Trojans and 
Greeks. The Trojan women, Æneas's own 
subjects, are fed to his face. Amata des- 
pies the commands of the gods, and the 
will of the king her husband, and with the 
Latin women, is the first who kindles the war. Hostilities are commenced by the in- 
stigation of Sylvia. Even the women who 
were dearest to our hero, involved him in 
great difficulties and sorrows. At the end of 
the second book we see his affliction for the 
loss of Creüss, and Lavinia is the cause of 
all the evil he suffers in the last six books."

The ladies, says Wharton, I hope, will 
desire these cruel and groundless reflec- 
tions on their virtuous and amiable sex; 
since they were made only by a solitary 
prist, condemned to celibacy, and utterly 
unacquainted with their excellences.

139. Diva Deam. Grammarians say that 
the Di were eternal; the Dei taken from 
among men. Virgil supports no such dis- 
tinction. En. 1. 486. he calls Pallas, Dios, 
and Octavius, Deus, En. 1. 6.

139. Stagnis quæ. Juturna is by Ovid, 
Fast. 2. 585. called Nais, a sea nymph.
AEIDOS LIB. XII.

Nymphæ, decus fluviorum, animo gratissima nostro, Scis ut te cunctis unam, quæcunque Latinae
Magnanimi Jovis ingratum ascendère cubile, Prætulerim, colitq; libens in partem locârum.
Disce tuum (ne me incuses) Juturna, dolorem.
Qua visa est fortuna pati, Parcaque sinebant
Cedere res Latio, Turmum et tua mœnia texi: Nunc juvenem imparibus video concurrere fatis, Parcarumq; dies et vis inimica propinquat.
Non pugnam aspicer e hanc oculis, non fœdera possum.
Tu pro germino si quid præsentiis audes,
Perge, decet: forsan miseros meliora sequerunt.
Vix ea, cum lachrymas oculis Juturna profudit, Terq; quaterq; manu pectus percussit honestum.
Non lachrymis hoc tempus, at Saturnia Juno,
Accelera, et fratre, si quis modus, eripe morti:
Aut tu bella cie, conceptumque excute fœdus.
Auctor ego audendi. Sic exhortata reliquit
Incertam, et tristi turbatam valnere mentis.
Interæ reges, ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati sex radii fulgentia cingunt,
Solis avi specimen: bigis it Turmum in albis,
Bina manu lato crispans hastilia ferro.
Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clypeo et coelestibus armis,
Et juxta Ascani, magnum spes altera Roma,
Procedunt castris: puraque in veste sacerdos
Setigerae factum suis, intonsamque bidentem
Attulist, admovitque pecus flagrantibus aris.

NOTES.

144. Jovis ingratum cubile, for cubile ingrati Jovis. The bed is called ungrateful, to avoid the indecency of giving that harsh epithet to Jove, though the meaning be the same.

151. Non pugnam aspicer. Juno was forbidden to concern herself in this war. All she does is done indirectly and by the agency and ministry of Juturna.

152. Præsentiis. Servius explains it efficacius, vehementius; but it seems to refer to what she had said before, Non pugnam aspicer hanc oculis, non fœdera possum; for my part I cannot bear to be an eye-witness of the combat; I can only lament Turnus' hard fate, and intercede for him at a distance; but if you have courage to lend your brother some nearer aid, and assist him with your presence, then set about what you ought, perge, decet.

163. Bis sex radii. The twelve skines in the corona radialis were supposed to allude to the twelve labours of Hercules, or to the twelve signs of the zodiac. Here they bear a particular allusion to the lineage of Latinus, who was descended from the sun.

164. Solis av. Latinus was the grandson of Picus, who took Circe, the daughter of the Sun, to be his wife or concubine, and by her had Faunus (the father of Latinus), who consequently was the grandchild of the sun.

165. Bina manu. We have had the same line before, applied to Venus, Æn. 1. 317.

168. Spes altera Roma. Æneas the first, Ascanius the second.

170. Putrum suis—bidentem. Buceo observes that the ewe was offered for Æneas, after the manner of the Greeks, who usually ratified a league with the sacrifice of a sheep or lamb, as we see in Homer, II. Ill. 103. The sow is for Latinus, after the Roman or Italian fashion, which Livy intimates to have been of very great antiquity, Lib. I. 24, where he gives the form of ratifying a league between the Romans and...
SIII conversi oculis ad Solem, Illi ad surgentem conversi lumina Solem, Dant fruges manibus salsas, et temporis ferro Summae notant pecudum, paterisq; altaria fiant. Tum plus Eneas stricto sic ense precatur: 175

Esum testis et hae mihi terra precant, Quam propter tantos potui perferre labores:

Et pater omnipotens, et tu Saturnia Juno;

Jam melior, jam Diva, precor: tuq; inclyte Mavors,

Cuncta tuo qui bella pater sub numine torques: 180

Fontesq; fluoviosq; voco, quose aetheris alti

Religio, et qua curuleo sunt numina ponto.

Cesserit Ausonio si fors victoria Turno,

Convenit Evandri victos discedere ad urbem:

Cedet Julus agris: nec pòst arma uia rebelles

Eneads referent, ferrove hæc regna lacsensent.

Sin nostrum annuerit nobis victoria Martém,

Ut potius reor, et potius Dii numine firmant

Non ego, nec Teucris Italos parere jubebo,

Nec mihi regna peto: paribus se legibus ambæ

Invictæ gentes aterna in foedere mittant.

Sacra Deosque dabo: socer arma Latinus habeto,

Imperium solemne socer: mihi meæia Teucri

Constituunt, urbiæque dabit Lavinia nomen.

Sic prior Eneas: sequitur sic deinde Latinus,

Suspiciens cofum, tenditque ad sidera dextram:

Hæc eadem, Enea, terram, marc, sidera juro,

Latonæque genus duplex, Janumque bifrontem,

Vimque Deum infernem, et diri sacaria Ditis:

Audiat hæc genitor, qui fecerit fulmine sancit;

Tango aras, mediosque ignes, et numina testor:

Nulla dies pacem hanc Italiam nec foedere rumpet,

Tanta se legibus equalibus in foedus perpetuum. Ego distributum religiones et Deos: socer Latiuma curret bella, socer superæmim


tralia suavi Plutonis. Audiat hæc pater ille, qui firmat fulmine foedere. Tango aras, et ignes in medio

earum, et aetas Deos: nulla dies aures Italic hæc pacem, neque hæc foedere,

NOTES.

Alban in the reign of Tullus Hostilius: Audi Jupiter, etc.—Si prior defexit, tu illo dice Jupiter populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam.

182. Religion; by a metonymy, the worship for the object worshipped.

184. Evandri ad urbem. The city Pallantium, En. VIII. 54.

185. Rebelles. Not rebels, as we use the word in English, but men renewing the war, re-belangios.

187. Nostrum Martem. Noster, here, has the same signification as proprius or secundus. Mars is theirs whose interest he espouses.

192. Arma habet. Let him have the management of peace and war, which is the same thing as being king, the king being also the leader of the army.

198. Latonæque genus duplex. Apollo, or the sun, and Diana, or the moon.

199. Vimque deum infernem. A circumlocution for infernem Deus, borrowed from the Greeks. Thus, in Homer, Priam is called Πρῶτος βασιλεύς, the power of Priam; or, as we say in English, Priam's majesty, I. Ill. 105. So En. IV. 132. Odora canum vis, for, the dogs themselves.

199. Sacaria. A sacarium or sanctuarium was the inmost part of a temple, where the chief rites of a divinity were performed. It here means the palace of Pluto. Some think it should be rather denominated sacramentum than sacram regiam.

201. Tango aras. It was the ancient mode of swearing, supplicating or sacrificing, that the person engaged should touch with his hand the altars, images, or other sacred things. The custom has descended to us; in swearing the hand is laid on a book, the Bible.
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Quod res cunq; cadent: nec me vis uilla volentem Avertet: non si tellurem effundat in undas Diluvio miscens; coluimve in Tartara solvat: Ut sceptrum hoc (dextrâ sceptrum nam forté gerebat) Nunquam fronde lei fundet virgulta nec umbras, Cùm semel in sylvis imo de stirpe recisum Maure caret, posuitque comas et brachia ferro; Olim arbos; nunc artificis manus xrc decoro Incluivit, patribusque dedit gestare Latinis, Talibus inter se firmabant sedera dictis, Conspectu in medio procerum: tum rité sacratas In flammm jugulant pecudes, et visciara vivis Eripiunt, cumulatique oneratis lancibus aras. 


205. Ut sceptrum hoc, &c. This comparison is taken almost literally from Homer. See Mr. Pope's critical remarks upon the two passages, in his note on II. I. 309, of the translation.

210. Olim arbos. In the simplicity of the early ages of the world, the sceptres of kings were really no other than long walking staves, and thence had the very name of sceptre, which now sounds so magnificently (Σαντερ otoτ τη σαντερα). The old sceptres were as long as a hunting bow. This may serve to explain some of Virgil's expressions.

215. Cumulatique oneratis lancibus arus, See the note on ἕν. VIII. 284.

221. Tabentesque genæ. Some copies read tubentesque; but the former is confirmed by the authority of the best manuscripts, and is most agreeable to the design of the place.

225. Fatalisque manus. By the fatalis manus here Servius understands the Trojans, who were fated to come into Italy; and then he charges Virgil with being guilty of idle repetition, the Trojans being mentioned before. But it is no new thing for interpreters first to mistake an author, and then censure him for committing faults which are their own. It is sufficiently plain from what is said on the eighth book, versi 501, that by the fatalis manus here Virgil designed not the Trojans, but the Tuscans, who were directed by fate to put themselves under the conduct of Æneas, a foreign leader, and on that condition alone were assured of success.

229. Infensa Euridia Turno, i. e. that part of Euridia which was hostile to Turnus; for one part thereof bore arms for him under the conduct of Messapus, ἕν. VII. 691.
560

P. VIRGILII MARONIS

si secundus quisque nor-

trium certet, víx unum

quisque habebit hostem.

Turnus, quidem fámá aeti-
erodet ad Deos, quibus

aris conserat se, et im-

mortálibus currit per òra;

nos amissá pateræ cog-

ee obtendit dominus fe-

roebus, qui nunc aetern

gestat consitutíonis in cæs-

pia. Tum consilium juvetum

confirmatum est magis

eae magis tabulæ verbis

et rumores agitatur per

tum. Ipsí Laurentes mutati, ipsíque Latini:

qui sibi jam requiem pugnæ rebusque salutem

Sperabant; nunc arma volúnt, fedusq; precatur

Infectum, et Turni sortem miserram iniquam.

His aliud majus Juturna addýgit, et alta

Dat signum cælo: quo non praesentis ullum

Turbavit mentes Italas, monstróque fessílit.

Namque volans rubrá fulvus Jovis ales in æthrá,

Litoraes agitabat aves, turbamque sonantem

Agnim aliqui: subió cúmer lapidum à uídas

Cynum excellentem pedibus rapit impóbus uncíns.

Arexere animos Itália: cunctaeque volúces

Convértunt clamore fugam (mirabili visu)

Eternae obscurant pennis, hostemq; per òuras

Facta nube premunt: donec viucus et ipsa

Pondere décès, prædámq; ex òuctibus ales

Projectus fluvió, pentúsque in nálla fugit.

Tum verò augurium Rutuli claramant salutare,

Expediuntq; manus, primusq; Tolumnius augur:

Hoc erat, hoc, votis, inquit, quod sepe petivi;

Accipio, agnoscoque Deos. Me, me duce ferrum

Corripite, Ô Rutuli, quos impóbus advena bello

NOTES.

235. Vivusque feretur. Literally, shall be
declared immortal.

237. Lenti. Idle, at esse. So Ecl. I. Tu

Tityre lentus in umbra. So Ovid,

Hanc tua Penelope lente tibi mitit Ulysses.

247. Augurium. &c. Augurium in this

place occurs in its proper sense, which is an

omen or prognostic taken from the flight

or chirping of birds. The Rutulians were

right in explaining the eagle to mean Æne-
as, the swan Turnus, and the little birds

themselves; but they were fatally deceived

in supposing this augury, which Juturna

prosecured, to be sent from the gods. This

interposition, however, of a superior power,

was necessary to account for the sudden

change produced in the minds of the Rutu-

lians: if Virgil introduces his divinities, it

is only when there is dignus vindicibus nodus.

258. Tolumnius. To show the force of this

omen, Virgil represents the augur himself

as deceived by it, and as the first man who

begins an act of hostility. The conduct of

Virgil is admirable in feigning him to have

killed one of the Arcadian breathers, who

were ranged together, as they must con-

sequently revenge his death, in doing which

a commotion is naturally raised sufficient to

involve both armies in a general engage-

ment. The eight men are instantly inter-

ested in the death of one man. If any com-

mon one, of no connections, vitis aliquis, had

been killed, his death might have been con-

sidered as a circumstance too trifling to be

the occasion of breaking so solemn a

league.
ANEIDOS LIB. XII.

Territat, invalidas ut aves; et litora vestra
VI populat: petite ille fugam, penitusq; profundo
Vela habebit: vos unanimi densese catervas,
Et regem vobis pugna defendite raptum.
Dixit, et adverso telum contorsit in hostes
Procurrens: sonitum dat stridula cornus, et auras
Certa secat: simul hoc; simul ingens clamor, et omnes
Turbiti cunei, calefactaque corda tumultu.
Hasta volans, ut forte novem pulcherrima frutrum
Corpora constitentur contra, quos fida crearet
Una tota Arcio conjuvo Tyrrhena Gylipem;
Horum unum ad medium, terit qui sutilis alvo
Balteus, et laterum juncturas fibula mordet,
Egregium formae juvenem et fulgentius armis,
Transagut costas, fulvaque extendit arenam.
At fratres, animosa phalanx accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, cæcique ruunt: quos agmina contra
Procurrens Laurentum: hinc densi rursus inuandant
Troes, Agyllinique, et pictis Arcades armis.
Sic omnes amor unus habet decernere ferro.
Diripuere aras: it ieto turbida celo
Tempestas telorum, ac ferreus ingruit imber:
Craterasque focosaque ferunt. Fugit ipse Latinus
Pulsatos referens infecto foedere Divos.
Infrangent alli currus, aut corpora saltu
Subjiciunt in equos, et strictis ensibus adsunt.
Messapus regem regisque insignem germen
Tyrrhenum Aulesten, avidus confundere foedus,
Adverso protervet equo: nuke ille recedens,
Et miser oppositis a tergo involvitur aris.
In caput, inque humeros: at servitus advolat hastae
Messapus, teloque orantem multa trabali
Desuper altus equo graviter ferit, atque ita fatur:
295 Hoc habet, huc melior magnis data victima Divis.

NOTES.

264. Densest. So written by the ancient for densest.
267. Cornus, i. e. the shaft made of the cornel tree.
273. Teritur qui sutilis alvo balteus, literally, Where the stitched belt is worn by the belly.
287. Aut corpora saltus subjiciunt in equos, Literally, Or with a bound throw up their bodies on their steeds. Subjectis is used in the same sense by Livy, who says: Depluit ubi pavidumque regem in equum subjectit. And Virgil, Ec. X. 74.
294. Telo trabali; large as a beam; a beam-like weapon.
296. Melior. Better, or more effectual to appease the gods than those victims that had been offered for the truce on the altars where he fell.

NOTES.

300. Occupat os. Strikes him in the face with a preventing blow.

313. Nudatio capitis: that he might soften down the ferocity of the Latinis by his pious exhibition, rather than that he might be known by his own adherents, and that he might announce his will to them openly. So Julius Caesar, in the battle of Pharsalia, his hand and head being made bare, cried out to his men, Partite civibus, spare the citizens.

316. Ego fœderâ faxo, etc. The meaning is, This hand of mine shall make good my part of the treaty: and, as for Turnus, these sacred rites give me security for his performing his part.

325. Subid sp. fervidus ardet. The absence of Æneas raises Turnus' courage: and now he is once more victorious, as he had been before, when the Trojan chief was in Etruria. This indirect manner of praising his hero Virgil had learned from Homer, who makes Victory still lean to the side of the Trojans, during the absence of Achilles, as here the absence of Æneas makes the balance prepudicrate in favour of the Latinis. 330. Raptus. Huxius' sense of this passage is very absurd, immittit fugientibus hastas abstractus istorum: i. e. he took the spears from the fugitives themselves, and flung at them, as they were flying. The word signifies no more than snatched up, or flung precipitately, as Aus. VII. 520.

Raptus concurrunt undique tellis.

331. Hebrī. The Hebrus, now called Marissa, was a river of Thrace, which was sup-
ANEIDOS LIB. XII.

Sanguineus Mavors clypeo increpat, atq; suturens Bella movens inmittunt equos: illi xqurate aperto
Ante Notos Zephyrumque volant: gemit ultima pulsu
Thracia pedum: circumq; atra Formidipis ora,
Iraque, insidiae, Dei comitatus, aguntur.
Talis equos alacer media inter prælia Turnus
Fumantes sudore quait, miserabile ëxsis
Hostibus insultatus: spargit rapida ungula rores
Sanguinios, mixtâque crur calcatur arenâ.

