

LIBER II

Conticuere omnēs intentique ōra tenēbant.
 Inde torō pater Aenēās sic ōrsus ab altō:
 Infandum, rēgina, iubēs renovāre dolōrem,
 Trōiānās ut opēs et lāmentābile rēgnū
 ēruerint Danaī, quaeque ipse miserrima vidī
 et quōrum pars māgna fuī. Quis tālia fandō
 Myrmidonum Dolopumve aut dūrī mīles Ulixī
 temperet ā lacrimīs? et iam nox ūmida caelō
 praecipitat, suādentque cadentia sīdera somnōs.
 Sed sī tantus amor cāsūs cognōscere nostrōs
 et breviter Trōiae suprēmum audīre labōrem,
 quamquam animus meminisse horret lūctūque refūgit,

1-12. Aeneas begins: 'Painful though the story is, I will tell it.'

1. *conticuere* . . . *tenēbant*: the instantaneous pf. pictures the sudden hush, the impf. denotes a lasting state. *ōra tenēbant*: the direction of their gaze is easily gathered from the context; sc. therefore in *Aenēan conversā*.

3. *Infandum*: a strong word (cf. I, 251, l. 525), emphatic also by position. *renovāre* = *nārrandō renovāre*, 'to renew by telling'; sc. *mē* as subject; § 214, b.

4. *ut*: used as in I. 687. *lāmentābile*: proleptic (§ 193), 'in piteous ruin'; it belongs with both accs.

5, 6. *quae* . . . *fuī*, 'both the sights that . . . and the deeds of which,' etc. The rel. clauses are in appos. with *dolōrem*, 3, which = 'the story of my woe.' -*que* . . . *et*, 'both . . . and'; this usage is unknown to Cic. and Caes. The roughness of the syntax in 3-6 shows Aeneas's emotion; his feelings render smooth utterance impossible. *tālia fandō* in thought = *sī tālia nārret*. For case of *fandō* see § 147. The adj. usually found with this constr. is replaced here

by *tālia*; the phrase = 'during such narration.'

7. *dūrī*, 'ruthless.' The nature of the general gives a hint of that of his soldiers. With *mīles* sc. *quī*, the interrogative adj. *quis* . . . *Ulixī* = 'what man, however hostile to Troy, however unfeeling, if he were to tell,' etc.

8, 9. *nox* . . . *praecipitat*: i.e. midnight is past. Night, like the day (I. 745), rises from the ocean, mounts the heavens, and descends into the ocean again. With *praecipitat* sc. *sē* and see § 139. *ūmida*: night is the time of the dew. 3-9 give two reasons why the story should not be told; it is too sad, and the hour is too late.

10. *sī* . . . *amor* (sc. *est tibi*) = *sī tantō opere cupis*; for the infn. *cognōscere* see also § 170.

11. *suprēmum*, 'last.' The day of a person's death was called his *dies suprēmus*.

12. *horret* = *ōdit*, and so can be construed with the infn.; § 168. *refūgit*: a true pf. The vs. = 'though my soul shudders, as it always has, at the very thought of those pains.'

incipiam. Frāctī bellō Fātisque repulsi
 ductōrēs Danaum tot iam lābentibus annīs
 15 instar montis ecum dīvinā Palladis arte
 aedificant sectāque intexunt abiete costās;
 vōtum prō reditū simulant; ea fāma vagātur. *weu . . .
 Voc. 22*
 Hūc dēlēcta virum sortītī corpora fūrtim
 inclūdunt caecō laterī penitusque cavernās
 20 ingentīs uterumque armātō milite complent.)
 Est in cōspectū Tenedos, nōtissima fāmā
 insula, dīves opum, Priamī dum rēgna manēbant,
 nunc tantum sinus et statīō male fīda carinīs;
 hūc sē prōvectī dēsertō in litore condunt.

13-39. 'The Greeks, hopeless of taking Troy by force, try strategy. They build a wooden horse, calling it a gift to Minerva, and then pretend to depart forever.'

14. *tot . . . annis*: causal abl. abs. The emphasis is on *tot*; nine full years had passed.

15. *instar . . . ecum*, 'a horse towering mountain-high.' Aeneas's emotion makes him exaggerate. For the gen. with *instar* see A. 359, b; B. 198, 2; G. 873, and R. 1; H. 446, 4. For the spelling *ecum* cf. *secundus*, l. 185, with n. *divinā . . . arte*: see §279. For case cf. *proclibus Austris*, l. 536, with n.

16. *sectā . . . costās*: i.e. they form the sides by making the ribs proper and the planks of fir cross at right angles as the threads of the warp and the woof cross. *intexunt* = 'form by interweaving,' and *costās* is acc. of effect; cf. n. on *stringere rēmos*, l. 552. For scansion of *abiete* see §240.

17. *vōtum*: briefly put for *ecum vōtum esse*. For the meaning of the word see on l. 334. Here payment is made to the gods in advance. *ea*: emphatic, 'such is the report that,' etc. Ancient writers say that an inscription on the horse declared it to be a gift to Minerva.

18. *hūc* = *hunc in ecum*; it is further

defined by *caecō laterī*. *dēlēcta virum . . . corpora* = *dēlēctōs virōs corporibus validis*; see on *māgnōrum . . . suum*, l. 634. *sortītī* here merely = 'having selected.' There can be no ref. to the use of lots; one could not choose *dēlēcta . . . corpora* in that way.

19. *caecō laterī* = *in caecum latus* (§122), 'into the secret depths of its side.'

20. *milite*, 'soldiery'; for the sing. see §172.

21, 22. *in cōspectū*: sc. *Trōias*. Tenedos lay about four miles off the coast. *dīves opum*: as in l. 14. *dum . . . manēbant*: cf. *dum rēs stetit Ilia rēgnō*, l. 268. The pl. *rēgna* is metr. convenient.

23. *sinus*, 'a bay'; see on *inque . . . reductōs*, l. 161. *statīō*: see Vocab. Here, helped by *carinīs*, it = a 'roadstead.' *male . . . carinīs*, 'none too safe for ships.' *male* is often used with adjs., in the sense of 'poorly,' 'wretchedly.' It negatives adjs. of complimentary sense, intensifies those of uncomplimentary meaning. *carinīs* here = *nāvibus*; see §188. Cf. the Eng. 'a fleet of twenty sail.'

24. *prōvectī*: see on *quā vectus Abās*, l. 121. *dēsertō*: the change in the fortunes of the island was already begun. Its inhabitants, no doubt, were

Nōs abiisse ratī et ventō petiisse Mycēnās.
 Ergō omnis longō solvit sē Teucra lūctū:
 panduntur portae; iuvat ire et Dōrica castra
 dēsertōsque vidēre locōs litusque relīctum.
 Hīc Dolopum manus, hīc saevus tendēbat Achillēs;
 classibus hīc locus; hīc aciē certāre solēbant.
 Pars stupet innūptae dōnum exitiāle Minervae
 et mōlem mīrantur equī; prīmusque Thymoetēs
 dūcī intrā mūrōs hortātur et arce locārī,
 sive dolō seu iam Trōiae sic fāta ferēbant.
 At Capys et quōrum melior sententia menti
 aut pelagō Danaum insidiās suspectaque dōna
 praecipitāre iubent subiectisque ūrere flammīs

25
Conjunctio
incido

30

Trojans, who had removed to Troy when the siege began.

25. ratī: sc. *sumus*. As subject of the infin. sc. *eōs* = *Danaōs*. Mycēnās: as in l. 650.

27. panduntur portae: the gates were of course closed in times of war and siege. Ire = *exire* (sc. *urbe*); cf. *it* = *exit*, l. 246. As subject of *ire* and *vidēre* sc. *eōs* = *Trōiānōs*, easily derived from *omnis* . . . *Teucra*, 28. Dōrica, 'Grecian.' The Gk. race was divided into Ionians, Aeolians, and Dorians. The adj. *Dōricus* is rare in V., and is used here, probably, merely for the sake of variety; see § 181.

29, 30. hīc . . . hīc . . . hīc . . . hīc: we are to think of the Trojans as pointing out to one another these famous spots. tendēbat: sc. *tentōria* (l. 469), 'used to tent.' classibus: the Gk. force consisted of contingents and fleets from many separate states (§ 51). locus: the vessels had been drawn up on shore; see on *subdūcere*, l. 551. solēbant: sc. *Grāi* or *Danaī*, not *classēs*. The vs. gives two points: (1) the place where the vessels had been beached; (2) the place where the land battles had been fought.

31. stupet = *admīratur*, 'gazed bewildered at,' and so takes an acc.; cf.

§§ 129, 130. innūptae: the Athenians called Pallas (Minerva) *Parthenos*, 'the Maiden,' and her temple the Parthenon. dōnum . . . Minervae, 'gift to Minerva.' The gen. is obj. The Greeks had offended Minerva by carrying off her statue from Troy's citadel. They now gave it out that the horse was meant as a substitute for this statue. This would seem to the Trojans a natural proceeding; hence the success of the Gk. scheme to get the horse and its occupants into the city. exitiāle: sc. *Trōiānis*. The adj. fits Aeneas's feelings as he tells his story, not those with which the Trojans first saw the horse.

32. mōlem mīrantur: cf. *mīratur mōlem*, l. 421. Note the pl. with the coll. noun *pars* after the sing. in *stupet*; similar shifts are common.

33, 34. dūcī . . . locārī: for the infin. see § 167. dolō: sc. *hortatur* from the preceding vs. Thymoetes had a grudge against Priam, and so might naturally be suspected of helping Priam's enemies. iam, 'at last'; see on *iam* . . . *audētis*, l. 183. ferēbant, 'were setting that way'; sc. *ad*, and see § 180.

37. subiectisque: we should say 'or,' etc., since 26, 27 contain two dis

aut terebrāre cavās uterī et temptāre latebrās.
Scinditur incertum studia in contrāria vulgus.

20 Primus ibi ante omnis magnā comitante catervā
Laocoön ardēns summā dēcurrit ab arce
et procul: 'Ō miserī, quae tanta insānia, cīvēs?
Crēditis āvectōs hostis aut ūlla putātis
dōna carēre dolis Danaum? sic nōtus Ulixēs?
45 Aut hōc inclūsī lignō occultantur Achivī,
aut haec in nostrōs fabricāta est māchina mūrōs
inspectūra domōs ventūraque dēsUPER urbī,
aut aliquis latet error; equō nē crēdite, Teucrī.
Quidquid id est, timeō Danaōs et dōna ferentis.'
50 Sic fātus validīs ingentem vīribus hastam

inct plans for the destruction of the horse. *-que* and *et* may often be thus rendered. With *subiectis* sc. *eis* = *insidiis dōnisque*. We may render by 'consuming.'

38. *terebrāre* and *temptāre*, 'probe,' are parts of the one process; hence they are properly joined by *et*. In *suspecta*, 36, and in 38, as in 18-20, Aeneas speaks with the knowledge of after days.

39. *scinditur* . . . *vulgus*: freely, 'uncertainty reigns among the crowd and men array themselves eagerly on either side.' *studia*: here 'opinions zealously held'; see § 176.

40-56. 'Laocoön, priest of Neptune, declares that the horse cloaks some scheme of the Greeks.'

40. *ibi*, 'at this (critical) moment,' when a very little would determine the action of the crowd.

42. *procul*: sc. *clāmat*; see § 216.

43. *āvectōs* (*esse*): cf. *prōvecti*, 24. *ūlla*: *ūllus* and *quisquam* are used in sentences directly or indirectly neg. The answer to the questions in 43, 44, is neg.; hence the questions = neg. assertions or commands.

44. *dōna* . . . *Danaum*, 'gifts made by Greeks (to Trojans).' Since the

Greeks gave the horse to Minerva as a delty of Troy (see on *dōnum* . . . *Minervae*, 31), Laocoön may fairly speak of them as giving it to the Trojans themselves. He is speaking against the proposal of 33, and for those of 36-38. Ulixēs: to Laocoön all Greeks are tricksters; to V. Ulixes is the embodiment of guile. In the Homeric age trickery was not reprehensible; Homer everywhere praises Ulixes. But V., the poet of the Trojans and their descendants, the Romans, naturally views him with different feelings.

45. *hōc* . . . *lignō*: contemptuous, 'this lump of wood.' *lignō* may = *in lignum* (§ 122), or may be local or instr. abl.

47. *inspectūra* . . . *ventūra*: the fut. prtcl. often thus expresses purpose, esp. in poetry and later prose. V. has in mind the attacking towers so often mentioned by Caesar. *urbī*: dat. of personal interest (disadvantage).

48, 49. *error*: here that which causes error, 'mischief,' 'trick'; § 186. *nē crēdite*: for this form of prohibition see § 156. *timeō* . . . *ferentis*: a much quoted phrase, in the sense that an enemy's gifts are to be viewed with suspicion. *et* = 'even.'

in latus inque ferī curvam compāgibus alvum
 contorsit. Stetit illa tremēns, uterōque recussō
 insonuēre cavāe gemitumque dedēre cavernāe.
 Et sī fāta deum, sī mēns nōn laeva fuisset,
 impulerat ferrō Argolicās foedāre latebrās,
 Trōiaque nunc stāret, Priamīque arx alta manērēs.

Ecce manūs iuvenem intereā post terga revinctum
 pāstōrēs magnō ad rēgem clāmōre trahēbant
 Dardanidae, quī sē ignōtum venientibus ultrō,
 hōc ipsum ut strueret Trōiamque aperiret Achivīs,
 obtulerat, fidēns animī atque in utrumque parātus,
 seu versāre dolōs seu certae occumbere mortī.
 Undique vīsēdī studiō Trōiāna iuventūs
 circumfūsa ruit, certantque inlūdere captō.

more
55
60

51. *curvam . . . alvum*: freely, 'the jointed arch of its belly'; *compāgibus* is instr. abl. or abl. of spec. For the word see I. 122, I. 293.

52. *stetit*: sc. *in alvō. uterō . . . recussō*: causal abl. abs., 'because the womb was shaken' by the force of the blow. The prefix in *recussō* does not = 'back' or 'again,' as usual, but merely intensifies (as *con-* often does) the meaning of the verb, which is connected with *quatiō*.

53. *cavāe* is pred. to *insonuēre*, 'rang hollow.' *gemitum . . . dedēre* (see § 202) explains *insonuēre*. This vs. is onomatopoeitic; § 224.

54. *sī fāta deum*: sc. *nōn laeva fuissent. deum* is subj. gen., 'ordained by the gods.' *laeva* = 'adverse,' with *fāta*; with *mēns* it = 'warped.'

55. *impulerat*: after 54, a cond. contrary to fact, we should expect the plpf. subj. The indic. here strongly emphasizes the inevitable certainty of a given result, had the proper conditions been realized. The indic. is esp. common in periphrastic expressions made up of *sum* and either the gerundive or the fut. act. prtcl. *foedāre*: for the infin. with *impulerat* cf. I. 9, 10.

56. *arx*: vocative. For the apostrophe as a token of emotion see on *tō . . . Teucrum*, I. 555.

57-76. 'Trojan shepherds now appear with a Greek prisoner. We bid him give an account of himself.'

57. *manūs . . . revinctum*: for constr. see § 137; for the expression cf. *centum . . . tergum*, I. 295, 296.

59. *ignōtum* belongs in thought with *iuvenem*, 57. Latin often places in the rel. cl. a word which really modifies the antec., esp. when the antec. has another modifier. *venientibus*: with *obtulerat*, 61. When the gates were opened (27), the shepherds had set forth with their flocks. See § 225.

60. *hōc ipsum*: i.e. to be brought into Troy and so to get a chance to tell his plausible story. *strueret*: *struō*, like *mōltior*, is used of difficult tasks. -que, 'and as a result'; § 199.

61. *animī*: for the case see § 148. *utrumque* is explained by 62.

62. *versāre*, 'ply,' 'work out'; lit., 'shuffle.' The suggestion is of carrying one's point by trying scheme after scheme. *occumbere mortī*: cf. *occumbere* alone in this sense, I. 97.

64. *circumfūsa* is a middle, 'stream-

65 Accipe nunc Danaum insidiās et crimine ab tūo
disce omnis.

Namque ut cōspectū in mediō turbātus inermis
cōstitit atque oēulis Phrygia agmina circumspexit,
'Heu, quae nunc tellūs,' inquit, 'quae me aequora possunt
70 accipere? aut quid iam miserō mihi dēnique restat,
cui neque apud Danaōs tūquam locus, et super ipsī
Dardanidae infēnsī poenās cum sanguine poscunt?'
quō gemitū conversī animī compressus et omnis
impetus. Hortāmur fārī, quō sanguine crētus
75 quidve ferat; memoret, quae sit fidūcia captō.
Ille haec dēpositā tandem formīdine fātur:

'Cūncta equidem tibi, rēx, fuerit quodcumque, fatēbor
vēra,' inquit, 'neque mē Argolicā de gente negābō;

ing round'; § 171. certant: sc. *inter se*. The pl. *certant* suggests the action of numerous individuals, the sing. *ruit* expresses the act of the whole body of *iuvenes* in hastening from every side as a unit; cf. n. on *mōlem mirantur*, 82. *inlūdere*: with *certant*; see § 164. *captō*, 'the captive'; the prtopl. = a noun.

65. *insidiās*: cf. *ditō . . . insidiās*, l. 758. *crimine*: properly 'charge,' but here 'crime,' 'guilty act.'

66. *disce omnis*: i.e. learn the nature of the whole Gk. race.

67. *cōspectū*, properly 'sight,' 'vision,' is used here of those who exercise sight or vision, 'the onlookers.' *turbātus*: his emotion is a pretence; cf. *fidēns animī*, 61. *inermis* is full of pathos. The Trojans were doubtless armed as Laocoön was (50); at any rate they were numerous and his foes.

69, 70 *nunc* and *iam* are rightly used; see on *iam . . . audētis*, l. 183, 184. Further, *iam* and *dēnique* strengthen each other; *dēnique* more often = 'finally,' as preachers or lecturers use that word.

71. *cui . . . locus*: sc. *est*. After *et* sc. *quem*. A rel. pron. is seldom repeated in a different case form from that

in which it has occurred in the sentence. *ipsī*, 'even'; the Trojans ought to be friendly to one hated by the Greeks.

72. *infēnsī* = an adv., 'relentlessly.' *cum sanguine* = *et sanguinem*, *cum* with the abl. often = *et* with a case parallel to that just used.

73, 74. *omnis impetus*, 'every (act of) violence.' *fārī*: for the infn. after *hortor* cf. *dūcī . . . locārī*, 82, with n. *crētus*: a dep. prtopl. of *crēscō*; see B. 114, esp. 2. With *crētus* sc. *est*, and see on *viris*, l. 517.

75. *quidve ferat*, 'what his errand is,' represents *quid fers* of the O. R. *memoret*: subj. in O. O., representing an imp. of the O. R. The Trojans said: *Fāre quō sanguine crētus (est)*. *Quidve fers? Memorū quas sit fidūcia tibi captō*. *captō* (sc. *ei*) is a prtopl.; contrast *captō*, 64.

77-104. 'Sinon's story. "I am a Greek. When Ulixes compassed the death of Palamedes, my kinsman, I swore vengeance against him. He in turn sought my ruin."'

77. *fuerit quodcumque*: the fut. pf. gives a force like 'whatever I shall find to have been the result.'

78. *vēra* = an adv.; for position see § 206.

hōc primum; nec, si miserum Fortūna Sinōnem
finxit, vānum etiam mendācemque improba finget. 80

Fandō aliquod si forte tuās pervēnit ad aurīs

Bēlīdae nōmen Palamēdis et incluta fāmā

glōria, quem falsā sub prōditiōne Pelasgī

insontem infandō indiciō, quia bella vetābat,

dēmīsere necī, nunc cassum lūmine lūgent,

illī mē comitem et cōsanguinitāte propinquum

pauper in arma pater primis hūc misit ab annis.)

Dum stābat rēgnō incolumis rēgumque vigēbat

conciliis, et nōs aliquod nōmenque decusque

gessimus; invidiā postquam pellācis Ulixī

(haud ignōta loquor) superis concessit ab ōris, 90

79. hōc primum: sc. *fatēbor*. 81-nōnem = *mē*; see on *Iūnōnis*, l. 48.

80. *improba*, 'shameless though she is,' emphatic by position, like *dea*, l. 412; see n. there. *improbus* often describes persons or things as utterly lacking in moderation and respect for the rights of others. *finget*: a fine verb here, since it is properly used of the potter who molds the clay at his own will.

81. *fandō*, 'as men talked'; lit., 'through talk'; a gerund in instr. abl.

82. *nōmen*, 'mention.' With *si* . . . *nōmen* cf. *si* . . . *ill*, l. 875. *incluta fāmā*, 'spread abroad by the voice of fame.'

83. *falsā sub prōditiōne*, 'swayed by misleading information.' *sub*, 'under cover of,' suggests treachery, underhand work; a common use, esp. in compound verbs. For this sense of *prōditiōne* cf. *memorias prōdere* = 'to hand down,' 'to state.'

