

THE AENEID

BOOK I

*ARMA virumque canō, Trojae quā prīmus ab ōrīs
Italiam fātō profugus Lāvinaque vēnit
litora — multum ille et terrīs jactātus et altō
vī superum, saevae memorem Jūnōnis ob iram,*

altum, *i n.* the deep (sea) †
canō, ere, cecini, cantus sing (of), chant,
proclaim †**
jactō (1) toss, buffet ††
Lāvīn(i)us, a, um Lavinian, of Lavinium †

memor, oris mindful, remembering, un-
forgetting †**
ob on account of (*acc.*) †
profugus, a, um exiled, fugitive †
saevus, a, um cruel, stern, fierce †*

1-7. The theme of the poem, namely, the wanderings and wars of Aeneas, who after many struggles laid the foundation for the greatness of future Rome, in accordance with the decrees of fate.

From the more extended introduction to the poem (lines 1-33) we learn: (1) the plan of the poet to describe the adventures of his hero, as is done in the *Odyssey*, and to depict wars and battles, as does the *Iliad*; (2) the deep religious conviction of the author, for whom the gods rule over all mortal affairs; (3) the national pride of the poet, found in his choice of material, and which later comes to its clearest expression in l. 33.

1. *Arma virumque*: the theme of the *Aeneid*; *arma* stands by metonymy for *deeds of arms, wars*, referring to the wars in which Aeneas engaged, both in Troy and in Italy; *virum* refers to Aeneas, so well known that he is not mentioned by name until l. 92. *Trojae*: with the first syllable long by position; App. 6, b. *quī prīmus ab ōrīs Trojae* (*ad Italiam vēnit*). This refers to Aeneas as the *first* of the Trojans to come to Italy after their native city Troy had been captured, sacked, and destroyed by the Greeks in the Trojan war. Strictly speaking, the Trojan Antenor had preceded him, but Antenor's arrival was of no great consequence and did not have the far-reaching

results that the coming of Aeneas had. Compare the discovery of America by Leif Ericson with that by Columbus.

2-3. (*ad, in*) *Italiam*, (*ad, in*) *litora*: *acc.* of place to which; App. 315. *fātō*: *abl.* of means or cause; App. 331, 332; "such was the will of heaven." *Lāvīn(i)a*: of *Lavinium*, an ancient city on the western coast of Italy, near the spot where Rome was later founded. Lavinium was reputed to have been the first Trojan settlement in Italy and to have been named for Lavinia, an Italian princess whom Aeneas married. Lavinia was the daughter of Latinus, king of the Latins.

3. *multum*: with adverbial force, modifying *jactātus*. *ille*: Aeneas, the *virum* of l. 1. (*in*) *terrīs, et (in) altō*: *abl.* of place where; App. 319. *jactātus (est)*:

4. *vī*: *abl.* of cause or means; App. 331, 332. *superum* = *superōrum*, gen. pl., of the gods above. *memorem*: a transferred epithet, logically belonging to *Jūnōnis*, but poetically applied to *iram*. *saevae memorem Jūnōnis ob iram*: an example of what is known as "interlocked order," *saevae* modifying *Jūnōnis*, and *memorem* modifying *iram*. This order is often found in Latin poetry. *Jūnōnis ob iram*: the reasons for Juno's hatred of Aeneas and the Trojans are given by Vergil in ll. 12-28.

Before beginning work read the General Directions, page 11.

- 5 *multa quoque et bellō passus, dum conderet urbem
inferretque deōs Latiō — genus unde Latīnum
Albānique patrēs atque altae moenia Rōmae.*
Mūsa, *mihī* causās memorā, quō nūmine laesō
quidve dolēns rēgīna deum tot volvere cāsūs
- 10 *insignem pietāte virum, tot adire labōrēs
impulerit. Tantaene animīs caelestibus irae?
Urbs antiq̄ua fuit (Tyriū tenuēre colōnī)*

