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LIBRI VI.

OVID'S FASTI;

NOTES AND AN INTRODUCTION,

BY

THOMAS KEIGHTLEY,

Author of The Mythology of Ancient Greece and Italy, History of Greece,
History of Rome, etc.

Sex ego Fastorum scripsi, totidemque libellos;
Cumque suo finem mense volumen habet.

OVID. TRIST. II. 549.

PREFACE

No one, I should think, who has even done nothing more than look into Ovid's *Fasti*, will refuse his assent to the following words of Hercules Ciofanus, one of the earliest editors of this poem: *Ex omnibus, says he, veterum poetarum monumentis nullum hodierno die exstat opus, quod, aut eruditione aut rebus quae ad Romanam antiquitatem cognoscendam pertineant, hos Ovidii Fastorum libros antecellat.* In effect we have here ancient Roman history, religion, mythology, manners and customs, and moreover much Grecian mythology, and that portion of the ancient astronomy which regards the rising and setting of the different constellations. These altogether form a wide field of knowledge; and in my opinion there is not, in the whole compass of classical literature, a work better calculated to be put into the hands of students.

Accordingly the *Fasti* are read at some of our great public schools and at several of the private ones, and I have lately had the gratification of seeing this very edition adopted at one of the most eminent of the great schools. The name of the master of that school, did I feel myself at liberty to mention it, would be a warrant for the goodness, at least the relative goodness, of the present edition.

At the same time I will candidly confess that the work falls far short of my own ideas of perfection in this department of literature. Circumstances, which it is needless to mention, caused it to be executed in a very hurried manner and without the necessary apparatus of books. It was in fact undertaken, written, and printed in little more than two months. This is mentioned in explanation of, not in excuse for, its defects—for no such excuse should be admitted.

The text is that of Krebs, the latest German editor; from which however I have occasionally departed, especially in the punctuation. In the notes will be found the most important various readings of the fifty-eight MSS. of this poem which have been collated. I have also adopted the Calendar of Krebs' edition, as being on the whole the best, and as its copiousness enables it to supply the place of arguments to the several books.

In the Introduction I have given such matter as the student should be acquainted with previous to commencing the poem. The study of it will, I trust, be found to be of advantage. My plan in writing the notes was, to be as concise as was compatible with a full elucidation of the meaning of the author. While therefore no difficult passage is left without at least an attempt at explaining it, I have avoided swelling out my notes with mythic or historic notices and narrations which may be found in the *Classical Dictionary*. I suppose, for example, the student to know, or to be able easily to discover, who Hercules and Romulus were, and where Mount Haemus lies. Perhaps it would have been better if the notes on the first two or three books had been more copious; those on the three last are, I believe, sufficiently so.

Many references will be found to Niebuhr's *History of Rome*, and to my own *Mythology of Greece and Italy*. For those to the former work I may perhaps be entitled to thanks, as leading the attention to the noble discoveries of the Bacon of history, as he is justly styled by Dr. Arnold. This last eminent scholar is himself engaged on a *History of Rome*, of which apart has appeared, and which promises to form a permanent portion of our historic literature. In my own epitome of the Roman history sufficient information on the portions of it alluded to will be found by those who have not access to the work of Niebuhr. For the accuracy and fidelity of the translation of Niebuhr's history by my friends Hare and Thirlwall, I can pledge myself without any reservation. It may be useful here to add, that the dates in the following notes are those of the Varronian chronology, and not the Catonian as in my *History of Rome*.

With respect to my *Mythology*, I may boldly say it is the only work on the subject in our language. Even the first edition (which is the one referred to in the notes) received the approbation of the most competent judges, and the second has been so much enlarged and improved as to form in reality a new work. At the same time, I do not enjoin the study of it: the references were merely intended for the use of those who desire something more than the ordinary superficial acquaintance with mythology.

The *errata*, or typographical errors, are more numerous than they should have been; but a complete list of them will be found on the page opposite the commencement of the poem. There are, however, two or three errors of a graver kind, which I may here rectify.

The reader will observe perhaps with surprise how completely I mistook the sense of *Lib. II. vv. 619, 620*; though it is so obvious. The passage might possibly bear the sense which I have given it; but it surely is not what the poet meant. I was led into the error by v. 566. My interpretation certainly gives the more poetical sense, and it is curious enough that I have since met with the very same idea in one of the plays of our old dramatist Ford:

"These holy rites perform'd, now take your times To spend the remnant of the day in feasts. Such fit repasts are pleasing to the saints Who are your guests, though not with mortal eyes To be beheld."

In the note on Lib. III. v. 845, the remark on *furta* is trifling; for that word is equivalent to *fures*, as *servitia* is to *servi*, *operae* to *operarii*, etc., such being one of the peculiarities of the Latin language. The time of the death of the Fabii is given incorrectly in the note on Lib. II. v. 195: it should be "the Quinctilis of the year 277." There is, I believe, no other error of any importance. Should another edition be called for at any future time, I shall endeavour to make it more complete,

T. K.

Tunbridge Wells, Aug. 30, 1839.

INTRODUCTION

§ 1. OF THE RISING AND SETTING OF THE STARS—§ 2. OF THE ROMAN YEAR —§ 3. OF THE ROMAN MONTHS AND DAYS—§ 4. OF THE ROMAN FASTI—§ 5. OF OVID'S POEM ON THE FASTI—§ 6. OF THE EDITIONS OF THIS POEM.

§ 1.

Of the Rising and Setting of the Stars.

The attention of a people who, like the ancient Greeks, dwelt in a region where, during a great part of the year, the night might be passed in the open air, and no mists or clouds obscured the heaven, must have been early drawn to those luminous points which are scattered over it in such profusion. They must have early learned to distinguish various clusters of them, and thence to give them appropriate names. Accordingly, in the most ancient portion of Grecian literature, the Homeric and Hesiodic poems, we find various groupes of the stars designated by peculiar names. Such are Orion, the Hyades, the Pleiades, the Bear or Wain, the Dog and the Ploughman or Bear-ward (Boötes or Arcturus). The case was the same in the East; we meet in the book of Job (c. ix. 9.) names for the Pleiades, Hyades and Orion, and (xxvi. 14.) the constellation named the Great Serpent. The people of ancient Italy appear to have done the same: the Latin name of the Pleiades was *Vergiliae*, that of the Hyades *Suculae*, the seven stars, which form the constellation of the Great Bear, were named by them the *Septem Triones*, or Seven Oxen; for, as they go round and round the pole without ever setting, the analogy between them and the oxen, which trod out the corn by going round and round the *area*, or threshing-floor, was an obvious one. Doubtless, the brilliant constellation Orion, had a peculiar Latin name, which has not come down to us; of the others, none but Greek appellations occur.

A very short acquaintance with the face of the stellar heaven sufficed to shew, that it did not always remain the same. During a part of the year Orion flamed in full magnificence on the sky, and, to the eye of the Grecian herdsman and hunter, he and his Dog pursued the Bear, who kept *watching* him while the Pleiades (Peleiades, pigeons) were *flying* before him; at another season the sky was destitute of this brilliant scene. It was soon observed that the stars made 'their exits and their entrances' at regular periods, corresponding with the changes which took place in the course of nature on earth, and these coincidences were marked and employed for agricultural purposes. A people who have no regular scientific calendar, always contrives a natural one, taken from celestial or terrestrial appearances. Thus the North American Aborigines designate times and seasons by the flowering of certain plants; the ancient Greeks appear to have done something of the same kind, for one of Hesiod's designations of a particular season is, *when the thistle is in blossom*; we ourselves call the first season of the year the Spring, (i.e. of plants,) and our Transatlantic brethren term the autumn, the Fall (of the leaves).

The Greeks, however, seem early to have seen the superior accuracy and determinateness of the celestial phenomena. In the didactic poem of Hesiod, this mode of marking the times of navigation and of rural labours is frequently employed, and its use was retained by the countryfolk of both Greece and Italy far into the time of the Roman empire. Those who wrote on rural subjects or natural history, employed it; we meet it in Aristotle, as well as in Pliny and Columella.

When intercourse with Egypt and Phoenicia had called the thoughts of the Greeks to natural science, the rude astronomy of their rustic forefathers became the subject of improvement. The name of Thales is, as was to be expected, to be found at the head of the cultivators of this science. He is said to have been the first who taught to distinguish between the real and apparent rising and setting of a

constellation; which implies a knowledge of spheric astronomy. His example was followed and observation extended by others, and as rain, wind, and other aërial phenomena were held to be connected with the rising and setting of various signs, the times of their risings and settings, both apparent and real, were computed by Meton, Eudoxus, and other ancient astronomers. The tables thus constructed were cut on brass or marble, and fixed up (whence they were called [Greek: *parapaegmata*],) in the several cities of Greece, and the peasant or sailor had only to look on one of these *parapegmata*, to know what sign was about to rise or set, and what weather might be expected. Without considering the difference of latitude and longitude, the Romans borrowed the *parapegmata*, like every thing else, from the Greeks. The countrymen, as we learn from Pliny (xviii. 60, 65,) ceased to mark the stellar heaven, a *Kalendarium rusticum siderale*, (Colum. ix. 14) taught him when the signs rose and set, and on what days he was to expect sacrifices and festivals. When Virgil (G. I. 257.) says,

Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversia quattuor annum.

it is, (as Voss observes,) more probable that it is one of these calendars, and not the actual heaven that he means.

Before the time of Thales it was, of course only the visible and apparent risings and settings of the signs that were the subject of observation. But astronomers now learned to distinguish these phenomena into three kinds. These they termed the cosmic, acronych, and heliac risings and settings. The cosmic rising or setting ([Greek: *kosmikos epitolaē*], or [Greek: *dusis*],) was the true one in the morning; the acronych ([Greek: *akronychos*][1]), *prima nox*, is evening, the beginning (one end) of the night, the true one in the evening; the heliac, ([Greek: *haeliakos*]) the apparent rising in the morning or setting in the evening. A star was said to rise or set cosmically, when it rose or set at sun-rise; it rose or set acronychally, when it rose or set at sun-set; it rose heliacally, when in the morning it just emerged from the solar rays, it set in the same manner, when in the evening it sank immediately after him. Two general observations may be made here. 1. In the morning the true rising precedes the apparent one, perhaps several days. 2. In the evening the apparent setting precedes the real one. To illustrate this. Let us suppose it 'spring time when the sun with Taurus rides,' the Hyades which are in the head of Taurus will rise with the sun, but lost in his effulgence they will elude our vision; at length when in his progress through the Tauric portion of the ecliptic, he has left them a sufficient distance behind him, their rising (as his motion in the ecliptic is contrary to his apparent diurnal motion,) will precede his by a space of time which will allow them to be seen. The real evening setting of a star, is its sinking at the same moment with the sun below the horizon, its heliac setting, is its becoming visible as he is setting and then disappearing, that is ceasing to be visible after sun-set, in the western part of the hemisphere. Thus the sun and the Hyades may actually set together several days before they become sufficiently elongated from him, to admit of their being seen before they set.

There are thus three risings, and three settings of a star, namely:—

The true morning rising, i. e. the cosmic.
The apparent morning rising, i. e. the heliac.
The true evening rising, i. e. the acronych.

The true morning setting, i. e. the cosmic.
The true evening setting, i. e. the acronych.
The apparent evening setting, i. e. the heliac.

Of these, the one which is most apt to engage the attention, is the acronych or true evening rising, that is the rising of the star at the eastern verge of the horizon, at the moment the sun is sinking on the western side. It is of this I think, that Hesiod always speaks. The attention of the constructors of *parapegmata* does not seem to have been directed to the risings of the stars at different hours of the night.

§ 2.

Of the Roman Year.

Nothing is better established by competent authority, than that two kinds of year were in use among the ancient Romans, the one of ten, the other of twelve months. In the usual spirit of referring their ancient institutions to those whom they regarded as their first kings, the ten-month year was ascribed to Romulus, the improved one of twelve months to Numa. This was the current opinion, such as we find it in the following poem; some ancient writers, however, such as Licinius Macer and Fenestella, to whom we may perhaps add Plutarch, rejected the ten-month year as a mere fiction. Their opinion has been adopted by the great Joseph Scaliger, who asserts that the Roman year always consisted of twelve

months. Both opinions may, I think, be maintained, the Romans may, from the beginning of their state, have had a year of twelve months, which I would call the Roman year, and yet have used along with it a year of ten months, which, for reasons which will presently appear, I call the Etruscan year. I will commence by showing that a year of ten months was in use even in the time of the republic.

Ten months was the term for mourning; the fortunes of daughters, left by will, were to be paid in three instalments of ten months each; on the sale of olives, grapes on the vine, and wine in the vessels, ten month's credit was given; the most ancient rate of interest also supposes a year of ten months. It may further be noted, that even Scaliger, who rejected this year, could not avoid remarking, how singular it was, that the household festivals of the Saturnalia and the Matronalia should be the one at the end of December, the other at the beginning of March. He did not perceive that this would seem to indicate a time when, at the end of a year of ten months, these two festivals were one, and male and female slaves together enjoyed the liberty of the season.

These are mere presumptions; a nearer approach can be made to certainty. There was nothing the ancient inhabitants of Italy more carefully shunned, than drawing down the vengeance of the gods, by even an involuntary breach of faith. It was also the custom, especially of the Etruscans, to make peaces under the form of truces, for a certain number of years. Now we find that, in the year 280, a peace was made with Veii for 40 years. In 316 Fidenas revolted and joined Veii, which must then have been at war with Rome, but 316-280, is only 36, yet the Romans, though highly indignant, did not accuse the Veientes of breach of faith. Suppose the truce made for 40 ten-month years, and it had expired in the year 314. Again, in 329, a truce was made for twenty years, and Livy says that it was expired in 347, but 347-329 is 18 not 20. Let the year have been, of ten months, and the truce had ended in the year 346. These are Etruscan cases, but we find the same mode of proceeding in transactions with other nations; a truce for 8 years was made with the Volscians in 323, and in 331 they were at war with Rome, without being charged with perjury.

This ten-month year was that of the Etruscans who were the most learned and cultivated people of the peninsula. As the civil years of the Latin and other peoples were formed on various principles, and differed in length, the Romans at least, if not the others, deemed it expedient to use, in matters of importance, a common fixed measure of time. On all points relating to science and religion they looked up to the Etruscans; it was, therefore, a matter of course that their year should be the one adopted.

This Etruscan year consisted of 304 days, divided into 38 weeks of eight days each. It is not absolutely certain that it was also divided into months, but all analogy is in favour of such a division. Macrobius and Solinus say, that it contained six months of 31, and four of 30 days, but this does not seem to agree with weeks of eight days; perhaps there were nine months of four weeks and one of two, or more probably eight of four weeks and two of three.[2] This year, which depended on neither the sun nor the moon, was a purely scientific one, founded on astronomical grounds and the accurate measurement of a long portion of time. It served the Etruscans as a correction of their civil lunar year, the one which was in common use, and, from the computations which have been made, it appears that, by means of it, it may be ascertained that the Etruscans had determined the exact length of the tropical or solar year, with a greater degree of accuracy than is to be found in the Julian computation.

Like the Etruscans, the Romans employed for civil purposes a lunar year, which they had probably borrowed also from that people. This year, which, of course, like every year of the kind, must have consisted of twelve months, fell short of the solar year by the space of 11 days and 6 hours, and the mode adopted for bringing them into accordance was to intercalate, as it was termed, a month in every other year, during periods of 22 years, these intercalated months consisting alternately of 22 and 23 days. This month was named Mercedonius. In the last biennium of the period no intercalation took place. As five years made a lustre, so five of these periods made a secle, which thus consisted of 110 years or 22 lustres, and was the largest measure of time among the Romans.[3]

The care of intercalating lay with the pontiffs, and they lengthened and shortened the year at their pleasure, in order to serve or injure the consuls and farmers of the revenue, according as they were hostile or friendly toward them. In consequence of this, Julius Caesar found the year 67 days in advance of the true time, when he undertook to correct it by the aid of foreign science. From his time the civil year of the Romans was a solar, not a lunar one,[4] and the Julian year continued in use till the Gregorian reformation of the Calendar.

We thus see that the civil year of the Romans always consisted of twelve months, and that a year of ten months was in use along with it in the early centuries of the state, which served to correct it, and which was used in matters of importance.[5]

When it was believed that the year of 304 days was the original civil year of the Romans, and evidence remained to prove that the commencement of the year had, in former times, been regulated by the vernal equinox, instead of the winter solstice, it seemed to follow, of course, that the original year of Romulus had consisted of but ten months. The inconvenience of this mode of dividing time must have been thought to have appeared very early, since we find the introduction of the lunar year of twelve months ascribed to Numa, who is said to have added two months to the Romulian year, which, it would thus appear, was regarded as having been a year of ten lunar months. This placing of the lunar twelve-month year in the mythic age of Rome, I may observe, tends to confirm the opinion of its having been in use from the origin of the city.

The ancient Israelites had two kinds of year, a religious and a civil one, which commenced at different seasons. Their months also originally, we are told, proceeded numerically, but afterwards got proper names. As the month Abib is mentioned by name in the book of Deuteronomy, I hazard a conjecture, that the civil and religious years had coexisted from the time of Moses, and that the months of the former had had proper names, while those of the latter proceeded numerically. Is there any great improbability in supposing the same to have been the case at Rome? The religious year of ten months, as being least used, may have proceeded with numerical appellations from its first month to December, while the months of the civil year had each their peculiar appellation derived from the name of a deity, or of a festival. It is remarkable that the first six months of the year alone have proper names; but the remaining ones may have had them also, though, from causes which we are unable to explain, they have gone out of use, and those of the cyclic year have been employed in their stead.[6]

The oriental division of time into weeks of seven days, though resulting so naturally from the phases of the moon, was not known at Rome till the time of the emperors. The Etruscan year, as we have seen, consisted of weeks of eight days, and in the Roman custom of holding markets on the *nundines*, or every ninth day, we see traces of its former use, but a different mode of dividing the month seems to have early begun to prevail.

In the Roman month there were three days with peculiar names, from their places with relation to which the other days were denominated. These were the Kalends (*Kalendae* or *Calendae*), the Nones, (*Nonae*) and the Ides (*Idus* or *Eidus*). The Kalends (from *calare*, to proclaim,) were the first day of the month; the Nones (from *nonus*, ninth) were the ninth day before the Ides reckoning inclusively; the Ides, (from *idare*, to divide,) fell about, not exactly on, the middle of the months. In March, May, July and October, the Ides were the 15th, and, consequently, the Nones the 7th day of the month; in the remaining months the Ides were the 13th, the Nones the 5th. The space, therefore, between the Nones and Ides was always the same, those between the Kalends and Nones, and the Ides and Kalends, were subject to variation. Originally, however, it would appear, the latter space also was fixed, and there were in every month, except February, 10 days from the Ides to the Kalends, The months, therefore, consisted of 31 and 29 days, February having 28. In the Julian Calendar, January, August and December were raised from 29 to 31 days, while their Nones and Ides remained unchanged. It was only necessary then to know how many days there were between the Kalends and Nones, as the remaining portions were constant. Accordingly, on the day of new moon, the pontiff cried aloud *Calo Jana novella*[7] five times or seven times, and thus intimated the day of the Nones, which was quite sufficient for the people.

We thus see that the Roman month was, like the Attic, divided into three portions, but its division was of a more complex and embarrassing kind; for while the Attic month consisted of three decades of days, and each day was called the first, second, third, or so, of the decade, to which it belonged; the days of the Roman month were counted with reference to the one of the three great days which was before them. It is an error to suppose that the Romans counted backwards. Thus, taking the month of January for an example, the first day was the Kalends, the second was then viewed with reference to the approaching Nones, and was denominated the *fourth before the Nones*; the day after the Nones was the *eighth before the Ides*; the day after the Ides, the *nineteenth before the Kalends* of February.

The technical phraseology of the Roman Calendar ran thus. The numeral was usually put in the ablative case, and as the names of the months were adjectives, they were made to agree with the Kalends etc. or followed in the genitive, *mensis* being understood. Thus, to say that an event occurred on the Ides of March, the term would be *Idibus Martiis*, or *Idibus Martii (mensis)*. So also of the Kalends and Nones, for any other day the phrase would be, for example, *tertio Kalendas, i. e. tertio (die ante) Kalendas* or *tertio (die) Kalendarum*, The day before any of the three principal days was *pridie (i. e. priore die) Kalendas* or *Kalendarum, Nonas* or *Nonarum, Idus* or *Iduum*.

Another mode of expression, was to use a preposition, and an accusative case. Thus, for *tertio Nonas* they would say *ante diem tertium Nonas*, which was written *a. d. III. Non*. This form is very much

employed by Livy and Cicero. It was even used objectively, and governed of the prepositions *in* and *ex*. We thus meet *in ante tertium Nonas*, and *ex ante diem Nonas*, in these authors. Another preposition thus employed is *ad*, we meet *ad pridie Nonas*.

As the Romans reckoned inclusively, we must be careful in assigning any particular day to its place in the month, according to the modern mode of reckoning. We must, therefore, always diminish the given number by one, or we shall be a day behind. Thus, the 5th of June being the Nones, the 3d is III. Non. but if we subduct 3 from 5 we get the 2d instead of the 3d of the month. The rule then is, as we know the days on which the Nones and Ides fall in each month, to subduct from that day the Roman number *minus 1*, and we have the day of the month. For days before the Kalends, subduct in the same manner from the number of days in the month.

The days of the Roman year were farther divided into *fasti*, *nefasti* and *endotercisi*,[8] or *intercisi*, which were marked in the Kalends by the letters F. N. and EN. The *dies fasti* were those on which courts sat, and justice was administered; they were so named from *fari* to speak, because on them the Praetor gave judgement, that is *spoke* the three legal words, *Do (bonorum possessionem)*, *Dico (jus)*, *Addico (id de quo quaeritur)*; the *dies nefasti*, were festivals, and other days on which the courts did not sit; the *dies intercisi* were those days, on only a part of which justice might be administered. Thus, we are told that some holidays were *nefasti*, during the time of the killing of the victim, but *fasti*, *inter caesa et porrecta (exta)*, again *nefasti* while the victim was being consumed on the altar.

Manutius, by merely counting up the number of the *dies fasti* in the Julian Calendar, found that they were exactly 38 in number. This strongly confirms what has been said above, respecting the division of the cyclic year into 38 weeks, and is one among numerous instances of the pertinacity with which the Romans retained old forms and names, even when become no longer applicable; for as 38 days were quite insufficient for the business of the Forum, a much larger number of other days, under different appellations, had been added to them long before. The making the market days *fasti* was, we are told, [9] the act of the consul Hortensius.

§ 4.

Of the Roman Fasti.

The Roman patricians derived from their Tuscan instructors, the practice, common to sacerdotal castes, of maintaining power by keeping the people in ignorance of matters which, though simple in themselves, were of frequent use, and thence of importance. One of the things, which such bodies are most desirous of enveloping in mystery and confining the knowledge of to themselves, is the Calendar, by which religious rites and legal proceedings are regulated. Accordingly, for a long time, the Roman people had no means of learning with certainty what days were *fasti* and what not, but by applying to the pontiff, in whose house the tables of the *fasti* were kept, or by the proclamation which he used to make of the festivals which were shortly to take place. As we have seen above, the knowledge of the length of the ensuing month could only be obtained in the same manner. This, and the power of intercalating, gave a highly injurious degree of power to the pontiffs.

Accordingly, nothing could exceed the indignation of the senate when, in the year 440, Flavius, the clerk or secretary of App. Claudius, as a most effectual mode of gaining the popular favour, secretly made tables of the Calendar and set them up about the Forum.[10] Henceforth the *dies fasti* and *nefasti*, the *stative* festivals, the anniversaries of the dedications of temples, etc. were known to every one. The days of remarkable actions, such as the successes and reverses of the arms of the republic, were also noted. Copies for the use of the public and individuals were multiplied; the *municipia* and other towns of Italy, as the fragments which have been discovered shew, followed the example of Rome, and the colonies, in this as in every thing else, presented the mother-city in little. The custom was transmitted to modern Europe, and, in the Calendar part of our own Almanacks, we may see a copy of those Fasti, which once formed a portion of the mysterious treasures of the patricians of ancient Rome.

These were the Fasti Sacri or Kalendares, but the word Fasti was applied to another kind of register, named the Fasti Historici or Consulares, which contained the names of the magistrates of each year, especially the consuls, and the chief events of the year were set down in them, so that they formed a kind of annals of the state. When we read of the name of any consul, as was the case with L. and M. Antonius, being erased from the Fasti by a senatusconsult, it is always these Fasti that are meant.

§ 5.

Of Ovid's Poem on the Fasti.

Among the choir of poets who shed glory on the reign of Augustus, the first place for originality may be claimed by P. Ovidius Naso. His Heroic Epistles had no model in Grecian literature; his Art of Love, the most perfect of his works, was equally his own, though didactic poetry had been cultivated in Greece; his Metamorphoses bore perhaps a resemblance to a lost poem of Nicander or Callimachus; but unless a work of this last poet, presently to be noticed, was of the same kind with it, Grecian literature contained nothing resembling his Fasti.

To a poet like Ovid, of various powers and great command of language, few subjects could have appeared to possess more 'capabilities,' to use a hackneyed but expressive term. He had here an opportunity of displaying his power in the light, easy, and graceful style, when narrating the adventures of the god of Grecian theology; while the real and legendary history of his country afforded subjects which might have called forth the highest powers of genius, and have awakened the sympathies of every Roman reader. Here, however, I think he has failed; Ovid in fact very much resembled a distinguished poet of our own days, who, like him, excels in the light and amatory, and sportive style, but whose efforts in the grave and dignified are not equally successful. In reading the poem, I have sometimes asked myself if it would not have been better had the Fasti of Rome been the theme of the Mantuan instead of the Pelignian bard. Where Ovid fails Virgil would certainly have succeeded, and the Regifugium and fall of the Fabii would have come down to us in strains equal to those which celebrate the wars of ancient Italy. Whether the reverse would have been the case, and that, in those lighter and more familiar parts, where Ovid succeeds Virgil would have failed, I take not on me to decide; but I should reckon much on the taste and judgement of the author of the Georgics. Still, even in the higher parts, we know not to what disadvantage even Virgil's verses might have competed with the venerable Annals of Ennius, with whom he rather seemed to shun than to seek collision. This is a question, however, which can never be decided, and, much as I delight in the poetry of Virgil, I regard him as inferior in genius to Ovid. Virgil depends on others, he always imitates; Ovid borrows rarely, in composition he is always best when most independent.

I do not think that Ovid had any model for his Fasti; the idea might have been suggested to him, as it is thought, by this verse of Propertius (iv. 1. 69):

Sacra, diesque canam et cognomina prisca locorum,

with which he concludes a poem, in which he feigns himself to be shewing to a stranger the principal monuments of Rome. Callimachus, too, had written a poem which, like all the poetry of the Alexandrian period, was well known at Rome and was quoted by Varro, Martial, Servius and others. Its title was [Greek: Aitia], and, from its name and the few fragments and scanty accounts of it which remain, it appears that it treated of the *causes* of matters relating to the gods and ancient heroes of Greece. From an epigram in the Anthology, we learn that he feigned that he was transported in a dream to Mt. Helicon, and there received his information from the Muses. The epigram ends thus:

[Greek:

Ai de hoi eiromeno, amph' Ogugion Haeroon
Aitia kai makaron eiron ameibomenai].

It is uncertain whether the poem was in heroic or elegiac measure. Ovid appears to have been acquainted with it, for (Trist. v. 5. 33.) when speaking of the dividing of the flame on the pyre of the Theban brothers he adds—

Hoc, memini, quondam fieri non posse loquebar,
Et me Battiades iudice falsus erat.

The difference, however, between this poem and the Fasti, must have been considerable. A Greek poet, named Butas, according to Plutarch (Rom. 21.), wrote [Greek: aitias muthodeis en elegeiois ton Romaikon], from which he quotes these two verses relating to the Luperci, and in explanation of their custom of striking those whom they met—

[Greek:

Empodius tuptontas hopos tote phasgan' echontes
Ex Albaes etheon Romulos aede Remos].

This might appear to have been the model of Ovid's poem, but it is unknown when Butas lived, and he may as well have written after as before the Latin poet.

On the whole, I think Ovid's claim to originality in this poem cannot justly be contested. Even though he may have taken the idea of it from others his mode of treating the subject is his own.

When Ovid first conceived the idea of writing a poem on the Roman Fasti, it is not likely that he was very well furnished with the requisite knowledge. Any one, who is familiar with the internal history of

literature, knows how common it is for a writer, especially a poet, to select a subject of which he is sufficiently ignorant, and then to go in search of materials. Such appears to me to have been the case with Ovid, and the errors into which he falls prove that though a diligent enquirer, as I think he was, he never arrived at accuracy in history or science; with Grecian mythology he was intimately acquainted, and here he is superior to Virgil, whose knowledge of the history and institutions of ancient Italy much exceeded his.

The Annals of Ennius, the historical works of Fabius Pictor and his successors down to Livy, contained the history of Rome, and these works, it is evident, Ovid had studied; for the institutions and their origins his chief source must have been the writings of L. Cincius Alimentus, the contemporary of Fabius Pictor, the most judicious investigator of antiquities that Rome ever produced. The various Fasti, such as those of his contemporary Verrius Flaccus, of which fragments have been discovered and published,[11] contributed much information, and various passages of the poem intimate that personal inquiry and oral communication aided in augmenting his stores of antiquarian lore. His astronomical knowledge was probably derived from the ordinary Calendars, and as they were not strictly correct, and the poet, in all probability, did not apply himself with much relish to what he must have viewed as a dry and uninviting study, we are not to look in him for extreme accuracy on this head, and must not be surprised to meet even gross blunders.

Two points are to be considered respecting this poem, namely, the time when it was written and published, and whether, when published, it contained any more than the six books which have come down to us.

The mysterious relegation of Ovid to Tomi, on the coast of the Euxine, took place A.U.C. 762, in the fifty-second year of the poet's age. In the long exculpatory epistle to Augustus, which forms the second book of his *Tristia*, he mentions the *Fasti* as a work actually written, and dedicated to that prince, but interrupted by his exile. The poem itself contains many passages which were evidently addressed to him. On the other hand, it is actually dedicated to Germanicus, the adoptive son of Tiberius, and L. I. v. 285, he mentions the triumph of that prince over the Catti, Cherusci and Angevarii, which, according to Tacitus (*Ann.* II. 41.), took place in the year 770, which was the year of the poet's death. It would, therefore, seem to follow at once that this is the true date of the publication of the poem, were it not that Tacitus (II. 26.) tells us that the triumph had been decreed by the senate in the year 768, so that the poet's words may be proleptical. The other, however, is by far the most natural and probable interpretation of his words. It is confirmed by a passage (L. II. 55. *et seq.*) in which he praises Tiberius as the builder and restorer of the temples of the gods, and in this very year 770, as we learn from Tacitus, the emperor repaired and dedicated the temple of Liber, Libera and Ceres, that of Flora and that of Janus. We may, therefore, venture to assert that the year 770 was that of the publication of this poem. We are now to enquire whether any more appeared then than what has come down to us.

In the epistle to Augustus, above alluded to, Ovid says,

Sex ego Fastorum scripsi totidemque libellos;
Cumque suo finem mense volumen habet.
Idque tuo nuper scriptum sub nomine, Caesar,
Et tibi sacratum sors mea rupit opus.

Hence it has become the prevalent opinion that he wrote twelve books, of which the half has perished. This appears certainly to follow plainly enough from the words of the poet, but the silence of the ancients respecting the last six books is strong on the negative side, for of all the quotations which we meet of this work, particularly in Lactantius, there is not a single one that is not to be found in the books which we possess. I, therefore, agree with Masson, in his life of the poet, that the meaning of those verses is, that he had collected his materials for the whole work, and digested them under the different months, and in part versified them. This is applying no force to the verb *scribo*; we should recollect that Racine, when he had his materials collected and his plot arranged, used to say *Voilà ma tragédie faite!* We cannot say whether Ovid had versified the last six books, for he may have done so, and they may have been lost at the time of his death. There is a curious coincidence between the fate of Ovid's *Fasti* and Spenser's *Faerie Queene*; of each we have but the one half, and it is a matter of controversy respecting the remaining books of each, whether they were never written, or, having been written, unhappily chanced to perish.

§ 6.

Of the Editions of Ovid's Fasti.

The earliest edition of this poem with notes was in the works of Ovid, edited by A. Navagero, a Venetian nobleman, and printed by Aldus, in the year 1502. An edition appeared at Basle, in 1550,

edited by J. Micyllus, with the commentaries of several men of learning. Hercules Ciofani, a native of Sulmo, edited in 1578-1580, the works of his compatriote poet. In the *Fasti* he used twelve of the best MSS. and he added a body of notes on the whole of Ovid's works, which were afterwards printed separately, by Plantin, at Antwerp. The next who devoted his labours to the *Fasti* was a young Sicilian nobleman, named Carlo Neapolis, who wrote, at the age of twenty one, a commentary on this poem, which was published at Antwerp, in 1639, under the title of *Anaptyxis ad Fastos Ovidianos*. The celebrated N. Heinsius also undertook the task of elucidating this pleasing poet, whose entire works, castigated by the aid of upwards of sixty MSS. and of great learning and critical sagacity, he gave to the light, in 1658-1661, at Amsterdam, in 3 Tom. 12. with brief notes. Finally, appeared at the same place, in 1727, in 4 vols. 4. the works of Ovid, edited by Peter Burmann; this editor gave a revision of the text of Heinsius, which he occasionally altered, and he added, in whole or in part, the notes of the preceding commentators.

These were the principal editions of this poem previous to the present century. I should add that G. C. Taubner published an edition of it at Leipzig, in 1747, with a selection of notes from preceding commentators, to which he added his own observations; and that C. W. Mitscherlich published at Göttingen, in 1796-98, in 2 vols. 8vo. the works of Ovid with an amended text. But in the year 1812, G. E. Gierig, who had already published an edition of the *Metamorphoses* with a commentary, gave out the *Fasti* in a similar manner. He has revised the text, and his notes are generally extremely good, though liable to the charge of needless prolixity in some parts, and too great brevity in others. It is however, a valuable edition on the whole, and the best for general use. In the Oxford edition of the works of Ovid, published in the year 1825, the entire notes of this critic have been given.

J. P. Krebs, who had thirty years before translated this poem into German, gave an edition of it for the use of schools in 1826. His attention was chiefly directed to the text, and he has most carefully given all the various readings, to which he adds parallel and explanatory passages from other writers, and the dates of the several events which are mentioned in the poem. Beyond this his notes do not extend. His text has been adopted for the present edition, but I have noticed only the various readings of greatest importance.

NOTES:

[1] [Greek: Akronyx, akronychia, to akron taes nuktos].

[2] See the Cambridge Philological Museum, No. V. p, 474.

[3] Certus undenos decies per annos
Orbis ut cantus referatque ludos.
HORACE CAR. SEC. 21.

[4] It is for this reason that in my note on I. 1, I have called the Latin year a solar one, for such it was when Ovid wrote.

[5] On the subjects treated of in this section, see Niebuhr on the Secular Cycle, in his *History of Rome*, and Scaliger de *Emendatione Temporum*.

[6] That this is by no means improbable is evident from the circumstance, that the name of the intercalary month, Mercedonius, is to be found in no Latin writer. It would be unknown to us, if Plutarch had not chanced to mention it.

[7] *Jana* was the moon, and from *Dea Jana* (pronounced *Yana*), was made *Diana*.

[8] *Endo* or *indu*, was an old form for *in*. It may still be seen in the fragments of Ennius and in Lucretius.

[9] Macrob. Sat. I. 16.

[10] Liv. ix. 46.

[11] At Rome, in 1772, by Fogginius.

FASTI

KALENDARES ROMANI

Ex Ovidio.

JANUARIUS. LIB. I.

1. A. KAL. F. Novi consulatus initia, 75, Jani festum, 89. Aesculapii et Jovis templa in insula Tiberina consecrata, 290. 2. B. IV. NON. F. 3. C. III. NON. C. Cancer occidit, 311. 4. D. PR. NON. C. 5. E. NON. F. Lyra oritur, 315. 6. F. VIII. ID. F. 7. G. VII. ID. C. 8. H. VI. ID. C. 9. A. V. ID. Agonalia celebrata, 317. Delphini ortus, 457. 10. B. IV. ID. EN. Hiems media, 459. 11. C. III. ID. NP. Carmentalia, 461. Juturnae sedes in campo Martio ad aquam Virginem dicata, 463. 12. D. PR. ID. C. 13. E. ID. NP. Jovi Statori ovis semimas immolabatur, 587. Populo provinciae redditae. 589. Octaviano Augusti nomen datum, 590. 14. F. XIX. KAL. FEBR. EN. 15. G. XVIII. KAL. Carmentalia relata, 617. Porrimae et Postvertae festus dies, 631. 16. H. XVII. KAL. C. Concordiae templum prope tedium Junonis Monetae dedicatum, 637. 17. A. XVI. KAL. C. Sol Aquarium ingreditur relicto Capricorno, 651. 18. B. XV. KAL. C. 19. C. XIV. KAL. C. 20. D. XIII. KAL. C. 21. E. XII. KAL. C. 22. F. XI. KAL. C. 23. G. X. KAL. C. Lyra occidit, 653. 24. H. IX. KAL. C. Stella in medio Leonis pectore occidit, 655. Sementivae feriae circa hoc tempus indictae, 657. Paganalia, 669. 25. A. VIII. KAL. C. 26. B. VII. KAL. C. 27. C. VI. KAL. C. Castori et Polluci templura ad Juturnae stagnum dedicatum, 705. 28. D. V. KAL. C. 29. E. IV. KAL. F. 30. F. III. KAL. NP. Pacis ara dicata, 709. 31. G. PR. KAL. C.

FEBRUARIUS. LIB. II.

1. H. KAL. N. Templum Junoni Sospitae positum, 65. Lucus Asyli celebratus, 67. Jovi in Capitolio bidens mactata, 69. 2. A. IV. NON. N. Lyra occidit, 73. et Leo medius, 77. 3. B. III. NON. N. Delphinus occidit, 79. 4. C. PR. NON. N. 5. D. NON. (N.) Augustus Pater Patriae dictus, 119. Aquarius medius oritur, 145. 6. E. VIII. ID. N. 7. F. VII. ID. N. 8. G. VI. ID. N. 9. H. V. ID. N. Veris initium, 149. 10. A. IV. ID. N. 11. B. III. ID. N. Arctophylax oritur, 153. 12. C. PR. ID. N. 13. D. ID. NP. Fauni sacra, 193. Fabianae cladis memoria, 195. 14. E. XVI. KAL. MART. N. (C.) Corvus, Anguis, Crater oriuntur, 243. 15. F. XV. KAL. NP. Lupercalia Fauno sacra, 267. Ventorum inconstantia per sex dies, 453. Aquario relicto Sol Pisces iugreditur, 457. 16. G. XIV. KAL. EN. 17. H. XIII. KAL. NP. Quirini sacra, 475. Stultorum festiis dies, 513. Fornicalia, 527. 18. A. XII. KAL. C. 19. B. XI. KAL. C. Feralia, i. e. ultimus placandis Manibus dies. 567. Deae Mutae sacra facit anus, 571. 20. C. X. KAL. C. 21. D. IX. KAL. F. 22. E. VIII. KAL. C. Charistia, cognatorum sacra, 617. 23. F. VII. KAL. NP. Terminalia, 639. 24. G. VI. KAL. N. Regifugium, 685. Hirundo advenit, veris praenuntia, 853. 25. H. V. KAL. C. 26. A. IV. KAL. EN. 27. B. III. KAL. NP. Equiria, 857. 28. C. PR. KAL. C.

MARTIUS. LIB. III.

1. D. KAL. NP. In flaminum domibus, regia, curia, Vestae aede novae ponuntur laureae, ignis Vestae reficitur, 137. Matronalia, 170. et Salinorum dies festi, 259. 2. E. VI. NON. F. 3. F. V. NON. C. Alter c Piscibus occidit, 399. 4. G. IV. NON. C. 5. H. III. NON. C. Arctophylax occidit, 403. Vindemitor nondum occidit, 407. 6. A. PR. NON. NP. Vestae sacrum, Caesar Augustus Pontifex Maximus factus, 415. 7. B. NON. F. Vejovis templum consecratum, 429. Pegasi collum oritur, 449. 8. C. VIII. ID. F. Corona Gnoxis oritur, 459. 9. D. VII. ID. C. 10. E. VI. ID. C. 11. F. V. ID. C. 12. G. IV. ID. C. 13. H. III. ID. EN. 14. A. PR. ID. NP. Equiria altera in campo Martio, 517. vel monte Coelio, 521. 15. B. ID. NP. Annae Perennae sacra, 523. Julii Caesaris caedes, 697. 16. C. XVII. KAL. APR. F. Scorpius ex parte occidit, 711. Itum ad Argeos hac et sequenti die, 791. 17. D. XVI. KAL. NP. Liberalia, Bacchi sacrum, 713. Toga libera data, 771. Milvi ortus, 793. 18. E. XV. KAL. C. 19. F. XIV. KAL. N. Quinquatria Minervae sacra, 809. Minervae natalis, 811. Minerval magistris solutum, 829. Delubra Minervae Captae dicata, 835. 20. G. XIII. KAL. C. Alter Quinquatrum dies gladiatoris certaminibus cum tribus sequentibus celebratus, 818. 21. H. XII. KAL. C. 22. A. XI. KAL. N. Sol ingreditur Arictem, 851. 23. B. X. KAL. NP. Quintus idemque ultimus Quinquatrum dies, et Tubilustrium Minervae sacrum, 849. 24. C. IX. KAL. Q. R. C. F. 25. D. VIII. KAL. C. 26. E. VII. KAL. C. Aequinoctium vernum, 877. 27. F. VI. KAL. NP. 28. G. V. KAL. C. 29. H. IV. KAL. C. 30. A. III. KAL. C. Jani, Concordiae, Salutis, Pacis estus dies, 879. 31. B. PR. KAL. C. Lunae sacra in monte Aventino, 833.

APRILIS. LIB. IV.

1. C. KAL. N. Veneris sacra, 133. Mulieres lavantur, 139. Fortuna Virilis, 145. et Venus Verticordia placari solitae, 151. Scorpius occidit, 163. 2. D. IV. NON. C. Pliades occidere incipiunt, 165. 3. E. III. NON. C. 4. F. PR. NON. C. Festa Idaeae Parentis s. Megalesia Matri Deum, 179. (Ludi per plures dies celebrati, 387.) 5. G. NON. Fortuna Publica sacrata in colle Quirini, 373. 6. H. VIII. ID. NP. Juba a Caesare victus, 377. Libra (per totam noctem in coelo) imbres secum fert, 385. 7. A. VII. ID. N. 8. B. VI. ID. N. 9. C. V. ID. N. Orion occidit, 387. 10. D. IV. ID. N. Ludi in circo, 389. 11. E. III. ID. N. 12. F. PR. ID. N. Ludi Cereales, 393. 13. G. ID. NP. Jovi Victori aedes dicata, 621. Atrium Libertatis instructum, 623. 14. H. XVIII. KAL. MAI. N. Ventus ab occasu cum grandine, 625. Augusti Caesaris victoria

Mutinensis, 627. 15. A. XVII. KAL. NP. Fordicidia Telluri sacra in Capitolio et in curia, 629. 16. B. XVI. KAL. N. Augustus Imperator salutatus, 675. Hyades occidunt, 677. 17. C. XV. KAL. N. 18. D. XIV. KAL. N. 19. E. XIII. KAL. N. Equestria certamina in circo in Cereris honorem, 679. Vulpes combustae ultimo Cerealium die, 681. 20. F. XII. KAL. N. Sol in Taurum abit, 713. 21. G. XI. KAL. NP. Palilia, 721. Romae natalis, 806. 22. H. X. KAL. N. 23. A. IX. KAL. N. Vinalia, 863. Veneris sacra, 865. et Jovis, 878. 24. B. VIII. KAL. C. 25. C. VII. KAL. NP. Ver medium, 901. Aries occidit, 903. Canis exoritur, 904. Robigalia, 905. 26. D. VI. KAL. F. 27. E. V. KAL. C. 28. F. IV. KAL. NP. Florarium initium, 943. Vesta in Palatium recepta, 949. dies ex parte Phoebi, 931. et Caesaris, 952. 29. G. III. KAL. C. 30. H. PR. KAL. C.

MAIUS. LIB. V.

1. A. KAL. N. Capella oritur, 111. Laribus Praestitibus ara posita, 130. Bonae Deae sacrum, 148. 2. B. VI. NON. F. Argeste flante, 161, Hyades oriuntur, 163. 3. C. V. NON. C. Florarium ultimus dies, 183. Chiron (Centaurus) oritur, 379. 4. D. IV. NON. C. 5. E. III. NON. C. Lyra oritur, 415. 6. F. PR. NON. C. Scorpius occidit (oritur) medius, 417. 7. G. NON. N. 8. H. VIII. ID. F. 9. A. VII. ID. N. Lemuria Manibus sacra, 419. 10. B. VI. ID. C. 11. C. V. ID. N. Lemuria altera, 419. Orion occidit, 493. 12. D. IV. ID. NP. Marti ultori templum sacratum, 545. Ludi Marti in circo, 597. 13. E. III. ID. N. Lemuria ultima, 591. Pliades oriuntur, 599. Aestatis initium, 601. 14. F. PR. ID. C. Taurus oritur, 603. Scirpea simulacra in Tiberim missa, 621. 15. G. ID. NP. Mercurio templum positum ejusque festa dies, 663. 16. H. XVII. KAL. JUN. F. 17. A. XVI. KAL. C. 18. B. XV. KAL. C. 19. C. XIV. KAL. C. 20. D. XIII. KAL. C. Sol in Geminos transit, 693. 21. E. XII. KAL. NP. Agonia altera, 721. 22. F. XI. KAL. N. Canis oritur, 723. 23. G. X. KAL. NP. Tubilustria Vulcano sacra, 726. 24. H. IX. KAL. Q. R. C. F. 727. 25. A. VIII. KAL. C. Templum Fortunae Publicae positum, 729. Aquilae rostrum apparet, 731. 26. B. VII. KAL. C. Bootes occidit, 733. 27. C. VI. KAL. C. Hyas oritur, 734. 28. D. V. KAL. C. 29. E. IV. KAL. C. 30. F. III. KAL. C. 31. G. PR. KAL. C.

JUNIUS. LIB. VI.

1 H. KAL. N. Camae deae sacrum, 101. Kalendae fabariae, 180. Junonia Monctae templum sacratum, 180. Martis extra portam Capenam sacra, 191. Tempestatis aedes dedicata, 193. Aquila tota apparet, 196. 2. A. IV. NON. F. Hyadum ortus et Tauri cornuum, pluit, 197. 3. B. III. NON. C. Bellonae aedes consecrata, 199. 4. C. PR. NON. C. Herculi Custodi aedes in circo Flaminio posita, 209. 5. D. NON. (N.) Sanco Fidio Semoni Patri aedes posita, 213. 6. E. VIII. ID. N. 7. F. VII. ID. N. Arctophylax (Lycaon) totus occidit, 235. Ludi Tibridi sacri a piscatoribus celebrati, 237. 8. O. VI. ID. N. Menti delubra data, 241. 9. H. V. ID. N. Vestae sacra, 249. Jovis Pistoris ara in Capitolio, 349. Brutus Gallaecos vicit, 461. Crassus a Parthis victus et occisus, 465. 10. A. IV. ID. N. Delphinua oritur, 469. 11. B. III. ID. N. Matralia Matri Matutae sacra, 473. Matutae templum a Servio rege positum, 479. Rutilius et Didius occisi, 563. Fortunos templum a Servio rege dedicatum, 569. Concordiae aedes per Liviam consecrata, 637. 12. C. PR. ID. N. 13. D. ID. N. Jovi invicto templa data. 650. Quinquatrus minores Minervae sacra, 651. Nubere ante Idus non bonum, 219. nec fas Flaminis Dialis oonjugi crines depectere, 220. nec unguis praesecare, 230. nec viro concumbere, 231. exspectanda dies Q. St. D. F. 233. 14. E. XVIII. KAL. JUL. N. 15. F. XVII. KAL. Q. St. D. F. Thyene, stella in Tauri fronte, oritur, 711. Stercus ex aede Vestae defertur, 713. 16. G. XVI. KAL. C. Zephyro secundo fiante, 715. Orion oritur, 717. 17. H. XV. KAL. C. Delphinus totus apparet, 720. Postumius Tubertus Aequos Volcosque fudit, 721. 18. A. XIV. KAL. C. 19. B. XIII. KAL. C. Sol e Geminis in Cancrum abit, 725. Pallas in Aventino coli coepta, 728. 20. C. XII. KAL. C. Summani templum positum, 729. Ophiuchus (Aesculapius) oritur, 733. 21. D. XI. KAL. C. 22. E. X. KAL. C. 23. F. IX. KAL. C. Flaminius ad lacum Trasimenum victus, 766. 24. G. VIII. KAL. C. Syphax victus, 769. Hasdrubal occisus, 770. Fortunae Fortis honores, 771. 25. H. VII. KAL. C. 26. A. VI. KAL. C. Orionis zona apparet, 785. Solstitium, 789. 27. B. V. KAL. C. Larium delubra posita, 791. et Jovis Statoris aedes, 793. 28. C. IV. KAL. C. Quirino templum positum, 795. 29. D. III. KAL. F. 30. E. PR. KAL. C. Musis et Herculi Musagetae aedes consecrata, 797.

P. OVIDII NASONIS FASTORUM

LIBER I.

Tempora cum causis Latium digesta per annum,
Lapsaque sub terras orta que signa canam.
Excipe pacato, Caesar Germanice, vultu

Hoc opus, et timidae dirige navis iter;
Officioque, levem non aversatus honorem, 5
Huic tibi devoto numine dexter ades.
Sacra recognosces annalibus eruta priscis,
Et quo sit merito quaeque notata dies.
Invenies illic et festa domestica vobis.
Saepe tibi pater est, saepe legendus avus; 10
Quaeque ferunt illi pictos signantia fastos,
Tu quoque cum Druso praemia fratre feres.
Caesaris arma canant alii, nos Caesaris aras,
Et quoscumque sacris addidit ille dies.
Annue conanti per laudes ire tuorum, 15
Deque meo pavidos excute corde metus.
Da mihi te placidum, dederis in carmina vires,
Ingenium vultu statque caditque tuo.
Pagina iudicium docti subitura movetur
Principis, ut Clario missa legenda deo. 20
Quae sit enim culti facundia sensimus oris,
Civica pro trepidis quum tulit arma reis.
Scimus et, ad nostras quum se tulit impetus artes,
Ingenii currant flumina quanta tui.
Si licet et fas est, vates rege vatis habenas, 25
Auspice te felix totus ut annus eat.

Tempora digereret quum conditor urbis, in anno
Constituit menses quinque bis esse suo.
Scilicet arma magis, quam sidera, Romule, horas,
Curaque finitimos vincere major erat. 30
Est tamen et ratio, Caesar, quae moverit illum,
Erroremque suum quo tueatur habet.
Quod satis est utero matris dum prodeat infans,
Hoc anno statuit temporis esse satis.
Per totidem menses a funere conjugis uxor 35
Sustinet in vidua tristia signa domo.
Hoc igitur vidit trabeati cura Quirini,
Quum rudibus populis annua jura daret.
Martis erat primus mensis, Venerisque secundus,
Haec generis princeps, ipsius ille pater. 40
Tertius a senibus, juvenum de nomine quartus,
Quae sequitur numero turba notata fuit.
At Numa nec Janum, nec avitas praeterit umbras,
Mensibus antiquis apposuitque duos.

Ne tamen ignores variorum jura dierum: 45
Non habet officii Lucifer omnis idem.
Ille Nefastus erit, per quem tria verba silentur:
Fastus erit, per quem lege licebit agi;
Neu toto perstare die sua jura putaris:
Qui jam Fastus erit, mane Nefastus erat. 50
Nam simul exta deo data sunt, licet omnia fari,
Verbaque honoratus libera prsetor habet.
Est quoque, quo populum jus est includere septis:
Est quoque, qui nono semper ab orbe redit.
Vindicat Ausonias Junonis cura Kalendas: 55
Idibus alba Jovi grandior agna cadit:
Nonarum tutela deo caret. Omnibus istis
—Ne fallare, cave—proximus Ater erit.
Omen ab eventu est, illis nam Roma diebus
Damna sub adverso tristia Marte tulit. 60
Haec mihi dicta semel, totis haerentia fastis,
Ne seriem rerum scindere cogar, erunt.

Ecce tibi faustum, Germanice, nuntiat annum,
Inque meo primus carmine Janus adest.
Jane biceps, anni tacite labentis origo, 65

Solus de superis qui tua terga vides,
Dexter ades ducibus, quorum secunda labore
Otia terra ferax, otia pontus agit.
Dexter ades patribusque tuis, populoque Quirini,
Et resera nutu Candida templa tuo. 70
Prospera lux oritur: linguisque animisque favete!
Nunc dicenda bono sunt bona verba die.
Lite vacent aures, insanaque protinus absint
Jurgia; differ opus, livida lingua, tuum.
Cernis, odoratis ut luceat ignibus aether, 75
Et sonet accensis spica Cilissa focus?
Flamma nitore suo templorum verberat aurum,
Et tremulum summa spargit in aede jubar.
Vestibus intactis Tarpeias itur in arces,
Et populus festo concolor ipse suo est. 80
Jamque novi praeaeunt fasces, nova purpura fulget,
Et nova conspicuum pondera sentit ebur.
Colla rudes operum praebent ferienda juvenci,
Quos aluit campis herba Falisca suis.
Jupiter, arce sua totum quum spectet in orbem, 85
Nil nisi Romanum, quod tueatur, habet.
Salve, laeta dies, meliorque revertere semper,
A populo rerum digna potente coli!
Quem tamen esse deum te dicam, Jane biformis?
Nam tibi par nullum Graecia numen habet. 90
Ede simul causam, cur de coelestibus unus,
Sitque quod a tergo, sitque quod ante, vides.
Haec ego quum sumptis agitare mentem tabellis,
Lucidior visa est, quam fuit ante, domus.
Tum sacer ancipiti mirandus imagine Janus 95
Bina repens oculis obtulit ora meis.
Obstupui, sensique metu riguisse capillos,
Et gelidum subito frigore pectus erat.
Ille tenens dextra baculum, clavemque sinistra,
Edidit hos nobis ore priore sonos: 100
Disce, metu posito, vates operose dierum,
Quod petis, et voces percipe mente meas.
Me Chaos antiqui—nam res sum prisca—vocabant.
Adspice, quam longi temporis acta canam.
Lucidus hic aër, et, quae tria corpora restant, 105
Ignis, aquae, tellus, unus acervus erant.
Ut semel haec rerum secessit lite suarum,
Inque novas abiit massa soluta domos;
Flamma petit altum, propior locus aëra cepit,
Sederunt medio terra fretumque solo. 110
Tunc ego, qui fueram globus et sine imagine moles,
In faciem redii dignaque membra deo.
Nunc quoque, confusae quondam nota parva figurae,
Ante quod est in me, postque videtur idem.
Accipe, quaesitae? quae causa sit altera formae, 115
Hanc simul ut noris officiumque meum.
Quidquid ubique vides, coelum, mare, nubila, terras,
Omnia sunt nostra clausa patentque manu.
Me penes est unum vasti custodia mundi,
Et jus vertendi cardinis omne meum est. 120
Quum libuit Pacem placidis emittere tectis,
Liberam perpetuas ambulat illa vias.
Sanguine letifero totus miscebitur orbis,
Ni teneant rigidae condita bella serae.
Praesideo foribus coeli cum mitibus Horis: 125
It, redit officio Jupiter ipse meo.
Inde vocor Janus. Cui quum Cereale sacerdos
Imponit libum farraque mixta sale,
Nomina ridebis; modo namque Patulcius idem,

Et modo sacrifice Clusius ore vocor. 130
Scilicet alterno voluit rudis illa vetustas
Nomine diversas significare vices.
Vis mea narrata est: causam nunc disce figurae;
Jam tamen hanc aliqua tu quoque parte vides.
Omnis habet geminas hinc atque hinc janua frontes, 135
E quibus haec populum spectat, at illa Larem.
Utque sedens vester primi prope limina tecti
Janitor egressus introitusque videt;
Sic ego prospicio, coelestis janitor aulae,
Eoas partes Hesperiasque simul. 140
Ora vides Hecates in tres vergentia partes,
Servet ut in ternas compita secta vias.
Et mihi, ne flexu cervicis tempora perdam,
Cernere non moto corpore bina licet.
Dixerat, et vultu, si plura requirere vellem, 145
Se mihi difficilem non fore, fassus erat:
Sumpsi animum, gratesque deo non territus egi,
Verbaque sum spectans pauca locutus humum:
Dic, age, frigoribus quare novus incipit annus,
Qui melius per ver incipiendus erat? 150
Omnia tunc florent, tunc est nova temporis aetas,
Et nova de gravido palmitum gemma tumet,
Et modo formatis operitur frondibus arbor,
Prodit et in summum seminis herba solum,
Et tepidum volucres concentibus aëra mulcent, 155
Ludit et in pratis luxuriatque pecus.
Tum blandi soles, ignotaque prodit hirundo,
Et luteum celsa sub trabe fingit opus.
Tum patitur cultus ager, et renovatur aratro.
Haec anni novitas jure vocanda fuit. 160
Quaesieram multis: non multis ille moratus,
Contulit in versus sic sua verba duos:
Bruma novi prima est, veterisque novissima solis:
Principium capiunt Phoebus et annus idem.
Post ea mirabar, cur non sine litibus esset 165
Prima dies. Causam percipe, Janus ait.
Tempora commisi nascentia rebus agendis,
Totus ab auspicio ne foret annus iners.
Quisque suas artes ob idem delibat agendo,
Nec plus quam solitum testificatur opus. 170
Mox ego: Cur, quamvis aliorum numina placem,
Jane, tibi primo tura merumque fero?
Ut per me possis aditum, qui limina servo,
Ad quoscumque voles, inquit, habere deos.
At cur laeta tuis dicuntur verba Kalendis, 175
Et damus alternas accipimusque preces?
Tum deus incumbens baculo, quem dextra gerebat,
Omina principiis, inquit, inesse solent.
Ad primam vocem timidas advertitis aures,
Et primum visam consulit augur avem. 180
Templa patent auresque deum, nec lingua caducas
Concipit ulla preces, dictaque pondus habent.
Desierat Janus: nec longa silentia feci,
Sed tetigi verbis ultima verba meis:
Quid vult palma sibi rugosaque carica, dixi, 185
Et data sub niveo Candida mella cado?
Omen, ait, causa est, ut res sapor ille sequatur,
Et peragat coeptum dulcis ut annus iter.
Dulcia cur dentur, video: stipis adjice causam,
Pars mihi de festo ne labet ulla tuo. 190
Risit, et, O quam te fallunt tua saecula, dixit,
Qui stipe mel sumpta dulcius esse putes!
Vix ego Saturno quemquam regnante videbam,

Cujus non animo dulcia lucra forent.
Tempore crevit amor, qui nunc est summus, habendi; 195
Vix ultra, quo jam progrediatur, habet.
Pluris opes nunc sunt, quam prisci temporis annis,
Dum populus pauper, dura nova Roma fuit,
Dum casa Martigenam capiebat parva Quirinum,
Et dabat exiguum fluminis ulva torum. 200
Jupiter angusta vix totus stabat in aede,
Inque Jovis dextra fictile fulmen erat.
Frondebant ornabant, quae nunc Capitolia gemmis,
Pascebatque suas ipse senator oves;
Nec pudor in stipula placidam cepisse quietem, 205
Et fenum capiti supposuisse fuit.
Jura dabat populis posito modo consul aratro,
Et levis argenti lamina crimen erat.
At postquam Fortuna loci caput extulit hujus,
Et tetigit summos vertice Roma deos; 210
Creverunt et opes, et opum furiosa cupido,
Et, quum possideant plurima, plura volunt.
Quaerere, ut absumant, absumpta requirere certant:
Atque ipsae vitii sunt alimenta vices.
Sic, quibus intumuit suffusa venter ab unda, 215
Quo plus sunt potae, plus sitiuntur aquae.
In pretio pretium nunc est; dat census honores,
Census amicitias; pauper ubique jacet.
Tu tamen, auspiciis cur sit stipis utile, quaeris,
Curque juvent nostras aera vetusta manus. 220
Aera dabant olim; melius nunc omen in auro est,
Victaque concedit prisca moneta novae.
Nos quoque templa juvant, quamvis antiqua probemus,
Aurea; majestas convenit ista deo.
Laudamus veteres, sed nostris utimur annis; 225
Mos tamen est aequae dignus uterque coli.
Finierat monitus; placidis ita rursus, ut ante,
Clavigerum verbis alloquor ipse deum:
Multa quidem didici: sed cur navalis in aere
Altera signata est, altera forma biceps? 230
Noscere me duplici posses in imagine, dixit,
Ni vetus ipsa dies extenuaret opus.
Causa ratis superest: Tuscum rate venit in amnem
Ante pererrato falcifer orbe deus.
Hac ego Saturnum memini tellure receptum; 235
Coelitis regnis ab Jove pulsus erat.
Indediu genti mansit Saturnia nomen:
Dicta quoque est Latium terra, latente deo.
At bona posteritas puppim servavit in aere,
Hospitis adventum testificata dei. 240
Ipse solum colui, cujus placidissima laevum
Radit arenosi Tibridis unda latus.
Hic, ubi nunc Roma est, incaedua silva virebat,
Tantaque res paucis pascua bubus erat.
Arx mea collis erat, quem cultrix nomine nostro 245
Nuncupat haec aetas, Janiculumque vocat.
Tunc ego regnabam, patiens quum terra deorum
Esset, et humanis numina mixta locis.
Nondum Justitiam facinus mortale fugarat:
—Ultima de superis illa reliquit humum— 250
Proque metu populum sine vi pudor ipse regebat;
Nullus erat justis reddere jura labor.
Nil mihi cum bello, pacem postesque tuebar.
Et clavem ostendens, Haec, ait, arma gero.
Presserat ora deus: tune sic ego nostra resolvo, 255
Voce mea voces eliciente dei:
Quum tot sint Jani, cur stas sacratus in uno,

Hic ubi juncta foris templa duobus habes?
Ille manu mulcens propexam ad pectora barbam,
Protinus Oebalii rettulit arma Tati, 260
Utque levis custos armillis capta Sabinis
Ad summae Tatium duxerit arcis iter.
Inde, velut nunc est, per quem descenditis, inquit,
Arduus in valles et fora clivus erat.
Et jam contigerat portam, Saturnia cujus 265
Dempserat oppositas insidiosa seras.
Cum, tanto veritus committere numine pugnam,
Ipse meae movi callidus artis opus,
Oraque, qua pollens ope sum, fontana reclusi,
Sumque repentinas ejaculatus aquas. 270
Ante tamen calidis subjeci sulfura venis,
Clauderet ut Tatio fervidus humor iter.
Cujus ut utilitas pulsus percepta Sabinis,
Quaeque fuit, tuto reddita forma loco est;
Ara mihi posita est parvo conjuncta sacello: 275
Haec adolet flammis cum strue farra suis.
At cur pace lates, motisque recluderis armis?
Nec mora, quaesiti reddita causa mihi.
Ut populo reditus pateant ad bella profecto,
Tota patet dempta janua nostra sera. 280
Pace fores obdo, ne qua discedere possit:
Caesareoque diu nomine clausus ero.
Dixit, et, attollens oculos diversa tuentes,
Adspexit toto quidquid in orbe fuit.
Pax erat, et vestri, Germanice, causa triumphi 285
Tradiderat famulas jam tibi Rhenus aquas.
Jane, face aeternos pacem pacisque ministros,
Neve suum, praesta, deserat auctor opus.

Quod tamen ex ipsis licuit mihi discere fastis:
Sacravere patres hoc duo templa die. 290
Accepit Phoebus Nymphaque Coronide natum
Insula, dividua quam premit amnis aqua.
Jupiter in parte est; cepit locus unus utrumque,
Junctaque sunt magno templa nepotis avo.
Quid vetat et stellas, ut quaeque oriturque caditque, 295
Dicere? promissi pars fuit ista mei.
Felices animos, quibus hsec cognoscere primis,
Inque domos superas scandere cura fuit!
Credibile est illos pariter vitis que locisque
Altius humanis exseruisse caput. 300
Non Venus et vinum sublimia pectora fregit,
Officiumve fori, militiaeve labor.
Nec levis ambitio, perfusaque gloria fuco,
Magnarumve fames sollicitavit opum.
Admovere oculis distantia sidera nostris, 305
Aetheraque ingenio supposuere suo.
Sic petitur coelum, non ut ferat Ossan Olympus,
Summaque Peliacus sidera tangat apex.
Nos quoque sub ducibus coelum metabimur illis,
Ponemusque suos ad stata signa dies. 310

Ergo ubi nox aderit venturis tertia Nonis,
Sparsaque coelesti rore madebit humus;
Octipedis frustra quaeruntur brachia Cancri:
Praeceptis occiduas ille subivit aquas.

Institerint Nonae, missi tibi nubibus atris 315
Signa dabunt imbres, ex oriente Lyra.

Quattuor adde dies ductos ex ordine Nonis,
Janus *Agonali* luce piandus erit.

Nominis esse potest succinctus causa minister,
Hostia coelitibus quo feriente cadit; 320
Qui calido strictos tincturus sanguine cultros,
Semper, *Agatne*, rogat; nec nisi jussus agit.
Pars, quia non veniant pecudes, sed agantur, ab actu
Nomen *Agonalem* credit habere diem.
Pars putat hoc festum priscis *Agnalia* dictum, 325
Una sit ut proprio littera dempta loco.
An, quia praevisos in aqua timet hostia cultros,
A pecoris lux est ista notata metu?
Pars etiam, fieri solitis aetate priorum
Nomina de ludis Graia tulisse diem. 330
Et pecus antiquus dicebat *Agonia* sermo:
Veraque iudicio est ultima causa meo.
Utque ea nunc certa est, ita Rex placare Sacrorum
Numina lanigerae conjuge debet ovis.
Victima, quae dextra cecidit victrice, vocatur; 335
Hostibus amotis *hostia* nomen habet.
Ante, deos homini quod conciliare valeret,
Far erat, et puri lucida mica salis.
Nondum pertulerat lacrimatas cortice myrrhas
Acta per aequoreas hospita navis aquas; 340
Tura nec Euphrates, nec miserat India costum,
Nec fuerant rubri cognita fila croci.
Ara dabat fumos, herbis contenta Sabinis,
Et non exiguo laurus adusta sono.
Si quis erat, factis prati de flore coronis 345
Qui posset violas addere, dives erat.
Hic, qui nunc aperit percussi viscera tauri,
In sacris nullum culter habebat opus.
Prima Ceres avidae gavisae est sanguine porcae,
Ultra suas merita caede nocentis opes. 350
Nam sata, vere novo, teneris lactentia succis,
Eruta setigerae comperit ore suis.
Sus dederat poenas. Exemplo territus hujus
Palmitum debueras abstinuisse, caper.
Quem spectans aliquis dentes in vite prementem, 355
Talia non tacito dicta dolore dedit:
Rode, caper, vitem: tamen huic, quum stabis ad aram,
In tua quod spargi cornua possit, erit.
Verba fides sequitur: noxae tibi deditus hostis
Spargitur affuso cornua, Bacche, mero. 360
Culpa sui nocuit: nocuit quoque culpa capellae.
Quid bos, quid placidae commeruistis oves?
Flebat Aristaeus, quod apes cum stirpe necatas
Viderat inceptos destituisse favos.
Caerula quem genitrix aegre solata dolentem, 365
Addidit haec dictis ultima verba suis:
Siste, puer, lacrimas! Proteus tua damna levabit,
Quoque modo repares, quae periire, dabit.
Decipiat ne te versis tamen ille figuris,
Impediant geminas vincula firma manus. 370
Pervenit ad vatem juvenis, resolutaque somno
Alligat aequorei brachia capta senis.
Ille sua faciem transformis adulterat arte:
Mox domitus vinculis in sua membra redit,
Oraque caerulea tollens rorantia barba, 375
Qua, dixit, repares arte, requiris, apes,
Obrue mactati corpus tellure juveni:
Quod petis a nobis, obrutus ille dabit.
Jussa facit pastor. Fervent examina putri
De bove: mille animas una necata dedit. 380
Poscit ovem fatum. Verbenas improba carpsit,
Quas pia dis ruris ferre solebat anus.

Quid tuti superest, animam quum ponat in aris
Lanigerumque pecus, ruricolaeque boves?
Placat equo Persis radiis Hyperiona cinctum, 385
Ne detur celeri victima tarda deo.
Quod semel est triplici pro virgine caesa Dianae,
Nunc quoque pro nulla virgine cerva datur.
Exta canum vidi Triviae libare Sapaecos,
Et quicumque tuas accolit, Haeme, nives. 390
Caeditur et rigido custodi ruris asellus.
Causa pudenda quidem est, huic tamen apta deo.
Festa corymbiferi celebrabat Graecia Bacchi,
Tertia quae solito tempore bruma refert.
Di quoque cultores gelidi venere Lycaei, 395
Et quicumque joci non alienus erat:
Panem, et in Venerem Satyrorum prona Juventus,
Quaeque colunt amnes solaque rura deae.
Venerat et senior pando Silenus asello,
Quique rubro pavidas inguine terret aves. 400
Dulcia qui dignum nemus in convivia nacti
Gramine vestitis accubuere toris.
Vina dabat Liber: tulerat sibi quisque coronam.
Miscendas parce rivus agebat aquas.
Naiides effusis aliae sine pectinis usu, 405
Pars aderant positae arte manumque comis.
Illa super suras tunicam collecta ministrat,
Altera dissuto pectus aperta sinu.
Exserit haec humerum, vestem trahit illa per herbas,
Impediunt teneros vincula nulla pedes. 410
Hinc aliae Satyris incendia mita praebent:
Pars tibi, qui pinu tempora nexa geris.
Te quoque, inextinctae Silene libidinis, urunt.
Nequitia est, quae te non sinit esse senem.
At ruber hortorum deus et tutela Priapus 415
Omnibus ex illis Lotide captus erat.
Hanc cupit, hanc optat: sola suspirat in illa:
Signaque dat nutu, sollicitatque notis.
Fastus inest pulchris, sequiturque superbia formam.
Irrisum vultu despicit illa suo. 420
Nox erat, et, vino somnum faciente, jacebant
Corpora diversis victa sopore locis.
Lotis herbosa sub acernis ultima ramis,
Sicut erat lusu fessa, quievit humo.
Surgit amans, animamque tenens vestigia furtim 425
Suspense digitis fert taciturna gradu.
Ut tetigit niveae secreta cubilia Nymphae,
Ipsa sui flatu ne sonet aura, cavet.
Et jam finitima corpus librabat in herba:
Illa tamen multi plena soporis erat. 430
Gaudet, et, a pedibus tracto velamine, vota
Ad sua felici coeperat ire via.
Ecce rudens rauco Sileni vector asellus
Intempestivos edidit ore sonos.
Territa consurgit Nympha, manibusque Priapum 435
Rejicit, et fugiens concitat omne nemus.
Morte dedit poenas auctor clamoris: et hinc est
Hellespontiaco victima grata deo. 440
Intactae fueratis aves, solatia ruris,
Assuetum silvis innocuumque genus,
Quae facitis nidos, quae plumis ova fovetis,
Et facili dulces editis ore modos.
Sed nihil ista juvant, quia linguae crimen habetis, 445
Dique putant mentes vos aperire suas.
Nec tamen id falsum: nam, dis ut proxima quaeque,
Nunc penna veras, nunc datis ore notas.

Tuta diu volucrum proles tum denique caesa est,
Juveruntque deos indicis exta sui. 450
Ergo saepe suo conjux abducta marito
Uritur in calidis alba columba focus.
Nec defensa juvant Capitolia, quo minus anser
Det jecur in lances, Inachi lauta, tuas.
Nocte deae Nocti cristatus caeditur ales, 455
Quod tepidum vigili provocat ore diem.
Interea Delphin clarum super aequora sidus
Tollitur, et patriis exserit ora vadis.

Postera lux hiemen medio discrimine signat,
Aequaque praeteritae, quae superabit, erit. 460

Proxima prospiciet Tithono Aurora relicto
Arcadiae sacrum pontificale deae.
Te quoque lux eadem, Turni soror, aede recepit,
Hic ubi Virginea campus obitur aqua.
Unde petam causas horum moremque sacrorum? 465
Dirigat in medio quis mea vela freto?
Ipsa mone, quae nomen habes a carmine ductum,
Propositoque fave, ne tuus erret honos.
Orta prior Luna,—de se si creditur ipsi—
A magno tellus Arcade nomen habet. 470
Hic fuit Evander, qui, quamquam clarus utroque,
Nobilior sacra; sanguine matris erat,
Quae, simul aetherios animo conceperat ignes,
Ore dabat vero carmina plena dei.
Dixerat haec, nato motus instare sibique, 475
Multaque praeterea, tempore nacta fidem.
Nam juvenis vera nimium cum matre fugatus
Deserit Arcadium Parrhasiumque larem.
Cui genitrix flenti, Fortuna viriliter, inquit,
—Siste, puer, lacrimas!—ista ferenda tibi est. 480
Sic erat in fatis, nec te tua culpa fugavit,
Sed deus; offenso pulsus es urbe deo.
Non meriti poenam pateris, sed numinis iram,
Est aliquid magnis crimen abesse malis.
Conscia mens ut cuique sua est, ita concipit intra 485
Pectora pro facto spemque metumque suo.
Nec tamen ut primus maere mala talia passus;
Obruit ingentes ista procella viros.
Passus idem, Tyriis qui quondam pulsus ab oris
Cadmus in Aonia constitit exsul humo. 490
Passus idem Tydeus, et idem Pagasaeus Iason,
Et quos praeterea longa referre mora est.
Omne solum forti patria est, ut piscibus sequor,
Ut volucris, vacuo quidquid in orbe patet.
Nec fera tempestas toto tamen horret in anno, 495
Et tibi—crede mihi—tempora veris erunt.
Vocibus Evander firmata mente parentis
Nave secat fluctus, Hesperiamque tenet.
Jamque ratem doctae monitu Carmentis in amnem
Egerat, et Tuscis obvius ibat aquis. 500
Fluminis illa latus, cui sunt vada juncta Terenti,
Adspicit, et sparsas per loca sola casas.
Utque erat, immissis puppim stetit ante capillis,
Continuitque manum torva regentis iter;
Et procul in dextram tendens sua brachia ripam, 505
Pinea non sano ter pede texta ferit;
Neve daret saltum properans insistere terrae,
Vix est Evandri vixque retenta manu;
Dique petitorum, dixit, salvete locorum,
Tuque novos coelo terra datura deos, 510
Fluminaque, et Fontes, quibus utitur hospita tellus,

Et nemorum Nymphae, Naiadumque chori!
Este bonis avibus visi natoque mihique,
Ripaque felici tacta sit ista pede!
Fallor? an hi fient ingentia moenia colles, 515
Juraque ab hac terra cetera terra petet?
Montibus his olim totus promittitur orbis.
Quis tantum fati credat habere locum?
Et jam Dardaniae tangent haec litora pinus.
Hic quoque causa novi femina Martis erit. 520
Care nepos, Palla, funesta quid induis arma?
Indue: non humili vindice caesus eris.
Victa tamen vinces, eversaue Troja resurges;
Obruet hostiles ista ruina domos.
Urite victrices Neptunia Pergama flammae: 525
Num minus hic toto est altior orbe cinis?
Jam pius Aeneas sacra, et sacra altera patrem,
Afferet: Iliacos excipe, Vesta, deos.
Tempus erit, quum vos orbemque tuebitur idem,
Et fient ipso sacra colente deo: 530
Et penes Augustos patriae tutela manebit.
Hanc fas imperii frena tenere domum.
Inde nepos natusque dei—licet ipse recuset—
Pondera coelesti mente paterna feret.
Utque ego perpetuis olim sacrabor in aris, 535
Sic Augusta novum Julia numen erit.
Talibus ut dictis nostros descendit ad annos,
Substitit in medios praescia lingua sonos.
Puppibus egressus Latia stetit exsul in herba.
Felix, exsilium cui locus ille fuit! 540
Nec mora longa fuit; stabant nova tecta, nec alter
Montibus Ausoniis Arcade major erat.
Ecce boves illuc Erytheidas applicat heros,
Emensus longi claviger orbis iter.
Dumque huic hospitium domus est Tegeaea, vagantur 545
Incustoditae laeta per arva boves.
Mane erat: excussus somno Tirynthius hospes
De numero tauros sentit abesse duos.
Nulla videt taciti quaerens vestigia furti:
Traxerat aversos Cacus in antra ferox; 550
Cacus, Aventinae timor atque infamia silvae,
Non leve finitimis hospitibusque malum.
Dira viro facies, vires pro corpore, corpus
Grande, pater monstri Mulciber hujus erat;
Proque domo longis spelunca recessibus ingens, 555
Abdita, vix ipsis invenienda feris.
Ora super postes affixaque brachia pendent,
Squalidaque humanis ossibus albet humus.
Servata male parte boum Jove natus abibat:
Mugitum ranco furta dedere sono. 560
Accipio revocamen, ait, vocemque secutus
Impia per silvas ultor ad antra venit.
Ille aditum fracti praestruxerat objice montis:
Vix juga movissent quinque bis illud onus.
Nititur hic humeris,—coelum quoque sederat illis— 565
Et vastum motu collabefactat onus.
Quod simul evulsum est, fragor aethera terruit ipsum,
Ictaque subsedit pondere molis humus.
Prima movet Cacus collata proelia dextra,
Remque ferox saxis stipitibusque gerit. 570
Quis ubi nil agitur, patris malo fortis ad artes
Confugit, et flammas ore sonante vomit.
Quas quoties proflat, spirare Typhoëa credas,
Et rapidum aetnaeo fulgur ab igne jaci.
Occupat Alcides, adductaque clava trinodis 575

Ter quater adversi sedit in ore viri.
Ille cadit, mixtosque vomit cum sanguine fumos,
Et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Jupiter, unum
Victor, et Evandrum ruricolisque vocat, 580
Constituitque sibi, quae Maxima dicitur, aram,
Hic ubi pars urbis de bove nomen habet.
Nec tacet Evandri mater, prope tempus adesse,
Hercule quo tellus sit satis usa suo.
At felix vates, ut dīs gratissima vixit, 585
Possidet hunc Jani sic dea mense diem.

