

VIRGIL

Dryden described the Georgics as the best poem by the best poet, presumably meaning the greatest poem ever written. This was an unusual judgment. Virgil became a classic in his own life time and by the Middle Ages he was sometimes considered a magician or a saint, as well as undoubtedly the greatest poet. The Middle Ages in Europe knew no Greek, no Homer. This and the fact that in later ages literary people were fluent in Latin, though generally ignorant of Greek, have made Virgil the most influential poet in European literature. This influence, however, has been exercised through the Aeneid. Virgil wrote three major works:

The Eclogues, pastoral poems (Theocritus 42-39 B.C.);

The Georgics, written between 39-30 B.C. where he is said to have imitated Hesiod:

The Aeneid, uncompleted in small details at his death in 19 B.C. where he is said to imitate Homer's Iliad and Odyssey.

In many ages the Georgics has been the least regarded work, though 17th and 18th century England, Dryden's period, with its keen interest in farming and landscape, was an exception. It was the Georgics, however, which established the public fame of Virgil and caused the theatre at Rome to rise to its feet when he entered.

Virgil was born in 70 B.C. near Mantua in N. Italy. Date and place are important. By 70 B.C.. Sulla's attempt to halt the revolution initiated by the Gracchi in 133 B.C. had failed. Three year's later the collapse of the Republic was well under way. The violent side of the revolution did not stop until 31 B.C., near the time of the publication of the Georgics. In this period Romans and Italians killed one another in large scale battles or cold blooded massacres. The Roman nobility almost annihilated itself and all classes, especially the knights, suffered severely. The initial cause of the revolution was a land problem. Rome's imperial warfare had depleted the Italian countryside of men. The vacant land fell into the hands of powerful families who often converted arable land, capable of sustaining dense populations, into sheep walks.

Once the revolution started other problems were exposed. The Senate showed itself too selfish to govern. It failed to adapt itself to the Imperial challenge. Rome constantly found itself in need of great individuals to rescue it from either Celtic invasions, pirates or domestic chaos. These saviours in turn proved dangerous and encouraged further instability. Caesar attempted to end the Old Order. He was murdered. Octavian or Augustus finally succeeded.

A contribution to the instability had been the large growth in the population of Rome. This growth had upset the mechanics of the constitution which was meant to incorporate a delicate balance between urban and rural elements. It also led to food problems since the population was too large to be maintained by the surrounding countryside. Rome had to import food generally from abroad. The city population was then at the mercy of unscrupulous merchants. Gaius Gracchus attempted to stabilise prices by guaranteeing a quota of cheap corn. This corn dole could be used for political purposes. The people of Rome were probably often on the edge of starvation. They would follow those who fed them and, since many of them were unemployed, they would follow those who paid or

bribed them in other respects. They lost their dignity and respectability. Augustus in fact eliminated them from all serious part in his new constitution. The year Virgil first came to Rome, 52 B.C. was a year of anarchy in Rome with rival mobs fighting in the streets.

The influx of population into Rome was not just from Italy. The process by which Rome was to become a Greek or Oriental city, of which Juvenal complained, was under way. The Greek East was the most advanced and highly populated part of the Roman Empire. The Greeks and Orientals brought their own culture and religions with them and under this impact the Roman traditions wilted. In fact one might have a better chance of discovering the Roman traditions in the Italian countryside. This brings us to Virgil's birthplace.

Mantua was in Transpadane or Cisalpine Gaul, modern Lombardy. The whole of that large rich northern part of Italy had been Celtic until 150 years before Virgil's birth. The Romans defeated the Celts at the time of the Second Punic War. They sent out colonies of Roman and Latin citizens to hold and fortify the land. The Celts remained a threat and only 40 years before Virgil's birth they nearly regained complete control of it. Not until Caesar in Virgil's lifetime conquered Gaul proper (i.e. France) was security guaranteed.

It reminds us that Italy for most Romans was a foreign land in which Rome was the most successful state. The unification of Italy was initially an imperialistic act. The dominant culture of S. Italy was Greek. There Greek cities, usually on the coast, confronted mixed races of Oscans, Samnites, Iapygians. Immediately north of Rome, touching Rome itself, were the Etruscans and North of them the Celts. After the Second Punic War, 200 B.C., Rome began to absorb many of these peoples. To many of them it looked like exploitation. They decided they would only share the burden of empire if they could share the profits. The Senate, through fear of losing its grip on the political machine refused their request, as did the people of Rome who were afraid to lose their smaller privileges. The revolution of the Gracchi brought this Italian question to the forefront of politics. The Italians, especially the Samnites, went to war against the Romans (90 B.C.). They lost the war (Samnites suffered fearful massacres) but won their case. More and more of the Italians gained full Roman citizenship, though it was still often given only grudgingly.

I think we might see the origin of Virgil's enthusiasm for Julius Caesar here. Virgil's father was a Roman citizen probably a fairly large landowner. Virgil himself may have been a Roman knight. They were no doubt descended from Roman colonists, men in a foreign land. Cisalpine Gaul however was developing rapidly and with the spread of Latin culture becoming more homogenous. Still, since the Romans considered it Gaul, citizenship spread only slowly. In 58, Julius Caesar was appointed governor of the province when Virgil became a schoolboy at Cremona, a Roman colony in the area. Caesar, who was always liberal with Roman citizenship, especially to Gauls, hastened the process of enfranchisement. He also used Cisalpine Gaul as the spring board for his conquest of Gaul and invasion of Britain (and defensive attacks on the Germans). Ten years later when he invaded Italy to secure his political future, the men of Cisalpine Gaul accompanied him in large numbers. When he became ruler of Rome he completed the political incorporation of Cisalpine Gaul into Italy.

Caesar's heir, Octavian, was much more cautious. Nonetheless the Old Republican Rome was discredited and depleted in manpower. The new

executives came from Italy. Italy was Octavian's power base. The new men stressed the importance of the new united Italy and for the first time, perhaps, (though compare Confederates in 90 B.C.), Italia became the rallying cry of the patriots.

The new importance of Cisalpine Gaul is seen in the amazing number of writers, lawyers, politicians who emerged from this area in the late 60s and 50s. The most famous of these was Catullus, one of the four great Latin poets. He came from Verona.

Virgil emerged as a poet in the 40s. In 58 B.C. he went to Cremona as a schoolboy and then to Milan. In 52 B.C. he went to Rome, not a good year to go to Rome. He was shy, he hated crowds and he never settled in Rome. His most permanent home was Naples which must have been an extremely beautiful area in those days, was also a very wealthy area, very Greek and very civilised. When attempts are made to analyse the landscapes or farming practices of Virgil's Eclogues and Georgics they often seem a mixture of N. and S. Italy, which are two distinct geographical entities.

We are told that in Naples he learnt Greek from Parthenius, a Bithynian. All Virgil's writings are full of echoes of Greek poetry. Even in an Italian work such as the Georgics the religion, for example, often seems very Greek. At Rome he learnt rhetoric (the Aeneid especially is very rhetorical, though rhetoric included study of literature, stylistics semantics). He also studied under a man called Siro, an Epicurean, who on his death left Virgil his farm. At Naples he was a member of an Epicurean circle which included Philodemus, a philosopher and poetic theorist, some of whose work has been recovered from the lava of Herculaneum.