Jâmque, neci Sthenelumque dedit, Thamyrimque, Pho-
lumque:
Hunc congressus, et hunc; illum eminûs: eminûs ambos
Imbrasidas, Glaucom atq; Ladem: quos Imbrasus ipse
Nutritar Lyciâ, paribusq; ornaraver armis,
Vel conferre manum, vel equo prævertere ventos.
Parte alia, media Eumeedes in prælia furtur,
Antiqui proles bello praclarâ Dolonis,
Nomine avum referens, animo manibusq; parentem:
Qui quondam, castra ut Danaum spectator adiret,
Aussus Pelidz pretium sibi poscer currus.
Illum Tydides alio pro talibus auxis
Afficit pretio: nec equis aspirat Achilles.
Hunc procul ut campo Turnus conspicere aperto:
Ante levâ jugulo longum per inane secutus,
Sisit equos bijuges, et curru desilit, atque
Semianimi lapsoque supervenit: et pede collo
Impresso, dextrâ mucronem extorext, et alto
Fulgentem tinxit jugulo, atque hæc insuper addit:
En, agros, et quam bello, Trojani, petisti,
Hesperiam metire jacens: hæc præmia, qui me
Ferro ausi tentare, ferunt: sic mænia condunt.
Huic comitem Buten, coniectâ cuspide, mittit:
Chloaeque, Sybarimq; Daretq; Thersilochumq;
Et sternacis equi lapsum servire Thymetem.
Ac velut Edoni Boreæ cùs spiritum alto
Insonant Ægæo, sequiturque ad litura fluctus,
Quæ venti incubuere, fugam sunt nubila coelo;

Notes.

posed to roll its waters on golden sands. It
falls into the Ægean. The head of Orpheus
was thrown into it, after it had been cut
off by the Ciconian women. It received
its name from Hebrus, son of Cassander, a
king of Thrace, who was said to have
drowned himself there.

444. Lyciâ. A southern region of Asia
Minor. En. IV. 143.
347. Præflæ bello praclarâ. This is to be
understood ironically, as appears from what
follows; and particularly from the charac-
ter of Dolon in Homer, II. X. where he ap-
ppears to have undertaken the adventure,
here hinted at; not from true courage, but
mere covetousness. Dolon was a coward,
and here Eumeedes, his son, falls sufficient-
ly dishonorably.

359. En, agros, &c. After a victory, the
conquerors divided the conquered lands,
and took the dimensions of them, in or-
der to distribute them equally among the
troops. To this custom Turnus in his bitter
sarcasm seems to allude.

365. Edoni Boreæ, Thracian Boreas, from
the Edoni, a people of Thrace. Hence says
Horace,
Non ego stanius bacchabor Edonis.

Carm. Lib. II. Ode 7.

367. Fugam damn nubila. A wind blowing

NOTES.

so as to chase the clouds in the north, will collect them in the south.

370. *Adversus currum*, in his chariot facing the wind.

374. *Jugis*. Donatus explains it, the reins of the yoked steeds. Others, more properly, take *jugis* to be for *jugo*.

374. *Retectum*. The meaning is not, that he was quite uncovered, but that he was unprotected by the buckler.

378. *Auxilium ducto murrones petebat*. Mr. Dryden and Ruxus take the sense to be, that he drew his sword, and called for aid.

393. *Suas artes*. Apollo's arts were, 1. Prophecy; 2. Music; whence he is often pictured with a lyre, and deemed the patron god of poets: 3. Skill in archery; which is the reason of representing him with a quiver: 4. Medicine.

The god had proffer'd to bestow His lyre, his baya, his prescience, and his bow.

397. *Mutus artes*. Arts more useful than showy; not like the other arts of Apollo, such as music and divination, which are more ostentatious.

401. *Pæonian in morem*. After the manner of Pæon, the physician of the gods, here put for any physician.
Multa manu medicâ Phœbique potentibus herbis
Nequiquam trepidat; nequiquam spicula dexterâ
Sollicitat, prensatque tenaci forcipe serrum.
Nulla viam fortuna regit, nihil auctor Apollo
Subvenit: et sævus campis magis ac magis horror
Crebrescit, propriisque malum est. Jam pulvere cor
lum

Stare videt: subeunt equites, et spicula castris
Densus cadunt mediiis: it tristis ad æthera clamor
Bellantum juventum, et duro sub Marte cadentum.
Hic Venus, indigno nati concussa dolore,
Dictamnum genitrix Creteâ carpit ab Ida,
Paberibus caeleb foliis, et flore comamter
Purpurea: non illa feris incognita capris
Gramina, cum tergo volucres hæseræ sagittæ.
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit: hoc fuscum labris splendidibus amnem
Inficit, occultæ medicans; spargitique salubris
Ambrosiae succos, et odoriferam panaceam.
Fuit æ vulnus lymbâ longævus Iapis,
Ignorans: subitâque omnis de corpore fugit
Quipque dolar, omnis stetit imo vulnere sanguis:


NOTES.

403. Trepidat multa, i.e. trepidus tentat multa.
407. Pulvere calum stare vident. They see the air or sky stand thick or overspread with dust. Stet has the same sense in Horac, as, vides ut altâ stet nixæ, etc.
412. Dictamnum. The common editions read dictamnum genitrix. Catrou reads for dictamnum, ipes manu genitrix. His reasons for such a reading are,
1. Because the word dictamnum is useless here, for why should the poet mention the proper name of a plant of which he makes a description sufficiently particular to distinguish it from any other.
2. We should read (if we mention the proper name at all) dictamni calem.
3. Ipes manu gives a stronger idea of maternal care; she cropped this salutary plant with her own hand. All these reasons (says Catrou) strengthened by the authority of Donatus, who affirms that some manuscripts read so in his time, evidently justify this reading. It must be added that there is an objection made to the word dictamnum drawn from the description here given of it. Pliny reports,

frustrâ deproperat plurima manu medicâ et validis herbis Phœbæ; frustrâ communem manu telam.
410 Jam vident nēmen cernit constare pulvere: appropinquat equites Turni, et jaculis ceribus cadunt in mediiis castris: surgit ad cœlum movetis clamor juvenum pugnamentum et morientium in pugna asperæ. Tum Venus mater, commótis irminas dolere dilii, legit ex Ida Cretæ dictamnum, caeleb frondibus laminoenis, et diffusum in flore purpuro; herbæ illæ non ignota est capris syrenibus, sed leves sagittæ in fine sunt tergo. Venus

Plos nullus est (dictamno) aut semen, aut caulis. Theophrastus gives it flowers; Dioscorides tells us that it is a Cretan plant of a harsh taste, that it is soft like the pelargium or pennyroyal, but with larger leaves, and those woolly or downy; that it has no other flower nor seed, and that the juice of it heals wounds made with iron. Some botanical writers think it the dictany. It is so translated by Pitt. A branch of sorœleign ditty she bore, From Ida gather'd on the Cretan shore.
417. Labris. Vessels in which they wash'd; quæ lavabris.
419. Ambrosiaesuccos, et odoriferam pana-ceam. Ambrosia is what Homer makes the meat of the gods; the word signifies immortality. Panacea is a salutary herb, whereof Pliny reckons three kinds, lib. XXV. cap. 4. According to the etymology of the name, it ought to be a remedy for all diseases.
431. Subitâque, etc. In order to make sense of the quippe, subitâque must be joined with arma citâ, etc., and what intervenes included in a parenthesis, as in the edition of Stephanus.
P. VIRGILII MARonis

et jam sagitta secura man-
num exit, nullo per vim
trabente, et novum robu-
redit ad consuetas officias.

Festinat ecleres, afferram
arum haec viro: cur mo-
vamini? Sich clamat Iapis,
et primus infamat amici
nos contra hostes: ad

denes: Ista non acedim
humania viribus, neque
industria medicorum: ne-
que maenas mea sanat.

Aenea. Deus potestior
agrit, et mitit te ad ma-
iores labores. Ille Eneas
cupidius cernamini jam
vestirtat tibiis arcuis au-
reis hinc et inde: et avem
satur muras, et quassat
hastam. Postquam cly-
peus accommodatus lateri
et thorax tergo adfuit:
amplectitur Aecanium ar-
mis circumjactis, et oscu-
llam per cassidem summa
ejus ora, sic logitur: O
puer, nunce ex me exem-
plum virtutis et digni
boris: fortune autem et
alios. Mox dextra mea
faciet te bello securum,
et duetu tuum securitatem,
inter magnis sua praeemp.

Tu, mox, quando etas
provector adolererit, fac-
ut alia mem mori me virtu-
tis : et pater Eneas, et
que avunculus Hector ex-
cet te revolvem animo exempla tuorum. Postquam proculsit haec vera: extulit ete portis, altus, com-
movens manu grandem hastam: simul erumpunt cum magno numero Anteus et Marsheus : et omne
multitudine exit desertis castria: tum campus turbaefer ambo pulvere, et terra terrae commotae puls


Juturna prima ante omnes Latinos audibat et agnors sonitus, et fugit trepidus. Ille -Eneas vox et
trahit serum densum agmen patente campo. Qualis, cusa turbo

NOTES.

430. Suras inclusurato auro hinc atque hinc; Literally, He had incised his legs on this side and that side in gold.

433. Fuisse circum complectitur armis; Literally, He embraces him with arms spread about him.

440. Avunculus Hector. Hector was uncle to Acanthus, whose mother, Creusa, was Priam's daughter, and Hector's sister.

451. Qualis ubi. A comparison borrowed from Homer:
Thus from the lofty promontory's brow,
A swain surveys the gathering storm below.
Slow from the main the heavy vapours rise,
Spread in dim streams, and sail along the skies;

Till black as night the swelling tempest shows
The clouds condensing as the west wind blows;
He dreads th' impending storm, and drives his flock.

To the cloud'd covert of an arching rock.

The image of the shepherd on the mountain
seeing the storm rising from the sea is beautiful, as is the close of this comparison.

But in the Greek poet, the soldier is
thickening their files are compared to a storm. In the Roman, the general Eneas is compared to a dense tempest.

451. Abrupto sidere. We may either take sidere here metaphorically for a storm, which was thought to be the effect of some
furious constellation, and then abrupto sidere
will be the same as abrupta tempus, or
abruptus procellis in the third Greek,
bursting storms; or, if sidere be taken in its
proper sense, abrupto must mean setting,
the constellations being reckoned more par-
cially furious towards their setting.

451. Nimbus, as has been observed be-
fore, signifies a cloud fraught with thunder and storm.
ÆNEIDOS LIB. XII.

It mare per medium; miseria heu præscia longè
Horrescunt corda agricolis; dabat ille ruinas
Arboribus stragemque satis, ruet omnia latè.
Antevolant, somitumque ferunt ad litora venti.
Talis in adversos ductor Rhôcèfus hostes
Agmen agit: densi cuneis se quisco coactis
Agglomerant. Ferit ense grævem Thymbraæus Osirim;
Archetium Maestheus, Epulonem obturcat Achates,
Usfentemq; Gyas. Cadit ipse Tolamnius augur,
Primus in adversos telum qui torserat hostes.
Tollitur in celum clamor: versique vicissim
Pulverulenta fugæ Rutuli dant terga per agrós.
Ipsæ neque aversos dignaturn sternère morti;
Nec pede congressos æquo, nec tela ferentes
Insequitur: sumum densæ in caligine Turnum
Vestigat lustrans, somum in certamina poscit.
Hoc concussa metem Juturna virago,
Aurigam Turni media inter Iora Metisècum
Excultit, et longè lapsum temone relinquit:
Ipsæ subit, manibusque undantes fæcit habenas,
Cuncta gerens, vocemq; et corpus, et arma Metisci.
Nigra velut magnas domini cum divitis Ædes
Pervolat, et pennis alta atria lustrat hirundo,
Pabula parva legens nidosq; loquacibus escas;

457. Cuneis; ordinibus; resembling the figure of a wedge.
464. Aversus. Thus Pierius amends the text according to the Roman manuscript, and it appears to be the genuine reading; for the poet is here telling us that Æneas disliked to fight with any of the Rutulians except Turnus. This he does by a circum-
location, dividing the Rutulian army into three denominations: 1. The aversus, or those who were upon the flight: 2. The congressus aquæ pede, or those who were ready to engage in close fight; and lastly, the tela ferentes, or those who fought with missile weapons.
468. Virago; from vir. The ancients used the word vira for a female: hence virago, the associate of a man, whence by contraction, virgo. The fiction concerning Juturna, where Minerva takes the place of Sthenè-
hus in the car of Diomede, is taken from Homer:
She said, and to his steed approaching near,
Drew from his seat the martial charioteer.
The vigorous power the trembling car ascends,
Fierce for revenge, and Diomede attends.
The groaning axl bent beneath the load,
So great a hero, and so great a god.
She snatch’d the reins, she lash’d with all her force,
And full on Mars impell’d the foaming horse.
But first, to hide her heavily visage,
Spread Black Orcus’ helmet o’er her radiant head.
Poëz, II. B. V.
The description exceeds Virgil’s as far as
Minerva as a divinity is more potent than Juturna.
473. Nigra. This epiphet, Scaliger observes, is added to distinguish this species of
swallow from those which haunt the banks of rivers, and are of a sandy colour.
For the same reason Petronius calls it Urbana Progne, because it loves to frequent
towers and such stately buildings as are in

NOTES.
Et nunc porticus vacua, nunc humida circum
Stagna sonat: Similis medios Iuturna per hostes
Fertur equis, rapidoq; volans obit omnia curru
Jamq; hic germanum, jamq; hic, ostendit ovantem:
Nec conferre manum patitur: volat avia longe.
Haud minus Aeneas tortos legit obvius orbes,
Vestigatae virum, et disjecta per agmina magna
Voce vocat. Quoties oculos coniunct in hostem,
Alipedumque fugam curru tentavit equorum;
Aversos toties curru Juturna retorsit.
Heu! quid agat? vario nequiquam fluctuat aesta:
Diversaque vocant animum in contraria curae.
Huic Messapus, uti lavd duo forte gerebat
Lenta levis cursu profixa hastilia ferro,
Horum unum certo contorquens dirigit iuctu.
Substitit Aeneas, et se collegit in arma,
Poplite subsidies: apicem tamen incita sumnum
Hasta tulit, summasque excussit vertice cristas.
Tum vero assurgent irae, insidiisque subactus
Diversos ubi sensit equos currumque referri,
Multa Jovem et laesi testatus fæderis aras:
Jam tandem invadit mediis, et Marte secundo
Terribilis, sævam nullo discrimine cadem
Suscitat, irarumque omnes effundit habenas.
Quis mihi nunc tot acerba Deus, quis carmine cædes
Diversas, obitumque ducum, quos æquore toto
Inque vicem nunc Turnus agit, nunc Troius heros,
Expediat! tantam placuit concurrere motu,
Jupiter æternà gentes in pace futuras?
Aeneas Rutulum Sucrenon (ea prima ruentes
Pugna loco statuit Teucros) haud multa moratus
Excipit in latum, et quia fata celerrima, crudum

481. Legit tortos orbes, &c. Traces out the many oryx and windings of Turnus. The meaning of obvius seems to be either in order to overtake him, or rather wheeling the contrary way, so as to intercept him. That this last is the sense, appears from verse 483, quoties ocule. &c. i.e. still as Aeneas came up, facing the chariot, Juturna turned it about, and wheeled back.

485. Hea! quid agat? This Dr. Trapp explains of Juturna: but, besides that the whole passage would lead one naturally to understand it of Aeneas, since it is he who is disappointed and crossed in his design, the simile in verse 488, which can mean no other than Aeneas, evidently shows that he must be the person spoken of immediately before.

491. Et se collegit in arma; Literally, And collected or contracted himself into his arms. The sense is the same with that of St. I. 2. Theb. In clupeum turbatus collegit arius. Though the word arma is here mentioned in general, yet it must be restricted to the shield, as appears both from this passage in Stiatus, and from different places in Virgil, where the word arma is used in the same sense.

492. Apicem tamen incita. The apex is the uppermost part of the cone of a helmet.

505. Eu prima ruentes pugna linc statui Teucros, i.e. this opposition from so brave a man as Suero checked the Trojans, who were before rushing on the foe without control: or, according to others, this assault of Aeneas on Suero first made the flying Trojans rally and stand their ground.
Transadigit costas et cratæ pectoris ensem.

Turnus equo dejectum Amycum, fratrem; Diorem, Congressus pedes, hunc venientem cuspide longâ, Hunc macrone ferit: curruque abscessa duorum Suspender capita, et roantia sanguine portat. Ille Talon Tanaimque neci, fortæque Cethegum, Tres uno congress, et mæstum mittit Ontheny, Nomen Echionium, matrisq; genus Peridix.

Hic fratres Lyciâ missos et Apollinis agris, Et juvenem exosum nequiquam bella Menotent Arcada: piscosa cui circam flumina Lernæ.

Ars fuerat, pauperque domus: nec nota potèntum Munera, conductaque pater tellure serebat. Ac velut immissi diversis partibus ignes.

Arentem in sylvam, et virgulta sonantia lauro; Aut ubi decursu rapido de montibus alīs Dant sonitum spumosi amnes, et in aqua currunt, Quisque suum popularum iter: non sequi ambo Ἕneas Turnusque ruunt per prælia, nunc, nunc Fluctuat ira intus: rumpuntur nescia vincit Pectora: nunc totis in vulnera viribus itur.

Murrum hic, avos et avorum antiqua sonantem Nomina, per regesq; actum genus omne Latinos, Præcipitem sculpo atq; ingentis turbinis saxi

Excitum, effunditq; solo: hunc lora et juga subter Provolvare rotæ, crebro supær ungula pulsa

Incita nec domini membrum proculcat equorum.

508. Cratæ pectoris, the ribs—so called because they extend across the breast in form of hurdles.

515. Nomen Echionium, i.e. whose name spoke him an Echionian or Theban, one of the descendants of Echion the Theban, who accompanied Gadmus at the building of Thebes in Boeotia.

