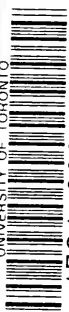


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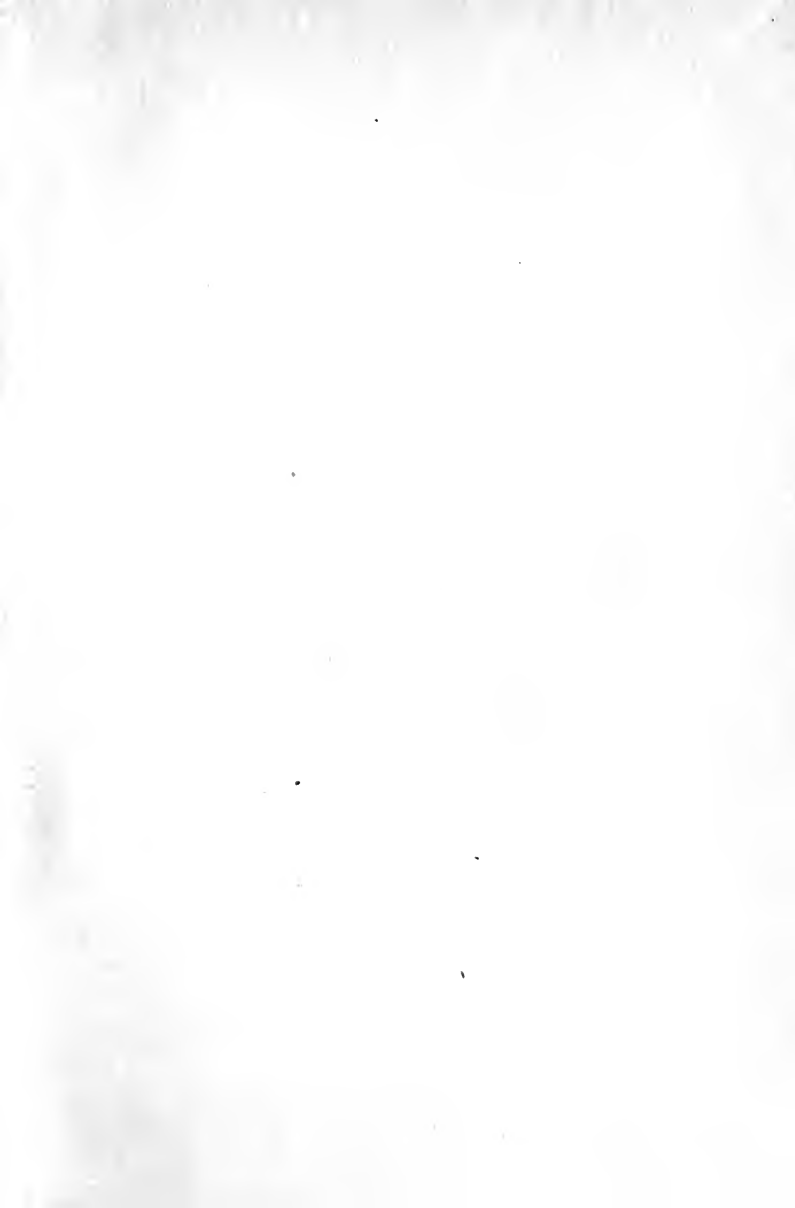


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**HORACE: THE ODES**

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# HORACE: THE ODES

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## INTRODUCTION.

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§ 1. **Life of Horace.**—QUINTUS HORATIUS FLACCUS, born December 8th, B.C. 65, was the son of a freedman, a *coactor*, or collector of moneys, occupying a small farm at Venusia in Apulia. The birth of Horace occurred after the enfranchisement of his father, so that he was *ingenuus*, *i.e.* the son of free parents; but nevertheless he incurred some cavil on the score of his parentage. At the age of twelve or thereabouts he was brought to Rome to receive the best education the city could give, and thus instead of attending the country school whither many of his superiors in station went, he became a pupil of some of the leading teachers of the senatorial and equestrian youth. In particular he records his school days with one Orbilius, whose cane was always in his hand. He went to Athens at the age of eighteen, that being to Rome what the English Universities are to us; and there he studied the Epicurean philosophy, which he afterwards professed. While there, he heard of the assassination of Cæsar (A.D. 44), and the flight of the murderers, one of whom, Brutus, met Horace at Athens, and appointed him to the command of a legion in the army of the republican party. That army was routed at Philippi B.C. 42, and amongst the rest Horace left his shield behind him and fled for his life. When the victorious party of Octavianus (Augustus) shortly afterwards issued free pardon to the mass of the republicans, Horace immediately returned to Italy. He found himself ruined,—his father dead, his farm confiscated, and himself without influence or property. He took the post of a clerk to the Quaestors, and turned to composing Satires, the only field of literature not already

occupied by some contemporary writer. His verses caught the attention of Vergil and Varius, who introduced him to Maecenas. The latter was, with Agrippa and Messala, at once a leading political figure and a warm patron of literature. He introduced Horace to the highest literary society of the time, including at different dates, besides Varius and Vergil and many lesser lights, the great names of Tibullus and Ovid. Propertius too was probably an acquaintance, but not a friend, of Horace. His patron also presented Horace to the Emperor Augustus, whom the poet long treated with respect without affection; and finally Maecenas gave him a small estate amongst the Sabine Hills, about fifteen miles from Tibur. At the latter place also the poet had a small villa; and between his farm, his villa, and Rome, he spent the remaining years of his life, dying on November 27th, B.C. 8, a few weeks after Maecenas.

§ 2. His Writings.—In giving his son so liberal an education the father of Horace must have trusted that he would one day turn it to good account. Unfortunately, the death of Caesar and the subsequent civil war occurred just at the period when the worth of that education would under happier circumstances have shown itself; and, as we have seen, Horace was driven to the merest drudgery for a living. His own disgust may have led him to indulge in the Satires, of which the first book probably appeared about B.C. 35. The second book followed in B.C. 30, and in the same year—the year after Augustus overthrew his last opponent, Antonius, at Actium—appeared the first of Horace's lyric compositions, the Epodes. The poet no longer had any excuse for writing satire, as he was already able to address Maecenas as *amice*, and was on the high road to fortune. The first three books of the Odes appeared before the end of B.C. 23; in B.C. 17 was written the *Carmen Saeculare*, an Ode to be sung at the celebration of the *Ludi Saeculares*, or Centennial Games; and between B.C. 17 and 13 was composed the fourth and last book of the Odes.

The Epistles—letters to various friends in the form of verse—are in two books: the first was published in B.C. 20; the date of the second is uncertain: only one thing is clear,

that it was not contemporaneous with Odes, Book IV., but was written either between B.C. 20 and 17, or at some date after B.C. 13. The date of the *Ars Poetica* (sometimes called the Third Epistle of the Second Book, or the Epistle to the Pisos) is equally uncertain: till recent years it was looked upon as unfinished, but editors now generally date it B.C. 20 or 19.

### § 3. Chronological Summary of Horace's Life and Writings.

- B.C. 65. Birth of Horace, near Venusia, December 8th.
- 53. Arrival of Horace at Rome.
- 44. Horace at Athens.
- 42. Battle of Philippi: Horace fights on the side of Brutus.
- 41. Horace a Quaestorian scribe at Rome.
- 39. Introduced by Vergil to Maecenas.
- 35. *Satires* I.
- 30. *Satires* II. and *Epodes*.
- 23. *Odes* I.—III.
- 23—20. *Epistles* I.
- 17. *Carmen Saeculare*.
- 13. *Odes* IV.
- 20—17 or after 13. *Epistles* II.
- 8. Death of Horace, November 27th.

§ 4. Date and Arrangement of the Odes.—For the date we have the external evidence of Suetonius (A.D. 75—150) and the internal evidence of the Odes themselves. Suetonius gives us the vague information that Horace published Books I.—III. first, and Book IV. later, at the special request of Augustus, who wished the poet to do honour to the deeds of himself and his step-sons Tiberius and Drusus. Whether Books I.—III. were published simultaneously is not quite certain; but the three Books were not written consecutively, but during the same period of time. As Book I. opens with a dedication to Maecenas and Book II. closes fitly with an Ode on the poet's immortality, while there is no special conclusion to Book I., or prelude to

Book II., Books I. and II. form a whole in themselves; and Book III. again is complete in itself, with introduction and conclusion. This may only mean that the poet had a special purpose in Book III., and does not prove a separate or later publication. All three Books refer generally to some well-known events; thus Horace is in possession of his Sabine farm, given him by Maecenas about B.C. 33 (I. 17; II. 13, 18; III. 13, 16); the civil wars are over (B.C. 31), but the empire has not yet settled down again after the confusion (I. 2, 35; II. 1, 6; III. 6); Augustus, first so called B.C. 27, is entering upon the path of reform (I. 12; II. 15, 16; III. 1—6, 24); and wars in Spain (ended in B.C. 19), Parthia (ended in B.C. 20), and Scythia (ended much later) are still being waged (I. 2, 12, 19, 29, 35; II. 2, 6, 9, 11, 13, 16; III. 2, 3, 5, 6, 8, 29). But only in the few following Odes can any approximation be made to a definite date. In Book I. we may place Ode 12 between B.C. 25 and 23, the date of the adoption of Marcellus by Augustus and the date of his death; and we may also add that the Book would certainly not have been published with this Ode *after* the death of Marcellus. Ode 24 must have been written in B.C. 24, when Quintilius Varus died, and Ode 18 consequently earlier; Ode 31 in B.C. 28, when the temple of Apollo was opened; and Ode 37, the earliest, in September B.C. 30, on the death of Cleopatra. In Book II., Ode 1 belongs to B.C. 30 or 29, before the civil wars were quite ended; Ode 2 falls between B.C. 25, when Phraohates was restored to the throne of Parthia, and B.C. 23, the year in which Murena, the brother of Proculius, joined the conspiracy of Fannius Caepio against Augustus, for which he was executed in B.C. 22: this Ode and 10, and III. 19, would not have been published *after* this conspiracy was discovered, so that this limits the date of the publication of II. and III. Ode 4 of Book II. was written in B.C. 25, when Horace was forty years of age; Ode 9 after B.C. 27, when Octavianus was first called Augustus; and Ode 10, like Ode 2, before B.C. 23. In Book III., we may place Ode 3 after B.C. 27 (see II. 9); Ode 14 in B.C. 24, when Augustus returned from Spain; and Ode 19 before B.C. 23 (see II. 2, 10).



The latest date of each of the first three Books is therefore B.C. 23, and in this year they were probably all published. The earliest ascertainable date at which any were written is B.C. 30 (I. 37); it is, however, possible that some were written earlier, for, although the Epodes were published early in B.C. 30, they contain only iambic metres, and Horace may purposely have withheld some poems in other metres and published them in the collection of Odes.

The date of the *Carmen Saeculare* is B.C. 17: it was written at the special request of the Emperor for the *Ludi Saeculares* in that year.

Book IV. was written between B.C. 17 and 13, and published in B.C. 13. Four of its fifteen odes can be dated: Odes 4 and 14 in B.C. 15, when Drusus and Tiberius defeated the Rhaeti and Vindelici; Ode 5 in B.C. 13, when Augustus returned from Spain; and Ode 6 in B.C. 17, the same year as the *Carmen Saeculare*.

A difficulty has been raised by I. 3 and IV. 12, two Odes addressed to Vergilius, often supposed to be the poet. I. 3 on that supposition refers to Vergil's last voyage from Greece in B.C. 19, and would therefore make the publication of I. fall later than 23; but IV. 12 contains phrases which cannot refer to the poet; another Vergil must be meant, and if we assume I. 3 also to have been addressed to this other Vergil, the difficulty as to the date of Book I. vanishes.

The plan on which the Odes are arranged is clearly not chronological, nor is it easy to discover any definite plan at all, except in Book IV., and, to a slighter extent, in Book III. Horace certainly had some artistic design, and his general idea was apparently to give as much variety of style and metre as possible. He studiously avoids the impression of too much seriousness, and relieves a serious poem by placing it in the company of lighter ones. And again, the first nine poems of Book I. are all different in metre. Book III., more serious than Books I. and II., has a moral and political purpose more definitely stamped by the six opening Odes, all part of one general plan and in the same metre; but, by way of compensation, fancy has a freer hand in the rest of the book. Book IV., in respect

of plan as in other respects, stands by itself, being a model of artistic arrangement: it contains four chief poems (Odes 4, 5, 14, 15), two sets of two, in each set an Ode in praise of Augustus' step-sons preceding one in honour of Augustus himself. The other poems are employed to set them in relief: Odes 1, 2, 3 are introductory, leading up to 4 and 5, while Odes 6—13 relieve the tension of seriousness, and finally lead us back to the main purpose of the poet in his two concluding Odes.

§ 5. *The Title.*—The word *Ode* is Greek ( $\omega\delta\eta$  = "a song"); the term is applied to these poems of Horace because they are professed imitations of Greek "Odes." Horace himself never uses the word of these poems, but calls them *carmina* (III. 1, v. 2; IV. 1, v. 24).

§ 6. *Greek origin.*—Horace claims rightly the merit of introducing into Italy songs written in imitation of Greek lyric poetry in the Greek lyric metres. The poets he specially imitates are Alcaeus, Alcman, Archilochus, Asclepiades, Hippōnax, Pindar, and Sappho. The metres in which he has written are named after several of these. *Alcaeus* was a native of Mytilene in Lesbos, born about B.C. 650. He belonged to the aristocratic party, and fought under Pittacus against the despots Melanchrus and Myrsilus; by the latter he was banished, and travelled to Egypt. On his return he opposed Pittacus, who was now despot, and was taken prisoner, but pardoned. On one occasion, in a battle against the Athenians at Sigēum, he threw away his shield, as did Horace six centuries later at Philippi, and Horace only imitated him in celebrating the event in poetry. He wrote, in the Aeolic dialect, hymns, political songs, love songs, and especially drinking songs. *Alcman* also flourished in the closing half of the seventh century B.C. He was a Lydian slave brought to Sparta, where he obtained his freedom, and founded a school of Doric lyric poetry. He wrote six books of poems containing hymns, paeans, love songs, songs for maidens, and drinking songs. *Archilochus*, an Ionian, the son of Telesicles and a slave-woman, was born at Paros in the latter half of the eighth century B.C. He lived

a wandering life, went with a colony to Thasos, where in battle he too threw away his shield, visited Sparta, where he was not allowed to remain, and returned at last to Paros to be slain in battle. He was betrothed at one time to Neobûle, daughter of Lycambes, but, being jilted, replied with a satire so scathing that Neobûle and Lycambes hanged themselves. His nature was like gall and his pen charged with poison. He is one of the greatest of Greek poets, and introduced into literature not only satire, but also iambic and trochaic metres. His style is perfect. *Asclepiades* was a native of Samos, and a poet of the Alexandrine school of the second century B.C. His surviving works are epigrams, mostly erotic. *Hippônax*, an imitator of Archilochus in the use of satire written in iambs, was born at Ephesus in the early part of the sixth century B.C. He was banished to Clazomenae by the despots of Ephesus, Athenagoras and Comas, and is best known for his encounter with two sculptors of Chios, Bupalus and Athenis; they ridiculed his unprepossessing appearance; he replied with satire, and Bupalus hanged himself. He wrote in Ionic and invented *scazon*, or "limping" iambic verse. *Pindar*, the greatest of Greek lyric poets, was born at Thebes about B.C. 520, where he lived the greater part of his life; he found great patrons in the Aleuadae of Thessaly, Alexander of Macedon, Arcesilaus of Cyrene, and especially Theron of Agrigentum and Hieron of Syracuse. He died at Argos in B.C. 422. His works were remarkable for number, variety, and genius; but only four books of *epinicia*, or odes in honour of victors at the Greek games of Olympia, Delphi (Pythian), Nemea, and the Isthmus survive. *Sappho*, probably the greatest poetess the world has known, was a contemporary of Alcaeus at Mytilene in Lesbos. She lived 630—570 B.C. She is said to have been short and dark, but beautiful, and was of good birth and position. Owing to political troubles she lived for some time in Sicily. At Lesbos she founded a school of poetry for ladies, and wrote mainly lyrics in the Aeolic dialect, using the metre called after her Sapphic.

§ 7. *Scope*.—Under this aspect we must keep Book IV. of the Odes apart from the other three (see § 4). Between

it and them there are strong and unmistakably marked differences. Books I.—III. were written by Horace between the ages of thirty-five and forty-two; Book IV. between forty-eight and fifty-two. During the interval certain changes took place in the poet's life. The central figure at the earlier period was Maecenas, at the later Augustus. When Book IV. was written Maecenas had retired from the helm of state, and he is only once mentioned (in Ode 11), and that in a light poem. In Books I.—III. Horace is only just shaking off his earlier republicanism, and deciding to support the new government of Augustus; whereas Book IV. is written at the behest of the Emperor, and the poet is recognised laureate. So in Book IV. the political purpose is predominant, and the lyre is used as the background, reversing the earlier condition, where, if seriousness is not wanting, it is the seriousness of the cause of virtue, morality, and the *respublica*, not of a special party; and except for the earlier Odes of Book III., where a set purpose is clear, one would hardly suspect the poet to be a politician. In the Odes, as contrasted with the Epodes, we bear in mind that Horace is not now struggling for fame: he is known and rewarded and in possession of his Sabine farm given by Maecenas. Personal bitterness is absent. There are in all (including the *Carmen Saeculare*) 104 poems, and, if we remember the artistic arrangement of them, the most striking feature is the growing moral purpose, culminating in Book IV. Many—and these are generally the longer poems—are directly aimed at public vice, or are only thinly veiled incentives to the virtues of citizenship (I. 2, 12, 35, 37; II. 1, 15, 16; III. 1-6, 14, 24; IV. 4, 5, 14, 15). Others again dwell on the chances and changes of life, the vanity of riches, the blessings of contentment, no doubt impressed on Horace by the experiences of his own early life; many of these are addressed to personal friends (I. 4, 9, 11, 18; II. 2, 3, 10, 14, 18; III. 16; IV. 7); a merrier philosophy of love and wine in moderation and of enjoyment of the passing hour is inculcated (I. 4, 7, 9, 11, 18, 27, 37; II. 11; III. 17, 28; IV. 12); most numerous of all are love poems (I. 5, 8, 13, 16, 19, 22, 23, 25, 30, 33; II. 4, 5, 8; III. 7, 9, 10, 12, 15, 19, 20, 26; IV. 10, 11, 13); there

are, moreover, a few touching ones on death and sorrow (I. 24, 28; II. 9); hymns to the gods Apollo, Bacchus, Diana, Faunus, Mercury, Venus (I. 10, 21, 31; II. 19; III. 11, 18, 21, 22, 25; IV. 1, 6); songs in praise of poetry, his muse, and his own immortality (I. 1, 6, 32; II. 12, 20; III. 30; IV. 2, 3, 8, 9); and finally, some personal poems (I. 3, 26, 29; II. 6, 7; III. 23, 27); poems on his home (I. 17; III. 13); and occasional odes on passing events, anniversaries, invitations, and so forth (I. 14, 20, 34, 36; II. 13, 17; III. 8, 29).

§ 8. **Style.**—The great merit of Horace is that he introduced Greek forms and styles of poetry with success into Latium. His poetry is imitation concealed by art. Some of his odes are clearly experiments in the adaptation of Greek metres which he did not think altogether successful; others again are close representations of Greek songs. In drawing comparisons we are hampered by the loss of the Greek lyric originals; but when we compare Horace with some of his fellow Latin poets we see with what marvellous skill he rises above them in this direction. Occasionally there are Greek constructions, and the references to Greek literature and mythology are numerous; but a Roman would not have felt that he was reading mere imitations: the poet's crucible has in magic wise re-formed his material. On two points a word may be said: Horace's choice of words and phrases, and his arrangement of matter. We have noticed the artist in his arrangement of the Odes. The artist is equally seen in these two points. His phrases are terse, pointed, clear, and simple: he is one of the world's greatest masters of expression. His arrangement is marked by self-repression and characteristic irony. He deprecates elevation and didactics while using them, and apologises for lofty flights by rebuking his muse. Important themes are often introduced by allegories, or as if unintentionally, and a serious thought is rounded off into lightness. He is always vigorous, healthy, and interesting.

§ 9. **Prosody.**—The metres used by the classical Latin poets are all of Greek origin, and depend entirely on

quantity; *i.e.* on the length of syllables. A syllable contains either one vowel or a diphthong; any syllable containing a diphthong or long vowel is a long syllable, and a syllable containing a short vowel is a short syllable unless two consonants (see Rule 3 below) follow the vowel. Thus—*ōs*, “bone,” has genitive *ossīs*, in which the first syllable is long on account of the position of *o* before *ss*, although the *o* is naturally short, as is seen by the nominative.

The following rules are sufficient for the learner’s guidance in reading verse, but are nearly all subject to some few exceptions:—

(1) A diphthong or contracted syllable is long; *e.g.* *mensāe*, *nīl* (= *nīhīl*).

(2) The former of two vowels not forming a diphthong is short; *e.g.* *pūer*.

(3) A syllable is long when its vowel is followed in the same word by two consonants (other than *h*), by one of the double consonants *x*, *z*, or by semi-consonant *i* (sometimes printed *j*).

(4) A final syllable ending in a consonant counts as long before a word beginning with a semi-consonant *i* or a consonant (other than *h*).

(5) A syllable containing a vowel naturally short is either long or short when the vowel is followed by two different consonants of which the second is *l* or *r*; *e.g.* *pātrīs* or *pātrīs*, gen. sing. of *pāter*. (A vowel by nature long remains long; *e.g.* *mātrīs*, gen. sing. of *māter*).

(6) Final syllables of words ending in *a*, *i*, *o*, *u*, *as*, *es*, *os*, and *c*, are long. Final *a*, however, in nom., voc., and acc. is short. Final *es* is short in such nominatives singular as *mīlēs*, and in the nom. plural of Greek substantives, *e.g.* *lampādēs*; and final *as* is short in the corresponding Greek acc. plural, *lampādās*. Final *os* is short when it represents Greek *-ōs*.

(7) Final *e* is short except in the 1st (Greek) and 5th declensions, in 2nd sing. imper. act. of verbs of the 2nd conjugation, and in adverbs.

(8) Final *is* is short except in acc., dat., and abl. plural,

and in 2nd sing. pres. ind. act. of verbs of the 4th conjugation.

(9) Final *us* is short, except in the nom., voc., and acc. plural and gen. sing. of the 4th declension, and in fem. substantives like *pālūs*.

(10) Final syllables of words of more than one syllable ending in a consonant other than *c* or *s* are short.

(11) Monosyllables are generally long, excepting those ending in *b*, *d*, *t*.

ELISION.—Before a word beginning with a vowel or *h* a final vowel or diphthong is elided, as also is a final *m* together with the vowel preceding it—*e.g.* in the first and second lines of Odes II. 1.

§ 10. *Metre*.—A line of Latin poetry is termed a *verse*. Some of the Odes of Horace consist of the same verse throughout, others are written in couplets, and others again in stanzas of four verses each. Some authorities hold that as all Horace's Odes (with the exception, perhaps, of III. 12 and IV. 8) contain a number of verses divisible by 4, they should all be arranged in four-line stanzas.

A verse consists of a certain number of feet, all the feet in any one verse being theoretically of the same length, *i.e.* each foot contains the same number of short syllables or their equivalent, the short syllable (◡) being adopted as the unit of measurement, and counting as one "time."

The necessity of a system of scansion which recognises uniformity in the length of the feet of a verse arises from the fact that metre originated with songs, and that feet correspond to bars of music, which must be of uniform length so long as the same "time" is maintained.

A long syllable (—) has normally the value of two times. In certain positions, however, a long syllable takes the place of a short syllable; it is then called "irrational," and is denoted by the sign >.

Again, a long syllable may have the value of three or of four times: in the former case it is denoted by ⊔; the latter value does not occur in any of the metres to be explained here.

The feet found in the Odes of Horace are:—

Of three times: trochee ( $\acute{\text{v}}$ ), irrational trochee ( $\acute{\text{>}}$ ),  
and syncopated trochee ( $\text{—}$ );

cyclic dactyl \* ( $\acute{\text{v}}\text{v}$ );  
iambus ( $\text{v}\acute{\text{v}}$ ) and irrational iambus ( $\text{>}\acute{\text{v}}$ ).

Of four times: dactyl ( $\acute{\text{v}}\text{v}\text{v}$ );  
spondee ( $\acute{\text{—}}$ ).

Of six times: ionicus a minore ( $\text{v}\text{v}\acute{\text{—}}$ ).

The sign ( $\acute{\text{v}}$ ) indicates the position of the *ictus* or metrical stress; this must not be confused with the word-accent, with which it may or may not coincide. In the following metrical schemes it can easily be supplied from the above list of feet, but the relative strength of the *ictus* in different parts of the verse was by no means the same, and cannot be determined with certainty; it must have varied in accordance with the requirements of rhythm and sense.

Many verses begin with an introductory syllable (known as the "anacrusis"), which does not form part of the system of the verse, and is marked off below by a dotted line ( : ). This syllable may be long or short.

In many verses the last foot is incomplete, a pause compensating for the missing syllable: such verses are termed "catalectic" (i.e. "stopping short"). Verses in which the last foot is complete are called "acatalectic."

The last syllable of a verse is in practice either long or short without regard to its theoretical length; the latter accordingly is not given in the schemes below.

*Caesura* ("cutting") is a break at a fixed place in the verse, and must coincide with the end of a word; it is indicated by the sign ||. *Caesura* occurs once in most kinds of verse, and twice in some; it may come in the middle or at the end of a foot.

The Odes of Horace are, with but few exceptions, written in (a) the Alcaic stanza, (b) the Sapphic stanza, or (c) one of the five Asclepiad systems. All these measures are trochaic.

\* In a cyclic dactyl the long syllable and the first short syllable together have the value of two times.





Second Asclepiad (in I. 11, 18, IV. 10):—

- > | - ∪ ∪ | L || - ∪ ∪ | L || - ∪ ∪ | - ∪ | -  
 Tū nē | quāesīe- | ris, || scīrē nē- | fas, || quēm mīhī, | quēm tī- | bi. (I. 11.)

Third Asclepiad (in 12 Odes):—

Couplets consisting of the First Asclepiad preceded by

- > | - ∪ ∪ | - ∪ | -

sīc tē | dīvā pō- | tēns Cŷ- | pri,

sīc frā- | trēs Hělē- | nae, || lūcīdā | sīdē- | ra. (I. 3.)

Fourth Asclepiad (in 9 Odes):—

Stanzas consisting of three lines like the First Asclepiad, followed by the shorter line of the Third Asclepiad.

Scribē- | rīs Vārī- | o || fōrtīs ēt | hōstī- | um

Vīctōr | Māeōnī- | i || cārminīs | ālī- | te,

Quām rēm | cūmqūē fē- | rox || nāvībus | aut ē- | quis

Mīlēs | tē dūcē | gēssē- | rit. (I. 6.)

Fifth Asclepiad (in 7 Odes):—

Four-line stanzas, of which the first two lines are like the First Asclepiad and the last one like the shorter line of the Third Asclepiad, the third line being

- > | - ∪ ∪ | L | -

Quīs mūl- | tā grācī- | līs || tē pūer | īn rō- | sa

Pērfū- | sūs līquī- | dis || ūrgēt ō- | dōrī- | bus

Grātō, | Pŷrrhā, sūb | an- | tro?

Cūi flā- | vām rēlī- | gās cō- | mam? (I. 5.)

Besides Alcaics, Sapphics, and Asclepiads, there are six other metres used by Horace in the Odes, perhaps (as has been suggested) by way of experiment. Of these, the Alcmanian is found in two Odes (I. 7, 28), the rest in one Ode each.

(d) The Alcmanian couplet consists of the common dactylic

hexameter followed by a dactylic tetrameter. The latter is the same as the hexameter minus the first two feet.

$$\begin{array}{cccccccc} - & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & \parallel & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & - \\ & & & & & & & & - & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & - \end{array}$$

The caesura may occur after the second syllable of the third foot of the hexameter, if that is a dactyl. A spondee in the last foot but one of either verse is rare.

Laudā- | būnt alī- | ī || clā- | rām Rhōdōn | aut Mýtī- | lēnen.

Aut Ěphē- | sōn bīmā- | rīsvě Cō- | rīnθi. (I. 7.)

\* (e) The First Archilochian couplet consists of the dactylic hexameter followed by a dactylic trimeter (verse of three feet) catalectic,

$$\begin{array}{cccccccc} - & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & \parallel & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & \cup & | & - & - \\ & & & & & & & & - & \overline{\cup\cup} & | & - & \overline{\cup\cup} & | & - & & & & - \end{array}$$

Dīfū- | gērē nī- | vēs, || rēdē- | ūnt iām | grāmīnā | cāmpis

Ārbōrī- | būsqvē cō- | mae. (IV. 7.)

(f) The Fourth Archilochian couplet begins with four dactyls, for the first three of which spondees may be substituted; as the rest of the measure consists of feet of three times, the dactyls should be regarded as cyclic and the spondees as irrational.

$$\begin{array}{cccccccc} \begin{array}{c} \rightarrow \\ \cup \\ \cup \end{array} & | & \begin{array}{c} \rightarrow \\ \cup \\ \cup \end{array} & | & \begin{array}{c} \rightarrow \\ \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \\ \cup \end{array} & || & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & - \\ \cup & : & \cup & | & \begin{array}{c} \rightarrow \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & \begin{array}{c} \cup \\ \cup \end{array} & | & - \end{array}$$

Sōlvitŭr | ācrīs hī- | ěmps grā- | tā vīcě || vērīs | ět Fā- | vō- | ni,

Trā- : hūntquē | sīccās | māchī- | nāe cā- | rī- | nas. (I. 4.)

The Second Archilochian and Third Archilochian do not occur in the Odes.

(g) The Greater Sapphic (sometimes called "Second Sapphic") has the following scheme:—

$$\begin{array}{cccccccc} - & \cup & \cup & | & - & \cup & | & \cup & | & - \\ & \cup & | & - & \cup & | & - & \cup & \cup & | & \cup & || & - & \cup & \cup & | & - & \cup & | & \cup & | & - \end{array}$$

Lŷdiā, | dīc, pĕr | ōm- | nes

Tē dē- | ōs ō- | rō, Sŷbā- | rīn || cŭr pŕōpĕ- | rēs ā- | mān- | do. (I. 8.)

(h) The couplet known as *Hipponactean* consists of a trochaic tetrapody catalectic and an iambic hexapody catalectic. (A tetrapody is a verse of four feet, a hexapody a verse of six feet.)

$\begin{array}{cccccccccccc} & - & \cup & | & - & \cup & | & - & \cup & | & - & \\ \cup & - & | & \cup & - & | & \cup & - & | & \cup & - & | & \cup & - & | & \cup & \\ \text{N} & \bar{\text{o}} & \check{\text{n}} & \text{ě} & | & \text{b} & \bar{\text{u}} & \check{\text{r}} & \text{n} & \check{\text{ě}} & | & \text{q} & \text{u} & \text{a} & \bar{\text{u}} & \check{\text{r}} & \text{e} & | & \text{u} & \text{m} \end{array}$

$\text{M} & \check{\text{e}} & \check{\text{a}} & | & \check{\text{r}} & \check{\text{e}} & \check{\text{n}} & \text{ě} & - & | & \check{\text{d}} & \check{\text{e}} & \text{t} & \bar{\text{i}} & \text{n} & | & \check{\text{d}} & \check{\text{o}} & \bar{\text{m}} & \check{\text{o}} & | & \check{\text{l}} & \check{\text{a}} & \check{\text{c}} & \bar{\text{u}} & - & | & \text{n} & \text{a} & \text{r} & . \quad (\text{II. 18.})$

(i) The metre called *Ionicus a minore* consists entirely of the foot of the same name ( $\cup \cup \leq -$ ); it occurs only in III. 12. The division of this Odo into verses, as in the text, is customary, but rests on no certain authority.

Q. HORATI FLACCI  
C A R M I N U M

✓ LIBER PRIMUS.

I.

↓ (*Asclepiad* 1.)

MAECENAS atavis edite regibus,  
O et praesidium et dulce decus meum,  
Sunt quos curriculo pulverem Olympicum  
Collegisse iuvat, metaque fervidis

Evitata rotis palmaque nobilis 5  
Terrarum dominos evehit ad deos;  
Hunc, si mobiliū turba Quiritium  
Certat tergeminis tollere honoribus;

Illum, si proprio condidit horreo, 10  
Quidquid de Libycis verritur areis.  
Gaudentem patrios findere sarculo  
Agros Attalicis condicionibus

Numquam demoveas, ut trabe Cypria  
Myrtoum pavidus nauta secet mare.  
Luctantem Icaris fluctibus Africum 15  
Mercator metuens otium et oppidi

Laudat rura sui; mox reficit rates  
Quassas, indocilis pauperiem pati.  
Est qui nec veteris pocula Massici  
Nec partem solido demere de die 20

Spernit, nunc viridi membra sub arbuto  
 Stratus, nunc ad aquae lene caput sacrae.  
 Multos castra iuvant et lituo tubae  
 Permixtus sonitus bellaque matribus

Detestata. Manet sub Iove frigido  
 Venator tenerae coniugis inmemor,  
 Seu visast catulis cerva fidelibus,  
 Seu rupit teretes Marsus aper plagas.

Me doctarum hederæ præmia frontium  
 Dis miscent superis, me gelidum nemus  
 Nympharumque leves cum Satyris chori  
 Secernunt populo, si neque tibus

Euterpe cohibet nec Polyhymnia  
 Lesboum refugit tendere harbiton.  
 Quodsi me lyricis vatibus inseres,  
 Sublimi feriam sidera vertice.

---

 II.

(Sapphic 1.)

Iam satis terris nivis atque diræ  
 Grandinis misit Pater, et rubente  
 Dexterâ sacras iaculatus arces  
 Terruit Urbem,

Terruit gentes, grave ne rediret  
 Saeculum Pyrrhæ nova monstra questæ,  
 Omne cum Proteus pecus egit altos  
 Visere montes,

Piscium et summa genus haesit ulmo,  
 Nota quae sedes fuerat columbis,  
 Et superiecto pavidae natarunt  
 Aequore damae;

10

Vidimus flavum Tiberim retortis  
 Litore Etrusco violenter undis  
 Ire deiectum monumenta regis  
 Templaque Vestae;

15

Iliae dum se nimium querenti  
 Iactat ultorem, vagus et sinistra  
 Labitur ripa. Iove non probante u-  
 xorius amnis.

20

Audiet cives acuisse ferrum,  
 Quo graves Persae melius parirent,  
 Audiet pugnas vitio parentum  
 Rara iuventus,

Quem vocet diyum populus ruentis  
 Imperi rebus? Prece qua fatigent  
 Virgines sanctae minus audientem  
 Carmina Vestam?

25

Cui dabit partes scelus expiandi  
 Iuppiter? Tandem venias, precamur,  
 Nube candentes umeros amictus,  
 Augur Apollo;

30

Sive tu mavis, Erycina ridens,  
 Quam Iocus circum volat et Cupido;  
 Sive neglectum genus et nepotes  
 Respicis auctor,

35

Heu nimis longo satiate ludo,  
 Quem iuvât clamor galeaeque leves *small*  
 Acer et Mauri peditis cruentum  
 Voltus in hostem.

40

Sive mutata iuvenem figura  
 Ales in terris imitaris almae  
 Filius Maiæ, patiens vocari  
 Caesaris ultor :

Serus in caelum redeas, diuque  
 Laetus intersis populo Quirini,  
 Neve te nostris vitiis iniquum  
 Qcior aura

45

Tollat ; hic magnos potius triumphos,  
 Hic ames dici pater atque princeps,  
 Neu sinas Medos equitare inultos,  
 Te duce, Caesar.

50

---

 III

(*Asclepiad* 3.)

Sic te diva potens Cypri,  
 Sic fratres Helenae, lucida sidera,  
 Ventorumque regat pater  
 Obstrictis aliis praeter Iapyga,

Navis, quae tibi creditum  
 Debes Vergilium : finibus Atticis  
 Reddas incolumem, precor,  
 Et serves animae dimidium meae.

5



- Illi robur et aes triplex  
 Circa pectus erat, qui fragilem truci 10  
 Conmisit pelago ratem  
 Primus, nec timuit praecipitem Africum  
  
 Decertantem Aquilonibus,  
 Nec tristes Hyadas, nec rabiem Noti,  
 Quo non arbiter Hadriae 15  
 Maior, tollere seu ponere volt freta.  
  
 Quem mortis timuit gradum,  
 Qui siccis oculis monstra natantia,  
 Qui vidit mare turbidum et  
 Infames scopulos, Acroceraunia? 20  
  
 Nequiquam deus abscidit  
 Prudens Oceano dissociabili  
 Terras, si tamen inopiae  
 Non tangenda rates transiliunt vada. *hand*  
  
 Audax omnia perpeti 25  
 Gens humana ruit per vetitum nefas.  
 Audax Iapeti genus  
 Ignem fraude mala gentibus intulit.  
  
 Post ignem aetheria domo *W*  
 Subductum macies et nova febrium 30  
 Terris incubuit cohors,  
 Semotique prius tarda necessitas  
  
 Leti corripuit gradum.  
 Expertus vacuum Daedalus aëra  
 Pennis non homini datis; 35  
 Perrupit Acheronta Herculeus labor.

Nil mortalibus arduist;  
 Caelum ipsum petimus stultitia, neque  
 Per nostrum patimur scelus  
 Iracunda Iovem ponere fulmina.

40

## IV.

✓ (Archilochian 4.)

Solvitur acris hiemps grata vice veris et Favoni,  
 Trahuntque siccas machinae carinas,  
 Ac neque iam stabulis gaudet pecus aut arator igni,  
 Nec prata canis albicant pruinis.

Iam Cytherea choros ducit Venus inminente luna, 5  
 Iunctaeque Nymphis Gratiae decentes  
 Alterno terram quatiant pede, dum graves Cyclopum  
 Volcanus ardens urit officinas.

Nunc decet aut viridi nitidum caput impedire myrto  
 Aut flore terrae quem ferunt solutae; 10  
 Nunc et in umbrosis Fauno decet immolare lucis,  
 Seu poscat agna sive malit haedo.

Pallida Mors aequo pulsat pede pauperum tabernas  
 Regumque turres. O beate Sesti,  
 Vitae summa brevis spem nos vetat inchoare longam. 15  
 Iam te premet nox, fabulaeque Manes,

Et domus exilis Plutonia; quo simul mearis,  
 Nec regna vini sortiere talis,  
 Nec tenerum Lycidan mirabere, quo calet iuventus  
 Nunc omnis et mox virgines tepebunt. 20

## V.

(Asclepiad 5.)

✓ Quis multa gracilis te puer in rosa  
 Perfusus liquidis urget odoribus  
 Grato, Pyrrha, sub antro?  
 Cui flavam religas comam,

Simplex munditiis? Heu quotiens fidem 5  
 Mutatosque deos flebit et aspera  
 Nigris aequora ventis  
 Emirabitur insolens,

Qui nunc te fruitur credulus aurea,  
 Qui semper vacuum, semper amabilem 10  
 Sperat, nescius aurae  
 Fallacis. Miseri, quibus

Intemptata nites. : Me:tabula sacer  
Votiva paries indicat uvida  
Suspendisse potenti  
Vestimenta maris deo.

## VI.

(Asclepiad 4.)

Scriberis Vario fortis et hostium  
 Victor Maeonii carminis alite,  
 Quam rem cumque ferox navibus aut equis  
 Miles te duce gesserit.

Nos, Agrippa, neque haec dicere nec gravem 5  
 Pelidae stomachum cedere nescii,  
 Nec cursus duplicis per mare Ulixei,  
 Nec saevam Pelopis domum

Conamur, tenues grandia, dum pudor  
 Inbellisque lyrae Musa potens vetat 10  
 Laudes egregii Caesaris et tuas  
 Culpa deterere ingeni.

Quis Martem tunica tectum adamantina  
 Digne scripserit, aut pulvere Troico  
 Nigrum Merionen? aut ope Palladis 15  
 Tydiden superis parem?

Nos convivia, nos proelia virginum  
 Sectis in iuvenes unguibus acrium  
 Cantamus, vacui, sive quid urimur,  
 Non praeter solitum leves. 20

---

VII. ✓

(Alcmanian.)

Laudabunt alii claram Rhodon aut Mytilenen, -  
 Aut Epheson bimarivae Corinthi  
 Moenia, vel Baccho Thebas vel Apolline Delphos  
 Insignes aut Thessala Tempe.

Sunt quibus unum opus est, intactae Palladis urbem 5  
 Carmine perpetuo celebrare et  
 Undique decerptam fronti praepondere olivam.  
 Plurimus in Iunonis honorem

Aptum dicet equis Argos ditesque Mycenae. 10  
 Me nec tam patiens Lacedaemon  
 Nec tam Larissae percussit campus opimae,  
 Quam domus Albunae resonantis

Et praeceps Anio ac Tiburni lucus et uda  
 Mobilibus pomaria rivis. —  
 Albus ut obscuro deterget nubila caelo 15  
 Saepe Notus nec parturit imbres

emblem. Cass. S. 100

Perpetuo, sic tu sapiens finire memento  
 Tristitiam vitaeque labores  
 Molli, Plance, mero, seu te fulgentia signis  
 Castra tenent seu densa tenebit 20  
 Tiburis umbra tui. | Teucer Salamina patremque  
 Cum fugeret, tamen uda Lyaeo  
 Tempora populea fertur vinxisse corona,  
 Sic tristes adfatus amicos :  
 "Quo nos cumque feret melior fortuna parente, 25  
 Ibimus, o socii comitesque !  
 Nil desperandum Teucro duce et auspice Teucro :  
 Certus enim promisit Apollo,  
 Ambiguam tellure nova Salamina futuram.  
 O fortes peioraque passi 30  
 Mecum saepe viri, nunc vino pellite curas ;  
 Cras ingens iterabimus aequor."

## VIII.

(Sapphic 2.)

Lydia, dic, per omnes  
 Te deos oro, Sybarin cur properes amando  
 Perdere; cur apricum  
 Oderit campum, patiens pulveris atque solis? *enduring*  
 Cur neque militaris 5  
 Inter aequales equitat, Gallica nec lupatis  
 Temperat ora frenis ?  
 Cur timet flavum Tiberim tangere? Cur olivum  
 Sanguine viperino  
 Cautius vitat, neque iam livida gestat armis 10  
 Bracchia, saepe disco,  
 Saepe trans finem iaculo nobilis expedito ?

Quid latet, ut marinae  
 Filium dicunt Thetidis sub lacrimosa Troiae  
 Funera, ne virilis 15  
 Cultus in caedem et Lycias proriperet catervas?

## IX.

(Alcaic.)

✓ Vides ut alta stet nive candidum  
 Soracte, nec iam sustineant onus  
 Silvae laborantes, geluque  
 Flumina constiterint acuto.  
 Dissolve frigus ligna super foco 5  
 Large reponens atque benignius  
 Deprome quadrimum Sabina,  
 O Thaliarche, merum diota.  
 Permite divis cetera, qui simul  
 Stravere ventos aequore fervido 10  
 Deproeliantes, nec cupressi  
 Nec veteres agitantur orni.  
 Quid sit futurum cras, fuge quaerere, et  
 Quem fors dierum cumque dabit, lucro  
 Adpone, nec dulces amores 15  
 Sperne, puer, neque tu choreas,  
 Donec virenti canities abest  
 Morosa. Nunc et campus et areae  
 Lenesque sub noctem susurri  
 Conposita repetantur hora, 20  
 Nunc et latentis proditor intimo  
 Gratus puellae risus ab angulo,  
 Pignusque dereptum lacertis  
 Aut digito male pertinaci.

## X.

*(Sapphic 1.)*

- ✓ Mercuri, facunde nepos Atlantis,  
 Qui feros cultus hominum recentum  
 Voce formasti catus et decorae  
 More palaestrae,
- Te canam, magni Iovis et deorum 5  
 Nuntium curvaeque lyrae parentem,  
 Callidum, quidquid placuit, iocoso  
 Condere furto.
- Te, boves olim nisi reddidisses  
 Per dolum amotas, puerum minaci 10  
 Voce dum terret, viduus pharetra  
 Risit Apollo.
- Quin et Atridas duce te superbos  
 Ilio dives Priamus relicto  
 Thessalosque ignes et iniqua Troiae 15  
 Castra fefellit.
- Tu pias laetis animas reponis  
 Sedibus, virgaque levem coerces  
 Aurea turbam, superis deorum  
 Gratus et imis. 20

## XI.

*(Asclepiad 2.)*

Tu ne quaesieris, scire nefas, quem mihi, quem tibi  
 Finem di dederint, Leuconoë, nec Babylonios  
 Temptaris numeros. Ut melius, quidquid erit, pati!  
 Seu plures hiemes seu tribuit Iuppiter ultimam,

Quae nunc oppositis debilitat pumicibus mare 5  
 Tyrrhenum: sapias, vina liques, et spatio brevi  
 Spem longam reseces. Dum loquimur, fugerit invida  
 Aetas: carpe diem, quam minimum credula postero.

## XII.

(Sapphic 1.)

Quem virum aut heroa lyra vel acri  
 Tibia sumis celebrare, Clio?  
 Quem deum? Cuius recinet iocosa  
 Nomen imago  
 Aut in umbrosis Heliconis oris, 5  
 Aut super Pindo gelidove in Haemo?  
 Unde vocalem temere insecutae  
 Orphea silvae,  
 Arte materna rapidos morantem  
 Fluminum lapsus celeresque ventos, 10  
 Blandum et auritas fidibus canoris  
 Ducere quercus.  
 Quid prius dicam solitis parentis  
 Laudibus, qui res hominum ac deorum,  
 Qui mare ac terras variisque mundum 15  
 Temperat horis?  
 Unde nil maius generatur ipso,  
 Nec viget quicquam simile aut secundum.  
 Proximos illi tamen occupavit  
 Pallas honores, 20  
 Proeliis audax; neque te silebo,  
 Liber, et saevis inimica virgo  
 Beluis, nec te, metuende certa  
 Phoebe sagitta.



Dicam et Alciden puerosque Ledaë,  
 Hunc equis, illum superare pugnis  
 Nobilem; quorum simul alba nautis  
 Stella refulsit,

25

Defluit saxis agitatus umor,  
 Concidunt venti fugiuntque nubes,  
 Et minax, quod sic voluere, ponto  
 Unda recumbit.

30

Romulum post hos prius, an quietum  
 Pompili regnum memorem, an superbos  
 Tarquini fascès, dubito, an Catonis  
 Nobile letum.

35

Regulum et Scauros animaeque magnae  
 Prodigum Paullum superante Poeno  
 Gratus insigni referam camena  
 Fabriciumque.

40

Hunc, et incomptis Curium capillis  
 Utilem bello tulit, et Camillum  
 Saeva paupertas et avitus apto  
 Cum lare fundus.

Crescit occulto velut arbor aevo  
 Fama Marcelli; micat inter omnes  
 Iulium sidus, velut inter ignes  
 Luna minores.

45

Gentis humanae pater atque custos,  
 Orte Saturno, tibi cura magni  
 Caesaris fatis data: tu secundo  
 Caesare regnes.

50

Ille seu Parthos Latio imminentes  
 Egerit iusto domitos triumpho,  
 Sive subiectos Orientis orae 55  
     Seras et Indos,

Te minor latum reget aequus orbem;  
 Tu gravi curru quaties Olympum,  
 Tu parum castis inimica mittes  
     Fulmina lucis. 60

---

### XIII.

(*Asclepiad* 3.)

Cum tu, Lydia, Telephi  
     Cervicem roseam, lactea Telephi  
 Laudas bracchia, vae meum  
     Fervens difficili bile tumet iecur.  
 Tum nec mens mihi nec color 5  
     Certa sede manet, umor et in genas  
 Furtim labitur, arguens  
     Quam lentis penitus macerer ignibus.  
 Uror, seu tibi candidos  
     Turparunt umeros inmodicae mero 10  
 Rixae, sive puer furens  
     Impressit memorem dente labris notam.  
 Non, si me satis audias,  
     Speres perpetuum dulcia barbarea  
 Laedentem oscula, quae Venus 15  
     Quinta parte sui nectaris imbuit.  
 Felices ter et amplius,  
     Quos inrupta tenet copula nec malis  
 Divolsus querimoniis  
     Suprema citius solvet amor die. 20

## XIV.

*(Asclepiad 5.)*

O navis, referent in mare te novi  
 Fluctus. O quid agis? Fortiter occupa  
 Portum. Nonne vides, ut  
 Nudum remigio latus

Et malus celeri saucius Africo 5  
 Antennaeque gemant, ac sine funibus  
 Vix durare carinae  
 Possint imperiosius

Aequor? Non tibi sunt integra lintea,  
 Non di, quos iterum pressa voces malo. 10  
 Quamvis Pontica pinus,  
 Silvae filia nobilis,

Iactes et genus et nomen inutile:  
 Nil pictis timidus navita puppibus  
 Fidit. Tu, nisi ventis 15  
 Debes ludibrium, cave.

Nuper sollicitum quae mihi taedium,  
 Nunc desiderium curaque non levis,  
 Interfusa nitentes  
 Vites aequora Cycladas. 20

## XV.

*(Asclepiad 4.)*

Pastor cum traheret per freta navibus  
 Idaeis Helenen perfidus hospitam;  
 Ingrato celeres obruit otio  
 Ventos, ut caneret fera

Nereus fata. "Mala ducis avi domum, 5  
 Quam multo repetet Graecia milite,  
 Coniurata tuas rumpere nuptias  
 Et regnum Priami vetus.

Eheu, quantus equis, quantus adest viris 10  
 Sudor! quanta moves funera Dardanae  
 Genti! Iam galeam Pallas et aegida  
 Currusque et rabiem parat.

Nequiquam Veneris praesidio ferox  
 Pectes caesariem, grataque feminis  
 Inbelli cithara carmina divides; 15  
 Nequiquam thalamo graves

Hastas et calami spicula Cnosii  
 Vitabis strepitumque et celerem sequi  
 Aiacem: tamen, heu serus! adulteros  
 Crines pulvere collines. 20

Non Laërtiaden, exitium tuae  
 Gentis, non Pylum Nestora respicis?  
 Urgent inpavidi te Salaminii  
 Teucer, te Sthenelus, sciens

Pugnae, sive opus est imperitare equis, 25  
 Non auriga piger. Merionen quoque  
 Nosces. Ecce furit, te reperire atrox  
 Tydides melior patre,

Quem tu, cervus uti vallis in altera  
 Visum parte lupum graminis inmemor, 30  
 Sublimi fugies mollis anhelitu,  
 Non hoc pollicitus tuae.

Iracunda diem proferet Ilio  
 Matronisque Phrygum classis Achillei;  
 Post certas hiemes uret Achaicus  
 Ignis Pergameas domos." 35

---

**XVI.**

(*Alcaic.*)

O matre pulchra filia pulchrior,  
 Quem criminosis cumque voles modum  
 Pones iambis, sive flamma  
 Sive mari libet Hadriano.

Non Dindymene, non adytis quatit 5  
 Mentem sacerdotum incola Pythius,  
 Non Liber aequae, non acuta  
 Si geminant Corybantes aera,  
 Tristes ut irae, quas neque Noricus  
 Deterret ensis nec mare naufragum 10  
 Nec saevus ignis nec tremendo  
 Iuppiter ipse ruens tumultu.

Fertur Prometheus addere principi  
 Limo coactus particulam undique  
 Desectam et insani leonis 15  
 Vim stomacho adposuisse nostro.

Irae Thyesten exitio gravi  
 Stravere, et altis urbibus ultimae  
 Stetere causae, cur perirent  
 Funditus inprimeretque muris 20

Hostile aratrum exercitus insolens.  
 Conpesce mentem; me quoque pectoris  
 Temptavit in dulci iuventa  
 Fervor et in celeres iambos

Misit furem ; nunc ego mitibus 25  
 Mutare quaero tristia, dum mihi  
 Fias recantatis amica  
 Opprobriis animumque reddas.

---

 XVII.

(*Alcaic.*)

Volox amoenum saepe Lucretilem  
 Mutat Lycaeo Faunus et igneam  
 Defendit aestatem capellis  
 Usque meis pluviosque ventos.  
 Inpune tutum per nemus arbutos 5  
 Quaerunt latentes et thyma deviae  
 Olentis uxores mariti,  
 Nec virides metuunt colubras,  
 Nec martiales Haediliae lupos,  
 Utcumque dulci, Tyndari, fistula 10  
 Valles et Usticae cubantis  
 Levia personuere saxa.  
 Di me tuentur, dis pietas mea  
 Et Musa cordist. Hic tibi copia  
 Manabit ad plenum benigno 15  
 Ruris honorum opulenta cornu.  
 Hic in reducta valle Caniculae  
 Vitabis aestus, et fide Teïa  
 Dices laborantes in uno  
 Penelopen vitreamque Circen; 20  
 Hic innocentis pocula Lesbii  
 Duces sub umbra, nec Semeleïus  
 Cum Marte confundet Thyoneus  
 Proelia, nec metues protervum

Suspecta Cyrum, ne male dispari  
 Incontinentes iniciat manus 25  
 Et scindat haerentem coronam  
 Crinibus inmeritamque vestem.

---

 XVIII.

(*Asclepiad 2.*)

Nullam, Vare, sacra vite prius severis arborem  
 Circa mite solum Tiburis et moenia Catili;  
 Siccis omnia nam dura deus proposuit neque  
 Mordaces aliter diffugiunt sollicitudines.  
 Quis post vina gravem militiam aut pauperiem crepat? 5  
 Quis non te potius, Bacche pater, teque, decens Venus?  
 At ne quis modici transiliat munera Liberi,  
 Centaurea monet cum Lapithis rixa super mero  
 Debellata, monet Sithoniis non levis Euhius,  
 Cum fas atque nefas exiguo fine libidinum 10  
 Discernunt avidi. Non ego te, candide Bassareu,  
 Invitum quatiā nec variis obsita frondibus  
 Sub divum rapiam. Saeva tene cum Berecyntio  
 Cornu tympana, quae subsequitur caecus amor sui,  
 Et tollens vacuum plus nimio gloria verticem, 15  
 Arcanique fides prodiga, perlucidior vitro.

---

 XIX.

(*Asclepiad 3.*)

Mater saeva Cupidinum  
 Thebanaeque iubet me Semeles puer  
 Et lasciva Licentia  
 Finitis animum reddere amoribus.

- Urit me Glycerae nitor, 5  
 Splendentis Pario marmore purius;  
 Urit grata protervitas  
 Et voltus nimium lubricus adspici.
- In me tota ruens Venus  
 Cyprum deseruit, nec patitur Scythas 10  
 Et versis animosum equis  
 Parthum dicere, nec quae nihil attinent.
- Hic vivum mihi caespitem, hic  
 Verbenas, pueri, ponite turaque  
 Bimi cum patera meri : 15  
 Mactata veniet lenior hostia.

---

 XX.

(*Sapphic* 1.)

- Vile potabis modicis Sabinum  
 Cantharis, Graeca quod ego ipse testa  
 Conditum levi, datus in theatro  
 Cum tibi plausus, 5
- Clare, Maecenas, eques, ut paterni  
 Fluminis ripae simul et iocosa  
 Redderet laudes tibi Vaticani  
 Montis imago.
- Caecubum et praelo domitam Caleno  
 Tu vides uvam : mea nec Falernae 10  
 Temperant vites neque Formiani  
 Pocula colles.



## XXI.

*(Asclepiad 5.)*

Dianam tenerae dicite virgines,  
 Intonsum, pueri, dicite Cynthium  
 Latonamque supremo  
 Dilectam penitus Iovi.

Vos laetam fluviis et nemorum coma, 5  
 Quaecumque aut gelido prominet Algido,  
 Nigris aut Erymanthi  
 Silvis aut viridis Cragi;

Vos Tempe totidem tollite laudibus  
 Natalemque, mares, Delon Apollinis, 10  
 Insignemque pharetra  
 Fraternaque umerum lyra.

Hic bellum lacrimosum, hic miseram famem  
 Pestemque a populo et principe Caesare in  
 Persas atque Britannos 15  
 Vestra motus aget prece.

## ✓ XXII.

*(Sapphic 1.)*

Integer vitae scelerisque purus  
 Non eget Mauris iaculis neque arcu  
 Nec venenatis gravida sagittis,  
 Fusce, pharetra,

Sive per Syrtes iter aestuosas, 5  
 Sive facturus per inhospitalem  
 Caucasum vel quae loca fabulosus  
 Lambit Hydaspes.

Namque me silva lupus in Sabina,  
 Dum meam canto Lalagen et ultra 10  
 Terminum curis vagor expeditis,  
 Fugit inermem,

Quale portentum neque militaris  
 Daunias latis alit aesculetis,  
 Nec Iubae tellus generat, leonum 15  
 Arida nutrix.

Pone me pigris ubi nulla campis  
 Arbor aestiva recreatur aura,  
 Quod latus mundi nebulae malusque 20  
 Iuppiter urguet;

Pone sub curru nimium propinqui  
 Solis in terra domibus negata:  
 Dulce ridentem Lalagen amabo,  
 Dulce loquentem.

---

✓ **XXIII.**

(*Asclepiad* 5.)

Vitas hinnuleo me similis, Chloë,  
 Quaerenti pavidam montibus aviis  
 Matrem non sine vano  
 Aurarum et silviae metu.

Nam seu mobilibus veris inhorruit 5  
 Adventus foliis, seu virides rubum  
 Dimovere lacertae,  
 Et corde et genibus tremit.

Atqui non ego te tigris ut aspera  
 Gaetulusve leo frangere persequor: 10  
 Tandem desine matrem  
 Tempestitiva sequi viro.

✓  
**XXIV.***(Asclepiad 4.)*

Quis desiderio sit pudor aut modus  
 Tam cari capitis? Praecepte lugubres  
 Cantus, Melpomene, cui liquidam pater  
 Vocem cum cithara dedit.

Ergo Quintilium perpetuus sopor 5  
 Urguet? Cui Pudor et Iustitiae soror,  
 Incorrupta Fides, nudaque Veritas  
 Quando ullum inveniet parem?

Multis ille bonis flebilis occidit,  
 Nulli flebilior, quam tibi, Vergili. 10  
 Tu frustra pius heu non ita creditum  
 Poscis Quintilium deos.

Quid si Threicio blandius Orpheo *lyre*  
 Auditam moderere arboribus fidem?  
 Num vanae redeat sanguis imagini, 15  
 Quam virga semel horrida,

Non lenis precibus fata recludere,  
 Nigro compulerit Mercurius gregi? *10*  
 Durum: sed levius fit patientia  
 Quidquid corrigerest nefas. 20

*make right***XXV.***(Supplic 1.)*

Parcius iunctas quatiunt fenestras  
 Ictibus crebris iuvenes protervi,  
 Nec tibi somnos adimunt, amatque  
 Ianua limen,

Quae prius multum facilis movebat Cardines. Audis minus et minus iam :	5
“Me tuo longas pereunte noctes, Lydia, dormis ?”	
Invicem moechos anus arrogantes Flebis in solo levis angiportu, Thracio bacchante magis sub inter- lunia vento,	10
Cum tibi flagrans amor et libido, Quae solet matres furiare equorum, Saeviet circa iecur ulcerosum, Non sine questu,	15
Laeta quod pubes hedera virenti Gaudeat pulla magis atque myrto, Aridas frondes hiemis sodali Dedicet Euro.	20

---

**XXVI.**

(*Alcaic.*)

Musis amicus, tristitiam et metus Tradam protervis in mare Creticum Portare ventis, quis sub Arcto Rex gelidae metuatur orae,	
Quid Tiridaten terreat, unice Securus. O quae fontibus integris Gaudes, apricos necte flores, Necte meo Lamiae coronam,	5
Pimplei dulcis. Nil sine te mei Prosunt honores : hunc fidibus novis, Hunc Lesbio sacrare plectro Teque tuasque decet sorores.	10

## XXVII.

*(Alcaic.)*

Natis in usum laetitiae scyphis  
 Pugnare Thracumst: tollite barbarum  
 Morem, verecundumque Bacchum  
 Sanguineis prohibete rixis.

Vino et lucernis Medus acinaces 5  
 Immane quantum discrepat: inpium  
 Lenite clamorem, sodales,  
 Et cubito remanete presso.

Voltis severi me quoque sumere  
 Partem Falerni? Dicat Opuntiae 10  
 Frater Megillae, quo beatus  
 Volnere, qua pereat sagitta.

Cessat voluntas? Non alia bibam  
 Mercede. Quae te cumque domat Venus,  
 Non erubescendis adurit. 15  
 Ignibus; ingenuoque semper

Amore peccas. Quidquid habes, age,  
 Depone tutis auribus. A miser,  
 Quanta laborabas Charybdi,  
 Digne puer meliore flamma! 20

Quae saga, quis te solvere Thessalis  
 Magus venenis, quis poterit deus?  
 Vix inligatum te triformi  
 Pegasus expediet Chimaera.

## XXVIII.

*(Alemannian.)*

Te maris et terrae numeroque carentis arenae  
     Mensorem cohibent, Archyta,  
 Pulveris exigui prope litus parva Matinum  
     Munera, nec quicquam tibi prodest  
 Aërias temptasse domos animoque rotundum                     5  
     Percurrisse polum morituro.  
 Occidit et Pelopis genitor, conviva deorum,  
     Tithonusque remotus in auras  
 Et Iovis arcanis Minos admissus, habentque  
     Tartara Panthoiden iterum Orco                                 10  
 Demissum, quamvis clipeo Troiana refixo  
     Tempora testatus nihil ultra  
 Nervos atque cutem morti concesserat atrae,  
     Iudice te non sordidus auctor  
 Naturae verique. Sed omnes una manet nox,                     15  
     Et calcanda semel via leti.  
 Dant alios Furiae torvo spectacula Marti,  
     Exitios avidum mare nautis ;  
 Mixta senum ac iuvenum densentur funera, nullum  
     Saeva caput Proserpina fugit.                                 20  
 Me quoque devexi rapidus comes Orionis  
     Illyricis Notus obruit undis.  
 At tu, nauta, vagae ne parce malignus arenae  
     Ossibus et capiti inhumato  
 Particulam dare: sic, quodcumque minabitur Eurus 25  
     Fluctibus Hesperiiis, Venusinae  
 Plectantur silvae te sospite, multaque merces,  
     Unde potest, tibi defluat aequo

Ab Iove Neptunoque sacri custode Tarenti.  
 Neglegis inmeritis nocituram 30  
 Postmodo te natis fraudem committere? Fors et  
 Debita iura vicesque superbae

Te maneant ipsum: precibus non linquar inultis,  
 Teque piacula nulla resolvent.  
 Quamquam festinas, non est mora longa; licebit 35  
 Iniecto ter pulvere curras.

---

**XXIX.**

(*Alcaic.*)

Icei, beatis nunc Arabum invides  
 Gazis; et acrem militiam paras  
 Non ante devictis Sabaeae  
 Regibus, horribilique Medo

Nectis catenas. Quae tibi virginum 5  
 Sponso necato barbara serviet?  
 Puer quis ex aula capillis  
 Ad cyathum statuetur unctis,

Doctus sagittas tendere Sericas  
 Arcu paterno? Quis neget arduis 10  
 Pronos relabi posse rivos  
 Montibus et Tiberim reverti,

Cum tu coemptos undique nobilis  
 Libros Panaeti Socraticam et domum  
 Mutare loriceis Hiberis, 15  
 Pollicitus meliora, tendis?

## XXX.

*(Sapphic 1.)*

O Venus, regina Cnidi Paphique,  
 Sperne dilectam Cypron et vocantis  
 Ture te multo Glyceræ decoram  
 Transfer in aedem.

Fervidus tecum puer et solutis 5  
 Gratiae zonis properentque Nymphæ  
 Et parum comis sine te Iuventas  
 Mercuriusque.

## XXXI.

*(Alcaic.)*

Quid dedicatum poscit Apollinem  
 Vates? Quid orat, de patera novum  
 Fundens liquorem? Non opimas  
 Sardiniae segetes feracis,  
 Non aestuosae grata Calabriae 5  
 Armenta, non aurum aut ebur Indicum,  
 Non rura, quae Liris quieta  
 Mordet aqua taciturnus amnis.  
 Premant Calena falce quibus dedit  
 Fortuna vitem, dives et aureis 10  
 Mercator exsiccet culullis  
 Vina Syra reparata merce,  
 Dis carus ipsis, quippe ter et quater  
 Anno revisens aequor Atlanticum  
 Inpune. Me pascunt olivæ, 15  
 Me cichorea levesque malvæ.



Frui paratis et valido mihi,  
 Latoe, dones ac precor integra  
 Cum mente, nec turpem senectam  
 Degere nec cithara carentem. 20

---

**XXXII.**

(*Sapphic* 1.)

Poscimur. Siquid vacui sub umbra  
 Lusimus tecum, quod et hunc in annum  
 Vivat et plures, age die Latinum,  
 Barbite, carmen,  
 Lesbio primum modulate civi, 5  
 Qui ferox bello tamen inter arma,  
 Sive iactatam religarat udo  
 Litore navim,  
 Liberum et Musas Veneremque et illi  
 Semper haerentem puerum canebat 10  
 Et Lycum nigris oculis nigroque  
 Crine decorum.  
 O decus Phoebi et dapibus supremi  
 Grata testudo Iovis, o laborum  
 Dulce lenimen medicumque, salve 15  
 Rite vocanti!

---

**XXXIII.**

(*Asclepiad* 4.)

Albi, ne doleas plus nimio memor  
 Inmitis Glycerae neu miserabiles  
 Vecantes elegos, cur tibi iunior  
 Laesa praeniteat fide.

Insignem tenui fronte Lycorida  
 Cyri torret amor, Cyrus in asperam  
 Declinat Pholoen : sed prius Apulis  
 Iungentur capreae lupis

Quam turpi Pholoe peccet adultero.  
 Sic visum Veneri, cui placet inpares 10  
 Formas atque animos sub iuga aenea  
 Saevo mittere cum ioco.

Ipsum me melior cum peteret Venus,  
 Grata detinuit compede Myrtale  
 Libertina, fretis acrior Hadriae 15  
 Curvantis Calabros sinus.

---

**XXXIV.**

(*Alcaic.*)

✓  
 Parcus deorum cultor et infrequens,  
 Insanientis dum sapientiae

Consultus erro, nunc retrorsum  
 Vela dare atque iterare cursus

Cogor relictos : namque Diespiter, 5  
 Igni corusco nubila dividens

Plerumque, per purum tonantes  
 Egit equos volucremque currum ;

Quo bruta tellus et vaga flumina,  
 Quo Styx et invisi horrida Taenari 10  
 Sedes Atlanteusque finis

Concutitur. Valet ima summis

Mutare et insignem attenuat deus,  
 Obscura promens ; hinc apicem rapax  
 Fortuna cum stridore acuto 15  
 Sustulit, hic posuisse gaudet.

## XXXV.

*(Alcaic.)*

- O diva, gratum quae regis Antium,  
Praesens vel imo tollere de gradu  
Mortale corpus vel superbos  
Vertere funeribus triumphos,
- Te pauper ambit sollicita prece 5  
Ruris colonus, te dominam aequoris,  
Quicumque Bithyna lacescit  
Carpathium pelagus carina.
- Te Dacus asper, te profugi Scythae,  
Urbesque gentesque et Latium ferox 10  
Regumque matres barbarorum et  
Purpurei metuunt tyranni,
- Iniurioso ne pede proruas  
Stantem columnam, neu populus frequens  
Ad arma cessantes, ad arma 15  
Concitet imperiumque frangat.
- Te semper anteit saeva Necessitas,  
Clavos trabales et cuneos manu  
Gestans aena, nec severus  
Uncus abest liquidumque plumbum. 20
- Te Spes et albo rara Fides colit  
Velata panno, nec comitem abnegat,  
Utrumque mutata potentes  
Veste domos inimica linquis.
- At volgus infidum et meretrix retro 25  
Periura cedit, diffugiunt cadis  
Cum faece siccatis amici,  
Ferre iugum pariter dolosi.

Serves iturum Caesarem in ultimos  
 Orbis Britannos et iuvenum recens 30  
 Examen, Eois timendum  
 Partibus Oceanoque rubro.  
 Eheu cicatricum et sceleris pudet  
 Fratrumque. Quid nos dura refugimus  
 Aetas? quid intactum nefasti 35  
 Liquimus? unde manum iuventus  
 Metu deorum continuit? quibus  
 Pepercit aris? O utinam nova  
 Incude diffingas retusum in  
 Massagetas Arabasque ferrum! 40

---

**XXXVI.**

(*Asclepiad* 3.)

Et ture et fidibus iuvat  
 Placare et vituli sanguine debito  
 Custodes Numidae deos,  
 Qui nunc Hesperia sospes ab ultima  
 Caris multa sodalibus, 5  
 Nulli plura tamen dividit oscula  
 Quam dulci Lamiae, memor  
 Actae non alio rege puertiae  
 Mutataeque simul togae.  
 Cressa ne careat pulchra dies nota, 10  
 Neu promptae modus amphorae,  
 Neu morem in Salium sit requies pedum,  
 Neu multi Damalis meri  
 Bassum Threïcia vincat amystide,  
 Neu desint epulis rosae 15  
 Neu vivax apium neu breve lilium.

Omnes in Damalin putres  
 Deponent oculos, nec Damalis novo  
 Divelletur adultero,  
 Lascivis hederis ambitiosior.

20

---

 XXXVII.

(Alcaic.)

Nunc est bibendum, nunc pede libero  
 Pulsanda tellus, nunc Saliaribus  
 Ornare pulvinar deorum  
 Tempus erat dapibus, sodales.

Antehac nefas depromere Caecubum  
 Cellis avitis, dum Capitolio  
 Regina dementes ruinas  
 Funus et imperio parabat

5

Contaminato cum grege turpium  
 Morbo virorum, quilibet inpotens  
 Sperare fortunaque dulci  
 Ebria. Sed minuit furorem

10

Vix una sospes navis ab ignibus,  
 Mentemque lymphatam Mareotico  
 Redegit in veros timores  
 Caesar, ab Italia volentem

15

Remis adurguens, accipiter velut  
 Molles columbas aut leporem citus  
 Venator in campis nivalis  
 Haemoniae, daret ut catenis

20

Fatale monstrum. Quae generosius  
 Perire quaerens nec muliebriter  
 Expavit ensem nec latentes  
 Classe cita reparavit oras.

AUSA ET IACENTEM VISERE REGIAM 25  
 VOLTU SERENO, FORTIS ET ASPERAS  
 TRACTARE SERPENTES, UT ATRUM  
 - Corpore conbiberet venenum,  
 DELIBERATA MORTE FEROCIOR;  
 SAEVIS LIBURNIS SCILICET INVIDENS 30  
 PRIVATA DEDUCI SUPERBO  
 - Non humilis mulier triumpho.

---

**XXXVIII.**

(*Sapphic* 1.)

PERSICOS ODI, PUER, ADPARATUS,  
 DISPICIENT NEXAE PHILYRA CORONAE;  
 MITTE SECTARI, ROSA QUO LOCORUM  
 SERA MORETUR.

SIMPLICI MYRTO NIHIL ADLABORES 5  
 SEDULUS CURO; NEQUE TE MINISTRUM  
 DEDECET MYRTUS NEQUE ME SUB ARTA  
 VITE BIBENTEM.

## NOTES.

G. refers to the *Tutorial Latin Grammar* (Univ. Tutorial Press).  
† Denotes a variant reading.

ODE I.—*Some men, Maecenas, find pleasure in fame or office or riches. The yeoman loves his fields, the merchant his ship. Wine pleases one, War another; a third will forego everything for Sport. My pleasure is to be a poet, my ambition to be classed amongst the writers of Lyrics.*

The Ode is addressed to Maecenas, concerning whom see Index.

1. *atavis regibus* : abl. of origin; G. § 386. The two nouns are in apposition—"Sprung from ancestors who were kings." *Avus*, is a grandfather; *proavus*, a great-grandfather, *abavus*, *atavus*, *tritavus* each signify an ancestor one degree more remote.

3. *Olympicum* : the "dust of Olympia" alludes to the great national festival, celebrated with trials of genius and strength every four years, round the temple of Olympian Zeus at Pisa in Elis. The prize (*pulna*) was a wreath of wild olive. *Iuvat: rest qui, sunt qui* take the indic. when merely stating that such and such a person exists; the subj. when meaning "there exist persons of such and such a sort as to . . ."

6. *terrarum dominos* : an oblique predicate—"raises up as masters of the world."

7. *hunc . . . illum* : "one . . . another." The accusatives depend on *evēhit ad deos* to be supplied as apodosis to the two clauses "*si . . . honoribus*" and "*si . . . horreis*." In English we should say, "if so and so happens, *it* raises him," etc. *Quiritium* : *Quirites*, lit. "Lance-bearers" (from *quiris*, a lance), is the name for Romans in their civil capacity.

8. *tergeminis honoribus* : the threefold office (*honor*) of *Curule Aedile*, *Praetor*, and *Consul*.

12. *Attaliciis condicionibus* : "by offers such as *Attalus* could make." See Index. *Condiciones* means terms, conditions, offers.

13. *demoveas* : subj. in the apodosis of a conditional sentence of which the protasis is suppressed—"You could never remove (if you were to try)."

14. **Myrtoum mare**: the Western parts of the Aegean Sea, so-called from the island of Myrto off the S. point of Euboea (*Negropont*). Eastward of this lay the *Icarium mare*, said to be named after Icarus, son of Daedalus, who was drowned while endeavouring to fly across it. **Africum**: *so. ventum* (the S. wind from Africa), is object of *metuens*.

18. **pati**: the use of an infin. depending upon an adj., rare in earlier writers, is very common in Horace. In prose it must be replaced by a gerund or a dependent subjunctive with *ut*, etc. Other instances in this Book are iii. 25; vi. 6; x. 7; xviii. 18; xxxv. 2; xii. 10, 26; xxiv. 17; xxxv. 28.

19. **Massici**: *so. vini*. see Index.

20. **solido**: "whole," "uninterrupted," *i.e.* the business hours of the day.

21. **membra**: accus. of the part affected, with *stratus*.

23. **lituo** is put, by brachylogy, for *litui sonitui*. Cavalry used the curved *lituus*; infantry, the straight *tuba*.

24. **matribus**: dat. of the agent. G. § 356. *So catulis, v. 27.*

25. **sub Iove**: the name of Jupiter is put for the sky where he dwelt. Cp. *sub divo*, and xxii. 20.

29. Poets were thought to be inspired by Bacchus, to whom the ivy was sacred.

33. **Euterpe**. . . Polyhymnia: see Index, *s.v.* *Musa*.

34. **Lésboum**: *i.e.* to sing such songs as those of the Lesbian poets. See Index, *s.v.* *Alcaeus*.

ODE II.—*There have been enough of prodigies and fear—Jupiter and Tiber affrighting us. Our children will hear of our civil wars and suffer for our sins. But what God will hear us? Apollo? Venus? Mars? Or Mercury, rather, for he is here on earth. Long may he remain to avenge us and triumph over our enemies!*

Addressed to Augustus (Octavianus), who is represented as Mercury. The Ode was probably written soon after 31 B.C., for in that year Augustus finally crushed at Actium the partizans of the murderers of his (adoptive) father C. Iulius Caesar.

2. **Pater**: Jupiter. **Nivis, grandinis**: both dependent upon *satis*; G. § 395.

5. **ne**: the construction usual after a word denoting *fear* is here used because *terrui gentes*—he made the nations *afraid*.

6. Deucalion and his wife Pyrrha were alone spared when the deluge covered the world; they re-peopled it afterwards by throwing behind them stones which immediately turned into human beings. **Novus** often signifies "new and strange."

7. **Proteus**: a sea-god, usually attended by a flock (*pecus*) of seals. It was of them that Pyrrha complained, as well as of their being able to swim even over the hill-tops in the flood.

8. **visere**: this use of the infin. to express purpose is not allowable in prose. It is a Graecism. Cp. xii. 2. *Quem virum sumis celebrare*: xxvi. 3, *tradam ventis portare*.



14. *litore*: here used for *ripa*, the usual word for a river-bank. The Tiber divided Etruria from Latium for some distance.
15. *deiectum*: supine expressing purpose after a verb of motion. G. § 332. *Regis*: Numa, second king of Rome, 723 B.C., who built the hall and temple of Vesta.
17. *Ilia*, or *Rhea Sylvia*, became by Mars the mother of Romulus and Remus. According to one account, Amulius, her uncle, fearing that her sons would deprive him of his kingdom of Alba Longa, threw all three into the Tiber; whence she is said to have been the wife of Tiber, and that river is called "too fond of his wife" because he avenged her by his inundations.
18. *iactat*: for the tense, see G. § 534. *sinistra ripa*: abl. of the road by which.
22. *Persae*: see Index, *s.v.* Parthus. *Perirent*: see i. 13, *n.* The suppressed protasis in this case is "if it were used at all."
23. *vitio parentum*: belongs as a causal abl. to *rara*—"few because (*i.e.* lessened by) the faults of their parents."
25. *vocet*: deliberative subj.: so *fatigent*.
26. *rebus*: "for (the help of) the fortunes of the falling state," a dat. of advantage.
27. *minus*: "too little," *i.e.* "not at all," qualifying *audientem*.
30. *venias*: G. § 476: and cp. *redeas* and *intersis* vv. 45, 46. *Precamur*: is parenthetical, and has nothing to do with the syntax.
31. *umeros*: cp. i. 21, *n.*
32. Apollo is the god of prophecy, and the *augures* were the interpreters of omens. Hence he is called *Augur*, or prophet, himself.
33. *Erycina*: Venus, so called from her famous temple at Mt. Eryx, in N.W. Sicily.
34. *quam . . . circum*: a preposition (except *tenus*) seldom follows the word it governs. Its proper position is immediately before it.
36. *auctor*: Mars, "Father" of Romulus and, through him, of the Roman people (see v. 17, *n.*).
37. *satiare*: voc. of the participle. *Ludo*: the pastime of Mars is war.
38. *lèves*: (notice the quantity) "smooth," and so "polished," "bright."
41. *mutata figura*: abl. of means with *imitaris*.
43. "Benign Maia's winged son" is Mercury, the child of Jupiter and Maia, one of the daughters of Atlas.
44. *ultor*: see Index, *s.v.* Augustus.
47. *iniquum*: "unkind to," "intolerant of," our sins.
50. *ames*: see v. 30, *n.* *Pater*: *sc. patriae*, was a title given to Augustus, who rescued the State from civil war; and once before to Cicerō, who saved it from Catiline's conspiracy.
51. *Medos*: see Index, *s.v.* Parthus.
52. *te duce*, see G. § 383. *Caesar*: Augustus. After the time of Julius all emperors called themselves *Caesars*.

✓ ODE III.—*May all the deities of Seas and Winds protect you, Vergil, and bring you safe to Greece! Whoso first braved the storms and stars, the sea and its crags, had a heart of brass! The gods divided the world with seas, but we laugh at the barrier. Nothing awes us. The daring of Prometheus brought suffering upon us; but that did not awe Daedalus or Hercules; it does not awe us. We defy the gods to anger, nor suffer them to leave us in peace.*

Addressed to the ship in which the poet Vergil is sailing to Athens. ✓

1. Sic: "on such conditions . . ." The condition is contained in the clauses "*finibus . . . meae*." In English we should transpose the order, and say, "Prithee, give back safe to the shores of Attica, and take care of my soul's other half! So (*i.e.* on these conditions) may Venus, etc., guide thee." The verbs are all in the jussive subjunctive; G. § 475; and *regat* (*regant*) must be repeated with all the nominatives in the first stanza. Diva: Venus, who was especially worshipped at Paphos in Cyprus, and who sprang from the foam of the sea.

2. fratres Helenae: Castor and Pollux, twin sons of Zeus (Jupiter) and Leda, and brothers of Helen, the wife of Menelaus, and cause of the Trojan war. They were the protecting gods of sailors.

3. pater: Aeolus, who restrained or let loose the winds at will.

4. Iapyga: the W.N.W. wind, favourable to a vessel voyaging to Greece from Italy. It blew off the Iapygian promontory in the heel of Italy, whence its name.

6. debes: lit. "owe us Vergil entrusted to thee," *i.e.* "art our debtor for Vergil."

7. incolumem: predicative to *Vergilium* repeated, to which *dimidium* is appositive.

12. Africum: see i. 14, n.

14. Hyades: (Gk. Ἰάδες, *the rainers*), a group of seven stars in the constellation Taurus.

15. quo: abl. of the thing compared after *maior*, G. § 387. The S. wind is called the Ruler of the Adriatic Sea, as being the prevailing wind there.

16. ponere: "lay to rest." Cp. Verg. *Aen.* v. 763, *Straverunt aequora venti. Seu* is omitted before *tollere*.

18. monstra: here = monsters, not prodigies. *Vidit* is to be supplied from v. 19.

20. Acrocerania: "Peak of Thunders," a dangerous headland on the coast of Epirus, opposite to the heel of Italy.

25. perpeti: see i. 18, n.

27. Iapeti genus: see Index, *s.v.* Prometheus.

29. ignem subductum: "the filching of the fire." So "the foundation of the city" = *urbs condita*, the passive participle being often used with a substantive to express, not so much a thing or person acted on, as the action itself.

34. Daedalus: see Index.

36. Herculeus labor: "Herculean toil," *i.e.* "the toils of Hercules." Acheron was one of the six rivers of Hades.

37. *Ardui*: see G. § 396. The adj. may here be considered an example of the *predicative* genitive.

ODE IV.—*Winter is gone, and all the signs of Spring are here again. Now there are flowers for wreaths and lambs for sacrifice. Let us be merry, Sestius, for death awaits all alike, and life is too short for ambitious toiling. There is no pleasure beyond the grave.*

The Sestius addressed is probably the son of the P. Sestius whom Cicero defended in an extant speech.

2. *machinae* (Gk. μηχανή, *mēchhānē*): rollers used for moving down to the water vessels which had been drawn up on to the beach during the winter.

3. *stabulis . . . igni*: causal ablatives.

5. *Cythēra*: a name of Venus, from the island of Cŷthēra off the south coast of the Morea, where she had an ancient temple.

7. The Cŷclōpes, for their attempt to conquer heaven, were condemned to be slaves of Vulcanus, the god of Fire, for whom they forged the thunderbolts in the volcanoes of Aetna and Lipari.

10. *solutae*: "freed" from frost, i.e. "thawed." Cp. *Solvitur*, v. 1.

11. *Fauno*: dat. of advantage, "In honour of Faunus." See Index.

12. The full construction is "sive poscat nos agna immolare, sive malit nos haedo immolare." Verbs of sacrificing, e.g. *facio*, *oporor*, *immolo*, regularly take abl. of the victim, dat. of god to whom it is offered, and sometimes also acc. (*sacrum*); e.g.: *Iovi tauro sacrum facio*. *Pascat . . . malit*: poets sometimes use the subjunctive in clauses introduced by *sive . . . sive* or by some indefinite relative (e.g. *quicumque*), apparently to indicate that the action will not necessarily take place.

13. *aequo*: "impartial." "fair." *Pede*: the Roman custom was to kick, not knock, at the door.

14. *Sesti*: the usual form of the vocative of proper names in *-ius*, as also of *filius* and *genius*.

17. *mearis = meaveris*: fut. perf. of *meo*.

18. "Neither wilt thou obtain by the dice the sovereignty of the wine," i.e. there will be no banquets there at which you may be chosen master of the wines. The "master of the wines" (*arbiter bibendi*) directed the quality and quantity of the wine drunk at a banquet, and was chosen by means of dice (*tali*).

ODE V.—*What dainty suitor is wooing thee, Pyrrha? For whom art thou adorning thyself? Ah, he will soon learn how gods and winds change. Unhappy they who have yet to learn thy character! I learnt it to my cost, losing everything but life.*

1. *Quis* is generally used pronominally; but sometimes, as here, it is a masculine interrogative adjective. *Qui*, of persons, asks for the character, *quis* usually for the name.

4. *cui*: "in whose honour?" cp. iv. 11, n; and *quibus* v. 12, *infra*.

8. *insolens*: in its original meaning of "unwonted," i.e. "unused to such a sight." The meaning of "insolent" is secondary.

11. *Sperat: sc. te fore.* *Vacuam* means "free to give him all your attention."

13-16. *Tabula votiva* is instrumental abl.; *uida* goes with *vestimenta*, and *potenti* with *maris*. Those who escaped from shipwreck often had painted a picture of their misfortune, which they dedicated, together with their clothes, in the nearest temple as a thankoffering. Horace remarks that he was shipwrecked on the rock of his passion for Pyrrha, and only just survived to make the proper grateful offering for his escape.

ODE VI.—*You are a warrior, and your victories must be written of by Varius. I cannot sing of Tragico and Epic themes, and the exploits of yourself and of Caesar; I am the poet of wine and love.*

Addressed to Agrippa, for whom see *Introd.* § 1.

† 1. *Vario... alite*: a personal agent is expressed by the preposition *a* or *ab*, or (in poetry) the dative (G. § 356); therefore, unless the conjecture *aliti* be adopted, these words must be taken as abl. of attendant circumstance (ablative absolute): "with V. for singer," lit. "bird," i.e. "swan." Cp. *Ep. I. 1, 94.* "*Curatus inaequali tonsore capillos*" (when the barber cut awry), and *Iuv. I. 13,* "*assiduo ruptae lectore columnae*" (the reader continuing incessantly). L. Varius Rufus was one of the literary circle collected about Horace and Vergil, and acted as the latter poet's posthumous editor.

2. *Maeonii*: Maeonia was on the seaboard of Lydia, and included the region of Troy, whence *Maeonium carmen*—songs of Troy. Homer himself is commonly called Maeonius or Maeonides.

3. *quam rem cumque*: tmesis for *quacumque* (cp. vii. 25). The construction is irregular. We should have expected either (1) *Scribet Varius quacumque rem*, etc.; or (2) *Vario scribetur res, quacumque*, etc. *Navibus... equis*: ablatives of manner. *te duce*: cp. ii. 52.

5. *dicere*: the infin. depends on *conamur* (v. 9).

6. *Pelidae stomachum*: "the wrath of Achilles." Cp. *Index, s.v. Achilles. cedere nescii*: cp. i. 18, n.

7. *Ulixei*: for the declension, see G. § 40. The ten-years' wanderings of Ulysses (Odysseus) form the subject of the *Odyssey*.

8. *Pelopsis*: see *Index*.

9. *tenuis*: in agreement with *nos*. *grandia*: referring to all the foregoing accusatives.

10. *lyrae*: cp. *Cypri* iii. 1; *maris* v. 16.

14. *scripserit*: fut. perf. "will be found to have written."

15. *Meriones* was the charioteer of Idomeneus, King of Crete, who fought on the Grecian side against Troy.

16. *Tydidem*: Diomedes, son of Tydeus, was "a match for the gods," when he wounded Ares (Mars) and Aphrodite (Venus) in a battle before Troy, by the help of Pallas (Minerva).

19. *vacui*: cp. v. 10. *Sive* is omitted before this word (cp. iii. 16). *quid*: "to some degree;" the accusative denotes the extent of the action of the verb.

✓ ODE VII.—*Different people praise the beauties of different places. To my mind, Tibur is fairest of all. The sky is not always dull, Plancus. Brighten up, as it brightens; and remember how Teucer made the best of his exile by founding himself a new home.*

1. Rhodon: the island of Rhodes, off the S.W. corner of Asia Minor. Mytilenen: the capital of Lesbos, a large island off the coast of Lydia.

2. Epheson: Ephesus, the capital of Ionia, famous for its worship of Diana. Bimaris: Corinth, on the isthmus of the same name, lies between the *Sinus Saronicus* (part of the Aegean) on the E., and the Gulf of Corinth on the W.

3. Baccho: see Index. Thebes was the first Grecian town to receive the Bacchic rites, according to legend. See Index, *s.v.* Pentheus. Delphos: the famous oracle of Apollo in Phocis. Apolline, like *Baccho*, is a causal abl. with *insignes*, which belongs to both *Thebas* and *Delphos*.

4. Tempe: the narrow gorge by which the river Penēus escapes to the sea, between Mounts Olympus and Ossa. The word is here neut. plur. (G. § 68, 3).

5. The city of Pallas (Minerva) is Athens, which was claimed as the spot at which the goddess first created the olive, her sacred symbol.

8. plurimus: "many a man." Used in the sing. instead of plur. here, and in a very few other passages.

9. Argos: accus. sing. neut. It was the sacred city of Hera (Juno). Mycenae, the capital of Agamemnon, stood a few miles N.W. of Argos.

11. Larisae: *Larisa* (or *Larissa*) was one of the capitals of Thessaly, which was famous for its fertile corn and pasture lands. Whenever, as here, the subject of a verb extends over several lines, it is best to use the passive construction in English.

12. Albunea, the last of the Sibyls, was worshipped at Tibur.

13. Anio: Tiburni: see Index, *s.v.* Tibur.

15. albus: predicative, "when clear," *i.e.* not bringing cloud and rain. The south wind was especially the rainy wind of Italy.

17. sapiens: predicative—"be wise and remember," etc.

21. Teucer, when he returned from Troy without his brother Ajax (who had killed himself), was sent into banishment by his father Telämon, King of Salamis, an island off Athens. He fled to Cyprus, and there founded the town of Salamis. *Salamina* is the Greek accus. of Salamis.

22. fugeret: the mood is due to *cum* in a concessive sense (G. § 521), "Though he was an exile." *Lyaeus* (*the looser from care*) is a name for Bacchus. It is here used for "wine," of which he was the god.

25. quo . . . cumque: cp. vi. 3, n.

29. tellure nova: "place at which" may be expressed by the simple abl. of certain nouns (G. § 369) without *in* when an epithet is joined to the noun.

31. *mecum*: the preposition *cum*, when used with personal and reflexive pronouns, with *quis*, and with *qui*, is enclitic, *i.e.* suffixed, instead of preceding its case.

ODE VIII.—*Why are you ruining Sybaris, Lydia? Why does he shun all exercise—riding, swimming, wrestling, throwing the quoit or the javelin? Why does he hide himself as Achilles did?*

2. *properes*: subj. in an indirect question after *dic*. G. § 483. So *oderit*, which is in meaning equivalent to a present, there being no present stem to *odi*. Cp. *memini, novi*.

4. *pulveris*: after *patiens* (adjective), G. § 399: but *patiens*, when used as a true participle, governs the accus. The distinction applies to all similar forms in *-ens, -ans*.

† 5. *militaris*: "as a soldier." There is a v. l. *militares*, agreeing with *aequales* ("equals in age").

6. *Gallica ora*: *i.e.* "the mouths of Gallic horses."

8. Olive oil was used by wrestlers to make their limbs supple.

11. *disco . . . iaculo*: both words are causal abls. with *nobilis*.

14. *dicunt*: sc. *latuisse*. The subject, being indefinite ("as they say," "as men say"), is not expressed. *Filium Thetidis*: see Index, *s.v.* Achilles. Sub with the accus. often means "close upon" (of time), whether before or after. Here it has the former sense.

16. Notice the hendiadys: "slaughter and the L. bands" being equivalent to "slaughter of the L. bands."

ODE IX.—*'Tis mid-winter with its snow and wind and frost. Heap up the logs, broach your best wine, and leave the rest to Providence. Never heed the morrow, but count every day as a gain. Enjoy yourself while you are young.*

1. *ut*: "how:" hence *stet* is subj. of indirect question. G. § 483. So *sustineant, constiterint*.

2. *Soracte*: a lofty mountain of Etruria, 26 miles north of Rome, and clearly visible from thence.

7. *depromo*: the regular word for "drawing off" wine from a larger into a smaller vessel.

9. *qui simul*: the relative *qui* must frequently be turned in English into the demonstrative with a conjunction. *Simul* = *simulac*, as often both in prose and verse. Translate: "for as soon as they," etc.

10. *aequore*: abl. of place where.

13. *sit*: G. § 483. *Quaerere*: the infin. is used as a noun in the accus.—"avoid the question what will happen," etc.

14. *quem . . . cumque*: cp. vi. 3, n. *dierum*: partitive gen. dependent on *quemcumque*. The neuter *quodcumque* would be more usual. G. § 395. *lucro adpone*: "set down for gain," *i.e.* "count as gain." The dative is predicative.

20. *repeto* = to seek again and again.

24. The use of male with an adj. with the force of *non* is fairly common. Here it might also mean "roguishly," "wickedly."

✓ ODE X.—*I will sing thy praises, Mercury. Thou didst bring men out of savagery by means of speech and training, messenger of the gods, father of the lyre, king of thieves. Thou didst steal the cows of Apollo, but he must laugh at thee even in the midst of his threats. By thy aid Priam passed safely through the Grecian lines. Thou art the conductor of the dead, and the favourite of all the gods.*

Addressed to Mercurius. See Index, s.v. Atlas.

2. *recentum*: adjs. and participles in *-ens*, *-ans*, form the gen. plur. in *-ium* as a rule. The forms in *-um*, however, are not uncommon in poetry. *Recens* = new-made, fresh; *novus* = (new and) strange.