84. *insontem infandō indiciō*: the allit. helps to express Sinon's indignation. *infandō indiciō*: his enemies hid a letter and some money in his tent and then used them, when discovered, as evidence of his guilt, saying that they had come from Priam. In *quem* . . . *indiciō* . . . *necī*, V. suggests indirectly that Palamedes was tried by the whole Gk.

force, and formally condemned to death; § 225.

85. *necī* = *ad necem*; § 122. *nunc*: advers. asynd. as in l. 240. *lūmine*: abl. of separation with *cassum*; cf. the abl. with *carēre*, 44.

86. *illī* begins the apod. to the *si* cl., 81-85; it is dat. with *comitem*. See on *cui*, l. 814.

87. *pauper* = *quod pauper erat*. Sinon is apologizing to the Trojans for his presence in the ranks of their foes. *primis* . . . *ab annis*: freely, 'in my tender youth'; the phrase = 'I was too young to be responsible.' In expressions of time and place Latin often uses *ā* or *ab* where we should expect *in*; cf. *ā pueris*, 'in childhood,' *ā tergō*, l. 186.

88, 89. *dum* . . . *vigēbat*: sc. *Palamēdis*; cf. *Priamī dum rēgna manēbant*, 22. *rēgum* . . . *conciliis*: the council of war, consisting of the leaders of the several contingents. *et nōs*, 'I also.'

90. *pellācis*, 'that prince of schemers.' Sinon speaks of Ulixes as his Trojan hearers would; see on *Ulixēs*, 44.

91. *superis* . . . *ab ōris*, 'from this upper clime.' *superus* is often applied to persons and things still in the upper world of light and life; so *inferus* is used of things in the underworld of darkness and death.

- adfluctus vitam in tenebris luctūque trahēbam
 et cāsum insontis mēcum indignābar amīcī.
 Nec tacuī dēmēns et mē, fors sī qua tulisset,
 95 sī patriōs umquam remeāssem victor ad Argōs,
 prōmīsī ultōrem et verbis odia aspera mōvī.
 Hinc mihi prīma malī lābēs, hinc semper Ulixēs
 crīminibus terrēre novīs, hinc spargere vōcēs
 in vulgum ambiguās et quaerere cōnsciū arma.
 100 Nec requiēvit enim, dōnec, Calchante ministrō,—
 sed quid ego haec autem nēquiquam ingrāta revolvō
 quidve moror, sī omnīs ūnō ōrdine habētis Achīvōs
 idque audire sat est? iam dūdum sūmite poenās;
 hōc Ithacus velit et māgnō mercentur Atrīdae.
 105 Tum vērō ardēmus scītārī et quaerere causās,

92. *adfluctus*: lit., 'dashed down,' i.e. from the high estate hinted at in 89.

93. *mēcum*, 'in my secret soul'; cf. *sēcum*, i. 221.

94, 95. *et* = 'but.' After a neg. cl. *et* and *-que* may often be so rendered. *tulisset*, 'offered'; sc. *se* and cf. *fūta ferēbant*, 34, with n. *tulisset* and *remeāssem* are in O. O., dependent on *prōmīsī*, 96. Sinon said to himself: *fors sī qua tulerit, sī . . . remeārō, ultor erō*. *Argōs*: see on *Argis*, i. 24; here it = *Graeciam*. Sinon hailed from Euboea.

96. *ultōrem*: in the pred. with *mē* (94) . . . *prōmīsī*; lit., 'I promised myself (as) an avenger,' i.e. I swore to be his avenger. In prose we should have *prōmīsī mē ultōrem fore*.

97. *lābēs*, 'avalanche'; the word is used esp. of the collapse of houses or the settling of the earth.

98, 99. *crīminibus*, 'charges'; see the n. on *crīmine*, 65. *spargere* . . . *ambiguās*: note the figure. Ulixes is a sower; the seed he scatters is slander, the rabble is the ground in which he plants. For the infinitives in 98, 99 see § 157. *vulgum*: here masc., a rare use. *quaerere* . . . *arma*: a fig. expression for 'went to extremes.' *cōnsciū*, 'con-

scious (of his guilt),' gives the cause of *quaerere*.

100. *enim*, 'indeed'; see on *sed enim*, i. 19.

101. *sed . . . autem* is pleonastic, since both words have advers. force. The phrase comes from the older, more colloquial Latin in which such pleonastic combinations are common. *ingrāta*, 'without interest'; sc. *vōbis*.

103. *id*: i.e. that one is a Gk. *iam dūdum . . . poenās*: *iamdūdum* refers to the past, and so ought not to be joined to a pres. imp., which invites to an action yet to be done. This lack of logic gives weight to the phrase. Sinon is, or pretends to be, a sorrow-stricken man, only too eager to die; he is not a grammarian. His cry suggests; 'Slay me: ye should have done so long ago.'

104. *Ithacus*: Ulixes. *velit . . . mercentur*: cond.; the prot. is contained in *hōc* which = *sī hōc feceritis*. *māgnō*: sc. *pretiō*.

105-144. 'We bid him speak further. He details the scheme whereby Ulixes had sought to work his ruin.'

105. *causās*: i.e. the explanation of the strong statement of 104. V. does not

ignārī scelerum tantōrum artisque Pelasgae,
 Prōsequitur pavitāns et fictō pectore fātur;
 'Saepe fugam Danaī Trōiā cupiēre relicta
 mōliri et longō fessī discēdere bellō
 (fēcissentque utinam!), saepe illōs aspera ponti
 interclūsit hiems et terruit Auster euntis;
 praecipuē, cum iam hīc trabibus contextus acernis
 stāret ecus, tōtō sonuērunt aethere nimbī.
 Suspēnsī Eurypylum scītantem ōrācula Phoebi
 mittimus, isque adytis haec trīstia dicta reportat:
 "Sanguine plācāstis ventōs et virgine caesā,
 cum primum Iliacās, Danaī, vēnistis ad ōrās;
 sanguine quaerendī reditūs, animāque litandum
 Argolicā." Vulgī quae vōx ut vēnit ad auris,
 obstipuēre animī, gelidusque per īma cucurrit
 ossa tremor, cui fāta parent, quem poscat Apollō.

25

110

115

120

say directly that any questions are put to Sinon; see § 225.

107. *prōsequitur*: intrans., 'proceeds,' a very rare use. *pavitāns* marks the result of the emotion of 101-104; cf. *turbātus*, 67. *fictō pectore*: modal abl., 'hypocritically.'

108-110. *saepe . . . saepe*: the placing of *saepe* at the head of the two clauses brings out their real connection, thus: 'often they sought, but as often,' etc. *fugam . . . mōliri*: much stronger than a simple *fugere*. See on *mōliri*, i. 564. *fēcissent . . . utinam*: see on *utinam . . . adforet*, i. 575, 576.

111. *interclūsit*: sc. from sailing. *hiems*: here 'storminess,' 'inclemency.' *Auster*: here in its strict sense; the south wind would be in the very teeth of voyagers seeking to make Greece from Troy. In Homeric days ships could make little progress against head winds. After the Gk. ships had assembled at Aulis in Euboea head winds for days prevented their departure for Troy. *euntis*, 'as they sought to go'; sonative *praes.* See on *arōret*, i. 200.

112. *acernis*: contrast *adlets*, 16. Both are simply poetic ways of saying, 'wooden,' 'wood'; see § 190.

114. *scītantem*: lit., 'as one (in the act of) consulting,' but virtually expressing purpose; the supine *scītātum*, or a future *prtcl.*, might have been used. *ōrācula Phoebi*: the oracle at Delphi; see § 281.

116. *virgine caesā*, 'by the slaying of a maiden.' The main thought is in the *prtcl.*; see on *mōtōs . . . Auctus*, i. 135. The Greeks could not leave Aulis (see end of n. on *Auster*, 111) till they had appeased the gods by the sacrifice of Iphigenia, daughter of Agamemnon.

118, 119. *sanguine*: cf. *sanguine*, 116. The repetition gives the same effect as that of *saepe*, 108-110, 'As by blood, so by blood.' *reditūs*: for pl. see § 178. *animā . . . Argolicā*: i.e. 'to sacrifice successfully, you must offer up a Grecian life.' *Argolicā*: emphatic by position; § 206.

120, 121. *gelidus . . . tremor*; cf. *frigore*, of fear, i. 92. *īma*: as in i. 84, i

Hic Ithacus vātem māgnō Calchanta tumultū
 prōtrahit in mediōs; quae sint ea nūmina dīvum
 flāgitat. Et mihi iam multī crūdēle canēbant
 125 artificis scelus et tacitī ventūra vidēbant.
 Bis quīnōs silet ille diēs tēctusque recūsāt
 prōdere vōce suā quemquam aut oppōnere mortī,
 Vix tandem māgnīs Ithacī clāmōribus āctus
 compositō rumpit vōcem et mē dēstinat ārae.
 130 Adsēnsēre omnēs et, quae sibi quisque timēbat,
 ūnius in miserī exitium conversa tulēre.
 Iamque diēs infanda aderat; mihi sacra parārī
 et salsae frūgēs et circum tempora vittae.
 Eripuī, fateor, lētō mē et vincula rūpī

125. *ossa*: see on *ossibus*, l. 600. *parent* . . . *poscat*: subj. in question dependent on *tremor*, which suggests the idea of anxious and fearful questioning. *fāta* = *mortem, exitium*; *parent* is a delib. subj. (see on *crēdant*, l. 218). Its subject is the Greeks in general, but is purposely left indefinite. Men shrink from naming those who are to cause the death of another.

122. *Ithacus*: cf. 104.

123. *nūmina*: lit., 'wills'; we should say, 'intimations of the will.'

124. *canēbant*, 'were prophesying'; *canō* gains this meaning from the fact that originally prophecies were delivered in verse.

125. *artificis*: see on *pellācis*, 90. The juxtaposition with *scelus* shows in what Ulixes was a craftsman. *et*: we should expect *aut*; but see on *subiectisque*, 37. Instead of *multī* . . . *vidēbant* we ought to have *aliū* . . . *canēbant*, *alii* . . . *vidēbant*, i.e. 'some openly told of, others silently foresaw.' V. has, however, combined the two *aliū* into *multī*, and then united the verbs of their respective clauses by *et*. *ventūra*: see on *futūrae*, l. 712.

126. *bis quīnōs*: see on *bis dēnis*, l. 881. *ille* = Calchas. *tēctus*, 'keeping his tent.'

127. *vōce suā*: i.e. by any utterance of his own, as distinguished from the command of the oracle.

128. *vix tandem*: a favorite phrase with V.; in like sense we find in prose *tandem aliquandō*.

129. *compositō*: for case see on *foedere certō*, l. 62. In prose we should have *ē* or *dē* *compositō*. *rumpit vōcem*, 'he breaks into speech'; lit., 'he makes speech break forth,' *vōcem* being acc. of effect, § 128.

130. *timēbat*: note the tense, 'once feared.'

131. *conversa tulēre*, 'they bore, now that they were turned to (i.e. brought to bear on).' *timēbat*, 130, and *tulēre* gain force each from the other; *timēbat* = 'found unbearable,' even in thought, *tulēre* = 'cheerfully bore.' Sinon speaks in bitter sarcasm.

132. *parārī*: for infin. see § 157.

133. *salsae frūgēs*: the salted meal which prior to the sacrifice was sprinkled on the victim's head. *frūgēs* is used as in l. 178.

134. *fateor* seems strange, until we reflect that Sinon represents himself as a sacrificial victim, offered to the gods, in obedience to the divine command, 116-118; he had, therefore, no right to attempt an escape. *vincula*:

līmōsōque lacū per noctem obscūrus in ulvā 135
 dēlitūī, dum vēla darent, sī forte dedissent.
 Nec mihi iam patriam antiq̄uam spēs ūlla videndī
 nec dulcīs nātōs exoptātumque parentem,
 quōs illī fors et poenās ob nostra reposcent
 effugia et culpam hanc miserōrum morte piābunt. 140
 Quod tē per superōs et cōnschia nūmina vērī,
 per sī qua est quae restat adhūc mortālībus ūsq̄uam
 intemerāta fidēs, ōrō, miserēre labōrum
 tantōrum, miserēre animī nōn dīgna ferentis.’
 Hīs lacrimīs vitam damus et miserēscimus ultrō. 145
 Ipse virō prīmus manicās atque arta levārī
 vincla iubet Priamus dictisque ita fātur amicīs:
 ‘Quisquis es, āmissōs hinc iam oblīvīscere Grāiōs;

Sinon was bound as victims were before the altar.

135. obscūrus, ‘so that I was concealed’; see § 198.

136. dēlitūī: a strong verb, ‘to skulk,’ used esp. of beasts, serpents, etc. It harmonizes with the tone of *ēripuī* . . . *mē*, 134. dum . . . dedissent: O. O. dependent on *dēlitūī*. Sinon’s thought was: *Dēlitēscam dum* (‘until’) *vēla dent sī forte dederint*. Sinon might well doubt whether they would depart; his own escape had prevented the fulfillment of the condition necessary to such departure, as stated in 116-119.

138. nātōs, ‘my children,’ adds to the pathos, but is inconsistent (§ 49) with *prīmis* . . . *ab annis*, 87.

139. fors et together = ‘perchance.’ The phrase is a survival from the days when parataxis (§ 218) was the rule. *fors et reposcent* thus = *fors (est) et reposcent*, ‘there is a chance, and,’ etc., instead of ‘there is a chance that.’

140. culpam: see on *fateor*, 134, *dēlitūī*, 136. hanc = *meam*, as in l. 98.

141. quod: often used idiomatically in entreaties like Eng. ‘but.’ In such cases it is really the rel. pron. with its

antec. implied in the context: here the antec. is to be got from Sinon’s whole speech, esp. 134-140. *quod* thus = ‘as to all of which.’ tē: with *ōrō*, 143. Note the sing. Sinon is talking to Priam; see 77. superōs: as in l. 4.

142, 143. per governs the cl. *sī* . . . *fidēs*; Sinon is speaking rhetorically. A simpler expression would be *per fidem sī qua est quae adhūc restat mortālībus ūsq̄uam intemerāta*. labōrum: gen. with *miserēre*. See A. 221, a; B. 209, 2; G. 377; H. 457.

145-198. ‘Sinon tells us that the horse is a gift to Minerva and that if we set it in our city we shall win her favor and injure the Greeks.’

145. ultrō, ‘besides.’ The Trojans might out of sheer indifference have suffered Sinon to live.

146, 147. virō: dat. of pers. interest (advantage) with *levārī*. A more usual constr. would be *virum manicās* . . . *vinclis levārī iubet*. For the *manicās* and the *vincla* see 57.

148. āmissōs . . . oblīvīscere = *āmitte et oblīvīscere*; see on *submersās obrue*, l. 69. The pers. acc. with *oblīvīscere* is rare, the gen. being the ordinary case with words referring to persons.

noster eris, mihi que haec edissere vera roganti: non
 150 quō mōlem hanc immānis equī statuere? quis auctor?
 quidve petunt? quae religiō aut quae mōchina bellī?)
 dixerat. Ille dolis instructus et arte Pelasgā
 sustulit exūtās vinclis ad sīdera palmās:
 'Vōs, aeternī ignēs, et nōn violābile vestrum
 155 testor nūmen,' ait, 'vōs, ārae ēnsēsque nefandī,
 quōs fūgī, vittaeque deum, quās hostia gessī:
 fās mihi Grāiōrum sacrāta resolvere iūra,
 fās ōdisse virōs atque omnia ferre sub aurās,
 sī qua tegunt, teneor patriae nec lēgibus ūllis.
 160 Tū modo prōmissis maneās servātaque servēs
 Trōia fidem, sī vērā feram, sī māgna rependam.
 Omnis spēs Danaum et coeptī fidūcia bellī
 Palladis auxiliīs semper stetit. Impius ex quō

149. *noster eris*, 'be one of us.' Cf. Dido's invitation, l. 572-574. The fut. indic. in familiar address (here the superior is speaking to the inferior) often = an imperative. Since *eris* = an imperative, it may be joined to *edissere* by *-que*; see on *dulci adspirāns . . . umbrā*, l. 694.

150. *mōlem . . . equī*: for the expression see on *māgnōrum . . . suum*, l. 634.

151. *religiō*, 'sanctity,' 'religious significance.' *quae . . . bellī = quae religiō equi est* ('belongs to') *aut quae mōchina bellī est ecus?*

152. *arte Pelasgā*: cf. *artīs . . . Pelasgae*, 106.

153. *exūtās vinclis*: an important phrase; he cheats the very men to whom he owed life and liberty.

154. *Ignēs*: i.e. of the heavenly bodies.

156. *vittae . . . gessi*: cf. 133.

157. *Grāiōrum . . . iūra*, 'to sever the hallowed rights of the Greeks.' V. thinks of the Greeks as having taken an oath like the Roman *sacrāmentum*, whereby soldiers swore to be faithful to their general and to one another. Thenceforth the Greeks had *iūra*,

'rights,' in one another, e.g. the right to loyal help.

158. *ferre sub aurās*: i.e. to reveal.

159. *nec*: for position see § 209. Of 157-159 it has been well said: 'Sinon disclaims all obligations as a soldier, as a friend (*ōdisse virōs*), as a colleague and confidant (*sī qua tegunt*) and as a citizen (*patriae, etc.*).'

160, 161. *modo*: as in l. 389. The subjs. here virtually = imperatives. *prōmissis*: implied in *noster eris*, 149. The word is local abl. with *maneās*, as we say, 'abide by your promises.' *servāta . . . Trōia* is voc.; *servāta* is causal in force, 'since you have been yourself preserved, preserve faith (with me),' i.e. extend to me the joy of preservation which you have just experienced. *māgna rependam*, 'I shall make thee a great requital,' i.e. for your good faith; the requital is the information of 162-164.

162. *belli*: obj. gen. with *fidūcia*.

163. *auxiliis*: instr. abl. with *stetit*, which = 'was kept firm'; see on *illō*, l. 99. For the pl. see § 178. *ex quō* is balanced by *ex illō*, 162. With both phrases *sc. tempore*.

Tydidēs sed enim scelerumque inventor Ulixēs
 fātāle adgressi sacrātō āvellere templō 165
 Palladium, caesis summae cūstōdibus arcis,
 corripuere sacram effigiem manibusque cruentis
 virgineās ausi dīvae contingere vittās,
 ex illō fluere ac retrō sublāpsa referri
 spēs Danaum, frāctae vīrēs, āversa deae mēns. 170
 Nec dubiīs ea signa dedit Tritōnia mōnstris.)
 Vix positum castris simulācrum: ārsēre coruscae
 lūminibus flammae arrēctis, salsusque per artūs
 sūdor iit, terque ipsa solō (mīrābile dictū)
 ēmicuit parmamque ferēns hastamque trementem. 175
 Extemplō temptanda fugā canit aequora Calchās
 nec posse Argolicis excindi Pergama tēlis,
 ōmina nī repetant Argis nūmenque redūcant,

164. *sed enim*: as in l. 19.

165. *adgressi* = *cōnūti*, and so can take the infin. *āvellere*. *templō*: within the citadel of Troy.

166. *Palladium*: see Vocab. It is *fātāle*, 'fateful,' because the loss of it meant the loss of the favor of the deity whom it represented; §299. Aeneas refers but briefly to this story, omitting details, as if Dido were fully acquainted with it. V.'s readers knew the story well.

167, 168. *cruentis virgineās*: juxtaposition of contrasts. *virgineās* is a transferred epithet; the fillets are virgin because they are worn by a virgin goddess. See on *innūptae*, 31.

169. *retrō* . . . *referri* defines *fluere*, and definitely suggests the idea of the receding tide. By itself *fluere* might merely = 'disappear,' 'lose permanence.' *ferō* and its compounds in the pass. often = 'move,' 'proceed.'

170. *frāctae* . . . *āversa*: note indic. after hist. infin. in 169; see §157.

171. *ea signa* = *ēius rei signa*, i.e. tokens of her hostility to the Greeks. *ea* refers back to *āversa* . . . *mēns*, 170. *Tritōnia*: Pallas; §279.

172. *vix* . . . *ārsēre*: for the parataxis see §220.

173. *lūminibus* . . . *arrēctis*, 'her staring eyes.' *arrēctis* really = 'uplifted' (l. 152), and is applied to the eyes either as (1) raised in fury from the ground (contrast l. 482), or (2) as wide open. In (2) the epithet would apply really to the eyelids. *salsus*: we might say 'real'; the adj. emphasizes the significance of the portent. The statue is apparently alive; it sweats as a living mortal might: see §299.

174. *ter*: three was to the Romans a sacred number. *ipsa*, 'unaided.'

176. *canit*: see on *canēbant*, 124.