518. Circum flumina; a fisherman, accustomed to angle in the Lernian lake. The addition of this circumstance is quite in the spirit of Homer, who generally diversifies and softens the description of his battles by distinguishing, as Mr. Pope observes, the profession, business, age, office, nation, family, &c. of every warrior that is slain. One is a blooming youth, whose father dissuaded him from the war. One is a priest, whose piety could not save him.

527. Rumpuntur nescia vincæ pectoræ, i.e. they pant and heave as if they would burst their sides. Others explain it in Mr. Dryden’s sense:

And hearts are pierc’d unknowing how to yield.
Ille ruenti Hylo animisq; immanè frementi
Occurrunt, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.

Dextera nec tua te, Grajum fortissime Creteu,
it illi in cerebro perflor-to per galeam. Nee tua
dextera servavit te à Æneá veniente, sui: dedit obvia ferro
Tornó, ó Creteu fortissimo
Me Graecorum: nec Dii
propitii protectorum Cupentum,
Ænæ venientem: ille obidit pecus obvi-
tum ferro, nec mora eley-
pei ærei profuit micro.

Te etiæ, ó Æole, agrí
Laurentius viuerunt mo-
rí, et latē tegere terram
domus. Materis ín, quem
Grecum cætera non po-
tuerunt dejeiere, nec A-
ehiles vastator regno-
rum Primi. Ille erat
tibi terminis mortis: do-
mus sublimis erat sub
Ida, domus sublimis in
urbe Lyncesto: tumulo
in terrâ Laurentiâ. To-
ti eum exerciess per-
missi sunt, et omnis La-
tini, et omnes Troja-
nerum, et ars
Spartius, et ars
Spartaeus, et Messapia sub-
actor equorum, et fortis
Asylas, et exeritibus Tu-
corum, et equitatis E-
vandri: Armida: houmser
ili singuli pro se conte-
dunt tuto impetu viriunm.
xec est mora, nec essai-
tio certum human prae-
lio. Tune macte Ænea
formosissima immissiique
consilium: ut accederent
ad muros, et admoare
exercitum ultra excelleret,
et perpetraverit Latinos
providia stræge. Ille Æne.

Nosstra pati: rursusque velit concurrere victus?
oculos huc et illius, quæ-
rens Turnum inter turnas remotis: videt urbem expertem tanta pugna et tranquillum abaque domo.

Stiam specie maiestis prælii infammat eum. Vocat ducis, Messaetheum, et Sergestum, et fortun Seres-
tum: et consensum collem, quo reliquis exercitus Trojanorum congregatus, et spissi non dimittunt cly-
peos aut jactula: ipsi mediis inter illas sic loquere eraset alto è tumulo. Ne sit uta mora ne inter
Jupiter hæ parte stabit pro nobis: et ne illis hanc sit insetor ob repentium consilium. Nisi hanc
volunt admittère fœnus et superari obedere, hodie eternum urbem, causam bellii, et ipsum regnum Latini,
et sternam testa fœnusque æquin terræ. Neque expectabat, dum placet Turnum pugnam ferre nostram.
et dum victus iterum velit concludi mecum?

536. Aurata tempora; i. e. his templis
decked with the gilded helmet.
543. Oppetere, in quasi ore petere terram;
so that this word properly signifies to die
like a hero in the field of battle; as we say
in English, to bite the ground.
546. Mortis mete, in imitation of Homer,
who says τις τους Στέρνους; i. e. death, which is
the goal or boundary of human life.
554. Mentes missæ; suggests a thought.
558. Aries. Some take this to mean the
various parts of his army; but Servius more
naturally understands by it aries ocularum,
his eye-sight.
563. Nec scuta—deponunt; according to
the custom of the Roman soldiers, who
were wont to be drawn up in arms before
their general when he harangued them.
565. Jupiter hæ stat. Jupiter is on our
side.
Hoc caput, ὅ cives, hac belli summa nefandi.
Ferte faces properē, fœdusque reposito flammis.
Dixerat: atque animis pariter certantibus omnes
Dant cuneum, densāque ad muros mole feruntur.
Scaele improviso, subitusque apparuit ignis,
Discurrunt aliū ad portas, primusque trucidant:
Perrum aliū torquent, et obnumbrant æthera telis.
Ipse inter primos dextram sub menia tendit
Æneas, magnàque incusat voce Latinum:
Testaturque Deos, iterum se ad prælia cogit:
Bis jam Italos hostes, hac altera federa rumpi.
Exortur trepidos inter discordia cives:
Urbem aliī reserare jubent, et pandere portas
Dardanidas, ipsumq; trahunt in mœnia regem:
Arma ferunt aliī, et pergunt defendere muros.
Inclusas ut cūm latebroso in pumice pastor
Vestigavit apes, fumoque imploved amaro:
Ille īnusbandus trepida rēsum per cera castra
Discurrunt, magnisq; acuunt stridoribus iras.
Volvitur ater odor tectis, tum murmurat cæco
Intus saxa sonant: vacua it fumus ad auras.
Accidit hac fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditus urbem.
Regina ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare;
Nusquam acies contrā Rutulas, nulla agmina Turnī:
Infelix pugna juvenem in certamine credit
Extinctum: et, subito mentem turbata dolore,
Se causam clamat crimemq; caputq; malorum:
Multaque per mœstum demens effata furorem,
Purpœros morituram manu discindit amictus,
Et nodum informis leti trabe necit ab alta.

575. Dant cuneum. They form themselves into the military wedge, which draws to a point in the front, and still widens and dilates itself more and more towards the rear. See Lipsius de militia, Lib. IV. 7.
This was sometimes called caput porcimum, which it in some measure resembled.
582. Altera fadera. The first was when Latinus had solemnly promised to Ilionees to take Æneas for his ally and son-in-law, Æn. VII. 259. The second was that which ratified the single combat between Æneas and Turnus, verse 195.
585. Ipsiique trahunt. They drag their king Latinus to the ramparts that he may become a spectator of the city into which the Trojans enter, or, as a violator of the league, he may be delivered up to them.
587. In pumice pastor. This simile is taken from Apollonius Rhodius. Wharton has translated it,
As when the swains, of honey studios, strive
To chase the swarms from some deep cavern'd hive,
Sudden impatient of the rising fumes,
Thick and more thick they press their
waxen rooms;
Then from their smoky cells tumultuous
pour,
And to the skies releas'd in airy circles tow'rd.
592. Vacua. The air or airy regions are called vacuæ, because they appear to the eye quite void of matter.
601. Maestum per furores, literally, in her mournful fury.
602. Purpœras. The colour of royalty.
603. Nodum necit. This kind of death

NOTES.
Postquam Latinæ malit
æs infléctes cognerunt
hæc mortem, filia quæ
Lavinia, primæ lecæræ
manus ruitus capillos
et malas rosae, dixit reli
ta multum furit: de
Bura latæ sunt plantæ.
Hinc fama nimia spargi
tur per totam urbem. De
diciunt autem: Latinæ
incédit lecæræ veste, ter
ritus morte uxor, et cla
de urbis, fundas alios cri
pies minoris nortdo pul
vere: et multitum damm
se, quod non assimet
præs Æneam Trojanum,
et utræ societur sibi ge
neram. Interim Æneas
pugnans in remoto cam
po persécutur paucus
errantes, jam tardior, et
jam minus se minis gau
dens celeritate equorum
aurum. Ventus pertu
vit illam haæ claram
confusam incéritis terru
bus, et sonitus terræ ur
bæ se murmure minímæ
letam populit aures ejus
attentæ. Hiæ mihi! cur
tuæ turbantor tanto o
lubatu! et quæ tantæ vo
cifero praemixit ex ur
disiecta? Sic loquatur, et
terræ rat compressa hæ
habentia. At verò soror,
O soror, et dudum agno
vium, quàm præs erat
quippe quæ transforma
ta in speciem aurigæ Meti
ci moderabant corrutum et equos et habéntem ejus, respondet illi ruribus verbis:
Turnæ, persequeærum Troianos hæc, quæ prima victoria aperit iver: sunt ali, qui possunt tuæ mãnos de
mos. Æneas ruit in Italos, et agitat pugnam; nos quoque manum denús Troianæ erudéémæ mortem: non exíbís inferior aut numero aut glória pugne. Túrnæ respondet ad hæc: O soror, et jampridem animi
veri, quando prima turbanti per dolos fecerat,

NOTES.

was not uncommon in ancient times, even
among persons of the first rank. Thus Phæ
dra in Euripides, Icacos in Sophocles, and
the wife of Mithridates in Plutarch, destroy
themselves.

605. Flavos—crines. Servius chooses to
read floro or flores, in imitation of Ennius.
But as there is no authority to support this
reading, there is no manner of necessity for
such an alteration; yellow or golden hair
was the colour most admired and celebrated
in ancient times. *En. IV. 559.

607. Plangebant saeclis. The circumstances
of distress consequent on Amata's death are
finely chosen, especially Lavinia's grief: The
picture of the old pious monarch weeping,
tearing his robes, and spreading dust over
his hoary head, is very affecting, and with
how much constancy of character
does he attribute this disaster to his own
disregard of the oracle, and refusing Æneas
for his son.

612. Multa; neuter plural, for multum,
an adverb.

616. Minus atque minus; himself flagging
as his horses grew tired.

616. Jam minus, &c. Servius, and all the
interpreters after him, take the meaning to
be, that Turnus was now less pleased with
his steeds, because they were quite breath-
less and fatigued. But how poor a sense is
this! It seems much more natural to un
derstand it of his being less and less pleased
with the cheap victory he gained, now that
Æneas had retired, and only a few strag
grily troops were left in the field. This a
greens with the expressions paucus palantes,
succus equorum; the last particularly in
mutes that the victory he gained was now
so easy, that he had only to drive the foes
before his chariot without meeting with any
resistance.

617. Cecis terrubibus; i.e. terror whose
cause was unknown; for cecis signifies
both what cannot seem, and what cannot be
seen or known.

618. Arrectasque. A metaphor taken from
those animals which bend the ear to receive
distant sounds. So *En. I. 1:
Arrectasque auribus adstant.

630. Numerus, i.e. numerum occisuros, ac
ccording to Servius, and all the interpreters.
Fædera turbásti, teque hæc in bella dedisti:
Et nunc nequicquam fallia Dea, sed quis Olympim
Demissam tantos voluit te ferre labores?

635. Sed quis jussi nos delapsum è colo pati tantos labores? an ut spectares crudeliter necem infortunati fratris tui

Nam quid ago? aut quæ jam spondet fortuna salutem?
Vidi oculos ante ipse meos, me voce vocantem
Murrumnum, quo non superat mihi charior alter,
Oppetere ingentem, atque ingenti vulnerem victum.

640. Occidít infelix, ne nostrum dedecus Ufens
Aspiceret: Teuci potius tempore et armis.
Exscindi-ne domos, id rebus defuit unum,
Perpetiar? dextrà nec Drancis dicta refellam?
Terga dabo? et Turnum fugientem hæc terra videbit?
Usq; adeone mori miserum est? vos ô mihi manes 646
Este boni, quoniam superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpæ,
Descendam, magnorum haud unquam indignus avorum, tabo meum eminent;
Vix eæ fatos erat, mediis volat ecce per hostes

650. Vector quoque Sages adversa sagittæ
Saucius ora: ruitque, implorans nomine Turnum:
Tune, in te suprema salus: miserere tuorum.
Fulminat Æneas armis, summasque minatur
Dejecturum arcus Italum, excidioq; daturum:
Jamque æstas te volat in te ora Latini,
In te oculos referunt: mussat rex ipse Latinus,
Quos generos vocet, aut quæ sese ad fædera flectat.
Præterea regina, tui fidelissima, dextrâ
Occidit ipsa suâ, lucemque externa fugit.
Soli pro portis Messapus et acer Atimâs
Sustentant aciem: circum hos utrinque phalanges
Stant densæ, strictisque seges mucronibus horret
Ferrea: tu currum deserto in gramine versas.
Obstupuit variæ confusus imagine rerum
Turnus, et obtutu tacito stetit: æstuat ingens


NOTES.

638. Me voce vocantem. So 1. 4:
Hinc audire gemitus et verba vocantis, &c.
639. Murrumnum, one of the Italian princes slain by Æneas, verse 529.
648. Istitus culpæ, i. e. of flying or deserting my citizens in their distress.
651. Adversa sagittæ. Virgil takes all opportunities of beautifying and enriching his poem with images and such strokes as would have fine effect in a painting. Thus he could not omit the circumstance of the arrow striking in the face of the messenger who comes to inform Turnus of the dangerous situation of his friends, and the success of the enemy. In a picture, which is proverbially styled mutum poema, an arrow would have produced an admirable expression, and be artfully calculated to show distress and danger, and bespeak bad news.
657. Muccat. This word strongly marks the perplexity of Latinus' mind. On the one hand, he was inclined to match his daughter to Æneas, and fulfill his engagements. On the other hand, he was overawed by Turnus, and durst not openly declare his sentiments, but faintly hinted them, like one who mutes what he is afraid to speak out.
666. Æstuat ingens. This same turn of mingled passions is applied to Mezentius in the same words, Æn. X. 870.
P. VIRGILII MARonis

pudor in intimo corde, et
amor mixtus dolere, et
virtus sibi ipse cognita.

Statue tunc temere
disputate sae, et
suum subditum est anima: tur-
butus verit ad medium or-
bes cœlorum inflammato-
res, et in cura respetit
ad medium urbe.

Ecce autem flamantes inter tabulata volantes

Ad cœlum undatam vortex, terrimique tenebat,
Terrim compactissim trabisbus quam eduxerat ipse:

Subdiderat; rotas, pontesq; instauravit altos.

Jammed fata, soror, superant; abscisit morari:

Quo Deus, et quod dura vocat fortuna, sequamur.

Stat coafferare manum Æneas; stat, quiquid acerbi est,
Morte pati, nec me indecorem, germana! videbis

Amplius: hunc, oro, sine me furere ante furorem.

Dixit, et in cura salutem dedit ocusis arvis:

Perque hostes, per tela ruit, moestaque sororem

Deserit, ac rapido cursu media agmina rumpit.

Ac veluti montis saxum de vertice præcepis

Cum ruit avulsim ventu, seu turbidus imber

Proruit, aut annis solvit sublapsa vetustas:

Furtur in abruptum magno mons improbus actu,

Exultatque solo, sylvas, armenta, virosque

Involvens secum: disjecta per agmina Turnus

Sic urbis ruit ad muros, ubi plurima fuso

Sanguine terra madet, stridentiæ; hastilibus auræ:

Significaque manu, et magno simul incipit ore:

Parchite jam, Rutulii, et vos, tela inhibite, Latinæ;

Quæcunct; est fortunæ, mea est; me viribus unum

Pro vobis fecundus luere, et decernere ferro.

Disceret omnem mediæ, spatiæque dedere. 692

At pater Æneas, audito nomine Turni,

notes:

672. Tabulata. They were wooden tow-
er raised with several stories and joined
to each other with small bridges. They
were placed on wheels and capable of being
drawn from place to place.

680. Furere furorem. This is a Greek idi-
om, well known to those who have any ac-
quaintance with that language. Some, how-
ever, construe the words as they stand:

Sine me furere ante furorem; i. e. Suffer me
to indulge fury before that which will be
my last. But this appears forced.

684. Ac veluti. This simile is taken from
Iliad 13. Tasso, in the following lines, has
copied it:

As an old rock which age or stormy wind
Tears from some craggy hill or mountain

NOTES.

Doth break, doth bruise, and into dust doth

Woods, houses, hamlets, herds, and flocks

So fell the beam, and down with it all kind

Of arms, of weapons, and of men doth

Sweeps.

687. Improbis, i. e. quod inimici etiam pro-
hibent, as Isidorus says; that rushes on with
uncontrollable force: It signifies great per-
serving. Geor. L. 146:

Labor omnis vincit improbus.

694. Furus, here, has the signification of

Aquarius, as Livy uses verum for aquam, Lib.

XXXII. 33, says, Sociorum audiri postulata

verum esse.
AENEIDOS LIB. XII.

Deserit et muros, et summus deserit arces;
Præcipitataq; moras omnes; opera omnia rumpit,
Latitiæ exultans, horrendumque; intonat armis:
Quantus Athos, aut quantus Eryx, aut ipse coruscis
Cûm fremit illicibus quantus, gaudetq; nivali
Vertice se attollens pater Apenninus ad auras.
Jam verò et Rutuli certatim, et Troës, et omnes
Convertère oculos Itali, quique alta tenebant
Mœnia, quique imos pulsabant ariete muros;
Armaque depouère humeris. Stupet ipse Latinus,
Ingentes genitos diversis partibus orbis
Inter se colisse viros, et cernere ferro.
Atq; illi, ut vacuo patuerunt æquore campi,
Procursu rapido conjicis eminus hastis,
Invadunt Martem clypeis atque ære sonoro.
Dat gemitum tellus: tum crebros ensibus ictus
Congeminhant: fors et virtus miscentur in unum.
Ac velut ingenti Silà summove Taburno,
Cûm duo conversus invicem in prælia frontis
Frontibus incurvunt, pavidis cæsare magistri;
Stat pecus omne mutum, mussantq; juventæ,
Quis pecori imperiet, quem tota armeta sequatur;
Illi inter sese multæ vi vulnera miscent,
Cornuaque obñichi infungit, et sanguine largo
Colla armoq; lavant: gemitu nemus omne remugit.
Haud aliter Tros Æneas et Dauniis heros
Concurrunt clypeis: ingens fragor aethera complet.
Jupiter ipse duas æquato examine lanceas
Sustinet, et fata imponit diversa duorum;
Quem damnet labor, et quo vergat pondere letum.

armentum totum manet tæcitum post timore, et juvene mouentium expectant, qui dominat armento, eur tota armeta percunt: illi confundunt inter se plagas multo robore; et oblectantes indicat corum, et ingentella cola atque humeros multo sanguine: tota sylva rebot gemitu. Non aliter Æneas Trojani et heros Dauni filios incursum in clypeos; magnus fragor fereit exulm. Ipse Jupiter librat duas lanceas examine equato, et addit lanceas fata opposita ambo rum; ut videt, eur labor malè succeedat, aut quo pondere mors insinuet.