3. *formasti*: contraction may occur in any perfect stem forms containing the syllables *-vi-*, *-ve-*, or *-si-*; e.g. *nosse* (= *novisse*), *norat* (= *noverat*), *traxe* (= *traxisse* = *trac-sisse*).

8. *condere*: depending upon *callidum*. See i. 18, n.

9. *terret*: G. § 534. *reddidisses*: the construction is "reported condition" after the idea of saying contained in *terret*. What Apollo said was—"I will do so and so if you shall not have restored" (*Haec faciam, nisi reddideris*). The apodosis (G. § 518) is omitted, and only the protasis remains in its regular form (*se haec facturum esse, nisi reddidisses*).

13. *quin*: "Why even." The word is formed of the old abl. of *quis* (*qui*), and *-ne* (= *non*). Thus lit. *quin fefellit* = "how did he not cheat?" = "Ay, and he cheated . . ." *Ilio*: nom. *Ilios*, f., or *Ilion*, n. (no other cases) = Troy.

15. *Thessalosque ignes*: i.e., the camp-fires of the Myrmidons, the followers of their Thessalian chief Achilles. *iniqua Troiae*: = hostile to Troy.

16. *fefellit*: "escaped the notice of," "eluded."

18. *sedibus*: abl. of place where. The "abodes of the good" are Elysium. *levem turbam*: "the shadowy herd" of the spirits of the dead.

19. *deorum*: partitive genitive, dependent on *superis* and *imis* used as nouns.

ODE XI.—*Trouble not about the future, Leuconoë. What matter whether this winter be your last or no: better to enjoy it in contentment. Be wise in time, and let your hopes be few; make the most of the present.*

1. *quaesieris . . . temptaris*: G. § 478, and x. 3, n. *scire nefas* (*sc. est*) is parenthetical, i.e. independent of the rest of the sentence.

2. *dederint*: perf. subj. G. § 483. *Babylonios numeros*: "calculations such as the Chaldaeans use." Babylon, capital of Chaldaea, was famous for its astrologers.

3. *ut*: "how much better is it to," etc.; a less common usage for the ordinary *quanto*.

6. *sapias . . . liques . . . reseces*: subjunctives of *con-*nand (G. § 477), the advice being of general application.

7. *spem longam resecare*: lit. "to cut down one's far-reaching hopes by the narrow span (of life)."

8. *quam minimum*: G. § 594. *minimum* is adverbial.

ODE XII.—*Of what god or man am I to sing, Clio? Of Jupiter? Pallas? Bacchus? Of all the gods and goddesses, and the hero Hercules, with Castor and Pollux, the patron gods of mariners? And then am I to sing of Romulus, or of Pompilius, of the pride of the Tarquins, or of Cato, and all Rome's early heroes? Then come Marcellus and Augustus—defend the latter, Jupiter, and rule thou in heaven, he upon earth.*

M. Marcellus, son of Augustus' sister Octavia, was adopted by the Emperor as his successor in B.C. 25, and married Julia, daughter of Augustus. Less than two years after he sickened and died at Baiae, B.C. 23. This Ode was probably written at the time of his marriage; certainly before his death.

2. *sumis celebrare*: see ii. 8, n. Clio: see Index, s.v. Musa.

5. Helicon: A mountain in the south of Boeotia, between that state and Phocis, sacred to the Muses.

6. Pindo: Pindus was the name of the mountain range dividing Thessaly on the east from Epirus on the west. Haemo: Mount Haemus (the Balkans) runs east and west along the northern border of Thrace.

8. Orphea: G. § 68. Orpheus, a legendary poet of Thrace, was the son of Calliöpe (hence *arte materna*, v. 9).

11. *blandum . . . ducere*: see i. 18, n.

†13. *parentis*: Jupiter. Some edd. read *parentum*—"our ancestors." *laudibus* is the abl. of comparison depending on *prius*.

19. *occupavit*: *occupo* rarely means "to occupy." Usually it signifies "to seize," especially "to seize so as to forestall another," "to anticipate."

22. Liber: Bacchus. *virgo*: Diana (Artemis), the huntress-goddess.

24. Phoebe: voc. of *Phoebus*, as the *ε* shows. *Phoebē* is a name for Diana as goddess of the moon.

25. Alciden: Hercules. *pueros Ledaë*: cp. iii. 2, n. Castor was famous for his riding, Pollux (Polydeuces) for his boxing.

26. *Superare* depends on *nobilem*. Cp. i. 18, n. *Pugnis* is from *pugnus*, not *pugna*.

34. Pompili: Numa Pompilius was the second, as Tarquinius Superbus was the last, of the seven kings of Rome. *memorem*: G. § 483. Before *Romulum* supply *utrum*.

35. *fascēs*: (plur.)—"a bundle of sticks," especially the bundle of rods, with a headsman's axe in the middle, carried both as a symbol of office and as an instrument for inflicting punishment, before kings and consuls.

37. M. Atilius Regulus, consul 256 B.C., invaded Africa and overran most of the territories of Carthage. In the following year he was defeated by Xanthippus, the Spartan general of the Carthaginian



army, and remained a prisoner until 250 B.C., when he was sent to Rome to treat for peace, or for an exchange of prisoners. On his arrival he advised the Senate, according to the traditional account, to continue the war, and refused to break his promise by not returning to Carthage. He died in prison soon after.

M. Aemilius Scaurus, consul 115, 107 B.C., and one of the leading Romans of his day, was the great champion of the Optimates or conservative party; as such he had won through Cicero's oratory a renown beyond his deserts. The plural (*Scauros*) is used of him and his son. The story runs that the latter committed suicide on being rebuked by his father for cowardice.

38. L. Aemilius Paullus, consul 216 B.C., was wounded in the great defeat at Cannae, fighting against Hannibal. Though offered the means of escape he refused to fly, and died on the field.

40. C. Fabricius Luscinus, consul against Pyrrhus B.C. 278, sent back to the latter a physician who had offered to poison the king. Out of respect for him Pyrrhus withdrew from Italy for two years.

41. M'. Curius Dentatus, consul 290, 275 B.C., defeated the Samnites in the former year, and in the latter drove Pyrrhus finally from Italy by the victory of Beneventum. His frugality and integrity were proverbial. *incomptis capillis*: abl. of quality, G. § 382.

42. M. Furius Camillus, five times dictator and six times consul, captured Veii 395, went into exile 391, and, according to the legend, saved Rome from the Gauls 390 B.C.

47. *Iulium sidus*:—"the star of the house of Julius," *i.e.* the glory of the Caesars. There is an allusion to the comet which appeared after the murder of Julius Caesar.

50. *Saturno*: G. § 386. Cp. i. 1. The "son of Saturn" is Jupiter.

51. *secundo*: cp. v. 18. "As your second."

53. *Parthos*: see Index. The *Seres* and *Indi* (Chinese and Indians) are put for any nations of the far East.

57. *te*: abl. of comparison. *Olympus*: a mountain in the N.E. of Thessaly, whereon dwelt the gods, according to Homer. Hence it is used, as here, for "heaven."

ODE XIII.—*I hate to hear you praising Telephus, for he is not the sort of lover that is constant; he is too ardent. Happy are they who love aright!*

2. *cervicem*: the sing. of *cervix* is not found in the best prose.

9. *uror*: here of the fire of jealousy; more commonly of love.

10. *mero*: belonging to an abl. of respect to *immodicæ*.

14. *speres*: sc. *futurum esse*, cp. v. 11; *perpetuum* (= "constant") is predicative to *laudentem*.

16. *quinta parte*: either (1) the best parts, because, according to Pythagoras, the fifth element was also the best; or (2) merely a poetical way of saying "some portion."

20. *die*: *dies* is commonly feminine in sing. when used in the sense

of "an appointed time." *Suprema . . . die* is equivalent to *quam suprema dies* (i.e. the day of death) *solvat*.

ODE XIV.—*Ah bark! fresh waves will bear you out to sea. Hasten into port, for the storm is rising and you are sorely damaged. May you steer your course in safety!*

2. *occupa*: see note on xii. 19.

4. *remigio*: G. § 385. With *nudum* and *saucius* supply *est* (or *sit*, see next note).

† 6. *gemant*: indirect question after *vides ut*. If the reading *gemunt* be adopted, *nonne vides* is parenthetical, and *ut* is exclamatory (How . . . !)

10. *voces*: consecutive subjunctive, G. § 502. *Di*: images affixed to the prow or poop.

11. *Pontica*: "from Pontus;" the name belongs both to the Black Sea, and to the province of Pontus along the southern shore of that sea.

16. "Unless you are bound to give sport to the winds, have a care." *Debeo* (= *dehibeo*) is "to be bound to give," "to owe."

17. *quæ*: *sc. eras*. *Es* must be similiary supplied in the next line.

20. *vites*: the subj. expresses a wish; G. § 476. The Cyclades ("Circling") are the group of islands encircling Delos in the Aegean Sea. *nitentes* alludes to their marble rocks. The acc. *nitentes Cycladas* depends upon *inter* in *interfusa*.

ODE XV.—*When Paris sailed for Troy with Helen, Nereus becalmed him and said:—"Thy luckless marriage means ruin, war, and trouble to Troy. The gods are angered against thee, and vain shall be thy graces. Bethink thee of all the heroes of Greece. They will come up against Troy, and her doom is fixed."*

1. *Pastor*: i.e. Paris. See Index, s.v. Troia.

2. *Idaeis*: "built of the pinewood of Mount Ida," which separated Mysia from Phrygia and Troas.

5. *Nereus*: a sea-god, father of Thetis and grandfather of Achilles. *Avi*: "omen," because omens were drawn from the flight and notes of birds. It is an abl. of attendant circumstance. An antecedent to *quam* (*hanc* or *eam*) must be supplied.

7. *rumpere nuptias et regnum*: this is an instance of *zeugma*, or the "yoking" of a verb to two objects, to the second of which it is not strictly applicable.

16. *divides*: either (1) "divide into bars," i.e. mark the time of; (2) "share between voice and lyre;" or (3) with *feminis*, "distribute now to one woman, now to another."

17. *Cnosus* was a chief town of Crete; hence *Onosius* = Cretan. See vi. 15, *n*, and *infra* v. 26.

18. *celerem sequi*; cp. *infra* v. 27 *atrox reperire*; and see i. 18, *n*.

21. *Laertiaden*: Ulysses, son of Laertes.

22. *Nestora* : King of Pylus in Messenia, and the wisest of the Greeks at Troy.

24. *Teucer* : see vii. 21, *n.* *Sthenelus* : the charioteer and friend of Diomedes.

25. *pugnae* : objective gen. with *sciens*, G. § 276, *Obs.* *Sive* : rarely found, as here, without a preceding *si* expressed or understood, and merely = "or if."

28. *Tydidēs* : See iv. 16, *n.*

29. *quem* : object of *fugies* ; after *cervus* supply *fūgit* to govern the acc. *lupum*.

31. *sublimi . . . anhelitu* : lit. "with uplifted panting," *i.e.* "with head thrown back to pant."

32. *tuae* : *i.e.* Helen. The participle *pollicitus* is concessive : "though thou didst not promise."

33. *iracunda* : cp. vi. 6 : and see Index, *s.v.* Achilles. Troas being part of Phrygia, Phryges = Troiani.

36. *Pergameas* : "belonging to Pergama (*n.*, *pl.*) or Pergamum," another name for Troy. There is a *v. l.* *Iliacas*,—"belonging to Ilium." See x. 14, *n.*

ODE XVI.—*Put what end you please, fair girl, to my bitter verses. More potent than the inspiration of a deity, reckless anger—the spark of lion-spirit which Prometheus gave us—has brought many a house and city to destruction; and it drove me to write as I did. Let us be friends again.*

1. *matre* : either (1) abl. of origin—"daughter of a fair mother ;" or (2) abl. of comparison—"still fairer than thy fair mother."

2. *modum* : *ponere modum* is usually = "to limit." Here it means "to put an end to." Iambic verses were said to have been introduced by Archilochus of Paros, that he might in that metre vent his wrath upon the girl who had jilted him. *Flamma* and *marī* are instrumental ablatives.

5. *Cybēle* was called *Dindymene* from Mt. Dindymus in Phrygia, where she was worshipped. *adytis*, local abl. "in his shrine."

6. *incola Pythius* : Apollo, cp. vii. 3, *n.*

8. *Corybantes* : priests of Cybele.

9. *Noricus* : "of Noricum," the province which included the modern Tyrol and Styria.

12. *Iupiter* : the sky. Cp. i. 25. *ruens* : "falling in thunder showers."

13. *addere* : with *coactus*. Its object is *particulam undique desectam* ; *vim* is object to *adposuisse*. *et* : "also," "besides."

16. *Thyesten* : see Index, *s.v.* Pelops.

21. The total destruction of a city was signified by rasing its walls, drawing a plough over the site, and sowing it with salt.

25. *mutō* usually takes an accus. of the thing given, an abl. of the thing taken, in exchange. Occasionally the cases are reversed, *e.g.* xvii. 2.

27. *fiat* : G. § 535. So *reddas*,

ODE XVII.—*Faunus often leaves Arcadia and comes to my Sabine farm. Everything attracts him there, and I am his favourite. Leave the hot lowlands, Tyndaris, and visit me here where you may sing and enjoy the cool breezes at your pleasure, without fear of Cyrus' violence.*

2. The home of Pan, with whom Horace here identifies Faunus, was Mt. Lycaeus in Arcadia. *Lucretilis mons*: a mountain in the Sabine districts. For the construction, see xvi. 25, *n*.

7. *mariti*: the he-goat, whose "wives" are the she-goats of the flock.

9. *Haediliae*: supposed to be the name of some neighbouring hill.

10. *fistula*: the Pan-pipes.

11. *cubantis*: "low-lying," if *Ustica* is a valley; "sloping," if it is a hill.

14. *cordist*: *i.e.* *cordi est* = "lies at their heart," "is pleasant."

15. *ad plenum*: adverbial, = "to the full." The allusion is to the Horn of Plenty (*cornucopia*), teeming with fruit and flowers which are the "pride of the fields." *honorum* depends on *opulenta*, G. § 398, and *ruris* qualifies the former.

17. *Caniculæ*: the dog-star, also called *Sirius* (*a Canis Maioris*), which rises about July 26th and brings the so-called "dog days." (A star is said to "rise" when the difference between its right ascension and that of the sun grows sufficient to render it visible before sunrise.)

18. *fide Teia*: "A lyre like that of Anacreon of Teos," a lyric poet who flourished c. 500 B.C. Teos was a city of Ionia, north-west of Ephesus.

20. *Penelopen*: the wife of Ulysses, who remained faithful to him during all his twenty years of absence. He stayed a year with the sorceress *Circe* in the isle of *Aeaea*, after she had changed his followers into swine. She is called *vitrea* (sea-green) because she was the daughter of a sea-nymph.

21. *Lesbii*: *sc. vini*.

22. *Semele* (or *Thyone*) became by *Zeus* (*Jupiter*) the mother of *Dionysus* (*Bacchus*). She was destroyed by the glory of *Zeus*, whom she had asked to see in all his majesty. Hence *Thyōnēus* = *Bacchus*.

20. *suspiciere*, "to look up at," "to revere," is to be distinguished from *susplicari*, "to suspect," though the perf. part. pass. is often used (as here) in the sense of *suspected*. *male dispari*: "ill-matched." See ix. 24, *n*. The dat. is that of recipient (remoter object).

ODE XVIII.—*Plant vines before all else, Varus. The wine-gou banishes care, and is the companion of love. Only there must be no excess—excess that brings quarrel, and swaggering, and breach of trust.*

1. *severis*: perf. subj. of *sero*. Cp. xi. 1.

2. *Catili*: see Index, *s.v.* *Tibur*.

3. *siccis*: "dry," *i.e.* "who take no wine."

8 *Centaurea rixa*: for the "quarrel of the centaurs" see Index,

*s.v.* Lapithae. Both Centaurs and Lapithae dwelt in Thessaly *Sithonii*: "of Sithone" (the middle of the three tongues of the Chalcidic peninsula in the S. of Thrace) is here put for "Thracians," whose intemperance was notorious.

11. *Bassareu*: a name of Bacchus, from a Thracian word *bassara*, a fox-skin, worn by the Bacchic worshippers.

13. *sub divum*: "into the open air," *i.e.* "into publicity." Cp. i. 25, *n.* To reveal any portion of the Bacchic Mysteries was sacrilege. Here they are called *obsita frondibus*—"the things wrapped in leaves"—from the ivy with which the sacred ark was wreathed. *tene*: "restrain." Berecynthus was a Phrygian mountain where Cybele was worshipped with the music of cymbals (*tympana, aera*; cp. xvi. 8), horns and flutes.

15. *nimio*: abl. of measure. *plus*, adverbial, = *plus iusto*. The whole expression means "more than what is right by far too much," *i.e.* "much more than is right."

16. *arcani fides prodiga*: an oxymoron, *i.e.* an intentional inconsistency.

ODE XIX.—*Venus and Bacchus and idleness bid me love again. Venus possesses me, and suffers me not to sing of aught but herself. Let me do sacrifice to appease her.*

2. *Semeles puer*: see xvii. 22, *n.* *Licentia*: "freedom."

6. *Pario*: from Paros. See xiv. 20, *n.* The marble of Paros was peculiarly white and brilliant.

8. *adspici*: see i. 18, *n.* In prose we should have *quam ut* (or *qui*) *adspiciatur*. *lubricus*: "slippery," *i.e.* "tripping up one's good resolves," "dangerous."

11. *versis*: the Parthians were famous horsemen. Their manoeuvre was always to retire before their enemies, shooting their arrows backwards as they rode.

12. *nihil attinent*: *sc. ad Venerem*.

14. *pueri*: "slaves." Cp. xxxviii. 1, etc.

16. *mactata hostia*: abl. of attendant circumstances (abl. absolute): "when a victim has been sacrificed (to appease her)."

ODE XX.—*I will give you the best wine I have—only cheap Sabine, but I bottled it myself, and its date will give you pleasant memories of a people's favour. I have no costly vintages for you.*

An invitation to Maecenas to visit Horace on his farm. See *Introductio*. § 1; and *Index*, *s.v.* Maecenas.

1. *Sabinum*: *sc. vinum*.

3. *levi*: (*lino*) "sealed up," because the cork was smeared over with pitch.

5. *eques*: Maecenas was one of the *ordo equester*, which held a middle rank between the Senate and the ordinary *cives*, and included well-to-do Romans whose property amounted to 400,000 sesterces (£3,400). Of these a special number became known as *Equites*

*Splendidi*—a kind of upper class—and Maecenas belonged to them. *Paterni fluminis*, *i.e.* the Tiber. Maecenas was of Etruscan origin.

7. *Vaticani montis*: on the W. bank of the Tiber opposite to the *Campus Martius*. *redderet*: after *ut* consecutive.

9. *Caleno*: “of Cales,” in Campania, famous for its vintage.

10. *vides* is a conjecture in place of the MSS. *bibes*, which will not make good sense, because the Caecuban and Calenian were among the finest of Italian wines. *Videre* here, as in Terence, means “to procure.”

11. *Formianae*: “of Formiae,” in Latium. *Tempero* is to “blend” or “temper,” and is usually said of the man who mixes the liquor, but is here applied to the vines and hills, and is equivalent to “fill” or “help to fill.”

ODE XXI.—*Call upon Apollo, and his mother Latona, and his sister Diana, ye boys and maidens. Sing their praises, that so Apollo may avert woe from us and turn it upon our enemies.*

2. Apollo was called *Cynthius* from his birthplace Mt. Cynthus, in Delos, the central island of the Cyclades.

4. *Iovi*: *cp. matribus*, i. 24.

5. *laetam*: *sc.* Dianam, the sister of Apollo and goddess of hunting. Hence she rejoices in the woods and streams, and wears the quiver. She was specially worshipped at Mt. Algidus, one of the Alban Hills, about fifteen miles S.E. of Rome; and was supposed to frequent both Erymanthus, a mountain on the N. of Arcadia, and Cragus, a mountain in Lycia.

9. *Tempe*: see vii. 4, *n.* Apollo was said to have there purified himself after slaying Python, the great serpent which dwelt on Mt. Parnassus above Delphi.

11. As the god of hunting, Apollo carried the bow and quiver. As the god of music he carried the lyre, which was invented by his brother (*fraterna*) Mercury. *umerum* is acc. of closer definition (G. § 340); *lit.*, “and (him who is) decked as to his shoulder with a quiver.”

ODE XXII.—*No matter where he be, the man of pure life need fear nothing. I was wandering through a Sabine wood when a wolf came upon me and left me unharmed. I was singing of Lalage. Put me where you will, at the Poles or the Equator, I will sing of her.*

1. *vitae*: gen. of reference (G. § 400), denoting the thing in point of which a term is applied to a person. It is peculiar to poets and late prose writers, especially Tacitus. *sceleris*: the use of gen. after *purus*, *solutus*, etc., is apparently a Graecism. Cp. the genitives in G. § 401.

7. *fabulosus*: “famed in story.” The Hydaspes is the Jelum, a river of the Punjab in India.

11. *terminum*: *i.e.* the limits of Horace's own farm.

13. *quale*: the antecedent (demonstrative) correlative *tale* is, as often, omitted. In full—*fugit lupus, tale portentum quale*, etc.

14. *Daunias*: see Index, *s.v.* *Daunus*.

15. *Iubae tellus*: Africa. Juba was king of Numidia, and fought against Caesar at Thapsus, for which his kingdom was forfeited, B.C. 46. Augustus restored it to his son, also called Juba; and in B.C. 25 the latter exchanged it for Mauretania.

20. *Inppiter*: "sky" or "climate:" cp. i. 25, *n.*

22. *domibus negata*: "denied to dwellings," *i.e.* "where none can live," because of the heat.

23. *dulce*: the acc. neut. of the adj. used as an adverb. Cp. Bk. ii. xii. 64, "*lucidum fulgentes*." So in the next line. It is a Graecism.

✓ ODE XXIII.—*You fly from me, Chloë, as flies a fawn that trembles at the rustling of the leaves. But I am no tigress, and 'tis time you grew more bold.*

1. *hinnuleus*: a dimin. from *hinnulus*, itself a dimin. of *hinnus*.

4. *siliæ*: notice this pronounced as a trisyllable.

6. *foliis*: either (1) abl. of place: or (2) abl. of means—"shiver with its leaves," just as below *corde et genibus tremit* (*sc.* *hinnuleus*).

10. *frangere*: infin., for the prose construction with *ut* and the subj. (*final*), or future participle. Cp. ii. 8; xii. 3; *notes*.

ODE XXIV.—*Who could be ashamed, who could help weeping for Varus? Let us mourn for him, whose like neither Honour, nor Justice, nor Loyalty, nor Truth will ever find. Most of all should Vergil mourn. Yet regret is vain—nothing can bring back the dead now as Orpheus once did his wife. We can but bear our grief in patience.*

Addressed to the poet Vergil on the occasion of the death of Quintilius Varus of Cremona, which occurred B.C. 24.

1. *Quis*: used here as an adj.: cp. v. 1, *n.* *sit* is deliberative subj. G. § 481. *pudor* = feeling of shame; but in v. 6 it is "Honour" personified. *Desiderium* usually means regret for a thing lost, or which one ought to have but has not. It governs the object gen. *capitis*, G. § 399. This use of *caput* to denote a person is a Graecism.

3. *Melpomene*: see Index, *s.v.* *Musa*. Her father was Jupiter.

9. *bonis*: dat. of agent, used after an adj. in *-bilis* as after the gerundive.

11. *Quintilium deos*: G. § 336. *creditum*: *credo* has three uses: (1) Intrans. *Credo tibi* = I believe you. (2) Trans. *Credo hoc tibi* = I entrust this to you. (3) Intrans. *Credo hoc ita fieri* = I believe this happens so. Only the transitive usage (2) can have full passive. See G § 303.

13. *Quid si*: the apodosis after *quid* is regularly omitted in such cases as this where the question is only rhetorical. English—"What if you, etc. . . . ?" The omitted verb is *fiat* or some such form. Another reading is *quod si*, where *quod* is the ordinary relative

used as an accus. of reference or sphere of action (G. § 339), "As to which if . . ." "But if . . ." Orpheo : cp. xii. 8, n.

17. *recludere* : dependent upon *lenis* :—"Kind to unseal doom (in answer) to prayers." See i. 18, n. *Precibus* also depends on *lenis*.

18. *nigro . . . gregi* : we should have expected *ad nigrum gregem*. The dat. thus used is rare even in poetry. G. § 357. *compulerit* is subj. because dependent on the hypothetical subj. *redeat*. Cp. Livy, 28, 42. *Fraus fidem in parvis sibi praestruit, ut, cum opera pretium sit, cum mercede magna fallat*. "Deceit wins for itself confidence in small matters, in order that, when it is worth while, it may cheat with great profit." For Mercury's office, see x. 17, 18.

ODE XXV.—*You have few lovers now, Lydia, and few callers, few serenaders. You must mourn over your vanished charms and submit to see other favourites take your place.*

3. *amatque* : "loves," i.e. "clings to," because it is rarely opened to admit a visitor.

5. *multum* : to be construed as an adverb with *facilis*.

7. *tuo* : with *me*, "while I that am thine am perishing." *noctes* : G. § 344.

11. *Thracio vento* : the North Wind. The construction is abl. absol. sub *interlunia* : cp. viii. 14, n. The idea is that the new moon causes a storm.

15. *iecur* : (gen. *iecoris* or *iecinoris*) : "heart," as we should say. The Romans imagined the liver to be the seat of the passions.

17. *quod* : "that." G. § 526. The subjunctive (*gaudeat, deditet*) is used because the words denote not facts asserted by Horace, but the grounds of Lydia's complaint (virtual oratio obliqua). The order is "*quod laeta pubes magis gaudeat virenti hedera atque pulla myrto (et) deditet*," etc.

ODE XXVI.—*The friend of the Muses, I shall cast care to the winds. Weave me, Muse, a chaplet for my friend Lamia. My compliments are vain without your help, and he is a fit subject for your gifts.*

2. *Creticum mare* : the S. parts of the Aegean, about the island of Crete.

3. *portare* : cp. ii. 8. *quis* : either = *quibus*, dat. of the agent (G. § 356), or nom. sing. with *rex*. The moods of *metuatur* and *terreat* are those of indirect question depending upon *securus*. Translate—"heeding not by whom, etc. . . ." The *Rex gelidae orae* is the chief of the Scythians.

†5. *quid* : there is another reading, *quod*, which is relative ; and the mood of *terreat* may then be explained as due to the concessive force of *quod*—"though it (i.e. the previous question *quibus . . . orae*) disturbs T." Tiridaten : see Index, s.v. Parthus.

†9. *Pimplei* : i.e. *Musa*. Pimplea was a fountain near Mt. Olympus, one of the haunts of the Muses ; hence they were called *Pimpleides*. *Pimplei* is voc. of the singular *Pimpleis*.



10. *hunc* : *i.e.* Lamia, mentioned again xxxvi. 7.

11. *Lesbio* : cp. i. 34, n. The *plectrum* (Gk. = "the striker") was a small piece of ivory or a quill used to strike the strings of the lyre, etc.

ODE XXVII.—*To wrangle over one's wine is a savage fashion. No quarrelling! Must I drink, too? Then Megilla's brother must tell me with whom he is in love. I will drink on no other terms. You need not be ashamed; come, whisper it. Ah! Poor wretch! You are in peril indeed, and I know not who can rescue you.*

2. *Thracum* : predicative gen. "It is (the custom) of Thracians."

4. *rixis* : G. § 385.

7. *immane quantum* : a parenthetical clause, imitated from the Greek. The ordinary full expression would be *quantum vino et lucernis Medus acinaces discrepet* (G. § 483) *immane est*.

8. *cubito presso* : the Romans took their meals reclining on sofas with the left elbow supporting them. Hence to "remain with elbows down" = "to keep one's seat."

10. *Opuntiae* : of Opūs (*gen.* Opuntis), a Locrian town opposite to Euboea.

11. *beatus . . . pereat* : an oxymoron. Cp. xviii. 16, n.

16. *ingenuo* : "worthy of an *ingenuus*," *i.e.* of one born of free parents, and so "noble."

19. *laborabas* : the imperfect is to be explained as referring to the time previous to the telling of the secret. "In what trouble you were all the time (and still are)!" *Charybdi* : see Index, *s.v.* Scylla.

20. *flamma* : G. § 570.

21. *Thessalis* : the Thessalians were famous for their sorceries.

24. *Pegasus* : the winged horse given by Minerva to Bellerophon, mounted on which he attacked and slew the Chimaera, a fire-breathing monster—part dragon, part goat, and part lion—which infested Lycia. The word is Greek, and denotes a she-goat.

ODE XXVIII.—*Sailor* : "Thou didst take the measure of earth, and sea, and heaven, Archytas, but it profits thee not now. All must die, however favoured by heaven, whether or no we ever live again, as Pythagoras avers. Some fall in battle, some are lost at sea; old and young alike perish." *Archytas' Shade* : "Yes: I was lost at sea, and am still unburied. Grant me but burial, and so may the storms spare thee, the gods keep thee and make thee rich. But if thou hearst me not, a dead man's curse will be upon thee and thy children. 'Tis but a little boon I ask."

An Ode in the form of a dialogue between a sailor who finds upon the shore the corpse of Archytas, and the shade of the drowned man. Archytas was a famous philosopher of Tarentum, a Pythagorean, and a friend of Plato. Like all Pythagoreans, he was a great astronomer and mathematician. He flourished in the middle of the fourth century, B.C.

3. *munera pulveris exigui* : "the gift of a little dust restrains

thee," i.e. "the lack of the gift," etc. The gen. here denotes that of which the thing consists. According to ancient belief, the spirits of the unburied could find no rest. All that was necessary was that a handful of dust should be sprinkled over the corpse. **Matinum litus**: "the shore near Matinus," a spur of Mount Garganus, in Apulia.

7. **genitor**: Tantalus. See Index, s.v. Pelops.

9. **Minos** (*gen.* Minōis): a legendary king of Crete, whose righteousness won for him the office of Judge in the nether world, and whom Zeus (Jupiter) instructed in the making of laws.

10. **Panthōiden**: "son of Panthōus." See G. § 280. Pythagoras, the philosopher of Elea (Velia), in Lucania, maintained that the soul does not die, but passes into another body. He pretended that his own soul had once animated Euphorbus, son of Panthous, who was killed before Troy. He was thus himself the "son of P., who was a second time sent down to Hades." The shield of Euphorbus was hung up in a temple at Argos, and Pythagoras pretended to recognize it as his own. **Orco**: cp. *gregi*, xxiv. 18, n.

11. **refixo**: "unfastened." The prefix has the same force in *recludo*, *resigno*, and a few other words.

13. **concesserat**: *quamvis* is followed by the subj. in prose writers of the best period, except Livy.

17. The three Furies drive men to murder and bloodshed. They were Tisiphōne, Alecto, and Megaera.

†18. **exitio**: dat. of the predicate. For *avidum*, some edd. read *avidis*, "greedy of gain." **nautis**: dat. of the recipient.

20. **fūgit**: perf., as the quantity shows.—"Has ever fled from."

22. **Illyricis**: Illyria was the strip of coast on the E. and N. of the Adriatic Sea. Hence *Illyricis undis* = Hadria.

23. **ne parce**: to be construed with *dare*—"spare not to give."

24. **capiti inhumato**: hiatus, the final *i* of *capiti* not being elided before the following vowel.

25. **sic**: cp. iii. 1, n, as also for the moods. **quodcumque**: accus. of sphere of action. Cp. xxiv. 13, n. **Venusinae**: "of Venusia."

27. **merces** (*gen.* mercēdis): "reward": not here the plur. of *merx*.

29. **Tarentum**: a colony of Sparta, now Taranto, at the head of the gulf of that name. It was the chief Greek city in Magna Graecia (Southern Italy).

31. **te**: abl. of origin with *natis*, G. § 386. It might also be taken as subject of *committere*, in accus. and infin. construction. **Fors**: sc. *sit an*, = *forsitan*. The subjunctive (*maneant*) comes therefore under the head of "dependent question."

33. **precibus inultis**: abl. of attendant circumstances (abl. abs.).

36. **curras**: *licet* and many other verbs are regularly constructed with the jussive subj. without *ut*.

✓ **ODE XXIX.**—So you are envious of the gold of Arabia, Iccius, and are counting on Eastern slaves and handmaidens? The rivers may run uphill now, the impossible may happen, for Iccius has exchanged his books for the breastplate.

Augustus' Prefect of Egypt, Aelius Gallus, led an unsuccessful expedition into Arabia in 24 B.C. Iccius was contemplating joining in it.

3. Sabaeas : see Index, *s.v.* Arabs.

4. regibus . . . Medo ; datives of disadvantage

5. virginum : partitive gen.

7. quis : as an adj. Cp. xxiv. 1.

8. ad cyathum : *ad* may signify "at" when used with common nouns, "near by" when used with names of towns. So here *ad cyathum*, "at or by your cups." *Ad cyathum stare* = "to be a cupbearer."

9. *tendere* : the infinitive, being a verbal noun, stands as the accus. of the thing taught after a verb of teaching. See G. § 410, *Obs.* 2. *Sericas* : "Chinese." Cp. xii. 56.

10. *neget* : potential subjunctive. G. § 517. *arduus* : with *montibus* as an abl. absolute : "the mountains being steep," or possibly poetical dative of *place whither*.

14. *Panaeti* : Panaetius, the Stoic philosopher and friend of Scipio Africanus, wrote a book which Cicero translated and enlarged as the *De Officiis* ("On Duty"). *Socraticam domum* : "the house (*i.e.* school) of Socrates." Plato and Xenophon are the chief philosophers of the "School of Socrates," who was an Athenian and the first to take up the study of *moral* philosophy. He made himself obnoxious by his habit of showing men the error of their views on such matters, and was accordingly compelled to drink the hemlock on the ground that he taught impiety, B.C. 399.

15. *mutare* : See xvi. 25, *n.*

ODE XXX.—*Glycëra is sacrificing to you, Venus. Leave your wonted haunts and come to her with the Graces, and Loves, the Nymphs, and the deities of Youth and Wit.*

1. See iii. 1, *n.*

5. *puer* : Cupid, the child of Venus.

6. *properentque* : the position of *que* shows that *properent* strictly belongs to *Nymphæ*, etc., and must be supplied with *puer et gratias*.

8. *Mercurius* : the god of wit and repartee. Cp. x. 1-3.

ODE XXXI.—*For what shall I ask Apollo? Not riches or lands. Let others grow, buy, and drink the costliest vintages. The simplest diet is enough for me. Grant me, Apollo, sane mind and body to enjoy it, and to retain my poetical powers to the last.*

1. *dedicatum* : with *Apollinem*. The epithet refers to the temple of Apollo on the Palatine, with its famous library, opened B.C. 28.

4. *segetes* : this, with all the following accusatives, are objects of *orat* understood.

5. *Calabria* : the heel of Italy—a district famous for its pasturage.

7. The *Liris* (*Garigliano*) flows through Latium between the famous vineyards of Falernum and *Massicus*.

9. *Calena*: see xx. 9, *n.* A prose writer would have joined the epithet to *vitem* rather than to *falce*. The subject of *premant* is *ii*, antecedent to *quibus*.

13. *et*: to be taken as first word in the clause.

19. *donec*: *dono* has two constructions (1) *dono tibi munus*, "I give a gift to you; (2) *dono te* (accus.) *munere*, "I present you with a gift." Here an infin. stands for the accus. in constr. 1. *Latōus*: a name of Apollo from his mother Latona (Leto).

ODE XXXII.—*We are asked for an Ode. Come, lyre of mine; let us now, if ever, sing to Romans such songs as Alcaeus sang even amid war and tempest—songs of love and wine. You bring pleasure to the gods and lace to mortals: hear me when I invoke you, lyre of mine.*

†1. *Poscimur*: *sc. carmen*. G. § 337. There is a *v. l. poscimur sc. te* (*i.e.* *lyram*).

3. *vivat*: for the mood, see G. § 502.

5. *Lesbio civi*: Alcaeus, *q.v.* in Index. *modulate*: though *modulor* is deponent, *modulatus* is used with a passive meaning. Cp. G. § 172. *Civi* is dative of the agent.

7. *sive*: the preceding *sive* (before *inter arma*) is omitted.

10. *puerum*: cp. xxx. 5. Lycus was a favourite of Alcaeus.

†15. *medicūque*: this is the suggestion of Lachmann. All the MSS. read "*mihī cumque*." But *cumque*, which must be translated "at any time," is never found by itself. It may be an abbreviation for *quumcumque*, as *quandoque* for *quandocumque*. With the present reading *vocanti* (*sc. mihī*) must be taken as an ethic dative.

ODE XXXIII.—*Grieve not too much, Albius, if Glycēra be faithless. The course of true love never did run smooth, and I have suffered as you do now.*

Addressed to Albius Tibullus, the elegiac poet (*v. 3*).

1. *ne doleas*: not prohibitive, but final—"to prevent your grieving;" there being an ellipse of "Consider what I say," or some such phrase. *Ne* with the present subj. can denote a general prohibition, but not one addressed to an individual.

6. *Cyri*: objective genitive: *Lycōris amat Cyrum*.

7. *Apulis*: "of Apulia," the country on the west coast of the Adriatic between Calabria on the south, Lucania on south and south-west, and Samnium on north-west.

9. *peccet*: G. § 533. This use of the subj. is to be classed as *final*. It denotes the *prevention* of the act of *sinning* prior to the action of the main clause. *adultero*: "for the sake of," etc. Cp. *precibus*, xxiv. 17.

10. *visum*: *sc. est. Videri* is often thus used impersonally, "To seem good," *i.e.* "to be decreed." *Veneri* is here the goddess. In *v. 13* it stands merely for *amor*.

15. *libertina*: a manumitted slave was called *libertus* or *libertinus*, the former denoting his relation to his old master (now his *patronus*), the latter his status in society. *Calabros*: see xxxi. 5, *n.*

✓ ODE XXXIV.—Once I was an Epicurean and cared not for the Gods; now I believe that there are Gods that shake the firmament—sky, earth, and sea; that put down the mighty and exalt the humble at their pleasure

According to Epicurus, the gods, if they existed, had no care for the world. He tried to explain all phenomena from the materialistic standpoint. Horace had been an Epicurean until one day he heard thunder when there were no clouds to account for it according to the theory of Epicurus. The gods *do* regard the deeds of men, and the reverses of fortune prove it. The Ode must not be taken too seriously.

3. *consultus* is regularly constructed with the objective genitive *iuris*, "one consulted on legal matters." Hence its use with other words, as here.

5. *Diespiter*: an archaic name of Jupiter and with the same meaning, *i.e.*, "father of light." It is from the same root as *dies*, *Zeus*, and *divus*.

7. *purum*: *sc. aëra*—"a cloudless sky."

10. *Taenāri*: in the cliffs of Taenarus (*C. Matapan*) was a cavern which was believed to be the entrance to Hades.

11. *Atlanteus finis*: "the bounds of Africa." See Index, *s.v.* Atlas.

14. *apicem*: *apex* was the tiara or crown of Eastern monarchs, who were proverbial as examples of pride and power.

16. *sustulit*: "has, ere now, lifted." This use of the perfect to express *customary* action is called *gnomic* or *aoristic*. Cp. Verg. Georg. I. 49. *Illius immensae ruperunt horrea messes*. "Its boundless harvests are wont to burst the garnerns."

ODE XXXV.—O goddess Fortune, all men revere thee—the husbandman, the mariner, the savages of the north, the princes of the East, and the warriors of Italy; for thou canst change the fortunes of all to good or ill. Necessity is thy pioneer, Hope and Loyalty follow thy vicissitudes, but not so false friends. Do thou preserve Augustus in his wars; and may atonement be thus made for the late civil strife.

1. *Antium*: on the coast of Latium, thirty miles south of Rome. It possessed a famous temple of Fortune.

2. *praesens*, properly the present participle of *praesum*, means "present to help," *i.e.* "powerful." For its constr. with *tollere*, cp. i. 18, *n.*

4. *funeribus*: abl. of price, like that used with *mutare*. Cp. xvi. 25, *n.*

8. *Carpathium mare*: between Rhodes and Crete, taking its name from the island of Carpathus.

10. *Latium*, whence the adj. *Latinus*, is the small division of Italy south of the Tiber, of which Rome was anciently the head.

14. *columnam*: "the pillar of their prosperity." *frequens*, like *celeber* (*creber*), means properly "crowded," not "frequent."

15. *cessantes* is the object of *concitet*. *Cessare* is "to hesitate," not "to cease." Cp. xxvii. 13.

22. *comitem*: *sc. se*—"denies herself (to thee) as a companion." Both *Spes* and *Fides* are subjects of *colit* and *abnegat*.

28. *ferre dolosi*: cp. i. 18, *n*. In prose we should have *dolosiores quam qui ferant*. *pariter*="equally (with their suffering friends)."

31. *examen*: for *ex-ag-men*, "that which is led out"; hence "a swarm" (of bees, etc.), here "a levy." The following datives are those of the agent. *rubro*: the "Red Sea" (*Erythraeum Mare*) was the ancient name for the Indian Ocean, not for the sea which is now so called (Gulf of Suez). *Eois*: "Eastern," from *Eos* (the Dawn).

34. *fratrum*: *i.e.* of the wounds which in civil war brothers have inflicted upon brothers.

35. *nefasti*: depending on *quid*.

39. *difingas*: "fashion for a different purpose." For the construction of *utinam*, see G. § 476. *retusum*: it was blunted by civil war.

40 *Massagetae*: a Scythian tribe living near the Caspian Sea.

ODE XXXVI.—*I gladly make thank-offerings to the gods who have brought back Numida to his friends from distant Spain. It is a day to be remembered: let us drink and dance and wreath our heads with flowers. Damalis will keep all her smiles for Numida.*

8. *alio rege*: "under another master" at school. The constr. is abl. absolute. *puertiae* = *pueritiae*, by syncope. Cp. *lamna* (= *lamina*), *solidus* (= *solidus*). Ode xxvi. was addressed to *Lamia*.

9. *mutataeque*, etc.: the "changing of the toga" took place when a Roman reached the age of fifteen years, and laid aside the *toga praetexta*—the brodered boy's dress, with a broad coloured stripe—for the *toga virilis*, the plain white robe of the civilian.

10. *Cressa nota*: it was proverbial to speak of marking a happy event in the calendar with white, an unfortunate occurrence with black. *Cressa* is a fem. adj. from *creta*, itself originally an adj., and denoting Cretan earth, *i.e.* chalk.

11. *modus*: "limit." *amphorae* may be an objective gen., but more probably a dat. of the indirect object with *modus*.

12. The *Salii* ("the leapers," fr. *salio*) were the priests of Mars who celebrated the Feast of Mars with wild dances. They were famous for the luxury of their banquets. (See xxxvii. 2, where *Saliarum* = belonging to the *Salii*.) *Salium* may be gen. plur. (G. § 46) or accus. sing.

13. *multi meriti*: gen. of quality. One "of much wine" = "a heavy drinker."

19. *Thracia*: see xviii. 8, *n*.

ODE XXXVII.—*Now is the time for feasting, dance, and wine! Erstwhile we dared not, for our country was menaced by a mad*

queen's rabble. But now she is fled. Caesar has affrighted her as the hawk scares the dove, or as a hunter the hare—that mad queen who yet scorned to be led in a Roman triumph and had courage to handle the asp with smiling face.

Cleopatra, Queen of Egypt, supported Antonius with her whole fleet and treasure at the battle of Actium, B.C. 31. Her flight led to the complete defeat of Antonius, who followed her to Alexandria, and, being pursued by the victorious Octavianus (Augustus Cæsar), committed suicide there. Shortly afterwards Cleopatra, finding that she had no mercy to hope for from Octavianus, also committed suicide—by allowing an asp to bite her, it was said, 30 B.C. These events fix the date of this Ode to the same year.

1. *bibendum*—*pulsanda*: notice that the former word is a nominative gerund (sometimes called the impersonal gerundive), while the second is a gerundive in agreement with the object. G. §§ 423, 431. *Saliaribus*: see xxxvi. 12, n.

4. *erat*: the imperf. is used because Horace is thinking of the bygone days of anxiety when all were waiting for the time when they might celebrate Cleopatra's defeat. Cp. xxvii. 19, n.

5. *nefas*: sc. *erat*. *Nefas* is a "sin against the gods." For *depromere*. cp. ix. 7, n.

8. *et*: for its unusual position, cp. xxxi. 10, and below, vv. 25, 26.

10. *impotens sperare*: "weak enough to hope for anything." *Impotens* means "powerless over oneself," "without self-control." See i. 18, n. In prose we should have *tam impotens ut speraret*.

14. *Mareotico*: sc. *vino*, wine grown at Marea on the shores of lake Mareotis, a lagoon on the east of Alexandria.

18. *columbas* . . . *leporem*: accusatives after *adurgens* to be supplied with *accipiter* and *venator*.

20. *Haemonia*: Thessaly, so called from Haemon, father of Thessalus.

21. *fatale*: "fateful," "bringing fate." (Never to be translated "fatal.")

24. *reparavit*: the force of the *re* must be brought out by an adjective—"prepared new shores for herself": i.e. she did not use her fleet to conquer a new land out of Caesar's reach.

25. *visere* belongs to *ausa*, and *tractare* to *fortis*. Cp. i. 18, n.

29. *morte*: causal ablative.

30. *Liburnis*: sc. *navibus*. Light barks used by the Liburni, a piratical tribe of Illyrians (xxviii. 22, n). The usual constr. of *invideo* is simply a dat. of the person or thing envied. The cause of the envy is sometimes added in the abl. Here it is expressed by the infin. *deduci*, etc.;—"grudging the Liburnian galleys that she should be led, etc."

31. *privata*: "robbed (of her crown)," "unqueen'd." The nominative is used after the Greek idiom instead of the accusative, as subject to the infinitive *deduci*. *mulier*: in apposition with the subject of the sentence.

ODE XXXVIII.—*I care not for Persian luxuries. Seek no roses for me—thou canst find nothing better than plain myrtle to grace both thee and me.*

1. **Persicos**: the Persians were proverbial for extravagant luxury.

3. **quo locorum**: G. § 395. **Moretur**: subj. in indirect question; **sectari** being=*quaerere*. For its constr., cp. ix. 13.

5. **adlabores**: "add by toiling." The subj. is jussive. Cp. xxviii. 36, n.

## INDEX

### OF PROPER NAMES.

#### A.

**Achilles**, -is or -ēi, m. (I. xv. 34: II. iv. 4, xvi. 29): Achilles, son of PELEUS (hence called Pelides, I. vi. 6) and THETIS (-idos, f.), daughter of the sea-god Nereus, led the MYRMIDONES of Thessaly (I. x. 15) against Troy. Thetis knew that he would die in the war, and tried to keep him hidden, dressed as a maidservant, in Scyros. Ulysses discovered him, and persuaded him to go to Troy (see I. viii. 16), which could not be taken without him. He there won BRISEIS (II. iv. 4) as a prize, while Agamemnon won Chryseis. Apollo compelled the surrender of the latter to her own parents, and in compensation Agamemnon took Briseis from Achilles, who was so indignant that he refused to fight for his countrymen. After a time the death of his companion Patroclus by the hand of Hector aroused him once more. He slew Hector, and was himself slain a few days later. *Pelidae stomachum* alludes to his obstinate refusal to fight.

**Ajax**, -ācis, m.: (1) Ajax, son of Oïleus, a Greek at Troy, famous for his speed (I. xv. 19). (2) Ajax, son of Telamon (II. iv. 5) and brother of Teucer (L. vii. 21, xv. 24), came to Troy from Salamis, whence both he and his brother are called SALAMINIUS. After the death of Achilles, Ajax and Ulysses were rivals for his armour; and Ajax, being disappointed, went mad and killed himself. His wife, TECMESSA, was a captive slave-girl.

**Alcaeus**, -i, m.: a famous lyric poet who lived about 600 B.C. at Mitylene in Lesbos, a large island off Ephesus. Hence he is called *Lesbius civis* (I. xxxii. 5). He was a friend of SAPPHO (II. xiii. 25), the lyric poetess, and each used a particular metre, called after them *Alcaic* and *Sapphic* (see Introd., pp. 15, 16), while 'Lesbian songs,' a 'Lesbian lyre,' mean such as were those of Alcaeus and



Sappho (I. i. 34, xxvi. 11). He fought against the Athenians at the battle of Sigëum, 606 B.C., and threw away his shield in flight, and he was nearly shipwrecked once. Most of his poems were about love and wine, or about his favourites, *Lycus*, etc. (see I. xxxii. 5 *sqq.*).

**Apollo, -inis, m.:** god of music, healing, hunting, medicine, and prophecy. His oracle was the famous Delphi (I. vii. 3), and his symbol was the bow and quiver. He had many titles, *e.g.* *Phoebus*, *Cynthius*. **DIANA (Artemis)**, goddess of hunting, of the moon, and of Hell, was his twin-sister, and their mother was **LATONA** (I. xxi. 3), whence Apollo is called *Latōus* (I. xxxi. 18). They were born in Delos (I. xxi. 10), and are therefore called *Delius* and *Delia*. See also I. x. 12; II. x. 20, xii. 20.

**Arabs, -bis, m.:** an Arab, a native of Arabia, of which there were three divisions: Petraea (Rocky), Deserta (Desert), and Felix (Fertile). One of the tribes of Arabia Felix were the Sabaei, whose country was **SABAEA** (I. xxix. 3), and their capital Saba. In 24 B.C. Aelius Gallus invaded Arabia Felix, but was forced to retire, owing to famine and the climate.

**Arctos, -i, f.** (I. xxvi. 3, II. xv. 16): 'the Bear;' the constellation of that name in the northern sky. Hence, *the North*.

**Atlas, -ntis, m.:** One of the Titans who made war upon Jupiter. As a punishment he had to support heaven on his shoulders. He was father of Maia and grandfather of Mercury (I. x. 1), and was identified with Mount Atlas in Africa, whence *Atlanteus finis* = 'farthest Africa' (I. xxxiv. 11).

**Atrides, -ae, m.:** A son of Atreus. The two Atridae were Agamemnon and Menelaus, chiefs of the Greeks before Troy. See *Troia*.

**Attalus, -i, m.** (adj. *Attalicus, -a, -um*, I. i. 12): the name of three kings of Pergamus, of enormous wealth. The last of them made the Romans his heirs, 133 B.C. (II. xviii. 5).

**Augustus, -i, m.:** The title by which the first Emperor of Rome was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Julius Caesar, the dictator, who adopted him as his heir 45 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled. Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra (I. xxxvii.), at **ACTIUM** in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as

the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.

## B.

**Bacchus, -i, m.:** the god of wine, whose sacred plant was the ivy, and whose worshippers were called *Bacchantes*, *Thyades*, *Maenades*. He had many other titles, such as *Liber (-eri)*, *Euhius (-ii)*, *Bassareus (-eos)*, *Lenaeus (-i)*, *Lyaeus (-i)*, *Thyoneus (-i)*. His mother was *Sēmēlē* or *Thyōnē*. (I. xix. 2, xvii. 22).

**Bithynus, -a, -um** (also *Thynus, -a, -um*, II. xiii. 15): belonging to Bithynia, the district of Asia Minor on the E. shore of the Bosphorus, between Pontus and Mysia. 'Bithynian merchandise' is put for any *Eastern* stuffs. (I. xxxv. 7.)

## C.

**Caecubum** (sc. vinum), **-i, n.:** wine grown in the *Ager Caecubus*, a marshy coast district of the S. of Latium, between Fundi and Terracina. (I. xx. 9; II. xiv. 25, etc.)

**Cato, -ōnis, m.:** (1) M. Porcius Cato (Censorius) served during the Second Punic War against Hannibal, and triumphed 194 B.C. for his successes against the Spanish tribes. In 191 B.C. he gained for his commander Glabrio the victory of Thermopylae against Antiochus, King of Macedonia. He earned his name (*Censorius*), and his reputation as a pattern of the old stern Roman life, from the rigour with which he acted as censor 184-180 B.C. (II. xv. 11). (2) M. Porcius Cato (Uticensis), a bigoted member of the Senatorian party, and subsequently leader of the Pompeians against Caesar in Africa. After his defeat by Caesar at Thapsus, 46 B.C., he committed suicide at Utica (I. xii. 35). **Centauri:** see *Lapithae*. He was great grandson of the Censor.

**Cyprus, -i, f.:** the island of this name in the Eastern Mediterranean. It was the favourite haunt of Venus, who had a famous temple at PAPHOS, on the W. coast; and it gave its name to the surrounding sea. (I. xiii. 1, xxx. 2, etc.)

## D.

**Dacus, -i, m.:** a Dacian, an inhabitant of Dacia, the country N. of the Ister (Danube), now *Transylvania*, *Moldavia*, *Wallachia*, etc. This people fought on the side of Antonius at Actium, and gave some trouble to the frontier armies of Augustus on the Danube. At a later time they were amongst Rome's most dangerous enemies. (I. xxxv. 9; II. xx. 18.)

**Daedālus, -i, m.** (whence the adj. *Daedaleus, -a, -um*), father of Icārus (-i): a famous artist, who built the Cretan Labyrinth, in which was kept the Minotaur. He was pursued by Minos, and, to escape, made wings for himself and his son. The latter fell into the Aegean, and was drowned, but Daedalus escaped to Cumae in Campania. (I. iii. 34; II. xx. 13.)

**Dardānus, -i, m.** (adj. *Dardanus, -a, -um* = Trojan): the founder of Troy, which was called after him *Dardania (-ae)*.

**Dannus, -i, m.**: a mythical king of Apulia, which is hence called DAUNIAS (-adis, f.): hence the adj. *Daunius, -a, -um*, meaning *Italian*. (I. xxii. 14; II. i. 34.)

**Diana**: see Apollo.

## E.

**Etruria, -ae, f.** (adj. *Etruscus, -a, -um*, and *Tyrrhēnus, -a, -um*): the district of central Italy lying S. and W. of the Apennines and N. of Latium, from which it was separated by the Tiber, hence called *Etruscus amnis*. Now Tuscany.

**Euhius, -i, m.** (also *Euius* or *Euius*): see Bacchus.

## F.

**Falernum, -i, n.** (sc. *vinum*): wine grown in the *Ager Falernus*, in the N. of Campania, between Mons Massicus and the Volturnus (*passim*).

**Faunus, -i, m.**: god of flocks, mountains, and fields, identified with the Greek god Pan. (I. iv. 11, xvii. 2; II. xvii. 28.)

## G.

**Gaetūlus, -a, -um**: *African*, from the *Gaetūli*, a powerful nomad tribe of the interior of Northern Africa. (I. xxiii. 10; II. xx. 15).

**Gratiae, -ārum, f.**: the three Graces, daughters of Jupiter, and companions of Venus, Cupid, and the Nymphs. They were usually represented as nude (*zonis solutis*).

## H.

**Hadria, -ae, m.**: the Hadriatic (Adriatic) Sea, notorious for its storms, mostly from the south; whence the south wind is called "the ruler of the Hadriatic." (I. iii. 15.)

**Hercules, -is, m.** (Heracles; adj. *Herculeus, -a, -um*): the god of travel and strength, son of Alcēna, the wife of Amphitryon, son of Alcaeus. Hence he is called *Alcides (ae, m.)*, "Son of Alcaeus"

(I. xii. 25). He was compelled by Eurystheus, King of Tiryns, to perform twelve labours, one of which was the descent to Hades, and bringing thence Cerberus, the three-headed dog which guarded it (I. iii. 36). He is also said to have assisted Jupiter in the struggle with the Titans (II. xii. 6), and to have done battle with the Centaurs.

**Hesperius, -a, -um**, belonging to Hesperia, -ae, f.: 'the Western Land.' It usually signifies Italy, Italian (I. xxviii. 26; II. i. 32), but sometimes alludes to Spain (I. xxxvi. 4), and at other times merely = 'Western' (II. xvii. 20).

**Hiberus, -i, m.**: the river Ebro in Spain, also spelt *Iberus* and *Hiber* (-i), (II. xx. 20); also as an adj. of three terminations = 'Spanish' (I. xxix. 15); *Hiberia* being the old name for Spain.

## I.

**Iuppiter, Iovis, m.** (Zeus): Jupiter, god of heaven and the universe, whose queen is IUNO, -ōnis, f. The name *Iuppiter* is also used as a common noun = *sky, climate*. (I. i. 25, etc.)

## L.

**Lapithae, -ārum, m.**: the Lapithae and the Centaurs (*Centauri, ōrum, m.*) were wild peoples of Thessaly. They were present at the marriage feast of Pirithōus and Hippolyte, when they quarrelled violently, the affair ending in a general battle, in which Hylaeus, chief of the Centaurs, was slain (II. xii. 6). They were notorious for their intemperance (I. xviii. 8). The Centaurs were figured as having the bodies of horses with the heads and arms of men. (Adj. *Centaurēus, -a, -um*, I. xviii. 8.)

**Libya, -ae, f.** (adj. *Libyēus, -a, -um*): Africa. It was regarded as a far-away land (II. ii. 10), and its crops of corn were proverbial (I. i. 10).

## M.

**Maecēnas, -ātis, m.**: C. Cilnius Maecenas, chief minister of Augustus and patron of Horace (see *Introd. I.*). He was an *Eques*, but descended from the royal race of Etruria, whence the Tiber (*Etruscus amnis*) is called his 'paternal river' (I. xx. 6). He several times mediated between Antonius and Augustus (see *Augustus*), and, when the latter was absent in the war which ended at Actium, Maecenas had entire charge of Italy and Rome. He continued to be high in favour until 21 B.C., when he retired from public life, and contented himself with the society of literary men. He was an author himself in a small way, but not successful. He died 8 B.C., a few days before Horace.

**Marsus, -a, -um**, belonging to the Marsi (-ōrum), one of the most warlike people of Samnium. They were a proverb for bravery, and there was said never to have been a Roman general who triumphed without their aid or over them. (I. ii. 39; II. xx. 18; and as substantive, I. i. 28.)

**Massicus, -i, m.**: sc. *Mons*, a famous wine-growing district between Latium and Campania, next to the *Ager Falernus*. Hence Massicum -i, n. (sc. *vinum*), the wine grown there.

**Maurus, -i, m.**: a Moor; a native of the western part of the North African coast, Mauretania. Also as adj. *Maurus, -a, -um* = African (I. xxii. 2; II. vi. 3).

**Mercurius, -i, m.**: god of wit and trickery, and the messenger of the gods. He conducted the souls of the dead to Hades (I. x. 16). (See *Atlas*.) As a son of Jupiter, he was brother of Apollo, to whom he gave the lyre which he had invented, and hence he is the patron of lyric poets, whom he protects in danger (II. vii. 13).

**Minerva, -ae, f.**: identified with the Greek *Pallas* (-ādis, f.), goddess of spinning and all female accomplishments, and of learning. She assisted the Greeks in the war against Troy, and was patron-goddess of Athens, which was called *Palladis urbs* (I. vii. 5). Her breast-plate was the *aegis* made of the skin of the goat which suckled Jupiter (I. xv. 11).

**Musa, -ae, f.**: the nine Muses, daughters of Jupiter, were Terpsichōre (*Muse of Dancing*), Euterpe (*Lyrics*), Urania (*Astronomy*), Polyhymnia (*Divine Hymn*), Clio (*History*), Calliōpe (*Epic*), Erāto (*Love-poetry*), Melpomēne (*Tragedy*), Thalia (*Comedy*).

## N.

**Nymphae, -ārum, f.**: nymphs: minor deities who possessed trees, rivers, mountains, seas, etc. They are the companions of the Graces, Venus, and Cupid.

## O.

**Orcus, -i, m.**: a name for Hades, the place of the dead (I. xxviii. 10; II. iii. 24, etc.).

**Orion, -ōnis, m.**, one of the giants, and a 'mighty hunter,' who was slain by Diana in revenge for an insult (II. xiii. 39). After his death he was placed amongst the stars as the constellation Orion, whose rising brings storms (I. xxviii. 21).

## P.

**Parthus, -i, m.**: a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (*Medians*), and further south still the Persae (*Persians*); but the name Parthus

is used vaguely by Horace for all three peoples (I. iii. 51 ; II. i. 31). They provoked a war with Rome in 52 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at CARRHAE. They were compelled to make peace again by Ventidius, who twice defeated them B.C. 39-38. Augustus intended to chastise them ; but civil war in Parthia between two claimants to the throne, PHRAHĀTES IV. (or Phraates ; II. ii. 17) and TIRIDĀTES (I. xxvi. 5), ended in an appeal to his arbitration. He set up Tigranes as king, 20 B.C. This appeal for arbitration is construed by Horace and other writers as equivalent to doing homage to Augustus. The Parthians had a peculiar style of fighting, never coming to close quarters, but discharging their arrows backwards as they rode (I. xix. 12). Augustus never triumphed over them (I. xii. 53).

**Pelops, -ōpis, m. :** was the son of TANTĀLUS, King of Lydia (or Argos). The latter wishing to try the omniscience of the gods, cut to pieces his son, and served up his flesh at a banquet. In return for this and other crimes, Tantalus, the 'guest-fellow of the gods' (I. xxviii. 7) was condemned to be tortured with everlasting thirst in Tartarus, while grapes hung over him just beyond his reach (II. xiii. 37). Pelops was revived by Hermes (Mercurius). He had two sons, ATREUS and THYESTES. The former became king of Mycænae, and banished his brother. Afterwards he pretended to be reconciled, killed the two sons of Thyestes, and served up their flesh to their father. For this the gods cursed Atreus and the house of Pelops (I. vi. 8) for ever.

**Pentheus, -ei, m. :** King of Thebes, refused to allow the Theban women to worship Bacchus, and was torn to pieces by them, his mother, Agāvē, leading them on, on Mt. Cithaeron (II. xix. 14). Thebes afterwards became a favourite haunt with Bacchus (I. vii. 3).

**Phrahātes, -is, m. (or Phraates) :** King of Parthia, was driven out by his own people for his cruelty. He engaged in a civil war with the other claimant, TIRIDĀTES. The Scythians supported Phrahātes, who compelled his rival to fly to Augustus. The latter finally put Tigranes on the throne (II. ii. 17 ; and see also *s.v.* Parthus).

**Pluto, -ōnis, accus. Plutona, m. (adj. *Plutonium, -a, -um*) :** god of the lower world, and brother of Jupiter and Neptune. His queen was PROSERPĪNA (II. xiv. 7 ; I. iv. 17), the daughter of Ceres, whom he carried off by force.

**Priāmus, -i, m. :** King of Troy, and father of Paris, whose rape of Helen caused the Trojan war. When his son Hector was slain by Achilles, Priam visited the Greek camp to ransom the dead body, which Achilles at once surrendered (I. x. 14). See *Troia*.

**Promētheus, -ei, m. :** one of the Titans, the sons of *Iapētus* (I. iii. 27), stole fire from heaven to give it to men, and otherwise benefited them. In return for his theft he was chained to a rock, with a vulture perpetually tearing at his vitals (II. xiii. 37).

**Proserpina, -ae, f. :** see *Pluto*.

## S.

**Sabinus, -a, -um**: belonging to the Sabines, a name which included the SAMNITES, and represented the ancient inhabitants of Roman Italy, from Etruria to Lucania. They were famous for their hardihood, simplicity, and honesty. (I. ix. 7, xx. 1; II. xviii. 14.)

**Scylla, -ae, f.**: Scylla and Charybdis (I. xxvii. 19) were two monsters who guarded the strait between Italy and Sicily. The latter thrice a day swallowed the waters of the sea and thrice threw them up again.

**Scythae, -arum, m.**: the Scythians, dwellers in the country north of the Danube and Black Sea, and conterminous with the Parthians at the Caucasus. Like the Parthians, the Scythians were a restless people, whom the Romans dreaded, but never successfully chastised (I. xix. 10, xxv. 9; II. xi.).

**Styx, -gis, m.** ('Hateful'): one of the six rivers in Hades. The others were Achëron, Lethë (*Forgetfulness*), Phlegëthon (*Flaming*), Cocÿtus (*Wailing*), and Avernus.

**Syrtes, -ium, m.** (I. xxii. 5; II. vi. 3; xx. 15): the 'Drifts,' or quicksands in the two bays of the north coast of Africa east of Tunis. They were distinguished as the Greater (*Maïor*) and Lesser (*Minor*) Syrtes.

## T.

**Thracia, -ae, f.** (also *Thraca, -ae*, and *Thrace, -es*): Thrace; the region south of the Balkans (*Haemus*) and north of Macedonia. A native of Thrace is *Thrax* (*-ois, m.*) or *Thressa* (*-ae, f.*), and the adjs. are *Thracius, Threicius*, and sometimes *Thrax*.

**Thÿnus, -a, -um**: see Bithynus.

**Tiber, -ëris** (also *Thybris, -is*), **m.**: the Tiber, which rises in the Apennines, near Tifernum, and flows south-west, separating Latium from Etruria. Hence it is called *Etruscus amnis*. Its chief tributaries are the *Nar* (*-ris*) and *Anio* (*-önis*).

**Tibur, -üris, n.**: situated on the side of a hill sixteen miles north-east of Rome, in Latium (now *Tivoli*). It was said to have been founded by three Argives, TIBURNUS, CATILUS (I. vii. 13, xviii. 2), and CORAS. It was famous for the beauty of its scenery, where the Anio, descending from the hills, makes gullies and cascades; and famous, too, as the home of Alburnëa, the last of the Sibyls (or prophetesses), who had there a sacred grove and shrine (I. vii. 12). Horace had a villa there. (Adj. *Tiburtinus, -a, -um*.)

**Tiridätes, -is, m.**: see *Phrahätes*.

**Tithönus, -i, m.**: a mortal with whom Aurora, the goddess of Dawn, fell in love. She gave him the gift of immortality, but forgot to add that of eternal youth. (I. xxviii. 8; II. xvi. 30.)

**Troia, -ae, f.**: Troy, the capital of the small district of north-west of Asia Minor called the Troad (*Troas, -ädis, f.*). It was besieged by the whole force of Greece, the legends said, for ten years, to avenge the abduction of HELEN (Helëna, *-ae, f.*), wife of MENELÄUS, King of Sparta, who had been carried off by PARIS

(Paris, -idis ; also called Alexander), son of Priāmus. In the tenth year it was taken by stratagem. The Greeks pretended that they gave up the siege, but left behind them a gigantic wooden horse, which the Trojans took within their walls. The horse contained a band of the picked warriors of Greece, who got out in the night, opened the city gates, and admitted the whole Greek army. The bravest of the Greeks was Achilles ; of the Trojans, Hector (*passim*).

Tyrrhēnus, -a, -um (I. xi. 6) : see *Etruria*.

## V.

Vesta, -ae, f. : goddess of the Hearth, on whose altar was kept burning a fire, which was never allowed to expire. Her priestesses were the Vestal Virgins, whose house, the *Regia* (*monumenta regis*, I. ii. 15) was on the slope of the Palatine hill, near the Forum.



Q. HORATHI FLACCI  
C A R M I N V M  
LIBER SECVNDVS.

NOTE.—*The text is mainly that of L. Müller, in which the spelling conforms closely to the exigencies of the metre; e.g., furerest (=furere est).*

I.

(Alcaic.)

Motum ex Metello consule civicum  
Bellique causas et vitia et modos  
Ludumque Fortunæ gravesque  
Principum amicitias et arma

Nondum expiatis uncta cruoribus, 5  
Periculosae plenum opus aleae,  
Tractas et incedis per ignes  
Suppositos cineri doloso.

Paullum severæ Musa tragoediae  
Desit theatris: mox ubi publicas 10  
Res ordinaris, grande munus  
Cecropio repetes cothurno,

Insigne maëstis praesidium reis  
Et consulenti, Pollio, Curiae,  
Cui laurus aeternos honores 15  
Deltatico peperit triumpho.

Iam nunc minaci murmure cornuum  
Perstringis aures, iam litui strepunt,  
Iam fulgor armorum fugaces  
Terret equos equitumque voltus. 20

Audire magnos iam videor duces,  
 Non indecoro pulvere sordidos,  
 Et cuncta terrarum subacta  
 Praeter atrocem animum Catonis.

Iuno et deorum quisquis amicior 25  
 Afris inulta cesserat inpotens  
 Tellure, victorum nepotæ  
 Rettulit inferias Iugurthæ.

Quis non Latino sanguine pinguior 30  
 Campus sepulcris inopia proelia  
 Testatur auditumque Medis  
 Hesperiae sonitum ruinae?

Qui gurgis aut quæ flumina lugubris  
 Ignara belli? quod mare Daunia  
 Non decoloravere caedes? 35  
 Quæ caret ora cruore nostro?

Sed ne relictis, Musa procax, iocis  
 Cæae retractes munera neniae,  
 Mecum Dionæo sub antro  
 Quaere modos levioꝛe plectro. 40

---

 II.

(*Sapphic* 1.)

Nullus argento color est avaris  
 Abdito terris, inimice lamnae  
 Crispe Sallusti, nisi temperato  
 Splendeat usu.

Vivet extento Proculeius aevo, 5  
 Notus in fratres animi paterni:  
 Illum ager pinna metuente solvi  
 Fama superstes.

Latius regnes avidum domando  
 Spiritum, quam si Libyam remotis  
 Gadibus iungas et uterque Poenus  
 Serviat uni. 10

Crescit indulgens sibi dirus hydrops  
 Nec sitim pellit, nisi causa morbi  
 Fugerit venis et aquosus albo  
 Corpore languor. 15

Redditum Cyri solio Phrahaten  
 Dissidens plebi numero beatorum  
 Eximit Virtus populumque falsis  
 Dedocet uti 20

Vocibus, regnum et diadema tutum  
 Deferens uni propriamque laurum,  
 Quisquis ingentes oculo inretorto  
 Spectat acervos.

---

### III.

(*Alcaic.*)

Aequam memento rebus in arduis  
 Servare mentem, non secus in bonis  
 Ab insolenti temperatam  
 Laetitia, moriture Delli,

Seu maestus omni tempore vixeris, 5  
 Seu te in remoto gramine per dies  
 Festos reclinatum bearis  
 Interiore nota Falerni.

Quo pinus ingens albaque populus  
 Umbram hospitalem consociare amant 10  
 Ramis? Quid obliquo laborat  
 Lympha fugax trepidare rivo?

- Huc vina et unguenta et nimium breves  
 Flores amoenae ferre iube rosae,  
 Dum res et aetas et sororum 15  
 Fila trium patiuntur atra.
- Cedes coemptis saltibus et domo  
 Villaque, flavus quam Tiberis lavit,  
 Cedes, et exstructis in altum  
 Divitiis potietur heres. 20
- Divesne, prisco natus ab Inacho,  
 Nil interest an pauper et infima  
 De gente sub divo moreris,  
 Victima nil miserantis Orci.
- Omnes eodem cogimur, omnium 25  
 Versatur urna serius ocius  
 Sors exitura et nos in aeternum  
 Exsilium impositura cumbae.

## IV.

*(Sapphic 1.)*

- Ne sit ancillae tibi amor pudori,  
 Xanthia Phoceu. Prius insolentem  
 Serva Briseis niveo colore  
 Movit Achillem;
- Movit Aiace[m] Telamone natum 5  
 Forma captivae dominum Tecmessae:  
 Arsit Atrides medio in triumpho  
 Virgine rapta,
- Barbarae postquam cecidere turmae  
 Thessalo victore et ademptus Hector 10  
 Tradidit fessis leviora tolli  
 Pergama Grais.

Nescias an te generum beati  
 Phyllidis flavae decorent parentes :  
 Regium certe genus et penates  
 Maeret iniquos. 15

Crede non illam tibi de scelesta  
 Plebe dilectam, neque sic fidelem,  
 Sic lucro aversam potuisse nasci  
 Matre pudenda. 20

Bracchia et voltum teretesque suras  
 Integer laudo ; fuge suspicari,  
 Cuius octavum trepidavit aetas  
 Claudere lustrum.

## V.

*(Alcaic.)*

Nondum subacta ferre iugum valet  
 Cervice, nondum munia comparis  
 Aequare nec tauri ruentis  
 In venerem tolerare pondus.

Circa virentes est animus tuae 5  
 Campos iuvencae, nunc fluviis gravem  
 Solantis aestum, nunc in udo  
 Ludere cum vitulis salicto

Praegestientis. Tolle cupidinem  
 Inmitis uvae : iam tibi lividos 10  
 Distinguet autumnus racemos  
 Purpureo varius colore.

Iam te sequetur : currit enim ferox  
 Aetas, et illi, quod tibi demserit,  
 Adponet annus ; iam proterva 15  
 Fronte petet Lalage maritum,

Dilecta, quantum non Pholoe fugax,  
 Non Chloris, albo sic umero nitens,  
 Ut pura nocturno renidet  
 Luna mari Cnidiusve Gyges.

20

Quem si puellarum insereres choro,  
 Mire sagaces falleret hospites  
 Discrimen obscurum solutis  
 Crinibus ambiguoque voltu.

## VI.

(Sapphic 1.)

Septimi, Gades aditure mecum et  
 Cantabrum indoctum iuga ferre nostra et  
 Barbaras Syrtes, ubi Maura semper  
 Aestuat unda,

*fatigues*  
 Tibur Argeo positum colono  
 Sit meae sedes utinam senectae,  
 Sit modus lasso maris et viarum  
 Militiaeque.

5

Vnde si Parcae prohibent iniquae,  
 Dulce pellitis ovibus Galaesi  
 Flumen et regnata petam Laconi  
 Rura Phalantho.

10

Ille terrarum mihi praeter omnes  
 Angulus ridet, ubi non Hymetto  
 Mella decedunt viridique certat  
 Baca Venafro ;

15

Ver ubi longum tepidasque praebet  
 Iuppiter brumas, et amictus Aulon  
 Fertili Baccho minimum Falernis  
 Invidet uvis.

20

Ille te mecum locus et beatae  
 Postulant arces ; ibi tu calentem  
 Debita sparges lacrima favillam  
 Vatis amici.

## VII.

(Alcaic.)

O saepe mecum tempus in ultimum,  
 Deducte Bruto militiae duce,  
 Quis te redonavit Quiritem  
 Dis patriis Italoque caelo,

Pompei, meorum prime sodalium,  
 Cum quo morantem saepe diem mero  
 Fregi, coronatus nitentes  
 Malobathro Syrio capillos ?

Tecum Philippos et celerem fugam  
 Sensi relicta non bene parmula,  
 Cum fracta virtus et minaces  
 Turpe solum tetigere mento.

Sed me per hostes Mercurius celer  
 Denso paventem sustulit aëre ;  
 Te rursus in bellum resorbens  
 Vnda fretis tulit aestuosis.

Ergo obligatam redde Iovi dapem,  
 Longaque fessum militia latus  
 Depone sub lauru mea nec  
 Parce cadis tibi destinatis.

Oblivioso levia Massico  
 Ciboria exple, funde capacibus  
 Vnguenta de conchis. Quis udo  
 Deproperare apio coronas

Curatve myrto? Quem Venus arbitrum 25  
 Dicet bibendi? Non ego sanius  
 Bacchabor Edonis: recepto  
 Dulce mihi furerest amico.

## VIII.

(Sapphic 1.)

Vlla si iuris tibi peierati  
 Poena, Barine, nocuisset umquam,  
 Dente si nigro fieres vel uno  
 Turpior ungui,

Crederem. Sed tu simul obligasti 5  
 Perfidum votis caput, enitescis  
 Pulchrior multo iuvenumque prodis  
 Publica cura.

Expedit matris cineres opertos  
 Fallere et toto taciturna noctis 10  
 Signa cum caelo gelidaque divos  
 Morte carentes.

Ridet hoc, inquam, Venus ipsa, rident  
 Simplices Nymphae ferus et Cupido,  
 Semper ardentes acuens sagittas 15  
 Cote cruenta.

Adde quod pubes tibi crescit omnis,  
 Servitus crescit nova, nec priores  
 Inpiae tectum dominae relinquunt,  
 Saepe minati. 20

Te suis matres metuunt iuencis,  
 Te senes parci miseraeque, nuper  
 Virgines, nuptae, tua ne retardet  
 Aura maritos.



## IX.

*(Alcaic.)*

Non semper imbres nubibus hispidos  
 Manant in agros aut mare Caspium  
 Vexant inaequales procellae  
 Vsque, nec Armeniis in oris,

Amice Valgi, stat glacies iners 5  
 Menses per omnes, aut aquilonibus  
 Querqueta Gargani laborant  
 Et foliis viduantur orni :

Tu semper urgues flebilibus modis  
 Mysten ademptum, nec tibi Vespero 10  
 Surgente decedunt amores  
 Nec rapidum fugiente solem.

At non ter aevo functus amabilem  
 Ploravit omnes Antilochum senex  
 Annos, nec inpubem parentes 15  
 Troilon aut Phrygiae sorores

Flevere semper. Desine mollium  
 Tandem querellarum, et potius nova  
 Cantemus Augusti tropaea  
 Caesaris et rigidum Niphaten, 20

Medumque flumen gentibus additum  
 Victis minores volvere vertices,  
 Intraque praescriptum Gelonos  
 Exiguus equitare campis.

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## X.

*(Sapphic 1.)*

Rectius vives, Licini, neque altum  
Semper urguendo neque, dum procellas  
Cautus horrescis, nimium premendo  
Litus iniquum.

Auream quisquis mediocritatem 5  
Diligit, tutus caret obsoleti  
Sordibus tecti, caret invidenda  
Sobrius aula.

Saepius ventis agitur ingens 10  
Pinus et celsae graviore casu  
Decidunt turres feriuntque summos  
Fulgura montes.

Sperat infestis, metuit secundis  
Alteram sortem bene praeparatum 15  
Pectus. Informes hiemes reducit  
Iupiter, idem

Submovet. Non, si male nunc, et olim  
Sic erit : quondam cithara tacentem  
Suscitat Musam neque semper arcum 20  
Tendit Apollo.

Rebus angustis animosus atque  
Fortis adpare ; sapienter idem  
Contrahes vento nimium secundo  
Turgida vela.

---

## XI.

*(Alcaic.)*

Quid bellicosus Cantaber et Scythes,  
 Hirpine Quinti, cogitet Hadria  
 Divisus obiecto, remittas  
 Quaerere, nec trepides in usum

Poscentis aevi pauca : fugit retro 5  
 Levis iuventas et decor, arida  
 Pellente lascivos amores  
 Canitie facilemque somnum.

Non semper idem floribus est honor  
 Vernis, neque uno luna rubens nitet 10  
 Voltu : quid aeternis minorem  
 Consiliis animum fatigas ?

Cur non sub alta vel platano vel hac  
 Pinu iacentes sic temere et rosa  
 Canos odorati capillos, 15  
 Dum licet, Assyrioque nardo

Potamus uncti ? Dissipat Euhius  
 Curas edaces. Quis puer ocius  
 Restinguet ardentis Falerni  
 Pocula praetereunte lympha ? 20

Quis devium scortum eliciet domo  
 Lyden ? Eburna, dic age, cum lyra  
 Matures, incomptam Lacaenae  
 More comam religata nodo !

---

## XII.

*(Asclepiad 4.)*

Nolis longa ferae bella Numantiae  
 Nec dirum Hannibalem nec Siculum mare  
 Poeno purpureum sanguine mollibus  
 Aptari citharae modis,

Nec saevos Lapithas et nimium mero 5  
 Hylaeum domitosque Herculea manu  
 Telluris iuvenes, unde periculum  
 Fulgens contremuit domus

Saturni veteris: tuque pedestribus  
 Dices historiis proelia Caesaris, 10  
 Maecenas, melius ductaque per vias  
 Regum colla minacium.

Me dulces dominae Musa Licymniae  
 Cantus, me voluit dicere lucidum  
 Fulgentes oculos et bene mutuis 15  
 Fidum pectus amoribus;

Quam nec ferre pedem dedecuit choris  
 Nec certare ioco nec dare bracchia  
 Ludentem nitidis virginibus sacro  
 Dianae celebris die. 20

Num tu quae tenuit dives Achaemenes  
 Aut pinguis Phrygiae Mygdonias opes  
 Permutare velis crine Licymniae  
 Plenas aut Arabum domos,

Dum flagrantia detorquet ad oscula 25  
 Cervicem, aut facili saevitia negat,  
 Quae poscente magis gaudeat eripi,  
 Interdum rapere occupat.

## XIII.

*(Alcaic.)*

- Ille et nefasto te posuit die,  
 Quicumque primum, et sacrilega manu  
     Produxit, arbos, in nepotum  
     Perniciem opprobriumque pagi;
- Illum et parentis crediderim sui 5  
 Fregisse cervicem et penetralia  
     Sparsisse nocturno cruore  
     Hospitis ; ille venena Colcha
- Et quidquid usquam concipitur nefas 10  
 Tractavit, agro qui statuit meo  
     Te triste lignum, te caducum  
     In domini caput inmerentis.
- Quid quisque vitet, numquam homini satis 15  
 Cautumst in horas : navita Bosphorum  
     Thynus perhorrescit neque ultra  
     Caeca timetve aliunde fata,
- Miles sagittas et celerem fugam  
 Parthi, catenas Parthus et Italum  
     Robur ; sed improvisa leti  
     Vis rapuit rapietque gentes. 20
- Quam paene furvae regna Proserpinae  
 Et iudicantem vidimus Aeacum  
     Sedesque discretas piorum et  
     Aeoliis fidibus querentem
- Sappho puellis de popularibus 25  
 Et te sonantem plenius aureo,  
     Alcaeae, plectro dura navis,  
     Dura fugae mala, dura belli.

- Vtrumque sacro digna silentio  
 Mirantur umbrae dicere; sed magis 30  
     Pugnas et exactos tyrannos  
     Densum umeris bibit aure volgus.
- Quid mirum, ubi illis carminibus stupens  
 Demittit atras belua centiceps  
     Aures, et intorti capillis 35  
     Eumenidum recreantur angues?
- Quin et Prometheus et Pelopis parens  
 Dulci laborem decipitur sono,  
     Nec curat Orion leones  
     Aut timidos agitare lyncas. 40

---

 XIV.

(Alcaic.)

- Eheu fugaces, Postume, Postume,  
 Labuntur anni, nec pietas moram  
     Rugis et instanti senectae  
     Adferet indomitaque morti;
- Non, si trecenis, quotquot eunt dies, 5  
 Amice, places, inlacrimabilem  
     Plutona tauris, qui ter amplum  
     Geryonen Tityonque tristi
- Conpescit unda, scilicet omnibus,  
 Quicumque terrae munere vescimur, 10  
     Enaviganda, sive reges  
     Sive inopes erimus coloni.
- Frustra cruento Marte carebimus  
 Fractisque rauci fluctibus Hadriae,  
     Frustra per autumnos nocentem 15  
     Corporibus metuemus austrum:

Visendus <sup>heres</sup> ater, flumine languido  
 Cocytos errans et Danai genus  
 Infame damnatusque longi  
 Sisyphus Aeolides laboris.

20

Linquenda tellus et domus et placens  
 Vxor, neque harum, quas colis, arborum  
 Te praeter invisas cupressos  
<sup>any</sup> <sup>D</sup> Villa brevem dominum sequetur.

Absumet heres Caecuba dignior  
 Servata centum clavibus et mero  
 Tinguet pavementum superbo,  
 Pontificum potiore cenis.

25

## XV.

*(Alcaic.)*

Iam pauca aratro iugera regiae  
 Moles relinquent, undique latius  
 Extenta visentur Lucrino  
 Stagna lacu, platanusque caelebs

Evincet ulmos; tum violaria et  
 Myrtus et omnis copia narium  
 Spargent olivetis odorem,  
 Fertilibus domino priori;

5

Tum spissa ramis laurea fervidos  
 Excludet ictus. Non ita Romuli  
 Praescriptum et intonsi Catonis  
 Auspiciis veterumque norma.

10

Privatus illis census erat brevis,  
 Commune magnum: nulla decempedis  
 Metata privatis opacam  
 Porticus excipiebat Arcton.

15

Nec fortuitum spernere caespitem  
 Leges sinebant, oppida publico  
 Sumptu iubentes et deorum  
 Tempa novo decorare saxo.

20

## XVI.

*(Sapphic 1.)*

Otium divos rogat in patenti  
 Prensus Aegaeo, simul atra nubes  
 Condidit lunam neque certa fulgent  
 Sidera nautis ;

Otium bello furiosa Thrace,  
 Otium Medi pharetra decori,  
 Grosphe, non gemmis neque purpura ve-  
 nale nec auro.

5

Non enim gazae neque consularis  
 Submovet lictor miseros tumultus  
 Mentis et curas laqueata circum  
 Tecta volantes.

10

Vivitur parvo bene, cui paternum  
 Splendet in mensa tenui salinum,  
 Nec leves somnos timor aut cupido  
 Sordidus aufert.

15

Quid brevi fortes iaculamur aevo  
 Multa ? Quid terras alio calentes  
 Sole mutamus ? Patriae quis exsul  
 Se quoque fugit ?

20

Scandit aeratas vitiosa naves  
 Cura nec turmas equitum relinquit,  
 Ocior cervis et agente nimbos  
 Ocior Euro.



Laetus in praesens animus quod ultrast 25  
 Oderit curare et amara lento  
 Temperet risu ; nihil est ab omni  
 Parte beatum.

Abstulit clarum cita mors Achillem,  
 Longa Tithonum minuit senectus, 30  
 Et mihi forsán, tibi quod negarit,  
 Porriget hora.

Te greges centum Siculaeque circum  
 Mugiant vaccae, tibi tollit hinnitum  
 Apta quadrigis equa, te bis Afro 35  
 Murice tinctae

Vestiunt lanae ; mihi parva rura et  
 Spiritum Graiae tenuem Camenae  
 Parca non mendax dedit et malignum  
 Spernere volgus. 40

## XVII.

*(Alcaic.)*

Cur me querellis exanimas tuis?  
 Nec dis amicumst nec mihi te prius  
 Obire, Maecenas, mearum  
 Grande decus columenque rerum.

A, te meae si partem animae rapit 5  
 Maturior vis, quid moror altera,  
 Nec carus aequae nec superstes  
 Integer ? Ille dies utramque

Ducet ruinam. Non ego perfidum  
 Dixi sacramentum : ibimus, ibimus, 10  
 Vt cumque praecedes, supremum  
 Carpere iter comites parati.

Me nec Chimaerae spiritus igneae  
 Nec, si resurgat, centimanus Gyas  
 Divellet umquam : sic potenti  
 Iustitiae placitumque Parcis. 15

Seu Libra seu me Scorpios adspicit  
 Formidolosus, pars violentior  
 Natalis horae, seu tyrannus  
 Hesperiae Capricornus undae, 20

Vtrumque nostrum incredibili modo  
 Consentit astrum. Te Iovis inpio  
 Tutela Saturno refulgens  
 Eripuit volucrisque Fati

Tardavit alas, cui populus frequens  
 Laetum theatris ter crepuit sonum ;  
 Me truncus inlapsus cerebro  
 Sustulerat, nisi Faunus ictum 25

Dextra levasset, Mercurialium  
 Custos virorum. Reddere victimas  
 Aedemque votivam memento ;  
 Nos humilem feriemus agnam. 30

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### XVIII.

(*Hipponactium.*)

Non ebur neque aureum  
 Mea renidet in domo lacunar,  
 Non trabes Hymettiae  
 Premunt columnas ultima recisas

Africa, neque Attali  
 Ignotus heres regiam occupavi,  
 Nec Laconicas mihi  
 Trahunt honestae purpuras clientae. 5

- At fides et ingeni  
 Benigna venast, pauperemque dives 10  
 Me petit : nihil supra  
 Deos lacesso nec potentem amicum
- Largiora flagito,  
 Satis beatus unicus Sabinis.  
 Truditur dies die, 15  
 Novaeque pergunt interire lunae.
- Tu secanda marmora  
 Locas sub ipsum funus et sepulcri  
 Inmemor struis domos,  
 Marisque Bais obstrepentis urgues 20
- Submovere litora,  
 Parum locuples continente ripa.  
 Quid quod usque proximos  
 Revellis agri terminos et ultra
- Limites clientium 25  
 Salis avarus ? Pellitur paternos  
 In sinu ferens deos  
 Et uxor et vir sordidosque natos.
- Nulla certior tamen  
 Rapacis Orci fine destinata 30  
 Aula divitem manet  
 Erum. Quid ultra tendis ? Aequa tellus
- Pauperi recluditur  
 Regumque pueris, nec satellites Orci  
 Callidum Promethea 35  
 Revexit auro captus. Hic superbum

Tantalum atque Tantali  
 Genus coerces, hic levare functum  
 Pauperem laboribus  
 Vocatus atque non vocatus audit.

40

## XIX.

(Alcaic.)

Bacchum in remotis carmina rupibus  
 Vidi docentem, credite posteri,  
 Nymphasque discentes et aures  
 Capripedum Satyrorum acutas.

Euhoe, recenti mens trepidat metu,  
 Plenoque Bacchi pectore turbidum  
 Laetatur. Euhoe, parce Liber,  
 Parce, gravi metuende thyrsos.

5

Fas pervicaces est mihi Thyiadas  
 Vinique fontem lactis et uberes  
 Cantare rivos atque truncis  
 Lapsa cavis iterare mella;

10

Fas et beatæ coniugis additum  
 Stellis honorem tectaque Penthei  
 Disiecta non leni ruina  
 Thracis et exitium Lycurgi.

15

Tu flectis amnes, tu mare barbarum,  
 Tu separatis uvidus in iugis  
 Nodo coerces viperino  
 Bistonidum sine fraude crines.

20

Tu, cum parentis regna per arduum  
 Cohors Gigantum scanderet inopia,  
 Rhoetum retorsisti leonis  
 Vnguibus horribilique mala ;

Quamquam choreis aptior et iocis  
 Ludoque dictus non sat idoneus  
 Pugnae ferebaris ; sed idem  
 Pacis eras mediusque belli.

Te vidit insons Cerberus aureo  
 Cornu decorum, leniter atterens  
 Caudam, et recedentis trilingui  
 Ore pedes tetigitque crura.

---

 XX.

(Alcaic.)

Non usitata nec tenui ferar  
 Pinna biformis per liquidum aethera  
 Vates, neque in terris morabor  
 Longius invidiaque maior

Vrbes relinquam. Non ego, pauperum  
 Sanguis parentum, non ego, quem vocas,  
 Dilecte Maecenas, obibo  
 Nec Stygia cohibebor unda.

Iam iam residunt cruribus asperae  
 Pelles et album mutor in alitem  
 Superne, nascunturque leves  
 Per digitos umerosque plumae.

Iam Daedaleo tutior Icaro  
Visam gementis litora Bosphori  
Syrtesque Gaetulas canorus 15  
Ales Hyperboreosque campos.

Me Colchus et qui dissimulat metum  
Marsae cohortis Dacus et ultimi  
Noscent Geloni, me peritus 20  
Discet Hiber Rhodanique poter.

Absint inani funere neniae  
Luctusque turpes et querimoniae ;  
Conpesce clamorem ac sepulcri  
Mitte supervacuos honores.

## NOTES.

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References to passages in the Odes are made thus: I. xii. 17 means Book I., Ode xii., line 17.

An obelus (†) denotes that the reading is doubtful.

### ODE I.

*You are writing the history of the Civil Wars, Pollio—a dangerous task indeed. Lay aside your tragedies awhile, great lawyer, great statesman, great general. Methinks I hear the sounds and see the sights of battle even now; methinks I watch the conquest of the world—all the world save Cato; his death was an offering to Jugurtha. The stain of our blood has defiled all the world. But, my Muse, let us sing a lighter song.*

Addressed to C. Asinius Pollio, a supporter of Julius Caesar, who triumphed 39 B.C. over the Parthini, an Illyrian tribe in arms on behalf of Brutus and Cassius. He was a patron of literature, and a friend of Horace and Vergil. The "History of the Civil Wars" to which Horace here refers comprised the years 60-30 B.C. Pollio was a successful tragic poet as well as an historian, but all his writings have been lost.

1. *motum*: a noun, not the participle of *moveo*. *Metello*: Q. Caecilius Metellus was consul in the year of the First Triumvirate, 60 B.C., and led the senatorian party against the league of Caesar, Pompeius, and Crassus (the *principum* of v. 4).

7. *tractus*: this verb governs all the preceding accusatives as direct objects, except *periculosae plenum opus aleae*, which stands in apposition with the others collectively. To write the history of the Civil Wars was dangerous, because Augustus might easily be offended, as well as many other notable Romans.

10. *theatris*: dative.

12. *Cecropio*: "Athenian," from Cecrops, a legendary king of Attica, where all the greatest tragedians were bred. The *coturnus* was a buskin or thick-soled shoe, worn by tragic actors to increase their height.

16. *Delmatico*: *i.e.* Illyrian. Dalmatia was strictly the district north of Illyria, about the head of the Adriatic Gulf and the Tyrol.

18. *perstringis*: *i.e.* in a public recitation of his works, a fashion which Pollio introduced. *litui*: "bugles" used by cavalry. Cp. Odes I. i. 23, *n.*

23. *terrarum*: partitive genitive.

25. *Iuno*: the patron goddess of Carthage in N. Africa.

