Aeneas whom he is addressing. The words are in fact accompanied by action: as he speaks, Evander gives his hand— 'see the hand you ask is now clasped in yours.' *mihi, 'by me,' 7. 412 n.

173. *celebrate faventes* 'auspiciously,' or 'happily solemnize with us.' *favere* is constantly used in connexion with religious ceremonies of carefully abstaining from any word or act which might vitiate them; see Dict.

174. *iam unic* 'already from this moment,' 'even now.'

175. The feast is renewed and, at its conclusion, Evander tells Aeneas why his people thus honour Hercules. Pointing out the shattered rocks in front of him he explains that they once formed the cave of the fire-breathing monster Cacus, who ravaged the district and even, when Hercules was returning from Spain with the omen of Geryones, ventured to carry some of them off. The hiding-place, however, of the stolen cattle was betrayed by their looking, and Hercules attacked the hold of Cacus, rending the rocks apart until he laid it bare. Then, although Cacus hid himself in smoke and flame, the hero leaping in strangely, and these annual rites were instituted in memory of the exploit.

176. *ipse* marking personal courtesy.

177. 'Chief of all he welcomes Aeneas on a seat covered with a shaggy lion's hide, and invites him to a maple throne.' The lion's skin forms the *torus,* i.e. 'cushion' or 'covering' of the 'maple throne.' *solio acerno* is probably dat. = in solium, cf. 9. 676 invitant moenii = in moenia, but Conington prefers to make it abl. (like *torus*) of that with which Evander honours or entertains his guest.

180. *viscera* 'carcasses'; all that is left when the skin is removed; cf. 1. 211.

181. *dona...* 'the gifts of Ceres cunningly wrought,' i.e. choice bread.

183. *perpetui tergo bovis* 'a long chine,' or 'baron of beef'; the *vōta* *θερεφτικ* set before heroes in Homer, e.g. Il. 7. 321. *lustralibus extis,* 'sacrificial' or 'expiatory entrails.' The extis, i.e. the noble oak organs, heart, liver, etc., were usually burned on the altar, or in the case of sea-gods flung into the waves (5. 227), but according to Livy (1. 7) in sacrificing to Hercules they were eaten at the commencement of the feast. See 269 n.


186. *has ex more dapes* 'this duly appointed feast.'

187. *superstitio* Used in a good sense 12. 818, but here, as ordinarily, in a bad one, cf. Cie. de N. D. 1. 42. 117 where it is defined as *timor inonis,* as opposed to *pius deorum cultus* = *religio.* It is the 'empty dread' which induces men to 'neglect the old gods' and seek new and inferior objects of worship.

188. *facimus...* 'we perform and repeat our due worship.' Many say that *facimus* is used 'absolutely' in its sacrificial sense (cf. Ecl. 3. 77 *cum factam vitula* 'when I sacrifice with a calf'); Cic. Mur. 41. 90 a sacrīs *Iunonis cui annuē consules facere necessē est,* but it is simpler to take it in its ordinary sense, though of course 'performing worship' implies sacrifice. *novum*: i.e. from year to year, cf. 173 annua, 185 solumnia; but some prefer 'institute,' 'newly introduce.'

190. *aspice rupem...ut...stat* 'look at the rock, (look) how the huge mass is rent asunder and the mountain-dwelling stands desolate.' *Aspice ut* simply calling attention to a visible fact (the *ut*-clause is exactly = another acc. like *rupem*) can take an indicative, cf. 6. 855 *aspice ut...ingreditur.* To explain *ut 'where' is to give it a most doubtful meaning in deference to grammatical pedantry.

194. *sēmilōminis* For the scansion see 12. 356 n. *Caci facies,* 'shape' or 'form of Cacus.' The periphrasis emphasizes his hideousness, just as 7. 650 *corpore Turni* does the beauty of Turnus.

196. *superbis* 'proud,' as bearing the trophies of victory, cf. 202, 721; but here also suggesting insolence and outrage, cf. 118.