178. *ōmina nī* . . . *Argis*: i.e. unless they go back to Greece and start afresh. V. is thinking of a Roman custom whereby a general, if bad luck overtook his expedition, returned to Rome to consult the omens afresh, and to begin his operations anew, in hope of better fortune. *nūmen*, 'the favor of heaven.' V. is again thinking of Roman custom. No Roman general would set out till the omens became favorable, i.e. till he had the *nūmen*. By the theft of the Palladium the Greeks lost (163-175)

- quod pelagō et curvis sēcum āvēxere carīnis.
 180 Et nunc quod patriās ventō petiēre Mycēnās,
 arma deōsque parant comitēs pelagōque remēnsō
 inprōvisi aderunt; ita dīgerit ōmina Calchās.
 Hanc prō Palladiō monitī, prō nūmine laesō
 effigiem statuēre, nefās quae trīste piāret.
 185 Hanc tamen inmēnsam Calchās attollere mōlem
 rōboribus textīs caelōque ēdūcere iussit,
 nē recipī portīs aut dūcī in moenia posset
 neu populum antiqūā sub rēligiōne tuērī,
 nam sī vestra manus violāset dōna Minervae,
 190 tum māgnū exitiū (quod dī prius ōmen in ipsum
 convertant!) Priamī imperiō Phrygibusque futūrum;
 sīn manibus vestris vestram ascendisset in urbem,
 ultrō Asiam māgnō Pelopēa ad moenia bellō
 ventūram, et nostrōs ea fāta manēre nepōtēs.
 195 (Tālibus insidiīs periūrīque arte Sinōnis

the *nūmen* they had brought to Troy. They are seeking now a fresh *nūmen*, in order to renew the attack.

180. quod . . . Mycēnās, 'so far as their departure . . . is concerned.' For *quod*, 'as to the fact that,' cf. Caes. *B. G.* i. 14 *quod . . . glōriārentur*.

181. comitēs: freely, 'to come with them.' See on *nūmen*, 178. remēnsō: in pass. sense; see on *Achātē*, i. 312.

182. ita goes back to 176-179; 180, 181 contain a side remark. dīgerit, 'interprets'; lit., 'marshals,' so as to give them sequence and meaning.

183. monitī: sc. ā *Calchante*. nūmine laesō, 'the outrage done her divine majesty'; the prtēpl. carries the main thought. Cf. *quō nūmine laesō*, i. 8.

184. nefās . . . piāret: a rel. cl. of purpose. trīste: as in i. 238.

185. tamen carries us back to *prō Palladiō*, 183; it='though this horse is a substitute for the (small) Palladium.' inmēnsam: eroleptic; § 198. mōlem: as in 150.

186. rōboribus textīs, 'interwoven planks of oak.' See on *acernis*, 112.

187. portīs . . . moenia. 'your gates . . . your city.'

188. populum . . . tuērī: freely, 'guard the people as of old with the bulwarks of religion.' sub, 'under cover of.' The motive of *nē . . . tuērī* is set forth in 189-194, esp. 192-194.

189. si . . . violāset: 189-194 give Calchas's words in O. O. He said: *sī Trōiāna manus . . . violāverit* (indic.), *tum . . . erit: sīn ascenderit . . . veniet . . . manet*. dōna Minervae: cf. 81.

191. convertant: subj. as in i. 733, 734. Priamī . . . Phrygibus: Sinon might have said *vestrō imperiō vestrōque populō*, but he is quoting Calchas.

192. sīn: as in i. 555.

193. ultrō, 'actually.' Study this word well in Vocab.

194. manēre: the pres. is striking after *futūrum*, 191, and *ventūram*, 194; it pictures the certainty of the fut. predicted by the seer. The eye of prophecy

crēdita rēs, captique dolis lacrimisque coactis,
quōs neque Tȳdidēs nec Lārissaeus Achillēs,
nōn annī domuēre decem, nōn mīlle carinae.

Hic aliud māius miseris multōque tremendum
obicitur magis atque inprōvida pectora turbat. 200
Lāocoön ductus Neptūnō sorte sacerdos
sollemnis taurum ingentem mactābat ad ārās.
Ecce autem geminī ā Tenedō tranquilla per alta
(horrēscō referēns) inmēnsis orbibus anguēs
incumbunt pelagō pariterque ad litora tendunt, 205
pectora quōrum inter fluctūs arrēcta iubaeque
sanguineae superant undās, pars cētera pontum
pōne legit sinuatque inmēnsa volūmine terga.
Fit sonitus spūmante salō, iamque arva tenēbant

enables him to see the fut. as if actually materialized before him.

196. rēs, 'his narrative.' capti... dolls: cf. l. 673, with notes.

197. Tȳdidēs: cf. l. 96, 97. Lārissaeus: properly 'of Larissa,' a town in north Thessaly, but since Achilles came from Phthia in south Thessaly, it must stand by localization (§ 190) for 'Thessalian.'

198. mille: a round number, often used of the Gk. ships before Troy. carinae: as in 23.

199-249. 'While Laocoön is sacrificing, two serpents destroy him and his sons. We think his death due to his assault upon the horse, and so with rejoicing bring the monster into our city.'

199. miseris (sc. nōbis): freely, 'to our trembling eyes.'

201. ductus, 'drawn,' i.e. chosen. In 'draft' times we 'draw' men for the army. See on l. 508, esp. on *sorte trahēbat*. Through the lots the gods had indicated Laocoön to be their choice for the priesthood; his death now while he is engaged in his priestly duties shows that by some act he has forfeited the divine favor.

202. ārās: of a single altar, as in l. 349, 355.

203. ecce autem, 'but lo,' 'when lo.' *autem* marks a change of scene, *ecce* calls attention to the new scene. geminī: simply 'two,' as often in poetry. Cf. the use of *duplicis*, l. 93. Tenedō: cf. 21-23. The coming of the snakes from Tenedos symbolized the later coming of the Greeks from the same quarter.

204. orbibus, 'coils'; *inmēnsis orbibus* is an abl. of char. *anguēs*: artfully separated from *geminī*, 203, and postponed to a late place in the sentence.

205. incumbunt, 'are breasting.'

206. iubae: hairy crests are often given to snakes by Gk. and Roman writers.

208. legit, 'skims.' Study *legō* carefully in Vocab. *sinuat... terga* = an adv. of manner with *legit*; the vs. = 'their hinder parts skim the deep in mighty sinuous folds.' *volūmine*: modal abl., 'in coils.'

209. fit: here true pass. of *faciō*. iam, 'presently'; lit., 'already.' The word is often thus used to denote the quick development of events. arva: the fields inside the beach.

- 210 *ardentisque oculōs suffecti sanguine et igni
sibila lambēbant linguīs vibrantibus ōra.
Diffugimus vīsū exsanguēs. Illi agmine certō
Lāocoōnta petunt, et primum parva duōrum
corpora nātōrum serpēns amplexus uterque
215 implicat et miserōs morsū dēpāscitur artūs;
post ipsum auxiliō subeuntem et tēla ferentem
corripiunt spīrisque ligant ingentibus et iam
bis medium amplexi, bis collō squāmea circum
terga datī superant capite et cervicibus altis.
220 Ille simul manibus tendit dīvellere nōdōs
perfūsus saniē vittās ātrōque venēnō,
clāmōrēs simul horrendōs ad sīdera tollit,
quālis mūgītus, fūgit cum saucius āram
taurus et incertam excussit cervice secūrim.
225 At geminī lāpsū dēlūbra ad summa dracōnēs
diffugiunt saevaeque petunt Tritōnidis arcem*

210. *oculōs suffecti*: cf. *oculōs suffusa*, I. 228.

212. *diffugimus*: the prefix (= *dis*) suggests the scattering of the Trojans. *agmine certō*, 'with course unerring.' *agmen* suggests here (1) the long, trailing bodies of the snakes, which remind one of an army, and (2) the movement of those bodies.

213. *Lāocoōnta*: for form see § 96.

214. *uterque*: note the exact force, 'each of the two.'

216. *auxiliō*: sc. *eis*; see on *excidiō Libyae*, I. 22.

217. *iam*: as in 209.

218. *medium* (sc. *eum*), 'his waist.' *collō*: dat. with *circum* . . . *dati*, which belong together; for the separation see § 211. Note too that *circum* . . . *dati* is a middle, and governs *terga*.

219. *superant*: sc. *eum*, and cf. *superant undās*, 207.

220. *nōdōs* = *spīris*, 217, *orbibus*, 204.

221. *perfūsus* . . . *vittās*: for constr. see §§ 136, 137. Even his priestly character could not save him. *ātrō* . . .

venēnō: poison is so called either because of its effect on the body (it often makes the body turn black) or because it works death. The poets apply *āter* to all things connected with death.

222. *horrendōs*, 'agonizing'; lit., 'at which one ought to tremble.' This use of the gerundive implies a transitive use of *horreō*; cf. § 130.

223. *quālis mūgītus* (*est*) goes closely with *clāmōrēs*, 222, 'cries like unto the bellowing one hears when,' etc. Note that V. does not directly describe or even mention the actual death of Laocoön and his sons; the best Græco-Roman art, plastic or literary, was unwilling to dwell on painful scenes or themes. See also § 225.

225. *geminī*: as in 208. *dēlūbra* . . . *summa*: the shrines situated on the *summa arx* (41, 166). *dracōnēs*: cf. *serpēns*, 214, and *anguēs*, 204.

226. *saevae* . . . *Tritōnidis*: cf. *saevae* . . . *Iūnōnis*, I. 4. With *Tritōnidis* cf. *Tritōnia*, 171. Minerva was esp. interested in the horse; cf. 81.

sub pedibusque deae clipeique sub orbe teguntur.
 Tum vērō tremefacta novus per pectora cūctīs
 insinuat pavor, et scelus expendisse merentem
 Lāocoōnta ferunt, sacrum quī cuspide rōbur
 laeserit et tergō scelerātam intorserit hastam. 230
 Dūcendum ad sēdēs simulācrum ōrandaque dīvae
 nūmina conclāmant.
 Dīvidimus mūrōs et moenia pandimus urbis. }
 Accingunt omnēs operī pedibusque rotārum 235
 subiciunt lāpsūs et stuppea vincula collō
 intendunt. Scandit fātālis māchina mūrōs
 fēta armīs. Puerī circum innūptaeque puellae
 sacra canunt fūnemque manū contingere gaudent;
 illa subit mediaeque mināns inlābitur urbī. 240
 Ō patria, ō dīvum domus Ilium et incluta bellō
 moenia Dardanidum! quater ipsō in limine portae

227. *pedibusque*: we should have expected *subque pedibus . . . subque orbe*. The order in the text may be due to metrical necessity; besides, classical Latin to some extent avoided joining *-que* to a monosyllabic prep. In statues of Pallas snakes are sometimes found coiled at the feet of the goddess.

229. *Insinuat*: intrans., through ellipsis of *sē*; see § 139. *scelus expendisse* is briefly put for *sceleris poēdis expendisse*. *merentem* = an adv., 'deservedly.'

230. *rōbur*: cf. *rōboribus textis*, 186.

231. *laeserit . . . intorserit*: subj. in causal rel. cl. Laocoön's fate would seem to the Trojans to fulfill Sinon's statement in 189-191. *tergō . . . hastam*: cf. *validis . . . contorsit*, 50-52, noting again V.'s love of variety.

232. *sēdēs*: i.e. the place the gods apparently meant it to occupy.

233. *nūmina*, 'the majesty.' The goddess, of course, is Minerva. *conclāmant*: note force of the prefix, 'they agree in declaring.' Contrast 39. The group of statuary known as the Lao-

coön (see cut) was discovered in Rome in 1506, near the ruins of the Baths of Titus. It stands now in the Vatican.

234. *dividimus mūrōs*: ancient cities had small gateways. Besides, the walls were carried over the gateways. The only way, therefore, to get the huge horse into Troy was to open up the walls, either by enlarging a gate or by making a breach elsewhere. *moenia*: here 'the buildings'; see on i. 264.

235, 236. *accingunt*: sc. *sē*. Contrast *illī sē . . . accingunt*, i. 210. *rotārum . . . lāpsūs*, 'smoothly gliding wheels'; see on *māgnōrum . . . suum*, i. 634. *collō*: for the abl. see § 140, n.

238, 239. *fēta armīs*: cf. *loca fēta . . . Austris*, i. 51. *puerī . . . gaudent*: a fine example of the irony of fate; the Trojans exultingly do the very thing that in a few hours is to work the ruin that nothing else (197, 198) had been able to accomplish.

241, 242. *ō . . . Dardanidum*: this outburst is wrung from Aeneas as he thinks how fully warned his country-

- substitit, atque uterō sonitum quater arma dedēre;
 instāmus tamen inmemorēs caecīque furōre
 245 et mōnstrum infēlix sacrātā sistimus arce.
 Tunc etiam fātis aperit Cassandra futūrīs
 ōra deī iussū nōn umquam crēdita Teucrīs;
 nōs dēlūbra deum miserī, quibus ultimus esset
 ille diēs, fēstā vėlāmus fronde per urbem.
 250 Vertitur intereā caelum, et ruit Ōceanō nox
 involvēns umbrā māgnā terramque polumque
 Myrmidonumque dolōs; fūsi per moenia Teucrī
 conticuēre; sopor fessōs complectitur artūs.
 Et iam Argīva phalanx instrūctīs nāvibus ibat
 255 ā Tenedō tacitae per amīca silentia lūnae
 lītora nōta petēns, flammās cum rēgia puppis
 extulerat, fātisque deum dēfēnsus inīquīs

men were and how blindly they ignored all hints of danger. *portae*: the breach was made at one of the gates; see on *dividimus mūrōs*, 234.

243. *substitit*, 'stuck fast.' Mere stumbling on a threshold was ominous. *uterō . . . dedēre*: cf. and yet contrast *uterō . . . cavernae*, 52.

245. *mōnstrum*: see Vocab. The horse is a *mōnstrum* (1) because it is of enormous size, (2) because it was ominous of evil to the Trojans. Read §§ 306, 309. *infēlix sacrātā*: juxtaposition of contrasts; the last place in the world for an *infēlix mōnstrum* is an *arx sacrāta*.

246. *fātis . . . futūrīs*: briefly put for 'with utterance of fates,' etc.; instr. abl.

247. *deī*: Apollo, whom Cassandra had offended. He could not take back the prophetic power which he had given her, but he decreed that her prophecies should never be believed. *crēdita*: since *crēdō* takes a dat. i.e. is not a fully trans. verb, it ought not to be used pers. in the pass., as it is here. The Romans, however, found this misuse convenient.

248. *quibus . . . esset*, 'though,'

etc. For the subj. in advers. rel. clauses see A. 320, e; G. 634; H. 593, 2.

249. *fronde*: coll. sing.; cf. *milite*, 20.

250-267. 'That night, while all in Troy are asleep, the Gk. fleet returns from Tenedos. Sinon opens the horse, and lets out the warriors shut therein. These open the gates to others from the ships.'

250. *vertitur*: a reflexive middle; § 153. The heavens are said to revolve, just as we speak of the sun's movement across the sky. *ruit Ōceanō*: for the opposite thought cf. *nox ūmida caelō praecipitat*, 8.

252. *fūsi per moenia*: cf. *fūsi . . . per herbam*, i. 214. The Trojans were caught completely off their guard.

254. *Instrūctīs nāvibus*: cf. the common *aciē instrūctā*.

256. *flammās*: here a fire-signal. Signals by light, beacon fires, and smoke were much used by the ancients. *cum* seems to = *postquam*. *rēgia puppis*, 'the king's ship,' i.e. the ship of Agamemnon. Here *puppis* = 'ship,' as *carinae* does in 23, 179.

257. *fātis . . . deum*: cf. *fāta deum*, 54,

inclūsōs uterō Danaōs et pīnea fūrtim
 laxat claustra Sinōn. Illōs patefactus ad aurās
 reddit ecus, laetīque cavō sē rōbore prōmunt 261
 Thessandrus Sthenelusque ducēs et dīrus Ulixēs
 dēmissum lāpsī per fūnem Acamāsque Thoāsque
 Pēlīdēsque Neoptolemus primusque Machāon
 et Menelāus et ipse dolī fabricātor Epēos.
 Invādunt urbem somnō vīnōque sepultam; 265
 caeduntur vigilēs, portisque patentibus omnīs
 accipiunt sociōs atque agmina cōnscia iungunt.
 Tempus erat, quō prima quiēs mortālibus aegrīs)
 incipit et dōnō dīvum grātissima serpit.
 In somnīs ecce ante oculōs maestissimus Hector 270
 vīsus adesse mihi largōsque effundere flētūs,
 raptātus bigīs, ut quondam, āterque cruentō
 pulvere perque pedēs trāiectus lōra tumentis,

and n. *dēfēnsus*: i.e. from discovery and punishment.

258. *uterō*: sc. *equi*; cf. *uterum* . . . *completi*, 20. *pīnea*: contrast *abiete*, 16, *acernis*, 112, *rōboribus*, 186, and *rōbur*, 230, all said of the horse.

259. *laxat* is joined by *-que* (257) to *ibat*, 254; cf. n. on *dehinc* . . . *fatur*, l. 256. Sinon could easily see a signal displayed at Tenedos; cf. 21, with notes.

260. *rōbore*: contrast *pīnea*, 258, and see n. there.

261. *dīrus Ulixēs*: cf. *dūri* . . . *Ulixī*, 7.

262. *dēmissum*, 'hanging'; lit., 'lowered.'

263. *primus* ought to = (1) 'first in order of exit,' or (2) 'first in importance,' 'peerless.' To both views objection is made, to (1) that it is extraordinary to mention seventh the man who came out first, to (2) that neither in Homer nor in V. does Machaon play a great part, at least in war. In Homer Machaon is a physician and son of Aesculapius, the god of medicine. Perhaps, therefore, V. calls him 'peerless,' in compliment to his art and his lineage.

265. *sepultam*: an exaggeration for *victam* or *superātam*, used to heighten the pathos. The wine was drunk in connection with the festivities hinted at in 248, 249.

266. *caeduntur vigilēs*: cf. *caesis* . . . *arctis*, 166. *portis* . . . *patentibus*: abl. of the route, 'through,' etc. See §146.

267. *sociōs*: the force from the ships. *cōnscia*, 'confederate'; properly, knowing, as they themselves knew, what was on foot.

268-297. 'As I lie asleep, Hector appears to me in a vision, and bids me fly with the gods of Troy.'

269. *grātissima* = an adv., 'with all its charms.' *serpit* (cf. *serpens*) well suggests the quiet approach of sleep.

271. *largōs* . . . *flētūs*: cf. *largō* . . . *vultum*, l. 465.

272. *raptātus* . . . *quondam*: briefly put for 'mangled as he was in the days of old after he had been dragged.' Cf. l. 483, 484.

273. *perque* . . . *tumentis*, 'his swollen feet pierced through and

—Ei mihi, quālis erat, quantum mūtātus ab illō
 275 Hectore, quī redit exuviās indūtus Achillī
 vel Danaum Phrygiōs iaculātus puppibus ignīs,
 squālentem barbam et concrētōs sanguine crīnīs
 vulneraque illa gerēns, quae circum plūrima mūrōs
 accēpit patriōs! ultrō flēns ipse vidēbar
 280 compellāre virum et maestās exprōmere vōcēs:
 ✕ 281 lūx Dardaniae, spēs ō fidissima Teucrum,
 quae tantae tenuēre morae? quibus, Hector, ab ōrīs
 exspectāte venīs? ut tē post multa tuōrum
 fūnera, post variōs hominumque urbisque labōrēs
 285 dēfessī aspicimus! quae causa indīgna serēnōs
 foedāvit vultūs? aut cur haec vulnera cernō?
 Ille nihil nec mē quaerentem vāna morātur,
 sed graviter gemitūs imō dē pectore dūcēns
 ‘Heu fuge, nāte deā, tēque hīs,’ ait, ‘ēripe flammīs:

through with thongs'; see § 137. *trā-
 lectus pedēs lōris* would have been simpler. *tumentis* shows that V. thought of Hector as dragged round Troy while still living; dead limbs do not swell from violence.

274. *ei*, 'alas,' commonly construed with a dat. of interest. *illō*, 'the famous,' 'the glorious,' a common meaning of *ille*.

275. *redit*, 'whom I see returning'; hist. pres. Aeneas talks as if he saw Hector returning; cf. n. on *voluit*, l. 101. *exuviās indūtus*: for constr. see §§ 154, 188. Hector won these spoils by killing Patroclus, while the latter was wearing the arms of Achilles.

276. *Danaum Phrygiōs*: juxtaposition. While Achilles refrained from fighting (see on l. 458) Hector drove the Greeks back to their camp, and set fire to the ships. *puppibus*: dat. of interest, the ships being personified, or dat. = *in puppis*, § 122.

277. *concrētōs*, 'matted'; see on *orētus*, 74.

278, 279. *vulnera*: received while be-

ing dragged around the walls of Troy. Note the splendid effect obtained by interrupting the description of Hector's sorry plight, as given in 270-273 and 277-279, to dwell on the contrasting picture of his appearance in the full flush of victory and triumph. *ultrō*, 'without waiting for him to speak'; lit., 'of my own motion.'

281. *lūx Dardaniae*: i.e. deliverer or savior of Troy. The figure is that of a beacon light or star, and is common in Latin writers.