Idibus in magni castus Jovis aede sacerdos
Semimaris flammis viscera libat ovis:
Redditaque est omnis populo provincia nostro,
Et tuus Augusto nomine dictus avus. 590
Perlege dispositas generosa per atria ceras;
Contigerunt nulli nomina tanta viro.
Africa victorem de se vocat: alter Isauras,
Aut Cretum domitas testificatur opes;
Hunc Numidae faciunt, illum Messana superbum; 595
Ille Numantina traxit ab urbe notam.
Et mortem et nomen Druso Germania fecit.
Me miserum, virtus quam brevis illa fuit!
Si petat a victis, tot sumat nomina Caesar,
Quot numero gentes maximus orbis habet. 600
Ex uno quidam celebres, aut torquis ademptae,
Aut corvi titulos auxiliaris habent.
Magne, tuum nomen rerum mensura tuarum est:
Sed qui te vicit, nomine major erat.
Nec gradus est ultra Fabios cognominis ullus; 605
Illa domus meritis Maxima dicta suis.
Sed tamen humanis celebrantur honoribus omnes:
Hic socium summo cum Jove nomen habet.
Sancta vocant *augusta*, patres: *augusta* vocantur
Templa sacerdotum rite dicata manu. 610
Hujus et augurium dependet origine verbi,
Et quodcumque sua Jupiter auget ope.
Augeat imperium nostri ducis, augeat annos:
Protegat et vestras querna corona fores.
Auspicibusque deis tanti cognominis heres 615
Omine suscipiat, quo pater, orbis onus.

Respiciet Titan actas ubi tertius Idus,
Fient Parrhasiae sacra relata deae.
Nam prius Ausonias matres carpenta vehebant:
—Haec quoque ab Evandri dicta parente reor— 620
Mox honor eripitur, matronaque destinat omnis
Ingratos nulla prole novare viros;
Neve daret partus, ictu temeraria caeco
Visceribus crescens excutiebat onus.
Corripuisse patres ausas immitia nuptas, 625
Jus tamen exemptum restituisset, ferunt.
Binaque nunc pariter Tegeaeae sacra parenti
Pro pueris fieri virginibusque jubent.
Scortea non illi fas est inferre sacello,
Ne violent puros exanimata focos. 630
Si quis amas ritus veteres, assiste precanti:
Nomina percipies non tibi nota prius,
Porrimum placantur Postvertaque, sive sorores,
Sive fugae comites, Maenali Nympha, tuae.
Alter, quod porro fuerat, cecinisse putatur: 635
Alter, versurum postmodo quidquid erat.

Candida te niveo posuit lux proxima templo,

Qua fert sublimes alta Moneta gradus:
Nunc bene prospicies Latiam, Concordia, turbam:
Nunc te sacratae restituere manus. 640
Furius antiquum populi superator Etrusci
Voverat, et voti solverat ante fidem.
Causa, quod a patribus sumptis secesserat armis
Vulgus, et ipsa suas Roma timebat opes.
Causa recens melior: passos Germania crines 645
Porrigit auspiciis, dux venerande, tuis.
Inde triumphatae libasti munera gentis,
Templaque fecisti, quam colis ipse, deae.
Haec tua constituit Genitrix et rebus et ara,
Sola toro magni digna reperta Jovis. 650
Haec ubi transierint, Capricorne, Phoebe, relicto,
Per juvenis curres signa gerentis aquam.

Septimus hinc Oriens quum se demiserit undis,
Fulgebit toto jam Lyra nulla polo.
Sidere ab hoc ignis venienti nocte, Leonis 655
Qui micat in medio pectore, mersus erit.

Ter quater evolvi signantes tempora fastos,
Nec Sementiva est ulla reperta dies:
Quum mihi—sensit enim—Lux haec indicitur, inquit
Musa: quid a fastis non stata sacra petis? 660
Utque dies incerta sacro, sic tempora certa,
Seminibus jactis est ubi fetus ager.
State coronati plenum ad praesepe juveni,
Cum tepido vestrum vere redibit opus.
Rusticus emeritum palo suspendat aratrum: 665
Omne reformidat frigida vulnus humus.
Villice, da requiem terrae, semente peracta:
Da requiem, terram qui coluere, viris,
Pagus agat festum; pagum lustrate, coloni,
Et date paganis annua liba focus. 670
Placentur matres frugum, Tellusque, Ceresque,
Farre suo gravidae visceribusque suis.
Officium commune Ceres et Terra tuentur;
Haec praebet causam frugibus, illa locum.
Consortes operum, per quas correcta vetustas, 675
Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
Ut capiant cultus praemia digna sui.
Vos date perpetuos teneris sementibus auctus,
Nec nova per gelidas herba sit usta nives. 680
Quum serimus, coelum ventis aperite serenis;
Quum latet, aetheria spargite semen aqua;
Neve graves cultis Cerealia dona, cavete,
Agmine laesuro depopulentur aves.
Vos quoque subjectis, formicae, parcite granis: 685
Post messem praedae copia major erit.
Interea crescat scabrae robiginis expers,
Nec vitio coeli palleat aegra seges,
Et neque deficiat macie, neque pinguior sequo
Divitiis pereat luxuriosa suis; 690
Et careant loliis oculos vitiantibus agri;
Nec sterilis culto surgat avena solo.
Triticeos fetus, passuraque farra bis ignem,
Hordeaque ingenti fenore reddat ager.
Hoc ego pro vobis, hoc vos optate coloni, 695
Efficiatque ratas utraque diva preces.
Bella diu tenuere viros: erat aptior ensis
Vomere: cedebat taurus arator equo.
Sarcula cessabant, versique in pila ligones,
Factaque de rastris pondere cassis erat. 700

Gratia dīs domuique tuae! religata catenis
Jampridem nostro sub pede bella jacent.
Sub juga bos veniat, sub terras semen aratas.
Pax Cererem nutrit: pacis alumna Ceres.

At quae venturas praecedet sexta Kalendas, 705
Hac sunt Ledaeis templa dicata deis.
Fratribus illa deis fratres de gente deorum
Circa Juturnae composuere lacus.

Ipsam nos carmen deducit Pacis ad aram.
Haec erit a mensis fine secunda dies. 710
Frondebis Actiacis comptos redimita capillos
Pax ades, et toto mitis in orbe mane.
Dum desunt hostes, desit quoque causa triumphi.
Tu ducibus bello gloria major eris.
Sola gerat miles, quibus arma coërceat, arma, 715
Canteturque fera, nil nisi pompa, tuba,
Horreat aeneadas et primus et ultimus orbis:
Si qua parum Romam terra timebit, amet.
Tura, sacerdotes, pacalibus addite flammis,
Albaque percussa victima fronte cadat: 720
Utque domus, quae praestat eam, cum pace perennet,
Ad pia propensos vota rogate deos.
Sed jam prima mei pars est exacta laboris,
Cumque suo finem mense libellus habe.

NOTES: (numbers refer to lines)

1. *Tempora* in Virgil. (Ecl. iii. 42. Geor. i. 257,) is the seasons, here it denotes the festivals and other remarkable days of the year.— *Latium*, adj. Latin, *Latius annus* is the solar year.

2. *Lapsa ortaque signa*. The subject of the poem is the Roman festivals, and the rising and setting of the constellations. See Introduction, § 1.

3. *Caesar Germ*, son of Drusus Claudius Nero, and nephew of Tiberius, by whom he was adopted at the desire of Augustus. See Tacit. Annal II. 73. Suet. Calig. 1-4.—*Pacato vultu*, etc. as if he were a deity.

5. Heinsius and Burmann, following some of the best MSS. read *officii ... In tibi devoto munere*, which gives a good sense. Lenz, Mitscherlich and Krebs, prefer the present reading.

7, 8. See Introd. § 4.

9. *Vobis*, your family, i.e. the Claudii, or rather the Julii, into which he had been adopted.

10. *Pater*, Tiberius; *avus*, Augustus, who had adopted Tiberius.

11. Germanicus and his brother, the poet says, will perform actions and receive honors similar to those of Augustus and Tiberius. Drusus was the son of Tiberius; and therefore, only the adoptive brother of Germanicus. —*Pictos*. the Fasti, were like all other books, adorned with various colours.

13. *Aras*. The altars dedicated by Augustus, perhaps the altars raised to him, Hor. Ep. II. 1. 15. The following line shows the former sense to be preferable.

15-20. All the terms *annue*, etc. used here, are such as would be addressed to a deity.—*Laudes*, praiseworthy deeds.—*Tuorum*, like *vobis*, v. 9.—*Pagina* for *liber*.—*Movetur* scil; with awe. He personifies the book.—*Clario Deo*. There was a celebrated oracle of the Clarian Apollo, near Colophon, in Asia Minor, which Germanicus himself once consulted. Tac. Annal. xii. 22.

21, 22. Germanicus had pleaded causes publicly with success, Suet. Cal. 4. Dion. 56. 26.

23-25. He had written Greek comedies, Suet, *ut sup*. He also made a version of Aratus which is still extant,

26. *Totus annus*, i. e. the whole poem on the year.

27. *Tempora*, the parts of the year, i. e. months and days.—*Cond. urb.* Romulus.

28. See Introd. § 2.

33, 34. That is ten lunar months.

35, 35. This is putting the effect for the cause, the mourning was for ten months, because that was the length of the original year.—*Tristia signa*, the signs of grief, such as avoiding society, wearing mourning, &c.

37. *Trabeati*, Romulus wore the trabea. Liv. I. 8.

38. *Populis*, i. e. *civibus*.—*Annua jura daret*, i.e. regulated the year, v. 27.

40. *Princeps* head or origin. Venus was the mother of aeneas, Mars the father of Romulus.

41. See the beginning of Books III and IV.

42. Quinctilis, Sextilis, September, &c.

43. *Nec avitas*, see below II. 19. *et seq.*

45-62. See Introd. § 3.

50. *Qui jam*, &c. a half holiday, the latter part of the day might be devoted to business.

52. *Honoratus*, as bearing office. It was applied with peculiar propriety to the Praetor whose edicts were called the *Jus honorarium*.

53. The *Dies comitiales* on which *cum populo licebat agi*, i. e. laws might be proposed, &c.—*Septis* the wooden palings, within which the people were assembled in the Campus Martius, to pass laws.

54. The Nundinae. Every ninth day the country people came into Rome to attend the market. By the Hortensian law, these days were made *fasti* in order that their rustic disputes might be settled.

55. On all the Kalends the Pontifex Minor and the Regina Sacrorum sacrificed to Juno who was by some regarded as the moon. For the name Juno see my Mythology, p. 461.—*Junonis*, Heinsius would read *Junonia*.

56. A sacrifice of a lamb was offered on the Capitol to Jupiter on the Ides of each month.

57. The Nones were not under the care of any deity.

57-60. The days following the Kalends, Nones and Ides were termed *Atri*, black or unlucky, as on these days, the Romans had met with their most memorable defeats at the Cremera, the Allia, and elsewhere. A public calamity on any particular day of any one month rendered *ater*, that day in every other month.

61, 62. I say it once for all.

63. For the mythology of Janus, see Mythology, p. 466, *et seq.*

65. *An. tac lab.* denotes the noiseless pace of time.—*Origo* as the year began with January.

66. See his figure. Mythology, Plate xii. 4.

67. *Ducibus*, perhaps Tib. and Germ, after the victory gained by the latter over the Catti and Cherusci, and other German tribes, A.U.C. 770; it may, however, include Augustus and other generals.

68. Terra ferax, the [Greek: zeidoros arera] of Homer.

69. *Tuis*, Burmann would read *tui* as it seems awkward to say the *Patres Jani* and the Populus Quirini. Quirinus was a name of Janus (*Janum Quirinum ter clusit* Suet. Aug. 22.) and Gierig thinks the true reading might have been *Quirine*. After all it was perhaps the constraint of the metre that made the poet express himself thus.

70. *Candida templa*, either as being built of marble, or on account of those who frequented them on festival days, being clad in white. Gierig inclines to the latter, I should prefer the former sense.

71. *Lin. anim. fav.* [Greek: euphaemeite] by using no words of ill omen and by admitting no thoughts but what were good.

75. *Odor. ig.* with the frankincense, cinnamon, saffron, &c. which were burnt on the altars.

76. *Spica Cilissa*, the saffron from Mount Corycus in Cilicia.— *Spica*, the chives or filaments of the

saffron.—*Sonet*, when the saffron was good it crackled in the fire.

77. *Aurum*, the gilded roof of the temple.

79, 80. *Vest, intact.* with new or white garments, the Roman *toga* was white.—*Concolor*, a festal or happy day was metaphorically termed white.—*Tarp. Arces*, the Capitol. It was the practice ever since A.U.C. 601 for the consuls elect, followed by the people, to go in procession to the Capitol and offer a sacrifice to Jupiter.

81, 82. The consuls entered on their office on this day.—*Purpura*, the *toga praetexta* or *trabea*, worn by magistrates.—*Ebur*, the curule chair.

83. *Rudis operum*, that had never been worked.

84. *Herba Fal. &c.*, the land of Falerii in Etruria, whence the animals for sacrifice were chiefly brought, the water of the Clitumnus, in Umbria, was supposed to make them white, Virg. G. II. 146.

85. *Arce*, either the Capitol, or the dome of Heaven, see Met. I. 163. Virg aen. I. 223.

88. *Pop. rer. pol.* the *Romanos rerum dominos* of Virgil.

89. The poet here commences his enquiry into the mythology of Janus.

90. There was no deity worshipped in Greece whose attributes were the same as those of Janus. A curious similarity has been traced out between him and the Ganesa of India.

93. *Tabellis*, his writing-tables.

94. A usual sign of the presence of a Deity.

100. *Ore priore*, his front face. See his image.

101. *Vat. oper. dier.* Poet engaged on the days.

103. *First* opinion, Janus was the World.

105-110. Compare Met. I. *init.*

113, 114. His back and front figure were the same, a memorial of the time when the world was in a chaotic state of confusion, all its parts being alike. This is a very silly explanation.

115. *Second* opinion, see below v. 135-140.

116. His office of door-keeper (*Janitor*) of heaven and earth.

120. The *cardines* of heaven, if they are meant, are the cardinal points, where according to the poetic creed of the Augustan age there were doors for the gods to go in and out of heaven. Stat. Theb. i. 158, vii. 35. x. 1. See Mythology, p. 39.

121. He represents Peace and War as persons in the custody of Janus.—*Placidis* as being the abode of Peace.

122. *Perpetuas*, long.

125. See Hom. II. v. 749, *et seq.* Mythology p. 150.

127. *Janus à janua.*

127, 128. *Cereale libum*, the *Janual*, a kind of cake offered to Janus. Festus *sub. voc.*—*Imponit* on the altar.—*Far mix. sal.* the *Mola salsa*.

129, 130. *Patulcius* (*à pateo*) the Opener, *Clusius* (*à claudio*) the Shutter; sacrificial names of Janus.

133. *Vis* i.e. *officium*.

134. From what I have said you already in part perceive it.

137. *Primi tecti*, the first part of the house, i.e. the entrance.

141, 142. The three-faced Hecate, (see her figure Mythology, Plate III. 2.) was placed at the *triviae*, or the point where a road branched off (like the Greek capital Y) so that a face looked down each road.

149, 150. The poet naturally asks why the year began in the middle of winter and not in the spring.

This gives him an opportunity of introducing the following lovely description with which compare, Virg. G. II. 324, *et seq.* Lucret I. 5, *et seq.* and below III. 236 *et seq.* IV. 87 *et seq.*

153. *Oper. frond.* Heinsius, Burmann and Gierig on the authority of nine MSS. read *amicitur vitibus*; four MSS. have *amicitur frondibus* which I should feel disposed to prefer.

154. *Seminis herba* appears to be the corn which had been sown and was now coming up; one MS. reads *graminis*.

157. *Ignota*, the stranger, as the swallow returns in spring.

158. *Lut. fing. opus.* her clay-built nest: *Fingere* is the proper term when speaking of pottery any work in clay.

163. *Bruma*, the winter solstice after which the days begin to lengthen.

165-170. It was usual with all classes of the people to practice a little at their respective trades, or occupations on the Kalends of January by way of omen and not for payment. Thus the shoe-maker or the fuller did some little job or another, the peasant some rural work, pleaders skirmished a little in the forum, &c.—*Delibat*, i.e. *leviter attingit*.

171-174. The reason is here required and given, why the Romans when about to sacrifice to any other of the gods, first made offerings to Janus. The old historian, Fabius Pictor, said it was because Janus first taught to use spelt (*far*) and wine in sacrifice. Macrobius says because he was the first who erected temples to the gods in Italy. Others give other reasons equally unsatisfactory.

175-182. In our own custom of wishing each other a happy new year, &c. may still be witnessed, the practice of which the poet here asks the reason. The *bona verba* were used for the sake of omen.—*Ulla lingua*, any tongue which then utters a prayer.—*Caducas*, unavailing.

186, 187. The *strenae* (Fr. *étrennes*) or New Year's gift—*Palma*, dates, the fruit of the palm, (*caryotae*) covered with gold leaf, were a part of the *strenae*.—*Carica* the [Greek: ischas] or dried fig.—*Cado*, some MSS. read *favo*.

189. *Stipis*, pieces of money were then as now, a part of the New-year's gift. Augustus himself, as inscriptions shew, did not scruple to receive money as his *strenae* on the Kalends of January, See Suet. Aug. 91.

191-218. The praises of ancient simplicity, and censure of the vices of his own times,—a common place with Ovid and the other poets.

191. *Quam te fallunt*, etc. How little you know the character of your own times.

193, 194. Such was hardly the case even in the golden age.

Pris. tem. an. In the years of the olden time.

199. *Martigena*, Mars-begotten, like *terrigena*, etc.

201. *Angusta aede*, either the temple of Jupiter Feretrius, built by Romulus on the Capitol, and which was not quite fifteen feet long, or that built by Numa, or rather any temple of those ancient times.—*Vix totus stabat* seems to mean that the statue was in a sitting posture, and the roof of the temple so low, that it would not admit of its being placed erect in it.

202. *Fictile fulmen*. The images of the gods at Rome, in those times, were of baked clay, manufactured in Etruria. Even the four-horse chariot which was placed on the Capitoline temple, when first built, was of baked clay. Niebuhr, Rom. Hist. I. 491.

208. *Levis lamina* is employed to express more strongly the simplicity of those days, as if the possession of even the smallest quantity of the precious metals was a crime. Fabricius, when censor, A.U.C. 478, put out of the senate Cornel. Rufinus, who had been twice consul and dictator, for having ten pounds weight of wrought silver.

210. Rome would appear to be personified in this place.

212, 213. The union of luxury and avarice, Sallust Cat. 5 and 12. They vie in gaining what they may consume, in regaining, what they have consumed, and these very alternations (of avarice and luxury) are the aliment (or support) of (these) vices.

215, 216. The usual comparison of avarice to the dropsy. See Hor. Carm. II. 2. 13.

217, 218. *In pret. pret.* a play on words.—*Dat census*, etc. Hor. Epist. I. 6.

219. *cur sit*. Heinsius, Burmann and Gierig, read *si sit*.—*Quaeris*, means you will probably ask, or you wish to know, for the poet had not yet asked the question.—*Ausp. utile*, a good omen.

220. *Aera vestua*, the *stips* or *as*. was a copper coin. In the old times, the Romans had none but copper money. See Niebuhr, Rom. Hist. I. 449 *et seq.*

223. *Nos*, we, the gods, or I, Janus.

226. The manners of each time are suited to it, and should be followed.

227. *Munitus*, acc. plur. of the substantive. Five MSS. read *manitis*.

229, 230. The old Roman coin bore on one side the figure of a ship; on the other, a two-headed Janus.

232. The impression on the old coins was, of course, often effaced by time and use.

234. *Falcifer* Saturn. See Mythology, p. 465, Virg. aen. viii. 315 *et seq.*

241. The Janiculum on the left, or Tuscan bank of the Tiber. See vv. 245, 246.

242. *Aren. Tib.* the *flavus Tib.* of Horace, Carm. I. 3.—*Radit*, like *rodet* and *mordet*, is very appropriately applied to a stream. See Hor. Carm. I. 22, 8.

243. Virg. aen. viii. 314. Propert, iv. 1. Tibul. II. 5, 25. This contrast of the former and the present state of the Seven Hills, was a favorite theme with poets of the Augustan age.—*Incaedua* uncut, i.e. ancient, denoting in general a wood, which was an object of religious awe and veneration.

245. *Arx*. The dwelling of the princes of the heroic ages was usually on an eminence, like the castles of the feudal chiefs of the middle ages.

247, 248. In the golden age.

249, 250. See Met. I. 89, *et seq.* 150. Hesiod [Greek: herga] 195. Mythology, 258-262.

251. Pudor, [Greek: Aidos].

257, 258. The Romans gave the name of *Jani* to arches, like that of Templebar, in London, under which people passed from one street into another. They were always double, people entering by one and going out the other, every one keeping to the right. Lenz, understands by *Jani*, in this place, temples of Janus, of which there were three at Rome.—*Stas sacratus* have a statue. *For. duob.* the fish and the ox-market. This temple was built by Duilius.

260. *Oebalii*, alluding to the fancied descent of the Sabines, from the Lacedaemonians, one of whose ancient kings Oebalus is said to have been. *Tati*—One MS. reads *Titi*, which Heinsius and Gierig adopted. for this story, see Met. xiv. 771 *et seq.* and Livy I 11.

261. *Levis custos* Tarpeia.—*Levis*, light-minded.

264. *Arduus clivus*, a steep path.

265. *Portam*, the Palantine gate.—*Saturnia*, Juno.

267. *Tanto numine* Scil. Juno.

268. *Meae artis*, that is, of openings.

269. He caused streams of hot sulphurous water to gush out of the ground.

274. When after the repulse of the Sabines, the hot waters ceased to flow, and the place became as it was before.

275, 276. This earliest temple was exceedingly small, containing nothing but a statue of the god, five feet high. Procopius (de Bell. Goth.) describes it. *Strue*. The *strues*—was a kind of cake.

277. The well known circumstance of the temple of Janus being open in time of war, closed in time of peace.

279-281. For what is probably the true reason, see Niebuhr's Roman History, I. 287, or Mythology, p. 467.

283. *Diversa tuentes*, on account of his two faces.

285, 286. This was A.U.C. 770, when on the vii. Kal. Jun. Germanicus triumphed over the Catti, the Cherusci, and the Angivarii, Tacit. An. II. 41.—*Fam. Rhe. aq.* the river, as was usual with the poets, put for the people who dwelt on its banks, to denote that the Germans now obeyed Rome.

287. *Face, fac.*—*Ministros pacis*, Tiberius and Germanicus.

288. May not he (Germ. or Tib.) who has procured this peace for the empire, break it by resuming arms.

289, 290. The poet now ceases to discourse with Janus, and informs the reader of what he had found in the Fasti, namely, that two temples had been consecrated, at different times, on the Kalends of January.

291, 292. A.U.C. 462, in consequence of a plague at Rome, by the direction of the Sybelline books, an embassy was sent to Epidaurus, and one of the serpents sacred to Aesculapius was brought to Rome; a temple was built to the god on the island in the Tiber. See Met. xv. 622—744. *Ph. n. Cor. nat.* Aesculapius. See Mythology, p. 384.

293, 294. *In parte est*, is a sharer in the day and place. The temple of Jupiter in the island was dedicated by C. Servilius Duumvir, some time after the second Punic war.

295-310. Being now for the first time about to perform the other part of his promise, namely, to note the risings and settings of the stars, he prefaces it by the praises of the astronomers. See Introd. § 1.

299, 300. As the study of astronomy elevates the mind above the terrestrial abode of men, so it raises, or should raise it, above all mean and groveling pursuits and ideas.

305. They have brought the distant stars to our eyes. Gierig, following one MS. for *nostris*, reads *terrīs*, a reading which Burmann approved, though he did not adopt it.

307, 308. Alluding to the Alodies, Otus and Ephialtes, Hom. Od. xi. 304-316. Virg. G. I. 280. Hor. Carm. III. 4, 49.

311-314. The cosmic setting of Cancer, on the morning of the 3rd January, the third before the Nones. See Introd. §. 1.

316. The cosmic rising of Lyra, which was usually attended with rain.

317, 318. On the 9th January was celebrated the festival of Jannus, named the Agonia or Agonalia, the origin of which name the poet now proceeds to discuss.

319-322. One etymon was *ago*, to do, as the *papa* or officiating minister of the altar cried *Agone?* Shall I act? before he struck the victim.—*Agatne*. Four of the best MSS. read *Agone*; they are followed by Heinsius, Burmann and Gierig.

323, 324. A second from *agor*, because the victims were *led* to the altar. Both equally silly.

325. a third; *quasi Agnalia* from *Agna*.

327, 328. A fourth from the Greek [Greek: agonia, agoniazēin]—*In aqua*, the vessels of water by the altar in which the knives were placed.

329, 330. A fifth from the Greek [Greek: agones] *ludi*.

331. A sixth, which the poet approves, from *Agonia*, an old name for cattle.

333, 334. A ram was the victim offered on this day by the Rex Sacrorum.

335, 336. Two trifling etymologies. The *victima*, he intimates, was offered after a victory; the *hostia*, in time of peace, when there was no enemy, *hostibus amotis*. Krebs reads *a motis*: almost all the MSS. *a domitis*.

337-456. A long digression on the origin and causes of the various sacrifices offered to the gods.

338. The *Mola salsa*.—*Pura* because it purifies or keeps from decay.

340. *Hospita navis*, a foreign ship.

343. *Herbis Sabinis*. The *Savin*, called by the Greeks [Greek: brathu]. *Duorum generum est*, says

Pliny, *altera tamaraci similis folio, altera cupresso*.

344. A loud crackling of the leaves of the bay or laurel in the fire was a good omen.

347. This was in the golden age, before animals were slain in honor of the gods.

349. He now proceeds to explain how the altars came to be stained with the blood of animals. This was caused chiefly by the anger of the gods, on account of the mischief which they did.

357. [Greek: Kaen me phagaes epi rizan, omos eti karpophoraeeo Osson epispisai soi, trage, Ouomeno], Euenus in Anthol. Gr. T. I. p. 165, *Jacobs*.

363. *Aristaeus*, the son of Apollo, by the nymph Cyrene. See Virg. G. iv. 281-558. Mythology, p. 294-296. This tale, after all, gives not the reason why the ox was offered in sacrifice.

381. Some popular legend probably assigned this silly cause.—*Verbena*, herbs gathered in a sacred place.

385. *Persis*, Persia.—*Hyperiona*, the Persian Mithras, the presiding deity of the Sun, identified by the Greeks with their god Helios, also called Hyperion.

387. *Quod*, because; given by Heinsius from the best MSS. others read *_quaae*.—*Trip. Dianae*, identifying her with Hecate. See above, v. 41.—*Virgine*, Iphigenia.

389. *Sapaeos*, a people of Thrace. Herod, vii. 110. Most MSS. have Sabaeos, or Saphaeos, but incorrectly.—*Vidi*. When Ovid was going into exile, at Tomi, A.U.C. 763, he passed through Thrace.

391. *Custodi ruris*, Priapus. This god who was chiefly worshiped at Lampsacus, was said to be the offspring of Bacchus and Venus. See Mythology, p. 205.

393. *Festa*, etc. the Trieterides, celebrated once in every three years.—*Corymbiferi*, Bacchus was frequently represented crowned with bunches of ivy-berries. Some MSS. read *racemiferi*.—*Celebrabat*, Heinsius, Burmann and Gierig, read *celebrabas*, on the authority of two MSS.

395. *Di cultores Lycae*. Scil. the Pans and Satyrs, the gods of Arcadia. Gierig, on the authority of some of the best MSS. reads *Lyaei*. For Pan, etc. see Mythology, p. 198-205.

398. The Naïdes and other nymphs.

400. Priapus.

403. *Parce* is to be joined with *miscendas*.

407. That is, *succincta*.

410. *Vincula nulla*, they were barefoot. It is to be recollected that in the heroic ages, after which the poets modelled the life of the gods, the attendants at meals were females.

412. Pan.

414. *Nequitia*, lust.

420. She evinces her haughty contempt of him by her looks.

423. *Ultima*, the most remote.

425. *Animam*, his breath.

426. *Digitis scil pedis*, his toes. A beautiful description of one stealing on tip-toe.

436. *Omne nemus*, all the gods in the grove.

440. *Hellesp. Deo*. Priapus, the god of Lampsacus, on the Hellespont.

445. *Linguae crimen*. Still ascribing a revengeful character to the gods, he supposes them to be pleased with the sacrifice of the birds, who revealed their intentions to mankind.

447. *Dis ut proxima*. Flying high towards heaven. "Ye birds, That singing up to heaven gate ascend."—Milton.

448. *Penna*, the *Praepetes*; *ore*, the *oscines*, as they were styled in language of augury.

453. See Liv. v. 47, for this well-known story.

454. *Inachi lauta*. Isis the Egyptian deity, supposed to be the same with Io, the daughter of the river-god, Inachus. See Met. I. 747, *et seq.* Mythology, 367.—*Lauta*, dainty, as *lautioribus cibus utens*, such as the livers of geese. Isis was much worshiped at Rome at this time.

455. *Deae Nocti*. A cock was sacrificed to Night, as being odious to her.—*Ales*, like the Greek [Greek: ornis], the *bird* [Greek: kat exochaen].

456. *Tepidum diem*, the dawn, warm after the chill of the night.— *Provocat*, calls forth.

457. The cosmic rising of the Dolphin, on the ninth of January.

459. *Postera lux*, the tenth of January, which, according to the poet, was the *bruma*, or middle of winter. Columella and Ptolemy place it on the 4th January, the day before the Nones; Pliny, xviii. 5, makes it the viii. Kal. Jan. or 25th December.

461. *Aurora*. Heinsius, Burmann and Gierig read *nupta*, on the authority of seven MSS.

462. The Carmentalia, on the 10th, or III. Id. of January.—*Arcad. deae*. Carmenta, the mother of Evander; her altar was at the Carmental gate, at the foot of the Capitol.

463. *Turni soror*, Juturna. See Virg. aen. xii. 134, *et seq.*

464. The temple of Juturna stood in the Campus Martius, by the *Aqua Virgo*, which Agrippa had brought thither on account of its excellence.

467. *Quae nomen*, etc. Scil. Carmenta.

496, 470. *Orta*, etc. The Arcadians called themselves [Greek: proselaenous] as having existed before the Moon.—*Tellus*, scil. *gens*.—*Areade*, Arcas, the son of Jupiter and Callisto. See Met. II. 401, *et seq.* Mythology, p. 387.

471. Evander was the son of Mercury and Carmenta. According to Servius, on the aeneis, his father was Echemus, and I am inclined to think that Ovid followed this last genealogy.

473. *aetherios ignes*, the inspiration of the god.

474. *Plena* may be joined either with *carmina*, or with the nominative to *dabat*.

475. *Motus*, civil discord.

475. Time verified her predictions.

478. *Parrhasium*, for Arcadian, part for the whole. Evander dwelt at Pallantium.

490. See Met. III. *init.* Mythology, 291.

491. Iason is always a trisyllable. For Tydeus and Jason, see Mythology under their names.

493. [Greek: Apas men aær aieto perasimos, Apasa de chthon andri gennaio patris]. Eurip. frag. Comp. Hor. Carm. II. 9.

494. *Vacuo*, etc. the air.

495. Hor. Carm. II. 10. 15.

498. *Hesperiam tenet*. He reaches Italy, not, as Gierig understands it, he held his course for Italy.

500. Sailed up against the stream,—*Tuscis*, as flowing by Etruria.

501. There was a place in the Campus Martius, named Terentum, where was an altar of Dis and Proserpine, at which secular games were celebrated. I rather incline to think with Gierig, that the *vada Terenti* was a part of the river near the Terentum.

502. The abodes of the Aborigines.

503-508. The *furor divinus* comes over her; her hair is disheveled; her countenance becomes stern; by signs she directs the steersman to turn the ship to the land; she is hardly restrained from jumping out of the vessel.

510. Romulus and the Caesars—the flattery of the poet.

511. *Hospita*, stranger.

515-518. The future greatness of Rome.

519. The fleet of Aeneas. All the following events occur in the last six books of the Aeneis.

520. *Femina*, Lavinia.

521. Pallas, the son of Evander, slain by Turnus, and avenged by Aeneas.

523, 524. The future conquest of Greece by the Romans. Virg. aen. I. 283.

525. Troy was walled by Neptune. Eight MSS. read *moenia* for *Pergama*.

526. *Num*, etc. Are those ashes (of Troy) nevertheless not higher than the whole world? i.e. Will not Rome spring from them?

527. A tradition, followed by Cato, Strabo, Dio Cassius, and others, related that Anchises came to Italy. Perhaps Ovid followed the same tradition.

528. According to Dionysius. (I. 67,) the temple of the Penates, whom Aeneas brought from Troy, was near that of Vesta. Others (Tacit. An. xv. 41) thought that they were in the temple of that goddess.

529. Julius Caesar who was Pontifex Maximus, and was deified after his death. Some think it is Augustus who is meant.

531. *Augustos* seems to be equivalent to *Caesares*.

532. *Hanc domum*, scil: the Caesarian.

533. Tiberius, by adoption the son of Augustus, and grandson of Julius Caesar, both of whom were deified. His affected reluctance to accept the imperial dignity is well known. Tac. An. I. *init*.

534. *Pondera*, the weight of empire.

536. *Augusta Julia*. Livia, the wife of Augustus, adopted by his testament into the Julian family. This prediction of the poet was accomplished by the emperor Claudius, who placed Livia among the gods.

539. *Exsul*, Evander.

540. The poet had probably his own miserable place of exile in view.

542. *Arcade*, Evander.

543. Hercules, when driving the oxen of Geryon from the isle of Erythea. See Mythology, p. 320.

545. For this adventure with Cacus, see Virg. aen. viii. 190, *et. seq.* Liv. I. 7.—Tegeaea, Arcadian.

553. *Pro corpore*, suited to his body.

559. *Servata male*, having ill kept, i.e. lost.

560. *Furta*, the stolen oxen.

564. *Opus*. The Greeks used their [Greek: ergon] in the same sense. Homer says that twenty-two waggons (*juga*) would not have moved the rock with which Polyphemus closed the mouth of his cave.

565. When he supported the heavens for Atlas. See Mythology, p. 324.

575. *Occupat*, attacks him. *Jussit quatuor admoveri, canes, qui celeriter occupavere feram*. Curtius, ix.—*Clava trinodis*, his knotty club. It was of the wood of the *oleaster* ([Greek: kotinos]) or wild olive.—*Trinodis*, a definite for an indefinite.

581, 582. The Ara Maxima of Hercules was in the Forum Boarium. According to Virgil, it was built by Evander.

583, 584. The apotheosis of Hercules.

587, 588. The usual sacrifice to Jupiter on the Ides, was a lamb, (see above, v. 57,) here it is a wether.

589. On the Ides of January, A.U.C. 727, Octavianus, after a speech full of hypocritical moderation, restored to the Senate and People such of the provinces as were in a state of tranquillity, retaining those which were still disturbed.—The Senate, on account of this, decreed him the title of Augustus.

591. *Generosa atria*, the halls of the different noble families at Rome.—*Ceras*, the waxen images of their ancestors, under which were inscribed their titles and actions.

593. *Africa* etc. P. Cornelius Scipio Africanus.—*Isauruas*. P. Servilius Isauricus.

594. *Cretum*. Q. Caecilius Metellus Creticus.

595. *Numidae*. another Q. Caecilius Metellus, the predecessor of Marius, in the war against Jugurtha.—*Messana*. Claudius Caudex was sent to the aid of the Mamertines in Messana. He relieved the town, but derived no title from it. His statue and deeds, however, stood in the Atrium of the Claudii.

596. *Numantina*. Scipio aemilianus.

597. *Druso*. Drusus, the brother of Tiberius, and father of Germanicus, to whom the poem is dedicated, died in consequence of a broken leg, caused by his horse falling on him in the summer-camp on the Rhine, A.U.C. 745. The senate decreed the title of Germanicus to him and his children.

598. *Quam brevis*. How shortlived! Paterculus speaks in high terms of the virtues of Drusus. See also Hor. Car. iv. 4.

599. *Caesar*. C. Julius Caesar.

601. T. Manlius Torquatus. Liv. viii. 10.

602. M. Valerius Corvinus. Liv. vii. 26.

603. *Magne*. Cn. Pompeius Magnus.

604. C. Julius Caesar.

605, 606. When Fabius (A.U.C. 449.) divided the lower class of people into the four tribes named the *Urbanas* he was given the title of Maximus, which adhered to his family.—*Nec gradus ullus*, of comparison, playing on the *magne* of v. 603.

608. *Hic*. Augustus.

609. The Greeks rendered Augustus by [Greek: sebastus], from [Greek: sebo], to venerate. This name was considered beyond any human title.

610. *Sacerd. manu*. The Pontifex, when dedicating a temple, held one of the door-posts.

611. I do not think, with Gierig, that the poet derives *augurium* from *augustus*. It appears to me that he deduces them both from *augeo*. *Loca quoque religiosa et in quibus augurato quid consecratur augusta dicantur ab auctu vel ab avium gestu gustuve*. Suet. Aug. 7.

614. An oak-leaf garland, the symbol of protection, hung over the door of the Palatium; a laurel, the emblem of victory, stood on each side.

615. Tiberius, who bore the name of Augustus.

617-636. The Carmentalia were repeated on the 18th Kal. Feb. or the 15th of the month.

617. *Actas*, scil. *exactas*, past.

619. *Matres*. scil. *Matronae*.—*Carpenta*, the *carpentum*, was a covered two-wheel carriage. The etymon given by the poet is unworthy of attention.

629. *Scortea*, things made of skin or leather.

631. *Precanti*, by any one who is praying.

633. *Porrima*. This goddess is so named only in this place, and by Servius, on aen. viii. 336. Macrobius (Sat. I. 7.) calls her Antevorta. Varro, *apud*. A. Gellius (N. A. xvi. 6.) speaking of women who had a difficult labour, says, *hujus periculi deprecandi causa arae statutae sunt Romae duabus Carmentibus; quarum altera Postverta nominata est, Prosa (alii Prorsa) altera; a recti perversique partus et potestate et nomine*. We have here the true meaning of this feast of the Carmentalia, about which our poet has been puzzling.

634. *Nympha*, scil. Carmenta. Virg. aen. viii. 336. Thus Homer, (II. in. 130,) calls Helen a *nymph*. See Mythology, p. 206, note. For *nympha*, in this place, eight MSS. read *diva*.

635. *Porro*, usually denotes the future; in this place, it evidently denotes the past. Burmann knows no other instance of its occurrence in this sense.

637. On the following day, the xvii. Kal. Feb. the most ancient of the five temples of Concord at Rome, had been vowed, A.U.C. 386, by L. Furius Camillus. It was repaired and dedicated anew by Tiberius, A.U.C. 762. The temple of Juno Moneta (*Warner*) stood on the site of the house of Manlius on the Capitol; a flight of 100 steps led from the temple of Concord up to it.—*Candida lux*, auspicious day, as being that on which the temple of Concord was dedicated.—*Niveo*, as being built of marble.

639. The temple being on the side of the Capitol over the Forum.

640. *Sacratae manus* of Tiberius. Every thing belonging to the emperor was *sacratum* and *sanctum*.

641. *Antiquum*, scil. templum? Neapolis, I think is wrong, in taking *antiquum* to be used adverbially for *olim*, and joining it with *pop. sup. Etr.* Burmann, as he enclosed it in brackets, also understood it adverbially. *Antiquum*, which is unquestionably the right reading, is that of only three MSS. The others read *antiquam* or *antiquus*, or *antiqui* or *antiquo*.—*Populi*, etc. merely a designation of Furius, and has nothing to do with the occasion of the vow,—*Ante*, olim.

643. On the occasion of the Licinian rogations. Niebuhr, on this subject, prefers the authority of Ovid to that of Livy, who says, *Prope ad secessionem*.—*venit*.

644. *Opes*, the Plebeians.

645. A compliment to Tiberius. The first temple was built in consequence of civil discord; the second, in consequence of victories gained over the most formidable foes of Rome.—*Passos*, etc. Germany (i.e. the Germans) holds forth her dishevelled locks, vanquished by the Roman arms, under thine auspices. *Jam tibi captivos mittet Germania crines; Culta triumphatae munere gentis eris*, says our poet (Am. I. 14,) to a lady, as the false hair used at Rome mostly came from Germany. Nations, when conquered, were said *porrigere*, to surrender, those things for which they were distinguished. Thus he says, (Trist. II. 227,) *Nunc porrigit arcus Parthus eques timida captaque manu*, see below, V. 593. It is therefore supposed, that a condition of the peace was the delivery of a large quantity of hair for the use of the Roman wig-makers. There is nothing very sublime in this.

646. *Dux*, Tiberius.

647. *Libasti*, You have offered.

648. *Quam colis ipse*, by your love of peace.

649. *Haec*. scil. templa. This place is very obscure. Some MSS. read *hanc*.—*Rebus*, the commentators say, by the harmony in which she lived with Augustus.—*Ara*, by an altar, which they suppose she placed in the temple of Concord.

650. *Magni Jovis*, Augustus, the vicegerent of Jove on earth.

651. The passage of the sun into Aquarius, the xvi. Kal. Feb.—*Haec*. scil. tempora. The first editions, and two MSS. read *transieris*. Two other MSS. read *transierit*, which I should incline to prefer, and make *haec* refer to *dies* or to *lux*, v. 637. Heinsius would read *Nox*, or *Lux ubi transierit*.

653, 654. On the 10th Kal. Feb. Lyra sets heliacally.—*Oriens*, scil. Sol.

655, 656. The following day (Jan. 24,) Regulus, the bright star in the breast of the Lion, sets cosmically. The poet is mistaken here; according to Colunnella, he sets on the 27th of January.

657, 658. The Romans (see Macrob. Sat. I.) had two kinds of festivals, the *Stativae* and the *Conceptivae*. The former were fixed to certain days, and were marked in the Fasti; such were the Agonalia, Carmentalia, Lupercalia, etc.: the latter were annually given out, (*indicebantur*) for certain, or even uncertain days, by the magistrates or priests; such were the Ferae Latinae, the Paganalia, Sementinae, Compitalia, etc. Seven MSS. read *Sementinae*; seven read *Sementiva*; twelve *Sementita*. *Sementinae* (seu *vae*) *feriae: dies is appellatus a Sementi, quod Satiationis causa susceptae*. Varro. L. LV.

661. The time was well known, but not the exact day.

669. *Pagus*. Servius Tullius divided the Roman territory into *Pagi*. In each Pagus was an altar, on which a common sacrifice was offered every year by the *Pagani*, or people of the Pagus. This festival was called the Paganalia. The origin of our word Pagan, is curious. As the country people held out longest against Christianity, Pagan became equivalent to heathen, and we find it at last applied to Mohammedans!—*Lustrate*, by leading the victims round it. See Virg. G. I. 339, *et seq.* Ovid here follows

Tibullus, Eleg. II. 1.

670. *Liba*, [Greek: pelanoi], cakes brought by the different families of the *pagus*.

675. *Consortes operum*, Ceres and Tellus.

693. The ancients parched the *far* before they ground it. It was afterwards baked.

701. *Tuae* scil. Germanici.—*Religata*, etc. Virg. aen. I. 291. *et seq.*

707. A.U.C. 769. Tiberius built a temple to Castor and Pollux, which he inscribed with his own name, and that of his brother Drusus.—*Gente Deorum*, the Caesarian family.

709, 710. The Romans erected no altar to Peace until A.U.C. 741. Sacrifices were offered on it on the 30th of January and of March.

711. *Actiacis*. Because the battle of Actium gave peace to the world. There is an allusion to Apollo Actius, and the laurel.

717. *Primus*, the near.

721. *Domus*, the Caesarian family.

LIBER II.

Janus habet finem: cum carmine crescit et annus.

Alter ut hinc mensis, sic liber alter eat.

Nunc primum velis, elegi, majoribus itis:

Exiguum, meministi, nuper eratis opus.

Ipsae ego vos habui faciles in amore ministros, 5

Quum lusit numeris prima juvena suis.

Idem sacra cano, signataque tempora fastis.

Ecquis ad haec illuc crederet esse viam?

Haec mea militia est: ferimus, quae possumus, arma,

Dextraque non omni munere nostra vacat. 10

Si mihi non valido torquentur pila lacerto,

Nec bellatoris terga premuntur equi,

Nec galea tegimur, nec acuto cingimur ense:

—His habilis telis quilibet esse potest—

At tua prosequimur studioso pectore, Caesar, 15

Nomina, per titulos ingredimurque tuos.

Ergo ades, et placido paulum mea munera vultu

Respice, pacando si quid ab hoste vacas.

Februa Romani dixerunt piamina patres:

Nunc quoque dant verbo plurima signa fidem. 20

Pontifices ab Rege petunt et Flamine lanas,

Quis veteri lingua *Februa* nomen erat;

Quaeque capit lictor domibus purgamina certis,

Torrída cum mica farra, vocantur idem.

Nomen idem ramo, qui caesus ab arbore pura 25

Casta sacerdotum tempora fronde tegit.

Ipsae ego Flaminicam poscentem februa vidi:

Februa poscenti pinea virga data est.

Denique quodcumque est, quo pectora nostra pientur,

Hoc apud intonsos nomen habebat avos. 30

Mensis ab his dictus, secta quia pelle Luperci

Omne solum lustrant, idque piamen habent;

Aut quia placatis sunt tempora pura sepulcris,

Tunc quum ferales praeteriere dies,

Omne nefas omnemque mali purgamina causam 35

Credebant nostri tollere posse senes.

Graecia principium moris fuit. Illa nocentes

Impia lustratos ponere facta putat.
Actoriden Peleus, ipsum quoque Pelea Phoci
Caede per Haemonias solvit Acastus aquas. 40
Vectam frenatis per inane draconibus aegeus
Credulus immerita Phasida iuvit ope.
Amphiarāides Naupactoo Acheloo,
Solve nefas, dixit. Solvit et ille nefas.
Ah nimium faciles, qui tristia crimina caedis 45
Fluminea tolli posse putetis aqua!
Sed tamen—antiqui ne nescius ordinis erres—
Primus, ut est, Jani mensis et ante fuit.
Qui sequitur Janum, veteris fuit ultimus anni;
Tu quoque sacrorum, Termine, finis eras. 50
Primus enim Jani mensis, quia janua prima est;
Qui sacer est imis Manibus, imus erat.
Postmodo creduntur spatio distantia longo
Tempora bis quini continuasse Viri.

Principio mensis Phrygiae contermina Matri 55
Sospita delubris dicitur aucta novis.
Nunc ubi sint illis, quaeris, sacrata Kalendis
Templa deae: longo procubuere die.
Cetera ne simili caderent labefacta ruina,
Cavit sacrati provida cura ducis, 60
Sub quo delubris sentitur nulla senectus.
Nec satis est homines, obligat ille deos.
Templorum positor, templorum sancte repostor,
Sit superis, opto, mutua cura tui.
Dent tibi coelestes, quos tu coelestibus, annos, 65
Proque tua maneant in statione domo.
Tum quoque vicini lucus celebratur Asyli,
Qua petit aequoreas advena Tiberis aquas.
Ad penetrale Numae, Capitolinumque Tonantem,
Inque Jovis summa caeditur arce bidens. 70
Saepe graves pluvias adopertus nubibus Auster
Concitat, aut posita sub nive terra latet.

Proximus Hesperias Titan abiturus in undas
Gemmae purpureis quum juga demet equis,
Illa nocte aliquis tollens ad sidera vultum 75
Dicet: Ubi est hodie, quae Lyra fulsit heri?
Dumque Lynam quaeret, medii quoque terga Leonis
In liquidas subito mersa notabit aquas.

Quem modo caelatum stellis Delphina videbas,
Is fugiet visus nocte sequente tuos; 80
Seu fuit occultis felix in amoribus index,
Lesbida cum domino seu tulit ille lynam.
Quod mare non novit, quae nescit Ariona tellus?
Carmine currentes ille tenebat aquas.
Saepe sequens agnam lupus est hac voce retentus: 85
Saepe avidum fugiens restitit agna lupum:
Saepe canes leporesque umbra cubuere sub una,
Et stetit in saxo proxima cerva leae;
Et sine lite loquax cum Palladis alite cornix
Sedit, et accipitri juncta columba fuit. 90
Cynthia saepe tuis fertur, vocalis Arion,
Tamquam fraternis obstupuisse modis.
Nomen Arionium Siculas impleverat urbes,
Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppim conscendit Arion, 95
Atque ita quaesitas arte ferebat opes.
Forsitam, infelix, ventos undamque timebas;
At tibi nave tua tutius aequor erat.
Namque gubernator destricto constitit ense,

Ceteraque armata conscia turba manu. 100
Quid tibi cum gladio? dubiam rege, navita, pinum.
Non sunt haec digitis arma tenenda tuis.
Ille metu pavidus, Mortem non deprecor, inquit:
Sed liceat sumpta pauca referre lyra.
Dant veniam, ridentque moram. Caput ille coronam, 105
Quae possit crines, Phoebe, decere tuos.
Induerat Tyrio bis tinctam murice pallam:
Reddidit icta suos pollice chorda sonos:
Flebilibus veluti numeris canentia dura
Trajectus penna tempora cantat olor. 110
Protinus in medias ornatus desilit undas;
Spargitur impulsa caerulea puppis aqua.
Inde—fide majus—tergo delphina recurvo
Se memorant oneri supposuisse novo.
Ille sedens citharamque tenet, pretiumque vehendi 115
Cantat, et aequoreas carmine mulcet aquas.
Dì pia facta vident; astris delphina recepit
Jupiter, et stellas jussit habere novem.

Nunc mihi mille sonos, quoque est memoratus Achilles,
Vellem, Maeonide, pectus inesse tuum. 120
Dum canimus sacras alterno carmine Nonas,
Maximus hinc fastis accumulatur honos.
Deficit ingenium, majoraque viribus urgent.
Haec mihi praecipuo est ore canenda dies.
Quid volui demens elegis imponere tantum 125
Ponderis? heroi res erat ista pedis.
Sancte Pater Patriae, tibi plebs, tibi Curia nomen
Hoc dedit, hoc dedimus nos tibi nomen Eques.
Res tamen ante dedit; sero quoque vera tulisti
Nomina; jam pridem tu pater orbis eras. 130
Hoc tu per terras, quod in aethere Jupiter alto,
Nomen habes; hominum tu pater, ille deum.
Romule, concedas; facit hic tua magna tuendo
Moenia: tu dederas transilienda Remo.
Te Tatius, parvique Cures, Caeninaque sensit; 135
Hoc duce Romanum est solis utrumque latus.
Tu breve nescio quid victae telluris habebas:
Quodcumque est alto sub Jove, Caesar habet.
Tu rapis, hic castas duce se jubet esse maritas.
Tu recipis luco, submovet ille nefas. 140
Vis tibi grata fuit, florent sub Caesare leges;
Tu domini nomen, principis ille tenet.
Te Remus incusat, veniam dedit hostibus ille.
Coelestem fecit te pater, ille patrem.

Jam puer Idaeus media tenus eminent alvo, 145
Et liquidas mixto nectare fundit aquas.
En etiam, si quis Borean horrere solebat,
Gaudeat: a Zephyris mollior aura venit.

Quintus ab aequoreis nitidum jubar extulit undis
Lucifer, et primi tempora veris erunt. 150
Ne fallare tamen, restant tibi frigora, restant,
Magnaque discedens signa reliquit hiems.

Tertia nox veniat: Custodem protinus Ursae
Adspicies geminos exseruisse pedes.
Inter Hamadryadas jaculatricemque Dianam 155
Callisto sacri pars fuit una chori.
Illa deae tangens arcus, Quos tangimus, arcus,
Este meae testes virginitatis, ait.
Cynthia laudavit, promissaque foedera serva,
Et comitum princeps tu mihi, dixit, eris. 160

Foedera servasset, si non formosa fuisset.
Cavit mortales: ab Jove crimen habet.
Mille feras Phoebe silvis venata redibat,
Aut plus, aut medium sole tenente diem.
Ut tetigit lucum,—densa niger ilice lucus, 165
In medio gelidae fons erat altus aquae—
Hac, ait, in silva, virgo Tegeaeae, lavemur.
Erubuit falso virginis illa sono.
Dixerat et Nymphis: Nymphae velamina ponunt.
Hanc pudet, et tardae dat mala signa morae. 170
Exuerat tunicas: uteri manifesta tumore
Proditur indicio ponderis ipsa sui.
Cui Dea, Virgineos, perjura Lycaoni, coetus
Desere, nec castas pollue, dixit, aquas.
Luna novum decies implerat cornibus orbem: 175
Quae fuerat virgo credita, mater erat.
Laesa fuit Juno, formam mutatque puellae.
Quid facis? invito pectore passa Jovem est.
Utque ferae vidit turpes in pellice vultus,
Hujus in amplexus Jupiter, inquit, eat. 180
Ursa per incultos errabat squalida montes,
Quae fuerat summo nuper amanda Jovi.
Jam tria lustra puer furto conceptus agebat,
Quum mater nato est obvia facta suo.
Illa quidem, tamquam cognosceret, adstitit amens, 185
Et gemuit: gemitus verba parentis erant.
Hanc puer ignarus jaculo fixisset acuto,
Ni foret in superas raptus uterque domus.
Signa propinqua micant. Prior est, quam dicimus *Arcton*;
Arctophylax formam terga sequentis habet. 190
Saevit adhuc canamque rogat Saturnia Tethyn,
Maenaliam tactis ne lavet Arcton aquis.

Idibus agrestis fumant altaria *Fauni*,
Hic ubi discretas insula rumpit aquas.
Haec fuit illa dies, in qua Vejentibus arvis 195
Ter centum *Fabii* ter cecidere duo.
Una domus vires et onus susceperat urbis:
Sumunt gentiles arma professa manus.
Egreditur castris miles generosus ab îsdem,
E quis dux fieri quilibet aptus erat. 200
Carmentis portae dextro via proxima Jano est.
Ire per hanc noli, quisquis es, omen habet.
Ill fama refert Fabios exisse trecentos.
Porta vacat culpa; sed tamen omen habet.
Ut celeri passu Cremeram tetigere rapacem, 205
—Turbidus hibernis ille fluebat aquis—
Castra loco ponunt: dstrictis ensibus ipsi
Tyrrhenum valido Marte per agmen eunt:
Non aliter, quam quum Libyca de rupe leones
Invadunt sparsos lata per arva greges. 210
Diffugiunt hostes, inhonestaque vulnera tergo
Accipiunt: Tusco sanguine terra rubet.
Sic iterum, sic saepe cadunt. Ubi vincere aperte
Non datur, insidias armaque caeca parant.
Campus erat: campi claudebant ultima colles, 215
Silvaque montanas occulere apta feras.
In medio paucos armentaque rara relinquunt:
Cetera virgultis abdita turba latet.
Ecce, velut torrens undis pluvialibus auctus
Aut nive, quae Zephyro victa tepente fluit, 220
Per sata perque vias fertur, nec, ut ante solebat,
Riparum clausas margine finit aquas:
Sic *Fabii* latis vallem discursibus implent,
Quosque vident, spernunt, nec etus alter inest.

Quo ruitis, generosa domus? male creditur hosti. 225
Simplex nobilitas, perfida tela cave.
Fraude perit virtus. In apertos undique campos
Prosiliunt hostes, et latus omne tenent.
Quid facient pauci contra tot millia fortes?
Quidve, quod in misero tempore restet, habent? 230
Sicut aper silvis longe Laurentibus actus
Fulmineo celeres dissipat ore canes;
Mox tamen ipse perit: sic non moriuntur inulti,
Vulneraque alterna dantque feruntque manu.
Una dies Fabios ad bellum miserat omnes: 235
Ad bellum missos perdidit una dies.
Ut tamen Herculeae superessent semina gentis,
Credibile est ipsos consuluisse deos.
Nam puer impubes et adhuc non utilis armis
Unus de Fabia gente relictus erat, 240
Scilicet, ut posses olim tu, Maxime, nasci,
Cui res cunctando restituenda foret.

Continuata loco tria sidera, Corvus et Anguis,
Et medius Crater inter utrumque jacet.
Idibus illa latent: oriuntur nocte sequenti. 245
Quae sibi cur tria sint consociata, canam.
Forte Jovi festum Phoebus sollemne parabat:
—Non faciet longas fabula nostra moras—
I mea, dixit, avis, ne quid pia sacra moretur,
Et tenuem vivis fontibus affer aquam. 250
Corvus inauratum pedibus cratera recurvis
Tollit, et aërium pervolat altus iter.
Stabat adhuc duris ficus densissima pomis:
Tentat eam rostro: non erat apta legi.
Immemor imperii sedisse sub arbore fertur, 255
Dum fierent tarda dulcia poma mora.
Jamque satur nigris longum rapit unguibus hydrum,
Ad dominumque redit, fictaque verba refert:
Hic mihi causa morae, vivarum obsessor aquarum:
Hic tenuit fontes officiumque meum. 260
Addis, ait, culpae mendacia? Phoebus, et audes
Fatidicum verbis fallere velle deum?
At tibi, dum lactens haerebit in arbore ficus,
De nullo gelidae fonte bibantur aquae.
Dixit, et antiqui monumenta perennia facti 265
Anguis, Avis, Crater, sidera juncta micant.

Tertia post Idus nudos Aurora Lupercos
Adspicit, et Fauni sacra bicornis erunt.
Dicite, Pierides, sacrorum quae sit origo,
Attigerint Latias unde petita domos. 270
Pana deum pecoris veteres coluisse feruntur
Arcades. Arcadiis plurimus ille jugis.
Testis erit Pholoë, testes Stymphalides undae,
Quique citis Ladon in mare currit aquis,
Cinctaque pinetis nemoris juga Nonacrini, 275
Altaque Cyllene, Parrhasiaequae nives.
Pan erat armenti custos, Pan numen equarum:
Munus ob incolumes ille ferebat oves.
Transtulit Evander silvestria numina secum.
Hic, ubi nunc urbs est, tum locus urbis erat. 280
Inde deum colimus, devectaque sacra Pelasgis.
Flamen ad haec prisco more Dialis erat.
Cur igitur carrant, et cur—sic currere mos est—
Nuda ferant posita corpora veste, rogas.
Ipse deus velox discurrere gaudet in altis 285
Montibus, et subitas concitat ille feras.
Ipse deus nudus nudos jubet ire ministros:

Nec atis ad cursum commoda vestis erat.
Ante Jovem genitum terras habuisse feruntur
Arcades, et Luna gens prior illa fuit. 290
Vita feris similis, nullos agitata per usus:
Artis adhuc expers et rude vulgus erat.
Pro domibus frondes norant, pro frugibus herbas:
Nectar erat palmis hausta duabus aqua.
Nullus anhelabat sub adunco vomere taurus: 295
Nulla sub imperio terra colentis erat:
Nullus adhuc erat usus equi, se quisque ferebat.
Ibat ovis lana corpus amicta sua.
Sub Jove durabant, et corpora nuda gerebant,
Docta graves imbres et tolerare Notos. 300
Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.
Sed, cur praecipue fugiat velamina Faunus,
Traditur antiqui fabula plena joci.
Forte comes dominae juvenis Tiryntius ibat: 305
Vidit ab excelso Faunus utrumque jugo.
Vidit, et incaluit, Montanae numina, dixit,
Nil mihi vobiscum est; haec meus ardor erit.
Ibat odoratis humeros perfusa capillis
Maeonis, aurato conspicienda sinu. 310
Aurea pellebant rapidos umbracula soles,
Quae tamen Herculeae sustinere manus.
Jamque nemus Bacchi, Tmoli vineta, tenebat,
Hesperus et fusco roscidus ibat equo,
Antra subit tophis laqueataque pumice vivo; 315
Garrulus in primo limine rivus erat.
Dumque parant epulas potandaque vina ministri,
Cultibus Alciden instruit illa suis.
Dat tennes tunicas Gaetulo murice tinctas:
Dat teretem zonam, qua modo cincta fuit. 320
Ventre minor zona est: tunicarum vincla relaxat,
Ut possit vastas exseruisse manus.
Fregerat armillas non illa ad brachia factas.
Scindebant magni vincula parva pedes.
Ipsa capit clavamque gravem spoliisque leonis, 325
Conditaque in pharetra tela minora sua.
Sic epulis functi, sic dant sua corpora somno,
Et positis juxta secubuere toris.
Causa: repertori vitis pia sacra parabant,
Quae facerent pure, quum foret orta dies. 330
Noctis erat medium: quid non amor improbus audet?
Roscida per tenebras Faunus ad antra venit,
Utque videt somno comites vinoque solutos,
Spem capit in dominis esse soporis idem,
Intrat, et huc illuc temerarius errat adulter, 335
Et praefert cautas subsequiturque manus,
Venerat ad strati captata cubilia lecti,
Et prima felix sorte futurus erat.
Ut tetigit fulvi setis hirsuta leonis
Vellera, pertimuit, sustinuitque manum, 340
Attonitusque metu riguit: ut saepe viator
Turbatum viso rettulit angue pedem.
Inde tori, qui junctus erat, velamina tangit
Mollia, mendaci decipiturque nota.
Cetera tentantem cubito Tiryntius heros
Reppulit. E summo decidit ille toro. 350
Fit sonus: inclamat comites, et lumina poscit
Maeonis. Illatis ignibus acta patent.
Ille gemit lecto graviter dejectus ab alto,
Membraque de dura vix sua tollit humo.
Ridet et Alcides, et qui videre jacentem: 355

Ridet amatorem Lyda puella suum.
Veste deus lusus fallentes lumina vestes
Non amat, et nudos ad sua sacra vocat.
Adde peregrinis causas, mea Musa, Latinas,
Inque suo noster pulvere currat equus. 360
Cornipedi Fauno caesa de more capella,
Venit ad exiguas turba vocata dapes;
Dumque sacerdotes verubus transsuta salignis
Exta parant, medias sole tenente vias,
Romulus et frater, pastoralisque Juventus, 365
Solibus et campo corpora nuda dabant,
Caestibus, et jaculis, et missi pondere saxi
Brachia per lusus experienda dabant.
Pastor ab excelso, Per devia rura juvencos,
Romule, praedones, eripe, dixit, agunt. 370
Longum erat armari. Diversis exit uterque
Partibus; accursu praeda recepta Remi.
Ut rediit, verubus stridentia detrahit exta:
Atque ait, Haec certe non nisi victor edet.
Dicta facit, Fabiisque simul. Venit irritus illuc 375
Romulus, et mensas ossaque nuda videt.
Risit, et indoluit Fabios potuisse Remumque
Vincere: Quinctilios non potuisse suos.
Fama manet facti. Posito velamine currunt:
Et memorem famam, quod bene cessit, habet. 380
Forsitan et quaeras, cur sit locus ille *Lupercal*,
Quaevae diem tali nomine causa notet.
Ilia Vestalis coelestia semina partu
Ediderat, patruo regna tenente suo.
Is jubet auferri pueros et in amne necari. 385
Quid facis? ex istis Romulus alter erit.
Jussa recusantes peragunt lacrimosa ministri;
Flent tamen, et geminos in loca jussa ferunt.
Albula, quem Tibrin mersus Tiberinus in unda
Reddidit, hibernis forte tumebat aquis. 390
Hic, ubi nunc Fora sunt, lintres errare videres,
Quaque jacent valles, Maxime Circe, tuae.
Hic ubi venerunt,—neque enim procedere possunt
Longius—ex illis unus et alter, ait:
At quam sunt similes! at quam formosus uterque! 395
Plus tamen ex illis iste vigoris habet.
Si genus arguitur vultu, ni fallit imago,
Nescio quem vobis suspicor esse deum.
At si quis vestrae deus esset originis auctor,
In tam praecipiti tempore ferret opem. 400
Ferret opem certe, si non ope mater egeret,
Quae facta est uno mater et orba die.
Nata simul, moritura simul, simul ite sub undas
Corpora. Desicrat; deposuitque sinu,
Vagierunt clamore pari: sentire putares. 405
Hi redeunt udis in sua tecta genis.
Sustinet impositos summa cavus alveus unda.
Heu quantum fati parva tabella tulit!
Alveus in limo silvis appulsus opacis,
Paullatim fluvio deficiente, sedet. 410
Arbor erat: remanent vestigia, quaeque vocatur
Rumina nunc ficus, Romula ficus erat.
Venit ad expositos—mirum—lupa feta gemellos.
Quis credat pueris non nocuisse feram?
Non nocuisse parum est: prodest quoque: quos lupa nutrit, 415
Perdere cognatae sustinere manus.
Constitit, et cauda teneris blanditur alumnis,
Et fingit lingua corpora bina sua.
Marte satos scires; timor abfuit: ubera ducunt,

Nec sibi promissi lactis aluntur ope. 420
Illa loco nomen fecit; locus ipse Lupercis.
Magna dati nutrix praemia lactis habet.
Quid vetat Arcadio dictos a monte Lupercos?
Faunus in Arcadia templa Lycaeus habet.
Nupta, quid exspectas? non tu pollentibus herbis, 425
Nec prece, nec magico carmine mater eris.
Excipe fecundae patienter verbera dextrae:
Jam socer optatum nomen habebit avi.
Nam fuit illa dies, dura quum sorte maritae
Reddebant uteri pignora rara sui. 430
Quid mihi, clamabat, prodest rapuisse Sabinas,
Romulus—hoc illo sceptrata tenente fuit—
Si mea non vires, sed bellum injuria fecit!
Utilius fuerat non habuisse nurus.
Monte sub Esquilio, multis incaeduus annis 435
Junonis magnae nomine lucus erat,
Huc ubi venerunt, pariter nuptaeque virique
Suppliciter posito procubere genu.
Quum subito motae tremuere cacumina silvae,
Et dea per lucos mira locuta suos, 440
Italidas matres, inquit, sacer hircus inito!
Obstupuit dubio territa turba sono.
Augur erat: nomen longis intercidit annis:
Nuper ab Etrusca venerat exsul humo.
Ille caprum mactat. Jussae sua terga puellae 445
Pellibus exsectis percutienda dabant.
Luna resumebat decimo nova cornua motu,
Virque pater subito, nuptaque mater erat.
Gratia Lucinae: dedit haec tibi nomina lucus,
Aut quia principium tu, dea, lucis habes. 450
Parce, precor, gravidis, facilis Lucina, puellis,
Maturumque utero molliter effer onus.

Orta dies fuerit: tu desine credere ventis,
Perdidit illius temporis aura fidem.
Flamina non constant: et sex reserata diebus 455
Carceris aeolii janua laxa patet.
Jam levis obliqua subsedit Aquarius urna.
Proximus aetherios excipe, Piscis, equos.
Te memorant fratremque tuum—nam juncta micatis
Signa—duos tergo sustinuisse deos. 460
Terribilem quondam fugiens Typhona Dione,
Tunc quum pro coelo Jupiter arma tulit,
Venit ad Euphraten comitata Cupidine parvo,
Inque Palaestinae margine sedit aquae.
Populus et cannae riparum summa tenebant, 465
Spemque dabant salices, hos quoque posse tegi.
Dum latet, intonuit vento nemus. Illa timore
Pallet, et hostiles credit adesse manus;
Utque sinu natum tenuit, Succurrite Nymphae,
Et dís auxilium ferte duobus, ait. 470
Nec mora, prosiluit. Pisces subiere gemelli;
Pro quo nunc dignum sidera munus habent.
Inde nefas ducunt genus hoc imponere mensis,
Nec violant timidi piscibus ora Syri.

Proxima lux vacua est: at tertia dicta Quirino. 475
Qui tenet hoc nomen, Romulus ante fuit;
Sive quod hasta *curis* priscis est dicta Sabinis:
—Bellicus a telo venit in astra deus—
Sive suum regi nomen posuere Quirites:
Seu quia Romanis junxerat ille Cures. 480
Nam pater armipotens, postquam nova moenia vidit,
Multaque Romulea bella peracta manu,

Jupiter, inquit, habet Romana potentia vires:
Sanguinis officio non eget illa mei.
Redde patri natum: quamvis intercidit alter, 485
Pro se, proque Remo, qui mihi restat, erit.
Unus erit, quem tu tolles in caerula coeli;
Tu mihi dixisti: sint rata dicta Jovis.
Jupiter annuerat; nutu tremefactus uterque
Est polus, et coeli pondera sensit Atlas. 490
Est locus: antiqui Capreae dixere paludem.
Forte tuis illic, Romule, jura dabas.
Sol fugit, et removent subeuntia nubila coelum,
Et gravis effusus decidit imber aquis,
Hinc tonat, hinc missis abrumpitur ignibus aether. 495
Fit fuga: rex patris astra petebat equis.
Luctus erat, falsaeque Patres in crimine caedis;
Haesissetque animis forsitan illa fides:
Sed Proculus Longa veniebat Julius Alba,
Lunaque fulgebat, nec facis usus erat: 500
Quum subito motu nubes crepuere sinistrae.
Rettulit ille gradus, horrueruntque comae.
Pulcher, et humano major, trabeaque decorus
Romulus in media visus adesse via,
Et dixisse simul, Prohibe lugere Quirites: 505
Nec violent lacrimis numina nostra suis.
Tura ferant, placentque novum pia turba Quirinum,
Et patrias artes militiamque colant.
Jussit, et in tenues oculis evanuit auras.
Convocat hic populos, jussaue verba refert. 510
Templa deo fiunt. Collis quoque dictus ab illo,
Et referunt certi sacra paterna dies.
Lux quoque cur eadem Stultorum festa vocetur,
Accipe: parva quidem causa, sed apta subest.
Non habuit tellus doctos antiqua colonos: 515
Lassabant agiles aspera bella viros.
Plus erat in gladio, quam curvo laudis aratro:
Neglectus domino pauca ferebat ager.
Farra tamen veteres jaciebant, farra metebant,
Primitias Cereri farra resecta dabant. 520
Usibus admoniti flammis torrenda dederunt,
Multaque peccato damna tulere suo.
Nam modo verrebant nigras pro farre favillas;
Nunc ipsas ignes corripuere casas.
Facta dea est Fornax: laeti Fornace coloni 525
Orant, ut fruges temperet illa suas.
Curio legitimis nunc Fornacalia verbis
Maximus indicit, nec stata sacra facit;
Inque Foro, multa circum pendente tabella,
Signatur certa Curia quaeque nota; 530
Stultaque pars populi, quae sit sua Curia, nescit:
Sed facit extrema sacra relata die.

Est honor et tumulis. Animas placate paternas,
Parvaeque in extinctas munera ferte pyras,
Parva petunt Manes. Pietas pro divite grata est 535
Munere. Non avidos Styx habet ima deos.
Tegula porrectis satis est velata coronis,
Et sparsae fruges, parvaeque mica salis,
Inque mero mollita Ceres, violaeque solutae.
Haec habeat media testa relictia via. 540
Nec majora veto: sed et his placabilis umbra est.
Adde preces positis et sua verba focus.
Hunc morem aeneas, pietatis idoneus auctor,
Attulit in terras, juste Latine, tuas.
Ille patris Genio sollempnia dona ferebat; 545
Hinc populi ritus edidicere pios.

At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.
Non impune fuit. Nam dicitur omine ab isto
Roma suburbanis incaluisse rogis. 550
Vix equidem credo: bustis exisse feruntur,
Et tacitae questi tempore noctis avi;
Perque vias urbis, Latiosque ululasse per agros
Deformes animas, vulgus inane, ferunt.
Post ea praeteriti tumulis redduntur honores, 555
Prodigis et venit funeribusque modus.
Dum tamen haec fiunt, viduae cessate puellae:
Exspectet puros pinea taeda dies.
Nec tibi, quae cupidae matura videbere matri,
Comat virgineas hasta recurva comas. 560
Conde tuas, Hymenaeae, faces, et ab ignibus atris
Aufer. Habent alias maesta sepulcra faces.
Di quoque templorum foribus celentur opertis,
Ture vacent arae, stentque sine igne foci.
Nunc animae tenues et corpora functa sepulcris 565
Errant: nunc posito pascitur umbra cibo.
Nec tamen haec ultra, quam, tot de mense supersint
Luciferi, quot habent carmina nostra pedes.
Hanc, quia justa ferunt, dixere *Feralia* lucem.
Ultima placandis Manibus illa dies. 570
Ecce anus in mediis residens annosa puellis
Sacra facit Tacitae: vix tamen ipsa tacet;
Et digitis tria tura tribus sub limine ponit,
Qua brevis occultum mus sibi fecit iter.
Tum cantata ligat cum fusco licia plumbo; 575
Et septem nigras versat in ore fabas;
Quodque pice adstrinxit, quod acu trajecit ahena,
Obsutum maenae torret in igne caput:
Vina quoque instillat. Vini quodcumque relictum est,
Aut ipsa, aut comites, plus tamen ipsa, bibit. 580
Hostiles linguas inimicaque vinximus ora,
Dicit discedens, ebriaque exit anus.
Protinus a nobis, quae sit dea Muta, requires.
Disce, per antiquos quae mihi nota senes.
Jupiter indomito Juturnae captus amore 585
Multa tulit, tanto non patianda deo.
Illa modo in silvis inter coryleta jacebat:
Nunc in cognatas desiliebat aquas.
Convocat hic Nymphas, Latium quaecumque tenebant,
Et jacit in medio talia verba choro: 590
Invidet ipsa vitatque, quod expedit illi,
Vestra soror summo jungere membra deo.
Consulite ambobus: nam quae est mea magna voluptas,
Utilitas vestra magna sororis erit.
Vos illi in prima fugienti obsistite ripa, 595
Ne sua fluminea corpora mergat aqua.
Dixerat: annuerunt nymphae Tiberinides omnes,
Quaeque colunt thalamos, Illa diva, tuos.
Forte fuit Naïs, Lara nomine: prima sed illi
Dicta bis antiquum syllaba nomen erat, 600
Ex vitio positum. Saepe illi dixerat Almo,
Nata, tene linguam: nec tamen illa tenet.
Quae, simul ac tetigit Juturnae stagna sororis,
Effuge, ait, ripas: dicta refertque Jovis.
Illa etiam Junonem adiit, miserataque nuptam, 605
Naïda Juturnam vir tuus, inquit, amat.
Jupiter intumuit: quaque est non usa modeste,
Eripuit linguam, Mercuriumque monet,
Duc hanc ad Manes: locus ille silentibus aptus.
Nympha, sed infernae Nympha paludis, erit. 610

Jussa Jovis fiunt. Accepit lucus euntes.
Dicitur illa duci placuisse deo.
Vim parat hic: vultu pro verbis illa precatur,
Et frustra muto nititur ore loqui.
Fitque gravis, geminosque parit, qui compita servant, 615
Et vigilant nostra semper in aede, Lares.
Proxima cognati dixere Caristia cari,
Et venit ad socias turba propinqua dapes.
Scilicet a tumulis, et, qui periere, propinquis
Protinus ad vivos ora referre juvat, 620
Postque tot amissos, quidquid de sanguine restat,
Adspicere, et generis dinumerare gradus.
Innocui veniant: procul hinc, procul impius esto
Frater, et in partus mater acerba suos;
Cui pater est vivax, qui matris digerit annos, 625
Quae premit invisam socrus iniqua nurum.
Tantalidae fratres absint, et Iasonis uxor,
Et quae ruricolis semina tosta dedit:
Et soror, et Progne, Tereusque duabus iniquus,
Et quicumque suas per scelus auget opes. 630
Dis generis date tura bonis; Concordia fertur
Illa praecipue mitis adesse die;
Et libate dapes, ut grati pignus honoris
Nutriat incinctos missa patella Lares,
Jamque ubi suadebit placidos nox ultima somnos, 635
Larga precaturi sumite vina manu,
Et, Bene nos, Patriae, bene te, Pater, optime Caesar!
Dicite suffuso per sacra verba mero.