28. *rettulit*: "offered due (*re-*) sacrifice." A singular verb agreeing with one member only of a composite subject is not uncommon, especially in Horace. *Iugurthae*: Prince of Numidia; he attacked his brother Adherbal, who was under the protection of Rome, and so began the Jugurthine War, 111 B.C. In 106 he was captured by Sulla and Marius, and in 104 was starved to death. Horace says that his death was avenged by the blood of the Romans who in 46 fell at Thapsus, where Cato (*v.* 24) commanded the senatorians. See Index *s.v.* Cato.

29. *quis*: used here adjectivally with *campus*.

31. *Medis*: dative of the agent; for the "Medes" see Index *s.v.* Parthus. *Hesperiae*: the adjective, "of Hesperia." See Index.

36. *caret*: "is free from." Distinguish the force of *careo* from that of *egeo*, "to be in need of."

38. *retractes*: final subjunctive, *i.e.* expressing purpose. The first meaning of *retracto* is "to handle again"; that of "withdrawing," "retracting," is secondary. *Ceae neniae*: *i.e.* mournful songs such as those of Simonides of Ceos, 556-467 B.C. He was famous for his elegies and epitaphs on the dead.

39. *Dionaeo*: belonging to Venus, Goddess of Love, the daughter of Diōne.

## ODE II.

*Silver has no beauty unless it be well used, as Procupeius used it to his undying praise. Better conquer avarice than rule the world. Avarice is like dropsy, always thirsty, yet only increased by indulgence. Virtue teaches us to call happy only him who can look once at wealth and not turn back to gaze upon it.*

Addressed to Sallust, adopted son of the historian of the Jugurthine War and the Catilinarian conspiracy; he was a courtier of Augustus and a patron of literature.

2. *lamnae*: syncopated for *laminae*, properly "a flat plate of metal"; Horace is referring to silver coin or plate.

4. *splendeat*: subjunctive in what is virtually a reported conditional clause; Sallustius is represented as saying *inimicus sum, nisi splendet*. The metaphor is from coin, which keeps bright only when continually used.



5. *Procleius* : said to have divided his own property with his two brothers, when the latter had lost their own by confiscation during the Civil Wars.

6. *animi* : gen. of reference, or of the "thing in point of which a term is applied to a person." The construction is a poetic extension of the adjectival use of the genitive, and is very rarely used in prose.

9. *regnes* : hypothetical subjunctive, the protasis to which is contained in *domando* (= *si domes*). *Iungas* and *serviat* depend on the implied hypothesis "(than) you would reign."

11. *Gadibus* (*Cádiz*): the famous port at the mouth of the Baetis (*Guadalquivir*), founded about 1000 B.C. by the Phoenicians. *uterque Poenus* : "both Carthaginians," i.e. the older Carthaginians of Carthage in Africa, and the settlers who occupied Spain and *Carthago Nova* (*Cartagena*) after 238 B.C.

12. *uni* : "alone" (*sc. tibi*). Cp. v. 22.

14. *pellit* : *sc.* "the dropsical patient," from *hydrops*.

15. *fugerit* : future-perfect; the cause of the disease must be eradicated *before* the thirst is quenched.

17. The construction is *Virtus eximit Phrahaten numero beatorum*. *Dissidens plebi* goes with *virtus*; and *solio* is dat. after *redditum*, which belongs to *Phrahaten*. Cyrus the Great founded the Persian empire about 560 B.C. The Persians and Parthians are, as often, identified. For *Phrahaten* see Index.

19. *falsis . . . vocibus* : i.e. by calling *P. beatus* when he is not virtuous.

20. *dedocet* : "unteaches them to use," i.e. "teaches them not to use."

21. *diadema* : properly not a metal crown, but a broad riband which formed part of the royal head-dress.

### ✓ ODE III.

*Be not too sorrowful in trouble, Dellius, nor too glad in good fortune. Of what use are the good things of life unless you enjoy them? Do so while you may, for you must forego them all at last. High, low, rich, and poor, we must all die.*

3. *temperatam* : *sc. servare memento*.

5. *seu . . . seu* : to be taken after *moriture*—"doomed to die, whether you have lived," etc.

8. *interiore nota* : the wine-jars were stored away in the *apotheca* as they were filled, so that the *amphora* which stood farthest back would of course contain the oldest and best wine. *Falerni* : *sc. vini*; cp. *Massicum*. The *nota*, or label upon the *amphora*, would record the place and date of the vintage.

9. *quo* : "to what end?" "why?" (lit. "whither?").

10. *amant* : "are wont," a Graecism.

12. *trepidare*: with *laborat*. The use of an infinitive with many verbs more usually constructed with a gerund or *ut* is an extension of the *prolative infinitive*, used with such verbs as *possum*, *incipio*, *volo*, etc. Other examples occur in iv. 23, xii. 28, xviii. 21, xvi. 39, xviii. 40. The obvious answer to the questions in this stanza is that all is for our pleasure.

14. *ferre iube*: the object of *iube*, being indefinite (e.g. *aliquem*), is omitted. *amoenae*: this adjective is used of *things* which are pleasing; *iucundus* of persons.

15. *res*: not "circumstances," but "property." *aetas*: "youth."

16. *fila*: the Fates (*Parcae*), three sisters, Clotho, Lachesis, and Atropos, were represented as holding, spinning, and severing the thread of man's life.

18. *villa*: the country house, opposed to *domo*, the house in town. Most wealthy Romans possessed several such country seats. *lavit*: present tense, as if from a verb of the 3rd conjugation, an archaic form affected by Horace.

19. *in altum*: used as a noun; cp. *ad plenum*, "to the full," I. xvii. 15.

21. *Inacho*: a mythical king of Argos.

23. *moreris*: the verb belongs to both *divesne* and *pauper*, the subjunctive is that of the dependent question. *sub divo*: "under the open sky"; cp. *sub Iove*. The god of the sky was Jupiter.

25. *eodem*: "in the same direction," "to the same place," adverb.

26. The subject to *versatur* is *sors*, while *urna* is an ablative of the instrument. *Vel* is omitted between the two adverbs *serius*, *ocius*; which qualify *exitura*. The lives of men are represented as so many lots (*sortes*) shaken together in an urn, and he whose lot first leaps out must die.

27. The scansion affords an instance of *synapheia*, the final *-um* of *aeternum* being elided before the vowel with which the next line begins; cp. xvi. 34.

28. *cumbae*: the boat of Charon, in which the ghosts of the dead were ferried across the Styx to Hades.

#### ODE IV.

*Be not ashamed to love a slave, Xanthias. Achilles, Ajax, Agamemnon, all did so. Who knows? Phyllis may be the daughter of kings; and, in any case, one whom you love cannot be base-born. She is fair; be not jealous of me if I praise her, for I am forty.*

1. *pudori*: predicative dative.

2. *Phoceu*: Greek vocative of *Phoceus*, a native of Phocis in Northern Greece.

3. *Brisëis*: a captive in war, who became the prize of Achilles. Agamemnon afterwards took her away again, and Achilles in his wrath refused to fight against the Trojans any more.

5. **Aiacem** : called "the son of Telamon" to distinguish him from Ajax the Less, son of Oileus. He married Tecmessa, daughter of Teleutas, king of Phrygia, a captive slave.

7. **Atrides** : Agamemnon fell in love with Cassandra, daughter of Priam, and took her home to Argos, where both were murdered by his queen Clytaemnestra.

9. **cecidere . . . tradidit** : English requires the past perfect, "had fallen . . . had handed over."

10. **Thessalo victore** : not an abl. of the agent (which would require the preposition *a, ab*), but an ablative absolute. *Thessalus* is Achilles, who came from Phthia in Thessaly. **ademptus Hector** : lit. "Hector removed," i.e. "the removal of Hector." The Roman preference for concrete to abstract phraseology often causes a (concrete) noun and participle to be used to express the action itself.

11. **tolli** : with *leviora*. Such a use of the infinitive dependent upon an adjective is not allowable in prose, but forms a special feature in the Latin of Horace. Cp. *indoctus ferre*, vi. 2; and compare Book I, iii. 25, vi. 6, x. 7, xii. 10, xviii. 18, xxxv. 2, 28.

12. **Pergama** : *Pergama, -orum* or *Pergamum, -i*—the citadel of Troy, and so used for the city itself.

13. **nescias an** : when *an* introduces an apparently single question, the implication is that the alternative mentioned is the right one. Here *nescias* is potential: "you would not know, if asked," and may be rendered "for all you know." But Horace does not mean this stanza, or indeed anything in the Ode, to be taken too seriously.

15. **genus** : this may be taken either as nominative, the subject of *est* (understood), and therefore also the subject of *maeret*; or as the accusative, the object of [*Phyllis*] *maeret*.

16. **iniquos** : *aequus* signifies (1) level; (2) just, considerate; (3) kind. *Iniquus* signifies the opposite in all three senses, the last being that which is here conveyed.

17. **tibi** : dative of the agent. *De scelestâ plebe* is predicative.

19. **potuisse nasci** : *possum, debeo*, etc., are in this sense constructed with a *present* infinitive, and themselves take whatever tense-sign the English transfers to the dependent infinitive, e.g. *debui facere*, "I ought to have done." **matre** : ablative of origin.

22. **integer** : from *in* (= not) and *tag* (root of *tango*, to touch), "intact," i.e. "heart-whole."

24. **claudere** : see on iii. 12. **lustrum** : properly the sacrifice of purification performed by the Censors at the close of their census in every fifth year. Hence it comes to mean "a term of five years." As Horace was born in 65 B.C., the date of this ode must be 25 B.C.

## ODE V.

*Lalâge is too young to marry yet. Like a young heifer, she cares only for play and pleasure. Soon will come the time when she will be ready for love; you will be fonder of her than of Pholôe or Chloris, fairer though Chloris be than a moon-lit sea or the boy Gyges.*

2. **cervice**: the sing. of this noun is rarely used except in poetry. **munia**: viz. that of pulling at the yoke as a mate (*compar*) should.

9. **tolle**: "away with . . ." *Tollo* bears the three meanings of (1) to raise; (2) to lift up and carry off; (3) to remove, destroy.

10. **iam**: "soon," and so in *v.* 15. **lividos**: properly "dark-blue," i.e. "dark."

12. **colore**: with *distinguet*, "set off with," not with *varius*.

15. The meaning is that the lover need not fear to wait awhile. The years that take him past his prime of life will bring the maiden nearer hers.

16. **petet**: "will playfully butt," not "will seek."

20. **Cnidius**: a native of Cnidus, a Dorian colony in Caria.

21. The boy Gyges is so girlish in his features, that if he were dressed as a girl it would be difficult to distinguish his true sex.

## ODE VI.

*I should like to live the rest of my days at Tibur or Tarentum, Septimius. The fields and flocks of Tarentum, its bees and olives and vines, invite me. Let us go there and end our days together.*

1. **Gades**: see on ii. 11.

2. **Cantabrum**: the Cantabri were a wild mountain tribe of North-western Spain and Northern Portugal. They resisted the Romans longer than any other Spanish clan, and the years 29-15 B.C. were occupied in almost ceaseless campaigns against them. They were finally conquered and pacified by Agrippa. **ferre**: see on iv. 11.

3. **Syrtes**: see Index.

5. **colono**: dative of the agent. For the legend alluded to see Index *s.v.* Tibur.

7. **lasso**: not to be taken too seriously. Horace's only *militia* was in 42 B.C. (see vii. 2, *n.*); this was written probably after 29. **maris . . . militiaeque**: the genitives depend on *lasso*. Cp. *fessierum* (Vergil). They might also be taken with *modus*. With *lasso*, *sc. mihi*.

9. **Parcae**: see iii. 16, *n.*; and for *iniquae* see iv. 16, *n.*

10. **pellitis**: "clad in skins" (*pelles*), with which sheep of exceptionally fine breed were covered in order to preserve their fleece from damage. **Galaesi**: not "the river Galaesus" (which would be expressed by putting the two nouns in apposition), but the "waters of the Galaesus." This river falls into the Gulf of Tarentum.

11. **regnata**: *regno* is an intransitive verb, but the passive is used transitively in poetry and post-Augustan prose.

12. **Phalantho**: dative of the agent. While the Spartan warriors were absent during the long wars against Messenia in the eighth century B.C., there grew up a population which, headed by Phalanthus, endeavoured to expel the legitimate Spartans. Foiled in the attempt, Phalanthus was allowed to lead them away as colonists, and so founded Tarentum (*Taranto*), 707 B.C.

14. **Hymetto . . . Venafro**: examples of the figure called brachyology (short-speaking). The honey of Tarentum does not rival Hymettus, but *the honey of Hymettus*. The latter place was a mountain overlooking Athens from the south.

16. **Venafro**: a celebrated olive-growing town on the southern borders of Latium, near the Vulturinus river.

18. **Aulon**: a mountain in Calabria. **fertili**: either (1) "luxurious," if *Baccho* be taken to mean "grapes"; or (2) "fertilising," if *Baccho* be understood literally. † **amictus**: there is another reading, *amicus*, "friendly to."

22. When the body of a Roman was burnt upon the funeral pyre, his intimate friends wept solemnly over his smouldering ashes (*favilla*), and subsequently quenched them with libations of wine, prior to enclosing them in the urn.

### ODE VII.

*Pompeius, my comrade in every danger, what has brought you back safe home? How often have I feasted with you! With you I fought at Philippi; but while I ran away, you were drawn back into warfare. Now we can feast again. I could drink like a Thracian.*

1. **tempus ultimum**: "gravest peril," *tempus* here, as often, denoting "a crisis."

2. **Bruto**: Marcus Junius Brutus, a friend of Julius Caesar, was the head of the conspiracy which ended in the assassination of Caesar, March 15th, 44 B.C. He was compelled to quit Italy by Marcus Antonius, and endeavoured to assert his cause by arms. At Philippi in Macedonia the army commanded by himself and Cassius was routed by Octavianus and Antonius, and the two commanders committed suicide, 42 B.C. **militiæ**: not locative, but genitive case.

3. **Quiritem**: *Quirites* (from the Sabine *quiris*, a spear) was a name for the Romans in their civil capacity.

4. **Pompei**: scanned as a spondee. The *e* and *i* coalesce in pronunciation by the figure called *synizesis*. **Sodalis** is a "boon-companion"; **comes** (*cum* and *eo*, *ire*) is one who "goes by the same road," a comrade; **collega** (*cum* and *lĕgo*) is one "commissioned at the same time," a colleague in office.

8. **capillos**: in poetry many passive verbs, especially in the past participle, are used in a "middle" sense, *i.e.* the subject is also the indirect object of the action; so here *coronatus capillos* = "having wreathed *my* hair."

9. **Philippus**: see note on *v.* 2, and Introduction, § 1. The *parma* was the distinctive shield of a cavalry soldier. The diminutive implies irony or apology.

11. **fracta**: *sc. est. Virtus* (from *vir*) means primarily "manliness."

13. **Mercurius**: Mercury was the inventor of the lyre, and may therefore have been regarded as the patron of lyric poets.

✓ 21. *lœvia*: "smooth," *i.e.* polished in your honour. *Massico*: see Index, and iii. 8, note on *Falerni*.

23. *unguenta*: perfumes such as *malabathrum*, *nardum*, etc., were regularly sprinkled over the heads of banqueters; hence the adjective *nitens* applied to the hair (*v.* 7).

24. *deproperare*: *depropero*, which, like *propero*, is naturally intransitive, is here used transitively.

25. *curatve*: the *-ve* belongs in sense to *myrto*. Garlands of roses, myrtle, and parsley were worn during drinking-bouts. *arbitrum bibendi*: the "master of the cups" directed the quality and quantity of the wines drunk during the banquet, and was elected by means of dice (*tali*). The latter were four in number, numbered on four sides each. If all fell with the same number uppermost, the throw was called *canis*, the worst. The best, *Venus*, was a throw in which all four dice showed different numbers.

27. *Edonis*: the Edoni (or Edones) were a Thracian tribe. They are here put for "Thracians" generally, that people being addicted to excessive drinking.

28. *furere*: *i.e.* *furere est*.

#### ODE VIII.

*If any of the oaths which you have broken had brought you punishment, Barine, I could believe those which you make now. But no such thing. The very deities of love smile upon your perjuries. Your old lovers leave you not, fresh ones come, and every young wife dreads your influence.*

1. *iuris pelerati*: "false oath," formed on the analogy of *iurandum*. The genitive is objective with *poena*.

4. *turpior*: both *dente* and *ungui* belong to the adjective *turpior* as ablatives of amount of difference, and *uno* must be taken with each noun.

5. *crederem*: *sc. tibi* or *iuri iurando tuo*. *simul*: for *simulac*, as often.

10. *fallere*: "to forswear." Barine swore by the buried (*opertos*) ashes of her dead mother, and broke her oath.

14. *Cupido*: in Vergil and other writers, when masculine, *Cupido* signifies the god of love, who is represented as armed with the bow and arrows. When feminine, it is a common noun, "desire." In Horace the word is always masculine. Cp. xvi. 16.

17. *tibi*: dative of advantage, "for thee."

18. *servitus*: abstract for concrete, "slaves." The young men only grow up to be slaves to her charms like their elders.

21. *iuvencis*: the young men are compared to growing cattle, just as was Lalage, Ode v.

24. *aura*: "the breeze of your favour," that blows on your lovers.

## ODE IX.

*Rain and storm and winter do not last for ever, Valgius, and why should the storm of your grief for Mystes be unceasing? Nestor forgot his grief for Antilöchus; Troilus' death was forgotten. Do you also forget, and let us sing of the triumphs of Rome's Emperor.*

1. *nubibus*: ablative of place whence motion takes place. It is unusual for it to stand without a preposition.

7. *Gargani*: the Mons Garganus forms a headland on the Adriatic Sea in the north of Apulia.

8. *foliis*: the ablative may be explained as one of either separation or respect.

9. *modis*: "measures" (musical), *i.e.* elegies; so *amores* in *v.* 11 means love-poems. Gaius Valgius Rufus was an elegiac poet of Maecenas' circle.

10. *Mysten ademptum*: *cp. ademptus Hector*, *iv.* 10, *n.* *vesper*: the planet Venus, which does not "rise" in the evening, though it may then become visible.

12. *fugiente solem*: *i.e.* when Venus is a morning star.

14. *senex*: Nestor, king of Pylos in Messenia, lived through three generations of men, and was the wisest counsellor of the Greeks before Troy. His son Antilöchus was slain by Memnon while defending his father.

16. *Troilus*: son of Priam and Hecuba; he was slain by Achilles while still a mere lad. He had fifty sisters, here called Phrygian, because the Troad was a portion of Phrygia.

18. *querellarum*: this use of the genitive is a Graecism, the regular Latin construction requiring the accusative. *nova . . . tropaea*: the reference is probably to some monument erected in 25 B.C. to celebrate victories gained over various barbarous tribes.

19. *Augusti*: see Index.

20. *Niphäten*: the name of a mountain of Armenia. *rigidum*: "stiff with ice," "ice-bound."

21. *Medum flumen*: the Euphrates, which Augustus constituted the boundary between the Roman Empire and the Parthians. The construction here changes, and an accusative and infinitive clause is put as object in place of the simple accusative (*tropaea . . . Niphäten*). Translate: "Sing of the trophies, etc. . . and how the Median stream . . . rolls lesser eddies down."

23. *Gelonos*: the Gelöni were a Scythian tribe dwelling about the Tanäis (*Don*). They are here put loosely for the Dacians, who were compelled to retire beyond the Danube at some time posterior to 25 B.C., and thenceforward to recognise that river as their limit. *praescriptum*: neuter adjective used as a substantive. Their plains are called "narrow," in contrast with the wide area of Thrace, which they had once occupied.

✓ ODE X.

*The best life, Licinius, is that which aims at neither too much nor too little. The golden mean avoids alike envy and insult; it is the lofty tree which is struck by the lightning. 'Tis best to be guarded in all cases. Change will come, and Apollo's shafts give place to his music. Be bold in trouble, cautious in success.*

1. Licini: Lucius Licinius Murena, who was afterwards (22 B.C.) put to death for conspiring against Augustus.

4. iniquum: see iv. 16, n.

5. auream: "golden," i.e. most valuable, best. *mediocritatem*: according to the Greek philosopher Aristotle every virtue is a mean between two vices.

9. *ingens*: the position of this word at the end of the line shows that stress is laid upon it in sense; so with *summos*.

11. *summos . . . montes*: "the tops of mountains," not "the highest mountains," which would require *altissimos*.

13. *infestis . . . secundis*: ablatives of attendant circumstances, *sc. rebus*, as in v. 21.

17. *olim*: "hereafter." Derived from *ille* (old form, *olle*), *olim* is a locative case, and really means "at the time mentioned" (whether future or past). Usually it refers to past time; but here it refers to a point of time in the distant future. *male nunc: sc. est*.

18.† *cithara*: another reading is *citharæ*, "the Muse of his lyre."

22. *idem*: lit. "you, the same one," i.e. you too.

23. *contrahes*: future simple equivalent to an imperative, as in English. *vento secundo*: ablative of attendant circumstances. *secundo: secundus*, originally a participle of *sequor*, is used as an adjective (cp. *oriundus*), and means "following astern," i.e. favourable.

ODE XI.

*Trouble not, Quintius, to inquire what is going on in far away Spain and Moesia. Life wants but little; fret not about it, but enjoy youth while you may—it vanishes like flowers or like the waning moon. Better lie in the shade and drink with me. Let a slave mix us some Falernian, and fetch Lyde to sing to us.*

1. *Cantaber*: see on vi. 2, n. *Scythes*: the term Scythian comprised a large number of barbarous tribes about the Danube and Don.

3. *divisus: sc. ab Italia*. Of course the epithet belongs only to *Scythes*. The Cantabri lay beyond the *Mare Tyrrhenum*. *remittas*: jussive subjunctive; so *trepides*. This use of the 2nd person singular of the present subjunctive is poetic or colloquial, except when the subject is indefinite.



4. **in usum** : "about the needs of" ; an unusual meaning for *usus*.
6. **lēvis** : *i.e.* with skin still soft and unwrinkled.
7. **pellente** : when retaining their verbal force, present participles form the ablative in *-e* ; the ablative in *-i* is more usual when they are used as simple adjectives.
12. **consiliis** : the ablative depends alike upon *fatigas* and *minorem*, being instrumental with the former and ablative of the standard of comparison with the latter. **minorem** : "inferior to," *i.e.* not equal to.
14. **sic** : "like this," *i.e.* just as we are.
15. **capillos** : for the accusative cp. vii. 8, *n.*, and v. 24, below.
17. **Euhius** : Bacchus. See Index. The name was derived from the cry (*evoe!*) of his worshippers.
18. **quis** : see i. 29, *n.* **puer** : "slave." **ocius** : the positive degree (*ociter*) of this adverb is rarely found, and *ocius* may bear either its proper comparative sense, or may be used for the positive.
22. **age** : this imperative is used as a mere exclamation, and is often strengthened by the suffix *-dum*.
23. **maturet** : jussive subjunctive in quasi-dependence on *dic*. **Lacaenae more** : *i.e.* simply. *Lacaena* is feminine of *Laco*, a Spartan (vi. 11).
24. †**comam** : see vii. 8, *n.* Most MSS. have *incomptum . . . comas nodum*, whence some editions have *in comptum nodum*, in which case the sense is "binding her hair into a neat knot." The reading in the text is that of Bentley.

## ODE XII.

*To sing of Rome's wars or of the old myths, Hercules and the war of the giants, does not suit my lyre, Maecenas. If Caesar needs a historian, you will best meet his wishes by writing in prose. I must sing of Licymnia's bright eyes, her fidelity, and all her charms. Would you take aught in exchange for one lock of her hair, when she teases you to give or take a kiss?*

1. **nolis** : hypothetical (also called potential) subjunctive, *i.e.* the apodosis of a conditional sentence, the protasis of which is not expressed. Numantia, in Hispania Tarraconensis, held out for six years against Scipio Africanus Minor and other generals. It at last fell in 133 B.C., when the survivors of the siege fired the town and slew themselves to avoid captivity.
2. †**dirum** : so Orelli. Most MSS. read *durum*, "unyielding." **Hannibalem** : who led the Carthaginians across the Alps, won the battles of Trebia, Ticinus, Trasimēnus, and Cannae ; and for sixteen years (218-202) kept alive the terrible Second Punic War.
3. **Poenō** : Carthaginian. During the First Punic War the waters of Sicily were the scene of several great sea fights, notably those of Mylae (260 B.C.), Ecnōmus (256), and the *Aegātes Insulae* (241), which ended the war.

4. *citharae*: the Greek poems in the metres imitated by Horace were sung to the lyre, though his own poems were not.

5. *Lapithas*: see Index. Hyllaeus was one of the chief centaurs in their fight.

6. *Herculea manu*: *i.e.* "the hand of Hercules." The adjective takes the place of a possessive genitive. The giants, sons of Earth and Urānus, rebelled against Saturn (Cronos) and the gods, but were defeated, mainly by the aid of Hercules. See Index *s.v.* Hercules.

7. *unde*: with *periculum*, "the danger from which source." This adverb is rarely used with reference to persons; but cp. I. xii. 17, *unde nil minus generatur ipso*, where *unde* refers to Jupiter. *contremuit*: used transitively in the sense of "trembled at" and governing *periculum*.

9. *pedestribus*: "belonging to prose writing," as opposed to verse.

11. *vias*: *sc. Romae*. Captured princes were usually led along the *Via Sacra* in the triumphal procession of their conqueror. Horace is thinking of the triple triumph of Augustus in 29 B.C., for his victories in Delmatia, Pannonia, Egypt, and Asia.

14. *lucidum*: accusative neuter of the adjective used adverbially. Cp. I. xxii. 23, *dulce ridentem, dulce loquentem*. Licymnia is supposed to represent Maecenas' wife Terentia, with whom he lived on such variable terms that it was jestingly said "he married and divorced a new wife every day."

17. *dedecuit*: the word may be taken either as a true perfect ("to whom it has thus far been no disgrace," etc.) or as gnomic aorist ("whom it disgraces not"). Cp. *sustulit* in I. xxxiv. 16.

20. *celebris*: "crowded"; the word applies rather to the temple than the goddess. This festival of Diana was probably one held in August.

21. *Achaemēnes* was a mythical ancestor of Cyrus, and king of Persia, an empire proverbial for its wealth. See ii. 17, *n.*

22. *Mygdonias*: belonging to Mygdon, a Homeric prince of Phrygia.

23. *crine*: *mutare* usually takes an accusative of the thing given, an ablative of the thing taken in exchange; but the reverse construction is used here and in Odes I. xvii. 2. The ablative must be considered as one of price.

27. *gaudeat*: the clause is causal, giving the explanation of *saevitia*: "inasmuch as she rejoices," etc. *poscente*: ablative of the standard of comparison, "more than you who ask it."

28. †*occupet*: there is a variant *occupat*, the object of which (*oscula*) must be understood from the preceding clause.

### ODE XIII.

Whoso first planted thee, miserable tree, did so on an evil day, and was a murderer or a sorcerer, doubtless. How little can men foresee.

*the dangers against which they must guard themselves. I have been all but killed—all but seen the kingdom of Proserpine and the mighty dead, and Alcaeus and Sappho, beset by listening ghosts and singing songs so sweet that even Cerberus grows tame, and the shades forget their pains and pastimes.*

1. **nefasto** : a *dies nefastus* was one on which the praetor did not attend to administer justice, nor could assemblies of the people be held. Such a day was regarded as an unlucky one generally.

2. **primum** : *sc. posuit*.

3. **arbos** : the archaic form in *-os* is adopted because the quantity of that termination is long, whereas the more usual ending *-or* is short.

5. **crediderim** : potential, "I could well believe."

6. **cervicem** : see on *v. 2*. *Cervicem frangere* is equivalent to "to hang" or "to strangle." **penetralia** : the shrine in the *atrium* (or hall) where the household gods (*Penates*) stood.

8. **Colcha** : "Colchian," such as the sorceress Medea, the daughter of Aeëtes, king of Colchis, made use of to assist Jason when he came with the Argonauts in search of the golden fleece. Colchis lay on the E. coast of the Euxine (*Black Sea*), at the foot of the Caucasus.

13. **vitet** : the subjunctive is not due merely to the indirect question ; for the corresponding direct question contains a deliberative subjunctive (*Quid quisque vitet?* "What is each to avoid?"). The deliberative subjunctive is the interrogative form of the jussive use, *e.g.* *Hoc quisque vitet*, "Let each avoid this." **homini** : dative of the agent.

14. **in horas** : "from hour to hour"; *cp. in dies*.

15. † **Thynus** : all the MSS. have **Poenus** ; but the Carthaginians were not, to Romans, proverbial for their mercantile activity, and the Bithynians were. Hence the conjecture *Thynus* is generally accepted.

16. **caeca** : not "blind," but "hidden from sight." **timetve** : the *-ve* belongs to *aliunde*. *Cp. vii. 25*. The verb *timet* (or *timent*) must be supplied with all the nominatives in the rest of the sentence.

19. **robur** : "prison." It was a name for the *Tullianum*, the state prison beneath the Capitol in Rome, named after its builder, Servius Tullius. *Robur*, however, may mean simply "steadiness."

22. **Aeacum** : Aeacus was a king who, for his justice on earth, was made one of the judges in the Lower World after his death.

24. **Aeoliis** : *i.e.* "Lesbian." See Index *s.v.* Alcaeus.

25. **Sappho** : see Index *s.v.* Alcaeus.

30. **dicere** : the construction is accusative and infinitive after *mirantur*.

31. **exactos tyrannos** : "the driving out of despots." See *iv. 10, n.* Alcaeus and his fellow-citizens drove out Melanchros and Myrsilus, who successively made themselves tyrants of Mitylene.

32. **umeris** : a local ablative with *densum*, "crowded shoulder on shoulder."

34. **belua** : Cerberus, who is represented sometimes with a hundred heads, more commonly with three.

36. **Eumenidum** : *Eumenides* (the Kindly Ones) was a Greek name for the three Furies, Tisiphōne, Allecto, and Megaera, and was adopted as a euphemism to avoid pronouncing names which were dreaded. **capillis** : dative of the indirect object with *intorti*.

37. **quin** : "moreover." When used with the indicative mood *quin* has either this meaning, or it introduces a question ; e.g. *quin sedemus* ? "why are we not sitting down ?" **Pelops parens** : Tantalus. See Index s.v. Pelops.

38. † **laborem** : "beguiles his toil" or (rather) "beguile their toil" ; ep. vii. 8, n. Many edd. read *laborum*, which must be taken as a Greek genitive with *decipitur*. The predicate is singular, agreeing with the latter member of the composite subject.

40. **lynxas** : Greek accusative plural of *lynx*. The word is treated as feminine by Vergil, but here as masculine.

#### ✓ ODE XIV.

*Alas, Postūmus, we must all grow old and die. Neither good life nor sacrifices will keep off Death. 'Tis vain to flee from dangers ; die we must, and leave behind us all we love, all our treasures to a reckless heir.*

5. **non** : supply *adferat*, etc., from the first stanza. **trecenis** is a distributive numeral : "three hundred a day." Distinguish *triceni*, the distributive corresponding to *triginta*. **quotquot eunt** : the full form of the sentence would be *tot diebus quotquot eunt* ; but the antecedent correlative is omitted, as often, and the noun *diebus* is transferred to the relative clause.

6. **places** : the present tense here expresses an attempt, "were to try to appease."

7. **Plutona** : Greek accusative, as are *Geryonen* and *Tityon*.

8. **Geryonen** : Geryōnes (or Geryōn) was a giant-king of Spain, with three bodies, whose oxen Hercules carried off. **Tityon** : Tityos was slain for offering violence to Artemis (Diana), and in the Lower World he was punished by having his liver devoured perpetually by two vultures.

10. **munere** : "the gifts of the earth" are its fruits, etc. The ablative with *vescor* is that of the instrument : "feed ourselves with."

16. **reges** : *rex* here, as often in Horace, = *dives*.

18. **Cōcŷtōs** : one of the six rivers of the Lower World. The name is Greek, and means "wailing." **Dānāi** : the fifty daughters of Danāus, compelled to marry their cousins the fifty sons of Aegyptus, slew them all on their wedding night. One alone, Hypermnestra, spared her husband Lynceus. Their punishment was that they should spend eternity in the effort to fill a sieve with water.

20. *Sis̄yphus* : son of *Aeōlus* (*Aeolides* is a patronymic), a legendary king of Corinth. He was condemned for his avarice to roll a huge stone up a hill for all time; so soon as the stone reached the brow it fell back again. *laboris* : the genitive here may be modelled on that in *capitis damnare*, "to condemn to loss of civil rights."

23. *cupressos* : the funeral pyres were surrounded with cypress boughs.

24. *brevem* : "short-lived." The words *brevem dominum* are in apposition with *te*, the direct object of *sequetur*.

25. *Caecuba* : sc. *vina*, a highly-prized wine from the *Caecubus Ager* in South Latium.

26. *clavibus* : i.e. the keys of the wine-cellar (*apothēca*). Distinguish *clava* (cudgel), *clavus* (nail or helm or stripe), and *clavis* (key).

27. *pavimentum* : i.e. the floor of the dining room, which was of marble.

28. *pontificum* : the banquets of the College of Pontiffs were proverbial for their luxury. Cp. I. xxxvii. 2, *Dapes Saliarum*.

This wine was even richer than was usual at such banquets. *potiore cenis* : "better than (that of) pontiffs' banquets." This form of brachylogy is called *comparatio compendiarum*; cp. vi. 14, n.

## ODE XV.

*Private houses and gardens grow so large that there will soon be little land left to plough or to plant with vines and olives. That was not the way with our forefathers. They lived in cottages of turf, and built palaces of marble for their temples and public buildings.*

3. *Lucrino* : the Lucrine Lake, an arm of the Bay of Cuma between Puteōli and Misēnum, was converted into the Julian Harbour by Agrippa, who cut through the moles which separated it from the sea on the one hand and the Lacus Avernus on the other.

5. *stagna* : artificial ponds in which fish were bred and fattened. *caelebs* : the plane is called "unwed" because it was not used as a support for vines. The elm, on the other hand, usually had vines trained up its trunk, and was called "the husband of the vine."

6. *copia narium* : "all the fulness of the nostrils," i.e. of those things which delight the nostrils. *myrtus* : nominative plural; the word belongs to both 2nd and 4th declensions.

7. *olivētis* : ablative of place.

8. *domino* : dative of advantage, depending on *fertilibus*.

9. *laurea* : adjective used as a noun (= *laurus*); *arbor* must be understood.

10. The order is *non ita praescriptum (est) auspiciis Romuli et intonsi Catonis normaque veterum*.

13. *census* : the amount of property at which the censors assessed an owner, and so generally "property." Sometimes it signifies "a censor's assessment."

14. *commune*: adjective used as a noun, "the public treasury." *decempedis . . . privatis*: in the old days the *porticus* were *publicae*, and so measured by the *public* surveyor.

15. *metata*: an example of a deponent participle used passively. *opacam*: the north being the shady side of a house, the epithet is applied also to the wind.

16. *Arcton*: *Arctos* denotes (1) the constellations of the Great and Lesser Bear, (2) the North, (3) the North Wind (as here).

17. *fortuitum*: observe the quantity here; the *i* is also found short.

### ✓ ODE XVI.

*The sailor, the savage, the Mede, all desire peace, Grosphus; but riches or rank will not buy it. A modest life is best. There is no running away from care: it climbs after you everywhere. Content is to be studied; we cannot always have what we wish. Achilles and Tithonus gained what they asked and yet were not happy. So you may rejoice in your riches; I am happy as I am.*

1. *patenti*: see xi. 7, n.

2. *Aegaeo*: the Aegean was the name given to the sea which lies between Asia Minor, Greece, Thrace, and Cyprus. *simul*: equivalent to *simulac*, as in viii. 5.

5. *otium*: *sc. rogat*. *bello . . . decori*: cp. ix. 21, 23, notes.

7. *purpura*: *i.e.* the consul's robe, bordered with purple (*toga praetexta*).

10. Each consul was attended by an escort of twelve lictors carrying the *fascēs*. *Summovere* is the technical word for their clearing the way, or making the mob "move on."

13. *parvo*: "cheaply," ablative of price. *cui*: the antecedent is *ab illo* understood.

15. *cupido*: for the gender see viii. 14, n.

17. *fortes*: predicative, "why are we so bold as to aim at many things in our brief life?" *multa*: *iaculor* takes an accusative of the object aimed at; cp. I. ii. 3.

19. *mutamus*: "to exchange one's land" is to emigrate, or move from country to country. On the construction of *mutō* see xii. 23, n. *patriae*: various prepositions are required in rendering the objective genitive; here *from*,—"an exile from his fatherland."

25. *praesens*: neuter adjective used as a noun. *ultrast*: *i.e. ultra est*. The relative clause is merely attributive, as the mood shows. Distinguish this from the dependent question *quid sit ultra*.

26. *oderit*: jussive subjunctive, and so *temperet*. The perfect is used because *odi* is defective and has no present stem.

✓ 29. *Achillem . . . Tithonum*: Achilles prayed to remain at Troy and gain renown (hence *clarum*) rather than return home and enjoy a longer life. For Tithōnus' wish see Index.

33. *circum*: preposition, governing *te*. Dissyllabic prepositions

frequently follow their noun, but they are rarely separated by so many words as in this instance.

34. *tibi*: cp. viii. 17, *n.* *hinnitum*: notice the elision of the final syllable *-um* before the initial vowel of the following *line*; cp. iii. 27.

38. *Camēnae*: *Camēna* (or *Casmena*) is the Latin word corresponding to the Greek *Musa*.

39. *Parca*: see iii. 16, *n.*

40. *spernere*: iii. 11, *n.*

## ODE XVII.

*Cease your complaints, Maecenas. Neither heaven nor I will let your death precede mine. I have sworn it, and nothing shall stop me. Whatever the war under which I was born, it tallies wonderfully with your own. We each escaped a peril at about the same time (you remember how they welcomed you in the theatre?), and let us be thankful for it.*

Addressed to Gaius Cilnius Maecenas, for whom see Index and § 1 of Introduction.

2. *amicumst*: "'tis not pleasing." The subject of this predication is the clause *te prius obire*.

6. *maturior*: "earlier (than that which carries me away)." *altera*: *sc. pars*, appositive to the *ego* implied in *moror*.

7. *carus*: *sc. mihi*. *aeque*: *i.e.* as much as before.

8. *utramque*: "both downfalls" is a brief way of saying "the downfall of both of us."

11. *precedes*: English idiom requires the present.

13. *Chimaerae*: the Chimaera was a fabulous monster, part lion, part goat, and part dragon, slain by Bellerophon. It was represented as breathing fire.

14. *Gyas*: one of the three hundred-handed giants who shared in the giants' war and overthrow (see xii. 6, *n.*). His brothers were Cottus and Briäurus.

16. *placitumque*: the *-que* properly belongs to *Parcis*; cp. I. xxx 6, *Gratiae . . . properentque Nymphae*.

17. *Libra . . . Scorpius*: *Libra* (the Scales) and *Scorpius* (the Scorpion), like *Capricorn*, are constellations. Horace is alluding to the astrologers' belief that the life of man is influenced by the planet or constellation which happens to be in the ascendant at his birth.

*pars violentior*: "more dangerous element" in the horoscope of my birth-hour. The word horoscope is derived from Greek words, and signifies a "watching of the seasons."

20. *Capricornus*: called "tyrant of the western seas," because his rising, in mid-winter, brought stormy weather.

23. *Saturno*: the influence of the planets Saturn and Jupiter were respectively bad and good; hence our adjectives *saturnine* and *jovial*. The dative depends on *refulgens* as well as on *eripuit*.

26. *theatris* : the people, assembled in the theatre of Pompeius to witness the games, greeted with loud applause the entry of Maecenas on his first recovery from a dangerous illness. Cp. I. xx. The plural *theatris* is merely poetical. *sonum* : cognate accusative.

28. *sustulerat* : the regular mood and tense would have been *sustulisset*. In such cases the indicative is not uncommonly preferred in the apodosis, as the exaggeration gives additional vividness to the statement. So in English : "It had struck me, had I not," etc. Horace is of course alluding to the falling tree of Ode xiii.

29. *Mercurialium* : see vii. 13, *n*.

32. *ferieramus* : plural for singular, as in xiii. 22, etc.

ODE XVIII. 

*I have no palace, no train of vassals ; only a taste for poetry. Yet the rich court me, and I am content in my small Sabine farm, while you build palaces and villas at Baiae, and never think that death is near. You remove your neighbour's landmark and drive the rustic from his little home. Yet your doom is as sure as his. The earth is just even if you are not, and will open to receive you and him alike. And there is no return from the Lower World.*

3. *Hymettiae* : "belonging to Hymettus" ; see vi. 14. It was famous for its marbles, which were white, while those of Africa were crimson, red, and purple.

6. *occupavi* : "seized upon." *Occupare* must not be translated by "to occupy" : its first meaning is "to be beforehand" in doing something, and so "to be the first to get."

8. *trahunt purpuras* : "spin purple fleeces." The dyed wools of Sparta were famous for their quality. *honestae* : "of noble birth." An Attalus would be ashamed of even a handmaiden who was not high born.

10. *venast* : *i.e. vena est ; sc. mihi. nihil* : both *laccio* and *flagito* are here constructed with double accusatives.

12. *potentem amicum* : probably Maecenas.

14. *Sabinis* : ablative of *Sabini*. A Roman called his country estates by the name of the inhabitants of the neighbourhood ; so here *Sabinis* means "my Sabine farm."

16. *interire* : with *pergunt*. See on iii. 12.

17. *secanda* : "to be quarried," or hewn into shape.

18. *locas* : "give a contract for." *sub* : with accusative, denoting "immediately before" ; cp. I. ix. 19, *sub noctem*.

20. *Baiae* was the fashionable watering-place of Rome, west of Naples, and opposite Puteoli.

21. *summovere* : "to push forward," by erecting artificial banks and moles in the waters of the bay, on which to build villas. The infinitive stands in the place of an accusative governed by *urges*.

23. *quid quod* : there is an omission of some such word as *est* or



vult—"what means it that . . . ?" It is a regular formula for introducing a new and still more forcible point, and may be rendered, "nay, what is more, you," etc.

25. The *patronus*, in his greed for larger grounds, destroys his client's landmark, and evicts the cottagers in order to appropriate their small holdings.

30. *fine*: feminine here, *destinatā* agreeing with it.

34. *satelles Orci*: *i.e.* Charon, who ferries the spirits of the dead across the Styx.

36. *hic*: *i.e.* Orcus, here the god (Pluto), not the place, of the dead.

37. *Tantalum*, etc.: see Index *s.v.* Pelops.

38. The order is *hic audit, vocatus (atque non vocatus) levare pauperem functum laboribus*. For the construction of *levare* with *vocatus* see iii. 12, *n.*

### ODE XIX.

*I have seen Bacchus and the nymphs; the god has inspired me. Spare me, Bacchus! I may sing of all his rites and powers and honours—how he overthrew Pentheus and the giants, though he is more the god of jest and mirth than of war. Yet he rules all, and even Cerberus fawned at his feet.*

6. *pleno*: *i.e.* inspired. *turbidum*: adverbial; cp. xii. 14, *n.* *Euhoe*, or *evoe*, was the cry of the worshippers of Bacchus.

8. *thyrso*: causal ablative.

9. *Thyiādas* (or *Thyadas*): see Index *s.v.* Bacchus.

10. *et*: the position of *et* here and in *v.* 16 as second word in the clause or phrase is a poetic licence. *vinique . . . mella*: these are the miracles Bacchus performed in Greece.

13. *coniugis*: Ariadne, daughter of Minos, became the wife of Bacchus when deserted by Theseus. After her death, her crown was placed amongst the constellations (*Corona Borealis*).

14. *honorem*: "ornament," *i.e.* her crown. *Pentheis*: see Index.

16. *Lycurgi*: Lycurgus, king of the Edonian Thracians, was driven mad for refusing to allow the celebration of Bacchic orgies.

17. *amnes*: Bacchus crossed the Orontes and Hydaspes by changing their courses. *barbarum*: *i.e.* the Indian Ocean (*Mare Rubrum*).

20. *Bistonidum*: the Bistōnes (fem. *Bistōnis*, *-idis*) were a powerful Thracian tribe celebrated for their orgies. Cp. vii. 27, *n.* *sine fraude*: "without harm" to them or himself. This meaning is the original one of *fraus*.

21. *arduum*: used as a noun, "up the steep."

22. *Rhoetum*: Rhoetus was one of the Gigantes; see xii. 6, *n.*

24. *unguibus . . . mala*: the ablatives are instrumental. Bacchus (*Dionysus*) actually assumed the form of a lion.

25. *quamquam*: with *ferrebaris*; the words *choreis . . . dictus* are parenthetical. *aptior*: with *dictus (esse)*.

27. *ferēbaris* : "wast said to be." *Fertur, feruntur*, are common in this sense, as also are *ferunt* ("they say"), *ferēbant* ("they said").

28. *mediusque* : "the same in the midst of peace or war." The genitive is not uncommon after *medius*, but no exact parallel to this passage can be produced. Here and in *v.* 32 *-que* belongs logically to the following word; cp. xvii. 16, *n.*

29. *insons* : "harmless," *i.e.* "without doing thee harm." For Cerberus see xiii. 34, *n.* Dionysus was represented as wearing horns, the symbol of power. He went to the Lower World to fetch his mother Sēmēlē.

30. *cornu* : a drinking-horn, from which he poured drugged wine for Cerberus.

31. *trilingui ore* : "his three-tongued mouth," *i.e.* the tongues of his three mouths.

#### ODE XX.

*I shall be changed into a swan and fly away from earth; I shall never die. I feel the feathers even now forming upon me; soon shall I wing my way North, South, East, and West. All peoples will hear my songs. Mourn not for me, for I am immortal.*

2. *biformis* : "of double form," *i.e.* at once a poet and a swan.

4. *invidiaque maior* : "greater than (*i.e.* superior to) envy." Cp. the use of *minor* in xi. 11. The *-que* must, after the negatives, be translated "but." Cp. xii. 9.

6. *vocas* : *i.e.* "call to your table," as if Horace were merely Maecenas' parasite. Some editors omit the comma after *vocas* and insert it after *dilecte*, in which case the translation is : "I, whom you, Maecenas, call 'loved one,' shall not die."

7. *obibo* : *sc. mortem*.

8. *Stygia* : see Index *s.v.* Styx.

13. *Daedālō Icāro* : see Index *s.v.* Daedalus.

16. *Hyperborēi* : these (lit. "men beyond the North Wind") were the fabled inhabitants of the farthest north.

17. *Colchus* : see xiii. 8, *n.*

19. *Gelōni* : see ix. 23, *n.*

20. *Hiber* : either (1) a Spaniard; or (2) the Ebro. Both are usually *Hibērus*.

21. *inani* : Horace says his funeral ceremony will be "empty," because there will be no one to bury : he will have flown away. *funere* : the abl. depends on the *ab* in *absint*; the dative is more usual

# INDEX

## OF PROPER NAMES.

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### A.

**Achilles**, -is or ĩi, m. (I. xv. 34; II. iv. 4, xvi. 29): Achilles, son of PELEUS (hence called Pelides, I. vi. 6) and THETIS (-idos, f.), daughter of the sea-god Nereus, led the MYRMIDONES of Thessaly (I. x. 15) against Troy. Thetis knew that he would die in the war, and tried to keep him hidden, dressed as a maidservant, in Scyros. Ulysses discovered him, and persuaded him to go to Troy (see I. viii. 16), which could not be taken without him. He there won BRISEIS (II. iv. 4) as a prize, while Agamemnon won Chryseis. Apollo compelled the surrender of the latter to her own parents, and in compensation Agamemnon took Briseis from Achilles, who was so indignant that he refused to fight for ten years. At the end of that time the death of his companion Patroclus by the hand of Hector aroused him once more. He slew Hector, and was himself slain a few days after. *Pelidae stomachum* alludes to his obstinate refusal to fight.

**Aiax**, -ācis, m. : (1) Ajax, son of Oileus, a Greek at Troy, famous for his speed (I. xv. 19). (2) Ajax, son of Telamon (II. iv. 5) and brother of Teucer (I. vii. 21, xv. 24), came to Troy from Salamis, whence both he and his brother are called SALAMINIUS. After the death of Achilles, Ajax and Ulysses were rivals for his armour; and Ajax, being disappointed, went mad and killed himself. His wife, TECMESSA, was a captive slave-girl.

**Alcaeus**, -i, m. : a famous lyric poet who lived about 600 B.C. at Mitylene in Lesbos, a large island off Ephesus. Hence he is called *Lesbius civis* (I. xxxii. 5). He was a friend of SAPPHO (II. xiii. 25), the lyric poetess, and each invented a particular metre, called after them *Alcaic* and *Sapphic* (see *Introd.*, § iv., 1, 2), while "Lesbian songs," a "Lesbian lyre," mean such as were those of Alcaeus and Sappho (I. i. 34, xxvi. 11). He fought against the Athenians at the battle of Sigæum, 606 B.C., and threw away his shield in flight, and he was nearly shipwrecked once. Most of his poems were about love and wine, or about his favourites, *Lycus*, etc. (see I. xxxii. 5 *sqq.*).

**Apollo**, -īnis, m. : god of music, healing, hunting, medicine, and

prophecy. His oracle was the famous Delphi (I. vii. 3), and his symbol was the bow and quiver. He had many titles, *e.g.* *Phoebus*, *Cynthius*. DIANA (*Artemis*), goddess of hunting, of the moon, and of Hell, was his twin-sister, and their mother was LATONA (I. xxi. 3), whence Apollo is called *Latōus* (I. xxxi. 18). They were born in Delos (I. xxi. 10), and are therefore called *Delius* and *Delia*. See also I. x. 12; II. x. 20, xii. 20.

**Arabs, -bis, m.** : an Arab, a native of Arabia, of which there were three divisions: Petraea (Rocky), Deserta (Desert), and Felix (Fertile). One of the tribes of Arabia Felix were the Sabaei, whose country was SABAEA (I. xxix. 3), and their capital Saba. In 24 B.C. Aelius Gallus invaded Arabia Felix, but was forced to retire, owing to famine and the climate.

**Arctos, -i, m.** (I. xxvi. 3; II. xv. 16) : "the Bear;" the constellation of that name in the northern sky. Hence, *the North*.

**Atlas, -ntis, m.** : One of the Titans who made war upon Jupiter. As a punishment he had to support heaven on his shoulders. He was father of Maia and grandfather of Mercury (I. x. 1), and was identified with Mount Atlas in Africa, whence *Atlanteus finis* = "farthest Africa" (I. xxxiv. 11).

**Atrides, -ae, m.** : a son of Atreus. The two Atridae were Agamemnon and Menelaus, chiefs of the Greeks before Troy. See *Troia*.

**Attalus, -i, m.** (adj. *Attalicus, -a, -um*, I. i. 12) : the name of three kings of Pergamus, of enormous wealth. The last of them made the Romans his heirs, 133 B.C. (II. xviii. 5).

**Augustus, -i, m.** : the title by which the first Emperor of Rome was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Julius Caesar, the dictator, who adopted him as his heir 45 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled. Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra (I. xxxvii.), at ACTIUM in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.

## B.

**Bacchus, -i, m.:** the god of wine, whose sacred plant was the ivy, and whose worshippers were called *Bacchantes*, *Thyades*, *Maenades*. He had many other titles, such as *Liber (-eri)*, *Euhius (-ii)*, *Bassareus (-eos)*, *Lenaeus (-i)*, *Lyaeus (-i)*, *Thyoneus (-i)*. His mother was *Sēmēlē* or *Thyōnē*. (I. xvii. 22, xix. 2).

**Bithynus, -a, -um** (also *Thynus, -a, -um*, II. xiii. 15): belonging to Bithynia, the district of Asia Minor on the E. shore of the Bosphorus, between Pontus and Mysia. "Bithynian merchandise" is put for any *Eastern* stuffs. (I. xxxv. 7.)

## C.

**Caecubum** (sc. *vinum*), -i, n.: wine grown in the *Ager Caecubus*, a marshy coast district of the S. of Latium, between Fundi and Terracina. (I. xx. 9; II. xiv. 25, etc.)

**Cato, -ōnis, m.:** (1) M. Porcius Cato (Censorius) served during the Second Punic War against Hannibal, and triumphed 194 B.C. for his successes against the Spanish tribes. In 191 B.C. he gained for his commander Glabrio the victory of Thermopylae against Antiochus, King of Macedonia. He earned his name (*Censorius*), and his reputation as a pattern of the old stern Roman life, from the rigour with which he acted as censor 184-180 B.C. (II. xv. 11). (2) M. Porcius Cato (Uticensis), a bigoted member of the Senatorian party, and subsequently leader of the Pompeians against Caesar in Africa. After the defeat of his army by Caesar at Thapsus, 46 B.C., he committed suicide at Utica (I. xii. 35), so remaining "unconquered to the end" (II. i. 24). He was great-grandson of the Censor.

**Centauri:** see *Lapithae*.

**Cyprus, -i, f.:** the island of this name in the Eastern Mediterranean. It was the favourite haunt of Venus, who had a famous temple at PAPHOS, on the W. coast; and it gave its name to the surrounding sea. (I. xiii. 1, xxx. 2, etc.)

## D.

**Dacus, -i, m.:** a Dacian, an inhabitant of Dacia, the country N. of the Ister (Danube), now *Transylvania*, *Moldavia*, *Wallachia*, etc. This people fought on the side of Antonius at Actium, and gave some trouble to the frontier armies of Augustus on the Danube. At a later time they were amongst Rome's most dangerous enemies. (I. xxxv. 9; II. xx. 18.)

**Daedālus, -i, m.** (whence the adj. *Daedaleus, -a, -um*), father of Icarus (-i): a famous artist, who built the Cretan Labyrinth, in which was kept the Minotaur. He was pursued by Minos, and, to escape, made wings for himself and his son. The latter fell into the Aegean, and was drowned, but Daedalus escaped to Cumae in Campania. (I. iii. 34; II. xx. 13.)

**Dardānus, -i, m.** (adj. *Dardanus, -a, -um* = Trojan) : the founder of Troy, which was called after him *Dardania (-ae)*.

**Daunus, -i, m.** : a mythical king of Apulia, which is hence called DAUNIAS (-adis, f.) : hence the adj. *Davnius, -a, -um*, meaning *Italian*. (I. xxii. 14 ; II. i. 34.)

**Diana** : see Apollo.

## E.

**Etruria, -ae, f.** (adj. *Etruscus, -a, -um*, and *Tyrrhēnus, -a, -um*) : the district of central Italy lying S. and W. of the Apennines and N. of Latium, from which it was separated by the Tiber, hence called *Etruscus amnis*. Now Tuscany.

**Euhius, -i, m.** (also *Euius* or *Evius*) : see Bacchus.

## F.

**Falernum, -i, n.** (sc. *vinum*) : wine grown in the *Ager Falernus*, in the N. of Campania, between Mons Massicus and the Volturnus (*passim*).

**Faunus, -i, m.** : god of flocks, mountains, and fields, identified with the Greek god Pan. (I. iv. 11, xvii. 2 ; II. xvii. 28.)

## G.

**Gaetūlus, -a, -um** : *African*, from the *Gaetūli*, a powerful nomad tribe of the interior of Northern Africa. (I. xxiii. 10 ; II. xx. 15).

**Gratiae, -ārum, f.** : the three Graces, daughters of Jupiter, and companions of Venus, Cupid, and the Nymphs. They were usually represented as nude (*zonis solutis*).

## H.

**Hadria, -ae, m.** : the Hadriatic (Adriatic) Sea, notorious for its storms, mostly from the south ; whence the south wind is called "the ruler of the Hadriatic." (I. iii. 15.)

**Hercules, -is, m.** (Heracles ; adj. *Herculeus, -a, -um*) : the god of travel and strength, son of Alcmena, the wife of Amphitryon, son of Alcaeus. Hence he is called *Alcides (ae, m.)*, "Son of Alcaeus" (I. xii. 25). He was compelled by Eurystheus, King of Tiryns, to perform twelve labours, one of which was the descent to Hades, and bringing thence Cerberus, the three-headed dog which guarded it (I. iii. 36). He is also said to have assisted Jupiter in the struggle with the Titans (II. xii. 6), and to have done battle with the Centaurs.

**Hesperius, -a, -um**, belonging to Hesperia, -ae, f. : "the Western Land." It usually signifies Italy, Italian (I. xxviii. 26 ; II. i. 32), but sometimes alludes to Spain (I. xxxvi. 4), and at other times merely = "Western" (II. xvii. 20).

**Hibērus, -i, m.:** the river Ebro in Spain; also spelt *Iberus* and *Hiber (-i)*, (II. xx. 20); also as an adj. of three terminations = "Spanish" (I. xxix. 15); *Hiberia* being the old name for Spain.

## L

**Iupiter, Iovis, m. (Zeus):** god of heaven and the universe, whose queen is IUNO, -ōnis, f. The name *Iupiter* is also used as a common noun for *sky, climate*. (I. i. 25, etc.)

## L.

**Lapīthae, -ārum, m.:** the Lapithae and the Centaurs (Centauri, -ōrum, m.) were wild peoples of Thessaly. They were present at the marriage feast of Pirithōus and Hippolyte, when they quarrelled violently, the affair ending in a general battle, in which Hylaeus, chief of the Centaurs, was slain (II. xii. 6). They were notorious for their intemperance (I. xviii. 8). The Centaurs were figured as having the bodies of horses with the heads and arms of men. (Adj. *Centaurēus, -a, -um*, I. xviii. 8.)

**Libya, -ae, f. (adj. Libȳcus, -a, -um):** Africa. It was regarded as a far-away land (II. ii. 10), and its crops of corn were proverbial (I. i. 10).

## M.

**Maecēnas, -ātis, m.:** C. Cilnius Maecenas, chief minister of Augustus and patron of Horace (see *Introductio* I.). He was an *Eques*, but descended from the royal race of Etruria, whence the Tiber (*Etruscus amnis*) is called his "paternal river" (I. xx. 6). He several times mediated between Antonius and Augustus (see *Augustus*), and, when the latter was absent in the war which ended at Actium, Maecenas had entire charge of Italy and Rome. He continued to be high in favour until 21 B.C., when he retired from public life, and contented himself with the society of literary men. He was an author himself in a small way, but not successful. He died 8 B.C., a few days before Horace.

**Marsus, -a, -um:** belonging to the Marsi (-ōrum), one of the most warlike people of Samnium. They were a proverb for bravery, and there was said never to have been a Roman general who triumphed without their aid or over them. (I. ii. 39; II. xx. 18; and as substantive, I. i. 28.)

**Massicus, -i, m.:** sc. *Mons*, a famous wine-growing district between Latium and Campania, next to the *Ager Falernus*. Hence *Massicum -i, n.* (sc. *vinum*), the wine grown there.

**Maurus, -i, m.:** a Moor; a native of the western part of the North African coast, Mauretania. Also as adj. *Maurus, -a, -um* = African (I. xxii. 2; II. vi. 3).

**Mercurius, -i, m. :** god of wit and trickery, and the messenger of the gods. He conducted the souls of the dead to Hades (I. x. 16). (See *Atlas*.) As a son of Jupiter, he was brother of Apollo, to whom he gave the lyre which he had invented, and hence he is the patron of lyric poets, whom he protects in danger (II. vii. 13).

**Minerva, -ae, f. :** identified with the Greek *Pallas* (-*ādis, f.*), goddess of spinning and all female accomplishments, and of learning. She assisted the Greeks in the war against Troy, and was patron-goddess of Athens, which was called *Palladis urbs* (I. vii. 5). Her breast-plate was the *aegis* made of the skin of the goat which suckled Jupiter (I. xv. 11).

**Musa, -ae, f. :** the nine Muses, daughter of Jupiter, were Terpsichōre (*Muse of Dancing*), Euterpe (*Lyrics*), Urania (*Astronomy*), Polyhymnia (*Divine Hymn*), Clio (*History*), Calliōpe (*Epic*), Erāto (*Love-poetry*), Melpomēne (*Tragedy*), Thalia (*Comedy*).

## N.

**Nymphae, -arum, f. :** nymphs; minor deities who possessed trees, rivers, mountains, seas, etc. They are the companions of the Graces, Venus, and Cupid.

## O.

**Orcus, -i, m. :** a name for Hades, the place of the dead (I. xxviii. 10; II. iii. 24, etc.).

**Orion, -ōnis, m. :** one of the giants, and a "mighty hunter," who was slain by Diana in revenge for an insult (II. xiii. 39). After his death he was placed amongst the stars as the constellation Orion, whose rising brings storms (I. xxviii. 21).

## P.

**Parthus, -i, m. :** a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (*Medians*), and further south still the Persae (*Persians*); but the name Parthus is used vaguely by Horace for all three peoples (I. iii. 51; II. i. 31). They provoked a war with Rome in 52 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at CARRHAE. They were compelled to make peace again by Ventidius, who twice defeated them B.C. 39-38. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne, PHRAHĀTES IV. (or Phraates; II. ii. 17) and TIRIDĀTES (I. xxvi. 5), ended in an appeal to his arbitration. He set up Tigranes as king, 20 B.C. This appeal for arbitration is construed by Horace and other writers as equivalent to doing homage to Augustus. The Parthians had a peculiar style of fighting, never coming to close quarters, but discharging their arrows backwards as they rode (I. xix. 12). Augustus never triumphed over them (I. xii. 53).



**Pelops, -ōpis, m. :** was the son of TANTĀLUS, King of Lydia (or Argos). The latter wishing to try the omniscience of the gods, cut to pieces his son, and served up his flesh at a banquet. In return for this and other crimes, Tantalus, the "guest-fellow of the gods" (I. xxviii. 7), was condemned to be tortured with everlasting thirst in Tartarus, while grapes hung over him just beyond his reach (II. xiii. 37). Pelops was revived by Hermes (Mercurius). He had two sons, ATREUS and THYESTES. The former became king of Mycēnae, and banished his brother. Afterwards he pretended to be reconciled, killed the two sons of Thyestes, and served up their flesh to their father. For this the gods cursed Atreus and the house of Pelops (I. vi. 8) for ever.

**Pentheus, -ei, m. :** King of Thebes, who refused to allow the Theban women to worship Bacchus, and was torn to pieces by them on Mt. Cithaeron, his mother, Agāvē, leading them on (II. xix. 14). Thebes afterwards became a favourite haunt with Bacchus (I. vii. 3).

**Phrahātes, -is, m. (or Phraates) :** King of Parthia, was driven out by his own people for his cruelty. He engaged in a civil war with the other claimant, TIRIDĀTES. The Scythians supported Phrahātes, who compelled his rival to fly to Augustus. The latter finally put Tigranes on the throne (II. ii. 17; and see also *s.r.* Parthus).

**Pluto, -ōnis, accus. Plutona, m. (adj. *Plutonium, -a, -um*) :** god of the lower world, and brother of Jupiter and Neptune. His queen was PROSERPĪNA (I. iv. 17; II. xiv. 7), the daughter of Ceres, whom he carried off by force.

**Priāmus, -i, m. :** King of Troy, and father of Paris, whose rape of Helen caused the Trojan war. When his son Hector was slain by Achilles, Priam visited the Greek camp to ransom the dead body, which Achilles at once surrendered (I. x. 14). See *Troia*.

**Promētheus, -ei, m. :** one of the Titans, the sons of *Iapētus* (I. xvi. 13), stole fire from heaven to give it to men, and otherwise benefited them. In return for his theft he was chained to a rock, with a vulture perpetually tearing at his vitals (II. xiii. 37).

**Proserpina, -ae, f. :** see *Pluto*.

## 3.

**Sabinus, -a, -um :** belonging to the Sabines, a name which included the SAMNITES, and represented the ancient inhabitants of Roman Italy, from Etruria to Lucania. They were famous for their hardihood, simplicity, and honesty. (I. ix. 7, xx. 1; II. xviii. 14.)

**Scythae, -arum, m. :** the Scythians, dwellers in the country north of the Danube and Black Sea, and conterminous with the Parthians at the Caucasus. Like the Parthians, the Scythians were a restless people, whom the Romans dreaded, but never successfully chastised. (I. xix. 10, xxv. 9; II. xi.)

**Styx, -gis, m. ("Hateful") :** one of the six rivers of Hades. The others were Achēron, Lethē (*Forgetfulness*), Phlegēthon (*Flaming*), Cocytus (*Wailing*), and Avernus.

**Syrtes**, -ium, m. (I. xxii. 5; II. vi. 3, xx. 15): the "Drifts," or quicksands in the two bays of the north coast of Africa east of Tunis. They were distinguished as the Greater (*Major*) and Lesser (*Minor*) Syrtes.

## T.

**Thracia**, -ae, f. (also *Thraca*, -ae, and *Thrace*, -es): Thrace; the region south of the Balkans (*Haemus*) and north of Macedonia. A native of Thrace is *Thrax* (-cis, m.) or *Thressa* (-ae, f.), and the adjs. are *Thracius*, *Threicius*, and sometimes *Thrax*.

**Thynus**, -a, -um: see *Bithynus*.

**Tiber**, -ëris (also *Thybris*, -is), m.: the Tiber, which rises in the Apennines, near Tifernum, and flows south-west, separating Latium from Etruria. Hence it is called *Etruscus amnis*. Its chief tributaries are the *Nar* (-ris) and *Anio* (-önis).

**Tibur**, -üris, n.: situated on the side of a hill sixteen miles north-east of Rome, in Latium (now *Tivoli*). It was said to have been founded by three Argives, **TIBURNUS**, **CATILLUS** (I. vii. 13, xviii. 2), and **CORAS**. It was famous for the beauty of its scenery, where the *Anio*, descending from the hills, makes gullies and cascades; and famous, too, as the home of *Albunëa*, the last of the *Sibyls* (or prophetesses), who had there a sacred grove and shrine (I. vii. 12). *Horace* had a villa there. (Adj. *Tiburtinus*, -a, -um.)

**Tiridätes**, -is, m.: see *Phrahätes*.

**Tithönus** -i, m.: a mortal with whom *Aurora*, the goddess of Dawn, fell in love. She gave him the gift of immortality, but forgot to add that of eternal youth. (I. xxviii. 8; II. xvi. 30.)

**Troia**, -ae, f.: Troy, the capital of the small district of north-west of Asia Minor called the Troad (*Troas*, -ädis, f.). It was besieged by the whole force of Greece, the legends said, for ten years, to avenge the abduction of **HELEN** (*Helëna*, -ae, f.), wife of **MENELÄUS**, King of Sparta, who had been carried off by **PÄRIS** (*Paris*, -ïdis; also called *Alexander*), son of **Priämus**. In the tenth year it was taken by stratagem. The Greeks pretended that they gave up the siege, but left behind them a gigantic wooden horse, which the Trojans took within their walls. The horse contained a band of the picked warriors of Greece, who got out in the night, opened the city gates, and admitted the whole Greek army. The bravest of the Greeks was *Achilles*; of the Trojans, *Hector* (*passim*).

**Tyrrhënus**, -a, -um (I. xi. 6): see *Etruria*.

## V.

**Vesta**, -ae, f.: goddess of the *Hearth*, on whose altar was kept burning a fire, which was never allowed to expire. Her priestesses were the *Vestal Virgins*, whose house, the *Regia* (*monumenta regis*, I. ii. 15), was on the slope of the *Palatine hill*, near the *Forum*.

## APPENDIX.

### § 1. WORDS VARYING IN MEANING ACCORDING TO THEIR QUANTITY, ETC.

- ǣrē**: abl. sing., aes, aeris, n., *bronze*.  
**ālēs**: āles, -itis, *winged*.
- cādīs**: dat. or abl. pl., cadus, -i, m., *a cask*.  
**cēcidērē**: *they have killed*, caedo 3.  
**cōlis**: dat. or pl. cōlus, i, f., *a distaff*.  
**cūpīdo**: cupīdo, -inis, m. and f., *desire*.  
**dēcidunt**: *they cut down*, dēcīdo 3.  
**dēcōri**: decōrus, -a, -um, *graceful*.
- dēdit**: dēdo 3, *to surrender*.  
**dīces**: *thou shalt say*, dico 3.  
**dūces**: *thou shalt lead*, dūco 3.
- frētis**: frētus, -a, -um, *relying on*.  
**fūgit**: *he has fled*.  
**lātus**: lātus, -a, -um, *broad*.  
**lātus**: part. fero, tuli, ferre, *borne*.  
**lēgo**: 2nd sing. pres. subj. lēgo 1, *to appoint*.  
**lēgēs**: nom. and accus. pl., lex, legis, f. *a law*.  
**lēvis**: lēvis, -e, *smooth*.  
**mālā**: māla, -ae, f., *a jaw*.  
**mālā**: mālum, -i, n., *an apple*.  
**mānet**: 3rd sing. pres. subj., māno 1, *to drip*.  
**mōrēris**: 2nd sing. pres. subj. mōror 1, dep., *to linger*.  
**nīsi**: part. nitor 3, dep., *to strive*.  
**nītens**: pres. part., nitor 3, dep., *striving*.  
**nōtā**: nōtus, -a, -um, *known*.  
**parcē**: adv. *sparingly*.  
**pārens**: *obeying*, pāreo 2.
- āērē**: abl. sing., āēr, -is, m., *air*.  
**ālēs**: 2nd sing. fut. simp., ālo 3, *to nourish*.  
**cādīs**: 2nd sing. pres. ind., cādo 3, *to fall*.  
**cēcidērē**: *they have fallen*, cādo 3.  
**cōlis**: 2nd sing. pres. ind., colo 3, *to cultivate*.  
**cūpīdo**: cūpīdus, -a, -um, *desirous*.  
**dēcidunt**: *they fall down*, dēcīdo 3.  
**dēcōri**: dat. decus, -ōris, n., *an ornament*.  
**dēdit**: perf. do, dāre, *to give*.  
**dīces**: *thou mayest dedicate*, dīco 1.  
**dūces**: nom. and accus. pl., dux, -cis, c., *a leader*.  
**frētis**: frētum, -i, n., *a strait*.  
**fūgit**: *he is flying*.  
**lātus**: lātus, -eris, n., *a side*.  
**lēges**: 2nd sing. fut. simp. lēgo 3, *to choose*.  
**lēvis**: lēvis, -e, *light*.  
**mālā**: mālus, -a, -um, *bad*.  
**mānet**: 3rd sing. pres. ind., māneo 2, *to remain*.  
**mōrēris**: *thou art dying*, morior 3, dep.  
**nīsi**: *unless*.  
**nītens**: *gleaming*, nīteo 2.  
**nōtā**: *a mark*.  
**parcē**: pres. imper., parco 3, *to spare*.  
**pārens**: *a parent*.

- plāces : *thou mayest appease*, plāco 1.  
 plāco 1.  
 pōpulus : *f, a poplar*.  
 prōdis : *thou goest forth*, prodeo,  
 -ire 4.  
 rēges : *rex, regis, m., a king*.  
 rōsae : *part. rōdo, -ēre, -ōsi, to gnaw*.  
 sālīs : *thou leapest*, salio 4.  
 sātīs : *part. sēro, sēvi, sātum 3, to sow*.  
 sēdes : *sēdes, -is, f., a seat*.  
 servā : *pres. imper., servo 1, pre-serve*.  
 solum : *solum, -a, -um, alone*.  
 ūtī : *pres. infin. ūtor, 3rd dep., to use*.  
 vēnīs : *vēna, -ae, f., a vein*.  
 vēnīs : *thou art on sale, veneo, -ire, 4*.  
 ora : (1) *ora, -ae, f., a shore*; (2) *os, oris, n., a mouth*.  
 armorum : (1) *arma, -orum, n., arms*; (2) *armus, -i, m., the upper arm*.  
 caedes : (1) *caedes, -is, f., slaughter*; (2) *caedo, -ēre, cēcīdi, 3, to kill*.  
 fides : (1) *fīdes, -ei, f., faith*; (2) *fīdes, -is, f., a harp-string*.  
 nubes : (1) *nubes, -is, f., a cloud*; (2) *nubo, -ēre, nupsi, to take the veil for*.  
 parci : (1) *parcus, -a, -um, frugal*; (2) *pres. infin. pass., parco, pepercī, 3, to be merciful to*.  
 pelles : (1) *pellis, is, f., a skin*; (2) *pello, -ēre, pepūli, 3, to drive*.  
 vis : (1) *vis, f., strength*; (2) *volo, vis, vult, to wish*.

### § 2. GREEK NOUNS.

- Like Aeneas (Tutorial Latin Grammar, § 62): Gyas, Xanthias.*  
*Like Tydides (§ 62): Atrides, Gerjōnes, Gyges, Mystes, Niphātes, Phrahātes, Scjthēs.*  
*Like Phoebe (§ 62): Lalāge, Lyde, Pholde, Thrāce.*  
*Like barbitos (§ 63): Arctos, Cocjtos, Scorpios, Titjtos, Troilos.*  
*Like lampas (§ 65): lynx (lync-), Thyiās (Thyiād-).*  
*Like Phaethon (§ 65): Acheron (Acheront-), Plutōn (Plutōn-).*  
*Like tigris (§ 66): Briseis (Briseid-), Phyllis (Phyllid-).*  
*Like echo (§ 67): Sappho.*  
*Like Socrates (§ 68): Achilles.*  
*Like Atreus (§ 68): Pentheus, Phoceus, Prometheus.*  
*Aethēr has acc. sing. aethēra (§ 48, NOTE).*

BOOK III.

100

Q. HORATII FLACCI  
CARMINVM  
LIBER TERTIVS.

NOTE.—*The text is mainly that of L. Müller, in which the spelling conforms closely to the exigencies of the metre; e.g., imperiumst (—imperium est).*

I.

(Alcaic.)

Odi profanum volgus et arceo.  
Favete linguis; carmina non prius  
Audita Musarum sacerdos  
Virginibus puerisque canto.

Regum timendorum in proprios greges, 5  
Reges in ipsos imperiumst Iovis,  
Clari Giganteo triumpho,  
Cuncta supercilio moventis.

Est ut viro vir latius ordinet  
Arbusta sulcis, hic generosior 10  
Descendat in campum petitor,  
Moribus hic meliorque fama

Contendat, illi turba clientium  
Sit maior: aequa lege Necessitas  
Sortitur insignes et imos; 15  
Omne capax movet urna nomen.

Destructus ensis cui super inopia  
Cervice pendet, non Siculae dapes  
Dulcẽm elaborabunt saporem,  
Non avium citharaeque cantus 20

Somnum reducent. Somnus agrestium  
 Lenis virorum non humiles domos  
     Fastidit umbrosamque ripam,  
     Non zephyris agitata tempe.

Desiderantem quod satis est neque 25  
 Tumultuosum sollicitat mare,  
     Nec saevus Arcturi cadentis  
     Impetus aut orientis Haedi,

Non verberatae grandine vineae 30  
 Fundusque mendax, arbore nunc aquas  
     Culpante, nunc torrentia agros  
     Sidera, nunc hiemes iniquas.

Contracta pisces aequora sentiunt  
 Iactis in altum molibus : huc frequens 35  
     Caementa demittit redemptor  
     Cum famulis dominusque terrae

Fastidiosus. Sed Timor et Minae  
 Scandunt eodem, quo dominus, neque  
     Decedit aerata triremi et  
     Post equitem sedet atra Cura. 40

Quod si dolentem nec Phrygius lapis  
 Nec purpurarum sidere clarior  
     Delenit usus nec Falerna  
     Vitis Achaemeniumque costum :

Cur invidendis postibus et novo 45  
 Sublime ritu moliar atrium ?  
     Cur valle permutem Sabina  
     Divitias operosiores ?



## II.

*(Alcaic.)*

Angustam amice pauperiem pati  
 Robustus acri militia puer  
 Condiscat et Parthos feroces  
 Vexet eques metuendus hasta,

Vitamque sub divo et trepidis agat 5  
 In rebus. Illum ex moenibus hosticis  
 Matrona bellantis tyranni  
 Prospiciens et adulta virgo

Suspiret: 'eheu, ne rudis agminum  
 Sponsus lacestat regius asperum 10  
 Tactu leonem, quem cruenta  
 Per medias rapit ira caedes.'

Dulce et decorumst pro patria mori.  
 Mors et fugacem persequitur virum,  
 Nec parcat inbellis iuventae 15  
 Poplitibus timidoque tergo.

Virtus, repulsæ nescia sordidae,  
 Intaminatis fulget honoribus,  
 Nec sumit aut ponit secures 20  
 Arbitrio popularis auræ.

Virtus, recludens inmeritis mori  
 Caelum, negata temptat iter via,  
 Coetusque volgares et udam  
 Spernit humum fugiente pinna.

Est et fideli tuta silentio 25  
 Merces: vetabo, qui Cereris sacrum  
 Volgarit arcanae, sub isdem  
 Sit trabibus fragilemve mecum

Solvat phaselon ; saepe Diespiter  
 Neglectus incesto addidit integrum, 30  
 Raro antecedentem scelestum  
 Deseruit pede Poena claudo.

## III.

(Alcaic.)

Iustum et tenacem propositi virum  
 Non civium ardor prava iubentium,  
 Non voltus instantis tyranni  
 Mente quatit solida, neque Auster,  
 Dux inquieti turbidus Hadriae, 5  
 Nec fulminantis magna manus Iovis ;  
 Si fractus inlabatur orbis,  
 Inpavidum ferient ruinae.  
 Hac arte Pollux et vagus Hercules  
 Ensis arces attigit igneas, 10  
 Quos inter Augustus recumbens  
 Purpureo bibet ore nectar.  
 Hac te merentem, Bacche pater, tuae  
 Vexere tigres, indocili iugum  
 Collo trahentes ; hac Quirinus 15  
 Martis equis Acheronta fugit,  
 Gratum elocuta consiliantibus  
 Iunone divis : ' Ilion, Ilion  
 Fatalis incestusque iudex  
 Et mulier peregrina vertit 20  
 In pulverem, ex quo destituit deos  
 Mercede pacta Laomedon mihi  
 Castaeque damnatum Minervae  
 Cum populo et duce fraudulento.

Iam nec Lacaenae splendet adulterae 25  
 Famosus hospes nec Priami domus  
 Periura pugnaces Achivos  
 Hectoreis opibus refringit,

Nostrisque ductum seditionibus  
 Bellum resedit. Protinus et graves 30  
 Iras et invisum nepotem,  
 Troica quem peperit sacerdos,

Marti redonabo ; illum ego lucidas  
 Inire sedes, ducere nectaris  
 Sucos et adscribi quietis 35  
 Ordinibus patiar deorum.

Dum longus inter saeviat Ilion  
 Romamque pontus, qualibet exsules  
 In parte regnanto beati ;  
 Dum Priami Paridisque busto 40

Insultet armentum et catulos ferae  
 Celent inultae, stet Capitolium  
 Fulgens triumphatisque possit  
 Roma ferox dare iura Medis.

Horrenda late nomen in ultimas 45  
 Extendat oras, qua medius liquor  
 Secernit Europen ab Afro,  
 Qua tumidus rigat arva Nilus,

Aurum inreperitum etsic melius situm,  
 Cum terra celat, spernere fortior 50  
 Quam cogere humanos in usus  
 Omne sacrum rapiente dextra.

- Quicumque mundo terminus obstitit,  
 Hunc tangat armis, visere gestiens,  
     Qua parte debacchantur ignes,  
             Qua nebulae pluviique rores. 55
- Sed bellicosis fata Quiritibus  
 Hac lege dico, ne nimium pii  
     Rebusque fidentes avitae  
             Tecta velint reparare Troiae. 60
- Troiae renascens alite lugubri  
 Fortuna tristi clade iterabitur,  
     Ducente victrices catervas  
             Coniuge me Iovis et sorore.
- Ter si resurgat murus ahenus 65  
 Auctore Phoebo, ter pereat meis  
     Excisus Argivis, ter uxor  
             Capta virum puerosque ploret.
- Non hoc iocosae conveniet lyrae :  
 Quo, Musa, tendis ? Desine pervicax 70  
     Referre sermones deorum et  
             Magna modis tenuare parvis.

## IV.

*(Alcaic.)*

- Descende caelo et dic age tibia  
 Regina longum Calliope melos,  
     Seu voce nunc mavis acuta,  
             Seu fidibus citharaque Phoebi.
- Auditis, an me ludit amabilis 5  
 Insania ? Audire et videor pios  
     Errare per lucos, amoenae  
             Quos et aquae subeunt et aurae.

Me fabulosae Volture in Apulo  
 Altricis extra limen Apuliae 10  
 Ludo fatigatumque somno  
 Fronde nova puerum palumbes

Texere, mirum quod foret omnibus,  
 Quicumque celsae nidum Acherontiae  
 Saltusque Bantinos et arvum 15  
 Pingue tenent humilis Forenti,

Ut tuto ab atris corpore viperis  
 Dormirem et ursis, ut premerer sacra  
 Lauroque conlataque myrto,  
 Non sine dis animosus infans. 20

Vester, Camenae, vester in arduos  
 Tollor Sabinos, seu mihi frigidum  
 Praeneste seu Tibur supinum  
 Seu liquidae placuere Baiae.

Vestris amicum fontibus et choris 25  
 Non me Philippis versa acies retro,  
 Devota non extinxit arbos,  
 Nec Sicula Palinurus unda.

Utrumque mecum vos eritis, libens  
 Insanientem navita Bosphorum 30  
 Temptabo et urentes arenas  
 Litoris Assyrii viator;

Visam Britannos hospitibus feros  
 Et laetum equino sanguine Concanum;  
 Visam pharetratos Gelonos 35  
 Et Scythicum inviolatus amnem.

Vos Caesarem altum, militia simul  
 Fessas cohortes abdidit oppidis,  
 Finire quaerentem labores,  
 Pierio recreatis antro. 40

Vos lene consilium et datis et dato  
 Gaudetis, almae. Scimus, ut inpios  
 Titanas inmanemque turmam  
 Fulmine sustulerit caduco,

Qui terram inertem, qui mare temperat 45  
 Ventosum et urbes regnaque tristia,  
 Divosque mortalesque turbas  
 Imperio regit unus aequo.

Magnum illa terrorem intulerat Iovi  
 Fidens iuventus horrida bracchiis, 50  
 Fratresque tendentes opaco  
 Pelion inposuisse Olympo.

Sed quid Typhoeus et validus Mimas,  
 Aut quid minaci Porphyrion statu,  
 Quid Rhoetus evolsisque truncis 55  
 Enceladus iaculator audax

Contra sonantem Palladis aegida  
 Possent ruentes? Hinc avidus stetit  
 Vulcanus, hinc matrona Iuno et  
 Numquam umeris positurus arcum, 60

Qui rore puro Castaliae lavit  
 Crines solutos, qui Lyciae tenet  
 Dumeta natalemque silvam,  
 Delius et Patareus Apollo.

Vis consili expers mole ruit sua :  
 Vim temperatam di quoque provehunt  
 In maius ; idem odere vires  
 Omne nefas animo moventes.

65

Testis mearum centimanus Gyas  
 Sententiarum, notus et integrae  
 Temptator Orion Dianae,  
 Virginea domitus sagitta.

70

Iniecta monstis Terra dolet suis  
 Maeretque partus fulmine luridum  
 Missos ad Orcum ; nec peredit  
 Inpositam celer ignis Aetnam,

75

Incontinentis nec Tityi fecur  
 Reliquit ales, nequitiae additus  
 Custos ; amatorem trecentae  
 Pirithoum cohibent catenae.

80

## V.

(Alcaic.)

Caelo tonantem credidimus Iovem  
 Regnare ; praesens divus habebitur  
 Augustus adiectis Britannis  
 Imperio gravibusque Persis.

Milesne Crassi coniuge barbara  
 Turpis maritus vixit, et hostium,—  
 Pro curia inversique mores !—  
 Consenuit socerorum in armis

5

Sub rege Medo Marsus et Apulus,  
 Anciliorum et nominis et togae  
 Oblitus aeternaeque Vestae,  
 Incolumi Iove et urbe Roma ?

10

Hoc caverat mens provida Reguli  
 Dissidentis condicionibus  
 Foedis et exemplo trahenti  
 Perniciem veniens in ævum, 15

Si non periret in miserabilis  
 Captiva pubes. 'Signa ego Punicis  
 Adfixa delubris et arma  
 Militibus sine caede' dixit 20

'Derepta vidi; vidi ego civium  
 Retorta tergo brachia libero  
 Portasque non clausas et arva  
 Marte coli populata nostro.

Auro repensus scilicet acrior 25  
 Miles redibit. Flagitio additis  
 Damnum: neque amissos colores  
 Lana refert medicata fuco,

Nec vera virtus, cum semel excidit,  
 Curat reponi deterioribus. 30  
 Si pugnat extricata densis  
 Cervæ plagis, erit ille fortis,

Qui perfidis se credidit hostibus,  
 Et marte Poenos proteret altero,  
 Qui lora restrictis lacertis 35  
 Sensit iners timuitque mortem.

Hic, unde vitam sumeret inscius,  
 Pacem duello miscuit. O pudor!  
 O magna Carthago, probrosis  
 Altior Italiae ruinis!' 40



Fertur pudicae coniugis osculum  
 Parvosque natos ut capitis minor  
 Ab se removisse et virilem  
 Torvus humi posuisse voltum  
  
 Donec labantes consilio patres 45  
 Firmaret auctor numquam alias dato,  
 Interque maerentes amicos  
 Egregius properaret exsul.  
  
 Atqui sciebat quae sibi barbarus  
 Tortor pararet; non aliter tamen 50  
 Dimovit obstantes propinquos  
 Et populum redivus morantem,  
  
 Quam si clientum longa negotia  
 Diudicata lite relinqueret,  
 Tendens Venafranos in agros 55  
 Aut Lacedaemonium Tarentum.

## VI.

(Alcaic.)

Delicta maiorum inmeritus lues,  
 Romane, donec templa refeceris  
 Aedesque labentes deorum et  
 Foeda nigro simulacra fumo.  
  
 Dis te minorem quod geris, imperas : 5  
 Hinc omne principium, huc refer exitum.  
 Di multa neglecti dederunt  
 Hesperiae mala luctuosae.  
  
 Iam bis Monaeses et Pacori manus  
 Non auspicatos contudit impetus 10  
 Nostros et adiecisse praedam  
 Torquibus exiguis renidet.

Paene occupatam seditionibus  
 Delevit Urbem Dacus et Aethiops,  
 Hic classe formidatus, ille  
 Missilibus melior sagittis. 15

Fecunda culpa saecula nuptias  
 Primum inquinavere et genus et domos :  
 Hoc fonte derivata clades  
 In patriam populumque fluxit. 20

Motus doceri gaudet Ionicos  
 Acerba virgo et fingitur artibus  
 Iam nunc et incestos amores  
 De tenero meditatur ungui.

Mox iuniores quaerit adulteros 25  
 Inter mariti vina, neque eligit  
 Cui donet inpermissa raptim  
 Gaudia luminibus remotis,

Sed iussa coram non sine conscio  
 Surgit marito, seu vocat institor 30  
 Seu navis Hispanae magister,  
 Dedecorum pretiosus emptor.

Non his iuventus orta parentibus  
 Infecit aequor sanguine Punico  
 Pyrrhumque et ingentem cecidit 35  
 Antiochum Hannibalemque dirum ;

Sed rusticorum mascula militum  
 Proles, Sabellis docta ligonibus  
 Versare glaebas et severae  
 Matris ad arbitrium recisos 40

Portare fustes, sol ubi montium  
 Mutaret umbras et iuga demeret  
 Bobus fatigatis amicum  
 Tempus agens abeunte curru.

Damnosa quid non inminuit dies? 45  
 Aetas parentum, peior avis, tulit  
 Nos nequiores, mox daturos  
 Progeniem vitiosiore.

---

 VII.

(*Asclepiad 5.*)

Quid fles, Asterie, quem tibi candidi  
 Primo restituent vere Favonii  
 Thyna merce beatum,  
 Constantis iuvenem fide,

Gygen? Ille Notis actus ad Oricum 5  
 Post insana Caprae sidera frigidas  
 Noctes non sine multis  
 Insomnis lacrimis agit.

Atqui sollicitae nuntius hospitae,  
 Suspirare Chloen et miseram tuis 10  
 Dicens ignibus uri,  
 Temptat mille vafer modis.

Ut Proetum mulier perfida credulum  
 Falsis inpulerit criminibus nimis  
 Casto Bellerophontae 15  
 Maturare necem refert;

Narrat paene datum Pelea Tartaro,  
 Magnessam Hippolyten dum fugit abstinens;  
 Et peccare docentes  
 Fallax historias movet. 20

- Frustra : nam scopulis surdior Icari  
 Voces audit adhuc integer. At tibi  
 Ne vicinus Enipeus  
 Plus iusto placeat cave ;
- Quamvis non alius flectere equum sciens      25  
 Aequè conspicitur gramine Martio,  
 Nec quisquam citus aequè  
 Tusco denatat alveo.
- Prima nocte domum claude neque in vias  
 Sub cantu querulae despice tibiae,      30  
 Et te saepe vocanti  
 Duram difficilis mane.

---

 VIII.

(*Sapphic.*)

- Martiis caelebs quid agam Kalendis,  
 Quid velint flores et acerra turis  
 Plena miraris positusque carbo in  
 Cespite vivo,
- Docte sermones utriusque linguae †      5  
 Voveram dulces epulas et album  
 Libero caprum prope funeratus  
 Arboris ictu.
- Hic dies anno redeunte festus  
 Corticem adstrictum pice dimovebit      10  
 Amphorae, fumum bibere institutae  
 Consule Tullo.
- Sume, Maecenas, cyathos amici  
 Sospitis centum et vigiles lucernas  
 Perfer in lucem : procul omnis esto      15  
 Clamor et ira.

- Mitte civiles super urbe curas :  
 Occidit Daci Cotisonis agmen,  
 Medus infestus sibi luctuosis  
     Dissidet armis, 20
- Servit Hispanae vetus hostis orae  
 Cantaber sera domitus catena,  
 Iam Scythae laxo meditantur arcu  
     Cedere campis.
- Neglegens, ne qua populus laboret,  
 Parce privatus nimium cavere ;  
 Dona praesentis cape laetus horae,  
     Linque severa. 25

## IX.

*(Asclepiad 3.)*

- IUVENIS. ' Donec gratus eram tibi  
     Nec quisquam potior bracchia candidae  
 Cervici iuvenis dabat,  
     Persarum vigui rege beatior.' 5
- LYDIA. ' Donec non alia magis  
     Arsisti neque erat Lydia post Chloen,  
 Multi Lydia nominis  
     Romana vigui clarior Ilia.' 10
- IUV. ' Me nunc Thressa Chloe regit,  
     Dulces docta modos et citharae sciens,  
 Pro qua non metuam mori,  
     Si parcent animae fata superstiti.' 15
- LYD. ' Me torret face mutua  
     Thurini Calais filius Ornyti,  
 Pro quo bis patiar mori,  
     Si parcent puero fata superstiti.'

- IUV. 'Quid si prisca redit Venus  
 Diductosque iugo cogit aheneo ?  
 Si flava excutitur Chloe  
 Reiectaeque patet ianua Lydiae ?' 20
- LYD. 'Quamquam sidere pulchrior  
 Illest, tu levior cortice et inprobo  
 Iracundior Hædria :  
 Tecum vivere amem, tecum obeam libens !'

## X.

*(Asclepiad 4.)*

- Extremum Tanain si biberes, Lyce,  
 Saevo nupta viro, me tamen asperas  
 Porrectum ante fores obicere incolis  
 Plorares Aquilonibus.
- Audis, quo strepitu ianua, quo nemus 5  
 Inter pulchra satum tecta remugiat  
 Ventis, et positas ut glaciet nives  
 Puro numine Iuppiter ?
- Ingratam Veneri pone superbiam,  
 Ne currente retro funis eat rota ; 10  
 Non te Penelopen difficilem precis  
 Tyrrhenus genuit parens.
- O quamvis neque te munera nec preces  
 Nec tinctus viola pallor amantium  
 Nec vir Pieria paelice saucius 15  
 Curvat ; supplicibus tuis
- Parcas, nec rigida mollior æsculo  
 Nec Mauris animum mitior anguibus,  
 Non hoc semper erit liminis aut aquae  
 Caelestis patiens latus. 20

## XI.

*(Sapphic.)*

- Mercuri, nam te docilis magistro  
 Movit Amphion lapides canendo,  
 Tuque testudo, resonare septem  
     Callida nervis,  
  
 Nec loquax olim neque grata, nunc et                   5  
 Divitum mensis et amica templis,  
 Dic modos, Lyde quibus obstinatas  
     Adplicet aures ;  
  
 Quae velut latis equa trima campis  
 Ludit exsultim metuitque tangi,                   10  
 Nuptiarum expers et adhuc protervo  
     Cruda marito.  
  
 Tu potes tigres comitesque silvas  
 Ducere et rivos celeres morari ;  
 Cessit inmanis tibi blandienti                   15  
     Ianitor aulae  
  
 Cerberus, quamvis furiale centum  
 Muniant angues caput, eius atque  
 Spiritus taeter saniesque manet  
     Ore trilingui.                   20  
  
 Quin et Ixion Tityosque voltu  
 Risit invito, stetit urna paullum  
 Sicca, dum grato Danai puellas  
     Carmine mulces.  
  