198. *illus* i.e. *Vulcani—his were the murky flames he belched forth as he moved with mighty bulk.* *atros:* probably as 7. 456 *atru homine fumantes,* of the mingled smoke and flame (cf. 252), but also, as constantly, with the associated idea of 'deadly.' *magna...*: cf. 3. 656 *vasta se mole movemtum,* of the giant Cyclops; 5. 372 *iammi corpore in qui se...ferebat,* of the huge boxer Butes; 9. 597; 12. 441 *portis sese extulit ingens.* *Se ferre* always gives a sense of size, stateliness, or pride.

200. *attulit...* 'to us too time at last brought in answer to our prayers (9. 6) the aid and advent of a god.' *et nobis* = i.e. just as it has often done to others. Common experience shows that time usually brings relief from trouble.

201. *nam maximus uto...* 'for, mightiest of avengers, there came to us Aleides....' Hercules is called *maximus uto* not merely as avenging their particular injuries, but also
204. vallem amnemque] i.e. what was afterwards the Forum Boarium in the low ground by the Tiber.

205. ne quid...fuisset] ‘that naught of crime or craft might have been left undared or unattempted.’ Fuisset is noticeable where esset might be expected; Sidgwick rightly remarks—‘he looks forward to the completion of his purpose. He looks forward to the time when he could say that there was no crime which he had not dared.

208. avertit] The nom. is no longer mens Caci but Cacus. Ladewig compares Livy 1. 15. 1 invirati Vercium animi...in fines Romanae excurrentur.

209. ‘And, that there might be no traces of advancing feet, dragging them by the tail into his cave (and so) reversing the signs of their path, he hid his booty....’ The story is borrowed from the Hymn to Hermes 75 seq.

212. quaerenti] Ethic dat. ‘for one searching no tracks lead...’ = ‘search found no tracks leading to the cave.’

213. stabulis] merely ‘resting-place’; cf. 10. 723. Hercules had stayed that the cattle might feed, and now that they were ‘well-fed’ he began to move on.

215. ‘As they departed the kine began to low, and all the grove was filled with their complaints, and with outcry they were abandoning the hills.’ The description is eminently dramatic. We seem to hear the cattle as they move off; Cacus hears them too, and as at last they begin ‘to leave the hills’ (i.e. pass over the hills and disappear) he hopes that he is safe (cf 218 speeim), when on a sudden ‘a single cow replied.’

217. reddidit] Thrown prominently forward to mark the sudden and unexpected character of the sound.

218. custodita] ‘though closely guarded.’

219. hic vero...exarserat...rapit] ‘thereat truly had the wrath of A. blazed out in fury with black gall: up he snatches ....’ When the pluperfect is thus followed by the present it seems to mark great rapidity; the first thing described is spoken of as already past, so quickly is it succeeded by the second. Cf. carefully 12. 430.

221. robur] His famous club.

223. oculis] Probably not with videre, but, as its position shews with inviratum, ‘with troubled’ or ‘terror-stricken eyes,’ the opposite of what they usually were; see 266.

226. saxum] a sort of portcullis formed by a rock suspended with chains, which, when lowered, ‘fortified with its barrier the firm-stayed entrance.’ postes may be the ‘doorposts’ or the entrance generally.

228. animis] ‘with rage’; cf. 256 and 7. 42 n. For the hypermetron omneque cf. 7. 160 n.

229. inscr[45]/trans] ‘scanning,’ but 231 (where it is awkwardly used again) inscrat= ‘traverses.’ The word (see 7. 390 n.) is originally ‘to go round’ a place to purify it.

230. ter...ter...ter] Emphatic repetition.

233. praecissis] ‘sheer,’ ‘precipitous.’

234. dorso] Not ‘back’=‘hinder part’ as many give, but, as dorsum regularly is when used metaphorically, ‘ridge,’ ‘crest,’ ‘top,’ and so here ‘roof.’ The crag forms the roof of the cave, so that when it is dislodged Hercules can look down and leap down into the cave.