Nox ubi transierit, solito celebretur honore,
Separat indicio qui deus arva suo. 640
Termine, sive lapis, sive es defossus in agro
Stipes ab antiquis, sic quoque numen habes.
Te duo diversa domini pro parte coronant,
Binaque sarta tibi, binaque liba ferunt.
Ara fit: huc ignem curto fert rustica testu 645
Sumptum de tepidis ipsa colona focis.
Ligna senex minuit, concisaque construit alte,
Et solida ramos figere pugnat humo.
Dum sicco primas irritat cortice flammis,
Stat puer, et manibus lata canistra tenet. 650
Inde, ubi ter fruges medios immisit in ignes,
Porrigit incisos filia parva favos.
Vina tenent alii: libantur singula flammis.
Spectant et linguis Candida turba favent.
Spargitur et caeso communis Terminus agno: 655
Nec queritur, lactens quum sibi porca datur.
Conveniunt celebrantque dapes vicinia supplex,
Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis:
Omnis erit sine te litigiosus ager. 660
Nulla tibi ambitio est: nullo corrumperis auro:
Legitima servas credita rura fide:
Si tu signasses olim Thyreatida terram,
Corpora non leto missa trecenta forent,
Nec foret Othryades congestis lectus in armis. 665
O quantum patriae sanguinis ille dedit!
Quid, nova quum fierent Capitolia? nempe deorum
Cuncta Jovi cessit turba, locumque dedit.
Terminus—ut veteres memorant—inventus in aede
Restitit, et magno cum Jove templa tenet. 670
Nunc quoque, se supra ne quid nisi sidera cernat,
Exiguum templi tecta foramen habent.
Termine, post illud levitas tibi libera non est,
Qua positus fueris in statione, mane.

Nec tu vicino quidquam concede roganti, 675
 Ne videare hominem praeposuisse Jovi;
 Et seu vomeribus, seu tu pulsabere rastris,
 Clamato, Meus est hic ager, ille tuus.
 Est via, quae populum Laurentes ducit in agros,
 Quondam Dardanio regna petita duci. 680
 Illac lanigeri pecoris tibi, Termine, fibris
 Sacra videt fieri sextus ab urbe lapis.
 Gentibus est aliis tellus data limite certo;
 Romanae spatium est urbis et orbis idem.

 Nunc mihi dicenda est Regis fuga. Traxit ab illa 685
 Sextus ab extremo nomina mense dies.
 Ultima Tarquinius Romanae gentis habebat
 Regna, vir injustus, fortis ad arma tamen.
 Ceperat hic alias, alias everterat urbes,
 Et Gabios turpi fecerat arte suos. 690
 Namque trium minimus, proles manifesta Superbi,
 In medios hostes nocte silente venit.
 Nudarant gladios: Occidite, dixit, inermem!
 Hoc cupiant fratres, Tarquiniusque pater,
 Qui mea crudeli laceravit verbere terga! 695
 —Dicere ut hoc posset, verbera passus erat—
 Luna fuit. Spectant juvenem, gladiosque recondunt,
 Tergaque, deducta veste, notata vident.
 Flent quoque, et, ut secum tueatur bella, precantur.
 Callidus ignaris annuit ille viris. 700
 Jamque potens misso genitorem appellat amico,
 Prodendi Gabios quod sibi monstret iter,
 Hortus odoratis suberat cultissimus herbis,
 Sectus humum rivo lene sonantis aquae.
 Illic Tarquinius mandata latentia nati 705
 Accipit, et virga lilia summa metit.
 Nuntius ut rediit, decussaque lilia dixit,
 Filius, Agnosco jussa parentis, ait.
 Nec mora: principibus caesis ex urbe Gabina,
 Traduntur ducibus moenia nuda suis. 710
 Ecce—nefas visu—mediis altaribus anguis
 Exit, et exstinctis ignibus exta rapit.
 Consulitur Phoebus. Sors est ita reddita: Matri
 Qui dederit princeps oscula, victor erit.
 Oscula quisque suae matri properata tulerunt, 715
 Non intellecto credula turba deo.
 Brutus erat stulti sapiens imitator, ut esset
 Tutus ab insidiis, dire Superbe, tuis.
 Ille jacens pronus matri dedit oscula Terrae,
 Creditus offenso procubuisse pede. 720
 Cingitur interea Romanis Ardea signis,
 Et patitur lentas obsidione moras.
 Dum vacat, et metuunt hostes committere pugnam,
 Luditur in castris: otia miles agit.
 Tarquinius juvenis socios dapibusque meroque 725
 Accipit, atque illis rege creatus ait:
 Dum nos difficilis pigro tenet Ardea bello,
 Nec sinit ad patrios arma referre deos;
 Ecquid in officio torus est socialis? et ecquid
 Conjugibus nostris mutua cura sumus? 730
 Quisque suam laudant. Studiis certamina crescunt,
 Et fervent multo linguaque corque mero.
 Surgit, cui clarum dederat Collatia nomen;
 Non opus est verbis, credite rebus, ait.
 Nox superest: tollamur equis, urbemque petamus. 735
 Dicta placent: frenis impediuntur equi.
 Pertulerant dominos. Regalia protinus illi
 Tecta petunt: custos in fore nullus erat.

Ecce nurum regis fuis per colla coronis
Inveniunt posito pervigilare mero. 740
Inde cito passu petitur Lucretia. Nebat;
Ante torum calathi lanaque mollis erant.
Lumen ad exiguum famulae data pensa trahebant,
Inter quas tenui sic ait ipsa sono:
Mittenda est domino—nunc, nunc properate, puellae— 745
Quamprimum nostra facta lacerna manu.
Quid tamen audistis?—nam plura audire potestis—
Quantum de bello dicitur esse super?
Postmodo victa cades, melioribus, Ardea, restas,
Improba, quae nostros cogis abesse viros. 750
Sint tantum reduces. Sed enim temerarius ille
Est meus, et stricto quolibet ense ruit.
Mens abit, et morior, quoties pugnantis imago.
Me subit, et gelidum pectora frigus habet.
Desinit in lacrimas, intentaque fila remittit, 755
In gremio vultum deposuitque suum.
Hoc ipsum decuit: lacrimae decuere pudicam,
Et facies animo dignaque parque fuit.
Pone metum, venio, conjux ait. Illa revixit,
Deque viri collo dulce pependit onus. 760
Interea juvenis furiales regius ignes
Concipit, et caeco raptus amore furit.
Forma placet, niveusque color, flavique capilli,
Quique aderat nulla factus ab arte decor.
Verba placent, et vox, et quod corrumpere non est: 765
Quoque minor spes est, hoc magis ille cupit.
Jam dederat cantum lucis praenuntius ales,
Quum referunt juvenes in sua castra pedem.
Carpitur attonitos absentis imagine sensus
Ille: recordanti plura magisque placent. 770
Sic sedit, sic culta fuit, sic stamina nevit,
Neglectae collo sic jacuere comae,
Hos habuit vultus, haec illi verba fuere,
Hic decor, haec facies, hic color oris erat.
Ut solet a magno fluctus languescere flatu, 775
Sed tamen a vento, qui fuit, unda tumet:
Sic, quamvis aberat placitae praesentia formae,
Quem dederat praesens forma, manebat amor.
Ardet, et injusti stimulis agitatus amoris
Comparat indigno vimque dolumque toro. 780
Exitus in dubio est. Audebimus ultima, dixit.
Viderit, audentes forsne deusne juvet.
Cepimus audendo Gabios quoque. Talia fatus
Ense latus cinxit, tergaque pressit equi.
Accipit aerata juvenem Collatia porta, 785
Condere jam vultus sole parante suos.
Hostis, ut hospes, init penetralia Collatini:
Comiter excipitur: sanguine junctus erat.
Quantum animis erroris inest! parat inscia rerum
Infelix epulas hostibus illa suis. 790
Functus erat dapibus: poscunt sua tempora somni.
Nox erat, et tota lumina nulla domo.
Surgit, et auratum vagina liberat ensem,
Et venit in thalamos, nupta pudica, tuos,
Utque torum pressit, Ferrum, Lucretia, mecum est, 795
Natus, ait, regis, Tarquiniusque loquor.
Illa nihil: neque enim vocem viresque loquendi,
Aut aliquid toto pectore mentis habet.
Sed tremit, ut quondam stabulis deprensa relictis
Parva sub infesto quum jacet agna lupo. 800
Quid faciat? pugnet? vincetur femina pugna.
Clamet? at in dextra, qui necet, ensis adest.

Effugiat? positis urgentur pectora palmis;
Tune primum externa pectora tacta manu.
Instat amans hostis precibus, pretioque, minisque: 805
Nec prece, nec pretio, nec movet ille minis.
Nil agis; eripiam, dixit, pro crimine vitam:
Falsus adulterii testis adulter erit.
Interimam famulum, cum quo deprensa fereris.
Succubuit famae victa puella metu. 810
Quid, victor, gaudes? haec te victoria perdet.
Heu quanto regnis nox stetit una tuis!
Jamque erat orta dies: passis sedet illa capillis,
Ut solet ad nati mater itura rogum;
Grandaevumque patrem fido cum conjuge castris 815
Evocat: et posita venit uterque mora.
Utque vident habitum, quae luctus causa, requirunt,
Cui paret exsequias, quove sit icta malo.
Illa diu reticet, pudibundaque celat amictu
Ora. Fluunt lacrimae more perennis aquae. 820
Hinc pater, hinc conjux lacrimas solantur, et orant,
Indicet: et caeco flentque paventque metu.
Ter conata loqui, ter destitit, ausaque quarto.
Non oculos adeo sustulit illa suos.
Hoc quoque Tarquinio debebimus? eloquar, inquit, 825
Eloquar infelix dedecus ipsa meum.
Quaeque potest narrat. Restabant ultima; flevit,
Et matronales erubuere genae.
Dant veniam facto genitor conjuxque coactae.
Quam, dixit, veniam vos datis, ipsa nego. 830
Nec mora; celato figit sua pectora ferro,
Et cadit in patrios sanguinolenta pedes.
Tunc quoque jam moriens, ne non procumbat honeste,
Respicit. Haec etiam cura cadentis erat.
Ecce super corpus communia damna gementes, 835
Obliti decoris, virque paterque jacent.
Brutus adest, tandemque animo sua nomina fallit,
Fixaque semanimi corpore tela rapit;
Stillantemque tenens generoso sanguine cultrum,
Edidit impavidos ore minante sonos: 840
Per tibi ego hunc juro fortem castumque cruorem,
Perque tuos Manes, qui mihi numen erunt,
Tarquinium poenas profuga cum stirpe daturum.
Jam satis est virtus dissimulata diu.
Illa jacens ad verba oculos sine lumine movit, 845
Visaque concussa dicta probare coma.
Fertur in exsequias animi matrona virilis,
Et secum lacrimas invidiamque trahit.
Vulnus inane patet. Brutus clamore Quirites
Concitatur, et regis facta nefanda refert. 850
Tarquinius cum prole fugit. Capit annua Consul
Jura. Dies regnis illa suprema fuit.

Fallimur? an veris praenuntia venit hirundo,
Et metuit, ne qua versa recurrat hiems?
Saepe tamen, Progne, nimium properasse quereris, 855
Virque tuo Tereus frigore laetus erit.

Jamque duae restant noctes de mense secundo,
Marsque citos junctis curribus urget equos.
Ex vero positum permansit Equiria nomen,
Quae deus in campo prospicit ipse suo. 860
Jure venis, Gradive; locum tua tempora poscunt,
Signatusque tuo nomine mensis adest.
Venimus in portum libro cum mense peracto.
Naviget hinc alia jam mihi linter aqua.

NOTES:

1. *Crescit*. Some MSS. read *crescat*.

2. *Ut hinc*. Most MSS. read *ut hic*; three of the best *ut it*. The present reading is the conjecture of Heinsius.

3, 4. The Elegiac measure which is employed in this poem, was usually appropriated to subjects which had not much dignity in them. Such had been his preceding compositions in this species of verse.

5. Alluding to his Amores, Ars Amandi, etc.—*Faciles*, ready, compliant.

6. When my early youth sported in numbers adapted to it.

7, 8. I now sing the festivals, etc. Would any one think that idle love-verses would have led the way to such a theme?

9, 10. *Militia, dextra, munere*, all words relating to military service. See Hor. Car. iv. l.—*Ferimus*, most MSS. read *gerimus*.—*Vacat*. Seven have *caret*.

14. *Habilis*, fit. Any one can be a soldier.

16. *Nomina*, i. e. deeds of name.—*Titulos*, is employed in the same manner.

17, 18. He continues the adulatory style in which he at first addressed him.

19. The poet now begins an inquiry into the origin of the name of the second month.—*Februum: Sabinis purgamentum et in sacris nostris verbum*. Varro de L. L. V.—*Piamina*, the [Greek: katharmoi] of the Greeks, whatever was used in purification, and in removing the [Greek: agos], or piacular guilt. Five MSS. read *piacula*, which signifies the same thing.

20. Scil. the word is still frequently used in this sense.

21. *Rege*, the Rex Sacrorum.—*Flamine*, the Flamen Dialis.—*Lanas*. As Clemens Alexandrinus enumerates the [Greek: eria pyrrha] among the articles used by the Gentiles in purification Neapolis conjectures that this wool was *red*.

23. *Lictor*, of the Flamen Dialis.—*Sertis*, one MS. *cernis*, three *ternis*, one *acernis*. Heinsius proposes *tersis*.—*Domibus*, the house of the Flamen.

24. The *Mola Salsa*.

25. *Arbore pura*, the pine, as making pure.

27. *Flaminicam*, the wife of the Flamen Dialis. Some MSS. read *Flaminiam* or *Flamineam*.

30. *Intonsos*, i.e. *priscos, antiquos*. *Intonsus Numa*, below V. 264. *Intonsus Cato*. Hor. Car. II. 15. There were no barbers at Rome, till A.U.C. 454.

31. See below, v. 267. *et seq.*

33. See below, v. 433, *et seq.*—*Tempora pura*, because the guilt and evil had been removed.

37. In the mode usual in his time, Ovid assigns a Grecian origin to this opinion. It was however common to Greece, Italy, and the East, and was a part of the Law of Moses. Homer makes mention of it more than once. Thus when Ulysses had slain the suitors, he says to Euryclea, [Greek: Oide theeion graeu kakon akos, oise de moi pur, Ophra theeioso megaron]. According to the legend, (See Mythology, p. 94.) Apollo himself required purification for having slain the Python.

39. *Actoriden*, Menoetius the father of Patroclus who had slain by accident Cleonymus or aeanes.—*Pelea*. Telamon and Peleus slew their brother Phocus. Peleus fled to Thessaly to Actor, or to Eurytion, the son of Actor, by whom he was purified, and having had the misfortune to kill his benefactor, he was purified by Acastus. The poet evidently makes a mistake here. See Mythology, pp. 279 and 414.

41. Aegeus received Medea when she fled after the murder of her children. —*Credulus*, too easily believing.—*Phasida*, Colchian. See Mythology, 279, 352.

43. *Amphiaraides*. Alemaeon, the son of Amphiaraus, put his mother Eriphyle to death. Mythology, p. 434.—*Naupactoo* scil. aetolian. Naupactus is in aetolia, but not near the Achelous.

45. *Faciles*, credulous.

47-54. This passage is hard to understand. If in the year of Numa Pompilius, which is the one spoken of, January was the first month, how could February be the last? Perhaps, though this is at variance with v. 48, the poet here, as in I. 43, 44, only means that Numa added two months to the Romulian year, in which case February would be the last. See Introd. § 2.—*Tu quoque*, etc. The intercalation was made after the Terminalia, that is, the 23d of February.—*Postmodo*, etc. this regulation of the Decemvirs, is spoken of no where else.—*Tempora continuasse*. "Effecisse ut hi duo menses, nullo interposito, se exciperent, cum antea *distarent longo spatio* decem ipsis mensibus interjectis," Gierig. As the year is a circle, must not the two ends have joined?

55. The poet here catches at the opportunity of praising Tiberius. The temple of Juno Sospita, near that of the Mother of the Gods on the Palatine hill, had been dedicated on the Kalends of February, but was now fallen.

62. This is going the utmost length of flattery.

66. *Man. in stat.* Keep guard. A military phrase.

67. Romulus opened the Asylum on the Kalends of February, that is, on the day of his year corresponding thereto.

69. *Penetratae Nymphae*. The temple of Vesta, in the Atrium of which, called the Regia, Numa resided.

70. The Capitolium and the Arx were two parts of the same hill. Liv. III. 18, V. 47.

74. *Purpureis*, bright. This is a usual sense of this word.

76. The cosmic setting of Lyra.

77. The acronych setting of Leo.

79. On the third of February, the Dolphin sets heliacally.—*Caelatum*, set or embossed.

81. Alluding to the aid which the Dolphin gave Neptune in his courtship of Amphitrite.

82. This story of Arion is told by Herodotus, I. 23.

84. *Et seq.* comparing him to Orpheus.

91. *Cynthia*. Diana, the moon.

101, 102. An exclamation of the poet.

107. A long trailing robe of the richest purple, the *dibaphe*.

109, 110. This distich was justly suspected by Heinsius. There is a corruption in it, which it is now, perhaps, impossible to cure. Burmann understands by *penna*, an arrow; others think it denotes a hard feather which the swan gets when old.—*Trajectus*. Four MSS. read *Threicius*.

112. Describing the effect of his plunge into the sea.

115. *Pretium vehendi*, Scil. carmen.

119. See Hom. Il. II. 488. Virg. Geor. II. 42. aen, vi. 625.—*Quo*. scil. *pectore*.

121. *Alterno carmine* in hexameters et pentameters; the *versibus impariter junctis* of Horace, A. P. 75. The common reading is *pectine*.—*Sacras Nonas*, on account of the honours decreed to Augustus.

126. *Heroj pedis*. Hexameters.

127. On the nones of February, A.U.C. 752, Valerius Messala addressed Augustus in the senate-house in these words, *Senatus te consentiens cum Pop. Rom. consulutat Patrem Patriae*. Sact. Aug. 58.

128. *Eques*. Ovid was of the equestrian order.

132. The [Greek: pataer andron te theon te] of Homer, the *Divum pater atque hominum rex* of Virgil.

134. Comparing the paltry defences erected by the first founder of Rome, with the strength of the city under its second founder, as Augustus was styled.

135, 136. See Livy, I. Romulus was only formidable to the little states around his town; Augustus reduced both the East and the West under the sway of Rome.

139. The rape of the Sabines is opposed to the laws against adultery, etc. of Augustus.—*Duce se*, by his own example.

140. The Asylum opposed to the vigorous administration of justice by Augustus.

142. The favourite title of Augustus and of Tiberius was *Princeps*. scil. *Senatus*; [Greek: *deopotaes men ton doulon, autokrator de ton stratioton, ton de dae loipon prokritus*] (*Princeps*) [Greek: *eimi*], was a usual saying of Tiberius.

143. There may be an allusion here to Augustus' forgiveness of Cinna and others.

144. Mars and Julius Caesar.

145. The cosmic rising of Aquarius.—*Puer. Idaeus*, Ganymedes, son of Tros, king of Troy, fabled in aftertimes to have been made this constellation.

146. *Liquidas*, means clear and not liquid.—*Nectare*, as being cupbearer of the gods.

149. Spring began on the 9th of February, the V. Idus.

153. On the III. Idus Arctophylax, or Bootes, rises acronychally.

155-192. The poet had already told this tale. Met. II, 401-530. See also Mythology, p. 387.

193. The Faunalia were celebrated on the Ides. The island in the Tiber contained the temple of Faunus, as well as those of Aesculapius and Jupiter. It was built by the Aediles with the money arising from fines, and dedicated A.U.C. 509. There was another Faunalia on the nones of December. Hor. Car. III. 18. For Faunus, see Mythology, p. 477.

195. See Niebuhr's Roman History, II. 192-195, and 200-203. It is his opinion that the Fabian Creus, disgusted with the obstinate refusal of their order to grant the just claims of the Plebeians, retired with their clients, and a part of the Plebeians, to the number of 4,500, as related by Dionysius, and founded a colony on the banks of the Cremera, in Etruria. They left Rome on the Ides of February, A.U.C. 275, and were cut off by the Tuscans on the 18th of the following Quinctilis, the very day on which the defeat was sustained at the Allia some years afterwards. The poet has evidently fallen into a great error here.

196. The number of the Fabii is always given as being 306.

198. *Arma professa*, which they had promised.

199. *Castris*. From the context, this must have been the abodes of the family at Rome. He may, perhaps, mean their settlement on the Cremera, v. 207.

201. They went out at the Carmental gate. The Roman gates, as has been already observed, were double. People went out by one, and came in by the other. Ever after this day, no one went through the gate by which the Fabii had passed. The way was named *Via Scelerata* or *Infelix*.—*Jano*, that is, probably, simply the gate through which they passed.

203, 204. These lines are wanting in some of the best MSS. Gierig, though unsatisfied with them, thinks they are necessary to the narration. It does not seem so to me. We have only to understand the poet thus: they went out, etc. v. 199, the way *by which they went* is next etc. v. 201, to have a very good sense.

206. *Hibernis*, produced by the melting of the snow. It was now the spring. See note on v. 390.

214. *Parant*, scil. the Tuscans.

225, 226. The poet, as if present, calls out to them.—*Simplex*, incautious, unsuspecting of guile.

237. *Herculeae gentis*. It was the tradition of the Fabian family that they derived their origin from Hercules, by a daughter of Evander.

239. Niebuhr *ut supra*, shews that the Fabius who remained at Rome, must have been then a grown man. He thinks the cause of his staying behind was his differing in politics from the rest of the family.

241. The celebrated Fabius Maximus Cunctator, the man who shewed how to vanquish Hannibal.

243. The day after the Ides these three signs, which lie close together, rise acronychally.

247. The inferior gods offered sacrifices to the superior. See below, iv. 423. aeschyl. Prom. 526, *et*

seq.

254. *Eam*, the tree for the fruit.

255. Figs ripen very fast (Pliny, xv. 19,) so that this is not badly invented.

260. *Tenuit* is used here in a double sense.

263. *Lactens*, that is, full of juice. It was peculiarly used of the fig.

264. *De nullo*, etc. It was an opinion of the ancients, that for sixty days before the figs ripened, the ravens were affected by a looseness of bowels, which obliged them to abstain from every thing humid. Pliny, X. 12. aelian. V. II. II. 5.

267. The Lupercalia were celebrated on the 15th February, the xv. Kal. Mart. The poet here, according to the custom of the Latin poets, confounds the ancient Italian deity, Faunus, with the Pan of the Arcadians. On these occasions, a theory or a legend was always devised to explain the manner in which the worship had been introduced. For Pan, see Mythology, p. 198.

272. He most haunts the Arcadian mountains, or, he is most worshiped there.

273. *Pholoë*, the mountain of that name.

274. This is an error, the Ladom falls into the Alpheus.

277. *Equarum*. Several MSS. read *aquarum*, which reading Burmann defends, as Pan is called [Greek: aktios] by Theocritus. Idyll. V. 14.

278. Instead of *Pan ovium custos*.

280. That is, there was no town there at the time.

281. The Arcadians were always regarded as of the Pelasgian race.

282. The Flamen Dialis always bore a part in the Lupercalia.

285. The *first* reason; they imitated the god himself.

289. The *second*; they commemorated the ancient mode of life in Arcadia. It was said that Jupiter was born in this country. Callim. H. I.

290. See above, I. 469.

291. *Feris*. One MS. reads *ferae*; another *ferē*; another *et fere*.— *Usus*, occupations.

292. *Erat*. One MS. reads *erant*, which is adopted by Heinsius, Burmann and Gierig.

299. *Sub Jove*, same as *sub dio*, in the open air.

301. *Detecti*, scil. the *naked* Luperci.

302. *Opes*, that is, the want of wealth.

303. The *third* reason for the nudity of the Luperci.—*Faunus*, scil. Pan.

305. *Dominae*, Omphale, queen of Lydia, to whom Hercules was sold by Mercury.

310. *Aurato sinu*. Her robe had threads of gold woven into it, or was embroidered.

311. *Umbracula*, the *skiadia*, the modern umbrella—*Rapidos*. This is the reading of eleven MSS. the rest have *tepidos*, which is very tame. *Rapidos* well expresses the consuming power of fire.

313. *Tenebat*, scil. Omphale, thus *subit*, v. 315. Some MSS. read *tenebant*.

314. Hesperus is beautifully styled *roschidus*, as the dews of evening accompany his appearance in the summer-season. The poet gives him a dark-coloured horse, as the sky is then becoming every moment darker; for the opposite reason, a white horse is given to Lucifer. "Hesperus, that led The starry host, rode brightest." Milton.

321. *Vincla*, either the wrists or the arm-holes of the tunic, which would appear to have had running-strings in them.

324. *Scindebant*. Seven MSS. read *stringebant*.

326. *Tela minora*, the arrows opposed to the club.

329. Previous to a sacrifice, à *Venere abstinebant*.—*Pia sacra*, like *pia tura*, *pium far*.

337. *Captata*, felt by groping, One MS. reads *tractata*.

359. A *fourth* reason for this custom.—*Peregrinis causas Latinas*. Three MSS. read *peregrinae*; two read *causam*. Perhaps the best reading would be *peregrinis causam Latinam*.

360. *Suo pulvere*, in his own common (i.e. Italian) course.

361. Scil. at the Lupercalia.

363. *Transsuta*, Others read *transfixa*, *transita*, or *trajecta*.

367, 368. These lines are wanting in three MSS. and are probably spurious.—*Caestibus*. Six MSS. read *vectibus*, which Heinius prefers, as the caestus was unknown to the old Romans, and pitching bar(*vectis*) was a common exercise of the Roman soldiery. The poets, however, troubled themselves little about minutiae of this kind. Some MSS. have *vestibus*.

375-378. Fabius, says the legend, was over the comrades of Remus, and Quinctilius over those of Romulus; and those under them were named from them. The truth is, the Fabian family were of the Sabine, the Quinctilian, of the Roman part of the nation.

380. *Quod bene cessit*. Several of the best MSS. read *gessit*. Some *qui lene gesset*.

381. He now proceeds to inquire into the origin of the names *Lupercal* and *Lupercalia*, and takes this occasion of relating the early history of the founders of Rome.

383. *Ilia*. Most MSS. read *Silvia*.

385. *Pueros*. The reading of most MSS. is *parvos*. Burmann observes, that the ancients did not use *parvos* without a substantive for children.

387. *Recusantes*, unwillingly; refusing as far as they dared. Burmann proposes *reluctantes* or *repugnantes*.

389. *Albula*. This was an ancient name of the Tiber. The Romans, aping the Greeks in this, as in every thing else, deduced the name Tiber, from that of a fabled king.

390. *Hibernis*. Neapolis would infer from this, that Romulus and Remus were born in the winter. This is pressing poetic language too close; the Latin poets used *Hiems*, and its kindred adjectives, as the Greeks did [Greek: cheimon], and the terms derived from it. The meaning is, the river was swoln by the rains which had lately fallen. If we wished regularly to confute Neapolis, we might refer him to v. 413, as the wolf does not bring forth in winter.

391, 392. The different Fora or markets at Rome, were in the valleys between the hills. The Circus Maximus was three stadia and a half long, and one broad. It is probably to express its magnitude that he uses *valles* in the plural, as the measure imposed no necessity.

393. According to the account given by Dionysius from Fabius Pictor, they came down with the babes from the summit of the Palatine hill, and laid them in the water, which now washed its foot.

394. *Et*. Two MSS. read *an*, which Heinius adopts and justifies by a number of examples, and which is certainly the more elegant.

396. *Iste*, scil. Romulus.

398. *Esse*, scil: *patrem*. This ellipsis well expresses the doubt and hesitation of the speaker.—*Suspicer*. Three MSS. read *suspicer*.

400. *Praecipiti*, critical, dangerous.

401. *Si non etc*. The ancients believed that a god could not, any more than a man, be in more places than one at the same time. Hence the jest that Diana could not save her temple at Ephesus from the flames, as she was aiding the birth of Alexander the Great, in Macedonia.

408. Scil: the fate of Rome.

409. *Appulsus*. Eight MSS. read *impulsus*, which Lenz prefers, as expressing the force with which the

water drove them, but they were not in the current of a stream, and the motion of the retiring water must have been very gentle.

412. *Rumina*, from *rumis* or *ruma*, the same as *mamma*. This must have been the original name; the derivation from Romulus is futile. In the time of Varro, as he informs us, (De L. L. iv.) a new *ficus ruminalis* was planted in the Comitium, which was standing when the poet wrote. It withered in the reign of Nero. Pliny, xv. 18.

413. *Feta*, i. e. *enixa*, as the context shews.

416. *Perdere*. Two MSS. read *prodere*.—*Cog. manus*. scil: the hands of Amulius.

417. She shews her affection for the babes by the motion of her tail.

419. They might be known to be the offspring of Mars by the wolf, his sacred animal, coming to feed them, and by their shewing no signs of fear.

420. *Promissi*, i. e. destined by nature.

423. Another cause, a Grecian origin, from Mt. Lycaeum, in Arcadia.

424. *Faunus*, scil. Pan,—*Lycaeo*. Pausanias, who mentions [Greek: Zeus lukaios], does not give this epithet to Pan. He speaks, however, of his temple on Mt. Lycaeum. In an epigram of Leonidas, we meet [Greek: Iagobola Pani Lukaio].

425. Barren women placed themselves in the way of Luperci, as they ran about striking people with their goat-skin thongs, as the contact of the sacred lash was supposed to produce fecundity.—*Herbis*, etc. the usual modes of obtaining the power of bearing children.

428. *Optatum*. One MS. which is followed by Heinsius and Gierig, has *optati*.

433. Instead of increasing the number and strength of his people by their having offspring, he had only brought on himself and them the war with the Sabines.

435, 436. The grove of Juno Lucina. Varro, L. L. iv.

440. *Mira*, wonderful things.

441. *Italidas*. Several of the best MSS. read *Italias*.—*Sacer hircus*. Four MSS. read *caper hirtus*, in favour of which, it is urged, that as the *caper* was a gelt *hircus*, the wonder was the greater; and v. 445, a *caper* is sacrificed. I should feel disposed to adopt this reading, which is that of Heinsius, Burmann and Gierig.

443. His name has not come down to us.

444. Etruria was renowned for augury.

449, 450. Two derivations of Lucina; one from *lucus*, as if she was so named from being worshiped in a grove; a second from *lux*, as the light proceeded from her. This last might identify Juno Lucina with the moon, and with the Eilcithyia of the Greeks. See Mythology, p. 154.

451. *Facilis* seems to answer to [Greek: prauaetis], an epithet of Eilcithyia.

453-458. On the day of the Lupercalia, the sun entered Pisces, and winds began to blow, which continued for six days.

461. *Dione*, Venus. In Homer, this goddess is the daughter of Dione. Ovid confounds them, as he does the Hyperion and Helius (*Sol*) of Homer.

462. In the Giant-war. See Mythology, p. 238.

471. Others say, the goddess and her son turned themselves into fishes at the approach of Typhon.

473, 474. He confounds, in the usual manner, the Aphrodite of the Greeks, and Venus of the Latins, with the Atergatis or Derceto of the Syrians.—*Timidi*, scil. *Deorum*, pious.

475. There was no festival, and nothing remarkable on the XIV. Kal. Mart. The Quirinalia were on the following day. He takes this occasion of relating the end of Romulus and his apotheosis. See Livy, I. 13. It occurred on the Nones of Quinctilis.

477-480. Three derivations of the name Quirinus. The first is the true one. See Mythology, p. 472.

484. *Officio*. The care and labour of Romulus.

487. This is a line of Ennius. It also occurs, Met. xiv. 814.—The poet, in this account of the Assumption of Romulus, evidently keeps close to the Annals of the old poet.

491. The *Palus Caprea*, or *Capreae*, was in the Campus Martius.—*Capreae*. Some MSS. read *Caprae*; one *Capream*, which is adopted by Heinsius, Burmann and Gierig. The Greeks called it [Greek: aigos hae zorkos helos].

492. *Jura dabas*. According to most accounts he was reviewing the army. The poet may, however, have used these words only in a general sense, to denote any exercise of his authority. The assembly of the Roman people on the Campus Martius was always regarded as an *exercitus*. See Niebuhr on the Centuries. Rom. Hist. Vol. I.

493. *Sol. fugit*, in consequence of the darkness. It is not necessary, with Dionysius and others, to suppose an eclipse.

496. See Hor. Car. III. 3, 15. This circumstance was evidently in the Annals of Ennius, from which both poets derived it.—*Fit fuga*, hence this day was also called the *Populifugiun*.

498. *Fides*, belief or opinion.

500. *Luna fulgebat*, consequently there could not have been an eclipse of the sun. Livy says, that Romulus appeared *prima luce*, at the dawn of day. Several MSS. read *surgebat*. I prefer the common reading, as the poet, by saying that Proculus carried no torch, evidently means to express bright moonlight.

501. *Sinistrae*, the lucky side, according to Etrurian augury.—*Nubes crepuere*. Several MSS. read *Sepes tremuere*, or *sonuere*.

503. The usual signs of divinity.—*Trabea*. See above, I. 37. Plutarch says, that Romulus appeared [Greek: huplois lamprois kai phlegousi kekosmaemenos]. As the poet here uses the word *trabea*, I would take *jura dabas* above, v. 492, in its simple sense.

510. *Populos*, the Romans and Sabines, or probably as above, I. 38, for *cives*. Many MSS. read *patres*.

511. *Collis*, the Quirinal. Festus, with much greater probability, supposes it to have derived its name from the Sabines from Cures having settled on it. Niebuhr thinks there was a town on it named Quirium, whence came the name Quirites, at first peculiar to the Sabine portion of the Roman people.

512. The Quirinalia were *stativa*. See note on I. 657.

513. Another name for the Quirinalia was the Stultorum Feriae, because those who from ignorance, or from having been on a journey, or from want of time, or any other just cause, had not sacrificed with the rest of the people on the Fornicalia, which was an indictive festival, (see preceding note) did so on the Quirinalia. The poet takes this occasion of relating the supposed origin of the Fornicalia.

519. *Jaciebant*, cast, i. e. sowed.

526. *Temperet*, that is, keep from burning.

527. *Curio*. Romulus, we are told, divided the people into 30 *curiae*, over each of which was a *curio*. The Curio Maximus presided over the 30 Curiones.—*Leg. verb. ex gr. Lavatio Deum Matris est hodie. Jovis epulum eras est. Aesculapii geritur celebraturque vindemia. Lectisternium Cereris erit Idibus proximis*. Arnobius, L. vii.

529. *Multa tabella*. On which was inscribed in what Curia each part of the people was to worship.

533. The Feralia, in honour of the dead, were celebrated on the 19th of February, as this was formerly the last month of the year. Festus derives Feralia, à *ferendis epulis vel a feriendis pecudibus*.—Varro, *ab inferis et ferendo epulas*. The derivation from *inferis* is nearest the truth.

537. *Porrectis*. One MS. which is followed by Heinsius, and the other editors, reads *projectis*.

542. *Sua verba*, suitable words.

545. See Virg aen. v. 94, *et seq.*

548. *Par. dies*, the days on which the Parentalia were celebrated.—*Deseruere*, neglected.

554. *Deformes*, scil, *simulacra modis pallentia miris*, or, as Lenz understands it, having no certain

form.

557. *Viduae puellae*, either widows, or, if *viduae* is taken in its general sense, simply unmarried women. Two MSS. read *avidae*.

558. *Puros dies*, days not devoted to gloomy or melancholy matters, like the *Feralia*.

559, 560. *Quae* etc. opposed, it would appear, to the *viduae* of v. 557.—*Hasta*. It was the custom to divide the hair of a virgin-bride with the point of a small spear.

560. Torches were used at funerals and at the *Parentalia*, as well as at weddings.

563. During this time, the temples of the gods were closed, and no sacred rites performed.

566. That the souls of the dead loved to partake of food, is an opinion as old as the time of Homer. See the [Greek: *nekuia*] in the *Odyssey*.

567, 568. The *Feralia*, or last day for appeasing the Manes, was the XII. Kal. Mart, from which, to the end of the month, there were exactly eleven; that is, six and five days. Some have thought that the poet meant six feet only, and that therefore the *Feralia* were the VI. Kal. Mart, but this is contradicted by v. 684, and by an ancient calendar which places them on the XII. Kal. Mart.

569. See note on v. 533.

571. He now relates the rites performed on this day to the goddess *Muta* or *Tacita*, to bind the tongues of detractors. *Neapolis* thinks that the reason of uniting them with the *Parentalia*, may have been to give effect to the maxim, *de mortuis nil nisi bonum*.—*Annosa*, *Heinsius* would read *vinosa* or *pannosa*.

574. *Brevis*, i. e. *parvus*.

575. *Plumbo*. Black lead was employed in magic. One or two MSS. read *rhombo*, which is adopted by *Heinsius* and *Gierig*, and which I should also feel disposed to adopt. The *rhombus* or spindle, and the black or party-coloured threads were of great use in magic. See *Virg. Ecl. viii. 75*.

576. Seven, like three, was a magic number.

578. *Maenae*. The *maena* was a small fish of little value, which was salted and eaten by the poorer sort of people. It was used on this occasion symbolically, and was an appropriate offering to the goddess of Silence. This, which is the reading of only two MSS. has been adopted by all the editors: the MSS. in general read *menta* or *mintha*.

581. *Vinximus*. *Vincire* was the appropriate word to express the hindrance of any action by magic art.

583. This legend must have been invented long after the Romans had become acquainted with Grecian Mythology, as their ancient religion knew nothing of choirs of nymphs, or of amours of the gods. See *Mythology*, p. 450.

585. *Indomita*, [Greek: *adamasto*]. Many MSS. read *immodico*, and *victus* for *captus*.

598. The nymphs of the *Anien*, the god of which, according to our poet (*Am. III. 6, 45*), espoused the mother of *Romulus*. *Horace* (*Car. I. 2, 17*), unites her to the god of the *Tiber*.

600. That is, her name was *Lalia*. The Romans had both *Lala*, from *Jalia*.

601. He makes her the daughter of the god of the river *Almo*.

605. *Nuptam* scil. *Junonem*. The common reading of the MSS. is *nuptas*; some have *nymphae* or *_nymnam*. It is evident that the poet wished to express the busy meddling loquacity of *Lara*, as it would have sufficed to set *Juturna* on her guard.

615. The Romans had both public and private *Lares*. The word *Las* is Etruscan and signified *Lord*. See *V. 1238, et seq.* and *Mythology*, pp. 481.482.

617—638. On the XI. Kal. Mart. was held the domestic feast, named the *Caristia*, from *carus*. "Convivium etiam solemne majores instituerunt, idque *Caristia* appellaverunt, cui praeter cognatos et affines nemo interponebatur; ut si qua inter necessarios querela esset orta, apud sacra mensae et inter hilaritatem animorum, fautoribus concordiae adhibitis, tolleretur." *Valer. Max. II. 1*.

619. He gives the reason why the *Caristia* followed immediately after the *Feralia*, that the dead might visit their friends, and have their share of the feast. See above note on v. 566.

625. Who thinks his father or mother lives too long.

628. Ino. For all the persons mentioned here, see my Mythology, under their names.

631. The Genii, and all the domestic gods, were called *Di boni*, [Greek: agathoi daimones]. The Lares or Penates are meant here.

633. *Libate dapes*. Place a portion of the food (*dapes*) on a *patella* to be set before the gods, i. e. the *Lares*. *Libare, dapes, patella* and *honor*, are all the appropriate terms.

634. *Incinctos*, that is, *succinctos*. See V. 217. 675. Persius Sat. V.31.

635. *Nox ultima*, the latter part of the night towards morning, Most MSS. read *humida*.

636. *Larga*. One or two MSS. read *parca*, which Heinsius and Gierig adopt without hesitation, —*Precaturi manu*. Heinsius conjectures *precaturae manus*, which reading is adopted by Gierig. In their editions the line runs thus: *Parca precaturae sumite vina manus*.

637. It was considered highly culpable not to join the name of the prince in their supplications on occasions like this. Hence we seem to have derived the custom of drinking the king's health.

639. On the VIII. Kal. Mart. was the festival of the Terminalia, instituted, as was said, by Numa.

640. The Terminus or boundary, which also represented the god, was either a stone or a post of wood placed in the ground.

643. He here gives a minute description of the mode of worshiping the god of boundaries.—*Duo domini*, the owners of the ground on both sides.

644. *Bina*, same as *duo*.

645. *Curto testu*, a small earthen vessel. Heinsius has proved by abundant examples, that this was a usual sense of *curtus*.

648. *Rami*. These were driven into the ground, or rather into the sod-built altar, to keep the wood which was piled up from tumbling about.

650. *Canistra*, the basket in which were the corn, &c. to be used.

654. *Candida*, clad in white.

659. This is the hymn of the poet, rather than of the rustics.

663. The well-known story of the combat between three hundred Lacedaemonians and as many Argives, for the possession of Thyrea. See Herod. I. 82. Lucian, Charon, Valerius Maximus, &c.

665. *Lectus*, read; for when the three surviving Argives had run home with the news of their victory, thinking all the enemies dead, he got up, piled a trophy, and inscribed it with his blood. All the MSS. read *tectus*; *lectus* is the conjecture of Barthius, as Statius, Theb. iv. 47, says, *Et Lacedaemonium Thyre lectura cruorem*. It is almost certain that it is the true reading; the exclamation in the following line appears to confirm it.

667. See the story in Livy, I. 55.

669. *Inventus*. Five MSS. read *conventus*, which Heinsius and Gierig have adopted. Gierig interprets it *cum ad eum convenissent augures*. I must doubt if *conventus* ever occurs in this passive sense. Burmann proposes *tunc lentus*.

670. *Unde in Capitolio superna pars tecti patet quae lapidem ipsum Termini spectat, nam Termino non nisi, sub divo sacrificabatur*. Servius on aen. ixx. 448.

680. It is well known that aeneas landed in this part of the country. See Virgil, Livy, &c.

682. The boundary of the Roman dominion was at one time between the fifth and sixth milestone on the Laurentine way.—How it was enlarged in the days of the poet! A sacrifice to Terminus was still offered on that spot.

684. A play on words.

685. The *Regifugium*, or banishment of the Tarquins, is placed by the poet on the 24th February, the VIII. Kal. Mart. One very ancient MS. reads *quintus*, which reading is adopted by Neapolis and by

Petavius, who accuses Ovid of gross negligence. One MS. reads *Septimus extremo*.

687. See the whole history in Livy, I. Niebuhr (Rom. Hist, I. 486,) justly gives the palm to the narrative of the historian over that of our poet. The modern historian's criticism of the whole story is exceedingly well worthy of perusal.

690. Livy, I. 53. It is the story of Zopyrus, transferred from Herodotus (III. 154,) to the Roman history.

694. *Hoc Ithacus velit, et magno mercentur Atridae*. Virg.

703. This also is taken from Herodotus, (v. 92) who tells us that Thrasybulus, the tyrant of Miletus, employed the same mode of giving counsel to Periander.

704. *Sectus*. Most MSS. read *septus*. The former is much to be preferred. *Seco* is frequently used of rivers.

706. In the ordinary narrative they are poppies.

713. The poet in his haste or negligence confounds matters here, for this response was given to their question, of who should be king of Rome. See Livy.

716. *Turba*. There were but two sons of Tarquin sent to consult the oracle.

729. *Torus socialis*, i.e. *uxor*.—*In officio*, faithful. *Fundanos in officio esse*. Liv. viii. 19.

733. *Cui clarum*, etc. When Tarquin took Collatia from the Sabines, he made his uncle, Egerius, governor of it, whose son was thence named Collatinus. A different, and much more probable origin of names of this kind, is given by Niebuhr. Rom. Hist. I. 293.

739. *Nurum*, the wife of Sextus Tarquinius. Nodell ad Avian, p. 108, proposes *nurus*. It is *nurus* in Livy. The poet (v. 725,) has, however, spoken of but one of the young Tarquini. — *Coronis*, several MSS. read *capillis*, but compare v. 772.

744. *Tenui*, a low, soft voice.

746. *Lacerna*, a thick, warm, military cloak.

747. This is said to intimate the retired life which Lucretia led.

749. You will certainly be conquered at last; you hold out against better (i.e. braver) men. *Dum pugnant Danai dum restat barbarus Hector*, Propert, III. 7, 31. *Nunc paucis plures vix restatis*. Liv. xxiii. 45.

755. *Intenta*, drawn. Most MSS. read *incepta*.

765. *Et quod*, etc. Her modesty. *Tum forma, tum spectata castitas incitat*. Livy.

785. *aerata*, covered with brass.

787. *Hostis ut hospes*. This play on words was not disdained even by Livy, who puts it in the mouth of Lucretia herself.

788. He was second cousin to Collatinus.

807. Compare v. 809. *Pro crimine*, as a means of criminating you.

808. *Adulter*, scil. Sextus himself.

825. *Hoc*, scil. that I am obliged to relate my own disgrace. How infinitely superior is Livy here. It is probable that he kept much closer to Ennius than Ovid chose to do.

833. Euripides (Hec. 568,) says of Polyxena [Greek: hae de kai thnaeskous omos Pollaen pronoian eichen euschaemos pesein].

837. Brutus signifies *stupid*, *foolish*. Niebuhr shews well the inconsistencies and contradictions in the whole history of Brutus.

845. *Ad verba*. Eight MSS. read *adversa*.—*Sine lumine*, as being now sunk in death.

846. *Concussa coma*. Gierig thinks this is an allusion to the Jupiter of Homer, and condemns it; most justly, no doubt, if it is such, but of that I am by no means certain.

847. *Fertur* scil. *effertur* .

848. Tears for her own hard fate; hatred (*invidia, odium*) of the tyrant.

853. Columella, xi. 2, says, that the, swallow is seen on the VII. Kal. Mart, Pliny, II. 47, says, *Favonium quidam a. d. viii. Kal. Mart. Chelidoniam vacant ab hirundinis visu.—Veris praenuntia* [Greek: haeros angelos imerophonos aedon]. Sappho.

854. *Qua* scil. *parte*.

855. For Progne and Tereus, see Met. vi. 425, *et seq.* Mythology, p. 341.

857. The Equiria or horseraces on the Campus Martius, in honour of Mars, were held on the III. Kal. Mart.

861. Your month (*tua tempora*) demands a place in my poem.

864. *Mihi*. Five MSS. read *mea*.

LIBER III.

Bellice, depositis clypeo paullisper et hasta,
Mars, ades, et nitidas casside solve comas.
Forsitan ipse roges, quid sit cum Marte poetae.
A te, qui canitur, nomina mensis habet.
Ipse vides manibus peragi fera bella Minervae; 5
Num minus ingenuis artibus illa vacat?
Palladis exemplo ponendae tempora sume
Cuspidis; invenies et quod inermis agas.
Tum quoque inermis eras, quum te Romana sacerdos
Cepit, ut huic urbi semina digna dares. 10
Silvia Vestalis—quid enim vetat inde moveri?—
Sacra lavaturas mane petebat aquas.
Ventum erat ad molli declivem tramite ripam:
Ponitur e summa fictilis urna coma.
Fessa resedit humi, ventosque accepit aperto 15
Pectore, turbatas restituitque comas.
Dum sedet, umbrosae salices volucresque canorae?
Fecerunt somnos, et leve murmur aquae.
Blanda quies victis furtim subrepat ocellis,
Et cadit a mento languida facta manus. 20
Mars videt hanc, visamque cupit, potiturque cupitam,
Et sua divina furta fefellit ope.
Somnus abit: jacet illa gravis. Jam scilicet intra
Viscera, Romanae conditor urbis, eras.
Languida consurgit, nec scit, cur languida surgat, 25
Et peragit tales arbore nixa sonos:
Utile sit faustumque, precor, quod imagine somni
Vidimus! An somno clarius illud erat?
Ignibus Iliacis aderam, quum lapsa capillis
Decidit ante sacros lanea vitta focos. 30
Inde duae pariter—visu mirabile—palmae
Surgunt. Ex illis altera major erat,
Et gravibus ramis totum protexerat orbem,
Contigeratque nova sidera summa coma.
Ecce meus ferrum patruus molitur in illas! 35
Terreor admonitu, corque timore micat.
Martia picus avis gemino pro stipite pugnant
Et lupa. Tuta per hos utraque palma fuit.
Dixerat: et plenam non firmis viribus urnam
Sustulit.—Implerat, dum sua visa refert.— 40

Interea crescente Remo, crescente Quirino,
Coelesti tumidus pondere venter erat.
Quo minus emeritis exiret cursibus annus,
Restabant nitido jam duo signa deo:
Silvia fit mater. Vestae simulacra feruntur 45
Virgineas oculis opposuisse manus.
Ara deae certe tremuit, pariente ministra,
Et subiit cineres territa flamma suos.
Haec ubi cognovit contemptor Amulius aequi,
—Nam raptas fratri victor habebat opes— 50
Amne jubet mergi geminos. Scelus unda refugit:
In sicca pueri destituuntur humo.
Lacte quis infantes nescit crevisse ferino,
Et picum expositis saepe tulisse cibos?
Non ego te, tantae nutrix Larentia gentis, 55
Nec taceam vestras, Faustule pauper, opes.
Vester honos veniet, quum Larentalia dicam:
Acceptus Geniis illa December habet.
Marta ter senos proles adoleverat annos,
Et suberat flavae jam nova barba comae: 60
Omnibus agricolis armentorumque magistris
Iliadae fratres jura petita dabant.
Saepe domum veniunt praedonum sanguine laeti,
Et redigunt actos in sua rura boves.
Ut genus audierunt, animos pater editus auget, 65
Et pudet in paucis nomen habere casis:
Romuleoque cadit trajectus Amulius ense,
Regnaque longaevo restituuntur avo.
Moenia conduntur, quae, quamvis parva fuerunt,
Non tamen expediit transiluisse Remo. 70
Jam, modo qua fuerant silvae pecorumque recessus,
Urbs erat, aeternae quum pater urbis ait:
Arbiter armorum, de cuius sanguine natus
Credor, et ut credar, pignora certa dabo,
A te principium Romano ducimus anno: 75
Primus de patrio nomine mensis eat.
Vox rata fit, patrioque vocat de nomine mensem.
Dicitur haec pietas grata fuisse deo.
Et tamen ante omnes Martem coluere priores;
Hoc dederat studiis bellica turba suis; 80
Pallada Cecropidae, Minoia Creta Dianam,
Vulcanum tellus Hypsipylea colit:
Junonem Sparte Pelopeïadesque Mycenae:
Pinigerum Fauni Maenalis ora caput.
Mars Latio venerandus erat, quia praesidet armis. 85
Arma ferae genti remque decusque dabant.
Quod si forte vacas, peregrinos inspicere fastos:
Mensis in his etiam nomine Martis erit.
Tertius Albanis, quintus fuit ille Faliscis:
Sextus apud populos, Hernica terra, tuos. 90
Inter Aricinos Albanaque tempora constant
Factaque Telegoni moenia celsa manu.
Quintum Laurentes, bis quintum Aequicolus asper,
A tribus hunc primum turba Curensis habet.
Et tibi cum proavis, miles Peligne, Sabinis 95
Convenit: hic genti quartus utriusque deus.
Romulus, hos omnes ut vinceret ordine saltem,
Sanguinis auctori tempora prima dedit.
Nec totidem veteres, quot nunc, habuere Kalendas,
Ille minor geminis mensibus annus erat. 100
Nondum tradiderat victas victoribus artes
Graecia, facundum, sed male forte genus.
Qui bene pugnabat, Romanam noverat artem;
Mittere qui poterat pila, disertus erat.

Quis tunc aut Hyadas, aut Pliadas Atlanteas 105
Senserat, aut geminos esse sub axe polos?
Esse duas Arctos, quarum Cynosura petatur
Sidoniis, Helicen Graja carina notet?
Signaque, quae longo frater percenseat anno,
Ire per haec uno inense sororis equos? 110
Libera currebant, et inobservata per annum
Sidera: constabat sed tamen esse deos.
Non illi coelo labentia signa movebant,
Sed sua: quae magnum perdere crimen erat.
Illa quidem feno; sed erat reverentia feno, 115
Quantam nunc aquilas cernis habere tuas.
Pertica suspensos portabat longa maniplos:
Unde manipularis nomina miles habet.
Ergo animi indociles et adhuc ratione carentes
Mensibus egerunt lustra minora decem. 120
Annus erat, decimum quum luna repleverat orbem.
Hic numerus magno tunc in honore fuit;
Seu quia tot digiti, per quos numerare solemus:
Seu quia bis quino femina mense parit:
Seu quod adusque decem numero crescente venit; 125
Principium spatii sumitur inde novis.
Inde pares centum denos secrevit in orbem
Romulus, Hastatos instituitque decem;
Et totidem Princeps, totidem Pilius habebat
Corpora, legitimo quique merebat equo. 130
Quin etiam paries totidem Titensibus idem,
Quosque vocant Ramnes, Luceribusque dedit.
Assuetos igitur numeros servavit in anno.
Hoc luget spatio femina maesta virum.
Ne dubites, primae fuerint quin ante Kalendae 135
Martis, ad haec animum signa referre potes,
Laurea Flaminibus, quae toto perstitit anno,
Tollitur, et frondes sunt in honore novae.
Janua nunc Regis posita viret arbore Phoebi:
Ante tuas fit idem, Curia Prisca, fores. 140
Vesta quoque ut folio niteat velata recenti,
Cedit ab Iliacis laurea cana focus.
Adde, quod arcana fieri novus ignis in aede
Dicitur, et vires flamma refecta capit.
Nec mihi parva fides, annos hinc isse priores, 145
Anna quod hoc coepta est mense Perenna coli.
Hinc etiam veteres initi memorantur honores
Ad spatium belli, perfide Poene, tui.
Denique quintus ab hoc fuerat Quintilis, et inde
Incipit, a numero nomina quisquis habet. 150
Primus oliviferis Romam deductus ab arvis
Pompilius menses sensit abesse duos:
Sive hoc a Samio doctus, qui posse renasci
Nos putat, Egeria sive monente sua.
Sed tamen errabant etiam tunc tempora, donec 155
Caesaris in multis haec quoque cura fuit.
Non haec ille deus, tantaeque propaginis auctor,
Credidit officiis esse minora suis,
Promissumque sibi voluit praenosceri coelum,
Nec deus ignotas hospes inire domos, 160
Ille moras solis, quibus in sua signa rediret,
Traditur exactis disposuisse notis.
Is decies senos tercentum et quinque diebus
Junxit, et e pleno tempora quarta die.
Hic anni modus est. In lustrum accedere debet, 165
Quae consummatur partibus, una dies.

Si licet occultus monitus audire deorum
Vatibus, ut certe fama licere putat,

Quum sis officiis, Gradive, virilibus aptus,
Dic mihi, matronae cur tua festa colant. 170
Sic ego. Sic posita dixit mihi casside Mavors;
Sed tamen in dextra missilis hasta fuit:
Nunc primum studiis pacis deus utilis armis
Advocor, et gressus in nova castra fero.
Nec piget incepti; juvat hac quoque parte morari, 175
Hoc solam ne se posse Minerva putet.
Disce, Latinorum vates operose dierum,
Quod petis, et memori pectore dicta nota.
Parva fuit, si prima velis elementa referre,
Roma: sed in parva spes tamen hujus erat. 180
Moenia jam stabant, populis angusta futuris,
Credita sed turbae tunc nimis ampla suae.
Quae fuerit nostri, si quaeris, regia nati,
Adspice de canna straminibusque domum.
In stipula placidi carpebat munera somni, 185
Et tamen ex illo venit in astro toro.
Jamque loco majus nomen Romanus habebat,
Nec conjux illi, nec socer ullus erat.
Spernebant generos inopes vicinia dives,
Et male credebar sanguinis auctor ego. 190
In stabulis habitasse, boves pavisse, nocebat,
Jugeraque inculti pauca tenere soli.
Cum pare quaeque suo coeunt volucresque feraeque,
Atque aliquam, de qua procreet, anguis habet.
Extremis dantur connubia gentibus: at, quae 195
Romano vellet nubere, nulla fuit.
Indolui, patriamque dedi tibi, Romule, mentem.
Tolle preces, dixi: quod petis, arma dabunt.
Festa para Conso.—Consus tibi cetera dicet
Illo facta die, quum sua sacra canes.— 200
Intumescere Cures, et quos dolor attigit idem,
Tum primum generis intulit arma socer.
Jamque fere raptae matrum quoque nomen habebant,
Tractaque erant longa bella propinqua mora,
Conveniunt nuptae dictam Junonis in aedem, 205
Quas inter mea sic est nurus orsa loqui:
O pariter raptae,—quoniam hoc commune tenemus—
Non ultra lente possumus esse piae.
Stant acies: sed ultra di sint pro parte rogandi,
Eligite; hinc conjux, hinc pater arma tenent, 210
Quaerendum, viduae fieri malimus an orbae.
Consilium vobis forte piumque dabo.
Consilium dederat: parent, crinemque resolvunt,
Maestaque funerea corpora veste tegunt.
Jam stabant acies ferro mortique paratae: 215
Jam lituus pugnae signa daturus erat:
Quum raptae veniunt inter patresque virosque,
Inque sinu natos, pignora cara, ferunt.
Ut medium campi passis tetigere capillis,
In terram posito procubuere genu; 220
Et, quasi sentirent, blando clamore nepotes
Tendebant ad avos brachia parva suos.
Qui poterat, clamabat avum tum denique visum,
Et qui vix poterat, posse coactus erat.
Tela viris animique cadunt, gladiisque remotis 225
Dant soceri generis accipiuntque manus;
Laudatasque tenent natas, scutoque nepotem
Fert avus: hic scuti dulcior usus erat.
Inde diem, quae prima, meas celebrare Kalendas
Oebalides matres non leve munus habent. 230
An, quia committi strictis mucronibus ausae
Finierant lacrimis Martia bella suis?

Vel, quod erat de me feliciter Ilia mater,
Rite colunt matres sacra diemque meum?
Quid? quod hiems adoperta gelu nunc denique cedit, 235
Et pereunt victae sole tepente nives;
Arboribus redeunt detonsae frigore frondes,
Vividaque e tenero palmite gemma tumet;
Quaeque diu latuit, nunc, se qua tollat in auras,
Fertilis occultas invenit herba vias. 240
Nunc fecundus ager: pecoris nunc hora creandi:
Nunc avis in ramo tecta laremque parat.
Tempora jure colunt Latiae fecunda parentes,
Quarum militiam votaue partus habet.
Adde, quod, excubias ubi rex Romanus agebat, 245
—Qui nunc Esquilias nomina collis habet—
Illic a nuribus Junoni templa Latinis
Hac sunt, si memini, publica facta die.
Quid moror, et variis onero tua pectora causis?
Eminet ante oculos, quod petis, ecce tuos. 250
Mater amat nuptas: matrum me turba frequentant.
Haec nos praecipue tam pia causa decet.
Ferte deae flores: gaudet florentibus herbis
Haec dea: de tenero cingite flore caput.
Dicite, Tu lucem nobis, Lucina, dedisti; 255
Dicite, Tu voto parturientis ades.
Si qua tamen gravida est, resoluta crine precetur,
Ut solvat partus molliter illa suos.

Quis mihi nunc dicet, quare coelestia Martis
Arma ferant Salii, Mamuriumque canant? 260
Nympha, mone, nemori stagnoque operata Dianae:
Nympha, Numae conjux, ad tua facta veni.
Vallis Aricinae silva praecinctus opaca
Est lacus antiqua religione sacer.
Hic latet Hippolytus furiis distractus equorum: 265
Unde nemus nullis illud initur equis.
Licia dependent longas velantia sepes,
Et posita est meritae multa tabella deae.
Saepe potens voti, frontem redimita coronis,
Femina lucentes portat ab urbe faces. 270
Regna tenent fortesque manu, pedibusque fugaces;
Et perit exemplo postmodo quisque suo.
Defluit incerto lapidosus murmure rivus:
Saepe, sed exiguis haustibus, inde bibi.
Egeria est, quae praebet aquas, dea grata Camenis. 275
Illa Numae conjux consiliumque fuit.
Principio nimium promptos ad bella Quirites
Molliri placuit jure deumque metu.
Inde datae leges, ne firmior omnia posset,
Coeptaue sunt pure tradita sacra coli. 280
Exuitur feritas, armisque potentius aequum est,
Et cum cive pudet conseruisse manus.
Atque aliquis, modo trux, visa jam vertitur ara,
Vinaque dat tepidis salsaque farra focus.
Ecce deum genitor rutilas per nubila flammis 285
Spargit, et effusis aethera siccat aquis.
Non alias missi cecidere frequentius ignes.
Rex pavet, et vulgi pectora terror habet.
Cui dea, Ne nimium terrere! piabile fulmen
Est, ait, et saevi flectitur ira Jovis. 290
Sed poterunt ritum Picus Faunusque piandi
Prodere, Romani numen uterque soli.
Nec sine vi tradent; adhibeto vincula captis!
Atque ita, qua possint, erudit, arte capi.
Lucus Aventino suberat niger ilicis umbra, 295
Quo posses viso dicere, numen inest.

In medio gramen, muscoque adoperta virenti
Manabat saxo vena perennis aquae.
Inde fere soli Faunus Picusque bibebant.
Huc venit, et Fonti rex Numa mactat ovem, 300
Plenaque odorati dīs ponit pocula Bacchi,
Cumque suis antro conditus ipse latet.
Ad solitos veniunt silvestria numina fontes,
Et relevant multo pectora sicca mero.
Vina quies sequitur: gelido Numa prodit ab antro, 305
Vinclaque sopitas addit in arcta manus.
Somnus ut abscessit, tentando vincula pugnant
Rumpere: pugnantes fortius illa tenent.
Tum Numa, Di nemorum, factis ignoscite nostris,
Si scelus ingenio scitis abesse meo; 310
Quoque modo possit fulmen, monstrate, piari.
Sic Numa. Sic quatiens cornua Faunus ait:
Magna petis, nec quae monitu tibi discere nostro
Fas sit. Habent fines numina nostra suos.
Di sumus agrestes, et qui dominemur in altis 315
Montibus. Arbitrium est in sua tela Jovi.
Hunc tu non poteris per te deducere coelo:
At poteris nostra forsitan usus ope.
Dixerat haec Faunus: par est sententia Pici.
Deme tamen nobis vincula, Picus ait. 320
Jupiter huc veniet summa deductus ab arce.
Nubila promissi Styx mihi testis erit.
Emissi quid agant laqueis, quae carmina dicant,
Quaque trahant superis sedibus arte Jovem,
Scire nefas homini. Nobis concessa canentur, 325
Quaeque pio dici vatis ab ore licet.
Eliciunt caelo te, Jupiter; unde minores
Nunc quoque te celebrant, Eliciumque vocant.
Constat Aventinae tremuisse cacumina silvae,
Terraque subsedit pondere pressa Jovis. 330
Corda micant regis, totoque e pectore sanguis
Fugit, et hirsutae diriguere comae.
Ut rediit animus, Da certa piamina, dixit,
Fulminis, aliorum rexque paterque deum,
Si tua contigimus manibus donaria puris, 335
Hoc quoque, quod petitur, si pia lingua rogat.
Annuit oranti: sed verum ambage remota
Abdidit, et dubio terruit ore virum.
Caede *caput*, dixit. Cui rex, Parebimus, inquit:
Caedenda est hortis eruta *cepa* meis. 340
Addidit hic, *Hominis. Summos*, ait ille, *capillos*.
Postulat hic *animam*. Cui Numa, *Piscis*, ait.
Risit, et, His, inquit, facito mea tela procures,
O vir colloquio non abigende deum!
Sed tibi, protulerit quum totum crastinus orbem 345
Cynthius, imperii pignora certa dabo.
Dixit, et ingenti tonitru super aethera motum
Fertur, adorantem destituitque Numam.
Ille redit laetus, memoratque Quiritibus acta.
Tarda venit dictis difficilisque fides. 350
At certe credemur, ait, si verba sequatur
Exitus. En, audi crastina, quisquis ades.
Protulerit terris quum totum Cynthius orbem,
Jupiter imperii pignora certa dabit.
Discedunt dubii, promissaque tarda videntur, 355
Dependetque fides a veniente die.
Mollis erat tellus rorataque mane pruina;
Ante sui populus limina regis adest.
Prodit et in solio medius consedit acerno.
Innumeri circa stantque silentque viri. 360

Ortus erat summo tantummodo margine Phoebus:
Sollicitae mentes speque metuque pavent.
Constitit, atque caput niveo velatus amictu
Jam bene dīs notas sustulit ille manus.
Atque ita, Tempus adest promissi muneris, inquit, 365
Pollicitam dictis, Jupiter, adde fidem.
Dum loquitur, totum jam sol evolverat orbem,
Et gravis aetherio venit ab axe fragor.
Ter tonuit sine nube deus, tria fulgura misit.
Credite dicenti; mira, sed acta, loquor. 370
A media coelum regione dehiscere coepit:
Submisere oculos cum duce turba suo.
Ecce levi scutum versatum leniter aura
Decidit. A populo clamor ad astra venit.
Tollit humo munus caesa prius ille juvenca, 375
Quae dederat nulli colla premenda jugo;
Idque *ancile* vocat, quod ab omni parte recisum est,
Quaque notes oculis angulus omnis abest.
Tum, memor imperii sortem consistere in illo,
Consilium multae calliditatis init. 380
Plura jubet fieri simili caelata figura,
Error ut ante oculos insidiantes eat.
Mamurius, morum fabraene exactior artis,
Difficile est ulli dicere, clausit opus.
Cui Numa munificus, Facti pete praemia, dixit: 385
Si mea nota fides, irrita nulla petes.
Jam dederat Saliis—a saltu nomina ducunt—
Armaque, et ad certos verba canenda modos.
Tum sic Mamurius, Merces mihi gloria detur,
Nominaque extreme carmine nostra sonent. 390
Inde sacerdotes operi promissa vetusto
Praemia persolvunt, Mamuriumque vocant.
Nubere si qua voles, quamvis properabitis ambo,
Differ: habent parvae commoda magna morae.
Arma movent pugnam, pugna est aliena maritis. 395
Condita quum fuerint, aptius omen erit.
His etiam conjux apicati cincta Dialis
Lucibus impexas debet habere comas.

Tertia nox emersa suos ubi moverit ignes,
Conditus e geminis Piscibus alter erit. 400
Nam duo sunt: Austris hic est, Aquilonibus ille
Proximus; a vento nomen uterque tenet.

Quum croceis rorare genis Tithonia conjux
Coeperit, et quintae tempora lucis aget;
Sive est Arctophylax, sive est piger ille Bootes, 405
Mergetur, visus effugietque tuos.
At non effugiet Vindemitor. Hoc quoque causam
Unde trahat sidus, parva docere mora est.
Ampelon intonsum Satyris Nymphaque creatum
Fertur in Ismariis Bacchus amasse jugis. 410
Tradidit huic vitem pendentem ex frondibus ulmi,
Quae nunc de pueri nomine nomen habet,
Dum legit in ramo pictas temerarius uvas,
Decidit: amissum Liber in astra vehit.

Sextus ubi Oceano clivosum scandit Olympian 415
Phoebus, et alatis aethera carpit equis;
Quisquis ades, canaeque colis penetralia Vestae,
Cratera Iliacis turaque pone focis.
Caesaris innumeris, quem maluit ille mereri,
Accessit titulis Pontificalis honos. 420
Ignibus aeternis aeterni numina praesunt
Caesaris. Imperii pignora juncta vides.

De veteris Troiae dignissima praeda favilla,
Qua gravis aeneas tutus ab hoste fuit;
Ortus ab aenea tangit cognata sacerdos 425
Numina; cognatum, Vesta, tuere caput.
Quos sancta fovet ille manu, bene vivitis ignes.
Vivite inextincti, flammaque, duxque! precor.
Una nota est Martis Nonis, sacrata quod illis
Templa putant lucos Vejovis ante duos. 430
Romulus ut saxo lucum circumdedit alto,
Quilibet huc, inquit, confuge, tutus eris.
O quam de tenui Romanus origine crevit!
Turba vetus quam non invidiosa fuit!
Ne tamen ignaro novitas tibi nominis obstet, 435
Disce, quis iste deus, curve vocetur ita.
Jupiter est juvenis: juveniles adspice vultus.
Adspice deinde manum, fulmina nulla tenet.
Fulmina post ausos coelum affectare Gigantas
Sumpta Jovi: primo tempore inermis erat. 440
Ignibus Ossa novis, et Pelion altior Ossa
Arsit, et in solida fixus Olympus humo.
Stat quoque capra simul: Nymphae pavisse feruntur
Cretides: infanti lac dedit Jovi.
Nunc vocor ad nomen. *Vegrandia* farra colonae, 445
Quae male creverunt, *vescaque* parva vocant.
Vis ea si verbi est, cur non ego *Vejovis* aedem,
aedem non magni suspicer esse Jovis?
Jamque, ubi caeruleum variabunt sidera coelum,
Suspice; Gorgonei colla videbis equi. 450
Creditur hic caesae gravida cervice Medusae
Sanguine respersis prosiluisse jubis.
Huic supra nubes et subter sidera lapso
Coelum pro terra, pro pede penna fuit.
Jamque indignanti nova frena receperat ore, 455
Quum levis Aonias ungula fodit aquas.
Nunc fruitur coelo, quod pennis ante petebat,
Et nitidus stellis quinque decemque micat.

Protinus adspicies venienti nocte Coronam
Gnosida. Theseo crimine facta dea est. 460
Jam bene perjuro mutarat conjuge Bacchum,
Quae dedit ingrato fila legenda viro.
Sorte tori gaudens, Quid flebam rustica? dixit,
Utiliter nobis perfidus ille fuit.
Interea Liber depexus crinibus Indos 465
Vincit, et Eoo dives ab orbe redit.
Inter captivas facie praestante puellas
Grata nimis Baccho filia regis erat.
Flebat amans conjux, spatiaque litore curvo
Edidit incultis talia verba comis: 470
En iterum similes, fluctus, audite querelas!
En iterum lacrimas accipe, arena, meas!
Dicebam, memini, perjure et perfide Theseu!
Ille abiit: eadem crimina Bacchus habet.
Nunc quoque, nulla viro, clamabo, femina credat. 475
Nomine mutato causa relata mea est.
O utinam mea sors, qua primum coeperat, isset!
Jamque ego praesenti tempore nulla forem!
Quid me desertis perituram, Liber, arenis
Servabas? potui dedoluisse semel. 480
Bacche levis, leviorque tuis, quae tempora cingunt,
Frondebis, in lacrimas cognite Bacche meas,
Ausus es ante oculos adducta pellice nostros
Tam bene compositum sollicitare torum.
Heu! ubi pacta fides? ubi, quae jurare solebas? 485
Me miseram! quoties haec ego verba loquor!

Thesea culpabas, fallacemque ipse vocabas:
Judicio peccas turpius ipse tuo.
Ne sciat hoc quisquam, tacitisque doloribus urar!
Ne toties falli digna fuisse puter! 490
Praecipue cupiam celari Thesea, ne te
Consortem culpae gaudeat esse suae.
At, puto, praeposita est fuscae mihi candida pellex.
Eveniat nostris hostibus ille color!
Quid tamen hoc refert? vitio tibi gratior ipso est. 495
Quid facis? amplexus inquinat illa tuos.
Bacche, fidem praesta, nec praefer amoribus ullam
Conjugis assuetae semper amare virum.
Ceperunt matrem formosi cornua tauri;
Me tua: me laudant, ille pudendus amor. 500
Ne noceat quod amo! neque enim tibi, Bacche, nocebat,
Quod flammis nobis fassus es ipse tuas;
Nec, quod nos uris, mirum facis; ortus in igne
Diceris, et patria raptus ab igne manu.
Illa ego sum, cui tu solitus promittere coelum. 505
Hei mihi, pro coelo qualia dona fero!
Dixerat: audibat jamdudum verba querentis
Liber, ut a tergo forte secutus erat.
Occupat amplexu, lacrimasque per oscula siccatur:
Et, Pariter coeli summa petamus, ait. 510
Tu mihi juncta toro mihi juncta vocabula sumes;
Jam tibi mutatae Libera nomen erit;
Sintque tuae tecum faciam monumenta coronae,
Vulcanus Veneri quam dedit, illa tibi.
Dicta facit, gemmasque novem transformat in ignes. 515
Aurea per stellas nunc micat illa novem.

Sex ubi sustulerit, totidem demerserit orbem,
Purpureum rapido qui vehit axe diem;
Alteram gramineo spectabis Equiria campo,
Quem Tiberis curvis in latus urget aquis. 520
Qui tamen ejecta si forte tenebitur unda,
Coelius accipiat pulverulentus equos.