adeō, ire, ī (ivī), itus approach, encounter†
Albānus, a, um Alban, of Alba Longa in central Italy, mother city of Rome†
caelestis, e divine, heavenly†
causa, ae f. reason, cause†*
colōnus, ī m. colonist, settler†
condō, ere, didī, ditus found, establish†*
doleō, ēre, uī, itus suffer, grieve (at), be angry (at, with), resent†
impellō, ere, pulī, pulsus strike (against), drive, force†
inferō, ferre, tulī, lātus bring (into)†
insignis, e distinguished, marked, splendid†*

laedō, ere, sī, sus strike, hurt, offend, thwart†
Latīnus, a, um Latin, of Latium†
Latium, (i)ī n. district of central Italy around Rome†*
memorō (i) (re)call, recount, relate†*
Mūsa, ae f. Muse, goddess of the liberal arts†
patior, ī, passus suffer, endure†*
pietās, ātis f. loyalty, devotion, sense of duty†*
quoque also†*
Rōma, ae f. Rome, a city and empire†
tot so many†*
unde whence, from which source†*

5-6. conderet, inferret: purpose; App. 374.

5. urbem: Lavinium. passus (est Aenēās). (in) bellō: abl. of place; App. 319; referring to the enemies whom he had to conquer after landing in Italy. multa: cognate accusative with passus; App. 307, 313.

6. inferret deōs: App. 374; in antiquity migrating peoples regularly carried with them their gods, either as images or other sacred symbols; see ll. 68 and 378. Latiō: dat. of direction = ad (in) Latium; App. 306. unde genus Latinum (est): Roman legends traced the origin of the Latin race, of the kingdom of Alba Longa (forerunner of Rome), and of the founding of Rome, back to the coming of the Trojans under Aeneas to Italy.

7. (unde) Albānī patrēs (sunt): in Roman times many of the noble senatorial families took much pride in tracing their ancestry back to Troy, through the great families of Alba Longa. patrēs: with the first syllable short; App. 17. altae: may refer either to position, *situated on the (seven) high hills*, or to the power and prestige of *lofty (mighty) Rome*.

8-11. Invocation of the Muse.

8. Mūsa: it is the custom of epic poets to invoke the muse for inspiration and to

assign to some such divine source the gift of being able to compose their poems. mihī: this word in poetry may have the final i either long or short. The same is true of tibi, sibi, ubi, and ibi. quō nūmine (Jūnōnis) laesō: abl. abs. or abl. of cause; App. 332, 343.

9. quidve dolēns: *or vexed at what*. rēgīna de(ōr)um: Juno as Jupiter's wife was queen of the gods. cāsūs: object of volvere, *to undergo, pass through*.

10. virum = Aenēān, subject of volvere, which depends upon impulerit. pietāte: dependent on insignem; the most prominent characteristic of Aeneas was his pietās, *loyalty or devotion to duty*.

11. impulerit: subj. in indir. quest.; App. 349, 350. Tantaene = suntne tantae irae caelestibus animīs? animīs: dat. of possession; App. 299. irae: poetic plural, often employed in Latin where English would ordinarily use the singular.

12-33. Reasons for the wrath of Juno against Aeneas and the Trojans.

12. Urbs antiq̄ua fuit: according to the tradition which Vergil here follows. Carthage was in fact founded some four hundred years later than the traditional date of the fall of Troy, 1184 B.C. Tyriū: *from Tyre*, a city of Phoenicia,

Karthāgō, *Italiam* contrā Tiberīnaque longē
 ōstia, dives opum studiisque asperrima bellī;
 quam Jūnō fertur terrīs magis omnibus ūnam
 posthabitā coluisse Samō: hīc illius arma,
 hīc currus fuit; hoc rēgnum dea gentibus esse,
 sī quā fāta sinant, jam tum tenditque fovetque.
 Prōgeniem sed enim Trojānō ā sanguine dūcī
 audierat Tyriās ōlim quae verteret arcēs;