Virgil's Epicureanism is one of the important strands in the Georgics. The Epicureans when they aren't being depicted as gluttons and sensualists are depicted as atheistic materialists. On both counts it has often been unpopular and almost outlawed. Its rediscovery in the Renaissance contributed to the modern scientific revolution. The Epicureans believed the universe was made up of atoms and space. Everything, whether men, animals, plants, or inanimate objects, are made of the same atoms and space. The difference between the various objects which make up the universe is the difference in the way in which in each case the atoms are arranged and the amount of space they enclose. The net effect is to break down the traditional hierarchies such as Aristotle established, separating the different species, and to stress their basic material kinship. Intellectual activities are ultimately material activities. Our sense perceptions are materialistic. Objects are constantly giving off infinitesimally small film like images which strike our eyes.

There's an infinite amount of space and an infinite number of atoms. Since they are infinite there is the possibility of a chance concurrence of atoms which will produce what seems a rationally structured world such as ours. In fact it is chance. It will dissolve again. It is not god made. There is no providence. Gods must exist since men have opinions about them and dream about them and anything doesn't come from nothing. They obviously don't play any part in men's lives and therefore dwell beyond the bounds of the material world.

Since the gods take no interest in us, there is no Hell, no need to fear punishments after death. Conversely there isn't the comfort of immortality. We are merely atoms which disintegrate. We must find comfort in one another, in friendship. Real friendship is incompatible

with ambition and especially politics. The Epicureans will live quietly and privately. They will enjoy sensual pleasures such as food and sex, since all activities are basically tactile ones, and there's no reward for puritanism. On the other hand wise Epicureans won't over indulge, since that leads to illness and failure to enjoy other types of pleasures. The safest way is the simplest way (ancients could be hypochondriac about food.).

Epicureans also believed that man had emerged from the earth, acquired techniques of self propagation, learned to survive against beasts by developing technology and in general had evolved, though evolution wasn't without its drawbacks, leading to developments in e.g. war and luxury. One of the obvious areas where men could be seen to have evolved was in the development of agriculture.

When Virgil was a youth, Epicureanism became very fashionable. Julius Caesar and Cassius were both Epicureans, though clearly not men without ambition. One could select various aspects of Epicureanism. It was rational, so was (cf. Shakespeare's character) Caesar. It had an obvious appeal for those who liked a retired, simple life, among whom we can include Virgil. But Epicureanism has always been an encouragement to study Natural History since it gives a fair status to the small things of this world. A superstitious religion which believes that your grandmother's soul might inhabit the body of a crow might do the same, but Epicureanism is more objective, consistent and ultimately fruitful.

The vogue for Epicureanism in Virgil's youth would be encouraged by the posthumous publication of Lucretius' 'On the Nature of Things in 54 B.C. This long poem (6,000-7,000 lines) is a brilliant presentation of Epicurean philosophy. Many think that this poem and not the Aeneid or Georgics is the greatest of Latin poems. It is estimated that one line in 12 of Virgil has an echo of Lucretius' work. Wilkinson (p. 140) says that in the 24 lines I 311-334, there are fourteen reminiscences of Lucretius.

Virgil, however, is not copying Lucretius. Lucretius complains that Latin unlike Greek was ill equipped to deal with the ideas he wished to express. He had to form a poetic philosophic language. Virgil inevitably used some of that language. Sometimes the echo is a linguistic rather than a philosophical echo. Lucretius was a fanatical Epicurean; Virgil was much more eclectic. Virgil has occasional Stoic arguments suggesting Divine providence. He also finds space for the country gods and some of the gods of Greece. It is difficult to determine Virgil's religion. Much of it may be the religion of nostalgia, love of old places and customs. Virgil gives us some guidance, Bk. II, 458ff., but especially lines 490ff.

Lucky is he who can learn the roots of the universe,
Has mastered all his fears and fate's intransigence
And the hungry clamour of hell.
But fortunate too the man who is friends with the country gods
Pan and Old Silvanus and the sisterhood of nymphs

(that is Epicurean tranquillity without the scientific knowledge of the Epicureans)

The fasces have no power to disturb him, nor the purple
Of monarch's, nor civil war that sets brother at brother's throat,
Nor yet the scheming Dacian as he marches down the Danube
Nor the Roman Empire itself and kingdoms falling to ruin.
He has no poor to pity, no envy for the rich.
The fruit on the bough, the crops that the field is glad to bear
Are his for the gathering.

(This may be Epicurean self sufficiency or the independent smallholder's self sufficiency)

Read last hundred lines of Bk. II.

Attempts have been made to reconstruct the early years of Virgil. Our first extensive evidence must be derived from his Eclogues published when he was 30. These are very allusive, artificial, symbolic poetry where the poet and his friends appear masked under names such as Tityrus, Menalcas, Meliboeus, and the setting is Arcadia not Italy. The second chapter of Wilkinson, which is difficult, is devoted to cracking the code with the help of remarks in one of the lives of Virgil.

After the death of Caesar Mark Antony, the leading Caesarian, went to the East. One of his lieutenants Asinius Pollio was governor of Cisalpine Gaul. Octavian had the difficult task of finding land for Caesar's veteran soldiers. He looked for it in Cisalpine Gaul. This led to friction and fighting between Antony's and Octavian's forces. Pollio withdrew to the vicinity of modern Venice.

Pollio is an interesting man. He was from Cisalpine Gaul. He was a poet and member of Catullus' circle, known as the Neoterici or Modernists because they had introduced avant-garde Greek literature to Rome. He is a personal link between Catullus, and his advanced poetic techniques, and Virgil. He is the first politician connected with Virgil and after the development of hostilities between Antony and Octavian became a neutral and remained a friend of Virgil's.

His position as governor of Cisalpine Gaul was taken over and divided between two of Octavian's lieutenants Alfanus Varus and Cornelius Gallus. They proceeded with the acquisition of land for Caesar's veterans (Varus' job) and taxation of exempt lands (Gallus). Land ran out in Cremona and Virgil's father's land came under threat. Virgil appealed to Gallus against Varus and Gallus put the case to Octavian who exempted the land. All three men are celebrated in the eclogues. Virgil's gratitude to Gallus was profound as appears in Eclogue X.

Gallus is a fascinating person. He too was a poet classed by Quintilian along with Tibullus, Propertius and Ovid as the fourth great elegiac love poet of Rome. He is the only one whose work has not survived. He was the first Prefect of Egypt, an absolutely vital province, but came under suspicion and committed suicide in 26 B.C.

The Fourth Georgic is an odd poem. Half is devoted to bees and half to the story of Aristaeus and Proteus which contains the further story of Orpheus and Eurydice. It is not wholly characteristic of the rest of the Georgics. Rumour says that this last section of the Georgics (like the last poem of the Eclogues) was devoted to Gallus, but withdrawn when he was disgraced and substituted by the present version. Neither date nor fact support the argument but v. Wilkinson pp. 108ff.

Octavian received even greater tribute for his help (Eclogue I)

'O Meliboeus, a god has given me this ease -
One who will always be a god to me, whose altar
I'll steep with the blood of many a tender lamb from my sheep folds.
It's by his grace, you see, that my cattle browse and I
Can play whatever tunes I like on this country reed-pipe'.

(Eclogue I)

This is a remarkable statement at this early period when Octavian was still very much junior to Antony.

Julius Caesar had been deified after his death. Wilkinson (p. 26) detects this deification in Eclogue VI. Here in Eclogue I (the last Eclogue to be written) the deification is transferred to Octavian. The Julian dynasty is being confirmed. In 39 B.C. Virgil became a member of Maecenas' circle. Maecenas was Octavian's political right hand man. He became a by-word for his artistic patronage. He formed around himself a circle of poets which included Virgil and Horace. These were the men who produced the works which made the Augustan Age a literary as well as political landmark. These are the Augustan poets who in turn served as the standard for England's Augustan age.