Idibus est Annae festum geniale Perennse,
Haud procul a ripis, advena Tibri, tuis.
Plebs venit, ac virides passim disjecta per herbas 525
Potat, et accumbit cum pare quisque sua.
Sub Jove pars durat: pauci tentoria ponunt:
Sunt, quibus e ramis frondea facta casa est:
Pars ibi pro rigidis calamos statuere columnis,
Desuper extentas imposuere togas. 530
Sole tamen vinoque calent, annosque precantur,
Quot sumant cyathos, ad numerumque bibunt.
Invenies illic, qui Nestoris ebibat annos:
Quae sit per calices facta Sibylla suos.
Illic et cantant, quiquid didicere theatris, 535
Et jactant faciles ad sua verba manus:
Et ducunt posito duras cratera choreas,
Cultaque diffusis saltat amica comis.
Quum redeunt, titubant, et sunt spectacula vulgo,
Et fortunatos obvia turba vocat. 540
Occurri nuper. Visa est mihi digna relatu
Pompa: senem potum pota trahebat anus.
Quae tamen haec Dea sit,—quoniam rumoribus errat—
Fabula proposito nulla tacenda meo.
Arserat Aeneae Dido miserabilis igne: 545
Arserat exstructis in sua fata rogis:
Compositusque cinis, tumulique in marmore carmen
Hoc breve, quod moriens ipsa reliquit, erat:
Praebuit aeneas et causam mortis et ensem:

Ipsa sua Dido concidit usa manu. 550
Protinus invadunt Numidae sine vindice regnum,
Et potitur capta Maurus Iarba domo;
Seque memor spretum, Thalamis tamen, inquit, Elissae
En ego, quem toties reppulit illa, fruor!
Diffugiunt Tyrii, quo quemque agit error, ut olim 555
Amisso dubiae rege vagantur apes.
Tertia nudandas acceperat area messes,
Inque cavos ierant tertia musta lacus;
Pellitur Anna domo, lacrimansque sororia linquit
Moenia: germanae justa dat ante suae. 560
Mixta bibunt molles lacrimis unguenta favillae,
Vertice libatas accipiuntque comas;
Terque, Vale, dixit: cineres ter ad ora relatos
Pressit, et est illis visa subesse soror.
Nacta ratem comitemque fugae pede labitur sequo, 565
Moenia respiciens, dulce sororis opus.
Fertilis est Melite sterili vicina Cosyrae
Insula, quam Libyci verberat unda freti.
Hanc petit hospitio regis confisa vetusto;
Hospes opum dives rex ibi Battus erat. 570
Qui postquam didicit casus utriusque sororis,
Haec, inquit, tellus quantulacumque tua est.
Et tamen hospitii servasset ad ultima munus,
Sed timuit magnas Pygmalionis opes.
Signa recensuerat his sol sua: tertius ibat 575
Annus, et exsulibus terra petenda nova est.
Frater adest belloque petit, rex arma perosus,
Nos sumus imbelles, tu fuge sospes, ait.
Jussa fugit, ventoque ratem committit et undis.
Asperior quovis aequore frater erat. 580
Est prope piscosos lapidosi Crathidis amnes
Parvus ager: Cameren incola turba vocat.
Illuc cursus erat; nec longius abfuit inde,
Quam quantum novies mittere funda potest.
Vela cadunt primo, et dubia librantur ab aura. 585
Findite remigio, navita dixit, aquas.
Dumque parant torto subducere carbasa lino,
Percutitur rapido puppis adunca Noto,
Inque patens aequor, frustra pugnante magistro,
Fertur, et ex oculis visa refugit humus. 590
Assiliunt fluctus, imoque a gurgite pontus
Vertitur, et canas alveus haurit aquas.
Vincitur ars vento, nec jam moderator habenis
Utitur, at votis is quoque poscit opem.
Jactatur tumidas exsul Phoenissa per undas, 595
Humidaque opposita lumina veste tegit.
Tum primum Dido felix est dicta sorori,
Et quaecumque aliquam corpore pressit humum.
Figitur ad Laurens ingenti flamine litus
Puppis, et expositis omnibus hausta perit. 600
Jam pius aeneas regno nataque Latini
Auctus erat, populos miscueratque duos.
Litore dotali solo comitatus Achate
Secretum nudo dum pede carpit iter,
Adspicit errantem, nec credere sustinet Annam 605
Esse. Quid in Latios illa veniret agros?
Dum secum aeneas, *Anna* est! exclamat Achates.
Ad nomen vultus sustulit illa suos.
Quo fugiat? quid agat? quos terrae quaerat hiatus?
Ante oculos miserae fata sororis erant. 610
Sensit et alloquitur trepidam Cythereius heros:
Flet tamen admonitu mortis, Elissa, tuae.
Anna, per hanc juro, quam quondam audire solebas

Tellurem fato prosperiore dari;
Perque deos comites, hac nuper sede locatos, 615
Saepe meas illos increpuisse moras.
Nec timui de morte tamen: metus abfuit iste.
Hei mihi! credibili fortior illa fuit.
Ne refer. Adspexi non illo pectore digna
Vulnera, Tartareas ausus adire domos. 620
At tu, seu ratio te nostris appulit oris,
Sive deus, regni commoda carpe mei.
Multa tibi memores, nil non debemus Elissae.
Nomine grata tuo, grata sororis, eris.
Talia dicenti—neque enim spes altera restat— 625
Credidit, errores exposuitque suos.
Utque domum intravit Tyrios induta paratus,
Incipit Aeneas:—cetera turba silet—
Hanc tibi cur tradam, pia causa, Lavinia conjux,
Est mihi: consumpsi naufragus hujus opes. 630
Orta Tyro regnum Libyca possedit in ora:
Quam precor ut carae more sororis ames.
Omnia promittit, falsumque Lavinia vulnus
Mente premit tacita, dissimulatque fremens;
Donaque quum videat praeter sua lumina ferri 635
Multa palam, mitti clam quoque multa putat.
Non tamen exactum, quid agat. Furialiter odit,
Et parat insidias, et cupit ulta mori.
Nox erat: ante torum visa est adstare sororis
Squalenti Dido sanguinolenta coma, 640
Et, Fuge, ne dubita, maestum fuge, dicere, tectum,
Sub verbum querulas impulit aura fores.
Exsilit, et velox humili super arva fenestra
Se jacit;—audacem fecerat ipse timor—
Quaque metu rapitur tunica velata recincta, 645
Currit, ut auditis territa dama lupis.
Corniger hanc cupidis rapuisse Numicius undis
Creditur, et stagnis occuluisse suis.
Sidonis interea magno clamore per agros
Quaeritur. Apparent signa notaeque pedum. 650
Ventum erat ad ripas: inerant vestigia ripis.
Sustinuit tacitas conscius amnis aquas.
Ipsa loqui visa est, *Placidi sum Nympha Numici:*
Amne perenne latens Anna Perenna vocor.
Protinus erratis laeti vescuntur in agris, 655
Et celebrant largo seque diemque mero.
Sunt, quibus haec Luna est, quia mensibus impleat annum:
Pars Themis, Inachiam pars putat esse bovem.
Invenies, qui te Nymphen Atlantida dicant,
Teque Jovi primes, Anna, dedisse cibos. 660
Haec quoque, quam referam, nostras pervenit ad aures
Fama, nec a vera dissidet illa fide.
Plebs vetus, et nullis etiam tune tuta Tribunis,
Fugit, et in sacri vertice mentis abit.
Jam quoque, quem secum tulerant, defecerat illos 665
Victus et humanis usibus apta Ceres.
Orta suburbanis quaedam fuit Anna Bovillis
Pauper, sed multae sedulitatis, anus.
Illa levi mitra canos redimita capillos
Fingebat tremula rustica liba manu. 670
Atque ita per populum fumantia mane solebat
Dividere. Haec populo copia grata fuit.
Pace domi facta signum posuere Perennae,
Quod sibi defectis illa tulisset opem.
Nunc mihi, cur cantent, superest, obscena puellae, 675
Dicere: nam coeunt certaue probra canunt.
Nuper erat dea facta; venit Gradivus ad Annam,

Et cum seducta talia verba facit:
Mense meo coleris: junxi mea tempora tecum:
Pendet ab officio spes mihi magna tuo. 680
Armifer armiferae correptus amore Minervae
Uror, et hoc longo tempore vulnus alo.
Effice, dî studio similes coëamus in unum.
Conveniunt partes hae tibi, comis anus.
Dixerat: illa deum promisso ludit inani, 685
Et stultam dubia spem trahit usque mora.
Saepius instanti, Mandata peregrimus, inquit:
Evicta est precibus: vix dedit illa manus.
Gaudet amans thalamosque parat. Deducitur illuc
Anna tegens vultus, ut nova nupta, suos. 690
Oscula sumpturus subito Mars adspicit Annam;
Nunc pudor elusum, nunc subit ira, deum.
Ridet amatorem carae nova diva Minervae;
Nec res hac Veneri gratior ulla fuit.
Inde joci veteres obscenaque dicta canuntur, 695
Et juvat hanc magno verba dedisse deo.
Praeteriturus eram gladios in principe fixos,
Quum sic a castis Vesta locuta focus:
Ne dubita meminisse: meus fuit ille sacerdos.
Sacrilegae telis me petiere manus. 700
Ipsa virum rapui, simulacraque nuda reliqui;
Quae cecidit ferro, Caesaris umbra fuit.
Ille quidem coelo positus Jovis atria vidit,
Et tenet in magno templa dicata foro.
At quicumque nefas ausi, prohibente deorum 705
Numine, polluerant Pontificale caput,
Morte jacent merita. Testes estote Philippi,
Et quorum sparsis ossibus albet humus.
Hoc opus, haec pietas, haec prima elementa fuerunt
Caesaris, ulcisci justa per arma patrem. 710

Postera quum teneras Aurora refecerit herbas,
Scorpios a prima parte videndus erit.

Tertia post Idus lux est celeberrima Baccho.
Bacche, fave vati, dum tua festa cano.
Nec referam Semelen; ad quam nisi fulmina secum 715
Jupiter afferret, parvus inermis erat:
Nec, puer ut posses maturo tempore nasci,
Expletum patrio corpore matris onus.
Sithonas et Scythicos longum est narrare triumphos,
Et domitas gentes, turifer Inde, tuas. 720
Tu quoque Thebanae mala praeda tacebere matris,
Inque tuum furiis acte, Lycurge, genu.
Ecce libet subitos pisces Tyrrhenaque monstra
Dicere; sed non est carminis hujus opus.
Carminis hujus opus, causas expromere, quare 725
Vilis anus populos ad sua liba vocet.
Ante tuos ortus arae sine honore fuerunt,
Liber, et in gelidis herba reperta focus.
Te memorant, Gange totoque Oriente subacto,
Primitias magno seposuisse Jovi. 730
Cinnama tu primus captivaque tura dedisti,
Deque triumphato viscera tosta bove.
Nomine ab auctoris ducunt Libamina nomen,
Libaque, quod sacris pars datur inde focus.
Liba deo fiunt, succis quia dulcibus ille 735
Gaudet, et a Baccho mella reperta ferunt.
Ibat arenoso Satyris comitatus ab Hebro:
—Non habet ingratos fabula nostra jocos—
Jamque erat ad Rhodopen Pangaeaue florida ventum:
aeriferae comitum concrepuere manus. 740

Ecce novae coeunt volucres tinnitibus actae,
Quaque movent sonitus aera sequuntur apes.
Colligit errantes, et in arbore claudit inani
Liber: et inventi praemia mellis habet.
Ut Satyri levisque senex tetigere saporem, 745
Quaerebant flavos per nemus omne favos,
Audit in exesa stridorem examinis ulmo,
Adspicit et ceras dissimulatque senex;
Utque piger pandi tergo residebat aselli,
Applicat hunc ulmo corticibusque cavis. 750
Constitit ipse super ramoso stipite nixus,
Atque avide trunco condita mella petit.
Millia crabronum coeunt, et vertice nudo
Spicula defigunt, oraque summa notant.
Ille cadit praeceps, et calce feritur aselli, 755
Inclamatque suos, auxiliumque rogat.
Concurrunt Satyri, turgentiaque ora parentis
Rident. Percusso claudicat ille genu.
Ridet et ipse deus, limumque inducere monstrat.
Hic paret monitis et linit ora luto. 760
Melle pater fruitur, liboque infusa calenti
Jure repertori candida mella damus.
Femina cur praestet, non est rationis opertae.
Femineos thyrsos concitat ille chores.
Cur anus hoc faciat, quaeris. Vinosior aetas 765
Haec est, et gravidae munera vitis amans.
Cur hedera cincta est; Hedera est gratissima Baccho.
Hoc quoque cur ita sit, dicere nulla mora est.
Nysiades Nymphae, puerum quaerente noverca,
Hanc frondem cunis opposuere novis. 770
Restat, ut inveniam, quare toga libera detur
Lucifero pueris, candide Bacche, tuo;
Sive, quod ipse puer semper juvenisque videris,
Et media est aetas inter utrumque tibi:
Seu, quia tu pater es, patres sua pignora natos 775
Commendant curae numinibusque tuis;
Sive, quod es Liber, vestis quoque libera per te
Sumitur, et vitae liberioris iter;
An quia, quum prisci colerent studiosius agros,
Et patrio faceret rure senator opus, 780
Et caperet fasces a curvo consul aratro,
Nec crimen duras esset habere manus,
Rusticus ad ludos populus veniebat in urbem:
Sed dis, non studiis ille dabatur honos.
Luce sua ludos uvae commentor habebat: 785
Quos cum taedifera nunc habet ipse dea.
Ergo, ut tironem celebrare frequentia posset,
Visa dies dandae non aliena togae.
Mite, Pater, caput huc placataque cornua vertas,
Et des ingenio vela secunda meo! 790
Itur ad Argeos—qui sint, sua pagina dicet—
Hac, si commemini, praeteritaque die.
Stella Lycaoniam vergit proclinis ad Arcton
Miluus. Haec illa nocte videnda venit.
Quid dederit volucris, si vis cognoscere, coelum: 795
Saturnus regnis ab Jove pulsus erat.
Concitat iratus validos Titanas in arma,
Quaeque fuit fati debita, poscit opem.
Matre satus Terra, monstrum mirabile, taurus
Parte sui serpens posteriore fuit. 800
Hunc triplici muro lucis incluserat atris
Parcarum monitu Styx violenta trium.
Viscera qui tauri flammis adolenda dedisset,
Sors erat, aeternos vincere posse deos.

Immolat hunc Briareus facta ex adamante securi: 805

Et jam jam flammis exta daturus erat.

Jupiter alitibus rapere imperat. Attulit illi

Miluus, et meritis venit in astra suis.

Una dies media est, et fiunt sacra Minervae,

Nomina quae a junctis quinque diebus habent. 810

Sanguine prima vacat, nec fas concurrere ferro.

Causa, quod est illa nata Minerva die.

Altera tresque super strata celebrantur arena.

Ensibus exsertis bellica laeta dea est.

Pallada nunc pueri teneraeque ornate puellae. 815

Qui bene placarit Pallada, doctus erit.

Pallade placata, lanam mollite, puellae:

Discite jam plenas exonerare colos.

Illa etiam stantes radio percurrere telas

Erudit, et rarum pectine denset opus. 820

Hanc cole, qui maculas laesis de vestibis aufers:

Hanc cole velleribus quisquis athena paras.

Nec quisquam invita faciet bene vincula plantae

Pallade, sit Tychio doctior ille licet;

Et licet antiquo manibus collatus Epeo 825

Sit prior, irata Pallade mancus erit.

Vos quoque, Phoebæ morbos qui pellitis arte,

Munera de vestris pauca referte deae.

Nec vos, turba fere censu fraudata, magistri

Spernite; discipulos attrahet illa novos. 830

Quique moves caelum, tabulamque coloribus uris,

Quique facis docta mollia saxa manu.

Mille dea est operum: certe dea carminis illa est.

Si mereor, studiis adsit amica meis.

Coelius ex alto qua mons descendit in aequum, 835

Hic ubi non plana est, sed prope plana via est:

Parva licet videas Captæ delubra Minervæ,

Quæ dea natali coepit habere suo.

Nominis in dubio causa est. *Capitale* vocamus

Ingenium sollers: ingeniosa dea est. 840

An, quia de capitis fertur sine matre paterni

Vertice cum clypeo prosiluisse suo?

An, quia perdomitis ad nos captiva Faliscis

Venit? et hoc ipsum littera prisca docet.

An, quod habet legem, capitis quæ pendere poenas 845

Ex illo jubeat furta reperta loco?

A quacumque trahis ratione vocabula, Pallas,

Pro ducibus nostris aegida semper habe.

Summa dies e quinque tubas lustrare canoras

Admonet, et forti sacrificare deae. 850

Nunc potes ad solem sublato dicere vultu:

Hic here Phrixæe vellera pressit ovis.

Seminibus tostis sceleratae fraude novercae

Sustulerat nullas, ut solet, herba comas.

Mittitur ad tripodas, certa qui sorte reportet, 855

Quam sterili terræ Delphicus edat opem.

Hic quoque corruptus cum semine nuntiat Helles

Et juvenis Phrixi funera sorte peti.

Usque recusantem cives, et tempus, et Ino

Compulerant regem jussa nefanda pati; 860

Et soror, et Phrixus velati tempora vittis

Stant simul ante aras junctaque fata gemunt.

Adspicit hos, ut forte pependerit aethere mater,

Et ferit attonita pectora nuda manu:

Inque draconigenam nimbis comitantibus urbem 865

Desilit, et natos eripit inde suos;

Utque fugam capiant, aries nitidissimus auro

Traditur. Ille vehit per freta longa duos.

Dicitur infirma cornu tenuisse sinistra
Femina, quum de se nomina fecit aquae. 870
Paene simul periit, dum vult succurrere lapsae,
Frater, et extentas porrigit usque manus.
Flebat, ut amissa gemini consorte pericli,
Caeruleo junctam nescius esse deo.
Litoribus tactis aries fit sidus: at hujus 875
Pervenit in Colchas aurea lana domos.

Tres ubi Luciferos veniens praemiserit Eos,
Tempora nocturnis aequa diurna feres.

Inde quater pastor saturos ubi clausurit hoedos,
Canuerint herbae rore recente quater; 880
Janus adorandus, cumque hoc Concordia mitis,
Et Romana Salus, araque Pacis erit.
Luna regit menses. Hujus quoque tempora mensis
Finit Aventino Luna colenda jugo.

NOTES:

1. As the first book began with the praises of Janus, so here the poet invokes Mars; in the next book we shall find him calling upon Venus.— *Depositis*, etc. as the poet's occupation is a peaceful one.

3, 4. A question and answer.

5-8. As Minerva, who, especially in the Roman theology, was a deity, who presided over the arts of peace, engaged also in those of war; so Mars might for a time lay aside his arms, and attend to the song of the poet. — *Cupidis*. Several MSS. read *cassidis*. The general sense is the same.

9. He takes occasion here to sing the most celebrated adventure of the Roman god, Mars. It comes with peculiar propriety in this place, as the month had been named after the god by his son, whose birth it relates. For the difference between the Greek Ares and the Roman Mars, see *Mythology*, p. 79 and 459.— *Romana sacerdos*. The affair occurred at Alba, and Rome did not yet exist. Heinsius would read *Trojana*, another critic proposes *regina*, as in Virgil, *aen.* I. 227. There is no need of any change; poets did not always attend to accuracies of this kind.

11. *Silvia*. One MS. reads *Ilia*, which reading has been adopted by Heinsius.— *Moveri scilicet, carmen*, like the *cantusque movete* of Virgil.

12. It was the office of the Vestals to draw water, for the purpose of washing and sprinkling the temple, and cleansing the sacred vessels. Servius on *aen.* vii. 150, says, *Vestae libare non nisi de Numicio flumine licebat*.

13. *Molli*, etc. beautifully expresses the gentle descent to the river.

14. Then, as now, women carried their earthen pitchers on their heads. Speaking of Amymone, our poet says, (*Am.* I. x. 6,) *Cum premeret summi verticis urna comas* and Propertius of Tarpeia (*iv.* 4, 16,) *at illi Urguebat medium fictilis urna caput*.

16. *Restituit*, settled. Two MSS. which are followed by Heinsius, read *composuit*; but as Burmann justly observes this supposes leisure, and the use of a mirror, whereas *restituit* places before us a girl hastily settling up her hair, as we express it.

17, 18. Compare Virg. *Ec.* I. 55, and Hor. *Epod.* II. 26.

21. The descent of Mars, as Addison, I believe, first observed, is to be seen represented on ancient Roman coins.— *Cupitam*. This is the reading of two of the best MSS. and of Diomedes, the grammarian, who quotes this verse: all the other MSS. read *cupita*. Heinsius, in his note, shews that *potior* governed the fourth case, in the best authors, and Priscian (*xviii.* 23,) says, *Omnes auctores, potior illius et illum et illo*.

22. *Fefellit*, concealed.— *Divina ope*, i. e. by his own power.

26. *Sonos*, words. Two MSS. read *_preces*.

27. *Utile*, etc. The well-known Roman *formula*, *Quod bonum, felix faustumque sit*,— *Imagine somni*, in a dream.

28. *An somno*, etc. Was it more than a dream, than a mere [Greek: enupnion]?

29. *Ig. II*. The perpetual fire of Vesta brought from Troy by aeneas. Virg. aen. II. 296.

30. This circumstance was ominous, as the sacred fillet was taken by the Pontifex off the head of a Vestal condemned for breach of vow. Dionysius, when describing the fate of the Vestal, Oppia, or Opimia, says, [Greek: autaeu men taes koryphaes aphelomenoi ta stemmata, kai pompeuontes di' agoras, entos teichous zosan katoruxan].

31. Compare the dream of Astyages, portending the birth of Cyrus. Just. I. 4.—*Palmae*, emblems of victory. It is probably the meaning of the poet that they sprang from the ground, though *inde* would appear to refer rather to the fillet.

35. *Molitur*, i.e. *vibrat*. Virg. G. iv. 331.

36. *Admonitu*, scil. *deorum*, the vision.

37. The woodpecker, as well as the wolf, was sacred to Mars. In the old legend, (see v. 54,) the woodpecker also contributed to nourish the exposed babes.

43, 44. A periphrasis for ten months.—*Emeritis*. *Qui merere desiit*, having completed his task or service, was called *Emeritus*.

45. The poet himself informs us, (VI. 295,) that there was no statue in the temple of Vesta. Gierig supposes that he did not know this at the time he wrote this part of the poem. But it is well known that he kept it a long time by him, altering and revising it. I again repeat, that we are not to look for extreme accuracy in the ancient poets. There were statues of Vesta outside of the temple.

46. See below, VI. 614.

48. The sacred flame drew back as it were, and became nearly extinct. Nothing more terrified the Romans than the extinction of the Vestal flame; it was to them a sign, as Dionysius says, [Greek: tou aphanismou taes poleos].

50. *Opes*, the kingdom. He here gives the reason why Amulius interfered, not that of his calling him *contemptor aequi*.

51, 52. He had already related this at length, II. 385, *et seq.*

53, 54. It was the common tradition, it was in the poem of Ennius, which every one knew, and was probably the subject of some of those old ballads about Romulus, which Dionysius says still existed in his time.

55. *Larentia*, the wife of the shepherd, Faustulus, and nurse of Romulus and Remus. All the MSS. but two read *Laurentia*.

56. *Vestras*, scil. *tui et Larentiae*,—*Opes*, house, mode of living, etc.; see II. 413, on the aid rendered to the founders of Rome.

57. 58. The Larentalia were in December. The poet did not live to perform his promise; he probably could not write the Fasti away from Rome.—*Acceptus geniis*. On account of the Saturnalia, when *indulgebant genio*. See Virg. G. I. 300.

61, 62. This reminds one of the early proofs of his being born to rule, exhibited by Cyrus. It is by no means improbable, that his legend was transferred to Romulus and Remus. That of Paris (Mythology, p. 438,) is somewhat similar, as also that of Habis. See Justin, xlv. 4.

64. *Actos*, i. e. *abactos*, by the robbers.

65. *Editus*, told. Five MSS. read *agnitus*.

66. *Nomen habere*, scil. to have their fame confined to a few cottages. —*Paucis*, most MSS. read *purvis*.

70. A euphemism, sparing the fame of Romulus.

71. *Pecorum*. Three MSS. read *pecudum*, two *nemorum*, which Burmann prefers.

72. *aeternae urbis*. So the Romans loved to call their city.

75. He thus returns to the subject in hand.

78. As he shewed by removing Romulus to heaven, and by giving victory and fame in arms to the Romans.

79. The poet now becomes a grammarian, and argues learnedly.—*Priores*, the Latins.

80. *Hoc scil.* the worship of Mars. Several MSS. read *haec*.

81. *Minoia*, etc. The Cretans worshiped a goddess named Dictynna, who was regarded as being the same as the Artemis of the other Greeks, and the Diana of the Latins. See Mythology, p. 100.

82. *Tellus Hyps.* Lemnos. The slaughter of the men of Lemnos by their wives, and the saving of Thoas, by his daughter Hypsipyle, is a well known event. When Valean was flung from Olympus, by Jupiter, he fell in Lemnos. Hom. Il. I. 93.

83. See VI. 47. Hom. Il. iv. 51.

84. *Maenalis ora*, like *Ausonis ora*, II. 94.

86. *Remque decusque*, wealth and fame.

87. *Peregrinos*, i. e. of other Italian peoples, and you will find that they also had a month called after Mars.

91, 92. The people of Aricia and of Tusculum follow the same rule as the Albans, making March the third month. According to Krebs, the construction is, *Inter Ar. et Alb. et Teleg. manu facta moenia celsa constant tempora*. It is harsh taken any way.

94. First after three months, that is, the fourth.

95, 96. March was the fourth month also to the Pelignians, and their Sabine ancestors. For the best account of all these peoples of ancient Italy, see Niebuhr's Roman History.

97, 98. In reality he only followed the Alban, or rather general Latin calendar, in which March was the third month.

101, 102. Compare Hor. Epist. II. 1, 156. Virg. aen. vi. 850.—*Male forte*, same as *non forte, imbelles*.

103, 104. War was the science of the Romans.—*Pugnabat*. Three MSS. read *pugnarat*.

105. The Hyades and Pleiades are always spoken of together by the poets, as being near each other in position.—*Pliadas Atlanteas*. See IV. 169, [Greek: Plaeiadon Atlageneon epitellomenaon]. Hesiod. See Mythology, p. 52 and 418.

106. The Arctic and Antarctic poles.

107, 108. Cynosure ([Greek: kynos oura]) was a name of the Lesser Bear: Helice ([Greek: helikae]) from its revolving round the pole, a name of the Greater Bear. *Omnes qui Peloponnesum incolunt priore utuntur Arcto; Phoenices autem, quam a suo inventore (Thalete) acceperunt, observant Cynosuram; et hanc studiosius perspicendo diligentius navigare existimantur*. Hygin. Poët. Astron. II. 2.

111. *Libera*, as being unobserved, left to themselves, as it were; subjected to no laws.

112. *Constabat*, &c. Burmann and Gierig take the meaning to be: they believed the stars to be divinities. May it not be: nevertheless, though ignorant of astronomy, they believed in the gods? A stroke at the learned infidelity of the poet's own days, like Gray's, "No very great wit, he believed in a god."

113, 114. A play on words as usual. *Movere signa coelestia* seems rather harsh, but it is not without example. *Numeri movent astra*, Lucan, I. 640. *Carmina quís ignes movimus aërios*, Cinna in Anthol. Lat. T. I. p. 441. *Movebant* is the reading of seven MSS. six read *notabant*; all the rest *tenebant*.—*Quae magnum*, etc. See Livy, II. 59. One of the best MSS. reads *prodere*, which Heinsius and Bentley (on Hor. Ep. I. 67,) prefer.

115, 116. A bundle of hay tied on a pole, is said to have been the standard used by the Romans in their early days.—*Tuas*, of Germanicus.

118. *Manipularis*. The soldiers belonging to one company, that is one *manipulus*, or standard, were called *manipulares*.

119-122. See Introduction, § 2.

119. *Indociles*, untaught. This passive sense is not unusual.— *Ratione*, science scil. astronomy.

120. The *Lustres* or periods of five years, were smaller by ten months, two for each year, at that time when there were but ten months in the year. Gierig's note is "*Lustra quinquennialia tum nondum condebantur a Romanis.*" This looks as if he did not understand the passage, though Neapolis had briefly, but clearly explained it.

124. See above, I. 33.

126. *Spatiis novis*, the decades.

127. *Pares*. This is the reading of the best MSS. and editions; the greater number of the MSS. read *patres*. It is difficult to ascertain the meaning of the poet here. Scaliger, Lipsius and Dan. Heinsius think he means the members of the senate, who were equals in age or in property, See Livy I. 8 and 17, and, as Niebuhr has shown, it is highly probable that the Roman senate originally consisted of one hundred members divided into ten decuries. On the other hand Neapolis who is followed by Gierig, understands it of the army, as in each legion the soldiers equal in age and strength, were divided into ten centuries, (*centum denos orbis*) of each of the three ranks, viz. Hastati, Principes and Pilani or Triarii. The passage is exceedingly obscure, and I cannot satisfy myself respecting it; I however rather incline to the opinion of the first named critics, and the circumstance of *patres* being the reading of so many MSS. proves that it has generally been so understood. In this case we should place a colon after *Romulus*, and a comma or semicolon after *decem*.

130. There were three hundred Equites in each legion, each mounted on a horse supported by the state, hence called *legitimus*. They were divided into ten *turmae* or troops.

131, 132. The three divisions of the Roman Patricians: the Ramnes were the original Romans, the Titiensis the Sabines; the origin of the Luceres is a mere conjecture. See Niebuhr's Rom. Hist. Vol. 291—293.

134. See above, I. 35.

136. *Signa*, proofs or arguments. He goes on with farther proofs of March having been the first month of the ancient Roman year.

137—142. The laurels were changed in the month of March, at the houses of the Flamens, and of the Rex Sacrorum, the temple of Vesta, and the *Curia Prisca*, by which last, Neapolis understands the four ancient *Curiae*, (See above II. 527,) which still, as Festus tells us, remained in Rome, the singular being employed for the plural.—*Vesta quoque*, etc. Does he speak of a statue of Vesta? See above on v. 45. The following passages are of importance. *Romani initio annum decem mensibus computabant, a Martio auspicantes; adeo ut ejus die prima de (in?) aris Vestalibus ignem accenderent; mutarent viridibus veteres laureas; Senatus et populus Comitia agerent; matronae servis suis caenas ponerent, sicut Saturnalibus domini: illae ut per honores promptius obsequium provocarent, hi quasi gratiam repensarent perfecti laboris.* Solinus, c. 3. *Eodem quoque ingrediente mense in regia, curiisque atque Flaminum domibus laureae veteres novis laureis mutabantur*, Macrobius, Sat. I.12.

142. *Il. focis*. See above.

143, 144. *Hujus etiam mensis prima die ignem novum Vestae aris accendebant ut, incipiente anno, cura denuo servandi novati ignis inciperet.* Macrob. *ut supra*.—*Arcana* and *Dicitur*, because none but the Vestals dare enter the temple.

145, 146. A second proof is, the festival of Anna Perenna being in this month. See below, v. 523, *et seq.*—*Fides*, proof, ground of belief.

147, 148. A third argument; previous to the second Punic war, the magistrates, that is, the consuls, as it would appear, used to enter on their offices in March. The poet is not quite correct in this assertion: the Regifugium (see above, II. 685,) was at the end of February; hence, of course, the first consuls entered on their office in March; but A.U.C. 291, the day was the Kal. Sext. A.U.C. 304, the Ides of May, and from A.U.C. 600, the time of the Hannibalian war, the Kal. Jan. It is probable that the poet, knowing that this last change was made A.U.C. 600, inferred from the Regifugium, that previously the consuls had begun to exercise their magistracy in March. There is no proof that he studied the Annals with a critical eye.—*Perfide Poene*. Hannibal, with the usual Roman calumny of the greatest man of antiquity.

149. A fourth and incontrovertible argument.

151. *Oliviferis*. The Sabine land was famous for olives. Columella, v. 8, 5. Mutusca, in that country, is

called by Virgil (aen. vii. 711,) *olivifera*.—*Deductus*, the proper term to denote his being brought with pomp and ceremony to Rome. One MS. reads *devectus*.

153. *Samio*, Pythagoras, who was erroneously supposed to have been the instructor of Numa.—*Qui posse*, etc. a periphrasis of the Metempsychosis, which doctrine he taught. See Met. xv. 157.

154. *Egeria*. See below, v. 261, *et seq.*

155. In consequence of the imperfect nature of the Roman year, and the arbitrary manner in which the Pontifices, for party and political purposes, made the intercalations, it had fallen into such sad confusion, that the festivals fell at the wrong parts of the year. Accordingly, Julius Caesar, as Pontifex Maximus, with the aid of M. Flavius and of Sosigenes, made it correspond with the course of the sun, after the manner of the Egyptian year. For this purpose, he had to add no less than sixty-seven days to the year 708. These he inserted between November and December, and, as the intercalary month also fell in this year, it consisted of fifteen months.

157-160. Caesar was not yet a god, but the poet could not let pass an occasion of displaying his wit, and flattering the imperial family.

161. *Moras Solis*. The time the sun spends in the signs of the Zodiac.

162. *Exactis*, certain.

163-166. The Julian year of 365 days 6 hours; the day, which the hours of four years made, being added at the end of the lustre.—*Junxit*. Two MSS. read *auxit*.—*Quarta*. Many MSS. read *quinta*.—*Consummatur*, to complete, to make up of parts. Some MSS. have *consumatur*, which Heinsius preferred.

167. The poet now begins to inquire of the god why the Matronalia, a festival on which the matrons sacrificed to Juno, and sent presents to each other, and received them from their husbands, should be on the Kalends of the month sacred to the god of war. The deity assigns five causes.

168. Witness Homer's invocations to the Muses.

169. "Cum a viris soleas coli," Gierig. When you preside over manly occupations, is the interpretation of Lenz. May it not be, Since thine occupations are all of a manly character?

173, 174. I, a god whose chief value is in arms, am now, for the first time, called to the pursuits of peace. By the poet or by the matrons? *Gressus*, etc. alluding, perhaps, to his name Gradivus, v. 169.

177. See above, I. 101.

179. First cause, the rape of the Sabines.

180. *Hujus*, scil. *Romae*. Some MSS. read *urbis*.

184. The straw-roofed cottage, said to have been the abode of Romulus, was still standing on the Palatine, in the time of the poet.

195, 196. They (the neighbouring peoples) have the *connubium*, or intermarry with nations at ever so great a distance, but their women all looked down on the Romans.

197. *Patriam*, like thy father's, to take by force what was refused to entreaty.

198. *Tolle preces*, away with entreaties. Thus, *tolle moras*, Met. xiii. 556. *Tolle querelas*, Hor. Ep. I. 12. 3.

199. 200. *Consus*, etc. In this parenthesis the god addresses the poet. The readings of the MSS. differ very much here. Most have *Illo festa die dum s. s. facis*, making it a part of the advice of the god to his son. Heinsius followed those which read, *Ipsa festa die d. s. s. canes*. *Illo* or *illa*—*festa* or *facta*—*canes*, *canas*, *coles*, *facis*, are the readings of various MSS. The present reading, with *canet* instead of *canas*, was proposed by Gronovius, and adopted by Gierig. The Consualia were on the XV. Kal. Sept. It is a pity that the poem does not go so far, as Ovid might have given us some additional information respecting Consus. See Mythology, p. 473.

201. Scil. the Caeninenses, the Crustumini, and the Antemnates. See the story in Livy, I.

202. It is not at all unlikely that, as Donza supposes, he glances here at the war between Julius Caesar, and his son-in-law, Pompey.

203. The war lasted to the third year.

205. *Dictam*, appointed.

206. *Nurus*, Hersilia, the wife of Romulus.

219. The construction is, *ut (feminae quae erant) passis capillis tetigere*, etc.

223. Seen for the first time.

224. Taubner thinks that by pinching the babes, they made them cry *Ah! vae!* which sounded like *ave!* Much as Ovid loved to play on words, I can hardly suspect him of this.

230. *Oebalides*. See I. 260.

231-234. Second cause. Was this the real cause, or is it because Ilia was a mother by me, that the matrons hold their feast on the Kalends of my month?

235-244. Third cause. It was fit that in the season of fecundity the matrons should pray to Juno for offspring. Compare this description of the spring with that in I. 151, *et seq.* See also Hor. Car. iv. 7.—*Hiems. adop. gel.* the *glacialis hiems* of Virgil.—*Victae*. Several MSS. read *lapsae*; one *maestae*. Heinsius proposes *ictae*, but as Burmann justly observes, why alter so excellent a reading as *victae*?—*Detonsae*, some of the older MSS. read *excussae*.—*Virida*. This is the reading of the best and oldest MSS. and was adopted by Heinsius. Burmann and Gierig follow those which read *uvida*; some have *humida*.—*Tenero*. Some MSS. read *gravido*, which is, perhaps, the true reading. See above, I. 152. One MS. reads *in tumido*.—*Occultas vias*, the *caeca spiramenta* of Virgil, G. I. 89.—*Hora*, season, like the Greek [Greek: horae].

244. Taubner, who is followed by some translators, explains this line thus: "quarum proles vel militis officio fungatur, vel sacerdotio s. *votis* oportet." Its plain meaning is, as given by Gierig: whose service and vows is childbirth. *Et rudis ad partus et nova miles eram*, says our poet (Her. xi. 48,) in the person of Canace. See above, II. 9.

245-248. The fourth cause, because the temple of Juno Lucina, on the Esquiline hill, was first opened for worship on the Kalends of March.

245. *Ubi rex*, etc. Ten MSS. read *ibi rex R.* two *regi R.* which reading is adopted by Heinsius, and retained by Gierig. The *excubiae* were held by Romulus on the Esquiline, at the time that he suspected Titus Tatius of bad faith.—*Agebat*. Several of the best MSS. have *habebat*.

246. *Esquilias alii scripserunt ab excubiis regis dictas*. Varro, iv. 8. Ovid seems to follow the same etymology: the true one is from *esculus*. —*Qui*. This is the reading of all the MSS. Heinsius, Burmann and Gierig read *qua*.

251. The fifth cause. Juno, the mother of Mars, loves married women, who, in return, honor me. The Grecian Hera, by the way, was the mother of Ares; but the same was not the case with the Italian Juno and Mars. See Mythology.—*Matrum*. Heinsius adopts *matris* on conjecture, which reading is received by Burmann and Gierig. Some MSS. have *matres*.

254. *Cingite caput*, of the statue of the goddess, says Gierig, perhaps of the worshipper.

259. As the *Salii* bore the sacred *ancilia* through the city on the Kalends of March, the poet now proceeds to enquire into the origin of this institution. See Livy, I. 20.

261. *Nympha*, scil. Egeria.—*Nemori*, etc. See v. 263—275.—*Operata*. Seven MSS. read *adoperta*.

262. *Facta*. Some MSS. read *festae*, others *sacra*.

263. Met. xv. 479, *et seq.* Virg. aen. vii. 761, *et seq.* This account of the grove of Aricia is a complete digression in this place. Aricia, and its grove, lay at the foot of the Mons Albanus.

265. An *Indiges*, named Virbius, was worshiped here, who was identified with Hippolytus.

267, 268. This practice may be witnessed at the present day, in every country where the Roman Catholic religion prevails.—*Longae sepes*. The wall, says Neapolis, surrounding the sacred grove.

269, 270. It was the custom for women, whose prayers to this goddess had been heard, to carry lighted torches from the city to the grove of Aricia. See Propert, II. 23, 39.

271, 272. The priest of Diana, in this grove, called Rex Nemorensis, was always a runaway slave, who

had slain his predecessor in office. He always went armed, to protect himself from aspirants to his dignity. Strabo calls this a barbarous and Scythian custom, and it led to the idea of the Arician Diana, being one with the Tauric Artemis.

273—275. See Juvenal's account of this fountain. Sat. III.

274. *Bibi*. The other editions, following some MSS. read *bibes*.

277-284. See Livy, Dionysius and Plutarch.

283. *Vertitur*, is changed.

285. This legend was related in the same manner by the historian Valerius Antias, from whom Ovid probably took it. As Livy, I. 20, relates the matter differently, it probably was not in the Annals of Ennius. It was evidently founded on the adventure of Menelaus with Proteus. Hom. Od. iv. See also Virg. G. iv. 387, *et seq.*

291. *Picus Faunusque*. Old Italian deities. See Heyne Excursus, V. to aen. vii. Mythology, p. 477.

292. *Prodere*. Many MSS. read *edere*, others *tradere*.—*Romani*, etc. Each a god of Roman ground, i.e. a Roman rural deity.

296. Dark shady groves were, from a very natural feeling, regarded with awe as the abode of deities. See Seneca. Epist. 41.

300. *Fonti*. To the deity or spirit of the fount.

301. *Dis ponit*. This is the conjecture of Heinsius; the MSS. read *disponit*.

312. *Quatiens cornua*. To indicate the difficulty of the matter.

313. *Monitu*. This word is used to indicate information divinely given.

314. *Numina*, divine power.

317. *Deducere*, a magic term, the [Greek: katagein] of the Greeks. *Lunam deducere tentas* Tibullus, [Greek: Ai pharmakides katagousi taen selaenaen]. Interp. Apollonii.

321. *Sum. ded. ab arce*. The reading of the best MSS. is *Valida perductus ab arce*: some of the best have *val. veniet ded. ab arce* or *arte*; some *nostra perd. ab arte*.

322. *Nubila*, etc. He mixes, according to custom, the Greek and Italian mythologies: the oath, by Styx, was peculiar to the former. See Hom. Od. v. 185—*Nubila*, as the Styx, was supposed to exhale a dense vapour.

323. *Carmina*, magic verses.

325. *Scire nefas homini*. Is not for man to know. *Quid crastina volveret aetas Scire nefas homini*. Stat. Theb. III. 562. See Hor. Car. I. 11. 1.

327-330. Some modern writers suppose that the ancient Etruscans possessed the art of conducting the lightning which Franklin discovered, or, according to them, re-discovered, and that it is exhibited in this poetic narrative. Their conjecture is, they think, confirmed by the fate of Tullus Hostilius, which they attribute to his ignorance of the proper mode of conducting the electric fluid.—*Minores*, posterity.

337. *Ambage remota*. As this seems not by any means to accord with what follows, Gierig renders *ambage* circumlocution, as opposed to the brevity with which the god speaks. One MS. reads *remissa*. The dialogue of Jupiter and Numa will be easily understood.

342. *Piscis*. According to Plutarch, the *maena*. See above, II. 578, *note*.

346. *Pignora certa*, the *ancile*. Celestial gifts of this kind, on which the safety of the state were supposed to depend, were common in antiquity.

347. *Aethera, motum*. *Vidisti motu sonitus procurrere caelo*. Profert, II. 16.

352. *Crastina*, scil. *crastinas res*, what will happen to-morrow.

357. Virg. Ec. viii. 14.—*Rorataque*. Many MSS. read *rorata*.

359. *Acerno*. Five MSS. read *eburno*, but see Met. iv. 486. Virg. aen. viii. 178.

363. It was the custom of the Romans to cover their heads when praying, or performing any other religious rite, lest any thing of ill omen should present itself to their view. See Virg. aen. iii. 405.

367 *Evolverat*. This is the reading of five of the best MSS. two read *emerserat*, which Heinsius, Burmann and Gierig have received, and which I should prefer. See v. 517. Most read *emoverat*; one *commoverat*, another *ostenderat*.

369. *Sine nube*. It was therefore supernatural. Compare Hor. Car. I. 34. 6. Virg. aen. vii. 141.

371. Two of the best MSS. read, *A media subito coelum discedere visum est*, which Heinsius prefers. Virgil (aen. ix. 20,) has *medium video discedere coelum*, and if this last be, as I am inclined to think it is, the true reading, it is not unlikely that Ovid imitated this line of the aeneis: if it is not, the line is the work of some grammarian, and formed from the Virgilian verse.

372. *Submisere*. One MS. has *surrexere manus*, which Burmann prefers. For this sense of *sub*, see Virg. Ec. vi. 38. x. 74, *submittere cornua*. Petron. 126, 18, 3. *Submissas tendunt alta ad Capitolia dextras*. Silius, xii. 640.

377. *Ancile*. *Ancile vocatum quia ex utroque latere erat recisum, ut summum infimumque latus pateret*, Festus. *Ancilia dicta ab ancisu, quod ea arma, ab utraque parte, ut peltae Thracum, incisa. Ancisia Saturnio in carmine*. Varro, L. L. iv. Ovid evidently follows the same etymology. According to Juba, whom Plutarch copies, it is derived from [Greek: ankylon] curved, and should be spelt *ancyle*. It is, however, certainly an old Latin word, and is by all Latin writers properly spelt with an *i*. It is well known that *y* is no Latin letter, yet we constantly meet *Sylla* for *Sulla*. From Plutarch's description of the *ancile*, we may collect that it was of an oval form.

381. *Caelata*, i.e. *sculpta*, or simply, made.

383. His morals were as perfect as his skill.

384. *Clausit opus*, simply, completed the work.—*Ulli*, some MSS. read *illi*; one *illud*, which Heinsius and Gierig have adopted.

387. The *Salii*, clad in brazen armour, and striking the *ancilia* with their daggers as they sang the old verses ascribed to Numa, went through the city dancing to the sound of pipes.

393. It was not considered lucky to marry on the Kalends of March, as the *ancilia* were carried on that day. This day was also considered inauspicious for commencing a journey. Suet. Otho. 8. Livy, xxxvii. 33.

396. *Condita*, laid up in the temple.

397, 398. The *Flamen Dialis* wore a peculiar kind of white hat, called *apex*, without which he never went out; his wife wore a flame-coloured robe, named *venenatum*, and a peculiar kind of band about her head, called *rica*. (See Gellius, N. A. x. 15,) hence the poet says, *cincta. Cincta Flaminica veste velata* Festus. Some MSS. have *sancta*; others *capitis distincta*, one *apicatis cura*. It was enjoined by law on the *Flaminia*, not to cut her nails, comb her hair, etc. on certain days.

399-402. One of the Fishes set acronychally on the 3d March, the V. Non.

403. *Rorare genis*. Five MSS. read *rutilare*; two *comis*.

405. The poet commits an error here. *Arctophylax* rises acronychally, instead of setting on the 5th March.

407. *Vindemitor*, [Greek: protrygaetaer], a star in the right shoulder of the Virgin, which now rises acronychally.

409. The story of *Ampelos* is told differently by *Nonnus*, in his *Dionysiacs*. See *Mythology*, p. 174.—*Intonsum*, denotes youth and beauty; it is therefore an epithet of *Apollo*, [Greek: akerssekomaes].—*Satyris*, to denote the lewdness of the Nymph, says *Burmann*. It may, however, mean merely one of the *Satyrs*. Some MSS. read *Satyro*.

411, 412. These two lines were suspected by *Heinsius*. They are certainly very indifferent, but without them the narrative seems imperfect. *Ovid* would hardly have omitted an allusion to the name of *Ampelos*.

414. *Vehit*. This is the reading of five of the best MSS. all the rest have *tulit*.

415-428. On the 6th of the month, *Prid. Non. A.U.C.* 741. *Augustus* was made *Pontifex Maximus*. The

P.M. presided over the Vestals.

417. *Quisquis ades* etc. The Vestals, as it would appear, who alone could enter the temple.—*Canae*. This is the reading of two of the best MSS.; the rest have *castae*, one *gratae*. See Virg. aen. ix. 259.

422. *Vides*. All the older MSS. have *videt* or *vident*; one *Vesta videt*.—*Pignora juncta*, the pledges of empire, in the temple of Vesta, were the Eternal Fire, and the Palladium (Livy, v. 52, xxvi. 27,) to these now was joined.—Augustus. The force of flattery could no farther go.

423. This is the reading of three of the best MSS. and adopted by Heinsius, and the succeeding editors: the other MSS. have *Di v. T. d. p. ferenti*.—*Dignissima praeda*, Vesta.

424. *Gravis*, i. e. *gravatus*, laden. See Virg. aen. II. 296. Three MSS. read *pius*.

425. The Julian house into which Augustus had been adopted, derived their lineage from aeneas. I do not, however, see the relationship to Vesta, unless it be through Kronus, (Saturn) who was her father, and whose grand-daughter Venus, was the mother of aeneas.

428. *Dux*, Augustus. This was probably written before the poet left Rome, and he did not alter it.

429-448. An account of Vejovis, whose temple was dedicated by Romulus, on the Nones of March.

429. The reading of the older MSS. was *Una nota est Marti: Nonis sacra*.—*Una nota*, the Nones of March were distinguished by one mark in the Fasti, one event had taken place on them.

430. The space between the Arx and the Capitol, in which the Asylum and the temple of Vejovis were, was called *Inter duos lucos*. Livy, 1.8, [Greek: to methorion duoin drumon]. Dionysius, II. 15.

435. He now enquires into the origin of the name of this god.

437. The statue of Vejovis represented a youthful figure, without any thunderbolts, in his hand. He may, therefore, be Young Jupiter.

443. There was the figure of a she-goat standing beside it; a farther proof, as Jupiter was suckled by the goat, Amalthea.

445. The country-people, called ill-grown corn *vegrandia*, (*Vegrandes et imbecillae oves*. Varro, R. II. II.) and *vescus* with them, was equivalent to *parvus*. From all this he infers, that Vejovis is Little Jupiter. This is not convincing. See Mythology, p. 468, where it is shewn that Vejovis was probably a god of the under-world.—*Coloniae*. Many of the best MSS. read *colono*. Eleven have *colone* (coloniae); one *coloniae*, which Heinsius adopted. Gierig follows the MSS. which read *coloni*, and he is, perhaps, right in so doing.

449, 450. The heliac rising of Pegasus on the Nones. For Pegasus, see Hesiod. Th. 280, *et seq.* and 325. Met. iv. 784, v. 256. Mythology, pp. 223, 364.—*Variabunt*. Eight MSS. read *vallabunt*, which Heinsius adopted.

451. *Gravida cervice* is rather a curious mode of expression. Medusa was pregnant by Neptune, and when Perseus cut off her head, Pegasus sprang forth (*prosiluit*, [Greek: exethore] Hes.) with the blood: hence the poet says, *gravida crevice*. He was named Pegasus, as being born at the *springs* ([Greek: paegas]) of Ocean.

455. See the story of Bellerophon.

456. The Horse-fount ([Greek: hippoukraenae] Hippocrene) in Aonia (Boeotia), said to have been produced by a stroke of the hoof of Pegasus. —*Fodit*. Nine of the best MSS. read *_fudit*. Rutilius (Itin. I. 264,) says, *Musarum ut latices ungula fodit equi*. Avienus (in Arat. Phaen. Equo.) *cornuque excita repente Lympha, Camenalem fudit procul Hippocrenen*, I think *fudit* the more poetic term.

458. The astronomers of the present day reckon eighty-nine stars in Pegasus.

459-516. The Crown of Ariadne rises acronychally on the 8th March, the VIII. Id. For the story of Theseus and Ariadne, see Met. viii. 175—182. Ars Amandi, I. 531—564, Her. x. Hor. Car. II. 19. Catul. lxiv. 52, *et seq.* Mythology pp. 411, 412.

460. *Gnosida* Gnosian, as Minos, the father of Ariadne, reigned at Gnosus, in Crete.—*Facta dea*, Ariadne, not her crown.

461. "Solent poëtae verbo *mutare* Accusat rei acceptae et Ablat. relictæ addere." Gierig. Thus Horace, *Velox amoenum saepe Lucretilem mutat Lycaeo*.—*Faunus*.

465. *Depexus crinibus*, his hair neatly and carefully combed out. See VI. 229. Bacchus, whom the Greeks named [Greek: eukomaes (eukomos), is a general epithet of the goddesses) was like Apollo, distinguished for the beauty of his hair. See Met. III. 421 and 555, iv. 13. The common reading was, what appears the most obvious, *depexis*. Some of the best MSS. read *depexos*, agreeing with *Indos*.

466. Some of the best MSS. read *venit*. For the Indian expedition of Bacchus, see Mythology, P. I. chap. xiv.

476. My case is told or repeated.

480. *Dedoluisse*, have ended my grief; have died.

493. *At puto*, etc. Ironically.

495. See Hor. Sat. I. 3, 38.

499. *Matrem Pasiphaë*. The story is well known.

500. Bacchus was represented horned, in consequence of the identification of him with the Phrygian Sabazius. Mythology, p. 168. Hence he was called [Greek: boukeros, taurokeros].—*Me tua*, etc. The best and most numerous MSS. read *Me iuvat et laedit*: one, *me viat et laedit*; another *me tua me laedit* or *laudat*: three of the best have the reading of the text, the rest *me tua sed laedit*. Heinsius gives from conjecture, *me tua. At hic laudi est*, which Gierig has received.

503. A play on words as usual.

512. *Libera*. The Italian religion, as I have observed after Niebuhr, (Mythology, p. 455,) delighted in representing the deities presiding over any object in pairs of males and females. Hence, with Liber, the god of wine, was joined a goddess Libera, and when the Greek and Italian religions came to be mingled, she was identified with Proserpine. Ovid alone makes her the same with Ariadne. I forgot to notice this under the head Liber Pater (Mythology, p. 469). I should be inclined to derive Liber from libo, [Greek: leibo], instead of libero.

514. *Vulcanus Veneri*. One MS. reads *Neptunus Thetidi*. I suppose Homer was running in the head of whoever he was that made this improvement.—*Tibi*. One MS. reads *mihi*, which Burmann has received.

517-522. On the 14th or Prid. Id. was another Equiria.—*Demerserit*. Several of the good MSS. read *quum deseret or deserit*; others *quot demserit*; some *quum demserit*; three of the best *dimiserit*; others *demiserit*; one *totidemque remiserit*; another of the best *dimerserit*, whence Heinsius formed the present reading.

518. *Purpureum*, bright, see II. 74. Virg. aen. vi. 641, *purpureum lumen*, scil. Soils.

522. If the Tiber, as was so frequently the case, had overflowed the Campus Martius, the races were run on the Campus Martialis on the Coelian hill.

523-696. On the Ides was the festival of Anna Perenna.—*Geniale, i. e. quo genio indulgetur*. See v. 58.

524. Between the Milvian bridge and the point of confluence with the Anien.

527. *Sub Jove*. See II. 299.

529. *Ibi*. Several MSS. read *sibi*.

532. *Ad numerum*. They reckon the cups.

536. Suit the action to the word by making gesticulations.

537. *Posito*, scil. in honour of the goddess.—*Duras*, awkward, inelegant.

541, 542. Heinsius and Burmann think with a great deal of probability, that a good many verses are lost after this distich, Burmann supposes that the monks who copied the MSS. left them out, on account of their indelicacy.

543. He now commences his enquiry into the character and history of *Anna*.—*Errat*, is uncertain. Six MSS. read *errant*.

544. *Fabula nulla*, no legend or tradition.

545. For the whole story of Dido and Aeneas, see the Aeneis I. and IV.—*Arserat*, the usual play on words.

551-554. See aen. iv. 36, 198, *et seq.*

556. See Virg. G. iv. 213. 565.

557, 558. Counting the years poetically by the harvests and vintages.

561. Favillae, cineres. Hor. Car. II. 6, 22. They used to pour wine and precious oils on the ashes of the dead.

562. *Vertice libatas*, cut from the head, and laid as an offering on the tomb. *Placemus umbras? Capitis exuvias cape, Laceraeque frontis accipe abcissam comam.* Seneca Hyppol. 1181.

565. *Comitem* is the reading of six of the best MSS. all the rest have *comites*.—*Pede aequo*, the *pedes* are the ropes called braces, by which the yards are moved. This shews that the vessel ran before the wind, *vento secundo*.

567. *Melite*. Malta; *Cosyra*, Gozzo.

570. *Battus*. Silius Italicus (viii. 51,) says of Battus, *Cyrenem molli tum forte fovebat Imperio*, and he brings Anna thither. Battus was the founder of the Grecian colony at Cyrene.

581. *Crathidis*. The Crathis was a river in Magna Graecia, near Thurii.

582. *Parvus*. Two MSS. read *Purus*, which Heinius and Gierig prefer. There are abundant instances of the use of *purus* in the sense of free from trees.

587. *Subducere*, to draw up, to furl.

594. *Is*. Two MSS. read *hic*,

602. *Populos duos*. The Trojans and Aborigines, under the common name of Latins. See Livy, I. 2.

613. Italy.

615. *Deos comites*, the Penates, which he had brought with him from Troy, aen. I. 6, xii. 192.—*Increpuisse*, "signis quibusdam datis," Gierig. Virgil does not mention this. Ovid was, perhaps, thinking of the message brought from Jupiter by Mercury, etc.

617. *Morte scil. Didonis*.

618. *Credibile*, than what I believed, or could have believed.

619. *Ne refer*, tell not the tale.

621, 622. *Ratio*, your own choice.—*Deus*, fortune. See Hor. Sat. I. 1, 2.

623. *Memores, scil. sumus debere*.

627. *Paratus*, dress. Met vi. 451.

633. *Falsum vulnus*, causeless wound of jealousy. Virg. aen. I. 36, iv. 67 and 332. Two MSS. read *tacitum*.

635. *Praeter sua lumina*, before her eyes. Seven MSS. *limina*. Heinius puts a colon after *ferri*, and a comma after *mitti*.

637. *Exactum*. She has not yet determined.

642. *Sub verbum* as she spoke.

647. *Corniger*, a usual epithet of rivers, (Virg. G. IV 371. aen. viii. 77.) on account of their roaring or windings. The Numicius was between Larentum and Lavinium.

654. "Si Nympha antea *Anna* dicta, non opus erat ab *amne* nomen suum deducere," Gierig. The fact is, the poet here confounds two etymons, an old one from *amne perenne*, and a later one from *Anna* the sister of Dido. Was *Anna* mentioned in the poem of Naevius? or did Virgil first give it vogue? It is a Semitic name, and occurs in Scripture.

657. A second opinion, *Anna* is the Moon.

658. A third, she is *Themis*; a fourth *Io* or *Isis*.

659. 660. A fifth, made her a daughter of Atlas, and one of the Nymphs who reared Jupiter. These however are said to have been the two daughters of Melissa, or simply the nymph Amalthea. There is however another tradition which commits the rearing of the infant deity to the Hyades, who were the daughters of Atlas.

661. A sixth theory, derived Anua from *anus*, and devised the following legend which the poet thinks is not unlike the truth.

663. The famous secession of the Plebs. A.U.C. 260. to the hill beyond the Anien, three miles from Rome, afterwards named the Mons Sacer.

667. Bovillae or Bovilla was a Latin town not far from Rome, on the Appian Way.—*Suburbanis* does not mean close to the city, for Horace (Ep, I, 7, 77.) calls his Sabine country-seat *suburbana rura*.

673. Can any thing be more silly than this account of the origin of an ancient Italian deity? I have elsewhere (Mythology p. 479) observed, what little taste and elegance of imagination, and I add sense, the Romans displayed in the origins which they invented for their gods. The real etymon of Anna Perenna is, I think, *annus*, as the poet himself would appear to have seen: see vv. 145, 146. Perhaps, according to the principle noticed above on, v. 512, she was a female corresponding to a god Annus. It is curious to observe the resemblance which has been traced out between her and the Indian Anna Purna in the Asiatic Researches.

675. He now undertakes to explain by a legend, why at the festival of Anna Perenna indecorous verse were sung by young women. The mystics would here, of course, talk to us of the symbolic wisdom of ancient priests and sages, but the more probable reason is to be found in the rude simplicity of an agricultural race, like the ancient Latins, and other peoples of Italy, which also gave origin to the Fescinnine verses. On occasions like this, however, one should always bear in mind these words of Johnson, "The original of ancient customs is commonly unknown; for the practice often continues after the cause has ceased; and concerning superstitious ceremonies it is vain to conjecture, reason cannot explain," Rasselas, Chap. 48.

696. *Verba dedisse*, to have deceived.

697. Julius Caesar was slain on the Ides of March, A.U.C. 709. The senate directed, that in future this day should be called *Parricidium*, and that no senate should ever sit on it. Suet. Caes. 88.

698. *Locuta*, scil. to the poet.

699. *Sacerdos*, as being Pontifex Maximus. [Greek: All' outos ho pater, outos ho archiereus, ho asulos, ho aeros, ho theos, tethnaeken], are the words of Antonius over him in Dion. Cass. xlv. 49.

703. *Vidit*. Two MS. read *servat*. Compare Virg. Ec. v. 56.

704. A temple was raised to Caesar. A.U.C 712. three years after his death.

707. It was observed by the historians that all the murderers of Caesar perished within three years after him.

710. *Caesaris*. Augustus.

711, 712. On the XVII. Kal. April is the cosmic rising of the middle of the Scorpion.

713-790. On the following day were the Liberalia, which the poet now sings.

716. *Parvus inermis erat*, scil. Jupiter. Most MSS. read *eras*, applying it to Bacchus. Gierig is not satisfied with either reading, and he thinks the passage corrupt.

718. *Expletum* completed, brought to maturity.—*Onus*, most MSS. *opus*.

719. The expedition of Bacchus.

721. Pentheus. See Met. iii. 511. *et seq.*

722. Met. iv. 22.

723. Met. iii. 597, *et seq.*

726. *Vilis anus*, a mean, or common old woman. Seven MSS. three of which are of the best, read *Vitator*, but the correctness of the present text is proved by the following passage of Varro L. L. V. *Liberalia dicta, quod per totum oppidum eo die sedent sacerdotes Liberi, hedera coronatae anus, cum*

libis et foculo pro emptore sacrificantes.

728. *Gelidis focis*, cold altars, as no fire was kindled on them.

730. *Seposuisse*. The greater number of MSS. have *supposuisse*.

733. "Mira etymologia!" Gierig. See above v. 512. The *libum* was a kind of cake, [Greek: plakous ek galaktos, itrion te kai melitos, on Romaioi libon kalousi]. Athenaeus III. p. 125.

739. *Florida*. Most MSS. read *flumina*: the present, which is far preferable, is that of three of the best and four other MSS.

741-744. Compare Virgil G. IV. 64, *et seq.* The practice is too well known among ourselves to require any elucidation.

743. *Levis senex*, Silenus, who was bald. Most MSS. read *lenis*.

748. *Dissimulat*, conceals his discovery.

753 It was therefore a hornet's nest he had got.

763 See v. 726.—*Praestet*, "exhibeat praetereuntibus." Gierig.

769. *Nysiades*. There was a Nysa in Boeotia, in Thrace, in India, in Arabia. It was probably the Boeotian that the poet meant. See Met. III. 313.—*Noverca*, Juno.

771. On the Liberalia, the youths who had attained the age of sixteen laid aside the *praetexta*, which they had hitherto worn and assumed, the *toga virilis*, *pura*, *recta*, or *libera*, as it was variously, called. The poet gives four reasons for its being done on the Liberalia.

773. First reason, Bacchus, like Apollo, was ever young, See Met. iv. 17.

775. Second reason, because he was a father, (*Liber Pater*.) The Romans however called all their gods *patres*. ex. gr. Jupiter, (Jovis pater Zeus [Greek: pataer]), Dispiter, Mars-piter, Janus pater, Pater Neptunus, Pater Silvanus. (Hor. Epod. ii. 21.) etc.

777. Third reason, and perhaps the true one, because his name Liber coincided with the adjective *liber*.

779. Fourth reason, because as the people used to come from the country into Rome on the Liberalia to see the plays, it was deemed a good opportunity for giving a youth the *toga virilis*, when all his friends and relations were present.

781. Alluding to L. Quinctius Cincinnatus, *ille dictator ab aratro*, Flor. I. 11.

782. Alluding, perhaps, to the story of Scipio, who, on shaking the hand of a country voter, as he canvassed him, said, *Prythee, friend, dost walk on thy hands?* and thereby lost his election. I, however, rather think that the poet had only in view the effeminacy of his own days.

784. *Studiis*, scil. musices et poeseos, taste.

786. *Taedifera dea*, Ceres.

787. *Tironem*. The youth who took the manly gown was named a *tiro*, and the day, *dies tirocinii*. He was accompanied from the Capitol to the Forum, and thence home by a great number of his relatives, friends and clients.—*Celeb. freq. Frequentia me usque ad Capitolium celebravit*. Cic. Att. vi. 1.

791, 792. See V. 621, Livy, I. 22. *Reliqua urbis loca olim discreta, ut Argeorum sacraria in septem et viginti partes urbis sunt disposita. Argeos dictos putant a principibus, qui cum Hercule Argivo venerunt Romam et in Saturnia subsederunt*. Varro, L. L. iv. J. B. Fontejus (*De Prisca Caesiorum Gente*, L. I. c. 7,) supposes that the Argei were the reputed burial-places of some of these noble Argives.—*Sua Pagina*, its own part of the Fasti. He means, perhaps, V. 621, *et seq.*

793, 794. On the same day (XVI. Kal. April.) the Kite rises acronychally.—*Proclinis* is the reading of two of the best MSS.; five of the best read *proclivis*, some have *declivis*; the greater number *declinis*.—*Milvus*, a trisyllable (like *Iason*, *Iulus*, *Iambus*, *silua*, *Suevos*, etc.) is the reading of the best MSS.: the rest have *Milvius*. The constellation of the Kite, Krebs says, is not mentioned by any Greek writer on astronomy, before the time of Ovid. It is quite uncertain where he got the following legend.

798. That is to slay the monster about to be described.

801. Compare Virg. aen. vi. 549.

803, 804. This reminds one strongly of the sacrifice of the horse of Hindoo Mythology. See Southey's Curse of Kehama, viii.

805. Briareus. See Hom. Il. I. 402. According to Homer and Hesiod, Briareus was one of the Hundred-handed, and the ally of Jupiter. Ovid appears to make him a Titan.—*Adamante*. The *adamas* of the poets is iron, or rather steel. *Adamas lapis durissimus, qui nec ferro cedere dicitur*. Pliny, H. N. xxvii. 4.

809-850. On the XIV. Kal. April, began the festival of Minerva, named the Quinquatrus, Quinquatres, or Quinquatria.

810. *Nomina quae*. Several MSS. have *numinaque adjunctis*. *Quinquatrus: hic dies unus a nominis errore observatur, proinde ut sint quinque dies, dictus ab Tusculanis; post diem sextum Idus similiter vocatus Sexatrus, et post diem septimum Septimatrus; sic hic, quod erat post diem quintum Idus, Quinquatrus*, Varro, L. L. V. Festus gives the same derivation. It is in favour of Ovid that the festival lasted exactly five days, but this may have been the effect, and not the cause of the name.

811. The gladiatorial combats with which the festival of Minerva, as the goddess of war, were celebrated, did not begin till the second day. As the Minerva of the Romans was certainly no war-goddess, till she was identified with the Pallas Athena of Greece, I am inclined to think that the origin of this mode of worshiping her will be found in the account given by Herodotus, (iv. 180, 189) of the worship of the Lybian goddess, whom he makes to be the prototype of Pallas Athena. To shew how modes of worship were transferred; the Athenians had, in the time of the empire, combats of gladiators in a theatre on their Acropolis, in honour of their patron-goddess. See Philostratus' Life of Apollonius, L. iv. c. 7. For Pallas Athena and Minerva, see Mythology, pp. 119 and 462.

812. *Illa nata die*. "Illa die *nata Minerva*, quatenus ei templum in Aventino dedicatum, quod notat Verrius. Etiam Calend. Vindob. N. *Minervae*." Gierig.

815. See Juvenal. Sat. x. 118.—*Ornate*, scil. with garlands.

816. *Doctus*, skilful.

817. 818. Spinning.

819, 820. Weaving.—*Stantes telas*, the *stamina* or warp.

821-826. The fuller, the dyer, the shoemaker and the carpenter. For Tychius, see Hom. Il. vii. 221, for Epeus. Id. Od. viii. 492, Virg. aen. II. 264.

827, 828. The Physicians. There is an inscription in Gruter *Minervae Medicae*. The reader needs not to be reminded of the medical character of Phoebus Apollo.

829. This is a sadly perplexing line. Seven MSS. read *censu fraudante*; others *sensu fraudante*; four *sensus fraudata*; one of the best *censu fraudata*; two of the best *sensu fraudare*; one of the best *turba ferae sensus fraudare*; two *verba feri*; three *deam, censu fraudata*, which Burmann and Gierig have adopted. The present reading is the common one, with a slight change of *feri*, which gives no good sense, to *ferre*. Matthiae conjectured, and gave the same reading. I think the poet meant the bad payment and bad treatment which the school-masters so frequently met with at Rome.

831, 832. The sculptors, painters and statuaries.—*Tabulam*, etc. The Encaustae, as they were called, who burned-in wax, spread over the place to be painted.—*Mollia*, smooth or soft, as it were, to the eye.

835. There was a small temple of Minerva Capta on the rise of the Coelian hill, of which name the poet now tries, but in vain, to discover the origin.—*Captae*, Six MSS. *capitae*; others *castae*. This shews the negligence and temerity of the transcribers.

838. See on v. 812.

843. It was the custom when a town was taken, to bring its gods to the abode of the conquerors.—Falerii was captured by Camillus, A.U.C. 361. See Livy, v. 24.

844. *Littera prisca*, the old name of the goddess, or the old books, the Annals.

845, 846. This passage is difficult. For *ex illo* most MSS. have *exilio*; many for *reperta*, read *recepta*. It is the *fures*, and not the *furta*, which should be punished. *Capitalis lucus, ubi si quid violatum est, capite violatoris*, (two MSS. *vigilatoris*) *expiatur*. Festus.

849, 850. On the last day of the Quinquatrus, the Kal. Apr. was the *Tubilustrum*. According to Varro

and Festus, the trumpets were purified in the Atrium Sutorium. On the X. Kal. Jun. there was a Tubilustrum to Vulcan. For *deae* in this place, three of the best MSS. read *deo*, which Heinsius adopts, and understands it of Mars. Gesenius also prefers this reading. In Verrius, we find *Feriae Martis*, and Laur. Lydus (de Mensibus, p. 85,) says, [Greek: tae pro deka kalandon Aprillion katharmos salpingos kai kinaesis ton oplon, kai timai Areos kai Nerinaes, haen aexioun einai taen Athaenan nerinae gar (en tae Sabinon glossae) hae andria esti]. This Nerine-Minerva was probably the *fortis dea*.

851-876. The sun enters the Ram, and the poet takes the occasion of telling the story of Phrixus and Helle. See Mythology, p. 296.—*Nunc*, on the last day of the Quinquatrus, as it was the day after the XI. Kal. Apr. which last was that of the entrance of the sun into the Ram. See the Kalendarium.

863. *Pependerat*. Their mother was Nephele, cloud. See also v. 805.

865. Thebes was built by the Sparti (*Sown*) who sprang from the serpent's teeth.

870. The Hellespont, Helle's-sea.

874. *Caeruleo deo*. Neptune.

877. The vernal equinox on the VII. Kal. Apr.—*Eos*, Aurora.

879. Four days after the VII. Kal. Apr. was a festival of Janus, Concord, Health and Peace. Augustus raised statues to these three last-named deities.

883, 884. Servius Tullius built a temple to Diana on the Aventine, Livy, I. 45. Tac. An. xv. 41. Ovid, like the other poets, makes Diana and Luna, as they really were, identical. See Mythology, p. 463.

LIBER IV.

Alma, fave, dixi, geminorum mater Amorum.

Ad vatem vultus rettulit illa suos.

Quid tibi, ait, mecum? certe majora canebas.

Num vetus in molli pectore vulnus habes?

Scis dea, respondi, de vulnere.—Risit, et aether 5

Protinus ex illa parte serenus erat.—

Saucius, an sanus, numquid tua signa reliqui?

Tu mihi propositum, tu mihi semper opus.

Quae decuit, primis sine crimine lusimus annis:

Nunc teritur nostris area major equis. 10

Tempora cum causis annalibus eruta priscis,

Lapsaque sub terras orta que signa cano.

Venimus ad quartum, quo tu celeberrima, mensem;

Et vatem, et mensem scis, Venus esse tuos.

Mota Cytheriaca leviter mea tempora myrto 15

Contigit, et, Coeptum perfice, dixit, opus.

Sensimus, et subito causae patuere dierum.

Dum licet, et spirant flamina, navis eat.

Si qua tamen pars te de fastis tangere debet,

Caesar, in Aprili, quo tenearis, habes. 20

Hic ad te magna descendit imagine mensis,

Et fit adoptiva nobilitate tuus.

Hoc pater Iliades, quum longum scriberet annum,

Vidit, et auctores rettulit ipse suos.

Utque fero Marti primam dedit ordine sortem, 25

Quod sibi nascenti proxima causa fuit;

Sic Venerem gradibus multis in gente repertam

Alterius voluit mensis habere locum;

Principiumque sui generis revoluta que quaerens

Saecula, cognatos venit ad usque deos. 30

Dardanon Electra nesciret Atlantide cretum?

Scilicet Electran concubuisse Jovi?

Hujus Erichthonius: Tros est generatus ab illo:

Assaracon creat hic, Assaracusque Capyn.
Proximus Anchisen, cum quo commune parentis 35
Non dedignata est nomen habere Venus,
Hinc satus aeneas, pietas spectata per ignes,
Sacra, patremque humeris altera sacra, tulit.
Venimus ad felix aliquando nomen Iuli,
Unde domus Teucros Julia tangit avos. 40
Postumus huic, qui, quod silvis fuit ortus in altis,
Silvius in Latia gente vocatus erat;
Isque, Latine, tibi pater est: subit Alba Latinum:
Proximus est titulis Epytos, Alba, tuis,
Ille dedit Capyi recidiva vocabula Troiae, 45
Et tuus est idem, Calpete, factus avus.
Quumque patris regnum post hunc Tiberinus haberet,
Dicitur in Tuscae gurgite mersus aquae.
Jam tamen Agrippam genitum, Remulumque nepotem
Viderat; in Remulum fulmina missa ferunt. 50
Venit Aventinus post hos, locus unde vocatus,
Mons quoque. Post illum tradita Procae.
Quem sequitur diri Numitor germanus Amuli.
Ilia cum Lauso de Numitore sati.
Ense cadit patruī Lausus: placet Ilia Marti; 55
Teque parit, gemino juncte Quirine Remo.
Ille suos semper Venerem Martemque parentes
Dixit, et emeruit vocis habere fidem.
Neve secuturi possent nescire nepotes,
Tempora dīs generis continuata dedit. 60
Sed Veneris mensem Graio sermone notatum
Auguror: a spumis est dea dicta maris.
Nec tibi sit mirum Graio rem nomine dici:
Itala nam tellus Graecia major erat.
Venerat Evander plena cum classe suorum: 65
Venerat Alcides, Graius uterque genus.
Hospes Aventinis armentum pavit in herbis
Claviger, et tanto est Albula pota deo.
Dux quoque Neritius. Testes Laestrygones exstant:
Et quod adhuc Circes nomina litus habet. 70
Et jam Telegoni, jam moenia Tiburis udi
Stabant, Argolicae quod posuere manus.
Venerat Atridae fati agitatus Halesus,
A quo se dictam terra Falisca putat.
Adjice Trojanae suasorem Antenora pacis, 75
Et generum Oeniden, Appule Daune, tuum.
Serus ab Iliacis, et post Antenora, flammis
Attulit aeneas in loca nostra deos.
Hujus erat Solymus Phrygia comes unus ab Ida:
A quo Sulmonis moenia nomen habent, 80
Sulmonis gelidi, patriae, Germanice, nostrae.
Me miserum! Scythico quam procul illa solo est!
Ergo ego tam longe?—sed supprime, Musa, querelas;
Non tibi sunt maesta sacra canenda lyra.
Quo non livor abit? Sunt qui tibi mensis honorem 85
Eripuisse velint, invideantque, Venus.
Nam, quia ver aperit tunc omnia, densaque cedit
Frigoris asperitas, fetaque terra patet;
Aprilem memorant ab aperto tempore dictum,
Quem Venus injecta vindicat alma manu. 90
Illa quidem totum dignissima temperat orbem:
Illa tenet nullo regna minora deo:
Juraque dat coelo, terrae, natalibus undis,
Perque suos initus continet omne genus.
Illa deos omnes—longum est narrare—creavit: 95
Illa satis causas arboribusque dedit:
Illa rudes animos hominum contraxit in unum,

Et docuit jungi cum pare quemque sua.
Quid genus omne creat volucrum, nisi blanda voluptas?
Nec coeunt pecudes, si levis absit amor. 100
Cum mare trux aries cornu decertat: at idem
Frontem dilectae laedere parcit ovis.
Deposita taurus sequitur feritate juvencam,
Quem toti saltus, quem nemus omne tremit.
Vis eadem, lato quodcumque sub sequore vivit, 105
Servat, et innumeris piscibus implet aquas.
Prima feros habitus homini detraxit: ab illa
Venerunt cultus mundaque cura sui.
Primus amans carmen vigilatum nocte negata
Dicitur ad clausas concinuisse fores; 110
Eloquiumque fuit duram exorare puellam:
Proque sua causa quisque disertus erat.
Mille per hanc artes motae, studioque placendi,
Quae latuere prius, multa reperta ferunt.
Hanc quisquam titulo mensis spoliare secundi 115
Audeat? a nobis sit procul iste furor.
Quid? quod ubique potens, templisque frequentibus aucta,
Urbe tamen nostra jus dea majus habet?
Pro Troja, Romane, tua Venus arma ferebat;
Quum genuit teneram cuspide laesa manum, 120
Coelestesque duas Trojano iudice vicit;
—Ah! nolim victas hoc meminisse deas!—
Assaracique nurus dicta est, ut scilicet olim
Magnus Iuleos Caesar haberet avos.
Nec Veneri tempus, quam ver, erat aptius ullum. 125
Vere nitent terrae: vere remissus ager.
Nunc herbae rupta tellure cacumina tollunt;
Nunc tumido gemmas cortice palmes agit.
Et formosa Venus formoso tempore digna est,
Utque solet, Marti continuata suo. 130
Vere monet curvas materna per aequora puppes
Ire, nec hibernas jam timuisse minas.
Rite deam Latiae colitis matresque nurusque;
Et vos, quis vittae longaue vestis abest.
Aurea marmoreo redimicula solvite collo: 135
Demite divitias: tota lavanda dea est.
Aurea siccato redimicula reddite collo:
Nunc alii flores, nunc nova danda rosa est.
Vos quoque sub viridi myrto jubet illa lavari;
Causaque, cur jubeat,—discite—certa subest. 140
Litore siccat rorantes nuda capillos:
Viderunt Satyri, turba proterva, deam.
Sensit, et opposita textit sua corpora myrto.
Tuta fuit factis: vosque referre jubet.
Discite nunc, quare Fortunae tura Virili 145
Detis eo, calida qui locus humet aqua.
Aspicit ille locus posito velamine cunctas,
Et vitium nudi corporis omne patet.
Ut tegat hoc, celetque viros, Fortuna Virilis
Praestat, et hoc parvo ture rogata facit. 150
Nec pigeat niveo tritum cum lacte papaver
Sumere, et expressis mella liquata favis.
Quum primum cupido Venus est deducta marito,
Hoc bibit; ex illo tempore nupta fuit.
Supplicibus verbis illam placate: sub illa 155
Et forma, et mores, et bona fama manet.
Roma pudicitia proavorum tempore lapsa est:
Cumaeam, veteres, consulistis anum.
Templa jubet Veneri fieri: quibus ordine factis,
Inde Venus verso nomina corde tenet. 160
Semper ad Aeneadas placido, pulcherrima, vultu

Respice, totque tuas, diva, tuere nurus.
Dum loquor, elatae metuendus acumine caudae
Scorpios in virides praecipitatur aquas.
Nox ubi transient, coelumque rubescere primo 165
Coeperit, et tactae rore querentur aves,
Semustamque facem vigilata nocte viator
Ponet, et ad solitum rusticus ibit opus:
Pliades incipiunt humeros relevare paternos,
Quae septem dici, sex tamen esse solent; 170
Seu, quod in araplexum sex hinc venere deorum:
Nam Steropen Marti concubuisse ferunt:
Neptuno Halcyonen, et te, formosa Celaeno:
Maian, et Electran, Taygetenque Jovi:
Septima mortali Merope tibi, Sisyphē, nupsit: 175
Poenitet, et facti sola pudore latet;
Sive, quod Electra Trojae; spectare ruinas
Non tulit, ante oculos opposuitque manum.