701. Athes, a mountain of Macedonia, now called Monte Santo, from the great number of monasteries there erected. Eryx is a mountain in Sicily; its modern name is Monte di Trapani.

703. Pater Apenninus. Mount Apennine is called pater, either as being the parent of so many noble woods and rivers; or by way of dignity, as being the greatest and most venerable mountain in Italy.

707. Stupet ipse Latinus. This reflection of Latinus is natural and agreeable to the bienænce or decorum of manners. Old men are very susceptible of impressions of this kind. It was certainly something wonderful and extraordinary that two rivals, one from Asia and the other born in Italy, should be disputing for his daughter by force of arms, and fighting, as the poet elegantly shows, like two bulls for a favourite heifer.

715. Terra sumere urbes et regiones regionum
725. Sili—Taburne. Sili is a vast forest, or a tract of hills clothed with wood, that forms a part of the Apennine mountains in Calabria, which retains its ancient name. Taburum is a mountain on the confines of Campania, that blocks up the famous straits of Caudium on the north.

727. Quo pondere signifies in which scale, as Cicero says: Ego hoc meus pondersibus examinabo.

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Emicat hic, impune putans, et corpore toto
Atē sublatum consurgit Turnus in ensem,
Et ferit. Exclamant Troes, trepidiq; Latini,
Arrectæque amborum acies. At perdidus ensis
Frangitur, in medique ardentem deserit ictu,
Ni fuga subsidio subeat: fugit ocyro Euro,
Ut capulum ignotum dextraq; aspexit inermem.
Fama est, præcipitem, cum prima in prælia junctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigæ rapuisse Metisici;
Idq; diu, dum terga dabant palantia Teucri,
Succipit: postquam arma Dei ad Vulcania ventum est
Mortalis mcuro, glacies ceu fulisus, ictu
Dissiluit; fulva resplendent fragrina arenâ.
Ergo amens diversa fugâ petit aqurâ Turnus,
Et nunc huc, inde huc incertos implicat orbes.
Undique enim densâ Teucr includere coronâ:
Atq; hinc vasta palus, hinc ardua monia cingunt.
Nec minus Æneas, quamquam tardante sagittâ
Interdum genua impedit, cursumque recusant,
Insequitur: trepidiq; pedem pede fervidus urget.
Inclusum veluti si quando in flumine nactus
Cervum, aut puniceâ septim formidem penne,
Venator cursu canis et latratibus instat:
Ille autem, insidiis et ripâ territus altâ,
Mille fugit refugitque vias: at vividus Umber
Hæret hians, jam jamque tenet, similisque tenenti
Increpit malis, morsque elusus inani est.
Tum verò exoritur clamor: ripæque lacusque
Respondant circâ, et colum tonat omne tumultu.
Æneas nos sagittis persecutur, et ardens tangit pede pedem timentis: quamvis aliquando genus
Æneas impendiat et negent cursum, vulnera sagittae remorant.
Quamadmodum canis venaticus, cu
Aliquo referre cærvarum deprehensam in flum. aut circumfusam formidantes planum rubrâs,
Imminet et cursu et latratu: ille vero territus bisidis et alto margine flœus, fugit et refugit fer mille vias:
sed acer canis ex Umbri adhaerret ispì hians, et iam iam appropinquat, et simul apprehendunt insensim
dentibus, et iterum est vano moriös. Tume autem clamor emittitur, et ripæ et lacus respondunt circum,
et totum colum sonat tumultu.

NOTES.

fer to one and the same person thus; Whom
the combat devotes to ruin, &c. This cir-
cumstance is imitated from II. XXII. 209;
where Jupiter in like manner weigs the
fate of Hector and Achilles. And Milton
has improved upon both in his Paradise
Lost, B. IV, towards the end; where, in
order to put an end to the strife between
Gabriel and Satan, he makes the Almighty
hang out his scales, wherein the event of
the future fight is weighed; and Satan no
sooner looks up, and sees his scale mounted
aloft, than he betakes himself to flight:
These are the lines of Milton:
Th' Eternal, to prevent such horrid fray,
Hung forth in heav'n his golden scales, yet
seen
Betwixt Astra and the Scorpion sign,
Wherein all things created first he weigh'd;
The pendulous round earth with balance'd
air,
In counterpoise now ponder's all events,
Battles and realms. In these he put two
weights,
The signal each of parting and of flight.
The latter quick up flew and kick'd the beam.

Paradise Lost, B. IV, l. 996.
This description, says Mr. Pope, may
with justice be preferred to either Homer's
or Virgil's, on account of the beautiful allu-
sion to the sign Libra in the heavens,
and the noble imagination of the Maker's
weighing the whole world at the creation,
and all the events of it since, so well cor-
respond at once with philosophy and the style
of the scriptures.

734. Capulm ignotum. This is explained
by the following lines.

743. Implicat orbes; as En. V. Altermosque
orbibus orbes impediunt.

749. Si quando in flumine. The Roman
manuscript, and some others leave out the
in.

750. Penne. This, as Dr. Trapp observes,
was a rope stuck with feathers to inclose
and fright the deer.

753. Umber, a bound from Umbria, in the
north of Italy.
Ille simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans: notumq; effagitatem essem.
Eneas mortem contrah præsensque minatur
Exitium, si quisquam adeat: terrestreque tementes,
Excisurum urbem mimitans, et saeculur instat.
Quinque orbis explent cursu, totidemque retexunt
Huc, illuc: nec enim levia aut ludica petuntur
Praemia, sed Turni de vita et sanguine certant.
Fortæ sacer Fauno foliis oleaster amariss
Hic steterat, nautis olim venerabile lignum:
Servati ex undis ubi fìgere dona solemant
Laurenti Divo, et votas suspendere vestes:
Sed stiripe Teucru nullo discrimine sacrum
Sustulerant, puro ut possent concurrens campo.
Hic hasta Eneas stabat: huc impetus illam
Detulerat fixam, et lentu in radice tenebat.
Incubuit, voluitque inunct convelleri ferrum
Dardanides; teloq; sequi, quem percurrere cursu
Non poterat. Tum vero amens formidine Turnus,
Faune, precor, misere, inquit: tuq; optimam ferrum
Terra tene: colui vestros si semper honores,
Quos contra Eneas bello fecere profanos.
Dixit: opemq; Dei non cassa in vota vocavit.
Namque dia luctans, lentoque in stirpe moratus,
Viribus haud ullis valuit discedere morsus
Roboris Eneas. Dum nititur acer et instat,
Rurus in aurige faciem mutata Metisici
Procurrit, fratriq; ensem Dea Daunia reddit.
Quod Venus audaci Nymphæa indignata licere;
Accessit, telumque altâ ab radice revellit.
Olii sublimes, armis, animisque refecti,
Hic gladio fide, hic acer et arduus hastâ,
Assistunt contra, certamine Martis anhelii.
Junonem interea rex omnipotentis Olympi
Alloquitur, fulvâ pugnas de nube tuentem.


NOTES.
766. Fauno. Faunus was the god of the Lauretines, and the father or grandsire of Latumus.
766. Oleaster. The wild olive was frequently planted before temples to have the consecrated offerings suspended upon its boughs; that tree being very durable, and not apt to receive damage, though a great number of nails were stuck into its wood.
768. Dona; the votive tablets or garments of those who had escaped shipwreck. See Herat. Od.
771. Pure. camps, i. e. clear from all rubs and impediments. Thus Horace uses the word, Epist. lib. II. 2. 71.
774. Pure sunt platæ, nihil ut meditantibus obstet.

See Ene. XI. 711.
782. Discedere morum. He speaks of it as a fierce dog or wild beast, whose tusk's take so fast hold of the prey, that there is no disengaging them.
785. Dea Dauinia. Juturna, the sister of Turnus, and daughter of Daunus, versus 139.
789. Arduus hastâ. Just as we expected the heroes would engage in a decisive combat, the poet stops short, and introduces a dialogue between Jupiter and Juno on this important action. Such unexpected pauses are highly judicious: they awaken and raise the reader's attention, and make him impatient for the event.
791. Omnipotentia Olympi. See the note on Ene. X. 1.
O tunc, quae nunc fricta est
quaeris? quid dimusum spectat? et flamine et flamma
in dies saeculi saecule
tenuisse divus saeculum
celatis Dianis uincta, et sese
uis est ad aerem. Quia
garum? cur quid opus
esse in frigide nocturna
in deserta Dianae illum
hodi placuit translato • an ster
tali? sed gladiatorium
cum redit Turannus, et ret
debat angusti victus: nam
qui Juturnae posset loqui
e quod anno annum
quac, et deorsam in fru
nae nes carum dolor
anger to cœlis, et amare
tu uelationibus tua immensum mihi saepu
tu deedit uero. Venera
cum, et minora. Petrea
natiim vestrum Troianum
tem et uari, exigeante
dirima bellum, Saca
factum, Ledim, et tum
hoste calamitatis aper
tio: prorsus se aggreg
uqueque victoriam. Sed
Jupiter locuta est ut
Dea Saturna sita contrà
dependens dejecto uolui
O magne Jupiter, deseru
et Turannus et terrae
ius, quid quidem tu
uoluntas mihi saepus coep
recta: aliqua, non video
res me juncta saepe in at
de regione solvere diq
et insignis; sed elev
vendeta ignibus saepe
spes exercet, et venear
Troianus in adversa cer
samta. Fatare, suari
Juturna auxiliarum
Sed nus uoluntas, et approbat ut suscipiatur majores pro viat ejus; non tamen sit ut iurem immensa
et saeculum ut saecula; judex per origines incorribilem fontis Stygia, que sola religio impuesta est Dieis com
uestibus. Et nunc quidem cede, et averta re ignis relinquo car. Peto a quo Latio, pro dignitate tuo
Latium, ut quod nullus lege faturum constitueret; silect quern jam constitutum pacem flante
an nusque (facile et) jam societatum leges et fodera: ne imperes, ut Latinis indigens amictas
nomen antiquum: naves imperss ut sunt Troiani, et appetuntur Troiani, aut ut viri illi mentem linguas,
en convertant ventrissent.

NOTES.

794. Indigetem. The Indigetes are those
which the Greeks call ∆πηροθεῖα, deified
men; or, in the modern style, canon-
ized saints.

802. Amare bellum, by raising a Fury
from the infernal regions, who broke the
league which Latinus had made with ∆νεα
, Ένα. VIL. 323.

809. Jupiter. Virgil, as we have seen,
had divided his poem, as Homer did his
Odyssey. The first part contains the voyage
and arrival of ∆νεα in Italy; the second,
his establishment there; but he connected
these two great events better than Homer,
by giving them a common intrigue or plot.
He did not introduce for the first part of his
intrigue a deity who could act no where
but at sea, as the Neptune of Homer; but
he makes choice of Juno, the goddess of
the air, who had an equal power over sea
and land. She at first opposes vigorously
the voyage of our hero, and afterwards his
settlement. This opposition then is what
constitutes the general intrigue of the
whole action. The solution of the plot be-
gins when the anger of Juno is softened,
and she is appeased by Jupiter, as she ap-
ppears to be in this passage of the twelfth
book.

811. Digna indigina pari, literally, Sub-
mit to things becoming or unbecoming: a
proverbial way of speaking, the import
whereof is, to hear every thing, even the
greatest insults and indignities.

817. Supersticio redditae. Servius explains
reditae simply as data: others take it to
mean, retaliated on them by the infernal
gods; as if this made the gods above subject
Sil Latium, sint Albani per saecula reges:
Sil Romana potens Italic virtute propaga:
Occidit, occiderisque sinas cam nominie Troja.
Oli subridens hominum rerumque repertor,
Es germana Jovis, Saturni; altera proles,
Iraram tantos volvis sub pectore fluctus?
Verum age, et inceptum frustra subisse furorem:
Do quod vis; et me victusque volensque remitto.
Sermonem Ausonii patrium morisque tenesque:
Utq; est, nomen erit: commissi corpore tantum
Subsident Teuci: morem rituq; sacrarum
Adjiciam: faciamque omnes uno ore Latinos.
Hinc genus, Ausonio mixtum quod sanguine surget,
Supra homines, supra ira Deos pietate videbis.
Nec gens ulius tuos sequere celebrabit homores.
Annuit his Juso, et mentem lascata retorait.
Interes excedit caelo, nabemque reliquit.
His actis, alius genitor, secum ipse voluntat:
Juturnamque parat fratrie dimittere ab armis.
Dicuntur geminæ pestes, cognomine Dirae:
Quas, et Tartareae Nesc intermestis Megaram,
Uno cedemque tulit partum; paribusque reviviscit
Serpentum spiris, ventosassque addidit alis.
Hæ Jovis ad solium saviæque in limine regis
Apparent, acunqt; meum mortalibus æris;
Si quando letum horribusc morbosq; Deum rex
Molitur, meritis aut bello territam urbes.
Hærum unus celere memittit a æthere summus
Jupiter, inque omen Juturnæ occurrere jussit.
Illa volat, celerique ad terram turbine fertur:
Non seculs ac nervo per nabem impulsa sagitta,
Armataæ spævi Parthus quam felle veneni,
Parthus sive Cydon, talem immediatique sortis
Stridens, et celere incognita transitul umbras.
Talis se sata Nocte tulit, terraque petivit.

NOTES.

in their turn to the infernal deities, as much as these are to those.

827. *Sit Romana potens, &c.* i.e. let all the future glory and grandeur of the Romans be granted on the value of the Latins.

840. *Mae gens, &c.* Juno was peculiarly honoured among the Romans, especially by the ladies of the first quality. She had a magnificent temple on the Aventine mount, which Scipio brought her statue from Carthage.
Postquam acies videt Iliacum, atque agitata Turni,
Alitis in parva subito collecta figuram:
Quae quondam in bustis aut calumniis desertis
Nocte sedens, serum canit importuna per umbra:
Hanc versa in faciem, Turni se pestis ad ora
Fert; refertq; sonans, clypeumque everberat alis.
IIIi membra novus solvit formidime torpor:
Arrectaque horrore come, et vox fascibus baris.
At procul ut Dirci studeor agnoverit et aliae:
Inflexis crinis scindit Juturna solutos,
Unguisque ora soror secat, et pectora pugnans.
Quid nunc te tua, Turne, potest germana juvare?
Aut quid jam misera superat mihi? quid tibi lascem
Arte morer? tali' posseum me opponere monstrum?
Jam jam linguo acies. Ne me terrete timestem,
Obscures volucres: alarum venerea nosco,
Letalemque somnum: nec fallut juva superba
Magnanimi jovis. Hac pro-virginitate reponit?
Quod vita tam dedit aesternam? cur mortis adempta est
Condito? possem tantos +aire dolores
Nunc certe, et misero fratri comes ire per umbra,
Jam mortalis ego. Haud quicquam mihi dulce meorum
Te sine frater erit. O que satis ina dehisceat
Terra mihi, manesque Deam demittat ad imos.
Tantam effata, caput glauco contextum amicetus,
Multa gemens, et se fluvio Dea condidit alto.
Eneas instal contra, telumque coruscat
Ingens, arborum, et seos sic pectore fatur;
Quid nunc deinde mora est? aut quid jam, Turne, retrac-
tas?
Non curau, sevis certandum estominis armis.
Verte omnes tete in facies; et contrarie quicquid
Sive animis, sive arte vales: opta ardua pennis
Astra sequi, clausumque cavat te condere terrar.

NOTES.

864. Serum canit, the owl; because no other bird sings only by night, especially in the dusk of the evening, which seems to be the meaning of serum. As Georg. i.

866. Arrecta que horrore come. However simple this circumstance may appear, yet the ancients, who so faithfully represent the genuine feelings of nature, always mention the erection of the hair as a strong mark of dread and terror. Sophocles, in that wonderfully sublime scene, where the death of Odipus is described, after telling us how loudly he and his daughters lamented their taking leave of each other, adds:

"A silence emerged; when suddenly a certain voice called out "Odarea, aloud, so that the hair of all present was erected."

866. Stridorem et alas; an expression equivalent to stridorem alarum, by a usual poetical figure.

875. Jam, jam, etc. In imitation of Homer, who makes Apollo quit the field just before Hector falls by the hand of Achilles. I. XXII.

877. Letalemque somnum. Pitt has given a most animated translation of this fine passage.

Your threats, ye baleful birds of night, forbear.
Nor fright a trembling goddess to despair.
Too well I know your pious clattering round —

There was a scream! Hell, hell is in the sound.