282, 283. *tenuēre*: sc. *est*. Hector . . . *exspectāte*: for the separation of the parts of the voc. phrase, cf. *serōlla* . . . *Trōia*, 160. *ōrīs*: as in i. l. ut, in itself simply 'how,' gains from the context the force of *quam libenter*, 'how gladly.'

285, 286. *quae* . . . *cernō*: Aeneas talks as if he had forgotten all about Hector's death.

287. *nihil*: sc. *respondet*. *morātur*, 'haed.' See Vocab.

288. *graviter* . . . *dūcēns*: cf. *su-
 spirāns* . . . *vōcem*, l. 371, and Eng. 'a long-drawn sigh.' 'to heave a sigh.'

hostis habet mūrōs; ruit āltō ā culmine Trōia. 290
 Sat patriae Priamōque datum; sī Pergama dextrā
 dēfendī possent, etiam hāc dēfēnsa fuissent.
 Sacra suōsque tibī commendat Trōia Penātis:
 hōs cape fātōrum comitēs, hīs moenia quaere,
 māgna pererrātō statuēs quae dēnique pontō.' 295
 Sic ait et manibus vittās Vestamque potentem
 aeternumque adytīs effert penetrālibus ignem.
 Dīversō intereā miscentur moenia lūctū, 4 +
 et magis atque magis, quamquam sēcrēta parentis
 Anchisae domus arboribusque obtēcta recessit, 300
 clārēscunt sonitūs, armōrumque ingruit horror.
 Excutior somnō et summī fastigia tēctī
 ascēnsū superō atque arrētīs auribus adstō,
 in segetem velutī cum flamma furentibus Austrīs
 incidit aut rapidus montānō flūmine torrēns 305

290. ruit . . . Trōia: a fig. way of saying, 'Troy is utterly lost'; *altō*, by dwelling on the distance through which Troy falls, emphasizes the completeness of its ruin.

291. sat . . . datum (sc. *et tū*): i.e. 'you have done your full duty,' etc. *dextrā* (sc. *manū*) stands for human strength in general.

292. etiam hāc, 'by mine too (even as, were the chance at hand, it would still be by thine).'

293. sacra: emphatic, 'it is her holy rites . . . (not her walls) that Troy,' etc. The Penates and Vesta (§§ 295-298) are evidently represented here by statues or images that could be easily carried; cf., then, § 299.

294, 295. moenia . . . pontō contains a prophecy. See on *ō fortunāli*, etc., i. 437. For the position of *māgna*, 295, see on *ignōtum*, 59. *dēnique*: as in 70.

296, 297. vittās . . . potentem, 'a filleted image of mighty Vesta.' Hector's ghost actually gives to Aeneas the images and the fire.

298-317. 'On awaking I climb to the roof of my house to reconnoiter. I find the city all ablaze. I resolve to make for the citadel, to fight and to die there.'

298. *dīversō*: lit., 'widely sundered,' but best rendered as an adv., 'in divers quarters,' 'everywhere.' *miscentur*: cf. *miscēri* . . . *pontum*, i. 124.

299. *sēcrēta*, 'apart,' 'out of the beaten paths.'

300. *recessit*, 'stood back,' lit., 'withdrew,' personifies *domus*.

301. *ingruit*: sc. *mihi* or *in mē*.

302. *summī fastigia tēctī*, 'the highest point on the roof.' For a different expression cf. *summa* . . . *fastigia rērum*, i. 342. Since *fastigia tēctī* is a compact phrase expressing a single idea, it matters not whether *summus* be put with *fastigia* or with *tēctī*.

303. *arrētīs* . . . *adstō*: cf. i. 152.

304. *furentibus Austrīs*: cf. i. 51; instr. abl. with *incidit* which = *feritur*, 'is borne.' See on *tēlō*, i. 99.

305. *montānō flūmine*: instr. abl., 'with its mountain-flood.'

sternit agrōs, sternit sata laeta boumque labōrēs
praecipitēsque trahit silvās, stupet inscius altō
accipiēns sonitum saxī dē vertice pāstor.

Tum vērō manifēsta fidēs Danaumque patēscunt
310 insidiae. Iam Dēiphobī dedit ampla ruīnam
Vulcānō superante domus, iam proximus ārdet
Ūcalegōn, Sigēa ignī freta lāta relūcent.

Exoritur clāmorque virum clangorque tubārum.
Arma āmēns capiō; nec sat ratiōnis in armīs,
315 sed glomerāre manum bellō et concurrere in arcem
cum sociīs ārdent animī; furor iraque mentem
praecipitant, pulchrumque morī succurrit in armīs.

Ecce autem tēlis Panthūs ēlāpsus Achīvum,
Panthūs Ōthryadēs, arcis Phoebique sacerdos,

306. *sternit . . . sternit*: the repetition serves to tie the clauses closely together; cf. *saepe . . . saepe*, 108-110, *sanguine . . . sanguine*, 116-118, and notes there. *laeta*: often used of crops, 'bounteous.' *boumque labōrēs*: the results of the oxen's toil, rather than the toil itself; cf. § 185.

307, 308. *stupet inscius*: juxtaposition of effect and cause; § 212. *stupet* corresponds to *arrēctis . . . adstō*, 308, and *altō . . . saxī . . . vertice* to *summi . . . tēcti*, 302.

309. *fidēs*: freely, 'truth'; strictly, 'proof,' that which causes faith.

310. *dedit . . . ruīnam*: see § 202, end. *ruīna* in the sing. denotes the actual collapse of anything; the pl. *ruīnae* gives the result of such collapse.

311, 312. *Vulcānō*, 'the fire'; cf. the use of *Cererem*, 1. 177, *Bacchī*, 1. 215. *iam . . . Ūcalegōn*: a short way of saying, 'the house of Ucalegon, his neighbor,' etc. *Sigēa . . . relūcent*: *ampla*, 310, paved the way for this statement; the burning of a spacious house produces plenty of light.

313. *exoritur . . . tubārum*: cf. 1.

87. Notice that the verb is here of the third conjugation.

314. *arma . . . armīs*: parataxis (§ 218); the *vs.* = 'frenzied I seize my arms, senseless though such action is.' *nec = et nōn*; the *et* in turn = *et tamen*, as often. With *armīs* sc. *capendis*, out of *capiō*.

316, 317. *sociīs*: the members of the *manus*, 315. *mentem praecipitant*, 'set my mind awirl', 'dethrone my reason'; *animī* = the 'emotions,' 'heart,' *mēns* = the intellectual powers. *pulchrum . . . armīs*: sc. *esse* with *pulchrum* and *mihī* with *succurrit*. The whole = 'the thought rushes over me that it is glorious to die in arms.' *mori in armīs* is subject of *pulchrum (esse)* and the whole phrase *pulchrum (esse) mori in armīs* is subject of *succurrit*.

318-369. 'Learning from Panthus, priest of Apollo, that all is lost, I rush out prepared to die. A few valiant spirits join me.'

318. *ecce autem*: as in 208.

319. *arcis Phoebique* = *Phoebī in arce*; see on *vitiās . . . potentiam*, 296.



LAOCOON

sacra manū victōsque deōs parvumque nepōtem 330
 ipse trahit cursūque amēns ad limina tendit.
 'Quō rēs summa locō, Panthū? quam prēndimus arcem?'
 Vix ea fātus eram, gemitū cum tālia reddit:
 'Vēnit summa diēs et inēluctābile tempus
 Dardaniae. Fuimus Trōes, fuit Īlium et ingēns 325
 glōria Teucrōrum; ferus omnia Iuppiter Argōs
 trānstulit; incēnsā Danaī dominantur in urbe.
 Arduus armātōs mediīs in moenibus adstāns
 fundit ecus, victorque Sinōn incendia miscet
 insultāns. Portīs aliī bipatentibus adsunt, 330
 mīlia quot māgnis umquam vēnere Mycēnis;
 (obsēdere illī tēlis angusta viārum

320, 321. *sacra . . . deōs . . . trahit*: cf. *sacra . . . Penūtis*, 298, also the notes on 296, 297. Panthus probably gives the images, etc., to Aeneas; see § 225. *ipse* strengthens *manū*; the two thus = *sui ipsius manū*. *trahit* fits *nepōtem* better than it fits *sacra* or *deōs*; see on *legunt*, I. 426. The lad can not keep up with his grandfather's wild strides. Panthus, by coming to Aeneas's house, marks the latter out as a recognized leader among the Trojans.

322. *quō . . . locō*: i.e. how fares the commonwealth? *rēs* is used as in I. 268. *summa rēs* = *summa salūs rei pūblicae*, for which cf. Cic. *Cat.* I. § 11. *prēndimus*: pf. tense. *quam . . . arcem* ('stronghold') = 'where have we made our stand?' That Pergama, the *ars* proper of Troy is lost, is clear from the fact that Panthus, *arcis . . . sacerdotēs* (319), was in full flight; see § 225.

324. *summa diēs*: for meaning see on *suprēmum*, II.

325. *fuimus . . . Īlium*: i.e. Troy and the Trojans are things of the past; the emphasis is on the tense of the verb forms. The pf. of *sum* is often used in this way; cf. too, n. on *huic . . . erat*, I. 343.

326. *ferus . . . Iuppiter*: cf. *saevae Tritōnidis*, 226, *saevae . . . Īūnōnis*, I. 4, and *nōn aequae Palladis*, I. 479.

327. *incēnsā*: as in I. 727. *dominantur*, 'are lords and masters'; a strong verb, since *dominus* suggested to the Romans the thought of master and slaves. Cf. *dominābitur*, I. 285.

328. *armātōs mediīs*: juxtaposition of contrasts. The last place for armed (Greeks) is the heart of Troy. Cf. n. on *infelix sacratū*, 245.

329. *incendia miscet*, 'spreads fire and confusion.' For *miscet* cf. 298.

330. *bipatentibus*: lit., 'twice opening.' Here, probably, we are to think of a two-leaved door (see on *foribus . . . aēnis*, I. 449) flung wide open. The word thus emphasizes the defenceless state of the city.

331. Note the exaggeration. Vss. 328, 329 emphasize the numbers already in the city, 330-332 those still crowding through the gates.

332. *angusta viārum* = *angustūs viās*; see § 197. V. probably thought of Troy's streets as he did of those of Rome, which were much narrower than the streets of modern capitals.

oppositis; stat ferrī aciēs mūcrōne coruscō
 stricta, parāta necī; vix primī proelia temptant
 333 portārum vigilēs et caecō Marte resistunt.
 Tālibus Ōthryadae dictīs et nūmine dīvum
 in flammās et in arma feror, quō trīstis Erīnys,
 quō fremitus vocat et sublātus ad aethera clāmor.
 Addunt sē sociōs Rīpheus et māximus armīs
 340 Ēpytus oblātī per lūnam Hypanisque Dymāsque
 et laterī adglomerant nostrō iuvenisque Coroebus
 Mygdonidēs; illīs ad Trōiam forte diēbus
 vēnerat insānō Cassandrae incēsus amōre
 et gener auxilium Priamō Phrygibusque ferēbat,
 345 infēlix, quī nōn spōnsae praecepta furentis
 audierit.
 Quōs ubi cōnfertōs audēre in proelia vīdī,
 incipiō super hīs: 'Iuvenēs, fortissima frūstrā
 pectora, sī vōbīs audentem extrēma cupidō

333, 334. *stat . . . necī*: a highly poetic expression, meaning lit., 'the edge of the gleaming-pointed steel stands unsheathed,' etc.; freely, 'full in place stands a battle line of swords, gleaming-pointed, unsheathed, ready for deeds of blood.' *mūcrōne coruscō* is abl. of char. with *ferrī*.

335. *caecō Marte*: modal abl., 'aimlessly.' For *Marte* = *proeliō*, cf. *Vulcānō = ignī*, 311.

336. *nūmine dīvum*: i.e. by the will of the gods that Troy shall perish. When his city is perishing, a warrior's place is in the ranks fighting for its defence. Hence the gods that decree a city's fall may well be said to drive the patriot warrior *in flammās et in arma*. Aeneas now leaves his house.

337. *Erīnys*: here 'the war-fiend.'

340. *oblātī per lūnam*: sc. *mihī*, 'revealed to my eyes by the moonlight.' *per* with an acc. often = an instr. abl.

341. *adglomerant*: sc. *sē* from 339. *iuvenis*: added to increase the pathos

Coroebus is in the prime of life. His death is described below, 424 ff.

343. *insānō*: because it caused his death.

344. *gener . . . ferēbat*, 'was rendering a son's aid.' *gener* lit. = 'as a son-in-law.' Since Coroebus did not marry Cassandra, an Eng. writer would say less boldly, 'he was helping Priam as loyally as if he were in truth his son-in-law.' *ferēbat*: note tense; *vēnerat* gives one act, *ferēbat* a series.

345, 346. *quī . . . audierit*: a causal rel. cl. explaining why Aeneas calls Coroebus *infēlix*. For Coroebus's disregard of Cassandra's prophecies cf. 246, 247, and notes there. *furentis*, 'raving,' 'frenzied,' because inspired with the gift of prophecy. See on *furēns*, i. 491.

347. *audēre in*, 'to be all daring for.'

348. *super*: as in 71, and i. 29. The thought is: 'they were brave enough, yet I seek to inflame them still more.'

certa sequi (quae sit rebus fortuna, videtis;) 350
 excessere omnēs adytis arisque relictis
 dī, quibus imperium hōc steterat; succurritis urbī
 incensae)—moriāmur et in media arma ruāmus.
 Ūna salūs victis nūllam spērāre salūtem.
 Sic animis iuvenum furor additus. Inde lupi ceu
 raptōrēs ātrā in nebulā, quōs improba ventris
 exēgit caecōs rabiēs catulique relictī
 faucibus exspectant siccis, per tēla, per hostis
 vādimus haud dubiam in mortem mediaeque tenēmus
 urbis iter; nox ātra cavā circumvolat umbrā. 355
 Quis clādem illius noctis, quis fūnera fandō
 explicet aut possit lacrimis aequāre labōrēs?
 Urbs antiqua ruit multōs domināta per annōs;
 plūrima perque viās sternuntur inertia passim
 corpora perque domōs et religiōsa deōrum 365

his = his verbis; instr. abl. iuvenēs: for meaning see on pūbēs . . . tuōrum, I. 399.

350. sequi depends on cupidō (§ 170), as an infin. might depend on a form of cupiō. rēbus, 'our (i.e. Troy's) interests.'

351, 352. excessere . . . dī: note the order; 'gone are they, every one . . . the very gods through whose aid,' etc. For the thought cf. § 299. Aeneas is exaggerating; some of the gods were still with him. See 298-297, 320. quibus: instr. abl. steterat: for meaning cf. n. on auxiliās, 163. The plpf. = 'had been kept intact' ere it hastened to its fall.

353. moriāmur . . . ruāmus: parataxis; § 221. In prose we should have moriāmur in media arma ruendō. This sentence is the apod. to si . . . sequi, 349. quae sit . . . incensae, 350-353, gives the reasons for the entreaty moriāmur . . . ruāmus, i.e. it = 'since, as you see, the gods are gone, the city . . . is in flames.'

355. furor: here the frenzy of despair.

356-358. raptōrēs: practically an adj., 'plundering,' 'ravenous'; cf. the use of rēgina, I. 273. improba: as in 80.

ventris . . . rabiēs: a strong expression for 'hunger.' caecōs: see § 193. It = 'to prowl blindly,' with no settled object. Note juxtaposition of effect and cause in caecōs rabiēs. catulique . . . exspectant: we should look for quōrumque catulī, etc.; but see on cui . . . locus, 71. relictī, 'at home,' 'in the den.' siccis: here 'hungry.' The food of young wolves would be mixed with blood.

359, 360. mediae . . . urbis iter, 'the road that leads to the heart of our city.' urbis is a simple poss. gen. NOX ātra: in 255 and 340 V. has described the night of Troy's capture as brightened by a moon. If there is any inconsistency, cf. § 49. V. is not an historian, bound to be accurate and consistent, but a poet. To the poet, nox is naturally ātra as distinct from the day. cavā: as in I. 516.

361, 362. fandō: as in 81. With quis . . . possit as a whole cf. quis tūlia fandō . . . temperet, 6-8. Note allit. in 361, 362.

363. ruit: as in 290.

364, 365. perque viās . . . perque domōs: these phrases have the same metrical value and the caesura (§ 235)

līmīna; nec sōlī poenās dant sanguine Teucrī;
quondam etiam victīs redit in praecordia virtūs,
victōrēsque cadunt Danaī; crūdēlis ubīque
lūctus, ubīque pavōr, et plūrima mortis imāgō.]

- 370 Prīmus sē Danaum māgnā comitante catervā
Androgeōs offert nōbīs socia agmina crēdēns
īnscius atque ultrō verbīs compellat amīcīs:
'Festīnāte, virī. Nam quae tam sēra morātur
sēgnitiēs? aliī rapiunt incēnsa feruntque
375 Pergama; vōs celsīs nunc prīmum ā nāvibus itis?'
(Dixit et extēplō (neque enim respōnsa dabantur
fīda satis) sēnsit mediōs dēlāpsus in hostīs.
Obstipuit retrōque pedem cum vōce repressit,
īnprōvīsum asprīs velutī quī sentibus anguem

falls after each. *sternuntur inertia*: freely, 'lie helpless in death.' *inertia* is proleptic; see § 198.

366. *līmīna*: we are to think of persons slain as they were seeking sanctuary. *poenās*: i.e. for being foemen. With *poenās* . . . *sanguine* cf. *poenās cum sanguine poscunt*, 72.

367. *quondam*, 'at times'; an uncommon meaning.

368, 369. *crūdēlis* . . . *lūctus*: sc. *est*. We talk of 'killing grief.' *pavōr*: for the *ō* see § 243. *plūrima* corresponds to *ubīque*. *imāgō*, 'guise,' 'form.'

370-401. 'Some Greeks mistake us for their comrades. Ere they learn their error, we slay them. We put on their armor, and so surprise and kill many of our foes.'

370-372. *sē* . . . *offert nōbīs*: cf. *quī sē* . . . *obtulerat*, 59-61, *cui* . . . *sēsē tulit obvia*, i. 814. *crēdēns*: sc. *nōs*. For the juxtaposition *crēdēns īnscius* cf. *stupet īnscius*, 307. *ultrō* . . . *compellat*: cf. *ultrō* . . . *compellāre virum*, 279.

373. *nam* . . . *morātur*, 'pray, what laggard delay,' etc. In its original affirmative sense, 'indeed,' 'verily.'

nam is often used, in verse and prose alike, to emphasize questions, much as *tandem* is. Generally *nam* is attached to the interrog. pron. but occasionally precedes it. *sēra*: transferred epithet. It is Aeneas and his men who are late.

374. *rapiunt* . . . *feruntque*, 'are plundering and pillaging'; the phrase suggests the actual carrying off of the spoil itself.

375. *celsīs* . . . *nāvibus*: see on *celsis in puppibus*, i. 183.

377. *sēnsit* . . . *dēlāpsus (esse)*: strict Latin usage would require *sēnsit sē dēlāpsum (esse)*. V. has followed a Gk. idiom by which, if the subject of an infin. is identical with that of the verb whereon the infin. depends, it is omitted, and all pred. adjs. belonging with the infin. are attracted into the nom. case.

378. *retrō* . . . *repressit*: briefly put for 'retreating backwards, he checked voice and foot alike.' *pedem cum vōce* = *pedem et vōcem*. See on *cum sanguine*, 72.

379. *asprīs* = *asperis*; § 107. *sentibus*: partly local abl., partly causal abl. with *īnprōvīsum*.

pressit humi nitens trepidusque repente refugit 380
attollentem iras et caerulea colla tumentem;
haud secus Androgeos visum tremefactus abibat.
Inruimus densis et circumfundimur armis
ignarosque loci passim et formidine captos
sternimus; adspirat primo fortuna labori. 385
Atque hic successu exultans animisque Coroebus
'Oh socii, qua prima,' inquit, 'fortuna salutis
monstrat iter quaque ostendit se dextra, sequamur;
mutemus clipeos Danaumque insignia nobis
aptemus. Dolus an virtus, quis in hoste requirat? 390
arma dabunt ipsi.' Sic fatus deinde comantem
Androgei galeam clipeique insigne decorum
induitur laterique Argivum accommodat ensem.
Hoc Ripheus, hoc ipse Dymas omnisque iuentus
laeta facit; spoliis se quisque recentibus armat. 395

380. *nitens*, 'as he works his way,' by implying effort, suggests the man's heavy tread, and the violence of his contact with the snake. *trepidusque . . . refugit*: the swift rhythm and the instantaneous pl. picture the man's sudden backward jump.

381. *attollentem iras* effectively brings out (1) the serpent's wrath, (2) the display of that wrath. *colla*: acc. of spec.; § 135.

382. *haud secus = sic*, by litotes; see on *non simili*, I, 136.

383. *circumfundimur*: middle; § 153. As object sc. *eos = Graecos*.

384. *ignaros* and *captos* = causal clauses with *sternimus*.

385. *adspirat*, 'favors.' The figure is from a favoring breeze that helps a ship on its way.