Ter sine perpetuo coelum versetur in axe;
Ter jungat Titan, terque resolvat equos; 180
Protinus inflexo Berecyntia tibia cornu
Flabit, et Idaeae festa Parentis erunt.
Ibunt semimares et inania tympana tudent,
Aeraque tinnitus sere repulsa dabunt.
Ipsa sedens molli comitum cervice feretur 185
Urbis per medias exululata vias.
Scena sonat, ludique vocant. Spectate, Quirites!
Et fora Marte suo litigiosa vacent.
Quaerere multa libet: sed me sonus aeris acuti
Terret, et horrendo lotos adunca sono. 190
Da, dea, quas sciter, doctas, Cybeleïa, neptes.
Audit, et has curae jussit adesse meae.
Pandite mandati memores, Heliconis alumnae,
Gaudet assiduo cur dea Magna sono.
Sic ego. Sic Erato:—mensis Cythereius illi 195
Cessit, quod teneri nomen Amoris habet.—
Reddita Saturno sors haec erat: Optime regum.
A nato sceptris excutiere tuis.
Ille suam metuens, ut quaeque erat edita, prolem
Devorat, immersam visceribusque tenet. 200
Saepe Rhea questa est toties fecunda, nec umquam
Mater, et indoluit fertilitate sua.
Jupiter ortus erat.—Pro magno teste vetustas
Creditor; acceptam parce movere fidem.—
Veste latens saxum coelesti gutture sedit. 205
Sic genitor fati decipiendus erat.
Ardua jam dudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.
Pars clypeos rudibus, galeas pars tundit inanes:
Hoc Curetes habent, hoc Corybantes opus. 210
Res latuit patrem: priscique imitamina facti
aera deae comites raucaque terga movent.
Cymbala pro galeis, pro scutis tympana pulsant:
Tibia dat Phrygios, ut dedit ante, modos.
Desierat: coepi: Cur huic genus acre leonum 215
Praebeat insolitas ad juga curva jubar?
Desieram: coepit: Feritas mollita per illam
Creditor. Id curru testificata suo est.
At cur turrata caput est ornata corona?
An primis turres urbibus illa dedit? 220
Annuit. Unde venit, dixi, sua membra secandi
Impetus? Ut tacui, Pieris orsa loqui:
Phryx puer in silvis facie spectabilis Attis
Turrigeram casto vinxit amore deam.
Hunc sibi servari voluit, sua templa tueri: 225

Et dixit, *Semper fac puer esse velis.*
Ille fidem jussis dedit; et, *Si mentiar*, inquit,
Ultima, qua fallam, sit Venus illa mihi.
Fallit, et in Nympha Sagaritide desinit esse,
Quod fuit. Hinc poenas exigit ira deae. 230
Naida vulneribus succidit in arbore factis.
Illa perit. Fatum Naidos arbor erat.
Hic furit: et credens thalami procumbere tectum,
Effugit et cursu Dindyma summa petit.
Et modo, *Tolle faces! Remove*, modo, *verbera!* clamat. 235
Saepe Palaestinas jurat adesse deas.
Ille etiam saxo corpus laniavit acuto,
Longaque in immundo pulvere tracta coma est;
Voxque fuit, Merui: meritas do sanguine poenas:
Ah pereant partes, quae nocuere mihi! 240
Ah pereant! dicebat adhuc: onus inguinis aufert;
Nullaque sunt subito signa relictia viri.
Venit in exemplum furor hic, mollesque ministri
Caedunt jactatis vilia membra comis.
Talibus Aoniae facunda voce Camenae; 245
Reddita quaesiti causa furoris erat.
Hoc quoque, dux operis, moneas, precor, unde petita
Venerit, an nostra semper in urbe fuit?
Dindymon, et Cybelen, et amoenam fontibus Iden
Semper, et Iliacas Mater amavit opes. 250
Quum Trojam. aeneas Italos portaret in agros,
Est dea sacriferas paene secuta rates.
Sed nondum fatis Latio sua numina posci
Senserat, assuetis substiteratque locis.
Post, ut Roma potens opibus jam saecula quinque 255
Vidit, et edomito sustulit orbe caput;
Carminis Euboici fatalia verba sacerdos
Inspicit. Inspectum tale fuisse ferunt:
Mater abest; Matrem jubeo, Romane, requiras.
Quum veniet, casta est accipienda manu. 260
Obscurae sortis Patres ambagibus errant,
Quaevae parens absit, quove petenda loco.
Consultitur Paeon, *Divum* que *arcessite Matrem*,
Inquit, *et Idaeo est invenienda jugo.*
Mittuntur proceres. Phrygiae tum sceptrata tenebat 265
Attalus: Ausoniis rem negat ille viris.
Mira canam: longo tremuit cum murmure tellus,
Et sic est adytis diva locuta suis:
Ipsa peti volui. Ne sit mora: mitte volentem.
Dignus Roma locus, quo deus omnis eat. 270
Ille soni terrore pavens, Proficiscere, dixit;
Nostra eris: in Phrygios Roma refertur avos.
Protinus innumeratae caedunt pineta secures
Illa, quibus fugiens Phryx pius usus erat.
Mille manus coeunt: et picta coloribus ustis 275
Coelestum Matrem concava puppis habet.
Illa sui per aquas fertur tutissima nati,
Longaque Phrixiae stagna sororis adit,
Rhoeteumque rapax, Sigeaque litora transit,
Et Tenedum, et veteres Eetionis opes. 280
Cyclades excipiunt, Lesbo post terga relictia,
Quaque Carysteis frangitur unda vadis.
Transit et Icarium, lapsas ubi perdidit alas
Icarus, et vastae nomina fecit aquae.
Tum laeva Creten, dextra Pelopeidas undas 285
Deserit, et Veneri sacra Cythera petit.
Hinc mare Trinacrium, candens ubi tingere ferrum
Brontes, et Steropes, Acmonidesque solent:
aequoraque Afra legit, Sardoaque regna sinistris

Prospicit a remis, Ausoniamque tenet. 290
Ostia contigerat, qua se Tiberinus in altum
Dividit, et campo liberiore natat:
Omnis eques, mixtaque gravis cum plebe senatus
Obvius ad Tusci fluminis ora venit;
Procedunt pariter matres, nataeque, nurusque. 295
Quaeque colunt sanctos virginitate focos.
Sedula fune viri contento brachia lassant.
Vix subit adversas hospita navis aquas,
Sicca diu tellus fuerat: sitis usserat herbas:
Sedit limoso pressa carina vado. 300
Quisquis adest operi, plus quam pro parte laborat,
Adjuvat et fortes voce sonante manus.
Illa velut medio stabilis sedet insula ponto.
Attoniti monstro stantque paventque viri.
Claudia Quinta genus Clauso referebat ab alto: 305
Nec facies impar nobilitate fuit.
Casta quidem, sed non et credita. Rumor iniquus
Laeserat, et falsi criminis acta rea est.
Cultus et ornatis varie prodisse capillis
Obfuit, ad rigidos promptaque lingua senes. 310
Conscia mens recti famae mendacia risit:
Sed nos in vitium credula turba sumus.
Haec ubi castarum processit ab agmine matrum,
Et manibus puram fluminis hausit aquam,
Ter caput irrorat, ter tollit in aethera palmas; 315
—Quicumque adspiciunt, mente carere putant.—
Submissoque genu vultus in imagine divae
Figit, et hos edit crine jacente sonos:
Supplicis, alma, tuae, genitrix fecunda deorum,
Accipe sub certa conditione preces. 320
Casta negor. Si tu damnas, meruisse fatebor;
Morte luam poenas iudice victa dea.
Sed, si crimen abest, tu nostrae pignora vitae
Re dabis, et castas casta sequere manus.
Dixit, et exiguo funem conamine traxit. 325
Mira, sed et scena testificata loquar.
Mota dea est, sequiturque ducem, laudatque sequendo.
Index laetitiae fertur in astra sonus.
Fluminis ad flexum veniunt: Tiberina priores
Ostia dixerunt, unde sinister abit. 330
Nox aderat: querno religant a stipite funem,
Dantque levi somno corpora functa cibo.
Lux aderat: querno solvunt a stipite funem;
Ante tamen posito tura dedere foco:
Ante coronatam puppim sine labe juvencam 335
Mactarunt operum conjugiique rudem.
Est locus, in Tiberin qua lubricus influit Almo,
Et nomen magno perdit ab amne minor.
Illic purpurea canus cum veste sacerdos
Almonis dominam sacraque lavit aquis. 340
Exululant comites, furiosaque tibia flatur,
Et feriunt molles taurea terga manus.
Claudia praecedit, laeto celeberrima vultu;
Credita vix tandem teste pudica dea.
Ipsa sedens plastro porta est invecta Capena: 345
Sparguntur junctae flore recente boves.
Nasica accepit. Templi non perstitit auctor;
Augustus nunc est; ante Metellus erat.
Substitit hic Erato. Mora fit, si cetera quaeram.
Dic, inquam, parva cur stipe quaerat opes? 350
Contulit aes populus, de quo delubra Metellus
Fecit, ait; dandae mos stipis inde manet.
Cur vicibus factis ineant convivia, quaero,

Tum magis, indictas concelebrentque dapes.
Quod bene mutarit sedem Berecynthia, dixit, 355
Captant mutatis sedibus omen idem.
Institeram, quare primi Megalesia ludi
Urbe forent nostra, quum dea,—sensit enim—
Illa deos, inquit, peperit. Cessere parenti,
Principiumque dati Mater honoris habet. 360
Cur igitur Gallos, qui se excidere, vocamus,
Quum tanto Phrygia Gallica distet humus?
Inter, ait, viridem Cybelen altasque Celaenas,
Amnis it insana, nomine Gallus, aqua.
Qui bibit inde, furit. Procul hinc discedite, quis est 365
Cura bonae mentis. Qui bibit inde, furit.
Non pudet herbosum, dixi, posuisse moretum
In dominae mensis? an sua causa subest?
Lacte mero veteres usu memorantur et herbis,
Sponte sua si quas terra ferebat, ait. 370
Candidus elisae miscetur caseus herbae,
Cognoscat priscos ut dea prisca cibos.

Postera quum coelo motis Pallantias astris
Fulserit, et niveos Luna levarit equos;
Qui dicet, Quondam sacrata est colle Quirini 375
Hac Fortuna die Publica, verus erit

Tertia lux—memini—ludis erat. At mihi quidam
Spectanti senior contiguusque loco,
Haec, ait, illa dies, Libycis qua Caesar in oris
Perfida magnanimi contudit arma Jubae. 380
Dux mihi Caesar erat, sub quo meruisse Tribunus
Glorior. Officio praefuit ille meo.
Hanc ego militia sedem, tu pace parasti,
Inter bis quinos usus honore Viros.
Plura locuturi subito seducimur imbre; 385
Pendula coelestes Libra movebat aquas.
Ante tamen, quam summa dies spectacula sistat,
Ensifer Orion aequore mersus erit.

Proxima victricem quum Romam inspexerit Eos,
Et dederit Phoebos stella fugata locum; 390
Circus erit pompa celebris, numeroque deorum:
Primaque ventosis palma petetur equis.
Hinc Cereris Ludi. Non est opus indice causae;
Sponte deae munus promeritumque patet.
Mensis erant primis virides mortalibus herbae, 395
Quas tellus nullo sollicitante dabat;
Et modo carpebant vivaci cespite gramen,
Nunc epulae tenera fronde cacumen erant.
Postmodo glans nata est. Bene erat jam glande reperta,
Duraque magnificas quercus habebat opes. 400
Prima Ceres homini ad meliora alimenta vocato
Mutavit glandes utiliore cibo.
Illa iugo tauros collum praebere coëgit;
Tum primum soles eruta vidit humus.
Aes erat in pretio: chalybeia massa latebat. 405
Heu heu perpetuo debuit illa tegi!
Pace Ceres laeta est, et vos optate, coloni,
Perpetuam pacem, perpetuumque ducem.
Farra deae, micaeque licet salientis honorem
Detis, et in veteres turea grana focos; 410
Et, si tura aberunt, unctas accendite taedas.
Parva bonae Cereri, sint modo casta, placent.
A bove succincti cultros removete ministri.
Bos aret: ignavam sacrificate suem.
Apta iugo cervix non est ferienda securi. 415

Vivat, et in dura saepe laboret humo!
Exigit ipse locus, raptus ut virginis edam.
Plura recognosces: pauca docendus eris.
Terra tribus scopulis vastum procurrit in aequor
Trinacris, a positu nomen adepta loci. 420
Grata domus Cereri. Multas ibi possidet urbes,
In quibus est culto fertilis Henna solo.
Frigida coelestum matres Arethusa vocarat.
Venerat ad sacras et dea flava dapes.
Filia consuetis ut erat comitata puellis, 425
Errabat nudo per sua prata pede.
Valle sub umbrosa locus est, adspergine multa
Humidus ex alto desilientis aquae.
Tot fuerant illic, quot habet natura, colores,
Pictaque dissimili flore nitebat humus. 430
Quam simul adspexit, Comites accedite, dixit,
Et mecum plenos flore referte sinus.
Praeda puellares animos oblectat inanis,
Et non sentitur sedulitate labor.
Haec implet lento calathos e vimine textos, 435
Haec gremium, laxos degravat illa sinus,
Illa legit calthas, huic sunt violaria curae,
Illa papavereas subsecat ungue comas,
Has, hyacinthe, tenes, illas, amarante, moraris,
Pars thyma, pars rorem, pars meliloton amat. 440
Plurima lecta rosa est, et sunt sine nomine flores.
Ipsa crocos tenues, liliaque alba legit.
Carpendi studio paullatim longius itur,
Et dominam casu nulla secuta comes.
Hanc videt, et visam patruus velociter aufert, 445
Regnaque caeruleis in sua portat equis.
Illa quidem clamabat, *Io carissima mater,*
Auferor! ipsa suos abscideratque sinus.
Panditur interea Diti via; namque diurnum
Lumen inassueti vix patiuntur equi. 450
At chorus aequalis, cumulatis flore canistris,
Persephone, clamant, ad tua dona veni.
Ut clamata silet, monies ululatibus implent,
Et feriunt maesta pectora nuda manu.
Attonita est plangore Ceres,—modo venerat Hennam— 455
Nec mora, *Me miseram! filia*, dixit, *ubi es?*
Mentis inops rapitur, quales audire solemus
Threïcias fuis Maenadas ire comis.
Ut vitulo mugit sua mater ab ubere rapto,
Et quaerit fetus per nemus omne suos; 460
Sic dea: nec retinet gemitus, et concita cursu
Fertur, et e campis incipit, Henna, tuis.
Inde puellaris nacta est vestigia plantae,
Et pressam noto pondere vidit humum.
Forsitan illa dies erroris summa fuisset, 465
Si non turbassent signa reperta sues.
Jamque Leontinos Amenanaque flumina cursu
Praeterit, et ripas, herbifer Aci, tuas:
Praeterit et Cyanen, et fontem lenis Anapi,
Et te, vorticibus non adeunde Gela. 470
Liquerat Ortygien, Megareaque, Pantagienque,
Quaque Symaetheas accipit aequor aquas,
Antraque Cyclopum, positis exusta caminis,
Quique locus curvae nomina falcis habet:
Himeraque, et Didymen, Acragantaque, Tauromenonque, 475
Sacrorumque Melan pascua laeta boum.
Hinc Camerinan adit, Thapsonque et Heloria tempe,
Quaque patet Zephyro semper apertus Eryx.
Jamque Peloriaden, Lilybaeaeque, jamque Pachynon

Lustrarat, terrae cornua prima suae. 480
Quaecumque ingreditur, miseris loca cuncta querelis
Implet, ut amissum quum gemit ales Ityn;
Perque vices modo, *Persephone*, modo, *Filia*, clamat.
Clamat, et alternis nomen utrumque ciet.
Sed neque Persephone Cererem, neque filia matrem 485
Audit, et alternis nomen utrumque perit.
Unaque, pastorem vidisset an arva colentem,
Vox erat, *Hac gressus si qua puella tulit?*
Jam color unus inest rebus, tenebrisque teguntur
Omnia; jam vigiles conticuere canes. 490
Alta jacet vasti super ora Typhoëos aetne,
Cujus anhelatis ignibus ardet humus.
Illic accendit geminas pro lampade pinus:
Hinc Cereris sacris nunc quoque taeda datur.
Est specus exesi structura pumicis asper; 495
Non homini regio, non adeunda ferae.
Quo simul ac venit, frenatos curribus angues
Jungit, et aequoreas sicca pererrat aquas.
Effugit et Syrtes, et te, Zaneltaea Charybdi,
Et vos, Nissei naufraga monstra, canes; 500
Hadriacumque patens late, bimaremque Corinthon.
Sic venit ad portus, Attica terra, tuos.
Hic primum sedit gelido maetissima saxo.
Illud Cecropidae nunc quoque *triste* vocant.
Sub Jove duravit multis immota diebus, 505
Et lunae patiens, et pluvialis aquae.
Fors sua cuique loco est. Quo nunc Cerealis Eleusin,
Dicitur hoc Celei rura fuisse senis.
Ille domum glandes excussaue mora rubetis
Portat, et arsuris arida ligna focus. 510
Filia parva duas redigebat rupe capellas,
Et tener in cunis filius aeger erat.
Mater, ait virgo,—mota est dea nomine matris—
Quid facis in solis incommitata jugis?
Restitit et senior, quamvis onus urget, et orat, 515
Tecta suae subeat quantulacumque casae.
Ille negat.—Simularat anum, mitraque capillos
Presserat—Instanti talia dicta refert:
Sospes eas, semperque parens! Mihi filia rapta est.
Heu! melior quanto sors tua sorte mea! 520
Dixit, et, ut lacrimae,—neque enim lacrimare deorum est—
Decidit in tepidos lucida gutta sinus.
Flent pariter molles animis, virgoque senexque.
E quibus haec justis verba fuere senis:
Sic tibi, quam raptam quereris, sit filia sospes; 525
Surge, nec exiguae despice tecta casae.
Cui dea, *Duc*, inquit: *scisti, qua cogere posses;*
Seque levat saxo, subsequiturque senem.
Dux comiti narrat, quam sit sibi filius aeger,
Nec capiat somnos, invigiletque malis. 530
Illa soporiferum, parvos initura penates,
Colligit agresti lene papaver humo.
Dum legit, oblito fertur gustasse palato,
Longamque imprudens exsoluisse famem.
Quae quia principio posuit jejunia noctis, 535
Tempus habent Mystae sidera visa cibi.
Limen ut intravit, luctus videt omnia plena.
Jam spes in puero nulla salutis erat.
Matre salutata,—mater Metanira vocatur—
Jungere dignata est os puerile suo. 540
Pallor abit, subitaeque vigent in corpore vires.
Tantus coelesti venit ab ore vigor!
Tota domus laeta est, hoc est, materque, paterque,

Nataque: tres illi tota fuere domus.
Mox epulas ponunt, liquefacta coagula lacte, 545
Pomaque, et in teneris aurea mella favis.
Abstinet alma Ceres, somnique papavera causas
Dat tibi cum tepido lacte bibenda, puer.
Noctis erat medium, placidique silentia somni;
Triptoleum gremio sustulit illa suo, 550
Terque manu permulsit eum: tria carmina dixit,
Carmina mortali non referenda sono;
Inque foco pueri corpus vivente favilla
Obruit, humanum purget ut ignis onus.
Excutitur somno stulte pia mater, et amens, 555
Quid facis? exclamat, membraque ab igne rapit.
Cui Dea, Dum non es, dixit scelerata fuisti:
Irrita materno sunt mea dono metu.
Iste quidem mortalis erit, sed primus arabit,
Et seret, et culta praemia tollet humo. 560
Dixit, et egrediens nubem trahit, inque dracones
Transit, et aligero tollitur axe Ceres.
Sunion expositum, Piraeaque tuta recessu
Linqvit, et in dextrum quae jacet ora latus.
Hinc init aegaeum, quo Cycladas adspicit omnes, 565
Ioniumque rapax, Icariumque legit;
Perque urbes Asiae longum petit Hellespontum:
Divereumque locis alta pererrat iter.
Nam modo turilegos Arabas, modo despicit Indos:
Hinc Libys, hinc Meroë, siccaque terra subest. 570
Nunc adit Hesperios, Rhenum, Rhodanumque, Padumque,
Teque future parens, Tibri, potentis aquae.
Quo feror? immensum est erratas dicere terras:
Praeteritus Cereri nullus in orbe locus.
Errat et in coelo, liquidique immunia ponti 575
Alloquitur gelido proxima signa polo:
Parrhasides stellae,—namque omnia nosse potestis,
aequoreas numquam quum subeatis aquas—
Persephonen miserae natam monstrate parenti.
Dixerat: huic Helice talia verba refert: 580
Crimine nox vacua est. Solem de virgine rapta
Consule, qui late facta diurna videt.
Sol aditus, Quam quaeris, ait, ne vana labores,
Nupta Jovis fratri tertia regna tenet.
Questa diu secum sic est affata Tonantem: 585
—Maximaque in vultu signa dolentis erant—
Si memor es, de quo mihi sit Proserpina nata;
Dimidium curae debet habere tuae.
Orbe pererrato, sola est injuria facti
Cognita: commissi praemia raptor habet. 590
At neque Persephone digna est praedone marito,
Nec gener hoc nobis more parandus erat.
Quid gravius victore Gyge captiva tulissem,
Quam nunc, te coeli sceptrum tenente, tuli?
Verum impune ferat: nos haec patiamur inultae. 595
Reddat, et emendet facta priora novis.
Jupiter hanc lenit, factumque excusat amore,
Nec gener est nobis ille pudendus, ait.
Non ego nobilior. Posita est mihi regia coelo:
Possidet alter aquas: alter inane Chaos. 600
Sed si forte tibi non est mutabile pectus,
Statque semel juncti rumpere vincla tori;
Hoc quoque tentemus, siquidem jejuna remansit:
Sin minus, inferni conjugis uxor erit.
Tartara jussus adit sumptis Caducifer alis, 605
Speque redit citius, visaque certa refert.
Rapta tribus, dixit, solvit jejunia granis,

Punica quae lento cortice poma tegunt.
Haud secus indoluit, quam si modo rapta fuisset,
Maesta parens, longa vixque resecta mora est. 610
Atque ita, Nec nobis coelum est habitabile, dixit:
Taenaria recipi me quoque valle jube.
Et factura fuit, pactus nisi Jupiter esset,
Bis tribus ut coelo mensibus illa foret.
Tum demum vultumque Ceres animumque recepit, 615
Imposuitque suae spicea sarta comae.
Largaque provenit cessatis messis in arvis.
Et vix congestas area cepit opes.
Alba decent Cererem: vestes Cerealibus albas
Sumite; nunc pulli velleris usus abest. 620

Occupat Apriles Idus cognomine Victor
Jupiter: hac illi sunt data templa die.
Hac quoque, ni fallor, populo dignissima nostro
Atria Libertas coepit habere sua.

Luce secutura tutos pete, navita, portus: 625
Ventus ab occasu grandine mixtus erit.
Scilicet, ut fuerit, tamen hac Mutinensia Caesar
Grandine militia contudit arma sua.

Tertia post Veneris quum lux surrexerit Idus,
Pontifices, forda sacra litate bove. 630
Forda, ferens bos est fecundaque, dicta ferendo:
Hinc etiam *fetus* nomen habere putant.
Nunc gravidum pecus est: gravidae nunc semine terrae.
Telluri plenae victima plena datur.
Pars cadit arce lovis: ter denas Curia vaccas 635
Accipit, et largo sparsa cruore madet.
Ast ubi visceribus vitulos rapuere ministri,
Sectaue fumosis exta dedere focus;
Igne cremat vitulos, quae natu maxima Virgo est,
Luce Palis populos purget ut ille cinis. 640
Rege Numa, fructu non respondente labori,
Irrita decepti vota colentis erant.
Nam modo siccus erat gelidis Aquilonibus annus,
Nunc ager assidua luxuriabat aqua;
Saepe Ceres primis dominum fallebat in herbis. 645
Et levis obsessio stabat avena solo:
Et pecus ante diem partus edebat acerbos,
Agnaque nascendo saepe necabat ovem.
Silva vetus nullaue diu violata securi
Stabat, Maenalia sacra relictas deo. 650
Ille dabat tacitis animo responsa quieto
Noctibus. Hic geminas rex Numa mactat oves.
Prima cadit Fauno, leni cadit altera Somno.
Sternitur in duro vellus utrumque solo.
Bis caput intonsum fontana spargitur unda, 655
Bis sua faginea tempora fronde tegit.
Usus abest Veneris: nec fas animalia mensis
Ponere, nec digitis annulus ullus inest.
Veste rudi tectus supra nova vellera corpus
Ponit, adorato per sua verba deo. 660
Interea placidam redimita papavere frontem
Nox venit, et secum somnia nigra trahit.
Faunus adest, oviumque premens pede vellera duro,
Edidit a dextro talia dicta toro:
Morte boum tibi, Rex, Tellus placanda duarum: 665
Det sacris animas una necata duas.
Excutitur terrore quies; Numa visa revolvit,
Et secum ambages caecaque jussa refert.
Expedit errantem nemori gratissima conjux,

Et dixit, *Gravidae posceris exta bovis.* 670
Exta bovis dantur gravidae; felicior annus
Provenit, et fructum terra pecusque ferunt.
Hanc quondam Cytherea diem properantius ire
Jussit, et aetherios praecipitavit equos,
Ut titulum imperii quam primum luce sequenti 675
Augusto juveni prospera bella darent.

Sed jam praeteritas quartus ubi Lucifer Idus
Respicit, hac Hyades Dorida nocte petunt.
Tertia post Hyadas quum lux erit orta remotas,
Carcere partitos Circus habebit equos. 680
Cur igitur missae vinctis ardentia taedis
Terga ferant vulpes, causa docenda mihi.
Frigida Carseolis, nec olivis apta ferendis
Terra, sed ad segetes ingeniosus ager.
Hac ego Pelignos, natalia rura, petebam, 685
Parva, sed assiduis humida semper aquis,
Hospitis antiqui solitas intravimus aedes:
Dempserat emeritis jam juga Phoebus equis.
Is mihi multa quidem, sed et haec, narrare solebat,
Unde meum praesens instrueretur opus: 690
Hoc, ait, in campo—campumque ostendit—habebat
Rus breve cum duro parca colona viro.
Ille suam peragebat humum, sive usus aratri,
Seu curvae falcis, sive bidentis erat.
Haec modo verrebat stantem tibicine villam: 695
Nunc matris plumis ova fovenda dabat;
Aut virides malvas, aut fungos colligit albos,
Aut humilem grato calfacit igne focum.
Et tamen assiduis exercet brachia telis,
Adversusque minas frigoris arma parat. 700
Filius hujus erat primo lascivus in aevo,
Addideratque annos ad duo lustra duos.
Is capit extremi vulpem convalle salicti:
Abstulerat multas illa cohortis aves.
Captivam stipula fenoque involvit, et ignes 705
Admoveret. Urentes effugit illa manus.
Qua fugit, incendit vestitos messibus agros:
Damnosis vires ignibus aura dabat.
Factum abiit: monumenta manent; nam vivere captam
Nunc quoque lex vulpem Carseolana vetat. 710
Utque luat poenas gens haec, Cerealibus ardet,
Quoque modo segetes perdidit, ipsa perit.

Postera quum veniet terras visura patentes
Memnonis in roseis lutea mater equis;
De duce lanigeri pecoris, qui prodidit Hellen, 715
Sol abit: egresso victima major adest.
Vacca sit an taurus, non est cognoscere promptum:
Pars prior apparet: posteriora latent.
Seu tamen est taurus, sive est hoc femina signum,
Junone invita munus amoris habet. 720

Nox abiit, oriturque Aurora. Palilia poscor.
Non poscor frustra, si favet alma Pales.
Alma Pales, faveas pastoria sacra canenti,
Prosequor officio si tua festa pio.
Certe ego de vitulo cinerem stipulasque fabales, 725
Saepe tuli plena februa casta manu.
Certe ego transilui positas ter in ordine flammas,
Udaque roratas laurea misit aquas.
Mota dea est, operique favet. Navalibus exit
Puppis: habent ventos jam mea vela suos. 730
I, pete virginea, populus, suffimen ab ara:

Vesta dabit; Vestae munere purus eris.
Sanguis equi suffimen erit, vitulique favilla.
Tertia res durae culmen inane fabae.
Pastor, oves saturas ad prima crepuscula lustra. 735
Unda prius spargat, virgaque verrat humum.
Frondebis et fixis decorentur ovilla ramis,
Et tegat ornatas longa corona fores.
Caerulei fiant vivo de sulfure fumi;
Tactaque fumanti sulfure balet ovis. 740
Ure maris rores, taedamque, herbasque Sabinas,
Et crepet in mediis laurus adusta focus;
Libaque de milio milii fiscella sequatur:
Rustica praecipue est hoc dea laeta cibo.
Adde dapes mulctramque suas: dapibusque resectis 745
Silvicolam tepido lacte precare Palen.
Consule, dic, pecori pariter pecorisque magistris:
Effugiat stabulis noxa repulsa meis.
Sive sacro pavi, sedive sub arbore sacra,
Pabulaque in bustis inscia carpsit ovis: 750
Seu nemus intravi vetitum, nostrisve fugatae
Sunt oculis Nymphae, semicaperve deus:
Seu mea falx ramo lucum spoliavit opaco,
Unde data est aegrae fiscina frondis ovi;
Da veniam culpae: nec, dum degrandinat, obsit 755
Agresti Fauno supposuisse pecus;
Nec noceat turbasse lacus. Ignoscite, Nymphae,
Mota quod obscuras ungula fecit aquas.
Tu, dea, pro nobis Fontes fontanaque placa
Numina; tu sparsos per nemus omne deos. 760
Nec Dryadas, nec nos videamus labra Dianae
Nec Faunum, medio quum premit arva die.
Pelle procul morbos. Valeant hominesque gregesque;
Et valeant vigiles, provida turba, canes;
Neve minus multas redigam, quam mane fuerunt, 765
Neve gemam referens vellera rapta lupo.
Absit iniqua fames. Herb frondesque supersint,
Quaeque lavent artus, quaeque hibantur, aquae,
Ubera plena premam: referat mihi caseus aera,
Dentque viam liquido vimina rara sero; 770
Sitque salax aries, conceptaque semina conjux
Reddat, et in stabulo multa sit agna meo;
Lanaque proveniat, nullas laesura puellas,
Mollis, et ad teneras quamlibet apta manus.
Quae precor, eveniant: et nos faciamus ad annum 775
Pastorum dominae grandia liba Pali.
His dea placanda est: haec tu conversus ad ortus
Dic ter, et in vivo perlue rore manus.
Tum licet, apposita, veluti cratere, camella,
Lac niveum potes, purpureamque sapam; 780
Moxque per ardentes stipulae crepitantis acervos
Trajicias celeri strenua membra pede.
Expositus mos est. Moris mihi restat origo.
Turba facit dubium, coeptaque nostra tenet.
Omnia purgat edax ignis, vitiumque metallis 785
Excoquit; idcirco cum duce purgat oves.
An, quia cunctarum contraria semina rerum
Sunt duo discordes, ignis et unda, dei;
Junxerunt elementa patres, aptumque putarunt
Ignibus et sparsa tangere corpus aqua? 790
An, quod in his vitae causa est; haec perdidit exsul:
His nova fit conjux: haec duo magna putant?
Vix equidem credo. Sunt qui Phaëthonta referri
Credant, et nimias Deucalionis aquas.
Pars quoque, quum saxis pastores saxa feribant, 795

Scintillam subito prosiluisse ferunt.
Prima quidem periit: stipulis excepta secunda est.
Hoc argumentum flamma Palilis habet.
An magis hunc morem pietas Aeneia fecit,
Innocuum victo cui dedit ignis iter? 800
Hoc tamen est vero propius, quum condita Roma est,
Transferri jussos in nova tecta Lares,
Mutantesque domum tectis agrestibus ignem
Et cessaturae supposuisse casae;
Per flammam saluisse pecus, saluisse colonos. 805
Quod fit natali nunc quoque, Roma, tuo.
Ipse locus causas vati facit. Urbis origo
Venit. Ades factis, magne Quirine, tuis.
Jam luerat poenas frater Numitoris, et omne
Pastorum gemino sub duce vulgus erat: 810
Contrahere agrestes, et moenia ponere utrique
Convenit. Ambigitur, moenia ponat uter.
Nil opus est, dixit, certamine, Romulus, ullo.
Magna fides avium est: experiamur aves.
Res placet. Alter init nemorosi saxa Palati: 815
Alter Aventinum mane cacumen init.
Sex Remus, hic volucres bis sex videt ordine. Pacto
Statur: et arbitrium Romulus urbis habet.
Apta dies legitur, qua moenia signet aratro.
Sacra Palis suberant: inde movetur opus. 820
Fossa fit ad solidum: fruges jaciuntur in ima,
Et de vicino terra petita solo.
Fossa repletur humo, plenaque imponitur ara,
Et novus accenso fungitur igne focus.
Inde premens stivam designat moenia sulco; 825
Alba jugum niveo cum bove vacca tulit.
Vox fuit haec regis: Condenti, Jupiter, urbem,
Et genitor Mavors, Vestaque mater ades,
Quosque pium est adhibere deos, advertite cuncti:
Auspicius vobis hoc mihi surgat opus. 830
Longa sit huic aetas, dominaeque potentia terrae:
Sitque sub hac oriens occiduusque dies.
Ille precabatur: tonitru dedit omina laevo
Jupiter, et laevo fulmina missa polo.
Augurio laeti jaciunt fundamina cives, 835
Et novus exiguo tempore murus erat.
Hoc Celer urget opus, quem Romulus ipse vocarat;
Sintque, Celer, curae, dixerat, ista tuae,
Neve quis aut muros, aut factam vomere fossam
Transeat; audentem talia dede neci. 840
Quod Remus ignorans, humiles contemnere muros
Coepit, et, *His populus, dicere, tutus erit?*
Nec mora, transiluit. Rutro Celer occupat ausum.
Ille premit duram sanguinolentus humum.
Haec ubi rex didicit, lacrimas introrsus obortas 845
Devorat, et clausum pectore vulnus habet.
Flere palam non vult, exemplaue fortia servat,
Sicque meos muros transeat hostis, ait.
Dat tamen exsequias: nec jam suspendere fletum
Sustinet, et pietas dissimulata patet; 850
Osculaque applicuit posito suprema feretro,
Atque ait, *Invito frater adempte, vale!*
Arsurosque artus unxit. Fecere, quod ille,
Faustulus, et maestas Acca soluta comas.
Tum juvenem nondum facti flevere Quirites; 855
Ultima plorato subdita flamma rogo est.
Urbs oritur—quis tunc hoc ulli credere posset?—
Victorem terris impositura pedem.
Cuncta regas, et sis magno sub Caesare semper:

Saepe etiam plures nominis hujus habe; 860
Et quoties steteris domito sublimis in orbe,
Omnia sint humeris inferiora tuis.

Dicta Pales nobis. Idem Vinalia dicam.
Una tamen media est inter utramque dies.
Numina vulgares Veneris celebrate puellae. 865
Multa professorum quaestibus apta Venus.
Poscite ture dato formam populique favorem;
Poscite blanditias, dignaque verba joco:
Cumque sua dominae date grata sisymbria myrto,
Textaque composita juncea vincla rosa. 870
Templa frequentari Collinae proxima portae
Nunc decet: a Siculo nomina colle tenent.
Utque Syracusas Arethusidas abstulit armis
Claudius, et bello te quoque cepit, Eryx;
Carmine vivacis Venus est translata Sibyllae, 875
Inque suae stirpis maluit urbe coli.
Cur igitur Veneris festum Vinalia dicant,
Quaeritis, et quare sit Jovis ista dies.
Turnus an aeneas Latiae gener esset Amatae,
Bellum erat. Etruscas Turnus adorat opes. 880
Clarus erat sumptisque ferox Mezentius armis,
Et vel equo magnus, vel pede major erat.
Quem Rutuli Turnusque suis adsciscere tentant
Partibus. Haec contra dux ita Tuscus ait:
Stat mihi non parvo virtus mea. Vulnera testor, 885
Armaque, quae sparsi sanguine saepe meo:
Qui petis auxilium, non grandia divide mecum
Praemia de lacubus proxima musta tuis.
Nulla mora est operae; vestrum dare, vincere nostrum est.
Quam velit aeneas ista negata mihi! 890
Annuerant Rutuli: Mezentius induit arma.
Induit aeneas, alloquiturque Jovem:
Hostica Tyrrheno vota est vindemia regi;
Jupiter, e Latio palmita musta feres.
Vota valent meliora: cadit Mezentius ingens, 895
Atque indignanti pectore plangit humum.
Venerat auctummus, calcatis sordidus ovis:
Redduntur merito debita vina Jovi.
Dicta dies hinc est Vinalia. Jupiter illam
Vindicat, et festis gaudet inesse suis. 900

Sex ubi, quae restant, luces Aprilis habebit;
In medio cursu tempora veris erunt;
Et frustra pecudem quaeres Athamantidos Helles:
Signaque dant imbres: exoriturque Canis.
Hac mihi Nomento Romam quum luce redirem, 905
Obstitit in media candida pompa via.
Flamen in antiquae lucum Robiginis ibat,
Exta canis flammis, exta daturas ovis.
Protinus accessi, ritus ne nescius essem.
Edidit haec Flamen verba, Quirine, tuus: 910
Aspera Robigo, parcas Cerealibus herbis,
Et tremat in summa leve cacumen humo.
Tu sata sideribus coeli nutrita secundis
Crescere, dum fiant falcibus apta, sinas.
Vis tua non levis est. Quae tu frumenta notasti, 915
Maestus in amissis illa colonus habet.
Nec venti tantum Cereri nocuere, nec imbres;
Nec sic marmoreo pallet adusta gelu;
Quantum, si culmos Titan incalfacit udos.
Tum locus est irae, diva timenda, tuae. 920
Parce, precor, scabrasque manus a messibus aufer,
Neve nocte cultis: posse nocere sat est;

Neu teneras segetes, sed durum amplectere ferrum,
 Quodque potest alios perdere, perde prior.
 Utilius gladios et tela nocentia carpes. 925
 Nil opus est illis: otia mundus agit.
 Sarcula nunc, durusque bidens, et vomer aduncus,
 Ruris opes niteant: inquinet arma situs;
 Conatusque aliquis vagina ducere ferrum,
 Adstrictum longa sentiat esse mora. 930
 At tu ne viola Cererem, semperque colonus
 Absenti possit solvere vota tibi.
 Dixerat:—a dextra villis mantele solutis,
 Cumque meri patera turis acerra fuit.—
 Tura focus vinumque dedit, fibrasque bidentis, 935
 Turpiaeque obscenae—vidimus—exta canis.
 Tum mihi, Cur detur sacris nova victima, quaeris;
 —Quaesieram—causam percipe, Flamen ait:
 Est Canis—Icarium dicunt—quo sidere moto
 Tosta sitit tellus, praecipiturque seges. 940
 Pro cane sidereo canis hic imponitur arae,
 Et, quare pereat, nil nisi nomen habet.

Quum Phrygis Assaraci Titania fratre relicto
 Sustulit immenso ter jubar orbe suum,
 Mille venit variis florum dea nexa coronis: 945
 Scena joci morem liberioris habet.
 Exit et in Maias sacrum Morale Kalendas.
 Tunc repetam: nunc me grandius urget opus.
 Aufert Vesta diem: cognati Vesta recepta est
 Limine. Sic justi constituere senes. 950
 Phoebus habet partem; Vestas pars altera cessit:
 Quod superest illis, tertius ipse tenet.
 State Palatinae laurus, praetextaque quercu
 Stet domus. Aeternos tres habet una deos.

NOTES:

1. The poet, when about to commence the month of April, invokes Venus, to whom that month was sacred.—*Dlx*. Four MSS. followed by Heinsius and Gierig, read *vati*, which is, I think, more Ovidian.—*Gem. Amor*. It is doubtful who these two Loves were, whether the [Greek: Eros] and [Greek: Imeros] of Hesiod (Th. 20l.) i.e. the *Cupido* and *Jocus* of Horace, (Car. I. 2. 33.) or the celestial and terrestrial Loves of Plato, or the Eros and Anteros of Cicero, (N. D. iii. 23.) See Mythology, p. 112.

4. Alluding to his Amores, etc. See II. 5.

5. *Risit*, etc. Compare Virg. aen. I. 225.

7. The poets of the Augustan age were fond of comparing love to military service, and employed the terms of Roman discipline when speaking of it.

9. Love was suitable and becoming to youth. Compare Hor. Ep. I. 14, 36.

10. See II. 360. *Pulsanda est magnis area major equis*. Amor. III. 15, 18, alluding to the races in the Circus.

11, 12. Repeated from I. 1, 2, 7.

15. The myrtle was the favourite plant of Venus. *Dixit (Venus) et a myrto (myrto nam cincta capillos Constiterat) folium granaque pauca dedit. Sensimus acceptis numen quoque, purior aether Fulsit, et a toto pectore cessit onus*. A. A. III. 53. Compare Burns' Vision, last stanza.

18. While I have the inspiration of Venus.

20. *Caesar*, Germanicus.-*Tenebris*. You (i. e. your attention) may be detained. See Trist. iv. 10, 49. Hor. Ep. I. 1, 81.

21, 22. The waxen figures (*imagines*) of all their ancestors, stood in the halls of the noble Romans, and they had all a *stemma*, or genealogy of their family, which *descended* from the first author of it. Venus, as mother of aeneas, was at the head of the *stemma* of the Julii, into which family Germanicus was entered by adoption, I. 3, 10, *notes*.

23. *Pat. II*. Romulus, the son of Ilia.—*Scriberet*, i. e. *describeret* in menses.

24. *Auct. suos*. Mars and Venus.

27. There were all the Alban kings between aeneas and Romulus.

29, 30. He traced his lineage up to the gods.

31. *Nesciret*, i.e. *Quis nesciret?*

32. *Scilicet* is usually joined with the preceding line, and a semicolon placed after it; but see I. 29, II. 241, IV. 627. For this genealogy, see Hom. II. xx. 215, *et seq.* Virg. G. III. 35. Mythology, p. 435.

37, 38. See I. 527. Virg. aen. III. 148.

39. *Aliquando*, at length.

40. See Livy, I. 3. Virg. aen. I. 268.—*Teucros*. This name of the Trojans does not occur in Homer and the older Greek poets, and but rarely in the later. Like Graecus, Graius, it is constantly employed by the Latin poets.

41-56. Ovid has also given the series of Alban kings, in Met. xiv. 609, *et seq.* but somewhat differently. This list differs from that in Livy only by omitting aeneas, after Silvius, and by giving Epytos for Atis, and Calpetus for Capetus. The list in Dionysius differs but little. This writer adds Silvius to the names of all, after the grandson of aeneas. For these Alban kings, whose names are, beyond doubt, a fiction of later times, to fill up the space which the chronology of the Greeks gave between the fall of Troy and the building of Rome, see Livy, I. 3. Niebuhr, Rom. Hist. I. 202. Compare the equally veracious poetic genealogy of the British kings in Spenser's Faerie Queene, B. II. c. x.

46. *Calpete*. The reading of several MSS. is *Capete*, but the metre requires Calpete, which Neapolis gave from Dionysius and Eusebius.

48. *Tuscae aquae*, of the Albula, II. 389.

61. The ancients gave two etymons of the name April, one Greek, *quasi Aphrilis*, from, [Greek: Aphroditae], the name of Venus, and its supposed root, [Greek: aphros]: the other Latin, from *aperio*. Ovid, to gratify the Julian family, adopts and defends the former, which is by far the less probable. *Secundus mensis, ut Fulvius Flaccus scribit et Junius Gracchus, a Venere, quod ea sit* [Greek: Aphroditae]. Varro, L. L. V.

63. He tries to obviate the objection, that an ancient Roman name could not have been derived from the Greek.

64. The south of Italy, as being filled with Grecian colonies, and larger than Greece Proper, was named Magna Graecia. 65-68. See I. 471, 543, V. 643.

69. *Dux Neritius*. Ulysses, from the hill Neritus, in Ithaca, Hom. Od. ix. 21.—*Laestrygones*. Od. x. 120. This tribe of cannibals was placed by some of the localisers of the Homeric fables at Formiae, in Campania.

70-72. aeaia, the isle of Circe, was supposed to be the promontary, Circeii.—*Circeii, insula quondam immense mari circumdata, at nunc planitie*, Pliny, H. N. iii. 5, 9. Tusculum was said to have been founded by Telegonus, her son by Ulysses. For the Laestrygones and Circe, see Mythology, pp. 241, 242. Tibur was said to owe its origin to Tiburnus, Catillus and Coras, three brothers, who led thither a colony from Argos. Hor. Car. II. 6, 5. Virg. aen. vii. 670.—*Udi*, on account of the Anien, and the rivulets and springs about it. See Hor. Car. III. 29, 6; also I. 7, 13.

73. *Halesus*. See Amor. III. 13, 31. Virg. aen. vii. 723. Halesus was said to have been a son or grandson of Atreus, who, on the murder of Agamemnon, fled to Italy, where he founded Falerii, and introduced the worship of Juno. The worship of Juno, both in Argos and Falerii, probably gave occasion to the legend, and the name Halesus was formed from Falisci. F. and H. are commutable. See on v. 630.

75. See Hom. Il. vii. 348, *et seq.* Hor. Ep. I. 2, 9. The tradition was that, being allowed to depart from Troy by the Greeks, he came into Italy at the head of a colony of Paphlagonian Heneti, and founded Patavium, now *Padua*. See Livy, I. 1. Virg. aen. i. 242.

76. Diomedes, grandson of Oeneus, king of aetolia, came, after his return from Troy, to Apulia, where Daunus, the king of the country, gave him his daughter in marriage, and a share of his dominions. Met. xiv. Virg. aen. xi. 246. There were in Apulia the *Diomedis campi*, and, on the coast, the *Diomedea insula*.

77. *Serus*. According to Virgil, the wanderings of aeneas lasted seven years.

79, 80. Why should not the *gelidus Sulmo* in the Appenines, the chief town of the Sabellian Pelignians, and the birth-place of our poet have a foreign origin, as well as Rome and Patavium? The reader needs scarcely to be told, that accidental similarities of names are the source of all these tales. The city of Tours in France, I have read, was founded by Turnus, the rival of aeneas, and his tomb was long to be seen there! See Selden's notes on Drayton's Poly-Olbion, Song I.

82. The natural regret of an exile at the recollection of his country.

85-89. A second and much more likely etymon of April. *Hujus mensis nomen ego magis puto dictum, quod ver omnia aperit*. Varro, L. L. V. Cincius also, a name of great authority, was of the same opinion, as we are informed by Macrobius, Sat. 1. 12. His reasons were: there was no festal day, and no remarkable sacrifice to Venus appointed by the ancients in this month, and the name of Venus was not mentioned with those of the other gods in the Salian hymns. Varro also says, that neither the Latin nor the Greek name of Venus was known in the time of the kings. For the difference between Aphrodite and Venus, see Mythology, pp. 105 and 464.

90. *Injecta manu. Manus injectio quotiens, nulla judicis auctoritate expectata, rem nobis debitam vindicamus*. Servius, on aen. x. 419.

91-116. He argues, in defence of Venus, from her dignity and power. Compare Lucret. I. i, *et seq.*

93. *Natalibus*, from which she herself was born.

95. *Creavit*. All the deities worshiped in Greece, as we may see in the Theogony of Hesiod, were born like mankind, Venus excepted, and even she in Homer, has a father and a mother.

103. Compare Virg. G. III. 209, *et seq.* aen. xii. 715. p. 76.

117-124. He now argues from the claims which Venus had on the gratitude of the Romans.

120. See Hom. II. v. 335 *et seq.*

121. See Hom. II. xxiv. 27, *et seq.* Virg. aen. I. 27. Mythology, p. 76.

125-132. He argues from the beauty of spring, as being suited to Venus. Compare III. 235. Virg. Ec. III. 55. G. II. 334, *et seq.*

126. *Nitent*. Some MSS. read *virent*.

131. From the III. Id. Nov. to the VI. Id. Mart. the sea was said to be closed, and the ships were laid up on shore. In spring they were launched anew. See Hor. Car. I. 4, 3.

134. *Et vos*, etc. A periphrasis of the *meretrices*, who wore a *toga* instead of the *stola* (*longa vestis*) worn by women of character. *Scriptimus haec illis, quarum nec vitta pudicas Attingit crines, nec stola longa pedes*. Ep. ex. Pont. III. 3, 54.

135. These washings of the statues of the gods were common among the Greeks and Romans, There is a hymn of Callimachus on the washing of that of Pallas. See Spanheim's notes on it.—*Redimicula*, the strings or ribbons which tied on the cap or bonnet. Virg. aen. ix. 616.

139. *Sub myrto*. That is crowned with myrtle, as is manifest from Plutarch Numa, 19, and Laur. Lydus de Mens, p. 19.

145. The temple of Fortuna Virilis or Fors Fortuna, was built by Servius Tullius outside of the city on the banks of the Tiber, Dionys. iv. 27. Varro L. L. V.

146. See v. 139.—*Calida*. This is the reading of fifteen MSS. the rest have *gelida*.

151. None of the commentators make any remark on this custom. The poet accounts for it in the

usual way by a legend.

157-160. A.U.C. 639, as a Roman knight named Elvius was returning to Apulia from the plays at Rome with his daughter Elvia, the maiden who was on horseback was struck with lightning in such a manner, that her clothes were thrown up, and her tongue forced out, the trappings of the horse were also scattered. The Vates being consulted, declared that it portended infamy to the Vestals and to the knights. Enquiry was made, and three Vestals, Aemilia, Licinia and Martia, were found to have been carrying on an illicit intercourse with some of the knights. The Sibylline books directed that two Greeks and two Gauls should be buried alive, to appease some strange gods, and a statue raised to Venus Verticordia, that she might turn the hearts of the women from iniquity. The statue was dedicated by Sulpicia, the wife of Fulvius Flaccus, as she bore the highest character for chastity and purity of manners. See Plutarch Quaest. Rom. Plin. H. N. viii. 35. Val. Max. viii. 15. Jul. Obsequens, c. 97.

163. The Scorpion set cosmically on the Kalends of April.—*Elatae*, etc. An accurate description of the Scorpion.

165. The IV. Non. the Pleiades (called by the Romans *Vergiliae*.) set heliacally according to Neapolis, acronychally according to Taubner, who maintains that the heliac setting was not till three days afterwards. See Introd. § 1.

166. *Queruntur*. Queror is used of the song of birds. See Hor. Epod. 2. 20. Lucretius (iv. 588.) and Horace (Car. in. 7. 30.) employ it to express the soft and sweet tones of the pipe.

167. See II. 500. Met. i. 493.

169. *Pliades*. It is thus spelt here and elsewhere in all the MSS.—*Humeros*, etc. The Pleiades or seven stars in the back of the Bull, were said to be the daughters of Atlas who supported the heavens, consequently when they set, their father's shoulders were eased of a portion of their burden. When a constellation is added to heaven, the weight is increased. Met. ix. 273.

171-179. Reasons why, though the Pleiades were seven, but six could be seen.

179-372. On the 4th of the month, Prid. Non. began the great festival of the Megalensia or Megalesia, celebrated in honor of the mother of the gods, the Phrygian Cybele, whose worship was introduced into Rome, A.U.C. 547. See Livy xxix. 14, (where it is *pridie Idus*) Lucret. ii. 598-623. Virg. aen. in. 104. vi. 785. x. 252, Mythology, p. 191.

180. *Titan*, the Sun, who is frequently so called by the Latin poets. See on IV. 919. Ovid also calls the Moon, Titania.

181. *Berecynthia*, i. e. Phrygian, from Mt. Berecynthus.

181. *Idaee*. Cybele, was so named, from Mt. Ida.

183. *Semimares*. The Galli, or priests of Cybele.—*Tympana*, tambourins.

184. *Aera*, etc. cymbals.

185. The statue of the goddess was carried through the streets by a Phrygian man and woman.

187. Stage-plays were always performed at the Megalesia, Livy, *ut supra*, and xxxvi. 36. See also the inscriptions of Terence's comedies.

188. The days of the Megalesia were Nefasti. See Introd. § 3.

190. *Lotos*. The wood of the Lybian lotos was chiefly employed for the manufacture of pipes.—Theophr. Hist. plant, iv. 3. Plin. H.N. xiii. 17, 32.

191. *Cyleleia*. Cybelean, from Mt. Cybele.—*Neptes*, grand-daughters, the Muses. As the Greeks identified the Phrygian Mother of the Gods, with their Rhea, the spouse of Kronus, and mother of the Kronides or Olympians, Cybele, of course, became the grandmother of the Muses. The Ops of the Italians, with whom the Romans identified her, resembled Cybele much more nearly than Rhea did, who appears to have been an allegorical personage. See Mythology, p. 50.

195. *Erato*. Our poet invokes this muse for the same reason, A. A. II. 16. Apollonius Rhodius calls on Erato, when about to relate the loves of Jason and Medea, and Virgil (aen. vii. 37,) addresses her when he is going to tell of the war between Turnus and aeneas, for the sake of Lavinia, whom the former hero loved.

197. *Reddita*, etc. scil. by Heaven and Earth. The whole story is told by Hesiod Theog. 464, *et seq.*

204. *Parce*, forbear.—Fidem, the tradition, as the cause of belief.

205. *Guttur*. One of the best MSS. reads *viscere*, which is followed by Heinsius and Gierig. Three have *gurgite*.

208. *Ardua Ide*, would seem here to be the Phrygian Ida, but Hesiod, and the general tradition, made the Cretan Ida to be the scene of the infancy of the god.—*Jamdudum*, forth with. Virg. aen. II. 103.

209. *Rudibus*. Most MSS. read *manibus*; two of the best *rudibus*, four of the best *sudibus*, which is also the reading of Lactantius, in his quotation of this verse. Inst. I. 21. In the Greek narratives, the word is [Greek: encheiridia, ziphea], and [Greek: dorata], with which the *rudes*, foils or blunt swords, best agree. Lobeck proposes *tudibus*.

210. The Curetes are those who, in the Cretan legend, danced their [Greek: pyrrhichaen] or armed dance, about the cradle of Jupiter; the Corybantes were regarded as the attendants of the Mother of the Gods. The poet here evidently alludes to the resemblance between their name and [Greek: korus], a helmet.

215-218. See her figure. Mythology, Plate ix. 1.

219. Compare Virg. aen. vi. 785. Lucret. II. 607.

220. The poet and the muse are not quite right here. Cybele, as the symbol of the earth, was very naturally crowned with towers. *Quod autem turritam gestat coronam, ostendit superpositas esse terrae civitates, quas insignitas turribus constat*. Servius on aen. iii. 113. But the fact is, Ovid was entangled in the Euhemeristic or anthropomorphising system, which prevailed so much in his time. See Mythology, pp. 19, 20, 442.

221. *Secandi*, scil. by the Galli.

223. For the story of Attis, as told somewhat differently by Diodorus, see Mythology, p. 192; see also Catullus, LXIII. and the notes of Doering.

225. *Tueri*, to be the *aedituus* of her temple.

226. *Puer esse*, to be a virgin, if the term may be used.

231. Ovid frequently uses Naïs as synonymous with Nympha. He is peculiarly incorrect here, for the nymph in question, as the daughter of the god of the river Sagaris, must have been a real Naïs, and yet he makes her a Hamadryad. For the Nymphs, see Mythology, p. 206.

233. *Credens*, etc. His madness thus commenced.

236. *Palaestinas deas*. As the whips and torches are mentioned, there can be no doubt that these were the Furies, but why they were thus called, none of the commentators can say. Marsus shews, from an old MS. of Caesar's Commentaries, that Palaestae was a town of Epirus, in which country the Furies had a temple. This, though bad, is the only explanation we have. One MS. reads *Palestrinas*, another *Palatinas*.

247. Now comes the narrative of the introduction of the worship of the Magna Mater into Rome, A.U.C. 547. See Livy, xxix. 10, 11, 14. xxxvi. 36. Valer. Max. viii. 15, 3. Silius. Ital. xvii. init. Compare Met. xv. 622-744.

249, 250. *Dindymon*, etc. Mountains of Phrygia.—*Amoen*. font [Greek: polypidax] Homer,—*H. op.* Troy.

252. *Sacriferas*, as bearing the Penates and the Eternal Fire.—*Paene secuta*, I think there is an allusion here to the legend in Virg. aen. ix. 120.

257. *Carminis*, etc. The Sibylline books.

265. *Proceres*, scil. Valerius Laevinus, a consular; M. Caecilius Metellus, a former praetor; Sulpicius Galba, who had been an aedile, and two who had served the office of quaestor.

266. *Negat*. This was not the case according to Livy.

272. Rome derived her origin from Phrygia.

276. From the following description of it, given by Arnobius, (Adv. Gen. vii. p. 285,) it is quite evident

that this symbol of the Mother of the Gods was an aërolithe. *Ex Phrygia nihil quidem aliud scribitur missum rege ab Attalo, nisi lapis quidem non magnus ferri manu hominis sine ulla impressione qui posset, coloris furvi atque atri, angellis prominentibus inaequalis.* A more accurate description of the external appearance of an aërolithe could not easily be given.

277. *Nati*, Neptune. Let the reader trace this voyage on the map.

280. *Vet. Eët. op.* Thebes, near Adramyttium, the residence of Eëtion, the father of Andromache, See Hom. II. I. 366, vi. 395, xxii. 480.

282. The coast of Euboea.

283, 284. See Met. viii. 195, *et seq.*—*Lapsas*. Most MSS. read *lassas*.

292. *Dividit*, spreads itself: perhaps simply divides, as the Tiber had two mouths.

294. *Obvius*, to meet it.

300. The river was shallow in consequence of the drought.

301. *Plus quam pro parte*, beyond his strength.

302. Just as sailors and others do at the present day in all countries.

305. The *Eponymus*, or reputed head of the Claudian family, was a hero named Clausus. Virg. aen. vii. 706. Attus Clausus was the name of the Sabine chief, who, with his *gens* and their clients, came to Rome, where they were received among the Patricians, and became famous in Roman story under the name of Claudii. Livy, II. 16. This Claudia Quinta was the grand-daughter of Appius Claudius Caecus.

308. *Acta rea*, was charged with. A law term.

310. *Ad rigidos*. "Apud severos," Gierig. I think he is wrong, and that the meaning is, she was too free of her tongue *against* the old men, perhaps ridiculing them, and despising their admonitions.—*Senes*. Several MSS. read *sonos*.

312. As true of the present day as of the time of Ovid.

326. Was there a play acted at the Megalesia, of which this was the subject?

329, 330. This would appear to indicate the spot where the river divided. See on v. 292.

335. *Coronatum*. The custom of adorning the prows of vessels with garlands, must be familiar to every reader of the classics. See Virg. G. I. 304, aen. iv. 418.

339. *Canus sacerdos*, the Archigallus, or chief priest of Cybele, as Neapolis thinks.

340. It was the custom to wash the image of the goddess and her chariot every year in the Almo. *Qui lotam parvo revocant* (renovant) *Almone Cybeben*. Lucan. I. 600.

346. *Boves*. The car of Cybele was drawn by heifers.

347. The sacred stone was committed to the care of P. Corn. Scipio Nasica, the son of Cneius, who had fallen in Spain, as being the most virtuous man in Rome, It was brought into the temple of Victory, which was on the Palatium. The temple was not finished until thirteen years after, and the stage-plays acted on that occasion were, according to Valerius Antias, the first ever performed at Rome.—*Non perstitit*. This is the reading of six of the best and of other MSS. and of the old editions; four of the best, and three others have *tunc extitit*, which is the reading adopted by Heinsius and Gierig. I think the present reading gives the more Ovidian sense, scil. the name of the author did not remain unchanged; it was Metellus, it is Augustus. See v. 351.

350. The Phrygian man and woman who carried the goddess about, collected small pieces of money. This, by the Greeks, was called [Greek: maetragyrtain]. The poet gives a cause, and a wrong one for it.

353. It was the custom for the principal persons at Rome to give *mutual* entertainments, at the time of the Megalesia. This was called *mutitare*. *Quam ob causam Patricii Megalensibus mutitare soliti sint, Plebs Cerealibus?* Gellius, xviii. 2.

354. *Indictas*. "Proprie de non vocatis, sed qui sponte veniunt ad epulas. Suet. Ner. 27. Vitell. 13. Male interpretes a sacerdotibus indictas capiunt." Burmann.

355. *Bene mutarit*. Having exchanged her obscure Phrygian abode for the capital of the world. This

reason is too trifling to be noticed.

357. *Institeram*. "Institueram, quaerere volebam," Gierig.—*Primi*. See on v. 347, or is it first in point of dignity, or first in order in the year?

359. See Virg. aen. vi. 787.

361. *Qui se*, etc. The Galli or priests of Cybele were voluntary eunuchs.

363. *Vir. Cyb*. Cybele was a mountain of Phrygia.—*Alt. Cel*. Celaenae, a mountain and town, at one time the chief place in Phrygia; the river Maeander rose on its summit, and the Marsyas not far from it.

364. *Am. nom. Gal. Gallus in Phrygia, unde qui bibit insanit more fanatico*, Vibius Sequester de Flumin. Pliny, (H. N. xxxi. 2. 5,) following Callimachus, enumerates the Gallus among those whose waters were good for persons afflicted with the stone, and adds, *Sed ibi in potando necessarius modus, ne lymphatos agat*. As, however, no river ever had this quality, we may be allowed to doubt the correctness of this etymology.

367. *Herbosum moretum*. The *moretum* called by the Greeks [Greek: muttonton] or [Greek: trimma] was a mess composed of garlic, parsley, rue, coriander, onions, cheese, oil and vinegar pounded up together. See the description of the mode of making it in the poem called *Moretum*, ascribed to Virgil.—*Herbosum*, an account of the parsley, etc.

371. *Elisae*, bruised or pounded, the part, of *elido*; most MSS. read *elixae*.

373-376. The temple of Fortuna Publica on the Quirinal hill, was dedicated on the Nones of April—*Motis* scil. *amotis*.—*Pallantias*, Aurora, as being daughter to the Titan Pallas. This genealogy, as far as my knowledge extends, is peculiar to the Latin poets. In Hesiod, Eos or Aurora is the daughter of the Titan Hyperion and niece to Pallas—*Levarit*. "Jugo solverit," Gierig.—*Niv. eq*. Such were suited to the *candida Luna*. In an epigram ascribed to Ovid, her car is drawn *niveis juvencis*. The fiction was caused by the *horned* moon. Nonnus and Claudian gives her the same.—*Fort. Pub*. This temple was vowed, A.U.C. 549, by the consul Sempronius on the eve of a battle with Hannibal. It was dedicated ten years afterwards by Q. Martius, Ralla created Decemvir for the purpose.

377. *Tertia lux*, scil. *Megalesium*, the day after the Nones.—*Ludis*. The plays were acted on this day.

380. *Perfida*. After the usual fashion of the Romans, to call rebels and traitors all who opposed them, or the victorious party among them. It was thus that Napoleon used to style the Spaniards rebels and insurgents. I need hardly observe that Juba king of Mauritania was most faithful to the cause of Pompey and the republic. He and Scipio put an end to their lives after their defeat by Caesar, hence the poet applies to him the term *magnanimus*, which denotes courage, as the Romans greatly approved of those who escaped from disgrace and insult by voluntary death. Compare Hor. Car. I. 37. 21. The victory was gained, A.U.C. 708. See Hirtius Bell. Afric. 94. Florus iv. 2. 69.—*Contudit*. Virg. aen. I. 264.

381. *Meruisse*, to have served.

383, 384. *Sedem*, scil. in the orchestra, where Ovid sat, as having been a Decemvir; not the fourteen rows where he might have sat of right, as belonging to the equestrian order, but to a seat on which the tribune could have no claim. The Vigintiviratus was an office, through which men rose to the senate. Of the Vigintiviri, three had charge of the execution of capital punishments, three of the mint, four of the roads, ten (the Decemvirs) of assembling the Centumvirs, and presiding when they sat for the trial of causes.

385. *Imbre*. The Roman theatres were not roofed. There was usually an awning drawn across to keep off the sun. See Lucret. IV. 73.

386. *Pendula Libra*. On the day after the Nones, the VIII. Id. Libra was in the sky all through the night, and was usually attended by rain. *Pendula* is a very appropriate term for Libra.

388. *Ensifer*. The better MSS. read *ensiger*.

389. The following day (IV. Idus.) began the Ludi Circenses or Cereales, in honour of Ceres. Tac. An. xv. 53, 74.—*Inspexerit*, looked down on.

391. On the first day of the festival, a *pomp* or procession, led by the principal men of the state, moved from the Capitol through the Forum to the Circus. The procession was closed by the images of several gods carried on men's shoulders. This pomp is described by our poet. Am. III. 2. 43, and by Dionysius, vii. 72. Some critics maintain that the Cereales were but a part of the Ludi Circenses, which last were a festival of all the gods. See Suet. Jul. 76. Tacitus certainly, in the passage first referred to

above, says, *Circensium ludorum die, qui Cereri celebratur*, but Ovid seems to make no distinction.

392. *Ventosis*, swift as the wind, [Greek: theiein anemoisin homoioi], Hom. II. x. 437, of the horses of Rhesus, [Greek: podaenemos], is an epithet of Iris.

395. According to the Epicurean system of philosophy, in vogue in his days, the poet regards the original condition of man, as similar to that of the beasts that graze.

398. *Ten. fron. cac.* "Tenerae frondes arborum," Gierig. The shoot or tender bough, with its fresh juicy leaves.—*Erant.* Most MSS. *erat.*

401. Compare Amor. III. 10. Met. v. 342. Virg. G. I. 147. Lucret. v. 937.

405. [Greek: Chalko d' ergazonto melas d' ouk eske sidaeros]. Hesiod. [Greek: Erga], 150.—*Chalybeïa massa*, iron, from the Chalybes who manufactured it.

406-408. This longing for the continuance of peace, and aversion to war, is to be found in all the poets of the Augustan age. It may have been partly flattery to Augustus, but I rather think it arose from the previous state of war which had lasted so long, and caused so much ruin and misery. Something of the same kind may be observed in Europe at the present moment.

412. *Casta*, pure, offered with a pure mind.

414. See I. 349.

417. He had already related this tale at considerable length, Met. V. Compare Claudian de Rap. Pros, and the Homeridian hymn to Demeter. See Mythology, p. 133.

422. Henna or Enna, was an elevated valley-plain, nearly in the centre of Sicily. Cicero, Verr. iv. 48.

423. Arethusa, the nymph of the fount in the island at Syracuse.

436. "*Gremium* et *sinus*, ut Grammatici docent, ita differunt ut *sinus* sit inter pectoris et brachorium, *gremium* inter femorum complexum." Gierig.

439. *Amarante*. Two of the best MSS. read *Narcisse*.

440. *_Rorem*, scil. *marinum*, *rosemary*, Virg. Ec. II. 49, G. II. 213. Two of the best MMS. read *casiam*, which Heinsius and Gierig have received; one *violas*, three *rosas*, several *rores* most *rorem*.—*Meliloton*, also called *Sertula Campana*, grows abundantly in Campania. It resembles the *saffron* in colour and in smell.

445. *Patruus*. Pluto, the brother of Jupiter and Ceres.

466. *Sues*. "Melius poëta omisisset in hac narratione," Gierig. It is probable that this was a reason given for swine being offered to Ceres. See v. 414.

467-480. See all these places on the map, and compare Virg. aen. iii. 687, *et seq.* The poet, we may observe, follows no regular topographical order in enumerating them.

470. The Gelas, at whose mouth Gela was built, was a very rapid eddying stream.

470. Megara or Megaris, formerly called Hybla, was near Syracuse. Pangie or Pantagiae, was a small stream near Leontini.

473. Compare Virg. aen. viii. 418.

474. Messana, was anciently called Zancle, which, in the Sicilian language, signified a sickle, which the place resembled in form. Thuc. vi. 4.

477. *Heloria tempe*. The Helorus entered the sea near Pachynus. The Greeks called all those long narrow wooded glens, through which a river ran, [Greek: tempea] or [Greek: tempae].

482. See the story of Progne and Tereus. Met. vi. 620. *et seq.* Mythology, p. 341.

491. See Mythology, p. 239.

495. "*Pumex*, omnis lapis aut rupes excavata," Gierig.

497. Ceres, therefore, kept her 'dragon yoke' in this cavern.

499, 500. Ovid, in this place, agrees with Virgil and Apollonius Rhodius, in placing Scylla on the

Italian, Charybdis on the Sicilian side of the strait. In the *Metamorphoses*, xiv. he reverses the positions. Here too, like Virgil, *Ec. vi. 74*, he confounds this Scylla with the daughter of Nisus.

504. *Triste*, [Greek: *agelastos petra*], was the Greek name.

507. *Eleusin*. This is the reading of the best MSS.

521. *Neq. lac. deor. est*. [Greek: *Horo kat osson d' ou themis balein dakru*], says Diana, Eurip. *Hip. 1396*; for Apollo see *Met. II. 621*.

527. *Qua cogere posses*, scil. by mentioning her daughter, v. 525.

535, 536. This circumstance of the legend was invented to account for the *mystae*, or persons just initiated, not taking food till the evening. [Greek: *Oi ta mystaeria paralambanontes legontai en archae men mustai met eniauton de eoptai kai ephoroi*]. *Suidas*.

550. *Triptolemum*. He is called Demophoon in the Homeridian hymn. I would recommend the reader to compare that hymn, or the analysis of it in my *Mythology*, with this narrative of Ovid.

563. The poet here sets out on another excursion with the goddess, in which he is as negligent of order as ever. For example, coming from Eleusis, she must have passed the Piraeus, on her way to Sunion.

567. *Ionium rapax*. The Ionian sea was to the west of Greece. As I cannot suspect the poet of making such wilful confusion, I assent to those who suppose he meant by it the sea on the coast of Ionia in Asia.

569. *Turilegos Arabas. Tura praeter Arabiam nullis ac ne Arabiae quidem universae; pagus Sabaeorum regio turifera*. *Pliny, H. N. xii. 14*.

571. *Hesperios*, scil. *fluvios*. The Nile was in the poet's mind.

580. *Helice*. See on III. 108.

593. *Victore Gyge*, scil. in the Giant-war. Gyges was one of the Hundred-handed, the allies of Jupiter in the Titan-war. *Hes. Th. 149*.

600. *Inane Chaos*. Chaos, with the usual confusion of the later poets, is here put for Erebus, the proper name for Pluto's realm.

620. On this account, in seasons of public mourning, the Cerealia were not celebrated, as the mourning matrons could not appear at them.

620-624. A.U.C. 457. Q. Fabius Maximus, when advancing against the camp of the Samnites, *Liv. x. 29*. The temple of Liberty was dedicated on Mt. Aventine, vowed a temple to Jupiter Victor, in the time of the second Punic war, by the father of Tiberius Gracchus. *Liv. xxiv. 16*. The Atrium Libertatis was repaired A.U.C. 559, by the censors Paetus and Cornelius Cethegus.

625. *Luce secutura*. The XVIII. Kal. Maii. There was frequently hail and rain at this time. *Columella, xi. 2*.

627. *Scilicet, ut fuerit*, be this as it may. This reading was formed by Heinsius. Eight MSS. read *scilicet et fuerit*, eleven *sit licet ut fuerit*, the remainder have *sit licet et fuerit*, which Gierig prefers, and explains thus: "Sit ita, ut eo die interdum grando cadat, *et fuerit* ita et olim."—*Mutinensia arma*. The battle of Mutina was fought A.U.C. 710, against Antony, by the consuls Hirtius and Pansa, and the propraetor, Octavianus Caesar. One of the consuls was severely wounded, and the other slain in the action; and as Octavianus either would not, or knew not how to use the victory, Antony escaped to Liguria. The flattery of the poet, therefore, goes a little too far.

629. *Veneris*, scil. *mensis Veneris*.

630. The Fordicidia were on the 15th April. *Fordicidia a fordis bubus. Bos forda quae fert in ventre; quod eo die publice immolantur boves praegnantes in curiis complures. A fordis caedendis Fordicidia dicta*, Varro, *L. L. V*. He also (*R. R. II. 5, 6*.) names the festival *Hordicidia* and *Hordicalia*, and the adjective *Hordus*, which was the Sabine word.

635. *Curia*. The singular for the plural. See last note and II. 527.

637. *Ministri*, the *popae*, or *Victimarii*.

639. *Virgo*. The eldest of the Vestals. The ashes were reserved to purify the people on the Palilia at

the end of the month.

641. Now comes a legend as usual, to explain the origin of this practice.

649. Compare Virg. aen. vii. 81, *et seq.* Faunus is, as before, confounded with Pan.

651. This divining sleep was called by the Latins, *incubatio*; by the Greeks, [Greek: enkoimaesis]. *Incubare dicuntur proprie hi, qui dormiunt ad accipienda responsa*, Servius on Virg. 1. c.

655. *Intonsum*, II. 30. All the following practices were usual, on occasions of consulting the gods in this way. The reason of them is apparent.

662. *Somnia nigra*. Compare V. 547. Tibull. II. 1, 89, [Greek: Melanopterygon mater Honeiron], Eurip. Hec. 71.

669. *Errantem*, IV. 261. I should here, on account of *nemori*, be inclined to take this word in its primitive sense.—*Conjux*, Egeria.

673-676. On the 15th April, A.U.C. 724, Augustus was saluted *Imperator*.—*Cyth. diem. prop. ire*. He appears here to have had Homer in view, who gives this power to Juno, [Greek: Helion d' akamanta boopis potnia Hrae Hempsen ep Okeanoio roas haekonta neesthai]. II. xviii. 239.

677, 678. The XV. Kal. Maias, the Hyades, called by the Latins, *Suculae*, a cluster of stars in the head of the Bull set acronychally. See below, V. 163, *et seq—Ubi*. Some MSS. read *tibi*.—*Dorida*. Doris, the daughter of Oceanus, wife of Nercus, and mother of the Nereides, is like her daughter Amphitrite, frequently put for the sea.

679, 680. The Cerealia still continued. On the XIII. Kal. Maias, there were horse-races in the Circus.—*Carcere*. The *carceres* were the place in which the horses stood, with a cord stretched before them, on the dropping of which they started; the starting-place.—*Partitos*, started.

681, 682. "Addebatur his ludis, hoc eodem die combustio vulpium ob vetus damnum," Neapolis. "Die. 19, Apr. vulpes in Circensibus comburuntur." Gierig; from which I think we are to infer that these critics, and those who transcribe them, consider the burning of the foxes to have formed a part of the celebration of the Cerealia in the Circus at Rome. I do not find in any of the old Calendars that such was the case, and the narrative of the poet would, as appears to me, restrict this practice to the district of Carseoli. See particularly vv. 709, 710.—*Missae*, scil. at Carseoli?—*Vinctis*. This is the reading of one MS. only, but that one of the best; it has been received by Heinsius and Gierig; almost all the rest have *junctis*; three *cinctis*; one *victis*. Five give the line thus: *Cur. ig. taedis unctis ardentia missae*.

683. *Carseolis*, at Carseoli. One of the best MSS. reads *pars coli*, from which Heinsius made, and received into the text, *Carseoli*. This town was on the Valerian road, leading from Rome to the country of the Pelignians.

684. *Ingeniosus*. *Ingenium* is used speaking of soil and plants. *Nunc locus arborum ingeniis*, Virg. G. II. 177. *Arbores silvestres sui cujusque ingenii poma gerunt*, Columella, R. R. III. 1.