Maecenas' poets have been described as court poets. They have even been classed as high brow propagandists for the new dictator, Augustus. This is a crass judgment. It disregards a century of murder and anarchy. There was a desire for a new age. There was a new age. For more than two centuries Italy enjoyed peace, perhaps the two of the happiest centuries in her long history. The Georgics don't merely advertise that new age, they anticipate it. The Georgics are a spiritual experience which was desired by many Italians.

Synopsis of the Aeneid and notes on the text.

References are to the line numbers of the Latin text, reproduced in the line-by-line translation of C. Day Lewis. Other translations usually indicate on each page the lines covered by the translation.

1.

The poem begins with the poet's own statement of his theme, followed by a short exposition of the divine and historical origins of events narrated in the poem. Among other things we learn of the anger of Juno, the future antagonism of Rome and Carthage and the destiny of the exiled Trojans. Abruptly the poet then turns to the immediate situation; the Trojans, led by Aeneas, are sailing (on the last lap of their journey to Italy) from Sicily (for the point, historically, at which the story is taken up, see the end of Book 3). After a soliloquy, Juno goes to Aeolus, the King of the winds, and persuades him to raise up a storm for the Trojan ships. Aeneas is grief-stricken to see many of his ships sinking, along with their crews. However, Neptune calms the storm and the remains of the Trojan fleet are able to reach land and share out their food. Jupiter in heaven is approached by Venus (Aeneas' mother) who pleads for her son and his men and reminds Jupiter of his promise for the future destiny of the Trojans. Jupiter reassures Venus that destiny is unaltered and predicts in general terms the future greatness of Rome. Meanwhile Aeneas goes exploring with his companion, Achates, and meets his mother, Venus, disguised, who tells him where he is. As she leaves, she reveals herself to her son and enfolds them in a mist, in which they enter Carthage. They see some of their companions whom they had presumed lost, being hospitably received by Dido, the queen of Carthage. The mist is dispersed and Aeneas reveals himself; Dido resolves to entertain her guests. Venus decides to aid the cause of her son by substituting Cupid for Aeneas' son, Ascanius, to cause Dido to fall in love with Aeneas. At a grand feast, Aeneas is persuaded to tell the story of the fall of Troy and his subsequent wanderings.

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- 1-7 I tell ... Rome. The poet consciously imitates the invocations of both the Iliad and the Odyssey of Homer in stating both 'war' (Iliad) and 'the hero' (which recalls the first line of the Odyssey) to be the themes of his poem. Note that the Homeric request of the Muse to sing here becomes a more self-confident 'I'.
- 8-11 These questions recall Iliad, 1, 8.
- 10 piety. This word, associated with Aeneas, has given his character many of the unfortunate associations which have dogged interpretation of the Aeneid. It does not bear the pejorative modern associations of the word 'pious' or 'piety'. See further in the Introduction, p. 6.
- 16 Samos. The Ionian Greek island of Samos, just off the coast of Asia Minor, had a famous temple to Hera (Juno).
- 22 Destiny-Spinners. The Parcae, or Fates, who spun the thread of destiny.
- 24 Juno's championship of the Greeks is of course that of Hera (with whom Juno became identified early in Roman history).
- 27 Beauty scorned. Venus (Aphrodite) was preferred to her.
- 38 Trojan lord. i.e. Aeneas.

- 39 Did not Athene etc. Juno means that there are precedents for unilateral divine intervention. The event referred to is not in the Iliad but is referred to in the Odyssey 4, 502, where Poseidon is said to be responsible for Ajax, (Aias') fate.
- 51 siroccos. The Latin is used to describe any 'violent winds'.
- 60 Father of heaven. Jupiter.
- 90 welkin. The 'heavens' or 'arch of the sky'.
- 91 of man. rather 'to men'.
- 96 Diomed. Diomedes (cf. esp. Iliad 5 for his exploits). The events of 99-101 recall major parts of the Iliad.
- 104 yawed. 'went off course'.
- 115 pooped. stern of ship engulfed by waves.
- 123 the enemy. The Latin says 'fatal (or hostile) sea-water'.
- 129 sky in ribbons. The Latin means literally 'the downfall of the sky'.
- 142-3 The hint of a metaphor in 'insurgent sea' and 'mob of cloud' is the translator's and not the poet's.
- 155 Father of Ocean. Neptune.
- 177 gifts and gear of Ceres; implements used in grinding corn for food.
- 248-9 nail up / his arms; i.e. as a sign of peace. It was customary to dedicate the instruments of any calling on retiring from it (here, war); cf. Horace, Odes 3, 26.
- 257 Cytheria. A name of Venus, from one of the places of her worship.
- 272-3 dynasty / of Hektor. i.e. the direct Trojan line.
- 274 twin sons. Romulus and Remus. The mother was Rhea Silvia. The poet in 275-6 alludes to the famous legend that the twins were suckled by a wolf.
- 282 togaed. The toga was the characteristic dress of Romans in civil life. During the early empire the habit of wearing it began to fall into disuse and to be confined only to formal occasions. Augustus, who liked traditional habits, is said to have been accustomed (Suetonius, Life of Augustus, 40) to quote this line ironically.
- 286-90 a Caesar. There is dispute among editors as to whether this refers to Augustus or Julius Caesar. Against the general view that it must be Augustus, see the arguments of K. Quinn, Virgil's Aeneid, A Critical Description, 47-8 n.1. On the general historical problem facing the poet see further in the Introduction, pp. 4-5.
- 292 The Home. Vesta, the goddess of the family hearth, symbol of unity; cf. Georgics 1, 499.
- Romulus and Remus. The Latin says 'Quirinus with his brother Remus' - Q. being the name given to Romulus as a god. Since Remus was murdered by his brother in a quarrel, the mention of him here is probably intended to symbolize reconciliation after the fratricidal strife of the Civil Wars.
- 305-6 a treadmill / of cares. a bit over-written, perhaps. The Latin merely says "Pondering many things throughout the night."
- 329 The sister of Phoebus? i.e. Diana (Artemis) sister of Apollo.
- 367 'Bull's Hide'. Virgil liked working antiquarian information into the poem where he could; the name (Byrsa) is derived (falsely as it happened) from the Greek for 'hide'. The story was that the Carthaginians purchased as much land as an oxhide would enclose, whereupon they cut the hide into narrow strips!

- 378 I am true-hearted Aeneas. 'True-hearted' translates pius which is from the same root as 'piety' (see note above on 10). Virgil is trying here to imitate Homeric usage of conventional epithets where the speaker refers to himself, which, in the Homeric context, is successful, but in Virgil does not really work, since the epithets are not 'ornamental' in the sense that they are in oral poetry. But modern associations of 'pious' must not be pressed (see above, note on 10 and Introduction), and this context does not show, as Victorian editors felt, that Aeneas is a prig; he is not boasting.
- 379 gods of Home. The Penates or state gods of Troy (same as 'Troy's defeated gods' in 68); ch. 2, 293.
- 417-8 fresh-breathed flowers. The translator 'embroiders' a little; literally translated the phrase means 'gives forth the odour of freshly-plucked blooms'.
- 444 The skull of a spirited horse. The horse was a common emblem of Carthage, e.g. on coins.
- 462 One of the most quoted, and untranslatable, of Virgil's lines. Day Lewis' rendering is admirable.
- 466-93 Scenes on frescoes etc. (cf. the shield of Achilles in Iliad, 18) are extremely significant symbols in the Aeneid. See further in the Introduction, p. 5. Here and elsewhere they represent Aeneas' (and Virgil's, perspective on past heroic events (which is most clearly defined in Book 2) and also key points in Aeneas' own development.
- 534 That was our bourne ... The first of the unfinished lines in the Aeneid (others at 560; 636; 2, 66 etc.). These, and others completed with 'props', are signs that the poem is incomplete. See further in Introduction, p. 4.
- 535 Rainy Orion. The constellation whose rising denoted the season of stormy weather.
- 539 land of Saturn. Saturn, whose name is closely associated with the idea of 'sowing', was a patron god of agricultural Italy (the 'land of Saturn'). He was identified with Greek Kronos, father of Zeus.
- 636 Wine-god. Bacchus.
- 693 Idalian groves. Idalium in Cyprus was sacred to Venus.
- 721 Sychaeus. Dido's dead husband; for the story see 343-64.
- 753-6 These lines are spoken by Dido (the Latin includes 'she said').