386. *successu . . . animisque*: both abs. are causal; *animis* = natural courage.

388. *dextra* agrees with the subject of *ostendit*, and = an adv., 'propitiously'; § 196. *ostendit se* virtually = *apparet*. In

prose we should have *ostendit se dextram*.

389. *Insignia*: lit., 'marks of distinction,' but here the accoutrements or armor of the Greeks, thought of as means to distinguish them from the Trojans.

390. *dolus . . . requirat*, 'who, in dealing with a foe, would stop to ask whether it (i.e. such a transfer) is trickery or high courage?' With *dolus an virtus* sc. *sit*, subj. in dependent question. Its subject is omitted for effect; the abrupt character of Coroebus's utterance gives it added power. The prot. to *quis . . . requirat* is contained in the phrase *in hoste*.

391. *comantem*: see on *cristatus*, I, 468.

392. *galeam . . . insigne*: for constr. and meaning see § 138. Cf. *exuvias indutus Achilli*, 275. *Insigne*: the device on the shield which distinguished its bearer from the other warriors; cf. *Danaum . . . insignia*, 389.

394. *ipse*, 'too,' 'also'; a not uncommon meaning.

Vādīmus inmixtī Danaīs haud nūmine nostrō
 multaque per caecam congressī proelia noctem
 cōnserimus, multōs Danaum dēmittimus Orcō;
 diffugiunt aliī ad nāvīs et litora cursū
 400 fīda petunt, pars ingentem formīdine turpī
 scandunt rūrsus ecum et nōtā conduntur in alvō.
 Heu nihil invītīs fās quemquam fīdere dīvīs!
 Ecce trahēbātur passīs Priamēia virgō
 crīnibus ā templō Cassandra adytisque Minervae
 405 ad caelum tendēns ārdentia lūmina frūstrā,
 lūmina, nam tenerās arcēbant vincula palmās.
 Nōn tulit hanc speciem furiātā mente Coroebus
 et sēsē medium iniēcit peritūrus in agmen;
 cōnsequimur cūctī et dēnsīs incurrimus armīs.
 410 Hīc prīmum ex altō dēlūbrī culmine tēlis

396. *haud nūmine nostrō*, 'attended by a divine favor not our own,' and so not lasting. For case see § 147. The *nūmen* (cf. 178) is that of the gods of Greece. In assuming Gk. armor, 392-395, the Trojans are seeking to make Greeks of themselves and so to get the heavenly favor which the Greeks are manifestly receiving. The words contain another suggestion. One can not cajole the gods; hence the conduct of the Trojans in seeking to divert to themselves the divine favor meant for others is sure to work them woe. Thus the words contain a hint of the coming disaster.

397. *multa* and *congressi* = advs., 'over and over again,' 'in hand to hand conflict.' *caecam . . . noctem*: see on *nox ātra*, 360.

398. *multōs Danaum*: in prose we should have *multōs Danaōs*. Such a partitive gen. dependent on an adj. is, however, common enough in poetry and later prose. *Orcō* = *ad Orcum*; § 122.

402-408. 'This good fortune soon deserts us, and many of my comrades fall. I make my way to Priam's palace, where I find a terrible struggle in progress.'

402. *heu . . . dīvīs* ushers in the account of the calamity hinted at in *haud . . . nostrō*, 396. See n. there. *nihil*: with *fās* (*est*). The Trojans, in seeking the favor of Gk. gods, were putting faith in them. But those gods desired Gk., not Trojan, victory; hence the Trojans in trusting them were running counter to their will. *dīvīs*: dat., with *fīdere*. *fīdō* and *cōnfīdō* regularly take the dat. of a person; see B. 219, 1, a; G. 401, N. 6. For the abl. with these verbs see on *cōnfīdere rēbus*, 1. 452.

403. *Priamēia virgō*, 'Priam's maiden daughter.'

404. *templō . . . adytisque*: note the climax; *templum* is the whole temple, *adytum* is the holy of holies. It was for this violence to Cassandra that Pallas punished Ajax as described in 1. 39-45.

405, 406. *lūmina . . . lūmina*: as in 1. 226, ll. 173. The repetition of *lūmina* is rhetor., 'her eyes, I say.' *tendēns . . . lūmina* is a rhetor. and unusual phrase, after the model of *tendere palmās*.

408. *et*, 'but,' as in 94. *peritūrus*, 'rushing into certain death'; see on *fulūrae*, 1. 712.

410. *dēlūbrī*: the temple of 404.

nostrōrum obruimūr, oriturque miserrima caedēs
 armōrum faciē et Grāiārum errōre iubārum;
 tum Danaī gemitū atque ēreptae virginis irā
 undique collēctī invādunt, acerrimus Aiāx
 et geminī Atrīdae Dolopumque exercitus omnis,
 adversī ruptō ceu quondam turbine ventī
 cōnfigunt, Zephyrusque Notusque et laetus Eōis
 Eurus equīs; strīdunt silvae, saevitque tridenti
 spūmeus atque imō Nēreus ciet aequora fundō.)

Vul. 31.

418

Illī etiam, sī quōs obscurā nocte per umbram
 fūdimus insidiīs tōtāque agitāvimus urbe,
 appārent; primī clipeōs mentītaque tēla
 agnōscunt atque ōra sonō discordia signant.
 Illicet obruimur numerō, primusque Coroebus

420

411. **obruimūr**: for the *ū* see § 243.
 412. **errōre iubārum**, 'the mis-
 understanding caused by our Gk. crests.'
 For the crests see on *comantem*, 391.
 413. **gemitū . . . irā**: freely, 'with
 a cry of rage at the rescue of the
 maiden.' *ēreptae virginis* is a subjective
 gen.; see also on *mōlōs . . . fluctūs*, I.
 135.
 414. **acerrimus**: because specially
 interested; see on *templō . . . adytisque*,
 404.
 416. **adversī** = an adv. with *cōn-*
figunt, 'clash face to face'; see on
crēber . . . procellis, I. 85. **ruptō . . . tur-**
dine (sc. *ū diis*), 'when a storm has
 burst'; lit., 'when a storm has been
 made to burst forth.' The abl. abs.
 implies an act. *rumpere turbinem*, for
 which cf. *rumpit vōcem*, 129, with n.
quondam: as in 367.
 417, 418. **laetus . . . equīs**, 'in all
 the pride of,' etc. Cf. *legmine laetus*, I. 275,
duce laetus Achātē, I. 606. The steeds of
 the wind gods are the winds over which
 they preside. **strīdunt** ('whistle') . . .
saevitque: the hissing sound of these
 words pictures the hiss of the storm
 (§ 224). For the form *strīdunt* see § 101.

419. **spūmeus**: proleptic; 'Nereus
 rages till he foams.' The word fits
 equally the god and the sea over which
 he presides. The point of 418-419 is the
 confusion which reigns in the two cases
 compared.

420. **si quōs** = *quōscumque*. **per um-**
bram, 'aided by,' etc. See on *oblūtū*
per lūnam, 340.

421. **insidiīs**: the change of armor,
 389-395. **agitāvimus**: a hunter's term;
 cf. *agēs*, I. 191, and Eng. 'hounded.'

422, 423. **primī . . . agnōscunt**:
 in the confusion the Greeks with Ajax
 had not detected the fraud. **mentīta** =
quae sic mentīta erant (see on *correpta*, I.
 100), 'lying.' **ōra . . . signant**, 'they
 brand our tongues, differing in sound
 (from their own).' This difference
 would show itself in the battle-cries,
 orders, etc. V. probably thought of the
 Greeks and the Trojans as using dif-
 ferent dialects of Greek. **signant**: by a
 cry of rage or the like.

424. **numerō**: Aeneas and his com-
 rades had now three sets of opponents.
primus: Coroebus is the first to fall by
 the crisis he had precipitated (386): a
 kind of poetic justice.

- 425 Pēneleī dextrā dīvae armipotentis ad āram
prōcumbit; cadit et Rīpheus, iūstissimus ūnus
quī fuit in Teucrīs et servantissimus aequī
(dīs aliter vīsum); pereunt Hypanisque Dymāsque
cōnfixī ā sociīs, nec tē tua plūrima, Panthū,
430 lābentem pietās nec Apollinis īnfula tēxit.
Īliacī cinerēs et flamma extrēma meōrum,
testor in occāsū vestrō nec tēla nec ūllās
vītāvisse vicēs Danaum et sī Fāta fuissent
ut caderem meruisse manū. Dīvellimur inde,
435 Īphitus et Peliās mēcum, quōrum Īphitus aevō
iam gravior, Peliās et vulnere tardus Ulixī;

425. *divae armipotentis*: Minerva; cf. 404, and § 279.

426. *ūnus*: often used to strengthen a superlative.

427. *aequī*: obj. gen. with *servantissimus*, a constr. regular with pres. ptcples. when, as here, they have the force of adjectives.

428. *dīs aliter vīsum* (sc. *est*): lit., 'the gods resolved (sc. to deal with Rīpheus) otherwise'; a pious formula of resignation. *aliter* is the important word, getting its meaning each time from the context. Here it = 'otherwise than we mortals should expect in the case of one so just.'

429. *Panthū*: we infer that Panthus has been with Aeneas ever since he left his father's house (336, 337). See § 225. For the apostrophe as the result of increasing emotion cf. l. 555, ll. 56.

430. *lābentem*, 'in your fall.' *Infula*, 'fillet'; cf. *vittae*, 133, 296. See Vocab. for the proper distinction between the words. Fillets were worn by victims (183), by deities (296), and, as here and in 221, by priests.

431. *flamma extrēma*, 'funeral fire.'

432. *testor*: sc. *vōs*. The Romans

often swore by the bones or the ashes of their kin.

433. *vītāvisse*: sc. *mē* as subject. *vicēs* must = 'hand to hand encounters,' since *tēla* = 'missiles.' Strictly, *vicēs* suggests reciprocity, interchange between persons and things. Here it pictures the give and take, the blow and counter-blow of close combat. *sī . . . fuissent*: prot. of a cond. contrary to fact; the apod. is in *meruisse*.

434. *ut caderem*: partly subj. of purpose with *Fāta fuissent*, which = *Fāta dēcrēvisent*, partly dependent on *meruisse manū*; hence it stands between the two. *meruisse*: in O. O. after *testor*, 432. The O. R. would be *meruī*, for which see on *impulerat*, 55. The ordinary form here in O. R. would be *meritūrum fuisse*; A. 589, b; B. 321, 1, 2; G. 597, R. 4; H. 647, and l. *dīvellimur*: a strong word; Aeneas left the scene sorely against his will.

435. *mēcum* = *et ego*; see on *cum sanguine*, 72. *Īphitus . . . mēcum* together form the subj. of *dīvellimur*.

436. *gravior*: i.e. rather slow of movement; see on *tristior*, l. 228. *Ulixī*: subj. gen. with *vulnere*, 'a wound dealt by Ulixes's hand.'

prōtinus ad sēdēs Priamī clāmōre vocātī.
 Hīc vērō ingentem pūgnam, ceu cētera nūsq̄am
 bella forent, nūllī tōtā morerentur in urbe,
 sic Martem indomitum Danaōsque ad tēcta ruentīs) 440
 cernimus obsessumque āctā testūdine limen.
 Haerent parietibus scālae, postīsque sub ipsōs
 nītuntur gradibus clipeōsque ad tēla sinistrīs
 prōtēctī obiciunt, prēnsant fastīgia dextrīs.
 Dardanidae contrā turrīs ac tōta domōrum 445
 culmina convellunt (hīs sē, quandō ultima cernunt,
 extrēmā iam in mōrte parant dēfendere tēlīs)
 aurātāsque trabēs, vetērum decora illa parentum,
 dēvolvunt; aliī strictīs mūcrōnibus imās
 obsēdere forēs; hās servant agmine dēnsō. 450
 Instaurātī animī rēgis succurrere tēctīs
 auxiliōque levāre virōs vimque addere victīs.

437. vocātī: sc. *sumus*.

438, 439. *ceu*: here in a comparison involving an hypothesis, in 355 and 416 in similes involving facts. *nūsq̄am* . . . *forent*, 'had no existence.' For the form *forent* see A. 170, a (p. 83); B. p. 57, footnote 2; G. 116, N. 1, c; H. 205, 2.

440. *Martem indomitum* repeats *ingentem pūgnam*, 438. The introduction of *ceu* . . . *urbe* has disturbed the constr. With *Martem* cf. *Marte*, 335.

441. *āctā*, 'advancing'; lit., 'brought into play (against them).' Cf. Caesar's phrase *vineās agere*. For the *testūdō* cf. *Caes. B. G.* ii. 6.

442. *parietibus*: for scansion see §240. *scālae*, 'scaling ladders'; much used in V.'s time, but unknown in Homer's day. *postīs* . . . *ipsōs*: i.e. just where the defence would naturally be strongest.

443. *nītuntur gradibus*: freely, 'are forcing their way (up) step by step'; *gradibus* is abl. of the route: see § 146.

ad, 'against,' i.e. to meet, to intercept. *sinistrīs*: with *obiciunt*.

444. *prōtēctī*: middle, 'in self defence.' See also § 171.

445. *domōrum* = *tēcta*, 440, and *sēdēs*, 437.

446, 447. *hīs* . . . *tēlīs*, 'with such things as their missiles.' Note the pathos. *ultima* = *extrēma*, l. 2:9. *extrēmā* . . . *morte* is causal, 'since they are already,' etc., and so = *quandō* . . . *cernunt*; § 222. Latin feels here the lack of a pres. ptepl. to *sum*, to agree with the subject of *parant*.

448. *decora illa*: cf. *decora alta*, l. 429. *illa* is used as in 274.

451, 452. *Instaurātī* . . . *victīs*: i.e. our spirits rose, as we saw this vigorous defence. For the infin. here see § 162. In 440-452 V. has touched upon the two phases of the assault, (1) the attack by scaling ladders, near the main gate, (2) the attack on the gate itself. The former of these is pictured at greater length in 458-468, the latter in 469-505.

Līmen erat caecaeque forēs et pervius ūsus
 tēctōrum inter sē Priamī postēsque relicti
 455 ā tergō, infēlix quā sē, dum rēgna manēbant,
 saepius Andromachē ferre incomitāta solēbat
 ad socerōs et avō puerum Astyanacta trahēbat.
 Ēvādō ad summī fastīgia culminis, unde
 tēla manū miserī iactābant inrita Teucrī.
 460 Turrīm in praecipitī stantem summisque sub astra)
 ēductam tēctis, unde omnis Trōia vidērī
 et Danaum solitae nāvēs et Achāica castra,
 adgressī ferrō circum, quā summa labantis
 iunctūrās tabulata dabant, convellimus altis.
 465 sēdibus impulimusque; ea lāpsa repente ruīnam
 cum sonitū trahit et Danaum super agmina lātē

453-455. *līmen* . . . ā *tergō*, 'an entrance there was in the rear (*ā tergō*), with secret doors, and a familiar thoroughfare from part to part of Priam's palace, a postern gate (at this time) abandoned, though by this way Andromache,' etc. *pervius* . . . *inter sē*, lit. = 'thoroughfare intimacy, the one with the other, of Priam's dwellings'; it belongs to the type of expressions seen in *māgnōrum* . . . *suum*, I. 634. *inter sē*, with its suggestion of reciprocal action (here of movement back and forth between two points), helps to make clear the meaning of *pervius*. ā *tergō*: the gate was far removed from the point of the Gk. attack; hence Aeneas could by it enter the palace unnoticed. *infēlix*: she lost her husband, and her boy, and was herself taken prisoner by the Greeks.

456. *incomitāta* emphasizes the privacy and security of this passage.

457. *socerōs*, 'her husband's parents,' Priam and Hecuba. *puerum* . . . *trahēbat*: cf. *parvum* . . . *trahit*, 820, 821.

458. *summī* . . . *culminis*: cf. *summa fastīgia tēctis*, 802, with note.

460, 461. *turrīm* is governed by *adgressī*, *convellimus*, and *impulimus*, 463-465. in *praecipitī*, 'flush with the outer edge of the palace.' The phrase compares the wall of the palace to a sheer precipice. *summī* . . . *tēctis*, 'springing starward from the surface of the roof.'

463-466. *ferrō*, 'axes,' or 'crow-bars.' *summa* . . . *dabant*, 'the ends of the floor timbers offered yielding joints.' The tower was perhaps built after the war began, as a lookout place (461, 462). Its flooring, or the flooring of its lowest story, rested directly on the roof of the palace proper. *summa* = *extrēma*; for the constr. cf. *in summō monte*, *in extrēmō librō*. The whole passage, like 453-455, exemplifies one of the weaknesses of V.'s style. He can not explain a simple thing in a simple manner; § 203. *convellimus*: the pres. pictures the repeated efforts to hurl down the tower. *altis sēdibus*: an important phrase. The greater the height from which the tower falls, the greater the damage it would do to the Greeks: cf. *altō* . . . *culmīna*, 290. with n. *impulli-*

incidit. Ast aliī subeunt, nec saxa nec ūllum
tēlōrum intereā cessat genus.

Vēstibulum ante ipsum primōque in limine Pyrrhus
exsultat tēlis et lūce coruscus aēnā,

quālis ubi in lūcem coluber mala grāmina pāstus,
frīgida sub terrā tumidum quem brūma tegēbat,

nunc positīs novus exuviīs nitidusque iuventā
lūbrica convolvit sublātō pectore terga

arduus ad sōlem et linguīs micat ōre trisulcīs.

Ūnā ingēns Periphās et equōrum agitātor Achillis,
armiger Automedōn, ūnā omnis Scyria pūbēs
succēdunt tēctō et flammās ad culmina iactant.

Ipsē inter primōs correptā dūra bipenni

limina perrumpit postisque ā cardine vellit.

aerātōs; iamque excīsā trabe fīrma cavāvit

rōbora et ingentem lātō dedit ōre fenestram.

470

Tues.

475

480

mus: instantaneous pf., giving the final result of their efforts. *ruinam . . . trahit*, 'it falls . . . a trailing ruin'; cf. *dedit . . . ruinam*, 310. The top of the tower would fall first, of course, and draw, or at least, seem to draw, the rest with it. The swift rhythm helps to picture the sudden final toppling of the tower; § 224.

467. *nec . . . nec = et nōn . . . nec*, i.e. they are not correlative.

469-505. 'Presently, the Greeks, led by Pyrrhus, force the main entrance of the palace.'

469. *vēstibulum*: here 'entrance.' *primō . . . limine* defines it more closely; *-que = 'and in fact'*; cf. § 198. *Pyrrhus = Neoptolemus*, 263.

470. *lūce*: sc. *eōrum = tēlōrum*.

471. *quālis ubi . . . coluber = illis quālis coluber est ubi*; cf. n. on *quālis*, I. 316. *in lūcem* belongs with *convolvit*, 474, but is brought to the front because the gleam of light on the snake's new skin is the main part of the cl.; *in lūcem* thus helps to connect 471-475 with

469, 470. *pāstus = qui pāstus est*; a dep. prtcl. like *crētus*, 74.

472. *tumidum quem*, 'whose swollen body.' The body of the hibernating snake is swollen at first with the *mala grāmina*, later with the poisons brewed therefrom.

473. *novus* gives the result of *positis . . . exuviis*. We get light here on *exuviis . . . Achilli*, 275. The dead warrior loses his armor, as a snake sheds its skin.

475. *arduus ad sōlem*, 'towering high against,' etc. We might have expected *erēctus*, but here again the Latin pictures the result, not the process. The use of *ad sōlem* after *in lūcem* in 471 spoils the syntax, but is effective because it makes the simile end as it began, with the idea of brightness.

476. *ingēns*: as in I. 99.

478. *flammās*, 'brands,' 'embers'; perhaps fire-darts, like the *malleolī* of *Cic. Cat. I. § 32*.

479-482. *ipse*: Pyrrhus; see on *ip̄sius*, I. 114. *perrumpit . . . vellit*:

Appāret domus intus et ātria longa patēscunt,
appārent Priamī et veterum penetrālia rēgum,
485 armātōsque vident stantīs in limine primō.

At domus interior gemitū miserōque tumultū
miscētur, penitusque cavae plangōribus aedēs
fēmineīs ululant; ferit aurea sīdera clāmor.
Tum pavidāe tēctīs mātērēs ingentibus errant
490 amplexaeque tenent postīs atque ōscula figunt.
Instat vī patriā Pyrrhus; nec claustra nec ipsī
cūstōdēs sufferre valent; labat ariete crēbrō
iānua, et ēmōtī prōcumbunt cardine postēs.
Fit via vī; rumpunt aditūs primōsque trucidant
495 inmissī Danaī et lātē loca milite complent:)
nōn sic, aggeribus ruptīs cum spūmeus amnis

Wed

conative pres.; see on *arcēret*, l. 300. Below in 481, 482, *cavūvit* and *dedit* describe the completed and so successful act. The pres. and the pf. are often thus distinguished. *lātō* . . . *ōre*, 'wide-mouthed,' 'gaping'; abl. of char. Perhaps *ingentem* refers to the length, *lātō* . . . *ōre* to the breadth of the *fenestra*.