685. 686. Ovid (v. 81,) was a native of Sulmo, the chief place of this country. Compare Amorr. II. 16, I,—*Humida*. One MS. gives as a different reading *uvida*; several have *obvia*.

687. *Solitas*. Twelve MSS. read *fidas*.

689, 690. It appears from this and other passages that Ovid, besides consulting the Fasti and other books, was diligent in the collection of such oral traditions, as might aid him in explaining old customs and religious rites.

692. *Duro*, hardy, like *duri messoris, juveni, humeri*, etc. The following is a very pleasing description of an industrious peasant and his wife of ancient times. It would apply, without any alteration, to many a rustic couple in modern Italy.

693. *Peragebat humum*. "Mi hi non satis placet; Codd tamen nihil varietatis suppeditant." Gierig.

694. *Curves falcis*. "Falcis usus erat etiam ad premendas umbras ruris opaci. Virg. G. I. 155, *et seq.* Unde apparet describi hic diligentissimum colonum,"—Gierig. As the poet is speaking of a small farm in a plain, I would here restrict the meaning of *falcis*, which is placed immediately after the plough, to sickle. For *curvae*, eleven MSS. followed by Heinsius and Gierig, read *cavae*. One of the best has *sive citruae*.

695. *Tibicine*. The *tibicen* was a prop set against the wall of a house, to keep it from falling out.

703. *Extrem. conval. Sal.* In the end of a valley planted with willows, that is, among the willows which grew at the end of the valley. Two of the best MSS. read *sub valle*, which is the reading given by Heinsius and Gierig.

704. *Cohortis. Duo erant oviaria sive cohortes; una in plano, in qua pascebantur gallinae; altera sublimis, in qua erant columbae in turribus aut summa villa.* Varro, R. R. III. 3, 6. The cohort was the Greek [Greek: chortos]. It was round, as the following passage of Cato (Orig. iv.) shews, *Mapalia vocantur ubi habitant; ea quasi cohortes rotunda sunt.*—*Aves*, like the Greek [Greek: ornithes]. See on I. 455.

709-712. These lines, I think, prove the custom to have been peculiar to Carseoli. Compare the account given in the book of Judges of Sampson making use of foxes to set fire to the corn of the Philistines.

713. On the 20th April, the Sun enters Taurus.

714. A periphrasis of Aurora. Compare Met. xiii. 579. See Virg. aen. vii. 25. Homer calls Eos [Greek: krokopeplos], to which the *lutea* of the Latin poets corresponds. The *lutum* was a plant, whose juice dyed yellow. The Greek poet also styles this goddess [Greek: rododaktylos] and [Greek: rodopaechus], but as far as I know, no Greek poet gives her rose-hued horses or chariot.

715. *Duce*, etc. the Ram.

716. *Victima major*, scil. the Bull—a bad periphrasis!

717-720. In the ancient, as in the modern representations of the stellar heaven, only the forepart of Taurus was drawn. Hence, it could not be said whether it was a bull or a cow. Some, therefore, said, that it was the heifer into which Io had been changed; others, the bull which had carried Europa. In either case, it was an object of aversion to Juno.

721. On the XI. Kal. Maias, was the festival of Pales, the goddess of shepherds, named the Palilia, and celebrated by the Romans as the birthday of Rome, ([Greek: genethlian taes patridos]), the day of the foundation of the city. The poet, therefore, dwells on this important day at considerable length.—*Abiit.* The last syllable is long, on account of the following pause. Two MSS. give *obit, exoriturque.*—*Palilia.* Some MSS. read *Parilias. Palilia dicta a Pale, quod feriae ei deae fiunt*, Varro, L. L. V. *Pales dea pastoralis est, cujus dies festus Palilia dicuntur, nisi quod quidam a partu Iliae Parilia dicere maluerunt*, Carisius Inst. Gram. I. p. 55. Solinus, c. 1, and the Scholiast on Persius, Sat. I. also mention this derivation. This last quotes from Cicero's Philippics the following passage, which is not now to be found in them: *Palilia, quae nunc Parilia mutatis literis dicimus.* Parilia is also the term used by all the Greek writers, except Plutarch. There is certainly, no doubt, but that both Palilia and Parilia were in use in the time of Ovid, and that, perhaps, many regarded the latter, which would appear to come so naturally from *pario*, to be the true name of a festival of spring, when every herb and tree brings forth, and beast and bird produce their young. But still, as the name of the goddess was always Pales, we may be quite sure that Palilia was the original name of the festival.—*Poscor*, scil. *ad Palilia. Poscimur Aonides.* Met. v. 333. *Poscimur.* Hor. Car. I. 32. 1, to his lyre.

722. *Pales. Pales dea est pabuli, quam alii Vestam, alii Matrem Deum volunt. Hanc Virgilius genere feminino (Magna Pales) appellat, alii, inter quos Varro, masculino genere.* Servius on Virg. G. III. 1. This male deity was viewed as the servant and bailiff, as it were, of Jupiter. Serv. on Ec. v. 35. Arnobius adv. Gentes, III. p. 123. Perhaps, according to the principle stated above, on III. 512, there was, after the usual manner, a deity of each sex united in office.

725. *De vitulo cinerem.* See v. 637, *et seq.*

726. *Februa.* See II. 19.

727. *Palilia tam publica quam privata sunt. Et est genus hilaritatis et lusus apud rusticos, ut congestis cum foeno stipulis ignem magnum transilient his Palilibus, se expiari credentes,* Varro. See also Tibull. II. 5. Propert. iv. 1. The simple origin of this ceremony lay in the belief of the purifying nature of fire, (see v. 785) and something similar was practised by the people of the North of Europe in their heathen state; as also nearly down to the present day among the Celtic population of Ireland and Scotland. But the Romans must assign a historical cause for this, as for all their other customs; so we are told by Dionysius, that when Romulus was building the city, he had fires kindled before all the tents, and made the people jump through the flames to expiate themselves.

729. *Navalibus.* The usual comparison of a poem to a ship, and the progress of composing it to a voyage, II. 863. Modern poetry will also furnish instances. See, for example, Spenser's Faerie Queene, B. II. c. xii. st. 42. "Now strike your sailes yee iolly mariners, For we be come unto a quiet rode," etc.

731. See v. 639.

733. *Sanguis equii*, etc. This would seem to contradict the following assertion of Solinus. *Et observatum deinceps, ne qua hostia Parilibus caederetur, ut dies iste a sanguine purus esset*. Plutarch also says, [Greek: En archae d' os phasin, ouden empsuchon ethyon]. But, like the calf, whose ashes were used, this horse was not sacrificed on the Palilia. *October equus appellabatur, qui in Campo Martio mense Octobri Marti immolabatur, cujus cauda, ut ex ea sanguis in forum distillaret, magna celeritate perferebatur in regiam*, Festus. The Regia here spoken of, must have been the Atrium Vestae, see on II. 69. The blood of the horse's tail was preserved here, along with the ashes of the calf, (v. 639,) to be used on the Palilia.

734. *Culmen* is here the same as *culmo*.—*Inane*, as the beans had been taken out.

735. *Ad prim. crep.* [Greek: Y po nukta]. This was always done in the evening.—*Lustra*. Several good MSS. read *lustrat*, others *lustret*.

736. The ground on these occasions was swept clean and sprinkled with water.

739. *Caerulei fumi*. This is to be understood of the bluish smoke-like vapour which rises from sulphur when burning.—*Viv. sulf. Vivum, quod Graeci apyron vocant, nascitur solidum, hoc est gleba*, Pliny, H. N. xxxv. 15, 50. Sulphur was of great use in purification, see above, on II. 37. *Ipseque ter circulus travi sulfure puro*. Tibull. I. 5, 11.

741. *Maris rores*, [Greek: libanotis], rosemary. This is the reading of two of the best and ten other MSS.; some have *maris rorem*, the rest give *mares oleas*, which Heinsius and Gierig prefer. "Lectio doctior (says the latter,) quam ut a librario proficisci potuerit." Olives were used in purification, Virg. aen. vi. 230, and the trees were divided into male and female. Plin. H. N. xvi. 19. On the other hand, the *ros marinus*, and the *herba Sabina*, are mentioned together in Virg. Culex. 402.—*Taedam, Sextum genus (pinus) est taeda proprie dicta, abundantior succo quam reliqua, liquidior quam picea, flammis et lumini sacrorum etiam grata*. Plin. H. N. xvi. 10. See Virg. aen. vii. 71, and above, II. 25.—*Herb. Sab.* Sec I. 343.

743. *Lib. de mil.* The people of Italy made a sweet kind of bread and cakes of millet. Plin. H. N. xviii. 10.—*Fiscella*, or *fiscina*, a basket made of rushes or willow twigs, Virg. G. I. 266. A basket of millet was part of the offerings on the Palilia.

745. *Daps apud antiquos dicebatur res divina, quae fiebat aut hiberna semente aut verna*, Festus. Hence, Heinsius would read *dapi*. Gierig thinks the *dapes* was the feast of the rustics themselves, of which a pail of milk formed a part, see v. 780. Compare II. 657, and Tibull. II. 5, 99.—*Resectis*. The MSS. differ greatly, giving *relictis, paratis, remotis, refectis*.

749. Here follows a catalogue of the transgressions, by which the superstition of antiquity thought that the anger of the rural gods might be provoked.—*Sacro, scil, in loco*. Many MSS. read *sacra, scil. loca*.

755. *Degrandinat*, says Gierig, may be for the simple *grandinat*, like *depluere* for *pluere*. The word occurs scarcely anywhere else. Burmann would read *dum degrandinet*, till the hail is over—a reading which I would willingly adopt.

759. *Fontana*. One MS. reads *montana*.

761. *Labra Dianae*, the *lavacra* or bathing places of Diana and her nymphs, alluding to the fate of Actaeon. See Met. III. 161, *et seq.*

762. [Greek: Ou themis, ho poiman to mesambrinon, ou themis ammin Syrisden ton Pana dedoikames hae gar ap' agras Tanika kekmakus amptanetai enti ge pikros]. Theoc. Idyll. I. 15.

769. *Referat*, etc. Compare Virg. Ec. I. 35.

770. When making cheese. Compare Tibull. II. 3. 15.

778. *Rore. Bos*, like the Greek [Greek: drosos], was used for the simple *aqua*. See Met. III. 164, and Valken on Eur. Hipp. 121. Lenz renders *in vivo rore* in this place, by, *In the fresh dew of evening!* A proof of the liability of translators and commentators to mistake the meaning of even plain passages.

779. *Camella*. This was a kind of wooden vessel used by country-people.

780. *Sapa. Sapam appellabant, quod de musto ad medium partem decoxerant*, Varro de vita pop. Rom. p. 240. *Sapa fit musto usque ad tertiam partem mensurae decocto*. Plin. H. N. xiv. 9.

781, 782. See on v. 727.

783. *Turba*, scil. *causarum*.

785. *Vitium*, etc. Compare Virg. G. I. 89. *Omne per ignem excoquitur vitium*.

786. *Duce*. The *dux ovium* in this place is evidently the shepherd, who, as we have seen, used to leap through the straw-fires. In the South of Europe, the shepherds generally walk at the head of their sheep.

787-790. [Greek: To pur kathairei, to udor agnizei]. Plutarch, Q. R. 1.

791. *Aqua et igni interdicti solet damnatis, quam accipiunt nuptae; videlicet quia haec duae res humanam vitam maxime continent*, Festus. *Ad facienda foedera aqua et ignis adhibentur; unde contra quos arcere volumus e nostro consortio ei aqua et igni interdicimus, id est rebus quibus consortio copulamur*, Servius on aen. vii. Banishment, we may observe, was unknown to the Roman law; the *Interdictio aqua et igni*, which had the effect of obliging a man to quit his country, was all that was pronounced against him. See Niebuhr's Roman History, II. 62-64.

792. *Nova conjux*. The bride and bridegroom used to touch fire and water.

793. *Referrī*, to be represented, called to mind.

800. *Innocuum*, safe; when he was escaping from the flames of Troy. Virg. aen. II. 632.

801. *Hoc*. Several MSS. read *nunc* from which Heinsius made *num*. The reading of the text, besides resting on the authority of the greater number of MSS. is much to be preferred.

807. *Ipse locus*, etc. This very part of the poem, this very mention of the birth-day of Rome, gives me the occasion, calls on me to relate the origin of the city.

Gierig refers *causas* to the enquiry which the poet had been on, and understands it thus: "Quid ego altius causas illius ritus accesso, cum ipse locus, quem incolimus, aut, si ita mavis, in quo tractando jam versor, eas mihi suppeditat?" The reading of most MSS. is *ipse locum casus vati* which Marsus interprets: By chance as it were, we are come to this place, where we must treat of the origin of the city.

808. *Factis*. This is the reading of all the MSS. Heinsius conjectured *festis*, which he introduced, most unwarrantably, into the text.

809. See III. 67.

812. *Ambigitur*, etc. See Liv. I.6, 7. *Certabant urbem Romam Remoranme vocarent*, Ennius.

817. *Volucres*. They were vultures, to which, as they injure neither cattle nor corn, the Romans gave great authority in augury.

821. All that follows was done in accordance with the ritual-books of the Etruscans. A deep (*ad solidum*) round pit was dug in the future Comitium. This pit was called *Mundus*. Into it was thrown a portion of all necessary natural productions, and each person cast into it a little of the earth of his native country. From this as a centre, the circuit of the city was described, Plutarch Rom. 11.

824. *Fungitur*. Most of the old MSS. read *finditur*, which Gierig has received. The meaning would be, the altar was cleft with the heat of the fire, like ground with that of the sun.

825. When the *mundus* had been made, the founder yoked a bull and a cow to a plough which had a brazen share, and made a deep furrow, to mark the line of the walls, those who followed him taking care to turn all the clods inwards; when he came to the place where a gate (*porta*) was to be, he lifted the plough and passed over it, (*portavit*).

830. *Vobis*. Twelve MSS. read *bonis*.

831. *Dominae*, "*Domina*, quae habet imperium in omnes. V. vs. 859." Gierig. Surely it was Rome, not the earth that was to be the mistress. Two of the best MSS. read *domitae*, which I think gives a better sense. See v. 861.

833. *Tonitru laevo. Laeva fulmina prospera existimantur, quoniam laeva parte mundi ortus est*, Plin. H. N. ii. 53.55. Elsewhere he says, *Fulmina laeva prospera, quia sacrificantis vel precantis latus laevum dextrum est ejus qui postulata largitur*.

837. *Celer*. According to Dionysius and Plutarch, Celer was one of the companions of Romulus, and overseer of the building of the walls. In reality he was only a personification of the Equites, who were called Celeres. See Niebuhr, Roman History, Vol. i. 325.

843. *Rutro*. The *rutrum* was a kind of spade, *rutrum, ut ruitrum, a ruendo*, Varro, L. L. iv. *Rutro*, in the text, is the conjecture of Heinsius; the greater part of the MSS. read *retro*; some *rastro*, six *ultra*, one *ristro*. There can be little doubt of *rutro* being the true reading, as it is the term used by other writers.—*Occupat*. See I. 575, and Met. xii. 343.

853. Compare Hom. II. xxiv. 582, and Virg. aen. xi. 219.

855. The Romans were not called Quirites till after their union with the Sabines. Compare Virg. aen. vi. 776.

856. Remus, a tradition said, was buried on the Remaran hill, a little way from Rome.

860. *Nominis hujus*, i. e. *Caesaris*.

863-900. On the IX. Kal. Maias, was celebrated the festival, named Vinalia, in honour of Jupiter, or, as some said, of Venus. Masurius *apud* Macrob. (Sat. I. 4.) says, *Vinaliorum dies Jovi sacer est, non, ut quidam putant, Veneri*. And Varro (L. L. V.) *Vinalia dicta a vino. Hic dies Jovis non Veneris. Hujus rei cura, non levis in Latio; nam aliquot locis vindemiae primum a sacerdotibus publica fiebant, ut Romae etiam nunc; nam Flamen Dialis auspicatur vindemiam, et, ut jussit vinum legere, agna Jovi facit, inter cujus exta caesa et porrecta flamen prorsus vinum legit*. According to Festus and an old Kalendar, there was another Vinalia, called *rustica*, on the 19th August, and it is evidently of this last that Varro speaks. Ovid seems to have confounded the two, which Pliny (H. N. xviii. 29,) accurately distinguishes. Perhaps, both were sacred to Jupiter, and the circumstance of a festival of Venus falling on the vernal Vinalia, may have led to the supposition of its being sacred to her. Plutarch (Q. R. 45,) calls it Veneralia.

866. *Multa* agrees with *apta*, and is equivalent to *valde*. Some MSS. read *culta*, which Heinsius prefers.—*Professarum*. When a woman at Rome wished to become a *meretrix*, she went before the aediles and *professed*, that is, informed them of her intention. She was then entered among the *togatae*, (v. 134) See Suet. Tib. 35. Tac. Ann. II. 85. The same *mutatis nominibus* is the case at the present day at Rome, Paris, and other cities on the continent.—*Quaestibus*. Alexis, in his comedy, called [Greek: Isostasios], says of them, [Greek: Proton men gar es to kerdos kai to sulan tous pelas, talla autais parerga ginetai].

869. *Sisymbria*. The *sisymbrium*, also called *thymbraeum*, was an odoriferous plant growing in dry places.

870. The garlands of roses were bound with rushes.

871. A temple was dedicated to Venus Erycina at the Colline gate, A.U.C. 571, Liv. xl. 34. There was another temple of this goddess on the Capitoline hill, built by the direction of the Sibylline books, and dedicated A.U.C. 537. Syracuse was taken A.U.C. 540. Ovid, as Neapolis observed, appears to have committed two errors here; one, in confounding the two temples of Venus Erycina at Rome; the other, in making the building of a temple depend on an event which did not happen till after it had been built. Gierig defends him in the former case by saying, that v. 873-875, are merely a passing notice of the second temple: in the latter, his defence is, "Fortasse tamen Noster, more poetarum, a parte bellum Punicum secundum indicare voluit." Greater poets, however, than Ovid, have fallen into as great errors.

874. *Eryx*. This mountain was near Drepanum, on the west side of Sicily. There was on it a magnificent temple of Venus, the erection of which was ascribed to Aeneas and the Trojans. Virg. aen. v. 759. It is, I apprehend, far more probable, that the Venus Erycina was the Astarte or Moon-goddess of the Phoenicians, who was identified with Aphrodite and Venus, and that the founders of the temple were the Carthaginians.

877, 878. The poet would here seem to intimate, that though the festival of Venus and the Vinalia fell on the same day, they were different. See v. 899.—*Quaeritis*. See on V. I.

879. See the last six books of the aeneis.

880. *Adorat*. One MS. has *adoptat*, which Heinsius and Gierig follow.

882. *Equo vel pede*. In horse and foot.

887. *Cato in primo libro Originum ait, Mezentium Rutulis imperasse, ut sibi offerrent quas diis primitias offerebant, et Latinos omnes similis imperii metu ita vocasse: Jupiter, si tibi magis cordi est nos ea tibi dare potius quam Mezentio, uti nos victores facias*, Macrob. Sat. III. 5.

888. *Lacubus*. The *lacus* or vat, was the vessel placed under the wine-press, to receive the liquor that ran out.

894. *Feres*. One of the best MS. reads *feras*, which Heinsius and Gierig receive, as it is a vow. The meaning is, that as the Rutulians had vowed or promised the produce of the following vintage to Mezentius, aeneas promises it, in case of victory, to Jupiter.

897. *Venerat*, etc. On account of the custom of treading out the grapes. Met. II. 21, Virg. G. II. 8. I doubt if it was good taste to personify Autumn in this place. *Quum satur Auctumnus quassans sua tempora pomnis, Sordidus et musto spumantes exprimit uvas*, Columella, R. R. x. 43.—*Sordidus*. Five MSS. read *horridus*.

898. *Vina*. Five MSS. read *vota*.

901-904. On the VII. Kal. Maias, six days from the end of the month, was the middle of spring; the *acronych* setting of the Ram, rain, and the rising of the Dog, also fell on this day.

904. *Signa dant imbres*. The rains shew themselves. *Signa dare* is the Greek [Greek: episaemainein]. Were it not that the meaning of this expression is so incontrovertibly shewn by I. 315, 316, one might be disposed to understand it with Taubner, of the constellations portending rain.—*Exoriturque Canis*. Here is a tremendous error of our poet, for, according to Columella, Pliny, Ptolemy, and to the actual fact, the Dog sets instead of rising at this time. Thus also, Virgil, (G. I. 217,) *Candidus auratis aperit cum cornibus annum Taurus, et averso cedens Canis occidit astro*. One of the best MSS. reads *occidit atque Canis*, but I fear this is only the emendation of some one who saw the error into which the poet had fallen.

904. *Nomento*. Nomentum was a town of the Sabine country; a road named the Via Nomentana led to it from the Viminal gate at Rome. On the following narrative, Gierig observes, "Similia figmenta, vv. 685 et III. 541." I do not see the necessity of supposing these to be fictions. What was more natural than for the poet, when about to write a poem on the Fasti, to direct his attention to things which he had not hitherto heeded, and to inquire into the meaning of what appeared to him deserving of notice.

906. *Candida pompa*. The persons who formed this *pomp* or procession were clad in white, that is, their togae were either new, or had been scoured for the occasion. *Pompa* is the reading of ten MSS. all the rest have *turba*.

907. *Flamen*, scil. *Quirinalis*, v. 910.—*Antiquae Robiginis*. The festival of this goddess was called the Robigalia, and was said to have been instituted by Numa, (Plin. xviii. 69, 3,) hence the poet says, *antiquae. Robigalia dicta ab Robigo. Secundum segetes huic deo sacrificatur, ne rubigo occupet segetes*, Varro, L. L. V. *Robigalia dies festus VII. Kal. Maias, quo Robigo deo suo, quem putabant rubiginem avertere, sacrificabant*, Festus. *Feriae Robigo via Claudia ad milliarium quintum, ne robigo frumentis noceat; sacrificiun et ludi cursoribus majoribus et minoribus fiunt*, Verrius Flaccus in Fastis. *Inde et Robigus deus et sacra ejus VII. Kal. Maias Robigalia appellantur*, Servius on Geor. I. 151. In all these places, we may see, as also in Gellius, (v. 12,) it is a god Robigus that is spoken of; on the other hand, in this place, of Ovid and in Lactantius, (De Fal. Rel. I.) and Columella, it is a goddess Robigo. May we not thence infer, that as in so many other cases (see above on III. 512. IV. 722,) so in this the dualistic principle of Roman theology may be discovered? Finally, the names *Robigo*, *Robigus*, *Robigalia*, were frequently written *Rubigo*, etc.

908. *Catularia porta Romae dicta est, quia non longe ab ea ad placandum Caniculae sidus frugibus inimicum rufae canes immolabantur, ut fruges flavescerent ad maturitatem perducerentur*, Festus. It would appear as if there was some slight mistake here, as it was, as Festus himself tells us, (see preceding note) the god Robigus, and not the Canicula, to whom the sacrifice was made. This is also proved by the word *rufae*, for *robis*, a word of the same origin was equivalent to [Greek: xanthos], whence (Fest. s. v.) the peasants said *robos boves*. The Canicula however was the cause of the dog being sacrificed. Columella (R. II. x. 342). also notices this rite. *Hinc mala, Rubigo virides ne torreat herbas Sanguine lactentis catuli placatur et extis*. Ovid alone mentions the sheep.

910. *Edidit*, etc. that is prayed to this effect.

911. *Aspera*. The Robigo, [Greek: erusibae, miltos], or *mildew*, i. e. *meal-dew*, (It is *mehlthau* in German,) is a red glutinous powder, which ate into or consumed the stalks of the growing corn, and made them *asper*, *scabri*.

913. *Secundis*, several MSS. read *secundi*.

919. *Titan*. So the Latin poets named the Sun, either as being the same with Hyperion the Titan or his son, Hes. Th. Mildew was thought to be produced by the rays of the sun acting on the moisture left on

the stalks by dew or fog. Plin. xviii. 28.

923. *Robigo* signifies *rust* as well as *mildew*.

933. At the right hand of the Flamen was a woolen towel, (*mantele*) with the fringes, or rather nap on it, (*villis solutis*) for him to wipe his hands with. The finer kind of towels were without this appendage. *Tonsis mantilla villis*. Virg. G. III. 377.

936. *Obscena*, of ill omen on account of the howling.

939. The Canicula was said to be Maera, the dog of Erigone the daughter of Icarus an Athenian, to whom Bacchus gave wine, which he shared with his workmen, who thinking he had poisoned them, put him to death. Erigone, by means of the dog discovered his body, and Bacchus touched by her grief, raised them all three to the skies, making Icarus Bootes, Erigone the Virgin, and Maera the Canicula or Procyon.

940. *Praecipitur*, scil. *aestu*, is burnt up.

941. *Pro*, instead of.

942. The true cause of many superstitious practices, in which the mystics find such deep meaning.

943. *Phr. Ass. fratre* a periphrasis of Tithonus, Ovid appears to make a mistake here and to confound Tithonus with Ganymedes, as according to most writers, Tithonus was the son of Laomedon, the son of Ilus the brother of Assaracus, whose grand-nephew therefore Tithonus was.— *Titania*. This is the reading of only two MSS. and was first admitted into the text by Burmann. Heinsius however had approved of it. All the rest give *Tithonia*, which Heinsius shews to have been frequently employed by Statius and by Valerius Flaccus but thinks that in all these places it should be changed into Titania. Aurora is called Titania, for the same reason as Diana (Luna) is called so, (Met. III. 173,) and their brother, Sol Titan; see on v. 919.

945. The Floralia began on the IV. Kal. Maias.

946. See V. 183, *et seq.*

949. As it was requisite that the Pontifex Maximus should reside in a public building, near the temple of Vesta, Augustus, when raised to this dignity, assigned a part of his Palatium to the public service, and removed thither the sacred fire of Vesta—*Aufert*, claims.—*Cognati*. See III. 425. Some MSS. read *cognato*.

950. *Justi senes*. Some editions read *jussi*, instead of *justi*. I know not on what authority. *Patres* for *senes*, is the reading of several MSS.

951. The temple of the Palatine Apollo formed another part of the Palatium. Suet. Aug. 29. Propert. II. 23.

952. *Ipse*, Augustus.

953. See I. 614.

LIBER V.

Quaeritis, unde putem Maio data nomina mensi.

Non satis est liquido cognita causa mihi.

Ut stat, et incertus qua sit sibi nescit cundum,

Quum videt ex omni parte viator iter:

Sic, quia posse datur diversas reddere causas, 5

Qua ferar, ignoro, copiaque ipsa nocet.

Dicite, quae fontes Aganippidos Hippocrenes

Grata Medussei signa tenetis equi.

Dissensere deae. Quarum Polyhymnia coepit

Prima—Silent aliae, dictaque mente notant.— 10

Post chaos, ut primum data sunt tria corpora mundo,

Inque novas species omne recessit opus;

Pondere terra suo subsedit, et sequora traxit:
At coelum levitas in loca summa tulit.
Sol quoque cum stellis nulla gravitate retentus, 15
Et vos Lunares exsiluistis equi.
Sed neque Terra diu Coelo, nec cetera Phoebos
Sidera cedebant: par erat omnis honos.
Saepe aliquis solio quod tu, Saturne, tenebas,
Ausus de media plebe sedere deus; 20
Et latus Oceano quisquam deus advena junxit,
Tethys et extremo saepe recepta loco est;
Donec Honos, placidoque decens Reverentia vultu
Corpora legitimis imposuere toris.
Hinc sata Majestas, quae mundum temperat omnem, 25
Quaque die partu est edita, magna fuit.
Nec mora: consedit medio sublimis Olympo,
Aurea, purpureo conspicienda sinu.
Consedere simul Pudor et Metus. Omne videres
Numen ad hanc vultus composuisse suos. 30
Protinus intravit mentes suspectus honorum.
Fit pretium dignis, nec sibi quisque placet.
Hic status in coelo multos permansit in annos:
Dum senior fatis excidit arce deus.
Terra feros partus, immania monstra, Gigantas 35
Edidit, ausuros in Jovis ire domum.
Mille manus illis dedit, et pro cruribus angues:
Atque ait, In magnos arma movete deos.
Exstruere hi montes ad sidera summa parabant,
Et magnum bello sollicitare Jovem. 40
Fulmina de coeli jaculatus Jupiter arce
Vertit in auctores pondera vasta suos.
His bene Majestas armis defensa deorum
Restat: et ex illo tempore firma manet.
Assidet illa Jovi: Jovis est fidissima custos, 45
Et praestat sine vi sceptrum tenenda Jovi.
Venit et in terras: coluerunt Romulus illam,
Et Numa: mox alii, tempore quisque suo.
Illa patres in honore pio matresque tuetur:
Illa comes pueris virginibusque venit. 50
Illa datos fasces commendat, eburque curule:
Illa coronatis alta triumphat equis.
Finierat voces Polyhymnia: dicta probarunt
Clioque, et curvae scita Thalia lyrae.
Excipit Uranie: fecere silentia cunctae, 55
Et vox audiri nulla, nisi illa, potest,
Magna fuit quondam capitis reverentia cani,
Inque suo pretio ruga senilis erat.
Martis opus juvenes animosaque bella gerebant,
Et pro diis aderant in statione suis. 60
Viribus illa minor, nec habendis utilis armis,
Consilio patriae saepe ferebat opem.
Nec nisi post annos patuit tunc Curia seros,
Nomen et aetatis mite Senatus erat.
Jura dabat populo senior: finitaque certis 65
Legibus est aetas, unde petatur honos.
Et medius juvenum, non indignantibus ipsis,
Ibat, et interior, si comes unus erat.
Verba quis auderet coram sene digna rubore
Dicere; censuram longa senecta dabat. 70
Romulus hoc vidit, selectaque pectora Patres
Dixit. Ad hos urbis summa relata novae.
Hinc sua majores posuisse vocabula Maio
Tangor, et aetati consuluisse suae.
Et Numitor dixisse potest, Da, Romule, mensem 75
Hunc senibus! nec avum sustinuisse nepos.

Nec leve praepositi pignus successor honoris
Junius, a juvenum nomine dictus, adest.
Tum sic, neglectos hedera redimita capillos,
Prima sui coepit Calliopea chori: 80
Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.
Hinc sata Pleione cum coelifero Atlante
Jungitur, ut fama est, Pleiadasque parit.
Quarum Maia suas forma superasse sorores 85
Traditur, et summo concubuisse Jovi.
Haec enixa jugo cupressiferae Cyllenes,
Aetherium volucris qui pede carpit iter.
Arcades hunc, Ladonque rapax, et Maenalon ingens
Rite colunt, Luna credita terra prior. 90
Exsul ab Arcadia Latios Evander in agros
Venerat, impositos attuleratque deos.
Hic, ubi nunc Roma est orbis caput, arbor et herbae,
Et paucae pecudes, et casa rara fuit.
Quo postquam ventum, Consistite! praescia mater, 95
Nam locus imperii rus erit istud, ait.
Et matri et vati paret Nonacrius heros,
Inque peregrina constitit hospes humo.
Sacraque multa quidem, sed Fauni prima bicornis
Has docuit gentes, alipedisque dei. 100
Semicaper, coleris cinctutis, Faune, Lupercis,
Quum lustrant celebres vellera secta vias.
At tu materno donasti nomine mensem,
Inventor curvae, furibus apte, fidis.
Nec pietas haec prima tua est: septena putaris, 105
Pleiadum numerum, fila dedisse lyrae.
Haec quoque desierat; laudata est voce sororum,
Quid faciam? turbae pars habet omnis idem.
Gratia Pieridum nobis aequaliter adsit,
Nullaque laudetur plusve minusve mihi. 110

Ab Jove surgat opus, Prima mihi nocte videnda
Stella est in cunas officiosa Jovis.
Nascitur Olenia signum pluviale Capellae:
Illa dati coelum praemia lactis habet.
Naïs Amalthea, Cretaea nobilis Ida, 115
Dicitur in silvis occuluisse Jovem.
Huic fuit haedorum mater formosa duorum,
Inter Dictaeos conspicienda greges,
Cornibus aëriis atque in sua terga recurvis,
Ubere, quod nutrix posset habere Jovis. 120
Lac dabat illa deo. Sed fregit in arbore cornu:
Truncaque dimidia parte decor is erat.
Sustulit hoc Nymphe, cinxitque recentibus herbis,
Et plenum pomis ad Jovis ora tulit.
Ille, ubi res coeli tenuit, solioque paterno 125
Sedit, et invicto nil Jove majus erat,
Sidera nutricem, nutricis fertile cornu
Fecit; quod dominae nunc quoque nomen habet.

Praestitibus Maiae Laribus videre Kalendae
Aram constitui, signaque parva deum. 130
Voverat illa quidem Curius: sed multa vetustas
Destruit, et saxo longa senecta nocet.
Causa tamen positi fuerat cognominis illis,
Quod praestant oculis omnia tuta suis.
Stant quoque pro nobis, et praesunt moenibus urbis, 135
Et sunt praesentes, auxiliumque ferunt.
At canis ante pedes, saxo fabricatus eodem,
Stabat. Quae standi cum Lare causa fuit?
Servat uterque domum, domino quoque fidus uterque.

Compita grata deo: compita grata cani. 140
Exagitant et Lar, et turba Diania, fures:
Pervigilantque Lares, pervigilantque canes.
Bina gemellorum quaerebam signa deorum,
Viribus annosse facta caduca morae:
Mille Lares, Geniumque ducis, qui tradidit illos, 145
Urbs habet: et vici numina trina colunt.
Quo feror? Augustus mensis mihi carminis hujus
Jus dabit. Interea Diva canenda Bona est.
Est moles nativa: loco res nomina fecit.
Appellant saxum: pars bona mentis ea est. 150
Huic Remus institerat frustra, quo tempore fratri
Prima Palatinae regna dedistis aves.
Templa Patres illic, oculos exosa viriles,
Leniter acclivi constituere jugo.
Dedicat haec veteris Clausorum nominis heres, 155
Virgineo nullum corpore passa virum.
Livia restituit, ne non imitata maritum
Esset, et ex omni parte secuta virum.

Postera quum roseam pulsus Hyperionis astris
In matutinis lampada tollit equis, 160
Frigidus Argestes summas mulcebit aristas,
Candidaque a Calabris vela dabuntur aquis.
At simul inducunt obscura crepuscula noctem,
Pars Hyadum toto de grege nulla latet.

Ora micant Tauri septem radiantia flammis, 165
Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrisse putat: pars credidit esse
Tethyos has neptes, Oceanique senis.
Nondum stabat Atlas humeros oneratus Olympo,
Quum satus est forma conspiciendus Hyas. 170
Hunc stirps Oceani maturis nisibus aethra
Edidit, et Nymphas: sed prior ortus Hyas.
Dum nova lanugo, pavidos formidine cervos
Terret: et est illi praeda benigna lepus.
At postquam virtus annis adolevit, in apros 175
Audet et hirsutas cominus ire feras.
Dumque petit latebras fetae catulosque leaenae,
Ipse fuit Libycae praeda cruenta ferae.
Mater Hyan, et Hyan moestae flevete sorores,
Cervicemque polo suppositurus Atlas. 180
Victus uterque parens tamen est pietate sororum.
Illa dedit coelum: nomina fecit Hyas.

Mater, ades, florum, ludis celebranda jocosis:
Distuleram partes mense priore tuas.
Incipis Aprili: transis in tempora Maii. 185
Alter te fugiens, quum venit alter, habet.
Quum tua sint cedantque tibi confinia mensum,
Convenit in laudes ille vel iste tuas.
Circus in hunc exit, clamataque palma theatris:
Hoc quoque cum Circi munere carmen eat. 190
Ipsa doce, quae sis. Hominum sententia fallax,
Optima tu proprii nominis auctor eris.
Sic ego. Sic nostris respondit diva rogatis:
—Dum loquitur, vernas efflat ab ore rosas—
Chloris eram, quae Flora vocor. Corrupta Latino 195
Nominis est nostri littera Graeca sono.
Chloris eram Nymphae campi felicitis, ubi audis
Rem fortunatis ante fuisse viris.
Quae fuerit mihi forma, grave est narrare modestae:
Sed generum matri repperit illa deum. 200
Ver erat: errabam: Zephyrus conspexit. Abibam:

Insequitur; fugio. Fortior ille fuit.
Et dederat fratri Boreas jus omne rapinae,
Ausus Erechthea praemia ferre domo.
Vim tamen emendat dando mihi nomina nuptae: 205
Inque meo non est ulla querela toro.
Vere fruor semper: semper nitidissimus annus.
Arbor habet frondes, pabula semper humus.
Est mihi fecundus dotalibus hortus in agris.
Aura fovet; liquidae fonte rigatur aquae. 210
Hunc meus implevit generoso flore maritus:
Atque ait, Arbitrium tu, dea, floris habe.
Saepe ego digestos volui numerare colores;
Nec potui; numero copia major erat.
Roscida quum primum foliis excussa pruina est, 215
Et variae radiis intepuere comae;
Conveniunt pictis incinctae vestibus Horae,
Inque leves calathos munera nostra legunt.
Protinus accedunt Charites, nectuntque coronas,
Sertaque coelestes implicitura comas. 220
Prima per immensas sparsi nova semina gentes.
Unius tellus ante coloris erat.
Prima Therapnaeo feci de sanguine florem:
Et manet in folio scripta querela suo.
Tu quoque nomen habes cultos, Narcisse, per hortos: 225
Infelix, quod non alter et alter eras!
Quid Crocon, aut Attin referam, Cinyraque creatum,
De quorum per me vulnere surgit honor?
Mars quoque, si nescis, per nostras editus artes.
Jupiter hoc ut adhuc nesciat, usque precor. 230
Sancta Jovem Juno, nata sine matre Minerva,
Officio doluit non eguisse suo.
Ibat, ut Oceano quereretur facta mariti:
Restitit ad nostras fessa labore fores.
Quam simul adspexi, Quid te, Saturnia, dixi, 235
Attulit? Exponit, quem petat illa locum.
Addidit et causam. Verbis solabar amicis.
Non, inquit, verbis cura levanda mea est.
Si pater est factus neglecto conjugis usu
Jupiter, et solus nomen utrumque tenet; 240
Cur ego desperem fieri sine conjuge mater,
Et parere intacto, dummodo casta, viro?
Omnia tentabo latis medicamina terris,
Et freta Tartareos excutiamque sinus.
Vox erat in cursu: vultum dubitantis haebebam. 245
Nescio quid, Nymphae, posse videris, ait.
Ter volui promittere opem, ter lingua retenta est:
Ira Jovis magni causa timoris erat.
Fer, precor, auxilium, dixit; celabitur auctor:
Et Stygiae numen testificatur aquae. 250
Quod petis, Oleniis, inquam, mihi missus ab arvis
Flos dabit. Est hortis unicus ille meis.
Qui dabat, Hoc, dixit, sterilem quoque tange juvencam;
Mater erit. Tetigi; nec mora, mater erat.
Protinus haerentem decerpsi pollice florem. 255
Tangitur; et tacto concipit illa sinu.
Jamque gravis Thracen et laeva Propontidos intrat,
Fitque potens voti; Marsque creatus erat;
Qui memor accepti per me natalis, Habeto
Tu quoque Romulea, dixit, in urbe locum. 260
Forsitan in teneris tantum mea regna coronis
Esse putes; tangit numen et arva meum.
Si bene floruerint segetes, erit area dives:
Si bene floruerit vinea, Bacchus erit.
Si bene floruerint oleae, nitidissimus annus, 265

Pomaque proventum temporis hujus habent.
Flore semel laeso pereunt viciaeque fabaeque,
Et pereunt lentas, advena Nile, tuas.
Vina quoque in magnis operose condita cellis
Florent, et nebulae dolia summa tegunt. 270
Mella meum munus. Volucres ego mella daturas
Ad violam, et cyttos, et thyma cana voco.
Nos quoque idem facimus tunc, quum juvenilibus annis
Luxuriant animi, corporaque ipsa vigent.
Talia dicentem tacitus mirabar. At illa, 275
Jus tibi discendi, si qua requiris, ait.
Dic, dea, ludorum, respondi, quae sit origo.
Vix bene desieram; rettulit illa mihi.
Cetera luxuriae nondum instrumenta vigeant:
Aut pecus, aut latam dives habebat humum. 280
Hinc etiam *locuples*, hinc ipsa *pecunia* dicta est.
Sed jam de vetito quisque parabat opes.
Venerat in morem populi depascere saltus:
Idque diu licuit, poenaeque nulla fuit.
Vindice servabat nullo sua publica vulgus: 285
Jamque in privato pascere inertis erat.
Plebis ad aediles perducta licentia talis
Publicios; animus defuit ante viris.
Rem populus recipit: mulctam subiere nocentes.
Vindicibus laudi publica cura fuit. 290
Mulcta data est ex parte mihi: magnoque favore
Victores ludos instituere novos.
Parte locant clivum, qui tunc erat ardua rupes.
Utile nunc iter est, Publiciumque vocant.
Annua credideram spectacula facta; negavit: 295
Addidit et dictis altera verba suis.
Nos quoque tangit honos, festis gaudemus et aris:
Turbaque coelestes ambitiosa sumus.
Saepe deos aliquis peccando fecit iniquos:
Et pro delictis hostia blanda fuit. 300
Saepe Jovem vidi, quum jam sua mittere vellet
Fulmina, tunc dato sustinuisse manum.
At si negligimur, magnis injuria poenis
Solvitur, et justum praeterit ira modum.
Respice Thestiaden; flammis absentibus arsit. 305
Causa est, quod Phoebes ara sine igne fuit.
Respice Tantaliden: eadem dea vela tenebat.
Virgo est, et spreto his tamen ultra focos.
Hippolyte infelix, velles coluisse Dionen,
Quum consternatis deripereris equis. 310
Longa referre mora est correcta obliviam damnis.
Me quoque Romani praeteriere Patres.
Quid facerem? per quod fierem manifesta doloris?
Exigerem nostrae qualia damna notae?
Excidit officium tristi mihi. Nulla tuebar 315
Rura, nec in pretio fertilis hortus erat.
Lilia deciderant: violas arere videres,
Filaque puniceae languida facta croci.
Saepe mihi Zephyrus, Dotes corrumpere noli
Ipsa tuas, dixit. Dos mihi vilis erat. 320
Florebant oleae; venti nocere protervi.
Florebant segetes; grandine laesa Ceres.
In spe vitis erat: coelum nigrescit ab Austris,
Et subita frondes decutiuntur aqua.
Nec volui fieri, nec sum crudelis in ira: 325
Cura repellendi sed mihi nulla fuit.
Convenere Patres, et, si bene floreat annus,
Numinibus nostris annua festa vovent.
Annuius voto. Consul cum Consule ludos

Postumio Laenas persolvere mihi. 330
Quaerere conabar, quare lascivia major
His foret in ludis, liberiorque jocus:
Sed mihi succurrit, numen non esse severum,
Aptaque deliciis munera ferre deam.
Tempora sutilibus cinguntur tota coronis, 335
Et latet injecta splendida mensa rosa.
Ebrius incinctis philyra conviva capillis
Saltat, et imprudens vertitur arte meri.
Ebrius ad durum formosae limen amicae
Cantat. Habent unctae mollia sarta comae. 340
Nulla coronata peraguntur seria fronte;
Nec liquidae vinctis flore bibuntur aquae.
Donec eras mixtus nullis, Acheloë, racemis,
Gratia sumendae non erat ulla rosae.
Bacchus amat flores: Baccho placuisse coronam, 345
Ex Ariadnaeo sidere nosse potes.
Scena levis decet hanc: non est, mihi credite, non est
Illa cothurnatas inter habenda deas.
Turba quidem cur hos celebret meretricia ludos,
Non ex difficili causa petita subest. 350
Non est de tetricis, nori est de magna professis:
Vult sua plebeio sacra patere choro:
Et monet setatis specie, dum floreat, uti:
Contemni spinam, quum cecidere rosae.
Cur tamen, ut dantur vestes Cerealibus albae, 355
Sic est haec cultu versicolore decens?
An quia maturis albescit messis aristas,
Et color et species floribus omnis inest?
Annuit; et motis flores cecidere capillis,
Accidere in mensas ut rosa missa solet. 360
Lumina restabant; quorum me causa latebat,
Quum sic errores abstulit illa meos:
Vel quia purpureis collucent floribus agri;
Lumina sunt nostros visa decere dies:
Vel quia nec flos est hebeti, nec flamma, colore; 365
Atque oculos in se splendor uterque trahit;
Vel quia deliciis nocturna licentia nostris
Convenit. A vero tertia causa venit.
Est breve praeterea, de quo mihi quaerere restat,
Si liceat, dixi. Dixit et illa, Licet. 370
Cur tibi pro Libycis clauduntur rete leaenis
Imbelles capreae, sollicitusque lepus?
Non sibi, respondit, silvas cessisse, sed hortos,
Arvaque pugnaci non adeunda ferae.
Omnia finierat: tenues secessit in auras. 375
Mansit odor: posses scire fuisse deam.
Floreat ut toto carmen Nasonis in aevo,
Sparge, precor, donis pectora nostra tuis.
Nocte minus quarta promet sua sidera Chiron
Semivir, et flavi corpore mixtus equi. 380
Pelion Haemoniae mons est obversus in Austros:
Summa virent pinu: cetera quercus habet.
Phillyrides tenuit. Saxo stant antra vetusto,
Quae justum memorant incoluisse senem.
Ille manus, olim missuras Hectorsa leto, 385
Creditur in lyricis detinuisse modis.
Venerat Alcides exhausta parta laborum,
Jussaque restabant ultima paene viro.
Stare simul casu Trojae duo fata videres:
Hinc puer aeacides, hinc Jove natus erat. 390
Excipit hospitio juvenem Philyreius heros:
Et causam adventus hic rogat: ille docet.
Perspicit interea clavam spoliūque leonis,

Virque, ait, his armis, armaque digna viro!
Nec se, quin horrens auderent tangere setis 395
Vellus, Achilleae continuere manus.
Dumque senex tractat squalentia tela venenis,
Excidit, et laevo fixa sagitta pede est.
Ingemuit Chiron, traxitque e vulnere ferrum:
Et gemit Alcides, Haemoniusque puer. 400
Ipse tamen lectas Pagasaeis collibus herbas
Temperat, et varia vulnera mulcet ope.
Virus edax superabat opem, penitusque recepta
Ossibus et toto corpore pestis erat.
Sanguine Centauri Lernaee sanguis Echidnae 405
Mixtus ad auxilium tempora nulla dabat.
Stabat, ut ante patrem, lacrimis perfusus Achilles:
Sic flendus Peleus, si moreretur, erat.
Saepe manus aegras manibus fingebat amicis:
Morum, quos fecit, praemia doctor habet. 410
Oscula saepe dedit; dixit quoque saepe jacenti:
Vive, precor; nec me care relinque pater!
Nona dies aderat, quum tu, justissime Chiron,
Bis septem stellis corpora cinctus eras.

Hunc Lyra curva sequi cuperet; sed idonea nondum 415
Est via. Nox aptum tertia tempus erit.

Scorpios in coelo, quum eras lucescere Nonas
Dicimus, a media parte notandus erit.

Hinc ubi protulerit Formosa ter Hesperus ora,
Ter dederint Phoebos sidera victa locum; 420
Ritus erit veteris, nocturna Lemuria, sacri:
Inferias tacitis Manibus illa dabunt.
Annus erat brevior, nec adhuc pia Februa norant,
Nec tu dux mensum, Jane biformis, eras.
Jam tamen extincto cineri sua dona ferebant, 425
Compositique nepos busta piabat avi.
Mensis erat Maius, majorum nomine dictus,
Qui partem prisci nunc quoque moris habet.
Nox ubi jam media est, somnoque silentia praebet,
Et canis et varies conticuistis aves; 430
Ille memor veteris ritus timidusque deorum
Surgit:—habent gemini vincula nulla pedes—
Signaque dat digitis medio cum pollice junctis,
Occurrat tacito ne levis umbra sibi;
Quumque manus puras fontana perluit unda, 435
Vertitur, et nigras accipit ante fabas;
Aversusque jacet; sed dum jacet, Haec ego mitto;
His, inquit, redimo meque meosque fabis.
Hoc novies dicit, nec respicit. Umbra putatur
Colligere, et nullo terga vidente sequi. 440
Rursus aquam tangit, Temesaeaque concrepat aera,
Et rogat, ut tectis exeat umbra suis.
Quum dixit novies, Manes exite paterni!
Respicit, et pure sacra peracta putat.
Dicta sit unde dies, quae nominis exstet origo, 445
Me fugit. Ex aliquo est invenienda deo.
Pliade nate, mone, virga venerande potenti:
Saepe tibi Stygii regia visa Jovis.
Venit adoratus Caducifer. Accipe causam
Nominis. Ex ipso cognita causa deo est. 450
Romulus ut tumulo fraternas condidit umbras,
Et male veloci justa soluta Remo;
Faustulus infelix, et passis Acca capillis
Spangebant lacrimis ossa perusta suis.
Inde domum redeunt sub prima crepuscula moesti, 455

Utque erat, in duro procubuere toro.
Umbra cruenta Remi visa est assistere lecto,
Atque haec exiguo murmure verba loqui:
En ego dimidium vestri parsque altera voti
Cernite sim qualis! qui modo qualis eram! 460
Qui modo, si volucres habuissem regna jubentes,
In populo potui maximus esse meo.
Nunc sum elapsa rogi flammis et inanis imago.
Haec est ex illo forma relicta Remo.
Heu! ubi Mars pater est! si vos modo vera locuti, 465
Uberaque expositis ille ferina dedit.
Quem lupa servavit, manus hunc temeraria civis
Perdidit. O quanto mitior illa fuit!
Saeve Celer, crudelem animam per vulnera reddas,
Utque ego, sub terras sanguinolentus eas! 470
Noluit hoc frater. Pietas sequalis in illo est.
Quod potuit, lacrimas in mea fata dedit.
Hunc vos per lacrimas, per vestra alimenta rogate,
Ut celebrem nostro signet honore diem.
Mandantem amplecti cupiunt, et brachia tendunt: 475
Lubrica prensantes effugit umbra manus.
Ut secum fugiens somnos abduxit imago,
Ad regem voces fratris uterque ferunt.
Romulus obsequitur, lucemque Remuria dixit
Illam, qua positis justa feruntur avis. 480
Aspera mutata est in lenem tempore longo
Littera, quae toto nomine prima fuit.
Mox etiam Lemures animas dixere silentum;
Hic verbi sensus, vis ea vocis erat.
Fana tamen veteres illis clausere diebus, 485
Ut nunc ferali tempore operata vides.
Nec viduae taedis eadem, nec virginis apta
Tempora. Quae nupsit, non diuturna fuit.
Hac quoque de causa, si te proverbia tangunt,
Mense malas Maio nubere vulgus ait. 490
Sed tamen haec tria sunt sub eodem tempore festa
Inter se nullo continuata die.
Quorum si mediis Boeotum Oriona quaeres;
Falsus eris. Signi causa canenda mihi.
Jupiter, et, lato qui regnat in aequore, frater 495
Carpebant socias, Mercuriusque, vias.
Tempus erat, quo versa jugo referuntur aratra.
Et pronum saturae lac bibit agnus ovis.
Forte senex Hyrieus, angusti cultor agelli,
Hos videt, exiguam stabat ut ante casam. 500
Atque ita, Longa via est nec tempora longa supersunt,
Dixit, et hospitibus janua nostra patet.
Addidit et vultum verbis, iterumque rogavit.
Parent promissis, dissimulantque deos.
Tecta senis subeunt, nigro deformia fumo. 505
Ignis in hesterno stipite parvus erat;
Ipsae genu nixus flammam exsuscitat aura,
Et promittit quassas comminuitque faces.
Stant calices. Minor inde fabas, olus alter habebat,
Et fumant testu pressus uterque suo. 510
Dumque mora est, tremula dat vina rubentia dextra.
Accipit aequoreus pocula prima deus.
Quae simul exhaustis, Da, nunc bibat ordine, dixit,
Jupitur. Audito palluit ille Jove.
Ut rediit animus, cultorem pauperis agri 515
Immolat, et magno torret in igne bovem;
Quaeque puer quondam primis diffuderat annis,
Promittit fumoso condita vina cado.
Nec mora: flumineam lino celantibus ulvam,

Sic quoque non altis, incubuere toris. 520
Nunc dape, nunc posito mensae nituere Lyaeo.
Terra rubens crater, pocula fagus erant.
Verba fuere Jovis: Si quid fert impetus, opta:
Omne ferēs. Placidi verba fuere senis:
Cara fuit conjux, prima mihi cara juventa 525
Cognita. Nunc ubi sit, quaeritis: urna tegit.
Huic ego juratus, vobis in verba vocatis,
Conjugio dixi sola fruerē meo.
Et dixi, et servo, sed enim diversa voluntas
Est mihi: nec conjux, sed pater esse volo. 530
Annuerant omnes: omnes ad terga juvenci
Constiterant. Pudor est ulteriora loqui.
Tum superinjecta texere madentia terra.
Jamque decem menses, et puer ortus erat.
Hunc Hyrieus, quia sic genitus, vocat Uriona. 535
Perdidit antiquum littera prima sonum.
Creverat immensum: comitem sibi Delia sumpsit.
Ille deae custos, ille satelles erat.
Verba movent iras non circumspecta deorum.
Quam nequeam, dixit, vincere, nulla fera est. 540
Scorpion immisit Tellus. Fuit impetus illi
Curva gemelliparae spicula ferre deae.
Obstitit Orion. Latona nitentibus astris
Addidit, et, Meriti praemia, dixit, habe.

Sed quid et Orion, et cetera sidera mundo 545
Cedere festinant, noxque coarctat iter?
Quid solito citius liquido jubar aequore tollit
Candida, Lucifero praeveniente, dies?
Fallor? an arma sonant? Non fallimur: arma sonabant;
Mars venit, et veniens bellica signa dedit. 550
Ultor ad ipse suos coelo descendit honores,
Templaque in Augusto conspicienda Foro.
Et deus est ingens, et opus. Debebat in urbe
Non aliter nati Mars habitare sui.
Digna Giganteis haec sunt delubra tropaeis: 555
Hinc fera Gradivum bella movere decet:
Sen quis ab Eoo nos impius orbe lacesset;
Seu quis ab occiduo sole domandus erit.
Prospicit armipotens operis fastigia summi,
Et probat invictos summa tenere deos. 560
Prospicit in foribus diversae tela figurae,
Armaque terrarum milite victa suo.
Hinc videt aenean oneratum pondere caro,
Et tot Iuleae nobilitatis avos.
Hinc videt Iliaden humeris ducis arma ferentem, 565
Claraque dispositis acta subesse viris.
Spectat et Augusto praetextum nomine templum;
Et visum, lecto Caesare, majus opus.
Voverat hoc juvenis tunc, quum pia sustulit arma,
A tantis Princeps incipiendus erat. 570
Ille manus tendens, hinc stanti milite justo,
Hinc conjuratis, talia dicta dedit;
Si mihi bellandi pater est, Vestaeque sacerdos
Auctor, et ulcisci numen utrumque paro:
Mars, ades, et satia scelerato sanguine ferrum: 575
Stetque favor causa pro meliore tuus.
Templa ferēs, et me victore vocaberis Ultor.
Voverat; et fuso laetus ab hoste redit.
Nec satis est meruisse semel cognomina Marti:
Persequitur Parthi signa retenta manu. 580
Gens fuit et campis, et equis, et tuta sagittis,
Et circumfusus invia fluminibus.
Addiderant animos Crassorum funera genti,

Quum periit miles, signaque, duxque simul.
Signa, decus belli, Parthus Romana tenebat, 585
Romanaeque aquilae signifer hostis erat.
Isque pudor mansisset adhuc, nisi fortibus armis
Caesaris Ausoniae protegerentur opes.
Ille notas veteres, et longi dedecus aevi
Sustulit. Agnorunt signa recepta suos. 590
Quid tibi nunc solitas mitti post terga sagittae,
Quid loca, quid rapidi profuit usus equi?
Parthe, refers aquilas: victos quoque porrigis arcus.
Pignora jam nostri nulla pudoris habes.
Rite deo templumque datum nomenque bis ulto, 595
Et meritis votis debita solvit honos.
Sollemnes ludos Circo celebrate, Quirites:
Non visa est fortem scena decere deum.
Pliadas adspicies omnes, totumque sororum
Agmen, ubi ante Idus nox erit una super 600
Tum mihi non dubiis auctoribus incipit aestas,
Et tepidi finem tempora veris habent.

Idibus ora prior stellantia tollere Taurum
Indicat: huic signo fabula nota subest.
Praebuit, ut taurus, Tyriae sua terga puellae 605
Jupiter, et falsa cornua fronte tulit;
Illa jubam dextra, laeva retinebat amictus;
Et timor ipse novi causa decoris erat.
Aura sinus implet: flavos movet aura capillos.
Sidoni, sic fueras aspicienda Jovi 610
Saepe puellares subduxit ab aequore plantas,
Et metuit tactus assilientis aquae:
Saepe deus prudens tergum demittit in undas,
Haereat ut collo fortius illa suo.
Litoribus tactis stabat sine cornibus ullis 615
Jupiter, inque deum de bove versus erat.
Taurus init coelum: te, Sidoni, Jupiter implet,
Parsque tuum terras tertia nomen habet.
Hoc alii signum Phariam dixere juvencam,
Quae bos ex homine est, ex bove facta dea. 620

Tum quoque priscorum virgo simulacra virorum
Mittere roboreo scirpea ponte solet.
Corpora post decies senos qui credidit annos
Missa neci, sceleris crimine damnat avos.
Fama vetus: tum quum Saturnia terra vocata est, 625
Talia fatidici dicta fuere dei:
Falcifero libata seni duo corpora, gentes,
Mittite, quae Tuscis excipiantur aquis.
Donec in haec venit Tiryntius arva, quotannis
Tristia Leucadio sacra peracta modo; 630
Illum stramineos in aquam misisse Quirites.
Herculis exemplo corpora falsa jaci.
Pars putat, ut ferrent juvenes suffragia soli,
Pontibus infirmos praecipitasse senes.
Tibri, doce verum: tua ripa vetustior urbe. 635
Principium ritus tu bene nosse potes.
Tibris arundiferum medio caput extulit alveo,
Raucaque dimovit talibus ora sonis:
Haec loca desertas vidi sine moenibus herbas:
Pascebat sparsos utraque ripa boves. 640
Et quem nunc gentes Tiberin noruntque timentque,
Tunc etiam pecori despiciendus eram.
Arcadis Evandri nomen tibi saepe refertur:
Ille meas remis advena torsit aquas.
Venit et Alcides, turba comitatus Achiva. 645
Albula, si memini, tunc mihi nomen erat.

Excipit hospitio juvenem Pallantius heros:
Et tandem Caco debita poena venit.
Victor abit, secumque boves, Erytheida praedam,
Abstrahit. At comites longius ire negant: 650
Magnaue pars horum desertis venerat Argis.
Montibus his ponunt spemque Laremque suum.
Saepe tamen patriae dulci tanguntur amore;
Atque aliquis moriens hoc breve mandat opus:
Mittite me in Tiberin, Tiberinis vectus ut undis 655
Litus ad Inachium pulvis inanis eam.
Displicet heredi mandati cura sepulcri:
Mortuus Ausonia conditur hospes humo.
Scirpea pro domino in Tiberin jactatur imago,
Ut repetat Graias per freta longa domos. 660
Hactenus. Ut vivo subiit rorantia saxo
Antra, leves cursum sustinuistis aquae.
Clare nepos Atlantis, ades! quem montibus olim
Edidit Arcadiis Pleias una Jovi.
Pacis et armorum superis imisque deorum 665
Arbiter, alato qui pede carpis iter:
Laete lyrae pulsu, nitida quoque laete palaestra,
Quo didicit culte lingua favente loqui.
Templa tibi posuere Patres spectantia Circum
Idibus. Ex illo est haec tibi festa dies. 670
Te, quicumque suas profitentur vendere merces,
Ture dato, tribuas ut sibi lucra, rogant.
Est aqua Mercurii portae vicina Capenae:
Si juvat expertis credere, numen habet.
Huc venit incinctus tunicas mercator, et urna 675
Purus suffita, quam ferat, haurit aquam.
Uda fit hinc laurus: lauro sparguntur ab uda
Omnia, quae dominos sunt habitura novos.
Spargit et ipse suos lauro rorante capillos,
Et peragit solita fallere voce preces. 680
Ablue praeteriti perjuriam temporis, inquit,
Ablue praeterita perfida verba die.
Sive ego te feci testem, falsove citavi
Non audituri numina magna Jovis;
Sive deum prudens alium divamve fefelli, 685
Abstulerint celeres improba dicta Noti.
Et pereant veniente die perjuriam nobis,
Nec curent superi, si qua locutus ero.
Da modo lucra mihi, da facto gaudia lucro,
Et face, ut emptori verba dedisse juvet. 690
Talia Mercurius poscentem ridet ab alto,
Se memor Ortygias surripuisse boves.

At mihi pande, precor, tanto meliora petenti,
In Geminos ex quo tempore Phoebus eat.
Quum totidem de mense dies superesse videbis: 695
Quot sunt Herculei facta laboris, ait.
Die, ego respondi, causam mihi sideris hujus.
Causam facundo reddidit ore deus.
Abstulerant raptas Phoeben Phoebesque sororem
Tyndaridae fratres, hic eques, ille pugil. 700
Bella parant, repetuntque suas et frater et Idas,
Leucippo fieri pactus uterque gener.
His amor, ut repetant, illis, ut reddere nolint,
Suadet, et ex causa pugnat uterque pari.
Effugere Oealidae cursu potuere sequentes: 705
Sed visum celeri vincere turpe fuga.
Liber ab arboribus locus est, apta area pugnae.
Constiterant illic: nomen Aphidna loco.
Pectora trajectus Lynceo Castor ab ense
Non exspectato vulnere pressit humum. 710

Ultor adest Pollux, et Lyncea perforat hasta,
Qua cervix humeros continuata premit.
Ibat in hunc Idas, vixque est Jovis igne repulsus:
Tela tamen dextrae fulmine rapta negant.
Jamque tibi coelum, Pollux, sublime patebat, 715
Quum, Mea, dixisti, percipe verba, Pater.
Quod mihi das uni coelum, partire duobus:
Dimidium toto munere majus erit.
Dixit, et alterna fratrem statione redemit:
Utile sollicitae sidus uterque rati. 720

Ad Janum redeat, qui quaerit, Agonia quid sint:
Quae tamen in fastis hoc quoque tempus habent.

Nocte sequente diem canis Erigoneius exit;
Est alio signi reddita causa loco.

Proxima Vulcani lux est, Tubilustria dicunt. 725
Lustrantur purae, quas facit ille, tubae.

Quattuor inde notis locus est; quibus ordine lectis
Vel mos sacrorum, vel Fuga Regis inest.

Nec te praetereo, populi Fortuna potentis
Publica, cui templum luce sequente datum. 730
Hanc ubi dives aquis acceperit Amphitrite,
Grata Jovi fulvae rostra videbis avis.

Auferet ex oculis veniens Aurora Booten,
Continuaque die sidus Hyantis erit.

NOTES:

1-110. The poet here enters into a long inquiry on the subject of the origin of the name of May. To free the discussion from dryness, and to give it a dramatic air, he introduces the Muses disputing on this subject.—*Quaeritis*. See iv. 878. He addresses his readers in general, and not Germanicus alone, as elsewhere.

7. The poet would appear in this place to confound the springs of Aganippe and Hippocrene, which, though both on Mt. Helicon, were distinct in situation. But he had already (Met. v. 312,) distinguished them, so that we must regard the present as a slip of his memory. *Aganippis*, like *Ausonis*, *Maenalis*, etc. is evidently an adjective.

8. *Med. equi*, Pegasus. See III. 544.

9. *Polyhymnia*. The name of this Muse in all the Greek writers, from Hesiod down, is [Greek: Polymnia]; by Ovid and by Horace, (Car. I. 1, 33,) she is called Polyhymnia, a name which could not be written in Greek.

11-54. The *first* opinion. *Maius* derived its name from *Majestas*, the daughter of *Honos* and *Reverentia*. *Sunt qui hunc mensem ad nostros Fastos transisse commemorant, apud quos nunc quoque vocatur Deus Maius, qui est Jupiter, a magnitudine et majestate dictus*. Macrobius, Sat. I. 12.

10. *Mente notant*, mark in their mind or commit to memory.

11. Compare I. 103. Met I. 1. *et seq.* xv. 239. In these places he speaks of four elements, here of but three, regarding the air and the aether as one.

12. *Omne opus*. The whole mass. Some MSS. read *onus*. See on I. 564.

16. I doubt if it was judicious to personify here.

19. It was in the reign of Saturn that this confusion prevailed, hence no gods are spoken of but Titans, the children of Heaven and Earth; such were Oceanus and Tethys. It would be pressing the poet too closely to ask who the *Dei advenae* could be in the reign of Saturn.

24. Lenz, who thinks that it is the banquets of the gods of which the poet speaks, in the language of the Roman *triclinium*, understands by *legitimis toris* the couches in such being properly arranged, and

the guests placed according to their rank. Gierig rightly understands it of the marriage of Honour and Reverence.

25. *Quae*, etc. Three of the best MSS. read *hos est dea censa parentes*, which Heinsius and Gierig adopt. Compare Hor. Car. I. 12. 15.

26. *Magna fuit*, scil. Majestas, like Minerva.

28. *Aurea*, i. e. adorned with gold.—*Sinu*, robe; part for the whole. Compare II. 310.

29. *Pudor et Metus*. The [Greek: Aidos] and [Greek: Nemesis] of Hesiod, ([Greek: Erga] 200).

30. *Vultus*. One MS. reads *cultus*; either reading gives a good sense.

31. *Suspectus*, a regard, respect for.

34. *Dum senior*. See IV. 197.

35. For the Giant-war, see Met. I. 151. *et seq.* Virg. G. I. 278. Hor. Car. III. 4. 49. Mythology. p. 238.

52. *Illa coronatis*, etc. She accompanies the conquering generals in their triumphs, giving dignity to them. I know not where the poet got this beautiful fiction of the birth and power of Majesty. It has, I think, a Roman rather than a Grecian air, "Haud dubie poetae antiquiori debet." Gierig.

54. The poet appears to intimate that each opinion was maintained by three of the Muses. For the names, characters, and attributes of these goddesses, see Mythology, p. 146.

55. The second opinion. Maius and Junius came from *Majores* and *Juniores*. *Fulvius Nobilior in Fastis, quos in aede Herculis Musarum posuit, Romulum dicit postquam populos in majores minoresque divisit, ut altera pars consilio, altera armis rempublicam tueretur, in honorem utriusque partis hunc Maium sequentum mensem Junium vocasse.* Macrobius, I. 12.

57. [Greek: Aideisthai poliokrotaphous, eikein de gerousin Edraes kai geraon panton], Phocyl. 207. Cicero (Sen. 18.) praises the Lacedaemonians highly for their respect for old age, on the advantages of which he makes his Cato dilate, but properly adds *non cani, non repente auctoritatem accipere possunt*, as this depended on a well-spent life, and, as Menander says, [Greek: Ouch ai triches poiouein ai leukai phronein, All' ho tropos enion esti tae phusei Geron].

59. [Greek: Palaios ainos Erga men neoteron, Boulai d' echousi ton geraiteron kratos]. Eurip. frag. Melan.

60. Same as *Pugnabant pro aris et focus*.

64. This derivation of *Senatus* is also given by Cicero (Sen. 6.). Dionysius (II. 12.) doubts whether the corresponding Greek term [Greek: gerousia] came from age or from honour ([Greek: geras]).—*Mite* a very appropriate term, "Juventus est *fervida*, senectus *mitis*." Gierig.

66. In the early times of Rome, the maturity of years was much regarded in the appointments to office. When Corn. Scipio was looking for the aedileship (A.U.C. 539) the tribunes opposed him because he had not attained the lawful age, Liv. xxv. 2. By the Lex Villia Annalis passed A.U.C. 574 the age for the Quaestorship was made 31, for the aedileship 37, the Praetorship 40, and the Consulship 43 years.

67. Compare Sall. Jug. 11.

68. See Horace Sat. II. 5. 17.

70. *Censuram*, the right of reprimanding.

71. *Patres*. See Liv. I. 8. Sall. Cat. 6. Vell. Paterc. I. 8.—*Pectora*. Several MSS. read *corpora*.

74. *Tangor*, I am led to believe.

75. It was probably said that this was done by Romulus at the request of Numitor.

76. *Sustinuisse*. "*Non sustinet alterum qui non potest non satisfacere ejus precibus*," Gierig. Compare Met. xiv. 788. Liv. xxxi. 13.

77. 78. June, the poet thinks, being named a *juvenum nomine*, is no slight proof of the correctness of the foregoing etymology. But the origin of June itself is to be proved.—*Praep. hon.* Six MSS. *proposito honori*, some have *propositum*, five give the present reading, the rest *propositi*. Heinsius proposes *praeposito honori*, which Krebs adopts.

79-110. The third opinion. The month derived its name from the Pleias Maia. *Cincius mensem nominatum putat a Maia, quam Vulcani dicit uxorem, argumentoque utitur quod flamen Vulcanalis, Kal. Maiis huic deae rem divinam facit.* Macrob. Sat. I. 12. Again *Contendunt alii Maiam Mercurii Matrem, mensi nomen dedisse.*—There is a festival of Mercury in this month which is in favour of the Pleias; but, on the other side, Maia seems to be an old Italian deity, the female, perhaps, of Maius, (see on v. 11,) and is justly regarded as the Earth, (see on v. 148,) who, under the name of Bona Dea, was worshiped on the Kalends. The marriage of Vulcan and Maia accords with Grecian, not with Italian theology. See on III. 512.

79. *Hedera*, the ornament of learned brows, and therefore suited to the Muse of the Epos.

80. *Prima sui chori*, Calliope is placed by Hesiod and all succeeding writers at the head of the list of the Muses. Perhaps in this place the chorus may be those of her sisters, who thought as she did on this subject.

81. Oceanus and Tethys were two of the Titans, the children of Heaven and Earth.

82. [Greek: Mnaesomai Okeanoio bathurrhoou en gar ekeino Pasa chthon, ate naesos apeiritos, estephanotai]. Dionys. Perieg. 3. For proof that the ancient poets represented the Ocean as a huge river which flowed round the earth, see Mythology, pp. 35, 228.

89-90. The country, its rivers and mountains put for the people. For the ante-lunar origin of the Arcadians, see I. 469.

91. See I. 499. *et seq.*

92. *Impositos scil. navi suae.*

93. Compare I. 5d5, II. 280, III. 71. Virg. aen. viii. 98.

99. Sec II. 267-449.

101. *Cinctutis*, same as *succinctis*, which is the reading of several MSS. The Luperci were so called, because they ran, [Greek: en perizomasi], *cincti subligaculis.*

102. *Celebres vias*, the crowded streets.—*Vellera secta*, the goat-skin thongs. Several MSS. read *verbera.*

103. This is the way in which Evander chiefly testified his veneration for Mercury, by naming a month after the god's mother. As to the fact of his being his son, see above I. 471. According to Macrobius, (*ut supra*) traders sacrificed in this month to Maia and Mercury.

104. Compare Hor. Car. I. 10, 6. For the mythology of Mercury, see my Mythology, pp. 124 and 460.

105. *Pietas*, i. e. dutiful regard to his aunts, the Pleiades. The lyre, or *phorminx*, of which the invention was ascribed to Hermes, had seven strings. [Greek: Hepta de symphonous oion etanusseto chordas]. Homer, H. Merc, 25.

108. See on v. 64.

111-128. On the Kalends of May, the star named Capella ([Greek: aix]) which is in the right shoulder of the Heniochus or Charioteer, a constellation on the north side of the Milky Way—rises heliacally, according to Neapolis; cosmically, according to Taubner. Is it not acronychally, according to Ovid? Pliny (xviii. 26,) makes it take place the VIII. Id Maias.—*Ab Jove*, etc. [Greek: Ek Dios archometha], Aratus Phaen. 1, Virg. Ec. III. 60.

113, 114. According to Eratosthenes (Catast. 13,) Musaeus said, that when Jupiter was born, Rhea gave him to Themis, by whom he was committed to Amalthea, who had him suckled by her goat. Amalthea, we are told by Theon, (ad Arat. 64,) was the daughter of Olenus. Others say, that Amalthea was the name of the goat, and that she had two kids, which were raised with herself to the skies by her grateful nursling. There is no part of Grecian mythology more obscure than the early history of Jupiter.—*Nascitur*, i. e. *oritur.*—*Pluviale*. Compare Met. III. 594, Virg. aen. ix. 668, on which Servius says, *Supra Tauri cornua est signum, cui Auriga nomen est. Retinet autem stellas duas in manu, quae Haedi vocantur et Capram—quorum et ortus et occasus gravissimas tempestates faciunt.*

115. *Naïs*, for *Nympha*, the species for the genus.

119. *Aëriis*, lofty, tall, rising into the air.

123. *Cinxit*. One of the best MSS. which is followed by Heinsius and Gierig, reads *cinctum*.

—*Recentibus*, the MSS. also read *decoribus, decentibus, virentibus*.

129-147. The altar of the Guardian (Praestites) Lares was erected on the Kalends of May.

130. *Curius*. Manius Curius Dentatus, the conqueror of the Sabines and of Pyrrhus. There is an apparent difficulty here, as, according to Varro, T. Tadius, the Sabine king built a temple to the Lares, and Dionysius (iv. 14) tells us, that the Compitalia were instituted in their honour by Servius Tullius. The history of Tadius, however, is so purely mythic, that little stress can be laid on the above circumstance, and the fact of the previous worship of the Lares at Rome, does not militate against that of the erection of an altar to them by Curius. The present reading *Vov Cur*, was given by Ciofanus, from one MS. of the highest authority; that of the other MSS. and the previous editions, is *Ara erat quidem illa Curibus*, and it is a matter of great doubt which is the genuine one. One MS. for *voberat*, reads *struxerat*.

137. *Stabat*, scil. at the altar erected by Curius.

140. *Grata*, agreeable. *Compitalia dies attributus. Laribus; ideo ubi viae competunt tum in competis sacrificatur; quotannis is dies concipitur*. Varro, L. L. V. There were 265 *compita Larium* at Rome, Pliny, III. 9.

143, 144. See vv. 129, 130.

145. *Mille*, a definite for an indefinite number.—*Qui. trad. etc. Compitales Lares ornari his anno constituit vernis floribus et aestivis*. Suet. Aug. 31.

146. *Numina trina*, scil. the two Lares, and the Genius of Augustus. Hor. Car. iv. 5, 34. See IV. 954. —*Vici*, the streets.

148-158. The temple of Bona Dea was dedicated on the Kalends of May. It is disputed who this goddess was. Varro said she was Fatua or Fauna, the daughter of Faunus, who was so chaste that she never let herself even be seen by men. Macrobius (I. 12,) tells us, that Corn. Labeo said she was Maia. v. 79. As she is also said to have been the same with Ops, and a pregnant sow was the victim offered to her, (Festus, s. v. Damium,) which was also the victim to Tellus, (Hor. Ep. II. 1, 143.) I think it extremely probable, that Bona Dea was only one of the names of the goddess of the earth.

149. *Moles nativa*, a natural rock. It was on the Aventine.

152. *Regna*. Three of the best MSS. followed by Heinsius and Gierig, give *signa*.

155, 156. See on IV. 305. It is not certain, however, that it was Claudia Quinta, "Haec Appia illa Claudia probatae pudicitiae femina." Neapolis.

157, 158. Compare I. 649.

159-182. On the second of May, the wind Argestes began to blow, and the Hyades rose.—*Hyperionis*. Aurora, the daughter of Hyperion.

161. Argestes, called also Caurus or Corus, was the north-west wind, and was considered to be very cold.—*Mulcebit*. Five MSS. read *miscabit*, which Burmann approved, and Gierig adopted.

162. A *Cal. aq.* For vessels sailing from the east coast of Italy to Greece, the north-west wind, also called by the Greeks Iapyx, was eminently favourable. Hor. Car. I. 3, 4. Most MSS. read *a capreis*, four *a campis*, three *a canis*, one *qua canis*. The reading of the text was given by Neapolis from a MS. of no great authority.

163. The rising of the Hyades acronychally. This, perhaps, is an error, for Pliny (xviii. 66,) says *_VI. Non. Maii Caesari Suculae matutino oriuntur*.