15

20

asper, era, erum harsh, rough, fierce†*
 colō, ere, uī, cultus cultivate, dwell (in),
 honor, cherish†*
 contrā opposite, facing (acc.)†*
 currus, ūs *m.* chariot, cart†*
 di(ve)s, di(vi)tis rich, wealthy (gen.)†
 enim for, indeed, in truth†*
 foveō, ēre, fōvī, fōtus cherish, fondle†
 Karthāgō, inis *f.* Carthage, great com-
 mercial city in North Africa, rival of
 Rome†
 longē far (off), at a distance†*
 magis more, rather†*
 ōlim (at) some time, once†*

ops, opis *f.* help, resources, power, wealth†*
 ōstium, (i)ī *n.* mouth, entrance†
 posthabeō, ēre, uī, itus place after, esteem
 less†
 prōgeniēs, ēī *f.* offspring, race†
 quā in any (some) way, where†
 Samos, ī *f.* island of the Aegean, center of
 the worship of Juno†
 sinō, ere, sivi, situs permit, allow†*
 studium, (i)ī *n.* zeal, desire, pursuit†
 Tiberinus, a, um of the Tiber, an Italian
 river on which Rome is situated†
 Trojānus, a, um Trojan, of Troy†*
 vertō, ere, ī, rsus (over)turn, change†*

whence Carthage was said to have been settled. The Phoenicians were the great traders of their time, and Carthage on the northern shore of Africa midway on the Mediterranean occupied a strategic position for controlling the commerce of these regions. tenuēre: shorter form for tenuerunt; App. 204, 4.

13. longē: modifying contrā, which governs both Italiam and Tiberina ostia.

14. ostia: see note on Irae, l. 11. The general expression, Italiam, is followed by the more specific Tiberina ostia for the sake of greater clearness and vividness. opum: gen. with the adjective dives, rich in resources; App. 287. studiis: abl. of respect, depends on asperrima; App. 325. This phrase would remind the Romans of their bitter struggles with Carthage in the three Punic Wars.

15. quam: refers to urbs, l. 12, and is object of coluisse. fertur: is said, a common meaning. terris omnibus = terris aliis; terris is abl. with comparative magis; App. 327. ūnam = sōlam, as often.

16. posthabitā Samō: abl. abs.; App. 343. Juno greatly loved Samos, an island off the western coast of Asia Minor. According to the myth, the goddess had been reared in Samos, had married Jupiter there, and one of her

temples, one of the most famous in the world, was situated there. Samō: the final vowel is not elided, although the following word begins with an h. This failure to elide is called *hiatus*; App. 399. illius (Jūnōnis): the i of the genitive ending of the nine pronouns and adjectives ending in ius is usually long, but often short in poetry as here. arma (fuerunt): doubtless refers to ancient arms, chariot, and other relics preserved in Juno's temple at Samos.

16-17. hīc, hic, hoc: repeated for emphasis; this repetition is called *anaphora*; App. 413. hoc: refers to urbs l. 12, but is attracted to the gender of the predicate noun rēgnum, the ruling power. Jūnō dea jam tum tenditque fovetque hanc urbem (Karthāginem) esse rēgnum omnibus gentibus, sed fāta voluerunt Rōmam esse hoc rēgnum. gentibus: dat. of reference; App. 301.

18. quā (viā): abl. of manner; quā is an indef. pron. fāta: the power of the fates was greater even than that of the gods.

19. Prōgeniem: the Romans. dūcī: was being derived, indir. disc.; App. 390; depends on audi(y)erat (l. 20), of which Juno is the subject understood.

20. Tyriās arcēs = Karthāginem. verteret: subj. of characteristic; App. 389, or rel. clause of purpose; App. 388.

hinc populum lātē rēgem bellōque superbum
ventūrum excidiō Libyae: sic *volvare* Parcās.
 Id metuēns veterisque memor Sātūrnia bellī,
 25 *prīma* quod ad Trojam prō cāris gesserat Argīs
 (necdum etiam causae irārum saevīque dolōrēs
 exciderant animō; manet altā mente repostum
 iūdicium Paridis sprētaeque injūria formae
 et genus invīsum et raptī Ganymēdis honōrēs) —