483, 484. *appāret* . . . *appārent*: cf. *saepe* . . . *saepe*, 108-110, and *sanguine* . . . *sanguine*, 116-118, with notes. The repetition forces us to dwell on the ruthless invasion of the sacred privacy of the palace. *veterum* . . . *rēgum*: cf. *veterum* . . . *parentum*, 448.

485. *armātōs*: those mentioned in 449, 450. *vident*: sc. *Grāi*.

486, 487. *gemitū* . . . *miscētur*: cf. 298. *penitus*: cf. n. on *penitus* . . . *sonantis* . . . *scopulōs*, l. 200. *cavae*, 'vaulted,' suggests the echoing of the cries and shrieks. *plangōribus*, 'lamentations.' Strictly, the word refers to the beating of the breast by the hands; cf. *tūnsae pectora palmīs*, l. 481.

488. *ululant*: V. has used of the *aedēs*, 'rooms,' a verb that more properly applies to the women by whom they were occupied. *aurea*: i.e. bright and glittering; the word also, as has been

well said, marks the tragic contrast between 'the glorious bright world above' and the scene of ruin and woe on which that world looks down.

489. *errant* suggests aimless, frenzied movement.

490. *ōscula*: i.e. of farewell.

491. *vī patriā*, 'with all the force of his father (Achilles).'

492. *labat* . . . *crēbrō*, 'is started by the tireless ram.' *labat* = *rumpitur*, *incipit rumpi*, or the like, and so the instr. abl. (*ariete*) may properly be joined with it. The ref. to the ram here is an anachronism; see on *scālae*, 442.

493. *ēmōtī* . . . *cardine*, 'wrenched from their pivots (sockets).' The door proper must now collapse, even if the panels were intact, and the heavy bar (*claustra*) which, resting in the jambs on either hand, was let down behind the door, still held fast. Here the *fenestra*, 482, would make it easy to cut through the bar.

494. *aditūs*: acc. of effect; § 128. Cf. Eng. 'break a path.'

495. *milite*: as in 20.

496. *nōn sic* belongs with *fertur* . . . *furēns*, 498, 'far less furiously does a river sweep.' For the litotes see on *nōn*

exiit oppositāsque ēvicit gurgite mōlēs,
 fertur in arva furēns cumulō campōsque per omnis
 cum stabulīs armenta trahit. Vīdī ipse furentem
 caede Neoptoleum geminōsque in līmine Atrīdās, 500
 vīdī Hecubam centumque nurūs Priamumque per ārās
 sanguine foedantem, quōs ipse sacrāverat, ignīs.
 Quīnquāgintā illī thalamī, spēs tanta nepōtum,
 barbaricō postēs aurō spoliisque superbī,
 prōcubuēre; tenent Danaī, quā dēficit ignīs. 505
 Forsitan et Priamī fuerint quae fāta requīrās.
 Urbis utī captae cāsum convulsaque vīdit
 līmina tēctōrum et medium in penetrālibus hostem,
 arma diū senior dēsuetā trementibus aevō

simili, l. 136. *aggeribus*, like *mōlēs*, 497, brings out the fury of the stream by picturing the strength of the barriers it destroys.

497. *exiit*: sc. *ex alveō*. *oppositās*, 'set to bar its way.' Inundations, e.g. of the Tiber and the Po, were common in Italy. In 304-308 we had a ref. to a mountain current. Roman poets display great interest in rivers.

498. *furēns* gives the main point of the simile. Note its late position. For a different mode of bringing out the main point of a comparison see on *in lūcem*, 471, and *ad sōlem*, 475. *cumulō*: as in l. 105.

499. *furentem*, after *furēns*, 498, helps to emphasize the point of the simile in 495-498.

501. *nurūs*: render by 'daughters.' Priam had but fifty sons; hence *nurūs* must include also his fifty daughters. *per*, 'amid.'

503. *illi*: as in 274, 448. *thalamī*, 'bridal chambers,' occupied by Priam's sons and their brides. *spēs tanta nepōtum*, 'that gave such promise of,' etc. *nepōtum* may be (1) obj. gen., or (2) gen. of definition (§111) showing in what the *spēs* consisted.

504. *barbaricō*: i.e. won from foreigners. V. makes Aeneas speak as would a Roman or Gk. of his own time. See *barbarus* in Vocab. The doors that mark Trojan victories now themselves fall. *superbī* personifies *postēs*.

505. *prōcubuēre*: cf. *prōcumbunt*, 498.

506-558. 'Priam's fate. He sees his son Polites fall dead at his very feet, and in wrath hurls a spear at his slayer, Pyrrhus. The latter thereupon stabs Priam at the altar.'

506. *forsitan* = *fors sit an*: *fors sit* is properly cond., 'it would be problematic'; *an* = 'whether.' The subj. after *forsitan* is thus one in a dependent question. *et*, 'too,' 'also.' This whole passage, 506-558, expands the hint given in *vīdī . . . Priamum . . . foedantem*, 501, 502.

508. *līmina*, 'doors.' *medium in penetrālibus*: a variation (§203) from the normal *mediis in penetrālibus*, which would here be unmetrical. The *penetrālia* of a house were ordinarily entered only by the members of the family. Note then the juxtaposition of contrasts in *penetrālibus hostem*.

509. *senior dēsuetā*: juxtaposition of cause and effect. The comp. in *senior*

- 510 circumdat nēquiquam umeris et inūtile ferrum
cingitur ac dēnsōs fertur moritūrus in hostīs.
Aedibus in mediīs nūdōque sub aetheris axe
ingēns āra fuit iūxtāque veterrima laurus
incumbēns ārae atque umbrā complexa Penātīs.
- 515 Hic Hecuba et nātae nēquiquam altāria circum,
praecipitēs ātrā ceu tempestāte columbae,
condēnsae et dīvum amplexae simulācra sedēbant.)
Ipsū autem sūmptīs Priamum iuvenālibus armīs
ut vīdit, 'Quae mēns tam dīra, miserrime coniūnx,
520 impulit hīs cingī tēlis? aut quō ruis?' inquit.
'Nōn tālī auxiliō nec dēfēnsōribus istīs
tempus eget, nōn, sī ipse meus nunc adforet Hector.
Hūc tandem concēde; haec āra tuēbitur omnīs,
aut moriēre simul.' Sic ōre effāta recēpit

is intensive, 'the old, old man'; see on *tristior*, l. 228.

510, 511. *ferrum cingitur*: for constr. see §§ 154, 138. *moritūrus* = *peritūrus*, 408.

512. *aetheris axe*: freely, 'the heavens,' 'sky'; for the revolution of the heavens cf. *vertitur . . . caelum*, 260. In *nūdō . . . axe* V. seems to have in mind a Roman house, one room at least of which was open in the center to the sky.

514. *incumbēns*, 'drooping o'er'; lit. 'flinging (itself) on.' *umbrā . . . Penātīs*: by the altar, under the laurel, stand images of the Penates of Priam's house. *complexa* has the force of a pres.; see § 171.

515. *nātae* = *nurūs*, 501; see n. there. *nēquiquam* anticipates the conclusion of the story; the altar did not protect them.

516. *praecipitēs*, '(driven) headlong.'

517. *condēnsae*, 'huddled together.' *dīvum*: the Penates of 514. *amplexae*: cf. *complexa*, 514, with note.

518. *iuvenālibus armīs*, 'the arms

of his youth'; cf. *arma dīū . . . dēsuēta*, 509.

520. *cingī tēlis*: contrast the constr. in *ferrum cingitur*, 510, 511.

521. *dēfēnsōribus istīs* refers to the *līta* of 520. The only possible defenders now are prayers and the altar; see 523. As *hic* = *meus* (e.g. in l. 98) so *iste* refers to the person addressed and = *tuus* or *vester*, often with an accessory notion of scorn or contempt. So here, 'those sorry defenders of yours.' We may account for the scorn here by recalling *iuvenālibus armīs*, 518, and *arma . . . dēsuēta*, 509. For the abl., which goes with *eget*, 522, cf. that with *carēre*, 44.

522. *eget*: for the indic. beside *sī . . . adforet* see on *impulerat*, 55. *nōn . . . Hector*: for the spirit cf. that of *sī . . . fuissent*, 291, 292.

523. *tandem* with the imp. expresses impatience; cf. its effect with a question, seen in *quō . . . tandem*, l. 331. Cf. also *iam dūdum sūmīte poenās*, 103, with n.

524. *moriēre simul* (sc. *adiscum*) is in thought parallel to *haec . . . omnīs*; 'we shall all escape together or all die together.'

ad sēsē et sacrā longaevum in sēde locāvit.

525

Ecce autem ēlāpsus Pyrrhī dē caede Polītēs,
ūnus nātōrum Priamī, per tēla, per hostīs
porticibus longīs fugit et vacua ātria lūstrat
sancius. Illum ārdēns infēstō vulnere Pyrrhus
insequitur, iam iamque manū tenet et premit hastā.

530

Ut tandem ante oculōs ēvāsit et ōra parentum,
concidit ac multō vītam cum sanguine fūdit.

Hic Priamus, quamquam in mediā iam morte tenētur,
nōn tamen abstinuit nec vōcī iraeque pepercit.

'At tibi prō scelere,' exclāmat, 'prō tālibus aūsīs
dī, sī qua est caelō pietās, quae tālia cūret,
persolvant grātēs dignās et praemia reddant
dēbita, quī nātī cōram mē cernere lētum
fēcistī et patriōs foedāstī fūnere vultūs.

535

At nōn ille, satum quō tē mentīris, Achillēs

540

525. sēde: a seat or bench by the altar.

526. Pyrrhī dē caede: freely, 'from Pyrrhus's murderous onset'; cf. *vulnere* . . . *Ulixī*, 436, with note.

528. porticibus . . . fugit and vacua . . . lūstrat express the same thought; see § 222. V. seems to be thinking esp. of the *peristylum* of a Roman house. In this the opening to the sky (see on *aetheris axe*, 512) was very large, and the surrounding roof was supported by many columns. The spaces between the columns and the sides of the *peristylum* are the *porticūs*. V. uses *ātria* as freely as we use 'halls' of any room in a mansion. *porticibus* is abl. of the route; § 146.

529. saucius: the most important word in the sentence; see § 206. *infēstō vulnere*, 'with levelled weapon'; lit., 'with hostile (levelled) wound,' a daring variation (§ 203) of the common *infēstā hastā, infēstō ielō*, or the like; the wound is substituted for the spear that makes the wound (§ 186).

530. iam iamque: i. e. again and

again he nearly grasps. premit, 'presses him sore.' *premere* is often used of the jostling and the crowding of people in the streets, a sense akin to that shown here.

534. nōn . . . abstinuit: sc. *se*; see § 139.

535. at: often thus used at the beginning of a curse. The thought is: 'I have contained myself thus far) but (now I can not), may,' etc.

536. pietās: practically, 'pity,' the regard which the gods ought to have for dutiful worshipers. That the gods were under obligations to mortals we have seen in the n. on *dōnis* . . . *nūmine divae*, l. 447.

537, 538. persolvant . . . dēbita (sc. *tibi*): cf. *grātēs persolvere dignās*, l. 600, and *dī tibi* . . . *praemia digna ferant*, l. 603-605. *cernere* depends on *fēcistī*, which here = *coēgistī*; § 168. In prose we should have *ut cernerem fēcistī* or *effēcistī*.

540. satum (*esse*) . . . mentīris, 'whose son you falsely boast yourself.' *mentīris* = 'lyingly state,' and so is properly construed with the infin. Pyrrhus's

tālis in hoste fuit Priamō, sed iūra fidemque
 supplicis ērubuit corpusque exsanguē sepulcrō
 reddidit Hectoreum mēque in mea rēgna remisit.
 Sic fātus senior tēlumque inbelle sine ictū
 541 coniēcit, rancō quod prōtinus aere repulsum
 et summō clipeī nēquiquam umbōne pependit.)
 Cui Pyrrhus: 'Referēs ergō haec et nūntius ībis
 Pēlidāe genitōrī; illī mea tristia facta
 dēgeneremque Neoptoleum nārrāre mementō;
 542 nunc morere.' Hōc dicēns altāria ad ipsa trementem
 trāxit et in multō lāpsantem sanguine nātī
 implicuitque comam laevā dextrāque coruscum
 extulit ac laterī capulō tenuis abdidit ēnsem.
 Haec finis Priamī fātōrum, hīc exitus illum
 543 sorte tulit Trōiam incēnsam et prōlāpsa videntem

conduct throws doubt on his statement that he is Achilles's son. With *satum quō* cf. *Mūia genitum*, l. 297, with note.

541. tālis . . . Priamō, 'dealt so with Priam, foe though Priam was.' *in* is used as in 390. *fidem*: the suppliant's confidence that Achilles would do what was right, i.e. spare his life.

542, 543. *ērubuit* = 'blushed at' the thought of violating, etc. For its trans. force see §§ 129, 130. *corpusque . . . reddidit* explains *iūra . . . ērubuit*. For the thought cf. *exanimum . . . Achilēs*, l. 484, with n. *sepulcrō reddidit*: i.e. gave up for burial. *Hectoreum* = *Hectoris*; § 191. *mē . . . remisit*: i.e. he did not detain me as a prisoner as he might treacherously have done.

544. *tēlum . . . inbelle*: for the thought see on *dēfensōribus istis*, 521. *sine ictū*, 'fruitlessly.'

545. *quod* = *id enim*; the rel. cl. explains *sine ictū*.

546. *summō . . . umbōne*: Priam's weapon does not go through to injure Pyrrhus. *sine ictū*, 544, *summō . . . umbōne*, and *nēquiquam* strengthen one another.

547. *referēs* and *ībis* = imperatives; see on *noster eris*, 149. Logically, *nūntius ībis* should precede *referēs*, but in such cases V. is wont to set first the verb containing the more important idea. *moriāmur . . . ruāmus*, 353, can be explained in this way.

548. *tristia*, 'cruel,' 'awful.' Pyrrhus for the moment mockingly views his own conduct with Priam's eyes.

549. *dēgenerem . . . Neoptoleum*, 'the degeneracy of Neoptolemus.'

550, 551. *ad . . . trāxit*: during the scene described in 533 ff. Priam had of course advanced from his seat (526).

552. *implicuit . . . laevā*: sc. *manū*; cf. n. on *dextrae . . . dextram*, l. 408. Homer represents the Greeks as long-haired; V. probably thought of the Trojans, too, as wearing long hair.

553. *extulit*, 'raised on high.' He had slain Polites with his spear; cf. 530. *laterī* = *in latus*.

554, 555. *finis*: here fem., an archaism; cf. § 87. *Priamī fātōrum*: cf. *Priamī . . . fūta*, 506. *exitus* (sc. *vītae*) often = 'death.' *illum . . . tulit*: lit. 'bore him away.'

Pergama, tot quondam populis terrisque superbum
rēgnātōrem Asiae. Iacet ingēns lītore truncus,
āvulsumque umeris caput, et sine nōmine corpus.

At mē tum primum saevus circumstetit horror.

Obstipui; subiit cārī genitōris imāgō,
ut rēgem aequaevum crūdēlī vulnere vidī
vītā exhālantem; subiit dēserta Creūsa
et direpta domūs et parvī cāsus Iūli.

Respiciō et quae sit mē circum cōpia lūstrō.

Dēseruēre omnēs dēfessī et corpora saltū
ad terram misēre aut ignibus aegra dedēre.)

Iamque adeō super ūnus eram, cum limina Vestae
servantem et tacitam sēcrētā in sēde latentem
Tyndarida aspiciō; dant clāra incendia lūcem
errantī passimque oculōs per cūcta ferentī.

560

565

570

Doc. 303
Thurs.

556-558. tot . . . Asiae, 'though once on a time proud ruler of,' etc. *populis terrisque* is dat. of interest with *rēgnātōrem*; § 120. V. seems to have in mind a Gk. use of the dat. with certain verbs of guiding, ruling, governing. *iacet* . . . *caput*: V. implies that Priam's body was decapitated and flung unburied on the shore. *truncus*, *caput*, and *corpus* are all alike pred. nom. to *iacet*. For the tense see on *volvit*, l. 101, *redit*, ll. 275. *ingēns*: cf. *ingēns Periphās*, 476.

559-566. 'At this sight I thought of my aged father, my wife, and my son. I am now alone on the palace roof.'

560. *subiit*: sc. *mē*, 'stole over me,' i.e. filled my thoughts.

561. *aequaevum*: sc. *ei*.

563. *direpta*: the house had not yet been plundered; *direpta* thus simply pictures the wild fancies to which in his excitement Aeneas gives way.

564. *cōpia*: sc. *millitum* or *iuvenum*. *lūstrō*, 'I seek to learn'; conative pres.

565, 566. *dēseruēre* (sc. *mē*) is emphatic by position; 'gone they were, yea, every one.' *corpora* . . . *dedēre*: two sets are distinguished; (1) those who sought to escape by leaping to the

ground, (2) those who consigned themselves to the flames. With ref. to (1) *dēfessi* = 'weary of the struggle,' with ref. to (2) it = 'in sheer exhaustion,' i.e. in one case it pictures a mental attitude, in the other a physical condition. *aegra*, 'fainting,' 'exhausted.' They were too weak to do anything but die. The perfects = 'I found that they had,' etc.

567-623. 'Catching sight of Helen, I am about to slay her, when my mother appears, and bids me think of my family. She shows me the gods destroying Troy.'

567. *iamque . . . eram*: briefly put for 'matters were come to such a pass (*adeō*) that I,' etc. *super*, 'above,' i.e. on the roof of the palace. *limina*, 'temple'; cf. the use of *carinae* or *vēla* = *nāvēs*.

568. *servantem*, 'clinging closely to'; a strong expression like 'hugging.' *sēde*, 'corner,' 'recess.' Note the repetition of the one idea in *servantem*, *tacitam*, *sēcrētā*, *latentem*.

569, 570. *Tyndarida*: for form see § 96. *dant* (*mihi*) . . . *ferentī* explains how he was able to see Helen; it = *dant enim*, etc. *errantī*: i.e. on the roof.

Illa sibi infestōs ēversa ob Pergama Teucrōs
 et poenās Danaum et dēserti coniugis irās
 praemetuēns, Trōiae et patriae commūnis Erīnya,
 abdiderat sēsē atque ārīs invīsa sedēbat.

*coni.
 uxor.*

575 Exārsēre ignēs animō; subit ira cadentem
 ulciscī patriam et scelerātās sūmere poenās.

576 Scīlicet haec Spartam incolumis patriāsque Mycēnās
 aspiciet partōque ibit rēgīna triumphō
 coniugiumque domumque, patrēs nātōsque vidēbit,
 580 Iliadum turbā et Phrygiis comitāta ministrīs?
 occiderit ferrō Priamus? Trōia ārserit ignī?
 Dardanium totiēns sūdārit sanguine lītus?
 Nōn ita, namque etsī nūllum memorābile nōmen
 fēmineā in poenā est nec habet victōria laudem,
 585 exstīnxisse nefās tamen et sūmpsisse merētis

572. Danaum, 'at the hands of the Greeks'; subjective gen. coniugis: Menelaus, brother of Agamemnon; §51.

573. praemetuēns expresses not only fear, but also precautions taken to avert the dangers of the thing feared. Helen's precaution here is the care with which she is hiding. 577, 582. Erīnya: here 'scourge,' 'curse.' With Trōiae . . . Erīnya cf. saevum ambōbus Achilleum, l. 458.

574. invīsa, 'a hated thing.'

575. subit ira: sc. mē; cf. subiit . . . ānāgō, 560. The phrase = irā ārdēns cupiō; see also §170.

576. scelerātās: in extreme case of transferred epithet (§194); the punishment is accursed only as exacted from an accursed sinner.

577. 577-587 constitute a soliloquy. scīlicet belongs with 577-582. It often, as here, ironically emphasizes something strange or absurd. The thought is, 'Shall she, the guilty cause, escape, though Priam and his city are fallen?' Such a question = a neg. assertion. Mycēnās: as in 25. Helen had come from Sparta.

579. coniugium, 'husband'; properly 'wedlock.' So at times sercītium = servus, mātīmōnium = uxor. patrēs = parentēs; cf. socerōs, 457, 'parents-in-law.'

580. turbā . . . ministrīs: instr. abl.; see on Achille, l. 312. The ref. is to the Trojan captives treated as slaves. ministrīs is used as in l. 705.

581, 582. The states expressed by occiderit, ārserit, and sūdārit are all conceived of as existing prior to those denoted by the three fut. verbs in 577-579.

583. nōn ita: sc. erit.

584. fēmineā = an obj. gen. fēminae. Sc. fēminea (nom.) with victōria, in the same sense.

585. exstīnxisse and sūmpsisse depend on laudābor, which is felt to = dicar or omnēs cum laude dicent mē. nefās here = 'a guilty creature,' much as coniugium, 579, = coniūx. merētis, 'deserving,' rather than 'deserved'; transferred epithet. See on scelerātās, 576. In ancient feeling a warrior was perfectly justified in slaying a guilty or wicked woman like Helen.

laudabor poenās, animumque explēsse iuvābit
ultrīcis flammae et cinerēs satiāsse meōrum.'