235. nidis] probably ‘nestlings,’ ‘young’; cf. 12. 475. If nidis = ‘nests,’ then, as Henry notes, nidis domus opportuna would be almost = domus donum opportuna.

236. hanc] ‘it, as it leaned sloping with its ridge to the river on the left, he shook, pressing from the right full against it, and loosens it rent from its deep roots.’

238. inde] ‘then,’ i.e. after first loosening it. repente...‘he suddenly overthrew it, and with that overthrow....’ Note the accommodation of sound to sense.

240. distrant ripae] Partly describing the physical effect as the rock falling between them seems actually to drive the banks apart, partly suggesting the leaping back of amazement. So the next clause combines the two ideas of the actual barrier which holds the waters up, and of their starting back in terror.

242. penitus patuere] ‘lay open to their depths.’ The repetition of penitus exactly in the same position in the next line seems awkward.

245. superque...] ‘and (as if) the measureless abyss were visible from above, and the ghosts trembled at the inrush of light.’

248. insueta rudentem] ‘uttering strange bellowings.’

249. omniaque...] ‘and calls to his aid all weapons,’ i.e. as the next words shew, all he can lay hands upon, ‘boughs and rocks vast as mill-stones.’ molaribus: cf. Hom. II. 12. 161 θαλάσσωνα μυλάκεσσα.
274. porrigite = porrigite, apparently an archaism. The cup is held out as a sign that they 'invite the god to share the feast (communemque vocate deum)'; it is then 'given' (cf. date) to him by some being 'poured in libation on the board' (279).

276. 'Scarce had he spoken when the double-hued poplar of the god o'ershadowed his locks,' i.e. as soon as he had finished speaking he placed a poplar wreath on his head. populus: sacred to Hercules; Ecl. 7. 61 populus Alcidae gratissima.

bicolor: white on the under, green on the upper, side of its leaves.

278. scyphus] Apparently specially connected with Hercules; La Cerda quotes Plut. Alexander 75 σκυφός Ἐρακτέως ἔκπειεῖ: Sen. Epist. Alexandriam interemperatia bibendi et ille Herculanus et fatalis scyphus perditi; Stesichorus 7 makes Hercules drink σκυφώμενον...δέτας...ὡς τρικλήφων 'holding about three bottles' (cf. inplevit). The eating and drinking throughout seem 'Herculean,' cf. 283.

280—305. Towards nightfall the sacrifice and feast are renewed, and the Salti, as they dance around the altar, sing the praises of Hercules in a hymn (290—305).

280. devexo Olympo] lit. 'as heaven rolls downwards,' i.e. towards night; cf. 11. 202 n.

282. flamma] torches.

283. et mensae...] 'and bring welcome offerings for a second feast.' The ordinary meaning of mensa secunda 'a second course' (G. 2. 101) is obviously inapplicable here.

285. Salti] For these 'leaping' priests of Mars see Dict. Ant.; and for the famous carmen Saliare Wordsworth's Fragments and Specimens. Their connexion with Hercules is unknown, though Macrobius 3. 12 says that Mars and Hercules were often identified; but their well-known devotion to feasting (Hor. Od. 1. 37. 2 Saliari dapes) perhaps adequately explains their presence here.

288. ferunt: ut...'] 'tell of his deeds, how first he strangled in his (infant) grip the monstrous twin snakes of his stepmother, monstra geminosque angues: hendidly; see 11. 22 n.

novercae: used loosely of Juno who was only 'stepmother' to Hercules (1) as being his father's wife, and (2) as pursuing him with the proverbial hatred of a stepmother. For the various legends which follow see Class. Dict.

291. Troiam] See 11. 402 n., but the allusion here is inopportune, just as fatis Iunonis inique 292 is happy. Oechaliam: probably in Thessaly. Its king was Eurytus.