Argī, ōrum *m.* Argos, a city in Greece, center of the worship of Juno; Greece†
 cārus, a, um dear, fond, beloved†*
 causa, ae *f.* reason, cause*
 dolor, ōris *m.* pain, grief, anger, passion†*
 etiam besides, also, even†*
 excidium, (i)ī *n.* destruction, overthrow†
 excidō, ere, ī fall from, perish†
 forma, ae *f.* beauty, shape, form†*
 Ganymēdēs, is *m.* son of Laōmedon, king of Troy; carried off by Jupiter's eagle and made cupbearer to the gods†
 gerō, ere, gessi, gestus carry (on), wage†*
 injūria, ae *f.* wrong, insult, injustice†
 invisus, a, um hated, hateful, odious†
 iūdicium, (i)ī *n.* decision, judgment†
 lātē widely, far and wide†
 Libya, ae *f.* region of North Africa†*

memor, oris remembering, mindful, unforgetting (*gen.*)*
 metuō, ere, uī fear, dread†
 necdum not yet, nor yet†
 Parcae, ārum *f.* the Fates†
 Paris, idīs *m.* Trojan prince, son of Priam, eloped with Helen and thus caused the Trojan War†
 populus, ī *m.* people, nation†*
 prō before, for, in behalf of (*abl.*)†*
 rapiō, ere, uī, ptus snatch (up), plunder†*
 repōnō, ere, posuī, pos(i)tus put (back, away), store up†*
 saevus, a, um cruel, stern, fierce*
 Sātūrnia, ae *f.* Juno, daughter of Saturn, father of the gods†
 spernō, ere, sprēvi, sprētus despise, reject†
 superbus, a, um proud, haughty†*
 vetus, eris old, former, ancient†*

21. *hinc*: ā Trojānō sanguine, or ab hāc prōgeniē. *populum*: subj. of *ventūrum* (*esse*) (l. 22), an inf. in indir. disc., depending on *audierat*; App. 390. *rēgem*: used like a participle (*rēgnantem*) here, and modified by *lātē*. *bellō*: abl. of respect, depending on *superbum*; App. 325.

22. *excidiō*: dat. of purpose; App. 303; for the destruction. *Libyae*: for *Āfricae*, meaning especially *Karthāginī*. *Parcās* = *fāta*: subject of *volvare*. The *Parcae* were represented as three sisters, *Clotho* (*Spinner*), who spun the thread of life for each mortal; *Lachesis* (*Measurer*), who measured the thread; and *Atropos* (*Inevitable*), who cut the thread when any one had reached his allotted days.

"Somewhere on an unknown shore,
 Where the rivers of life their waters pour,
 Sit three sisters forevermore,
 Spinning a silver thread."

sic (*Jūnō* *audiverat*) *Parcās* *volvare*.

23. *Id*: the destined supremacy of Rome and overthrow of Carthage (ll. 19-22). *metuēns*: modifies *Sātūrnia* (*Jūnō*) and has *Id* as object. *Sātūrnia*:

Saturn's daughter, subject of *arcēbat*. *veteris belli*: the Trojan War.

24. *prīma*: (*as*) *chief, leader, foremost*, modifies *ea* (understood), which refers to Juno. The goddess had taken a leading part in assisting the Greeks against the Trojans. The reasons for her hatred of the Trojans are given in ll. 27-28. See also *Introd.* 10. *cāris Argīs*: Argos, a noted center of the worship of Juno, stands here for all Greece and the Greeks.

25. *irārum*: poetic plural; see note on *irae* (l. 11), and cf. App. 243.

26. (*ex*) *animō*: abl. of separation; App. 340. (*in*) *altā mente*: abl. of place where, *in her deep mind*, i.e., *deep in her mind*; App. 319. *repos(i)tum*: the longer form, with its three successive short syllables (vvv), could not be used in hexameter verse.

27. *iūdicium Paridis*: refers to the famous Judgment of Paris. Read Tennyson's *Oenone* and see *Introd.* 10 for the story. *sprētae formae*: appositional gen. with *injūria*; App. 281; *the insult to her slighted beauty*, shown by the adverse decision of Paris.

28. *genus invīsum*: Juno hated the