166. There are three derivations of this name, one which the poet follows from [Greek: huein] to rain; a second from the letter Y, which the constellation was thought to resemble; a third from [Greek: hus sus], which is supported by the Latin name *Suculae*. I am disposed to prefer this last, (Mythology, p. 418) as also are Götting and Nitzsch, two distinguished critics of the present day.

171. Atlas was the father of Hyas and the Hyades.

182. *Illā* scil. *pietas*.—*Nomina*, etc. "Sed si nauta Graecus Hyadas ab imbre vocavit, ut vs. 166, recte admonitum est, quid opus erat idem nomen etiam ex mythis repetere. Ita poëtae sententia secum pugnat." Gierig; who had already observed, that *grege Hyadum*, v. 164, was an allusion to the derivation from [Greek: us].

183-378. The poet now returns to the Floralia, which he had briefly noticed at the end of the preceding book. These games were instituted according to Pliny, (xviii. 29) A.U.C. 516 *ex oraculis Sibyllae, ut omnia bene deflorescerent*. Velleius (I. 14) gives A.U.C. 513 as the date; which is the true one. The Floralia began on the 28th of April, and ended on the 3d of May.—*Mater florum*. "Matres earum rerum dicuntur Deae quibus praesunt." Gierig. For the general principle see Mythology, p. 6.

189. *Circus*, that is, the games of the Floral Circus, which were continued into May. The Circus Florae was in the sixth region of the city. For these games, see vv. 371, 372.—*Theatris*, the spectators who testified their approbation by clapping of hands, etc. *Tota theatra reclamant*, Cicero Orat III. 50.

190. *Munere*. *Munus* was properly used only of gladiatorial shews. The poet in employing it here, uses a poet's privilege.

195. *Cloris eram*, etc. The name Chloris, is akin to [Greek: chloae] grass, and [Greek: chloros] green, flourishing; Flora is related in the same way to Flos. Chloris and Flora are therefore kindred terms, and the latter is not, as the poet says, derived from the former. I am not certain that the older Grecian Mythology acknowledged a goddess of flowers. Lenz infers from the poem of Catullus on Berenice's hair, which is a translation from Callimachus, that the Greeks had an ancient legend about Chloris, the wife of Zephyrus, which the Alexandrian poet transferred to Arsinoe, the wife of Ptolemy Philadelphus, and that Ovid probably derived it from the [Greek: Aitia] of Callimachus. Nonnus, (xi. 363, xxxi. 106. 110,) is the only Greek poet, who, to my knowledge, notices this story of Chloris. From his late age he is of little authority, and the Italian Fauns are actors in his heterogenous poem. According to Varro, (L. L. V.) Flora was an ancient Sabine deity, whose worship was brought to Rome by Tatius, and when we consider the rural character of the ancient Italian religion in general, there can be but little doubt of its having always recognised a patroness of the flowers. The silly, tasteless fiction, transmitted to us by Plutarch, (Q. R. 35,) and the Fathers of the Church, of Flora having been a courtizan, who left her wealth to the Roman people, on condition of their celebrating games in her honour, and of the Senate having, out of shame, feigned that she was the goddess of flowers—is utterly undeserving of notice.

197. *Campi felicis*. The *Campus Felix* of Ovid was, I think, the [Greek: aelysion pedion] of Homer, (Od. iv. 564,) rather than the [Greek: makaron naeous] of Hesiod, ([Greek: Erga], 170). See Mythology, pp. 36 and 229. Compare Hor. Epod. xvi. 41. The localisers of the fictions of the poets make the Canary Isles to be this blissful region.

203. For this Athenian legend of Boreas carrying off Orithyia, the daughter of Erechtheus, as she was dancing in a choir of maidens on the banks of the Ilissus, see Met. vi. 677. Herod, vii. 189, Mythology, pp. 227, 346. Orithyia, I may observe, signifies *mountain-rusher*, ([Greek: Orei thyousa]) and was, therefore, a good name for the spouse of the North-wind. Athenian vanity made her a mortal, and daughter of an Attic king.

211. *Generoso*, of the finest kinds. *Pruna generosa*, Met. xiii. 818, *generosa uva*, Rem. Am. 567. *generosum pecus*. Virg. G. III. 75.

216. *Comae*, the flowers, IV. 38.

217. The Horae are the goddesses of the Seasons. They were the daughters of Jupiter and Themis. Hesiod. Theog. 900.—*Incinctae*, i.e. *succinctae*. See II. 634. *Pictis vestibis*, [Greek: peplous ennymenai droserous anthon polyterpon], says the Orphic Hymn (xlii. 6,) of them. For *vestibus*, three MSS. read *floribus*.

219. The Charites or Graces were also the children of Jupiter; they presided over social enjoyments, and were the bestowers of all grace and elegance. The occupation of the Charites and Horae among the flowers is thus beautifully described by the author of the lost poem, named the Cypria, [Greek: Heimata men chroias tote ai Charites te kai Aurai Poiaesan kai ebapsan en anthesin eiarinoisin, Oia phorous Orai, en te kroko en th' uakintho, En t' io thalethonti, rodon t' eni anthei kalo, Haedei, nektareo, en t' ambrosiais kalukessin Anthesi Narkissou kallichorou]. For the Horse and Charites, see Mythology, p. 150-153.

221. It is not unlikely that the poet, who does not say where the garden of Flora was, placed it mentally on the western margin of the earth, where so many of the wonders of ancient Grecian fable lay. See vv. 233, 234.

223. Hyacinthus, a Spartan youth, beloved by Apollo, and turned into a flower of his own name. Met. x. 162. Therapnae was a town of Laconia.

225. See Met. III. 407, *et seq.*

226. *Alter et alter*, scil. that he and his shadow were not different persons.

227. Crocus, Met. iv. 283. Attis above, IV. 223. In the Met. (x. 103,) Cybele changes him into a pine-tree, but Arnobius (v. p. 181,) says, *Fluore de sanguinis viola flos nascitur, et redimitur ex hac arbos* (pinus). Adonis, the son of Cinyras, was turned into an anemone. Met. x. 728. See Mythology, pp. 109, 110.

229. In Homer, Hesiod, and Apollodorus, and the Greek poets and mythographers in general, Ares, the god corresponding to the Italian Mars, is the son of Jupiter and Juno. The present legend I regard as the fiction of some Italian, or, perhaps, of a Greek who was desirous of ministering to the vanity of the Romans. I think that many legends were invented in this way. Such, for example, is the tale of Faunus and Hercules (above, II. 305, *et seq.*) devised to explain a custom of the Roman Luperci. They are wrong who think that the taste and talent for devising mythes ceased, when real history began. The present legend is only to be found in Ovid; but Festus evidently alludes to it, for, treating of the etymon of Gradivus, he says, *Vel, ut alii dicunt, quia gramine sit natus.*

233. Compare Hom. II. xiv. 301. Met. II. 509.—*Facta.* Heinsius, on the authority of one MS. reads *furta.*

243, 244. Somewhat like her declaration in Virgil, *Flectere si nequeo Superos Acherunta movebo*, which may have been in Ovid's mind.

245. *Vox erat in cursu.* This may refer either to Juno or to Flora; but it is evident that the poet is speaking of Juno, and means that as she proceeded in her complaint, she marked the change in the countenance of her auditors. Taubner's interpretation is curious; he supposes the meaning to be: Juno spoke as she ran! Compare VI. 362, and Met xiii. 508.

251. *Oleniis.* Olenus was a town of Achaea. There was another of this name in Boeotia.

253. *Qui dabat.* Probably Zephyrus.

257. Thrace, on the left of the Propontis, was regarded as the birth-place and favourite abode of Mars, on account of the martial character of the people.

259. This strengthens what I said above respecting the late age of the fiction.

261. *Coronis.* He calls the flowers crowns or garlands, not as being the crown of the plant, for that is true of all that follow, but as being used for making them. He goes on to say that Flora presided over *blossoms*, as well as flowers.

265, 266. This is said no where else of the olive. Of the almond, we read, [Greek: Ora taen amygdalaen to karpou brithomenaen toigaroun euetaerias tekmaerion megiston]. Theophil. Probl. nat. 17. See also Virg. G. I. 187.

267. Compare Virgil, G. I. 228.

268. See II. 68.

269. The poet could not abstain from taking advantage of a figurative employment of the word *flos*, and, ascribing to Flora, what did not belong to her. "Quae de *vino* sequuntur, ea melius abessent." Gierig. The *flos* and *nebula* of vine, are the light scum which comes upon its surface when new. *Si vinum florere incipiet, saepius curare oportebit, ne flos ejus pessum eat et saporem vitiet.* Columella, R. R. xii. 30. *Flos vini candidus probatur; rubens triste signum est, si non is vini color sit—Quod celeriter florere caeperit, odoremque trahere, non exit diutinum.* Plin. H. N. xiv, 21.

273, 274. The flower of youth—another figurative employment of the word.

277. He now proceeds to relate the historic origin of the Floral games.

279. Compare Sallust, Cat. 25, *Docta psallere, saltare et multa alia, quae instrumenta luxuriae sunt.*

281. *Hinc et locupletes dicebant loci, hoc est agri, plenos. Pecunia ipsa a pecore appellabatur.* Plin. xviii. 3.

283. The subject of the Roman public land, and the Agrarian law, has been treated and explained in a most masterly manner by the illustrious Niebuhr, but it would be impossible to do justice to his views in the compass of a note. I must, therefore, refer the reader to his Roman History, Vol. II. p. 129, *et seq.* (Hare and Thirlwall's translation,) or Vol. II. p. 353, *et seq.* (Walter's translation). A sufficiently full account of these matters will be found in Nos. xv. and xxii. of the Foreign Quarterly Review. In my Outlines of History, (p. 72,) I have given a brief account of them—*Populi saltus.* These were the *pascua*, the public pastures, for the liberty of grazing which a rent was to be paid to the state, but of which the

payment was frequently eluded by favour or power. *Etiam nunc in tabulis Censoriis pasqua dicuntur omnia, ex quibus populus reditus habet, quia diu hoc solum vectigal fuerat.* Pliny, *ut supra*.

287, 288. L. and M. Publicii Malleoli, were aediles Plebis, A.U.C. 513. The poet here, as elsewhere, shews his superficial knowledge of the history of his country, for A.U.C. 457, *_ab aedilibus Pl. L. aelio. Poeta, et C. Fulvio Curvo ex mullaticia pecunia, quam exegerunt pecuariis damnatis, ludi facti, pateraque aureae ad Cereris positae.* Liv. x. 23, and a road was made A.U.C. 462, by the Curule aediles, out of similar fines. Liv. x. 47. As by the Licinian law, no one was allowed to put more than 100 head of black, or 500 head of small cattle on the public pastures, these fines were probably imposed on those who had exceeded that number.

291. Besides the institution of the Floral games, a temple, of which the poet does not speak, was built to Flora out of that money, which was repaired by Tiberius, A.U.C. 773. Tacit. An. II. 49.

292. *Victores*, scil. the aediles.

293. *Clivus Publicius ab aedilibus plebei Publiciis, qui eum publice aedificarunt.* Varro, L. L. iv. Festus, who gives a similar account, adds, *munierunt, ut in Aventinum vehicula Velia venire possent.* A *clivus*, was a carriageway up a hill.

298. *Turba*, etc. This low idea of their gods, was one of the greatest blemishes of the theology of the Greeks and Romans. It pervades all their mythology. See above, on I. 445. Hom. II. ix. 497. Similar notions still prevail in modern Italy, and in many other countries.

299. *Iniquos*, that is, incensed or unfavourable, the contrary of *aequos*.

305. *Thestiaden*, Meleager. See Met. 270, *et seq.* Hom. II. ix. 527, *et seq.* Mythology, p. 287.

307. *Tantaliden*. Agamemnon, descended from Pelops, the son of Tantalus. The Grecian fleet, as is well-known, was detained at Aulis by the anger of Diana.—*Vela*, Neapolis read *tela*, and thought of Niobe.

308. *Virgo est*, from whom, therefore, more mildness was to be expected.

309. See above, III. 265—*Dionen*. Venus. See II. 461.

311. *Oblivia*, forgetfulness; or rather neglect.

312. *Praeteriere*, i. e. neglected to celebrate the Floral games.

329. In the consulate of L. Postumius Albinus, and M. Popilius Laenas, A.U.C. 581, it was directed that the Floral games should be celebrated every year.

331. The Floralia were of an exceedingly lascivious character. The utmost license of language prevailed, and, at the sound of trumpets, lewd women came forth and ran and danced naked before the spectators. The Fathers of the Church, Arnobius and Lactantius, are unsparing in their censure of them. When Cato once appeared at them, the people were so awed at his presence, that they would not call on the women to strip. Val. Max. II. 10. This practice probably gave occasion to the legend already noticed, see on v. 195, of Flora having been herself a *meretrix*. Ovid views matters here with a more lenient eye.

335. *Tempora*, etc. He is not now narrating what took place at the Floralia, but showing how the gifts of Flora ministered to joy and pleasure.—*Sut. cor.* crowns made of rose-petals sewed together. There were also *pactiles coronae*, or crowns made of various flowers, *Jam tunc corona deorum honos erant, et Larium publicorum privatorumque, ac sepulchrorum et Manium, summaque auctoritas pactili coronae. Sutes Saliorum sacris invenimus et sollemnes coenis. Transiere deinde ad rosaria, eoque luxuria processit, ut non esset gratia nisi mero folio.* Plin. H. N. xxi. 3, 8.

336. It was the custom at banquets to shower down roses on the guests and the tables. See v. 369.

337. Dancing was looked upon by the Romans as highly indecorous and unbecoming in a respectable person. See Corn. Nep. Epam. I. Corte on Sall. Cat. 25. 2. None danced but those who were drunk.—*Philyra*, the interior bark of the linden or lime-tree. It was much used for making these festive crowns. Plin. H. N. xvi. 14. xxi. 3. Hor. Car. I. 38. 2.—*Incinct. capil.* *Incinctus* seems here to be used for the simple *cinctus*; elsewhere (II. 635, V. 217. 675,) it is equivalent to *succinctus*.

338. *Imprudens*, etc. Scarcely knowing what he is doing, he is whirled about by the art taught by wine, i. e. he dances. *Ille liquor docuit voces inflectere cantu, Movit et ad certos nescia membra modos,* Tibull. I. 2. 37. For *vertitur* some MSS. read *utitur*, which is perhaps the better reading.

339, 340. This custom of lovers among the ancients is well known. See. IV. 110. *At lacrumans exclusus amator limina saepe, Floribus et sertis operit, postesque superbus Unguit amaricino*, Lucret. iv. 171. Hence Heinsius would read *serta fores*, than which emendation Gierig thinks nothing can be more certain.

343. *Acheloë*. The name of this river is here as in Virgil (G. I. 9,) used for water in general.

343. See III. 513.

347. *Scena levis*, etc. the light, the comic, the farcical opposed to the grave, tragic scene.—*Cothurn. deas*, is either the grave, stately goddesses, or, what is nearly the same thing, those who used to be introduced on the cothurned, or tragic stage, such as Diana and Minerva.

351. Here Flora is again opposed to the serious, respectable goddesses.—*Tetricis*, grave, severe. *Tetrica et tristis Sabinorum disciplina*, Liv. l. 18.—*De magna*. Ten MSS. read *dea magna*.

352. *Plebeio choro*, scil. the *Meretrices*, who were of course of low birth.

353. *Specie*, the beauty of youth.

355. See IV. 619. The poet's reasons are good.

361. *Lumina*, the torches which were used at the Floralia.

362. *Errores*. See IV. 669. VI. 255.

363. *Pur. flor. Purpureus* is used of any bright splendid colour.

371. These animals were hunted in the Circus Florae, at the time of the Floralia. *Floralicias lasset arena feras*. Martial, viii. 66. 4.

375. *Tenues*, etc. Compare Virg. aen. ii. 791. ix. 657.

376. Compare Virg. aen. I. 403.

379-414. On the V. Non, the third day of the month, (_nocte minus quarta) the Centaur rises, Chiron was the offspring of the Oceanide Philyra, by Saturn, who had taken the form of a horse, and he was half-man half-horse. Virg. G. III. 92. Mythology, pp. 49, 283.

381. *Haemonia* was a name of Thessaly.

384. *Justum senem*. Chiron is called by Homer, (II. xi. 832,) [Greek: dikaiotatos].

385. Achilles was committed to the care of Chiron.—*Miss. leto*. Compare Hom. II. I. 3.

388. According to Apollodorus, it was when Hercules was on his fourth task, that the following accident happened to Chiron. See Mythology, p. 316.

389. *Duo fata*. Because Troy suffered from both, being taken by one, and reduced to extremity by the other.

403. According to Pliny, (H. N. xxv. 6,) he recovered. *Centaurio curatus dicitur Chiron, quum Herculis excepti hospitio pertractanti arma sagitta cecidisset in pedem*.

410. Heinsius regarded this line as spurious, and, as the work of some grammarian or pedagogue, and even as semi-barbarous Latin. It has been defended by Heinz and Krebs. In Euripides, (Iph. Aul. 926,) Achilles says of himself. [Greek: Ego d' en andros eusebestatou trapheis Cheironos emathon tous tropous haplous echein].

415, 416. Lyra rises acronychally the III. Non.

417, 418. One part of the Scorpion sets cosmically the day before the Nones. *Pridie Nonas Maias Nepa medius occidet*. Columella, R. R. xi. 2. *Nepa* is used for *Scorpio*, by Manilius and others, as well as Columella.

419-492. The Lemuria began on the VII. Id. and lasted for three days, but not continuously, as appears from v. 491, and an ancient Calendar. The *Mundus* (See on IV. 821,) was regarded as the door of the under world, and was believed to be open three days in the year for the spirits of the departed to revisit the earth. Festus v. *Mundus*. There may be some relation between these three days and those of the Lemuria.—*Protulerit*. See III. 345. Trist. III. 10, 9. Hor. Sat. I. 8, 21. Fourteen MSS. read *sustulerit*, one *praetulerit*, others *pertulerit* or *propulevit*.—*Formosa ova*. Compare Virg. aen. viii. 589, *et seq.*

422. *Tacitis Manibus*, i. e. the Lemures, whom (v. 481,) he calls *animas Silentum*. According to Ovid's account, the Lemures were, what we term, disturbed spirits. Nonius says, they were *larvae nocturnae et terrificationes imaginum et bestiarum*.

423. See I. 27.

427, 428. It would appear from this, that it was thought that in the time of Romulus, the Feralia, (II. 533,) and the Lemuria, were one, and were celebrated in the third month, which was named a *majoribus*.

429, 430. Compare IV. 490. Virg. aen. iv. 522, viii. 26. If there is any imitation, I would say that it was Apollonius Rhodius, whom Ovid had in view.—_Praebet, scil. *nox*. Some MSS. read *somnos*, or *somnum silentia praebent*.

431. *Ille*. He who is, that person who is.

432. *Vincula*, scil. *pedum*, calcea, I. 410. It was the custom to bare the feet when going about any magic operation. See Met. vii. 182. Virg. aen. iv. 518. Hor. Sat. I. 8, 23.

433. *Signa*, etc. Neapolis says, "Est crepitus ille, qui fit nostro aevo in quavis saltatione, sive comica, sive rustica, digito scilicet medio adeo presse juncto cum pollice, ut lapsus in palmam strepitum edat." This explanation is adopted by Gierig, but as he observes from Met. ix. 299, that "digitis pertinatim inter se junctis impediabant aliquid," and the poet here says *digitis* (not *digito*) *junctis*, I think the mode may have been to lock the fingers in one another, by which means the thumbs were joined in the middle, and then to make a noise by bringing the hands smartly together.

436. *Nigras*, etc. Compare II. 576. For *ante*, several MSS. read *ore*, which Heinsius preferred.

437. *Aversus jacit*, throws them behind him. Compare Virg. Ec. viii. 101.

438. *Redimo*, etc. That you may no longer haunt my house. *Quibus temporibus in sacris fabam jactant noctu ac dicunt se Lemures extra januam ejicere*. Varro de Vita Pop. Rom. *apud Nonium. Faba Lemuralibus jacitur Larvis, et Parentalibus adhibetur sacrificiis, et in flore ejus luctus litterae apparere videntur*. Festus.

439. *Novies*, like *ter*, (v. 435,) for *numero deus impure gaudet*, (Virg. Ec. viii. 75,) was probably of magic efficacy. Compare Met. xiii. 951.

440. This superstition reminds one of that of sowing the hempseed on All-Hallows' Eve. See Burns' Halloween, st. xvi.-xx.

441. *Temesaea aera*, simply copper. Temesa, called by the Latins Tempsa, was a town in Bruttium. It is supposed to be the Temesa of the Homeric ages, to which (Od. I. 184,) the Greeks resorted to barter iron for copper. See Mythology, p. 232. For the abundance of copper in ancient Italy, see Niebuhr, Rom. Hist. I.

450-452. Of its use on the present occasion, we may observe, that Sophron in one of his Mimes, said, [Greek: Kuon bauxas luei ta phasmata, os kai chalkos krotathais]. The Scholiast on Theocritus, tells us, that [Greek: O tou chalkou haechos oikeios tois katoichomenois], on which Neapolis says, "Observa illa et respice ad hodiernum modum." He was a Sicilian.

447. *Pliade nate*, Mercury. All the editions read *Pleiade*. But see note on IV. 169.—*Virga*, the well known *gestamen* of [Greek: Hermaes chrysorrhatis]. Compare Hom. II. xxiv. 43. Od. v. 47. Virg. aen. 242. Hor. Car. I. 10, 17, 24, 15.

448. His office of [Greek: psychopompos] is well-known. He was, therefore, the god who was most likely to be able to tell the origin of the name Lemuria.

450. He does not, as usual, introduce the god himself speaking, but informs the reader of what he had learned from him.

451. *Tumulo condidit*. Compare Virg. aen. III. 67.

452. See IV. 841, *et seq—Male veloci*. Like *servata male*, I. 559.

456. *Utque erat*. As they (each of them) were. Two of the best MSS. read *sicut erant*, but the metre is against this reading.

457. Compare Virg. aen. II. 270.

471. *Pietas*, etc. His brotherly love is equal to mine.

476. Compare Hom. II. xxiii. 99. Virg. aen. II. 792.

479-484. *Lemures dictos esse putant quasi Remures a Remo, cujus occisi umbram frater Romulus quum placare vellet Lemuria instituit.* Porphyrio on Hor. Ep. II. 2, 209.

483. Lemures, [Greek: nukterinoi daimones]. *Glossae*.

486. See II. 557.

487. Plutarch (Q. R. 86,) gives, among other reasons, why the Romans did not marry in May, [Greek: oti polloi Latinon en to maeni touto tois katoichomenois enagizousi]. He elsewhere informs us, that it was only widows who married on holidays.

490. The celebrated Alessandro Tassoni, as Burmann observes, treats largely in his *Pensieri Diversi*, L. viii c. 2. of this superstition, which still existed in his time at Ferrara.

492. "Nam hi sex continuis diebus. Primus, tertius, quintus sacri sunt Lemuralibus. Hinc capies vetus Kalendarium in quo sic illa notantur:

A. LEM. N.

BC.

C. LEM. N.

D. NP. LVD. MART. IV. CIRC.

E. LEM. N."

Neapolis.

493-544. The second day of the Lemuria fell on the V. Id. on which day therefore Orion set.—*Boeotum*. Orion was born in Boeotia, according to most writers. Pindar makes Chios his birth-place. The following narrative occurs in several writers besides Ovid. See *Mythology*, p. 415-419.

494. *Falsus eris*, you will be mistaken.

495. *Frater*. Tzetzes on Lyc. Cass. 328, says it was Apollo. As according to Hesiod, Neptune was the father of Orion, our poet is, I think, the more orthodox.

497. Compare Virg. Ec. II. 66. Hor. Epod. II. 61. Compare also the whole narrative with the delightful story of Philemon and Baucis, in the *Metamorphoses*, viii. 626. *et seq.*

504. *Parent promissis*, is equivalent to: They accept his invitation.

506. *Ignis*, etc. The same is said of Philemon and Baucis; they had therefore but the one hot meal a day. This way of keeping in, and blowing up a fire, is familiar to any one who has been in a country where wood or peat is the fuel.

509. *Calices*, earthen pots or pipkins to go on the fire. This is rather an unusual sense of the word.—*Inde*, of them. Compare IV. 171. Virg. G. III. 308, 490.

510. *Testu suo*, by its lid, I should suppose.—*Fumant*. Several MSS. read *spumant* or *spumat*, some have *fumat*, whence Heinsius formed the present reading.

517. *Puer*, when a young man.—*Diffuderat*, racked off. See Hor. Ep. I. 5. 4.

518. *Condo* and *promo* are appropriate terms, Hor. Car. I. 9. 7. Epod. 2. 47. It was the custom to set the wine jars in a place where the smoke could have access to them. *Apothecae recte superponentur his locis, unde pierumque fumus exoritur, quoniam vina celerius vetustescunt, quae fumi quodam tenore praecocem maturitatem trahunt; propter quod et aliud tabulatum esss debet, qua amoveantur, ne rursus nimia suffitione medicata sint*, Columella, II. R. I. 6.

519. *Lino*, a linen covering.

525. *Prima*, etc. Heinsius, who is followed by the other editors, reads *primae mihi cura, juventae*, which is the reading of three of the best, and five other MSS. Two of the best read *prima mihi cura juventa*; others *cara mihi prima juventa*; one *prima mihi grata juventa*. I think, with Krebs, that there is force in the repetition of *cara*. Burmann proposes *flore juventae*.

526. *Cognita*. Seven MSS. have *condita*.

542. *Curva spicula*, its claws.—*Gemelliparae*, an epithet of Latona, peculiar to our poet.

545-598. On the IV. Id. there were Circensian games in honor of Mars Ultor. Augustus built (A.U.C. 725,) in his own Forum a temple to this god, which he had vowed at the time of the battle of Philippi. Suet. Aug. 29.—*Mundo*, the sky. It is often used in this sense by Manilius. Four MSS. read *caelo*.

546. *Coarctat*, contracts, shortens.

549. *Bellica signa*, i. e. the clash of arms.

555, 556. *Sanxit ut de bellis, triumphisque hic (in templo Martis) consuleretur senatus, quique victores redissent, huc insignia triumphorum inferrent*. Suet. Aug. 29.—*Tropaeis*. Some MSS. read *triumphis*.

557. *Impius*. Rome was under the protection of the gods; Augustus was a god himself. It was, therefore, impiety to take arms against them.

560. *Ornant signis fictilibus aut aereis inauratis aedium fastigia*. Vitruv. Archit. III. 2. We know not of what gods the statues were on this temple of Mars.

561. *Diversae figurae*, differing in form from those used by the Romans. These, and the *arma* of the next line, were probably carved on the doors, or piled or suspended at them.

563. *Proximum a diis immortalibus honorem memoriae ducum praestitit. Itaque et opera cujusque, manentibus titulis, restituit, et statuas omnium triumphali effigie in utraque Fori sui porticu dedicavit*. Suet. Aug. 31.—*Hinc*, then, or from the temple.—*Caro*. Heinsius and Gierig read after two of the best MSS. *sacro*.

565. Romulus, the son of Ilia, bearing the *spolia opima* of Acron. Liv. 1. 10.

566. The titles and deeds of the great men were inscribed on the bases of their statues.

567. The name of Augustus was, according to custom, inscribed on the temple.

573. See III. 699.

575. The [Greek: aimati asai Araea talaaurinon polemistaen] of Homer, was, perhaps, in Ovid's mind.

580. To whom is unknown the fate of Crassus, and the recovery of the captured ensigns of Rome by Augustus, the theme of every Augustan poet's praise? Krebs.

595. *Bis ulto*. Some MSS. read *ultum*. The greater number Bisultor, "Nomen *Bisultoris* ejus que templum in Capitolio lepidum est commentum librariorum et archaeologorum aliquot, quod neque scriptori scujusquam nec nummorum auctoritate confirmatur." Krebs.

598. Compare v. 347.

599. The following day, the third and last of the Lemuria, the Pleiades rise heliacally, and summer begins. *VI. Idus Maias Vergiliae totae apparent; pridie aestatis initium*. Columella, R. R. xi. 2.

603-620. On the 14th May, Prid. Id. the head of the Bull rises cosmically. The poet now inquires into its origin. See IV. 717-720,—*Prior*, scil. *dies. Idibus* is a dative.

605. For the story of Europa, see Met. II. 833, *et seq.* Hor. Car. III. 27. Mythology p. 408. It is also most beautifully told by the Greek poet Moschus, in his second Idyll.

607. *Jubam*. It is rather unusual to speak of the *juba*, (mane) of a bull. Ovid however does so elsewhere. Am. III. 5. 24. This description was, perhaps as Gierig observes, taken from some painting, but that in Moschus (v. 122) is similar, [Greek: Tae men echen tauron dolichon keras, en cheri d' allae Eirue porphyreas kolpou ptychas Kolpothae d' omoisi peplos bathys Europeiaes, Istion oia te naeos, elaphrizeske de kouraen]. And in Lucian's Dialogue of Zephyrus and Notes, it is said, [Greek: hae de tae laie men eicheto tou keratos, os mae apolisthanoi, tae hetera de haemeno menon ton peplon xyneiche]. Compare III. 869.

613, 614. How truly Ovidian this is!—*Prudens*, on purpose, This word is a contraction of *providens*.

619. *Phariam juvencam*. Io or Isis. II. 454. Met. I. 583, *et seq.*

621-662. On the Ides of May, after having performed the sacrifices appointed by the law, the Pontifices, the Vestal Virgins, the Praetors, and such other of the citizens as were legally qualified, proceeded to the Sublician or ancient wooden bridge, and threw from it into the Tiber thirty images of men formed of bullrushes. These figures were called *Argei*. See Dionysius I. 19 and 38. *Argei fiunt e*

scirpeis virgultis: simulacra sunt hominum triginta (in the old MSS. xxiv.): *et quotannis a ponte Sublicio a sacerdotibus publice jaci solent in Tiberim*. Varro, L. L. VI. *Argeos vocabant scirpeas effigies, quae per virgines Vestales minis singulis jaciebantur in Tiberim*. Festus. I have departed from the usual division in this place, and made a separate section of 621-662, as the Argei were thrown on the Ides, and Taurus rose Prid. Idus.—*Virgo*, scil. *Vestalis*, one, as is so frequently the case, put for the whole. See preceding part of this note.—*Pris. vir.* This is explained by what follows.

622. *Roboreo*, i. e. *Sublicio* so called *a sublicis*, the piles on which it was built, hence Plutarch calls it [Greek: *xylinaen gephuran*]. Dionysius III. says of it [Greek: *haen achri ton pyrontos diaphylattousin, hieran einai nomizontes ei de ti ponaeseien autaes meros, oi hierophantai (Pontifices) therapeuosi, thusias tinas epitelountes ama tae kataskeuae patrious*]. The Sublician was the ancient original bridge of Rome, and a superstitious reverence frequently attaches to things of this nature. I need scarcely observe, that we have here the origin of the word *Pontifex*.

623. The first opinion respecting the origin of this custom: the ancient Romans used to throw their old men, when they were arrived at the age of sixty, into the Tiber, and drown them. This the poet very properly seems disposed to reject, and whatever may have been the case with a tribe of the ancient Indians, (see Herod. III. 38,) or with the Battas of modern times, there is no ground for suspecting the people of ancient Latium of such barbarity.

625. A second opinion: it commemorated the time when human sacrifices were offered at Home. I have, in various parts of my Mythology, hinted my opinion, that human sacrifices were totally unknown in the heroic ages of Greece, and that all legends relating to such are comparatively late fictions. I now extend this theory to Italy, and assert that there are no testimonies, on which we can rely, of such a practice having prevailed in it in those times, when the poet says it was called *Saturnia terra*. The opinion, of which the poet now speaks, evidently arose from the confounding of Saturnus, the Italian god of husbandry, with 'Moloch, horrid king, besmeared with blood Of human sacrifice, and parents' tears,' the 'grim idol' of the Phoenicians and Carthaginians.

626. According to Dionysius, the oracle given by the god at Dodona to the Pelasgians was as follows; [Greek: *Steichete maiomenoi Sikelon Satournian aian Haed' Aborigeneon Kotulaen, ou nasos ocheitai. Ois anamichthentes dekataen ekpempate Phoibo kai kephalas Adae, kai to patri pempate phota*]. Arnobibus (adv. G. II. p. 91,) says, *Cum ex Apollinis monitit patri Diti ac Saturno humanis capitibus supplicaretur*. I need hardly observe, that the aforesaid oracle cannot be older than the Alexandrian period of Grecian literature.

630. *Leucadio*. Leucas, now *Santa Maura*, on the coast of Acarnania, was originally a peninsula. It has long been an island. The celebrated Lover's Leap was there. Strabo (x. 2.) says, [Greek: *Haen de kai patrion tois Laukadiois kat' eniauton en tae thysia tou Apollonos apo tes skopaes*], (the Lover's Leap,) [Greek: *ripteistha tina ton en aitiois outon apotrhopos charin*]. He adds, that birds, and a kind of wings, were attached to these criminals to break the fall, and that there was a number of persons below in small boats to save them, and to put them beyond the bounds of the country.

631. Macrobius (Sat. I. 7,) says, that he persuaded the people *ut faustis sacrificiis infausta mutarent, inferences Diti, non hominum capita, sed oscilla ad humanam effigiem arte simulata, et aras Saturnias, non mactando viros, sed accensis luminibus excolentes, quia non solum virum sed et lumina* [Greek: *phota*] (see the oracle,) *significant*. The following note of Burmann's is too curious to be omitted, "Similem fere ritum Lipsiae a meretricibus celebratum scribit Pfeiffer Rerum Lipsiensium, L. III. § 18, *illas scilicet solitas olim primis jejunii quadragenarii (Lent) diebus imaginem stramineam deformis viri, longa pertica suffixam, sequente omni meretricum agmine, tulisse ad Pardam flumen, ibique, cum carminibus in pallidam mortem, praecipitasse; dicentes se lustrare urbem, ut sequenti anno a pestilentia esset immunis.*"—*Ilium. Fama vetus*, (v. 625,) is understood.—*Quirites*, proleptically, as there were no Quirites as yet.

633. A third opinion: which appears to have arisen from the misunderstanding of a proverb, *Cum in quintum gradum pervenerant, atque habebant sexaginta annos, tum denique erant a publicis negotiis liberi atque expediti et otiosi: ideo in proverbium quidam putant venisse, sexagenarios de ponte dejici oportere, id est quod suffragium non ferant, quod per pontem ferebant*. Nonius. *Exploratissimum illud causae est quo tempore primum per pontem coeperunt comitiis suffragia ferre, juniores conclamavere, ut de ponte dejicerentur sexagenarii: quia nullo pidilico munere fungerentur; ut ipsi potius sibi quam illis deligerent imperium*, Festus.

635. *Tibri*, etc. The reader will call to mind Gray's "Say father Thames," etc. in his Ode on the Distant Prospect of Eton College, and I hope, at the same time, recollect with contempt the tasteless criticism of Johnson, who, curious enough, had put an exactly similar apostrophe to the Nile into the mouth of the princess Nekayah, in his own *Rasselas*. Was this passage of Ovid in the mind of that maker of beautiful poetic mosaics?

637. *Aurundiferum*. The river-gods were usually represented crowned with reeds. Met. ix. 3. Virg. aen. viii. 34.

638. *Rauca ora*. As he uses the verb *dimovet, ora*, in this place, must signify *lips*, and *hoarse lips* is rather a hardy expression. Heinsius proposed *glauca*. A hoarse voice is very naturally ascribed to a river-god. Compare Virg. aen. ix. 124.

639. Compare Virg. aen. viii. 360.

643. See I. 471, IV. 65.

646. See II. 389, IV. 48. Liv. I. 3.

647. *Pallantius*, from his native town Pallantium, in Arcadia. He calls him *Nonacrius heros*, v. 97.

660. The only foundation of this legend is the accidental resemblance between *Argei* and [Greek: *Argeioi*]. Of the origin of the word *Argei*, I can offer no conjecture; the ceremony seems to me to have been symbolical. Perhaps, like the Leucadian rite, (see on v. 630) it had some analogy with that of letting go the Scape-goat under the Mosaic law. In the number of the images (thirty) I discern a relation to the thirty curies into which the original Romans were divided: or, perhaps, a more general one, to the political number of Latium. See Niebuhr, Rom. Hist. II. 18, *et seq.*

661. *Hactenus*, scil. *locutus est Tiberis*.

663-692. A temple was dedicated to Mercury on the Ides of May, A.U.C. 258. Liv. II. 21, 27.—*Clare*, etc. Compare Hor. Car. I. 10. which ode Ovid, very possibly had before him.

665. *Pacis*, etc. "Mercurius pacis et armorum arbiter propter eloquentiam et prudentiam qua excellit." Gierig. I rather think it was as being *Caducifer*, the herald of the gods.

671. *Te*. etc. The name of the Roman Mercurius comes evidently from *Merx*, and there can be little doubt of his having been originally merely the god presiding over commerce. When he was identified with the Greek Hermes, he acquired the offices above mentioned. For Hermes, see Mythology, p. 124.

673. *Est aqua*, etc. "Hoc solum testimonio probant viri docti extra portam Capenam, via Appia, aquam fuisse ita nuncupatam; qua populus, qui negotio et quaestui operam dabat, his Idibus lustrari solitus." Neapolis.

674. *Numen habet*, it has a divine efficacy.

675. *Incinctus tunicas*. "Cingulo; e quo marsupium auri monetalis propendebat. Hic vetus mercatorum habitus." Neapolis. The MSS. in general read *tunica*.

676. *Purus*, scil. *ipse*.—*Suffita* scil. *sulfure*. Most MSS. read *suffusa*.

678. *Omnia*, etc. his goods, all the things that he had to sell. He, of course, as v. 676 shews, had brought the holy water home for this pious use.

680. *Solita fallere*. The character of the trader was in bad odour in ancient Rome for honesty; for trade was considered an illiberal employment, and no man of respectability engaged in it.

684. *Non audituri*, who should not hear, whom I did not wish to hear.

692. *Ortygias boves*, the oxen of Apollo. For the story, see Met. II. 685, *et seq.* the Homeridian hymn to Hermes, or my analysis of it. (Mythology, p. 126-128.) See also Hor. Car. I. 10. 9. Ortygian, is used by the poet as equivalent to Delian, as Ortygia was one of the names given to Delos. For the true situation of Ortygia, and the way in which it was confounded with Delos, see Mythology, pp. 99 and 254.

693-720. On the XIII. Kal. Jun. the sun enters the Twins. Columella, who is followed by Neapolis, has XV. Kal. Jun.—*Precor* scil. te Mercuri!—Mel. pet. scil. than the merchant.

697. *Quot sunt*. etc. i. e. twelve.

699. Phoebe and her sister Elaïra, Ilaïra or Hilaïra, as it is variously written, the two daughters of Leucippus were promised in marriage to their two cousins Idas and Lynceus, the sons of Aphareus. The Tyndaridae, Castor and Pollux, who were also cousins, carried off the maidens by force, and matters proceeded as is related in the text. See Theoc. Idyll, xxii. Pindar. Nem. x. Mythology, p. 391.

705. *Oebalides*, either as being the grandsons of Oebalus, Pans. III. 1, or because they were

Laconians. See on I. 260.

708. *Aphidna*. The best known *Aphidna* is the Attic deme of that name. According to Steph. Byz. (*sub. voc.*) there was an *Aphidna* in Laconia.

719. See Hom. Od. xi. 301. Virg. aen. vi. 121.

720. *Utile*, etc. They were [Greek: arogonautai daimones]. See Hor. Car. II. 3, and 12, 27.

721. *Ad Janum*, etc. "XII. Kal. Jun. Agonalia Urbs interabat. Hoc die notantur haec festa in veteri Kalendario; nam illud *hoc quoque tempus habet*, quod induxit interpretes ut dicerent XIV. Kal. intelligendum quod etiam mense Maio denuo fiant." Neapolis. The poet refers those anxious for information to the first book. See I. 317, *et seq.*

723. *Canicula* rises (it should be *sets*, Plin. xviii. 27,) on the XI Kal. Jun. See on IV. 936.

725. The Tubilustria were on the X. Kal. *Tubilustrium appellatur, quod eo die in atrio sutorio sacrorum tubae lustrantur*. Varro, L. L. V. See III. 849.

726. *Purae*, as being sacred, or as being now cleaned or purified.

727. *Inde*, then, in the place of the next day, IX. Kal. in the Calendar. "In Calendario antiquo legebantur notae hae Q. R. C. F. quae dupliciter legi poterant, vel: quando rex comitiavit fas, vel: quando rex comitio fugit," Gierig. The king is, of course, the Rex Sacrorum. *Dies, qui vocatur sic, Quando rex comitiavit fas, dictus ab eo, quod eo die rex sacrificulus dicat ad comitium, ad quod tempus est nefas, ab eo fas*. Varro L. L. V. [Greek: Esti goun tis en agora thusia pros to legomeno Komaetio patrios, haen thusas ho basileus kata tachos apeisi pheugon ex agoras]. Plutarch, Q. R. 63.

730. On the VIII. Kal. Jun. the temple of Fortuna Publica had been dedicated. This is probably the temple of Fortuna Primigenia, of which Plutarch speaks, de For. Rom. 10. [Greek: Serbios Tullios idrusato Tychaes ieron Kapitolio to taes Primigeneias legomenaes]. See IV. 375. It is not unlikely that, as Gesenius conjectures, Ovid read the PR. in his Calendar *pop. Rom. i. e. pop. pot.* of the text, instead of *Primigenia*. On the same day Aquila rises in the evening.

733. The following day VII. Kal. Bootes sets heliacally, and on the VI. Kal. the Hyades rise in the same manner.

LIBER VI.

Hic mensis habet dubias in nomine causas:

Quae placeant, positis omnibus, ipse leges.

Facta canam; sed erunt, qui me finxisse loquantur:

Nullaque mortali numina visa putent.

Est Deus in nobis: agitante calescimus illo. 5

Impetus hic sacrae semina mentis habet.

Fas mihi praecipue vultus vidisse Deorum:

Vel quia sum vates; vel quia sacra cano.

Est nemus arboribus densum, secretus ab omni

Voce locus, si non obstreperetur aquis. 10

Hic ego quaerebam, coepti quae mensis origo

Esset, et in cura nominis hujus eram.

Ecce deas vidi: non quas praeceptor arandi

Viderat, Ascraeas quum sequeretur oves;

Nec quas Priamides in aquosae vallibus Idae 15

Contulit; ex illis sed tamen una fuit.

Ex illis fuit una, sui germana mariti.

Haec erat,—agnovi,—quae stat in arce Jovis.

Horrueram tacitoque animum pallore fatebar;

Quum dea, quos fecit, sustulit ipsa metus: 20

Namque, ait, O vates, Romani conditor anni,

Ause per exiguos magna referre modos,

Jus tibi fecisti numen coeleste videndi,

Quum placuit numeris condere festa tuis.
Ne tamen ignores, vulgique errore traharis, 25
Junius a nostro nomine nomen habet.
Est aliquid nupsisse Jovi, Jovis esse sororem.
Fratre magis, dubito, glorier, anne viro.
Si genus adspicitur, Saturnum prima parentem
Feci; Saturni sors ego prima fui. 30
A patre dicta meo quondam Saturnia Roma est:
Haec illi a coelo proxima terra fuit.
Si torus in pretio est, dicor matrona Tonantis,
Junctaque Tarpeio sunt mea templa Jovi.
An potuit Maio pellex dare nomina mensi, 35
Hic honor in nobis invidiosus erit?
Cur igitur regina vocor, princepsque dearum?
Aurea cur dextrae sceptrae dedere meae?
An faciant mensem luces, Lucinaque ab illis
Dicar, et a nullo nomina mense traham? 40
Tum me poeniteat posuisse fideliter iras
In genus Electrae Dardaniumque domum.
Causa duplex irae. Rapto Ganymede dolebam:
Forma quoque Idaeo iudice victa mea est.
Poeniteat, quod non foveo Carthaginis arces, 45
Quum mea sint illo currus et arma loco.
Poeniteat Sparten, Argosque, measque Mycenae,
Et veterem Latio supposuisse Samon.
Adde senem Tatium, Junonicolasque Faliscos,
Quos ego Romanis succubuisse tuli. 50
Sed neque poeniteat, nec gens mihi carior ulla est.
Hic colar, hic teneam cum Jove templa meo.
Ipse mihi Mavors, Commendo maenia, dixit,
Haec tibi: tu pollens urbe nepotis eris.
Dicta fides sequitur. Centum celebramur in aris: 55
Nec levior quovis est mihi mensis honor.
Nec tamen hunc nobis tantummodo praestat honorem
Roma: suburbani dant mihi munus idem.
Inspice, quos habeat nemoralis Aricia fastos,
Et populus Laurens, Lanuviumque meum: 60
Est illic mensis Junonius. Inspice Tibur,
Et Praenestinae moenia sacra deae;
Junonale leges tempus. Nec Romulus illas
Condidit: at nostri Roma nepotis erat.
Finierat Juno. Respeximus. Herculis uxor 65
Stabat, et in vultu signa dolentis erant.
Non ego, si toto mater me cedere coelo
Jusserit, invita matre morabor, ait.
Nunc quoque non luctor de nomine temporis hujus:
Blandior, et partes paene rogantis ago; 70
Remque mei juris malim tenuisse precando;
Et faveas causae forsitan ipse meae.
Aurea possedit posito Capitolia templo
Mater, et ut debet, cum Jove summa tenet.
At decus omne mihi contingit origine mensis. 75
Unicus est, de quo sollicitamur, honor.
Quid grave, si titulum mensis, Romane dedisti,
Herculis uxori, posteritasque memor?
Haec quoque terra aliquid debet mihi nomine magni
Conjugis. Huc captas appulit ille boves, 80
Hic male defensus flammis et dote paterna
Cacus Aventinam sanguine tinxit humum.
Ad propiora vocor. Populum digessit ab annis
Romulus, in partes distribuitque duas.
Haec dare consilium, pugnare paratior illa est: 85
Haec aetas bellum suadet, at illa gerit.
Sic statuit, mensesque nota secrevit eadem.

Junius est juvenum; qui fuit ante, senum.
Dixit: et in litem studio certaminis issent,
Atque ira pietas dissimulata foret; 90
Venit Apollinea longas Concordia lauro
Nexa comas, placidi numen opusque ducis.
Haec ubi narravit Tatium, fortemque Quirinum,
Binaque cum populis regna coisse suis,
Et Lare communi soceros generosque receptos; 95
His nomen junctis Junius, inquit, habet.
Dicta triplex causa est. At vos ignoscite, divae:
Res est arbitrio non dirimenda meo.
Ite pares a me. Perierunt iudice formae
Pergama: plus laedunt, quam juvet una, duae. 100

Prima dies tibi, Carna, datur. Dea cardinis haec est;
Numine clausa aperit, claudit aperta suo.
Unde datas habeat vires, obscurior aevo
Fama; sed e nostro carmine certus eris.
Adjacet antiquus Tiberino lucus Helerni: 105
Pontifices illuc nunc quoque sacra ferunt.
Inde sata est Nymphæ,—Cranen dixere priores,—
Nequidquam multis saepe petita procis.
Rura sequi jaculisque feras agitare solebat,
Nodosasque cava tendere valle plagas. 110
Non habuit pharetram: Phoebi tamen esse sororem
Credebant; nec erat, Phoebe, pudenda tibi.
Huic aliquis juvenum dixisset amantia verba,
Reddebat tales protinus illa sonos:
Haec loca lucis habent nimis, et cum luce pudoris. 115
Si secreta magis ducis in antra, sequor.
Credulus ante subit. Frutices haec nacta resistit,
Et latet, et nullo est invenienda loco.
Viderat hanc Janus, visseque cupidine captus
Ad duram verbis mollibus usus erat: 120
Nympha jubet quaeri de more remotius antrum:
Utque comes sequitur, destituitque ducem.
Stulta! videt Janus, quae post sua terga gerantur;
Nil agis, en! latebras respicit ille tuas.
Nil agis, en! dixi. Nam te sub rupe latentem 125
Occupat amplexu; speque potitus ait:
Jus pro concubitu nostro tibi cardinis esto;
Hoc pretium positae virginitatis habe.
Sic fatus, virgam, qua tristes pellere posset
A foribus noxas,—haec erat alba—dedit. 130
Sunt avidae volucres; non quae Phineia mensis
Guttura fraudabant: sed genus inde trahunt.
Grande caput: stantes oculi: rostra apta rapinae;
Canities pennis, unguibus hamus inest.
Nocte volant, puerosque petunt nutricis egentes, 135
Et vitiant cunis corpora rapta suis.
Carpere dicuntur lactentia viscera rostris;
Et plenum potio sanguine guttur habent.
Est illis strigibus nomen: sed nominis hujus
Causa, quod horrenda stridere nocte solent. 140
Sive igitur nascuntur aves, seu carmine fiunt,
Neniaque in volucres Marsa figurat anus;
In thalamos venere Procae. Proca natus in illis
Praeda recens avium quinque diebus erat;
Pectoraque exsorbent avidis infantia linguis. 145
At puer infelix vagit opemque petit.
Territa voce sui nutrix accurrit alumni,
Et rigido sectas invenit ungue genas.
Quid faceret? color oris erat, qui frondibus olim
Esse solet seris, quas nova laesit hiems. 150
Pervenit ad Cranen, et rem docet. Illa, Timorem

Pone! tuus sospes, dixit, alumnus erit.
Venerat ad cunas: flebant materque paterque:
Sistite vos lacrimas! ipsa medebor, ait.
Protinus arbutea postes ter in ordine tangit 155
Fronde: ter arbutea limina fronde notat.
Spargit aquis aditus, et quae medicamen habebant:
Extaque de porca cruda bimestre tenet.
Atque ita, Noctis aves, extis puerilibus, inquit,
Parcite! pro parvo victima parva cadit. 160
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.
Sic ubi libavit, prosecta sub aethere ponit:
Quique sacris adsunt, respicere illa vetat.
Virgaque Janalis de spina ponitur alba, 165
Qua lumen thalamis parva fenestra dabat.
Post illud nec aves cunas violasse feruntur,
Et rediit puero, qui fuit ante, color.
Pinguia cur illis gustentur larda Kalendis,
Mixtaque cum calido sit faba farre, rogas. 170
Prisca dea est, aliturque cibis, quibus ante solebat,
Nec petit adscitas luxuriosa dapes.
Piscis adhuc illi populo sine fraude natabat;
Ostreaque in conchis tuta fuere suis:
Nec Latium norat, quam praebet Ionia dives, 175
Nec, quae Pygmaeo sanguine gaudet, avem;
Et praeter pennas nihil in pavone placebat:
Nec tellus captas miserat ante feras.
Sus erat in pretio: caesa sue festa colebant.
Terra fabas tantum duraque farra dabat. 180
Quae duo mixta simul sextis quicumque Kalendis
Ederit, huic laedi viscera posse negant.
Arce quoque in summa Junoni templa Monetae
Ex voto memorant facta, Camille, tuo.
Ante domus Manli fuerant, qui Gallica quondam 185
A Capitolino reppulit arma Jove.
Quam bene—Di magni!—pugna cecidisset in illa
Defensor solii, Jupiter alte, tui!
Vixit, ut occideret damnatus crimine regni.
Hunc illi titulum longa senecta dabat. 190
Lux eadem Marti festa est; quem prospicit extra
Appositum Tectae porta Capena viae.
Te quoque, Tempestas, meritam delubra fatemur;
Quum paene est Corsis obruta classis aquis.
Haec hominum monumenta patent. Si quaeritis astra, 195
Tunc oritur magni praepes adunca Jovis.

Postera lux Hyades, Taurinae cornua frontis,
Evocat: et multa terra madescit aqua.

Mane ubi bis fuerit, Phoebusque iteraverit ortus,
Factaque erit posito rore bis uda seges; 200
Hac sacrata die Tusco Bellona duello
Dicitur: et Latio prospera semper adest.
Appius est auctor: Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.
Prospicit a templo summum brevis area Circum. 205
Est ibi non parvae parva columna notae.
Hinc solet hasta manu, belli praenuntia, mitti,
In regem et gentes quum placet arma capi.

Altera pars Circi custode sub Hercule tuta est:
Quod deus Euboico carmine munus habet. 210
Muneris est tempus, qui Nonas Lucifer ante est.
Si titulos quaeris, Sulla probavit opus.

Quaerebam, Nonas Sanco Fidione referrem,
An tibi, Semo pater: quum mihi Sancus ait:
Cuicumque ex illis dederis, ego munus habebo. 215
Nomina trina fero: sic voluere Cures.
Hunc igitur veteres donarunt aede Sabini:
Inque Quirinali constituere jugo.

Est mihi, sitque, precor, nostris diuturnior annis,
Filia, qua felix sospite semper ero. 220
Hanc ego quum vellem genero dare, tempora taedis
Apta requirebam, quaeque cavenda forent.
Tum mihi post sacras monstratur Junius Idus
Utilis et nuptis, utilis esse viris;
Primaque pars hujus thalamis aliena reperta est, 225
Nam mihi, sic conjux sancta Dialis ait:
Donec ab Iliaca placidus purgamina Vesta
Detulerit flavis in mare Tibris aquis,
Non mihi detonsos crines depectere buxo,
Non ungues ferro subsecuisse licet: 230
Non tetigisse virum; quamvis Jovis ille sacerdos,
Quamvis perpetua sit mihi lege datus.
Tu quoque ne propera: melius tua filia nubet,
Ignea quum pura Vesta nitebit humo.

Tertia post Nonas remove Lycaona Phoebe 235
Fertur: et a tergo non habet Ursa metum.
Tunc ego me memini Ludos in gramine Campi
Adspicere, et didici, lubrice Tibri, tuos.
Festa dies illis, qui lina madentia ducunt,
Quique tegunt parvis aera recurva cibus. 240

Mens quoque numen habet. Menti delubra videmus
Vota metu belli, perfide Poene, tui.
Poene, rebellaras: et leto Consulibus omnes
Attoniti Mauras pertimere manus.
Spem metus expulerat, quum Menti vota Senatus 245
Suscipit; et melior protinus illa venit.
Adspicit instantes mediis sex lucibus Idus
Illa dies, qua sunt vota soluta deae.

Vesta, fave! tibi nunc operata resolvimus ora,
Ad tua si nobis sacra venire licet. 250
In prece totus eram; coelestia numina sensi,
Laetaque purpurea luce refulsit humus.
Non equidem vidi—valeant mendacia vatum—
Te, dea; nec fueras adspicienda viro.
Sed quae nescieram, quorumque errore tenebar, 255
Cognita sunt nullo praecipiente mihi.
Dena quater memorant habuisse Palilia Romam,
Quum flammae custos aede recepta sua est.
Regis opus placidi, quo non metuentius ullum
Numinis ingenium terra Sabina tulit. 260
Quae nunc aere vides, stipula tunc tecta videres,
Et paries lento vimine textus erat.
Hic locus exiguus, qui sustinet atria Vestae,
Tunc erat intonsi regia magna Numae.
Forma tamen templi, quae nunc manet, ante fuisse 265
Dicitur: et formae causa probanda subest.
Vesta eadem est, et Terra: subest vigil ignis utriusque,
Significant sedem terra focusque suam.
Terra pilae similis, nullo fulcimine nixa,
Aëre subjecto tam grave pendet onus. 270
[Ipsa volubilitas libratum sustinet orbem:
Quique premat partes, angulus omnis abest.
Quumque sit in media rerum regione locata,

Et tangat nullum plusve minusve latus;
Ni convexa foret, parti vicinior esset, 275
Nec medium terram mundus haberet onus.]
Arce Syracosia suspensus in aëre clauso
Stat globus, immensi parva figura poli;
Et quantum a summis, tantum secessit ab imis
Terra. Quod ut fiat, forma rotunda facit. 280
Par facies templi: nullus procurrit in illo
Angulus. A pluvio vindicat imbrem tholus.
Cur sit virgineis, quaeris, dea culta ministris.
Inveniam causas hac quoque parte suas.
Ex Ope Junonem memorant Cereremque creatas 285
Semine Saturni: tertia Vesta fuit.
Utraque nupserunt: ambae peperisse feruntur:
De tribus impatiens restitit una viri.
Quid mirum, virgo si virgine laeta ministra
Admittet castas in sua sacra manus? 290
Nec tu aliud Vestam, quam vivam intellige flammam;
Nataque de flamma corpora nulla vides.
Jure igitur virgo est, quae semina nulla remittit,
Nec capit: et comites virginitatis habet.
Esse diu stultus Vestae simulacra putavi: 295
Mox didici curvo nulla subesse tholo.
Ignis inextinctus templo celatur in illo;
Effigiem nullam Vesta, nec ignis, habent.
Stat vi terra sua: vi stando Vesta vocatur;
Causaque par Graii nominis esse potest. 300
At focus a flammis, et quod fovet omnia, dictus:
Qui tamen in primis aedibus ante fuit.
Hinc quoque vestibulum dici reor: inde precando
Affamur Vestam, Quae loca prima tenes.
Ante focos olim longis considerare scamnis 305
Mos erat, et mensae credere adesse deos.
Nunc quoque, quum fiunt antiquae sacra Vacunae,
Ante Vacunales stantque sedentque focos.
Venit in hos annos aliquid de more vetusto:
Fert missos Vestae pura patella cibos. 310
Ecce, coronatis panis dependet asellis,
Et velant scabras florea sarta molas.
Sola prius furnis torrebant farra coloni;
Et Fornacali sunt sua sacra deae.
Suppositum cineri panem focus ipse parabat, 315
Strataque erat tepido tegula quassa solo.
Inde focum servat pistor, dominamque focorum,
Et quea pumiceas versat asella molas.
Praeteream, referamne tuum, rubicunde Priape,
Dedecus? est multi fabula parva joci. 320
Turrigera frontem Cybele redimita corona
Convocat aeternos ad sua festa deos.
Convocat et Satyros, et, rustica numina, Nymphas.
Silenus, quamvis nemo vocarat, adest.
Nec licet, et longum est epulas narrare deorum: 325
In multo nox est pervigilata mero.
Hi temere errabant in opacae vallibus Idae:
Pars jacet, et molli gramine membra levat.
Hi ludunt, hos somnus habet; pars brachia nectit,
Et viridem celeri ter pede pulsat humum. 330
Vesta jacet, placidamque capit securam quietem,
Sicut erat positum cespitem fulva caput.
At ruber hortorum custos Nymphasque deasque
Captat, et errantes fertque refertque pedes.
Adspicit et Vestam; dubium, Nymphamne putarit, 335
An scierit Vestam: scisse sed ipse negat.
Spem capit obscenam, furtimque accedere tentat,

Et fert suspensos, corde micante, gradus.
Forte senex, quo vectus erat, Silenus asellum
Liquerat ad ripas lene sonantis aquae. 340
Ibat, ut inciperet, longi deus Hellesponti,
Intempestivo quum rudit ille sono.
Territa voce gravi surgit dea. Convolat omnis
Turba; per infestas effugit ille manus.
[Lampsacos hoc animal solita est mactare Priapo: 345
Apta asini flammis indicis exta damus.]
Quem tu, diva memor, de pane monilibus ornas.
Cessat opus: vacuae conticuere molae.
Nomine, quam pretio celebratior, arce Tonantis,
Dicam, Pistoris quid velit ara Jovis. 350
Cincta premebantur trucibus Capitolia Gallis:
Fecerat obsidio jam diuturna famem.
Jupiter, ad solium Superis regale vocatis,
Incipe, ait Marti. Protinus ille refert:
Scilicet, ignotum est, quae sit fortuna meorum; 355
Et dolor hic animi voce querentis eget?
Si tamen, ut referam breviter mala juncta pudori,
Exigis: Alpino Roma sub hoste jacet.
Haec est, cui fuerat promissa potentia rerum,
Jupiter? hanc terris impositurus eras? 360
Jamque suburbanos Etruscaque contudit arma.
Spes erat in cursu; nunc Lare pulsa suo est.
Vidimus ornatos serata per atria picta
Veste triumphales occubuisse senes;
Vidimus Iliacae transferri pignora Vestae 365
Sede. Putant aliquos scilicet esse deos.
At si respicerent, qua vos habitatis in arce,
Totque domos vestras obsidione premi:
Nil opis in cura scirent superesse deorum,
Et data sollicita tura perire manu. 370
Atque utinam pugnae pateat locus! arma capessant;
Et, si non poterunt exsuperare, cadant.
Nunc inopes victus, ignavaque fata timentes,
Monte suo clauses barbara turba premit.
Tum Venus, et lituo pulcher trabeaque Quirinus, 375
Vestaque pro Latio multa locuta suo.
Publica, respondit, cura est pro moenibus istis,
Jupiter, et poenas Gallia victa dabit.
Tu modo, quae desunt fruges, superesse putentur,
Effice, nec sedes desere Vesta, tuas. 380
Quodcumque est Cereris solidae cava machina frangat,
Mollitamque manu duret in igne focus.
Jusserat: et fratris virgo Saturnia jussis
Annuit: et mediae tempora noctis erant.
Jam ducibus somnum dederat labor. Increpat illos 385
Jupiter, et sacro, quid velit, ore docet:
Surgite, et in medios de summis arcibus hostes
Mittite, quam minime tradere vultis, opem.
Somnus abit, quaeruntque novis ambagibus acti,
Tradere quam nolint et jubeantur, opem. 390
Ecce, Ceres visa est. Jaciunt Cerealia dona.
Jacta super galeas scutaque longa sonant.
Posse fame vinci spes excidit. Hoste repulso
Candida Pistori ponitur ara Jovi.—
Forte revertet bar festis Vestalibus illac, 395
Qua Nova Romano nunc via juncta Foro est.
Huc pede matronam vidi descendere nudo:
Obstupui, tacitus sustinuique gradum.
Sensit anus vicina loci, jussumque sedere
Alloquitur, quatiens voce tremente caput. 400
Hoc, ubi nunc fora sunt, udae tenuere paludes:

Amno redundatis fossa madebat aquis.
Curtius ille lacus, siccus qui sustinet aras,
Nunc solida est tellus, sed lacus ante fuit.
Qua Velabra solent in Circum ducere pompas, 405
Nil praeter salices crassaque canna fuit.
Saepe suburbanas rediens conviva per undas
Cantat, et ad nautas ebria verba jacit.
Nondum conveniens diversis iste figuris
Nomen ab averso ceperat amne deus. 410
Hic quoque lucus erat juncis et arundine densus,
Et pede velato non adeunda palus.
Stagna recesserunt, et aquas sua ripa coercet:
Siccaque nunc tellus. Mos tamen ille manet.
Reddiderat causam; Valeas, anus optima! dixi: 415
Quod superest aevi, molle sit omne, tui!
Cetera jam pridem didici puerilibus annis;
Non tamen idcirco praetereunda mihi.
Moenia Dardanides nuper nova fecerat Ilus:
Ilus adhuc Asiae dives habebat opes. 420
Creditur armiferae signum coeleste Minervae
Urbis in Iliacae desiluisse juga.
Cura videre fuit: vidi templumque locumque.
Hoc superest illi: Pallada Roma tenet.
Consultitur Smintheus: lucoque obscurus opaco 425
Hos non mentito reddidit ore sonos:
Aetheriam servate deam: servabitis urbem:
Imperium secum transferet illa loci.
Servat et inclusam summa tenet Ilus in arce:
Curaque ad heredem Laomedonta venit. 430
Sub Priamo servata parum. Sic ipsa volebat,
Ex quo iudicio forma revicta sua est.
Seu genus Adrasti, seu furtis aptus Ulixes,
Seu pius aeneas eripuisse datur;
Auctor in incerto. Res est Romana: tuetur 435
Vesta, quod assiduo lumine cuncta videt.
Heu quantum timere Patres, quo tempore Vesta
Arsit, et est tectis obruta paene suis!
Flagrabant sancti sceleratis ignibus ignes,
Mixtaque erat flammiae flammae profana pia. 440
Attonitae flebant, demisso crine, ministra:
Abstulerat vires corporis ipse timor.
Provolat in medium, et magna, Succurrite! voce,
Non est auxilium flere, Metellus ait.
Pignora virgineis fatalia tollite palmis! 445
Non ea sunt voto, sed rapienda manu.
Me miserum! dubitatis? ait—Dubitare videbat,
Et pavidus posito procubuisse genu.—
Haurit aquas, tollensque manus, Ignoscite, dixit,
Sacra! vir intrabo non adeunda viro. 450
Si scelus est, in me commissi poena redundet;
Sit capitis damno Roma soluta mei.
Dixit et irrupit. Factum dea rapta probavit,
Pontificisque sui munere tuta fuit.
Nunc bene lucetis sacrae sub Caesare flammae: 455
Ignis in Iliacis nunc erit, estque, focus;
Nullaque dicetur vittas temerasse sacerdos
Hoc duce, nec viva defodietur humo.
Sic incesta perit: quia, quam violavit, in illam
Conditur: et Tellus Vestaque numen idem est. 460
Tum sibi Callaico Brutus cognomen ab hoste
Fecit, et Hispanam sanguine tinxit humum.
Scilicet, interdum miscentur tristia laetis,
Ne populum toto pectore festa juvent.
Crassus ad Euphraten aquilas, natumque, suosque 465

Perdidit, et leto est ultimus ipse datus.
Parthe, quid exsultas? dixit dea. Signa remittes:
Quique necem Crassi vindicet, ultor erit.
At simul auritis violae demuntur asellis,
Et Cereris fruges aspera saxa terunt; 470
Navita puppe sedens, Delphina videbimus, inquit,
Humida quum pulso nox erit orta die.

Jam, Phryx, a nupta quereris, Tithone, relinqui,
Et vigil Eois Lucifer exit aquis.
Ite, bonae matres,—vestrum Matralia festum— 475
Flavaque Thebanae reddite liba deae.
Pontibus et magno juncta est celeberrima Circo
Area, quae posito de bove nomen habet.
Hac ibi luce ferunt Matutae sacra parenti
Sceptraferas Servi templa dedisse manus. 480
Quae dea sit: quare famulas a limine templi
Arceat,—arcet enim—libaque tosta petat;
Bacche, racemiferos hedera redimite capillos,
Si domus illa tua est, dirige vatis opus.
Arserat obsequio Semele Jovis: accipit Ino 485
Te, puer, et summa sedula nutrit ope.
Intumuit Juno, raptum quod pellice natum
Educet. At sanguis ille sororis erat.
Hinc agitur furiis Athamas, et imagine falsa:
Tuque cadis patria, parve Learchē, manu. 490
Maesta Learchēas mater tumulaverat umbras,
Et dederat miseris omnia justa rogis:
Haec quoque, funestos ut erat laniata capillos,
Prosilit, et cunis te, Melicerta, rapit.
Est spatio contracta brevi, freta bina repellit, 495
Unaque pulsatur terra duabus aquis.
Huc venit insanis natum complexa lacertis,
Et secum e celso mittit in alta jugo.
Excipit illaesos Panope centumque sorores,
Et placido lapsu per sua regna ferunt. 500
Nondum Lencotheë, nondum puer ille Palaemon
Vorticibus densis Tibridis ora tenent.
Lucus erat: dubium Semelae Stimulaene vocetur;
Maenadas Ausonias incoluisse ferunt.
Quaerit ab his Ino, quae gens foret. Arcadas esse 505
Audit, et Evandrum sceptrā tenere loci.
Dissimulata deam Latias Saturnia Bacchas
Instimulat fictis insidiosa sonis:
O nimium faciles! O toto pectore captae!
Non venit haec nostris hospes amica choris. 510
Fraude petit, sacrique parat cognoscere ritum;
Quo possit poenas pendere, pignus habet.
Vix bene desierat; complent ululatibus auras
Thyades effusis per sua colla comis:
Iniiciuntque manus, puerumque revellere pugnant. 515
Quos ignorat adhuc, invocat illa deos:
Dique, virique loci, miserae succurrite matri.
Clamor Aventini saxa propinqua ferit.
Appulerat ripae vaccas Oetaeus Iberas:
Audit, et ad vocem concitus urget iter. 520
Herculis adventu, quae vim modo ferre parabant,
Turpia femineae terga dedere fugae.
Quid petis hinc,—cognorat enim—matertera Bacchi?
An numen, quod me, te quoque vexat, ait?
Illa docet partim, partim praesentia nati 525
Continet, et Furiis in scelus isse pudet.
Rumor—ut est velox—agitatis pervolat alis:
Estque frequens, Ino, nomen in ore tuum.
Hospita Carmentis fidos intrasse penates

Diceris, et longam deposuisse famem. 530
Liba sua properata manu Tegeaea sacerdos
Traditur in subito cocta dedisse foco.
Nunc quoque liba juvant festis Matralibus illam;
Rustica sedulitas gratior arte fuit.
Nunc, ait, O vates, venientia fata resigna, 535
Qua licet: hospitibus hoc, precor, adde meis.
Parva mora est: coelum vates ac numina sumit,
Fitque sui toto pectore plena dei.
Vix illam subito posses cognoscere; tanto
Sanctior, et tanto, quam modo, major erat. 540
Laeta canam; gaude, defuncta laboribus, Ino!
Dixit, et huic populo prospera semper ades!
Numen eris pelagi: natum quoque pontus habebit.
In nostris aliud sumite nomen aquis.
Leucotheë Graiis, Matuta vocabere nostris; 545
In portus nato jus erit omne tuo.
Quem nos Portunum, sua lingua Palaemona dicet.
Ite, precor, nostris aequus uterque locis!
Annuerant: promissa fides: posuere labores;
Nomina mutarunt: hic deus, illa dea est. 550
Cur vetet ancillas accedere, quaeritis. Odit,
Principiumque odii, si sinat ipsa, canam.
Una ministrarum solita est, Cadmeï, tuarum
Saepe sub amplexus conjugis ire tui.
Improbus hanc Athamas furtim dilexit: ab illa 555
Comperit agricolis semina tosta dari.
Ipsa quidem fecisse negat, sed fama recepit.
Hoc est, cur odio sit tibi serva manus.
Non tamen hanc pro stirpe sua pia mater adoret:
Ipsa parum felix visa fuisse parens. 560
Alterius prolem melius mandabitis illi;
Utilior Baccho quam fuit ipsa suis.
Hanc tibi, Quo properas, memorant dixisso, Rutili?
Luce mea Marso Consul ab hoste cades.
Exitus accessit verbis: flumenque Toleni 565
Purpureum mixtis sanguine fluxit aquis.
Proximus annus erat: Pallantide caesus eadem
Didius hostiles ingeminavit opes.
Lux eadem, Fortuna, tua est, auctorque, locusque.
Sed superinjectis quis latet aede togis? 570
Servius est: hoc constat enim. Sed causa latendi
Discrepat, et dubium me quoque mentis habet.
Dum dea furtivos timide profitetur amores,
Coelestemque homini concubuisse pudet;
—Arsit enim magna correpta cupidine regis, 575
Caecaque in hoc uno non fuit illa viro—
Nocte domum parva solita est intrare fenestra:
Unde Fenestellae nomina porta tenet.
Nunc pudet, et vultus velamine celat amatos,
Oraque sunt multa regia tecta toga. 580
An magis est verum, post Tulli funera plebem
Confusam placidi morte fuisse ducis?
Nec modus ullus erat: crescebat imagine luctus,
Donec eam positus occuluere togis.
Tertia causa mihi spatio majore canenda est: 585
Nos tamen adductos intus agemus equos.
Tullia, conjugio sceleris mercede peracto,
His solita est dictis exstimulare virum:
Quid juvat esse pares, te nostrae caede sororis,
Meque tui fratris, si pia vita placet? 590
Vivere debuerant et vir meus, et tua conjux,
Si nullum ausuri majus eramus opus.
Et caput et regnum facio dotale parentis.

Si vir es, i, dictas exige dotis opes!
Regia res scelus est. Socero cape regna necato, 595
Et nostras patrio sanguine tinge manus.
Talibus instinctus solio privatus in alto
Sederat: attonitum vulgus ad arma ruit.
Hinc cruor, hinc caedes: infirmaque vincitur aetas.
Sceptra gener socero rapta Superbus habet. 600
Ipse sub Esquiliis, ubi erat sua regia, caesus
Concidit in dura sanguinolentus humo.
Filia carpento patrios initura Penates
Ibat per medias alta feroxque vias.
Corpus ut adspexit, lacrimis auriga profusis 605
Restitit. Hunc tali corripit illa sono:
Vadis? an exspectas pretium pietatis amarum?
Duc, inquam, invitas ipsa per ora rotas!
Certa fides facti, dictus Sceleratus ab illa
Vicis, et aeterna res ea pressa nota. 610
Post tamen hoc ausa est templum, monumenta parentis,
Tangere: mira quidem, sed tamen acta loquar.
Signum erat in solio residens sub imagine Tulli:
Dicitur hoc oculis opposuisse manum.
Et vox audita est, Vultus abscondite nostros, 615
Ne natae videant ora nefanda meae.
Veste data tegitur: vetat hanc Fortuna moveri:
Et sic e templo est ipsa locuta suo:
Ore revelato qua primum luce patebit
Servius haec positi prima pudoris erit. 620
Parcite, matronae, vetitas attingere vestes:
Sollemni satis est voce movere preces:
Sitque caput semper Romano tectus amictu,
Qui rex in nostra septimus urbe fuit.
Arserat hoc templum: signo tamen ille pepercit 625
Ignis: opem nato Mulciber ipse tulit.
Namque pater Tulli Vulcanus, Oeresia mater,
Praesignis facie, Corniculana fuit.
Hanc secum Tanaquil, sacris de more peractis,
Jussit in ornatum fundere vina focum. 630
Hic inter cineres obsceni forma virilis
Aut fuit, aut visa est: sed fuit illa magis.
Jussa loco captiva fovet, Conceptus ab illa
Servius a coelo semina gentis habet.
Signa dedit genitor, tum quum caput igne corusco 635
Contigit, inque coma flammeus arsit apex.

Te quoque magnifica, Concordia, dedicat aede
Livia, quam caro praestitit illa viro.
Disce tamen, veniens aetas, ubi Livia nunc est
Porticus, immensae tecta fuisse domus. 640
Urbis opus domus una fuit: spatimque tenebat,
Quo brevius muris oppida multa tenent.
Haec aequata solo est, nullo sub crimine regni,
Sed quia luxuria visa nocere sua.
Sustinuit tantas operum subvertere moles 645

645

Totque suas heres perdere Caesar opes.
Sic agitur censura, et sic exempla parantur;
Quum vindex, alios quod monet, ipse facit.

Nulla nota est veniente die, quam dicere possim.
Idibus Invicto sunt data templa Jovi. 650
Et jam Quinquatrus jubeor narrare minores.
Nunc ades o coeptis, flava Minerva, meis.
Cur vagus incedit tota tibicen in urbe?
Quid sibi personae, quid stola longa, volant?

Sic ego. Sic posita Tritonia cuspide dixit: 655
—Possem utinam doctae verba referre deae!—
Temporibus veterum tibicinis usus avorum
Magnus et in magno semper honore fuit.
Cantabat fanis, cantabat tibia ludis:
Cantabat maestis tibia funeribus. 660
Dulcis erat mercede labor: tempusque secutum,
Quod subito Graiae frangeret artis opus.
Adde quod aedilis, pompam qui funeris irent,
Artifices solos jusserat esse decem.
Exilio mutant urbem, Tiburque recedunt: 665
—Exilium quodam tempore Tibur erat.—
Quaeritur in scena cava tibia, quaeritur aris,
Ducit supremos nenia nulla toros.
Servierat quidam, quantolibet ordine dignus,
Tiburo, sed longo tempore liber erat. 670
Rure dapes parat ille suo, turbamque canoram
Convocat. Ad festas convenit illa dapes.
Nox erat, et vinis oculique animique natabant,
Quum praecomposito nuntius ore venit:
Atque ita, Quid cessas convivium solvere? dixit: 675
Auctor vindictae jam venit, ecce, tuae!
Nec mora; conviviae valido titubantia vino
Membra movent: dubii stantque labantque pedes.
At dominus, Discedite, ait; plaustroque morantes
Sustulit. In plaustro sirpea lata fuit. 680
Alliciunt somnos tempus, motusque, merumque,
Potaque se Tibur turba redire putat.
Jamque per Esquias Romanam intraverat urbem;
Et mane in medio plaustra fuere foro.
Plautius, ut posset specie numeroque Senatam 685
Fallere, personis imperat ora tegi.
Admiscetque alios, et, ut hunc tibicina coetum
Augeat, in longis vestibibus ire jubet.
Sic reduces bene posse tegi, ne forte notentur
Contra collegae jussa redisse sui. 690
Res placuit: cultuque novo licet Idibus uti,
Et canere ad veteres verba jocosa modos.
Haec ubi perdocuit, Superest mihi discere, dixi,
Cur sit Quinquatrus illa vocata dies.
Martius, inquit, agit tali mea nomine festa, 695
Estque sub inventis haec quoque turba meis.
Prima terebrato per rara foramina buxo,
Ut daret, effeci, tibia longa sonos.
Vox placuit: liquidis faciem referentibus undis
Vidi virgineas intumuisse genas. 700
Ars mihi non tanti est; valeas, mea tibia! dixi.
Excipit abjectam cespitem ripa suo.
Inventam Satyrus primum miratur, et usum
Nescit; at inflatam sentit habere sonum;
Et modo dimittit digitis, modo concipit auras. 705
Jamque inter Nymphas arte superbus erat:
Provocat et Phoebum; Phoebos superante pependit:
Caesa recesserunt a cute membra sua.
Sum tamen inventrix auctorque ego carminis hujus.
Hoc est, cur nostros ars colat ista dies. 710
Tertia lux veniet, qua tu, Dodoni Thyene,
Stabis Agenorei fronte videnda bovis.
Haec est illa dies, qua tu purgamina Vestae,
Tibri, per Etruscas in mare mittis aquas.