 Audiat Lyde scelus atque notas                   25  
 Virginum poenas et inane lymphae  
 Dolium fundo pereuntis imo  
     Seraque fata,

- Quae manent culpas etiam sub Orco.  
 Inpiae, (nam quid potuere maius ?) 30  
 Inpiae sponso potuere duro  
 Perdere ferro.
- Una de multis face nuptiali  
 Digna periurum fuit in parentem  
 Splendide mendax et in omne virgo 35  
 Nobilis aevum,
- 'Surge' quae dixit iuveni marito,  
 'Surge, ne longus tibi somnus, unde  
 Non times, detur ; socerum et scelestas  
 Falle sorores, 40
- Quae, velut nactae vitulos leaenae,  
 Singulos eheu lacerant : ego illis  
 Mollior nec te feriam neque intra  
 Clastra tenebo.
- Me pater saevis oneret catenis, 45  
 Quod viro clemens misero peperci ;  
 Me vel extremos Numidarum in agros  
 Classe releget.
- I, pedes quo te rapiunt et aerae,  
 Dum favet nox et Venus ; i secundo 50  
 Omine, et nostri memorem sepulcro  
 Scalpe querellam.'

---

 XII.

(*Ionicus a Minore.*)

Miserarumst nec amori dare ludum neque dulci  
 Mala vino lavere, aut exanimari metuentes  
 Patruae verbera linguae.



Tibi qualum Cythereae puer ales, tibi telas  
Operosaeque Minervae studium aufert, Neobule, 5  
Liparaei nitor Hebri

Simul unctos Tiberinis umeros lavit in undis,  
Eques ipso melior Bellerophonte, neque pugno  
Neque segni pede victus,

Catus idem per apertum fugientes agitato 10  
Grege cervos iaculari et celer arto latitantem  
Fruticeto excipere aprum.

## XIII.

(Asclepiad 5.)

O fons Bandusiae, splendidior vitro,  
Dulci digne mero non sine floribus,  
Cras donaberis haedo, *hid*  
Cui frons turgida cornibus

Primis et venerem et proelia destinat. 5  
Frustra : nam gelidos inficiet tibi  
Rubro sanguine rivos  
Lascivi suboles gregis. *opportunity*

Te flagrantis atrox hora Caniculae  
Nescit tangere, tu frigus amabile 10  
*used* Fessis vomere tauris *cattle*  
Praebes et pecori vago. *ploughshare*

Fies nobilium tu quoque fontium,  
Me dicente cavis inpositam illicem  
Saxis, unde loquaces 15  
*Amund* Lymphae desiliunt tuae.

## XIV.

*(Sapphic.)*

Herculis ritu modo dictus, o plebs,  
 Morte venalem petiisse laurum,  
 Caesar Hispana repetit penates  
 Victor ab ora.

Unico gaudens mulier marito 5  
 Prodeat iustis operata divis,  
 Et soror clari ducis et decorae  
 Supplice vitta

Virginum matres iuvenumque nuper 10  
 Sospitum. Vos, o pueri et puellae  
 Iam virum expertae, male inominatis  
 Parcite verbis.

Hic dies vere mihi festus atras 15  
 Eximet curas ; ego nec tumultum  
 Nec mori per vim metuam tenente  
 Caesare terras.

I, pete unguentum, puer, et coronas 20  
 Et cadum Marsi memorem duelli,  
 Spartacum si qua potuit vagantem  
 Fallere testa.

Dic et argutae properet Neerae  
 Murreum nodo cohibente crinem ;  
 Si per invisum mora ianitorem  
 Fiet, abito.

Lenit albescens animos capillus 25  
 Litium et rixae cupidos protervae ;  
 Non ego hoc ferrem calidus iuventa  
 Consule Planco.

## XV.

*(Asclepiad 3.)*

Uxor pauperis Ibyci,  
 Tandem nequitiae fige modum tuae  
 Famosisque laboribus :  
 Maturo propior desine funeri

Inter ludere virgines, 5  
 Et stellis nebulam spargere candidis.  
 Non, si quid Pholoen, satis  
 Et te, Chlora, decet : filia rectius

Expugnat iuvenum domos,  
 Pulso Thyias uti concita tympano. 10  
 Illam cogit amor Nothi  
 Lascivae similem ludere capreae ;

Te lanae prope nobilem  
 Tonsae Luceriam, non citharae decent  
 Nec flos purpureus rosae 15  
 Nec poti vetulam faece tenus cadi.

## XVI.

*(Asclepiad 4.)*

Inclusam Danaen turris ahenea  
 Robustaeque fores et vigilum canum  
 Tristes excubiae munierant satis  
 Nocturnis ab adulteris,

Si non Acrisium virginis abditae 5  
 Custodem pavidum Iuppiter et Venus  
 Risisset : fore enim tutum iter et patens  
 Converso in pretium deo.

Aurum per medios ire satellites  
 Et perrumpere amat saxa, potentius 10  
 Ictu fulmineo : concidit auguris  
 Argivi domus, ob lucrum

Demersa exitio ; diffidit urbium  
 Portas vir Macedo et subruit aemulos  
 Reges muneribus ; munera navium 15  
 Saevos inlaqueant duces.

Crescentem sequitur cura pecuniam  
 Maiorumque fames. Iure perhorru  
 Late conspicuum tollere verticem,  
 Maecenas, equitum decus. 20

Quanto quisque sibi plura negaverit,  
 Ab dis plura feret : nil cupientium  
 Nudus castra peto et transfuga divitum  
 Partes linqere gestio,

Contemptae dominus splendidior rei, 25  
 Quam si, quidquid arat inpiger Apulus,  
 Occultare meis dicerer horreis,  
 Magnas inter opes inops.

Purae rivus aquae silvaque iugerum  
 Paucorum et segetis certa fides meae 30  
 Fulgentem imperio fertilis Africae  
 Fallit sorte beatior.

Quamquam nec Calabriae mella ferunt apes,  
 Nec Laestrygonia Bacchus in amphora  
 Languescit mihi, nec pinguis Gallicis 35  
 Crescunt vellera pascuis ;

Inportuna tamen pauperies abest,  
 Nec, si plura velim, tu dare deneges.  
 Contracto melius parva cupidine  
     Vectigalia porrigam,

40

Quam si Mygdoniis regnum Alyattei  
 Campis continuem. Multa petentibus  
 Desunt multa : benest, cui deus obtulit  
     Parca quod satis est manu.

---

 XVII.

(Alcaic.)

Aeli vetusto nobilis ab Lamo,  
 Quando et priores hinc Lamias ferunt  
     Denominatos et nepotum  
     Per memores genus omne fastos ;

Auctore ab illo ducis originem,  
 Qui Formiarum moenia dicitur  
     Princeps et innantem Maricae  
     Litoribus tenuisse Lirim,

5

Late tyrannus. Cras foliis nemus  
 Multis et alga litus inutili  
     Demissa tempestas ab Euro  
     Sternet, aquae nisi fallit augur

10

Annosa cornix. Dum potis, aridum  
 Conpone lignum : cras genium mero  
     Curabis et porco bimestri  
     Cum famulis operum solutis.

15

## XVIII.

*(Sapphic.)*

Faune, Nympharum fugientum amator,  
 Per meos fines et aprica rura  
 Lenis incedas abeasque parvis  
 Aequus alumnis,

Si tener pleno cadit haedus anno, 5  
 Larga nec desunt Veneris sodali  
 Vina craterae, vetus ara multo  
 Fumat odore.

Ludit herboso pecus omne campo,  
 Cum tibi Nonae redeunt Decembres; 10  
 Festus in pratis vacat otioso  
 Cum bove pagus;

Inter audaces lupus errat agnos;  
 Spargit agrestes tibi silva frondes;  
 Gaudet invisam pepulisse fossor 15  
 Ter pede terram.

## XIX.

*(Asclepiad 3.)*

Quantum distet ab Inacho  
 Codrus pro patria non timidus mori  
 Narras et genus Aeaci  
 Et pugnata sacro bella sub Ilio;

Quo Chium pretio cadum 5  
 Mercemur, quis aquam temperet ignibus,  
 Quo praebente domum et quota  
 Paelignis caream frigoribus, taces.

- Da lunae propere novae,  
 Da noctis mediae, da, puer, auguris 10  
 Murenæ: tribus aut novem  
 Miscentur cyathis pocula commodis.
- Qui Musas amat inpares,  
 Ternos ter cyathos attonitus petet  
 Vates; tres prohibet supra 15  
 Rixarum metuens tangere Gratia  
 Nudis iuncta sororibus.  
 Insanire iuvat: cur Berecynthiae  
 Cessant flamina tibiae?  
 Cur pendet tacita fistula cum lyra? 20
- Parcentes ego dexteras  
 Odi: sparge rosas; audiat invidus  
 Dementem strepitum Lycus,  
 Et vicina seni non habilis Lyco.
- Spissa te nitidum coma, 25  
 Puro te similem, Telephe, vespero  
 Tempestiva petit Rhode;  
 Me lentus Glycerae torret amor meae.

## XX.

*(Sapphic.)*

- Non vides quanto moveas periclo,  
 Pyrrhe, Gaetulæ catulos leaenæ?  
 Dura post paullo fugies inaudax  
 Proelia raptor,
- Cum per obstantes iuvenum catervas 5  
 Ibit insignem repetens Nearchum:  
 Grande certamen, tibi præda cedat.  
 Maior an illi.

Interim, dum tu celeres sagittas  
 Promis, haec dentes acuit timendos, 10  
 Arbiter pugnae posuisse nudo  
 Sub pede palmam  
 Fertur et leni recreare vento  
 Sparsum odoratis umerum capillis,  
 Qualis aut Nireus fuit aut aquosa 15  
 Raptus ab Ida.

## XXI.

*(Alcaic.)*

O nata mecum consule Manlio,  
 Seu tu querellas sive geris iocos  
 Seu rixam et insanos amores  
 Seu facilem, pia testa, somnum,  
 Quocumque lectum nomine Massicum 5  
 Servas, moveri digna bono die,  
 Descende, Corvino iubente  
 Promere languidiora vina.  
 Non ille, quamquam Socraticis madet  
 Sermonibus, te neglegit horridus : 10  
 Narratur et prisci Catonis  
 Saepe mero caluisse virtus.  
 Tu lene tormentum ingenio admoves  
 Plerumque duro ; tu sapientium  
 Curas et arcanum iocoso 15  
 Consilium retegis Lyaeo ;  
 Tu spem reducis mentibus anxiis  
 Viresque et addis cornua pauperi,  
 Post te neque iratos trementi  
 Regum apices neque militum arma, 20



Te Liber et, si laeta aderit, Venus  
 Segnesque nodum solvere Gratiae  
 Vivaeque producent lucernae,  
 Dum rediens fugat astra Phoebus.

## XXII.

*(Sapphic.)*

Montium custos nemorumque, Virgo,  
 Quae laborantes utero puellas  
 Ter vocata audis adimisque leto,  
 Diva triformis,

Inminens villae tua pinus esto,  
 Quam per exactos ego laetus annos  
 Verris obliquum meditantis ictum  
 Sanguine donem.

5

## XXIII.

*(Alcaic.)*

Caelo supinas si tuleris manus  
 Nascente luna, rustica Phidyle,  
 Si ture placaris et horna  
 Fruge Lares avidaque porca ;

Nec pestilentem sentiet Africum  
 Fecunda vitis nec sterilem seges  
 Robiginem aut dulces alumni  
 Pomifero grave tempus anno.

5

Nam quae nivali pascitur Algido  
 Devota quercus inter et ilices  
 Aut crescit Albanis in herbis  
 Victima, pontificum secures

10

Cervice tinguet: te nihil attinet  
 Temptare multa ~~caede~~ bidentium *slaughter.*  
 Parvos coronantem marino 15  
 Rore deos fragilique myrto.

Inmunis aram si tetigit manus,  
 Non sumptuosa blandior hostia,  
 Mollivit aversos Penates  
 Farre pio et saliente mica. 20  
*consecrated.*

## XXIV.

(Asclepiad 3.)

Intactis opulentior  
 Thesauris Arabum et divitis Indiae  
 Caementis licet occupes  
 Terrenum omne tuis et mare publicum,  
 Si figit adamantinos 5  
 Summis verticibus dira Necessitas  
 Clavos, non animum metu,  
 Non mortis laqueis expedit caput.  
 Campestris melius Scythae,  
 Quorum plaustra vagas rite trahunt domos, 10  
 Vivunt et rigidi Getae,  
 Inmetata quibus iugera liberas  
 Fruges et Cererem ferunt,  
 Nec cultura placet longior annua,  
 Defunctumque laboribus 15  
 Aequali recreat sorte vicarius.  
 Illic matre carentibus  
 Privignis mulier temperat innocens,  
 Nec dotata regit virum  
 Coniunx nec nitido fidit adultero; 20

Dos est magna parentium  
 Virtus et metuens alterius viri  
 Certo foedere castitas,  
 Et peccare nefas aut pretiumst mori.

O quisquis volet inpias 25  
 Caedes et rabiem tollere civicam,  
 Si quaeret PATER URBIUM  
 Subscribi statuis, indomitam audeat

Refrenare licentiam,  
 Clarus post genitis: quatenus, heu nefas! 30  
 Virtutem incolumem odimus,  
 Sublatam ex oculis quaerimus invidi.

Quid tristes querimoniae,  
 Si non supplicio culpa reciditur;  
 Quid leges sine moribus 35  
 Vanas proficiunt? si neque fervidis

Pars inclusa caloribus  
 Mundi nec boreae finitimum latus  
 Durataeque solo nives  
 Mercatorem abigunt, horrida callidi 40

Vincunt aequora navitae,  
 Magnum pauperies opprobrium iubet  
 Quidvis et facere et pati,  
 Virtutisque viam deserit arduae.

Vel nos in Capitolium, 45  
 Quo clamor vocat et turba faventium,  
 Vel nos in mare proximum  
 Gemmas et lapides aurum et inutile,

Summi materiem mali,  
 Mittamus, scelerum si bene paenitet. 50  
 Eradenda cupidinis  
 Pravi sunt elementa et tenerae nimis  
 Mentas asperioribus  
 Formandae studiis. Nescit equo rudis  
 Haerere ingenuus puer 55  
 Venarique timet, ludere doctior,  
 Seu Graeco iubeas trocho,  
 Seu malis vetita legibus alea,  
 Cum periura patris fides  
 Consortem socium fallat et hospitem, 60  
 Indignoque pecuniam  
 Heredi properet. Scilicet improbae  
 Crescunt divitiae; tamen  
 Curtae nescio quid semper abest rei.

---

 XXV.

(*Asclepiad* 3.)

Quo me, Bacche, rapis tui  
 Plenum? Quae nemora aut quos agor in specus,  
 Velox mente nova? Quibus  
 Antris egregii Caesaris audiar  
 Aeternum meditans decus 5  
 Stellis inserere et consilio Iovis?  
 Dicam insigne, recens, adhuc  
 Indictum ore alio. Non secus in iugis  
 Exsomnia stupet Euhias,  
 Hebrum prospiciens et nive candidam 10  
 Thracen ac pede barbaro  
 Lustratam Rhodopen, ut mihi devio

Ripas et vacuum nemus  
 Mirari libet. O Naiadum potens  
 Baccharumque valentium 15  
 Proceras manibus vertere fraxinos,  
 Nil parvum aut humili modo,  
 Nil mortale loquar. Dulce periculumst,  
 O Lenae, sequi deum  
 Cingentem viridi tempora pampino. 20

---

 XXVI.

(Alcaic.)

Vixi duellis nuper idoneus  
 Et militavi non sine gloria ;  
 Nunc arma defunctumque bello  
 Barbiton hic paries habebit,  
 Laevum marinae qui Veneris latus 5  
 Custodit. Hic, hic ponite lucida  
 Funalia et vectes et arcus  
 Oppositis foribus minaces.  
 O quae beatam diva tenes Cyprum et  
 Memphin carentem Sithonia nive, 10  
 Regina, sublimi flagello  
 Tange Chloen semel arrogantem.

---

 XXVII.

(Sapphic.)

Inpiòs parrae recinentis omen  
 Ducat et praegnans canis aut ab agro  
 Rava decurrens lupa Lanuvino  
 Fetaque volpes ;

Rumpat et serpens iter institutum, 5  
 Si per obliquum similis sagittae  
 Terruit mannos : ego cui timebo,  
 Providus auspex,

Antequam stantes repetat paludes  
 Imbrium divina avis inminentum, 10  
 Oscinem corvum prece suscitabo  
 Solis ab ortu.

Sis licet felix, ubicumque mavis,  
 Et memor nostri, Galatea, vivas ;  
 Teque nec laevus vetat ire picus 15  
 Nec vaga cornix.

Sed vides, quanto trepidet tumultu  
 Pronus Orion. Ego quid sit ater  
 Hadriae novi sinus et quid albus  
 Peccet Iapyx. 20

Hostium uxores puerique caecos  
 Sentiant motus orientis Austri et  
 Aequis nigri fremitum et trementes  
 Verbere ripas.

Sic et Europe niveum doloso 25  
 Credidit tauro latus, et scatentem  
 Beluis pontum mediasque fraudes  
 Palluit audax :

Nuper in pratis studiosa florum et  
 Debitae Nymphis opifex coronae, 30  
 Nocte sublustri nihil astra praeter  
 Vidit et undas.

Quae simul centum tetigit potentem  
Oppidis Creten, 'pater, o relictum  
Filiae nomen pietasque' dixit. 35  
    ' Victa furore,

Unde quo veni ? Levis una mors est  
Virginum culpae. Vigilansne ploro  
Turpe commissum an vitiis carentem  
    Ludit imago 40

Vana, quae porta fugiens eburna  
Somnium ducit ? Meliusne fluctus  
Ire per longos fuit, an recentes  
    Carpere flores

Si quis infamem mihi nunc iuvenum  
Dedat iratae, lacerare ferro et  
Frangere enitar modo multum amati  
    Cornua monstri. 45

Inpudens liqui patrios Penates,  
Inpudens Orcum moror. O deorum 50  
Si quis haec audis, utinam inter errem  
    Nuda leones !

Antequam turpis macies decentes  
Occupet malas teneraeque sucus  
Defluat praedae, speciosa quaero 55  
    Pascere tigres.

Vilis Europe, pater urguet absens :  
Quid mori cessas ? Potes hac ab orno  
Pendulum zona bene te secuta e-  
    lidere collum. 60

- Sive te rupes et acuta leto  
 Saxa delectant, age te procellae  
 Crede veloci, nisi erile mavis  
     Carpere pensum
- Regius sanguis dominaeque tradi  
 Barbarae paelex.' Aderat querenti  
 Perfidum ridens Venus et remisso  
     Filius arcu. 65
- Mox ubi lusit satis, 'abstineto'  
 Dixit 'irarum calidaeque rixae,  
 Cum tibi invisus laceranda reddet  
     Cornua taurus. 70
- Uxor invicti Iovis esse nescis,  
 Mitte singultus, bene ferre magnam  
 Disce fortunam; tua sectus orbis  
     Nomina ducet.' 75

---

 XXVIII.

(*Asclepiad* 3.) 2

- Festo quid potius die  
 Neptuni faciam? Prome reconditum,  
 Lyde, strenua Caecubum  
     Munitaeque adhibe vim sapientiae.
- Inclinare meridiem  
 Sentis ac, veluti stet volucris dies,  
 Parcis deripere horreo  
     Cessantem Bibuli consulis amphoram. 5
- Nos cantabimus invicem  
 Neptunum et virides Nereidum comas;  
 Tu curva recines lyra  
     Latonam et celeris spicula Cynthiae; 10



Summo carmine, quae Cnidon  
 Fulgentesque tenet Cycladas et Paphon  
 Iunctis visit oloribus; 15  
 Dicitur; merita Nox quoque nenia.

## XXIX.

*(Alcaic.)*

Tyrrhena regum progenies, tibi  
 Non ante verso lene merum cado.  
 Cum flore, Maecenas, rosarum et  
 Pressa tuis balanus capillis  
 Iamdudum apud mest: eripe te morae, 5  
 Ne semper udum Tibur et Aefulae  
 Declive contempleris arvum et  
 Telegoni iuga parricidae.

Fastidiosam desere copiam et  
 Molem propinquam nubibus arduis, 10  
 Omitte mirari beatæ  
 Fumum et opes strepitumque Romae.

Plerumque gratae divitibus vices  
 Mundaeque parvo sub lare pauperum  
 Cenae sine aulaeis et ostro 15  
 Sollicitam explicuere frontem.

Iam clarus occultum Andromedae pater  
 Ostendit ignem, iam Procyon furit  
 Et stella vesani Leonis  
 Sole dies referente siccos: 20

Iam pastor umbras cum grege languido  
 Rivumque fessus quaerit et horridi  
 Dumeta Silvani, caretque  
 Ripa vagis taciturna ventis.

- Tu civitatem quis deceat status 25  
 Curas et Urbi sollicitus times,  
 Quid Seres et regnata Cyro  
 Bactra parent Tanaisque discors.
- Prudens futuri temporis exitum  
 Caliginosa nocte premit deus, 30  
 Ridetque si mortalis ultra  
 Fas trepidat. Quod adest memento
- Conponere aequus ; cetera fluminis  
 Ritu feruntur, nunc medio alveo  
 Cum pace delabentis Etruscum 35  
 In mare, nunc lapides adesos
- Stirpesque raptas et pecus et domos  
 Volventis una non sine montium  
 Clamore vicinaeque silvae,  
 Cum fera diluvies quietos 40
- Inritat amnes. Ille potens sui  
 Laetusque deget, cui licet in diem  
 Dixisse ' Vixi : cras vel atra  
 Nube polum pater occupato
- Vel sole puro ; non tamen inritum, 45  
 Quodcumque retrost, efficiet neque  
 Diffinget infectumque reddet,  
 Quod fugiens semel hora vexit.
- Fortuna saevo laeta negotio et  
 Ludum insolentem ludere pertinax 50  
 Transmutat incertos honores,  
 Nunc mihi nunc alii benigna.

Laudo manentem ; si celeres quatit  
 Pinnas, resigno quae dedit et mea  
     Virtute me involvo probamque  
     Pauperiem sine dote quaero. 55

Non est meum, si mugiat Africis  
 Malus procellis, ad miseris preces  
     Decurrere et votis pacisci,  
     Ne Cypriae Tyriaeque merces 60

Addant avaro divitias mari :  
 Tum me biremis praesidio scaphae  
     Tutum per Aegaeos tumultus  
     Aura feret geminusque Pollux.'

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## XXX.

*(Asclepiad 1.)*

Exegi monumentum aere perennius  
 Regalique situ pyramidum altius,  
 Quod non imber edax, non Aquilo inpotens  
 Possit diruere aut innumerabilis

Annorum series et fuga temporum. 5  
 Non omnis moriar multaue pars mei  
 Vitabit Libitinam : usque ego postera  
 Crescam laude recens, dum Capitolium  
 Scandet cum tacita virgine pontifex.

Dicar, qua violens obstrepit Aufidus 10  
 Et qua pauper aquae Daunus agrestium  
 Regnavit populorum, ex humili potens  
 Princeps Aeolium carmen ad Italos  
 Deduxisse modos. Sume superbiam  
 Quaesitam meritis et mihi Delphica 15  
 Lauro cinge volens, Melpomene, comam.

## NOTES.

L. C. refers to Allcroft and Haydon's *Latin Composition* (Univ. Tutorial Press).

L. G. refers to the *Tutorial Latin Grammar* (Univ. Tutorial Press).

† Denotes a variant reading.

### ODE I.

#### OF THE ADVANTAGES OF HUMILITY AND CONTENTMENT.

ARGUMENT.—*I am the poet of the Muses, and I bid you listen to my songs. There is none that is his own master save Jove: all others must bow to Necessity, no matter what their rank or their pursuits. Be content, then, to lead a quiet life; for whoso lives thus need fear no sword of Damocles, no stroke of Fortune, whereas Fear and Care search out the lofty and torment them, and wealth avails not to keep them away. Better my little farm and peace, than wealth and misery.*

[See Index for Achaemenes, Damocles, Gigantes.]

2. *favete linguis*: literally "be favourable with your tongues," an expression used by Roman priests when commencing a sacrifice. It was equivalent to a request that none of the bystanders should utter any word of evil omen, and so mar the ceremony, whence it equals "be silent." Horace is speaking as if he were the priest of the Muses, and as if his Odes were religious. The *profanum vulgus* means all who cannot appreciate this poetry, because such persons are "outside the sanctuary" (*pro, fanum*) of the Muses.

5. *timendorum*: merely an epithet of, not in gerundival construction with *regum*, which depends upon *imperiumst* (= *imperium est*). Cp. *invidendis*, v. 45. That over which one's rule extends is regularly expressed by the accusative with *in*. *greges*: metaphorically = *populos*.

7. *clari*: attributive to *Iovis*, as is *moventis*. The adjective *Giganteo* stands in lieu of *de Gigantibus*—"triumph over the Giants." See Index, s.v. Gigantes.

8. *supercilio*: "frown," *lit.* "eyebrow." Homer says all Olympus (Heaven) shakes when Zeus (Jupiter) nods or frowns.

9. *†est ut*: "it is possible that," "it may be that." The consecutive subjunctives, *ordinet, descendat, contendat, sit*, all depend upon *ut*. Some editors read *esto*—"let it be that," "granted that." See

L. C., §§ 235, 236; L. G., § 544. viro: ablative of the standard of comparison, with *latius* (L. C., § 129; L. G., § 387), which means "to a greater extent," *i.e.* one has larger vineyards than another.

10. arbusta: the trees (usually elms) upon which the vines were trained. They were planted in regular rows (*ordines*, hence *ordinet*) along trenches (*sulci*). *sulcis*: ablative of place, frequently used in poetry without a preposition. In prose a preposition is required, except with the name of a town and in certain expressions. L. C., §§ 120, 121; L. G., §§ 368-69. *generosior*: "better born." The word comes from *genus*, and has not the same meaning as its derivative "generous." *hic . . . hic . . . illi*: see L. C., § 158.

11. *campum*: *i.e.* the Campus Martius, a large level space of open ground to the N. and W. of the city, lying within a bend of the river Tiber. It was the customary place of meeting for elections (*comitia*) and other public business which concerned the entire people; and here, too, the young Romans amused themselves with riding, running, ball-play, and other exercises. A man was said *descendere in campum*, because it lay lower than the city. *petitor*: *peto* is the proper word for "being a candidate" for public office; hence *petitio* = "candidate," and *petitor* = "a candidate."

12. *moribus . . . fama*: ablative of respect, L. C., § 148; L. G., § 370. The adjective *melior*, like *generosior*, is predicative, and must be the emphatic word in translating.

13. *illi*: the usual dative of the possessor with *esse*; L. C., § 143, NOTE 1; L. G., § 355. *clientium*: a wealthy or distinguished Roman was the patron (*patronus*) of a number of men of humble station. These were his "clients," and they were expected to attend their patron upon any occasion when he appeared in public, *e.g.* when canvassing for election. In return for this and other services, and certain money payments, the *patronus* was bound to protect his *clientes*, and defend him in the law-courts. The more the number of the *clientes*, the greater the dignity of the *patronus*.

15. *sortitur*: "casts lots about," "allots their fate to." The verb is more usually found with an accusative of the thing, *e.g.*, *sortiri provinciam*, "to assign a province by lot."

16. *urna*: in casting lots, the names of the different persons concerned would be written upon slips of wood and shaken up together in a box, vessel (*urna*), or helmet. The man whose name was first to fall out would be the one chosen.

17. *cui*: possessive dative for the more usual genitive; L. C., § 143, NOTE 2. The natural position for the relative would be first in the clause. Notice the use of *cerviæ* in the singular. Ciceronian prose only allows the plural, *cervices*. For the allusion, see Index, *v. Damocles*.

19. *elaborabunt*: "work out," "produce," with the idea of great cost of time and trouble. Supply *illi* as indirect object, and antecedent to *cui* above.

24. *tempe*: the vale of Tempe, through which the Thessalian river Penæus makes its way to the sea, between mounts Olympus and Ossa,

was of proverbial beauty ; so much so that the name came to be used as a common noun, meaning a "beautiful valley." In form it is neuter plural, and is used only in the nom. and acc.

25. *desiderantem* : this is the object of *sollicitat* ; the rest of the sentence to v. 30 is the subject. The best way is to retain the Latin order in translating, but to turn the sentence into the passive voice, *i.e.* instead of saying "Neither the sea . . . distresses him who . . .," say "He who desires but a sufficiency is distressed neither by . . ."

27. *cadentis* : "setting." By the "setting" of a star is meant the date at which it becomes invisible in the evening owing to its apparent proximity to the sun, while its "rising" (v. 28) is the time when it emerges from the sun's rays and becomes visible in the morning. Arcturus "sets" on October 29th, and Haedus "rises" earlier in the same month.

29. *grandine* : hailstorms ruin the grapes.

30. *mendax* : "which belies its promise." His farm does not deceive him, because his expectations are not immoderate. *aquas* : = *imbres*, "rain-storms."

32. *sidera* : Sirius, the Dog-star, which "rises" on August 25th, was supposed to bring drought that "bakes the fields." *iniquas* : *iniquus* is the negative of *aequus* in its three senses of (1) "level"; (2) "fair," "just"; and (3) "beneficent." The sense here is "malevolent," "baneful." *Hiemes* (plural) means "frosts," or "storms."

33. It was the fashion to build marine villas on artificial islands formed by letting down blocks of stone (*moles*) and shooting rubble (*caementa*) into the sea (*altum*). These "made the sea narrow" (*contracta*), because they helped to fill it up.

34. *iactis . . . molibus* : the ablative absolute stands as one of cause [see L. C., § 84 (b)] with *contracta*. *Altum*, "deep sea," is a substantive, like *profundum*. Adjectives of three terminations are very frequently thus used in the neuter singular. *huc* : *i.e.* down amongst the boulders of rock (*moles*), in order to fill up the holes between them. *Caementa* (*caedo*, I cut) means small, broken stuff, rubble.

35. *redemptor* : "contractor"; the man who undertakes (*redimit*) the contract which the *dominus* lets out (*locat*).

36. *terrae* : the genitive belongs to *fastidiosus* (objective genitive ; L. C., § 40 (b) ; L. G., § 399), like *fessus rerum*, "weary of the world."

38. *eodem, quo* : adverbs, see L. C., § 130, NOTE 2.

39. *aerata* : ancient ships had their bows sheathed with bronze (*aes*), to serve as rams. The projecting metal-work was known as *rostrum*, from its resemblance to the "beak" of a bird. *triremi* (a ship with three banks of oars) is ablative, the words being properly an adjective (*sc. navis*). For *neque . . . et* (= not . . . but), see L. C., § 298.

40. *post equitem* : "behind him when he rides"; cp. iv. 30, *n.* *Cura* : personified, like *Necessitas*, v. 14 ; *Timor* and *Mignae*, v. 37.

41. *quod si* : "but if," *lit.* "as to which, if"; see L. C., § 135, NOTE 1.

With *dolentem* sc. *hominem*; cp. *desiderantem*, v. 25. "Phrygian stone" was a beautiful and costly marble, white with brilliant crimson spots. It is put here as a type of what wealth can buy.

42. *purpurarum*: "purple cloths," manufactured at Tyre, and exceedingly costly. *clarior*: logically it is the *cloth* which is bright, not the *use* of it; but the adjective is put in grammatical accord with *usus*. Such a transfer of the epithet is known as *hypallagē* ("exchange").

45. *invidendis postibus*: ablative of description, L. C., § 133; L. G., § 382. *Invideo* is an intransitive verb, and according to rule should have no gerundive, and should not be used in the passive except impersonally (L. C., §§ 60, 90, NOTE 2; L. G., § 205, 303), but Horace once uses *invideor* (A. P. 56) and twice (here and in Od. II., x. 7) uses the gerundive, as though the verb were transitive. The past participle *invisus*, "hated," is common.

46. *atrium*: the great central hall of a Roman house, about which were grouped the dwelling and sleeping rooms. It was usually supported on columns of wood or marble, and had a square opening in the centre of the roof (*impluvium*). Its size was proportionate to the owner's dignity, as it served him for a reception room.

47. *valle*: Horace' farm. See *Introd.* § 1. Verbs of exchanging admit two constructions: (1) the thing given stands in the accusative, that which is taken being put as an ablative; (2) conversely, the thing given is put in the ablative, the thing taken in the accusative, as here. The ablative in each construction is one of price (L. C., § 127; L. G., § 377), but in the former the action is regarded as one of selling, in the latter as one of buying.

## ODE II.

### OF THE ADVANTAGES OF STERN TRAINING, AND THE REWARDS OF COURAGE AND FIDELITY.

ARGUMENT.—*The hard life of the camp is the best training for manhood. The soldier's life is glorious; for if he die for his country's sake, it is a noble death; and his manliness lives after him, careless of the likes or dislikes of others. Man is mortal, but immortal the hero's life. It has its reward as truly as have loyalty and piety. I will not dwell or roam with the impious man, for his punishment is sure and may reach even to an innocent companion.*

1. *amicē*: "like a friend," "with good will."

2. *acri militia*: the ablative is best taken with *robustus* (abl. of cause).

3. *condiscat*: jussive subjunctive; the prefix *con* denotes thoroughness.

4. *eques*: appositive to *puer*, the subject of *vetet*. The Parthians were the best cavalry in the world: any horseman whom they dreaded must be skilled indeed.

5. **sub divo**: *divum* denotes "the open sky," the sky being regarded as a divinity (*divus*).

9. **suspiret**: jussive subjunctive; see L. C., § 208; L. G., § 477. So (*ne*) *laccessat*. **agminum**: the objective genitive regularly follows adjectives denoting skill or its opposite. *Agmen* is properly a "line of march," then "men marching," and finally here "war."

11. **tactu**: with *asperum*—"dangerous to handle." For the use of the supine in *-u*, see L. C., § 99; L. G., § 422.

13. **decorumst**: *i.e.*, *decorum est*. This line is a good example of the use of the infinitive as a noun (nominative), L. C., § 101, *mori* corresponding with *mors* in the next line.

17. **repulsæ**: for the case, cp. *rudis agminum*, v. 9. The metaphors in this stanza are taken from electioneering: a candidate seeks office (*honores*, v. 18); if he attains the consulate or the praetorship, he assumes (*sumit*) the *fasces* (*secures*, v. 19) for a year, and lays them down again (*ponit*) at its close. He owes his election to popular favour (*popularis aura*, v. 20); and if he fails to win it, he suffers defeat (*repulsa*, v. 17).

18. **honoribus**: the technical term for public magistracies in Rome, *e.g.* consulate, praetorship, aedileship, quaestorship.

19. **secures**: the axe, bound round with rods (*virgæ*), which lictors carried before the magistrate to symbolise his power to execute or to flog.

20. **arbitrio**: causal ablative—"at the bidding of the popular breath" (*i.e.* of popular favour).

21. **recludens**: "opening." Notice the reversing force of the prefix *re*, and cp. *figo* and *refigo*, *texo* and *retexo* *inmeritis mori*: the dative is one of advantage; L. C., § 143; L. G., § 351. The infinitive *mori* stands as direct object of the verbal notion contained in the adjective *inmeritis* (= *eis qui non merentur*), and is equivalent to *mortem*. Cp. v. 13, n.

22. **via**: ablative of the road by which, L. C., § 123; L. G., § 376. The road to immortality is prohibited (*negata*), but yet sought after.

26. **vetabo**: *veto* is usually followed by an accusative and an infinitive, both standing in the relation of objects to *veto*. Here their place is taken by object clauses containing jussive subjunctives, which are said to be in "semi-dependence" on *vetabo*. See L. C., § 243. The antecedent of the relative clause, *qui . . . volgarit* (*i.e.* *volgaverit*), is the suppressed subject of *sit* and *solvat*.

27. **volgarit**: future-perfect, the leading verb being in the future (*vetabo*). See L. C., § 204, NOTE 2.

28. **trabibus**: "roof-beams." **mecum**: when used with a personal pronoun, or the relative *qui*, the preposition *cum* becomes enclitic, *i.e.* is appended to its case. L. C., § 20, NOTE 3.

29. **phaselon**: Greek form of the accusative, the nominative being *phasêlōs*. See APPENDIX I (iv.). *Phasêlōs* denotes in Greek (1) "a kidney bean," (2) "a light boat" shaped like a pod. *Solvere* is the regular word for unmooring, casting off, a vessel from the shore.



30. *addidit*: this perfect, like *deseruit*, may be either a true perfect—"has relinquished," etc.—or the "gnomic" perfect, which is common in proverbs, and is translated in English by the simple present.

32. *pede clando*: ablative of quality. L. C., § 133; L. G., § 382.

## ODE III.

OF THE REWARDS OF RIGHTEOUS PERSEVERANCE AND TRUTHFULNESS, AND THE EXAMPLES OF TROY AND ROME.

ARGUMENT.—*Righteous courage knows no fear. 'Twas this made Hercules and Bacchus immortal, and 'twas this gave immortality even to Romulus, when the gods debated his merits and Juno spake:—*

*"Troy has fallen for the fraud of Laomedon, for so I decreed it. Helen and Paris and his people are no more, and their war is ended. I will forgive the rest, and I will suffer Romulus, though of Trojan blood, to take his place in heaven. His people, the fugitives from Troy, may rule even over the peoples of the East, and spread their name from the Nile to the Atlantic, provided Troy lies waste, and that they lust not after gold at any price. Their destiny shall be to conquer from the tropics to the pole, if but they seek not to make Troy live again. In an evil day shall they attempt it, and with evil issue, for I, the queen of heaven, will fight against them! Yea, to the third time would I rase it, though it were built by gods!"*

*My lyre is unfit for so high a theme as this: I do but debase it, and I will refrain.*

[See Index for Laomedon, Paris, Quirinus, Quirites.]

1. See i. 25, *n.* for the way in which a sentence with a lengthy subject may most easily be translated. *propositi*: transitive adjectives in *-ax* take the objective genitive. L. C., § 40 (*b*); L. G., § 399. *Propositum* is here a noun. *Virum* is the object of *quatit* (v. 4).

4. *mente*: ablative of respect. L. C., § 148; L. G., § 370.

5. *dux*: because the waves *follow* the wind. The word is in apposition to *Auster*. L. C., § 9; L. G., § 322 (*c*).

7. *inlabatur*: where the tense of the apodosis is future, as here (*ferient*), the protasis is usually future also; see L. C., § 250 (*a*) and NOTES 1 and 4. The subjunctive is used because the falling of the sky is a mere supposition, whereas the fearlessness of the righteous man is a certainty and is therefore put in the indicative.

9. *arte*: *i.e.* the "quality" of righteous determination.

10. *attigit*: *attigerunt* would be more usual, according to L. C., § 21; but in Horace "it is common to find a singular verb with two or three subjects where all, or the one nearest to the verb, are singular" (Wickham). *igneas*: "starlit," because the stars are fiery.

11. *quos inter*: the prepositions *inter* and *circum* frequently stand after their nouns. In v. 37, *inter* is quite separated from its case. *Augustus*: this title was conferred on Octavianus in B.C. 27.

12. †*bibet*: there is v. l. *bibit*, as though Augustus were already numbered amongst the gods when Horace was writing (27-23 B.C.). *Purpureus* is used of any bright object, even a *white* swan. Nectar is the drink of the gods, as ambrosia is their food.

13. *hac*: sc. *arte*; see v. 9, *n.* So in v. 15. The ablative belongs as one of means to *merentem*—"made worthy by this quality."

14. *vexere*: he rode in a chariot drawn by tigers. *Tigris* is always of feminine *gender* in the poets, even when a beast of the male *sex* is denoted.

16. *equis*: ablative of instrument. *Equi* (plural) often stands for *currus*, a car. *Acheronta*: Greek accusative of Achéron (App. 1, vii.), one of the fabled rivers of the lower world, here used as an equivalent for "death." *Fugio*, usually intransitive, is here used transitively, and hence takes an accusative.

17. *elocuta*: the construction is ablative absolute (L. C., § 82; L. G., § 383), and *divis consiliantibus* is dative of the indirect object. With *gratum*, sc. *verbum*.

19. *fatalis*: "sent by fate," "fated." The word seldom means "fatal" in poetry, and never in the best prose. The *iudex* is Paris. See Index.

20. *mulier*: see Index, *s.v.* HELENA. *Vertit* is the perfect tense.

21. *ex quo*: sc. *tempore*, a common ellipsis. The relative clause qualifies *damnatum*. For a similar reversal of the logical order, cp. ii. 26-7. *deos*: Poseidon (Neptune), Apollo (Phoebus, v. 66), and Hēracles (Hercules). See Index, *s.v.* Lāōmēdōn.

22. *mercede pacta*: either ablative of the thing from which separation takes place, "defrauded them of their stipulated reward"; or perhaps an ablative absolute with concessive force, "though the reward was stipulated (L. C., § 84, *d.*). *mihi*: dative of the agent (1) normal after the *gerund* or *gerundive*, (2) permissible after the past participle, and (3) otherwise very rare (see L. C., § 111; L. G., § 356). So also *Minervae*.

25. *splendet*: "bedecks himself for." *Lacaenae* is dative of advantage (L. C., § 143). *Adultera* is here an adjective. Paris and Helen are again meant.

26. *famosus*: "infamous," "scoundrel." The word means simply "much talked of," but is usually employed in a bad sense, like the English "notorious."

29. *ductum*: "protracted." The Trojan war was prolonged for ten years by the partisanship of the gods: Hera (Juno) fought for the Greeks, Aphrodite (Venus) and Ares (Mars) for the Trojans.

31. *nepotem*: Quirinus (Romulus) was the son of Mars, who was son of Jupiter, Juno's consort. She hated him because his mother, Rhea Silvia, was descended from Aeneas the Trojan.

32. *sacerdos*: Index, *s.v.* Quirinus.

33. *redonabo*: "forego." The dative *Marti* is like *Lacaenae*, v. 25.

34. *ducere*: "to quaff," "drain."

36. *ordinibus*: dative. The proper meaning of *ordo* is a "rank."

37. *saeviat*: the subjunctive, as also in *insultet* and *celet*, is final,

and *dum* is to be rendered "provided that," "if only" (L. C., § 294; L. G., § 534, NOTE 2).

39. *beati*: predicative—"rule and prosper." So *fulgens*, v. 43.

42. *stet*: jussive subjunctive. L. C., § 208; L. G., § 477. So *possit*, v. 43, *extendat*, v. 46. *Capitolium*: the Capitol is the most western of the seven hills of Rome. It stands immediately upon the bank of the Tiber, and was surmounted by the great sanctuary of Jupiter Capitolinus.

43. *triumphatis*: "who have been triumphed over." The usage is irregular because *triumpho*, being an intransitive verb, cannot properly be used in the passive except impersonally; cp. i. 45, n.

44. *dare iura*: "lay down the law for."

45. *late*: with *horrenda*.

46. *medius liquor*: i.e. the Straits of Gibraltar.

47. *Europen*: Greek accusative, from a nominative *Europē*. App. 1 (iii.).

49. This stanza depends as an adjectival clause upon *Roma*, the subject understood with the main verb (*extendat*, v. 46). The order is: [*Roma extendat nomen*] *fortior spernere aurum . . . quam cogere (aurum) in humanos usus dextra rapiente omne sacrum*. The clause *cum terra celat* explains *melius situm*. *Dextra* is ablative of the instrument with *cogere*, and *omne sacrum* is the object of *rapiente*. The meaning is that Rome's success is to depend upon her being more scornful than careful of money-making.

50. *spernere fortior*: "braver in scorning," or (more literally), "braver for the purpose of scorning." The infinitive both in Greek and in Latin was originally in most of its forms the dative of a verbal noun, and as such may denote an action to which that of the main verb is directed, or for which it takes place (e.g., *laborat trepidare*, "toils to hasten on"), or an action for which the quality expressed by an adjective exists (e.g., *celer sequi*, "quick to follow," "quick for following"). [Compare the use of the dative to denote purpose in such expressions as *triumviri agris dividendis*, "three commissioners for assigning lands."] In Latin these uses of the infinitive seem to have survived in the spoken language, though contrary to the usage of the best prose writers. They are found, however (possibly in imitation of Greek syntax), in the Augustan poets, and especially in Horace, who in the present instance and in others employs the construction somewhat freely. Though the uses of the infinitive explained above are derived from its original character (viz. the dative of a verbal noun, expressing purpose), they have received from various grammarians the following names, which are used without distinction: (1) epexegetic, i.e. explanatory (e.g. here it explains that for which Rome is braver); (2) prolativ, i.e. carrying on the sense, and (3) complementary, i.e. completing the sense. The construction is not to be imitated in translating English into Latin: in prose, for *spernere fortior*, we should have *fortior in spernendo*.

54. *hunc*: sc. *terminum*, the substantive being expressed, as often,

in the relative, instead of in the antecedent clause. See L. C., § 17. For *tangat*, cp. *stet*, v. 42.

55. *†qua parte debacchantur*: with this reading the construction is *gestiens visere (eam partem) qua parte ignes debacchantur*. But there is another reading *debacchentur* (an indirect question: L. C., § 227; L. G., § 483), and if this be adopted the meaning is "to see in what region the fires revel." *ignes*: of the sun; *i.e.* the land of the tropics.

58. *hac lege*: "on this condition"; a common meaning of *lex*. The ablative is one of manner (L. C., § 149; L. G., § 381, 2). What the condition is, is expressed by the following final clause *ne . . . velint*, the usual construction after a verb of commanding. *Nimium* belongs both to *pii* and *fidentes*.

59. *avitae*: because Troy was the mother city of Alba Longa, whence, according to the myth, Rome was founded.

61. *alite lugubri*: "under evil omens." Omens were commonly taken from the flight of birds; hence *avis* and *ales*, "a bird," come to mean "an omen." The participle *renascens* is equivalent to a protasis [*si renata erit*; see L. C., §§ 250 (a), 257, NOTE], and should be so translated.

63. *ducente*: ablative absolute with *me*, to which *coniuge* and *sorore* are appositive.

66. *auctore Phoebo*: the ablative absolute here consists of two substantives, of which one (*auctore*) is predicative; "Phoebus being the builder" (L. C., § 83; L. G., § 383 (c)). See Index, *s.v.* ΛΑΘΜΕΔΟΝ. With *meis Argivis*, dative of the agent, cp. *mihi*, v. 22.

72. *modis*: "musical measures," "notes," a common meaning in poetry. Horace means that his style is too trivial to deal with the destinies of nations—the proper subject of heroic poetry.

#### ODE IV.

OF THE DIVINE PROTECTION AFFORDED TO POETS, AND OF THE DISASTROUS RESULTS OF ILL-JUDGED VIOLENCE.

ARGUMENT.—*Inspire me, Calliöpe, with a long ode, either to the pipe or the lute, until I fancy myself amongst your own blessed groves! When a mere child that had strayed from home, I was befriended by the Muses, to the wonder of the neighbourhood; and ever since I am wholly under their protection, in war, at sea, in every peril. I should not fear to wander to the earth's wildest peoples and places, for the Muses will protect me, even as they protect my Emperor.*

*From the Muses comes good counsel, such as enabled Jupiter to overthrow the Titans and the Giants, for he was aided by the Goddess of Wisdom herself, no less than by the other deities. Force well-*

*counselled prevails; ill-counselled, it ends in ruin, as Gyas and Orion, the Giants and Tityos, learnt.*

[See Index for Augustus, Baiae, Concani, Delos, Geloni, Patara, Philippi, Tanais, Voltur.]

1. *caelo*: in prose a preposition would be added (*ex* or *de*), to express motion from (L. C., § 116; L. G., § 384, NOTE 2). *age*: "come!" This imperative is used as an interjection. The *tibia* was a long, straight musical instrument with a piercing treble note.

2. *Calliope*: Index, *s.v.* MUSA. For the declension of *melos*, see APPENDIX, 1, x.

3. *mavis*: sc. *dicere longum melos*. Two alternatives are given: she is to sing either to the pipe, and in a treble (*acuta*) key; or to the lyre, and in a lower key; but the sentence is somewhat confused. The ablatives *tibia*, *voce*, *fidibus*, *cithara*, are all those of the instrument.

5. *auditis, an*: *utrum* is omitted in the first question, as often; an always introducing the second alternative (L. C., § 225, NOTE 1). *Ludo* is common as a transitive verb, meaning "to mock."

6. *pios*: "belonging to those that are pious," "holy." *Pius* means "full of *pietas*"; and *pietas* is the affection of (1) children for parents, (2) the citizen for his country, (3) man for the gods.

9. *fabulosae*: "mentioned in stories" (*fabulae*); they were the birds of Venus.

10. †*Apuliae*: editors emend this word in various ways, but not satisfactorily. The text is almost certainly corrupt (1) because of the use of the adjective *Apulo* immediately before; (2) because the initial *A* of *Apulia* is of long quantity, and the metre requires a short vowel in its place. See Index, *s.v.* VOLTUR.

11. *fatigatum*: with *me*, to which *puerum* is in apposition; *fatigatum* is, strictly speaking, applicable to *ludo* only, some word meaning "overcome" being required before *somno*. Grammarians call this figure of speech *zeugma* ("a yoking," from ζεύγνυμι, "I yoke").

13. *mirum quod foret*: the relative refers to the incident mentioned in the previous stanza, and the subjunctive is consecutive (L. C., § 283; L. G., § 501, d)—"an incident of such a nature that it was . . ."

14. *nidum*: properly "a nest," here metaphorically of a town which nestles on a hill.

17. *ut*: "how." The double clause, *ut dormirem, ut premerer*, explains why the fact mentioned in the third stanza was *mirum*, "a marvel." The subjunctive is that of indirect question (L. C., § 227; L. G., § 483). *tuto corpore*: ablative of attendant circumstance (abl. absolute). *Ater* ("black") is common in the sense of "deadly" when applied to poisonous serpents.

18. *sacra*: the laurel or bay was the sacred tree of Phoebus, as the myrtle was of Venus. The two epithets *sacra* and *collata* belong *in sense* to both nouns, and must be so translated.

20. *non sine dis*: "not without the gods," *i.e.* "under the gods"

protection." *animosus*: because he felt no fear of the vipers and bears.

21. *vester*: "your servant," or "under your care." *Camenae* is the true Latin name for the Greek Muses. *arduus*: because the Sabine country was mountainous. This stanza is confused: Horace means to say that he is under the Muses' care, *whether* he goes into the Sabine hills, *or* to Praeneste, etc.; but the grammatical apodosis to the various *seu*-clauses (*vester eo feror*, "I go thither under your protection") is omitted.

24. *liquidæ*: "bright," in allusion to its clear atmosphere.

25. *fontibus*: the Muses were believed to affect particularly the fountains of Castalia (v. 61) on Mount Parnassus in Phocis, Hippocrēnē and Agānippē on Mount Helicon in Boeotia, and Pirēnē at Corinth.

26. *versa acies*: "the routed battle line," *i.e.* "the rout of the battle line." A past participle passive is often used with a substantive in Latin where English employs an abstract expression; in such phrases the action is denoted rather than the thing acted upon (L. C., § 81. NOTE 3). *Philippis*: ablative, denoting *town where* (L. C., § 122; L. G., § 368 (a)), the name of the town being plural in form, *viz. Philippi*.

27. *arbo*: this is the older form of the word; when followed by a case ending, *s* changed to *r* (*arbo-is* becoming *arbōr-is*), and subsequently the nominative was assimilated to the stem, becoming *arbōr*.

28. *Palinurus*: *Capo di Palinuro*, a small promontory in northern Lucania, south of the Gulf of Paestum, said to take its name from Palinurus, the pilot of Aeneas, who fell overboard and was there washed ashore. Apparently Horace had once escaped shipwreck here. *Sicula unda* is best taken as an abl. of instrument with *extinxit*. It is called "Sicilian" because the point faces towards Sicily.

29. *utcumque*: "whenever." The more usual sense is "however," "in whatever way." *eritis*: English idiom requires the present tense in place of the Latin future or future-perfect in relative and conditional clauses (L. C., § 204; L. G., § 532). *libens*: Latin frequently uses an adjective where we should employ an adverb, especially when emotions are spoken of.

30. *navita*: "on shipboard," as *viator* = "on foot." Cp. *eques*, "on horseback" (ii. 4).

37. *Caesarem*: Augustus, *q.v.* Index. *Altum* is "great," "exalted." The order of the stanza is *Vos recreatis antro Caesarem quaerentem finire labores, simul abdidit oppidis cohortes fessas militia. simul*: = *simul ac*; see L. C., § 287, NOTE. The ellipse of *ac* or *atque* is common in Horace.

38. *cohortes*: a *cohort* was the tenth part of a legion, about 460 men. Here it stands generally for "armies."

41. *consilium*: the last syllable disappears in scansion by elision of *-um* before *et*, and the rest of the word counts as two long syllables, the second *i* being treated as consonantal. *dato*: sc. *consilio leni*. The case is the usual causal ablative with *gaudeo, laetor, doleo*, etc.

43. *Titanas*: note the quantity of the final syllable (-ās), and see APPENDIX I, vi.

44. *sustulerit*: subjunctive of indirect question (*ut* = "how," as in v. 17); L. C., § 227; L. G., § 483.

45. *qui*: the relatives refer to *ille* or *Iuppiter*, the suppressed subject of *sustulerit*. *Tempero* is used transitively, meaning "to restrain," and intransitively, meaning "to forbear."

46. *regna*: of the dead, the kingdom of Pluto (*Orcus*).

50. *iuentus*: collective—"a body of warriors," "a host." The Titans (*Titānēs*) are meant, who are not the same as the Giants (*Gigantes*; see Index) to whom the following names belong.

51. *fratres*: the names were Otus and Ephialtes, sons of Poseidon (*Neptune*). *opaco*: dark with forests.

52. *inposuisse*: the perfect infinitive is explained by the consideration that what they desired was not to be engaged in piling Pelion on Olympus, but to have accomplished the feat; in other words, they wanted to be able to say not "we are piling," but "we have piled."

54. *minaci statu*: abl. of quality (L. C., § 133; L. G., § 382).

55. *evolsis truncis*: ablative of cause, closely with *audax*. Cp. *robustus militia*, ii. 1; *lit.* "a javelin-thrower bold by reason of upstorn trunks," *i.e.* "bold hurler of uprooted trees."

57. *aegida*: APPENDIX I, vi. The *aegis* was a breastplate, covered with the skin of the goat (*aīξ*) which suckled Zeus (*Jupiter*). In its centre was set the head of the Gorgon *Medūsa*, which turned to stone all who looked upon it.

58. *possent*: here used absolutely, in the sense of "to avail" (L. C., § 79, NOTE 2), *quid* being accusative of extent. The subjunctive is used because the verb is really an apodosis to which the protasis is suppressed (Potential Subjunctive, L. C., § 257; L. G., § 517)—"what could they have availed (if they had tried)?" *hinc* . . . *hinc*—"on this side . . . on that side." *avidus*: "eager for the fray."

60. *umeris*: ablative of separation. *Positurus* agrees with *Apollo* (v. 64).

61. *lāvit*: 3rd sing. of an older form *lāvo*, -ēre (3rd conjugation); not from *lāvo*, -are (perfect *lāvi*). Cp. *lāvērē*, xii. 2.

65. *consili*: objective genitive; see L. C., § 40 (b); L. G., § 398.

67. *in maius*: "to greater things," "to greater size," the adjective being used as a substantive. *idem*: nominative plural. When thus used at the beginning of a sentence, *idem* may often be rendered by an emphatic conjunction—"moreover he (they)."

68. *nefas*: "sin" towards the gods, as *iniuria* is "wrong" towards man; the two words being the contraries of *fas*, "divine law," and *ius*, "human right."

69. *testis*: predicate; "is" has here, as often, to be supplied in translating.

73. *monstris suis*: *i.e.* the Giants and Titans, who were hurled down to *Tartārus*, which was supposed to be covered over by the

earth. They were all the children of Earth. The case is ablative of cause.

75. *peredit*: scan the line and determine the quantity; the tense depends on it. The fires which issued from Encelādus' mouth were not able to burn away the mountain which held him down.

78. *ales*: a vulture; see Index, *s.v.* *Tityos*. *nequitiae*: the word may be either dative with *additus*, or objective genitive with *custos*.

## ✓ ODE V.

### OF THE BEAUTY OF COURAGE, AS EXEMPLIFIED BY REGULUS.

ARGUMENT.—*We know that Jupiter is the god of heaven: Augustus shall be held as a god on earth, when he has completed the conquest of the world, and avenged the cowardice of those who bought life by surrendering to the Parthians. Regulus foresaw what evils follow upon cowardice if it be not unpitied, and he spoke to dissuade the Romans from such pity. "I saw those warriors yield without a struggle! Will they fight better if you buy them back? All they care about is life, not honour." So he spoke, and his advice prevailed, and he left wife, and children, and home, to return to the torturer, as gladly as if he were setting out for a holiday.*

[See Index for Carthago, Crassus, Regulus, Tarentum.]

✓ 1. *caelo*: ablative of place without a preposition. It goes closely with *regnare*. *credidimus*: "have come to believe," *i.e.* "are convinced." The perfect denotes that the belief is now complete and lasting.

2. *praesens*: "on earth." The word combines the two notions of "dwelling amongst men" and "helping men."

3. *adiectis*: temporal abl. absolute, going closely with *habebitur*. See L. C., § 84 (a). *Imperio* is the dative of the indirect object after *adiectis*.

4. *Persis*: Index, *s.v.* PARTHUS

5. *coninge barbara*: ablative of attendant circumstance (abl. absolute), to be joined *in sense* with *turpis maritus*—*lit.* "a disgraced husband, his wife being (*i.e.* because his wife is) a barbarian." *Barbarus* means simply "not Roman."

6. *hostium*: the noun is here used as an adjective with *socerorum*, which genitive depends upon *armis*.

7. *pro*: this line is a parenthesis, *i.e.* has nothing to do with the rest of the stanza, and must be translated as if enclosed in brackets. *Pro* (or *Proh*) is an exclamation expressive of indignation, and *curia* is in the nominative case.

10. *anciliorum*: heteroclitite (*i.e.* belonging to another declension) genitive plural of *ancile*, the shield of Mars, said to have fallen from heaven. It was shaped something like the figure 8; and, to avoid



its being stolen, there were made eleven others exactly similar. The whole dozen were hung up in the temple of Mars, under the care of the Salii (priests of Mars). *Obliviscor* requires the genitive case (L. C., § 37; L. G., § 397 (b)). *togae*: the *toga* was the formal dress of every Roman in his character of citizen.

12. *incolumi Iove*: abl. absolute, best rendered by a concessive clause introduced by "although," or "while yet," L. C., § 84 (d). *Iove* is here put for the great temple of Jove on the Capitol, the symbol of Rome's power. Cp. iii. 42, *stet Capitolium*.

13. *hoc*: direct object of *caverat*, which is here transitive, as in *cave canem*, "beware the dog!"

15. †*exemplo trahenti*: with this reading, *exemplo* is dative coordinate with *condicionibus*, after *dissentientis*. The "precedent which was drawing ruin upon the ages to come" was the ransoming of the captive Romans. If the soldiers found that Rome would ransom them, they would no longer prefer death to surrender. The MSS. have *trahentis*, coordinate with *dissentientis*. *Exemplo* is then ablative of the source, and *trahentis* means "(mentally) extending to future ages the evil." Whichever reading be adopted, *trahenti* or *trahentis* represents the *apodosis* to which *si periret* is the protasis—"would have drawn . . . if they had not perished." Contrast *renascens*, iii. 61, n.

17. †*periret inimiserabilis*: there is a reading *perirent inimise abiles*, the plural being used because *pubes* is collective; see L. C., § 11, NOTE 2. See xvi. 26, note on *arat*, for the quantity of the final syllable in *periret*.

20. *sine caede*: "without bloodshed," "without a blow," with *derepta*. *Arma* here means "shields," as often. Soldiers could not lose their shields, nor citizens suffer bondage, without incurring lasting disgrace. *dixit: inquit* or *ait* is generally used when the exact words are quoted.

22. *tergo*: ablative of place—"on (*i.e.* behind) their backs."

23. *portas . . . arva*: of the Carthaginians.

24. *marte*: here used as a common noun, "warfare," and constructed as an instrumental ablative. Otherwise, either the ablative with *a* or *ab*, or the dative, would be required after *populata*. See L. C., §§ 110, 111; L. G., § 375.

25. *repensus*: = *si repensus erit*. See note on *renascens*, iii. 61. *Scilicet* (= *scire licet*, "as any one may know") usually introduces a sarcastic assertion. *Acrior* is predicative.

27. *damnum: i.e.* the loss of the money paid in ransom, because the soldier would not prove worth the price. *colores*: the whiteness which it had before it was altered by dyes (*medicata*). *Fucus* is literally "seaweed"; then the "dye" got from it; and finally any dye.

31. *si pugnat*: the use of the present instead of the future in such a protasis implies that the truth or untruth of the condition is well known to every one.

34. *marte*: "war." Cp. v. 24, n. In the *Second Punic War* (218-

202 B.C.) the Romans did crush Carthage, after sixteen years of struggle.

36. *iners*: see the note on *libens*, iv. 29.

37. *sumeret*: subjunctive in indirect question dependent upon *in scius*. *Sumeret* is the oblique form of the actual words *unde sumam?* "Whence am I to win life?" See L. G., § 486.

38. *duello*: abl. of instrument. *Duellum* is an old form of *bellum*; cp. *duonus* = *bonus*, *duis* = *bis*.

40. *ruinis*: ablative of instrument—"exalted by Italy's ruin." Cp. *robustus militiā*, ii. 1.

41. *fertur*: "he is said," a very common use of the passive of *fero* in the 3rd person. So the active *ferunt* often = "men say." The subject is of course *Regulus*, as *fertur* is not impersonal; see L. C., § 104, NOTE 2.

42. *ut capitis minor*: "as one that was no more a citizen." *Caput* is the technical word for legal personality, i.e. all the rights, liberties, and powers, which belong to a citizen. If he lost any of these he was said to suffer *diminutio capitis*, or to be *capite diminutus*. This is what Horace means. Loss of rights might arise from a conviction in the Law Courts, or from voluntary exile as in *Regulus'* case. The genitive *capitis* is the genitive denoting the point in which the adjective is applicable, cp. *linguae ferox*, "violent in speech." This use of the genitive is found only in poets and later prose writers; it falls under the general heading of adjectival genitive.

44. *torvus*: represented in English by an adverb, like *iners*, v. 36. *humi*: locative. See L. C., § 122; L. G., § 361 (3).

45. *patres*: "senators," because the original Senate was made up only of such as were heads of families.

46. *firmaret*: subjunctive, as expressing his purpose. See L. C., § 293; L. G., § 535. So *properaret*. *auctor*: properly "one who promotes the existence or increasing of a thing"; here, the "giver" of the advice. *Alias* is an adverb.

49. *sibi*: referring, of course, to the subject of the principal verb *sciebat*. *Se* is regularly so used in dependent clauses which are final (i.e. denote purpose), or contain an indirect question (as here), or a reported statement.

53. *quam si*: resuming *non aliter*—"just as if." For *clientes*, see note on i. 13, and observe the unusual form of the gen. plural (contrast *clientium* in i. 13), the rule being that substantives with bases ending in two consonants have gen. pl. in *-ium*.

54. *relinqueret*: another case of the suppression of the apodosis; cp. v. 17, *si periret*. In full we should have *non aliter dimovit quam dimoveret si relinqueret*. The impf. subj. denotes something "untrue in the present." L. C., § 251 (a).

56. *Lacedaemonium*: Tarentum was colonised from Lacedaemon (Sparta).

## ODE VI.

OF THE DECLINE OF ROMAN MORALITY, AND THE DECADENCE  
OF ALL VIRTUE.

ARGUMENT.—*We must suffer for our neglect of the gods : disasters in war and strife at home are the visitation of the gods for a decadence which has vitiated all domestic ties. Our young girls are trained to wantonness, young wives to vice ; and they are not ashamed, for their husbands are like them. For others were they whose sons made Rome victorious over every foe. They were brave ; they were dutiful. But time ruins all things, and we have not escaped.*

[See Index for Aethiops, Antiochus, Crassus, Dacus, Hannibal, Pyrrhus.]

1. *maiorum* : "ancestors," as *minores* sometimes = "descendants."  
2. *refeceris* : *donec* here expresses time only, and therefore is followed by the indicative. See L. C., § 293 ; L. G., § 535 ; and contrast *firmaret*, v. 46. Note the English idiom by which the fut. perf. *refeceris* is rendered by the present or perfect. Cp. iv. 29, n.

3. *aedes* : the plural here denotes "temples," not "a house."  
*lābentes* : "falling" into ruins ; to be distinguished from *lābantes*, v. 45.

5. *dis minorem* : "less than (*i.e.* subject to) the gods."

6. *hinc* : from the feeling of humility mentioned in the last line, as *huc* is "to the same feeling." *Refer* is constructed alike with both adverbs, though strictly belonging only to *huc*. With *hinc* it must be translated "take." This is an instance of *zeugma* (see iv. 11, n.). *Principium* is here scanned like *consilium* in iv. 41.

9. *bis* : for the two occasions, see Index, s.vv. CRASSUS and PACORUS.

10. *non auspicatos* : before leaving Rome to take over the command of an army, the general offered sacrifice to Capitoline Jupiter, and took the auspices (*auspicia*) or omens. If these were favourable, he marched at once ; if not, he waited until they were so. This act is expressed by the verb *auspicari*, so that *exercitus auspicatus* = "an army to which the omens are favourable" ; while *non auspicatus* or *inauspiciatus* means "for which the omens have not been duly taken, or are unfavourable." Unfavourable omens were supposed to bode misfortune and the displeasure of the gods ; and conversely, if an army proved unfortunate, it was supposed that the general had not duly taken the auspices.

11. *adiecisse* : the infinitive depends upon *renidet*, as if the latter were a verb of rejoicing. Properly *renideo* is "to shine again," "to glisten." It is used here of one who "glows with pride" that a thing has happened.

13. *paene* : with *delevit*. *occupatam* : "occupied with." *Occupo* is not common in this sense ; more usually it means "to be the first to seize" a thing, or "to do a thing before some one else." The

*seditiones* alluded to are those which followed the murder of Julius Caesar, when the Triumvirs Octavianus (Augustus), Antonius, and Lepidus were contending for power. See Index, *s.v.* DACUS, AETHIOPS, for the allusions, which are important.

15. *hic . . . ille*: "the latter . . . the former." L. C., § 159.

17. *culpae*: adjectives implying "full of" take an objective genitive. L. C., § 51, NOTE 1; L. G., § 398.

21. *motūs*: verbs of teaching, which in the active govern two accusatives, may retain one in the passive. L. C., § 35, NOTE 1; L. G., § 337.

22. *acerba*: "ungrown," "immature," because fruit is sour when unripe. *figitur*: "is fashioned," *i.e.* "trained." Notice that *ars* (sing.) = "art," "skill"; *artes* (plur.) = "accomplishments."

23. *iam nunc*: *i.e.* before her marriage.

24. *de tenero ungui*: "from the tender nail," generally explained as meaning "from the days when the nails are still soft," "from early youth." The expression is a translation of a Greek proverb, and is equivalent to the common *a puero, a puella*, "from boyhood," "from girlhood."

25. *iuniores*: "younger" than her husband.

26. *inter vina*: "amidst the wine-cups" (= *inter pocula*), *i.e.* at the dinner-table.

27. *donet*: subjunctive of indirect question. L. C., § 227; L. G., § 483.

29. *non sine conscio*: *lit.* "not without her husband conniving." This is an example of the figure called *litōtēs* ("smoothing"), or *meiōsis* ("lessening"), in which a statement is smoothed over by being put in the form of the contradicted opposite; *e.g.* the common phrase "not a few" (= "many").

33. *his . . . parentibus*: ablative of origin, which may be used with or without the prepositions *ab, ex, de*. L. C., § 150; L. G., § 386. *His* means "such as these." See L. G., § 9, NOTE 3.

34. *infecit aequor*: referring to the naval battles in the first Punic War (B.C. 264-241), especially off Mylae (260) and near the Aegatian Islands (241).

40. *recisos portare*: "to carry the logs when cut," *i.e.* "to cut and carry." Past participles thus used may often be translated by a finite verb.

42. *mutaret . . . demeret*: Augustan Latin expresses repetition or "indefinite frequency" by the use of a relative followed by the imperfect or pluperfect subjunctive; but the earlier Latin of Cicero allows only the indicative. See L. C., § 289. The sun "changes the shadows" when he hears his setting, and at that hour the oxen are unyoked after their day's ploughing.

43. *bobus*: abl. of separation, with *demeret*.

44. *curru*: the sun god (Apollo) was imagined to drive across the heavens in a four-horsed car.

45. *dies*: in the plural, *dies* is always masculine; in the singular it is masculine when meaning a period of 24 hours, feminine when used to denote lapse of time, or an appointed day.

46. *peior avis*: *lit.* "worse than our grandsires," *i.e.* "worse than the time (*ætate*) of our grandsires." Such an abbreviation is known as brachylogy ("short-speaking").

47. *daturos*: "destined to produce." Cp. *positurus*, iv. 60.

## ODE VII.

## TO ASTËRIË, WHO IS WEeping FOR HER ABSENT LOVER.

ARGUMENT.—*Why weep for Gyges? The winds of spring will bring him back to thee, and he is loyal, and as impatient of delay as thyself. Many are his temptations, but he withstands them, nor listens to the promptings of Chloë's messenger. And do thou prove as constant: beware of Enipeus' skill and strength, and take no heed of his serenading.*

[See Index for Bellerophon, Icarus, Oricus, Peleus, Thynus.]

1. *Asterie*: a fancy name, like that of Gyges, v. 5. The relative *quem* refers to *Gygen* (v. 5), which is the object of *fles*. *Beatum* is predicative with *restituent*, and means "rich," as often in Horace; while *iuvenem* is in apposition with *Gygen*. *candidi*: "clear," *i.e.* "cloudless," as compared with the south wind which brings wind and rain-clouds.

4. *fide*: an old form of the genitive *fidei*. Similarly we have *die* = *diei*. The genitive is one of quality, L. C., § 133; L. G., § 394.

5. *Gygen*: for the form, see APPENDIX 1, ii. Gyges is supposed to be a merchant, weather-bound on his homeward journey.

6. *post*: "after the rising of" the star. *Capra*, more usually called *Capella* (the Goat), the brightest star in the constellation *Auriga*. *Capra* rises (see i. 27, n.) about the end of September. Note the plural *sidera* used by poetic licence of a single star.

8. *agit*: "spends," the constant meaning of *agere* when used with an object denoting time (contrast *tempus agens*, vi. 44). For the *litotes* in this verse, see vi. 29, n.

10. *Chloen*: another fancy name. *Chloe* and *hospita* are the same person.

11. *ignibus*: there are two ways of taking the words *tuis ignibus*: (i) "a love like yours," "the passion that is yours," *ignes* being common in this sense; (2) "the object of your love," just as we speak of so-and-so's *flame*, meaning the object of his love. *Ignis* (sing.) is common in this sense, but not so in the plural. The same metaphor is continued in *uri*.

12. *temptat*: sc. *Gygen*. *Vafer* must be translated as an adverb; cp. *abstinens*, v. 18; *fallax*, v. 20.

13. *ut*: "how" (cp. iv. 17), introducing the indirect question, with verb *inpulerit* in the subjunctive (L. C., § 227; L. G., § 483), depending upon *refert*. *mulier*: *Antea*. See Index, *s.v.* BELLEROPHONTES.

16. *maturare*: the prose construction would be *ut maturaret*, as usual with verbs of forcing. *Bellerophontae* is a dative of indirect object. *nequem*: *neq* and *letum* always refer to *violent* death.

17. *Pelea*: for the form, see APPENDIX 1, ix. *Tartaro*: see Index.

18. *fugit*: the quantity (fū-) shows this to be present tense. *Dum*, when used with the indicative and meaning "while," regularly requires the present where the verb on which the clause depends is past, and even retains this mood sometimes in *Oratio Obliqua*. See L. C., §§ 200, 309, NOTE 2.

20. *movet*: "rakes up," "broaches." Cp. iv. 68.

21. *frustra*: sc. *movet*. *scopulis*: ablative of the standard of comparison; cp. *dis*, vi. 5.

22. *audit*: the words *surdior . . . audit* are logically contradictory. Such a use of terms meaning opposite things is known as *oxymoron* (lit. "clever-foolish"). There is another example in the words *agens abeunte*, vi. 44.

24. *plus iusto*: see L. C., § 132, NOTE 5. For the substantival use of the adjective, cp. on *altum*, i. 34. *placeat*: the order is *cave ne placeat tibi*. *Ne* with the present subjunctive is used to express a prohibition in poetry only; L. C., § 218.

25. *flectere*: object infinitive (i.e. infinitive standing, in its character of verbal substantive, as object) depending on *sciens*; cp. *inmeritis mori*, ii. 21, n. Join *aeque* with *sciens*, and (v. 27) with *citus*.

26. *conspicitur*: in Ciceronian Latin *quamvis* is followed by the subjunctive mood. L. C., § 264. *gramine Martio*: the Campus Martius. See i. 11, n.

28. *Tusco*: the Tiber is called Tuscan because it formed the eastern boundary of Etruria, the land of the Tuscii or Etrusci. *alveo*: ablative of place without preposition.

30. *sub cantu*: "at the sound of," lit. "during the note of,"—this being the force of *sub* with the ablative in expressions of time. With the accusative *sub* denotes "immediately before," or "immediately after."

31. *vocanti*: sc. *Enipeo*. The word does not refer to *tibiae*.

## ODE VIII.

ADDRESSED TO MAECENAS, WHOM THE POET HAS INVITED TO  
DINNER ON THE 1ST OF MARCH.

ARGUMENT.—*You wonder why I make a holiday of this particular day? Because it is the day on which I escaped death, so I keep it in honour of Bacchus with the best of my wine and goat's flesh. Come and drink to my health, and forget your cares for a while, for Rome is at rest, and her enemies are quiet.*

[See Index for *Dacus*, *Maecenas*.]

1. **Kalendis**: the *Kalendae* of any month were the first day. The First of March was the date of the *Matronalia*, a festival celebrated in honour of Juno Lucina by married women. As Horace was a bachelor, Maecenas might naturally jest about *his* keeping the feast of the *Matronalia*. *agam*: indirect question, depending upon *miraris* (v. 3). So *velint*.

2. **velint**: "what is the meaning of," a common-sense of *volo*. *acerra*: a small casket in which the incense (*tūs*) used at sacrifices was kept. **turis**: objective genitive with *plena*.

4. **vivo**: "fresh." Altars which were not intended for permanent use were commonly made of sods of turf.

5. **sermones**: retained accusative after the passive *docte*, the active voice governing two accusatives. Cp. vi. 21, *n. utriusque linguae*: Greek and Latin, the only two languages which a Roman cared to know. *Sermones*, usually "discourses," is here used in the sense of "traditions." The point is that Maecenas, being a student of such matters, will wonder what rite, Greek or Roman, Horace is keeping up.

6. **voveram**: "I had vowed"; pluperfect, because the vow was anterior to the preparations he is describing. *Epulae, -arum*, denotes "a sumptuous meal," "a banquet"; the sing., *epulum, -i*, is used of a public banquet. Plurals which follow a declension different from that of the singular are called *heteroclite*.

7. **Liberō**: a name of Bacchus, because he *freēs* men from care. He was the guardian deity of poets, and Horace therefore regards him as his preserver from the falling tree. Allusion is made to this escape in iv. 27.

9. **festus**: predicative—"kept as a festival." *Anno redeunte* is ablative absolute (temporal). L. C., § 84 (a).

10. **pice**: wine was stored in large earthenware vessels of considerable girth (*amphorae*). The neck, which was narrow, was closed by a cork, and further sealed with pitch. A label was attached, bearing the name and the year of the vintage; and the whole was finally stored in the *apothēca*, a small closet so constructed that the draught from the furnaces which warmed the house and baths passed amongst the *amphorae*. Hence *fumum bibere*. The heat hastened the maturity of the wine.

11. **bibere**: *institulo*, meaning "to teach," takes the infinitive.

12. **consule Tullo**: ablative of attendant circumstance (abl. absolute). The Romans dated the year by the name of one or both of the consuls for that year. Volcatius Tullus was consul in 66 B.C., so that this wine was vinted in the year before Horace's birth.

13. **cyathos**: the *cyathus* was a long-handled cup used for ladling out the wine with the proper proportion of water, since wine was never, or very rarely, drunk pure. **amici**: genitive of the person whose health is drunk. It may be an imitation of the same construction in Greek, or possibly in both languages it is a natural extension of the possessive genitive: "your friend's cup" being equal to "a cup in honour of your friend."

15. *in lucem*: "prolong till dawn," *i.e.* keep them burning all night, sit up all night. A Roman drinking-bout began after the *coena*, which commenced about 6 p.m. Lamps would be required before it was over. Cp. *luminibus*, vi. 28.

17. *civiles*: such as a good citizen (*civis*) would naturally feel, and especially one in Maecenas' position.

19. *sibi*: this will go equally well with *infestus* or *luctuosus* or *dissidet*, and is probably meant to apply to all three.

23. *laxo*: "loose," *i.e.* "unstrung." *Laxo arcu* is an ablative of attendant circumstance; *campis*, ablative of separation, like *caelo*, iv. 1.

25. *quā*: "in any way," adverb of the indefinite pronoun and adjective, *quis, quā, quid*. *Laborare* is "to be in trouble." The clause depends on *cavere*.

26. *parce*: *parco* is commonly found with an infinitive in poetry, but this is not allowed in prose.

## ODE IX.

### A DIALOGUE BETWEEN LYDIA AND HER LOVER.

ARGUMENT.—HE. *I was happy as a king while I was sure I had no rival.* SHE. *And Ilia was not so glorious as was I, before Chloë came between us.* HE. *Yes, I love Chloë better than life.* SHE. *And I love Cäläis better than my life twice over.* HE. *And if I throw Chloë over —?* SHE. *Then Cäläis may go, for 'tis you that I love.*

[See Index for Rhea, Thuri.]

2. *quisquam iuvenis*: the adjectival use of *quisquam* is comparatively rare; it is regularly found in negative sentences, but generally without a substantive in agreement, the corresponding adjectival word being *ullus* (L. O., §§ 171, 172; L. G., § 116 (3)). *potior*: "preferred," "more favoured." The positive, *potis, -e*, is found only in poetry, and is there used with *est* as an equivalent to *potest*. The comparative is used in prose also, in the sense of "preferred"; the superlative is used in the acc. sing. neut. (*potissimum*) as an adverb.

3. *cervici*: see i. 17, n.

4. *Persarum rege*: the proverbial wealth and prosperity of eastern kings is referred to in i. 44, *Achaemenium costum*, "nard of Achaemenes."

5. *alia*: ablative singular (instrumental). The metaphor is the same as that in *ignibus uri*, vii. 11, where see note.

6. *post*: "second to," put *after* Chloe in the scale of affection.

7. *nominis*: *nomen* is common in the sense of "fame." For the genitive of quality, cp. *constantis fide*, vii. 4.

8. *Ilia*: Index, *s.v.* QUIRINUS. *Ilia* is another name for Rhea.

10. *modos*: for the accusative, cp. viii. 5, n. *citharæ*: objective genitive; cp. *rudis agminum*, ii. 9, n.



11. *metuam*: probably future, corresponding to the verb in the protasis (*parcent*). L. C., § 250 (a). It might also be subjunctive, parallel to *inlabatur*, iii. 7, where see note. So also *patiar*, v. 15.

12. *animæ*: used as a term of endearment—"my dear one." This is better than taking it literally as "her life." *Superstiti* is proleptic, *i.e.* expresses the result of the verbal action, as if already completed. *Parco* is an intransitive verb, and is regularly followed by a dative of the indirect object.

13. *face mutua*: *i.e.* with a love whose flame he feels as strongly as I do. The metaphor is the same as that of *arsisti*, v. 6.

14. *Calais*: a fancy name, like those of Chloë, Ornýtus, and Lydia.

17. *quid si*: "what (will happen) if . . . ?" English allows exactly the same ellipse of the apodosis as does Latin.

18. *diductos*: *sc. nos*. A "brazen yoke" is merely one which it is hard to break. *Cogo* from *co-* (= *cum*) and *ago* is literally "to draw together."

20. *Lydiae*: dative of advantage.

22. *illest*: = *ille est*. *tu levior*: *sc. es*. The ellipse of the second person of *sum* is not common.

24. *amem . . . obeam*: "I would love . . . I would die (if I had my will)." The protasis is suppressed; see L. C., § 210; L. G., § 517.

## ODE X.

### A LOVER'S COMPLAINT TO HIS SCORNFUL MISTRESS.

ARGUMENT.—*The merest savage could but pity my misery, Lyce. Hear how the wind howls about your doors and shrubberies, and see how it freezes. Pity me, before it is too late: you are not Penëlopë. If nothing else will move your pity, bethink you that I cannot be thus patient for ever.*

[See Index for Penelope, Pieria, Tanais.]

1. *si biberes*: the imperfect subjunctive denotes a condition contrary to fact; see L. C., § 251 (a). To "drink of a river" is the same thing as to live near it.

2. *viro*: *nubere* means "to put on a veil for" a man, and is followed by a dative of advantage.

3. *fores*: properly denotes the two leaves of a folding door, whereas *ianua* (v. 5) is a single door. Both are used of the door of a house, whereas *porta* is the gate of a town. *obicere*: compounds of *iacio* are written without the initial *i* in all present-stem tenses; in pronunciation, however, it is retained (= *y*), and hence the long quantity of the prefixed syllable; *e.g.* *obicere*, *reicit*, *cõnciat*. *Obicere* is object infinitive with *plorares*, the construction being the same as that of *gaudeo*, etc., with *inf*.

5. *quo*: interrogative adjective, introducing an indirect question; hence the mood of *remugiat*, which belongs to both *ianua* and *nemus*.

nemus: wealthy Roman houses had large courts (*peristylia*), surrounded with colonnades, and planted with ornamental trees. Either these are here meant, or simply the trees of some neighbouring public garden like our "squares."

7. *ut*: as in vii. 13. The question depends upon *audis*, but as one cannot hear it freeze, *audis* is here used by zeugma for *sentis*, "perceive"). See the note on *refer*, vi. 6. *Positas* is "fallen." In the next line Jupiter's "unclouded godhead" is the clear sky of frosty weather.

10. *rota*: the speaker compares himself to a rope which is strained by a windlass. As the wheel goes on, the rope may break under the strain, and the loosened end will fly backwards. If Lyce wears out his patience, it will break, and he will leave her.

14. *viola*: there was a yellow variety of violet, so that the line may refer to wan cheeks. Possibly it alludes to the dark purplish rings which form under the eyes in ill-health.

15. *vir*: "husband," as in v. 2. *saucius*: as we say "smitten" with love. We should expect a *paelice*, as a *person* is meant; but the idea of person sinks into that of instrument (ablative without preposition; L. C., §§ 110, 111), as in *Marte populata*, Ode v. 24.

16. *curvat*: see the note on *conspicitur*, vii. 26.

17. *parcas*: jussive subjunctive. L. C., § 208; L. G., § 477.

18. *animus*: "in heart," accusative of the part concerned (also called acc. of respect), usually of parts of the body, and found in poetry with adjectives and verbs. In prose the ablative is used. See L. C., § 59, *Obs.*; L. G., § 340.

19. *liminis*: he has been lying upon her doorstep. Present participles used as adjectives require an objective genitive. Thus *patiens laboris* = "one who can endure toil"; but *patiens laborem* = "a (particular) man who is enduring toil." *Aquae* is "rain," as in i. 30. *hoc*: = *meum*, "this of mine."

## ODE XI.

### OF THE POWER OF MUSIC, AND THE STORY OF THE DANAIIDS.

ARGUMENT.—*O Mercury! and O lyre once mute, now tuneful! help me to prevail over Lyde's obstinacy; for she shuns me like an unbroken filly. The lyre can charm savage beasts, yea, Cerberus himself, and the ghosts of the tormented dead. Yes, Danaus' daughters stopped to hearken!*

*Let Lyde learn, from the fate of those brides who slew their husbands, how stern is the punishment of cruelty. Only one was merciful: she saved her husband at the peril of her life, and only asked that he would remember her when no more.*

[See Index for Danaus, Ixion, Numidae, Tityos.]

1. *Mercuri*: this is the regular form of the vocative of proper names in *-ius* (2nd decl.). *docilis*: to be taken closely with the ablatives

*te magistro* (abl. absolute)—“quick to learn with thee for his teacher.”

3. *testudo*: the shell of a tortoise was used as the sounding-board of the first lyre, which was fashioned, according to legend, by Mercury (*Hermes*). *resonare*: for the construction of the infinitive with *callida*, cp. *spernere fortior*, iii. 50, where see note.

5. *loquax*: “possessing voice,” i.e. “able to utter notes.”

8. *applicet*: subjunctive, because of the consecutive force of the relative *quibus* (= *tales ut eis*). See L. C., § 283; L. G., § 501 (d).

11. *nuptiarum*: objective genitive. L. C., § 40 (b); L. G., § 398.

12. *cruda*: “unripe for.” The metaphor is the same as that in *acerba*, vi. 22; see note. *Marito* is a dative of advantage.

13. *comites*: to be joined predicatively with both accusatives—“as thy companions.” See Index, s.v. ORPHEUS.

15. *inmanis*: genitive with *aulae* (not nominative with *ianitor*).

16. *aulae*: “the palace” of Pluto, god of the Lower World.

17. *furiale*: “like the heads of the Furies,” who also had hair of snakes.

18. *muniant*: *quamvis* here takes its proper mood, as in *mānet*. See the note on vii. 26.

19. *manet*: observe the quantity ( $\bar{a}$ ), and distinguish *mānet*. The word is an instance of *zeugma* (vi. 6, n.), since *spiritus* cannot be said to “trickle.”

20. *trilingui*: lit. “triple-tongued.” It really means three months each with its own tongue, for Cerberus had three heads. The ablative is that of separation.

21. *quin*: *quin* (*qui*, abl. of *quis* or *qui*, + *ne*) has three usages: (1) most commonly introducing the object-clause (subjunctive) of a verb of doubting or hindering (see L. C., § 244; L. G. § 545-6), and after negative sentences generally; (2) with the indicative, asking indignant questions (e.g., *quin imus?* Why ever do we not go?); (3) as a ‘particle of continuance or resumption,’ usually with *et* or *etiam*, as here—“ay, and moreover.” In sentences such as *nemo est quin fleat* (“there is no one who does not weep”), *quin* is compounded of *qui* (nom.) + *ne*.

22. *paullum*: properly the neuter of the adj. *paullus* used substantivally as an accusative of duration (see L. C., § 124; L. G. § 344).

24. *mulces*: see the note on *fugit*, vii. 18.

25. *audiat*: jussive subjunctive. L. C., § 208; L. G., § 477.

26. *lymphae*: adjectives such as *inanis*, meaning “empty of,” require the objective genitive. L. C., § 51, NOTE 1; L. G., § 398.

27. *dolium*: the larger vessel, which they were trying to fill with the *urna* (“pitcher”) mentioned in v. 22. *pereuntis*: “running through,” the less common but original meaning of the verb, from which the usual signification of “to perish” is derived; as to “run through” and “run to waste” are usually the same thing.

29. *manent*: used (as here) as a transitive verb, *māneo* = “to

await." It is most commonly absolute, "to remain"; occasionally, intransitive with the dative, "to be reserved for."

30. *potuere*: without infinitive, as *possent*, iv. 58. *Possum*, like *debeo*, *decet*, etc., is regularly put in the indicative (rather than subjunctive) in the apodosis of a condition of known falsity, even where (as here) the protasis is suppressed: "What greater thing could they have done (if they had wished)?" See L. C., § 252. In v. 32, *potuere* has the rather unusual sense of "had the heart to."

33. *una*: *Hypermnestra* alone out of the fifty. See Index, s.v. *DANAUS*. *face*: the bride was escorted to her husband's house by torchlight after dusk. For the case, see L. C., § 53; L. G., § 570.

35. *splendide mendax*: oxymoron. See vii. 22, n.

38. *ne*: final—"in order that . . . not." The *longus somnus* is of course death. *unde*: as commonly, the antecedent adverb (*alicunde*, "from some quarter") must be supplied in translating—"from a quarter, whence." See L. C., § 165.

45. *oneret*: jussive, as *audiat*, v. 25. So *releget*.

47. *vel*: "even." When not introducing an alternative, *vel* has this meaning. L. C., § 300, NOTE.

50. *secundo*: originally a participle of *sequor*, used with an active force = "following" (cp. *oriundus*, "springing"). Hence either (1) "second," as being *what follows*; or (2) "favourable," as here, like a wind which *follows and helps* a ship. The ablative is one of attendant circumstance. Cp. *alite lugubri*, iii. 61, and the whole note there.

51. *nostri memorem*: "that is (shall be) mindful of me." *Nostri* is objective genitive, as always (see L. C., §§ 40 (b), 153); the use of the pronoun of the first person in the plural with singular meaning is not uncommon. *sepulcro*: ablative of the place where without preposition, see i. 10, n.

## ODE XII.

### THE LAMENT OF NEOBÛLE, WHO LOVES IN SECRET.

ARGUMENT.—*How hard is some women's lot! they may not show their love, nor drown it in wine; or, if they do either, they are lectured to death. And here am I, can do nothing, all for love of Hebrus, so fair and manly!*

[See Index for Bellerophontes, Lipara, Venus.]

1. *miserarumst*: *i.e. miserarum est*; note the gender, and observe the use of the adjective without a substantive; L. C., § 12, NOTE 1. The genitive is predicative, L. C., § 142; L. G., § 396. *dare ludum*: exactly the English "give play to," *i.e.* allow to take its own course.

2. *lavere*: 3rd conjugation inf. ( ~ ~ ~ ), not to be confounded with *lavērē* (perf. 3rd plur.). See iv. 61, n. *metuentes*: the participle really expresses the cause—"for dread of," "because they dread." Roman uncles were a proverb for their strictures.

3. *patruae*: adjective, from the substantive *patruus*, "uncle."

4. *Cythereae*: Index, *s.v.* VENUS. *qualum*: object of *aufert*, to be supplied from the next line. The change of subject from *puer* to *nitor* would be harsh, did not "Cupid" and "Hebrus' beauty" both express, from different points of view, the origin of her passion. *puer ales*: Cupid; *ales* is here an adjective (contrast iii. 61). *telas*: "webs"; weaving was the regular occupation of women.

7. *unctos*: before taking athletic exercises—quoit-throwing, wrestling, etc.—the young Romans rubbed their limbs with oil. After the exercises came the plunge in the Tiber; cp. vii. 27. *Simul* is for *simul ac (atque*; L. C., § 132, NOTE 1), as constantly in Horace. *lavit*: perfect (*ā*). See v. 2, above. The subject of *lavit* is *Hebrus*, understood from *nitor Hebrus*.

8. *pugno*: ablative of cause; so *pede*. The adjective *segni* must be taken with both nouns.

10. *apertam*: as a substantive—"open country," "the open." See on *altum*, i. 34. *agitato grege*: ablative of attendant circumstances, like *laxo arcu*, viii. 23.

11. *iaculari*: the infinitive is constructed prolatively with *catus*, as *excipere* with *celer*. See the note on *spernere fortior*, iii. 50.

12. *excipere*: to "receive" it, as it breaks cover. *fruticeto*: nouns in *-etum* signify "a place where so-and-so grows," e.g., *dumetum* (from *dumus*, "bramble"), *quercetum* (from *quercus*, "oak").

## ODE XIII.

### AN ADDRESS TO A BEAUTIFUL SPRING.

ARGUMENT.—*To-morrow I will do sacrifice in thine honour with a kid, for thy perennial coolness; and my poetry shall make thy name famous for ever.*

1. *fons Bandusiae*: genitive of material, expressing that of which the thing consists, as in English we say "the city of London." The more usual construction is apposition—*fons Bandusia*.

2. *non sine floribus*: "and with flowers"; see vi. 29, *n*.

3. *haedo*: *donare* (active) is constructed like *dare* (acc. of thing, dat. of recipient) but may also take an accusative of the person to whom, an ablative (instrumental) of the thing which is given; cp. in English "to present a person with a thing." In the passive form of this construction the person becomes the subject, and the abl. of the thing is retained.

4. *cui*: dative of indirect object with *destinat* (v. 5).

6. *tibi*: "in thine honour," a common meaning of the dative of advantage

8. *suboles*: *i.e.* the kid (*haedus*) above mentioned.

9. *nescit tangere*: object infinitive; cp. vii. 25, *n*.

11. *vomere*: with *fessis*, as ablative of cause. Oxen are used for ploughing in all parts of Europe.

12. *pecori*: *pecus* (gen. *pecōris*) denotes a flock or herd, particularly of sheep; *pecus* (gen. *pecūdis*, f.), a single animal, especially a sheep.

13. *fontium*: partitive genitive used predicatively. Ordinary prose would say *e fontibus nobilibus unus*.

## ODE XIV.

## ADDRESSED TO THE ROMAN PEOPLE ON THE RETURN OF AUGUSTUS FROM A CAMPAIGN IN SPAIN.

ARGUMENT.—*Let Caesar's wife and sister, and the whole people, thank the gods for his safe return. I too will keep festival; go, boy, fetch ointment, flowers, and wine—and Neaera, too, if possible. If not I shall take it quietly, now that I am growing old.*

[See Index for *Hercules, Plancus, Spartacus*.]