2.

This book (and Book 3) are narrated by Aeneas to Dido and the assembled company. Book 2 tells of the fall of Troy, Book 3 of the wanderings of Aeneas and his men up to the present point in the story. The "flashback" technique is imitated from Homer's Odyssey, Books 9-12, where Odysseus narrates his adventures to the assembled Phaeacians. (For Homer's influence on Virgil in general, see the Introduction), p. 5.

Aeneas tells of the construction of the Wooden Horse, and the secret planting of Greek warriors inside it. The Greeks then pretended to go home, leaving the horse on the shore. The Trojans were on the point of destroying it when they discovered a Greek, Sinon, who posed as a deserter who had been badly treated by the Greeks; he persuaded the Trojans that the horse was a symbolic offering and harmless to them. As if to confirm this, a priest, Laocoon, who had hurled a spear into the side of the horse, was

devoured by snakes along with his sons. Convinced by this, the Trojans hauled the horse into the city. During the night, the Greek fleet quietly returned and the soldiers came out of the wooden horse and began slaughter. Aeneas dreams of the ghost of Hector, who tells him to flee. On waking Aeneas organises a desperate fighting force and eventually reaches the palace of Priam, where the fight was thickest. In a magnificent set piece (lines 506-558) Aeneas tells of the death of Priam and also of the appearance to him of his mother, Venus, who prevents him from slaughtering Helen, the cause of all the trouble. Venus shows him that Troy is doomed. A further impulse to fight on the part of Aeneas is stopped by a divine signal (a flame around the head of his son, Ascanius) which also persuades Aeneas' old father, Anchises, to leave - on Aeneas' back. In the course of their escape, Creusa, Aeneas' wife, is lost and appears to him as a vision, in which she tells him that her death was part of divine purpose. A crowd of refugees assembles, ready for exile.

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- 7 fell Ulysses. The Roman name for Odysseus. In later Greek, and even more in Roman, tradition, Ulysses acquired an unpleasant character at considerable variance with the portrait of him in the Iliad (and, of course, his own poem, the Odyssey).
- 49 This line, like so many in Virgil, has become a modern 'tag', to indicate the danger of gifts from enemies.
- 66 One of many unfinished lines in this Book, suggesting that it lacked final revision.
- 90-1 But when ... living. Odysseus (Ulysses) forged a letter from Priam to Palamedes, arranging for him to betray the Greeks, and hid a sum of gold in his tent; on this evidence Palamedes was found guilty and put to death by the army.
- 263 Neoptolemus son of Peleus. Rather 'grandson': he was, of course, son of Achilles. Apart from Ulysses and Menelaus, the other Greeks mentioned are not among the most famous heroes.
- 272-9 Hector was killed in combat with Achilles, who dragged his corpse round the walls of Troy (Iliad 22).
- 293 home-gods. The Penates, in Roman religion the guardians of every household; but there were also Penates of the whole community, to which Hector must be referring here.
- 304-8 You know how it is ... This translates the formal opening of a simile ('as ... so ...') familiar from Homer.
- 320 the hallows. The same word translated 'holy things' in line 293. They must in fact be the Penates, which in line 717 are in Anchises' house; this is the only opportunity for them to get there.
- 469 Pyrrhus. Achilles' son, also called Neoptolemus (cf. 263 above and Glossary).
- 499 shippons. Cattlesheds.
- 506 I daresay ... Priam's death has already been mentioned a few lines previously (501-2). Here his fate is mentioned in more detail. Aeneas, for poetic effect, relates happenings which he could not, in fact, have seen.
- 526-31 Imagine a veteran ash-tree. The Latin says 'and just as an old ash tree' etc. Another simile, cf. 304-8 above.
- 567-8 These lines, missing in some MSS., were perhaps removed by Virgil's literary executors (see Introduction, p. 3). They seem to be a draft of a new episode which the poet had decided at a late stage to insert.

- 643 Troy ruined once. Many years before (Anchises is represented here as a very old man) Hercules had sacked the city as a punishment for Laomedon's fraudulence.
- 649 levin-flash. lightning flash. For the allusion, see Glossary.
- 664 dear mother. Venus.
- 692 from our left hand. In Roman augury, the well-omened side. Note that in this respect, the Roman belief is the exact opposite of the Greek.

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3.

Aeneas recounts his seven years of wandering; he goes first to Thrace but a stay is precluded by the ill-omen of Polydorus who had been treacherously slain by a king who had gone over to the Greeks. An attempt to found a city in Crete proves abortive since the oracle at Delos has been misinterpreted. Finally Aeneas and his followers aim for Italy, fortified by a dream of Aeneas in which his household gods advise him that it was from Italy that his family originally came. A storm drives them off course to the Strophades, islands in which they are attacked by the Harpies. At Actium they hold Trojan Games and later draw into Buthrotum where they are entertained by Helenus, Priam's son and a seer, who has acquired Hector's widow, Andromache. Aeneas meets Andromache, and Helenus makes an important prophecy. The Trojans cross to Italy and Sicily where they encounter the infamous Charybdis whirlpool and the Cyclops (see Homer, Odyssey 12 & 9). They eventually reach Drepanum, where Anchises, Aeneas' father, dies. Having reached the point at which he was driven by the storm to Carthage, Aeneas falls silent, his story done.

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4.

Dido's love for Aeneas grows; she confides in Anna, her sister, who urges her to renounce her scruples and make an advantageous alliance. Dido's love grows into an obsession and the city's activity is suspended. Venus and Juno agree to bring Dido and Aeneas together and the consummation occurs at a hunt while they are sheltering from a storm in a cave. The news of the liaison comes to Iarbas, a neighbouring king who had unsuccessfully wooed Dido. He prays to Jupiter, who sends Mercury to bid Aeneas resume his journey. Aeneas, though embarrassed and frightened, makes ready to depart quietly. Dido gets to know of this and angrily reproaches Aeneas, whose reasoned reply fails to convince her. She sends Anna to plead, but in vain. Dido decides on suicide, and is assailed by portents and frightening dreams. Deceiving Anna as to her purpose, Dido has a huge funeral-pyre built in the courtyard. Mercury comes to Aeneas and warns him to sail immediately. Dido, with elaborate preparations, climbs the funeral pyre and stabs herself to death.

- 21 my brother's murderous act. See Book 1, 343-64, for the story.
- 28 he who first wedded. Sychaeus.
- 83 not there, not there. In the Latin the first "not there" refers to Dido, the second to Aeneas - an effect natural to Latin, but difficult to translate owing to the less flexible word-order of English.