Tālia iactābam et furiātā mente ferēbar,
cum mihi sē, nōn ante oculīs tam clāra, videndam
obtulit et pūrā per noctem in lūce refulsit
alma parēns, cōfessa deam quālisque vidēri
caelicolīs et quanta solet, dextrāque prehēnsū
continuit roseōque haec insuper addidit ōre: ^.
'Nāte, quis indomitās tantus dolor excitat irās?
Quid furis? aut quōnam nostrī tibi cūra recessit?
Nōn prius aspiciēs, ubi fessum aetāte parentem
liqueris Anchīsēn, superet coniūxne Creūsa
Ascaniusque puer? quōs omnēs undique Grāiae
circum errant aciēs et, nī mea cūra resistat,
iam flammae tulerint inimīcus et hauserit ēnsis.)

par
pare
pario
pario

600

586, 587. *animum . . . flammae*: i.e. to have given full rein to the vengeful impulse that urged me to slay Helen. For *explēsse* with a gen. see § 118. *satiāsse*: i.e. with vengeance. The thought that the dead took delight in punishment dealt out to those who had slain them or wronged them is common in Greek and Roman writers.

588. *tālia iactābam*: cf. *tālia iactantī*, l. 102. *ferēbar*: sc. *in Tyndarida*.

589. *nōn . . . clāra*: i.e. with less disguise than on former occasions, e.g. that in l. 314-401. Cf. Aeneas's reproaches on this point, l. 407-409. *videndam*: the gerundive, as often, expresses purpose.

590. *pūrā . . . lūce*: the bright light inseparably connected with deities; see on *flagrantis*, l. 710. Cf. too, *roseā . . . refulsit*, l. 402.

591, 592. *cōfessa deam*, 'confessing the goddess,' i.e. revealing fully her divine nature. The phrase is explained by *quālis . . . solet*, 'in the guise and in the stature in which she is always seen,' etc. Cf. the description of Diana, l. 501.

with notes. *caelicollis*: dat. of the agent with *vidēri*, which is a true pass., as in l. 396. *prehēnsū*: sc. *mā*. Venus seizes Aeneas by his sword hand.

593. *roseō*: as in l. 402.

595. *quōnam*: for *-nam* see on *nam . . . morātur*, 373. *nostrī*: Venus identifies herself with Aeneas's household. *nostrī* is regularly obj. gen., *nostrum* partitive.

596, 597. *nōn* for *nōnne* occurs in indignant questions both in prose and poetry; cf. Cic. *Cat.* II. § 19, *nōn vident id sē cupere*, etc. The question here = a command. *prius*: i.e. before you think of anything else. *ubi*: since Aeneas had left Anchises at home, *ubi* must = 'in what plight,' unless *ubi . . . liqueris* is briefly put for 'where he is whom you deserted.' *superet*, 'survives.' In this sense *superum* is commoner. *coniūxne*: the interrog. *-ne* is not necessarily, either in prose or poetry, attached to the first word of the clause.

599. *nī . . . resistat*: cf. *nī . . . faciat . . . verrant*, l. 58, 59, with note.

600. *tulerint . . . hauserit*: instan-

- Nōn tibi Tyndaridis faciēs invīsa Lacaenae
 culpātusve Paris, dīvum inclēmentia, dīvum
 hās ēvertit opēs sternitque ā culmine Trōiam.
 Aspice (namque omnem, quae nunc obducta tuenti
 605 mortālīs hebetat vīsūs tibi et ūmida circum
 cāligat, nūbem ēripiam; tū nē qua parentis
 iussa timē neu praeceptīs pārēre recūsā):
 hīc, ubi disiectās mōlēs āvulsaque saxīs
 saxa vidēs mixtōque undantem pulvere fūmum,
 610 Neptūnus mūrōs māgnōque ēmōta tridentī
 fūndāmenta quatit tōtamque ā sēdibus urbem
 ēruit; hīc Iūnō Scaeās saevissima portās
 prīma tenet sociumque furēns ā nāvibus agmen
 ferrō accīncta vocat.
 615 Iam summās arcēs Trītōnia (respice) Pallas
 insēdit nimbō effulgēns et Gorgone saeva;

taneous pl.; for meaning of *tulerint* see on *illum* . . . *tulit*, 554, 555. *hauserit*: sc. *eōs*, 'drain their life-blood.'

601. *tibi*: as in l. 261.

602. *dīvum* . . . *dīvum*: for the rhetor. repetition cf that of *lūmina* 405, 406. Note the effective adversative asyndeton here.

603. *hās* . . . *opēs*: Priam's palace. *ā culmine*: cf. *ruit altō ā culmine Trōia*, 290.

604-607. *obducta tuenti* . . . *tibi*, 'drawn like a pall over thy sight.' *ūmida* . . . *cāligat*: freely, 'hangs dank and dark and thick about (you).' *tū nē* . . . *recūsā* is to be taken closely with *aspice*; it was not accounted safe to behold the gods in their divine form and brightness. For *nē* with the imp. see § 156. *tū* gives a tone of urgency to the command, as if Venus meant, 'Don't you, whatever others may do.'

609. *mixtō* . . . *pulvere*: instr. abl. with *undantem*, 'eddying.' The force of the dust-clouds that rise from the falling walls gives a waving motion to the smoke.

610. *Neptūnus*: Neptune and Apollo built the walls of Troy for its king, Laomedon. He who built the walls would be best able to destroy them. We gain another point in that the builder and so the natural preserver of the walls is destroying them. *ēmōta* = *quae ēmōvit*; it belongs also with *mūrōs*. The prefix here and in *ēruit*, 612, = out of the places in which they formerly lay. *tridentī*: cf. Neptune's use of his trident in l. 145.

612. *Scaeās* . . . *portās*: the best known and strongest gate of Troy. This fact gives force to *saevissima*. As Troy's most savage foe, Juno assails Troy's strongest defences. For the pl. of one gate cf. the use of *foribus*, l. 449.

613. *prīma*: as in l. 24. *furēns*: as in l. 491.

614. *ferrō accīncta*: see on *arma*, l. 16. *accīncta*, 'equipped'; cf. *accīngunt*, l. 210, ll. 235.

616. *insēdit*: here in sinister sense; see on *insīdat*, l. 719. Pallas was commonly the preserver of fortresses and citadels. This reversal of her usual



MINERVA

ipse pater Danaīs animōs virisque secundās
 sufficit, ipse deōs in Dardana suscitāt arma.
 Ēripe, nāte, fugam finemque inpōne labōrī.
 Nūsq̄am aberō et tūtum patriō tē līmine sistam.⁷
 Dixerat et spissīs noctis sē condidit umbrīs.
 Appārent dirae faciēs inimīcaque Trōīae
 nūmina māgna deum.)

perfect ad det

Mon

Tum vērō omne mihi vīsum cōsīdere in ignīs
 Īliūm et ex imō vertī Neptūnia Trōīa,
 ac velatī summīs antīquam in montibus ornum
 cum ferrō accīsam crēbrisque bipennibus īstant
 ēruere agricolae certātīm; illa ūsque minātur
 et tremefacta comam concussō vertice nūtat,
 vulneribus dōnec paulātīm ēvicta suprēmum
 congemuit trāxitque iūgis āvulsa ruīnam.

625

630

functions emphasizes the completeness of Troy's overthrow; see on *Neptūnus*, 610. *nimbō . . . saeva*, 'bright with her storm-cloud and grim with her Gorgon.' V. has in mind the *aegis*, for which see § 279. This when shaken wrought terror and dismay among the wearer's foes; the shaking was accompanied by thunder and lightning. Strictly, the *aegis* was a symbol of the whirlwind that drives the storm-cloud, ascribed to Zeus as his shield because he was god of the weather. Here the *aegis* which is the shield proper is confused with the storm-*aegis* which is visibly represented on the shield.

619. *ēripe . . . fugam*: i.e. snatch flight out of the obstacles that threaten to make it impossible. *labōrī*: sc. *pūgnandī prō patriā*.

620. *patriō* = *patris tui*.

621. *spissīs . . . umbrīs*: see on *nox ātra*, 300. The disappearance of the light of 590 would intensify the general darkness.

622, 623. *appārent . . . deum*: these words do not picture new sights seen after Venus departs, but are a commentary on the whole scene, 604-620.

624-654. 'I go home, determined first to seek my father. He, however, refuses to depart, declaring that he will not survive the fall of his city.'

625. *Neptūnia*: see on *Neptūnus*, 610. Aeneas's thought is that a god-built city should have endured forever.

626. *ac* joins the whole simile *velutī . . . ruīnam*, 626-631, to *ex imō*. Like *ex imō* the simile is in effect an adv. of manner.

627, 628. *ferrō . . . bipennibus*: freely, 'assailing it with steel and blow on blow of their axes.' *īstant ēruere*: cf. *īstant . . . dūcere*, etc., I. 423-425. *minātur*: sc. 'to fall.'

629. *comam*: for case see § 135. Note that *nūtat* is intransitive.

630. *suprēmum* is an adj. used as noun, in the acc. of effect, 'has groaned its last,' as we say; see §§ 128-130.

631. *trāxit . . . ruīnam*: see on *ruīnam . . . trahit*, 465, 466. *iūgis* = *montibus*, 626. Strictly, the tree is severed from its stump and roots, but since these bound it to the *montēs* and the *iuga*, the poet may fairly speak of the tree as severed from the heights. The tree is *antīqua* (626) like Troy itself: it

Dēscendō ac dūcente deō flammam inter et hostīs
expedior; dant tēla locum, flammaeque recēdunt.

Atque ubi iam patriāe perventum ad līmina sēdis
635 antīquāsque domōs, genitor, quem tollere in altōs
optābam primum montīs primumque petēbam,
abnegat excīsā vītā prōducere Trōiā
exsiliumque patī. 'Vōs ō, quibus integer aevi
sanguis,' ait, 'solidaeque suō stant rōbore vīrēs,
640 vōs agitāte fugam.

Mē sī caelicolae voluissent dūcere vītā,
hās mihi servāssent sēdēs. Satis ūna superque
vidimus excidia et captāe superāvimus urbī.

'Sic, ^o sic positum adfātī discēdite corpus.)

645 Ipse manū mortem inveniam; miserēbitur hostis

well

settles slowly but surely to its fall even as Troy is sinking into flames.

632. *dēscendō*: i.e. from the roof of Priam's palace. *deō*: i.e. Venus; cf. her promise in 620.

633. *expedior*: freely, 'I thread my way'; a middle voice.

635. *antīquās*: an epithet of affection; 'the dear old.' *tollere*: briefly put for *tollere et portāre*, or *sublātum portāre*.

637. *prōducere*: for the infin. after *abnegat* see § 161.

638. *integer aevi*, 'untainted by age.' For the gen. *aevi* see §§ 113, 117. *integer* really implies a lack of fullness; cf. then § 116.

639. *suō . . . rōbore*, 'through its own power,' i.e. in and of itself, without the need of the helps (staff, etc.) required by old age. The words thus practically = *per sē*.

640. *vōs*: for the pron. with the imp. see on *tū nē . . . recūsā*, 606. *agitāte fugam*: cf. *ēripe . . . fugam*, 619, *mātūrāte fugam*, l. 137.

641. *dūcere vītā* = *vītā prōducere*, 637; see § 201.

642, 643. *satis . . . vidimus*: briefly put for *satis superque est vidisse* or *satis superque est quod vidimus*. *ūna* goes in thought also with *captāe . . . urbī*, 'one downfall—one capture of my city.' Anchises is alluding to the capture of Troy by Hercules in which Laomedon and all his sons save Priam had been killed. *excidia*: the phrase *ūna . . . excidia* well shows the poetic fondness for the pl.; see §§ 173–175. *superāvimus* has here the meaning and the constr. of *superfuimus*; cf. note on *superet*, 597.

644. *positum*, *adfātī*, and *corpus* all suggest the idea of one dead and laid out for burial. Anchises is lying on a couch or bed, and so, thinking of the resemblance between his appearance and that of a body ready for burial, he bids Aeneas treat him as one dead. *adfātī* suggests the cry *valē*, thrice made at the funeral pyre as a final farewell to the dead.

645. *ipse . . . inveniam*: i.e. 'I shall not tamely wait to be slain, but shall bring on my own death'; he will do what Priam had just done. *manū* = 'by my prowess.' *miserēbitur* is said

at
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Bennet
 P. 5
 D. 5 rules.

muta + p. ph
 dentid + the + loc!
 quateralq. e kg Ch
 Conjugate
 ferio
 fero

exuviāsque petet. Facilis iactūra sepulcrī.
 Iam pridem invisus divīs et inūtilis annōs
 dēmoror, ex quō mē divum pater atque hominum rēx
 fulminis adflāvit ventīs et contigit ignī.
 Tālia perstābat memorāns fixusque manēbat. 650
 Nōs contrā effūsī lacrimīs, coniūnxque Creūsa
 Ascaniusque omnisque domus, nē vertere sēcum
 cūncta pater fātōque urgentī incumbere vellet.
 Abnegat inceptōque et sēdibus haeret in isdem.
 Rūrsus in arma feror mortemque miserrimus optō, 655
 nam quod cōnsilium aut quae iam fortūna dabātur?
 ‘Mēne efferre pedem, genitor, tē posse relicto
 spērāstī, tantumque nefās patriō excidit ore?
 Sī nihil ex tantā superīs placet urbe relinqui
 et sedet hōc animō peritūraeque addere Trōiae 660

with great bitterness; to Anchises death is so welcome that the enemy's act will seem one of mercy and pity.

646. *facilis . . . sepulcrī*: the thought is, 'the enemy, to be sure, will not bury me, but that is a trifle,' a sentiment so utterly at variance with ancient feeling, which counted the loss of burial a grievous evil (cf. n. on *inhumātū*, l. 353), as to betray its own insincerity and to show the depth of feeling which Anchises is trying to hide.

647, 648. *invisus divīs* is explained by *ex quō . . . ignī*, 648. *inūtilis*: because crippled. *annōs dēmoror*: the thought is, 'the passing years have been eager to bear me away, but I have thwarted their will and kept them waiting by lingering here, in a half dead and alive existence.' *ex quō*: as in 163. *divum . . . rēx*: cf. l. 65.

649. *fulminis . . . ignī*: see *Anchisēs* in Vocabulary.

651. *nōs = ego. effūsī (sumus) lacrimīs = lacrimantēs ōrūmus*, and so can be construed with the purpose cl. *nē . . . vellet*, 652, 653. *lacrimīs* is dat. = *in lacrimīs*.

653. *pater*, 'seeing that he was our father'; emphatic by position. See on *improba*, 80. *fātō . . . incumbere*: sc. *est*, 'to fling himself on the fate overwhelming (us),' i.e. to make yet heavier our already heavy sorrows.

654. *inceptō*: sc. *in eōdem*; see § 210. The combination *inceptō . . . et sēdibus* is appropriate; his maintenance of the same physical position is the outward, visible sign of his unchanged purpose.

655-670. 'I resolve to enter the battle again.'

655. *feror*: note the tense, 'I am in the act of rushing.'

656. *quod . . . dabātur?* = *quia nūllum cōnsilium et iam nūlla fortūna dabātur*; *nam* is the conj., not the *nam* used with interrogatives (373, 595). *fortūna* = 'chance of safety,' 'deliverance.'

657. *efferre pedem*: sc. *ē domō*.

658. *tantum . . . nefās*: Aeneas has in mind esp. 638-640, 644-646.

660. *sedet*, 'is firmly established.' *animō*: dat. of interest with *sedet*; *animō (tuō)* practically = *tibi*.

tēque tuōsque iuvat, patet istī iānna lētō,
iamque aderit multō Priamī dē sanguine Pyrrhus,
gnātum ante ōra patris, patrem quī obrūncat ad ārās.)
Hōc erat, alma parēns, quod mē per tēla, per ignīs
665 ēripis, ut mediīs hostem in penetrālibus utque
Ascanium patremque meum iūxtāque Creūsam
alterum in alterius mactātōs sanguine cernam?
Arma, virī, ferte arma; vocat lūx ultima victōs.
Reddite mē Danaīs, sinite īnstaūrāta revīsam
670 proelia. . Numquam omnēs hodiē moriēmur inultī.
Hinc ferrō accingor rūrsus clipeōque sinistram
insertābam aptāns mēque extrā tēcta ferēbam.
Ecce autem complexa pedēs in līmine coniūnx
haerēbat parvumque patrī tenēbat Iūlum:
675 'Sī peritūrus abīs, et nōs rape in omnia tēcum;

661. *istī . . . lētō*, 'the death you so crave'; see 644-646. For meaning of *istī* see on *dēfensōribus istis*, 521.

663. *gnātum . . . patris*: cf. Priam's cry, *quī . . . vultūs*, 538, 539. *patris, patrem*: for the scansion see §250. *obtruncat*: note the tense, 'makes a business of butchering.' Aeneas is referring directly to Anchises's words, *miserēbitur . . . petet*, 645, 646, drawing the picture of death by an enemy's hand in widely different colors.

664. *hōc . . . quod*, 'was it for this . . . that': lit., 'was this the thing for the sake of which?' *quod* is adv. acc., as in the idiom *nōn est quod*, 'there is no reason why.'

665. *ēripis*: note the tense. Aeneas believes that his mother is keeping him safe now as she did before, 632, 633. *mediīs . . . penetrālibus*: cf. *medium . . . hostem*, 508, with n. *utque* is improper, since *ut . . . penetrālibus* contains no verb. The repetition of *ut*, however, keeps the purpose character of the whole clause clearly before the reader's mind.

668. *arma . . . arma*: Aeneas had laid aside his arms on returning home.

virī: Aeneas is probably addressing his house-servants; he had come home alone (see 564-567). *lūx ultima* = *summa dies*, 524.

669. *sinite . . . revīsam*: the imp. of *sinō* is regularly followed by a subj. without *ut*, the subj. being in its origin an independent subj. of command, having nothing to do with *sinō*. In other words, the constr. was paratactic; §218. So here *sinite . . . revīsam* could well = 'let be, let me take my way back.'

670. *numquam*, like 'never' in colloquial Eng., is often used by excited speakers as a vigorous *nāa*. The emphasis here is on *omnēs*; the thought is, 'I at least will sell my life dearly.'

671-704. 'My wife will not let me go, when lo, an omen, from Jupiter himself, powerfully affects my father. A second omen overcomes his opposition.'

672. *aptāns*, 'duly': lit., 'fitting (my hand to the shield).' Across the inner face of the shield were two straps; the warrior, thrusting his left hand under one, grasped the other firmly.

675. *et*, 'also.'

sīn aliquam expertus sūmptis spem pōnis in armīs,
hanc primum tūtāre domum. Cui parvus Iūlus,
cui pater et coniūnx quondam tua dicta relinquer?

700. 36

Tālia vōciferāns gemitū tēctum omne replēbat,
cum subitum dictūque oritur mirābile mōnstrum.
Namque manūs inter maestōrumque ōra parentum
ecce levis summō dē vertice vīsus Iūli

680

fundere lūmen apex tāctūque innoxia mollīs
iambere flamma, comās et circum tempora pāsci,
Nōs pavidī trepidāre metū crimēque flagrātem -
excudere et sāctōs restinguere fontibus ignīs.

685

At pater Anchisēs oculōs ad sīdera laetus
extulit et caelō palmās cum vōce tetendit:

‘Iuppiter omnipotēns, precibus sī flecteris ūllīs,
aspice nōs hōc tantum et, sī pietāte merēmur,
dā deinde auxiliū, pater, atque haec ōmina firmā.’

690

676. *expertus*: sc. *arma* from *armīs*. *sūmptis* . . . in *armīs*, ‘in an appeal to arms’; the emphasis is on the princpl.

678. *coniūnx* . . . *dicta*: since Aeneas no longer takes thought of Creusa’s safety he in effect no longer accounts her his wife. *relinquer*: the force of the tense is easily seen if we turn *cui parvus*, etc., into its equivalent in the active voice: *cui parvum Iulium* . . . *relinquis?* The pass. is the more effective because it brings out sharply the helplessness of Creusa; Aeneas does what he will with her.

681. *manūs* . . . *ōra*: Creusa is on her knees holding out Iulus to Aeneas (673, 674); hence the light which plays about the head of Iulus (683, 684) is actually *manūs* . . . *ōra*.

682. *vertice* = *capite*.

683, 684. *apex* in itself is indefinite, but its position between *lūmen* and *tāctū* . . . *comās* shows that it = a cone or tip of flame. The omen here described was always interpreted to imply future distinction, esp. elevation to a throne.

V. probably has in mind the story that the hair of Servius Tullius blazed thus when he was a boy. He was then obscure, having been with his mother a prisoner of war, but he later became king.

685, 686. *trepidāre* . . . *restinguere*: hist. infn. in conative sense. *crimē* . . . *excudere*: a variation (§ 203) from *ignem dē crini(bus) excudere*. *sāctōs*: because sent by the gods and so full of meaning. *fontibus* = *aquis*, with the added idea of abundance.