888. Arborum, many as a tree: ingen we refer with Servius, to Nesa;
Ille, capat quassans: Non me tua servida terrrest
Dicta, ferox; Dii me terrast, et Jupiter hostia.
Nec pluris effatus, saxum circumspicit ingens:
Saxum antiquum, ingens, campo quod fortè jacebat
Lamnes agro positus, item ut discernaret arvus.
Vix illud lecti bis service subirent,
Qualia nunc hominum producit corpora tellus.
Ille manu raptum trepidat torgoebat in hostem
Altior insurgens, et cursu concitus heros.
Sed neque currentem se, nec cognoscit cunctum
Tollentemvixi, æsam, æsamq; immanso moventem.
Genua labat, gelidus concruxit frigore sanguis.
Tum lapis ipse viri, vaccum per inane volutus,
Nec spatium evasit, totum nec pertulit iustum.
Ac velut in omnis colatur usi languidus praeest
Nocte quies, nequequam avidos extendere canebat
Velle videmur, et in mediis conceptis agri
Succidimus; non lingua valet, non corpore notae
Sufficit vires, nec vox nec verba sequantur.
Sic Turno, quacunque viam virtute petivit,
Successum Dea Diræ negat. Tum pectore sensus
Vertantur vari. Rutulos aspectat et urbem,
Cunctaturque metus; telumq; instare tremiscit:
Nec quò se cripit, nec quæ vix tendat in hostem,
Nec currus usquam videt, aurugamque sororem.
Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam oculis: et corpore toto
Eminus interoquit. Murali concita nunquam
Tormento sic saxa fremunt, nec fulmine tanti
Disseque volumet creatitus. Volat atri turbinis instar
Exidum dirum hasta ferens: orasque recludit
Loricæ, et clypei extremos septemplicis orbes:

899. Bis sec. Here the poet had two passages of Homer in his eye; the one is II. V. 303; where Diomedr throws a stone at Æneas, such as two men in Homer’s days could hardly have wielded. The other is II, XXI. 405; where Minerva gives Mars a blow with a stone that was set for a landmark. These, and some other imitations, discover less judgment and correctness than are visible throughout the rest of Virgil’s works.

900. Frigore, cold shuddering fear; the effect put for the cause, as En. I. 92.
Exemptæ Æneas volvuntur frigore membri.
901. Vix. Servius joins lapis with viri, and admires the choice of the word for something or other. But that criticism, like many others of his, is not easy to be understood. It appears to us that vix belongs to the latter part of the sentence.

906. Vacuum per inane. Inane here, as of-
ten in Lucretius, signifies the air, yet it must be owned, that to join the two, looks very like tautology. But vacuum may signify spacious, as elsewhere.

907. Teutum ought to be joined with spatum, not with iustum, as Virgil has it; for that would be to say it gave Æneas a partial stroke; whereas the plain meaning is, it did not hit him at all, since it did not so much as reach his length.

908. Ac velut in seminis. Trapp calls this an admirable simile, comparing his vain attempts to the feeble endeavours which we make in dreams. He adds, almost every word is remarkable. The like simile is applied to Hector in the 22d Iliad.

920. Sortitus fortunam sculit. Servius, explains it: Ænum locum ad ferientium oculis elo-
gitÆneas, quem formam destinatar vulnere.
921. Muralt, i. e. for battering the walls.
Per medium stridens transiti femur. Incidunt ictus
ingens ad terram duplicato poplite turnus.
Consurgunt gemina Rutili, totusque remagist
Mons circum, et vocem lati nemora alta remittunt.
Ille, humilis supplexque, oculos dextramque proximem
Protendens: Equidem merui, nec deprecor, inquit;
Ut eare sorte tua: miseri te sit quorum parentis
Tangere cura potest, oro (fuit et tibi talis
Anchises genitor) Dauni miserrere senectae:
Et me, seu corpus spoliatum lumine mavis,
Redde me. Viciatis, et victum tendere palmas
Asonii videre: tue est Lavinia conjux.
Utieris ne tende odio. Siet act in armis
Enneas, volvens oculos, dextramque repressit.
Et jam jam: magis cunctantem flletere sermo
Coperat: infelix humero cum apparuit ingens
Balteus, et notis fulserunt cingula bullis
Pallantis puera: victum quem vulnere Turnus
Straverat, atq; humerinum inimicum insigne gerebat.
Illi ocalis postquam saevi monimenta doloris,
Exuvisque haustit: furis accensus et ira
Terribilis: tu-ne hinc spoliis indute meorum
Eripiare mibi? Pallas te hoc vulnerare, Pallas
Immollat, et pœnem scelerat ex sanguine sumit.
Hoc dicens, ferrum adverso sub pectore condict
Fervidus: ast illi solvuntur frigore membra,

NOTES.

an manuscript the words run thus: Lorica clypeaque extramos septicimplicia orbes, et medium stridens transiti femur.

930. Supplexque, oculos. In some editions it is supplex oculos, without the 'que'. Some made the construction to be humilis supplexque quoad oculos, with humble suppliant looks. But tendens, or tendens oculos, is as much in Virgil's style as tendens dextrum. Thus En. II. 405.

Ad ocelum tendens ardentia lumina, &c. And Catullus, LXII. 127.

Unde aciem in pelagi vastos pretenderet natus.

It is extremely judicious in the poet to make Turnus himself fairly own that he deserves to die, and solemnly resign the occasion of the contest.

Tua est Lavinia conjux.

941. Infeilx, i. e. which was still unlucky to its owner.

949. Immollat. It was not a murder, but a sacrifice.

952. Sub umbros. Virgil closes the whole scene of action by the death of Turnus, and leaves the rest to be imagined by the mind of the reader. He does not draw the picture at full length, but delineates so far that we cannot fail of imagining the whole drama: for it is evident that the fall of Turnus, by giving Enneas a full power over Italy, answers the whole design and intention of the poem.
CLAVIS VIRGILIANA.
CLAVIS VIRGILIANA:

Or a Vocabulary of all the words in Virgil's Bucolics, Georgics, and Aeneid:

IN WHICH

I. Each word is marked with an accent, to direct the pronunciation; and its part of speech, declension, conjugation, &c. are distinguished according to grammar.

II. The several significations of each word are ascertained, as near as the nature of the English language will admit.

III. These various significations are reduced into proper classes; in a different and better manner than in any dictionary extant.

In the first class, the original or primary meaning (if it be so used by this author) is set down.

In the following, the secondary, more distant and figurative senses are ranged according to their different removes from the original. And under each class, every passage, where the word bears the same sense, is exactly referred to.

R. B. in all words of three or more syllables, which have no accent marked, the accent is understood to be on the antepenultimate; i.e. the third syllable from the end of the word.
CLAVIS VIRGINIANA.

67. 32. male, adj. eternal, everlasting; sentiment, permanent, great, constant, E. vil. 534. ex-or, eris, m. the other, air, sky, heaven.

Jupiter, G. ii. 325.

Ged, E. i. 24.

sterＪ, adj. sky, heavens, in E. vil. 231. E. v. 291.

Echolopy, m. s. m. an Egyptian.

Hitha, ho, to. E. vii. 65.

zeha, s. f. the clear sky or air.

Mun, m. E. vii. 65.

Equinox, adj. E. viii. 65.

Equinox, adj. E. viii. 65.

Equinox, adj. E. viii. 65.

Equinox, adj. E. viii. 65.

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Equinox, adj. E. viii. 65.

Equinox, adj. E. viii. 65.
CLAVIS VIRGINIANA.

aloe, v. 2. I am white.
albo, v. 2. I become white.
Albus-s, m., m. Albula, the river Ti-
ber.
al-bum, n. white.
albus, m., f. Albunea.
Albina-s, m. Albana.
grey, grey, L. viii. 417. ex. 651.
dull white, G. ill. 81.
white, L. iv. xi. 58.
white, L. viii. 57.
blank, L. ex. 648.
Alcedor, r., m. Alexander.
Alcedor-ae, ors, m. Alexander.
Alcedonas, L. m. Alcedona.
Alcedo-s, m. Hercules.
Alcedon-um, ons, m. Alcedonum.
Alcea-s, m. Alceae.
Alcis-s, ors, f. Alcipe.
Alcis-um, ons, m. Alcon.
Alcis, d. f. Alect.
Alcined-um, n. ger. brought up, edu-
cated.
Alcis, lita, f. a bird.
al-a, lita, adj. next.
Aleth-ea, ea, m. Aetherea.
Aleth-eum, m. Aethetha.
alix, s., f., m. Alexia.
alex, adv. at another time, G. i. 487.
alix, adv. elsewhere, in another place.
alixus, adj. another.
designed for another, E. x. 781.
strange, G. ii. 140. ex. xii. 865.
stranger, E. vii. 34.
alixus, adj. next.
allerg, adj. mewed.
alix, adv. to another place.
alixus, lita, adj. next.
alixus, adj. same way or other.
alixuando, adv. at length,
formerly, E. viii. 30.
all, quis, quo, cum, quod, pron. some.
alixus, adj. inv. same.
alter, adv. otherwise, after another time.
alter, adj. other, another.
different, G. i. 276. iv. 254.
certain, some, E. ii. 336. vi. 615.
740. viii. 365 xi. 193. 473 xi. 119.
287.
alter, litus, m. another.
alter, ad.
alixus, s., f., m. Alexia.
alix, adv. another, other.
alter, adj. different, E. i. 276. iv. 254.
certain, some, E. ii. 336. vi. 615.
740. viii. 365 xi. 193. 473 xi. 119.
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alter, litus, m. another.
alter, ad.
alixus, s., f., m. Alexia.
alix, adv. another, other.
alter, adj. different, E. i. 276. iv. 254.
certain, some, E. ii. 336. vi. 615.
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alix, adv. another, other.
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alixus, s., f., m. Alexia.
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alter, adj. different, E. i. 276. iv. 254.
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alixus, s., f., m. Alexia.
alix, adv. another, other.
alter, adj. different, E. i. 276. iv. 254.
certain, some, E. ii. 336. vi. 615.
740. viii. 365 xi. 193. 473 xi. 119.
287.
CLAVIS VIRGILIANA:

254. x. 514. xi. 212.
hot, G. iii. 46.
ardent, G. iii. 354. liv. x. 703.
glimmering, G. li. 237.
glimmering, flecking, G. li. 405. xii. 670.
flaming, E. x. 267.
transmitting, G. ii. 532.
earnest, brick, E. i. 422.
cog, spritely, E. vi. 5. xii. 194.
matriculous, E. li. 177.
shining, bright, burning, E. ii. 254.
glimmering, G. iv. 58. xii. 142.
illustrious, glorious, E. vi. 130.

ardor, v. 2. I. 1.
love earnestly, E. i. 1.
acrid, G. iv. 423.
glimmer, E. li. 387. xii. 644. iv. 602.
binds, E. vi. 255.
regis, E. i. 491.

I am angry, impatient, E. i. 515. ii. 104. iv. 281. xii. 71.
I breathe out, wince, E. x. 267.
ardescence, v. 3. I am inflammation, I burn.
ardor, bright, E. i. 300.
am ardent desire, ardor, E. iv. 581.

viii. 383. ix. 194.
redit, E. i. 452.

Ardea, m. f. Ardea.
ardus, adj. high, lofty, stately, E. i. 256.
tell, E. iii. 619. xii. 365.
res, E. i. 704.
alefi, E. vi. 278.

dear, e, f. a throbbing, floor, a burning.

fear, E. i. 390.

ardus, adj. land.

soil, G. i. 70. xii. 139.

a sound, above, E. i. 172. xii. 542. v. 34.

iv. 517.

arendae, adj. sanguine.
ar-ear, sanguine, pur, dry.

veritas, G. ii. 364.
ardeo, v. 2. I dry, neither, am parched.
dried up.

Arx, m. f. Arx.

Arelas, m. f. Arthenum.
argus, adj. silver, white.
argus, m. i. silver, white.
pier, G. i. 340. iii. 466.
argy, m. pl. Argus.

argilite, E. i. 404. argilitum, E. i. argilite.
argilla, m. f. clay, potter's clay.
argilla, m. pl. Argilla.

argilla, E. i. argilla.

Arzil, idia, f. Argile /grape/ a Greek vein, that produces white grape.

Argilus, adj. of Argiles, Grecian.

Argo, m. the ship Argo.

Arquile, m. the ship Argo.

arguilentum, E. i. arguimentum, I am arguing, a story.

argy, v. 3. I gracc, argus.

sanguine, arri, G. ii. 64. 264. 262.

argus, I. m. Argus.

argus, adj. shrill, loud, sundry, E. vii. 24. ix. 56.

musing, whispering, E. vii. 1.


prating, G. iii. 577.

scratching, G. vi. 143.
short, sharp, G. iii. 60.

Argyrus, m. f. Argyria.

Arizico, m. f. Arizico.

Arizidus, adj. dry.

Arizy, G. iv. 77.

clamour, G. ii. 69.

berries, unfruitful, G. i. 72.

shrill, croaking, G. i. 597.

cries, G. i. 364.

battering-sen, G. ii. 492. xii. 702.

nicking, I. f. better, ill, E. i. 890.

Aristote, m. pl. Aristote.

Aristote, m. f. Aristote.

Aristote, m. f. the beard of corn.

Aristote, m. f. the beard of corn.

Aristote, m. f. the beard of corn.

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Aristote, m. f. the beard of corn.
CLAVIS VIRGILIANA.

golden word, G. li. 127. E. x. 142.
golden ear, G. i. 166.
often used for gilttering, or a yellow colour like that of gold, E. vii. 145. viii. 177.
Aurons, p. z. Ausonian, Italy.
Asonidet aram, m. pl. Asonidians.
Austro, m., of, in, toward the east.
Austria, m., of, in, toward the east.
Austriam, m., an indication of success, E. xii. 534.
Austriam, E. ii. 81.
fortuna, aripen, E. ii. 490.
conduct, E. iii. 575. iv. 541. vii. 792.
la. 347.
government, authority, E. vii. 257.
one's fancy, wish, or pleasure, E. vi. 102.

must-er, i., on the south wind, the wind in general, E. iii. 10.

natur, n., a bold attempt or undertaking, on a large scale, E. ii. 553.
saurus; par, during, E. ii. 824.
saur, com., either, or else, or at least, E. i. 64.
and, E. i. 411. E. i. 414.
saur, adv., however.

saurid, truly, indeed, E. ii. 101.

Automedon, ariata, m. Automedon.
 Automedon, m., a mediator.
 Automedon, adj., mediatory.
 Automedon, n., a mediator.
 Automedon; par, acted upon, E. vii. 143.

snatched from, E. iv. 616.

snatch, E. iii. 575. iv. 690. xii. 655.
turn up, E. vi. 729.
torn from its nootings, E. x. 809.
put down, E. x. 531.

swire, E. ii. 606.

swire, E. ii. 616.

swire, m., on an uncle.

swire, i., a man's father, grandfather, granduncle, an ancestor.

swire, m., on a swire, a leak, the north pole, G. ii. 271. iii. 581.

Acis, E. iv. 492. vi. 797.

B

Bacc-rus, m., a berry, or any small fruit.

bacc-rus, m., the (hoofed) linden
grace, bacculos, adj., studded with pearls.
bacchatos, par, decorated, is made over (by the companions of Bacchus) the number of the companions of Bacchus, G. ii. 487. iii. 129.
bacchus, adj., of Bacchus.
bacchar, v. f. 1. 21, vi. 201. vii. 78.
bacchar, L. m. Bacchus.


Baos, v. 102. 278. E. iii. 344. viii. 181.

Baos, v. 27. E. ii. 37. 113. 228. 240.

Baos, E. vii. 725.

Bacca, m., a berry, pl. Baccaei. Baccaei, adj., studded with berries.
bal-bals, att, m. & f. a bunch.
obal-bals, m., a bunch.
Held-fals, m., a handful.
Balsam-um, m., balsam or balm.
	balsam, att, m., a balsam.
balsam, v. del. i. 258.

balsam, m., f. a balsam.

Barbis, adj., barbarous.
Barbatus, adj., barbarous.
progress, E. i. 589.

Bergger, P. Barbarie, E. xii. 777.

Barbierus, adj., barbarous, foreign.

Barbierus, m., a barbarous, savage, E. i. 589.

Barbierus, m., a barbarian.

Barbierus, m., a barbarous.

Barbierus, m., a barbarian.