- 127 Hymen. A personification of marriage. "This will be their marriage" is a better translation, i.e. there will be nothing more official. This is significant in view of the radically (and fatally) different interpretations Dido and Aeneas choose to place on their ambiguous relationship.
- 162-3 grandson / of Venus. Ascenius.
- 166 Primordial Earth and presiding Juno. Earth in her role as the primal mother and Juno in her role as patroness of marriage (cf. her Greek counterpart Hera) are meant here.
- 173 Rumour. The Iliad has this personification in Book 2, 93. Note that Virgil's account of Rumour's qualities is much more elaborate and concentrated than Homer's similar descriptions.
- 191 Item ... The Latin has here Indirect Speech.
- 216 Phrygian bonnet. One of a number of allegations of effeminacy made against Aeneas by his enemies, reflecting, perhaps, a general Roman attitude to eastern peoples.
- 248 bandeau. A binding for the hair.
- 393 god-fearing. Again the Latin is pius (cf. on 1, 378). This is an important use of the epithet: Aeneas puts his duty to the gods above his concern for Dido.
- 449 Resolute, though, was his mind; unavailingly rolled her tears.
A line whose meaning has been much disputed; the tears could be Aeneas', and the simile which precedes this line may be thought to suggest this, i.e. his emotion did not alter his basic purpose. But perhaps Virgil is purposely ambiguous.
- 457 chantry. The translation 'shrine' (Latin, templum) seems to have less anachronistic overtones!
- 469 Just so does the roving Pentheus etc. For these details, see Euripides, Bacchae, 918ff.
- 471 Just so on the stage does Orestes etc. The best-known version of this (not in all details like V's description here) is Aeschylus' Eumenides.
- 522 Was night. This unusual translation (while reminding us that the translator was a distinguished poet) helps to convey the placid and restful rhythm of the original.
- 527 champain. countryside.
- 535 Nomads. Almost contemptuous, for the desert kings whose realms bordered on hers.
- 543 Laomedon's ill faith, cf. Georgics 1, 502 and Aeneid 2, 643.
- 625 avenger. The poet makes Dido prophesy the bitter enmity between Rome and Carthage, and Rome's most prominent foe, Hannibal.
- 638 Jove of the Underworld. Pluto (Gk. Hades).
- 698 clipped from her head etc. It was customary for the dying to have hairs from their forehead cut as a preliminary to descent to the Underworld.
- 705 the life was lost in air. Here the poet reverts to the materialistic Homeric view of human death in which the soul departs from the body as air or breath.

5.

Looking back Aeneas sees Dido's death pyre without knowing what it signifies. A storm causes the Trojans to make their way back to Sicily and Acestes. Aeneas celebrates the anniversary of his father's death with a festival in his memory. After formal sacrifices, there are Games, a rowing race full of incident, running, boxing and archery; finally Ascanius leads

the youth in a display of ceremonial manoeuvres on horseback, known as the 'Trojan Game'. Meanwhile Juno sends Iris to the Trojan women to stir up trouble and incites them to try to burn the Trojan fleet. In response to Aeneas' desperate prayer, Jupiter sends a downpour of rain which extinguishes the blaze. Aeneas, at this setback, is hesitating whether or not to settle in Sicily when Anchises appears to him in a vision advising him to press on and warning him that he will have to descend to the Underworld before he begins to fight in Italy. Neptune assures Venus that the Trojans will have a safe passage to Italy with the exception of the helmsman, Palinurus, whose unfortunate fate - to fall asleep at his post and tumble into the sea - concludes the Book.

6.

Aeneas lands at Cumae and goes to consult the Sibyl, the oracular priestess of Apollo. Following her prediction and announcement that he must come with her to the Underworld, Aeneas returns to his companions. While collecting wood for the burial of one of his companions, Misenus, he is led to the Golden Bough, which he is to take as a talisman on his journey. After sacrifice to the deities of the Underworld, Aeneas and the Sibyl begin their journey. With great fear, Aeneas encounters many of the traditional monsters of the Underworld and then some of the dead who are waiting to cross the river Styx which separates them from the abodes of the Dead. Here Aeneas meets Palinurus (see Book 5, lines 833-end) and learns of his fate. Aeneas and the Sibyl approach Charon, the ferryman, who, on seeing the Golden Bough, allows them to cross the river in his boat. On the other side they pass Cerberus (the dog who guards the entrance to the abodes of the dead) and then enter the vale of mourning which contains the dead who, for various reasons, died prematurely. Here he meets Dido (see Book 4), who refuses reconciliation. He then meets those who died in war, including Greeks and Trojans and his former comrade, Deiphobus, who tells his story. Aeneas then sees the walls of the inmost part of the Underworld, Tartarus, whose inhabitants and terrible punishments the Sibyl relates. They then pass on to happier realms, where they meet ancient heroes, poets, inventors and good men. There Aeneas meets his father Anchises who is supervising the emergence of the future race of Romans from souls waiting to emerge into life. Anchises reveals to Aeneas the basic mysteries of creation and shows him what the future of his race will be. Aeneas ascends, returns to his friends and coasts along to the harbour of Caieta.

Book 6 occupies a central position in the Aeneid, marking the end of Aeneas' wanderings and the beginning of his struggle in Italy. It is based upon a Descent to the Underworld by Odysseus in Homer's Odyssey, but Virgil has accumulated and organised mythical, religious and philosophical material from diverse sources, Greek and Roman, to make a story rich in mythological detail and symbolic significance. The Book had great influence in medieval culture, notably on the Divine Comedy of Dante. The mythical, philosophical and symbolic significance of the journey of Aeneas to the Underworld is such that detailed notes on the text of this Book would be too extensive; instead a minimum of information will be given and for further enlightenment students are referred to books recommended for this purpose in the Introduction, p. 7.

- 2 Euboean Cumae. Euboean, because Cumae was founded from Chalcis in Euboea.
- 6-7 the seeds of fire are supposed to be hidden in the flint until struck out of it; from them come the 'flowers of flame' (a Latin idiom derived from Greek).
- 14 The story is. It is not clear until 34 that Virgil is actually describing pictures on the doors of the temple. They are all related, in a highly allusive way which presupposed (quite reasonably) detailed knowledge of the relevant myths by the audience. For the stories of Minos and Daedalus see the Classical Dictionary under these names.
- 74-5 For this characteristic of Sibylline oracles cf. Book 3, 445-6 (the prophecy of Helenus).
- 89 a new Achilles. Aeneas' great adversary, Turnus.
- 93-4 Once more ... Trojans. The first time it was Helen; now Aeneas will oust Turnus by becoming betrothed to Lavinia.
- 97 a Greek city. Pallanteum, the city of Evander who aids Aeneas (cf. Book 8).
- 120 ghost of his wife. Eurydice; cf. Georgics 4, 471-87.
- 121 ... shares of life and death with his mortal brother. Pollux and Castor were sons of Leda, but Pollux was son of Jupiter and so immortal, and on Castor's death, received permission to share his immortality with his brother, so that one day they both died and the next were in heaven.
- 123 ... descended from great Jove. Venus, Aeneas' mother, was Jupiter's daughter.
- 126 Avernus. The entrance to the Underworld (or, as here, the Underworld itself.)
- 130 Just love. rather 'impartial'.
- 134 Stygian waters. The Styx, like Cocytus, was one of the rivers of the Underworld. Tartarus. The deepest area of the Underworld, reserved for the worst offenders. twice i.e. once before he dies.
- 166 comrade of mighty Hector. Not known in the Iliad.
- 193 His mother's birds. Doves were sacred to Venus.
- 208 illex. holm-oak.
- 230 Aspersing. besprinkling.
- 232 Aeneas the true. See note on Bk. 1, 378.
- 242 Avernus, the Birdless Place. a 'dull etymological line' (Gk. aornon = birdless) missing from most MSS. and probably spurious.
- 243 black-skinned. Black signified a sacrifice to the gods of the Underworld.
- 264 You gods etc. A new invocation, signifying a new and important section of the poem.
- 268 A fine line which is almost impossible to translate. Literally "They were walking, dim, through the shadow under a solitary night". Day Lewis' rendering is little more than a paraphrase; Jackson Knight (Penguin) is fairly literal but diffuse.
- 273-81 Aeneas first meets a number of personifications of unpleasant aspects of life and death, followed (285-9) by some of the traditional monsters.
- 334 Orontes cf. Bk. 1, 113.
- 337 Palinurus. For his story, see end of Book 5.
- 347 The oracle of Phoebus has not tricked you. Oracles which appear to be false but prove technically true (Palinurus did reach Italy) had a great fascination for the Greeks and Romans.
- 349 It was an accident. P. is, of course, unaware of the supernatural hand in his fate.