687. *laetus*: because he knew that the sign was a token of good; through his relationship with Venus Anchises had received the gift of divination.

688. *caelō* = *ad caelum*. The dat. after *ad sīdera*, 687, is instructive; § 123. *palmās* . . . *tetendit*: cf. *pedem cum vōce repressit*, 378, *duplicis* . . . *palmās*, l. 93, *tendēns* . . . *lūmina*, ll. 405.

690-691. *hōc tantum*, ‘just this once’; lit., ‘thus far only.’ For case see § 134. *hōc* is explained by *et* . . . *firmā*. *merēmur*: sc. *auxiliū* from the next vs. *deinde*, ‘then,’ ‘in that case.’

Notes
 5436

Vix ea fātus erat senior, subitōque fragōre
 intonuit laevum, et dē caelō lāpsa per umbrās
 stella facem dūcēns multā cum lūce cucurrit.

695 Illam summa super lābentem culmina tēctī
 signantemque viās clāram sē condere silvā
 cernimus Īdaeā; tum longō limite sulcus
 dat lūcem, et lātē circum loca sulphure fūmant.

Hic vērō victus genitor sē tollit ad aurās
 700 adfāturque deōs et sānctum sidus adōrat:
 'Iam iam nūlla mora est; sequor et quā dūcitis adsum.
 Dī patriī, servāte domum, servāte nepōtem;
 vestrum hōc augurium, vestrōque in nūmine Trōia est.
 Cēdo equidem nec, nāte, tibī comes ire recūsō.'

705 Dīxerat ille, et iam per moenia clārior ignis
 audītur, propiusque aestūs incendia volvunt.

~~Ergō~~ age, cāre pater, cervicī inpōnere nostrae;

repeats the idea of si . . . merēmur. For Anchises's attitude toward Jupiter see on l. 834. For his prayer see §309. haec . . . firmā: i.e. by a second sign.

692. vix . . . subitōque: parataxis; §221.

693. intonuit laevum: freely, 'it thundered on the left.' laevum is a neut. adj. used as noun in acc. of effect; see §§ 128-130. To the Gk. and the Roman augur signs in the east were of good omen. The Roman faced south, the Gk. north; hence the one counted signs on his left, the other those on his right, auspicious.

694. facem: i.e. a torch-like train.

695, 696. lābentem . . . signantemque: the prtclps. are used like volvēns, l. 305; see n. there. tēctī: sc. nostrī. viās, 'its path.' In 701, 702, we see that this path indicates also the way the Trojans are to take to safety. The first omen had given token of their escape: see on apex, 683. The second confirms this and supplements it by pointing out the way of escape, i.e. it suggests Ida as their refuge.

697. longō . . . sulcus, 'a long-lined furrow.' The sulcus divided the heavens

into two parts as a *limes*, 'boundary-line,' separates two fields. longō limite is abl. of characteristic, and so = an adjective.

699. hic vērō = the common *tum vērō*, found e.g. in 624. ad aurās: a stately way of saying 'up,' 'erect.'

700. sānctum sidus: cf. *sānctōs* . . . ignis, 686.

702. domum, 'family,' 'race.' nepōtem: i.e. Ascanius. He is singled out partly because he has just been the subject of the omen, partly because he is the hope of the race's future; cf. l. 556.

703. in: lit., 'in the midst of,' i.e. protected by. Trōia: i.e. all that remains of Troy's destinies.

705-751. 'Carrying my father and leading Ascanius I quit my home. As we near the city gates, my father cries that the Greeks are coming. In the fight that follows my wife is separated from me.'

706. aestūs: acc., 'fiery volumes.' The flames are now so near that they are felt as well as heard.

707. inpōnere: imp. pass. in middle sense.

ipse subibō umerīs, nec mē labor iste gravābit.

Quō rēs cumque cadent, ūnum et commūne pericūlum,

ūna salūs ambōbus erit. Mihi parvus Iūlus
sit comes, et longē servet vestīgia coniūnx. | 710

Vōs, famulī, quae dīcam, animīs advertite vestris.

Est urbe ēgressīs tumulus templumque vetustum

dēsertae Cereris iūxtāque antiqua cupressus

rēligiōne patrum multōs servāta per annōs; | 715

hanc ex dīversō sēdem veniēmus in ūnam.

Tū, genitor, cape sacra manū patriōsque Penātis;

mē bellō ē tantō dīgressum et caede recentī

attrēctāre nefās, dōnec mē flūmine vivō

abluerō.' | 720

Haec fātus lātōs umerōs subiectaque colla

veste super fulvīque īsternor pelle leōnis

708. subibō: sc. *l.* labor iste, 'the labor you thus cause me'; see on *dēsēndribus istis*, 521, *isti* . . . *lātō*, 661.

709. quō . . . cadent = *fuert quodcumque*, 77. ūnum et commūne: we say 'one common,' but the Latin regularly connects adjs. by *et* when, as here, they are coördinate in importance.

711. servet vestigia: sc. *mea*. *servet* is used much as *servantem* is in 568.

712. animis . . . vestris = the prose *animadvertite*. V. uses *advertō* practically as = 'note,' 'observe.'

713. ēgressis: dat. of interest with *est*; see also on *profectis*, l. 732. To native Trojans specific statements as to the location of the *tumulus Cereris* would be superfluous and at such a crisis a waste of time. *tumulus templumque*: the temple stood on the *tumulus*.

714. dēsertae, 'lonely,' a transferred epithet. V. has in mind the Roman custom of building temples to Jeres in unfrequented spots outside the city gates.

715. rēligiōne, 'religious awe,' 'reverence'; causal ablative.

716. ex dīversō: i.e. by different paths. This vs. = a command, 'go ye,'

etc. By dividing his company Aeneas hoped to diminish the chance of detection by the Greeks. *longē servet*, 711, prepares us for the news of Creusa's disappearance which greets us in 738.

717. sacra . . . Penātis: received by Aeneas from Hector, 293-297.

718. dīgressum = *cum* ('since') *dīgressus sim*.

719. vivō: in Roman ritual the use of running water was necessary to purification. Such water alone, in fact, is itself clean and so able to cleanse. When Aeneas received the *sacra*, etc., he had not yet taken part in the fight; had he touched the *sacra* after fighting he would have been guilty of the very sin imputed to Ulixes and Diomedes in 163-168.

721. lātōs umerōs: for Aeneas's use of such words concerning himself, see on *sum* . . . *nōtus*, l. 378, 379. The words suggest the security and comfort of Anchises's support. *subiecta* (sc. *patri*): freely, 'bowed,' 'bended.' For case of *umerōs* and *colla* see § 138.

722. veste and pelle denote the same thing, a robe fashioned from a lion's skin; cf. *lupas* . . . *lactus*, l. 275.

- succēdōque onerī; dextrae sē parvus Iūlus
 implicuit sequiturque patrem nōn passibus aequīs;
 723 pōne subit coniūnx. Ferimur per opāca locōrum,
 et mē, quem dūdum nōn ūlla iniecta movēbant
 tēla neque adversō glomerātī ex agmine Grāi,
 nunc omnēs terrent aurae, sonus excitat omnis
 suspēnsū et pariter comitīque onerīque timentem. *v. 37*
 729 Iamque propinquābam portis omnemque vidēbar
 ēvāsisse viam, subitō cum crēber ad aurīs
 vīsus adesse pedum sonitus genitorque per umbram
 prōspiciēns 'Nāte,' exclāmat, 'fuge, nāte; propinquant;
 ārdentis clipeōs atque aera micantia cernō.'
 735 Hīc mihi nesciō quod trepidō male nūmen amicum
 eōnfūsam ēripuit mentem. Namque āvia cursū
 dum sequor et nōtā excēdō regiōne viārum,
 heu! miserō coniūnx Fātō est ērepta Creūsa.

723, 724. *dextrae sē . . . implicuit:* cf. and yet contrast *implicuit . . . laevā*, 552. The phrase pictures the child's fright and his clinging trust in his father. *nōn . . . aequīs:* sc. to those of his father. Cf. *parvum . . . trahit*, 320, 321 with note.

725. *opāca locōrum*, 'the darkest quarters'; see § 197

726, 727. *dūdum:* commonly (except when joined with *iam*) used of time but little removed from that of writing or speaking. *ex:* we should say, 'in.' The *adversum agmen*, however, was the source whence came the dangers that threatened Aeneas. In writing *nōn ūlla . . . Grāi* V. was thinking of the two ways of fighting, *ēminus* and *comminus*.

729. *suspēnsū* and *timentem* give the causes of *terrent* and *excitat*. *comitī:* Ascanius; cf. *mihi . . . comes*, 710, 711.

731. *ēvāsisse = lūstrāsse*, and so takes an acc.; see § 132.

732. *adesse* has here the meaning

and the constr. of *venire*; see on *tēla*, 199. For *vīsus est* so soon after *vidēbar*, 730, see on *ruunt*, 1. 85.

733. *nāte . . . nāte:* for scansion see § 264. *propinquant:* sc. *Grāi*, the only 'they' the Trojans had to fear.

734. *ārdentis:* a strong expression for 'highly burnished.' *aera:* spears, shields, and swords; see § 187.

735. *mihi:* for case see on *silici*, 1. 174. *nesciō quod:* *nesciō quis* is practically a compound indefinite pron., lit., = 'I-don't-know-what.' For scansion see § 248. *male . . . amicum = inimicissimum;* see on *male . . . carinis*, 23.

736. *cōnfūsam ēripuit = cōnfūdūt et ēripuit*.

737, 738. *nōtā . . . viārum* restates *āvia . . . sequor*, 'I leave the beaten paths.' *regiōne* has here its primary sense of 'line,' 'direction.' *ērepta:* sc. *mihi*; cf. *mihi . . . ēripuit*, 735, 736. Note *ēripuit*, 736, *ērepta*, 738, the one in fig. sense, the other in lit. physical sense. See on *vīsus est*, 732.

Substitit errāvitne viā seu lassa resēdit,
 incertum; nec post oculis est reddita nostris, 740
 nec prius āmissam respexi animumve reflexi,
 quam tumulum antiquae Cereris sēdemque sacrātam
 vēnimus; hīc dēmam collēctis omnibus ūna
 dēfuit et comitēs nātumque virumque fefellit.
 Quē nōn incūsāvī āmēns hominumque deōrumque
 aut quid in ēversā vīdī crūdēlius urbe? 745
 Ascanium Anchisēuque patrem Teucrōsque Penātis
 commendō sociis et curvā valle recondō;
 ipse urbem repetō et cingor fulgentibus armis;
 stat cāsūs renovāre omnis omnemque reverti 750
 per Trōiam et rūsus caput obiectāre periclis.
 Prīncipiō mūrōs obscūraque līmina portae,
 quā gressum extuleram, repetō et vestīgia retrō
 observātā sequor per noctem et lūmine lūstrō;

739, 740. *substitit errāvitne*: in disjunctive questions, when the particle *is* omitted with the first member, *an*, not *ne*, is used with the second. The use of *-ne* here is hard to parallel. For *seu* in a dependent question cf. *seu . . . sive . . . vocātōs*, I. 218, 219. The phrase *substitit . . . resēdit* was felt by V. in part as a question dependent on *incertum (est)*, as is shown by *seu*, in part as an independent question. To the latter view, as giving the more rhetor. flavor, he naturally inclined, and hence wrote the verbs in the indicative.

741. *animum . . . reflexi*: a substitute for the common *animum . . . adverti*; sc. *ad eam*.

742. *tumulum antiquae Cereris*: it is instructive to compare this phrase with *tumulus templumque vetustum dēsertae Cereris*, 713. *antiquas* is here plainly a transferred epithet.

744. *fefellit*, 'disappointed'; lit., 'tricked.'

745. *deōrumque*: for *-que* see § 256.

749. *cingor . . . armis*: cf. *ferrē*

accingor, 671. To our feeling *cingor* should precede *repetō*; but see on *referēs . . . ibis*, 547.

750, 751. *stat*: sc. *mihī*, 'I am resolved.' The subject of *stat* is *cāsūs . . . periclis*; the lit. meaning thus is, 'to renew . . . and to return . . . and to expose . . . are things that are for me fixed and irrevocable.' *sedet . . . animō*, 660, is a similar phrase. *caput*, 'life,' a common meaning. *obiectāre*: a strong word; note its etymology. Cf. *oppōnere mortī*, 127.

752-794. 'I search for Creusa everywhere. At last her specter appears to me, and tells me that heaven has decreed our separation. After giving me a hint as to my destiny the apparition vanishes.'

752. *prīncipiō . . . inde*, 756, = *prīmum . . . deinde*. *obscura*: cf. *opāca locōrum*, 725. There the darkness helped Aeneas, now it makes his search more difficult.

753. *gressum extuleram*: cf. *efferre pedem*, 657.

de
decer
vofano

- 755 horror ubique animō, simul ipsa silentia terrent.)
 Inde domum, sī forte pedem, sī forte tulisset,
 mē referō. Inruerant Danaī et tēctum omne tenēbant.
 Illicet ignis edāx summa ad fastigia ventō
 volvitur; exsuperant flammae, furit aestus ad aurās.
 760 Prōcēlō et Priamī sēdēs arcemque revisō.
 Et iam porticibus vacuis Iūnōnis asylo
 cūstōdēs lēcti Phoenīx et dirus Ulixēs
 praedam adservābant; hūc undique Trōia gaza
 incēnsis ērepta adytis, mēnsaeque deōrum
 765 crātēresque aurō solidī, captivaque vestis
 congeritur; puerī et pavidae longō ordine matrēs
 stant circum.
 Ausus quīn etiā vōcēs iactāre per umbram
 implēvī clāmōre viās maestusque Creūsam
 770 nēquiquam ingemināns iterumque iterumque vocāvī.
 Quaerentī et tēctis urbis sine fine furentī
 infēlix simulācrum atque ipsius umbra Creūsae
 vīsa mihi ante oculōs et nōtā māior imāgō.

755. animō: sc. est, which we may render 'besets,' 'assails.'

756. sī forte . . . sī forte: the repetition pathetically pictures the waning of his hopes. For the subj. sī . . . tulisset see on *Anthea sī . . . videat*, l. 181. *tulisset* is plpf. because it precedes in time *mē referō*, which itself, being a histor. pres., is past in value.

757. mē referō: cf. Caesar's common phrase, *sē cōferre*.

758. illicet: freely, 'e'en while I gaze.' edāx: often used of fire by the poets.

759. furit . . . aurās, 'the fiery mass mounts furiously upwards.' For *ad aurās* see 699.

761. asylo: local abl.; the word severely condemns the use to which the Greeks are putting the temple. The shrine was built to preserve fugitives from captivity, not as a military guard-house.

766. congeritur: note the tense. Fresh booty is constantly coming in.

768. vōcēs iactāre: a strong phrase for 'to send my voice.' Cf. *ūlla iactantī*, l. 102.

770. nēquiquam ingemināns, 'in fruitless iteration.'

772. infēlix: there is nothing in this passage to prove Creusa unhappy. Hence the word gives the feeling with which Aeneas himself looked on the specter. To his mind, every ghost, compared with a living soul, was unhappy. simulācrum: a broad word, applicable to any counterfeit presentment of anything.

773. nōtā . . . imāgō: i.e. a form larger than she had possessed in life. The dead are regularly represented in this way by Gk. and Latin writers, probably because they were thought of as superhuman and immortal. For the stature of the gods cf. *quanta solet*, 592, and l. 501.

Obstipui, steteruntque comae, et vox faucibus haesit.

Tum sic adfari et curas his demere dictis:

'Quid tantum insano iuvat indulgere dolori,
o dulcis coniunx? non haec sine numine divum
eveniunt, nec te comitem hinc portare Creusam
fas aut ille sinit superi regnator Olympi.

Longa tibi exsilia, et vastum maris aequor arandum,
et terram Hesperiam venies, ubi Lydius arva
inter optima virum leni fluit agmine Thybris.

Illic res laetae regnumque et regia coniunx
parta tibi; lacrimas dilectae pelle Creusae.

Non ego Myrmidonum sedes Dolopumve superbam
aspiciam aut Graias servitum matribus ibo,
Dardanis et divae Veneris nurus,
sed me magna deum genetrix his detinet oris.

774. *steterunt*: for the short penult see §246.

775. *adfari* . . . *demere*: histor. infn.; as subject sc. *imago*, out of 773.

776-778. *indulgere*: sc. *est* as subject. *non* . . . *eveniunt*: for the general thought cf. *haud credo* . . . *carpis*, l. 387, 388.

779. *fas* may be subject of *est* to be supplied, or one of the subjects of *sinit*. *Ille* . . . *regnator*: Jupiter. *ille* is often used of Jupiter. Originally, we may suppose, *ille Iuppiter* was said with a gesture toward the heavens, 'Jupiter yonder,' 'Jupiter who reigns enthroned on high.' From this use *ille* came in this phrase to = 'exalted,' 'majestic.' We may compare, too, the cases where *ille* = 'the famous,' 'the well-known.'

780. *exsilia*: for the rhetor. pl. see §175. *arandum* fits only the nearer subject; see on *legunt*, l. 428. In translating sc. some general verb like 'face,' 'endure,' with *exsilia*.

781, 782. *Lydius* = *Etruscus*, through the tradition, commonly accepted by the Roman poets, that the Etruscans were Lydians from Asia Minor, who,

driven from home by long-continued famine, had finally settled in Italy: *arva* . . . *virum*: i.e. the rich fields whereon sturdy yeomen toll. *agmine*, 'movement,' 'current'; see on *agmine certo*, 212. With *leni* . . . *agmine* cf. *Caes. B. G. l. 12 Arar* . . . *influxit incredibilis lenitate*, etc.

784. *parta* (sc. *est*): from *pario*, 'are already in being.' For the sing. see on *insequitur*, l. 87. For the pres. tense or its equivalent in a prophecy see on *manere*, 194. *Creusae*: objective gen. 785-788 contain the reason for the command *lacrimas* . . . *Creusae*.

786. *servitum*, 'to be a slave to.' The use of the supine in *-um* to express purpose after verbs of motion should be familiar from *Caesar*.

787. *Dardanis* . . . *nurus*: in appos. with *ego*, 785. This vs. = a causal cl. with *non ego* . . . *ibo*.

788. *magna* . . . *genetrix*: Cybele; §275. V. probably thought of Creusa as translated directly from life to a divine or semi-divine state, much as Aeneas himself was later, and later still Romulus.

- Iamque valē et nātī servā commūnis amōrem.’
- 790 Haec ubi dicta dedit, lacrimantem et multa volentem
dicere dēseruit tenuisque recessit in aurās.
Ter conātus ibī collō dare bracchia circum;
ter frūstrā comprēnsa manūs effūgit imāgō
par levibus ventis volucrīque simillima somnō.
- 795 Sic dēmum sociōs cōsūptā nocte revisō.
Atque hic ingentem comitum adfluxisse novōrum
inveniō admirāns numerum, matrēsque virōsque,
collēctam exsiliō pūbem, miserābile vulgus.
Undique convēnere animis opibusque parātī,
800 in quāscumque velim pelagō dēducere terrās.
Iamque iugis summae surgēbat Lūcifer Idae
dūcēbatque diem, Danaīque obsessa tenēbant
līmina portārum, nec spēs opis ūlla dabātur;
cessi et sublātō montis genitōre petivī.

789. nātī . . . commūnis, 'your son and mine.' nātī is obj. gen. with amōrem.

792. conātus: sc. sum. collō . . . circum: see on bis collō . . . circum . . . dati, 218, 219.

794. par levibus ventis: par is in itself vague, since it can be used of equality of any kind, but is made clear by levibus; the imāgō is equal to the winds (air) in lightness. somnō: here 'dream.' volucrī gives the point of resemblance between the imāgō and the vision; the whole vs. = a causal cl.

795-804. 'I return to my comrades and find a goodly company prepared to go whithersoever I may lead. I proceed to Ida.'

795. sic sums up 749-794.

798. exsiliō: for case see § 123. pūbem: as in l. 399. Aeneas uses the word bitterly; the pūbēs here is a warrior host that has gathered—to run away!

799. animis . . . parātī: sc. mē sequi. They have reconciled themselves to the thought of flight and have provided

themselves with means to help them in such flight.

800. in . . . terrās is really cond., its force being. 'to this land should I wish to lead—or to that other land, should I prefer that.' dēducere, the technical term for leading forth a colony from a metropolis like Rome, is most suggestive here, for it makes Aeneas speak of his settlement in Italy, and so by implication of the results of that settlement, Lavinium, Alba Longa, Rome itself, as a colony from Troy. Cf. l. 5-7.

804. cessi . . . petivi: before V. suffers his hero to state his final act on the night of Troy's fall, he makes him set forth (801-803) two sound reasons which make that act inevitable: (1) the dawn of day makes the neighborhood of the Greeks dangerous, (2) the continuous success of that foe makes further conflict hopeless. sublātō: sc. umeris; cf. 721-723. montis: i.e. Ida. We must assume, though V. does not say so, that the whole company of 796-800 went with Aeneas; § 235.