1. *ritu*: "in the fashion of Hercules, who fetched from *Gades* (*Cádiz* in Spain) the oxen of Geryon. *modo*: "but lately"; L. C., § 294, NOTE 2. *plebs*: properly *plebs* means "the commons," opposed to senators and knights (*equites*), *populus* the entire free population: here *plebs* has practically the latter meaning.

2. *morte*: abl. of price (L. C., § 127; L. G., § 377). *laurum*: bay-leaves were the symbol of victory.

3. The Spanish tribes (Index: *s.v. Cantaber*) gave so much trouble that Augustus marched against them in person in 26-25 B.C. His exertions brought on an illness, which was very nearly fatal (*morte venalem*). *penates*: the gods of the family, as *Lares* are the gods of the hearth. The two are not the same; but both *penates* and *Lares* are frequently used as common nouns = "home" and "hearth," as here.

5. *unico*: here best taken as meaning "peerless," not "single"; it would have been a poor compliment to Livia to say she was no bigamist. *mulier*: Livia Augusta, the Empress, and mother of Tiberius, who succeeded his step-father Augustus.

6. *prodeat*: jussive subjunctive, L. C., § 208; L. G., § 477. † *divis*: "in honour of the gods"; cp. *tibi*, xiii. 6, n. There is a v. l. *sacris*, "sacrifices," ablative of instrument; in which case *iustus* will have the meaning of "proper," as in *iusta legio*, "a proper (*i.e.* complete) legion," *iustum proelium*, "a regular battle." *operata*: *operari* means "to be busied," "to bestow pains" on a thing (dative), and is regularly used of the performance of sacred rites, but the thing (indirect object) is not expressed, and the word denotes absolutely "to sacrifice." The tense of *operata* here need not be pressed; the meaning is "let her come forth and sacrifice" rather than "after sacrificing."

7. *soror*: Octavia, widow of Marcus Antonius the Triumvir.

8. *supplice vitta*: Roman women bound their hair with a fillet

(*vitta*). There was also a special *vitta* of white wool, worn by supplicants and others performing religious ceremonies. It would be worn, therefore, by any one engaged in *supplicatio*, which means "thanksgiving" in honour of a victory; and this may account for the use of the adjective *supplex* here.

11. *expertae*: "who have experienced marriage" (*lit.* "a husband"). Distinguish *expertus* (from *experior*) and *expers* (xi. 11), "having no part in." † *male inominatis*: the reading *inominatis* ("ill-omened") is a conjecture; if it be adopted, *male* must be rendered "fatally." MS. reading was *male ominatis*, in which *male* has the common meaning—"evil omened." The objection to this is that it leaves a *hiatus* (Introd. p. 6) between the two words, of which there is no other example in Horace. In either case the sense is the same as in i. 2, *favete linguis*, where see note.

13. *mihi*: with verbs of "taking away"; the person *from* whom the thing is taken is sometimes regarded (as here) as the indirect object and expressed by the dative (L. C., § 42; L. G., § 349, NOTE 1).

14. *tumultum*: the regular word for a rising of the *Gauls* in Italy (Gallia Cisalpina), and here denoting "insurrection" generally.

17. *puer*: "slave," as often. When banqueting or drinking, Romans were accustomed to be crowned with flowers and sprinkled with perfumes.

18. *duelli*: for the objective genitive, cp. *nostri memorem*, xi. 51, *n.*; and for the form of the word, see Ode v. 38, *n.* The date is B.C. 90; see Index, *s.v.* Marsus.

19. *quā*: the quantity shows that this is not the nom. sing. fem. of the indefinite pronoun *quis*, but the indefinite adverb (originally abl. sing. fem.) denoting "in any way."

20. *fallere*: "escape the notice of." The *testa* was a general name for an earthenware vessel, and practically synonymous with *cadus* (v. 18), *amphora* (viii. 11).

21. *properet*: oblique jussive, depending upon *dic* (= *impera*); L. C., § 243. † As *propereo* frequently takes the infinitive, some read *cohibere* in the next line, which is easier than *cohibente*. *Nodo cohibente* is ablative of attendant circumstance (abl. absolute).

24. *fiet*: for the tense, cp. iv. 29, *n.* *abito*: 2nd person, "come away."

25. *albescens*: Horace was about 40 years of age now; elsewhere he speaks of himself as *praecanus*, "grey before his time."

26. *litium*: objective genitive. So *rixae*.

27. *ferrem*: potential subjunctive, *i.e.* apodosis with protasis suppressed—"I should not have borne it (if he had done so)." L. C., § 257, *Obs.*; L. G., § 517. *iventā*: abl. of instrument with *calidus*.

28. *consule Planco*: L. Munatius Plancus was consul 42 B.C., the date of the battle of Philippi (iv. 26). For the construction cp. *consule Tullo*, viii. 12

## ODE XV.

ADDRESSED TO AN OLD WOMAN WHO APES A YOUNG ONE.

ARGUMENT.—*You are too old to behave like a girl now; you do but throw a gloom over young beauties. Leave love and wine to your daughter, and get you to your spinning.*

[See Index for Luceria.]

3. *famosis* : “infamous,” as in iii. 26, *famosus hospes*.

4. *propior* : the comparative degree may mean (1) “nearer than you once were”; (2) “somewhat near” (L. C., § 178); or (3) “getting nearer and nearer,” “ever nearer.” *Maturus* properly signifies “ripe,” of fruits, etc.; hence of death, “coming at the proper time.” Cp. the metaphor in *acerba*, vi. 22, and the common expression *acerba mors*, “untimely death.”

6. *stellis* : dative. The “stars” are the girls (*virgines*).

7. *satis* : with adjectives and verbs, *satis* constantly has the meaning of “quite,” “as much as should be.”

8. *Chlori* : the quantity (χ) shows this to be vocative. See Appendix 1, vi. *decet* : not impersonal here, the subject being a demonstrative understood from *si quid Pholoen (deceat)*; so below.

10. *uti* = *velut*, “like.” *Citharæ* (v. 14) is the subject of *decent*. *Thyas* : a Bacchant, a female devotee of Bacchus. The timbrel (*tympanum*) was the favourite instrument at their orgies.

12. *capreae* : either genitive or dative. *Similis* and *dissimilis* allow both cases, though usually we have the genitive of a person and dative of a thing (L. C., § 40, NOTE 2).

15. *flos* : for garlands; see xiv. 17, *n*. For *purpureus*, “bright,” see iii. 12, *n*.

16. *vetulam* : agreeing with *te*, v. 13.

## ODE XVI.

OF THE FOLLY OF AVARICE AND THE WISDOM OF CONTENTMENT.

ARGUMENT.—*Jupiter knew well the power of gold when he outwitted Acrisius. Gold breaks down all obstacles, and ruins house and city. It is all-powerful, and all-miserable; for as it grows it brings with it anxieties and lust for more. Therefore I prefer my humble means, and keep away from money and moneyed men; and I am far happier than is the richest of them, for I have my little farm with its spring and wood, I have enough to live on, and I want for nothing. Enough is Heaven's best gift.*

[See Index for Alyattes, Amphiarus, Danae, Gallia, Laestrygones, Mygdonia.]

3. *munierant* : “would have guarded.” The more regular tense



and mood would be *munissent*, but "the imperfect and pluperfect indicative are found in the apodosis in lieu of the corresponding tenses of the subjunctive, to express what was *likely* or *apparently the case*." See L. C., § 253.

6. *pavidum*: his fears arose from the oracle that declared his daughter's son should slay him.

7. † *risisset*: a singular verb with compound subject is common in Horace; accordingly *risisset* has been conjectured here instead of the manuscript reading *risissent*. *Rideo* is here, as often, used transitively. *fore enim*: "for *they knew that* the way would be," etc. The construction is accusative and infinitive, depending upon a verb of thinking understood from *risisset*.

10. *amat*: "is wont"; in imitation of a similar use of the Greek *φιλεῖ*.

11. *concidit*: perfect, like *diffidit*. *auguris*: see Index, *s.v.* AMPHIARAUS.

14. *vir Macedo*: Philip, King of Macedonia 359-336 B.C., who boasted that he had won more victories by bribery than by force of arms. He conquered all Greece, and left his kingdom to Alexander the Great.

16. *duces*: Horace is supposed to be thinking of Menas, a captain in the fleet of Sextus Pompeius, whose slave he had been; he deserted his leader for Octavius, then returned to his allegiance, and finally deserted again, 39-36 B.C. *Inlaqueare* (from *in* + *laqueus*, "a noose") is to "ensnare."

18. *maiorum*: neuter. The genitive is objective. *iure*: "rightly," "with good reason." Usually the ablative of manner requires a preposition, but a few words (*forte*, *iure*, etc.) are exceptions to this rule (L. C., § 149, and NOTES).

19. *conspicuum*: the adjective is proleptic, *i.e.* expresses the result.

20. *equitum decus*: "pride of our knights." Maecenas was one of the *ordo equester*, which held a middle rank between the Senate and the Plebs, and included well-to-do Romans whose income did not exceed 400,000 sesterces (£3,400). Of these a special number became known as *Equites Splendidi*—a kind of upper class—and Maecenas belonged to them, steadily refusing all promotion, thus furnishing Horace with an example of contentment like his own.

21. *quanto*: answering to an antecedent *tanto* understood with *plura feret*. *Tanto . . . quanto* are instrumental ablatives expressing the degree of difference (L. C., § 130). With *negaverit*, cp. *volgarit*, ii. 27, n.

23. *transfuga*: the metaphor is that of two opposing camps—that of the rich and that of the poor.

24. *partes*: "faction," as often in the plural; cp. our use of the words "party," "partisan."

25. *rei*: "property," "estate"; in full, *res familiaris*.

26. *arat*: the final syllable is long (*ā*), although followed by a vowel. Other instances occur in xxiv. 5 (*figēt*), and in Ode v. 17, if the reading *perirēt* be adopted. The employment as long of a syllable

usually short occurs in the case of syllables on which the *ictus* (metrical accent) falls.

29. *puræ* . . . *aquæ* : genitive of material (L. C., § 134), expressing "that of which a thing consists." So *iugerum*, which is a heteroclitite (see viii. 6, *n.*) plural of the third declension, the singular being *iugerum*, -*i*.

32. *fallit sorte beator* : for the singular verb after a composite subject, cp. *risisset*; v. 7. *Sorte* is ablative of respect (L. C., § 148; L. G., § 370): "in lot," "as a lot." With *beator* a participle meaning "being" would be joined, if such existed in Latin, the Greek construction of which this is an imitation being *λαυθάνει αὐτὸν μακαρτέρα οὖσα*, *lit.* "escapes his notice being happier," *i.e.* "is happier though he does not perceive it (who glitters . . .)." *Fulgentem* (= *eum qui fulget*) is, of course, the direct object of *fallit*.

33. *ferunt*: sc. *ad me*.

34. *Bacchus* : = *vinum*. *amphora* : see viii. 10, *n.*

38. *velim* . . . *deneges* : the form of the sentence (present subj. in protasis and apodosis) indicates a supposition relating to future time and dependent on a condition the truth or falsity of which is not implied (L. C., § 250, *b*; L. G., § 512).

39. *cupidine* : in Horace *cupido* is always masculine. Vergil and other writers make it feminine as a rule, masculine only when used as the name of the god of love, Cupid.

40. *vectigalia* : "revenues." The word properly means any such taxes as arise from customs-dues, rent of public properties, etc., as distinct from *tributum* paid by a subject people.

42. *petentibus* : see L. C., § 47; L. G., § 349, 3.

43. *benest* : = *bene est*. Sc. *ei*, antecedent to *cui*. *Est* is here used impersonally : "it is well with him."

## ODE XVII.

### A MESSAGE TO AELIUS LAMIA, A FRIEND OF HORACE.

ARGUMENT.—*Descendant (for such they say you and your family are) of Iamus, the old-time King of Formiæ, 'twill rain to-morrow, and you and your slaves will have to stay at home; so get in dry wood, that you may be merry.*

[See Index for Formiæ, Lamus, Liris, Marica.]

1. *Aeli* : for the form of the vocative, cp. *Mercuri*, xi. 1, *n.* *ab Lamo* : "from," *i.e.* "descended from Lamus."

2. *hinc* : = *ab Lamo*. The *gens Lamia*, to which Aelius belonged, traced their family and name to the Homeric Lamus. For *ferunt*, see on *fertur*, v. 41. *Esse* must be understood with *denominatos*.

4. *memores* : "which preserve their memory." Cp. *nostris memorem*, xi. 51. *Fasti* (no singular) denotes (1) court-days, *i.e.* days on which legal business might be transacted; (2) a list of such days, a calendar; (3) an official register of events kept by the higher magistrates.

5. *†ducis* : so all the MSS. ; but some editors adopt the conjecture *ducit*, which makes the passage run more smoothly. If this be adopted there will be no stop after *fastos*, and *quando* will introduce the two clauses : (a) *ferunt priores Lamias hinc (esse) denominatos* ; (b) *nepotum genus omne ducit originem ab illo qui*. . . .

7. *princeps* : predicative, "is said to have been the first to possess."

9. *late tyrannus* : the adverb qualifies, not the substantive, but the verbal notion (of ruling) in the substantive. *Nemus* and *litus* are the objects to *sternet*.

12. *augur* : "prophet," one who divines by observing the flight and notes of birds. There was a board or college of augurs at Rome, under the control of the Pontifex Maximus, and possessing considerable dignity. They were originally three, the king being one of them. By the time that Horace wrote they had been gradually increased to sixteen. With *fallit*, sc. *me*.

13. *annosa* : crows live to a great age—nine generations, said the Greeks. *potis* : sc. *es*. See the note on ix. 2.

14. *genium* : "your soul." The Romans believed that every man had his own *genius* or "double," which came into being and perished with him. To this *Genius* they sacrificed on birthdays. It was not the same as "soul," but this word is perhaps the nearest equivalent.

16. *operum* : Cicero uses the ablative *opere* with *solutus* ; the genitive here is probably a mere imitation of Greek usage, that language having no ablative case. *Famulus* is a "household slave" ; whence *familia*, "the slaves in a household," "the domestics."

## ODE XVIII.

### A PRAYER TO THE GOD FAUNUS.

ARGUMENT.—*Come and go, O Faunus, with kindly heart for me and mine, for year by year I do thee fitting sacrifice. At thy coming man and beast take holiday, and the lambs dread not the wolf, and the world does thee honour.*

[See Index for Faunus.]

1. *fugientum* : the ordinary genitive plural of present participles, as of all words with base ending in two consonants, is *-ium*, but the shorter form is found when the metre requires it. Cp. *clientum* and *clientium* ; Ode v. 53, n.

3. *incedas abeasque* : jussive subjunctives. L. C., § 208 ; L. G., § 477.

4. *aequus* : "propitious" ; the word properly means level, and is said to owe the meaning it here bears to the fact that a level place is favourable for military operations. *Alumnis* is dative. Properly it signifies anything nourished (*alo*) ; hence the "young" of a flock.

5. *pleno anno* : ablative of attendant circumstance (abl. absolute) — "when the year is fulfilled," i.e. whenever a full twelve months have gone by since the last festival.

6. *sodali*: in apposition to *craterae*, which is dative with *desunt*; cp. xvi. 42. Love and wine are commonly associated. The *crātēra* was a large bowl, in which wine was mixed with water for drinking.

10. *tibi*: cp. xiii. 6, *n.*, and below, v. 14. *Nonae*: literally "the ninth days," because, counting inclusively in the Roman fashion, they are nine days before the Ides. The Nones fall upon the fifth (or, in the case of March, May, July, and October on the seventh) of the month. See L. C., § 189; L. G., § 625.

15. *pepulisisse*: perfect, to express his satisfaction when the act is accomplished; cp. *inposuisse*, iv. 52, *n.* To "strike the soil with the foot" is to dance, and the earth is hated (*invisam*) by him because he has to work hard at it.

16. *ter*: "thrice" each beat, "in triple time"; *i.e.* it was a *tripedium*, a sort of waltz, with three beats of the foot in each bar or step.

## ODE XIX.

### HORACE INVITES A LEARNED FRIEND TO JOIN IN A REVEL.

ARGUMENT.—*History and legends are well enough, but I had rather you would tell us how to arrange a revel. Boy, a toast to the new moon, to midnight and to Murena. Pour out the wine; the measures may equal the Graces or the Muses in number. Strike up with flute and lyre! Bring roses in plenty! Let old Lycus and his young love hear the din! You have your love, Telèphus, and I have mine.*

[See Index for Aeacus, Berecynthus, Chios, Codrus, Inachus, Murena, Paeligni.]

1. *quantum distet*: "how far he is removed," *i.e.* how many generations later he lived. *Quantum* is an accusative of extent. The subjunctive is that of indirect question depending on *narras*.

2. *timidus mori*: for the infinitive, see ii. 21, note on *inmeritis mori*.

3. *genus*: direct object of *narras*. The co-ordination of this accusative with the clause *quantum distet . . .* is a good illustration of the term "object-clause." (L. C., § 5.)

4. *sub Ilio*: "beneath the walls of Troy." *pugnata*: an epithet. *Pugno* is an intransitive verb, and therefore should admit only of the impersonal passive use (L. C., § 60); but from its frequently taking a cognate accusative, it comes to be used in the passive as if transitive, even in Cicero. Cp. *triumphatis*, iii. 43.

6. *mercemur*: indirect question depending upon *taces*. So *temperet* and *caream*. The direct question was *quo pretio mercemur?* deliberative subjunctive. L. C., § 207; L. G., § 486. *Pretio* is ablative of the price. L. C., § 127; L. G., § 377. *temperet*: to "temper water with fire" is to warm it to the right point. Compare the use

of *tempero*, iv. 45, n. The water was for the bath which a Roman regularly took before dining. Horace is speaking of a feast to which each guest contributes a certain share.

7. *quo praebente*: *lit.* "who providing the house, and at what hour, I am to be free from, etc.," *i.e.* "who is to provide . . . and at what hour I am to be free," etc. With *quotā*, sc. *horā*, ablative of time. The adjective means "which in order?" and would be answered *e.g.* by *nonā* (*horā*).

8. *caream*: *careo* = "I am free from" something I do not need; *egeō* = "I lack" something necessary. Both words take the ablative.

9. *lunae novae*: cp. *sospitis amici*, viii. 13, n. Observe that here there is no direct object expressed corresponding to *cyathos* in viii. 13. So *noctis mediae* and *auguris Murenac.* For the Augurs, see xvii. 12.

11. *tribus aut novem*: "drinking cups (*pocula*) are blended of three measures (*cyathi*, used as dippers to fill the *pocula* from the *crater* or mixing bowl) or of full (*commodis*) nine." According to this interpretation the force of *miscentur* must not be pressed; it means that each guest takes a cup (*poculum*) containing either three or nine *cyathi* of mixed wine and water. A *cyathus* was about one-twelfth of a pint. For *commodus* used with a numeral as above, cp. Plaut. *As.* III. iii. 134, *Viginti argenti commodas minas*, "Full twenty silver minae."

13. *in pares*: the number of the Muses was uneven.

14. *ternos*: in expressions of multiplication the numeral adverbs are joined with the distributive adjectives.

15. *supra*: adverbially with *tres*. *Plus* is similarly used. L. C., § 132, NOTE 4; L. G., § 595.

16. *rixarum*: see the note on *patiens laborem*, x. 19.

19. *cessant*: "falter." The word must not be translated "cease."

20. *fistula*: a "shepherd's pipe," made of reeds of gradually decreasing length and thickness.

22. *rosas*: for garlands. Cp. xv. 15.

24. *non habilis*: she was young and would like to hear the riot, while her husband (or suitor) would be annoyed by it.

26. *vespero*: for the case, see on xv. 12. *Vesper* means (1) "the evening"; (2) as here, "the evening star."

27. *tempeſtiva*: "timely" (*tempus*), *i.e.* at the right time of life well-matched in years with young Telēphus.

## ODE XX.

### A WARNING TO PYRRHUS AGAINST EXCITING A WOMAN'S WRATH.

ARGUMENT.—Take care, *Pyrrhus*. You are dealing with a lioness, and when she meets you it will go hard with you. The prize is not worth the risk, for he looks on careless and conceited, and cares no more for you than for her.

[See Index for Gaetulus.]

1. *moveas*: *quanto* introduces an indirect question. L. C., § 227; L. G., § 483. The ablative, *quanto periclo*, is one of manner.

3. *post paullo*: "soon afterwards," *lit.* "afterwards by a little." *Post* is an adverb, as often; *paullo* is abl. of measure. L. C., § 130; L. G., § 378

6. *ibit*: the English idiom renders this future by a present tense. L. C., § 204, NOTE 2; L. G., § 532.

7. *certamen*: accusative in apposition to the preceding sentence, *i.e.* the contest consists in her "going" (*ibit*). A substantive so placed is nominative or accusative, according as it is more closely connected in thought with the subject or with the object of the sentence. The following double indirect question depends on the idea of "problem" contained in *certamen*. Before *tibi, utrum* is omitted. L. C., § 225 *Obs.*; L. G., § 490.

8. † *maior an illi*: with this reading *maior* cannot be rendered "greater," but the meaning must be whether the prey fall to thee or rather to her." The difficulty has given rise to the conjecture *illa* (nom.): "whether the prey fall to thee, or she prove superior," *sit* being understood after *illa*.

10. *promis*: from the quiver. The whole of the language is of course metaphorical. *Dum* belongs to both *promis* and *acuit*, the main clause beginning with *arbiter*.

12. *palمام*: the symbol of victory.

13. *fertur*: cp. v. 41, n. Observe the difference in the tenses of *posuisse* and *recreare*.

16. *raptus*: viz. Ganymedes, son of Tros, and brother of Ilius the founder of Troy. He was carried off from Mount Ida by an eagle to be cupbearer to Zeus (Jupiter).

## ODE XXI.

### TO A WINE-JAR.

ARGUMENT.—*Ho jar, whatever the destined effect of thy contents, thou art, I know, well worthy of my guest Messala, and he is a good judge for all his learning, as was stern old Cato. Wine makes the tongue wag, the anxious careless, the poor man bold. Come down, then, and we will keep thee circulating all night.*

[See Index for Cato, Manlius, Massicus, Messala, Socrates.]

1. *nata mecum*: *i.e.* 65 B.C., when L. Manlius Torquatus was consul. It must have been from thirty-five to forty years old at the date the ode was written.

5. *quocumque nomine*: abl. of attendant circumstances, *quocumque* being predicate; "whatever the score on which thou storest choice (*lectum*) Massic." *Nomen* has the meanings of "title," "pretext," "account," "reason," all traceable to the primary signification "name," and denoting a classification under a heading or name.

With *Massicum*, sc. *vinum*; so in English we speak of "port" or "port wine."

6. *moveri*: prose would require *quae movearis* (see L. C., § 285), but the infinitive is frequent in poetry. Cp. iii. 50, n.

7. *descende*: from the *apotheca*, "store-room" (viii. 10, n.). *Descende* is the main verb of the sentence which occupies the first two stanzas.

8. *promere*: the proper word for drawing the wine from the *amphora*—"broaching" a new cask.

9. *madet*: "is soaked in." The word is frequently applied to drunkenness, and there is a play on that meaning here.

10. *sermonibus*: "discourses," referring especially to Plato's Dialogues, in which Socrates takes the leading part. *horridus*: the word originally means "bristling," and so applied to character it denotes "blunt," "churlish."

12. *virtus*: connected with *vir*, the word means "manliness," "good qualities." *Virtus prisci Catonis*, is equivalent to "good old Cato."

13. *lene tormentum*: the idea is that wine, like the rack, extorts confessions.

16. *retegis*: for the force of the prefix, see on ii. 21. *Lyaeo*: abl. of instrument, the god being identified with wine; otherwise the abl. of the agent would be used with a preposition. *Lyaeus* means "the looser," i.e. from care, and is derived from the Greek λῦω, "I loose"; cp. the Latin *luo*, "I discharge (a debt)."

18. *viresque et*: the *-que* joins this line with the preceding; the *et* couples *vires* and *cornua*. The metaphorical use of "horns" for "power" is familiar to most people from the Hebrew Scriptures.

19. *post te*: i.e. "after (he has drunk of) thee." *Trementi* agrees with *pauperi*, and is here used transitively, the idea of "trembling" being extended to that of "dreading" (L. C., § 31).

20. *apices*: properly the tiara, the lofty head-dress worn by oriental monarchs. The epithet *iratos* is transferred by hypallage; see i. 42, n.

21. *te*: the jar in question. *laeta*: predicative—"in kindness," "without malice."

22. *solvere*: "loth to loose." For the infinitive, cp. *spernen fortior*, iii. 50, n.

23. *vivae*: "living," i.e. which do not go out. *producent*: predicate of *Liber*, *Venus*, *Gratiae*, and *lucernae*.

24. *dum*: where there is no idea of purpose (i.e. of continuing one action in order to allow time for another to take place), but simply of time (i.e. of continuing one action until the occurrence of another), *dum*, "until," is followed by the indicative (L. C., § 293; L. G., § 535). Cp. Verg. Ecl. 9, 23, *Dum redeo, pasce capellas*, "Pasture the goats until my return."

## ODE XXII.

## TO DIANA.

ARGUMENT.—*Queen of the woods, goddess of travail, to thee I dedicate this pine tree, and to thee will I do yearly sacrifice of a young boar.*

1. *Virgo*: see Index, *s.v.* DIANA.
3. *leto* is dative; cp. *tibi*, xii. 4.
5. *tua esto*: predicate—"thine be the pine."
6. *per exactos*: "as the years are fulfilled." The meaning is the same as in *pleno anno*, xviii. 5. *Laetus* is adverbial; cp. *libens*, iv. 29, *n.*
8. *donem*: final subjunctive, *i.e.* denoting purpose, the relative *quam* being equivalent to *ut eam* (L. C., § 278; L. G., § 501 (c)). For the construction of *dono*, see xiii. 3, *n.*

## ODE XXIII.

TO PHIDYLE, ON THE ACCEPTABILITY OF THE POOR MAN'S  
SMALL SACRIFICE.

ARGUMENT.—*There is no need for a country-woman like you to offer much in order that your prayer may be heard and your fortunes may prosper. Costly victims are for the rich; salted meal appeases your household gods.*

[See Index for Albanus, Algidus.]

1. *caelo*: "to heaven." The original sense is "for heaven" (dative of advantage), but when coupled with a verb of motion (as here, *tuleris*) the dative in poetry sometimes denotes the goal of motion which would be ordinarily expressed by the accusative with a preposition. This use of the dative is fairly frequent in Vergil; *e.g.*, *It caelo clamor*, "The cry goes heavenward"; *Facilis descensus Averno*, "The downward path to Avernus is an easy one." *tuleris*: for the tense of this verb, as of *placaris* (= *placaveris*), see on *volgarit*, ii. 27.

4. *Lares*: see on *penates*, xiv. 3. They were tiny images which stood by the hearth. On special occasions they would be polished with wax and wreathed (v. 15) with flowers.

5. *sentiet*: this must be supplied as predicate to *vitis*, *seges*, and (changed into the plural) *alumni*. *Africum*: the south-west wind, so called as blowing towards Italy from the direction of Africa. It is a hot and parching wind, which blights the green crops, now known as the *sirocco*.

7. *aut*: distinguishing what follows (diseases of the flock) from what precedes (diseases of the crops); whereas *ne . . . nec* distin-



guish only between two cases of the latter, the vines and the corn. *alumni*: cp. xviii. 4, n.

8. *pomifero anno*: "when the year is bearing fruit," i.e. in the autumn, which is unhealthy (*grave*) in the greater part of Italy. *Pomum* means any fruit.

10. *devota*: "doomed" to be sacrificed. *quercus*: the preposition follows its case, as in iii. 11. *Victima* (v. 12) is the antecedent of *quae* (v. 9) and subject of *tinguet* (v. 13).

12. *pontificum*: (from *pons*, a bridge or road, + *facere*) the highest religious officers in Rome, the Pontiffs. They had the superintendence of the worship of all the gods, and of all public sacrifices. The victims which they used were naturally the best which could be got. The original number of the Pontiffs was five. This was increased (by the *Lex Ogulnia*, 300 B.C.) to nine, and subsequently to sixteen, which was the number in Horace's time. *seoures*: here the poll-axe used for slaughtering a large victim such as an ox.

13. *te*: in prose *attinet* usually takes the accusative with *ad*. *Nihil* is accusative of extent (L. C., § 135; L. G., § 339, NOTE); "to no degree," "in no wise."

15. *coronantem*: agreeing with *te* (v. 13) and equivalent to a conditional clause, "if thou wreath them."

17. *inmunis*: "bringing no gift"; from *in* + *munus*. The meaning "stainless," which some authorities give to the word here, is unparalleled and impossible; whereas Horace in two other passages (Odes IV. xii. 33; Ep. I. xiv. 33) uses it in the sense of "with empty hand," "without a gift."

18. *sumptuosa hostia*: (1) if these words are, as the metre seems to show, in the ablative, the line is parenthetical, *blandior* referring to *manus* in v. 17; "(thy hand) no more persuasive with (abl. of instrument) a costly sacrifice," i.e. "that would not be more persuasive were it to offer a costly sacrifice." (2) But some scholars, disliking the harsh parenthesis, hold that *sumptuosa hostia* may be nominative, the short *a* at the end of *sumptuosa* being lengthened either by its position before *bl* (Introd., p. 5) or like the last syllable of *periret* in Ode v. 17. If this is so, the comma after *hostia* must be removed, and *hostia* becomes the subject of *mollivit*: "a costly sacrifice has not more persuasively appeased the estranged household gods than holy meal," etc., *farre* being ablative of the standard of comparison (L. C., § 129; S. G., § 320). Against this rendering there is not only the metrical difficulty, but also the awkwardness of the two adjectives *sumptuosa* and *blandior* applied to one substantive.

20. *saliente mica*: "crackling grain (of salt)." *Mica* properly means a crumb or grain of anything; that it here denotes a grain of salt is certain from the Roman custom of offering meal mixed with salt (*mola salsa*), and from the word *saliente* ("leaping"), which refers to the crackling of the salt in the flames.

## ODE XXIV

## OF THE EVILS OF AVARICE.

ARGUMENT.—*Though a man have all the wealth of Arabia and India, yet he must bow to Necessity; and the poor Scythian nomad who carries his all about in one waggon, lives a better life than does the rich man. The Scythian mother is generous, her heart is pure; and she hands on to her children the rich dowry of their parents' virtue. With them, impurity is a sin whose wage is death. This is the way of life which he must restore in Rome who would be called his country's Father, and be held in honour by the generations to come. But nowadays we hate goodness when we see it, yet regret it when it is flown. Laws avail not when the heart is evil. Avarice is the root of the wrong; avarice, which stops at nothing, and makes poverty a disgrace. We ought to cast our wealth away, or give it to the gods, and set about training our children in a sterner school. Look at them! They cannot sit a horse, much less hunt like men; they can but gamble and play womanish games. Small wonder, when their fathers set them such an example of fraud and dishonesty, all lusting after gain, yet never satisfied.*

[See Index for Ceres, Scythae.]

1. *opulentior* qualifies the subject (sc. *tu*) of *occupes* (v. 3).
3. *caementis*: i. 34, n. Here it is for the foundations of houses on land and sea alike. *licet*: when *licet* introduces (as here) a concessive subjunctive, it is equivalent to a conjunction; "although," "granted that." For *occupes*, see vi. 13, n.
4. *†terrenum*: here a substantive—"the dry land." This is a conjecture, all the MSS. giving *Tyrrhenum*, and some of them *Apulicum*; thus, *Tyrrhenum omne et mare Apulicum*—"the whole Tyrrhenian and Apulian Sea." The *Mare Tyrrhenum* is that which lies west of Italy, the *Mare Apulicum* that which washes the shores of Apulia (the "heel" of Italy). The objection to reading *Apulicum* is that its first syllable is long, and the metre requires a short vowel.
5. *figit*: the final syllable is made long by caesura. See on xvi. 26.
6. *verticibus*: "roofs" of the buildings. Necessity is pictured as armed with nails of steel, which she drives into the very topmost beams, to show that not even the richest man's loftiest building can escape her law.
10. *vagas*: "nomad." They had no fixed habitation, but moved from one region to another, as war or exhausted lands impelled them, carrying their tents, etc., in their waggons. *rite*: "in their own fashion."
12. *inmetata*: "unmeasured," because, whatever land they tilled, the entire produce was regarded as common property, and no man had anything of his very own. Hence the crops were *liberae*, "free," "unbought," all receiving their portion from the common stock.

14. *annuā*: members of the tribe took it in turn to cultivate the necessary quantity of land, but such labour was always regarded as a grievance, and at the year's end the year's workers were glad to get back to the fighting or hunting which occupied the rest of their time.

15. *defunctum*: "he who has ended his (year's) labours." The compounds of *fungor* take the same case as the simple verb. L. C., § 54; L. G., § 586.

16. *aequali sorte*: "on like terms," *i.e.* for one year and no more.

17. *illic*: "in that land" of the Getae.

18. *temperat*: intransitive; "refrains herself from," "is merciful to." Stepmothers have always been proverbially unkind to their stepchildren.

22. *alterius viri*: *viri* is the objective genitive after the verbal adjective *metuens* (cp. *rixarum metuens*, xix. 16).

23. *certo foedere*: best taken as abl. of attendant circumstances (abl. absolute); "the marriage tie being indissoluble."

24. *nefas*: *sc. est.* *Peccare* refers to the breaking of the marriage vow, and may be translated by an abstract noun; see L. C., § 101, *Obs.* The force of *aut* is "transgression is criminal, or, if they do transgress, the price is death." *pretiumst*: = *pretium est.*

25. *inpias*: the regular epithet of "civil" war, which was a violation of the duty of *pietas*; see iv. 6, *n.*

26. *tollere*: "to do away with," "remove," as in v. 32, *sublatam*. *Tollo* means (1) "to lift up"; hence (2) "to lift up and take away"; and (3) "to destroy."

27. *Pater Urbium*: the title of *Pater*, "Father," was given by cities to their great benefactors as a mark of esteem: Cicero was hailed *Pater Patriae* for saving Rome from Catilina; Augustus had the title conferred on him by the Senate in B.C. 2, though it was often unofficially applied to him before that.

28. *subscribi statuis*: the subject of *subscribi* is (as is always the case with an infinitive following *quaerere*) the same as that of the finite verb (*quaeret*), the meaning being "if he shall seek to be entitled beneath (*sub-*) his statues." *subscribi* is therefore here a copulative verb, and *pater urbium* is the complement (L. C., § 14; L. G., § 323).

30. *post genitis*: "to them that are born after." *Post* is an adverb, as in xx. 3; and the dative is that of the "person judging" (Roby), which falls under the general heading of dative of the indirect object. *quatenus*: "inasmuch as," "since." *Heu nefas!* is an exclamation and syntactically forms no part of the sentence.

31. *incolumem*: "while it is safe," *i.e.* "alive." So *sublatam* is equivalent to "when dead." *Invidi* belongs to both clauses.

33. *quid*: *sc. proficiunt* from v. 36; *quid* is accusative of extent. L. C., § 135.

36. *si*: all from here to the end of v. 44 is a protasis dependent on *quid proficiunt*? *Si* must therefore be understood before the clauses, beginning with *horrida* (v. 40) and *magnum* (v. 42).

37. *pars*: *i.e.* the tropical regions. Join *mundi* with *pars* and *latus* alike.

39. *solo*: "on the ground," ablative of place without preposition or epithet. Cp. i. 10, n.

42. *opprobrium*: appositive to *pauperies*—" (accounted) a deep disgrace."

45. *vel nos*: the verb is *mittamus* (v. 50); the objects are given in v. 48. The treasures are to be dedicated to the gods in the Capitoline temple.

46. *clamor et turba*: i.e. "the shouting mob." This figure of speech, in which two substantives stand for a substantive and adjective, is called hendiadys (from the Greek *ἑνὶ δὶδὶ δύοῖν*, "one thing through two").

50. *mittamus*: jussive subjunctive (L. C., § 208, *Obs.*; L. G., § 477). *scelerum*: *poenitet*, *piget*, *puget*, and *taedet* require a genitive of that which excites the feeling. With *poenitet* here sc. *nos*, and see L. C., § 69.

51. *eradenda*: the gerundive is here used as an adjective implying necessity; so, too, *formandae*, v. 54. L. C., § 90; L. G., § 431. For the gender of *cupidinis*, see on xvi. 39, n.

54. *equo*: either dative of indirect object with *haerere*, or ablative of place.

55. *haerere*: cp. *flectere sciens*, vii. 25, n. *Solludere doctior*, Ode v. 56. *Ingenuus* means born of free parents, especially of noble parents; what we usually mean by "a gentleman born."

57. *iubeas*: sc. *cum ludere*, and also the next line with *malis* (note the quantity, --). The subjunctives *iubeas* and *malis* are those of conditional clauses relating to the future (L. C., § 250, b); the epithet *doctior* forms the apodosis, instead of a statement of that epithet's being applicable. *Legibus* is instrumental, depending on *vetita*. Gambling was prohibited, but special laws *de alea* are unknown.

59. *cum*: "because," "since"; as is shown by the mood of *fallat* and *properet* (causal, L. C., § 273). The idea is "What else can you expect from the son of such a father?"

62. *heredi*: dative of advantage. He hastens to get a fortune to leave to an heir who does not deserve it.

64. *rei*: "fortune," as in xvi. 25. It is dative in case. To the owner it always seems *curtas*, "maimed," i.e. "not quite perfect." When *nescio quis* (*quae, quid*, etc.) is joined with the indicative, it is equivalent to an indefinite pronoun, "some one or other"; when joined with the subjunctive it introduces a dependent question, "I don't know who, etc." L. C., § 229.

## ODE XXV.

### AN ODE TO BACCHUS.

ARGUMENT.—*I am inspired! Whither shall I flee to sing a song that may make a god of my Emperor? I am as a Bacchante out on*

*Thracian mountains. No humble song will I utter: I will follow up my inspiration at all hazards.*

[See Index for Rhodope, Thrace.]

1. *quo*: adverb. *tui*: the usual genitive (objective) after a word denoting "full of." L. C., § 51, NOTE 1; L. G., § 398.

2. *in specus*: the preposition must be understood before *nemora* also.

3. *velox*: "quicken with changed soul." The *mens nova* is the mind of the god working within him and endowing him with miraculous speed.

4. *antris*: either (1) dative of the agent after the passive verb (see the note on iii. 22); or (2) ablative of place. *Caesaris*: sc. *Augusti*.

5. *meditans*: *meditari* is the regular word for "practising" a lyrical or other musical composition.

6. *stellis inserere*: *i.e.* to tell of his exaltation to heaven and his admission to the council of the gods.

7. *insigne*: observe the force of the gender, "*something* illustrious."

8. *non secus*: "not otherwise," *i.e.* "so."

9. † *exsomnia*: many editors, thinking that *iugis* requires an epithet, conjecture *Edonis*. The Edoni (adj. *Edonus*, -a, -um) were a Thracian tribe, east of the river Strymon. *Euhias*: a female worshipper of Bacchus or Euhios, so called from the Bacchanal's cry of *Euhoe!*

12. *lustratam*: "traversed." *Lustrare* means (1) "to purify" by offering a propitiary sacrifice, and (2) because the sacrificing priest walked round the person or thing to be purified, "to go round," "to traverse," either physically or with the eye or mind. *ut*: "as," correlative with *non secus*, in v. 8.

14. *potens*: this word requires the genitive when meaning "master of" (in accordance with L. C., § 40 (b); L. G. § 399), being properly the present participle of *possum*. When meaning "powerful," it is constructed with an ablative of cause; *e.g.*, *centum oppidis potentem*, xxvii. 33. The person addressed is still Bacchus, among whose attendants were the *Naiades* ("river nymphs").

17. *humili modo*: ablative of quality. L. C., § 133; L. G., § 382.

18. *periculumst*: = *periculum est*.

19. *Lenaeae*: the adjective *Lenaeus* is from the Greek, and is formed from the substantive *ληνός* (*lēnōs*), denoting "a wine-press." It may be here rendered "lord of the wine-press."

20. *tempora*: "temples" of the head.

## ODE XXVI.

## HORACE RENOUNCES LOVE'S SERVICE.

**ARGUMENT.**—*I have served well my time under Love's flag; now I take my discharge, and hang my armour up. But, O Venus, do thou chastise Chloë's proud spirit!*

[See Index for Cyprus, Memphis, Sithonia.]

1. **duellis**: for the form of the word, see Ode v. 38, n. The "wars" are, of course, those of love.

3. **defunctum**: cp. xxiv. 15, n.

4. **barbitōn**: acc. sing. of the Greek noun *barbitōs* (see App. 1, iv.). **paries**: the wall of a building (here a temple), as *murus*, is the wall of a town. It was usual for a man on escaping from danger to hang up his clothes, weapons, etc., as an offering in the temple of the deity who presided over the scene of his dangers. So Horace represents himself as dedicating to Venus the instruments of love—the lyre, torch, etc.—just as a man on escaping from drowning would dedicate his clothes to Neptune (l. v. 16).

5. **marinae**: Aphrodite (Venus) was said to have risen from the foam of the sea. *Lātus* refers to the statue of the goddess in the temple.

7. **funalia**: "torches," properly pieces of rope (*funis* = "a rope"), dipped in tar or wax, which lighted the lover to his mistress' house. **vectes**: "crowbars," for breaking down doors shut against him (*oppositis*, sc. *mihī*). It is not clear what the bows were for.

9. **O quae**: i.e. Venus. **beatam**: "wealthy," a common meaning in Horace.

11. **sublimi**: "uplifted," in attitude to strike.

12. **semel**: with *tange*. Chloë is to be made to feel the smart of love just once.

## ODE XXVII.

## TO GALATĒA ABOUT TO START UPON A JOURNEY WARNING HER OF EUROPE'S EXAMPLE.

**ARGUMENT.**—*May no evil omen disturb one so good as you! I will take the auspices.*

*Yes, they are favourable; go, and good luck go with you! All is well, but you know the perils of a journey by sea. Remember how Eurōpē, so bold at starting, regretted it when 'twas too late. How she raved, and longed to punish the cause of all her sorrows, and prayed for death to destroy for ever her fatal beauty. She thought of her father, bidding her kill herself, no matter how, rather than*

*live a slave-girl's life of toil and shame, until Venus bade her consider the dignity of her lot.*

[See Index for Crete, Europe, Iapyx, Lanuvium.]

1. *recinentis*: the prefix implies that the note was repeated many times. The "omen of the owl" is the sign of bad luck, which its note was supposed to give. The birds used in augury (see note on iii. 61) were divided into (a) *oscines aves*, which gave omens by their note (*os-cen*, from *os* and *cāno*); and (b) *praepētes aves*, which gave them by their flight (*praepes*, -*ētis*, from *prae* and *pēto*). The various animals mentioned below are all ill omened, except the raven (*corvus*) in v. 11.

5. † *rumpat*: jussive subjunctive, expressing a wish (L. C., § 208; L. G., § 476). There is a v. l. *rumpit*, which makes the whole passage a statement as to what occurrences may be looked upon as bad omens.

6. *per obliquum*: "across their path" (*lit.* "sideways"). The neut. sing. adjective is used as a substantive, as in *ex occulto* ("secretly"), *per tacitum* ("quietly").

7. *cui timebo*: the order is *ego precor suscitabo (ei) cui timebo oscinem corvum*, and both datives are of advantage. The tense of *timebo* is due to the future tense of the main verb *suscitabo*.

8. *auspex*: here equivalent to *augur*, but generally used in the derived sense of "director," "leader," as augurs were consulted before any transaction of importance.

9. *repetat*: the subjunctive is one of purpose, the purpose being the prevention of the occurrence of the action expressed by the subjunctive before that of the main clause (*suscitabo*) is accomplished (L. C., § 291).

10. *divina*: "divinely inspired," "prophetic"; hence the objective genitive *imbrium* (L. C., § 40, b; L. G., § 399). The bird is apparently the crow (*cornix*), which is called *aquas augur*, xvii. 12; perhaps the heron. Notice the unusual form of the genitive, *imminentum*; cp. *olientum*, Ode v. 53, n.

11. *oscinem*: see v. 1, n.

13. *sis licet*: *sis* is jussive (cp. *rumpat*, v. 5) and *licet* is parenthetical, and equivalent to *per me licet*—"be happy, (as far as I am concerned) you may."

14. *nostri*: cp. xi. 51, n.

15. *laevus*: "appearing on the left hand" (*sinistra*), and so "unlucky," whence our word "sinister." The bird "forbids," as being itself the forbidding sign. † *vetat*: there is a v. l. *vetet*, jussive subjunctive.

17. *trepidat*: indirect question, L. C., § 227; L. G., § 483. So *sit* and *peccet*. The verb belongs closely to *pronus*—"hurries to its setting." Orion sets about the beginning of November.

18. *quid*: in this clause *quid* is predicative, and the gender is like that in *triste lupus stabulis*, "the wolf is a bad thing for sheep-folds. In the next clause *quid* is an adverbial accusative of extension (see

L. C., § 135; —L. G., § 339); *novi quid peccet* = "I know wherein (*lit.* in respect of what) the north-west wind sins."

19. *albus*: "cloudless"; cp. *candidus*, vii. 1. There may be a violent gale in a cloudless sky.

21. *caecos*: *caecus* = (1) "not seeing," "blind"; (2) "not seen," "hidden." The latter is the meaning here.

22. *sentiant*: jussive subjunctive. Cp. *rumpat*, v. 5.

23. *nigri*: *niger* denotes a shining black, *ater* (v. 18), a dull black.

25. *sic*: "just thus"; *i.e.* just as Galatea is doing, Europe left her home to cross the water.

27. *medias fraudes*: "the trickery that beset her," *lit.* "midmost," because she was in the midst of it.

28. *palluit*: here constructed as a transitive verb on the analogy of *tremo* (xxi. 19), *fugio*, etc. *audax*: "bold though she was."

29. *florum*: objective genitive with *studiosa*.

31. *sublustrī*: "half-lit," neither dark nor light. Notice the force of the prefix; so *subrideo*, "smile slightly"; *subacutus*, "rather sharp," etc. The ablative is one of attendant circumstance.

33. *simul*: = *simul ac*, as in xii. 7 (L. C., § 132, NOTE 1).

35. *filiae*: genitive of material, or that of which the thing (*nomen*) consists (L. C., § 134). Some take it as dative of the agent: "O name (of father) relinquished by thy daughter." *Pietas*, which denotes the dutiful affection arising out of human relationships as well as "piety" towards the gods, is here "filial love."

36. *unde quo*: both are interrogative; "whence (and) whither?" *lævis*: "light," a light punishment. *culpæ*: dative of indirect object after *lævis*, an adjective expressing an idea such as verbs followed by the dative express (L. C., § 49; L. G., § 350).

38. *vigilansne*: *-nē* is often used instead of *utrum* to introduce the first alternative in a double question (L. C., § 225, NOTE 3; L. G., § 490).

40. *Indit*: transitive, as often—"to mock." Cp. v. 69. The object is (*me*) *caerentem vitiiis*. *imago*: "fancy."

41. *porta . . . eburna*: ablative of the road by which one goes (L. C., § 123). Dreams were fabled to come from the nether world through two gates, one of ivory, the other of horn. Dreams issuing from the latter gate came true, those from the ivory gate did not.

46. *dedat*: the form of the conditional sentence indicates that the realisation of the protasis is regarded as possible (L. C., § 250, b).

47. *modo*: "lately" (L. C., § 294, NOTE 2). *multum*: adverbial accusative of extent (L. C., § 136; L. G., § 341).

50. *moror*: "keep waiting." *O deorum*: the genitive is partitive (L. C., § 141; L. G., § 395), depending upon *quis*, which is here, somewhat unusually, of the second person. *utinam*: with a primary tense *utinam* expresses a wish which may be fulfilled; with a past tense, a wish which cannot now be accomplished, a regret. Observe the separation of *inter* from its noun *leones*.

54. *occupet*: for the subjunctive, see v. 9, n.

55. *praedae* dative of indirect object depending on *defluat* (L. C.,



§ 42; L. G., § 349, NOTE 1). Distinguish *puscere*, "to give food to," from *pasci* "to get food."

57. *vilis* Europe: vocative, supposed to be her father's words, as is all that follows from *quid* to *paulex* (v. 66).

58. *cessas*: "hesitate," as in xix. 19.

59. *pendulum*: the verbal notion is prominent; "(thy neck) as it hangs."

62. *age*: "come"; cp. iv. 1, n.

64. *pensum*: (from *pendere*, "to weigh") properly the portion of wool weighed out for the day's spinning to each handmaid (as here); hence, generally, "a task."

65. *sanguis*: "daughter."

67. *perfidum*: adverbial use of the acc. sing. neut. of the adjective (L. C., § 136; L. G., § 341).

68. *filius*: Cupid. His bow, which he has just used against Europe, is now *remissus*, "unbent."

69. *lusit*: "had mocked." For the tense, see L. C., § 202; L. G., § 529, *Obs.*

70. *irarum*: the use of the genitive here is apparently a Grecism, i.e. an imitation of the construction that would be used after a verb meaning "to cease from" in Greek, where, the ablative case being lost, separation is expressed by the genitive. The ordinary Latin use with *abstineo* is the ablative. Observe the plural *irarum*; it may denote "fits of anger."

71. *laceranda*: complement to *cornua*, "shall offer his horns to be rent."

73. *uxor esse nescis*: this means either (1) "thou knowest not how to be (i.e. to play the part of) wife (of Jove)," or (2) "thou knowest not that thou art wife (of Jove)." If the first meaning is adopted, there is no syntactical difficulty; with the second meaning the construction may be explained (a) as abbreviated from *tu, uxor invicti Iovis, nescis te uxorem Iovis esse*, "thou, though wife of unvanquished Jove, knowest not that such thou art," or (b) as a Grecism, for in Greek the subject of a dependent statement, if the same as that of the main verb, is omitted, and any noun or adjective referring to it is put in the nominative.

74. *mitte*: "let go," i.e. "away with."

75. *sectus orbis*: *lit.* "the divided world," i.e. "a portion of the world," viz. Europe. *Nomina* is in the plural by poetic licence.

## ODE XXVIII.

### AN INVITATION TO LYDE TO CELEBRATE THE NEPTUNALIA.

ARGUMENT.—*Let us drink in Neptune's honour. Bring out my best wine, and be speedy, for the day is waning. We will have a singing match, with odes to Neptune, Diana, Venus, and Night.*

[See Index for Caecubum, Cnidos, Cyclades, Cynthus, Cyprus, Latona.]

1. *festo die* : ablative of point of time. The feast of Neptune was kept on July 23rd. *Potius* is an adjective (see ix. 2, n.), predicative to *quid*.

2. *faciam* : potential subjunctive—"could I do (if I were to try)?" L. C., § 210; L. G., § 517. *reconditum* : the prefix (*re-* = "back") implies that the jar is at the back of the *apotheca*, viii. 10, n., and therefore one of an old vintage.

6. *stet* : subjunctive, because the supposed case is not a fact. See L. C., § 267.

7. *deripere* : for the infinitive with *paroo*, cp. viii. 26, n. *horreo* : properly a "granary" (cp. *hordeum*, "barley"); here metaphorically—"a store-room."

8. *Bibuli* : there was a Marcus Calpurnius Bibulus consul in 59 B.C., but the name is chosen here for the sake of a pun.

9. *nos* : this may here be equivalent to *ego* ; if it is not, the sentence will be less symmetrical, but the meaning will still be that Horace will sing of Neptune, Lyde of Diana, and both of Venus.

11. *recines* : "sing in answer (*re-*)."  
Contrast *recinentis*, xxvii. 1, n.

13. *summo carmine* : "at the end of our song." This meaning of *summus* is classical, but somewhat rare. The ablative is temporal.

14. *fulgentes* : in allusion to their marble cliffs and quarries.

15. *iunctis* : Venus was represented as riding in a chariot drawn by doves or swans.

16. *dicetur* : according to the punctuation in the text, this verb must be understood with *Now*. Others put the stop after *oloribus*, instead of after *dicetur*, and understand *cantabimus* with *summo carmine*. In either case *nenia* is instrumental ablative. *nenia* : generally "a dirge," but sometimes, as here, any trifling ditty. The participle of the deponent *mereor* is often passive in sense, as here. See the list of similar participles in L. C., § 64.

## ODE XXIX.

### AN INVITATION TO MAECENAS TO VISIT HORACE.

ARGUMENT.—*Everything is ready for our feast, Maecenas, so instead of gazing at the country from your windows in Rome, come and exchange magnificence for simplicity: others have found it a good antidote for care. Besides, 'tis the dog-days, and work is impossible, yet you still worry about politics. Believe me, the future is wisely hidden from us: be content to take things as they come, for life is a river, now quiet, now swollen by floods, and he who makes the most of each day as it passes is happiest. Fortune is fickle, but she cannot undo good deeds of the past or rob a man of his good conscience. I laugh at her, and take her as she comes, fair or foul. Thus I am ready for any vicissitudes.*

[See Index for Andromeda, Bactra, Cyrus, Pollux, Seres, Tanais, Tibur.]

1. *Tyrrhena*: see Index, *s.v.* TYRRHENUS and MÆCENAS. The adjective is made to agree with *progenies* by hypallage (i. 42, n.).

2. *verso*: the *cadus* or *amphora* would be "tilted" to pour out its contents. *Ante* is an adverb. *Merum* and *balanus* (v. 4) are each the subject of *est* (v. 5). *cado*: local ablative.

4. *balanus*: the Arabian behen-nut which, when crushed (*pressa*), yields balsam, a fragrant viscous substance used for anointing the hair. *Capillis* goes as a dative of advantage with *pressa*.

5. *iamdudum*: *iamdudum*, *iamdiu*, *iampridem*, require the present in Latin, where we use a present-perfect. See L. C., § 199. *apud mest*: = *apud me est*—"this long time has been at my house." Used with personal accusatives, *apud* frequently has this meaning; but *apud Ciceronem*, etc., may also mean "in the writings of Cicero," etc. *moræ*: dative of indirect object with *eripe* (L. C., § 42; L. G., § 349, NOTE 1).

6. † *ne . . . contempleris*: final, "lest thou gaze," *i.e.* "rest content with gazing." There is a reading *neo contempleris*, which involves a difficulty, for in prohibitions addressed to *definite* persons, as here, the tense used is the *perfect* of the subjunctive; but there are instances in which Horace appears to neglect this rule (Odes II. xi. 4; Sat. II. 3, 88).

9. *fastidiosam*: here used in a causal sense—"causing satiety," "cloying."

10. *molem*: so in English we speak of "a stately pile."

13. *gratae*: *sc. fuerunt*.

14. *lare*: the singular is less common than the plural. The word here means simply "roof." See xiv. 3, n.

15. *aulaeis et ostro*: the *aulaeae* (neut. pl.) were hangings round the walls or across the ceiling; *ostrum* denotes the purple upholstery of the banqueting couches.

22. *horridi*: here used in its original meaning of "rough," "unkempt."

25. *deceat*: subjunctive of indirect question (L. C., § 227; L. G., § 483) after the idea of inquiry in *curas*. Cp. *parent*, v. 28.

26. *urbi*: with *sollicitus* (dative of reference). The object of *times* is the following indirect question.

27. *regnata*: *regnare* is properly an intransitive verb, meaning "to have royal power"; it is, however, in Augustan poetry and post-Augustan prose, used transitively in the passive. Cp. *triumphatis*, iii. 43, where see note. *Cyros* is dative of the agent (L. C., § 111; L. G., § 356).

28. *parent*: "are about," *lit.* what plots they are preparing. *Tanais* is here put for SCYTHÆ (see Index), and *discors* refers to civil wars.

30. *premit*: "covers," "veils."

32. *trepidat*: "strives," "frets." The verb implies "worrying activity."

33. *aequus* : here "calmly," "with undisturbed (*lit.* level) mind." *fuminis ritu* : cp. *Herculis ritu*, xiv. 1. With *fuminis* agree the participles *delabentis* (v. 35) and *volventis* (v. 38).

35. *cum pace* : "peacefully." The ablative of manner as a rule requires the preposition *cum* or an epithet. L. C., § 149, and NOTES. Notice that the final syllable of *Etruscum* is elided before the initial vowel of the following line; this running of one verse into another is known as *Synaphēa* ("fitting together").

41. *potens sui* : "master of himself," "self-restrained"; opposed to *inpotens (sui)*, "passionate," xxx. 3. For the genitive, cp. xxv. 14.

42. *deget* : sc. *vitam*. *in diem* : "from day to day." The plural form *in dies* is more frequent.

43. *dixisse* : the perfect infinitive is often used "of an action made the subject of a judgment" (Roby). Cp. Ovid, *Met.* i. 176, *Hic locus est quem . . . haud timeam magni dixisse Palatia caeli*, "This is a place which I should not hesitate to call the palace of the boundless sky."

46. *retrost* : *i.e.*, *retro est*—all that is gone behind, past.

49. *negotio* : the ablative (instrumental) belongs to *laeta*, as in *robustus militia*, ii. 1.

50. *ludere* : for this use of the infinitive see iii. 50, *n.* *Insolentem* has here the secondary sense of "wanton," "insolent." The word originally means "unaccustomed" (*soleo*), "unusual." *Ludum* is cognate accusative. L. C., § 33; L. G., § 335.

53. *manentem* : sc. *fortunam*.

54. *resigno* : properly "unseal," "remove one's seal from," "to rescind an agreement," and so "resign." For the force of the prefix, cp. *recludens*, ii. 21, *n.*

57. *meum* : "my part"; it is nom. sing. neut., and stands as predicate to the infinitive *decurrere*, etc. If a substantive were used it would stand in the genitive. L. C., § 142;

58. *malus* : note the quantity ( $\bar{a}$ ).

59. *pacisci* : "to make bargains by means of vows," *i.e.* like a mariner in a tempest, to make extravagant vows.

62. *tum* : *i.e.* even through the storm. The ablative *praesidio* belongs to *tutum*, which is a shortened form of the participle of *tueor*, "I watch over," used passively.

### ODE XXX.

#### OF THE POET'S IMMORTALITY: AN EPILOGUE.

ARGUMENT.—*My monument is grander and more lasting than the pyramids, and it will weather storm and time. I shall be immortal, and men will speak of me as the poet who first acclimatised in Italy the lyric poetry of Alcaeus and Sappho.*

[See Index for Aeolius, Aufidus, Daunus, Delphi, Libitina.]

2. *situ* : *situs* is a verbal substantive from *sino* "I permit," of

which verb the original meaning was "I lay"; *situs*, therefore, denotes "a being laid or placed," whence it gets its meaning here of "construction," "architecture," and also its ordinary meaning of "situation," "site."

3. *inpotens*: see xxix. 41, n.

4. *possit*: the subjunctive is consecutive, and the relative *quod* introducing it is equivalent to *tale ut id*. See L.C., § 283; L.G., § 501 (d).

7. *usque*: with *orescam*. *Postera* means "of posterity."

9. *scandet*: *dum*, - "while," requires the same tense as the principal verb (*orescam*). The verb *scando* implies the steep ascent of the Capitol. *virgine*: "vestal." The vestal virgins were chosen from the noblest families in Rome to tend the eternal fire in the temple of Vesta (q.v. Index). They took an oath of perpetual virginity, and amongst their duties was the attendance at certain great religious ceremonies. *pontifex*: xxiii. 12, n.

10-12. The clause *qua . . . populorum* may be taken either with *dicitur* or with *deduxisse*, but far preferably with the latter; Horace looks forward to world-wide, not merely to local, fame.

11. *aquae*: the genitive is used because of the idea of "wanting" in *pauper*. Cp. *inane lymphas*, xi. 26.

12. *populorum*: *regnare*, as stated in the note on xxix. 27, is intransitive; it is here followed by an objective genitive dependent on the substantival notion (*regem*) contained in the verb, and in imitation of the construction of verbs of ruling in Greek. *ex humili*: lit. "mighty out of (a) poor (man)," i.e. "mighty after being lowly." This use of *ex* is not uncommon; cp. *Transfuga ex oratore factus*, "Having become a deserter after being an ambassador." (L. C., § 150.)

13. *princeps*: "first." By *Aeolium carmen* Horace means the Alcaic and Sapphic metres. Alcaeus and Sappho were both lyric poets of Lesbos, an island of Aeolia, the northern part of the west coast of Asia Minor, and lived in the seventh century B.C.

14. *deduxisse*: *deducere* is the regular word for leading colonists from their old to their new home, and is here used metaphorically of the introduction of Aeolian measures into Latin poetry.

15. *mihi*: dative of reference (L. C., § 143, NOTE 2).

16. *Melpomene*: see Index, s.v. MUSA.

# INDEX

## OF PROPER NAMES.

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NOTE:—This Index does not include (A) such well-known names as *Roma, Italia, etc.*, and (B) fancy names of persons addressed or alluded to in the Odes.

### A.

**Achaemēnes, -is, m.** (hence adj. **Achaemēnius, -a, -um**): a mythical founder of the Persian dynasty, and ancestor of Cyrus. Persia was the type of great oriental empires, both in its wealth and its power; hence "Achaemenian nard" (i. 44) stands for any costly eastern perfume.

**Achērontia, -ae, f.**: *Acerenza*, a small town of Lucania, twenty-five miles S. of Venusia, placed upon a lofty hill (iv. 14).

**Achīvi, -um, m.**: a name given by Latin writers to the Achaeans, and used to denote Greeks in general (iii. 27).

**Acrisius, -i, m.**: *s.v.* Danae (xvi. 5).

**Aeācus, -i, m.** the first ruler of the island of Aegina off the coast of Attica, father of Peleus, and grandfather of Achilles, who are therefore *genus Aeāci* (xix. 3).

**Aefūla, -ae, f.**: (or *Aesūla, -ae*), a fortress of Latium, in the neighbourhood of Tibur. Its exact site is unknown.

**Aegaeus, -a, -um** (adj.): of the Aegean Sea, now called the *Archipelago* (xxix. 63).

**Aelius, -i, m.**: Aelius Lamia, to whom is addressed Ode xvii. See *s.v.* Lamus.

**Aeōlius, -a, -um**: Aeolian, especially "Lesbian," because that island was colonised by Aeolian Greeks. Lesbos lies off the coast of Mysia in Asia, and was the home of Alcaeus and Sappho, who flourished in the seventh century B.C. (xxx. 13).

**Aethiops, -ōpis, m.**: an Ethiopian, an Abyssinian. In vi. 14, Horace applies the name to the Egyptians whom Cleopatra led to the support of Antonius at the battle of Actium (*s.v.* Augustus), where they manned a large fleet of galleys of immense size (*classe formidatus*).

**Aetna, -ae, f.:** the well-known volcano on the east coast of Sicily (iv. 76). Beneath it were said to be buried alive the giants Typhōeus and Encēlādus.

**Afer, -ri, m.:** an African.

**Albānus, -a, -um, adj.:** belonging to Alba Longa, the ancient city on the Alban Hills, 15 miles S.S.E. from Rome, from which the Romans were said to be colonists. It was good grazing land (xxiii. 11).

**Algidus, -i, m.:** Mount Algidus, to the S.E. of Rome, between Praeneste and the Alban Mount. It was in some parts wooded, and in others afforded good pasturage. Its height rendered it cold (*nivalis*, xxiii. 9).

**Alyattes, -ēi, or -Is, m.:** a king of Lydia, a district of western Asia Minor, the father of Croesus, proverbial for his wealth (xvi. 41).

**Amphīārāus, -i, m.:** a hero of Argos, who possessed the gift of prophecy (whence *Argivus augur*). For the sake of a golden necklace his wife Erīphylē was induced to send him to a war with Thebes, which he knew would cost him his life (xvi. 11).

**Amphīōn, -ōnis, m.:** a son of Zeus (Jupiter), who was taught to play the lyre by Hermes (Mercury), and acquired such persuasive skill that, wishing to build a wall about Thebes, he did but play, and the stones followed him and took up their required positions (xi. 2).

**Andrōmēda, -ae, f.:** daughter of Cēpheus (*pater*, xxix. 17), king of Aethiopia. To save his country from the wrath of Neptune, Cepheus was forced to sacrifice her to a sea-monster, from which Perseus rescued her. After his death Cepheus was placed among the stars.

**Antiōchus, -i, m.:** King of Syria, was induced by Hannibal to make war upon the Romans, and invade Greece 192 B.C. He was driven out again at the battle of Thermopylae, 191 B.C.; and in the following year, at the battle of Mount Sīpŷlus, he was utterly crushed and forced to make peace (vi. 36). This was known as the Syrian War.

**Apollo, -inis, m.:** a Greek god, who presided over prophecy and music. He was in writers later than Homer identified with the Sun, and also with the god of medicine. The epithet Phoebus ("bright") applied to him by Homer is an alternative name (xxi. 24).

**Āpŭlia, -ae, f. (hence adj. Āpŭlus, -a, -um):** a large region in S.E. Italy, bounded on the east by the Adriatic and on the western side by Samnium and Lucania. Horace was there born and reared (iv. 9).

**Arabs, -bis, m.:** an Arab, a native of Arabia, of which there were three divisions: Petraea (Rocky), Deserta (Desert), and Felix (Fertile). The country was proverbial for riches, and for its gems and spices (xxiv. 2).

**Arctŭrus, -i, m.:** the "Bear-keeper," a star in Boötes in a line with the two last stars in the tail of the Great Bear. It sets at the beginning of November, and is therefore supposed to bring bad weather (i. 27).

**Argivus, -a, -um:** belonging to Argos, Argive (xvi. 12). In plural, **Argīvi, -um, m.,** the Argives, a name for the Greeks at Troy.

Strictly it signifies the Greeks of Argos alone, whose patron-deity was Hera, identified by the Romans with Juno (whence *meis*, iii. 66).

**Assyrius**, -a, -um: Assyrian. The adjective was loosely used by the Romans of various eastern countries, especially Syria (iv. 32), where *Assyrium litus* may refer to the Syrian Desert, Horace overlooking the fact that it lay inland.

**Aufidus**, -i, m.: the chief river of Apulia. It rises near Mount Voltur, flows past Venusia in a N.E. direction, and falls into the Adriatic. After heavy rain it justifies Horace's words, *violens obstrepit* (xxx. 10).

**Augustus**, -i, m.: the title by which the first Emperor of Rome was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Julius Caesar, the dictator, who adopted him as his heir 45 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled: Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra, at ACTIUM in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.

## B.

**Bacchus**, -i, m.: god of wine, mentioned (iii. 13) as one of the pioneers of civilisation. He is said to have conquered India, i.e. to have civilised the far East; and was accordingly represented as riding in a car drawn by Indian tigers. In xvi. 34, etc., the name stands for "wine." Bacchus was worshipped with wild revels (orgies) amongst woods and hills; his worshippers were called Bacchae, Bacchantes, Euhades, Thyiades, or Maenades; and his symbol was the *thyrsus*, a staff crowned with a pine-cone and wreathed with ivy or vine leaves. He was also called **Liber** (viii. 7), and **Lyaenus** (xxi. 16).

**Bactra**, -ae, f.: the capital of the kingdom of Bactria, at the northern foot of the Hindoo Khoosh. Bactria was conquered by



the Persians (whence *regnata Cyro*) and by Alexander. In Horace time it owed allegiance to Parthia, and it is used as synonymous with Parthia in xxix. 28.

Baiae, -arum, f. : a favourite watering place of the Romans on the northern inlet of the Gulf of Naples, opposite to Put  li and a little S.E. of Cumae (iv. 24).

Band  sia, -ae, f. : the site of a beautiful fountain, either near Venusia, or on Horace' Sabine farm (xiii. 1).

Bantia, -ae, f. (hence adj. Bant  nus, -a, -um) : a small place in Lucania, about 18 m. S.E. of Venusia (iv. 15).

Bell  rophontes (see App. 1, ii.), m. (also *Bell  r  ph  n, -ntis*) : he fled to Proetus, king of Argos, seeking to be purified from the taint of a murder. Ant  a, wife of Proetus, fell in love with him, but he resisted her advances : whereupon she accused him of the same offence, and so persuaded Proetus to compass Bellerophon's death (vii. 15). Hence the latter is called *nimis castus*, because his virtue endangered his life.

B  r  cyntus, -i, m. (hence adj. B  r  cyntius, -a, -um) : a mountain in Phrygia, the chief seat in Asia of the worship of C  b  l  , which was characterised by the noisy use of pipes and cymbals. Hence *Berecynthiae tibiae* = Phrygian pipes, which were of a wilder and shriller note than other varieties of the instrument (xix. 18).

B  b  lus, -i, m. : xxviii. 8, n.

Bosph  rus, -i, m. : the strait on which Constantinople now stands. The current from the Black Sea sets so strongly through the straits as to make Horace speak of it as "raving" (iv. 30).

Britanni, -orum, m. : the Britons, people of Britannia (*Britain*). They were, to the Romans, the type of a savage people, partly because of the cruelty and the human sacrifices which attended their Druidical worship (iv. 33).

## C.

Caec  bum, -i, n. (sc. *vinum*) : wine of the *Ager Caec  bus*, on the coast of Latium, E. of Tarrac  na, on the sea coast of southern Latium (xxviii. 3).

Caesar, -  ris, m. : s.v. AUGUSTUS.

C  labria, -ae, f. (hence adj. C  l  ber, -ra, -rum) : the small region occupying the heel of Italy. It was famous for its honey (xvi. 33).

Calli  p  , -es, f. : s.v. MUSA.

C  nic  la, -ae, m. : s.v. PROCYON.

Cant  ber, -ri, m. : a Cantabrian. The Cantabri were one of the fiercest of the Spanish tribes, dwelling in north Spain, on the shores of the Bay of Biscay. They stubbornly resisted the Roman arms, but were gradually reduced 25-19 B.C. They rose in revolt on several occasions. *Sera catena* (viii. 22) refers to the slowness of the conquest.

Cato, -  nis, m. : M. Porcius Cato (Censorius) served during the Second Punic War against Hannibal, and triumphed 194 B.C. for his successes against the Spanish tribes. In 191 B.C. he gained for

his commander Glabrio the victory of Thermopylae against Antiochus, king of Syria. He earned his name (*Censorius*), and his reputation as a pattern of the old stern Roman life, from the rigour with which he acted as censor 184-180 B.C. (xxi. 11).

**Capra, -ae, f.:** the Goat (usually called *Capella*), a star in the constellation Auriga. It rises about the end of September, at the commencement of the winter season when navigation was closed. Hence *insana sidera* (vii. 6), because of its character as a storm-bringer.

**Căpîtôlium, -i, n.:** iii. 42, n.

**Carthāgo, -inis, f.:** Carthage, a famous city of N. Africa, founded about 850 B.C. by fugitives from Tyre, upon the west coast of the Gulf of Tunis. There were three great wars between Carthage and Rome, known as the Punic Wars, the Carthaginians being Phoenician in origin; the First Punic War, 264-241 B.C., ended by the battle of the *Aegātes Insulae* off Sicily (*s.v.* REGULUS); the Second Punic War, 218-202 B.C., ended by the battle of Zama (*s.v.* HANNIBAL); the Third Punic War, 149-146 B.C., ended by the destruction of Carthage (v. 39).

**Castălia, -ae, f.:** a famous fountain on Mount Parnassus, north of Delphi, sacred to Apollo and the Muses (iv. 61).

**Cerbērus, -i, m.:** a monstrous dog with three heads (xi. 30, n.), which guarded the entrance of Hades.

**Cērēs, -ēris, f.:** the Latin goddess of corn and crops, answering to the Greek Dēmētēr, the mother of Proserpina. The "secret of Ceres" (ii. 26) refers to the Mysteries of Demeter at Eleusis, to which only the initiated were admitted, and which they were under oath not to divulge. In poetry the name Ceres often stands simply for the common noun "corn" (xxiv. 13).

**Chios, -i, f.** (hence adj. **Chius, -a, -um**): (*Scio*), a large island off the coast of Lydia, in the middle of the west coast of Asia Minor, famous for the excellence of its wines (xix. 5).

**Cnīdos, -i, f.:** a city on the western extremity of the Peninsula of *Krio*, in Caria, in the S.W. corner of Asia Minor. It was a seat of the worship of Aphrōdite (Venus), and possessed a famous statue of the goddess by Praxiteles (xxviii. 13).

**Cōdrus, -i, m.:** the last king of Athens. When the Dorians invaded Attica, Codrus learnt that his country's safety depended upon the self-sacrifice of its king. Accordingly he got himself slain by the Dorians, who, on learning what had happened, gave up their invasion as hopeless (xix. 2).

**Concāni, -orum, m.:** a tribe of the Cantabri (*q.v.*) in Spain. They were believed to drink the blood of horses (iv. 34).

**Cōtiso, -onis, m.:** *s.v.* DACUS.

**Crassus, -i, m.:** Publius Licinius Crassus, surnamed Dives ("The Rich") for his great wealth, led a Roman army against Parthia in the year 53 B.C. He was cut off, with great slaughter, near Carrhae (*Harān*) in Mesopotamia, and the few of his troops who escaped alive became domiciled amongst the Parthians, and married Parthian

wives (v. 5). Hence they are said to have "taken service with foemen fathers-in-law" (*ibid.*). The standards of Crassus' legions were recovered by Augustus in 20 B.C. (*s.v.* AUGUSTUS and PARTHUS). The Parthian general is known as Surēnas; but, as it is apparently he who is referred to by Horace as Mōnaeses (vi. 9), it has been suggested that Surenas was his title, Monaeses his name. ^

Crētē, -ēs, f. : the large island of Crete, to the S.E. of the Morea. It was said anciently to have possessed a hundred cities (xxvii. 34).

Cyclādes, -um, f. : the "Encircling Isles," the group of islands in the Aegean Sea, so called as forming a circle about Delos (xxviii. 14).

Cynthus, -i, m. : a mountain in Delos, an island in the Aegean Sea. Hence adj. Cynthius, -a, -um, applied to Apollo and Artēmis (Diana), who were born at the foot of Mount Cynthus.

Cyprus, -i, f. (hence adj. Cyprius, -a, -um) : the island of this name in the Eastern Mediterranean. It was the favourite haunt of Venus, who had a famous temple at Paphos on the W. coast (xxvi. 9).

Cyrus, -i, m. : the first king of the Persians, and the conqueror of Babylon and Lydia, which, with Persia and Media, constituted his empire (xxix. 27). He reigned 560-529 B.C.

## D.

Dācus, -i, m. : a Dacian. The Dāci (or Gētae) were a warlike tribe dwelling upon the northern bank of the lower Danube. They frequently made inroads into the provinces of Moesia, S. of the Danube. This they did when the river was frozen (B.C. 27), and were repulsed, but without permanent effect, by a certain M. Crassus, one of Augustus' *legati* (vi. 14). To say that they "all but destroyed Rome" is an exaggeration. They were expert archers (*melior sagittis*), and their high morality is extolled in xxiv. 11, *fol.*

Dāmocles, -is, m. : a flattering courtier of Dionysius the Elder, a despot of Syracuse (B.C. 405-367). He expressed himself envious of Dionysius' happy life, whereupon the despot changed places with him for one evening. In the course of the banquet Damocles looked up, and found a naked sword suspended over his head by a single horse hair—a symbol of the anxious life of the great (i. 17).

Dānāē, -es, f. : the daughter of Acrisius, king of Argos. Learning that he would be slain by any son born of his daughter, he immured her in a brazen tower, where, however, Zeus (Jupiter) visited her in a shower of gold, which fell through the roof. Danae's son, Perseus, fulfilled the oracle by slaying his grandfather. Horace rationalises the story of the shower of gold (xvi. 1).

Dānāus, -i, m. : a mythical person who gave his fifty daughters in marriage to the fifty sons of Aegyptus, ordering them each to slay her husband on the night of her bridal. All did so save Hypermnestra, who spared her husband Lynceus. For their crime the others were condemned to spend eternity in the attempt to fill with water a sieve or a jar (xi. 27) that had no bottom.

Daunus, -i, m. : a mythical king of Apulia, called *Dawnia* by the

Greeks. Apulia was scantily provided with rivers; hence *pauper aquae* (xxx. 11).

**Dēlōs, -i, f.** (hence adj. **Dēlius, -a, -um**): one of the Cyclādes in the Aegean sea, lying in the middle of the group. Here Latōna was said to have given birth to Apollo. Hence its woods are called his *natalis silva* (iv. 64).

**Delphi, -ōrum, m.** (hence adj. **Delphicus, -a, -um**): a small town in Phocis, celebrated for the oracle and shrine of Apollo at the foot of Mount Parnassus. The bay (*laurus*) was sacred to Apollo, and is hence called Delphic (xxx. 15).

**Dīāna, -ae, f.**: identified with the Greek Artēmis, sister of Apollo, and goddess of hunting, chastity, and of the moon. She slew Orīon for his violence (iv. 71). She was also identified with Hēcātē, goddess of the Lower World; and as goddess of sky, earth, and Hades, was known as *triformis*. She was also invoked by women in travail (xxii.).

**Diespiter** (nom. only): a name of Jupiter as god of Light (ii. 29). Its literal meaning is Father of Daylight (*dies + pater*).

## E.

**Encōlādus, -i, m.**: one of the rebel giants, whose javelins were uprooted trees. He was buried alive under Mount Aetna, from which he still continued to breathe fire (iv. 56).

**Etruscus, -a, -um**: *s.v.* TUSCUS (xxix. 35).

**Eurōpē, -ēs, f.**: (i) Europe, the continent of that name (iii. 47); (ii) daughter of Agēnor, king of Tyre, loved by Zeus (Jupiter). In the form of a snow-white bull he induced her to mount upon his back, and carried her off to Crete (xxvii. 25—end).

## F.

**Falernus, -a, -um**: Falernian, belonging to the *Ager Falernus*, in the north of Campania, between Mons Massicus and the river Volturnus. *Falernum* (sc. *vinum*) frequently stands alone for the wine grown there, which was of famous quality (i. 43, and *passim*).

**Faunus, -i, m.**: an Italian rural god, the patron of flocks and herds, identified with the Greek Pan. The festival in his honour (Dec. 5th) was a general holiday in the country (xviii. 1).

**Fōrentum, -i, n.**: a frontier village of Lucania, on the high road between Venusia and Acherontia. It is called *humilis* (iv. 16), as lying in a valley between the surrounding hills.

**Formiae, -arum, f.**: a coast town of the Aurunci in Latium, a little west of the mouth of the Liris (xvii. 6).

## G.

**Gaetūlus, -a, -um**: Gaetulian, belonging to the Gaetūli, a nomad people of the interior of Northern Africa. Hence, in general, African (xx. 2).

**Gallia, -ae, f.** (hence adj. **Galliċus, -a, -um**): the country inhabited by the Gauls, in the north of Italy (*Gallia Cisalpina*), as well as the modern France (*Gallia Transalpina*). The pasture lands about the Padus (*Po*) in Cisalpine Gaul were renowned for the excellence of the wool grown there (xvi. 35).

**Gĕlōni, -orum, m.:** a savage Scythian people, occupying that portion of southern Russia immediately east of the Tānāis (*Don*). Their constant use of the bow gets them the epithet of "quiver-bearing" (iv. 35).

**Gĕtae, -arum, m.:** *s.v.* Dacus.

**Gĕgantĕs, -um, m.:** the sons of Urānus (Heaven) and Ge (Earth), who attempted to dethrone Zeus (Jupiter), and were defeated mainly by the help of Hercūles (iv. 49, *seqq.*). Hence adj. *Gĕgantĕus, -a, -um* (i. 7).

**Grātia, -ae, f.:** one of the Graces. They are usually represented as three sisters of exceeding gentleness and beauty, whose arms are always intertwined. Hence they are said to be "loth to unloose the clasp" in which they hold each other (xix. 16; xxi. 22).

**Gŷās, -ae, m.:** a hundred-handed giant, who rebelled against heaven (iv. 69), and was hurled into Tartārus.

## H.

**Hādria, -ae, m.** (also spelt *Adria*): the Adriatic Sea (iii. 5). It was well known for its violent storms (ix. 23; xxvii. 19).

**Haedus, -i, m.:** more usually in the plural, *Haedi, -orum* ("The Kids"), stars in the constellation Auriga (the Charioteer), which rises about the end of September, at the commencement of the winter season (i. 28).

**Hannibal, -ālis, m.:** he succeeded to the command of the Carthaginian forces in Spain in the year 221 B.C. In his boyhood he had sworn eternal enmity to Rome, and he at once picked a quarrel with her. Invading Italy by way of the Alps, he defeated the Romans in the battles of Trĕbia and Ticĭnus (218 B.C.), Lake Trāsŭmĕnus (217), and Cannae (216). From that date his success declined, and ultimately he was forced to quit Italy after fifteen years (203) to save Carthage, which was attacked by Scipio. At Zama, 202 B.C., Scipio finally defeated Hannibal, and ended this, the Second Punic War. Subsequently Hannibal fled to Asia, and persuaded Antiochus (*q.v.*) to make war on Rome. On the defeat of Antiochus, Hannibal committed suicide. His name remained a proverb for a terrible foe amongst the Romans (vi. 36).

**Hĕbrus, -i, m.:** the largest river of Thrace, the *Maritza*, which rises in Mount Rhōdōpĕ, and flows east and south into the Aegean Sea, north of the island of Samothrace (xxv. 10).

**Hectōr, -ōris, m.** (hence adj. **Hectōrĕus, -a, -um**): the bravest of the sons of Priam, and the chief champion of the Trojans. He was slain by Achilles in revenge for his having killed Patroclus (iii. 28).

**Hĕlĕna, -ae, f.:** daughter of Leda (the wife of Tyndāreus) by

Zeus (Jupiter), and wife of Mēnēläus, king of Sparta. She was carried off by Paris (*q.v.*), and so was the cause of the Trojan War (*s.v.* TROIA). She is called *peregrina mulier* (iii. 20), and *Läcaena adultera* (iii. 25), as being not a Trojan, but a Spartan's wife.

Hercüles, -is, m.: a demi-god, and one of the pioneers of civilisation. One of the tasks imposed upon him by Eurystheus, king of Tiryns, was to fetch from Spain the cattle of the threefold giant Geryones, whose abode was supposed to be Gädes (*Cádiz*). Hence the campaigns of Augustus in Spain are said to be after the fashion of Hercules (ix. 1).

Hespēria, -ae, f.: the "Western Land," a poetical name for Italy (vi. 8).

Hispānus, -a, -um: Spanish, belonging to Spain (*Hispania*), one of the most important trading countries in the Roman world (vi. 31; xiv. 3).

## I

Iäpyx, -ÿgis, m.: a north-west wind, so called as blowing from the heel of Italy, of which the ancient name was Iapygia (xxvii. 20).

Icärus, -i, m.: son of Daedälus of Crete. The two were compelled to fly from the island because of the help they had given in an intrigue. They made themselves wings, and endeavoured to fly across the Aegean Sea. Daedälus succeeded, Icarus fell down and was drowned; whence a part of the sea northward of Crete was known as *Mare Icarium*. "Cliffs of Icarus" are any cliffs on which that sea breaks (vii. 21).

Ida, -ae, f.: a lofty mountain range of Phrygia, east of Troy, and at the head of the Gulf of Adrämyttium. It was the scene of the judgment of Paris and the seizure of Ganymede. Its numerous springs won it the epithet of *aquosa* (xx. 16).

Ilïön, -i, n. (also *Ilüs*, -i, f.): a name of Troia, *q.v.* (iii. 18).

Inächus, -i, m.: first king of Argos, of fabulous antiquity (xix. 1).

Iönicus, -a, -um: Ionic, belonging to Iönia, the western coast of Asia Minor, which was early colonised by Ionic Greeks. It became famous for the refined indolence and luxury of its people. Hence *Iönici motus* (vi. 21) means a wanton style of dancing.

Iūno, -önis, f.: a Roman goddess, the female counterpart of Jupiter. She was identified with the Greek Hera, and as such was regarded as the sister and wife of Jupiter.

Iuppiter, Iövis, m.: a Roman god, ruler of the sky and guardian of Rome. As he was regarded as identical with the Greek god Zeus, all the myths relating to the latter were applied to Jupiter by the Latin writers.

Ixiön, -önis, m.: a king of the Lapithae. He requited the kindness of Zeus (Jupiter), who had purified him from the murder of his father-in-law, by making love to Hera (Juno). For this he was chained hand and foot to a wheel which revolved ceaselessly in the lower world (xi. 21).

## L.

**Lăcēdaemon, -ōnis, f.** (hence adj. *Lăcēdaemonius, -a, -um*): the other name for the city of Sparta, the famous capital of Lăcōnia (v. 56). Hence also *Lăcaenā, -ae, f.*: "a Spartan woman"; the masc. form being *Lacō, -ōnis*, "a Spartan" (iii. 25).

**Laestrygōnes, -um, m.** (hence adj. *Laestrygōnius, -a, -um*): an ancient fabulous race in Campania (*s.v.* LAMUS). Hence a "Laestrygonian jar" means a jar of Campanian wine, which was of high quality (xvi. 34).

**Lămia, -ae, m.**: a member of the *Gens Lamia* (xvii. 2).

**Lămus, -i, m.**: a giant in Homer, king of the Laestrygonians. The *Gens Lamia* claimed to get their name from him. According to the Romans he was founder of Formiae (xvii. 1).

**Lanuvium, -i, n.** (hence adj. *Lănūvinus, -a, -um*): an ancient city on the Alban Hills, near the *Via Appia*, 20 miles south of Rome, now Lavigna (xxvii. 3).

**Lăomēdon, -ntis, m.**: father of Priam and king of Troy, whom Zeus (Jupiter) as a punishment compelled Apollo and Poseidon (Neptune) to serve. The latter built for Laomedon the walls of his city, and was refused the promised reward (iii. 22). In revenge Poseidon sent a monster to waste the land; and Hercules, who slew the monster, was likewise defrauded of his reward. In revenge he slew Laomedon and all his sons except Priam.

**Lătōna, -ae, f.**: the Roman name for the Greek Leto, who became by Zeus (Jupiter) the mother of Apollo and Artemis (Diana), in the island of Delos (xxviii. 12).

**Liber, -ēri, m.**: a name of Bacchus, as the god who *frees* men from care (viii. 7; xxi. 21).

**Lībītina, -ae, f.**: goddess of burial, at whose temples all things necessary for funerals were kept (xxx. 7).

**Līpāra, -ae, f.** (hence adj. *Līpārēus, -a, -um*): the name of an island and town, now *Lipari*, to the north of Sicily (xi. 6).

**Liris, -is, m.**: the *Gariigliano*, a considerable river rising in the Apennines near the Lake Fūcīnus in the lands of the Marsi, and flowing south to the sea near Minturnae in Latium, close to the frontier of Campania (xvii. 8). Near its mouth it spreads out wide marshes (*innantem litoribus*).

**Lūcēria, -ae, f.**: a town of northern Apulia, near the Samnite border. It was renowned for the high quality of its sheep pastures (xv. 11). ☉

**Lŷaeus, -a, -um**: a Greek name for Bacchus, denoting "he who looses" from care (xxi. 16).

**Lycia, -ae, f.**: a small and exceedingly mountainous country in the S.W. of Asia Minor (iv. 62). *S.v.* PĀTĀRA.

## M.

**Măcēdo, -ōnis, adj.:** Macedonian (xvi. 19).

**Măcēnas, -ātis, m.:** C. Cilnius Maecenas, chief minister of Augustus and patron of Horace (see *Intro.*, § 1). He was an *Eques*, and descended from the royal race of Etruria, whence he is called *Tyrrhena regum progenies* (xxix. 1). He several times mediated between Antonius and Augustus (see Augustus), and, when the latter was absent in the war which ended at Actium, Maecenas had entire charge of Italy and Rome. He continued to be high in favour until 21 B.C., when a coolness sprang up between him and the emperor, and in 16 B.C. he retired from public life, and contented himself with the society of literary men. He was an author himself in a small way, but not successful. He died 8 B.C., a few days before Horace.

**Magnēsia, -ae, f.:** the narrow strip of Thessalian coast land, formed by the range of Mount Pelion. *Hippōlytē* is in vii. 18 called *Magnessa* ("woman of Magnesia"), because *Iolcus* (*s.v.* PELEUS) is in Magnesia.

**Manlius, -i, m.:** xxi. 1, *n.*

**Mărica, -ae, f.:** a Latin nymph, worshipped at Minturnae, near the mouth of the river Liris, whence the marshy lands thereabouts are called "Marica's shores" (xvii. 7).

**Mars, -tis, m.:** god of war, and father of Quirinus (*q.v.*). Hence he was considered the ancestor of the Romans (*s.v.* Quirites). In v. 24, 34, the name stands for "warfare." Hence adj. *Martius, -a, -um*, applied (1) to the *Campus Martius* (i. 11, *n.*), (2) to the month of March (viii. 1).

**Massicus, -a, -um:** belonging to the *Mons Massicus*, a considerable hill dividing *Latium* from *Campania*, a little south of the *Liris*. *Massicum, -i* (*sc. vinum*) = *Massic wine* (xxi. 5).

**Marsus, -i, m.:** a *Marsian*, a native of an upland district bordering upon *Latium*, and lying due E. of *Rome*. The *Marsi* were proverbial for their courage, so much so that there was a saying that "No man ever triumphed over the *Marsi*, or without their aid" (v. 9). This made their conduct at and after the battle of *Carrhae* all the more disgraceful. *S.v.* CRASSUS. The *Marsi* took so active a part in the *Social War* (91-89 B.C.), by which the *Italians* wrung the franchise from *Rome*, that it was commonly known as the *Marsian War* (xiv. 18).

**Memphis, -is, or -idos, f.:** *Memphis*, an ancient city, at one time the capital of *Egypt*. It lay immediately south of the *Delta*. A temple of *Aphrōditē* (*Venus*) existed there, but its great buildings were the palace of the *Pharaohs* and temples of *Apis* and *Serāpis* (xxvi. 10).

**Mercūrius, -i, m.:** a *Roman god of commerce* (*mercari* = "to trade"). He was identified with the *Greek Hermes*, son of *Zeus* and *Maia*, messenger of the gods, who was the inventor of the *lyre*



(xi. 8), and many things that advanced civilisation, and the conductor of the shades of the dead to the lower world, and was also renowned for fraud and cunning.

**Messāla, -ae, m.:** M. Valerius Messāla Corvīnus at Caesar's death (B.C. 44) joined the republican party, and at the battle of Philippi (B.C. 42) turned Augustus' flank, and nearly took him prisoner. He, however, subsequently attached himself to Antonius, until the latter fell under Cleopatra's influence (B.C. 37); he then joined Augustus, and fought for him at Actium (B.C. 31), and was proconsul of Aquitania (B.C. 28-27). He died between B.C. 3 and A.D. 3, after some years of retirement from public life. He was an orator, grammarian, and poet, and a patron of literary men, especially of Tibullus (xxi. 7).

**Mīmas, -ntis, m.:** one of the rebel giants (iv. 53).

**Minerva, -ae, f.:** the Roman goddess of arts and trades, and of intellectual pursuits generally. She was identified with the Greek Athēna or Pallas (iii. 23).

**Monaeses, -is, m.:** *s.v.* CRASSUS (vi. 9).

**Murēna, -ae, m.:** L. Licinius Murena, a friend of Horace, to whom is addressed Ode **xix.**, on the occasion of his being elected Augur. In B.C. 25 he subdued the Salassi, an Alpine tribe; in B.C. 22 he was executed for conspiring against Augustus.

**Musa, -ae, f.:** the nine Muses, daughters of Zeus (Jupiter), were Terpsichōre (*Muse of Dancing*), Euterpe (*Lyrics*), Urania (*Astronomy*), Polyhymnia (*Divine Hymn*), Clio (*History*), Calliōpe (*Epic-poetry*), Erāto (*Love-poetry*), Melpomēne (*Tragedy*), Thalia (*Comedy*). They presided over all forms of literature and especially of poetry; whence Horace calls himself their priest (i. 3).

**Mygdōnes, -um, m. (hence adj. Mygdōnius, -a, -um):** a people of Asia Minor on the southern shore of the Propontis (*Sea of Marmora*) (xvi. 41).

## N.

**Neptūnus, -i, m.:** god of the Sea (xxviii. 10), identified with the Greek Poseidon.

**Nērēides, -um, f.:** the sea-nymphs of the Mediterranean, daughters of the sea-god Nereus (xxviii. 10).

**Numidae, -arum, m.:** a people of northern Africa, to the west of of Carthage (xi. 47).

## O.

**Olympus, -i, m.:** a lofty mountain range north of the Penēus, dividing Thessaly from Macedonia. Upon it the gods were said to dwell (iv. 52).

**Orcus, -i, m.:** one of the names given to the infernal regions.

**Orīcus, -i, f., or Orīcum, -i, n.:** a town within the bay formed by

the Acrocercaunian promontory, at the northern extremity of Epirus and on the borders of Illyria (vii. 5).

**Oriōn, -ōnis, m.** : a handsome giant and famous hunter, who was slain by Artēmis (Diāna), because he offered violence to her (iv. 71). At his death he was changed into the constellation of Orion (xxvii. 18).

**Orpheus, -ei, m.** : a Thracian, first of the bards. His music was so sweet that rocks and trees and beasts followed its notes (xi. 13). On the death of his wife Eurȳdicē, he descended to Hades to recover her. His melody so delighted the infernal deities that he was allowed to lead his wife back to earth on condition that on the way he should not look at her. This condition he failed to observe; she was taken from him again at the moment of recovering life.