- 365-6 sprinkle/dust on my corpse. This token was sufficient for burial.
- 381 name ... for ever. Cape Palinuro, the modern name, thus fulfilling the Sybil's prophecy!
- 395 watch-dog. Cerberus.
- 397 our queen. i.e. Proserpina. For these incidents see Classical Dictionary under Theseus, Hercules, Pirithous.
- 409 after so long. The occasion of his earlier viewing (like much else about the Golden Bough) is unknown to Classical mythology. Perhaps an invention of the poet.
- 433 he shakes the urn. tablets with the names of those to be tried were put in an urn; the order in which they came out determined the order of trial. This whole passage reflects Roman legal procedure.
- 477-8 last part / of Limbo. Better the Penguin 'the most distant and secluded fields'. Limbo anachronistic here.
- 511 Lacaenian woman. Helen.
- 523 nonpareil. incomparable (sarcastic).
- 526 her lover. Menelaus, who was her husband.
- 528 Ulysses. Given an unpleasant character by the Romans (and some Greek writers too) in contrast to the Iliad and especially the Odyssey.
- 540 Dis. Pluto (Gk. Hades, god of the Underworld).
- 541 Elysium. The abode of the blessed.
- 542 condign. severe and well deserved.
- 580 breed of Titans. the 'old gods', including Jupiter's father Saturn (Greek Kronos).
- 593 farthing dips. The Latin means 'pine torches'.
- 603-7 banqueting couches etc. These torments are traditionally assigned to Tantalus. It seems that Virgil did not care to distinguish between criminals.
- 638 Happy Place. identical with Elysium (see above 541).
- 741 vacuum. insubstantial.
- 743 Each of us ... his own level. Not really adequate, for a difficult line. Literally 'each suffers his own ghostly doom'.
- 765 in sylvan surroundings. i.e. in the woods. There is a word-play on the name.
- 766 Alba Longa. The Latin capital which preceded Rome.
- 773 Nomentum etc. all future Latin towns; some, such as Gabii and Fidenae, were almost deserted in Virgil's day.
- 778 stock of Assaracus. A Trojan ancestor of Aeneas.
- 780 cognizance. crest, badge.
- 784-6 Cybele etc. An Asian mother goddess, whose worship came to Rome in 204 B.C. Virgil evidently thought of her as a Trojan deity.
- 792 son of a god. Augustus' adoptive father, Julius Caesar, had received divine honours after his death.
- 795 Garamants and Indians. Typifying remote peoples in South and East; cf. Horace Odes 1, 12, 56. No topical reference need be implied.
- 807 Ausonia. Italy.
- 822 Penalty. Brutus' two sons joined an insurrection to restore the kings, and he ordered their execution.
- 825 merciless axe. Torquatus, when consul in 340 B.C., had his son executed for a breach of discipline.
- Camillus. He recovered Rome from the Gauls 390 B.C.
- 834 my son of heavenly lineage. Julius Caesar, who emphasized his family's descent from Venus.
- 836 That one. L. Mummius, who destroyed Corinth in 146 B.C.

- 839 heir of Aeacus. Perseus, the last king of Macedonia, who claimed descent from Achilles, defeated by L. Aemilius Paulus in 168 B.C. It is characteristic of Virgil to see this as the 'revenge' of Troy on the Greeks.
- 841 Cato. M. Porcius Cato 'the Censor', famous opponent of Carthage.
- 842 Gracchi. Famous late C2 B.C. reformers. Scipios leading generals against Carthage.
- 844 Fabricius. famous for refusal of bribes and contented poverty, consul 282 and 278 B.C.
- 845 Serranus. Another name for Regulus (cf. Horace, Odes 3, 5), who was called to the consulship from his farm, 257 B.C.
- 846 Fabius. Q. Fabius Maximus Cunctator (the 'Delayer') whose policy of refusing battle baffled the Carthaginian general, Hannibal, in the second Punic War.
- 855 Marcellus. M. Claudius Marcellus, distinguished against the Gauls and the Carthaginians. Mention of him serves to introduce the true purpose of the passage - the memorial to his descendant Marcellus, Augustus' nephew, who died, aged 20, in 23 B.C. The pathos of V's lines (861-86) reflects the distress felt at the young man's death.

7.

The Trojans sail up the west coast of Italy from Cumae and anchor at the mouth of the Tiber. In Latium (the district south of the Tiber) Latinus, King of the Latins, whose capital was Laurentum, had no son, but a daughter Lavinia. Omens and an oracle had prepared him to marry her to a foreign prince and not to her suitor Turnus (prince of the Rutulians, who was favoured by Lavinia's mother, Amata). The Trojans build a camp and send an embassy of goodwill to Latinus, who makes a treaty of friendship and vows Lavinia to Aeneas. Juno, angered at the peaceful settlement, decides to intervene, calling on the Fury Allecto to stir up strife between Trojans and Latins. Allecto incites Amata and her attendants to Bacchic frenzy and they conceal Lavinia in wooded hills; she then goes to Turnus' city, Ardea, and impels him to war; she incites Iulus to shoot the pet stag of the children of Latinus' chief forester, thus angering the Latins. Then Allecto reports to Juno and is dismissed. Shepherds, Turnus and the kindred of Amata's attendants drive Latinus to retire from government. War is declared. The book closes with an account of the Italian tribes and cities which came to aid Turnus.

8.

Turnus musters his forces, and sends an ambassador to seek help from the Greek hero, Diomedes (now settled at Argrypa in Apulia); the river-god Tiber appears to Aeneas in a dream and bids him seek aid from the Greek (Arcadian) Evander, settled at Pallanteum (on the site of the future city of Rome); Aeneas sails up the Tiber to Pallanteum, and is kindly received by Evander, whom he finds keeping the feast of Hercules. Evander tells the story of Hercules' exploit in slaying the monster Cacus, and the praises of Hercules are sung; after which the king discourses on Italian history and shows the sites later to be famous in Rome.

Venus asks Vulcan for divine armour to protect her son, and the Cyclopes are to set to work on it. Evander sends a force under his son Pallas with Aeneas, and advises them to ask aid of the Etruscans of Caere, long in revolt against their savage king Mezentius, who has joined Turnus. Arrived at Caere, Aeneas is met by Venus bearing the armour made by Vulcan, and the book closes with a full description of the shield on which are engraved the future destinies of Rome, particularly the victory at Actium and the exploits of Augustus.