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Barbierus, m., a barbarous.
CLAVIS VIRGINIANA.

calceus, G. ii. 29.
Calcar-i, m. i. Calcarus.
calco-ster, cr. in. calcastrum, curcus.
calcutum, e. n. calcuta, part. fulcens, falling, down.
setting, G. ii. 229. ll. 236, ill. 401. 
E. ii. 2. iv. 81. 400. vi. 58. x. 333.
calyx, E. x. 374. xii. 410.
calyciz, n. E. ii. 375.
calo, v. 3. f. fall.
considere, E. ii. 368. 426. x. 470. xi. 
342. 477. xii. 795. 
cele, E. ii. 434. iv. 690. xii. 793.
casca, E. ii. 354.
casato, v., E. ii. 27.
cassum, E. ii. 35.
cassus, m. 
Rut, E. i. 229.
casc, m. 
Rut, E. i. 229.
cassio, E. ii. 354.
cassus, E. ii. 354.
cassus, E. ii. 354.
cassus, E. ii. 354.
cassus, E. ii. 354.
cassus, E. ii. 354.

calceus, l. m. Calceus.
Objec, u. m. Oceca.
calcan, m., n., m. ad. Calcanian.
calcan, u. m. con, case, 
thurl, G. i. 70.
pipe, E. ii. 345. v. 2. xii. 
477. 588. 
con, E. ii. 345. 
E. i. 10.
calceus, l. m. a braid, 
width, G. iii. 402. 
E. ni. 71.
rule, E. i. 27.

calefactio, par. glowing, E. xii. 66.
fired, E. xii. 66.
calca, est, adj. par. normal.
calceus, E. ii. 354.
calceus, sum, f. pl. Calceus.
calculus, adj. hot.
calculi, m., E. vi. 218. 422. xii. 698.
calculus, E. ii. 414. xii. 446.
calculus, a. dark, par. dark.
calculus, l. m. darkness, 
darkness, E. ii. 367.
smoke, E. xii. 186.
calculus, M. calculus, 
rule, E. xii. 370. xii. 407.
calculus, E. i. 26.
calculus, adj. hot, 
calculus, m., E. vi. 218.
calculi, M. calculus, 
rule, E. xii. 370. xii. 407.
calculus, E. i. 26.
calculus, m., E. vi. 218.
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calceus, sum, f. pl. Calceus.
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calculus, E. ii. 414. xii. 446.
calculus, a. dark, par. dark.
calculus, l. m. darkness, 
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calculus, m., E. vi. 218.
calculus, M. calculus, 
rule, E. xii. 370. xii. 407.
CLAVIS VIRGINIAE.

bear, E. v. 398.
caput, E. i. 177, is. 218, post. E. xvi. 311.
decreet, O. i. 428. 
capistranum, i. n. an halter or head-

elephant, i. n. an elephant, post. E. xvi. 311.

caput, is. 218, post. E. xvi. 311.
capucin, m. a rov.
capuccino, arum, pl. f. Capuccino.
capucin, i. n. a young be-egant, chevrel.
capue-zenus, adj. of the good kind.

capulc, t. i. 218, adj. is. 311.
car-bolic acid, i. n. 139.
carisse, i. n. 370.
carissir, E. ii. 33.
carissim, adj. perfect, (mostadantly) a coptris, E. ix. 282.

ced in war, E. ii. 765, n. 710.
coptris, E. ii. 765, x. 320.

coptris, per. taken.
copist, E. li. 507, 643, xii. 22.
coptry, E. ii. 64, 78, ix. 220, v. 279, is. 356, 333.
ces, E. ii. 104.
cest, E. il. 32, n. 380.
cest held of, E. i. 798.
cest, pl. nobleiaet. E. lii. 54, E. iv. 54.
cestira, E. vi. 10, G. iii. 233, E. xii. 332.
celular, E. ii. 59, G. iii. 392.
celular, E. li. 174, viii. 330, x. 43.
debut, G. i. 183.

debut, E. i. 396.
capucino, m. f. Capucino, capsul, z. s. an hilt (of a sword).
capucino, i. n. a sword (of a sword.)
capucino, i. n. a sword.
capucino, adj. of the sword.
capucino, i. n. a sword.
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great, R. iii. 291. vi. 164
call, or call to, R. xvi. 811. xii. 534.
compelled, v. 3. v. 1. drive.
compelled, v. 3. i. stop or cut off, G. iii. 438.
place out of sight, G. ii. 370.
complain, in. v. 2. a. stop or cut off, G. iii. 438.
complain, in. v. 2. b. stop or cut off, G. iii. 438.
complain, in. v. 2. c. stop or cut off, G. iii. 438.
complain, in. v. 2. d. stop or cut off, G. iii. 438.
complain, in. v. 2. e. stop or cut off, G. iii. 438.
complain, in. v. 2. f. stop or cut off, G. iii. 438.
complain, in. v. 2. g. stop or cut off, G. iii. 438.
complain, in. v. 2. h. stop or cut off, G. iii. 438.
complain, in. v. 2. i. stop or cut off, G. iii. 438.
complain, in. v. 2. j. stop or cut off, G. iii. 438.
complain, in. v. 2. k. stop or cut off, G. iii. 438.
complain, in. v. 2. l. stop or cut off, G. iii. 438.
complain, in. v. 2. m. stop or cut off, G. iii. 438.
complain, in. v. 2. n. stop or cut off, G. iii. 438.
complain, in. v. 2. o. stop or cut off, G. iii. 438.
complain, in. v. 2. p. stop or cut off, G. iii. 438.
complain, in. v. 2. q. stop or cut off, G. iii. 438.
complain, in. v. 2. r. stop or cut off, G. iii. 438.
complain, in. v. 2. s. stop or cut off, G. iii. 438.
complain, in. v. 2. t. stop or cut off, G. iii. 438.
complain, in. v. 2. u. stop or cut off, G. iii. 438.
complain, in. v. 2. v. stop or cut off, G. iii. 438.
complain, in. v. 2. w. stop or cut off, G. iii. 438.
complain, in. v. 2. x. stop or cut off, G. iii. 438.
CLAVIS VIRGILIANA.

takes, (for a companion) Ex. v. 712.
conjunctor, v. 3. I am joined, united together.
conjunction, part. revising, composing or
longued together.
conjunto, v. v. I compose or longued to
gether.
conjug-o, un. m. k. s. a husband or
wife.
conjug-o, a. 1. a servant, den, Ex. vii. 321.
conjugio, v. 1. composing, or longued to
gether.
conjugator, v. 1. I compose or longued to
together.
conjuguo, v. 1. I compose or longued to
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CLAVIS VIRGINIANA.
Crest-o, m. f. Cresta.
crim-ia, ini, in, a fault, an injury, an affection, E. vi. 350.
an amputation, E. xi. 122. 407.
acrimony, E. xii. 16.
acrimony, E. xii. 650.
scammy, E. xii. 581.
scammy, E. xii. 235.
(ha) a villainous person, E. xii. 65.
(certain) a villainous action, E. xii. 577.
Crimins-a, m. Crimines.
criminal, e, adj. Hair, belonging to the hair, E. xii. 744. 630.
criminal, m. The hair, E. xii. 529.
the tail of a comet, E. xii. 529.
criminal, adj. Hair, full of hair, E. xii. 744.
hair, wearing or having long hair, E. xii. 744.
crim, m. A wing, E. xii. 744.
crim, p. m. The crest, crest, crest, or crest, E. xii. 744.
crim, p. m. The crest, crest, crest, or crest, E. xii. 744.
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crim, m. The crest, crest, crest, or crest, E. xii. 744.
crim, m. The crest, crest, crest, or crest, E. xii. 744.
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crim, m. The crest, crest, crest, or crest, E. xii. 744.
CLAVIS VIRGINIANA. 17.

porrunt, pursuunt, E. v. 592. lix. 558. xil. 775.

cur-sans, satis, par. bending, bowing, E. v. 290.
cur-sures, par. bent, bowed, E. v. 288.

(prior) winding, E. vi. 321.

cur-tail, v. i. bend down, G. ii. 188.
cur-tail, v. i. bend down, E. v. 523.
cur-tail, with, G. ii. 170. li. 129.

bending, (act) E. li. 42.

bending, E. v. 497.

be-ent, G. i. 302. li. 405. E. vi. 373. 184.


be-ent, G. li. 238. 643. 587. v. 487. x. 84.

that ball turnings and windings, G. iii. 156. liii. 444. vt. 228. li. 697. 741. 522.

casp-is, kin. f. a point or head of a sparrow, E. v. 517.

the point or top (of a pole) E. v. 255.

(young) a spear, javelin, E. ii. 1290.

vex. v. 728. 846. 643. 426. i. li. 631.

a tender, E. ii. 58.
cas-tis, satis, par. cast, E. v. 437.

charge, E. v. 597.

be-fall" (and mod) G. iv. 165. E. li. 159.

a fear, guard, E. vi. 574.
cast-ious, par. cast up, confined, E. vi. 213.

mastic, mastic, m. f. a keeper, E. ii. 453. E. li. 221.

an herm, E. v. 667. a shepherd, E. ii. 54. v. 46.

an arm, E. i. 592. ii. 186. 492. 792.


a guardian, protector, E. vii. 34. G. li. 7. E. xi. 785.

(or porter, E. vii. 910) a protector, E. vi. 403.

a defender, E. vi. 672. i. 176.

a governor, E. vi. 549.

an overseer, president, G. iv. 218.

a tenant, leader, E. v. 176.

a prey, abductor, E. v. 198.

a pilot, steersman, E. vi. 590.

dog, mastiff, E. v. 393.

a horse, E. i. 41. E. iii. 289.

a Clydes, um. pl. f. the Clydes.

Cylopus, adj. of the Cylops, Sil. 774.

Cyclus, opis, m. Cyclops.
cren-can, i. m. a mane.

Cyros-ans, m. Cyrens.

Cyrope, e, a Cyrippe.

Cydon, opis, m. Cydon, E. v. 623.

a Cydonian, E. vi. 555.

Cydonius, adj. Cydonian, Cretan, chomaly, t. a nailing stone.

Cyli-sis, e, m. Cyllus.

Cyllis, e, m. Cyclis.

Cyllius, e, m. Mercury, E. iv. 222.

Cyllius, adj. of Cyllis, E. v. 443.

Cyllis, adj. of Mercury, G. i. 597.

cy-mbo-ly, i. m. a piscaus, knave, E. vi. 248.

a ferryboat, G. iv. 506. E. vi. 503.

cy-mbo-lum, l. u. a symbol, G. iv. 64.

cy-mbo-lum, l. u. a cap or hood,

(if form of) a best, E. iii. 65. v. 281.

Cympodoo-e, e, f. Cypodem.

Cympodoo-e, e, f. Cypodem.

Cyprianchus, adj. Cyprianchus, of Cyprianchus.

Cyramids, i. m. Apollo.

Cyranas, e, i. m. Cynas.

cyprianus, u, f. a cyprianus.

cy-press-e, f. a cypress tree.
CLAVIS VIRGINALIA.

pride, E. v. 358.
dignity, E. v. 174.
credit, E. ii. 80.
decem, v. 84. 1 salus affinis. 2 salus from.
decus, oris, ut, diecuss, diecussus.
decus, genit., ut, diecussus, diecussit.
decus, v. 1. 1 diecuss, diecussus. 2 diecuss, diecussus.
diecuss, v. 84. 1 salus affinis. 2 salus from.
diecussus, oris, ut, diecuss, diecussus.
diecussus, genit., ut, diecuss, diecussus.
diecussit, v. 84. 1 diecuss, diecussus. 2 diecuss, diecussus.
diecussatus, oris, ut, diecuss, diecussus.
diecussatus, genit., ut, diecuss, diecussus.
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diecussatus, v. 1. 1 diecuss, diecussus. 2 diecuss, diecussus.
Clavis Virgilliana.

digesitas, n. m. a. departure.
digesitas, par. having turned aside, departed, 
E. ill. 410. 713.
digeramus, en. E. ill. 378.
just come, returned, E. ill. 718. v. 650.
dilectus, par. giving, 
E. iv. 705.
dilectus, reeling, 
E. ill. 597.
dilectus, par. (diligent) beloved, 
E. v. 75. v. 219.
diluvium, v. 1. I meet alone, 
E. li. 283. 
E. iii. 244.
diluvium, m. a. departure, going away, 
E. iii. 223.
divinum, par. having measured, 
E. liii. 456.
divinum was measured, divided, G. i. 281.
lead out, E. iii. 224.
divinum, v. 3. I descend, send away, 
withdrawing, E. iii. 844.
qui, E. iii. 366. v. 702.
put in, E. vi. 20.
divinum, v. 2. I remove, depose, 
E. iii. 883. 
v. 7. v. 388. v. 454. 
v. 781. turn up, G. ii. 512.
didyma, m. drum, pi. n. Didyma, 
E. ii. 185. v. 287.
didyma, m. drums, pi. computing, calculating.
didymo, m. Diomedes, 
E. li. 752.
dionysus, adj. Diomede, the daughter of 
Dionysus, E. iii. 12.
diovis, par. in. 
dios, m. Diosa, G. li. 572.
diospias, m. Diospius, 
E. ix. 874.
dios, v. i. to fury, 
E. vii. 863. 914.
dios, m. dios, pi. the fury, 
E. vii. 720.
dios, par. came, 
E. xxiii. 255.
dios, par. turn from, E. xi. 87.
dios, par. turn from, in array, 
E. v. 285.
robbed, spoiled, plundered, 
E. li. 723.
taken off, G. ii. 17.
diregula, v. 2. I grow stiff, stiffen, 
v. i. 334. stiffen, E. iii. 260.
dirigere, v. 3. direct, guide, 
range, put in array, E. vii. 523.
likely, aim, E. vi. 477. v. 491. 
shoots, E. vi. 854.
dispersa, dead, E. x. 140.
diregula, v. 3. I break off, end, 
ev. 467.
diregula, m. E. vii. 277.
diregula, m. I am confined, 
E. vii. 277.
diregula, v. 3. I match, 
E. vii. 733.
away from, E. vii. 733.
diregula, m. Dido, E. iv. 214.
ed., thrust to the ground, 
E. xi. 232.
place up, E. iii. 297.
draw, E. vii. 476.
see, E. i. 211.
head down, from, E. iv. 593.
cut, E. iv. 414.
diirus, adj. due, cruel, 
horrible, dreadful, E. i. 268. ii. 621. 
xi. 872.
hideo, m. 
E. iii. 226. 598. viii. 184.
aufall, E. viii. 350.
skull, E. iii. 56.
full, E. iii. 488. 
E. lii. 519.
habit, 
E. viii. 253.
great punishment, G. i. 37. (or 
impunity) E. vii. 573. (or fun) 211.
strong, E. vi. 185.
dirius, m. Dido, E. vi. 232.
dirius, par. turn up, from, 
E. x. 527.
for, from, in Dis, Pluto, E. iv. 457.
discrepant, dirius, par. departing, 
E. vi. 511. 421.
discus, m. a. departure, going 
away, E. ii. 922.
discussus, par. of clothed, or loosely 
clothed, E. vii. 724.
discussus, par. turn in pieces, 
E. vi. 722.
discussus, par. turn, pulled in pieces, 
chopped.
discussus, v. 1. I separate, open, 
E. xii. 722.
shut up to contact, E. vi. 25.
discus, v. 3. I learn, 
heard, compact, E. vi. 453.
educe, G. i. 351. E. ii. 66. v. 468. 
discern, distinguish, E. vi. 755.
discolor, oris, adj. of a different 
color, discoloured.
discorrea, v. f. discard, jarring, 
dissection.
discoidea, m. f. Discobolus, 
E. vi. 290.
discord, cords, adj. discordant, jarring, 
disagreeing, E. ii. 428.
discord, m. E. li. 688.
discord, par. different, 
D. vii. 616. 
D. vii. 422.
discord, m. E. li. 460.
discord, par. different, 
different from, 
E. vii. 616. 716.
discrepans, m. E. vi. 145. 
discrepans, m. E. vi. 145.
discrepans, adj. inconstant, 
diversity, E. vi. 646.
discrepans, adj. inconstant, 
diversity, E. vi. 646.
discrepans, m. E. vi. 322.
A space, distance, E. iii. 873. v. 145.
disigni, E. li. 629.
disigno, v. 1. I distinguish, 
discern.
disigno, m. I see open, 
E. i. 702.
disigno, v. i. I see open, 
discern, instruct, 
E. i. 702.
disigno, m. I see open, 
discern, instruct, 
E. i. 702.
disigno, v. 3. I run, advance, 
E. xii. 313.
run, dis-huge (tautf) E. iv. 292.
march, advance, m. 
E. vi. 590.
bust, blow, burst, E. vi. 304.
break, shatter, 
E. xii. 405.
disigno, v. 3. I divide, separate, 
E. x. 184.
disigno, v. 3. I divide, separate, 
E. x. 184.
disigno, v. 3. I divide, separate, 
E. x. 184.
disigno, m. open, abroad, 
E. iii. 879.
disigno, adj. alike, 
declined, E. li. 287.
disigno, v. 1. I disclose, 
do not disclose, 
E. ii. 516.
closed, E. ii. 521. 535.
disigno, v. 1. I roar, burst from, 
E. xii. 325.
disigno, v. 3. I disclose, disclosed, 
E. xii. 325.
disigno, v. 3. I disclose, disclosed, 
E. xii. 325.
disigno, v. 3. I disclose, disclosed, 
E. xii. 325.
disigno, v. 1. I stretch, extend, 
distendus, E. vii. 67.
disigno, v. 1. I stretch, extend, 
distendus, E. vii. 67.
disigno, v. 1. I stretch, extend, 
distendus, E. vii. 67.
disigno, v. 1. I stretch, extend, 
distendus, E. vii. 67.
disigno, v. 1. I stretch, extend, 
distendus, E. vii. 67.
CLAVIS VIRGINIANA


stir, E. vii. 504.

hardy, G. I. 103, (or invidious)

ill, 170. A. ili. 94. v. 730. v. 56.

iv. 468. 603. x. 517. xi. 428.

difficult, G. iii. 509.

discourse, E. vi. 437. 488. vii. 807.

vii. 291.

great, G. I. 412.

gnosis, G. I. 146.

viviparous (or viviparia), E. iv. 247.

viviparous, E. iv. 306. ix. 718.


solid, A. ili. 693. 895.

mammal, G. iv. 475.

serpentine, G. iii. 515.

rufore, rigorousus, G. iv. 309.

crude, G. vi. 442. x. 745.

xii. 157. xili. 309.

ar stern, E. ii. 7. x. 498. 422.

brute, G. iv. 345. xii. 45.


hot, E. iv. 720. xii. 418. xii. 374.

dangerous, A. ili. 706. viii. 574.

sacramental, difficulties, G. viii. 522.

dark, ductus, com a guide, leader, conduc-

ductor, A. ili. 304.

a king, G. iv. 4. E. x. 270. x. 717.

or, a chief, A. ili. 313. & passim.

great, G. vi. 519. E. vii. 479.

a pilot, E. iii. 479.

a master, E. ii. 574.

Dunstan, bishop, m. Dunstanus, E. ii. 230.

& c.

E

5, pro, out of.

ef, E. iii. 622. vili. 54.17. ix. 217.

from, G. ii. 311. ili. 180. & passim.

ebben, n. on, by.

estimatum, n. a dwarf-faller.

estiva, n. summer, an ivy at.

estives, v. 0. e. iv. 306. xii. 306.

xii. 570. 813.

a.-v, a pl. adj. pass.

adj. estive, adj. double, twofold.

as one, I. 97. vii. 115.