## P.

**Pācōrus, -i, m.** : son of Orodes I., king of Parthia. He defeated a Roman army under Decidius Saxa, in the year 40 B.C. (vi. 9). Next year Pācōrus was defeated by Ventidius Bassus, and in 38 B.C. fell in battle while invading Syria.

**Paeligni, -orum, m.** (hence adj. **Paelignus, -a, -um**) : inhabitants of a cold and mountainous district farther east from Rome than the country of the Marsi (xix. 8).

**Palinūrus, -i, m.** : *Capo di Palinuro*. See iv. 28, n.

**Pallas, -ādis, f.** : *s.v.* MINERVA.

**Pāphōs, -i, m.** : *s.v.* CYPRUS.

**Pāris, -idis, m.** : (also called Alexander) one of the sons of Priamus, king of Troy. When the goddesses Hera (Juno), Athena (Minerva), and Aphrōdite (Venus), disputed as to which was the fairest, they appealed to Paris to decide. (Paris is hence called *iudex* in iii. 19.) He was induced by Aphrodite's promise of the fairest woman on earth for his wife to decide in her favour, and thereby made Hera and Athena bitter enemies of Troy. Guided by Aphrodite he sailed to Greece and carried off HELENA (*q.v.*). He slew Achilles, and soon after died by an arrow-wound inflicted by Philoctētes.

**Parthus, -i, m.** : a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (*Medians*), and further south still the Persae (*Persians*); but the names of the three peoples are used vaguely by Horace for the Parthians (ii. 3). They provoked a war with Rome in 53 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at CARRHÆ. They were compelled to make peace again by Ventidius, who twice defeated them, B.C. 39-38. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne, Phrahātes IV. and Tiridātes, ended in an appeal to his arbitration. He supported the latter, and obtained (B.C. 20) the restoration of the standards taken from Crassus.

**Pătăra**, -ae, f. (hence adj. **Pătărēus**, -a, -um): a coast town of Lycia, at the extreme S.W. of Asia Minor. It was famous for its worship of Apollo, who had an oracle there, and is hence called *Patareus* (iv. 64).

**Pēleus**, -ei, m.: king of the Myrmīdōnes of Phthia in Thessaly, and father of Achilles. He was falsely accused by Hippōlytē, wife of Acastus king of Iolcus, in whose palace he was residing (vii. 17). The story is much the same as that of Bellerophon (q.v.).

**Pēliōn**, -i, n.: a mountain in Magnesia, some distance S. of Olympus forming a continuation of the same range (iv. 52).

**Pēnēlopē**, -es, f.: the wife of Ulysses, king of Ithāca. While her husband was absent at Troy and elsewhere, she was importuned ceaselessly by suitors, but refused them all. Hence she became a proverb for constancy and chastity (x. 11).

**Philippi**, -orum, m.: a town in the N.E. of Macedonia, near the coast, and not far from Amphipolis. Here, in 42 B.C., Augustus and Antonius overthrew the army of the Republicans under Brutus and Cassius, in which Horace was serving (iv. 26). See *Introd.*, § 1.

**Phoebus**, -i, m.: s.v. APOLLO.

**Phrygia**, -ae, f. (hence adj. **Phrygius**, -a, -um): a wide district in the N.W. of Asia Minor, including the neighbourhood of Troy (i. 41).

**Piēria**, -ae, f. (hence adj. **Piērius**, -a, -um): a narrow territory in the south of Macedonia, between the range of Mt. Olympus and the coast. It was in early times a seat of the worship of the Muses, so that *Pierium antrum* — a cave of the Muses (iv. 40).

**Pirithōus**, -i, m.: king of the Lapithae. He descended into the lower world to carry off Proserpina, its Queen, the wife of Pluto. For this he was bound by Pluto and tormented for ever (iv. 80).

**Planens**, -i, m.: Lucius Munatius Planens was consul in 42 B.C., according to the arrangement made by Caesar before his death. He subsequently governed the provinces of Asia and Syria. In 32 B.C. he transferred his allegiance from Antonius to Octavianus, and it was at his suggestion that the title of Augustus was, B.C. 27, conferred on the latter.

**Poeni**, -orum, m.: the Carthaginians (v. 34).

**Pollux**, -ūcis, m.: the Latin name for Polydeuces, twin brother of Castor. They were sons of Leda, wife of Tyndareus, king of Sparta, by Zeus (Jupiter). At their death they were placed among the immortals (iii. 9), and were invoked in times of danger, especially at sea (xxix. 64).

**Porphyrion**, -ōnis, m.: one of the rebel giants (iv. 54).

**Praenestē**, -is, n. and f.: now *Palestrina*, twenty miles S.E. of Rome. It stood high up amongst the Aequian hills, and was a favourite summer resort because of its coolness (*frigidum*, iv. 23).

**Priāmus**, -i, m.: king of Troia, q.v. (iii. 26, 40).

**Prōcyon**, -ōnis, m.: the "Fore-dog," the Greek name for a star which rises July 15th, just before the Dog-star, and, like it, was supposed to bring intensely hot weather. Hence *furit* (xxix. 18).

**Pūnicus, -a, -um** : Carthaginian, belonging to Carthage (v. 18 ; vi. 34).

**Pyrrhus, -i, m.** : king of Epirus (upon the eastern shores of the Adriatic). He invaded Italy in 280 B.C. at the request of the inhabitants of Tarentum, won the battles of Heraclēa (280) and Ascūlum (279), then spent two years in Sicily, and, returning to Italy, was driven out by a decisive defeat at Beneventum (275). He was at one time within twenty-four miles of Rome. He was killed at Argos 272 B.C., being at the time king of Macedonia (vi. 35).

## Q.

**Quīrinus, -i, m.** : Numītor, the legitimate king of Alba Longa, and a descendant of Aenēas the Trojan, was deposed by his brother Amulius, who made the former's only daughter, Rhea Silvia, a vestal virgin (iii. 32). Nevertheless she became by Mars (iii. 33, 16) the mother of twins, Rōmūlus and Rēmus. These Amulius caused to be thrown into the Tiber, but they were miraculously preserved, and subsequently slew Amulius and restored their grandfather Numitor. They then founded Rome, of which Romulus became the first king. He is said to have been carried up to heaven by his father Mars during a violent storm, and was worshipped after his disappearance under the name of Quirīnus (iii. 15).

**Quīrites, -ium, m.** : the Romans in their civil capacity. The name may be derived from the Sabine town of Cures, the Sabines having amalgamated with the Romans, or from a Sabine word *Quiris*, "a spear," thus meaning "spearmen" (iii. 57).

## R.

**Rēgūlus, -i, m.** : Marcus Atilius Regulus, consul in 256 B.C. during the course of the First Punic War (264-241 B.C.), invaded Africa, and was successful against Carthage for a whole year. He was then defeated and captured by Xanthippus, a Spartan mercenary. He was subsequently sent to Rome by the Carthaginians to endeavour to make terms, having first sworn that he would return. Instead of acting as was expected, he persuaded the Senate not to offer peace, and on no account to ransom either himself or those of his troops who had been made prisoners. For this he was, it was said, barbarously tortured by the Carthaginians on his return (v. 13).

**Rhea, -ae, f.** : Rhea Silvia or Ilia ; s.v. Quirīnus.

**Rhōdōpē, -ēs, f.** : a mountain range of Thrace between the rivers Strymon and Hebrus (xxv. 12).

**Rhoetus, -i, m.** : one of the rebel giants (iv. 55).

## S.

**Sabelli, -orum, m.** (hence adj. Sabellus, -a, -um) : a general name for the smaller branches of the Sabine nation. These people repre-

sented the ancient inhabitants of Italy from Etruria to Lucania. They were a type of rural simplicity, industry, and valour (vi. 38).

**Sabīni, -orum, m.** (hence adj. **Sabinus, -a, -um**): the Sabines (i. 47). *S.v.* Sabelli.

**Scythae, -arum, m.** (hence adj. **Scythicus, -a, -um**): a nomad people inhabiting a wide and ill-defined region stretching from the Ister (Danube) eastward far into Asia. In iv. 36 the Tănāis (*Don*) is called *Scythicus amnis*.

**Sērēs, -um, m.**: the name of some far-away Eastern people, supposed to be the Chinese (xxix. 27).

**Sīcīli, -orum, m.** (hence adj. **Sīcīlus, -a, -um**): the people of Sicily *Siculae dapes* (i. 18) is explained *s.v.* DAMOCLES.

**Silvānus, -i, m.**: an Italian god of woods, fields, and flocks. He was represented with untrimmed hair (*horridus*) (xxix. 23).

**Sithonia, -ae, f.** (hence adj. **Sithōnius, -a, -um**): the central of the three tongues of the Chalcidic peninsula which juts out from Macedonia into the Aegean Sea (xxvi. 10).

**Sōcrātes, -is, m.** (hence adj. **Sōcrāticus, -a, -um**): a philosopher of Athens, 469-399 B.C. He was the founder of the dialectic system, which attempts to find Truth by means of question and answer (*sermonibus*), and amongst his disciples was Plato. He aroused much ill-feeling amongst the Athenians, and was put on his trial (399 B.C.) for alleged impiety, and was condemned to death (xxi. 9).

**Spartācus, -i, m.**: a slave, a native of Thrace, who organised the great Slave War in Italy, 73-71 B.C. He gained many victories, and was at last defeated and slain by Crassus. His ravages were so thorough that Horace doubts whether he can find a jar of wine which escaped him (xiv. 19).

## T.

**Tanāis, -is, m.**: the river Don, falling into the Palus Maeōtis (*Sea of Azov*), at the north of the Euxine (x. 1).

**Tarentum, -i, n.**: (*Taranto*) a city standing upon the gulf of the same name, on the southern coast of Italy. It was a colony from Sparta (*Lācēdaemon*), whence it is called *Lācēdaemōnius* (v. 56), and was one of the most important maritime towns in Italy.

**Tartārus, -i, m.** (or pl. **Tartāra, -orum, n.**): one of the names given to the lower world (vii. 17).

**Tēlēgōnus, -i, m.**: a son of Ulysses and the enchantress Circe, who unwittingly slew his father. He fled to Latium, where he founded Tusculum (*Frascati*) on a hill ten miles S.E. of Rome, hence called *Telegoni iuga* (xxix. 8).

**Thrācō, -ēs, f.** (also **Thrācia, -ae, f.**): Thrace, the country forming the north-eastern coast of the Aegean Sea (xxv. 11). To the Greeks and Romans it was a land of snow and barbarism. Hence **Thrax, Thrācis, m.**, "a Thracian"; fem. **Thressa, -ae, "a Thracian woman"** (ix. 9).

**Thurii, -orum, m.** (hence adj. **Thūrinus, -a, -um**): a colony of Greeks, mostly from Athens, founded 443 B.C. It was near the site of the ancient Sybāris, and not far from the shore of the Gulf of Tarentum, in Lucania (ix. 14).

**Thŷnus, -a, -um**: of Bithynia, a region of Asia Minor lying N.E. of Phrygia (vii. 2).

**Tibēris, -is, m.** (hence adj. **Tibērīnus, -a -um**): the river upon which Rome stands, and upon the left bank of which lies the Campus Martius (xii. 7).

**Tibur, -ūris, n.**: situated on the side of a hill sixteen miles N.E. of Rome, in Latium (now *Tivoli*). It was famous for the beauty of its scenery, where the Anio, descending from the hills, makes gullies and cascades. From its lying on a sloping hill, it gets the epithet of *supinum* (iv. 23), and, because of its cascades, *udum* (xxx. 6). Horace had a country house there.

**Titānēs, -um, m.**: the offspring, like the Gigantes, of Urānus (Heaven) and Gē (Earth), but anterior to them in time. One of the Titanes was Crōnos (Sāturn), who deposed Urānus, and so became supreme. His son Zeus (Jupiter) in turn attacked Cronos and the Titanes and finally overcame them. Horace, in iv. 43, apparently confounds the Titanes with the Gigantes.

**Tītŷos, -i, m.**: a giant who offered violence to Artēmis (Diāna), and was punished by being bound in the lower world, where a vulture daily devoured his liver, which grew again in the night time (iv. 77).

**Trōia, -ae, f.** (hence adj. **Trōicus, -a, -um**): Troy, the capital of a small district in the north-west of Asia Minor, called the Troad (*Troas, -adis, f.*). It was besieged by the whole force of Greece, the legends said, for ten years, to avenge the abduction of Helēna (*q.v.*), wife of MENELĀUS, king of Sparta, who had been carried off by Paris (*q.v.*). In the tenth year it was taken by stratagem. Amongst those who escaped was Aenēas; who was the ancestor of QUIRINUS (*q.v.*).

**Tullus, -i, m.**: viii. 12, *κ.*

**Tuscus, -a, -um**: Etruscan, belonging to Etruria, the region to the north of Latium, between the Apennines and the Gulf of Genoa.

**Tŷphōeus, -ōēos, m.**: a fire-breathing giant, buried under Mount Aetna for his rebellion against heaven (iv. 53).

**Tŷrus, -i, f.** (hence adj. **Tŷrius, -a, -um**): the famous capital of Phoenicia, long the most important commercial city in the world. It was famous for its purple goods, *Tyriac merces* (xxix. 60).

**Tŷrrhēnus, -a, um**: = TUSCUS, *q.v.* (x. 12).

## V

**Vēnāfrum, -i, n.** (hence adj. **Vēnāfrānus, -a, -um**): a Samnite town on the borders of Latium. It lay in a beautiful district famous for its vineyards and olive-orchards (v. 55).

**Vēnus, -ōris, f.**: identified with the Greek Aphrōditē, goddess of love. The name is often used as a common noun = *amor*; *e.g.* ix. 17;

xi. 50. She was worshipped in Cythēra, an island between the Peloponnesus and Crete, and was the mother of Cupīdo, hence called *Cythereae puer* (xii. 4).

**Vesta**, -ae, f.: one of the chief Roman divinities. She presided over the hearth, and in her temple was kept always burning the sacred fire said to have been brought from Troy. Hence she is called *aeterna* (v. 11). Her priestesses were the vestal virgins (of whom Rhea Silvia (*q.v.*) was one; they took an oath of chastity, any violation of which was punished with living burial.

**Volcānus**, -i, m.: identified with the Greek Hēphaestus, god of fire; whence the name is sometimes found as a common noun — "fire" (iv. 59). He was superintendent of the Cyclōpes, who forged the thunderbolts for Zeus (Jupiter) in their workshops within Mount Aetna.

**Voltur**, -ūris, m.: a lofty mountain lying to the west of Horace's birthplace Venusia, and dividing Apulia from Samnium. This explains the phrase *limen Apuliae*, "threshold of Apulia" (iv. 10).

## APPENDIX.

### 1. GREEK NOUNS.

NOTE.—The references in dark figures are to the sections in Hayes and Masom's *Tutorial Latin Grammar* (Univ. Tutorial Press, 3s. 6d.); those in lighter figures to the sections in Smith's *Smaller Latin Grammar* (Murray, 3s. 6d.).

#### FIRST DECLENSION.

(i.) Like *Aeneas* (§§ 62, 18): Bōrēas, Gŷas.

(ii.) Like *Tydidēs* (§ 62) or *Pelidēs* (§ 18): Bellērōphontēs, Gŷges.

(iii.) Like *Phoebe* (§ 62) or *Circe* (§ 18): Astērēē, Calliōpē, Chlōē, Crētē, Dānāē, Eurōpē, Hippōlytē, Lŷcē, Lŷdē, Melpōmēnē, Nēōbūlē, Pēnēlōpē, Phōlōē, Phidŷlē, Rhōdē, Rhōdōpē, Thracē.

#### SECOND DECLENSION.

(iv.) Like *barbitos* (§ 63) or *Delos* (§ 20): Onīdōs, Pāphōs, phāsē-lōs, Tŷtŷōs.

(v.) Like *rhododendron* (§ 63): Ilŷōn, Pēllōn.

#### THIRD DECLENSION.

(vi.) Like *lampas* (§ 65), or in sing. *Isis* and in pl. *Troades* (§ 40): aegīs, Chlōrīs, Euhŷās, Memphīs, Nāiās, Nērēīs, Pallās, Pārīs, Thŷiās, Cŷclādēs, Tŷtānēs, Sērēs. (*Chloris* has voc. *Chlorī*.)

(vii.) Like **Phaethon** (§ 65): **Āchērōn** (base **Āchērōnt-**), **Ixiōn** (base **Ixiōn-**), **Lāōmēdōn** (base **Laomedont-**), **Mīmās** (base **Mīmānt-**), **Ōriōn** (base **Oriōn-**), **Porphŷriōn** (base **Porphŷriōn-**), **Prōcŷōn** (base **Prōcŷōn-**).

(*With some Second Declension Forms.*)

(viii.) Like **Socrates** (§ 68) or **Pericles** (§ 40): **Ālŷattēs**.

(ix.) Like **Atreus** (§§ 68, 40): **Ēnīpeus**, **Nīreus**, **Pēleus**, **Tŷphōeus**.

(x.) **Mēlōs** (neut.) has Sing. Gen. **mēli**, Dat. Abl. **melō**, Pl. N. V. A. **mēlē** (§ 68).

## 2. SOME NOTEWORTHY GRAMMATICAL POINTS.

(*See the notes on the lines referred to.*)

(i.) In the use of the accusative: iv. 21; x. 18; xxvii. 18; xxvii. 27; xxvii. 67.

(ii.) In the use of the genitive: i. 36; v. 42; vi. 17; viii. 13; xiii. 13; xvii. 16; xix. 9; xxvii. 70; xxx. 11; xxx. 12.

(iii.) In the use of the dative: xxiii. 1.

(iv.) Locative: v. 44.

(v.) In the use of the ablative: iii. 22; iv. 1; iv. 55; v. 1; v. 24; x. 15; xi. 51; xxiv. 39.

(vi.) In the use of the infinitive: ii. 21; iii. 50; vi. 11; vii. 16; vii. 25; viii. 26; xi. 3; xii. 11, 12; xiii. 10; xv. 12; xix. 2; xxi. 6; xxi. 22; xxiv. 56; xxvii. 73; xxviii. 7; xxix. 50.

(vii.) Intransitive verbs used personally in the passive: iii. 43; xix. 4; xxix. 27.

## 3. PECULIAR FORMS.

(*See the notes on the lines referred to.*)

(i.) *lavit*: iv. 61; *lavere*, xii. 2.

(ii.) *duello*: v. 38; xiv. 18; xxvi. 1.

(iii.) *fidē*: vii. 4.



Q. HORATII FLACCI  
C A R M I N V M  
LIBER QVARTVS.

NOTE—*The text is mainly that of L. Müller, in which the spelling conforms closely to the exigencies of the metre · e.g., tuist = tui est.*

I.

(*Asclepiad* 3.)

I  
ntermissa, Venus, diu  
Rursus bella moves? Parce, precor, precor.

- Non sum qualis eram bonae  
- Sub regno Cinaræ. Desine, dulcium

Mater saeva Cupidinum, 5  
Circa lustra decem flectere mollibus  
Iam durum imperiis: abi,  
Quo blandæ iuvenum te revocant preces.

Tempestivius in domum  
Pauli, purpureis ales oloribus, 10  
Comissabere Maximi,  
Si torrere iecur quaeris idoneum.

Namque et nobilis et decens  
Et pro sollicitis non tacitus reis  
Et centum puer artium 15  
Late signa feret militiae tuae,

Et quandoque potentior  
Largi muneribus riserit aemuli,  
Albanos prope te lacus  
Ponet marmoream sub trabe citrea. 20

- Illic plurima naribus  
 Duces tura, lyraeque et Berecynthiae  
 Delectabere tibiae  
 Mixtis carminibus non sine fistula ;
- Illic bis pueri die 25  
 Numen cum teneris virginibus tuum  
 Laudantes pede candido  
 In morem Salium ter quatient humum.
- Me nec femina nec puer  
 Iam nec spes animi credula mutui, 30  
 Nec certare iuvat mero  
 Nec vincere novis tempora floribus.
- Sed cur heu, Ligurine, cur  
 Manat rara meas lacrima per genas ?  
 Cur facunda parum decoro 35  
 Inter verba cadit lingua silentio ?
- Nocturnis ego somniis  
 Iam captum teneo, iam volucrem sequor  
 Te per gramina Martii  
 Campi, te per aquas, dure, volubiles. 40

## II.

*(Sapphic.)*

- Pindarum quisquis studet aemulari,  
 Iule, ceratis ope Daedalea  
 Nititur pinnis vitreo daturus  
 Nomina ponto.
- Monte decurrens velut amnis, imbres 5  
 Quem super notas aluere ripas,  
 Fervet immensusque ruit profundo  
 Pindarus ore,

- Laurea donandus Apollinari,  
Seu per audaces nova dithyrambos 10  
Verba devolvit numerisque fertur  
    Lege solutis,
- Seu deos regesve canit, deorum  
Sanguinem, per quos cecidere iusta  
Morte Centauri, cecidit tremendae 15  
    Flamma Chimaerae :
- Sive quos Elea domum reducit  
Palma caelestes pugilemve equumve  
Dicit, et centum potiore signis  
    Munere donat, 20
- Flebili sponsae iuvenemve raptum  
Plorat et vires animumque moresque  
Aureos educit in astra nigroque  
    Invidet Orco.
- Multa Dircaeum levat aura cyenum, 25  
Tendit, Antoni, quotiens in altos  
Nubium tractus. Ego apis Matinae  
    More modoque
- Grata carpentis thyma per laborem  
Plurimum circa nēmus uvidique 30  
Tiburis ripas operosa parvus  
    Carmina fingo.
- Concines maiore poeta plectro  
Caesarem, quandoque trahet feroces  
Per sacrum clivum merita decorus 35  
    Fronde Sygambros ;

Quo nihil maius meliusve terris  
 Fata donavere bonique divi  
 Nec dabunt, quamvis redeant in aurum  
     Tempora priscum. 40

Concines laetosque dies et Urbis  
 Publicum ludum super inpetrato  
 Fortis Augusti reditu forumque  
     Litibus orbum.

Tum meae, si quid loquor audiendum, 45  
 Vocis accedet bona pars, et 'o Sol  
 Pulcher, o laudande!' canam recepto  
     Caesare felix.

Atque dum procedit, 'io triumphe!'  
 Non semel dicemus, 'io triumphe!' 50  
 Civitas omnis dabimusque divis  
     Tura benignis.

Te decem tauri totidemque vaccae,  
 Me tener solvet vitulus, relicta  
 Matre qui largis iuvenescit herbis 55  
     In mea vota,

Fronte curvatos imitatus ignes  
 Tertium Lunae referentis ortum,  
 Qua notam duxit, niveus videri,  
     Cetera fulvus. 60

### III.

(*Asclepiad* 3.)

Quem tu, Melpomene, semel  
 Nascentem placido lumine videris,  
 Illum non labor Isthmius  
     Clarabit pugilem, non equus inpiger

Curru ducet Achaico 5

*laud* Victorem, neque res bellica Deliis  
Ornatum foliis ducem,  
Quod regum tumidas contuderit minas,

Ostendet Capitolio ;  
Sed quae Tibur aquae fertile praefluunt. 10

Et spissae nemorum comae  
Fingent Aeolio carmine nobilem.

Romae principis urbium  
Dignatur suboles inter amabiles  
Vatum ponere me choros, 15  
Et iam dente minus mordeor invido.

O testudinis aureae  
Dulcem quae strepitum, Pieri, temperas, *harmony*

O mutis quoque piscibus  
Donatura cycni, si libeat, sonum, 20  
*swan*

Totum muneris hoc tuist,  
Quod monstror digito praetereuntium  
Romanae fidicen lyrae : *stringer*  
Quod spiro et placeo, si placeo, tuumst. *is yours*

## IV.

(Alcaic.)

Qualem ministrum fulminis alitem,  
Cui rex deorum regnum in aves vagas  
Permisit expertus fidelem  
Iuppiter in Ganymede flavo,

Olim iuventas et patrius vigor -- 5  
Nido laborum propulit inscium,  
Vernique iam nimbis remotis  
Insolitos docuere nisus

Venti paventem, mox in ovilia  
 Demisit hostem vividus impetus, 10  
 Nunc in reluctantes dracones  
 Egit amor dapis atque pugnae ;

Qualemve laetis caprea pascuis  
 Intenta fulvae matris ab ubere  
 Iam lacte depulsum leonem 15  
 Dente novo peritura vidit :

Videre Raetis bella sub Alpibus  
 Drusum gerentem Vindelici ; quibus  
 Mos unde deductus per omne  
 Tempus Amazonia securi 20

Dextras obarmet, quaerere distuli,  
 Nec scire fas est omnia ; sed diu  
 Lateque victrices catervae  
 Consiliis iuvenis revictae

Sensere, quid mens rite, quid indoles 25  
 Nutrita faustis sub penetralibus  
 Posset, quid Augusti paternus  
 In pueros animus Neronis.

Fortes creantur fortibus et bonis ;  
 Est in iuvenis, est in equis patrum 30  
 Virtus, neque inbellem feroces  
 Progenerant aquilae columbam ;

Doctrina sed vim promovet insitam,  
 Rectique cultus pectora roborant ;  
 Utcumque defecere mores, 35  
 Dedecorant bene nata culpae.

Quid debeas, o Roma, Neronibus,  
 Testis Metaurum flumen et Hasdrubal  
 Devictus et pulcher fugatis  
 Ille dies Latio tenebris, 40

Qui primus alma risit adorea,  
 Dirus per urbes Afer ut Italas  
 Ceu flamma per taedas vel Eurus  
 Per Siculas equitavit undas.

Post hoc secundis usque laboribus 45  
 Romana pubes crevit, et in pio  
 Vastata Poenorum tumultu  
 Fana deos habuere rectos,

Dixitque tandem perfidus Hannibal :  
 'Cervi luporum praeda rapacium, 50  
 Sectamur ultro, quos opimus  
 Fallere et effugerest triumphus.

Gens, quae cremato fortis ab Ilio  
 Iactata Tuscis aequoribus sacra  
 Natosque maturosque patres 55  
 Pertulit Ausonias ad urbes,

Duris ut ilex tona bipennibus  
 Nigrae feraci frondis in Algido,  
 Per damna, per caedes, ab ipso  
 Ducit opes animumque ferro. 60

Non hydra secto corpore firmior  
 Vinci dolentem crevit in Herculem,  
 Monstrumve submittere Colchi  
 Maius Echioniaeve Thebae.

Merses profundo, pulchrior evenit ;	65
Luctere, multa prouit integrum	
Cum laude victorem geritque	
Proelia coniugibus loquenda,	
Carthagini iam non ego nuntios	
Mittam superbos : occidit, occidit	70
Spes omnis et fortuna nostri	
Nominis Hasdrubale interempto.	
Nil Claudiae non perficiunt manus,	
Quas et benigno numine Iuppiter	
Defendit, et curae sagaces	75
Expediunt per acuta belli.'	

## V.

(Asclepiad 4.)

Divis orte bonis, optime Romulae	
Custos gentis, abés iam nimium diu ;	
Maturum reditum pollicitus patrum	
Sancto concilio redi.	
Lucem redde tuae, dux bone, patriae :	5
Instar veris enim voltus ubi tuus	
Adfulsit populo, gratior it dies	
Et soles melius nitent.	
Ut mater iuvenem, quem Notus invido	
Flatu Carpathii trans maris aequora	10
Cunctantem spatio longius annuo	
Dulci distinet a domo,	
Votis ominibusque et precibus vocat,	
Curvo nec faciem litore dimovet :	
Sic desideriiis icta fidelibus	15
Quaerit patria Caesarem.	



Tutus bos etenim rura perambulat,  
 Nutrit farra Ceres almaque Faustitas,  
 Pacatum volitant per mare navitae,  
 Culpari metuit fides, 20

Nullis polluitur casta domus stupris,  
 Mos et lex maculosum edomuit nefas,  
 Laudantur simili prole puerperae,  
 Culpam poena premit comes.

Quis Parthum paveat, quis gelidum Scythen, 25  
 Quis Germania quos horrida parturit  
 Fetus incolumi Caesare? quis ferae  
 Bellum curet Hiberiae?

Condit quisque diem collibus in suis,  
 Et vitem viduas ducit ad arbores; 30  
 Hinc ad vina redit laetus et alteris  
 Te mensis adhibet deum;

Te multa prece, te prosequitur mero  
 Defuso pateris, et Laribus tuum  
 Miscet numen, uti Graecia Castoris 35  
 Et magni memor Herculis.

'Longas o utinam, dux bone, ferias  
 Praestes Hesperiae!' dicimus integro  
 Sicci mane die, dicimus uvidi,  
 Cum Sol Oceano subest. 40

## VI.

*(Sapphic.)*

Dive, quem proles Niobeae magnae  
 Vindicem linguae Tityosque raptor  
 Sensit et Troiae prope victor altae  
 Phthius Achilles,

Ceteris maior, tibi miles inpar,  
 Filius quamvis Thetidis marinae  
 Dardanas turres quateret tremenda  
 Cuspide pugnax. 5

Ille mordaci velut icta ferro  
 Pinus aut impulsa cupressus Euro,  
 Procidit late posuitque collum in  
 Pulvere Teucro. 10

Ille non inclusus equo Minervae  
 Sacra mentito male feriatos  
 Troas et laetam Priami choreis  
 Falleret aulam ; 15

Sed palam captis gravis, heu nefas, heu,  
 Nescios fari pueros Achivis  
 Ureret flammis, etiam latentem  
 Matris in alvo, 20

Ni tuis flexus Venerisque gratae  
 Vocibus divum pater adnuisset  
 Rebus Aeneae potiore ductos  
 Alite muros.

Doctor argutae fidicen Thaliae,  
 Phoebe, qui Xantho lavis amne crines,  
 Daunia defende decus Camenae,  
 Levis Agyieum. 25

Spiritum Phoebus mihi, Phoebus artem  
 Carminis nomenque dedit poetae.  
 Virginum primae puerique claris  
 Patribus orti, 30

Deliae tutela deae, fugaces  
 Lynceas et cervos cohibentis arcu,  
 Lesbium servate pedem meique  
 Pollicis ictum,

35

Rite Latonae puerum canentes,  
 Rite crescentem face Noctilucam,  
 Prosperam frugum celeremque pronos  
 Volvere menses.

40

Nupta iam dices 'ego dis amicum,  
 Saeculo festas referente luces,  
 Reddidi carmen docilis modorum  
 Vatis Horati.'

## VII.

(Archilochian 1.)

Diffugere nives, redeunt iam gramina campis  
 Arboribusque comae;  
 Mutat terra vices et decrescentia ripas  
 Flumina praetereunt;

Gratia cum Nymphis geminisque sororibus audet  
 Ducere nuda choros.

5

Immortalia ne speres, monet annus et alium  
 Quae rapit hora diem.

Frigora mitescunt Zephyris, ver proterit aestas  
 Interitura, simul

10

Pomifer autumnus fruges effuderit, et mox  
 Bruma recurrit iners.

Damna tamen celeres reparant caelestia lunae;  
 Nos ubi decidimus,

Quo pater Aeneas, quo dives Tullus et Ancus,  
 Pulvis et umbra sumus.

15

Quis scit an adiciant hodiernae crastina summae  
 Tempora di superi?  
 Cuncta manus avidas fugient heredis, amico  
 Quae dederis animo. 20  
 Cum semel occideris et de te splendida Minos  
 Fecerit arbitria,  
 Non, Torquate, genus, non te facundia, non te  
 Restituet pietas:  
 Infernis neque enim tenebris Diana pudicum 25  
 Liberat Hippolytum,  
 Nec Lethaea valet Theseus abrumpere caro  
 Vincula Pirithoo.

## VIII.

(*Asclepiad* 1.)

Donarem pateras grataque commodus,  
 Censorine, meis aera sodalibus,  
 Donarem tripodas, praemia fortium  
 Graiorum, neque tu pessima munerum.  
 Ferres, divite me scilicet artium, 5  
 Quas aut Parrhasius protulit aut Scopas,  
 Hic saxo, liquidis ille coloribus  
 Sollers nunc hominem ponere, nunc deum.  
 Sed non haec mihi vis, nec tibi talium  
 Res est aut animus deliciarum egens. 10  
 Gaudes carminibus; carmina possumus  
 Donare et pretium dicere muneris.  
 Non incisa notis marmora publicis,  
 Per quae epiritus et vita redit bonis  
 Post mortem ducibus, non celeres fugae 15  
 Reiectaeque retrorsum Hannibalis minae,

- Non incendia Carthaginis inopiae  
 Eius, qui domita nomen ab Africa  
 Lucratus rediit, clarius indicant  
 Laudes quam Calabriae Pierides neque, 20  
 Si chartae sileant quod bene feceris,  
 Mercedem tuleris. Quid foret Iliæ  
 Mavortisque puer, si taciturnitas  
 Obstaret meritis invida Romuli ?  
 Ereptum Stygiis fluctibus Aeacum 25  
 Virtus et favor et lingua potentium  
 Vatum divitibus consecrat insulis.  
 [Dignum laude virum Musa vetat mori :]  
 Caelo Musa beat. Sic Iovis interest  
 Optatis epulis inpiger Hercules, 30  
 Clarum Tyndaridæ sidus ab infimis  
 Quassas eripiunt aequoribus rates,  
 [Ornatus viridi tempora pampino]  
 Liber vota bonos ducit ad exitus.

## IX.

*(Alcaic.)*

- Ne forte credas interitura quae  
 Longe sonantem natus ad Aufidum  
 Non ante volgatas per artes  
 Verba loquor socianda chordis :  
 Non, si priores Maeonius tenet 5  
 Sedes Homerus, Pindaricae latent  
 Caeaeque et Alcaei minaces  
 Stesichorique graves Camenae ;  
 Nec si quid olim lusit Anacreon  
 Delevit aetas ; spirat adhuc amor 10  
 Vivuntque conmissi calores  
 Aeoliae fidibus puellae.

- Non sola comptos arsit adulteri  
 Crines et aurum vestibus illitum  
 Mirata regalesque cultus 15  
 Et comites Helene Lacaena,
- Primusve Teucer tela Cydonio  
 Direxit arcu ; non semel Ilios  
 Vexata ; non pugnavit ingens 20  
 Idomeneus Sthenelusve solus
- Dicenda Musis proelia ; non ferox  
 Hector vel acer Deiphobus graves  
 Excepit ictus pro pudicis  
 Coniugibus puerisque primus.
- Vixere fortes ante Agamemnona 25  
 Multi ; sed omnes inlacrimabiles  
 Urgentur ignotique longa  
 Nocte, carent quia vate sacro.
- Paullum sepultae distat inertiae  
 Celata virtus. Non ego te meis 30  
 Chartis inornatum silebo,  
 Totve tuos patiar labores
- Impune, Lolli, carpere lividas  
 Obliviones. Est aninus tibi  
 Rerumque prudens et secundis 35  
 Temporibus dubiisque rectus,
- Vindex avarae fraudis et abstinens  
 Ducētis ad se cuncta pecuniae.  
 Consulque non unius anni,  
 Sed quotiens bonus atque fidus 40

Iudex honestum praetulit utili,  
 Reiecit alto dona nocentium  
 Voltu, per obstantes catervas  
 Explicuit sua victor arma.

Non possidentem multa vocaveris  
 Recte beatum; rectius occupat  
 Nomen beati, qui deorum  
 Muneribus sapienter uti

Duramque callet pauperiem pati  
 Peiusque leto flagitium timet,  
 Non ille pro caris amicis  
 Aut patria timidus perire.

## X.

(*Asclepiad 2.*)

O crudelis adhuc et Veneris muneribus potens,  
 Insuperata tuae cum veniet pluma superbiae  
 Et, quae nunc umeris involitant, deciderint comae,  
 Nunc et qui color est puniceae flore prior rosae,

Mutatus, Ligurine, in faciem verterit hispidam;      5  
 Dices 'heu,' quotiens te speculo videris alterum,  
 'Quae mens est hodie, cur eadem non puero fuit,  
 Vel cur his animis incolumes non redeunt genae?'

## XI.

(*Sapphic.*)

Est mihi nonum superantis annum  
 Plenus Albani cadus; est in horto,  
 Phylli, nectendis apium coronis;  
 Est hederæ vis

Multa, qua crines religata fulges ; 5  
 Ridet argento domus ; ara castis  
 Vinceta verbenis avet inmolato  
 Spargier agno ;

Cuncta festinat manus, huc et illuc  
 Cursitant mixtae pueris puellae ; 10  
 Sordidum flammae trepidant rotantes  
 Vertice fumum.

Ut tamen noris quibus advoceris  
 Gaudiis, Idus tibi sunt agendae,  
 Qui dies mensem Veneris marinae 15  
 Findit Aprilem,

Iure sollemnis mihi sanctiorque  
 Paene natali proprio, quod ex hac  
 Luce Maecenas meus adfluentes  
 Ordinat annos. 20

Telephum, quem tu petis, occupavit  
 Non tuae sortis iuvenem puella  
 Dives et lasciva tenetque grata  
 Compede vinctum.

Terret ambustus Phaethon avaras 25  
 Spes, et exemplum grave praebet ales  
 Pegasus terrenum equitem gravatus  
 Bellerophontem,

Semper ut te digna sequare et ultra  
 Quam licet sperare nefas putando 30  
 Disparem vites. Age iam, meorum  
 Finis amorum,



(Non enim posthac alia calebo  
 Femina) condisce modos, amanda  
 Voce quos reddas: minuentur atrae  
 Carmine curae. 35

## XII.

*(Asclepiad 4.)*

Iam veris comites, quae mare temperant,  
 Impellunt animae lintea Thraciae;  
 Iam nec prata rigent nec fluvii strepunt  
 Hiberna nive turgidi.

Nidum ponit, Ityn flebiliter gemens, 5  
 Infelix avis et Cecropiae domus  
 Aeternum opprobrium, quod male barbaras  
 Regumst ultra libidines.

Dicunt in tenero gramine pinguium  
 Custodes ovium carmina fistula 10  
 Delectantque deum, cui pecus et nigrao  
 Colles Arcadiae placent.

Adduxere sitim tempora, Vergili;  
 Sed pressum Calibus ducere Liberum  
 Si gestis, iuvenum nobilium cliens, 15  
 Nardo vina mereberis.

Nardi parvus onyx eliciet cadum,  
 Qui nunc Sulpiciis ad cubat horreis,  
 Spes donare novas largus amaraque  
 Curarum eluere efficax. 20

Ad quae si properas gaudia, cum tua  
 Velox merce veni: non ego te meis  
 Inmunem meditor tingere poculis,  
 Plena dives ut in domo.

Verum pone moras et studium lucri 25  
 Nigrorumque memor, dum licet, ignium  
 Misce stultitiam consiliis brevem :  
 Dulcest desipere in loco.

## XIII.

(*Asclepiad* 5.)

Audivere, Lyce, di mea vota, di  
 Audivere, Lyce : fis anus et tamen  
 Vis formonsa videri,  
 Ludisque et bibis inprudens,  
 Et cantu tremulo pota Cupidinem 5  
 Lentum sollicitas. Ille virentis et  
 Doctae psallere Chiae  
 Pulchris excubat in genis.  
 Inportunus enim transvolat aridas  
 Quercus et refugit te, quia luridi 10  
 Dentes te, quia rugae  
 Turpant et capitis nives.  
 Nec Coae referunt iam tibi purpurae  
 Nec cari lapides tempora, quae semel  
 Notis condita fastis 15  
 Inclusit volucris dies.  
 Quo fugit venus, heu, quove color? decens  
 Quo motus? Quid habes illius, illius,  
 Quae spirabat amores,  
 Quae me surpuerat mihi, 20  
 Felix post Cinaram, notaque et artium  
 Gratarum facies? Sed Cinarae breves  
 Annos fata dederunt,  
 Servatura diu parem

Cornicis vetulae temporidus Lycen,  
 Possent ut iuvenes visere fervidi  
 Multo non sine risu  
 Dilapsam in cineres facem.

## XIV.

*(Alcaic.)*

Quae cura patrum quaeve Quiritium  
 Plenis honorum muneribus tuas,  
 Auguste, virtutes in aevum  
 Per titulos memoresque fastos

Aeternet, o qua sol habitabiles  
 Instruat oras, maxime principum?  
 Quem legis expertes Latinae  
 Vindelici didicere nuper,

Quid Marte posses. Milite nam tuo  
 Drusus Genaunos, inplacidum genus,  
 Breunosque veloces et arces  
 Alpibus inpositas tremendis

Deiecit acer plus vice simplici;  
 Maior Neronum mox grave proelium  
 Commisit inmanesque Raetos  
 Auspiciis pepulit secundis,

Spectandus in certamine Martio,  
 Devota morti pectora liberae  
 Quantis fatigaret ruinis,  
 Indomitus prope qualis undas

Exercet Auster, Pleiadum choro  
 Scindente nubes, inpiger hostium  
 Vexare turmas et frementem  
 Mittere equum medios per ignes.

- Sic tauriformis volvitur Aufidus,  
Qui regna Dauni praefluit Apuli,  
Cum saevit horrendamque cultis  
Diluvium meditatur agris,  
25
- Ut barbarorum Claudius agmina  
Ferrata vasto diruit impetu  
Primosque et extremos metendo  
Stravit humum sine clade victor,  
30
- Te copias, te consilium et tuos  
Praebente divos. Nam tibi, quo dio  
Portus Alexandria supplex  
Et vacuum patefecit aulam,  
35
- Fortuna lustris prospera tertio  
Belli secundos reddidit exitus,  
Laudemque et optatum peractis  
Imperiis decus adrogavit.  
40
- Te Cantaber non ante domabilis  
Medusque et Indus, te profugus Scythes  
Miratur, o tutela praesens  
Italiae dominaeque Romae.
- Te, fontium qui celat origines,  
Nilusque et Ister, te rapidus Tigris,  
Te beluosus qui remotis  
Obstrepit Oceanus Britannis,  
45
- Te non paventis funera Galliae  
Duraeque tellus audit Hiberiae,  
Te caede gaudentes Sygambri  
Conpositis venerantur armis.  
50

## XV.

*(Alcaic.)*

Phoebus volentem proelia me loqui  
 Victas et urbes increpuit lyra,  
 Ne parva Tyrrhenum per aequor  
 Vela darem. Tua, Caesar, aetas

Fruges et agris rettulit uberes 5  
 Et signa nostro restituit Iovi  
 Derepta Parthorum superbis  
 Postibus, et vacuum duellis

Ianum Quirini clausit et ordinem  
 Rectum evaganti frena licentiæ 10  
 Iniecit emovitque culpas  
 Et veteres revocavit artes,

Per quas Latinum nomen et Italae  
 Crevere vires famaue et imperi  
 Porrecta maiestas ad ortum 15  
 Solis ab Hesperio cubili.

Custode rerum Caesare non furor  
 Civilis aut vis eximet otium,  
 Non ira, quae procudit enses  
 Et miseras inimicat urbes. 20

Non qui profundum Danuvium bibunt  
 Edicta rumpent Iulia, non Getae,  
 Non Seres infidive Persae,  
 Non Tanain prope flumen orti.

Nosque et profestis lucibus et sacris 25  
 Inter iocosi munera Liberi,  
 Cum prole matronisque nostris,  
 Rite deos prius adprecati.

Virtute functos more patrum duces  
Iydis remixto carmine tibiis  
Troiamque et Anchisen et almao  
Progeniem Veneris canemus.

30

## NOTES.

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† denotes a variant reading.

Proper names that need explanation will be found in the Index.

### ODE I.

#### AN ODE TO THE GODDESS OF LOVE.

ARGUMENT.—*Leave me in peace, Venus, for I am grown too old for love. Address thyself to Paullus Maximus, for he has all the charms which I lack, and moreover he is rich enough to pay thee due thanks for thine aid. And yet, why is it that the fair Ligurinus haunts my dreams?*

1. *intermissa* : the Third Book of the Odes was issued as early as 24 B.C., whereas Book IV. cannot have been published before 13 B.C.—eleven years later. Horace feigns that his reason for once more writing love poetry is that his passions have again been stirred by Venus.

2. *bella* : so we speak of being “smitten” with a lady’s charms, and of “laying siege” to her affections. *Bella movere* = “to stir up war.”

3. *bonae* : Horace tells us elsewhere that Cinara was fond of money, but still fonder of him. *Bonae* implies no more moral goodness than does “my good friend.”

6. *lustra* : a *lustrum* is properly the sacrifice of purification performed by the Censors at the close of their census in every fifth year. Hence it comes to mean “a term of five years.” As Horace was born in 65 B.C., the date of this ode must be about 15 B.C. The phrase *circa lustra decem* stands as an attribute of a substantive unexpressed—“a man of fifty.” *flectere* : the metaphor in *flectere* is from a rider guiding his horse.

7. *imperiis* : best taken as ablative of the instrument with *flectere*.

8. *revocant* : “call back,” i.e. from me to themselves.

9. *in domum* : with *comissabere*, “wilt go and revel in the house of . . .”

10. *oloribus* : ablative of the instrument with *ales*. The swan and dove were sacred to Venus, who was represented as drawn about in a flying car by those birds. *Purpureus* is “bright,” “gleaming,” and may be applied to any brilliant object.

11. *comissabere*: the *comus* was the "dessert" of a Roman dinner; after the ladies of the family had retired, the men drank and sang or were entertained by professionals. Sometimes one such company of revellers would march through the streets and join another; hence *comissari*, "to take part in a procession of revellers." The reference is probably to Paullus Fabius Maximus, consul 11 B.C.

12. *iecur*: the liver was spoken of by the ancients as the seat of the emotions, just as the heart is with us.

14. *non tacitus*: "not silent," *i.e.* eloquent.

15. *artium*: here "accomplishments."

17. *quandoque*: for *quandocumque*.

18. *muneribus*: with *potentior*; his qualities avail more than do his rival's gifts.

19. *Albanos prope lacus*: we may assume that Paullus had a villa in the neighbourhood of these lakes, which lay 15 miles S.E. of Rome. *te*: *i.e.* a statue of thee.

22. *duces*: here "inhale."

24. *carminibus*: here used of instrumental music—Lieder ohne Worte.

28. *in morem Salium*: "after the fashion of the *Salii*," the priests of Mars; they took their name from the dances (*salio*, "I dance") with which they celebrated his yearly festival. *ter*: referring to the "steps" of the dance.

30. *animi mutui*: "a return of affection."

31. *certare . . . mero*: "to do rivalry with wine," *i.e.* to join in a drinking bout.

38. *iam captum*: the description of a dream, in which Horace seems to be pursuing Ligurinus, but never quite overtaking him.

39. *Martii Campi*: the Campus Martius, bordered on three sides by the river Tiber, north of the city, was the favourite exercise-ground of the young Romans. Here they rode, ran, wrestled, and threw the javelin or quoit (*discus*), ending up with a plunge in the river (*aquas volubiles*).

## ODE II.

### THE POET DECLINES A TASK WHICH IS TOO GREAT FOR HIM.

ARGUMENT.—*To aim at rivalling Pindar is a foolish thing, and dangerous: his voice is as the roar of a river in flood, alike when he sings of gods, or heroes and their deeds, praises Olympian winners, or laments the untimely dead. He is the swan, I am but a bee, industrious indeed, but of little strength.*

33. *But you, Antonius, are a greater poet: you shall sing of Caesar's triumphs, and of the city's joy therein. I will join in, if I can: all of us will do sacrifice to heaven—you with a score of cattle, I with one small calf.*



2. *ope Daedalea*: the words may go with *nītur*; but it is more natural to take them with *ceratis*—"relies on wings wax-bound by the device of Daedalus." Daedalus (*Daedaleus* is an adjective) made for himself, and for his son Icarus, wings which were fastened with wax. The two attempted to fly across the sea, but Icarus was drowned in the attempt, and "gave his name" to the *Mare Icarium*, north of Crete. The cause of Icarus' mishap was that he soared too high and the wax was melted by the sun: hence his fate is a warning to the too ambitious poet.

4. *nomina*: a poetical use of the plural for singular.

7. *inmensus ruit*: "pours unfathomable." The adjective is a secondary predicate, and the expression is imitated from the regular Greek idiom, *πολὸς βεῖ*—"flows with a mighty stream."

9. *laurea*: the bay-tree was sacred to Apollo, and so to poets, of whom he was the patron-deity. This and the three following stanzas give four several styles of poetry in which Pindar carried away the palm: (1) Sacred Hymns (*dithyrambi*), vv. 10-12; (2) Paeans (*paeanes*), vv. 13-16, celebrating the great deeds of demigods and heroes; (3) Songs of Victory (*epinicia*), vv. 17-20, in honour of prize-winners at the Grecian games; (4) Dirges (*thrēni*) and Panegyrics (*encōmia*), vv. 21-24, lamenting the dead and extolling their merits. Each of these classes is introduced by *seu* or *sive*, excepting the fourth, which is connected by simple *-ve* (v. 21).

10. *dithyrambos*: a Greek word signifying sacred hymns sung about the altar of Dionysus (Bacchus). The passionate character of his worship was reflected in the hymns, which were full of "strange," "unusual" (*nova*) expressions. How far Pindar's dithyrambs were irregular (*lege solutis*) in metre we cannot say, as all are lost.

11. *numeris*: musical "measures," for which the common word is *mōdus*.

14. *sanguinem*: "children," in apposition to *reges*; the ancient Greek kings claimed divine descent. *per quos*: *i.e.* Theseus (Index, *s.v.* CENTAURI) and Bellerophon (Index, *s.v.* CHIMAERA).

18. *palma*: the victors in the Greek games carried a branch of palm as the badge of their success; whence *palma* comes to mean "victory." At the Olympic games the victor also wore a wreath of wild olive. See Index, *s.v.* ELIS. *caelestes*: predicative—"lifted up to heaven" with pride and glory, "godlike."

20. *munere*: the Song of Victory, which contributes far more to his fame than do statues (*signa*).

23. *aureos*: "noble"; the epithet belongs to all three nouns preceding. *educit in astra*: *i.e.* "makes immortal."

25. *multa*: "strong," "great." *cycnum*: poets are often called swans, apparently on account of the legend that the swan sings sweetly just before its death; cp. Tennyson's *Dying Swan*.

26. *tendit*: *tendo* is equally common as a transitive or intransitive verb: "he goes" is either *tendit iter* (*cursum*, etc.), or *tendit*. The

relative *quotiens* is placed after *tendit* by a common poetical inversion; cp. *quem*, v. 6.

28. *more modoque*: an alliterative expression like our "bag and baggage," "kith and kin."

29. *per laborem*: *per* with the accusative is a common substitute for an adverb. So *per iocum*, "in jest," *per tacitum*, "quietly."

30. *plurimum*: either with *nemus*, "many a grove," or with *laborem*.

31. *ripas*: the banks referred to are those of the Anio in the neighbourhood of Tibur.

33. *maiore . . . plectro*: the *plectrum* was a quill with which the performer struck the strings of his lyre. The ablative is either (1) descriptive, "a bard of bolder quill," i.e. a more majestic poet; or (2) instrumental with *concines*, "thou shalt hymn with nobler strain."

35. *sacrum olivum*: any general who was counted worthy of a triumph entered the city on the appointed day in special robes, carrying a bough of bay (*fronde*) as the badge of victory, riding in a chariot, and attended by his army and by the chief of his captives. He crossed the Forum by the *Via Sacra* on its northern side, and ascended the Capitoline Hill by the *Clivus Capitolinus* or *Sacer*, which led from the Forum to the temple of Jupiter, where he offered sacrifice. Augustus did not return from his expedition to Germany to check the Sygambri (see Index) until 13 B.C.

39. *in aurum*: according to the myth there was a cycle of several ages—of Gold, of Silver, of Bronze, of Iron,—each of which was less blessed than the former. When the whole series was completed the golden age was to return, and this is what is meant by "the seasons returning to their pristine gold," i.e. "to their golden prime."

42. *ludum*: "holiday." Caesar's triumph would be signalled by *ludi* ("public games") and shows. *super*: "about," "for."

43. *forum*: there were several *fora* at Rome, the oldest and the chief being the *Forum Romanum*, at the eastern foot of the Capitol. In it stood the law courts (*Basilicae*), and here was transacted most of the public business of the city. This would all be at a standstill on the occasion of a public holiday (called *iustitium*).

46. *Sol*: the day on which Augustus returns.

49. † *atque dum procedit*: most MSS. have *teque, dum procedis*; but *te* would necessarily refer to Augustus, whereas the Ode is addressed to Antonius; two MSS. have *teque, dum procedit*, which is explained as addressed to *triumphus* personified. *Te* has been generally regarded as corrupt, and conjectures are numerous: *tuque dum procedis*, "whilst thou (Antonius) dost take the lead," "*io*"*que, dum procedis, atque* (or *iamque, or isque, or terque*), *dum procedit* (sc. Augustus).

51. *civitas*: in apposition to *nos* understood from *dicemus*.

56. *in mea vota*: *in* is the equivalent of English "against" in such phrases as "to prepare against to-morrow," expressing the aim of an action. So here—"to pay my vow."

57. The calf's horns are shaped like the horns of the moon three days after it is new.

59. *duxit*: "has got"; as we say a thing "contracts a stain."  
*niveus videri*: "snow-white to look upon" (lit. "to be looked upon"); this use of the infinitive with an adjective is common in Horace, but is not a prose construction.

60. *cetera*: "elsewhere," lit. "as to other parts"; the accusative is that of respect.

## ODE III.

## AN ODE TO MELPOMENE.

ARGUMENT.—*The poet will not win renown at Olympia or in war: his subject—the trees and streams of home—shall make him glorious. Even so men call me a poet and famous. But 'tis all thy gift, O Muse.*

1. *quem*: the ancients believed generally in the effect upon after-life of all circumstances attending a man's birth. Here Horace pretends that the Muses watched over his birth, and so made him a poet.

2. *lumine*: *lumen* is common in the sense of "eye."

4. *pugilem*: the four great Greek athletic festivals—held at Olympia, Nemea, Delphi, and the Isthmus of Corinth—included contests in boxing, wrestling, running, leaping, quoit and javelin throwing, and racing with teams of two and four horses.

6. *res bellica*: "deed," "exploit." *Deliis . . . foliis*: bay, the badge of victory; cp. ii. 36.

8. *contuderit*: the subjunctive (if such it is) seems to mean "on the ground that he has crushed," as if War (personified) were explaining the reason for the triumph; but it is possible that *contuderit* may be future-perfect.

10. *aquae*: this, the subject of *fingent*, is attracted into the relative clause by a common idiom.

16. *mordeor*: the metaphor is the same as in "back-biting."

17. *testudinis*: properly the "shell" of a tortoise, and then "a lyre," because Mercury was said to have fashioned the first lyre from a tortoise-shell. *Aureae* is used as in ii. 23.

19. *mutis . . . piscibus*: proverbial; cp. "the uncommunicating muteness of fishes" (Lamb).

20. *cycni*: see note on ii. 25.

21. *muneris*: predicative genitive, "this is all thy gift." *tuist* = *tui est*. *Hoc* is explained by the subject-clause *quod monstror*.

24. *spiro*: the idea is that the poet, being filled with the spirit of the Muses, gives it forth to the world as music. Render: "that melody and power to please are mine . . ."

## ODE IV.

## AN ODE IN HONOUR OF TIBERIUS AND DRUSUS.

ARGUMENT.—*The onset of the two Neros was as a full-grown eagle's swoop, or the attack of a young lion; and the Vindelici—I know not why they wear the Amazons' axe—have felt to their cost the full power of good training conjoined to good birth. 'Twas a Nero that defeated Hasdrubal, and gave to our fortunes a lasting turn for the better, till Hannibal confessed that he came as a fawn to hunt the wolf. "Like the lopped oak, or like the Hydra, Rome gathers fresh strength from her wounds," he said; "she rises superior to every disaster, and I own myself defeated. Heaven helps the Claudii, and they are invincible."*

1. *qualis*: in a simile (as here) any case of *qualis* is rendered "just as." When in Latin the object with its enlargement precedes the verb, it is best to turn the sentence into the passive in English. *ministerium fulminis*: the eagle, the bird sacred to Jupiter, was represented as holding a thunderbolt in his claws.

2. *in ares*: with *regnum*. *In* with the accusative is a common equivalent for the objective genitive after such nouns as *regnum*, *imperium*.

4. *in Ganymede*: "in the matter of Ganymede."

5-12. The four predicates are (1) *olim propulit*, (2) *iam docuere*, (3) *mox demisit*, (4) *nunc egit*. This last and *vidit* (v. 16) are best translated as present-perfect ("has driven . . . has seen"). *Olim*, *iam*, *mox*, *nunc* mark four periods.

15. *lacte depulsum*: "weaned," lit. Driven from (the lioness') milk. It is possible either (1) to make *lacte* and *ubere* refer to the different animals, and to take *fulva* as meaning the colour of the red-deer; or (2) to explain *matris* as the lion's dam, and make *ab ubere* epexegetic of *lacte*—"a lion lately weaned from his milk, yea, from the teat of his tawny dam." The second way, though involving a cumbrous construction, gives the better sense.

16. *novo*: "young," or "new to bloodshed," "unfleshed."

18. *quibus*: render the relative as *et eis*—"and whence their custom is derived which arms . . ." The allusion is obscure.

24. *iuvenis*: Drusus. *revictae*: "subdued in their turn (*re*-)."

27. *paternus*: Augustus was the step-father of Drusus and Tiberius.

36. *bene nata*: lit. "things (*i.e.* dispositions) nobly born."

37. Augustus' step-sons belonged to the same family as the consul who defeated Hasdrubal in 207 B.C.

38. *Hasdrubal devictus*: in English idiom, "Hasdrubal's overthrow." So *fugatis . . . tenebris* (v. 39).

41. *adorea*: "victory"; an old word derived from *ador*, "grain" or "meal," because the soldiers received a largess of it after a victory.

42. *Afer*: *i.e.* Hannibal, so called as a citizen of Carthage, in Africa. *ut*: "ever since"; a somewhat rare but classical construction, found also in prose.

43. *taedas*: "pine-trees." Commonly the word means "torches," because these were made of pine.

44. *equitavit*: the word is metaphorically applicable to *flamma* and *Eurus*, as well as literally to *Afer*.

45. *post hoc*: *i.e.* after the victory at the Metaurus. *usque*: with *secundis*—"ever fortunate."

46. *inpio*: because they violated the temples.

47. *tumultu*: generally used of a tribal "rising," a war within the borders of the Roman dominions.

48. *rectos*: "upright"; the Carthaginians had thrown down the (statues of the) gods.

49. *perfidus Hannibal*: a popular phrase at Rome, as "perfidious Albion" used to be in France.

50. *cervi*: "like deer," in apposition to *nos*, understood with *sectamur*. *Praeda*, again, is in apposition to *cervi*, "the prey of wolves," the sons of Romulus, whom the she-wolf suckled.

51. *sectamur ultro*: "are taking upon ourselves to chase," "are actually chasing"; *ultro* implies that the action is the reverse of what would be expected. *opimus*: "grandest"; Horace adopts this word from the phrase *spolia opima*, arms taken on the field of battle by the victorious from the vanquished general.

52. *effugerest*: *effugere est*.

54. *sacra*: "holy things," *i.e.* Vesta and the household gods (*penates*). Aeneas was said to have brought away from Troy, when it was sacked by the Greeks, his son Ascanius (*natos*), his father Anchises who was too old to escape unaided (*maturos*), together with Vesta and his household gods. With these he came to Latium, where Ascanius became the ancestor, under the name of Iulus, of the *gens Iulia*, to which Augustus belonged by adoption.

57-60. Rome is strengthened by her misfortunes as the tree is by being lopped.

61. *secto corpore*: one of the Labours of Hercules was to destroy the nine-headed hydra (water-snake) of Lerna in Argolis.

63. *monstrum*: see Index, *s.v.* COLCHUS and THEBAE.

65. *merses*: "if you should sink it." So *luctere*, next line. This is known as the concessive subjunctive.

69. *Carthagini*: dative expressing the goal of motion; prose would require the accusative. The allusion is to the messenger who brought to Carthage the news of Hannibal's victory of Cannae (216 B.C.). As proof of his report he poured out before the senate three bushels of gold rings taken from the fingers of Roman knights killed in the battle.

73. *Claudiae*: the Neros were a branch of the *gens Claudia*.

75. *curae*: either of Augustus or their own.

76. *per acuta*: the adjective is used as a substantive meaning "perils."

## ODE V.

AN ADDRESS TO AUGUSTUS REQUESTING HIM TO RETURN TO  
ROME.

ARGUMENT.—*Keep your promise, Caesar, and hurry back to your expectant people, who mourn for you as a mother mourns her son weather-bound at sea. You make the earth glad, and give to us every kind of happiness and virtue. You cause each to dwell under his own vine, and to reverence you as a god in his prayers at night and morning.*

1. *divis* : Augustus claimed descent from Venus and Mars. Others make *divis bonis* an ablative of attendant circumstance—“when the gods were kind,” i.e. “by the gods’ favour.” *Romulae* : the more usual form of the adjective from *Romulus* is *Romuleus*.

3. *patrum* : “senators,” because the original Senate was composed of fathers of families.

5. *lucem* : “the light of joy.”

8. *soles* : “days” ; cp. ii. 46 and *note*.

11. *longius* : adverb, like *melius* (v. 8). *Spatium annuum* was the time available for sailing in one year ; the Romans did not put to sea during the winter months.

13. *ominibus* : “by (consulting the) omens,” to discover whether it was well or ill with her son.

18. † *farra* : the MSS. have *rura* ; *farra* is a conjecture accepted by editors who think that the repetition of *rura* is awkward and due to a copyist’s error.

19. *pacatum* : i.e. from pirates. The efficient navy kept up by Augustus rendered piracy impossible.

20. *culpari metuit* : “shrinks from being blamed,” i.e. “shrinks from blame,” “avoids doing anything which could be censured.”

22. *mos* : “custom,” “public opinion.” *lex* : “statute-law.” *edomuit* : observe this force of *e-* in compounds—“thoroughly.”

23. *simili prole* : the ablative may be either (1) causal with *laudantur*—“praised for (lit. by reason of) offspring,” etc., or (2) descriptive with *puerperae*—“mothers whose offspring is like (their husbands) in feature.” The allusion is to various laws of Augustus which aimed at encouraging marriage and punishing unchastity.

24. *premit* : “treads hard upon.” The metaphor is from a pursuer pressing his foes.

26. *horrida* : this may refer to the rugged forests of ancient Germany, and also to the fact that the Germans wore the hair and moustache long.

27. *fetus* : attraction of the antecedent to the relative clause.

29. *condit* : “sees sink.” *collibus* : vines are commonly grown on slopes.

30. *viduas* : elms were used as props, upon which the vines were

trained. Hence they are said to be "wedded to the vine"; and, when not yet so used, to be "unwedded." *ducit: uxorem ducere* is "to take a wife."

31. *hinc*: i.e. from his vineyard, and his labour there. *alteris . . . mensis*: the "second course" of the dinner, at which wine was first handed round.

33. *prosequitur*: properly "to escort"; hence "to attend upon," and so "to honour." *mero*: it was customary when commencing to drink to pour out a small quantity of wine from the *patera* (a flat saucer-shaped vessel) as a libation to the gods of the household (*Lares*), and others according to fancy.

35. *uti*: "just as Greece is mindful of . . ."

38. *integro*: with *die*, "unbroken," i.e. when the day has just begun.

39. *sicci*: "dry-throated." *uvidi*: "in our cups" or "when the wine is in us."

## ODE VI.

## A HYMN TO APOLLO AND DIANA.

ARGUMENT.—*Thou who dost punish the proud tongues, and didst conquer even fierce Achilles, who would fain have extirpated by force our Trojan ancestors, protect thy poet, whom thou hast inspired. Come, boys and maidens, sing the Ode in honour of your protectress, Diana the huntress, the giver of fertility, the queen of the night. In later days ye will be proud to say, "I sang the Secular Hymn of Horace!"*

The occasion of this Ode was the celebration of the *Saeculares Ludi*, in 17 B.C. They recurred once in every 110 (or 100) years, and included a hymn in honour of Apollo and Diana, sung by a chorus of twenty-seven boys and as many young girls. On this occasion Horace received orders to write the Hymn, which we know as his "Carmen Saeculare," and this Ode is an invocation to Apollo and Diana to inspire and help him in his task.

1. *dive*: Index, *s.vv.* APOLLO and NIOBE. *magnae linguae*: "boastful tongue," objective genitive.

3. *prope victor*: by slaying Hector, the Trojan champion.

8. *cuspidē*: the order of the words shows that this should go closely with *pugnax*—"fighting with his spear."

11. *procidit*: perfect tense. *late*: "sprawling far and wide."

13. *equo Minervae*: having failed, after ten years' fighting, to capture Troy by open war, the Greeks resorted to stratagem. They professed to be desirous of going home, and constructed a gigantic horse of wood, in which they concealed some of their picked warriors. This horse, they gave out, was an offering to Minerva, and the Trojans were induced to drag it to their citadel, where the hidden warriors came forth by night, and opened the gates of the town to

the rest of the Greek army, while the Trojans were sunk in slumber after the rejoicings over their imagined deliverance.

14. *male*: "to their cost," a common meaning of the word.

16. *falleret*: this and *ureret* (v. 19) stand in the apodosis to the conditional clause *ni . . . adnuisset* (21-24). Normal usage would require *fefellisset . . . ussisset*, referring to actions not realised in the past. But in poetry the imperfect is occasionally used in such sentences in place of the pluperfect, and is then to be explained as graphically representing the action in progress: "he would not have set about deceiving . . . but would have been seen burning . . ."

17. *palam . . . gravis*: to be taken together; *gravis*: "without pity for."

22. *divum pater*: Jupiter.

23. *rebus*: "fortunes," as in the phrases *res secundae, res adversae*. *ductos*: "traced out."

24. *alite*: since birds were specially observed in taking omens, *ales* and *avis* are both used as equivalents for *omen*. *muros*: the reference is to the walls of Rome. Jupiter having promised that these should be founded by Aeneas' descendants, the total destruction of the Trojans, which would have been carried out by Achilles, had to be averted by the latter's death.

26. *lavis*: a third-conjugation form equivalent to *lavas*.

27. *decus*: abstract for concrete, as in English "the pride of," viz. Horace himself; or possibly merely "the honour of the Daunian Muse."

28. *lōvis*: "smooth" (note the quantity), i.e. "beardless." Apollo was represented as having long hair, but neither beard nor moustache. *Agyieū*: see Index.

29. *spiritum*: "inspiration," which the god was supposed to breathe into (*inspirare*) the poet; it is contrasted with *artem*, "artistic skill."

33. *tutela*: "wards," abstract for concrete.

35. *Lesbium*: "of Lesbos," i.e. in this case Sapphic. See Index, s.v. *AEOLIA*. *Pes* is common of musical "feet" or "bars."

36. *pollicis*: Horace represents himself as beating time with his thumb.

38. *crescetem face*: "increasing with her torch," i.e. with crescent torch, the epithet being transferred, as often in poetry. *Noctilucam*: see Index, s.v. *DIANA*.

39. *frugum*: the genitive is objective. *celerem . . . volvere*: see note on ii. 59.

41. *nupta iam dices*: "soon, when married, thou wilt say." *amicum*: adjective qualifying *carmen*.

42. *saeculo*: see the introduction to this Ode.

43. *modorum*: objective genitive with *docilis*.



## ODE VII.

MAN SHOULD LIVE MERRILY WHILE HE MAY.

ARGUMENT.—*Winter is over, and Spring is returning; the seasons are renewed year after year, but man never renews his youth. Then be merry while there is time, for we know not when we must die, and there is no return to life. Not even the gods and heroes can free their favourites from death.*

3. *mutat terra vices*: "Earth undergoes her usual changes," i.e. the seasons in their regular order.

4. *praetereunt*: "flow by," i.e. within, their banks; the floods of winter and autumn are over.

6. *nuda*: the three Graces were represented as naked, and therefore afraid of chill weather. 8. *rapit*: "hurries on or away."

12. *iners*: "unproductive."

13. *damna . . . caelestia*: "their losses in the sky," i.e. their monthly waning, which is as regularly balanced by their monthly increase from new to full.

16. *pulvis et umbra*: the dead are reduced to dust (*pulvis*) on earth, and ghosts (*umbræ*) in the Lower World.

19. *amico . . . dederis animo*: i.e. all that one spends upon one's own dear self, on one's own pleasure. *Corpus* or *animus*, as the case may require, often stands where we speak merely of a man's self.

21. *splendida*: "majestic," referring to the solemnity of Minos judgment-seat. Minos: Aeacus (viii. 25), Rhadamanthus, and Minos were the three judges of the Lower World, before whom the souls of all the dead came for judgment.

28. *Pirithoo*: for the allusion see Index, s.v. THESEUS.

## ODE VIII.

ADDRESSED AS A GIFT TO MARCIUS CENSORINUS.

ARGUMENT.—*I cannot afford costly presents, such as works of art, nor do you need them; but you are a judge of verses, so I send you these. After all, poetry can do more to make a man famous than any monument for famous deeds. It was so with Scipio, with Romulus, and many others, even with some who are now among the gods.*

C. Marcius Censorinus, consul in 8 B.C., was one of the most engaging men of the time.

1. *commodus*: "with pleasure," lit. "obligingly." Latin commonly uses a predicative adjective, where English employs an adverb, in speaking of a person's bodily or mental attitude while performing an action.

2. *aera*: "bronzes," *i.e.* statues, candelabra, etc., in that material.

3. *tripodas*: a tripod, a three-legged stand, usually of bronze, was often a prize (*praemium*) at Greek athletic contests.

4. *munerum*: partitive genitive with *pessima*.

5. *artium*: "works of art."

6. *Parrhasius*: Parrhasius (fl. 400 B.C.) of Ephesus was the most celebrated painter of his time, as Scopas (fl. 380 B.C.) of Paros was the most famous sculptor. To this refer *saxo* ("marble") and *coloribus* in the next line.

8. *ponere*: "to set up" or "represent."

9. *vis*: "abundance"—"I have not abundance of these things," *i.e.* works of art.

10. *res*: "estate" in the sense of "fortune," "lot in life"; *i.e.* you are too rich to need such gifts from me. *deliciarum*: "luxuries," generally in a contemptuous sense.

12. *pretium dicere*: "tell the value of the gift," *i.e.* what it is worth. † For *muneris* there is another reading—*numeri*, dative of reference, "to assign a value to the gift."

13. *notis*: "marble (monuments) sculptured with a nation's records"; *i.e.* public inscriptions setting forth the great deeds of great men in language which "makes them live again" (v. 14).

15. *fugae*: plural for singular by common poetic licence. The reference is to the flight of Hannibal after the battle of Zama, 202 B.C. The nouns *marmora*, *fugae*, *minae*, *incendia* all stand as subjects to *indicant*, v. 19.

16. *relectae . . . retrorsum*: "flung back again," a pleonasm (redundance).

18. *eius*: to be joined with *laudes*. If the lines are genuine, Horace is thinking of two Scipios, Africanus Maior and Minor. The former defeated Hannibal, won the surname *Africanus*, and was praised by Ennius; the latter burnt Carthage. It is probable that the passage from *non* (v. 15) to *redii* (v. 19) has been interpolated: the use of *eius* for *illius* is especially suspicious—indeed the pronoun *is* is hardly used at all by Augustan poets.

20. *Calabrae Pierides*: see Index, s.v. ENNIUS.

21. *si . . . sileant . . . tuleris*: "if . . . they should be silent . . . would you be found to have won." *feceris*: subjunctive, because in a relative clause dependent on a subjunctive. In such cases the mood of the subordinate verb is usually assimilated to that of the main verb.

23. *puer*: *i.e.* Romulus, v. 24, the son of Ilia (Rhea) and Mavors (Mars).

25. *fluctibus*: dative; cp. *Pirithoo*, vii. 28. In v. 32 *eripere* takes a different construction. *Aeacum*: see vii. 21, n.

26. *virtus*: "force of genius," "poetic power." *potentium*: because they can give immortality.

27. *vatum*: the genitive (possessive) belongs to all the nominatives in the preceding line. *insulis*: the "Islands of the Blest"

were supposed to be the home after death of such as were exceptionally distinguished for goodness.

28. This line and v. 33 are inclosed in brackets to indicate that they are regarded as interpolations. If they are omitted, the Ode can be divided into stanzas of four lines each, like the other Odes of Horace.

29. *caelo . . . beat*: "makes men rich with heaven," i.e. exalts them to heaven, and so makes them immortal.

31. *sidus*: appositive to *Tyndaridae*, which is nominative. The *Tyndaridae* (sons of Tyndareus of Sparta) were really the children of his queen Leda and Jupiter, and brothers of Helen. Their names were Castor and Pollux, and they were regarded as the patrons of navigators; cp. Acts xxviii. 11.

33. *ornatus . . . tempora*: "his temples adorned"; *tempora* is accusative of respect.

## ODE IX.

ONLY THOSE WIN IMMORTALITY OF WHOM THE POETS SING.

ARGUMENT.—*My poetry will live, as that of the Greeks has lived. Many notable men and deeds have been forgotten because no poet celebrated them: you, Lollius, shall be made immortal by my songs; I will praise your virtues, and name you as the truly happy man—one who knows how to make a right use of his gifts.*

Marcus Lollius, commander of the army on the Rhine, was in 16 B.C. defeated by the Sygambri, and lived for some years after at Rome; about 1 B.C. he accompanied Gaius Caesar, the adopted son of Augustus, to the East as tutor. He is said to have been there detected in treasonable practices with the Parthians, and to have committed suicide, 2 A.D. He was immensely rich, and a personal friend of the Emperor.

1. *ne forte*: this stanza states the aim of the writer in making the main assertion *non . . . latent* in the next stanza, to which is subordinated the protasis (condition) *si . . . tenet*.

2. *Aufidum*: Horace was born at Venusia, which stands upon the Aufidus.

3. *non ante volgas per artes*: the "forms of art (i.e. metres) not hitherto made known" are the Greek metres which Horace uses in the Odes; these are to be accompanied on the lyre (*socianda chordis*), i.e. the verse is lyric.

7. *minaces*: alluding to Alcaeus' active opposition to the democratic party.

8. *graves*: "solemn," "stately."

9. *olim*: besides meaning "formerly" or "at some future time," *olim* can (as here) mean "at any time." *ludit: ludere* is often used as a transitive verb in the sense of writing light, sportive verses. From it must be supplied the object to *delevit*.

12. *puellae*: possessive genitive with *fidibus*, which in its turn depends on *commissi*. Sappho is meant; see Index.

13. *adulteri*: Paris.

14. *crines et aurum*: object of *mirata*. *illitum*: "inwrought upon," lit. "smeared upon."

17. *Cydonio*: see Index, s.v. TEUCER.

19. *vexata*: sc. *est*. *Ilios* is used generically, as we say "a Troy," meaning any similar town.

21. *dicenda*: attributive; cp. *socianda*, v. 4. *proelia*: cognate accusative with *pugnavit*.

24. *coniugibus*: the plural may refer to the women of Troy generally.

26. *inlacrimabiles*: here in a passive sense, "unwept." It is sometimes active—"tearless," "pitiless."

27. *urgentur*: "are pressed," "whelmed," "buried."

28. *sacro*: poets are supposed to be under the protection of the god who inspired them: hence the epithet.

34. *obliviones*: subject of *carpere*. An abstract substantive when used in the plural usually refers to several instances in which the quality manifests itself; here perhaps "continued forgetfulness."

37. *vindex*: in apposition to *animus*. So *consul*, v. 39. *Abstinens* refers to the same noun. The genitive is here used with an ablative meaning in imitation of the Greek.

39. *consul*: there would be no harshness to a Roman's ear in speaking of one's *animus* as *consul*, because to him the *animus* was closely identified with the person; cp. note on vii. 19. *unius anni*: the consuls at Rome were elected to serve for one year only. Lollius had been consul 21 B.C.; but Horace says that, although his office had been but for one year, his heart was so honest as to seem always a consul, i.e., as we should say, always king.

41. *iudex*: appositive to *animus*, which is the subject of *praetulit*, *reiecit*, *explicuit*. *Honestum* and *utili* are both used as substantives. They are philosophical terms for "moral duty" and "expediency." According to the Stoic philosophy, the man who always did his duty was happy even in beggary, a monarch even in slavery.

42. *alto*: "lofty," i.e. not bending to the proffered bribe. The allusion is to Lollius' incorruptibility when acting as a judge. Before *reiecit* must be understood *et*, as also before *per obstantes*; *quotiens* extends its force to the following three verbs in the indicative.

44. *victor*: predicative, as its position shows—"has victoriously brought into play"; the idea is that of a soldier drawing his sword amid a throng, but the throng in this case is one of evil-doers and the arms are moral virtues (cp. Ephesians vi. 13-17).

45. *vocaveris*: potential perfect subjunctive of modified assertion, "one would not call."

51. *non ille . . . timidus*: "he who fears not"; *ille* is not grammatically required, but adds emphasis.

## ODE X.

ADDRESSED TO A BEAUTIFUL BUT SCORNFUL FAVOURITE.

ARGUMENT.—*You are fair to-day, Ligurinus ; but when your cheeks are smooth no longer and your locks are gone, you will wish your time over again.*

2. *pluma* : the “down” of the early beard. *superbiae* : best taken as dative with *veniet*.

3. *deciderint* : *i.e.* have been cut.

4. *qui color* : “the bloom which,” the antecedent being transferred to the relative clause. *prior* : “taking precedence of,” *i.e.* excelling.

5. *mutatus . . . verterit* : “change and turn,” *i.e.* when the rose-pink of youth gives place to the bristly beard of manhood.

6. *alterum* : “your other self,” *i.e.* yourself so different. The Romans used mirrors of polished metal, not of glass like ours.

8. *incolumes* : *i.e.* not yet spoiled by the growth of the beard.

## ODE XI.

AN INVITATION TO PHYLLIS TO KEEP MAECENAS' BIRTHDAY,  
APRIL 13TH.

ARGUMENT.—*I have all the materials for a sacrifice and a feast, and my household is astir with preparations : come and keep with me the Ides of April, and forget Telephus. He is no match for you. Remember Phaethon and Bellerophon ! Come, last of my loves, and sing to me.*

1. *superantis* : “getting over its ninth year,” *i.e.* more than nine years old, and therefore well matured.

2. *Albani* : *sc. vini*. The ellipsis of *vinum* with similar adjectives is frequent ; e.g. *Falernum, Massicum, Chium*. The Alban was one of the best Italian wines.

4. *vis* : here “a quantity,” “abundance.”

5. *qua . . . fulges* : “(decked) with which you look pretty.” *crines religata* : “when you have tied your hair back.” The passive participle and occasionally other parts of the passive verb are used by poets in a “middle” sense with a direct object ; by “middle” sense it is meant that the subject performs an action on some part of his body or attire, e.g. *accingitur gladium*, “he girds on his sword.”

6. *ridet* : “is bright.” *ara* : made of turf for the occasion.

8. *spargier* : archaic infinitive passive.

9. *manus* : here “band,” *i.e.* the household (*familia*) of slaves.

10. *pueris puellae* : *i.e.* slaves male and female ; so we speak of a Cape “boy” and a “servant girl.”

13. *ut noris* : for the construction see note on ix. 1.

14. *Idus* : the Ides fell on the 13th of the month, except in the case of March, May, July, and October, when they came on the 15th. The whole month of April was sacred to Venus, who was said to have sprung from the foam of the sea (whence *marinae*).

19. *adfluentes* : "as they glide on."

22. *tuæ sortis* : genitive of quality with *iuvenem*, "not of thine estate," i.e. too high a lover for Phyllis (*disparem*, v. 31).

25. *ambustus Phaethon* : "Phaëthon's fiery doom," just as *ante urbem conditam* = "before the foundation of the city."

27. *gravatus* : "disdaining."

29. *digna* : neuter plural with *te* (ablative).

30. *putando* : "by thinking," but practically equivalent to a participle ; the usage survives in the French invariable participle and in Italian.

32. *finis* : abstract for concrete, "end," i.e. last one ; addressed to Phyllis.

## ODE XII.

### AN INVITATION TO VERGILIUS TO JOIN IN FURNISHING A DRINKING BOUT.

ARGUMENT.—*Spring has come again ; the nightingale is nesting, and the shepherds are piping in the fields. 'Tis thirsty weather, Vergilius ; and if you are willing to find perfumes, I have an excellent cask of wine. I can't undertake to provide everything ; but I hope you will come, and that speedily.*

1. *veris comites* : the "comrades" of Spring are the North winds, the *Thraciæ animæ*, a Greek name for winds blowing from the North, Thrace lying north-east of Greece. *temperant* : "restrain," "calm" ; the ancients regarded a gentle breeze as calming the sea, just as a strong wind makes it rough.

3. *rigent* : with frost.

6. *et* : the conjunction joins the epithet *infelix* and the appositive noun *opprobrium*. *Cecropiæ* : "of Cecrops," first king of Athens, and so "Athenian." See Index, s.v. *ITYS*.

7. *male* : "horribly," with *est ulta*.

8. *regum* : generic plural, where we should use the indefinite singular, "a prince."

11. *deum* : i.e. Faunus, an Italian god of flocks and fields, identified with Pan, whose favourite land was Arcadia, the mountainous central portion of the Peloponnesus.

13. *Vergili* : an unknown person, *not* the great poet, who had died in 19 B.C.

14. *pressum* : "pressed," i.e. the grapes were trodden in the vine-presses of Cales. *Liberum* : here used as a common noun (= *vinum*). Cp. *venus*, xiii. 17 ; *marte*, xiv. 9.

15. *cliens*: a wealthy or distinguished Roman was the patron (*patronus*) of a number of men of humble station. These were his "clients," and they were expected to be present at their patron's receptions and to attend him upon any occasion when he appeared in public, e.g. when canvassing for election. The *patronus* was bound to protect his *cliens*, and defend him in the law-courts.

16. *nardo*: Vergilius was to bring Horace a box of spikenard, a valuable ointment.

17. *onyx*: "alabaster"; here a small box of that material, containing the ointment (cp. St. Matthew xxvi. 7).

18. *Sulpiciis*: adjective; the Sulpicii were the owners of wine-stores. *adcubat*: this word is frequently used of "reclining at table," according to the Roman custom; here it is appropriately used of the *cadus*, which was a large earthenware vessel with two handles and a slim body pointed at the foot. *horreis*: properly "granaries."

19. *donare . . . largus*: "generous in giving"; cp. note on ii. 59. *amara . . . curarum*: for the partitive genitive with the neuter plural adjective cp. iv. 76 and note.

22. *merce*: i.e. the ointment, which he is to "trade" with Horace.

26. *nigrorum . . . ignium*: the "black flames" which would one day consume his dead body on the funeral pyre.

28. *in loco*: "in season," "opportunistly."

### ODE XIII.

#### ADDRESSED TO A FADED BEAUTY.

ARGUMENT.—*You are getting old now, Lyce, yet you make a pitiful show of youth and love. But no art will restore the charms which time has destroyed. And how unlike you are to her whom I once loved best. That was after Cinara's time: she died in her prime, but fate has preserved you to be the laughing-stock of young men.*

5. *pota*: "when flushed with wine."

9. *inportunus*: "without pity"; cp. note on viii. 1. The "withered oaks" are, of course, old women like Lyce.

10. *luridi*: "yellow."

13. *Coae*: the silken and linen dress materials manufactured at Cos were exceedingly fine and thin, corresponding to our muslin or gauze.

15. *condita*: stored. *fastis*: records of public events (hence *notis*) year by year, such as the names of the consuls, dates of festivals, etc.

17. *venus*: "charms."

18. *illius*: the genitive is partitive with *quid*, "What have you (now) of that Lyce I once knew, who," etc.

20. *surpuerat*: for *surripuerat*; in such a form the meeting of

consonants through the omission of a vowel is called syncope and the form is said to be syncopated.

21. *felix* : "in favour (with me)." *post Cinaram* : in view of the following lines it is best to understand *post* as temporal ("after Cinara's death") rather than as "second in my affections." *artium gratarum facies* : genitive of quality, "and a beauty of winsome wiles."

25. *cornicis* : crows are still proverbial for long life.

28. *facem* : "her torch," i.e. the torch of her beauty, which was now burnt to ashes.

## ODE XIV.

### A PANEGYRIC UPON TIBERIUS AND AUGUSTUS.

ARGUMENT.—*How shall we raise to thee the monuments thy virtues merit, Augustus? It is under thy auspices that Tiberius has routed the Raeti and their fellows, scattering them as a whirlwind the waters. His onset was as the flood of a mighty river, but all his good fortune was drawn from thee. This is the fifteenth year of thy power, and lo! all the peoples of the wide earth are obedient to thee.*

1. *quae cura* : the verb is *aeternet*, v. 5, which is deliberative subjunctive. *Quiritium* : the name of the Roman people in home affairs, while *Romani* was used in connection with foreign affairs.

2. *honorum* : genitive of material, "gifts consisting of honours." Amongst the *honores* bestowed on Augustus were the offices of Consul, Triumvir, and Pontifex Maximus; the powers of Proconsul, Consul, Censor, and Tribune; and the titles of Imperator, Augustus, Princeps Senatus, and (at a later date) Pater Patriae.

4. *titulos* : "inscriptions" on triumphal arches and other public monuments. *fastos* : see note on xiii. 15. They would record the various offices held by the Emperor, and his different titles of honour as set forth in the decrees of the Senate bestowing them.

7. *quem . . . didicere . . . quid . . . posses* : the subject of the dependent clause is made the object of the main verb; cp. "We know thee, who thou art."

8. *didicere* : "have learned to their cost"; cp. *sensere*, iv. 25. *nuper* : 15 B.C. See above, Ode iv.

9. *marte* : the proper name is used as a common noun equivalent to *bellum*. Cp. xiii. 17, *venus*. *tuo* : because in theory the Emperor alone possessed the *imperium militare*—the right to command Roman troops. See note on v. 33.

10. *Genaunos* : a petty tribe of the Raetian Alps, as are also the *Bruni*, v. 11.

13. *plus vice simplici* : "with more than simple requital." *Quam* is omitted after *plus*. *Vice* means "interchange," and so "recompense." Horace means that the chastisement of the Genauni was far more than their successes had been.



14. *maior*: sc. *natu*, "elder," i.e. Tiberius. The younger was Drusus.

17. *spectandus*: "so notable in war's strife for the greatness of the overthrow wherewith he wearied," etc. The construction of *spectandus quantis fatigaret* is best regarded as the passive form of that explained in the note on v. 7 above, the active form being something like *operae pretium est illum spectare, quantis . . .*

18. *liberae*: a "free death" is such a death as free men die.

21. *exercet*: "stirs up." *Pleiadum*: the *Pleiades* ("sailing") are seven stars which rise in May and set in October. Their rising and setting marked the times when winter's storms ceased and began, and were the limits of the Roman sailing season.

25. *tauriformis*: "like a bull." Rivers were represented in art as horned figures, either because of their roaring like bulls, or because of their branching like the horns of a bull.

29. *ut*: answering to *sic*, v. 25.

30. *ferrata*: "mail-clad."

31. *metendo*: cp. *putando*, xi. 30.

33. *te*: Augustus, who, as Emperor, alone possessed the control of all the Roman armies (*imperium*), and who alone could take the *auspices*, i.e. perform the sacrifices which were necessary to win the favour of heaven for any military undertaking. *Divos praebente* means that Augustus, in taking the auspices on this occasion, found the gods favourable, and so, as it were, *lent them* (i.e. their favour) to his deputy, Tiberius. The taking of the auspices involved the offering of a sacrifice to Jupiter in the Capitol, and the observation of the signs or omens attendant upon the sacrifice. Cp. v. 16.

34. *quo die*: "on the day when," i.e. on the same day of the year; but there is no need to suppose that Horace is exact here. The allusion is to the entry of Augustus into Alexandria, the capital of Egypt, after his victory at Actium, 31 B.C.

36. *vacuam*: it was "deserted" because its queen Cleopatra had committed suicide, like Antonius, after their defeat at Actium.

37. *lustrum*: see note on i. 6. Three *lustra* = fifteen years: therefore this Ode was written 16 B.C.

40. *imperiiis*: here "campaigns"; as we speak of a man "holding commands," i.e. acting as a commander. *adrogavit*: "conferred in addition"; the word is probably meant as the counterpart of *prorogare*, "to prolong a command."

42. *Medus*: see Index, s.v. PARTHUS.

43. *tutela*: "warden" (*tutor*), abstract for concrete. Contrast its use in vi. 33. Here it is active, "one who guards"; there it is passive, "one who is guarded." *praesens*: lit. "present," and so "present to bless."

45. *qui*: the relative is made to precede its grammatical antecedent, *Nilus*. The sources of the Nile were unknown until late in the nineteenth century.

49. *funera*: "death." The Gauls had a great reputation for valour; moreover, the Druids taught them to look forward to a life after death.

50. *durae*: "stubborn," alluding to the long resistance of Spain to the Roman yoke. It was only finally conquered in 19 B.C., nearly 200 years after the first entry of Roman troops.

52. *conpositis*: *depono* is the prose word for "laying down arms"; *compono* includes the idea of "laying to rest."

## ODE XV.

### IN HONOUR OF AUGUSTUS.

ARGUMENT.—*I cannot sing of thy wars and conquests, Caesar: such a task is beyond me. Thou hast made Italy happy once more, retrieved her past disgraces, brought back peace, restored the long, forgotten innocence which made her power world-wide. While thou art our guardian we have no fear of any foe however savage, but with our wives and children we hymn thy praises, thou godlike descendant of the gods.*

2. *lyra*: with *increpuit*, "rebuked with his lyre," *i.e.* by striking angry or warning notes.

4. *Caesar*: *i.e.* Augustus Caesar. *aetas*: "era," "days."

5. *fruges et*: *et* is "both," and is placed second in its clause. The lands had been devastated in the Civil War, but with the return of peace were again being cultivated.

6. *signa*: see Index, *s.v.* PARTHUS. *Iovi*: Jupiter Capitolinus, whose favour was essential to the success of every Roman army. See note on xiv. 33.

9. *Ianum Quirini*: the god Janus is represented as having a head with two faces and was regarded as the patron deity of gates; the term *Ianus* is applied as a common noun to an arcade or colonnade with an entrance at either end. *Quirinus* is another name for Romulus. The arcade or temple in question was commonly known as the *Ianus Quirinus*, not (as here) *Quirini*. It was closed only when Rome was at peace with all the world; while any war was in progress the temple stood open. Augustus thrice closed it (29, 18, 10 B.C.), although it had only twice been closed before.

12. *artes*: "virtues," "morals"; cp. note on i. 15.

13. *Latinum nomen*: *i.e.* "the Latin race."

18. † *eximet*: there is a *v.l.* *exiget*, "will drive away."

21. *qui*: those who "drink of the Danube" are the Daci.

22. *edicta . . . Iulia*: "the Julian decrees," *i.e.* the decrees of Augustus, who became a member of the *gens Iulia* when adopted by his great-uncle, Julius Caesar. *Getae*: a branch of the Scythians.

23. *Persae*: in Horace *Persae* always means Parthians; see Index *s.v.* PARTHUS.

24. *Tanain*: "those born near the Don" are the Scythians.

30. *Lydis*: Lydian tunes were famous.

31. *Troiam*: the *gens Iulia* claimed descent from Iulus, son of Aeneas, son of Venus and Anchises of Troy. ]

# INDEX

## OF PROPER NAMES.

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NOTE.—This Index does not include (a) such well-known names as *Roma*, *Italia*, etc.; (b) names of imaginary persons mentioned in the Odes, e.g. *Chloë*.

### A.

**Achāiā**, -ae, f.: originally the name of the territory on the northern coast of the Peloponnesus, but applied by the Romans to their province, which included the whole of Greece south of Thessaly. Hence the adj. **Achāicūs**: Grecian (iii. 5).

**Achilles**, -is, m.: son of Peleus and the sea-goddess Thetis (vi. 6), the bravest of all the Greeks at Troy. He was slain in the last year of the war by one of Apollo's arrows from the bow of Paris, and so was "no match for Apollo" (vi. 4).

**Achivi**, -um or -orum, m.: a collective name for the Greeks in Trojan times, derived from their chief tribe, the Achaeans. Adjective, **Achivus**, -a, -um, Grecian (vi. 18).

**Aeācus**, -i, m.: father of Peleus and grandfather of Achilles, for his justice on earth appointed after death to be one of the three judges of souls in the Lower World (viii. 25).

**Aenās**, -ae, m.: a Trojan, son of Anchises and Venus, who after the destruction of Troy fled to Italy; he was regarded as the ancestor of the Romans, and especially of the *gens Iulia*, to which Augustus belonged.

**Aeōliā**, -ae, f., or **Aeōlis**, -idis, f.: a district of Mysia in Asia Minor. Hence **Aeōlius**, -a, -um: Aeolian, *i.e.* of the Aeolic Greek island of Lesbos off the coast of Asia Minor, near the Hellespont, the home of the great Greek lyric poets, Alcaeus and Sappho (about 610 B.C.). Hence *Carmen Aeolium* or *Lesboun* (iii. 12) = songs like those of Alcaeus and Sappho. Horace boasted himself the first to write such odes in Latin, but he had been preceded to some extent by Catullus (87-47 B.C.).