- 9 Diomedes; driven from his native Argos after the Trojan War to S. Italy, where he founded many towns.
- 17 clearer to Diomed, i.e. he had experience of the Trojans and he had earned the enmity of Venus (Aeneas' mother) by wounding her in battle (Homer, Iliad 5).
- 46 A great white sow. This portent, expressed in identical words, was given Aeneas by Helenus in Bk. 3, 390-2.
- 56 Make a treaty with them. This is the help from a Greek city ('where you'd least expect it' Bk. 6, 97) which the Sibyl prophesied to Aeneas.
- 77 horned River. Horns were seen as a sign of strength and vigour.
- 86 popply; 'tossing', 'rolling'.
- 219 son of Alcides. Hercules. (Greek Herakles).
- 354 aegis. shield of Zeus (Jupiter), a concrete symbol of the hurricane.
- 361 Ship-Place. A district of Rome, a fashionable residential quarter in Virgil's time.
- 384 tears of Thetis once; cf. Homer, Iliad 18, the making and description of the armour of Achilles, on which Virgil's scene is based, although differing radically in detail.
- 426 Brontes and Steropes, Pyracmon ... These words derive from the Greek for 'thunder', 'lightning', and 'anvil'.
- 454 lord of Lemnos. Vulcan (cf. Hephaistos in Iliad 1, 593).
- 630 the mother wolf etc. The legend was that Romulus and Remus were suckled by a she-wolf.
- 643 Mettus. Mettus Fuffetius, dictator of Alba, treacherously deserted an ally (Tullus Hostilius) and was dragged apart by two four-horse chariots.
- 646 Porsenna. Summoned by the exiled Roman king, Tarquinius Superbus, Porsenna vainly laid siege to Rome.
- 650 Cocles. Better known as Horatius (who held the bridge, cf. Macaulay's poem).
- 651 Cloelia. A Roman girl given as hostage to Porsenna; she escaped to Rome by swimming the Tiber.
- 652 Manlius, according to Roman tradition, held the Capitol against the Gauls and repulsed a night attack after being awakened by the cackling of the sacred geese (655-62).
- 668 Catiline. The famous conspirator, attacked by Cicero in 63 B.C. in his speeches as consul, and killed in battle in 62 B.C.
- 670 Cato. Though a republican (he committed suicide at Utica in 46 B.C.) he is accepted as a type of uncompromising Roman virtue; cf. Horace, Odes 1, 12, 36.
- 671-713 wide and swelling sea. The final major scene on the shield is the recent sea-battle of Actium, in which Augustus was victorious over Antony and Cleopatra.
- 688 Egyptian wife. Cleopatra.
- 695-6 plains of Neptune. The sea.

9.

During the absence of Aeneas, his camp, at the instigation of Iris, the messenger of Juno, is besieged by Turnus, who begins by setting fire to the ships, which are changed into sea nymphs. Nisus and Euryalus volunteer to go by night to summon Aeneas, but instead make an attack upon the Rutulians, and are slain by a troop of horsemen from Laurentum. Next morning the besiegers attack the Trojan camp and are driven back after great deeds of prowess on either side but especially on the part of Turnus himself.

10.

The book begins with a council of the gods: Jupiter sums up the discussion by saying that destiny must take its course. Aeneas returns from his expedition to Caere, in command of an Etruscan force; a catalogue of which is given. He is met on his way by the sea-nymphs, formerly Trojan ships, one of whom, Cymodoce, encourages him. He finds the camp hard pressed by the Rutulians and effects a landing; then follows a battle on the shore, in which Pallas, after brilliant exploits, is slain by Turnus. Aeneas rushes to avenge Pallas but Juno, fearing for Turnus' safety, obtains from Jupiter a reprieve from the death which is assumed to await him, and flying before him in the likeness of Aeneas entices him on to a ship which bears him off to Ardea his capital. Mezentius meanwhile, after great exploits, is encountered by Aeneas, but is saved by the devotion and death of his son Lausus. Mezentius, receiving his son's corpse, returns to the battle and dies at the hand of Aeneas.

11.

Both sides pause to bury their dead. Aeneas raises a trophy of Mezentius' spoils; and the body of Pallas is sent home to Pallanteum, where Evander laments over it. The burial scenes on either side are described: Latinus calls a council at Laurentum, and, after the ambassadors sent to ask aid from Diomedes have reported the failure of their mission, proposes to come to terms with the Trojans, a proposal supported by Drances, and opposed by Turnus in a vigorous speech. At the alarm caused by the approach of Aeneas, Turnus breaks off the council and prepares for fight: and the remainder of the book is devoted to the battle between the Rutulians and Volscians on the one side and Trojans and Etruscans on the other; the chief interest centring on the prowess of the Volscian leader Camilla who is eventually slain.

12.

Turnus, now the only hope of the Rutulian cause, agrees to meet Aeneas in single fight; Latinus and Aeneas prepare to make a treaty based on the issue of the duel. The arrangements for the treaty are concluded, Aeneas and Latinus ratify it with an oath, and the duel between Aeneas and Turnus is about to begin, when the nymph Juturna, Turnus' sister, instigated by Juno, incites the Rutulians to break the treaty. A *mélée* ensues, in which Aeneas is wounded and retires: while Turnus, making no

attempt, as Aeneas has done, to keep the peace, deals great havoc among the Trojans. Aeneas, miraculously healed by Venus, returns to the fight to seek Turnus, but Juturna, acting as her brother's charioteer, evades his pursuit. After great slaughter on both sides, Aeneas threatens Laurentum itself; Amata commits suicide; and Turnus, his better self and soldierly instincts reasserting themselves, rushes to save the city by claiming the combat with Aeneas. The duel takes place, and Jupiter reconciling Juno to the fate of Turnus, and forbidding Juturna to interfere further, Turnus is slain.

37 My mind ... same point. Loose translation of rhetorical questions: 'why am I so often beaten back? What madness changes my purpose?'

55 Knowing her death near. This reads too much into the Latin, which means merely 'destined to die' and does not imply any knowledge by the queen herself. A few lines later she only says that if Turnus dies, then so will she.

88 orichalc; Literally (from the Greek) 'mountain brass'.

90 Fire-Lord's: Vulcan (Hephaistos).

263 he'll have to fly, i.e. Aeneas.

400 himself unmoved ... i.e. Aeneas

• 527 eagre. Large tidal wave.

877 tocsin. alarm bell.

GLOSSARY

ACESTES	Trojan-descended king of western Sicily, who twice received Aeneas during his quest.
ACHAEANS	The Greeks; also called Argives, Danaans, Pelasgians.
ACHATES	Faithful attendant and armour-bearer of Aeneas.
AENEAS	Son of the goddess Venus and Anchises, husband of Creusa, father of Ascanius, and leader of the Trojan quest for their Italian homeland. Aeneas is a Trojan prince of the junior line; his father Anchises was second cousin to Priam.
ALBA LONGA	Latin town in the Alban hills, near Rome, supposedly founded by Ascanius, and ruled by a line of kings descended from him.
AMATA	Queen of the Latins, wife of King Latinus, and a strong supporter of Turnus in the Trojan-Latin conflict.
ANCHISES	Aged father of Aeneas by Venus. For boasting of this union he was said to have been blinded or lamed by Jupiter (2, 649).
ANDROMACHE	Widow of Hector; her son Astyanax was killed in the sack of Troy.
ANNA	Devoted sister of Dido.
APOLLO	Also Apollo in Greek myth; god of music and the lyre, also responsible for prophecy.
ASCANIUS	Son of Aeneas and Creusa and founder of Alba Longa; also called Iulus to relate him to the Julian family of Julius Caesar and Augustus.
AUGUSTUS	Born Gaius Octavius in 63 B.C.; grandnephew, adopted son, and heir of Julius Caesar. Founder of the Roman Empire in 27 B.C., when he assumed this name.
AVERNUS	A lake near Cumae; the legendary entrance to the Underworld.
CACUS	A monster, son of Vulcan; defeated by Hercules.
CAIETA	A headland on the west coast of Italy named after Aeneas' nurse.
CAMILLA	Famous warrior-maid, leader of the Volscians, ally of Turnus.
CARTHAGE	A Phoenician seaport on the North African coast, traditionally founded by Dido; traditional enemy of Rome until its destruction in 146 B.C.
CASSANDRA	Daughter of Priam, endowed with prophetic skill by Apollo, but condemned never to be believed.