I. ili. 507.

broth, G. i. 172, or large, G. iii. 87.

duplicitas, pr. doubled, crossed, bent.

duplicitas, r. d. doubled, increased.

durandum, l. g. lasting, continuing, G. ii. 255.

dpressions, v. 1. d. hard.

duration, adj. most severe, cruel, E. vi. 590.

duro, v. 1. harden.

durant, endure perseverance, E. ii. 207.

await, E. vi. 577.

last, G. i. 130.

because long, E. vi. 35.

durum, adj. hard, stiff, E. vii. 403.

vii. 747.

undisguised, earth, G. iv. 102.

stubborn, E. ii. 478. vili. 315.

rigid, K. x. 44. G. iii. 502. E. vi.

408. x. 72. xili. 78.

inwards, G. iv. 242.

sharp, piercing, G. iv. 239. or fierce-

ly, G. iv. 287.

forged, E. vi. 620.

eduratus, subj. (very hard, tough).

effusus, pr. speaking, hearing, GA41Z.

old, told, disclosed, E. iv. 636.

effusus, pr. achieved, accomplished, E.

xii. 14.

effusor, v. ir. I carry, bring forth.

bring, E. xii. 78.

bring in, E. vi. 65.

produce, bear, G. ii. 169.

disregard, rateor, G. ii. 341. 553. iv.

xi. 127. ii. 257. xii. 477. 444.

lift up, E. ii. 23. E. xii. 582. xii. 283.

support, support, E. xii. 817.

support, E. xii. 190.

(—ae) arise, wise, E. xii. 215. xili. 801.

effusor, v. ir. I am brought forth, am brought out.

effusor, v. 3. I bestow, G. i. 471.

burst through, G. iv. 206.

effusus, adj. wild, distracted or mad.

E. viii. 295.

outstretched, fierce, eager, E. vii. 4.

xii. 84.

crude, barbarousus, G. iv. 484.

causa, E. viii. 190. L. iv. 100.

taken, care, E. ii. 51.

efficaci, bi. I am image, efficacii,

a figure, E. ii. 114. iv. 146.

a resurrection, E. viii. 497.

effusor, v. i. 3. I form, portray,

content, E. vii. 52.

effusus, v. 1. I desire, demand, E.

xii. 728.

effusus, ants, per breathing out.

burst forth, E. iv. 256.

effusus, n. adj. dig, dig.

E. iv. 477.

effusus, pr. mora, mora, then, post. fruit. E. i. 81.

despair, broken, E. vii. 296.

stomach, E. vi. 106. xili. 6.

woery, G. ii. 417.

impotent, not able to distinguish,

E. iv. 440. 452.

effusus, n. non legiti, v. 1. I speak, utter,

tell, E. vi. 535.

effusus, pr. post, post, dug out,

dug out, E. xii. 158.

effusus, pr. dought out, E. x. 435.

effusus, subj. underbroken, among, G.

iv. 592.

effluvia, v. 3. I evap, ffig, (quick, E.

iv. 625.

effluvium, i. g. in, in, E. iv. 725. vi.

vi. 701. vili. 570.

eflueli, v. v. Ib. E. i. 82.

mont, E. vi. 535.

etael, n. on, in, E. ii. 572.

etael, n. on, in, E. ii. 151.

etael, emus, emus, par. thinning, efig.

etael, efigusus, v. 2. I shine, glitter,

etael, v. 3. I shine, glitter, E. vii.

etael, v. 5. I shine, glitter, E. vii.

etael, pr. supported, borne up.

etael, etael, held, taking, E. vii.

etael, v. 3. I pour, G. i. 150.

consumine, water, G. iii. 506. E. iv.


etael, v. 2. I utter, (pass) E. vi. 692.

vi. 194. etael, V. 3. I evap, E. x. 190.

etael, pr. (pass) E. vi. 692.

etael, V. 3. I evap, E. x. 190.

etael, pr. (pass) E. vi. 692.

etael, V. 3. I evap, E. x. 190.

etael, pr. (pass) E. vi. 692.

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443. fallax, deceitful, adj. deceitful, false.
fallax, deceitful, pa., deceiving.
fallax, v. is. longest, deceit.
fallax, n. is. longest, deceit.
false, adj. false, deceitful, deceit.
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false, v. is. longest, deceit.
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ignor-ance, n. ph. to be parted, G. iv. 263.

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incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.

incosomunum, -um, a. we, smirfortune, E. vil. 746.
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inserto, v. i. I put in, E. I. 472.
insertus, n. A put in, E. I. 472.
inserto, v. i. I put in, E. I. 362.
inserto, v. i. 1st person. E. I. 472.
inserto, v. i. I put in, E. II. 362.
inserto, v. i. I put in, E. II. 362.
inserto, v. i. I put in, E. II. 362.
inserto, v. i. I put in, E. II. 362.
inserto, v. i. I put in, E. II. 362.
inserto, v. i. I put in, E. II. 362.
inserto, v. i. I put in, E. II. 362.
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Irresistible, c. adj. irreversible, Irresistible,
Irsket, énta, par. derailing, scoffing, 
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Irbam, adj. of a crown, 
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Irrit, adj. evil (in sense)
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Libratus, adj. of (or belonging to) Libra, the Librarian.
Libu-bu, adv. (very), adv. with more liberty, freedom, A.T. vi. 527.

Next, adj., imp. it is long, right, G. iv. 176, E. iv. 350.

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Lem-ur, a., m. Lautus.

Lem-nos, l. 1. loose, unloose, E. ill. 274.

Lem-tus, par. to be bent, made crooked, E. ill. 384.

Lent-us, s. I am lame.

Lent-us, adj. (not), more tough, dense, E. ill. 41.

Lent-us, adj. slow (lingering) E. v. 622.

Lent-us, adj. (to be), to be plucked off, E. ill. 137.

Lent-usa, tough, stubborn, E. ill. 775.

Lent-us, adj. dense, very thick, E. ill. 211.

Lent-us, adj. dense, very thick, E. ill. 211.

Lent-usa, tough, stubborn, E. ill. 775.

Lent-us, adj. dense, very thick, E. ill. 211.

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Lycia, s. f. Lycus.
Lycia, m. s. i. i. Lycus.
Lycia, s. f. M. Lycus.
Lycia, m. f. a mare tauride (betwixt
a man and a dog) a wolf-fish. a.
Lycus, adj 8. of the country Lycus, Lyci,
panic, a. s. v. Apollo. 8. iv. 360. 377.
Lycori-as, m. s. f. Lycoria.s.
Lycria-kis, m. s. f. Lycria.s.
Lycria, a. s. f. Lycia. (Cretan)
Lycria, m. s. Lycus. (8. iv. 367.
Lycier, f. s. f. Lycer, a. 8. iv. 346. 358.
Lyd-i, orum, pl. s. the people of Ly-
dus, the Lydians, E. xi. 91.
Lydus, s. f. L. Lydia, G. iv. 211.
Lydus, adj. s. f. Lydia, Tuscan, Hete-
trian, E. xi. 741. vili. 472. x. 165.
lymphis, s. f. water, (pure, E. i.
25.) (med.) E. xii. 420.
lymphus, adj. s. f. interixed, distract-
ed, mad, furious, E. vii. 377.
lycan, m. s. f. Lycus.
lycan, s. f. a lynx (of the wolf
kind).
Lycaons, s. f. Lycions.
Lycus, adj. s. f. Lycus, Lyctaus.

N

M

nector, adj. s. f. lenus, meere, thin.
Meron-most, m. s. f. Mermon.
macharitis, par. s. f. sacrificed, killed, but-
chered.
macte, quasi maacte, maga nature
(http://www.axj.net/404.html) that for
the won, a natural term, he increased
procured, E. vi. 841.
macto, f. s. f. not, as. E. vi. 224.
air distirch, G. iii. 4-3.
hill, offer to sacrifer, G. iv. 546. E.
ii. 232. iii. 21. iv. 57. x. 101.
iiii. 53. 514.
air sacrifer, E. xi. 38 (in honor
of)
iiiiii. 118
mactor, v. s. f. I am slain, sacrificed.
macula, s. f. a spot, v. i. 41. 414.
macula, adj. s. f. maculin, as. E. iv.
548.
macta, macula, (copula) E. v.
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air. 49.
macto, f. s. f. not, as. E. iv. 225.
macto, v. s. f. I am slain.
ndis, s. f. 23.
ndis, adj. s. f. untainted, spotted, G.
iii. 477. iv. 832.
mauerach, s. f. 37.
madefacius, v. s. i. wet, moist, (be-
semen.) E. v. 390.
mean, s. f. s. f. it, ruins, moistened,
stepped, E. v. 354.
benedic, s. f. E. iv. 216.
iiiiii. 100.
mdaics, v. s. f. I am not
mean, moistened, G. iii. 428. E.
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mdew, s. f. s. f. it, ruins, moistened,
stepped, E. v. 354.
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iiiiii. 100.
mean, s. f. s. f. it, ruins, moistened,
stepped, E. v. 354.
benedic, E. iv. 216.
iiiiii. 100.
mean, s. f. s. f. it, ruins, moistened,
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iiiiii. 100.
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more remoneor, E. i. 542.
or noble, E. ii. 438.
or noble (of the ground), E. iii. 429.

major, elder, E. iv. 3.

major, super, E. iii. 191.

ministerial, adj. of the minister's, E. ii. 400.

more, more; as, more and more, E. vii. 113.

more, adv., very or extremely, E. iii. 174.

more, adj. of greater degree, E. xii. 814.

more, things of great price, consequence, E. ii. 435.

more, worse or greater injuries, E. iv. 368.

male, a., the cheek, E. x. 321.

male, a., a man, (ochre) E. iii. 268.

male, adj. atavistic, with difficulty, E. ii. 352.

male, adj. atavistic, without difficulty (negatively) ne-male, E. i. 103. E. ii. 735.

male, E. i. 448.

dangerously, E. iii. 249.

male, E. iii. 241.

malevolus, adj. malicious, dangerous, E. ii. 23.

malevolus, adj. (decide one's self) dis-

leavick, E. iv. 8.

malevolus, adj. ill-compassing, (des-

erate), E. iv. 256.

malevolus, adj. atavistic, fruitless, E. xiv. 740.

malevolus, a., a malevolent, E. v. 654.

dom, dark, glittering, E. vii. 590.

strain, narrow, difficulty, E. xi. 253.

not to be cultivated, barren, E. ii. 173.

male, v. i. I had rather, would rather, I had rather, it is my choice, E. ii. 297. 915.


vii. 328. E. ii. 43.

male, a., a male, E. iii. 50.

male, a., a male, (ochre) E. iii. 268.

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male, E. ii. 736.

male, a., a man, a maid, E. iv. 262.

male, E. i. 509.

male, E. ii. 500.

male, E. i. 505.

male, E. i. 544.

male, a., a malicious, E. iii. 422.

male, a., a malevolent, E. ii. 522.

male, a., a cruel, E. vii. 417.

male, a., of the male sex, E. iii. 515.

male, a., as, as a man, as a man, E. vii. 417.

male, a., a man, a maid, a ship, E. v. 497.

male, E. vi. 3.

male, a., as, as a man, as a man, E. vi. 497.

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male, a., as, as a man, as a man, E. vi. 497.

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fistulous, a, s. 291.

fit, E. II. 122.

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more remanent, E. l. 345.

or noble, E. x. 436.

or kere, E. xii. 423.

or kere, E. xii. 423.

or kere, E. xii. 423.

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mutus, a. s. a. mute, dumb, hoarse, an audience with tactics.

mutus, G. I. 32, 33, 34.

mutu ed, rece, T. li. 32,Passim.

mutual, G. I. 32, 33, 34.

mutual, s. adj. s. mutual, s. mutual, s. mutual,

mutual, adj. mutual, mutual, mutual, mutual, mutual, mutual,

mutual, adv. mutual, mutual, mutual, mutual, mutual, mutual,

mutilate, v. i. to mutilate, to mutilate, to mutilate, to mutilate, to mutilate, to mutilate,

mutilate, v. v. to mutilate, to mutilate, to mutilate, to mutilate, to mutilate, to mutilate,

mutilate, v. n. to mutilate, to mutilate, to mutilate, to mutilate, to mutilate, to mutilate,

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object, v. 1. I go to,
object, v. 1. I go to,
surround, cover, E. viii. 503. x. 423. surround, over, E. vii. 187. reround, over, E. lii. 401. object, par. furl, flaky, G. lii. 90. excelling, G. lii. 497.
object, telf, m. (9) what stops the way, through the sea, or the sea itself, E. x. 30. an obstacle, dam, sea-wall, E. li. 476. E. x. 377. a fense, G. li. 622. a belt, bar, (gait), E. vii. 227. xlii. 800.

objects, v. 1. I throw
objects, v. 1. I throw
objectus, par. the placing of, opposite situation, E. li. 169.
objects, excul. excus. par. encompassing, encompassed, E. li. 444.
objectus, par. to be upbraided, upbraided, E. lii. 377.
objectus, par. to be upbraided, upbraided, E. lii. 377.
objects, par. of anything by way of defence, E. li. 444.
objects, par. of anything by way of defence, E. li. 444.
objects, par. of anything by way of defence, E. li. 444.
objects, par. more obscure, darkened, less known, E. vii. 305.
objects, par. more obscure, darkened, less known, E. vii. 305.
objects, par. more obscure, darkened, less known, E. vii. 305.
objects, par. more obscure, darkened, less known, E. vii. 305.
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PAPULUM, n. m. food for beasts, hom. G. l. 379. 764.

PALAEW, adj. of materials for making honey, G. l. 39.


PANACEUS, adj. signifying, belonging to peace, G. l. 379. 116.


PANCAE, adj. of palmum, p.p. of palmum, the Palmum, G. l. 379. 764.

PANOPO, m. f. Panoops, one of the Nereids. Panoops, l. m. Panoops, G. l. 379. 764.

PANOPO, adj. of Paphus, Paphian, dedicated to Venus, G. l. 379. 764.

PAPUS, l. m. Papus, G. l. 379. 764.

PAPUS, adj. Papus, G. l. 379. 764.

PAPUS, adj. of Papus, G. l. 379. 764.

PAPAUS, l. m. Panaeus, an arm of the Sea, G. l. 379. 764.

PANNA, m. f. Panaeus, a name of Apollo, song in praise of him, or all the gods, E. l. 607.

PANNA, adj. of Panaeus, G. l. 379. 764.

PANNA, m. f. Panaeus, a name of Apollon, song in praise of him, or all the gods, E. l. 607.

PANNA, adj. of Panaeus, G. l. 379. 764.

PANNA, m. f. Panaeus, a name of Apollon, song in praise of him, or all the gods, E. l. 607.

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PANNA, adj. of Panaeus, G. l. 379. 764.
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avar., R. I. 328. (reserv.) x. 328.

abor., par., w. 328.

auser., auser., x. 328.

abode, a. 328.

abor., abode, abode, w. 328.

abor., abode, x. 328.

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perpium, par. perpilzad, paiming, intradacte E. vii. 470.
perpium, v. 3. I break through (by force). E. vi. 813.
percussor, E. iv. 490.
cut, (plough). G. ii. 93.
perentic, v. 2. I speak, say, v. 1. I am called, G. ii. 277.
discourse, spread itself over, vii. 475.
periculus, par. cayus geique thre, corruped, rent, G. iii. 561.
pericetus, par, performed, E. viii. 104.
periscope, E. viii. 438.
finished, completed, E. iii. 178. vii. 257. viii. 345. viii. 413.
made, well finished, E. vii. 267. ii. 33. 337.
perfect, E. vii. 455.
perfect, E. i. 29.
perforce, v. 3. I bear, E. iii. 287. xii. 207.
percy, E. c. 235.
go through, E. vi. 767.
peruse, E. iii. 425. viii. 159. viii. 235.
such as, see, relate, E. vii. 465.
perforate, v. 3. I am brought, comenced, E. vi. 692.
perfectio, v. 3. I perfect, finish, complete.
perfilius, adj. perfidious, (breaching his faith) E. vii. 303. x. 351.
perfidious, treacherous, E. viii. 91. E. xi. 731.
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sinuous, adj. winding, E. I. 240.
tortuity, courage, E. z. 753.
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442. deaking, L. i. 200. v. 169.

443. running, L. ii. 291. v. 660.

444. speaking, pronouncing, L. vi. 80.


446. roaving, L. xi. 688.

447. cracking, L. xi. 332.

448. boosting loud, cracking off, L. xii. 322.

449. creeping, L. xii. 686.

500. company, calls, m. a sound, noise, L. xi. 156. xi. 600. xi. 638.

501. scuttle, m. (a) a sound, noise, (b) calling, clothing, L. i. 474.

502. the cracking, the snapping, L. ii. 308.

503. the creeping, L. iii. 186.

504. (a) an, L. iv. 78.

505. roaring, L. ii. 209.

506. clattering, L. ii. 243.

507. the trumping, L. ii. 732.

508. moo, v. 1, I sound, make a noise, or sound like, L. ii. 129.

509. removed, L. iv. 64. L. v. 555. 1v. 50.

510. L. iii. 367.

511. ring, L. vi. 44. L. vii. 00. L. vii. 762.

512. feed, stamp loud, L. iii. 191.

513. roar, L. iv. 00.

514. thresher, L. i. 143.

515. bubble, tittle, L. iv. 183.

516. bellows, removed, L. vi. 066.

517. L. v. 867.

518. fluster, tittle, L. vii. 477.

519. snort, m. a roaring noise, L. li. 132. L. vii. 192.

520. clank, catter, L. xi. 631.

521. snorrs, adj. loud, noisy, sounding, roaring, L. vii. 192.

522. ringing, clattering, clanging, L. v. 732.