**Afrīca**, -ae, f.: Africa. In particular the name was applied to the Roman province of Africa, the region immediately adjacent to Carthage, from the invasion or conquest of which the Scipios took the name of Africanus (viii. 18). See **CARTHAGO**. Adj. **Afer**, -ri, m.: African.

**Agāmemnōn**, -ōnis, m. : brother of Mēnēlāus (*s.v.* HELENE) and king of Mycēnae. He was the *generalissimo* of the Greeks in the Trojan war. On his return he was murdered by his wife Clytaemnestra (ix. 25).

**Agyieus**, -ei, m. : a title of Apollo (*q.v.*) as guardian of public streets (Greek, ἀγυιά) (vi. 28).

**Alba**, -ae, f. : an ancient Latin city on the *Mons Albanus*, fifteen miles south of Rome, overlooking the *Albanus lacus* (i. 19). Rome was said to have been founded by colonists from Alba Longa. **Albānus**, -a, -um : of Alba, Alban. As a substantive *Albanum* (*sc. vinum*), wine of Alba, which was of high quality (xi. 2).

**Alcaeus**, -i, m. : *floruit* about 610 B.C. ; *s.v.* AEOLIA (ix. 7). His poetry is spoken of as *Minaces Camenae* because of its strong political and warlike feeling, Alcaeus being an ardent aristocrat, and having served in a war between Mýtilēnē and Athens, 611 B.C., for the possession of Sigēum in the Troad (ix. 7).

**Alexandrēa**, -ae, f. : Alexandria, the chief port and capital of Egypt, named after Alexander the Great of Mācēdon, who founded it in 332 B.C. When Antonius divided the world with Augustus (41 B.C.) he made it his headquarters, and lived at the court of its queen, Cleopatra. It surrendered to Augustus immediately after the battle of Actium, 31 B.C. (xiv. 35).

**Algīdus**, -i, m. : a low range of fertile hills between Praeneste and the Mons Albanus, S.E. of Rome. It was famous for the excellence of its pasturage and the fine growth of its oak woods (iv. 58).

**Amāzōnes**, -um, f. : a mythical nation of female warriors living on the Thermodon river in Asia. **Amāzōnius**, -a, -um : Amazonian ; applied to their peculiar double-headed axe (iv. 20).

**Anacrēōn**, -ntis, m. : a famous poet of Teos, one of the cities of the Asiatic coast near Lesbos. His subjects were mainly love and wine, and gave their name to similar verses in later times, which were known as *Anacreontics*. He lived 550-480 B.C., spending most of his time at the courts of Polýcrātēs, tyrant of Samos, and of Hipparchus, tyrant of Athens (ix. 9).

**Ancus**, -i, m. : Ancus Martius, the fourth king of Rome, 642-617 B.C. (vii. 15).

**Apollo**, -inīs, m. (adj. **Apollinaris**, -e) : god of music, poetry, light, and healing, brother of Diāna, and son of Latōna and Jupiter. He was also called Phoebus, Agyieus, Cynthius, etc. ; and the river Xanthus in Asia, and the island of Delos, were believed to be favourite resorts of his (vi. 1, 26, etc.).

**Apūlia**, -ae, f. (adj. **Apūlus**, -a, -um) : the region on the east coast of Italy, north of Calabria. One of its towns was Venusia, the birth-place of Horace. From a mythical king Daunus it was sometimes called Daunia, *q.v.* (xiv. 26).

**Aufīdus**, -i, m. : a river of Apulia, flowing past Venusia, to fall into the Adriatic Sea. It is turbulent and noisy (ix. 2).

**Augustus**, -i, m. : the title by which the first Emperor of Rome

was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Julius Caesar, the dictator, who adopted him as his heir 45 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled. Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra, at **ACTIUM** in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.

**Ausōnes, -um** (or **Aurunci, -orum**), m.: an old tribe of Southern Latium. Adj. **Ausōnius, -a, -um**: Ausonian; hence used for Italian generally (iv. 56).

## B.

**Bacchus, -i**, m.: god of wine and jollity, represented as drawn about in a car harnessed with tigers. Other names for him are Liber, Euhius, Dionysus (viii. 34).

**Bellerōphon, -ntis**, m. (also **Bellerōphontes, -ae**): a Corinthian hero sent to kill the monster Chimaera in Lycia. He captured the winged horse Pegasus, and by its aid slew the monster; then growing presumptuous, he endeavoured to fly to heaven. Thereupon Pegasus threw him, and he was killed (xi. 28).

**Bērēcyntus, -i**, m.: a mountain in Phrygia, famous as the chief seat of the worship of Cŷbēlē. Hence the use of the adjective *Berecynthius* as an epithet of *tibia*, because that instrument was much used in the worship, as also were cymbals (*tympana, aera*). The Phrygian pipe was exceptionally shrill (i. 22).

**Breuni, -orum**, m.: a tribe of the Vindelici, *q.v.* (xiv. 11).

**Britanni, -orum**, m.: the Britons, the people of Britannia (*Britain*). They were twice attacked by Julius Caesar (55, 54 B.C.), and Augustus meditated a fresh invasion of their island; but they did not become Roman subjects until 43 A.D. The British seas contained whales, whence the epithet *beluosus* (xiv. 47).

## C.

Caesar, -āris, m.: *s.v.* AUGUSTUS (ii. 34, etc.).

Cālābrīa, -ae, f. (adj. Cālāber, -ra, -rum): the most south-easterly region of Italy, where was born Ennius (viii. 20).

Cāles, -ium, f.: (also Cāles, -is) a small town in the north of Campania, near the borders of Latium, and on the *Via Latina*, famous for its wines (xii. 14). Now *Calvi*.

Cāmēna, -ae, f.: the Latin name for the Greek MŪSA (*q.v.*). Horace calls himself the "pride of the Daunian Muse" (vi. 27).

Cantāber, -ri, m.: the most warlike and independent of the Spanish tribes, occupying the central part of northern Spain near the Pyrenees. After a contest of nearly eight years, they were finally conquered by Agrippa, 19 B.C. (xiv. 41).

Cāpitolium, -i, n.: the chief and central hill of the seven upon which Rome was built. It lay at the western end of the Forum Romanum, on the left bank of the Tiber, and upon it was the great national temple of Iuppiter Capitolinus, in which were offered sacrifices by generals about to depart for war, or returning in triumph (iii. 9).

Carpāthus, -i, m. (adj. Carpāthius, -a, -um): *Scarpanto*, an island lying between Crete and Rhodes, off the S.W. corner of Asia Minor. From it the sea between Crete and Syria was known as the *Mare Carpathium* (v. 10).

Carthāgo, -inis, f., Carthage, the capital of the Poeni, or Carthaginians. It thrice fought with Rome: (1) First Punic War, 264-241 B.C.; (2) Second Punic War, 218-202 B.C., ended by Scipio Maior at the battle of Zama (see *s.v.* HANNIBAL); (3) Third Punic War, 149-146 B.C., ended by Scipio Minor, who rased the town (iv. 69; viii. 17). Hence each of the Scipios took the cognomen of *Africanus*.

Castor, -ōris, m.: Castor and Polydeuces (Pollux), twin-brothers of Helen, were born from the second of the two eggs which Leda produced. They were believed to be the sons of Tyndareus, and are hence called *Tyndaridae*, and sometimes *Castōres*—the two Castors (v. 35). They were worshipped in Greece and Rome alike, and were supposed to have aided the Romans to win the battle of Lake Regillus, 496 B.C.

Cēa or Cīa, -ae, f. (adj. Cēus, -a, -um): *Zea*, one of the Cyclādes isles, in the Aegean Sea, near the coast of Attica. It was famous as the birthplace of Sīmōnides, the lyric poet, 556-467 B.C., whose poems were chiefly about the Persian Wars. He was celebrated for his mournful epitaphs in elegiac verse, and to this alludes *Ceae Camenae* (ix. 7).

Centauri, -orum, m.: the Centaurs, a fabulous savage tribe of Thessaly, half-man, half-horse. They were invited to the marriage-feast of Pirithōus, king of the Lapithae, and, attempting to carry off his bride Hippodāmia, they were slain by him, with the assistance of Theseus and Hercules (ii. 15).

**Cēres, -ēris, f.:** also called *Dēmēter*, goddess of corn and crops (v. 18).

**Chīmaera, -ae, f.:** a fabulous monster, in shape like a she-goat (Gk. *Chimaira*), with the head of a lion and the tail of a dragon. It was said to breathe fire (whence *flamma Chimaerae*, ii. 16), and was probably meant to represent a volcanic mountain of Cilicia, in S.W. Asia Minor, where it was said to dwell. It was slain by Bellephophon, of Corinth.

**Claudius, -i, m.:** (1) in xiv. 29, Tiberius Claudius Nero, *s.v.* NERONES; (2) adj. Claudius, -a, -um: of the Claudii. See note, iv. 73.

**Colchus, -i, m.:** a native of Colchis, at the foot of the Caucāsus, about the river Phasis in Asia. Here was the dragon guarding the golden fleece, which the Argonauts and Jason came to carry off. Jason slew the dragon and sowed its teeth, from which sprang up armed warriors of iron. Horace says (iv. 63) that these were not more formidable than the Romans.

**Cōs, or Cōus (Cōōs), -i, f. (adj. Cōus, -a, -um):** *Stanco*, one of the *Sporades* islands off the S.W. coast of Asia Minor, famous for the excellence of its purple stuffs (xiii. 13).

## D.

**Dācus, -i, m.:** a Dacian. The Dacians dwelt on the northern bank of the Lower Danube, across which they made frequent forays to the southern shore, the Roman region of Moesia. They were defeated by Crassus in 29 B.C., and remained quiet for some years after (xv. 21).

**Dānūvius, -i, m.:** *s.v.* ISTER (xv. 21).

**Dardānus, -i, m.:** an early king of Troy. Hence the adj. *Dardānus*, -a, -um, meaning Trojan.

**Daunus, -i, m.:** (xiv. 26) a mythical king of Apulia, which is hence called *Daunia*. The adjective *Daunius*, -a, -um, is used for either (1) Apulian, or (2) Italian, generally; and Italy itself is sometimes called *Daunia* (vi. 27).

**Deiphōbus, -i, m.:** one of the sons of Priam, to whom was given Helen to wife, after Paris had been slain in battle (ix. 22).

**Dēlos, -i, f. (adj. Dēlius, -a, -um):** *Dili*, a small island in the Aegean Sea, one of the Cyclades, the birthplace of Apollo and Diana.

**Dīana, -ae, f.:** goddess of chastity, of hunting, and of the moon. She was twin sister of Apollo, and is sometimes called *Phoebē* (vii. 25). As the goddess of the moon she is called *Noctīlūca*, -ae, f. (vi. 38).

**Dircē, -ēs, f. (adj. Dircaeus, -a, -um):** a small stream to the west of Thebes in Boeotia, supposed to be especially dear to the Muses. Hence Pindar is called the "Swan of Dircē" (ii. 25; where see the note), because he came from Boeotia.

**Drūsus, -i, m.:** younger brother of Tiberius and stepson of Augustus, whose second wife, Livia, was his mother. His *fuī* name was

Claudius (iv. 73, *n.*) Drusus (iv. 18) Nero (iv. 28). The northern tribes from the Lippe to the Danube had revolted, and Drusus was dispatched with Tiberius (*q.v.*) to secure the northern frontier. The two brothers made their attack simultaneously from the east and west, defeated the Rhaeti, Breuni, and Genauni, and subjugated the whole of Vindelicia in a single campaign, 15 B.C. (iv. and xiv.).

## E.

Ēlis, -īdis, *f.* (adj. Ēlēus, -a, -um): the N.W. division of the Peloponnesus, possessing a capital city of the same name. Near it was Olympia, on the river Alpheus, where every four years were celebrated the Olympic games by all Greece, the prize for which was but a wreath of wild olive (see the notes on ii. 18, and iii. 4), but to win this was deemed the very highest attainable distinction.

Ennius, -i, *m.*: the first great Italian poet, born at Rudiae in Calabria, 239 B.C. He was taken to Rome by Cato, served in various campaigns, and found a patron in Scipio Africanus Major, the conqueror of Hannibal. He wrote a work called *Annales*, a versified history of Rome from the earliest times (viii. 20).

## G.

Gallia, -ae, *f.*: Gaul, the modern France, with parts of Holland and all Belgium. It was conquered by Julius Caesar, 58-50 B.C., and divided by Augustus into three provinces—Lugdunensis (about Lyons), Belgica in the north, and Aquitānia (*Aquitaine*): hence it is often spoken of in the plural, Galliae, -arum (xiv. 49).

Gānŷmēdēs, -is, *m.*: son of Tros, king of Ilium. A beautiful Trojan youth, who was carried off by Jove's eagle to serve as cup-bearer to the gods (iv. 4).

Gēnauni, -orum, *m.*: a tribe of the Vindelici, *q.v.* (xiv. 10).

Germānia, -ae, *f.*: Germany. The entire country east of the Rhine was so called by the Romans, who dreaded the German tribes, never forgetting their invasion in the time of Marius (102-101 B.C.). They remained unconquered to the last, and ultimately helped to conquer Italy (v. 26).

Graii, -orum, *m.*: the Greeks; a Roman name for the peoples of Greece, who called themselves Hellenes (viii. 4).

Grātia, -ae, *f.*: a Grace. There were three Graces, represented as nude maidens, the personifications of beauty, modesty, and gracefulness (vii. 5).

## H.

Hannībal, -is, *m.*: the famous general of the Carthaginians, who invaded Italy 218 B.C., and for sixteen years maintained himself in that country. He defeated the Romans successively at Ticinus and



Trebia (218 B.C.), Trasimenus (217 B.C.), and Cannae (216 B.C.), with the loss on the last occasion of 50,000 Romans. It was after this battle that he sent home an envoy who carried a bushel of Equestrian rings, taken from the persons of dead Roman knights. The determination of the Romans not to fight any more pitched battles, and the destruction of Hasdrubal's army, so weakened Hannibal, that Scipio Africanus was at last able to invade Africa, and so draw Hannibal from Italy. See SCIPIO (iv. 49).

**Hasdrūbal, -is, m.:** younger brother of Hannibal. When the latter invaded Italy, 218 B.C., he left his brother to watch Spain and send reinforcements as required into Italy. Hasdrubal was employed for ten years in resisting the activity of the Romans in Spain. At length, 207 B.C., he entered Italy, but before he could effect a junction with his brother he was attacked and slain by C. Claudius Drusus at the river Metaurus. This loss ruined Hannibal's plans, and within five years more he was forced to leave Italy (iv. 38).

**Hector, -ōris, m.:** eldest of the fifty sons of Priam, and chief captain of the Trojans. For ten years he repulsed the attacks of the Greeks, but was finally slain by Achilles (ix. 22).

**Hēlēnē, -es, f.:** daughter of Leda the wife of Tyndareus, king of Sparta, and therefore sister of Castor. She became queen of Menēläus, king of Sparta. When the three goddesses Hēra (Jūno), Pallas (Mīnerva), and Aphrōditē (Venus), were disputing as to which was the fairest, they referred the decision to Paris (Alexander), son of Priam, king of Troy. Venus promised him the fairest of women as his wife if he gave her the prize, and accordingly Paris gave judgment for Venus, and was in return bidden to sail to Greece and carry off Helen. From this arose the famous Trojan War, in which Menelaus and his brother Agamemnon led all the host of Greece against Troy to recover Helen (ix. 16).

**Hercūles, -is, m.:** the Greek god of strength, the son of Zeus and Alcmenē, born at Thebes. As punishment for a murder, he was compelled to become the servant of Eurystheus, king of Argos, who made him perform twelve labours, one of which was to destroy the Lernaean Hydra (see note, iv. 61).

**Hespēria, -ae, f.:** the "western land," a poetical name for Italy (v. 37). **Hesperius, -a, -um:** western, derived from *Hespērus*, the evening star. The sun's "western chamber" is the Atlantic Ocean, in which he seems to sink to rest (xv. 16).

**Hibēria, -ae, f.:** Spain; so called from the Hibēri (or Ibēri), one of the leading tribes (v. 28). It gave the Romans immense trouble to conquer. See the note on xiv. 50.

**Hippolytus, -i, m.:** son of Thēseus, and stepson of Phaedra, who tried to win his love, and being rejected accused him to Thēseus as guilty of her own offence. Thēseus cursed him, and he was slain by Neptune (Poseidon). For his chastity, he was a special favourite of Diana, who could not however save him from death (vii. 26).

**Hōmērus, -i, m.:** Homer, the first Greek poet, author of the *Iliad* (Story of Troy) and *Odyssey* (Story of Ulysses). He was believed

to be a native of Asia Minor or of the island of Chios, and was justly called the Father of Poetry. He was always considered the greatest of the classical writers; hence he is said to "hold a first place" (ix. 6).

## I.

**Idömēneus, -ei, m.:** captain of the Cretans when they sailed with the Greeks against Troy, and famous for his deeds of valour there (ix. 20).

**Ilia, -ae, f.:** another name for Rhea Silvia. *S.v.* ROMULUS (viii. 22).

**Ilium, -i, m. (also nom. Ilios, f.):** another name for Troia (*q.v.*), Troy (iv. 53).

**Indus, -i, m.:** an Indian, a native of India. When Augustus was organising Asia in 20 B.C., there came to him envoys from some Indian princes, which fact was exaggerated by the poets into the regular homage and submission of the Indians to Roman rule (xiv. 42).

**Ister, -tri, m.:** the older name for the Dänüvius (*Danube*), which was, during the reign of Augustus, one of the chief frontiers of the Roman Empire against the Scythes, Getae, etc. (xiv. 46).

**Isthmus, or -os, -i, m. (adj. Isthmius, -a, -um):** the Isthmus of Corinth, where were celebrated every two years the Isthmian Games by united Greece. *Isthmius labor* (iii. 3) means the toil necessary for winning a prize there in the various contests. See the note on iii. 4.

**Itys, -yos, m.:** Pandion, son of Cecrops, king of Attica, had two daughters, Procnē and Philōmēla. Tēreus, king of Daulis (Phōcis), married Procnē, who bare him a son Itys. Tēreus then shut up Procnē, said that she was dead, and married her sister, Philomēla, whose tongue he cut out that she might not tell the truth when she learnt it. She told it, however, to Procnē by weaving some words into a robe, which she sent to her sister. Procnē thereupon slew her son, Itys, and served up his flesh to Tēreus: herself and Philomēla fled, and were pursued by Tēreus, who became a hoopoe, Philomēla a swallow (or nightingale), Procnē a nightingale (or swallow). Procnē is the *avis* of xii. 6.

**Iuppiter, Iōvis, m.:** Jupiter, father of gods and men, and king of heaven and the universe. He was the patron god of the Romans under the epithet of *Capitolinus*, from his temple on the Capitoline hill.

## L.

**Lācaena, -ae, f.:** the feminine adjective corresponding to the masculine Lāco, -ōnis, Lacedaemonian or Spartan. An epithet of Helen (ix. 16) as queen of Sparta.

**Lātīnus, -a, -um:** belonging to the Latīni, the people of Lātium, and so to the Romans, Latin (xiv. 7).

**Lātium, -i, n.:** Latium, the land of the Latini. It extended along

the western shore of Italy between the Apennines and the sea, from the Tiber to the Liris (*Garigliano*) and Campania; and so included Rome (iv. 40).

**Lātōna, -ae, f.:** mother of Apollo and Diana. Hence the former is called *puer Latonae* (vi. 37).

**Lesbos or -us, -i, f. (adj. Lesbian, -a, -um):** *Mytilene, Metelin*, a celebrated island in the Aegean sea, off the coast of Troy and Mysia, the birthplace of Alcaeus and Sappho.

**Lēthē, -ēs, f. (adj. Lethaeus, -a, -um):** = Gk. Λήθη (Lēthē), forgetfulness, a river in the infernal regions, from which the shades drank and obtained forgetfulness of the past (vii. 27).

**Liber, -ēri, m.:** a name of Bacchus (*q.v.*) as the god who "sets men free from care" (viii. 34).

**Lollius, -i, m.:** see Introduction to ODE IX.

**Lȳdus, -a, -um:** xv. 30, *n.* Lydia is that part of Asia Minor which lies on the coast between Mysia (N.) and Lycia (S.).

## M.

**Maecēnas, -ātis, m.:** C. Cilnius Maecenas was a wealthy knight, descended from the old Etruscan kings. He attached himself to the party of Augustus, whose chief diplomatic minister he became, arranging several treaties with Antonius, and conducting much of home affairs when the emperor was absent. After the year 20 B.C. he retired into private life, amusing himself with the society of literary men, chief amongst whom were Horace and Vergil and Tibullus. Horace speaks of him as his *patrōnus*, and addresses several odes to him. Maecēnas and Horace died within a few months of each other, 8 B.C. (xi. 19).

**Maeōnia, -ae, f. (adj. Maeōnius, -a, -um):** an old name for part of Lydia and Mysia. The adjective is used as an epithet of Homer, who was believed to have been a native of that region, and whose poem of the *Iliad* deals mainly with the Troad in Maeonia (ix. 5).

**Mātinus, -i, m. (adj. Mātinus, -a -um):** a minor spur of Mount Gargānus which forms the great promontory of northern Apulia. It was famous for the excellence of its honey (ii. 27).

**Mavors, -tis, m.:** another name for Mars, the god of war, and the father of Romulus (*q.v.*), and therefore the patron divinity of the Romans, as descendants of Romulus (viii. 23).

**Mēdus, -i, m.:** *s.v.* PARTHUS (xiv. 42).

**Melpōmēnē, -es, f.:** one of the MUSAE (*q.v.*). Her special province was tragedy, but in iii. 1 she is addressed as the protectress of Horace, who was a lyric poet.

**Mētaurus, -a, -um:** a rare adjective, formed from *Metaurus, -i* (*Metaro*), the name of a small river flowing into the Adriatic Sea, in Umbria. Here, in 207 B.C., C. Claudius Nero defeated and slew Hasdrubal (*q.v.*) (iv. 38).

**Mīnerva, -ae, f.:** goddess of spinning, wit, and industry; identified

with the Greek goddess Pallas Athēnē, the champion of the Greeks in the war against Troy. To her the wooden horse was alleged to be a votive offering (vi. 13).

**Mīnōs**, -ōis, m.: king of Crete. See vii. 21, *n*.

**Mūsa**, -ae, f.: a Muse. There were nine Muses, daughters of Jupiter and Memory. Horace in this Book mentions Melpomene (iii. 1), the Muse of Tragedy, and Thalia (vi. 25), the Muse of Comedy. He cites them both, however, in a general sense, as Muses of Poetry.

## N.

**Nērōnes**, -um, m.: the members of the Neronian house of the *gens Claudia*, to which belonged Tiberius and Drusus. The house dated its celebrity from 207 B.C., when C. Claudius Nero, consul, defeated and slew Hasdrubal at the Metaurus (iv. 28, 37). See HASDRUBAL.

**Nilus**, -i, m.: the Nile, the great river of Egypt (xiv. 46). It often stands poetically for Egypt itself, as in this passage.

**Niōbē**, -ēs, f. (adj. Niobēus, -a, -um): daughter of Tantalus, who boasted overmuch of her numerous progeny, as compared with the two children of Latōna (Apollo and Diana). To punish her boastfulness, Apollo and Diana destroyed all Niobē's children. Niobe herself was turned into stone, and even then continued to weep (vi. 1).

**Nymphae**, -arum, f.: minor deities presiding over the streams, trees, and groves, the companions of the Graces and Faunus (vii. 5).

## O.

**Orcus**, -i, m.: the under-world of the dead, whose monarch was Pluto or Dis. It was a gloomy region underground (*nigro*, ii. 23), to which must pass all alike (vii. 15), and it was shut in by six rivers, among which were Lēthē (Forgetfulness) and Styx (Hate).

## P.

**Parrhāsīus**, -i, m.: see viii. 6, *n*.

**Parthus**, -i, m.: a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (*Medes*), and further south still the Persae (*Persians*); but the name Parthus is used vaguely by Horace for all three peoples. They provoked a war with Rome in 52 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at CARRHAE. They were compelled to make peace again by Ventidius, who twice defeated them 39-38 B.C. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne ended in an appeal to his arbitration. He set up Tigranes as king, 20 B.C.

This appeal for arbitration is construed by Horace and other writers as equivalent to doing homage to Augustus. The Parthians had a peculiar style of fighting, never coming to close quarters, but discharging their arrows backwards as they rode. Augustus never triumphed over them.

**Paullus, -i, m.:** Paullus Maximus, an unknown person spoken of highly in Ode i. He was a skilful pleader (i. 14, *n.*), and had a villa probably near the Alban Lake.

**Pēgāsus, -i, m.:** the winged horse which sprang from the blood of the Gorgon. See *s.v.* BELLEROPHON. Pegasus flew to heaven after its rider's death, and was placed amongst the stars (xi. 27).

**Persae, -arum, m.:** confounded by Horace with the Parthians. *S.v.* PARTHUS (xv. 23).

**Phäëthōn, -ntis, m.:** son of the Sun. He begged to be allowed to drive the chariot of the Sun across the heavens, but the steeds proved too strong for him and ran away, whereupon Jupiter killed him with a flash of lightning. He was a favourite poetical example of presumption and its reward (xi. 25).

**Phoebus, -i, m.:** *s.v.* APOLLO (vi. 26).

**Phthia, -ae, f. (adj. Phthius, -a, -um):** Phthia, the capital of Phthiōtis, the S.E. portion of Thessaly, and the kingdom of Achilles (vi. 4).

**Piēris, -idis, f.:** a woman of Piēria in Macedonia, between the Peneus and Haliacmon rivers, on the north-western shore of the Aegean Sea. It was supposed to be a favourite haunt of the Muses, whence *Pieris* = *Musa* (iii. 18).

**Pindārus, -i, m.:** the famous lyric poet of Boeotia, was born at Cynoscephālae, in that country, 522 B.C. He spent most of his life at the courts of Amyntas, king of Macedon, Archelaus of Cyrene, Thero of Agrigentum, and Hiero of Syracuse. His various poems are mentioned in Ode ii. (see note on ii. 9), but only his *Epinicia*—songs in praise of victories at the great Greek games—have come down to us, in four books. He died 442 B.C. Adj. **Pindāricus, -a, -um,** Pindaric. The Muse of Pindar (ix. 6) is his poetry.

**Plēiādes, -um, f.:** see xiv. 21, *n.*

**Poeni, -orum, m.:** the Carthaginians, the people of Carthage. See CARTHAGO (iv. 47).

**Prīāmus, -i, m.:** last king of Troy and father of Paris, whose rape of Helen led to the Trojan War. He was slain by Achilles' son, Pyrrhus, at the altar of his palace, when the town was surprised by the Greek warriors concealed in the Wooden Horse (vi. 15).

## Q.

**Quīrīnus, -i, m.:** the name of Romulus after his deification. It means the lance-bearing god (*quiris*, a lance).

**Quirītes, -ium, m.:** see note, xiv. 1.

## R.

**Raetia**, -ae, f. : a Roman province south of the Danube, corresponding to the *Grisons* and *Tyrol*. **Raetus**, -a, -um : of the Raeti, the people of Raetia, conquered by Tiberius and Drusus (*q.v.*) in 15 B.C. The *Alpes Raeticae* extend from the *St. Gothard* to the *Orteler* (iv. 17).

**Rōmūlus**, -i, m. : son of Mars and the vestal virgin Rhea Silvia. With his twin brother, Rēmus, he was exposed at his birth, was suckled by a she-wolf, lived to revenge his ill-treatment and recover his grandfather's kingdom of Alba, from whence he led a body of settlers who built Rome. He was the first king and the founder of the Roman state (viii. 24). **Rōmūlus**, -a, -um : belonging to Romulus ; an epithet of the Romans as descended from Romulus (v. 1).

## S.

**Sālii**, -orum, m. : see i. 28, *n.*

**Sapphō**, -ūs, f. : of Lesbos, called *Aeolia puella* in ix. 12 (*s.v.* **AEOLIUS**), a contemporary of Alcaeus (about 610 B.C.). Her poetry was mostly about love, and she is said to have thrown herself into the sea for love of Phāōn, who had despised her.

**Scīpio**, -ōnis, m. : Publius Cornelius Scipio Africanus. (1) Scipio, known as **Maior**, "The Elder," the general who by invading Africa forced Hannibal to leave Italy. For his great victory at Zama (202 B.C.) he won his surname of Africanus. (2) Scipio Minor, "The Younger," grandson of the above by adoption, who won the same surname of Africanus for his rasing of Carthage (146 B.C.). He was murdered in 127 B.C. See viii. 18, *n.*; and Index, *s.v.* **HANNIBAL** and **HASDRUBAL**.

**Scōpas**, -ādis, m. : see viii. 6, *n.*

**Scythes**, -ae, m. : a Scythian. The Scythians (a name which included various smaller nations, such as Getae, Sarmatians, Dacians) occupied the whole of southern Russia from the Caucasus to the Danube. The river Tanais (*Don*) was especially the centre of their country. They were particularly dreaded by the Romans, and their name stood for a type of formidable foes (v. 25). The epithet *gelidus* refers to the bitter climate of Scythia.

**Sēres**, -um, m. : a people of the far east, generally supposed to be the Chinese. They are used as a type of a far-off people (xv. 23).

**Sicīlia**, -ae, f. (adj. **Sicūlus**, -a, -um) : the island of Sicily (iv. 44).

**Stēsichōrus**, -i, m. : of Himera in Sicily, a famous writer of choral odes about the time of Alcaeus and Sappho (about 610 B.C.). His poetry dealt with epic subjects, whence it is called *graves Camenae* (ix. 8).

**Sthēnēlus**, -i, m. : captain of the Argives (men of Argos) in the Trojan War (ix. 20).

**Styx**, -ygis and -ygos, f. (adj. **Stygius**, -a, -um) : one of the six

rivers of Hell. Hence the "waves of Styx" are equivalent to death (viii. 25).

**Sulpícií, -orum, m.:** see xii. 18, *n.*

**Sýgambri, -orum, m.:** a German people on the right bank of the Lower Rhine about *Bonn*. They defeated the army of M. Lollius, legate of Germany, in 16 B.C.; and Augustus left Rome to restore order on the Rhine frontier, only returning three years later (13 B.C.). Horace speaks (ii. 36) as if Augustus would celebrate a triumph for his achievements, but he did not.

## T.

**Tánäis, -is, m.:** xv. 24, *n.*

**Teucer, -ri, m.:** brother of Ajax, and best archer of all the Greeks at Troy. Whence he is said to be armed with a Cydonian (*i.e.* Cretan) bow, because Cydōnia was one of the chief cities in Crete, and Cretan archers were proverbially excellent (ix. 17). **Teucer, -ra, -rum:** a rare adjective = *Trōicus*, Trojan; derived from the name of Teucer, the first king of Troy (vi. 12).

**Thālia, -ae, f.:** *s.v.* MUSA (vi. 25).

**Thēbae, -arum, f.:** the capital city of Boeotia, in Greece. It was said to have been built by Cadmus, by help of iron warriors, who sprang up from the teeth of a dragon, which he slew there. One of these warriors was Echion, whence the epithet *Echionius* (iv. 64).

**Thēseus, -ei, m.:** a hero-king of Athens. In conjunction with his friend Pirithōs, king of the Lapithae, he descended to Hades in order to carry off Proserpina, Queen of Hell. Thēseus was allowed to escape, but Pirithous was chained for ever in Hades, as a punishment for his audacity, and Theseus could not rescue him (vii. 27).

**Thrācia, -ae, f. (adj. Thrācius, -a, -um):** the modern region of the same name in Northern Greece, proverbial for its rigorous winters, and fierce north winds (xii. 2).

**Tibērius, -i, m.:** Tiberius Claudius Nero, elder brother of Drusus, and stepson of Augustus, by whom he was adopted son and heir. In 20 B.C. he undertook some movements in Asia which resulted in the recovery of the standards lost at Carrhae by Crassus, 53 B.C. (xv. 7). In 15 B.C., aided by Drusus, he conquered Raetia and Vindelicia (Odes xiv. and iv.). He succeeded to the empire on the death of Augustus (14 A.D.), and reigned until 37 A.D.

**Tibur, -uris, n.:** (*Tivoli*) on the Anio, sixteen miles E.N.E. from Rome. It was famous for its beautiful scenery and cascades (whence *vidi*, ii. 30), and for its fertility, and was therefore a favourite summer resort of the Romans. Horace had a villa near it.

**Tigris, -is, m.:** the Tigris, the great river of Mēsōpōtāmīa, which unites with the Euphrates below the site of ancient Babylon, and falls into the Persian Gulf (xiv. 46).

**Tītýos, -i, m.:** one of the Giants, who, for offering violence to Diana, was slain by her brother Apollo. He had boasted that he would win Diana's love (vi. 2). His punishment was to be chained

to the ground in Tartärus, where a vulture daily devoured his entrails, which grew again in the night.

**Trōia, -ae, f.:** Troy, also called **Ilium** and **Ilios**. It was situated on a small hill in the region of N.W. Asia Minor called after it the Troad, between the small rivers Simois and Xanthus (Scamander). In revenge for the rape of Helen (*q.v.*) it was besieged by all Greece for ten years and finally sacked (vi. 3). **Trōs, Trōis, m. (pl. Trōēs):** a Trojan.

**Tullus, -i, m.:** Tullus Hostilius, the third king of Rome, 673-642 B.C. (vii. 15).

**Tusci, -orum, m. (adj. Tuscus, -a, -um):** another name for *Etrusci*, the inhabitants of *Etruria*, the country beyond the Tiber, to the north of Rome, between the Apennines and the sea. Hence the adjacent portion of the Mediterranean (between Italy, Sicily, and Sardinia), was known as the *Mare Tuscum* or *Tyrrhēnum* (iv. 54).

**Tyndārīdae, -um, n.:** *s.v.* CASTOR (viii. 31).

**Tyrrhēnus, -a, -um:** *s.v.* TUSCUS (xv. 3).

## V.

**Vēnus, -ēris, f.:** the goddess of love and mother of Cupid (i. 5). She was identified with the Greek Aphrōdīte, and is generally associated with Bacchus. Sparrows, swans, and doves were her favourite birds. She was the mother of the Trojan Aeneas and therefore protectress of Troy, and of Aeneas' descendants the Romans (vi. 21).

**Vindēlīci, -ōrum, m.:** the people of Vindēlīcīa, the Roman province between Raetia (*Grisons*) and the Danube, and corresponding to portions of *Baden*, the *Tyrol*, *Wurtemberg*, and *Switzerland*. They were reduced in one campaign by Tiberius and Drusus, 15 B.C. (Odes iv., xiv.).

## X.

**Xanthus, -i, m.:** the chief river of Lycia, rising in Mount Taurus, and falling into the Aegean Sea near Patara (now *Echeu Chai*). It was supposed to be sacred to Apollo (vi. 26). There was another Xanthus river, also called Scamander, in the Troad.



## VOCABULARY.

### A

*ā*, *ab*, *from*.  
*ab-dō*, -*didī*, -*ditum*, 3, *to hide*.  
*ab-eō*, -*ii*, -*itum*, -*ire*, *depart*.  
*abigō*, -*ēgī*, -*actum*, 3, *to drive away, off*.  
*ab-negō*, -*āvī*, -*ātum*, 1, *to refuse*.  
*ab-rumpō*, -*rūpī*, -*ruptum*, 3, *to break off, tear away*.  
*ab-scindō*, -*scidī*, -*scissum*, 3, *to tear or wrench away, separate*.  
*abstinens*, -*entis*, *abstinent, temperate, continent*.  
*abstineō*, -*tinui*, -*tentum*, 2, *to refrain, abstain*.  
*ab-sum*, *abfui* (*āfui*), *abesse* (*abforem* or *āforem*, *abfore* or *āfore*, *abfuturus* or *āfuturus*), *to be away or absent*.  
*ab-sūmō*, -*sumpsī*, -*sumptum*, 3, *to use up, consume*.  
*ac*, *and*.  
*ac-cēdō*, -*cessī*, -*cessum*, 3, (1) *to go to*; (2) *be added*.  
*acceptus*, -*a*, -*um*, *welcome, pleasing*.  
*accipio*, -*cēpī*, -*ceptum*, 3, (1) *to receive*; (2) *welcome, entertain*.  
*accipiter*, -*tris*, *m.*, *a hawk*.  
*ac-cubō*, 1, *to lie beside, lean against, recline in*.  
*ācer*, *ācris*, -*e*, (1) *sharp, keen*; (2) *fierce*.  
*acerbus*, -*a*, -*um*, *sour, ungrown, immature*.  
*acerra*, -*ae*, *f.*, *an incense-box*.

*acervus*, -*i*, *m.*, *a pile*.  
*aciēs*, -*ēi*, *f.*, *a line of battle*.  
*acīnacēs*, -*is*, *m.*, *a scimitar*.  
*acuō*, *acui*, *acūtum*, 3, *to sharpen, whet*.  
*acūtus*, -*a*, -*um*, *sharp*; *acūta*, -*ōrum*, *n.*, *perils*.  
*ad*, *prep.* with *acc.*, (1) *to, towards*; (2) *near*.  
*adamantinus*, -*a*, -*um*, *hard as steel, adamantine, inflexible*.  
*addō*, -*didī*, -*ditum*, 3, (1) *to attach*; (2) *add, say in addition*.  
*ad-dūcō*, -*dūxī*, -*ductum*, 3, (1) *to lead, bring to*; (2) *prompt*.  
*ad-edō*, -*ēdī*, -*ēsum*, 3, (1) *to eat away, devour, consume*; (2) *wear away*.  
*ad-eō*, -*ii* (*rarely -ivī*), -*itum*, -*ire*, *to approach*.  
*adhibeō*, -*hibui*, -*hibitum*, 2, (1) *to direct towards, apply to*; (2) *summon, call to one's help, invite*.  
*adhūc*, *adv.*, (1) *to this point, hitherto*; (2) *still*.  
*adiciō*, -*iēcī*, -*iectum*, 3, (1) *to throw, cast, or sling at*; (2) *add*.  
*adimō*, -*ēmī*, -*emptum* (-*emtum*), 3, *to take away or from*.  
*ad-mittō*, -*mīsī*, -*missum*, 3, *to let in, admit*.  
*ad-moveō*, -*mōvī*, -*mōtum*, 2, *to move or bring to, apply*.  
*adōrea*, -*ae*, *f.*, (1) *a prize of victory* (originally a gift of grain), and hence: (2) *victory*.

## ADUL

- adulter, -ī, m., and adultera, -ae, f., an adulterer, paramour, an adulteress; adulter, -era, -erum, adulterous.
- adultus, -a, -um, grown up, marriageable.
- ad-urgeo, 2, to pursue closely.
- ad-ūrō, -ussī, -ustum, 3, to burn, inflame.
- adventus, -ūs, m., an arrival.
- ad-vocō, -āvī, -ātum, 1, to summon.
- adytum, -ī, n., a shrine.
- aedēs and aedis, -is, f., (1) a temple; (2) (pl.) a dwelling.
- Aegaeus, -a, -um, Aegean, mare, aequor, the Aegean Sea, now the Grecian Archipelago.
- aegis, -gidis, f., a shield of Minerva, with the Medusa head.
- aemulor, -ātus sum, -ārī, to vie with.
- aemulus, -a, -um, striving after, emulous; subst., aemulus, -ī, m., a rival.
- aēneus and ahēneus, -a, -um (aes), of copper or bronze.
- Aeolius, -a, -um, Aeolian, with especial reference to Sappho as being a Lesbian woman.
- aequālis, -e, (1) equal, corresponding; (2) of the same age; aequālis, -is, m., one of the same age, a companion.
- aequē, in like manner, equally.
- aequō, -āvī, -ātum, 1, (1) to make level; (2) make equal.
- aequor, -oris, n., (1) a level surface; (2) the level surface of the sea, the sea (sing. and pl.).
- aequus, -a, -um, (1) equal, just; (2) favourable; (3) fair, calm.
- āēr, aēris, acc. aera, m., the air, atmosphere, esp. the lower air.
- aerātus, -a, -um, covered or fitted with bronze, with a bronze beak.

## AGNUS

- āerius, -a, -um, pertaining to the air, aerial.
- aes, aeris, n., (1) copper, bronze; (2) something made of copper or bronze; aera, cymbals.
- aesculētum, -ī, n., a forest of oaks.
- aestās, -ātis, f., summer, summer heat.
- aestivus, -a, -um, of summer.
- aestuō, -āvī, -ātum, 1, to boil, surge.
- aestuōsus, -a, -um, (1) burning hot; (2) surging.
- aestus, -ūs, m., (1) heat; (2) tide.
- aetās, -ātis, f., (1) age, lifetime; (2) time.
- aeternō, -āvī, -ātum, 1, to immortalise.
- aeternus, -a, -um, eternal.
- aethēr, -eris, m., the upper air, sky.
- aetherius, -a, -um, of the upper air, ethereal.
- Aethiops, -opis, m., a black man.
- aevum, -ī, n., (1) eternity; in aevum, for ever; (2) time of life, life; (3) generation.
- afferō, attulī, allātum, afferre, to carry to, take to.
- affigō, -fixī, -fixum, 3, to fasten to, affix.
- affluō, -fluxī, -fluxum, 3, to flow to.
- affor, -fātus sum, -fārī, to speak to.
- affulgeō, -fulsī, 2, to shine upon.
- Africus, -a, -um, African; and ESP.: with or without ventus, the S. W. wind.
- ager, agrī, m., a field, farm.
- agitō, -āvī, -ātum, 1, (1) to drive; (2) set in motion; (3) shake; (4) excite; (5) manage.
- agmen, -minis, n., an army (in close marching order).
- agna, -ae, f., a lamb.
- agnus, -ī, m., a lamb.

- agō, ēgī, actum, 3, (1) to set in motion, drive; (2) carry off; (3) of time: pass; (4) do, act; (5) keep, celebrate; (6) imperat; age, come, come now.
- agrestis, -e, (1) of the country; (2) countrified.
- āla, -ae, f., a wing.
- albescō, 3 to become white.
- albicō, -āvī, 1, to be white.
- albus, -a, -um, (1) white; (2) pale; (3) bright, clear.
- ālea, -ae, f., (1) a game played with dice, any game of chance; (2) hazard, risk.
- ↙ āles, -litis, (1) winged; (2) subst., m. and f., a (large) bird; (3) augury, omen.
- alga, -ae, f., sea-weed.
- aliās, adv. [acc. pl. f. of alius, sc. vices], at another time.
- aliter, adv., otherwise.
- aliunde, from another source.
- alius, -a, -ud, gen. alius, dat. alii, gen. f., also aliae, another, other.
- allabōrō, -āvī, -ātum, 1, to add to by toil.
- almus, -a, -um, nourishing, fruitful, bountiful, kindly.
- alō, alui, altum and alitum, 3, to nourish, foster, feed.
- alter, -tera, -terum, (1) one of two; (2) second; (3) different.
- alternus, -a, -um, alternate, by turns.
- altrix, -trīcis, f., a foster-mother.
- altus, -a, -um, (1) high; (2) deep; (3) noble. altum, -ī, n., the deep.
- alumnus, -ī, m., foster-son, nursing.
- alveus, -ī, m., (1) a hollow; (2) river-bed.
- alvus, -ī, f., the womb.
- amābilis, -e, with compar. and superl., worthy of love, amiable.
- amans, -antis, m., a lover.
- amārus, -a, -um, bitter.
- amātor, -ōris, m., a lover.
- ambiguus, -a, -um, moving from side to side, wavering.
- ambiō, -īvī and -īī, -ītum, 4, (1) to go round; (2) canvass for votes; (3) solicit.
- ambitiōsus, -a, -um, twining around.
- amb-ūrō, -ussī, -ustum, 3, to burn.
- amicō, with good will.
- amicō, -micuī and -mixī, -mic-tum, 4, to wrap around.
- amicitia, -ae, f., friendship.
- amicus, -a, -um, loving, kind; amicus, -ī, m., a friend.
- ā-mittō, -mīsī, -missum, 3, (1) to let slip; (2) lose.
- amnis, -is, m., a stream.
- amō, -āvī, -ātum, 1, (1) to love; (2) be fond of, accustomed to, with inf.
- amoenus, -a, -um, pleasant, charming.
- amor, -ōris, m., love.
- ā-moveō, -mōvī, -mōtum, 2, (1) to remove; (2) steal; (3) put aside.
- amphora, -ae, f., a large two-handled jar with a pointed bottom.
- amplius, more.
- amplus, -a, -um, (1) large, spacious; (2) abundant.
- amystis, -tidis, f., the draining of a cup at a draught.
- an, conj., whether, or.
- ancile, -is, n., gen. pl. anciliorum, the shield said to have fallen from heaven in Numa's reign, on the preservation of which the prosperity of Rome was believed to depend.
- ancilla, -ae, f., a handmaid.
- angiportum, -ī, n., and -us, -ūs, m., a narrow street, alley.
- anguis, -is, c., a serpent.
- angulus, -ī, m., a corner.
- angustus, -a, -um, narrow.
- anhēlitus, -ūs, m., panting.

anima, -ae, f., (1) *air, breeze, wind*; (2) *the breath*; (3) *the breath of life*; (4) *life*; (5) *soul*.  
 animōsus, -a, -um, (1) *living*; (2) *spirited, courageous*.  
 animus, -ī, m., (1) *the soul*; (2) *disposition, feeling*; (3) *heart, spirit, self-confidence*.  
 annōsus, -a, -um, *full of years, aged*.  
 annuō, -nuī, 3, *to give assent by a nod, grant*.  
 annus, -ī, m., *a year*.  
 annuus, -a, -um, (1) *lasting for a year*; (2) *annual, yearly*.  
 ante, (1) *of space: before, in front of*; (2) *of time: before, previously*; freq. followed by *quam* apart or as one word (*antequam*), with *indic.* and *subj.*  
 ante-cēdō, -cessī, -cessum, 3, *to go before, precede*.  
 ante-eō, -īvī, and -īī, -ire, *to go before, precede*.  
 ante-hāc, *before now*.  
 antenna, -ae, f., *yard-arm, a sail-yard*.  
 ante-quam, *conj.*, *before*.  
 antrum, -ī, n., *a cave*.  
 anus, -ūs, f., *an old woman*.  
 anxius, -a, -um, *anxious, solicitous*.  
 aper, apri, m., *a wild boar*.  
 aperiō, -peruī, -pertum, 4, *to open*.  
 apertus, -a, -um, *open*; *subst.*, *apertum, -ī, n.*, *an open space, the open field*.  
 apex, -picis, m., (1) *a point, summit*; (2) *the wool-bound rod at the top of the flamen's cap*; hence: *the flamen's cap*; (3) *the tiara of eastern potentates*.  
 apis, -is, f., *a bee*.  
 apium, -īī, n., *parsley*.  
 apparātus, -ūs, m., (1) *preparation*; (2) *luxury, magnificence*.  
 ap-pāreō, -uī, -itum, 2, *to become visible, appear*.

ap-plicō, -āvī or -uī, -ātum, 1, (1) *to attach*; (2) *direct towards, apply*.  
 ap-pōnō, -posuī, -positum, 3, (1) *to set beside, add to*; (2) *implant*.  
 ap-precor, -ātus sum, -ārī, *to pray to, worship*.  
 apricus, -a, -um, *sunny*.  
 aptō, -āvī, -ātum, 1, (1) *to fit, adjust*; (2) *adapt to*.  
 aptus, -a, -um, *suitable, appropriate*.  
 apud, *prep.* with *acc.*, *with, near, by* (usually of persons).  
 aqua, -ae, f., *water*.  
 aquila, -ae, f., *an eagle*.  
 aquilō, -ōnis, m., *the north wind*.  
 aquōsus, -a, -um, *full of water, moist*.  
 āra, -ae, f., *an altar*.  
 arātor, -ōris, m., *a ploughman*.  
 arātrum, -ī, n., *a plough*.  
 arbiter, -trī, m., (1) *an umpire, judge*; (2) *master*.  
 arbitrium, -īī, n., (1) *decision, judgment*; (2) *authority, will*.  
 arbor, (*poet.* arbōs), -oris, f., *a tree*.  
 arbustum, -ī, n., *a plantation*.  
 arbutus, -ī, f., *the arbutus, wild strawberry-tree*.  
 arcānus, -a, -um, *hidden, secret*; *arcānum, -ī, a secret*.  
 arceō, -cui, 2, *to shut out, keep off*.  
 arcus (*arch.* arqus), -ūs, m., *a bow*.  
 ardeō, arsi, arsum, 2, (1) *to be on fire, glow*; (2) *burn with love for*.  
 ardor, -ōris, m., *fire, flame*.  
 arduus, -a, -um, (1) *steep, lofty*; (2) *difficult*.  
 ārea, -ae, f., (1) *an open space*; (2) *a court, square*; (3) *threshing-floor*.  
 arēna (harena), -ae, f., *sand*.  
 argentum, -ī, n., (1) *silver*; (2) *silver plate*.

arguō, -uī, -ūtum, 3, to make clear, show.  
 argūtus, -a, -um, (1) clear-ringing; (2) piercing, tuneful.  
 aridus, -a, -um, (1) dry, parched; (2) withered.  
 arma, -ōrum, n., arms, weapons.  
 armentum, -ī, n., (1) cattle; (2) a herd.  
 arō, -āvī, -ātum, 1, to plough.  
 arrogans, -antis, arrogant, haughty.  
 arrogō, -āvī, -ātum, 1, to claim for, confer upon.  
 ars, artis, f., (1) skill or art, accomplishment; (2) pl., works of art, (3) conduct, quality.  
 artus, -a, -um, (1) close, confined; (2) dense.  
 artūs, -uum, m. pl., limbs.  
 arvum, -ī, n., ploughed, cultivated land, field.  
 arx, arcis, f., (1) fortress, citadel; (2) eminence.  
 ascribō, -scripsī, -scriptum, 3, to enrol.  
 asper, -era, -erum, (1) rough; (2) harsh, cruel; (3) angry.  
 aspiciō, -spexī, -spectum, 3, (1) to look at; (2) have regard to.  
 assum (ad-sum), affui (adfui), adesse, to be at, present, at hand.  
 astringō, -strinxī, -strictum, 3, to bind fast.  
 astrum, -ī, n., a star, constellation.  
 at, but.  
 atavus, -ī, m., the father of a great-great-grandfather; hence ancestor.  
 āter, ātra, ātrum, (1) black, dark, gloomy; (2) dismal, deadly.  
 atque, and.  
 atquī, and yet.  
 ātrium, -iī, n., the forecourt, hall.  
 atrox, -ōcis, fierce, harsh, cruel.  
 attenuō, -āvī, -ātum, 1, (1) to make thin; (2) abase.  
 at-terō, -trivī, -tritum, 3, to rub against.

attineō, -tinuī, -tentum, 2, (1) to hold fast; (2) concern, be of consequence to.  
 attingō, -tigī, -tactum, 3, to touch, arrive at.  
 attonitus, -a, -um, (1) thunder-struck; (2) frenzied, inspired.  
 auctor, -ōris, c., (1) a founder, father, maker; (2) author, authority.  
 audax, -dācis, daring, bold.  
 audeō, ausus sum, 2, to dare.  
 audiō, -ivī and -iī, -itum, 4, (1) to hear; (2) listen to, hear about; (3) obey.  
 auferō, abstulī, ablātum, auferre, to take away, bear away.  
 augur, -guris, c., an augur, soothsayer, seer, harbinger.  
 aula, -ae, f., (1) a forecourt, yard; (2) palace, court.  
 aulaeum, -ī, n., (1) tapestry; (2) hangings.  
 aura, -ae, (1) a breeze; (2) breath.  
 aureus, -a, -um, (1) golden; (2) excellent; (3) noble.  
 auriga, -ae, m., a charioteer.  
 auris, -is, f., an ear.  
 auritus, -a, -um, (1) with ears, (2) listening.  
 aurum, -ī, n., (1) gold; (2) the Golden Age.  
 auspex, -spicis, m. and f., (1) one who observes the omens given by birds and makes predictions therefrom, an augur, diviner, (2) leader.  
 auspicātus, -a, -um, consecrated by auspices.  
 auspiciū, -iī, n., (1) augury from birds, auspices; (2) omen, sign.  
 aut, or; aut...aut, either...or.  
 avārus, -a, -um, eagerly desirous, covetous, avaricious.  
 aveō, 2, to wish to, long for.  
 āversus, -a, -um, (1) turned away; (2) disinclined, unfavourable, averse.

**avidus**, -a, -um, *desirous, eager, greedy.*  
**avis**, -is, f., (1) *a bird*; (2) *omen.*  
**avitus**, -a, -um, *of a grandfather, ancestral.*  
**āvius**, -a, -um, *untrodden.*  
**avus**, -ī, m., *a grandsire.*

## B

**bāca** (bacca), -ae, f., *a berry.*  
**bacchor**, -ātus sum, -ārī, *to rave like the Bacchantes, revel.*  
**balanus**, -ī, f., *a fragrant nut, a behen-nut.*  
**barbarē**, *rudely, cruelly.*  
**barbarus**, -a, -um, *foreign, barbarous.*  
**barbitos**, -i, c., *a lyre, lute.*  
**beātus**, -a, -um, (1) *happy, fortunate*; (2) *prosperous, wealthy.*  
**bellicōsus**, -a, -um, *warlike.*  
**bellicus**, -a, -um, (1) *of war, military*; (2) *warlike.*  
**bellō**, -āvī, -ātum, *to wage war.*  
**bellum**, -ī, n., *war.*  
**bēlua**, -ae, f., *a beast (of great size), monster.*  
**bēluōsus**, -a, -um, *teeming with beasts.*  
**bene**, *well.*  
**benignus**, *more generously (than usual).*  
**benignus**, -a, -um, (1) *good-natured*; (2) *generous.*  
**beō**, -āvī, -ātum, 1, *to bless, reward.*  
**bibō**, bibī, 3, *to drink.*  
**bicornis**, -e, *two-horned.*  
**bidens**, -entis, *with two teeth*; subst. f., *a sheep.*  
**biformis**, -e, *of two forms.*  
**bilis**, -is, f., *bile, anger.*  
**bimaris**, -e, *between two seas.*  
**bimestris**, -e, *of two months, two months old.*  
**bīmus**, -a, -um, *two years old.*  
**bipennis**, -is, f., *a two-edged axe, battle-axe.*

**birēmī**, -e, *two-oared.*  
**bis**, *twice.*  
**blandius**, *more alluringly, more persuasively.*  
**blandior**, -ītus sum, -īrī, *to coax.*  
**blandus**, -a, -um, *caressing, alluring.*  
**bonus**, -a, -um, (1) *good*; (2) *favourable, kind.*  
**boreās**, -ae, m., *the north wind.*  
**bōs**, bovis, c., *an ox, cow.*  
**brāchium**, -īī, n., (1) *the fore arm*; (2) *the arm.*  
**brevis**, -e, (1) *short*; (2) *short-lived.*  
**brūma**, -ae, f., *the shortest day, winter time, winter.*  
**brūtus**, -a, -um, *heavy, immoveable, dull.*  
**bustum**, -ī, n., *a tomb.*

## C.

**cadō**, cecidī, cāsum, 3, (1) *to fall*; (2) *set (of stars).*  
**cadūcus**, -a, -um, (1) *inclined to fall, falling*; (2) *frail, perishable.*  
**cadus**, -ī, m., *a wine-jar.*  
**caecus**, -a, -um, (1) *blind*; (2) *unseen, hidden.*  
**caedēs**, -is, f., *a cutting down, slaughter.*  
**caedō**, cecidī, caesum, 3, (1) *to cut*; (2) *kill.*  
**caelebs** (coelebs), -libis, *unmarried, single.*  
**caelestis**, -e, *of the sky, heavenly, divine.*  
**caelum** (coelum), -ī, n., *the sky.*  
**caementum**, -ī, n., *an unhewn stone, a quarry stone.*  
**caesariēs**, -ēī, f., *the hair.*  
**caespes** (cespes), -pitis, m., *a turf, sod.*  
**calamus**, -ī, m., *a reed.*  
**calcō**, -āvī, -ātum, 1, (1) *to tread upon*; (2) *tread.*

- caleō, -uī, 2, (1) to be warm; (2) love ardently.  
 calescō, calui, 3, to grow warm.  
 calidus, -a, -um, (1) warm, hot; (2) fiery, rash.  
 cāliginōsus, -a, -um, misty, gloomy.  
 calleō, -uī, 2, (1) to be thick-skinned; (2) be experienced.  
 callidus, -a, -um, skilful, dexterous, clever.  
 calor, -ōris, m., (1) warmth, heat; (2) the fire of love.  
 Camēna (Camoena), -ae, f., a Muse.  
 campester, -stris, -stre, (1) of a level plain, flat; (2) nomad.  
 campus, -i, m., an open plain, field; Campus Martius, or simply Campus, a grassy plain along the left bank of the Tiber in N.W. Rome, used as an exercise ground and a place for holding the comitia.  
 candeō, -uī, 2, to shine with a white glow.  
 candidus, -a, -um, shining or dazzling white.  
 canis, -is, c., a dog.  
 cānitiēs, -ēī, f., hoariness.  
 canō, cecini, cantum, 3, (1) to sing; (2) sing of.  
 canōrus, -a, -um, melodious.  
 cantharus, -i, m., a tankard.  
 cantō, -āvī, -ātum, 1, (1) to sing; (2) sing of.  
 cantus, -ūs, m., (1) a song; (2) music.  
 cānus, -a, -um, hoary.  
 capax, -ācis, large, capacious.  
 capella, -ae, f., a little she-goat, kid.  
 caper, -pri, m., a he-goat, goat.  
 capillus, -i, m., a hair.  
 capiō, cēpī, captum, 3, (1) to take, seize; (2) captivate.  
 caprea, -ae, f., a wild she-goat.  
 cāpripēs, -pedis, goat-footed.
- captivus, -a, -um, taken in war, captive; captiva, -ae, f., a captive.  
 caput, -pitis, n., (1) the head; (2) a head, person; (3) the source; (4) civil rights.  
 carbō, -ōnis, m., coal, charcoal.  
 cardō, -dinis, m., a hinge.  
 careō, -uī, -itūrus, 2, to be without, in want of, free from.  
 carīna, -ae, f., (1) a keel; (2) a ship.  
 carmen, -minis, n., a song.  
 carpō, carpsī, carptum, 3, (1) to cull, pluck, pick, spin; (2) graze on; (3) seize, enjoy; (4) pass over; (5) consume.  
 cārūs, -a, -um, dear, precious.  
 castitās, -ātis, f., purity, chastity.  
 castra, -ōrum, v. castrum.  
 castrum, -i, n., (1) a fort; (2) pl. a camp.  
 castus, -a, -um, pure, guiltless.  
 cāsus, -ūs, m., a fall.  
 catēna, -ae, f., a chain, fetter.  
 caterva, -ae, f., throng, troop.  
 catulus, -i, m., a whelp, cub, dog.  
 catus, -a, -um, clever.  
 cauda, -ae, f., the tail.  
 causa, -ae, f., a cause, reason, motive.  
 cautius, more warily.  
 cautus, -a, -um, cautious, wary.  
 caveō, cāvī, cautum, 2, to take care, beware, guard against.  
 cavus, -a, -um, hollow.  
 cēdō, cessī, cessum, 3, (1) to withdraw, depart; (2) yield; (3) give up one's right.  
 celebr, -bris, -bre, frequented, crowded.  
 celebrō, -āvī, -ātum, 1, (1) to frequent; (2) celebrate; (3) praise, honour.  
 celer, -eris, -ere, swift.  
 cella, -ae, f., a storehouse.  
 cēlō, -āvī, -ātum, 1, to hide.  
 celsus, -a, -um, lofty.

cēna (caena and coena), -ae, f., *the principal meal of the Romans; dinner.*  
 census, -ūs, m., *property.*  
 centiceps, -cipitis, *hundred-headed.*  
 centimanus, -a, -um, *with a hundred hands.*  
 centum, num., *a hundred.*  
 cerēbrum, -ī, n., *the brain.*  
 cēreus, -a, -um, *waxen.*  
 cērō, -āvī, -ātum, 1, *to cover with wax.*  
 certāmen, -minis, n., *a contest.*  
 certō, *at least, at any rate.*  
 certō, -āvī, -ātum, 1, (1) *to fight, contend; (2) vie.*  
 certus, -a, -um, (1) *fixed, certain; (2) trusty, unerring.*  
 cerva, -ae, f., *a hind.*  
 cervix, -icis, f., *the neck.*  
 cervus, -ī, m., *a stag, deer.*  
 cessō, -āvī, -ātum, 1, (1) *to be remiss, tarry; (2) be inactive, falter.*  
 cēterus, -a, -um, usually pl., *the other, the rest.*  
 ceu, *as, like as.*  
 charta, -ae, f., (1) *a leaf of papyrus, paper; (2) poem.*  
 chorda, -ae, f., *a string (of a musical instrument).*  
 chorēa, (-ea), -ae, f., *a dance.*  
 chorus, -ī, m., (1) *dance; (2) the company singing and dancing, chorus.*  
 cibōrium, -iī, n., *a drinking-cup.*  
 cicātrix, -trīcis, f., *a scar.*  
 eichorēum, -ēī, n., *chicory, endive.*  
 cingō, einxī, cinctum, 3, *to encircle, wreath, crown.*  
 cinis, -eris, m., *rarely f., ashes.*  
 circā, *around, about.*  
 circum, *around, round about.*  
 cithara, -ae, f., *a lute.*  
 citius, *more quickly.*  
 citreus, -a, -um, *of citrus-wood.*  
 citus, -a, -um, *quick, rapid.*  
 cīvicus, -a, -um, *of citizens, civic.*  
 cīvīlis, -e, *of citizens, civil.*

civis, -is, c., *a citizen, fellow-citizen.*  
 civitās, -ātis, f., (1) *citizenship; (2) a state.*  
 clādēs and clādis, -is, f., *a disaster, loss.*  
 clāmōr, -ōris, m., (1) *shout, cry; (2) echo.*  
 clārō, -āvī, -ātum, 1, *to make famous.*  
 clārus, -a, -um, (1) *bright; (2) renowned.*  
 classis, -is, f., *fleet.*  
 claudō, clausī, clausum, 3, *to shut.*  
 claudus, -a, -um, *lame, halt.*  
 claustrum, -ī, n., *a bar, barrier.*  
 clāvis, -is, f., *a key.*  
 clāvus, -ī, m., *a nail.*  
 clēmēns, -entis, *gentle, merciful.*  
 cliens, -entis, m., *a dependent, client (i.e. a freeman under the protection of a patronus).*  
 clienta, -ae, f., *a female client.*  
 clipeus, -ī, m., *a round metal shield.*  
 clivus, ī, m., *a hill*  
 co-emō, -ēmī, -emptum, 3, *to buy up.*  
 coērcēō, -cuī, -citum, 2, (1) *to enclose, encompass; (2) confine, control.*  
 coetus, -ūs, m., *an assembly, crowd.*  
 cōgitō, -āvī, -ātum, 1, *to purpose, design.*  
 cōgō, cōēgī, coactum, 3, (1) *to collect, unite; (2) compel.*  
 cohibeō, -buī, -bitum, 2, (1) *to hold together; (2) confine; (3) restrain.*  
 cohors, -tis, f., (1) *a company, throng; (2) cohort, battalion.*  
 colligō, -lēgī, -lectum, 3, *to collect.*  
 collinō, -lēvī, -litum, 3, *to be smear.*  
 collis, -is, m., *a hill.*  
 collum, -ī, n., *the neck.*



colō, coluī, cultum, 3, (1) to cultivate; (2) tend; (3) worship.  
 colōnus, -ī, m., a husbandman.  
 color (colōs), -ōris, m., (1) colour; (2) complexion.  
 colūbra, -ae, f., a snake.  
 columba, -ae, f., a dove.  
 columen, -minis, n., support, stay.  
 columna, -ae, f., a pillar.  
 coma, -ae, f., (1) the hair (of the head); (2) foliage or leaves.  
 com-bibō, -bibī, 3, to absorb.  
 comes, -mitis, c., a companion.  
 cōmis, -e, courteous, comely, affable.  
 cōmissor, -ātus sum, -ārī, to make a merry procession, revel.  
 commissum, -ī, n., a fault, crime.  
 com-mittō, -mīsī, -missum, 3, (1) to join together; (2) engage in, fight; (3) commit; (4) intrust.  
 commodum, -ī, n., advantage.  
 commodus, -a, -um, (1) suitable; (2) agreeable; (3) full.  
 commūnis, -e, common, public.  
 cōmō, compēsī, comptum, 3, to comb, arrange.  
 com-pār, -paris, like, equal; subst., a consort.  
 com-pellō, -pulī, -pulsum, 3, to drive together.  
 com-pēs, -pedis, f., a fetter.  
 compescō, -pescuī, 3, to confine, restrain.  
 com-pōnō, -posuī, -positum, 3, (1) to bring together, heap up; (2) lay at rest; (3) arrange.  
 con-cēdō, -cessī, -cessum, 3, to yield, give up.  
 concha, -ae, f., a shell.  
 concidō, -cidi, 3, (1) to fall down, (2) subside.  
 con-cieō, -civī, -citum, 2, to excite.  
 concilium, -iī, n., an assembly, council.

concinō, -cinuī, -centum, 3, (1) to sing harmoniously; (2) sing, celebrate.  
 concipiō, -cēpī, -ceptum, 3, to conceive.  
 con-citō, -āvī, -ātum, 1, to stir up, rouse.  
 concutiō, -cussi, -cussum, 3, to shake violently.  
 condiciō, -ōnis, f., (1) a stated condition; (2) compact, terms.  
 con-discō, -didici, 3, to learn well.  
 con-dō, -didi, -ditum, 3, (1) to put together; (2) store; (3) conceal, see the last of; (4) enroll.  
 con-ferō, contulī, collātum, (collātum), conferre, to bring together, gather.  
 con-fundō, -fūdī, -fūsum, 3, (1) to mix; (2) mingle, join.  
 con-iūrō, -āvī, -ātum, 1, (1) to swear together; (2) unite together under oath.  
 cōniux (conj-) and coniunx (conj-), -iugis, c., husband, wife.  
 cōnor, -ātus sum, 1, to undertake, try.  
 conscius, -a, -um, (1) privy to; (2) knowing.  
 consecrō, -āvī, -ātum, 1, to consecrate.  
 con-senesco, -senuī, 3, to grow old together.  
 con-sentiō, -sensī, -sensum, 4, to agree.  
 consilior, -ātus sum, 1, to consult.  
 consilium, -iī, n., (1) deliberation, counsel; (2) a council; (3) plan, design.  
 con-sistō, -stitī, 3, (1) to take one's stand; (2) freeze.  
 con-sociō, -āvī, -ātum, 1, to join, unite.  
 con-sors, -sortis, sharing in.  
 conspiciō, -spexi, -spectum, 3, to look at, view.

conspiciuus, -a, -um, (1) *visible*; (2) *conspicuous*.  
 constans, -antis, *firm, constant*.  
 consul, -sulis, m., a *consul* (the two consuls were the highest magistrates in Rome).  
 consularis, -e, of a *consul, consular*.  
 consulō, -sulū, -sultum, 3, to *consider, take counsel*.  
 consultus, -a, -um, *consulted, skilled in*; subst., *consultus, -ī, m., a professor*.  
 contāminātus, -a, -um, *polluted*.  
 con-temnō, -temp̄si, -temptum, 3, to *despise*.  
 contemplor, -plātus sum, -ārī, to *survey, contemplate*.  
 con-tendō, -tendī, -tentum, 3, (1) *make an effort*; (2) *contend*.  
 continens, -entis, (1) *bordering upon*; (2) *unbroken*.  
 contineō, -tinū, -tentum, 2, to *hold in, check*.  
 continuo, -āvi, ātum, 1, to *make continuous, connect*.  
 contrā, (1) *opposite*; (2) *in opposition, against*.  
 con-trahō, -traxī, -tractum, 3, (1) *to draw together*; (2) *contract*; (3) *reduce*.  
 contremiscō (contremescō), -tremū, 3, (1) *to quake*; (2) *shudder at*.  
 con-tundō, -tudī, -tūsum, 3, to *bruise, crush, break in pieces*.  
 con-veniō, -vēnī, -ventum, 4, to *fit, be suitable to*.  
 con-vertō (convortō), -vertī (-vortī), -versum (-vorsum), 3, to *change*.  
 convīva, -ae, c., a *guest*.  
 convivium, -iī, n., a *feast*.  
 cōpia, -ae, f., (1) *plenty*; (2) pl., *forces, troops*.  
 cōpula, -ae, f., a *bond, tie*.  
 cor, cordis, n., *the heart*; cordi esse alicui, *to be dear to one*.  
 cōram, *openly*.

cornix, -nicis, f., a *crow*.  
 cornū, -ūs, and (rarely) -ū, n., (1) *a horn*; (2) *strength, power*; (3) *trumpet*.  
 corōna, -ae, f., a *wreath*.  
 corōnō, -āvī, -ātum, 1, to *crown*.  
 corpus, -poris, n., a *body*.  
 corrigō, -rexī, -rectum, 3, to *make straight, set right*.  
 corripio, -ripui, -reptum, 3, (1) *to seize*; (2) *snatch up*; (3) *hasten*.  
 cortex, -ticis, m., *bark, cork*.  
 coruscus, -a, -um, *glittering*.  
 corvus, -ī, m., a *raven*.  
 cōs, cōtis, f., a *whetstone*.  
 costum, -ī, n., an *oriental aromatic plant, nard*.  
 cothurnus, -ī, m., (1) *a high boot*; (2) *buskin*.  
 crās, *to-morrow*.  
 crastinus, -a, -um, *of to-morrow*.  
 crātēra, -ae, f., a *mixing bowl, wine-bowl*.  
 crēber, -bra, -brum, (1) *thick*; (2) *frequent*.  
 crēdō, -didī, -ditum, 3, (1) *to believe*; (2) *intrust, trust*.  
 crēdulus, -a, -um, (1) *confiding*; (2) *believing in*.  
 cremō, -āvī, -ātum, 1, to *burn*.  
 creō, -āvī, -ātum, 1, to *create, make, beget*.  
 crepō, -puī, -pitum, 1, (1) *to rattle*; (2) *prate about*.  
 crescō, crēvi, crētum, 3, to *grow, become great*.  
 crīmen, -minis, n., (1) *an accusation*; (2) *crime*.  
 crīminōsus, -a, -um, *calumniate, slanderous*.  
 crīnis, -is, m., *hair*.  
 crūdēlis, -e, *cruel*.  
 crūdus, -a, -um, (1) *raw*; (2) *unripe*.  
 cruentus, -a, -um, *bloody, gory*.  
 cruor, -ōris, m., *gore*.  
 crūs, crūris, n., a *leg*.  
 cubile, -is, n., a *couch, bed*.

cubitum, -ī, n., and cubitus, -i, m., *the elbow*.  
 cubō, -buī, -bitum, 1, (1) *to lie, lie down*; (2) *slope*.  
 culpa, -ae, f., (1) *fault, wickedness*; (2) *defect*.  
 culpō, -āvī, -ātum, 1, (1) *condemn*; (2) *lay the blame on*.  
 cultor, -ōris, m., *a worshipper*.  
 cultūra, -ae, f., *cultivation, tillage*.  
 cultus, -ūs, m., (1) *cultivation*; (2) *manner of life*; (3) *culture, civilization, refinement*; (4) *adornment, dress*.  
 culullus, -ī, m., *a beaker, bowl*.  
 1. cum, prep., *with*.  
 2. cum (quom, quum), conj., *when, since, although*.  
 cunctor, -ātus sum, 1, *to delay, linger*.  
 cunctus, -a, -um, *all together*.  
 cuneus, -ī, m., *a wedge*.  
 cunque, *at any time*.  
 cupidō, -dinis, f., *desire, longing*; Cupidō, -dinis, m., *the god of love, Cupid*.  
 cupidus, -a, -um, *desirous of, eager for*.  
 cupiō, -ivī or -iī, -itum, 3, *to desire*.  
 cupressus, -ī, f., *a cypress*.  
 cūr, *why*.  
 cūra, -ae, f., (1) *care*; (2) *anxiety, concern*; (8) *a loved one*.  
 cūria, -ae, f., *Senate-house, Senate*.  
 cūrō, -āvī, -ātum, 1, *to trouble oneself about, care for, be careful*.  
 curriculum, -ī, n., *a race-course*.  
 currō, cucurrī, cursum, 3, *to run, hasten*.  
 currus, -ūs, m., *a chariot*.  
 cursitō, -āvī, 1, *to run about*.  
 cursus, -ūs, m., *a running, course, journey*.  
 curtus, -a, -um, *cut short*.  
 curvō, -āvī, -ātum, 1, (1) *to bend*; (2) *hollow out*.

curvus, -a, -um, *bent*.  
 cuspis, -pidis, f., *a spear*.  
 custōdiō, -ivī (-iī), -itum, 4, *to guard, defend*.  
 custōs, -ōdis, c., *a guard*.  
 cutis, -is, f., *the skin*.  
 cyathus, -ī, m., *a cup, ladle*.  
 cycinus, -ī, m., *a swan*.  
 cymba, (cumba), -ae, f., *a boat*.

## D.

damma, (dāma), -ae, f., *a deer*.  
 damnō, -āvī, -ātum, 1, *to condemn*.  
 damnōsus, -a, -um, *injurious, ruinous*.  
 damnum, -ī, n., *damage, loss*.  
 daps, dapis, f., *a feast*.  
 dē, (1) *from*; (2) *concerning, about*; (3) *down from*.  
 dea, -ae, f., *a goddess*.  
 dē-bacchor, -ātus sum, -ārī, *to rave, rage*.  
 dē-bellō, -āvī, -ātum, 1, *to fight out*.  
 dēbeō, -buī, -bitum, 2, *to owe*.  
 dēbilitō, -āvī, -ātum, 1, (1) *to weaken*; (2) *break*.  
 dē-cantō, -āvī, -ātum, 1, *to sing off, sing often, sing to the end*.  
 dē-cēdō, -cessī, -cessum, 3, (1) *to go away*; (2) *give way, yield to*.  
 decempeda, -ae, f., *a ten-foot measuring rod*.  
 decens, -centis, *beautiful*.  
 dēcerpō, -cerpsī, -cerptum, 3, *to pluck off*.  
 dē-certo, -āvī, -ātum, 1, *to fight hard*.  
 decet, 2, *it is fitting, proper*.  
 dēcidō, -cidī, 3, (1) *to fall down, off, or away*; (2) *die*.  
 deciens and deciēs, *ten times*.  
 dēcipiō, -cēpī, -ceptum, 3, (1) *to deceive*; (2) *cheat of*.  
 dē-clinō, -āvī, -ātum, 1, *to turn aside*.  
 dēclivis, -e, *sloping down*.

- dē-colōrō, -āvi, -ātum, 1, to discolour, stain.  
 decor, -ōris, m., beauty.  
 decorō, -āvi, -ātum, 1, (1) to adorn; (2) distinguish.  
 decōrus, -a, -um, (1) becoming; (2) beautiful, graceful.  
 dē-crescō, -crēvi, -crētum, 3, (1) to grow less, wane; (2) shrink, subside.  
 dēcrētum, -ī, n., a decree, ordinance.  
 dē-currō, -curri and (rarely) -currī, -cursum, 3, (1) to run down; (2) betake oneself to.  
 decus, -coris, n., an ornament, glory, grace.  
 dē-decet, it is unseemly.  
 dē-decus, -coris, n., disgrace.  
 dē-dicō, -āvi, -ātum, 1, to dedicate, consecrate.  
 dē-dō, -didi, -ditum, 3, to surrender.  
 dē-doceō, 2, to cause to unlearn, unteach.  
 dē-dūcō, -dūxi, -ductum, 3, (1) to lead, draw, down; (2) derive, deduce, introduce.  
 dēfendō, -fendī, -fensum, 3, (1) to ward off, repel; (2) defend.  
 dē-ferō, -tulī, -lātum, -ferre, (1) to bring down; (2) grant, confer.  
 dēficiō, -feci, -fectum, 3, (1) to fall off; (2) fail, be wanting, cease.  
 dē-fluō, -fluxī, -fluxum, 3, to flow down.  
 dē-fundō, -fūdī, -fūsum, 3, to pour out.  
 dē-fungor, -functus sum, -fungī, to discharge, perform, finish.  
 dēgō, dēgī, 3, to spend, pass, live.  
 dēiciō, -ieci, -iectum, 3, to hurl down.  
 dē-lābor, -lapsus sum, -lābī, to glide down.  
 dēlectō, -āvi, -ātum, 1, to charm, delight.

- dē-lēniō (dēlinio), -ivi, -itum, 4, to soothe.  
 dēleō, -lēvi, lētum, 2, to abolish, destroy.  
 dēliberō, -āvi, -ātum, 1, (1) to weigh well, ponder; (2) resolve, determine.  
 dēliciae, -ārum, f., a delight, pleasure, luxury.  
 dēlictum, -ī, n., crime.  
 dēlūbrum, -ī, n., a shrine.  
 dē-mens, -mentis, mad, distracted.  
 dē-mergō, -mersī, -mersum, 3, (1) to submerge, plunge, dip; (2) overwhelm.  
 dē-mittō, -misi, -missum, 3, (1) to send down, lower; (2) let sink.  
 dēmō, dempsi, demptum, 3, to take away.  
 dē-natō, 1, to swim down.  
 dē-negō, -āvi, -ātum, 1, to refuse.  
 dē-nōminō, -āvi, -ātum, 1, to name.  
 dens, dentis, m., a tooth.  
 denseō, -sui, 2, (1) to make thick; (2) send thick and fast.  
 densus, -a, -um, thick, close, thronging.  
 dē-pellō, -pulī, -pulsum, 3, (1) to drive out or away; (2) wean.  
 dē-pōnō, -posui, -positum, 3, (1) to lay down, fix; (2) intrust.  
 dē-proelior, -āri, to war violently.  
 dē-prōmō, -prompsi, -promptum, 3, to fetch out.  
 dē-properō, 1, to prepare hastily.  
 dēripiō, -ripui, -reptum, 3, to snatch away, pull down.  
 dē-rivō, -āvi, -ātum, 1, to draw from.  
 descendō, -scendi, -scensum, 3, to go down.  
 dē-secō, -secui, -sectum, 1, to cut away.  
 dē-serō, -serui, -sertum, 3, to forsake.  
 dēsiderium, -ii, n., (1) object of longing; (2) yearning, regret.

dēsīderō, -āvī, -ātum, 1, (1) to yearn for; (2) miss.  
 dēsīlīō, -siluī, -sultum, 4, to leap down.  
 dē-sinō, -sīvī and -sī, -situm, 3, to cease.  
 dēsīpiō, -sīpuī, 3, to be foolish, trifle.  
 de-spērō, -āvī, -ātum, 1, to despair of, give up.  
 despiciō, -spexī, -spectum, 3, (1) to look down upon; (2) despise.  
 destinō, -āvī, -ātum, 1, to assign, devote, promise, reserve.  
 destituō, -stituī, -stitūtum, 3, to abandon, leave in the lurch, cheat.  
 de-stringō, -strinxī, -strictum, 3, to draw.  
 dē-sum, -fuī, -esse, to be away, wanting, missing.  
 dē-tergeō, -tersī, -tersum, 2, to wipe off, away.  
 dēterior, -ius, worse, inferior.  
 dē-terō, -trivī, -tritum, 3, to wear away, weaken, impair.  
 dē-terreō, -terrui, -territum, 2, to frighten off.  
 dētestor, -ātus sum, -ārī, to execrate, detest.  
 dētīnēō, -tinuī, -tentum, 2, (1) to hold fast; (2) keep back, keep away.  
 dē-torqueō, -torsī, -tortum, 2, to turn away, bend aside.  
 deus, -ī, m., a god.  
 dēvexus, -a, -um, rolling away from, sinking.  
 dē-vincō, -vici, -victum, 3, to conquer completely.  
 dēvius, -a, -um, secluded, wandering.  
 dē-volvō, -volvi, -volūtum, 3, to roll down.  
 dēvōtus, -a, -um, accursed.  
 dē-voveō, -vōvī, -vōtum, 2, to devote, consecrate.  
 dextera or (usu.) dextra, -ae, f. (sc. manus), the right hand.  
 diadēma, -matis, n., a diadem.

dicō, dixī, dictum, 3, (1) to say, speak, tell, mention; (2) call; (3) sing.  
 dī-dūcō, -dūxī, -ductum, 3, to separate.  
 diēs, -ēī, sing. c., pl. m., (1) a day; (2) time, lapse of time.  
 differō, distuli, dilātum, differre, to put off, defer.  
 difficilis, -e, obstinate, surly, unendurable.  
 diffindō, -fidi, -fissum, 3, to split asunder.  
 diffingō, 3, to forge anew, alter.  
 diffugiō, -fūgī, -fugitum, 3, to flee in different directions.  
 digitus, -ī, m., a finger.  
 dignō, worthily.  
 dignor, -ātus sum, -ārī, to deem worthy.  
 dignus, -a, -um, worthy.  
 dīiudicō (dīj-), -āvī, -ātum, 1, to decide.  
 dilābor, -lapsus sum, -lābī, (1) to fall to pieces; (2) go to ruin.  
 diligō, -lexī, -lectum, 3, to love.  
 diluviēs, -ēī, f., a flood.  
 dimidium, -ī, n., a half.  
 dī-moveō, -mōvī, -mōtum, 2, (1) to move asunder; (2) move away, remove.  
 diōta, -ae, f., a two-handled winejar.  
 dirigō, -rexī, -rectum, 3, (1) to set straight; (2) direct, aim.  
 dī-ruō, -ruī, -rutum, 3, to hurl asunder, destroy, demolish.  
 dirus, -a, -um, dreadful.  
 dīs, dītis, m. and f., dīte, -is, n., wealthy.  
 dis-cernō, -crēvī, -crētum, 3, to sever, distinguish.  
 discō, didicī, 3, to learn.  
 discors, -cordis, (1) disagreeing; (2) quarrelsome.  
 dis-crepō, -crepui, 1, to be discordant.  
 discrimen, -minis, n., a distinction, difference.

discus, -ī, m., *a quoit.*  
 disciō, -iēcī, -iectum, 3, *to dis-*  
*perse.*  
 dis-pār, -paris, *unequal, unlike.*  
 displiceō, -plicuī, -plicitum, 2,  
*to displease.*  
 dis-sentiō, -sensī, -sensum, 4, *to*  
*differ, disagree.*  
 dissideō, -sēdī, -sessum, 2, *to be*  
*at variance.*  
 dis-simulō, -āvi, -ātum, 1, *to*  
*conceal.*  
 dissipō, -āvi, -ātum, 1, *to dis-*  
*perse.*  
 dissociābilis, -e, *separating.*  
 dis-solvō, -solvi, -solūtum, 3, (1)  
*to unloose; (2) break up; (3)*  
*scatter.*  
 distineō, -tinuī, -tentum, 2, *to*  
*keep asunder.*  
 distinguō, -stinxi, -stinctum, 3,  
 (1) *to distinguish; (2) mark, set*  
*off.*  
 di-stō, 1, (1) *to stand apart, be dis-*  
*tant; (2) be different.*  
 dithyrambus, -ī, m., *a dithy-*  
*rambic poem.*  
 diū, *a long time.*  
 di-vellō, -velli, -vulsum (vol-  
 sum), 3, *to tear apart.*  
 dives, -vitis, *rich, blest.*  
 dividō, -visi, -visum, 3, (1) *to*  
*separate; (2) distribute.*  
 divīnus, -a, -um, (1) *divine; (2)*  
*prophetic.*  
 divitiae, -ārum, f., *riches.*  
 divus, -i, m., *a god; diva, -ae,*  
*f., a goddess; divum, -i, n., the*  
*open air.*  
 dō, dedi, datum, 1, (1) *to give; (2)*  
*let loose.*  
 doceō, docuī, doctum, 2, *to teach.*  
 docilis, -e, *teachable, docile.*  
 doctor, -ōris, m., *a teacher.*  
 doctrīna, -ae, f., (1) *teaching, in-*  
*struction; (2) erudition, learn-*  
*ing.*  
 doctus, -a, -um, *learned, skilled.*  
 doleō, doluī, 2, *to grieve.*

dōlium, -ii, n., *a large wide-*  
*mouthed jar.*  
 dolōsus, -a, -um, *cunning, treach-*  
*erous, disloyal.*  
 dolus, -ī, m., *guile.*  
 domābilis, -e, *that can be subdued.*  
 domina, -ae, f., *a mistress, lady.*  
 dominus, -ī, m., *a master, owner.*  
 domō, -muī, -mitum, 1, *to tame,*  
*conquer.*  
 domus, -ī, f., (1) *a house; (2)*  
*school, sect.*  
 dōnec, *while, as long as.*  
 dōnō, -āvi, -ātum, 1, *to give as a*  
*present.*  
 dōnum, -ī, n., *a gift.*  
 dormiō, -ivi or -ii, -itum, 4, *to*  
*sleep.*  
 dōs, dōtis, f., *a marriage portion,*  
*dower.*  
 dōtātus, -a, -um, *richly dowered.*  
 dōtō, -āvi, -ātum, 1, *to endow.*  
 dracō, -ōnis, m., *a snake.*  
 dubitō, -āvi, -ātum, 1, *to doubt.*  
 dubius, -a, -um, *wavering, doubt-*  
*ful, uncertain.*  
 dūcō, duxī, ductum, 3, (1) *to*  
*draw; (2) draw to oneself, get;*  
*(3) draw in, quaff; (4) carry (a*  
*wall); (5) protract, prolong; (6)*  
*lead; uxorem d., marry.*  
 duellum, -ī, n., arch. for bellum,  
*q.v.*  
 dulcis, -e, *sweet.*  
 dum, *while.*  
 dūmētum, -ī, n., *a thicket.*  
 duplex, -plicis, (1) *double; (2)*  
*false.*  
 dūrō, -āvi, -ātum, 1, (1) *to make*  
*hard; (2) endure.*  
 dūrus, -a, -um, (1) *hard; (2)*  
*severe, unyielding.*  
 dux, ducis, c., *a leader.*

## E.

ēbrīus, -a, -um, *drunk.*  
 ebur, -boris, n., *ivory.*  
 eburnus, -a, -um, *of ivory.*

ecce, *lo!*  
 edax, -dācis, *devouring, destroying.*  
 ēdictum, -ī, n., *a proclamation, decree.*  
 ē-dō, ēdidī, ēditum, 3, (1) *to give out; (2) produce.*  
 ē-domō, -muī, -mitum, 1, *to subdue.*  
 ē-dūcō, -duxī, -ductum, 3, *to lift up.*  
 effīcax, -cācis, *efficacious, powerful, effective.*  
 efficiō, -fēcī, -fectum, 3, *to make, render.*  
 effugiō, -fūgī, 3, *to flee away, escape.*  
 effundō, -fūdī, -fūsum, 3, (1) *to pour out; (2) lavish.*  
 egeō, -guī, 2, *to be in need of, want.*  
 ego, *I.*  
 ēgregius, -a, -um, (1) *eminent, surpassing; (2) noble.*  
 ēheu, *ah! alas! alack!*  
 ē-labōrō, -āvī, -ātum, 1, *to work out, elaborate.*  
 elegī, -ōrum, m., *elegiac verse, elegy.*  
 elementum, -ī, n., (1) *an element; (2) pl., rudiments, first principles.*  
 ēliciō, -cuī, -citur, 3, (1) *to entice out; (2) draw forth; (3) elicit, win.*  
 ēlīdō, -līsī, -līsūm, 3, *to break.*  
 ēligō, -lēgī, -lectum, 3, *to select.*  
 ē-loquor, -locūtus (loquutus) -sum, -loquī, *to speak out, declare.*  
 ē-luō, -luī, -lūtum, 3, *to wash away.*  
 ē-mīror, -ātus sum, -ārī, *to be amazed at.*  
 ē-moveō, -mōvī, -mōtum, 2, *to move out, dislodge.*  
 emptor, -ōris, m., *a buyer, purchaser.*  
 ē-nāvigō, -āvī, -ātum, 1, *to sail over.*  
 enim, *for.*  
 ē-nitescō, 3, *to shine forth.*

ē-nītor, -nīsus and -nīsus sum, -nīfī, (1) *to struggle up; (2) strive, struggle, make a great effort.*  
 ensis, -is, m., *a sword.*  
 eō, ivī and usu. īī, itum, ire, *to go, pass.*  
 eōdem, adv. [abl. n. of idem], *in the same direction, to the same point.*  
 epulae, -ārum, f., *a feast.*  
 equa, -ae, f., *a mare.*  
 eques, -quitis, c., *a horseman.*  
 equinus, -a, -um, *of a horse.*  
 equitō, -āvī, -ātum, 1, *to ride (on horseback).*  
 equus, -ī, m., *a horse.*  
 ē-rādō, -rāsī, -rāsūm, 3, *to eradicate, remove.*  
 ergō, *therefore.*  
 erilis, -e, *a master's or mistress's.*  
 ēripiō, -ripiū, -reptum, 3, (1) *to snatch away; (2) deliver.*  
 errō, -āvī, -ātum, 1, *to wander.*  
 ē-rubescō, -rubuī, 3, *to blush, be ashamed of.*  
 erus, -ī, m., *the master of a house.*  
 esculus, -ī, f., *an oak.*  
 et, *and; et . . . et, both . . . and.*  
 et-enim, *for.*  
 etiam, *and even, and also.*  
 euhoe, *a joyous shout at the feasts of Bacchus.*  
 euoe, v. euhoe.  
 ē-vagor, -ātus sum, -ārī, *to overstep, wander beyond.*  
 ē-vehō, -vexī, -vectum, 3, (1) *to carry out; (2) lift up.*  
 ē-vellō, ēvellī, ēvulsum, 3, *to tear out.*  
 ē-veniō, -vēnī, -ventum, 4, *to come out.*  
 ē-vincō, -vīcī, -victum, 3, (1) *to conquer completely; (2) supplant.*  
 ē-vītō, -āvī, -ātum, 1, *to avoid.*  
 ex and (only before consonants) ē, *out of, from.*

**exāmen**, -*minis*, *n.*, a *swarm*, *throng*.  
**ex-animō**, -*āvī*, -*ātum*, 1, (1) to *put out of breath*; (2) *kill*; in *pass.*, to *faint*.  
 1. **excidō**, -*cidī*, 3, (1) to *fall out*; (2) *pass away*, *be lost*.  
 2. **excidō**, -*cidī*, -*cisum*, 3, (1) to *hew out*; (2) *cut down*, *destroy*.  
**excipiō**, -*cēpi*, -*ceptum*, 3, to *catch*, *receive*.  
**exclūdō**, -*clūsī*, -*clūsum*, 3, to *shut out*.  
**excubiae**, -*ārum*, *f.*, a *watching*, *keeping watch*.  
**ex-cubō**, -*buī*, -*bitum*, 1, (1) to *sleep out of doors*; (2) *be on guard*.  
**excutiō**, -*cussī*, -*cussum*, 3, (1) to *shake off*; (2) *reject*.  
**exemplum**, -*i*, *n.*, (1) a *model*, *pattern*; (2) *example*, *instance*, *precedent*.  
**ex-eō**, -*iī* (rarely -*ivī*), -*itum*, -*ire*, to *go forth*.  
**exerceō**, -*cuī*, -*citum*, 2, (1) to *keep in motion*, *busy*; (2) *trouble*, *vex*.  
**exercitus**, -*ūs*, *m.*, an *army*.  
**exigō**, -*ēgī*, -*actum*, 3, (1) to *drive out*; (2) *carry through*, *finish*.  
**exiguus**, -*a*, -*um*, *scanty*, *little*, *narrow*.  
**exilis**, -*e*, *thin*, *poor*, *unsubstantial*.  
**eximō**, -*ēmī*, -*emptum*, 3, to *take away*.  
**exitium**, -*iī*, *n.*, *destruction*.  
**exitus**, -*ūs*, *m.*, (1) a *going out*; (2) *issue*, *result*.  
**ex-pavescō**, -*pāvī*, 3, (1) to *be terrified*; (2) *dread*.  
**expediō**, -*ivī* and -*iī*, -*itum*, 4, (1) to *unloose*, *let loose*, *free*; (2) *bring forward*, *bring through*; *expedit*, it is *serviceable*, *expedient*.  
**ex-pertus**, -*pertus sum*, -*irī*, (1) to *make trial of*; (2) *find or learn by experience*.

**expers**, -*pertis*, *having no part or share in*, *not privy to*.  
**ex-piō**, -*āvī*, -*ātum*, 1, to *atone for*.  
**expleō**, -*plēvī*, -*plētum*, 2, to *fill up*.  
**ex-plicō**, -*āvī*, -*ātum*, and -*uī*, -*itum*, 1, (1) to *unfold*, *unroll*, *smooth*; (2) *disentangle*; (3) *bring out victoriously*.  
**ex-pugnō**, -*āvī*, -*ātum*, 1, to *take by assault*, *storm*.  
**ex-siccō**, -*āvī*, -*ātum*, 1, to *dry up*, *drain*.  
**exsilium**, -*iī*, *n.*, *banishment*.  
**exsomnia**, -*e*, *sleepless*.  
**extinguō**, -*stinxi*, -*stinctum*, 3, (1) to *extinguish*; (2) *destroy*.  
**ex-struō**, -*struxī*, -*structum*, 3, to *pile up*, *rear*.  
**exsul** (**exul**), -*sulis*, *c.*, an *exile*.  
**exsultim**, *friskingly*.  
**ex-tendō**, -*tendī*, -*tensum* and -*tentum*, 3, (1) to *extend*; (2) *spread abroad*.  
**extrā**, (1) *without*; (2) *beyond*.  
**extrēmus**, -*a*, -*um*, *outermost*, *last*.  
**extricō**, -*āvī*, -*ātum*, 1, to *disentangle*.