CREUSA	Daughter of Priam and wife of Aeneas, who disappeared mysteriously during Aeneas' flight from burning Troy.
CUMAE	Place on the coast near Naples, the abode of the Sybil; later the first Greek colony in Italy (c. 750 B.C.).
CUPID	The Greek Eros; son of Venus and conveyor of her love darts and potions.
CYBELE	An Asian goddess worshipped on Mt. Ida; also called Phrygian mother.
CYTHERA	An island off the Peloponnese; centre of Venus-worship.
DARDANUS	The mythical founder of Troy who supposedly migrated from Italy. Aeneas seeks the place Dardanus left.
DELOS	An Aegean island where Apollo was born.
DIANA	The Roman goddess of light; commonly identified with the Greek Artemis, sister of Apollo.
DIDO	(Also called Elissa). Daughter of Belus, king of Tyne, widow of Sychaeus, foundress and Queen of Carthage.
ERYX	A Sicilian mountain named after a brother of Aeneas; another centre of Venus-worship.
ETRUSCANS	Also called Tuscans and Tyrrhenians. Tribe from north of Latium who allied with the Trojans against the Latins.
EURYALUS	A courageous Trojan youth and inseparable friend of Nisus.
EVANDER	Former Greek who became king at Pallanteum on the Tiber, the future site of Rome; aids Aeneas with forces led by his son Pallas.
FATES	The goddesses who assigned to man his fate. Their names were Clotho, Lachesis and Atropos; they were called in Latin Parcae.
GANYMEDE	A Trojan youth, carried off by the gods (or by an eagle sent by Zeus) to be Zeus' cup-bearer.
HADES	The Underworld; also called Erebus and Orcus.
HECTOR	The Trojan prince, son of Priam, who led the Trojans against the Greeks in the Trojan War and was killed by Achilles. He was married to Andromache.
HECUBA	The wife of Priam and mother of many Trojan heroes, including Hector.
HELEN	The beautiful wife of the Greek Menelaus, whose abduction by Paris was the mythical cause of the Trojan War.

HELENUS	Son of Priam, a prophet. Taken as a captive to Epirus, he later married Andromache and (after Pyrrhus' death) acquired a kingdom there.
HERCULES (Herakles)	Great Greek hero, son of Zeus and Alcmene, wife of Amphitryo; best known for his twelve labours (some described in 8, 294-300). Became a god after death.
HESPERIA	Greek name (meaning 'land of the west') for Italy; also called Ausonia.
ILIUM	Another name for Troy: basis for the title <u>Iliad</u> .
IRIS	Goddess of the rainbow, messenger of Juno.
JUNO	The Greek Hera, sister and wife of Jupiter. In her anger at the Trojans (resulting from the judgment of Paris, the descent of the Trojans from an illegitimate son of Jupiter, the Trojan threat to her favourite city of Carthage, and other things), she caused many of Aeneas' trials and tribulations.
JUPITER	Father and ruler of the gods. Also called Jove in Latin and Zeus in Greek, he is a more powerful figure in Roman than in Greek religion.
JUTURNA	Italian goddess of springs and streams, and sister of Turnus.
LAOCOÖN	Trojan priest of Apollo and Neptune who warned the Trojans against the danger of the wooden horse and was crushed by serpents for his pains.
LAOMEDON	Father of Priam and his predecessor as king of Troy.
LATINUS	King of Latium and nominal, weak-willed head of Italian forces during the war with Aeneas' followers.
LATIUM	The coastal district of west central Italy, south of Rome; the territory of Latinus and his Latins.
LAURENTUM	Capital city of Latinus in Latium.
LAUSUS	Son of Mezentius, killed by Aeneas.
LAVINIA	Daughter of Latinus and Amata, betrothed to Turnus, but destined to wed Aeneas and breed a new race of Latins.
LAVINIUM	Mythical city built by Aeneas in Latium after his marriage to Lavinia.
MARS	The god of war; called Ares in Greek myth.
MERCURY	The Greek Hermes: messenger of Jupiter.
MEZENTIUS	Exiled Etruscan tyrant, father of Lausus, and ally of Turnus.

MINERVA	The goddess of wisdom; the Greek Pallas Athene.
NEOPTOLEMUS	<u>See</u> Pyrrhus.
NEPTUNE	God of the sea; the Greek Poseidon.
NISUS	<u>See</u> Euryalus.
OENOTRIA	Ancient name for the region south of Latium.
OLYMPUS	A mountain in Thessaly, regarded as the dwelling of the gods.
PALLANTEUM	Mythical city of Evander on the site of Rome.
PALLAS	Son of Evander and ally of Aeneas in the war with the Latins.
PERGAMUS	Also called Pergamum and Pergama, the citadel of Troy.
PHOENICIANS	Seafaring people from northern Africa and inhabitants of Carthage; hence, also Carthaginians.
PHRYGIANS	People of N.W. Asia Minor who worshipped Cybele. The Trojans were sometimes called Phrygians.
PRIAM	King of Troy at the time of the Trojan War.
PYRRHUS	Son of Achilles, also called Neoptolemus ('young warrior'). Fetched to Troy after his father's death because of an oracle that Troy could not fall without a descendant of Peleus. After the sack he took Andromache to Epirus as a slave-concubine.
ROMULUS	A descendant of Aeneas, son of Mars, reared by a she-wolf, Romulus (with his twin brother, Remus) founded Rome (traditionally in 753 B.C.) and became its first king. After death became the god Quirinus.
RUTULIANS	A tribe of Latins from east of Latium, from which Turnus came; also called Daunians.
SATURN	Father of Jupiter and Juno. Saturn (Greek: Kronos) was driven from Olympus by Jupiter, came to Italy, and ruled during the Golden Age.
SIBYL	Also named Deiphobe; priestess of Apollo at Cumae.
SINON	The Greek spy who deceived the Trojans about the wooden horse.
SYCHAEUS	Prince of Tyre and the murdered husband of Dido.
TIBER	The river in northern Latium on which Rome was built.
TROJANS	Inhabitants of Troy; also called Dardanians and Teucrians.

- TROY The city in N.W. Asia Minor that was sacked by the Greeks in the Trojan War; also called Dardania, Ilium, Pergamus, and Teucra.
- TURNUS Thwarted suitor of Lavinia, hot-headed chief of the Rutulians, and actual leader of the Italian forces against Aeneas.
- ULYSSES Odysseus, hero of The Odyssey - to Greeks a paragon of wily resourcefulness, to Trojans (and hence to Romans) a symbol of treachery.
- VENUS The Greek Aphrodite, goddess of love, whose bribery of Paris led to the Trojan War. Mother of Aeneas.
- VULCAN The Greek Hephaestus; husband of Venus, god of fire and metalwork, who made the shield, picturing the future history of Rome, that Venus gave Aeneas for his fight against Turnus.