Urbs antīqua fuit (Tyriī tenuēre colōnī)
Karthāgō, *Ītaliam* contrā Tiberīna*que* longē
ōstia, dīves opum studiīs*que* asperrima *bellī,*
15   *quam Iūnō fertur terrīs* magis *omnibus ūnam*
posthabitā coluisse Samō. *hīc illius arma,*

---

asper, era, erum harsh, rough, fierce
colō, ere, uī, cultus cultivate, dwell (in), honor, cherish
colōnus, ī *m.* colonist, settler
contrā opposite, facing (+ *acc.*)
dī(ve)s, dī(vi)tis rich, wealthy (+ *gen.*)
Karthāgō, inis *f.* Carthage, great commercial city in North Africa, rival of Rome
longē *adv.* far (off), at a distance

magis *adv.* more, rather
ops, opis *f.* help, resources, power, wealth
ōstium, (i)ī *n.* mouth, entrance
posthabeō, ēre, uī, itus place after, esteem less
Samos, ī *f.* island of the Aegean, center of the worship of Juno
studium, (i)ī *n.* zeal, desire, pursuit
Tiberīnus, a, um of the Tiber, an Italian river on which Rome is situated

---

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

12. Urbs antīqua fuit: it is curious that Vergil here refers to Carthage as "ancient," since Carthage was in fact founded some four hundred years later than the traditional date of the fall of Troy, 1184 BCE. Vergil is introducing the perspective of his readers into the poem—to the Romans of the first century BCE, as to us, Carthage was a very ancient city indeed, and had in fact been razed to the ground by P. Cornelius Scipio Aemilianus (henceforth, Africanus) in 146 BCE, at the end of the Third Punic War. **Tyriī:** *from Tyre,* a city of Phoenicia, 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 and on the Mediterranean, occupied a strategic position for controlling the commerce of these regions. **tenuēre:** shorter (syncopated) form for **tenuērunt**; App. 204, 4.

13. longē: modifying **contrā**, which governs both **Ītaliam** and **Tiberīna ōstia**.

14. ōstia: see note on **īrae** (11). The general expression **Ītaliam** is followed by the more specific **Tiberīna ōstia** for the sake of greater clearness and vividness. **opum:**

gen. of respect (also called gen. of specification), with **dīves**, *rich in resources;* App. 294, or gen. with special adj.; App. 287. **studiīs:** abl. of respect, depends on **asperrima**; App. 325. This phrase would remind the Romans of their bitter struggles with Carthage in the Punic Wars.

15. quam: refers to **urbs** (12) and is dir. obj. of **coluisse. fertur:** *is said,* a common meaning for this verb in poetry. **terrīs omnibus = terrīs aliīs**; **terrīs** 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, among the most famous in the world, was situated there. Vergil's point here is probably that Juno prefers Carthage even to her beloved Samos (although some scholars still consider this abl. abs. difficult to interpret). **Samō:** the final vowel is not elided, although the following word begins with an **h**. This failure to elide is called HIATUS. **illius (Iūnōnis):** 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 (fuērunt):** doubtless refers to ancient arms, chariots, and other relics preserved in Juno's temple at Samos.

> *hīc* currus *fuit; hoc rēgnum dea gentibus esse,*
> *sī* quā *fāta* sinant, *iam tum tenditque* fovet*que.*

Prōgeniem *sed* enim Troiānō *ā sanguine dūcī*

20 *audierat Tyriās* ōlim *quae* verteret *arcēs;*

hinc populum lātē *rēgem bellōque* superbum

ventūrum excidiō Libyae; *sīc volvere* Parcās.

Id metuēns veteris*que* memor Sāturnia *bellī,*

---

currus, ūs *m.* chariot, car
enim for, indeed, in truth
excidium, (i)ī *n.* destruction, overthrow
foveō, ēre, fōvī, fōtus cherish, fondle
lātē *adv.* widely, far and wide
Libya, ae *f.* region of North Africa
memor, oris remembering, mindful,
    unforgetting (+ *gen.*)
metuō, ere, uī fear, dread
ōlim *adv.* (at) some time, once
Parcae, ārum *f.* the Fates

populus, ī *m.* people, nation
prōgeniēs, ēī *f.* offspring, progeny
quā *adv.* in any (some) way, where
Sāturnia, ae *f.* Juno, daughter of Saturn,
    father of the gods
sinō, ere, sīvī, situs permit, allow
superbus, a, um proud, haughty
Troiānus, a, um Trojan, of Troy
vertō, ere, ī, rsus (over)turn, change
vetus, eris old, former, ancient

16–17. hīc, hīc, hoc: repeated for emphasis; this repetition is called ANAPHORA. **hoc:** refers to **urbs** (12) but is attracted to the gender of the predicate noun **rēgnum**, *the ruling power.* **Iūnō dea iam tum tenditque fovetque hanc urbem (Karthāginem) esse rēgnum omnibus gentibus, sed fāta voluērunt Rōmam esse hoc rēgnum. gentibus:** dat. of reference; App. 301.

18. quā (viā): abl. of manner; **quā** is an indef. pron. (= **aliquā**, but **ali-** is dropped after **sī**). **fāta:** the power of the fates was greater even than that of the gods.

19. Prōgeniem: the Romans. **dūcī:** *was being derived,* pres. pass. inf. used in indir. stmt.; App. 390; depends on **audi(v)erat** (20) of which Juno is the understood subject.

20. Tyriās arcēs = **Karthāginem. ōlim** looks to the future, i.e., to the Punic Wars. **verteret:** subjunctive of characteristic; App. 389, or rel. clause of purpose; App. 388.

21. hinc: ā Troiānō sanguine, or ab hāc prōgeniē. **populum:** subject of **ventūrum**

(esse) (22), an inf. in indir. stmt., 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;* used with **Libyae** in the so-called double dative construction. **Libyae:** for **Āfricae**, meaning especially **Karthāginī. Parcās** = **fāta:** subject of **volvere**. 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 a human had reached his or her own allotted day. **volvere** probably describes the unrolling of the thread. **sīc (Iūnō audīverat) Parcās volvere.**

23. Id: the destined supremacy of Rome and overthrow of Carthage (19–22). **metuēns:** modifies **Sāturnia (Iūnō)** and has **Id** as obj. **Sāturnia:** *Saturn's daughter,* subject of **arcēbat** (31). **veteris bellī:** the Trojan War.