Si qua fides ventis, Zephyro date carbasa, nautae: 715
Cras veniet vestris ille secundus aquis.

At pater Heliadum radios ubi tinxerit undis,

Et cinget geminos stella serena polos;
Tollet humo validos proles Hyriea lacertos.
Continua Delphin nocte videndus erit. 720
Scilicet hic olim Volscos Aequosque fugatos
Viderat in campis, Algida terra, tuis.
Unde suburban o clarus, Tuberte, triumpho
Vectus es in niveis, Postume, victor equis.

Jam sex et totidem luces de mense supersunt: 725
Huic unum numero tu tamen adde diem;
Sol abit e Geminis, et Cancri signa rubescunt:
Coepit Aventina Pallas in arce coli.

Jam tua, Laomedon, oritur nurus, ortaque noctem
Pellit, et e pratis uda pruina fugit; 730
Reddita, quisquis is est, Summano templa feruntur,
Tum, quum Romanis, Pyrrhe, timendus eras.

Hanc quoque quoniam patriis Galatea receperit undis,
Plenaque securae terra quietis erit;
Surgit humo juvenis, telis afflatus avitis; 735
Et gemino nexas porrigit angue manus.
Notus amor Phaedrae, nota est injuria Thesei:
Devovit natum credulus ille suum.
Non impune plus juvenis Troezena petebat:
Dividit obstantes pectore taurus aquas. 740
Solliciti terrentur equi, frustra que retenti
Per scopulos dominum duraque saxa trahunt.
Exciderat curru, lorisque morantibus artus
Hippolytus lacero corpore raptus erat:
Reddideratque animam, multum indignante Diana. 745
Nulla, Coronides, causa doloris, ait,
Namque pio juveni vitam sine vulnere reddam;
Et cedent arti tristia fata meae.
Gramina continuo loculis depromit eburnis:
Profuerant Glauci Manibus illa prius: 750
Tunc, quum observatas augur descendit in herbas,
Usus et auxilio est anguis ab angue dato.
Pectora ter tetigit, ter verba salubria dixit:
Depositum terra sustulit ille caput.
Lucus eum, nemorisque sui Dictynna recessu 755
Celat: Aricino Virbius ille lacu.
At Clymenus Clothoque dolent, haec, fila reneri,
Hic, fieri regni jura minora sui.
Jupiter exemplum veritus direxit in ilium
Fulmina, qui nimiae moverat artis opem. 760
Phoebe, querebaris. Deus est; placare parenti;
Propter te, fieri quod vetat, ipse facit.

Non ego te, quamvis properabis vincere Caesar,
Si vetet auspicium, signa movere velim.
Sint tibi Flaminius Thrasimenaque litora testes, 765
Per volucres aequos multa monere deos.
Tempora si veteris quaeris temeraria damni,
Quartus ab extremo mense bis ille dies.

Postera lux melior. Superat Masinissa Syphacem;
Et cecidit telis Hasdrubal ipse suis. 770

Tempora labuntur, tacitisque senescimus annis,
Et fugiunt, freno non remorante, dies.
Quam cito venerunt Fortunae Fortis honores!
Post septem luces Junius actus erit.
Ite, deam laeti Fortem celebrate. Quirites: 775
In Tiberis ripa munera regis habet.

Pars pede, pars etiam celeri decurrite cymba;
Nec pudeat potos inde redire domum.
Ferte coronatae juvenum convivia lintres,
Multaque per medias vina bibantur aquas. 780
Plebs colit hanc, quia, qui posuit, de plebe fuisse
Fertur, et ex humili sceptrum tulisse loco.
Convenit et servis, serva quia Tullius ortus
Constituit dubiae templa propinqua deae.

Ecce suburbana rediens male sobrius aede 785
Ad stellas aliquis talia verba jactat:
Zona latet tua nunc, et eras fortasse latebit.
Dehinc erit, Orion, adspicienda mihi.
At si non esset potus, dixisset eadem
Venturum tempus solstitiale die. 790
Lucifero subeunte Lares delubra tulerunt,
Hic, ubi fit docta multa corona manu.
Tempus idem Stator aedis habet, quara Romulus olim
Ante Palatini condidit ora jugi.

Tot restant de mense dies, quot nomina Parcis, 795
Quum data sunt trabeae templa, Quirine, tuae.

Tempus Iuleis cras est natale Kalendis:
Pierides, coeptis addite summa meis.
Dicite, Pierides, quis vos adjunxerit isti,
Cui dedit invitas victa noverca manus. 800
Sic ego. Sic Clio, Clari monumenta Philippi
Adspicis, unde trahit Marcia casta genus;
Marcia, sacrificio deductum nomen ab Anco,
In qua par facies nobilitate sua.
Par animo quoque forma suo respondet in illa; 805
Et genus, et facies ingeniumque simul.
Nec, quod laudamus formam, tam turpe putaris;
Laudamus magnas hac quoque parte deas.
Nupta fuit quondam matertera Caesaris illi.
O decus, o sacra femina digna domo! 810
Sic cecinit Clio: doctae assensere sorores.
Annuit Alcides, increpuitque lyram.

NOTES:

1-100. The poet, as he had done in the preceding months, commences June, by a discussion of its name. The gods, as usual, appear on the scene, and, as there were three etymons of the name of the month, three deities are introduced.

2. *Quae placeant*, etc. You shall chuse for yourself.

3, 4. Alluding, perhaps, to the Epicurean spirit of the age.

5. *Est Deus*, etc. He expresses the same sentiment elsewhere. See A. A. III. 549. Pont. Ill, 4, 93. [Greek: Kouphon chraema poiaetaes esti kai ptaenon kai ieron, kai ou proteron oios te poiein prin an entheos te genaetai, kai ekphron kai ho nous maeketi en auto enae]. Plato Ion. *Ego non puto poetam grave plenumque carmen sine coelesti aliquo mentis instinctu fundere*. Cicero, Tusc. I. 26. *Poeta quasi divino quodam spiritu inflatur*. Id. Arch. 8.—What is rare is the subject of admiration, and nothing is rarer than poetic genius in a high degree; hence the ancients looked on it as something divine, or, as proceeding from the favour, and even the immediate inspiration of the gods. Nothing is more true than *poeta nascitur non fit*, but it is equally true of other things, the musician and the painter, nay, I might add, the carpenter and the tailor, are born, not made. But of some species, the supply is much larger than of others.

6. *Impetus hic*, the *furor poeticus* 13. *Praeceptor arandi*. Hesiod, the author of the oldest agricultural poem, his Works and Days. He lived at Ascra, a village of Boeotia, at the foot of Mt. Helicon. In v. 22, of his Theogony, it is said of the Muses, [Greek: ai nu pot' Haesiodon kalaen edidaxan aoidaen Arnas poimainonth' Elikonos upo zatheoio]. See A. A. I. 27. Propert II. 10. 25, 34. 79. Virg. Ec. II. 70. G. II. 176.

15. The well-known fatal Judgment of Paris—_Aquosae, [Greek: polypidax], Homer.

17. See v. 27. Virg. aen. I. 46.

18. See v. 34.

22. *Exlg. mod.* The pentameter measure. See II. 3, 4.

26. *Junius, aut ex parte populi nominatus, aut, ut Cincius arbitratur, quod Junonius apud Latinos olim vocitatus, diuque apud Aricinos, Praenestinosque hoc appellatione in fastos relatus sit; adeo ut, sicut Nisus in commentariis fastorum dicit, apud majores quoque nostros haec appellatio mensis diu manserit, sed post, detritis quibusdam litteris, ex Junonio Junius dictus sit; nam et aedes Junoni Monetae Cal. Jun. dedicata est.* Macrob. Sat. I. 12. This leaves, I think, little doubt respecting the true origin of the name.

29. See Hom. II. iv. 59. According to Hesiod, Th. 454, and the Homeridian hymn to Venus, v. 22, Hestia (Vesta) was the first-born of Kronus and Rhea. Ovid evidently followed Homer, without perfectly understanding him.

31. *Hunc (Capitolinum) antea montem Saturnium appellatum prodiderunt, et ab eo late Saturniam terram. Antiquum oppidum in hoc fuisse Saturniam scribitur. Ejus vestigia etiam nunc manent tria; quod Saturni fanum in faucibus: quod Saturnia, porta quam nunc vacant Pandanam: quod post aedem Saturni in aedificiorum legibus parietes postici muri sunt scripti.* Varro, L. L. IV.

32. See I. 233. *A Caesare proximus Caesar.* Ep. ex Pont. II. 8, 37. *Proximus a domina—sedeto,* A. A. I. 139. *Tu nunc eris alter ab illo.* Virg. Ec. v. 49.

34. In the Capitoline temple, Juno and Minerva had chapels on each side of that of Jupiter. The left-hand one was Juno's. The custom of uniting these three deities was derived from the Etruscans. See Mythology, p. 453.

35. *Pellex*, the Pleias Maia, see V. 85. Compare Virg. aen. i. 39.

37. *Regina.* The Juno Regina of the Romans, was the Queen Kupra of the Etruscans, whose statue was brought to Rome by Camillus, when Veii was taken A.U.C. 359. Liv. v. 21.

39. For the origin of the name Lucina, see on II. 449. For *faciant mensem luces*, one of the best MSS. reads *faciam pueris lucem*, alluding to another cause of the name.

40. This is awkwardly expressed, for she wants to shew that the month was named from her, and not she from the month. Taubner supposes a hypallage. It is possible that *nomina* may be used here in the sense of *fame, renown*. See III. 66.

41. *Tum me poeniteat*, then shall I repent.

42. See IV. 31. Virg. aen. i. 26.

43. See Hom. II. xx. 232.

45. See Virg. aen. i. 15.

47. See Hom. II. iv. 51.

49. [Greek: En apasais tais kourias Haera trapezas etheto] (Tatius) [Greek: Kouritia legomenae, ai kai eis tode chronou keintai]. Dion. Hal. II. 50.—*Junon. Fal.* See IV. 73.

55. *Centum*, numerous,—a definite for an indefinite. Compare Virg. aen. I. 415. iv. 199.

55. *Quovis*, scil. *altero honore.*—*Honor mensis* IV. 85. like *honor coeli, honor templorum*.

58. *Suburbani.* See on III. 688. Places which were not very remote from Rome, were called *suburban*. A triumph over the Volscians is (v. 723) named a suburban triumph. All the following towns were in Latium.

59. *Nemoral. Aric.* See III. 263. Met. xv. 488. Aricia lay at the foot of the Alban Mount, on the Appian Way, 13 miles from Rome.

60. *Pop. Laurens.* Laurentum, near the Tiber, between Rome and the sea, was said to have been the residence of king Latinus.—*Lanuvium meum.* This was another town of the Latins, in which there was a grove and temple of Juno Sospita, common to them and the Romans. Liv. viii. 14. For *Lanuvium*, most MSS. read *Lavinium*, but this offends the metre.

61. *Tibur Argeo positum colono*. Hor. Car. II. 6, 5. See on IV. 71. Tibur, now *Tivoli*, was on the Anien.

62. *Praenest. deae*, scil. *Fortunae*. *Fortunae apud Praenesten aedem pulcherrimam ferunt fuisse*. Schol. Juven. xiv. 90.

65. Hebe, called by the Romans *Juventas*, advances as the advocate of a second opinion. *Fulvius Nobilior in Fastis Romulum dicit, postquam populum in majores minoresque divisit, ut altera armit rempublicam tueretur, in honorem utriusque partis hunc Maium, sequentem Junium vocasse*. Macrob. Sat. I. 12. For the marriage of Hebe, the daughter of Jupiter and Juno, with Hercules, see Homer, Od. xi. 604. Hes. Th. 950.

75. *Origine mensis*. There is the same kind of ambiguity here, and in v. 77, as above, v. 40. It is plainly (see v. 88,) the intention of the poet to shew that the month derived its name from the *juvenes*, and not from the goddess *Juventas*.

77. *Titulum*, the honour. See IV. 115.

79. *Nomine*, on account of.

80. See I. 543, *et seq.*

83. *Ab annis*, i. e. *ab aetate*.

90. *Dissimulata*, concealed, hidden, it would have been no longer visible.

91, 92. Concordia, the advocate of a third opinion, from *jungo*, is here introduced in a very timely and appropriate manner. For the reparation of the temple of Concord by Tiberius, see I. 637.—*Apol. lauro*. See III. 139, The laurel is mentioned on account of the victories of Tiberius.—*Placidi*, etc. Concordia, he means, was the inspiring deity of the peace-loving prince, and concord was his work.

99. *Ite pares*. As I give not the preference to any, having the fate of Paris before my eyes.

101-182. On the Kalends of June was the festival of an ancient Roman deity, named by our poet and Macrobius, *Carna* or *Carnea*; by Tertullian, Cyprian, and Augustine, *Carda* or *Cardea*. *Non-nulli putaverunt, Junium mensem a Junio Bruto, qui primus Romae consul factus est, nominatum, quod hoc mense id est Kal. Jun. pulso Tarquinio sacrum Carnae deae in Coelio monte voti reus fecerit. Hanc deam vitalibus humanis praeesse credunt, ab ea denique petitur ut jecinora et corda, quaeque sunt intrinsecus viscera conservet. Et quia, cordis beneficio, cujus dissimulatione Brutus habebatur, idoneus emendationi publici status exstitit, hanc deam, quae vitalibus praeest, templo sacra vit. Cui pulte fabacia, et larido sacrificatur, quod his maxime rebus vires corporis roborentur; nam et Calendae Juniae fabariae vulgo vocantur, quod hoc mense adultae fabae divinis rebus adhibentur*. Macrob. Sat. I. 12. The name is here evidently derived *a carne*. The Fathers of the Church, on the other hand, as they join their *Cardea* or *Carda* with deities, named *Forculus* and *Liminius*, (from *fores* and *limen*) deduced her name from *Cardo*, to which origin Ovid also plainly alludes.

103, 104. This confirms what I have said above on V. 229, respecting the Roman origin, and the late date of several legends. Though the personages in this are Italian, the manners are Grecian.—*Vires*, her power.

105. *Antiques*. Three of the best MSS. read *antiqui*. They are followed by Heinsius and Gierig. I think it the better reading. Compare Hom. II. xi. 166. Virg. aen. xi. 851.—*Tiberino*. See IV. 291. One MS. reads *Tiberini*, three *Tiberinae Hilernae*.—*Helerni, Hilerni and Hylerni*, are various readings. Who or what Helernus was is totally unknown. Heinsius thinks that the *lucus Helerni* might have been the same with the *lucus Asyli*, (II. 67,) but this last was on the Capitoline hill, and Ovid evidently assigns some place a little way from Rome as the situation of the former.

106. *Sacra ferunt*. Both the offerer (Virg. aen. III, 19,) and the priest (Id. G. III, 446,) are said *sacra ferre*. For *ferunt*, one MS. reads *canunt*.

107. *Cranen*. Two MSS. read *Granen*, which has been received into the text by Heinsius and Gierig. Two have *Gramen*, one *Grangen*.—*Priores*, the ancients. See I. 329, IV. 329.

113. *Dixisset. Si* is understood. The copyists stumbled at this ellipse, for four MSS. read *Huic si quis*, one *si dixit*, another *quum dixit*. There are, however, examples of it. *Dedisses huic animo par corpus*. Plin. Ep. I. 2, 8. *Dares hanc vim M. Crasso; in foro, crede mihi, saltaret*, Cic. Off. III. 19. Compare Hor. Sat. I. 3, 15.

117. *Resistit*, stops. II. 86.

126. *Occupat amplexu*, embraces, seizes in his arms. See on I. 575. *De Jano non mihi facile quidquam occurrit, quod ad probrum pertinent; et forte talis fuit ut innocentius vixerit et a facinoribus et flagitiis remotius*. Augustinus de Civ. Dei. vii. This tale must have escaped the knowledge or the memory of the zealous Father. But does not what he here says of this ancient Italian deity offer a strong confirmation of what has been already observed respecting the purity of the old Italian religion?

129. *Virgam*. Heinsius, without having the authority of any MS. reads *spinam*.

130. *Alba*, scil. *spina*. See v. 165. The same power is ascribed to the [Greek: ramnos], which is the same as the Alba Spina (*whitethorn*), by Dioscorydes, I. 119. [Greek: Legetai de kai klonas autae thurais prostethentas apokrouein tas ton pharmakon kakourgias]. The same is said of the *aquifolium* by Pliny.

131. *Quae*, etc. the Harpies. See Apoll. Rh. Arg. II. 187. Virg. aen. III. 212. Mythology, pp. 225, 422.

139. *Est illis*, etc. [Greek: Strix a strizein] *stridere*, the night-owl, *Strix aluco* of Linnaeus. *Fabulosum arbitror de strigibus, ubera eas infantium labris immulgere. Esse in maledictis jam antiquis strigem convenit; sed quae sit avium constare non arbitror*. Plin. H. N. xi. 39, 95. A very different account of this bird is given by Isidore, (Orig. xii. 7.) *Strix nocturna avis, habens nomen de sono vocis; quando enim elumat stridet. Vulgo Amma dicitur ub amando parvulos, unde et lac praebere dicitur nascentibus*.

141, 142. Ovid says elsewhere, (Am. I. 8. 13.) *Hanc ego nocturnas vivam volitare per umbras Suspicio et pluma corpus anile tegi*. And Festus says, *Striges maleficis mulieribus nomen inditum est, quas volaticas etiam vacant*, alluding to the same opinion. The belief of the power of witches to transform themselves into animals, is not yet totally extinct among the vulgar in our own country. For the power of magic-verses, *carmina*, see Virg. Ec. viii. 69.—*Nenia*, i. e. *carmen magicum*. Hor. Epod. 17, 28. The Marsians were famous for their magic skill. The construction here is *Nen. Mars. fig. anus*.

143. *Proca*. See IV. 52.

155. We do not read anywhere else of the Arbutus being used for this purpose. Perhaps, it was on account of its being ever green like the laurel. Diogenes Laertius (iv. 7, 10,) tells us, that when Bion was sick, [Greek: grai doken eumaros trachaelon eis epodaen, ramnon te kai kladon daphnaes uper thuraen ethaeken].

167. Garlic was also thought to be efficacious for this purpose; it was also good to fasten to each arm of the child an eye taken out of a live hyaena. Ignorant people always love cruel and barbarous remedies; we have instances enough among ourselves.

169. See above on v. 101.

173. Compare Hor. Epod. 2. 48. Sat. II. 2. 49.

175. Scil, the Attagen.

176. The Crane. See Hom. Il. III. 5.

181 *Sextis Kalendis*, scil. *Junii*, the sixth month.

183. See I. 638. Liv. vii. 28.

185. See Liv. v. 47.

187-190. Compare Juv. Sat. x. 276, *et seq.* Read carefully the admirable account of this transaction in Niebuhr's Roman History, II. 602. *et seq.*

191. See Liv. vii. 23. x. 23.

192. *Tectae viae*. The commentators confess their inability to explain this. Donatus conjectures, that it may have been arched over, or have had porticos along it. Some MSS. read *rectae*, one *dextrae*. The Appian road began at the Capene gate, and it is uncertain, whether this temple of Mars was on it, or had a separate road leading to it.

193. This temple was built A.U.C. 495, by L. Scipio the son of Barbatus, who conquered Corsica. It was outside of the Capene gate, where a stone was dug up, bearing the inscription, which may be seen in Reines. Inscr. vi. 34. p. 410, or in Niebuhr, Rom. Hist. I. 254.

196. Aquila rises in the evening.

197. On the IV. Non. the Hyades rise heliacally, accompanied by rain.

199. The temple of Bellona vowed by Appius Claudius, in the midst of a battle, in the Etruscan war, A.U.C. 458, (Liv. x. 19.) was dedicated on the III. Non. Jun. Pliny, (H. N. xxxv. 2. 3.) says, *App. Claudius posuit in Bellonae aede majores suos placuitque in excelso spectari et titulos honorum legi*. Just what one might expect from one of the proud Claudii!

201. *Duello* the same as *bello*. *Duellum* is a word of frequent occurrence in Livy.

203. *Pyrrho*, etc. This was A.U.C. 474. Val. Max. viii. 12. *Ad App. Claudii senectutem accedebat etiam ut caecus esset; tamen is quum sententia senatus inclinaret ad pacem et foedus faciendum cum Pyrrho non dubitavit dicere illa, quae versibus persecutus est Ennius: Quo vobis mentes recte quae stare solebant Antehac, dementes sese flexere viai?*

204. "*Captus* qui uti aliqua re non potest, Liv. ii. 36: *omnibus membris captus*. xxii. 2: *captus oculis*, ubi vid. Duker," Gierig. Upwards of Twenty MSS. read *caecus*, two *cassus*, compare Virg. aen. II. 85.

205. Before the temple of Bellona was a small *area*, or open place, which reached to the upper part of the Circus Flaminius. In the *area* before the temple, stood the celebrated pillar. It was in the temple of Bellona that the senate gave audience to such foreign ambassadors as they would not admit into the city, here also they received the generals who were returned from war. See Livy, *passim*. *Bellona dicitur dea bellorum; ante cujus templum erat columella, quae bellica vocabatur, supra quam hastam jaciebant quum bellum indicebatur*. Festus. *Circus Flaminius.—Aedes Bellonae versus portam Carmentalem. Ante hanc aedem columna index belli inferendi*. P. Victor de region, urb. Reg. ix. Livy (I. 32.) describes the ceremony of throwing the spear. Originally, when the Roman territory was small, and the hostile states were close at hand, the Fetial used to cast the spear into the enemy's country; afterwards the practice of merely casting it over the pillar of Bellona was introduced. —*Templo* is the reading of two MSS. of high character, all the rest read *tergo*.

209. At the other end of the Circus Flaminius was the temple of Hercules Custos. Neapolis thinks there were two temples of Hercules in this Circus, one built by order of the Senate in compliance with the directions of the Sibyllian verses; the other erected by Fulvius Nobilior, and repaired by Philippus. See v. 802.—*Eub. car.* See IV. 257.—*Titulos*, scil. the inscription.—*Probavit*. "Censuram proprie est probare." Heinsius. [Greek: Apothuon de taes ousias apasaes ho Sullas to Haeraklei dekataen]. Plut. Sulla, 35.

213—218. On the Nones was the anniversary of the dedication of the temple of the ancient Sabine deity, named Sancus, Dius (*Deus*) Fidius and Semo. Of these names, we may observe, that Sancus is also written Sangus and Sanctus, which last is manifestly a corruption; that from the second was formed an ordinary oath of the Romans, *Medius fidius*, equivalent to *Mehercle* (The Greeks who rendered *Fidius* by [Greek: pistios], made him the same with Hercules); that Semo, which is, perhaps, a contraction of *Semihomo*, is equivalent to *Indiges*, and, therefore, corresponds pretty exactly with the [Greek: haeros] of the Greeks, in its later sense. (Mythology, p. 273). For *Pater Semo*, see on III. 775. Most MSS. read *Semi-pater*, some *Semicaper*, but inscriptions prove the correctness of the present reading.—*Aelius Gallus Dius Fidius dicebat Diovis (Jovis) filius, ut Graeci [Greek: Dioskouron] Castorem, et putabat hunc esse Sanctum ab Sabina lingua, et Herculem ab Graeca*. Varro, L. L. IV. Saint Augustine, (De Civ. Dei. xviii.) in accordance with the system which represented the gods of ancient Greece and Italy, as having been nothing but deified mortals, says, *Sabini regem suum primum Sancum, seu, ut alii, Sanctum, retulerunt in Deos*. Cato, in his Origines, says, *Nomen (scil. Sabinorum) esse impositum ex Sabo Divi Sancti Gentilis filio*. And Silius Italicus (viii. 422,) says, *Ibant et laeti; pars Sanctum voce canebant Auctorem gentis; pars laudes ore ferebant, Sabe, tuas; qui de patrio cognomine primus Dixisti populos magna ditione Sabinos*. The *pater Sabinus* of Virgil (aen. vii. 178,) would appear to be the same with Sabus. Before I quit this deity, I must notice the curious mistake into which Justin Martyr and Tertullian fell, in consequence of the resemblance between *Semoni* and *Simoni*. They gravely assert, that, seduced by his magic arts, the Romans erected a statue to Simon Magus, and adored him as a god!

217. I think Ovid intimates very plainly here his belief that the Sabines, when they settled at Rome, raised a temple on the Quirinal to their ancient god, Sancus. History, however, makes no mention of it, and Sancus is not among the deities to whom, according to Varro, L. L. IV. Tatius erected temples. Dionysius, (iv. 58,) speaking of the treaty made by Tarquinius Superbus, with the Gabines, says, [Greek: touton esti ton orkion mnaemeion en Pomae keimenon en hiero Dios Pistiou on Romaioi Sankton kalousin]; which temple, he tells us (ix. 60,) stood on the Quirinal ([Greek: epi tou Henualiou lophou,]) was begun by Tarquinius, and dedicated by the consul, Spurius Postumius, on the Nones of June, A.U.C. 288.

219. *Est mihi*, etc. Ovid speaks of his daughter also in his Tristia (iv. 10, 75,) *Filia me mea bis prima fecunda juventa, Sed non ex uno conjuge fecit avum*. Her name is not known, but it would appear that she was married to a senator, for Seneca (de Con. Sap. 17,) says, *In senatu flentem vidimus Fidum*

225. *Hujus, scil, mensis.* It was not lucky to marry in June before the Ides; all the rest of the month was favourable to matrimony. See II. 557, III. 393.

227. *Stercus ex aede Vestae XVII. Kal. Jul. defertur in angiportum medium fere clivi Capitolini, qui locus clauditur porta stercoraria. Tanta sanctitatis majores nostri esse judicaverunt.* Festus. _Dies qui vocatur, Quando stercus delatum, fas: ab eo appellatus, quod eo die ex aede Vestae stercus everritur et per Capitolinum clivum in locum defertur certum. Varro L. L. V. Ovid, we may observe differs from these writers. Their testimony is, I think, to be preferred.

228. *Flav. aq.* Compare Virg, aen. vii. 30. Hor. Car. I. 2. 13.

229—231. See III. 398.—*Detonsos.* The readings of the MSS. differ greatly, some have *detonso*, two *detenso*, three *detonsum*, one *detonsa*, another *dentoso*, two give the present reading. *Detonsi crines* does not signify hair that is cut close, but what is merely clipt at the ends, which we are to suppose was the case with that of the Flaminia.—*Buxo.* The Roman combs, like some of our own, were made of box-wood.—*Depectere.* See III. 465.

232. *Matrimonium Flaminis nisi morte dirimi non jus.* Gellius, N. A. x. 15. *Certe Flaminica non nisi univira est, quae et Flaminis lex est.* Tertull. Ex. ad Cast. 13.

234. *Ignea Vesta,* "templum Vestae in quo ignis alitur perpetuus," Gierig. *Veste nitebit humus* is the reading of all the MSS. but two, which have *humo*. The present reading, of the correctness of which no one can doubt, was formed by Scaliger.

235. On the VII. Id. Arctophylax or Boötes, sets in the morning.— *Lycaona,* Areas, the grandson of Lycaon, II. 153. *et seq.* If this is not an oversight of the poet, Lycaon is put for Lycaonides, just as it is supposed, that even Homer uses Hyperion for Hyperionides. See above I. 385. "Ita [Greek: Amphitryon] pro [Greek: Amphitryonidaes], Pindar Nem. IV. 32. ubi vid. Schol. et Olymp. x. 42. [Greek: Moliones] pro [Greek: Molionidai] ubi vid. Schmid." Burmann.—*Phoebe.* One would rather have expected *Phoebus*. He probably meant an allusion to Diana, who had transformed Callisto. Phoebe seems to be put for *night*.

237. *Gram. Campi.* Compare Hor. Car III. 7. 26. iv. 1. 39. A. P. 162.

239. *Piscatorii ludi vocantur, qui quotannis mense Junio trans Tiberim fieri solent a Praetore urbano pro piscatoribus Tiberinis: quorum quaestus non in macellum pervenit sed fere in aream Volcani; quod id genus pisciculorum vivorum datur ei deo pro animis humanis.* Festus.

241-248. After the defeat of the Roman army by Hannibal at the Trasimene lake, in which the consul C. Flaminius was slain, A.U.C. 537, the Sibylline books were consulted, according to custom, and by their direction, *Ludi magni* were vowed to Jupiter, and temples to Venus Erycina, and to Mars. Liv. xxii. 9. Does not this tend to confirm what I have observed above (see on IV. 874.) respecting the Phoenician origin of Venus Erycina? Every one knows the Roman custom of endeavouring to gain over the deities of their enemies.

247. *Adspicit,* etc. "Inter illam diem, qua vota soluta sunt, et Idus interjacent sex luces. Falso Neap. putabat Ovidiam hoc disticho, VI. Id. exprimere voluisse." Gierig. I think however Neapolis is right, for the setting of Arctophylax was on the VII. Id. unless we suppose that the temple of Mens was dedicated on that day, and in that case, where was the necessity for vv. 247, 248?

249-460. On the V. Id. were the Vestalia. The poet goes at great length into this subject. See I. 528. III. 417, *et seq.* 697. *et seq.* IV. 949.

253. *Non vidi.* Perhaps he means to intimate, that Vesta as the principle of fire, had no visible anthropomorphic form, like the other deities. Compare v. 298.—*Valeant,* etc. away with, adieu to. Compare Hor. Ep. II. 1. 80. Ter. Andr. iv. 2. 13. The Greeks used their [Greek: chairo], in the same sense.—*Mendacia,* fictions. See Hor. A. P. 151.

257. *Dena quater,* etc. The temple of Vesta was built by Numa, [Greek: Autos protos hieron idrusamenos Romaios Hestias, kai parthenous apodeixas autae Ouaepolous]. Dionys. II. 65. See also Plut. Num. 9 and 11. Liv. I. 20.—*Palilia.* See on IV. 721.

258. *Flammae custos,* scil. Vesta, Vell. Paterc. II. 131. The deities were called the guardians (*custodes*) of the objects over which they presided. Compare II. 277.

259. *Meluentius,* etc. Compare Met. I. 322.

261. *Quae nunc*, etc. Compare I. 199, *et seq.* III. 183, A. A. III. 118.

263. *Hic locus*, etc. [Greek: Edeimato plaesion tou taes Hestias hierou taen kaloumenaen Rhaegian oion te basileion oikaema]. Plut. Num. 14. *Habitabat propter aedem Vestae*. Solin. 2. As Lipsius justly observed, Ovid confounds the *Regia* and the *Atrium Vestae*. The Vestals dwelt in the Atrium. *Virgines quum vi morbi Atrio Vestae coguntur excedere, matronarum curae custodiaeque mandantur*. Plin. Ep. vii. 19, 2. Correct by this the note on II. 69.

264. *Intonsi*. See on II. 30.—*Magna*, scil, for those times.

265. The temple of Vesta was round, [Greek: hieron enkuklion— apomimoumenos to schaema tou sympantos kosmou] Plut. Num. 14. *Rotundam aedem Vestae Numa consecravit, quod eandem esse terram credebat, eamque pilae forma esse, ut sui simili templo dea coleretur*. Festus. "Neque Noster sibi constat; namque hic et vs. 460, Vestam facit *terram*, vs. 291, *vivam flammam*." Gierig.

267. [Greek: Kai Gaia maeter Hestian de s' oi sophoi Broton kalousin, haemenaen en aitheri]. Eurip. Frag. 178.—*Et Terra*. Three MSS. read *quae Terra*.

268. *Focus*, ignis.

269. 270. Compare Met. I. 12.

271-276. These six verses are wanting in all the MSS. but seven, only one of which is of the first order. In one they come after v. 280. "Videntur mihi spurii esse, namque l. quo referes vs. 273, *locata?* Ad terram, vs. 269? At alia subjecta interposita sunt, *volubilitas* et *angulus*. Non ita negligenter Ovidius scribit. 2. Sententia inest inepta; cum in medio mundo sit, non esset in medio, nisi convexa foret. 3. Eadem sententia sed melius expressa legitur, vs. 279, *et seq.*" Gierig. I think he is right, and that these lines should be rejected.—*Ipsa volubilitas*, etc. The *orbis rotundus* is evidently the world, (*mundus*) and not the earth. *Mundi volubilitas, quae nisi in globosa forma esse non potest*. Cic. N. D. II. 19. Yet, from the connexion, it is of the volubility of the earth that the poet speaks, and he would thus appear to inculcate the Pythagorean or Copernican system, which he surely did not hold.—*Qui*, etc. it (scil. the earth) has no salient angles to press the matter (*partes*) external to it, i. e. the air.

277. The celebrated sphere of Archimedes, which represented the motions of the sun, moon, and five planets around the earth. It was enclosed in a glass-case, hence he says, *aëre clauso*, and it appears from this passage of Ovid, and from Cicero, Rep. I. 14, and Athen. v. 11, that it was preserved at Syracuse in their time. See Cic. Tusc. I. 25, Claudian. Epigr. 68.—*Arce*, is the reading of three MSS. all the rest have *arte*.—*Syracosio*. All the MSS. read *Syracusio*, which is repugnant to the metre. Heinsius corrected it. The Greeks used [Greek: Syrakosios], as well as [Greek: Syrakousios]. Compare Virg. Ec. vi. 1.

282. *Tholus*, a dome, round roof. "Tholi forma est [Greek: ouranoeides]." Neapolis.

285. [Greek: Reia—Krono teke phaidima tekna, Istiaen, Daemaetra kai Haeraen chrosopedilon]. Hes. Th. 453. Observe how all the names are changed into Latin ones!

288. *Impatiens viri*, unmarried. Compare Met. I. 478. See Mythology, p. 72. Ovid assigns two reasons for her having virgin-priestesses. 1. Because she was a virgin herself. 2. Because she was the principle of fire, which produces nothing. Cicero (Leg. II. 12.) gives two more. *Vestae colendae virgines praesunt, ut advigiletur facilius ad custodiam ignis, et sentiant mulieres in natura feminarum omnem castitatem pati*.

299, 300. Vesta a *vi stando*! Well might Gierig say, "mira est haec etymologia." The Greeks derived [Greek: Hestia] from [Greek: histaemi]. *Terram nonnulli Vestam esse pronuntiant, quod in mundo stet sola, caeteris ejus partibus mobilitate perpetua constitutis*. Arnob. adv. Gen. III. p. 119. [Greek: Menei Hestia en theon oiko monae]. Plat. Phaedrus.

301. *Quod fovet. Focus a fovendo id est calefaciendo*. Festus—another equally sound piece of etymology!

302. *Prim. aed.* the porch or entrance of the house.

303. *Vestibulum*. "De etymo hujus voculae aliud sentit Nonius, aliud Varro, hoc Ovidianum nemo. Servius: *Vestibulum ut Varro docet, etymologiae non habet proprietatem, sed fit pro captu ingenii*." Neapolis.

304. *Affamur*, etc. We say O Vesta! who etc. *Vestae nomen a Graecis est; ea est enim quae ab illis [Greek: Hestia] dicitur. Vis autem ejus ad aras et focos pertinet. Itaque in ea dea, quae est verum custos intimarum, omnis et praecatio et sacrificatio extrema, est*. Cic. N. D. II. 27. [Greek: Tais thusiais

oi Hellaenes apo taes protaes te autaes (Hestias) haerchonto kai es eschataen autaeen katepauon]. Cornut. N. D. 28. See the Homeric hymn to Hestia, or Mythology, p. 73. The reading of this line is very different in the MSS. some have *Quae famur Vesta*, others *Quae famur vestra est*, or *Quae f. Vestam*; one *Quaeramus Vestam*, another *Quaeramur*, another *Dicimus O Vesta*, which Ciofanus and Neapolis preferred; the present reading is that of three MSS. and was adopted by Heinsius.

305. *Ante focos*. before the altars. Compare Virg. aen. vii. 175.

306. *Mensae credere*, etc. See Hom. Od. vii. 201.

307, 308. *Nunc quoque*, etc. These verses are parenthetical. He shews, by instancing one case of its use at the present day, the antiquity of the custom of sitting at the sacrificial feast.—*Vacunae*. See Hor. Ep. I. 10. 49. *Vacuna ap. Sabinos plurimum colitur. Quidam Dianam, nonnulli Cererem esse dixerunt, alii Venerem, alii Victoriam, deam vacationis, quod faciat vacare a curis. Sed Varro primo rer. divin. Minervam dicit, quod ea maxime hi gaudent qui sapientiae vacant*. Schol. Cruq. in loc.

309. *More vetusto*, scil. of offering to Vesta at the sacrifices to the other gods. Gierig, I think is wrong, in understanding it of the custom of sitting before the altars.

310. *Missos cibos*. Some portion of the sacred food was sent on a clean plate to the temple of Vesta. Was it from the sacrifices in general, or only from those to Vacuna?

311. *Ecce*, etc. It was usual on festivals and holidays, to put garlands on such animals as had a share in them, or were in any way sacred to the deity, in whose honour they were held. See I. 663. V. 52. Tibull II. 1. 8. Wernsdorf. Exc. VII. to Grat. Cynege. in the Poetae Minores, Tom. I. p. 261. At the Vestalia, the mills stopped working, the mill-stones were wreathed with garlands, and the asses were likewise crowned, and had bread hung about their necks. See on v. 347. *Vesta coronatis pauper gaudebat asellis*, says Propertius (iv. l. 21.) speaking of ancient times.

313. See II. 525.

315-316. *Panem primo cinis calidus et fervens testa percoxit; deinde furni paullatim reperti sunt et alia genera*. Seneca Ep. 90. *Panem testicium sic facito.—Ubi bene subegeris defingito coquitoque sub testa*. Cato R. R. 74. *Testuatium, quod in testu caldo coquebatur*. Varro L. L. IV. The poet's description agrees rather with that of Seneca, and is nearly the common mode of baking cakes at the present day.

317. This is the true reason, why the millers and bakers kept the Vestalia. There was no reason, but his inability to resist the temptation, for telling the following story.

320. Compare I. 391 *et seq.*

320. *Quamvis*, etc. "Silenus creditus musca dialium eonvivorum." Neapolis.

325. *Nec licet*. "Respicit Tantali fabulam, qui epulis admotus, cum ibi acta narrasset, poenam sensit." Burmann.

327. *Vallibus*. Most MSS. read *collibus*.

329. *Brachia nectit*, scil. in the dance. Compare Hor. Car. II. 12. 17. In both these places *brachia* is, I should think, equivalent to *manus*. They did not waltz in those days.

330. Compare Hor. Car. I. 37, 1, III. 18. iv. 1, 27.

338. See I. 433.

345, 346. Heinsius, and, after him, Krebs, regarded this distich as an interpolation. But, if we take away these two verses, the relative to *quem* (v. 347,) is *ille*, (v. 344) which, though Krebs asks, "Asinus an Priapus?" is, beyond question, the latter; unless, with Neapolis, we read *illa*, and then the antecedent would be the *ille* of v. 342. I can see no objection to v. 345; there is a difficulty, and, I should suspect, a corruption, in the following verse. It would seem from it that, as Neapolis observes, "hujus (*asini*) exta quotannis oblata arae Vestali," a practice, of the existence of which we have no other proof, and which would be at variance with the whole of the poet's narrative, the object of which is, to give a reason for Vesta's favour to the ass. "An unquam a Romanis asinus Priapo mactatus sit, dubito; nec umquam Vestae asini exta oblata sunt." Krebs. The whole difficulty might be removed if we were to read *jacit*, or some such word, governed of Lampsacos, for *damus*. It is evident that these verses were in the copy of Ovid's Fasti, used by Lactantius, for he manifestly (Inst. I. 21,) takes the story from him. *Lampsaceni asellum Priapo quasi in ultionem mactare consueverunt; cum enim hic deus Vestae dormienti vim inferre conaretur, asinus intempestivo clamore eam excitavit. Hinc libido insidiatoris detecta. Apud Romanos eundem asellum Vestalibus sacris in honorem pudicitiae corservatae panibus*

coronant.

347. *Diva memor*. See end of preceding note. The zealous Father adds, *Quid turpius? quid flagitiosius quam si Vesta beneficio asini virgo est?*—*De pan. monil.* "Quod attinet ad formam panis—in modum coronas fuisse existimo. Hae coronae sunt quae Valentinianus et Valens in Lege De annonis civicis et pane gradili vocant *buccellas*. Soli Siculi hanc vocem hodie retinent qui materna lingua hujusmodi panes dicunt *buccellatos*; Castellani vocant *rosquillas*." Neapolis. I imagine these are nothing more than those cakes or loaves made in the shape of a ring, which are so commonly to be met with even in France. It is probable that a number of these were strung together, and hung about the necks of the mill-asses. Perhaps, as Neapolis observes, this will be illustrated by the following passage in the *Plutus* of Aristophanes, [Greek: Kago g' anadaesai boulomai Euangelia s' en kribanoton ormatho Toiaut apangeilanta].

349. He makes a digression here, as he is on the subject of bread, to relate the origin of the altar on the Capitol to Jupiter Pistor.—*Nom. quam pret. celeb.* The altar was small, and of little account. "Jovem Pistorem nemo novit praeter Nostrum et Lactantium Inst. I. 20, qui sua ex Ovidio omnia deprompsit." Krebs.

350. *Dicam Pistoris*. Some MSS. read *Discant*, or *Dicant Pistores*.

351. For the account of the capture of Rome by the Gauls, A.U.C. 364, see Liv. v. 32, *et seq.* Plutarch, Camillas, and study Niebuhr's masterly examination of the whole story. Hom. Hist. II. 528, *et seq.*

359. Compare Virg. aen. I. 257.

361. *Suburbanos*. See on III. 668.

363, 364. So the matter is related by Livy and Florus; according to Plutarch, they were slain in the Forum.—*aerata atria*. "In quibus statuae aeneae; dispositae." Gierig. I do not recollect to have read anywhere that the statues of their ancestors in the Atria of the Roman nobles, in the olden time, were of bronze. In our poets' days, there were even golden figures in them, but of a different kind. See Lucret. II. 24. *aerata*, like *aurata*, which is the reading of two MSS. may mean simply adorned with brass. Lipsius proposed *cerata*; Heinsius *reserata*, which agrees with the *patentia atria* of Livy, the *patentes domos* of Florus, and the *apertas januas* of Val. Max. III. 117.—*Picta Veste*. The triumphal robe of purple and gold.

365. The Eternal Fire, and other sacred things, were conveyed from Rome to Caere.

366. *Putant*, etc. It is plain they believe the gods to have some power. In the editions, prior to that of Gierig, there was a note of interrogation after *deos*, which gave a wrong sense.

367. *Qua vos*, etc. The Capitol. *Jupiter, Junoque Regina ac Minerva, ceterique Dii Deaeque qui Capitolium arcemque incolitis*. Liv. VI. 16.

375. *Lituo*. The *lituus* was the staff with a curved top, used by the augurs, its form has been retained in the bishops' crosier. Compare Virg. aen. vii. 187.

377. *Publica cura*. It is a public matter, it concerns us all. He transfers to the gods the phraseology of the Roman republic. Liv. II, 41. III. 48.

381. *Ceremis*. Ceres is frequently used for bread. Compare Virg. aen. I. 177.

383. *Sat. virgo*. Vesta. See on v. 285.

391. *Ceres*. See on v. 381.

395. The poet was, or feigns he was, once during the Vestalia, coming along the street, named the Via Nova, which led into the Forum, when he saw a lady (*matrona*) coming down it barefoot. An old woman of the neighbourhood observing his surprise, gave him, as he says, the following explanation. As Vesta had a temple near the Via Nova, (Liv. v. 32.) it was probably thither that the lady was going to worship.

401. Before the Cloacae were constructed, the valleys between the hills of Rome were little better than marshes, in consequence of the frequent inundations of the Tiber. *Locus palustris tum fuit Lacus Curtius, in foro, antequam cloacae sunt factae*. Varro, L. L. IV.

403. *Curtius Lacus*. For the supposed origin of this name, see Liv. I. 13. vii. 6. It retained its name, like so many places in London, and other cities, after its nature had been totally changed.—*Siccas aras*, as the place was now drained. *Forum Romanum. Ara Saturni in lacu Curtio*. P. Victor, Reg. VIII. Ovid may have meant this altar alone, or it and others which were in that place.

405-408. *At qua Velabri regio patet ire solebat Exiguus pulsa per vada linter aqua.* Tibull. II. 6, 33. *Qua Velabra suo stagnabant flumine, quaque Nauta per urbanas velificabat aquas.* Propert. iv. 9, 5. *Aventinum montem maxime puto dictum ab advectu; nam olim paludibus mons erat ab reliquis disclusus. Itaque eo ex urbe qui advehebantur ratibus quadrantem solvebant; cujus vestigia, quod ea, qua tum itur, Velabrum, et unde adscendebant ad Rumam, Nova Via: lucus et sacellum Larum. Velabrum dicitur a vehendo; velaturam facere etiam nunc dicuntur, qui id mercede faciunt.* Varro, L. L. IV.—*Pampas*, scil. *Circenses*.—*Cantat*, etc. In this place, the present tense must be used for the past, as she is speaking of the state of the Velabrum in former times.

409, 410. The Tuscan street, in which there stood a statue of Vertumnus, was here. *In vico Tusco Vortumnus stat deus Etruriae.* Varro, L. L. IV. *Tuscus ego (Vertumnus) et Tuscis orior.*—*Romanum satis est posse videre forum. Hac quondam Tiberinus iter faciebat, et aiunt Remorum auditos per vada pulsa sonos. At postquam ille suis tantum concessit alumnis, Vertumnus verso dicor ab amne deus.* Propert. iv. 2. For Vertumnus, see Mythology, p. 474.

411. *Hic*, in this place i. e. the Via Nova.—*Lucus*, a sacred grove, as the word scarcely ever occurs in any other sense. It may have been undergrown with reeds and rushes.

412. *Pede velato*, with a shod foot—an unusual employment of *velo*.

415. *Causam*. "Causam positi calcei censet ex antiqua necessitate in eos annos perdurasse, non ex numinis reverentia: ad quem respexit etiam apud antiquos nudipedis incessus." Neapolis. The rejected cause is however much more likely to be the true one. *Etiam* in this note contains an allusion to the barefoot processions in Catholic countries.

417. *Cetera*, etc. All that remains to be told about Vesta, he had heard when a boy, perhaps been taught at school, and he supposes the case may have been the same with others.

419. For this account of the Palladium, see, Apollodorus, III. 12. or Mythology, p. 437.

423. *Cura*, etc. From Trist. I. 2. 77. and Ep. ex Pont. II. 10. 21. it appears that Ovid had at one time travelled for pleasure and information through Greece, Asia Minor, and Sicily.

427. *Aetheriam deam*, the [Greek: Diopetes], the heaven-fallen Palladium.

432. See v. 15.

433. *Genus Adrasti*, Diomedes the son of Tydeus by Deipyle, the daughter of Adrastus, king of Argos.

434. *Datur*. This is the reading of only one MS. all the rest have *ferunt*.

436. The reason why the Palladium was kept in the temple of Vesta.

437. This conflagration took place in the time of the second Punic war. L. Caecilius Metellus, a consular, was Pontifex Maximus. See Dion. Hal. II. 66. Liv. Epit. 19. Val. Max. I. 4. Plin. H. N. vii. 43.

454. Metellus lost his eyes in the flames. To compensate him, in some measure, the senate made a decree, allowing him to come to the senate-house in a chariot, an honour never before bestowed on any one.

457-460. See on III. 30.

461. On the day of the Vestalia, A.U.C. 619. D. Junius Brutus acquired the title of Callaicus, by a victory over the Callaeci or Gallaeci, the people of that part of Spain still called Gallicia.

465. On the same day Crassus was defeated and slain. See V. 580, *et seq.*

469-472. On the IV. Id. the Dolphin rises in the evening.—*Viola*, the garlands of flowers, v. 311, with which the mill-asses were decorated.

473-562. On the III. Id, as tradition related, the temple of Mater Matuta was dedicated, and the festival of the Matralia instituted in her honour, by Servius Tullius. For an account of this goddess, see below on v. 550.

474. *Equis*. This is the reading of sixteen MSS. three of which are of the best quality, all the rest read *aquis*, which is the reading of Heinsius and Gierig, and which, though less picturesque, is more probably the right one. In favour of *equis*, may be quoted Met. xv. 189, *quumque albo Lucifer exit Clarus equo*; for *aquis*: *Qualis ab Eois Lucifer ortus (or exit) aquis.* Ep. ex Pont. II. 5, 50.

476. *Theb. deae*. Mater Matuta was identified with Ino, the daughter of Cadmus, made a goddess

under the name of Leucothea. Hom. Od. v. 333.— *Liba*. See v. 537.

478. *Area*, etc. The Forum Boarium, in which stood a brazen image of a bull, which had been brought from Greece. Tacit. An. xii. 24. Plin. H. N. xxxiv. 2. Livy also (xxxiii. 27.) mentions the temple of Matuta in this forum.

480. This temple was repaired by Camillus after the capture of Veii, A.U.C. 359. Liv. v. 19, Plut. Camill. 5.

481. See on v. 551.

484. *Vatis opus*. Two of the best MSS. read *navis iter*, which Heinsius and Gierig have received; one has *vatis iter*. Ovid, no doubt, frequently employs this metaphor, (see on IV. 729,) but it does not please me in this place.

485. Sec III. 715, 769. Met. III. 313.

490. See Met. iv. 516.

491. Compare V. 451. *Animamque sepulcro Condimus*. Virg. aen. III. 67; on which Servius says, *Insepulorum animae vagae sunt; rite reddita legitima sepultura, redit anima ad quietem*. See also Hor. Car. I. 28, 23.

495. The Isthmus of Corinth.

498. *In alta*, scil. *maria*.

499. *Panope*, etc. the Nereïdes.

501. *Nond*, *Leuc*. etc. See v. 545.

502. The Nereïdes conveyed them to the mouth of the Tiber.

503. *Semelae Stimulae*. The latter, or something like it, was, I have no doubt, the original name, and its resemblance to Semele, gave occasion to the change. *Saera Bacchanalia condemnata sunt, quum probatum esset Senatui, honestissimas feminas ad Stimulae lucum faede adulterari*. Schol. Juven. II. 3. Augustine also mentions a goddess, Stimula. In Liv. xxxix. 12, it is *lucus Similae*. Neapolis and Heinsius think that it is the grove of Fauna Fatua, or the Bona Dea, which Ovid means, as Macrobius (I. 12,) when speaking of Maia, or the Bona Dea, says, *Boeoti Semelam credunt, nec non eandem Fauni filiam dicunt*.

507. *Dissim. deam*, by assuming the form of some particular woman.— *Saturnia*, Juno.

508. *Instimulat*, alluding, perhaps, to the *Stimula* of v. 503.

509. *Captae*. See on v. 204.

511. The ancients were very solicitous to keep the knowledge of their sacred rites from strangers, fearing that their gods might be induced to withdraw their protection from them. See Mythology, p. 142.

512. *Pignus*, scil. her child.

518. *Oetaeus*, proleptically. Hercules burned himself on Mt. Oeta.

524. *Numen*. Juno.

526. *Continet*, restrains, prevents her from telling.—*In scelus*, by attempting to destroy herself and her child. See v. 497.

528. Compare Virg. aen. iv. 174.

532-534. The cause of cakes being offered at the Matralia. *Libum, quod libaretur, ut erat, priusquam esset coctum. Testuatium quod in testu caldo coquelatur, ut etiam nunc Matralibus id faciunt matronae*. Varro, L. L. IV.

537-540. Compare Virg. aen. vi. 47.

547. *Ut Portunus a portu, sic Neptunus a nando*, Cic. N. D. II. 26.

549. *Annuerant*. They granted her request.—*Promissa*, i. e. *promissa est*.—*Fides*, Faithful

performance.

550. *Hic deus, etc.* We may now enquire who Mater Matuta and Portunus were, and how they came to be identified with the Leucothea and Palaemon of the Greeks. Mater Matuta was worshiped, as we see, at Rome by the matrons: she was also adored at Satricum, a town of the Volscians (Liv. vi. 33. vii. 27. xxviii. 2.) perhaps the goddess, whose rich temple near Caere was, according to Diodorus (xv. 14.), plundered by Dionysius of Syracuse, was Mater Matuta. From all that we can learn of her, there appears no reason whatever for regarding her as a marine deity. On the other hand, Lucretius, (v. 655.) says, *Tempore item certo roseam Matuta per oras Aetheris Auroram defert et lumina pandit*; and I think those critics are right who take *Aurora* in this place, like *aura*, Virg. aen. vi. 204, for a common substantive, the dawning light, and Matuta for the goddess who brings it forth, and spreads it over heaven. Matuta would then exactly correspond with the [Greek: Haeos] of the Greeks. Her name, also, leads to this conclusion. *Manum dixere clarum, unde etiam mane post tenebras diei prima pars; inde Matuta quae Graecis Leucothea.* Nonius. *Matuta significat Auroram. Matutinum tempus inde dici vix monendum est.* Priscian, II. p. 591. IF Matuta is thus the *Clara Dea*, how easy was the identification of her with the Leucothea (*White Goddess*) of the Greeks, at a time when the Romans had lost the true sense of their ancient religion, and wished to derive all their manners and institutions from Greece! The worship by the Roman matrons of Mater Matuta, the dispenser of light, was as natural as that of Juno Lucina; and it is probable, (see on v. 559,) that originally they prayed to her for the preservation of their children. A slight resemblance of name, and a similarity of office, may also have produced the identification of Palaemon and Portunus or Portumnus. I need hardly repeat that the old Italian religion did not recognise the marriages and births of deities, or the deification of mortals. Before I quit this subject, I will attempt to elucidate a passage of Milton's *Paradise Lost*. In B. xi. v. 133, we read, "Meanwhile, To resalute the world with sacred light Leucothea wakes." As Eos is never called by this name, I was long of opinion that this was a slip of the poet's memory; but I now think that he may have derived it from the passage of Nonius quoted above, or have deduced it from those verses of Lucretius.

551. He here gives a trifling explanation of the custom of not admitting female slaves into the temple of Matuta. Plutarch however tells us, (Q. R. 16.) that one was always brought in and well cuffed by the matrons. As according to the same writer, the same kind of exclusion was practised at the temple of Leucothea in Chaeronea, the custom may have come from Greece to Rome.

559. Plutarch (Q. R. 17.) asks [Greek: Dia ti pura tae theo tautae tois men idiois teknois houk euchontai t' agatha, tois de ton adelphon]; He gives the same reason with Ovid. I rather think they *did* originally pray for their own children, but a change was made when Matuta became Leucothea.

563. On the day of the Matralia, A.U.C. 664, in the Marsian or Social war, the consul P. Rutilius Lupus fell in battle. Tradition, it would seem, related that the voice of the goddess Matuta had predicted to him his fate.

565. *Flumen Toleni*, like *amnis Eridani*, *amnis Cocyti*. The Tolenus, now the *Turano*, flows from the Marsian into the Sabine country, and enters the Velinus near Reate.

566. *Purpureum*. This is the reading of all the MSS. but one, which has *purpureo*, the reading of all the editions since that of Heinsius, who introduced it into the text. Krebs, has, I think, shewn his taste, by bringing back *purpureum*, and joining it with the verb, and not with *flumen*. The verse thus strikingly reminds one of these lines of Milton: "While smooth Adonis from his native rock *Ran purple* to the sea, supposed with blood Of Thammuz yearly wounded."

567. According to Appian, T. Didius was one of the Praetors in the Marsian war, but we have no account of his death. We learn from the epitome of Livy 75, and from Velleius, that Porcius was slain the following year, and the *Fasti* inform us, that he was consul for that year. Burmann would therefore read *Porcius*, but there is no necessity for a change. Ovid had access to authorities which are lost to us, and none that we have contradict him.—*Pallantide*. Pallantis, like Pallantias is a name of Aurora, See IV. 373.

569-636. On the same day with the temple of Mater Matuta; by the same person (Servius Tullius); in the same place (the Forum Boarium) the temple of Fortune was dedicated. Servius raised two temples to this goddess, viz. that of which Ovid now speaks, and another on the banks of the Tiber. The former, as it would appear to Bona or Virgo Fortuna, the latter to Fors Fortuna, or Fortuna Virilis. Dionys. IV. 27. See below on v, 776.

570. *Auctor est M. Varro factam a Tanaquile togam regiam undulatam in aede Fortunae, qua, Servius Tullius fuerat usus.—Servii praetextae, quibus signum Fortunae ab eo dicatae coopertum erat, duravere ad Sejani exitum.* Plin. H. N. viii. 48. 74. Varro himself, (de Vit. Pop. Rom. *apud* Nonium) says, evidently speaking of this statue, *Et a quibusdam dicitur esse Virginis Fortunae, ab eo quod duabus undulatis togis est opertum, proinde ut tum reges nostri undulatas et praetextatas togas soliti sunt*

habere. Varro, therefore, regarded the covered statue as that of the goddess. Ovid asserts that it was Servius. This statue was of gilt wood.

575. This amour of Fortuna with Servius Tullius, is also noticed by Plutarch de Fort. Rom. 10. Qu. Rom. 26. It is one of the many adaptations of Grecian ideas to Roman story.

577, 578. Plutarch (de Fort. Rom. 10) says, [Greek: oste kai suneinai dokein auto taen Tychaen dia tinos thuridos katabainousa eis to domation, ho nun phenestellan pulaen kalousi]. I have not met with any thing more respecting the Porta Fenestellae. Onuph. Panvinius (De Rep. Rom. p. 60.) thinks it was a gate of the Palatium not of the city. Some MSS. read *Fenestratae*, others *Fenestrile*, *Fenestrare*, *Fenestralis*, etc.

581. A second reason for the statue being covered.

585. A third cause. See Liv. I. 46, 47. For the history of Servius Tullius, and a critical examination of it, see Niebuhr, Rom. Hist. 358—365, 373—377.

590. *Pia vita*, scil. *erga Servium*.

593. *Caput*, scil. *parentis*. How much superior here, as in the Regifugium, is the historian to the poet!

609. *Sceleratus*. [Greek: Ootos o stenopos, Olbios kaloumenos proteron, ex ekeinou tou deinou kai musarou pathous Asebaes hypo Romaion kaleitai]. Dionys. iv. 39. In Livy, it is called the *Virbius Clivus*; by Solinus, the *Clivus Olbius*; and Festus mentions the *Vicus Orbius*. Were it not for these Latin testimonies, one might almost suspect that Dionysius meant to intimate that it was at first called the *Vicus Felix*.

612. *Sub. imag. Tul.* which represented Tullius.

619. *Ore*, etc. "*Pudor* intel, quo tenebantur Romani propter Servium impie et nefarie interfectum, qui retinebat eos, ne os ejus revelarent. Si revelassent, patuisset pudorem illum ab iis esse positum." Gierig. The address to the *matronae*, in the following line, would lead me rather to think that the meaning is: Female modesty (with an allusion to Tullia,) will begin to be departed from at Rome, the day that the face of Tullius is uncovered.

624. *Rex septimus*. That is reckoning Titus Tatius. Several MSS. read *sextus in*.

625. This is also related by Dionysius, (iv. 40,) and by Valerius Maximus (I. 8. 11).

627. Dionysius (iv. 2.) relates this legend also, and says, that he had found it in several of the Roman histories. See Liv. I. 39.

629. *Peractis*. Two MSS. of the first order read *paratis*, which Heinsius and Gierig have received, Of the common reading, Heinsius says, "Quomodo peracta sacra si vinum foco post affunderetur?" and Gierig, "Vulgo *peractis* quod ferri non potest." In its defence, Krebs says, "Hostia mactata in epulis sacris iterum libabatur."

630. *Ornatum focum*. The sacred hearth or altar was adorned and dressed, preparatory to a sacrifice.

633. *Loco fovet*. The old reading was *foco sedet*. Burmann gave the present one from six MSS. "Locus pars illa dici solet, quae feminae sexum indicat." Gierig.

636. *Contigit*, he (Vulcan) touched. See Liv. I, 39, Compare Virg. aen. II. 682.

637. See I. 639.—*Dedicat*. "*Dedicantur* non modo templa, sed Dii quoque, qui inter deos recipiuntur, positus in eorum honore templis, aut, quibus jam receptis nova tantum appellatione nova aedes instituitur. V. Mitscherl ad Hor. I. Od. 31. I." Gierig.

640. Vedius Pollio, a man of great luxury, left, by will, to Augustus, his house, which covered a great extent of ground. Augustus, under pretext of its being too large, threw it down, and built the Porticus Liviae on its site.

641, Compare Sall. Cat. I2.

643. *Sub crim. reg.* Alluding perhaps to the case of Valerius Poplicola, (Liv. II. 7.) or of Sp. Cassius, or M. Manlius.

650. On the Ides of June a temple had been dedicated to Jupiter, and the Lesser Quinquatrus were celebrated.—*Invicto*. As no temple of Jupiter Invictus is spoken of by any ancient writer, Neapolis

properly considered *invicto* here to be an *epithet*, and not a *cognomen*. He therefore, following an ancient MS. printed it as a common adjective. Heinsius and Burmann did the same. Gierig and Krebs print it as an epithet.

651. For the *Quinquatrus Majores* see III. 809. Of these Varro, L. L. V. says, *Quinquatrus minusculae dictae Juniae Eidus ab similitudine majorum, quod tibicines tum feriati per urbem vagantur et conveniunt ad aedem Minervae*. The notice in Festus is to the same effect. See also below on v. 657.

653-692. This story is told also in the same way by Plutarch, *Quaest. Rom.* 55. and somewhat differently by Livy ix. 30. and by Valer. Max. II. 5.

654. *Stola*, This is the reading of six MSS. all the rest have *toga*, but it is manifest from Plutarch, that the present is the right reading, for he says of the musicians, [Greek: en esthaesin anthinais kai gynaikeiais ontes].

656. *Possem utinam*. One MS. reads *pace velim*, which is the reading given by Heinsius and Gierig.

657. *Musica nisi grata esset diis, profecto ludi scenici placandor. deor. causa instituti non essent, nec tibicen omnibus supplicationibus in sacris aedibus adhiberetur, nec cum tibicine triumphus ageretur; non Apolline cithara, non Musis tibiae ceteraque id genus essent attributa; non tibicinibus, per quos numina placantur esset permissum aut ludos publice facere, aut vesci in Capitolio, aut Quinquat. minusc. id est Eidibus Junii urbem vestitu, quo velint, personatis temulentisque pervagari*. Censorinus de Die Natali, 12.

661, 662. The labour was sweetened by the reward, i.e. the honour of eating in the temple of Jupiter, but (so *que* must be understood,) a time came which broke the work of Grecian art, i. e. pipe-music, as the invention of the pipe was ascribed (see v. 697) to the Grecian goddess Pallas Athena.—*Graiae*. This is the reading of four of the best MSS. and of some others. The rest have *gratae*, which I should prefer, if I were sure that Ovid knew that the *cithara* was the ancient and national instrument of Greece, in opposition to the *tibia* of Asia and Italy. The *time* of which the poet speaks here, was according to Livy, A.U.C. 442, when they were prohibited by the censors Ap. Claudius and C. Plautius, from eating in the Capitoline temple.

663. *aedilis*. It is uncertain who this aedile was. Pighius conjectures Ap. Claudius who he says was Curule aedile, A.U.C. 440. In the xii. Tables (A.U.C. 305.) was the following law respecting funerals, *Tria si volet ricinia et vincula purpurae at decem tibicines adhibito. Hoc plus ne facito*. It would appear that this law which had fallen into neglect, was put in force by the aedile, of whom the poet speaks.

665. *Exilium* was not *banishment*; it was, to use the words of Niebuhr, "nothing but the act, whereby a man renounced the freedom of his own city, by taking up his municipal franchise—in a city which had a sworn treaty of isopolity with Rome." See on IV. 791. I am not however sure that Ovid uses it here in its proper sense. See on v. 685.

666. Compare Ep. ex Pont. I. 3. 81.

669. *Servierat*, He was a freedman. According to Livy it was the government of Tibur who had recourse to the following stratagem, when envoys had been sent to them from Rome.

671. *Dapes*, probably a sacrifice. See on IV. 745.

671. *Auctor vindictae*, your patron or former master. The *vindicta* used here for *liberty*, was the rod which the lictor laid on the head of the slave who was about to be manumitted.

680. *Sirpea lata*. Several MSS. read *scirpea* "Lego *scirpea lata fuit. Sirpare* veteribus pro colligare, Graecis [Greek: plekein]. Ergo *scirpea*, colligatum, [Greek: to plegma]. Tegitacula igitur quaedam e vimine contexta circa plaustrum erat, sudibus munita ut expanderetur ne aliquid decideret." Neapolis. *Quae jumenta ducunt sirpea* (Al. *scirpea*), quae virgis sirpatur_ (*scirpatur*), *id est colligando implicatur, in qua stercus aliudve quid evehitur*. Varro, L. L. IV. The same writer makes the difference between a *plaustrum* and a *scirpea*, *tragula*, *vehiculum* or *arcerra*, as it was variously called, to consist in this, that the former was open, the latter closed. Plutarch, on this occasion, calls them [Greek: amaxas derrhesi kuklo perikaluptomenas]. The simple meaning is, they were sent in covered carts to Rome.

685. *Plaudits*. This is the conjecture of Pighius; almost all the MSS. read *Callidus*, two of the best give *Claudius*, as a various reading, some have *cautius*. There must be a proper name, and, if we are to follow Livy, it can be no other than Plautius. This is confirmed by a medal of the Plautian family (Eckhel, Vol. v.) bearing on one side a female mask, with the inscription *L. Plautius*: on the other, a winged Aurora driving four horses, with *Plancus* inscribed. This medal evidently commemorates the act and the time of day. Ovid, perhaps, followed a peculiar version of the story, and it would not in the least

surprise me, if in it the musicians had been ordered by the senate to quit Rome, and go to Tibur, for, if this trick had been played by the desire of the senate, why seek thus to deceive them? If the musicians had not been ordered to leave Rome, what is the meaning of vv. 689, 690? In this case, Ovid will have used *exilium*, v. 665, in its later sense of banishment to a certain place, He was himself *relegated* to Tomi, and, in his Tristia, he frequently calls himself an *exul*.

687. *Tibicina*, a sing. for a plural.

696. *Haec turba*, the *tibicines*. For the following story of Marsyas, see Met. vi. 383. Mythology, pp. 95, 123.

711. On the XVII. Kal. Jul. the Hyades rise acronychally.—*Dodoni Thyene*. Some MSS. read *Dodoni Dione*, and Dione was worshiped at Dodona (Mythology, p. 105.); but Pherecydes says that the seven Hyades who nursed Bacchus, were also called Dodonides, and Thyene is, in him, one of them. See Hygin. Astr. II. 21.

712. *Agen. bov.* See on III. 658. IV. 717.

713. *Purg. Vestae.* Sec v. 227.

715. On the XVI. Kal. Favonius begins to blow.

717. On the same day (XVI. Kal.) the upper part of Orion rises acronychally. How Neapolis blunders here! "Eadem luce cum Sole Orion simul emergit; nec est cur ambigas an agat de ortu cosmico."

718. None of the commentators makes any remark on this line, which is not devoid of difficulty. Is *stella serena* the sun, which, when in the horizon, is on the verge of the two hemispheres? Is it Orion, of which Hyginus (Astr. III. 33.) says, *Orionem a zona et reliquo corpore aequinoctialis circulus dividit*? Or, finally, is *stella* for *stellae*, as IV. 390? But what then is meant by *geminos polos*? After this line most MSS. insert III. vv. 401, 402.

719. *Prol. Hyr.* See V. 493, *et seq.*

720. The following night (XV. Kal.) the Dolphin rises.—*Continua.* See V. 734.

721. A.U.C. 323, the dictator, A. Postumius Tubertus, triumphed after his defeat of the Volscians and Aequians, on the Algidus. For the importance of this victory, see Niebuhr, (II. 449—452.) who, referring to this place of Ovid, says, that it was gained A. D. XIII. Kal. Quintil. or 18th June, the day of Collin and Waterloo.

723. *Suburb. triumph.* As the Algidus was between Tusculum and the Alban Mount. See on III. 667.

725. On the XIII. Kal. Jul. the sun enters Cancer. Columella (R. R. xi. 2.49.) gives the same day. A temple was dedicated on this day to Minerva on the Aventine.

729. On the XII. Kal. Jul. in the time of Pyrrhus, a temple was dedicated to a god named Summanus. Pyrrhus entered Italy A.U.C. 473.—*Nurus.* Aurora, who was married to his son, Tithonus.

731. *Summano.* The poet, we may observe, is not certain who this god is. The following passages may help to remove the doubt: *Pluto qui etiam Summanus dicitur, quasi Summus Manium.* Mart. Capella, II. p. 40. *Pluto Summanus*, appears in Inscriptions. *Romani fulmina diurna attribuunt Jovi, nocturna Summano.* Plin. H. N. II. 52. *Quum Summanus in fastigio Jovis Opt. Max.—e coelo ictus esset.* Cic. Div. I. 10. P. Victor (Reg. XI.) places in the Circus Maximus the *Aedes Ditis patris*, and a fragment of an old Calendar has on this day *Summan. ad. Circ. Max.* Varro, (L. L. IV.) joins Summanus with Vulcan, and says, that Tatius built a temple to him. It is thus, I think, tolerably certain, that this god was the same with Dis and Orcus, and with the Hades or Pluto of the Greeks. See Mythology, p. 468.

733-762. On the evening of the same day, Ophiuchus rises.—*Patriis*, Galatea was one of the Nereïdes.

733. *Juvenis*, Aesculapius.—*Avitis*, of his grandfather Jupiter.

736. As being Ophiuchus, i.e. the Serpent-holder.

737. See the Hippolytus of Euripides. Mythology, p. 356.

746. *Coronides.* Aesculapius, the son of Coronis.

750. See Hygin. Ast. II. 14. Mythology, pp. 385, 411.

751, 752. Heinsius, I think justly, suspected these lines.

755. Sec III. 203. Virg. aen. vii. 774.

757. *Clymenus*, Pluto. Thus Lasus (*ap. Athen. x.*) [Greek *Daemaetra melpo*, Korante Klumenoio alochon].

762. *Quod vetat*, seil, to raise the dead.

763-768. On the IX. Kal. Jul. A.U.C. 537, the consul, C. Flaminius, in opposition to the auspices, gave battle to Hannibal at the Trasimene lake.—*Vincere*. To fight and to conquer were with Germanicus the same, according to the poet.

769. On the VIII. Kal. Jul. A.U.C. 551, Syphax was overcome by the Roman and Masinissa. Liv. xxx. 3-13.

770. *Hasdrubal*. It is uncertain what Hasdrubal is meant. Perhaps he who was overcome and slain at the Metaurus, A.U.C. 547. Liv. xxvii. 49.

771. *Tacitis annis*. Compare I. 65.

773. *Honores*, the festival.

776-784. The same day was the anniversary of the dedication of the temple of Fors Fortuna. *Dies Fortis Fortunae appellatus ab Servio Tullio rege, quod is fanum Fortis Fortunae secundum Tiberim extra urbem Romam dedicavit Junio mense*. Varro, L. L. V. There was another temple of this goddess in the same place, built A.U.C. 459. *Carvilius consul de reliquo aere aedem Fortis Fortunae de manubiis faciendam locavit prope aedem ejus dece ab rege Serv. Tullio dedicatam*. Liv. x. 46 Fors Fortuna is evidently the same with the Fortuna Virilis of IV. 145, and this last name appears to have originated in a mistake, for the true name of the goddess is Fors, not Fortis, Fortuna. *Fors Fortuna, in quo incerti casus significantur magis*. Cic. Leg. II. 11. 28. *Aliud Fortuna est, aliud Fors Fortuna; nam Fors Fortuna est cujus diem festum colunt qui sine arte aliqua vivunt: hujus aedes trans Tiberim est*. Donat. Ter. Phorm. v. 6. 1. Dionysius (iv. 27.) and Plutarch (De Fort. Rom.) render it in Greek, [Greek: *Tuchae andreaia*], or [Greek: *ischura*] or [Greek: *aristeutikae*]. Ovid in this place agrees with them, but Cicero could hardly, I think, have made a mistake.

776. *In Tib. rip*. It is disputed on which side of the river the temple was. Donatus (see preceding note,) places it on the further side. "Templum sitiun in Transtiberina regione vel ex eo patet quod Naso subdit, vel ponte vel navicula illud adeundum." Neapolis. But, with this critic's leave, Ovid says no such thing, he merely says that they might go by land or by water, and, if the temple was the other side of the river, "transmisissent flumen non *decurrissent*," as Gierig justly observes.

781. Compare on v. 627.

784. *Templa propinqua*. Did Ovid ascribe the foundation of the two adjoining temples to Servius?

785. *Suburb. aede*, i. e. of Fors Fortuna.

787. As this was the VIII. Kal. the belt of Orion rose heliacally on the VI. Kal. [Greek: *Maeni to auto ke*] (xxv.) [Greek: *Orion eos archetai anatellein eisi de tropai therinai*]. Aëtius.

790. *Eadem die*, i. e. the VI. Kal. Pliny (xviii. 28.) says on the VIII. Kal. Columella (R. R. xi. 2.) *VIII. et VII. et VI. Kal. Jul. Solstitium, Favonius et calor*. Perhaps, as Neapolis says, he was here only giving the various statements of the *Parapegmata*.

791. On the V. Kal. the temple of the Lares in the Forum, (P. Victor, Reg. VIII.) and that of Jupiter Stator, vowed by Romulus, (Liv. I. 12.) were dedicated.

792. *Hic*, etc. "In ejus vicinia taberna coronariae cujusdam doctae fuisse videtur." Krebs.

795. IV. Kal. Jul. was the dedication of the temple built to Romulus, under the name of Quirinus, on the Quirinal hill. See II. 511. It was repaired and dedicated anew by Augustus.

796. *Trabae*. Compare I. 37, II. 503. *Trab. Quir. tuae*. is equivalent to *tibi trabeate Quirine!* It is a harsh mode of expression.

797. *Tempus*, etc. is equivalent to: This is the last day of June.

799. A.U.C. 575, M. Fulvius Nobilior built a temple to Hercules in the Flaminian Circus, in which he placed the statues of the Muses which he had brought from Ambracia. Plin. xxxv. 30. Eumenius, in Or. pro rest. Sch. c. 7, says, that Fulvius had learned in Greece that Hercules was Musagetes, or leader of the Muses. Heyne (Opusc. Acad. II. p. 305.) doubts greatly of this, and I have met with nothing to

confirm it. This temple was repaired A.U.C. 767, by Marcius Philippus, the uncle by marriage (v. 809.) of Augustus. Suet. Aug. 29.

802. *Marcia casta*. She was married to Fabius Maximus, with whose family Ovid (Ep. ex Pont. III. l. 75.) appears to have been connected by marriage.

803. *Sacrificio*. Ancus Marcius, *qui longe antiquissimum ratus sacra publica, ut ab Numa instituta erant, facere*. Liv. 1. 32.

808. *Laudamus*, etc. Witness the following epithets of their goddesses, used by the Greek poets, [Greek: eukomos, leukolenos, kallisthuros, kalae].

812. *Lyram*. This is the reading of five MSS. the rest have *lyra*. *Increp. lyr.* is simply, struck the lyre. *Threïciam digitis increpuisse lyram*. Her. III. 3. 18. See Hor. Car. iv. 15. 1, for the meaning of the other form.

... In five of the best MSS. of this poem, the following four verses are found. They look like the commencement of a seventh book. See Introduction, §. 5.

*Si novus a Jani sacris numerabitur annus,
Quintilis falso nomine dictus erit.
Si facis, ut fuerant, primus a Marte Kalendas,
Tempora constabunt ordine ducta suo.*

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