523. snorts, adj. guilty, L. x. 244. (pl. suilis) guilty ghosts, L. v. 570.

524. hoot, m. a sound, noise, clank, L. ii. 88.

525. hum, (a) int. v. 90.

526. croaking, cracking, L. vi. 462.

527. clefting, L. ix. 792.


529. sorrier, par. loosed, freed, released, L. v. 78.

530. the only soul of all dumb creatures, L. vii. 111.

531. the only person in the world, L. vi. 32.

532. soul, L. x. 289. 178.

533. surly, par. loosed, freed, released, L. v. 78.

534. bewitched out of the bundles, L. i. 229.

535. profound, unembodied, L. ii. 328.

536. having diverted, L. iii. 65. xii. 870.

537. bring paid, performed, L. vii. 36.

538. ruined, involved, overwhelmed, L. iv. 189.

539. somniferous, adj. lulling, L. vii. 707.

540. sound-un, m. a dream.

541. sound-in, m. sleep, (a person, L. vi. 688.)

542. night, L. ii. 208.

543. dream, L. iii. 358. xii. 279. L. iii. 121. v. 551. 467. 557. v. 656.

544. the state of death, L. vi. 350. 523.

545. somnambulum, par. we must ring, L. ii. 254.

546. somniferous, adj. par. sounding, L. x. 201.

547. cocking, L. x. 26. v. 364.

548. roasting, L. ii. 194. L. vi. 551.

549. or rafting, L. i. 70.

550. humming, L. iii. 149.


552. rafting, L. vii. 233. xii. 245.

553. roasting, roaring among, L. ii. 51.

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554. sortor, v. 4. a substitute, ramo, G. iii. 71.

555. sortor, par. appointing by lot, L. ii. 18. ii. 510.

556. taking each his allotted part, L. vi. 653.

557. as dividing, taking his allotted part, L. vii. 443. ix. 174.

558. marking out, L. vii. 653.

559. sortor, m. a casting of lots, L. ii. 523.

560. nor, sta. a safe, L. vii. 370. xii. 58.

561. safe, L. vii. 470.

562. in so, sta. a bright key colour, G. iii. 81.

563. spargens, slits, par. sprinkling, L. x. 290.

564. in so, v. 48.

565. hasting around, L. xi. 650.

566. spargor, v. 3. I scatter, strew about, spread abroad, sprinkle, L. vii. 487. 1v. 82.

567. cing here and there, L. v. 7.

568. stress over, L. vi. 63.

569. crumbling, L. vii. 83.

570. strew over, L. iii. 347.

571. press, throw around, L. vii. 660.

572. intrepidus, painted, L. viii. 767.

573. threw, L. vi. 687.

574. pour out, L. vii. 754.

575.render, L. vii. 81.

576. dash around, L. xii. 328.

577. spargor, v. 3. I am launched around, bedewed, L. xi. 191.

578. spargorius, par. to sprinkle or bedew, L. vii. 660.

579. spargor, par. scattered, L. iii. 264. L. vi. 168.

580. (i.) espoused, L. iv. 418.

581. dispersed, L. i. 602. 1v. 128.


583. scattered, L. iv. 658.

584. sprat, L. ii. 41.

585. spratius, adj. Spratius, L. i. 316.

586. spratius, m. an halibut, L. ii. 663.

587. spratius, m. a small, slender, L. ii. 663.

588. spratius, m. a small, slender, L. ii. 663.

589. speed, L. iii. 108.

590. bounds of the course, wide race, ex tended plane, L. i. 518.

591. journeyed, with discontinued course, within the bounds of the course, L. ii. 841.

592. (in space in length) extent, L. iii. 285. L. v. 147.

593. internal, respir, L. iv. 635.

594. course, L. iii. 346.

595. round, ground, L. ii. 522. 528. line, L. v. 237.

596. points, quarters, L. vi. 584.

597. farther, nuptius, L. vii. 381.

598. steps, L. iii. 275.

599. voyage, L. iii. 218.

600. points, L. iii. 120. the intended distance, or the point aimed at, L. xii. 597.

601. special, col. c, a figure, L. vi. 256.


603. phaenomena, qualities, L. i. 423.

604. sorts, kinds, L. iv. 108.

605. right, L. iv. 407.

606. decernor, L. x. 129.

607. argument, mark, L. xi. 164.

608. special, pl. a representation, some, G. iv. 3.

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blow. E. ii. 629. iv. 492.
catholic, cent (a small). E. i. 404.
splendid, adj. black. G. ii. 236. I. 621.
standing think and close together. E. ix. 226.
close worn, or close twisted. G. 341.
spasticus, m. t. c. high kick.
spastic, adj. kick. toes of the turves. E. iii. 586.
sprying places. E. viii. 541.
spastics. G. iv. 235.
spastic, v. i. I am estimated, A. ii. 277.
spasmodic or, m. a spn, a most. E. xil. 245.
spectacular, v. i. I observe. G. i. 297. heat, m. rank, mark. E. xii. 655.
spee-ten, h. a. or. a severe, severe. E. ix. 700.
speepers. m. n. a. se. E. xii. 82.
speepus-ten, m. t. a. se, severe, great. G. ii. 429.
speepus. G. iv. 255.
spet. E. vii. 213.
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speran-ten, antit. par. hoping. E. vi. 523. v. 503.
spereus. G. xii. 647.
spernicus. n. 3. of died. E. iii. 74. E. iv. 673.
spernicus. E. vii. 261.
spernicus. v. i. I hope.

stare, E. vii. t. stain. E. ii. 383.

spernicus. E. vii. 103. v. 828.
spernicus. E. vii. 100.
spernicus. G. iv. 197.
spernicus. m. f. a spear.
spernicus. v. i. I am.
spernicus, adj. friendly. E. ii. 147.
spernicus, v. i. I am.
spernicus. E. vii. 129.
spernicus. v. i. I am.
spernicus. E. xi. 341.
spernicus, v. i. I am.
spernicus. E. xx. 533.
spernicus. E. xi. 341.
spernicus. E. xii. 277.
spernicus. E. xii. 369.
spernicus. m. t. stain.
spernicus. v. i. I am.
spernicus. m. s. a scale.
spernicus, n. t. in. wherever.
spernicus. m. i. s. all.
spernicus. G. iv. 436.
espernicus, n. t. in. of.
espernicus. E. vii. 261.
espernicus. E. ii. 505.
espernicus. E. vii. 475.
espernicus. G. iv. 356.
espernicus. G. iv. 235.
espernicus. v. i. I am.
espernicus, adj. friendly.
espernicus. m. t. in.
espernicus. G. iii. 87.
espernicus. E. xii. 323.
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espernicus, m. t. in.
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espernicus, v. i. I am.
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espernicus. G. iv. 356.
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espernicus. G. iv. 356.
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espernicus. G. iv. 356.
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strife, i. c. a race, family, line, extremity, road. E. l. 171.
raise, G. l. 24.
roots, G. L. 22.
the materials or sticks of nectar, the bottom hollow of uprooted trees, or the spring board, u. l. 279.
summer, G. l. 22.
man, (man) the barb, stick, G. L. 270.
steel, mother earth. E. III. 293.
steel, E. l. 770.
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depart, E. l. 103.
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smile, created. E. l. 62.
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stand fixed, E. l. 533. x. 334.
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un raised sight, E. l. 173.
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am stanchen, E. l. 422.
side, E. l. 463.
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round, E. l. 708.
run, E. l. 908.
check, E. l. 283.
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strive, u. a. in a noise, the roaring. G. l. 492.
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stray, s. v. kid, crook, gaggles, E. l. 56.
round, E. l. 708.
round, E. l. 708.
run, E. l. 908.
check, E. l. 283.
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strive, u. a. in a noise, mazzes or sparks, (flying from iron). E. l. 521.
strive, u. s. i. work, making a noise, nevertheless. E. l. 53.
strive, u. s. i. storm, E. l. 27.
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struck, rustle, E. l. 418.
strike, i. c. a. ring, G. l. 402.
strike, m. s. a. noise, flapping, G. l. 407.
strike, E. l. 162.
strike, i. c. a. ring, E. l. 87.
strike, i. c. a. ring, E. v. 443.
chin, E. l. 356.
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swim, x. l. 683.
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straining, strain, pulling, being, E. l. 377.
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swim, v. i. I need or require, G. l. 317.
strip, collect, gather with the hand, E. l. 61. G. l. 103.
strip, scrape, G. l. 303.
strip, lop, or shred, E. l. 532.
strip, or touch, lightly, (brushing) E. v. 153. x. 478.
touch transversely, glide over, affect, E. l. 294.
slightly wound, E. l. 577.
broached, drown, E. v. 661. x. 272.
broached, drown, E. l. 330.
structure, par. built, E. l. 84. v. 811.
strut, v. s. build.
strut, very high, erect, E. l. 680. v. l. 215.
strip, prepare, prepare, E. l. 704.
strain, being about, E. l. 69.
strain, design, E. v. 225. 771. vi. v. i. 113. x. 795.
strip, E. l. 64.
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drown out, set in battle array, E. x. 42.
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strain, on, m. strain, G. l. 490.
strain, on, m. strain, G. l. 490.
strain, on, m. strain, G. l. 490.
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strain, on, m. strain, G. l. 490.
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x. 587.
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stoop down, E. x. 532.
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terpass, E. x. 794.
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sulphio, v. i. 1 harl, ost up, tons, G. iii. 541.
sulphin, par. being put under, lying or situated beneath, G. lii. 381.
sulpho, v. i. 5 put under, E. i. 2. 236.
v. 109.
sulph. to serve, G. x. 74, or shelter, G. ii. 13.
trumpet, call beneath, G. lii. 492.
strue weather, E. li. 201.
reply, E. li. 214.
sleep under, E. x. 613.
died, spired, spred, E. xi. 68.
mount, E. xi. 288.
sulpho, v. i. 1 harl, ost up, tons, G. iii. 541.
sulpho, v. i. 5 put under, E. i. 2. 236.
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strue weather, E. li. 201.
reply, E. li. 214.
sleep under, E. x. 613.
died, spired, spred, E. xi. 68.
mount, E. xi. 288.
sulpho, v. i. 1 harl, ost up, tons, G. iii. 541.
sulpho, v. i. 5 put under, E. i. 2. 236.
v. 109.
sulph. to serve, G. x. 74, or shelter, G. ii. 13.
trumpet, call beneath, G. lii. 492.
strue weather, E. li. 201.
reply, E. li. 214.
sleep under, E. x. 613.
died, spired, spred, E. xi. 68.
mount, E. xi. 288.
sulpho, v. i. 1 harl, ost up, tons, G. iii. 541.
sulpho, v. i. 5 put under, E. i. 2. 236.
v. 109.
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sulpho, v. i. 5 put under, E. i. 2. 236.
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reply, E. li. 214.
sleep under, E. x. 613.
died, spired, spred, E. xi. 68.
mount, E. xi. 288.
CLAVIS VIRGINIAE.

Tartarus, pl. n. bell, G. I. 30. ac. the world of departed spirits, the centre, G. I. 222. In. iv. 448.
Tessus, root, G. I. 492.
Tartarus, m. Tartarus, S. vi. 577.
Tatius, i. m. Tatius, S. vi. 683.
taurus, adj. bull's, In. ix. 790.

taurus, adj. bullis, mnde: mnde bullis' hide, G. I. 171.
taurus, i. m. a bull hide (or bull hide), G. I. 733.
bullaves, G. I. 436.
an, seen, G. I. 63. iii. 515. E. viii. 910.
tac or, (vel rur) ri, m. Tausager, G. iii. 151.
Tausager, m. Tausag, G. iv. 517. E. vi. 515.
tandem, adv. at last, at length, when all is said and done, I pray you, E. iv. 569.
verite, E. vi. 402.
verum, adv. s. y', E. vi. 80.
tandem, adv. as much as.

as much as, G. iv. 412. E. vi. 73.

as much as, G. iii. 32.
as such, E. iv. 465.
as, E. vi. 851.

as long as.

as long as, G. III. 476.

as long as.

as long as.

as long as, G. iv. 33.
as much as, E. vi. 603.
as much as, E. vii. 453.
as much as, E. vii. 133.
as much as.

as such.

as such.

as such.

as such.

as such.

as much as, E. iii. 433.
as such, as.

as such.

as much as, E. vi. 603.
as much as, E. vi. 21.
as much as, E. vii. 312.
as much as, E. vi. 312.
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CLAVIS VIRGILIANA

transfix, v. x. 400. x. 585.
transfix, adi., m. transfix, wounding.
transfix, v. x. 610. x. 676.
tranquilis, adv. (calm) (mellow).
tranquilis, abs. in calms, (calm wea-
ter). v. x. 127.

trans, pron. from one place to
another, through, v. x. 65.
trans, on the other side, v. x. 415.
through, v. x. 413. x. 403. v. x.

transact, to act, par. (act, to
handling, v. g. ii. 502.
transact, adv. or after another in a
drawing manner, continually, v.
II. 550.

transact, v. x. 55. length, extent, v.
II. 154.

transact, v. x. 51. v. x. 716. x. 510.
transact, v. x. 51. v. x. 415. x. 817.
or through, v. x. 295.
fly, pass, v. x. 745.

transact, v. x. 51. I pass along, v.
II. 526. x. 111.
trans, I pass away, v. x. 526. x.

transact, v. x. 415.
transact, par. having trans-
acted, through, v. x. 271.

transact, par. having trans-
acted, through, v. x. 544.

transact, v. x. 415.
transact, par. having trans-
acted, through, v. x. 544.

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acted, through, v. x. 544.
CLAVIS VIRGINIAE.

99.

triad-or, us, adj. more red, G. iv. 235. 
very and or concerned, E. ii. 221. 
very probable or considerable, G. iii. 211. 

trist-is, e, adj. sad, heavy, vacancies, G. iv. 261. 
sorrowful, causing sorrows, E. ii. 115. tv. 422. x. 512. 

fear, E. iv. 563. 
terrible, dreadful to behold, E. vi. 635. xii. 197. 

bitter, G. i. 72. (or pungent) li. 125. 
E. vi. 511. v. 541. xii. 217. 
afflicted, sore, way, G. ii. 57. 
sick, careful, G. iii. 87. E. vi. 774. 
abnormal, G. ii. 444. (or essay, iv. 155. 
sore, G. iv. 229. 
abnormal, E. ii. 114. 

or severe, E. iii. 536. 
or foul, unhealthy, E. ii. 548. 
unhealthy, G. iv. 266. E. iii. 301. xl. 34. 
xvii. 434. xii. 506. 
scurly, E. vi. 3.5. 

faint, E. vi. 617. 
or pale, G. iii. 80. 
badly, G. iii. 757. 
hard, severe, E. iv. 612. 
two, E. ii. 593. 

empty, O. iv. 513. 
bad, unhealthy, troubled, E. iii. 51. 

absent, E. i. 191. 
melancholy, (E. i. 517. E. ii. 223. 
E. vii. 690. 

in my soul, E. vi. 501. 
triumphs, adj. joyfyl, three-forked, G. iii. 428. E. ii. 473. 
triumph, adj. beauteous—scatena, G. i. 219. 

foul, E. ii. 414. 
triumphs, um. pl. m. the Triumphs, E. vi. 621. 

triumphs, of, Pallas, E. ii. 171. 
triumphs, idios, f. Pallas, E. ii. 226. 

triumphs, adj. Triumphus, an epitope of, E. ii. 514. E. vii. 504. xii. 431. 

triumph, m. a triumph, (substance) E. ii. 503. 

triumph, p. crowded, bruised, G. iv. 266. 

foul, E. ii. 261. 

foul, E. ii. 13. &c. 

triumphs, um. pl. m. the Triumphs, E. vii. 621. 

triumph, m. f. Troy, E. vi. 13. &c. 

triumphs, um. m. a triumph, m. 

Troy, E. ii. 601. 

Troy, E. vi. 57. &c. 

new Troy, E. ii. 578. 

Troyus, adj. Troy, E. i. 10. &c. 

Troyus, ad. s. a Troy, E. vi. 681. 

Troyus, s. ad. s. Troy, E. i. 11. &c. 

Troyus, s. ad. s. Troy, E. i. 11. &c. 

Troyus, s. ad. s. Troy, E. i. 11. &c. 

Troyus, s. ad. s. Troy, E. i. 11. &c. 

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Troyus, s. ad. s. Troy, E. i. 11. &c.
CLAVIS VIRGINALIA.

vacat. v. 1. pamphletes, e. i. 425. 465. 475.
vario, v. i. 1. change, alter, more, e. i. 425.
varon, n. s. of, e. i. 425. 465. 475.
vario, adj. various, divers, sundry, or morefold, e. i. 425. 465. 475.
of, of diverse kinds or various sorts, e. i. 425. 465. 475.
different, i. e. 265. 21. 725. 1. o. 100.
of, of various colours, party-colored, e. i. 40. 475. 212. 7. 704.
incorrupted, looked with, e. i. 465. 475.
variegated, spotted, speckled, e. i. 360.
variegated, spotted, speckled, e. i. 360.
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Vegetus, or, m. hunting, E. vii. 747.
Vegetus, or, m. hunting, E. vii. 747.
Vega, or, m. hunting, E. vii. 747.
Vega, m. hunting, E. vii. 747.
Vega, m. hunting, E. vii. 747.
Vega, m. hunting, E. vii. 747.
Vega, or, m. hunting, E. vii. 747.
Vega, m. hunting, E. vii. 747.
Venia, or, m. hunting, E. vii. 747.
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Venia, or, m. hunting, E. vii. 747.
Venia, m. hunting, E. vii. 747.
CLAVIS VIRGILIANA.

a tire of water, Ec. ii. 119.

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