## F.

**fābula**, -*ae*, *f.*, a *tale*.  
**fābulōsus**, -*a*, -*um*, *fabled*, *storied*.  
**faciēs**, -*ēi*, *f.*, (1) *appearance*; (2) *beauty*; (3) *face*.  
**facilis**, -*e*, (1) *easy*; (2) *facile*, *ready*.  
**faciō**, **fēci**, **factum**, 3, (1) to *make*; (2) *do*.  
**fācundia**, -*ae*, *f.*, *eloquence*.  
**fācundus**, -*a*, -*um*, *eloquent*.  
**faex**, **faecis**, *f.*, *sediment*, *dregs*.  
**fallax**, -*lācis*, *deceitful*, *guileful*, *treacherous*.  
**fallō**, **fefelli**, (**falsum**), 3, (1) to *escape notice*, *elude*; (2) *deceive*.  
**falsus**, -*a*, -*um*, *false*.



**falx, falcis, f.**, a sickle, pruning-hook.

**fāma, -ae, f.**, reputation.

**famēs, -is, f.**, hunger.

**fāmōsus, -a, -um,** infamous, notorious.

**famulus, -i, m.**, a servant.

**fānum, -i, n.**, a sacred precinct, temple.

**fār, farris, n.**, (1) spelt; (2) meal.

**fās, n. indecl.**, right, justice.

**fascis, -is, m.**, a bundle; ESP.: pl., a bundle of rods with an axe in the middle, carried by lictors before the higher magistrates of Rome.

**fasti (sc. dies), -ōrum, m.**, a list or calendar of the days and months of the year, together with the sacred festivals.

**fastidiō, -ivī, -itum, 4,** to loathe, disdain.

**fastidiōsus, -a, -um,** (1) disgusted with, sick of; (2) tiring, cloying.

**fātālis, -e,** (1) destined, fated; (2) deadly.

**fatigō, -āvi, -ātum, 1,** to tire.

**fātum, -i, n.**, destiny, fate.

**faustus, -a, -um,** favourable, auspicious.

**favēō, fāvī, fautum, 2,** to be favourable to; favete lingua, keep holy silence, be silent.

**favilla, -ae, f.**, glowing ashes.

**favor, -ōris, m.**, (1) favour, partiality; (2) popularity.

**fax, facis, f.**, (1) a torch; (2) flame; (3) light.

**fēbris, -is, f.**, fever.

**fēcundus, -a, -um,** fruitful, fertile.

**fēlix, -licis,** happy, successful.

**fēmina, -ae, f.**, a woman.

**fenestra, -ae, f.**, a window.

**fera, -ae, f.**, a wild beast.

**ferax, -rācis,** fruitful.

**fēriae, -ārum, f.**, holidays, festivals, peace.

**fēriātus, -a, -um,** keeping holiday, at leisure.

**feriō, 4,** to strike.

**ferō, tulī, lātum, ferre, (1)** carry; (2) report, say; (3) carry off, obtain; (4) produce.

**ferox, -ōcis,** fierce.

**ferrātus, -a, -um,** furnished with iron, mailed.

**ferrum, -i, n.**, (1) iron; (2) an iron implement, axe; (3) sword.

**fertilis, -e,** fruitful.

**ferus, -a, -um,** (1) wild; (2) fierce.

**ferveō, -buī, 2,** to be hot, boil, glow, be heated.

**fervidus, -a, -um,** (1) glowing, burning, fiery; (2) boiling.

**fervor, -ōris, m.**, heat, ardour.

**fessus, -a, -um,** tired.

**festinō, -āvi, -ātum, 1,** to hasten.

**festus, -a, -um,** festal, holiday, merry.

1. **fētus, -ūs, m.**, young, offspring.

2. **fētus, -a, -um,** with young.

**fidēlis, -ō,** trustworthy, faithful.

1. **fidēs, -eī, f.**, good faith, honour.

2. **fidēs, -is, f.**, a string, and in pl., a stringed instrument, lyre.

**fidicen, -inis, m.**, a lute-player.

**fidō, fisus sum, 3,** to trust, confide in.

**fidus, -a, -um,** faithful,

**figō, fixī, fixum, 3,** to fix, set.

**figūra, -ae, f.**, a shape.

**filia, -ae, f.**, a daughter.

**filius, -ii, m.**, a son.

**filum, -i, n.**, a thread.

**findō, fidī, fissum, 3,** to split, divide.

**ingō, finxī, fictum, 3,** (1) to mould, fashion; (2) make; (3) devise; (4) train.

**finiō, -ivī, -itum, 4,** to finish.

**finis, -is, m.**, (1) a boundary; (2) end.

**finitimus, -a, -um,** bordering upon.

fiō, factus sum, fieri, to become, be made.  
 firmō, -āvī, -ātum, 1, (1) to strengthen; (2) encourage.  
 firmus, -a, -um, firm, strong.  
 fistula, -ae, f., a shepherd's pipe, reed-pipe.  
 flagellum, -ī, n., a scourge.  
 flagitium, -iī, n., shameful act, disgrace.  
 flāgitō, -āvī, -ātum, 1, to demand.  
 flagrans, -antis, blazing, burning.  
 flagrō, -āvī, -ātum, 1, to flame, blaze.  
 flāmen, -minis, n., a blowing, blast.  
 flamma, -ae, f., a flame.  
 flātus, -ūs, m., a breathing, blast, breeze.  
 flāvus, -a, -um, golden-yellow, golden-haired.  
 flēbilis, -e, (1) deserving tears; (2) causing tears; (3) tearful.  
 flēbiliter, tearfully.  
 flectō, flexī, flexum, 3, to bend, turn.  
 fleō, flēvī, flētum, 2, (1) to weep; (2) weep for, lament.  
 flōs, flōris, m., a flower.  
 fluctus, -ūs, m., a wave.  
 flūmen, -minis, n., a river.  
 fluō, fluxī, fluxum, 3, to flow.  
 fluvius, -iī, m., a river.  
 focus, -ī, m., a hearth.  
 1. foedus, -a, -um, foul, unseemly.  
 2. foedus, -eris, n., a treaty, compact.  
 folium, -iī, n., a leaf.  
 fons, fontis, m., a source, spring.  
 fōr, fātus sum, fārī, to speak, say.  
 foris, -is, f., a door; in pl., the two leaves of a door.  
 forma, -ae, f., form, beauty.  
 formidō, -āvī, -ātum, 1, to fear.  
 formidolōsus, -a, -um, fearful, dreadful.  
 formō, -āvī, -ātum, 1, to fashion, mould.  
 formōsus, -a, -um, beautiful.

forte, by chance; fors, perchance.  
 forsan, perhaps.  
 fortis, -e, brave.  
 fortiter, bravely.  
 fortuitus, -a, -um, accidental, casual.  
 fortūna, -ae, f., chance, fortune.  
 forum, -ī, n., a market-place; forum Rōmānum or magnum or simply forum, between the Capitoline and Palatine Hills.  
 fossor, -ōris, m., a digger, ditcher.  
 fragilis, -e, fragile, frail, weak.  
 frangō, frēgī, fractum, 3, (1) to break; (2) break down, crush; (3) rend.  
 frāter, -tris, m., a brother.  
 frāternus, -a, -um, of a brother, brotherly.  
 fraudulentus, -a, -um, deceitful.  
 fraus, fraudis, f., (1) deceit; (2) injury; (3) crime.  
 fraxinus, -ī, f., an ash-tree.  
 fremitus, -ūs, m., din.  
 fremō, -muī, -mitum, 3, to roar, snort.  
 frēnum, -ī, n., a bridle.  
 frequens, -entis, (1) thronging, numerous; (2) crowded.  
 fretum, -ī, n., a strait, sea.  
 frigidus, -a, -um, cold, cool.  
 frigus, -oris, n., cold.  
 1. frons, frondis, f., (1) foliage; (2) chaplet.  
 2. frons, frontis, f., the forehead.  
 fruor, fruitus and fructus sum, fruī, to enjoy.  
 frustrā, in vain.  
 fruticētum, -ī, n., a thicket.  
 frux, frūgis, f., fruits of the earth, crops.  
 fūcus, -ī, m., dye.  
 fuga, -ae, f., flight.  
 fugax, -ācis, flying.  
 fugiō, fūgī, fugitum, 3, (1) to take flight; (2) flee from; (3) avoid, shun, decline; (4) escape.  
 fugō, -āvī, -ātum, 1, to put to flight.

## FULG

- rulgēō, fulsī, 2, to flash, shine.  
 fulgor, -ōris, m., a glitter, brightness.  
 fulgur, -guris and -goris, n., a flash.  
 fulmen, -minis, n., a thunderbolt.  
 fulmineus, -a, -um, of lightning.  
 fulminō, -āvī, -ātum, 1, to lighten, hurl lightning.  
 fulvus, -a, -um, tawny, gold-coloured.  
 fūmō, -āvī, 1, to smoke, reek.  
 fūmus, -ī, m., smoke.  
 fūnāle, -is, n., a torch.  
 funditus, from the bottom, utterly, totally.  
 fundō, fūdī, fūsum, 3, to pour.  
 fundus, -ī, m., (1) the bottom, base of anything; (2) soil, farm, estate.  
 fūnerō, -āvī, -ātum, 1, to kill.  
 fungor, functus sum, fungī, to perform, accomplish.  
 fūnis, -is, m., a rope.  
 fūnus, -eris, n., (1) a funeral; (2) death.  
 furiālis, -e, raging, wild.  
 furiō, -āvī, -ātum, 1, to madden.  
 furiōsus, -a, -um, raging, frantic.  
 furō, 3, to rage, be mad.  
 furor, -ōris, m., madness, frenzy.  
 furtim, by stealth.  
 furtum, -ī, n., a theft.  
 furvus, -a, -um, dusky, murky.  
 fustis, -is, m., a club, billet, log.

## G.

- galea, -ae, f., a helmet.  
 gaudeō, gāvīsus sum, 2, to rejoice.  
 gaudium, -ī, n., joy.  
 gāza, -ae, f., treasure, wealth.  
 gelidus, -a, -um, (1) cold, chilly; (2) cool.  
 gelū, -ūs, n., cold.  
 geminō, -āvī, -ātum, 1, to double, redouble.  
 geminus, -a, -um, twin-born, twin.

## GRAV

- gemma, -ae, f., a gem, precious stone.  
 gemō, -uī, -itum, 3, (1) to groan; (2) sigh over.  
 gena, -ae, f., a cheek.  
 gener, -erī, m., a son-in-law.  
 generō, -āvī, -ātum, 1, to beget.  
 generōsius, more nobly.  
 generōsus, -a, -um, of noble birth.  
 genitor, -ōris, m., a father.  
 genius, -ī, m., a genius, guardian deity.  
 gens, gentis, f., a race, clan.  
 genu, -ūs, n., a knee.  
 genus, -neris, n., a race, stock, a descendant, offspring.  
 gerō, gessi, gestum, 3, (1) to carry; (2) carry on; (3) reflexive, behave oneself.  
 gestiō, -īvī and -īī, -itum, 4, (1) to use gesticulations; (2) desire passionately, long.  
 gestō, -āvī, -ātum, 1, to carry, wear.  
 gignō, genuī, genitum, 3, to beget.  
 glacies, -ēī, f., ice.  
 glaciō, -āvī, -ātum, 1, to freeze.  
 glēba (glæba) -ae, f., a clod.  
 glōria, -ae, f., (1) renown; (2) vainglory, boasting.  
 gracilis, -e, slender.  
 gradus, -ūs, m., (1) a step; (2) advance.  
 grāmen, -minis, n., grass.  
 grandis, -e, great, noble.  
 grandis, -dinis, f., a hail-storm, hail.  
 grātus, -a, -um, (1) pleasing, agreeable; (2) grateful.  
 gravidus, -a, -um, (1) pregnant; (2) heavy.  
 gravis, -e, (1) heavy; (2) weighty, dignified, impressive; (3) oppressive, harsh, cruel; (4) noxious.  
 gravor, -ārī, -ātus sum, to regard as a burden, shrink from, refuse.

**grex, gregis, m.,** (1) *a flock, herd*; (2) *people*.  
**gurgēs, -gītis, m.,** *a whirlpool, flood, sea*.

## H.

**habēō, -buī, -bitum, 2,** (1) *to have, hold*; (2) *regard, think*.  
**habilis, -e,** *suitable, fit*.  
**habitābilis, -e,** *habitable*.  
**haedilia, -ae, f.,** *a little kid*.  
**haedus, -ī, m.,** *a kid*.  
**haereō, haesī, haesum, 2,** (1) *to stick*; (2) *hold fast to, cling to*.  
**hasta, -ae, f.,** *a spear, lance*.  
**hedera, -ae, f.,** *ivy*.  
**herba, -ae, f.,** *grass, herbage*.  
**herbōsus, -a, -um,** *grassy*.  
**hērēs, -rēdis, c.,** *an heir*.  
**hērōs, -rōis, m.,** *a demi-god, hero*.  
**heu! ah! oh! alas!**  
**hibernus, -a, -um,** *of winter, wintry*.  
**1. hīc (hic), haec, hōc,** (1) *this*; (2) *he, she, it*.  
**2. hīc, here.**  
**hiems, hiemis, f.,** (1) *winter*; (2) *a storm*.  
**hinc, (1) hence**; (2) *henceforth*; (3) *hereafter, next, then*.  
**hinnītus, -ūs, m.,** *a neighing*.  
**hinnuleus, -ī, m.,** *fawn*.  
**hispidus, -a, -um,** *rough, shaggy*.  
**historia, -ae, f.,** *a narrative, story*.  
**hodiē, to-day**.  
**hodiernus, -a, -um,** *of this day, to-day's*.  
**homō, -minis, m.,** *a human being, man*.  
**honestus, -a, -um,** *honourable, well-born*.  
**honōs and honor, -ōris, m.,** (1) *honour, distinction*; (2) *office*; (3) *grace, beauty*.  
**hōra, -ae, f.,** (1) *a season*; (2) *hour*.  
**hornus, -a, -um,** *this year's*.

**horrendus, -a, -um,** *dreadful, frightful*.  
**horrescō, horrui, 3,** *tremble at*.  
**horreum, -ī, n.,** *a storehouse, granary*.  
**horribilis, -e,** *terrible*.  
**horridus, -a, -um,** (1) *bristling, shaggy*; (2) *rude, uncouth*; (3) *terrible, grim*.  
**hortus, -ī, m.,** *a garden*.  
**hospēs, -pītis, m.,** (1) *a host*; (2) *stranger*.  
**hospita, -ae, f.,** *a hostess*.  
**hospitālis, -e,** *hospitable*.  
**hostia, -ae, f.,** *a victim, sacrifice*.  
**hosticus, -a, -um,** *hostile*.  
**hostis, -is, c.,** *a foe*.  
**hūc, hither**.  
**hūmānus, -a, -um,** *human*.  
**humilis, -e,** (1) *low-lying*; (2) *humble*.  
**humus, -ī, f.,** *the earth, ground*.  
**hydrops, -drōpis, m.,** *the dropsy*.

## I.

**iācēō, -cui, -citūrus, 2,** (1) *to lie*; (2) *lie low or prostrate*.  
**iaciō (jac-), iēcī, iactum, 3,** *to throw*.  
**iactō, -āvi, -ātum, 1,** (1) *to throw about, toss*; (2) *boast of, vaunt*.  
**iaculātor (jac-), -ōris, m.,** *a thrower, hurler*.  
**iaculor (jac-), -ātus sum, -ārī, to hit, strike, aim at**.  
**iaculum, -ī, n.,** *javelin*.  
**iam (jam),** *now, already*; **iam dūdum,** *now for a long time*; **iam non and non iam,** *no longer*.  
**iambus, -ī, m.,** *an iambic foot, iambic poetry*.  
**iānitor (jan-), -ōris, m.,** *a door-keeper*.  
**iānua (jan-), -ae, f.,** *a door*.  
**ibī, there**.  
**icīō or icō, icī, ictum, 3,** *to strike, smite*.  
**ictus, -ūs, m.,** *a blow, stroke*.

idem, eadem, idem, *the same*.  
 idōneus, -a, -um, *fit, proper*.  
 iecur (jec-), gen. iecoris, iecin-  
 oris and iocineris, n., *the liver*,  
*supposed by the ancients to be the*  
*seat of the passions*.  
 ignārus, -a, -um, *ignorant*.  
 igneus, -a, -um, *fiery, blazing*.  
 ignis, -is, m., *fire*.  
 ignōtus, -a, -um, *unknown*.  
 ilex, -licis, f., *holm-oak*.  
 illābor, -lapsus sum, -lābī, to  
*fall, fall upon*.  
 illacrimābilis, -e, (1) *tearless*,  
*pitiless*; (2) *unwept*.  
 illaqueō, -āvī, -ātum, 1, to *en-*  
*trap, entangle*.  
 ille, illa, illud, (1) *that, he, she, it*;  
 (2) *the well-known*.  
 illūc, *there*.  
 illigō, -āvī, -ātum, 1, (1) to *bind*  
*on*; (2) *entangle*.  
 illinō, -lēvī, -litum, 3, to *smear*  
*or spread on or over*.  
 illūc, *thither*.  
 illustrō, -āvī, -ātum, 1, to *light*  
*up, illuminate*.  
 imāgō, -ginis, f., (1) *a phantom*,  
*ghost*; (2) *echo*; (3) *fancy*.  
 imbellis, -e, *unwarlike*.  
 imber, -bris, m., *shower, rain*.  
 imbuō, -buī, -būtum, 3, (1) to  
*wet*; (2) *imbue, fill*.  
 imitor, -ātus sum, -ārī, to *imitate*.  
 immānis, -e, *huge, frightful*,  
*savage*.  
 immemor, -moris, *unmindful*,  
*forgetful*.  
 immensus, -a, -um, *immeasurable*,  
*boundless*.  
 immerens, -entis, *innocent*.  
 immeritus, -a, -um, (1) *unde-*  
*serving*; (2) *undeserved*.  
 immētātus, -a, -um, *unmeasured*.  
 immineō, 2, (1) to *overhang*; (2)  
*threaten*.  
 imminuō, -nuī, -nūtum, 3, (1) to  
*diminish*; (2) *impair*.  
 immiserābilis, -e, *unpitied*.

immītis, -e, (1) *unripe*; (2) *cruel*.  
 immodicus, -a, -um, *excessive*.  
 immolō, -āvī, -ātum, 1, to *sprinkle*  
*with sacrificial meal, sacrifice*.  
 immortalis, -e, *deathless*.  
 immūnis, -e, (1) *contributing*  
*nothing*; (2) *free from*, with gen.  
 impār, -aris, *unequal, ill-matched*.  
 impavidus, -a, -um, *intrepid*.  
 impediō, -ivī and -iī, -itum, 4,  
 to *entangle, entwine, ensnare*,  
*hamper*.  
 impellō, -pulī, -pulsum, 3, (1) to  
*push, urge on, incite*; (2) *over-*  
*throw*.  
 imperiōsus, -a, -um, *tyrannical*.  
 imperitō, -āvī, -ātum, 1, to *rule*.  
 imperium, -iī, n., (1) *command*,  
*rule, sway*; (2) *empire*.  
 impermissus, -a, -um, *forbidden*.  
 imperō, -āvī, -ātum, 1, to *com-*  
*mand*.  
 impetrō, -āvī, -ātum, 1, to *accom-*  
*plish, get, obtain*.  
 impetus, -ūs, m., *an onset, attack*.  
 impiger, -gra, -grum, *inde-*  
*fatigable, active*.  
 impius, -a, -um, *irreverent, god-*  
*less*.  
 implacidus, -a, -um, *savage*.  
 impōnō, -posuī, -positum, 3, to  
*put upon*.  
 importūnus, -a, -um, (1) *unsuit-*  
*able*; (2) *harassing, troublesome*;  
 (3) *tyrannical, ruthless*.  
 impotens, -entis, (1) *powerless*;  
 (2) *without self-control, head-*  
*strong*.  
 imprimō, -pressī, -pressum, 3, (1)  
 to *press upon*; (2) *stamp upon*,  
*imprint*.  
 improbus, -a, -um, *excessive, un-*  
*conscionable, insatiable*.  
 imprōvisus, -a, -um, *unexpected*.  
 impūbēs, -beris, *youthful, beard-*  
*less*.  
 impudens, -entis, *shameless*.  
 impūne, *without punishment*.  
 imus, -a, -um, *lowest*.

*in*, (1) with abl., *in, within, in the case of, among*; (2) with acc., *into, to, towards, against, in view of, in the case of.*

*in-aequālis*, -e, *uneven.*

*inānis*, -e, *empty, unsubstantial.*

*in-audax*, -dācis, *timorous.*

*in-cēdō*, -cessī, -cessum, 3, (1) *to approach, enter*; (2) *pass through.*

*incendium*, -iī, n., *a fire, conflagration.*

*in-certus*, -a, -um, *doubtful.*

*incestus*, -a, -um, *impure, unchaste, guilty.*

*inchoō* or *incohō*, -āvī, -ātum, 1, *to begin.*

*incidō*, -cīdī, -cīsum, 3, *to carve, engrave.*

*in-clinō*, -āvī, -ātum, 1, (1) *to bend*; (2) *sink.*

*inclūdō*, -clūsī, -clūsum, 3, *to shut in, confine.*

*incola*, -ae, c., *an inhabitant.*

*incolumis*, -e, *uninjured, unimpaired, safe.*

*in-comptus*, -a, -um, (1) *unkempt*; (2) *unadorned.*

*in-continens*, -entis, *intemperate.*

*in-corruptus*, -a, -um, *incorruptible.*

*in-crēdibilis*, -e, *beyond belief.*

*in-crepō*, -uī, -itum, 1, *to chide, upbraid, rebuke.*

*in-cubō*, -uī, -itum, 1, (1) *to rest upon*; (2) *brood upon.*

*in-cumbō*, -cubūī, -cubitum, 3, *to fall heavily upon, settle on.*

*incūs*, -cūdis, f., *an anvil.*

*in-decorō*, 1, *to disgrace, mar.*

*in-decōrus*, -a, -um, *unbecoming.*

*indicō*, -āvī, -ātum, 1, *to point out, declare.*

*in-dictus*, -a, -um, *unsaid, unsung.*

*in-dignus*, -a, -um, (1) *unworthy*; (2) *undeserving.*

*in-docilis*, -e, (1) *unteachable*; (2) *untaught*; (3) *untamed.*

*in-doctus*, -a, -um, *untaught, ignorant.*

*indolēs*, -is, f., *nature, character, disposition, genius.*

*indomitus*, -a, -um, *untamed, wild.*

*indulgeō*, -dulsī, -dultum, 2, *to give way to.*

*in-eō*, -iī or -īvī, -itum, -ire, *to enter.*

*inermis*, -e, *defenceless.*

*iners*, -ertis, *inactive, sluggish.*

*inertia*, -ae, f., *inactivity, indolence.*

*infāmis*, -e, *disreputable, notorious, infamous.*

*infectus*, -a, -um, *not done, null and void.*

*in-fēlix*, -licis, *unhappy.*

*inferiae*, -ārūm, f., *sacrifices in honour of the dead.*

*infernus*, -a, -um, *lower, of the Lower World.*

*in-ferō*, intulī, illātum, inferre, (1) *to bring in*; (2) *bring upon, inflict.*

*infestus*, -a, -um, (1) *hostile*; (2) *dangerous, adverse.*

*inficiō*, -fēcī, -fectum, 3, (1) *to stain*; (2) *taint, pollute.*

*in-fīdus*, -a, -um, *treacherous.*

*infimus*, -a, -um, *lowest.*

*informis*, -e, *unshapely, ugly.*

*in-frequens*, -entis, *rare, infrequent.*

*ingenium*, -iī, n., (1) *character*; (2) *talent.*

*ingens*, -entis, *immense, mighty.*

*ingenuus*, -a, -um, *well-born, noble, honourable.*

*in-grātus*, -a, -um, *displeasing.*

*in-horreō*, 2, *to stand erect, shiver among.*

*in-hospitālis*, -e, *inhospitable, desolate.*

*in-humātus*, -a, -um, *unburied*

*iniciō* (*iniciō, injiciō*), iēcī, iectum, 3, *to throw upon.*

*inimicō*, -āvī, -ātum, 1, *to set at variance.*

*inimicus*, -a, -um, *hostile, unfriendly.*

iniquus, -a, -um, (1) *uneven*; (2) *unfavourable, dangerous*; (3) *hostile*; (4) *unfair, unkind*.  
 iniūriōsus, -a, -um, *unjust, harmful, insulting*.  
 in-nō, -āvi, -ātum, 1, (1) *to float upon*; (2) *wash against*.  
 in-nocens, -entis, *harmless, innocent*.  
 in-numerābilis, -e, *countless*.  
 in-ōminātus, -a, -um, *ill-omened*.  
 in-ops, -opis, *needy*.  
 in-ornātus, -a, -um, (1) *unadorned*; (2) *unpraised*.  
 inquam, -is, -it, *say*.  
 in-quiētus, -a, -um, *restless*.  
 inquinō, -āvi, -ātum, 1, *to defile*.  
 insānia, -ae, f., (1) *frenzy*; (2) *inspiration*.  
 insāniō, -ivī and -iī, -itum, 4, *to be mad, rave, rage*.  
 in-sānus, -a, -um, *wild, frantic*.  
 inscius, -a, -um, *not knowing, ignorant*.  
 in-sequor, -secūtus or -sequūtus sum, -sequī, *to follow up*.  
 in-serō, -seruī, -sertum, 3, *to put in, mingle with, reckon among*.  
 insignis, -e, *distinguished, splendid*.  
 insitus, -a, -um, *innate*.  
 insolens, -entis, (1) *unusual, unaccustomed*; (2) *extravagant*; (3) *haughty, insolent, ruthless*.  
 in-solitus, -a, -um, (1) *unaccustomed*; (2) *unwonted*.  
 insomnis, -e, *sleepless*.  
 in-sons, -sontis, *guiltless, innocent*.  
 in-spērātus, -a, -um, *unexpected*.  
 instar, n. indecl., *an image, likeness*.  
 institor, -ōris, m., *a hawker, huckster*.  
 instituō, -tuī, -tūtum, 3, (1) *to begin, undertake*; (2) *train, instruct*.  
 in-stō, -stitī, -stātūrus, 1, *to follow closely, threaten*.

insula, -ae, f., *an island*.  
 insultō, -āvi, -ātum, 1, *to leap upon, trample upon*.  
 in-tactus, -a, -um, (1) *untouched, unassailed*; (2) *virgin*.  
 intāminātus, -a, -um, *unsullied*.  
 integer, -gra, -grum, (1) *untouched, unharmed, whole*; (2) *spotless, innocent*.  
 in-tendō, -tendī, -tentum, 3, *to stretch out towards*.  
 intentātus, -a, -um, *untried*.  
 intentus, -a, -um, *attentive, intent, devoted to*.  
 inter, *between, among*.  
 interdum, *occasionally*.  
 inter-eō, -iī, -itum, -ire, *to go to ruin, perish*.  
 interest, *it is important, makes a difference*.  
 inter-fundō, -fūdī, -fūsum, 3, *to pour between*.  
 interim, *meanwhile*.  
 interimō, -ēmī, -emptum, 3, *to destroy, kill*.  
 interior, -ius, *inner, interior*.  
 interlūnium, -iī, n., *the time of new moon*.  
 inter-mittō, -mīsī, -missum, 3, *to break off, discontinue*.  
 inter-sum, -fuī, -esse, *to be among*.  
 intimus, -a, -um, *most inward*.  
 intonsus, -a, -um, *unshorn*.  
 in-torqueō, -torsī, -tortum, 2, *to twist in*.  
 intrā, *within*.  
 inultus, -a, -um, (1) *unavenged*; (2) *unpunished*; (3) *unharmed*.  
 in-ūtilis, -e, *useless*.  
 in-veniō, -vēnī, -ventum, 4, *to find*.  
 in-vertō, -vertī, -versum, 3, *to alter, pervert*.  
 invicem, *by turns, in turn*.  
 invictus, -a, -um, *unconquered*.  
 in-vidēō, -vidī, -visum, 2, (1) *to look at with an evil eye*; (2) *envy, grudge*; *invidendus, -a, -um, enviable*.

invidia, -ae, f., *envy, jealousy*.  
 invidus, -a, -um, *envious*.  
 in-violātus, -a, -um, *unhurt*.  
 in-vīsus, -a, -um, *hated*.  
 invitus, -a, -um, *unwilling*.  
 in-volitō, 1, *to fly or flow over*.  
 in-volvō, -volvī, -volūtum, (1) *to roll in*; (2) *wrap up*.  
 iō! *hurrah!*  
 iocōsus (joc-), -a, -um, *sportive*.  
 iocus (joc-), -ī, m., *a jest, joke*.  
 ipse, -a, -um, *self, in person*.  
 ira, -ae, f., *anger*; pl., *bursts of passion*.  
 Irācundus, -a, -um, *passionate, angry*.  
 Irascor, irascī, *to be angry*.  
 Irātus, -a, -um, *angry*.  
 irrepertus, -a, -um, *undiscovered*.  
 irretortus, -a, -um, *not turning back*.  
 irrītō, -āvī, -ātum, 1, *to provoke, excite, rouse*.  
 irritus, -a, -um, *vain, useless*.  
 irruptus, -a, -um, *unbroken*.  
 ita, *thus, so*.  
 iter, itineris, n., *a journey*.  
 iterō, -āvī, -ātum, 1, *to do over again, repeat, embark on again*.  
 iterum, *again*.  
 iubeō (jub-), iussī, iussum, 2, *to command*.  
 iūdex (ju-), -dicis, m., *a judge*.  
 iūdicō, -āvī, -ātum, 1, *to judge*.  
 iūgerum, -erī, n., *a juger, i.e. almost five-eighths of an acre, hence loosely: an acre*.  
 iugō, -āvī, -ātum, 1, *to unite in wedlock, marry*.  
 iugum (jug-), -ī, n., (1) *yoke*; (2) *a ridge (of mountains)*.  
 iungō (jung-), iunxī, iunctum, 3, (1) *to join, unite, connect, fasten*; (2) *associate, ally*.  
 iūnior (jūn-), *younger*.  
 iūs (jūs), iūris, n., *justice, right; law, sentence*; iure, *rightfully*.  
 iustitia, -ae, f., *justice*.  
 iustus (jus-), -a, -um, *just, right*.

iuvenca, -ae, f., *a heifer*.  
 iuvencus, -ī, m., *a young ox, steer*.  
 iuvenescō, -venūī, 3, *to reach the age of youth, grow up*.  
 iuvenis (juv-), -is, *young*; subst., *a youth*.  
 iuventa (juv-), -ae, f., *the age of youth, youth*.  
 iuventās, -ātis, f., *the age of youth, youth*.  
 iuventūs (juv-), -ūtis, f., *the age of youth, youth, young people or folk*.  
 iuvō, iūvī, iūtum, fut. P. iuvā-tūrus, iuvāre, *to help, delight, aid*; impers., with inf., *it is of use, it delights*.

## L.

labō, -āvī, -ātum, 1, *to totter, waver, faller*.  
 1. lābor, lapsus sum, lābī, (1) *to glide*; (2) *sink*; (3) *perish, disappear*.  
 2. labor, -ōris, m., *work*.  
 labōrō, -āvī, -ātum, 1, (1) *to labour, exert oneself*; (2) *be anxious, care*; (3) *suffer, be in distress, afflicted, oppressed*; (4) *be in love*.  
 labrum, -ī, n., *a lip*.  
 lāc, lactis, n., *milk*.  
 lacerō, -āvī, -ātum, 1, *to tear, mangle*.  
 lacerta, -ae, f., *a lizard*.  
 lacertus, -ī, m., *the arm*.  
 laccō, -āvī and -īī, -ītum, 3, *to excite, provoke, challenge, ask of, stir up*.  
 lacrima, -ae, f., *a tear*.  
 lacrimōsus, -a, -um, *tearful*.  
 lacūnar, -āris, n., *a panelled ceiling*.  
 lacus, -ūs, m., *a lake*.  
 laedō, laesī, laesum, 3, *to injure, break*.  
 laetitia, -ae, f., *joy*.



## LAET

laetor, -ātus sum, -ārī, to rejoice.  
 laetus, -a, -um, (1) joyful; (2) propitious; (3) fruitful; (4) rich, copious.  
 laevus, -a, -um, on the left hand.  
 lambō, lambī, lambitum, 3, to lick, lap.  
 lāmina, and poet. lamna, -ae, f., a thin plate of metal, plate.  
 lāna, -ae, f., wool.  
 languescō, languī, 3, to become faint, grow mellow.  
 languidus, -a, -um, (1) faint, mellow; (2) listless.  
 languor, -ōris, m., faintness, feebleness.  
 lapis, -pidis, m., (1) a stone; (2) gem.  
 lapsus, -ūs, m., a gliding.  
 laqueātus, -a, -um, panelled, fretted.  
 laqueus, -ī, m., a noose, snare.  
 lār, laris, m., home, dwelling.  
 largē, lavishly.  
 largus, -a, -um, bountiful.  
 lascīvus, -a, -um, (1) frolicsome; (2) wanton.  
 lassus, -a, -um, tired.  
 lātē, widely.  
 lateō, -tuī, 2, to lie hid.  
 latitō, -āvī, -ātum, 1, to lie hid.  
 lātius, more widely.  
 lātus, -a, -um, broad, wide.  
 latus, -teris, n., the side, region.  
 laudō, -āvī, -ātum, 1, to praise.  
 laurea, -ae, f., the laurel- or bay-tree.  
 laurus, -ī, f., laurel.  
 laus, laudis, f., praise, fame.  
 lavō, lavī, lautum and lōtus, lavere, and lavō, lavātum, lavātūrus, lavāre, to wash.  
 laxō, -āvī, -ātum, 1, to slacken.  
 laxus, -a, -um, loose, relaxed, unstrung.  
 leaena, -ae, f., a lioness.  
 lectus, -a, -um, picked, select.  
 lēnimen, -minis, n., a solace.

## LIQUO

lēniō, -īvī and -īī, -ītum, 4, to soften, soothe.  
 lēnis, -e, gentle, mild.  
 lēniter, softly, gently.  
 lentus, -a, -um, slow, lingering.  
 leō, -ōnis, a lion.  
 lepus, -poris, m., a hare.  
 lētum, -ī, n., death.  
 1. lēvis, -e, (1) smooth; (2) beardless, youthful.  
 2. levis, -e, (1) light; (2) easily digested; (3) insignificant; (4) gentle; (5) fickle, easy.  
 levō, -āvī, -ātum, 1, (1) to lift up; (2) lighten, relieve.  
 lex, lēgis, f., a law, condition.  
 libens, -entis, willing, with good will.  
 1. liber, -bera, -berum, free.  
 2. liber, -brī, m., a book.  
 liberī, -ōrum, m., children.  
 liberō, -āvī, -ātum, 1, to set free, release.  
 libertīna, -ae, f., a freedwoman.  
 libet and lubet, -buit and -bitum est, 2, it pleases.  
 libidō, -dinis, f., caprice, lust.  
 licentia, -ae, f., (1) license; (2) profligacy.  
 licet, -cuit and -citum est, 3, it is lawful.  
 lictor, -ōris, m., a lictor (an attendant granted to certain Roman magistrates).  
 lignum, -ī, n., wood, timber.  
 ligō, -ōnis, m., a hoe, mattock.  
 līlīum, -īī, n., a lily.  
 līmen, -minis, n., a threshold.  
 līmes, -mitis, m., a boundary.  
 limus, -ī, m., slime, clay.  
 lingua, -ae, f., a tongue.  
 linō, livī and lēvī, litum, 3, to smear, seal.  
 linguō, liquī, 3, to leave.  
 linteum, -ī, n., a linen cloth, sail.  
 liquidus, -a, -um, (1) liquid, flowing; (2) bright, clear.  
 liquō, -āvī, -ātum, 1, to clarify, filter.

liquor, -ōris, m., a liquid, wine.  
 līs, lītis, f., a strife, lawsuit.  
 litus, -toris, n., a shore, coast.  
 lituus, -ī, m., a trumpet.  
 lividus, -a, -um, (1) black and blue, blue; (2) envious, malicious.  
 locō, -āvī, -ātum, 1, to let out, give out on contract.  
 locuplēs, -plētis, wealthy.  
 locus, -ī, m., a place; in loco, at the right time, seasonably.  
 longē, far off, for a long time.  
 longius, (1) longer; (2) for a longer time.  
 longus, -a, -um, (1) long; (2) protracted.  
 loquax, -quācis, talkative, speaking, expressive, babbling.  
 loquor, -cūtus (-quūtus) sum, loquī, to speak, mention.  
 lōrica, -ae, f., a cuirass.  
 lōrum, -ī, n., a thong, whip.  
 lūbricus, -a, -um, (1) slippery, dangerous; (2) smooth.  
 lucerna, -ae, f., a lamp.  
 lūcidus, -a, -um, bright.  
 lucrer, -ātus sum, -ārī, to gain, win.  
 iucrum, -ī, n., gain.  
 luctor, -ātus sum, -ārī, to wrestle, strive.  
 luctuōsus, -a, -um, sorrowful, sad, disastrous.  
 luctus, -ūs, m., sorrow.  
 lūcus, -ī, m., a grove.  
 lūdBrium, -īī, n., a laughing-stock, butt.  
 lūdō, lūsī, lūsum, 3, (1) to play; (2) write (light verse); (3) play at, do for amusement; (4) delude, deceive, mock.  
 lūdus, -ī, m., (1) game, amusement, public games, spectacle; (2) play.  
 lūgubris, -e, (1) disastrous; (2) sad, plaintive.  
 lūmen, -minis, n., light.  
 lūna, -ae, f., the moon, a month.  
 luō, luī, luitum or lūtum, 3, to expiate.

lupa, -ae, f., a she-wolf.  
 lupātus, -a, -um, furnished with jags like wolves' teeth, jagged.  
 lupus, -ī, m., a wolf.  
 lūridus, -a, -um, pale yellow, sallow, wan, ghastly.  
 lustrō, -āvī, -ātum, 1, to traverse.  
 lustrum, -ī, n., (1) a purificatory sacrifice (celebrated every fifth year by censors); (2) a period of five years.  
 lux, lūcis, f., (1) light; (2) day.  
 lymphā, -ae, f., water.  
 lymphātus, -a, -um, frantic.  
 lynx, -cis, c., a lynx.  
 lyra, -ae, f., a lyre.  
 lyricus, -a, -um, of the lyre, lyric.

## M.

mācerō, -āvī, -ātum, 1, (1) to weaken; (2) torture, consume.  
 māchina, -ae, f., a machine, engine.  
 macies, -ēī, f., leanness.  
 mactō, -āvī, -ātum, 1, (1) to magnify, glorify; (2) sacrifice.  
 maculosus, -a, -um, spotted, stained, defiled, wicked.  
 madeō, -duī, 2, (1) to be wet; (2) be overflowing with, steeped in.  
 maereō, 2, to be sad, grieve, lament.  
 maestus, -a, -um, sad.  
 magis, more.  
 magister, -trī, m., a master.  
 magnus, -a, -um, compar. māior, n., -us, great; māiōrēs, -um, m., ancestors, forefathers.  
 magus, -ī, m., a magician.  
 māiestās, -ātis, f., greatness, dignity.  
 māior, greater, elder.  
 māla, -ae, f., cheekbone, jaw.  
 male, badly, wickedly, cruelly.  
 malignus, -a, -um, (1) ill-natured, envious, spiteful; (2) grudging.  
 mālō, mālūī, malle, to prefer.  
 mālobathron, -ī, n., malobathrum; an ointment from a plant of the same name.

malus, -a, -um, *bad*; malum, -ī, n., *evil, misfortune*.  
 mālus, -ī, m., *a mast*.  
 malva, -ae, f., *a mallow*.  
 māne, *in the morning*.  
 maneō, mansī, mansum, 2, *to remain, await*.  
 mannus, -ī, m., *a small horse, pony*.  
 mānō, -āvī, -ātum, 1, *to flow, trickle, drop*.  
 manus, -ūs, f., (1) *a hand*; (2) *band, troop*.  
 mare, -is, n., *the sea*.  
 marīnus, -a, -um, *of the sea*.  
 marītus, -ā, -um, *of marriage, nuptial*; marītus, -ī, m., *a husband*.  
 marmor, -oris, n., *marble*.  
 marmoreus, -a, -um, *made of marble*.  
 mars, martis, m., *war*.  
 mās, maris, m., *male*.  
 masculus, -a, -um, (1) *male, masculine*; (2) *manly*.  
 māter, -tris, f., *a mother*.  
 māteriēs, -eī, f., (1) *an occasion, cause, source*; (2) *material*.  
 māternus, -a, -um, *of a mother, maternal*.  
 mātrōna, -ae, f., *a married woman, wife*.  
 mātūrō, -āvī, -ātum, 1, *to hasten*.  
 mātūrus, -a, -um, (1) *ripe*; (2) *of proper age, seasonable*; (3) *early, quick*.  
 mēcum = cum me.  
 medicō, -āvī, -ātum, 1, (1) *to drug*; (2) *dye*.  
 medicus, -a, -um, *healing*.  
 mediocritās, -ātis, f., *a middle state, mean*.  
 meditor, -ātus sum, -ārī, (1) *to think about, purpose*; (2) *practise*.  
 medius, -a, -um, *in the middle*.  
 mēl, mellis, n., *honey*.  
 melior, -is, *better*, comp. of bonus.

melos, n., *a tune, song*.  
 membrum, -ī, n., *a limb*.  
 meminī, -nisse, perf. with pres. force, *to remember, be mindful*.  
 memor, -oris, *mindful, remembering*.  
 memorō, -āvī, -ātum, 1, *to mention, speak of*.  
 mendax, -dācis, *lying, false*.  
 mens, mentis, f., (1) *the mind, disposition*; (2) *intellect*.  
 mensa, -ae, f., *a table, meal, course*.  
 mensis, -is, m., *a month*.  
 mensor, -ōris, m., *a measurer*.  
 mentior, -tītus sum, -tīrī, (1) *to lie*; (2) *assert falsely*; (3) *counterfeit*.  
 mentum, -ī, n., *the chin*.  
 meō, -āvī, -ātum, 1, *to go, pass*.  
 mercātor, -ōris, m., *a trader*.  
 mercēs, -cēdis, f., *wages, reward*.  
 merceor, -ātus sum, -ārī, *to buy*.  
 mereor, -itus sum, (1) *to earn*; (2) *deserve*.  
 meretrix, -trīcis, f., *a courtesan*.  
 meridiēs, -eī, m., *noon*.  
 meritum, -ī, n., *merit*.  
 meritus, -a, -um, *deserved*.  
 mersō, -ātus, 1, *to plunge into, immerse*.  
 merus, -a, -um, *pure, unmixed*; and subst., merum, -ī, n., *unmixed or neat wine*.  
 merx, mercis, f., *wares, merchandise*.  
 mēta, -ae, f., *a turning post or goal*.  
 metō, messūī, messum, 3, (1) *to mow, reap*; (2) *cut down*.  
 mētor, -ātus sum, -ārī, *to measure, lay out*.  
 metuō, -tuī, -tutum, 3, *to fear*.  
 metus, -ūs, *fear*.  
 meus, -a, -um, *my, mine*.  
 mīca, -ae, f., *a morsel, grain*.  
 micō, -cuī, 1, *to flash*.  
 miles, -litis, c., *a soldier, soldiery*.  
 militāris, -e, *warlike, martial*.

mīlītia, -ae, f., *military service, warfare.*  
 mīlītō, -āvī, -ātum, 1, *to be or serve as a soldier.*  
 mille, *a thousand.*  
 minae, -ārum, f., *threats.*  
 minax, -nācis, *menacing.*  
 minimum, *least of all, not at all.*  
 minimus, -a, -um, *smallest, superl. of parvus.*  
 minister, -trī, m., *a servant.*  
 1. minor, minātus sum, -ārī, *to threaten.*  
 2. minor, -ōris, *less, comp. of parvus.*  
 minuō, -nuī, -nūtum, 3, *to lessen, impair, reduce.*  
 mīrē, *wonderfully, exceedingly.*  
 mīror, -ātus sum, -ārī, *to wonder, admire, wonder at.*  
 mīrus, -a, -um, *marvellous.*  
 miscēō, miscuī, mixtum, 2, *to mix.*  
 miser, -ā, -um, *wretched.*  
 miserābilis, -e, *pitiable.*  
 miseror, -ātus sum, -ārī, *to pity.*  
 missilis, -e, *that may be hurled or thrown.*  
 mītescō, 3, *to become mild.*  
 mītis, -e, *gentle, genial.*  
 mittō, mīsī, missum, 3, (1) *to send; (2) dismiss; (3) pass over, omit.*  
 mōbilis, -e, (1) *movable, fleet; (2) pliant, fickle.*  
 moderor, -ātus sum, -ārī, (1) *to control; (2) play upon.*  
 modicus, -a, -um, *moderate.*  
 modo, *just now, lately.*  
 modulor, -ātus sum, -ārī, *to modulate, sing, play.*  
 modus, -ī, m., (1) *measure, melody, tune; (2) limit, end; (3) way, manner.*  
 moechus, -ī, m., *an adulterer.*  
 moenia, -ium, n., *walls.*  
 mōlēs, -is, f., (1) *mass; (2) power; (3) weight; (4) massive structure.*

mōlior, -ītus sum, -īrī, *to build, erect.*  
 molliō, -īvī and -īi, -ītum, 4, *to soften.*  
 mollis, -e, (1) *soft, yielding; (2) gentle; (3) effeminate.*  
 moneō, -nuī, -nitum, 2, *to remind, warn, instruct.*  
 mons, montis, m., *a mountain.*  
 monstrō, -āvī, -ātum, 1, *to show.*  
 monstrum, -ī, n., (1) *a prodigy; (2) monster.*  
 monumentum (monimentum), -ī, n., (1) *a memorial, monument; (2) record.*  
 mora, -ae, f., *delay.*  
 morbus, -ī, m., *a disease.*  
 mordax, -dācis, *biting, carking.*  
 mordeō, momordī, morsum, 2, *to bite, eat into.*  
 morior, mortuus sum, moritūrus, morī and morīrī, *to die.*  
 moror, -ātus sum, -ārī, (1) *to linger; (2) cause to delay.*  
 mōrōsus, -a, -um, *peevish, fretful.*  
 mors, mortis, f., *death.*  
 mortālis, -e, *mortal.*  
 mōs, mōris, m., *a manner, habit; pl. morals, character.*  
 mōtus, -ūs, m., (1) *a moving, motion; (2) gestures, dancing; (3) political movement, disturbance.*  
 moveō, mōvī, mōtum, 2, (1) *to move, stir, set working; (2) recite; (3) excite; (4) purpose.*  
 mox, *soon.*  
 mūgiō, -īvī and -īi, -ītum, 4, *to bellow, groan.*  
 mulceō, mulsī, mulsum, 2, *to charm, soothe.*  
 muliebriter, *like a woman.*  
 mulier, -eris, f., *a woman.*  
 multus, -a, -um, *much, many, many a.*  
 multum, *very.*  
 munditia, -ae, f., *neatness, elegance.*

1. mundus, -a, -um, neat, elegant.  
 2. mundus, -ī, m., the universe, world.  
 mūnia, -ium, n., duties, functions.  
 muniō, -īvi and -ī, -itum, 4,  
 (1) to fortify; (2) build.  
 mūnus, -neris, n., (1) a present;  
 (2) office, function, duty.  
 mūrex, -ricis, m., (1) the purple-fish;  
 (2) purple.  
 murmur, -muris, n., a murmur.  
 murreus (murrheus, myrrheus),  
 -a, -um, perfumed with myrrh.  
 mūrus, -ī, m., a wall.  
 mūtō, -āvi, -ātum, 1, to exchange,  
 change.  
 mūtus, -a, -um, mute, speechless.  
 mūtus, -a, -um, reciprocal, inter-  
 changed.  
 myrtus, -ī, f., a myrtle-tree.

## N

- nam, for.  
 namque, for indeed.  
 nanciscor, nactus and nactus  
 sum, nancisci, to get, obtain.  
 nardus, -ī, f., and nardum, -ī,  
 n., nard, spikenard.  
 nāris, -is, f., a nostril.  
 narrō, -āvi, -ātum, to tell,  
 relate.  
 nascor, nātus (gnatus) sum,  
 nasci, to be born.  
 nātālis, -e, of birth; nātālis, -is,  
 m., a birthday.  
 natō, -āvi, -ātum, 1, to swim.  
 nātūra, -ae, f., nature.  
 nātus, -a, -um, (1) born; (2) con-  
 stituted by nature; nātus, -ī,  
 m., a son.  
 naufragus, -a, -um, shipwrecking.  
 nauta, -ae, m., a sailor.  
 nāvis, -is, f., a ship  
 nāvita, -ae, m., a sailor.  
 1. nē, lest.  
 2. ne, whether.  
 nebula, -ae, f., a mist.  
 nec and neque, and not, also not,  
 nor.
- necessitās, -ātis, f., necessity.  
 necō, -āvi, -ātum, 1, to slay.  
 nectar, -aris, n., nectar, drink of  
 the gods.  
 nectō, nexui and nexi, nexum,  
 3, to tie, twine.  
 nefās, n. indecl., an impious deed,  
 wickedness.  
 ne-fastus, -a, -um, unhallowed,  
 unlucky.  
 neglegō, -lexi, -lectum, 3, (1) not  
 to heed, to slight; (2) make light  
 of.  
 negligo, v. neglego.  
 negō, -āvi, -ātum, 1, (1) to say no,  
 deny; (2) refuse.  
 negōtium, -iī, n., (1) business;  
 (2) a transaction.  
 nemus, -moris, n., a grove.  
 nēnia (naenia), -ae, f., a dirge.  
 nepōs, -pōtis, m., (1) a grandson,  
 descendant; (2) spendthrift.  
 nēquam, adj. indecl., worthless.  
 neque, s.v., nec.  
 nēquiquam, in vain.  
 nēquitia, -ae, f., vileness, wicked-  
 ness.  
 nervus, -i, m., (1) a sinew; (2)  
 string, cord (of a musical  
 instrument, etc.)  
 ne-sciō, -īvi and -ī, -itum, 4, to  
 be ignorant of; nescio quis,  
 quid, and nescio qui, quae,  
 quod (interrog.), used as one  
 word, someone, somebody, etc.,  
 some, a certain.  
 nescius, -a, -um, (1) ignorant,  
 unaware of; (2) unable.  
 neu, v. neve.  
 nē-ve and (syncopated form) neu,  
 and not, nor.  
 nex, necis, f., violent death.  
 nī, s.v. nisi.  
 nidus, -ī, m., a nest.  
 niger, -gra, -grum, (1) black; (2)  
 gloomy.  
 nihil and (contracted) nīl, nothing.  
 nimbus, -ī, m., a cloud.  
 nimis, too much, excessively.

nimius, -a, -um, *too much*;  
 nimium, -iī, n., *too much*; ni-  
 mium (acc. n. as adv.), *too  
 much*.  
 nisi, *if not, unless*.  
 n̄sus, -ūs, m., (1) *a pressing*;  
 (2) *flight*; (3) *struggling*.  
 niteō, -tuī, 2, *to shine, glitter*.  
 nitidus, -a, -um, (1) *shining,  
 polished*; (2) *spruce*.  
 n̄tor, n̄sus and nixus sum, n̄tī,  
 (1) *to lean upon*; (2) *make an  
 effort, exert oneself*.  
 nitor, -ōris, m., *lustre, beauty*.  
 nivālis, -e, *snowy*.  
 niveus, -a, -um, *snow-white, snowy*.  
 nix, nivis, f., (1) *snow*; (2) *hoary  
 hair*.  
 nōbilis, -e, (1) *well-known, famous*;  
 (2) *noble*.  
 nocens, -entis, m., *a guilty person*.  
 noceō, -cū, -citum, 2, *to harm,  
 hurt*.  
 nocturnus, -a, -um, *nocturnal*.  
 nōdus, -ī, m., (1) *a knot*; (2) *band*.  
 nōlō, nōlūī, nolle, *to be unwilling*.  
 nōmen, -minis, n., (1) *a name*; (2)  
*reputation*.  
 nōn, *not*.  
 nōnae, -ārum, f., *the Nones, the  
 fifth day of each month except  
 March, May, July, and October,  
 of which it was the seventh*.  
 non-dum, *not yet*.  
 non-ne, *not?* in questions (direct  
 and indirect) expecting an  
 affirmative answer.  
 nōnus, -a, -um, *the ninth*.  
 norma, -ae, f., *a rule, precept*.  
 nōs, *we, us*.  
 noscō, nōvī, nōtum, 3, *to get to  
 know, learn*; and in perf. sys-  
 tem, *have learned, know*.  
 noster, nostra, nostrum, *our, ours*.  
 nota, -ae, f., (1) *a mark, stamp*;  
 (2) *brand*.  
 nōtus, -a, -um, *well-known*.  
 novem, *nine*.  
 novus, -a, -um, *new, fresh, recent*.

nox, noctis, f., *night*.  
 nūbēs, -is, f., *a cloud*.  
 nūbilus, -a, -um, *cloudy*; nūbila,  
 -ōrum, n., *clouds*.  
 nūbō, nupsī, nuptum, 3, *to marry,  
 wed (of a woman)*.  
 nūdus, -a, -um, (1) *naked*; (2)  
*stripped of, spoiled*.  
 nullus, -a, -um, *not any, none*.  
 num, interrogative particle (1)  
 in direct questions expecting  
 answer "no"; (2) in dependent  
 questions, *if, whether*.  
 nūmen, -minis, n., (1) *a nod, a  
 command; will*; (2) *divinity*;  
 (3) *deity*.  
 numerus, -ī, m., (1) *a number*; (2)  
*musical measure*; (3) *calculation*.  
 numquam, *never*.  
 nunc, *now*.  
 nuntius, -iī, m., *a messenger*.  
 nūper, *recently*.  
 nupta, -ae, f., *a bride, wife*.  
 nuptiae, -ārum, f., *a wedding,  
 marriage*.  
 nuptiālis, -e, *of a marriage,  
 wedding-*.  
 nūtriō, -ivī and -ii, -itum, 4, *to  
 nourish*.  
 nūtrix, -trix, f., *a nurse*.

## O

ob, *owing to*.  
 ob-armō, -āvī, -ātum, 1, *to arm*.  
 ob-eō, -ivī and -iī, -itum, -ire, *to  
 die*.  
 ōbiciō, -iēcī, -iectum, 3, *to throw  
 in the way of, expose to*.  
 ob-ligō, -āvī, -ātum, 1, (1) *to  
 bind*; (2) *bind on*.  
 obliquus (oblicus), -a, -um, *side-  
 long, slanting*.  
 obliuō, -ōnis, f., *forgetfulness*.  
 obliuōsus, -a, -um, *that brings  
 forgetfulness*.  
 obliuiscor, oblitus sum, obliuisci,  
*to forget*.  
 ob-ruō, -ruī, -rutum, 3, *to over-  
 whelm*.

obscūrus, -a, -um, (1) *dark, obscure*; (2) *low*.  
 ob-sero, -sēvī, -situm, 3, *to plant over, cover with*.  
 ob-sistō, -stitī, -stitum, 3, *to stand in the way of, bound*.  
 obsoletus, -a, -um, *worn out, delapidated*.  
 obstinātus, -a, -um, *resolute, stubborn*.  
 ob-stō, -stitī, -stātūrus, 1, *to stand in the way of*.  
 ob-strepō, -puī, -pitum, 3, (1) *to roar at*; (2) *clamour*.  
 ob-stringō, -strinxī, -strictum, 3, *to confine, bind, tie*.  
 occidō, -cidī, -cāsūm, 3, *to fall, perish*.  
 occultō, -culū, -cultum, 3, *to cover, hide*.  
 occultō, -āvī, -ātum, 1, *to hide*.  
 occultus, -a, -um, *hidden*.  
 occupō, -āvī, -ātum, 1, (1) *to seize*; (2) *fill, take up*; (3) *anticipate*; (4) *engross*.  
 ōcior, -ōtis, *swifter*.  
 ōcius, *more swiftly*.  
 octāvus, -a, -um, *the eighth*.  
 oculus, -ī, m., *an eye*.  
 ōdī, ōdisse, ōsurus, *to hate*.  
 odor, -ōris, m., (1) *a smell*; (2) *perfume*.  
 odōrātus, -a, -um, *perfumed, fragrant*.  
 offerō, obtulī, oblātum, offerre, *to bestow*.  
 officīna, -ae, f., *a workshop*.  
 olens, -entis, *foul-smelling, foul, rank*.  
 oleō, -uī, 2, *to smell*.  
 ōlim, (1) *of the past, at that time*; (2) *of the present, at times*; (3) *of the future, some time, hereafter*.  
 olīva, -ae, f., *an olive, olive-berry*.  
 olivētum, -ī, n., *an olive-grove*.  
 olivum, -ī, n., *oil*.  
 olor, -ōris, m., *a swan*.  
 ōmen, -minis, n., *an omen, token*.

ōminātus, -a, -um, *giving omens, portentous*.  
 omittō, -misī, -missum, 3, *to give up, abandon*.  
 omnis, -e, *every, all*.  
 onerō, -āvī, -ātum, (1) *to burden*; (2) *oppress*.  
 onus, -neris, n., *a burden*.  
 onyx, -nychis, m., *an onyx-box*.  
 opācus, -a, -um, *shady*.  
 operiō, -peruī, -pertum, 4, (1) *to cover*; (2) *conceal*.  
 operor, -ātus sum, -ārī, (1) *to be engaged in, perform*; (2) *sacrifice*.  
 operōsus, -a, -um, (1) *painstaking, laborious*; (2) *troublesome*.  
 opifex, -ficis, c., *a maker, weaver*.  
 opīmus, -a, -um, (1) *rich*; (2) *splendid*.  
 oppidum, -ī, n., *a town*.  
 oppōnō, -posuī, -positum, 3, (1) *to set before or opposite*; (2) *oppose*.  
 opprobrium, -iī, n., (1) *a disgrace*; (2) *taunt, reproach*.  
 ops, opis, f., *ability, power*; usu. pl., *resources, property, power*; sing., *help*.  
 optimus, -a, -um, *best*.  
 optō, -āvī, -ātum, 1, *to wish, wish for*.  
 opulentus, -a, -um, *wealthy*.  
 1. opus, -peris, n., *work*.  
 2. opus, n. indecl. with est, *need, want, necessity*.  
 ōra, -ae, f., (1) *a boundary*; (2) *coast*; (3) *region*.  
 orbis, -is, m., (1) *a circle*; (2) *rotation, period*; (3) *the world*.  
 orbus, -a, -um, (1) *bereft, robbed*; (2) *free from*.  
 ordinō, -āvī, -ātum, 1, *to set in order*.  
 ordō, -dinis, m., (1) *a row*; (2) *order*; (3) *rank*.  
 oriens, -entis, m., *the east*.  
 origō, -ginis, f., *a beginning, source, birth, origin*.

orior, ortus sum, oritūrus, oriri, (1) to rise; (2) spring, be born or descended.  
 ornō, -āvī, -ātum, 1, to adorn, decorate.  
 ornus, -ī, f., a mountain-ash.  
 orō, -āvī, -ātum, 1, to pray, beg.  
 ortus, -ūs, m., a rising.  
 1. ōs, ōris, n., the mouth, speech.  
 2. os, ossis, n., a bone.  
 oscen, -cinis, m., a bird of augury, divining bird.  
 osculum, -ī, n., a little mouth, kiss.  
 ostendō, -tendī, -tentum and -tensum, 3, to expose to view, show, exhibit.  
 ostrum, ī, n., purple.  
 ōtiōsus, -a, -um, at leisure.  
 ōtium, -iī, n., repose, idleness.  
 ovile, -is, n., a sheep-fold.  
 ovis, -is, f., a sheep.

## P.

paciscor, pactus sum, paciseī, (1) to make a compact; (2) agree, stipulate.  
 pācō, -āvī, -ātum, 1, to make peaceful, pacify.  
 paelex, -licis, f., a mistress, concubine.  
 paene, nearly.  
 paenitet, paenituit, 2, impers., it repents.  
 pāgus, -ī, m., a village.  
 palaestra, -ae, f., (1) a wrestling-school; wrestling.  
 palam, openly, publicly, plainly.  
 pallēō, pallui, 2, (1) to be pale; (2) grow pale at.  
 pallidus, -a, -um, pale.  
 pallor, -ōris, m., paleness, terror.  
 palma, -ae, f., palm, prize.  
 palumbēs, -is, c., a wood-pigeon, ring-dove.  
 palūs, -ūdis, f., a marsh.  
 pampinus, -ī, m. and f., a vine-tendrill.

pangō, panxi, pactum, and pēgī, or pepigī, pactum, 3, to settle, promise.  
 pannus, -ī, m., a garment.  
 pār, paris, (1) equal; (2) equal to, a match for; subst., an equal.  
 parcius, more rarely.  
 parcō, peperēī (and rarely parsī), parcitum and parsum, 3, (1) to spare; (2) forbear, grudge.  
 parcus, -a, -um, thrifty, stingy, sparing.  
 parens, -entis, c., a parent, father, mother.  
 pariēs, -etis, m., a wall (of a house, etc.).  
 pariō, peperī, partum, paritūrus, 3, to bring forth, procure.  
 pariter, equally.  
 parmula, -ae, f., a little shield.  
 parō, -āvī, -ātum, 1, (1) to prepare, furnish; (2) determine.  
 parra, -ae, f., a bird of ill-omen probably the owl.  
 parricida, -ae, c., parricide.  
 pars, -tis, f., (1) a part, portion, (2) party, side; (3) function, duty; (4) region.  
 particula, -ae, f., a small part.  
 parturiō, -ivī and -iī, 4, to be in travail, be big with, bring forth.  
 partus, -ūs, m., (1) a bearing, birth; (2) offspring.  
 parum, too little.  
 parvus, -a, -um, small.  
 pascō, pāvī, pastum, 3, (1) to feed; (2) browse upon.  
 pascua, -ōrum, n., pastures.  
 pastor, -ōris, m., a shepherd.  
 patefaciō, -feci, -factum, 3, to lay open.  
 patens, -entis, open.  
 pateō, -tui, 2, to lie open.  
 pater, -tris, m., a father; patres, senators.  
 patera, -ae, f., a saucer-shaped vessel, goblet.



paternus, -a, -um, (1) *fatherly*; (2) *ancestral*.  
 patiens, -entis, *enduring, permitting*.  
 patientia, -ae, f., *endurance*.  
 patior, passus sum, (1) *to suffer, endure*; (2) *permit*.  
 patria, -ae, f., (sc. terra), *a fatherland, native land*.  
 patrius, -a, -um, *of one's father, ancestral*.  
 patruus, -a, -um, *of an uncle*.  
 paucus, -a, -um, *little, few*.  
 paulum, -i, n., (1) *a little*; (2) *for a little time*; (3) *but little*; paulō, *by a little, somewhat*.  
 pauper, -peris, *poor*; pauper, -peris, m., *a poor man*.  
 paupertās, -ātis, f., *poverty*.  
 pauperiēs, -ēī, f., *poverty*.  
 paveō, pāvi, 2, *to be in terror, be alarmed at*.  
 pavidus, -a, -um, *trembling, timid*.  
 pavimentum, -i, n., *a pavement*.  
 pax, pācis, f., *peace*.  
 peccō, -āvi, -ātum, 1, *to transgress, offend*.  
 pectō, pexī, pexum, 3, *to comb*.  
 pectus, -oris, n., (1) *the breast*; (2) *mind, soul, spirit*.  
 pecūnia, -ae, f., *money*.  
 pecus, -coris, n., *cattle, a herd*.  
 pecus, -cudis, f., *a head of cattle, beast*.  
 pedes, -ditis, m., *a foot-soldier*.  
 pedester, -tris, -tre, *prosaic, of prose*.  
 peīerō, -āvi, -ātum, 1, *to swear falsely*.  
 peīor, *worse, comp. of malus*.  
 pelagus, -i, n., *the sea*.  
 pellis, -is, f., *skin*.  
 pellitus, -a, -um, *covered with or clothed in skins*.  
 pellō, pepulī, pulsum, 3, (1) *to strike, knock, drive*; (2) *drive away*; (3) *rout*.  
 penātēs, -ium, m., (1) *household gods, family deities*, (2) *home*.

pendeō, pependī, 3, *to hang*.  
 pendulus, -a, -um, *hanging*.  
 penetrālia, -ium, n., *inner-chambers*.  
 penitus, adv., *far within, from the inmost depths, from the heart*.  
 penna, -ae, f., *a wing*.  
 pensum, -i, n., *wool weighed out for a slave to spin in a day, a day's labour*.  
 per, (1) *through, across*; (2) *by means of*.  
 per-agō, -ēgī, -actum, 3, *to carry through, accomplish*.  
 per-ambulō, -āvī, -ātum, 1, *to ramble through, traverse*.  
 per-currō, -cucurrī or -currī, -cursum, 3, *to run or hasten through or over*.  
 percutiō, -cussī, -cussum, 3, (1) *to strike*; (2) *impress, affect*.  
 per-dō, -didī, -ditum, 3, (1) *destroy, ruin*; (2) *lose*.  
 per-edō, -ēdī, -ēsum, 3, *to eat through*.  
 peregrīnus, -a, -um, *alien*.  
 perennis, -e, *everlasting*.  
 per-eō, -iī (rarely -īvi), -itūrus, -ire, *to perish*.  
 per-ferō, -tulī, -lātum, -ferre, (1) *to carry through*; (2) *bring, convey*.  
 perficiō, -fēcī, -fectum, 3, *to complete, accomplish, achieve*.  
 perfidus, -a, -um, *faithless, false*.  
 per-fundō, -fūdī, -fūsum, 3, *to pour over, bedew*.  
 pergō, perrexī, perrectum, 3, *to go on, continue, proceed to*.  
 per-horrescō, -horruī, 3, *to tremble or shudder greatly at*.  
 periculōsus, -a, -um, *perilous*.  
 periculum and periculum, *risk, danger*.  
 peritus, -a, -um, *experienced, skilled*.  
 periūrus, -a, -um, *forsworn*.  
 per-lūcidus, -a, -um, *transparent*.

per-misceō, -miscūi, -mistum or mixtum, 2, to mix together.  
 per-mittō, -misi, -missum, 3, (1) to entrust; (2) permit.  
 per-mūtō, -āvī, -ātum, 1, to interchange.  
 perniciēs, -ēi, f., destruction, ruin.  
 perpetior, -pessus sum, -petī, to bear steadfastly.  
 perpetuō, uninterruptedly.  
 perpetuus, -a, -um, (1) continuous, unbroken; (2) constant.  
 per-rumpō, -rūpī, -ruptum, 3, (1) to break through; (2) break down.  
 per-sequor, -secūtus (sequūtus) sum, -sequī, (1) to follow after, chase; (2) follow up.  
 per-sonō, -sonūi, -sonitum, 1, to resound, re-echo.  
 per-stringō, -strinxī, -strictum, 3, (1) to graze against; (2) stun.  
 pertinax, -nācis, persevering, stubborn.  
 p-rvicax, -cācis, stubborn, wilful, untiring.  
 pēs, pedis, m., a foot, measure.  
 pessimus, -a, -um, worst.  
 pestilens, -entis, unwholesome, noxious.  
 pestis, -is, f., pest, bane.  
 petitor, -ōris, m., a candidate.  
 petō, -īvī and īi, -itum, 3, (1) to seek; (2) woo, court; (3) attack.  
 pharētra, -ae, f., a quiver.  
 pharētrātus, -a, -um, wearing a quiver.  
 phasēlos (-us), i, m. and f., (1) an edible bean, kidney-bean; (2) a light vessel (resembling a kidney-bean).  
 philyra, -ae, f., inner bark of the linden tree.  
 piaculum, -ī, n., an expiatory offering.  
 pīcus, -ī, m., a woodpecker.  
 pietās, -ātis, f., dutiful affection.  
 piger, -gra, -grum, (1) slow, lazy; (2) dull.

pignus, -noris and -neris, n, a pledge.  
 pingō, pinxī, pictum, 3, to paint.  
 pinguis, -e, fat, rich, fertile.  
 pinna, -ae, f., a feather, wing.  
 pīnus, -ūs and -ī, f., a pine-tree.  
 piscis, -is, m., a fish.  
 pius, -a, -um, dutiful, religious.  
 pix, picis, f., pitch.  
 placeō, -uī and placitus sum, -itum, 2, to please, be agreeable.  
 placidus, -a, -um, peaceful, calm, mild.  
 plācō, -āvī, -ātum, 1, to calm, appease.  
 plaga, -ae, f., a hunting-net, snare.  
 platanus, -ī, f., a plane-tree.  
 plaustrum (plōstrum), -ī, n., a waggon.  
 plausus, -ūs, m., a clapping, applause.  
 plebs, plēbis, f., the plebs, commons.  
 plectō, 3, only pass: plectī, to be beaten, suffer punishment.  
 plectrum, -ī, n., (1) a quill or stick (for playing on a stringed instrument); (2) lyric poetry.  
 plēnius, more loudly, more fully.  
 plēnus, -a, -um, full.  
 plērumque, for the most part, mostly.  
 plōrō, -āvī, -ātum, 1, to wail, weep.  
 plūma, -ae, f., (1) a feather; (2) down, i.e. the first beard.  
 plumbum, -ī, n., lead.  
 plūrimus, -a, -um, very much, very many; as subst., many a man.  
 plūs, plūris, n., more; plūs also used as adv., more.  
 pluvius, -a, -um, rainy.  
 pōculum, -ī, n., a drinking-vessel.  
 poena, -ae, f., punishment, penalty.  
 poēta, -ae, m., a poet.  
 pollex, -licis, m., a thumb.

polliceor, -citus sum, -ēri, to promise.  
 polluō, -uī, -ūtum, 3, to defile.  
 polus, -ī, m., the heavens.  
 pōmārium, -iī, n., an orchard.  
 pōmifer, -era, -erum, fruit-bearing.  
 pondus, -eris, n., a weight.  
 pōno, posuī, positum, 3, (1) to place; (2) represent, portray; (3) found; (4) lay aside, give up; (5) put to rest.  
 pontifex, -ficus, m., a high-priest.  
 pontus, -ī, m., the sea.  
 poples, -plitis, m., the ham of the knee, thigh.  
 populāris, -e, belonging to the people, popular.  
 pōpuleus, -a, -um, of poplars, poplar-.  
 populō, -āvi, -ātum, 1, to ravage.  
 populus, -ī, m., a people, nation, multitude.  
 pōpulus, -ī, f., a poplar-tree.  
 porca, -ae, f., a sow.  
 porcus, -ī, m., pig.  
 porrigō, -rexi, -rectum, 3, to stretch out, extend.  
 porta, -ae, f., a gate.  
 portentum, -ī, n., (1) a sign; (2) monster.  
 porticus, -ūs, f., a colonnade, portico.  
 portō, -āvi, -ātum, 1, to carry, bring.  
 portus, -ūs, m., a harbour.  
 poscō, poposci, 3, (1) to demand, request; (2) ask of.  
 possideō, -sēdi, -sessum, 2, to possess, hold, occupy.  
 possum, potuī, posse, to be able.  
 post, (1) behind; (2) after.  
 posterī, -ōrum, m., posterity.  
 posterus, -a, -um, coming after, future.  
 post-genitī, -ōrum, m., posterity, descendants.  
 post-hāc, hereafter, henceforth.

postis, -is, m., a door-post, a door.  
 post-modo, afterwards.  
 post-quam, after that, when.  
 postulō, -āvī, -ātum, 1, to demand, claim, ask.  
 potens, -entis, (1) mighty; (2) ruling over, master of.  
 potior, -tītus sum, -tīri, to be master of, possess.  
 potior, preferable, better.  
 potis, able.  
 potius, rather, preferably.  
 pōtō, pōtāvi, pōtātum and pōtum, 1, to drink.  
 pōtor, -ōris, m., a drinker.  
 pōtus, -a, -um, (1) drunk up; (2) drunken.  
 praebeō, -bui, -bitum, 2, (1) to offer; (2) furnish.  
 prae-cēdō, -cessī, -cessum, 3, to go before, lead the way.  
 praecipis, -cipitis, headlong.  
 praecipio, -cēpi, -ceptum, 3, to instruct, teach.  
 praeda, -ae, f., prey.  
 prae-ferō, -tulī, -lātum, -ferre, to place before, prefer.  
 prae-fluō, 3, to flow by.  
 prae-gestiō, 4, to desire greatly.  
 praegnans, -antis, pregnant.  
 praemium, -iī, n., a reward.  
 prae-niteō, -tuī, 2, to outshine.  
 prae-parō, -āvī, -ātum, 1, to prepare.  
 prae-pōnō, -posuī, -positum, 3, to place before.  
 prae-scribō, -scripsi, -scriptum, 3, to prescribe, appoint.  
 praesens, -entis, (1) at hand; (2) present to aid; (3) powerful.  
 praesidium, -iī, n., a protection.  
 prae-stō, -stitī, -stitum, 1, to furnish, give.  
 praeter, (1) except; (2) besides; (3) beyond.  
 praeter-eō, -ivi and -iī, -itum, -ire, to go by.  
 prātum, -ī, n., a meadow.  
 prāvus, -a, -um, crooked, bad.

PREC

**præcor**, -âtus sum, -ârî, *to entreat, pray.*  
**preces**, s. v. **prex**.  
**prælum**, -î, n., *a wine-press.*  
**præmô**, **pressî**, **pressum**, 3, (1) *to press*; (2) *conceal*; (3) *press upon, follow up*; (4) *press out*; (5) *prune*; (6) *crush.*  
**prændo**, -endî, -ensum, 3, *to catch.*  
**prætiôsus**, -a, -um, *extravagant.*  
**præmium**, -iî, n., (1) *price, value*; (2) *money.*  
**prex**, **precis**, f., of sing. only acc., dat., abl., usu. pl. **præcês**, **præcum**, *a prayer.*  
**prîmum**, *first, in the first place.*  
**prîmus**, -a, -um, *first.*  
**prînceps**, -cipis, (1) *first (in order), foremost*; (2) *original*; (3) *a prince, emperor.*  
**prîncîpium**, -iî, n., *a beginning.*  
**prior**, **prîus**, -ôrîs, (1) *previous, preceding*; (2) *superior to*; (3) *foremost.*  
**prîscus**, -a, -um, *of former times, old-fashioned.*  
**prîus**, (1) *before, sooner*; (2) *formerly.*  
**prîvâtus**, -a, -um, *private, holding no public office.*  
**prîvîgnus**, -î, m., *a step-son.*  
 1. **prô**! or **prôh**! *Oh! Alas!*  
 2. **prô**, *for, on behalf of.*  
**prôbô**, -âvî, -âtum, 1, *to esteem good, approve.*  
**prôbrôsus**, -a, -um, *shameful, ignominious.*  
**prôbus**, -a, -um, *good, upright.*  
**procax**, -câcis, *bold, insolent, wanton.*  
**prô-cêdô**, -cessî, -cessum, 3, *to go before.*  
**procella**, -ae, f., *a storm.*  
**prôcêrus**, -a, -um, *high.*  
**prôcidô**, -cidî, 3, *to fall forward.*  
**prô-cûdô**, -cûdî, -cûsum, 3, *to fashion by hammering, forge.*  
**procul**, *afar.*  
**procus**, -î, m., *a suitor.*

PROP

**prôd-eô**, -iî, -itum, *ire, (1) to go forth*; (2) *appear.*  
**prôdîgus**, -a, -um, *lavish, prodigal of.*  
**prôdîtor**, -ôrîs, m., *a betrayer.*  
**prô-dûcô**, -dûxî, -ductum, 3, (1) *to lead forward*; (2) *bring up*; (3) *protract.*  
**proelium**, -iî, n., *a battle.*  
**prôfânus**, -a, -um, *out of the temple, uninitiated, unholy.*  
**prô-ferô**, -tulî, -lâtum, -ferre, (1) *to carry forth*; (2) *produce*; (3) *postpone.*  
**prô-festus**, -a, -um, *non-festival.*  
**prôficiô**, -fêcî, -fectum, 3, *to make progress.*  
**prôfugus**, -a, -um, *fugitive, fleeing, i. e. nomad.*  
**prôfundus**, -a, -um, *bottomless, deep*; **prôfundum**, -î, n., *the deep, deep sea.*  
**prô-generô**, 1, *to beget.*  
**prôgeniês**, -êî, f., *offspring.*  
**prôhibeô**, -buî, -bitum, 2, (1) *to hold back, keep away, check, hinder*; (2) *forbid.*  
**prôlês**, -is, f., *progeny.*  
**prô-mineô**, -minuî, 2, *to stand out, rise up.*  
**prô-mittô**, -mîsî, -missum, 3, *to promise.*  
**prômô**, **prompsî**, **promptum**, 3, (1) *to bring forth*; (2) *bring forward, bring to light.*  
**prô-moveô**, -môvî, -môtum, 2, (1) *to move forward*; (2) *improve.*  
**prônus**, -a, -um, (1) *leaning forward, setting*; (2) *hastening.*  
**prope**, compar. **propius**, superl. **proximê**, (1) *near*; (2) *almost.*  
**prô-pellô**, -pulî, -pulsum, 3, *to drive forward, forth, away, or out.*  
**properê**, *quickly.*  
**properô**, -âvî, -âtum, 1, (1) *to hasten*; (2) *hastily prepare.*  
**propinquus**, -a, -um, *neighbouring*; **propinquî**, -ôrûm, m., *kinsmen.*

prō-pōnō, -posuī, -positum, 3, *to put before.*  
 prōpositum, -ī, n., *a purpose.*  
 proprius, -a, -um, *one's own.*  
 prōpiō, -ripuī, -reptum, 3, *to drag forth.*  
 prō-rogō, -āvi, -ātum, 1, *to prolong, continue.*  
 prō-ruō, -ruī, -rutum, 3, *to throw down, overthrow.*  
 prō-sequor, -secūtus sum, -sequī, (1) *to attend, escort*; (2) *honour.*  
 prosperō, -āvi, -ātum, 1, *to render fortunate.*  
 prosperus, -a, -um, *favourable, prosperous.*  
 prospiciō, -spexī, -spectum, 3, *to see afar off, descry.*  
 prō-sum, prōfui, prōdesse, *to be useful, do good, profit.*  
 prō-tenus, and prōtinus, *forthwith.*  
 prō-terō, -trivi, -tritum, 3, (1) *to tread under foot*; (2) *trample before, push on.*  
 protervitas, -ātis, f., *wantonness.*  
 protervus, -a, -um, *vehement, wanton.*  
 prō-vehō, -vexī, -vectum, 3, (1) *to carry forward*; (2) *advance, promote.*  
 prōvidus, -a, -um, *foreseeing.*  
 proximus, -a, -um, *nearest.*  
 prūdēns, -entis, (1) *foreknowing*; (2) *discreet.*  
 pruīna, -ae, f., *hoar-frost.*  
 psallō, -psalli, 3, *to play upon the cithara.*  
 pūbēs, -is, f., (1) *young men, youth*; (2) *people.*  
 publicus, -a, -um, *belonging to the people or state.*  
 pudendus, -a, -um, *shameful.*  
 pudet, pudit, with acc. of person and gen. of thing, *there is shame for.*  
 pudicus, -a, -um, *modest, chaste.*  
 pudor, -ōris, m., (1) *a sense of shame, modesty*; (2) *disgrace.*

puella, -ae, f., *a girl.*  
 puer, -erī, m., (1) *a boy*; (2) *son*; (3) *slave.*  
 puerpera, -ae, f., *a woman in labour, mother.*  
 puertia, -ae, f., *boyhood.*  
 pugil, -gilis, m., *a boxer.*  
 pugna, -ae, f., *a fight.*  
 pugnax, -nācis, *warlike.*  
 pugnō, -āvi, -ātum, 1, *to fight.*  
 pugnus, -ī, m., *a fist, boxing.*  
 pulcher, -chra, -chrum, (1) *beautiful*; (2) *glorious.*  
 pullus, -a, -um, *dark-coloured.*  
 pulsō, -āvi, -ātum, 1, *to push, strike, beat.*  
 pulvīnar, -nāris, n., *a couch of the gods (on which they were placed at a great festival).*  
 pulvis, -eris, m., *dust.*  
 pūmex, -micis, m., *pumice-stone, rock.*  
 puniceus, -a, -um, *purple.*  
 puppis, -is, f., *the stern or poop of a ship, a ship.*  
 pūrius, *more purely, more brightly.*  
 purpura, -ae, f., (1) *purple*; (2) *a purple garment.*  
 purpureus, -a, -um, (1) *purple-coloured*; (2) *clad in purple*; (3) *bright.*  
 pūrus, -a, -um, *clean, pure, undefiled*; and subst., pūrum, -ī, n., *the clear sky.*  
 puter, putris, putre and putris, -e, (1) *rotten*; (2) *languishing.*  
 putō, -āvi, -ātum, 4, (1) *to reckon*, (2) *deem, think.*  
 pūramis, -midis, f., *pyramid.*

## Q.

quā, *in which direction, where*; with si or a neg., *in any way.*  
 quadrigae, -ārum, f., *a chariot with four horses.*  
 quadrimus, -a, -um, *four years old.*

quaerō, quaesivī, quaesitum, 3,  
(1) to seek; (2) feel the want of,  
miss; (3) strive; (4) inquire;  
(5) earn.

quālis, -e, (1) of what sort; (2)  
of such a sort, such as.

quālus, -ī, m., a wicker basket.

quam, adv., how; conj., than.

quam-quam, although.

quam-vis, although.

quandō, (1) when; (2) since.

quandō-que, whenever.

quantus, -a, -um, how great;

quantum, -ī, n., as much as.

quā-tenus, inasmuch as.

quater, four times.

quatiō (quassī), quassum, 3, (1) to  
shake; (2) shatter; (3) trouble,  
affect, excite.

que, and.

quercētum, -ī, n., an oak-grove.

quercus, -ūs, f., an oak.

querēla (querella), -ae, f., a com-  
plaint, lament.

querimōnia, -ae, f., a lamentation,  
complaint.

queror, questus sum, querī, to  
complain, complain of, lament.

querulus, -a, -um, plaintive.

questus, -ūs, m., a complaint.

quī, quae, quod, who, which, what.  
quia, because.

quicumque, quaecumque, quod-  
cumque, whoever, whatever.

quid, why.

quīēs, -ētis, f., rest, repose.

quīētus, -a, -um, quiet, peaceful.

quī-libet, quaelibet, quodlibet,  
any one you like, no matter who.

uīn, but, indeed.

uīn et, yea, and.

uīndecim, fifteen.

quintus, -a, -um, the fifth.

quippe, (1) certainly; (2) since  
indeed, inasmuch as.

1. quis, quid, who? which? what?

2. quis, quid, pron. indef., (1) any  
one, anybody, anything; (2) some  
one, something.

quisquam, quaequam, quid-  
quam, or quicquam, (1) any;  
(2) any one, anybody, anything.

quisque, quaeque, quidque, each.  
quisquis, quaequae, quidquid,  
whoever, whatever.

quī-vis, quaevis, quidvis, any one  
you please, any one.

quō, whither? to what end?

quocūmque, whithersoever.

quod, that; because, since.

quodsī, but if.

quondam, formerly.

quoque, also, too.

quoties and quotiens, (1) how  
often? (2) as often, as many  
times as.

quot-quot, how many soever, as  
many as.

quotus, -a, -um, which (in order  
of number)? of what number?

quotā, at what hour?

## R.

✓rabiēs, -em, -e, f., rage, madness.

racēmus, -ī, m., cluster of grapes.

rāmus, -ī, m., a bough.

rapax, -pācis, greedy.

rapidus, -a, -um, rushing, rapid.

rapiō, rapuī, raptum, 3, (1) to  
snatch, drag; (2) hurry on; (3)  
carry off, rob; (4) destroy.

raptim, hastily, hurriedly.

raptor, -ōris, m., a robber, ab-  
ductor, ravisher.

rārō, seldom.

rārus, -a, -um, (1) thin, rare;  
(2) scattered; (2) scarce, un-  
common.

ratis, -is, f., a raft, vessel.

raucus, -a, -um, hoarse.

rāvus, -a, -um, tawny.

re-cantō, 1, to recall, revoke.

re-cēdō, -cessī, -cessum, 3, to go  
back, retreat.

recens, -entis, fresh.

recidō, -cidī, -cisum, 3, to cut  
down.

- recinō, 3, to re-echo, repeat, whoop, hoot.  
 recipiō, -cēpī, -ceptum, 3, to get back, recover.  
 re-clinō, -āvī, -ātum, to bend or lean back.  
 reclūdō, -clūsī, -clūsum, 3, (1) to open; (2) disclose; (3) unlock.  
 re-condō, -didī, -ditum, 3, to store up.  
 re-creō, -āvī, -ātum, 1, to restore, revive, refresh, relieve.  
 rectē, rightly.  
 rectus, -a, -um, (1) straight, upright; (2) right, proper; (3) correct.  
 re-cumbō, -cubūī, 3, to lie down, sink down.  
 re-currō, -currī, (-cursum), 3, to run or hasten back.  
 red-dō, -didī, -ditum, 3, (1) to restore; (2) pay back; (3) render, make; (4) repeat, recite; (5) re-echo.  
 redemptor, -ōris, m., a contractor.  
 red-eō, -iī (rarely -īvī), -itum, -ire, to return.  
 redigō, -ēgī, -actum, 3, to bring back.  
 reditus, -ūs, m., a return.  
 re-dōnō, -āvī, 1, (1) to restore; (2) give up.  
 re-dūcō, -dūxī, -ductum, 3, (1) to bring back; (2) lead back.  
 reductus, -a, -um, withdrawn, remote.  
 re-ferō, rettulī, relātum, referre, (1) to bear back; (2) restore, recover; (3) report; (4) pay back; (5) recall, resemble; (6) deliver, render.  
 reficiō, -fēcī, -fectum, 3, (1) to make again; (2) restore; (3) repair.  
 re-figō, -fixī, -fixum, 3, to unfasten, take down.  
 re-frēnō, -āvī, -ātum, 1, to curb, check.

- refringō, -frēgī, -fractum, 3, to break up, destroy, burst through.  
 re-fugiō, -fūgī, -fugitum, 3, to flee from, shun.  
 re-fulgeō, -fulsī, 2, to flash back, glitter.  
 rēgālis, -e, royal.  
 rēgia, -ae, f., a palace.  
 rēgina, -ae, f., a queen.  
 rēgius, -a, -um, kingly.  
 regnō, -āvī, -ātum, 1, to rule.  
 regnum, -ī, n., (1) royalty; (2) a kingdom.  
 regō, rexī, rectum, 3, to rule.  
 rēiciō, -iēcī, -iectum, 3, (1) to cast back; (2) spurn.  
 re-lābor, -lapsus sum, -lābī, (1) to glide back; (2) return, relapse.  
 re-lēgō, -āvī, -ātum, 1, to exile, banish.  
 re-ligō, -āvī, -ātum, 1, (1) to bind back; (2) moor.  
 re-linguō, -liquī, -lictum, 3, to leave behind.  
 re-luctor, -ātus sum, -ārī, to struggle against.  
 re-maneō, -mansī, -mansum, 2, (1) to remain; (2) lie still.  
 rēmigium, -iī, n., (1) a rowing; (2) oarsmen, oars.  
 re-misceō, -miscuī, -mistum and -mixtum, 2, to mix up.  
 re-mittō, -mīsī, -missum, 3, (1) to send back; (2) relax; (3) give up; (4) cease, refrain from.  
 re-moveō, -mōvī, -mōtum, 2, to take away, banish.  
 re-mūgiō, 4, to bellow back, resound.  
 rēmus, -ī, m., an oar.  
 re-nascor, -nātus sum, -nascī, to be born or grow again.  
 renīdeō, 2, (1) to shine again; (2) beam (with joy), smile.  
 re-parō, -āvī, -ātum, 1, (1) to restore, renew; (2) barter for, purchase with.  
 re-pendō, -pendī, -pensum, 3, to ransom.

reperiō, repperī, -pertum, 4, to find, meet with.  
 re-petō, -īvi and īi, -itum, 3, (1) to demand again; (2) resume, begin again; (3) return to, seek again.  
 re-pōnō, -posuī, -positum, 3, (1) to replace, restore; (2) duly place.  
 re-portō, -āvī, -ātum, 1, to carry back.  
 repulsa, -ae, f., a rejection, non-election, defeat.  
 re-quiēs, -quiētis, f., rest.  
 rēs, rei, f., (1) a thing, affair, event; (2) possessions.  
 re-secō, -secuī, -sectum, 1, (1) to cut down; (2) check.  
 residō, -sēdī, -sessum, 3, to settle down, subside.  
 re-signō, -āvī, -ātum, 1, (1) to unseal; (2) resign.  
 re-solvō, -solvi, -solūtum, 3, (1) to untie; (2) release.  
 re-sonō, 1, to resound, re-echo.  
 re-sorbeō, 2, to suck back.  
 respiciō, -spexī, -spectum, 3, (1) to look back upon; (2) regard, care for.  
 responsum, -ī, n., an answer.  
 restinguō, -stinxi, -stinctum, 3, to quench.  
 restituō, -uī, -ūtum, 3, (1) to restore; (2) replace.  
 re-stringō, -strinxī, -strictum, 3, to bind back.  
 re-surgō, -surrexi, -surrectum, 3, to rise again.  
 re-tardō, -āvī, -ātum, 1, to hinder, detain.  
 re-tegō, -texī, -tectum, 3, to uncover, reveal.  
 re-torqueō, -torsī, -tortum, 2, (1) to twist back; (2) hurl back.  
 re-tractō, -āvī, -ātum, 1, to handle anew.  
 retrō, (1) backwards; (2) again (in the past).  
 retrorsum, backwards.  
 re-tundō, -tudi, -tūsum, (1) to beat back; (2) blunt.

reus, -ī, m., an accused person, defendant.  
 re-vehō, -vexī, -vectum, 3, to carry back.  
 re-vellō, -velli, -vulsum, 3, to tear, pluck, away.  
 re-vertor, -versus sum, -vertī, to turn back, return.  
 re-vincō, -vici, -victum, 3, to conquer.  
 re-visitō, -visī, -vīsum, 3, to re-visit, visit.  
 re-vocō, -āvī, -ātum, 1, to recall.  
 rex, regis, m., (1) a king; (2) guide, teacher.  
 rīdeō, rīsī, rīsum, 2, (1) to laugh; (2) smile, be cheerful or pleasant; (3) laugh at.  
 rigeō, 2, to be stiff (with cold).  
 rigidus, -a, -um, stiff, hard, stern.  
 rigō, -āvī, -ātum, 1, to wet, moisten, water.  
 rīpa, -ae, f., bank (of a river).  
 rīsus, -ūs, m., laughter.  
 rīte, duly, fitly.  
 rītus, -ūs, m., a custom, usage, manner.  
 rīvus, -ī, m., a stream.  
 rixa, -ae, f., a quarrel, brawl.  
 rūbigō (rūbigō), -ginis, f., blight mildew.  
 rūborō, -āvī, -ātum, strengthen, invigorate.  
 rūbur, -boris, n., (1) oak, oak-wood; (2) strength; (3) a dun-geon.  
 rūbustus, -a, -um, firm, powerful.  
 rogō, -āvī, -ātum, 1, (1) to ask; (2) request.  
 rōs, rōris, m., dew; ros marinus, rosemary.  
 rosa, -ae, f., a rose.  
 roseus, -a, -um, rosy.  
 rota, -ae, f., a wheel.  
 rotō, -āvī, -ātum, 1, to whirl about.  
 rotundus, -a, -um, round.  
 rubeō, rubuī, 2, to be red, blush.  
 ruber, -bra, -brum, red.



rubus, -ī, m., a bramble-bush.  
 rudis, -e, awkward, unskilled.  
 rŭga, -ae, f., a wrinkle.  
 rūna, -ae, f., (1) a falling down ;  
 (2) ruin.  
 rumpō, rūpī, ruptum, 3, (1) to  
 break ; (2) break through ; (3)  
 destroy ; (4) break off, interrupt.  
 ruō, rūi, rutum, but fut. partic.  
 ruitŭrus, 3, (1) to rush ; (2)  
 fall, tumble down, go to ruin.  
 rūpēs, -is, f., a rock.  
 rursus, again.  
 rŭs, rŭris, n., the country.  
 rusticus, -a, -um, of the country.

## S.

sacer, sacra, sacrum, sacred.  
 sacerdos, -dōtis, c., a priest,  
 priestess.  
 sacrāmentum, -ī, n., an oath of  
 allegiance.  
 sacrilegus, -a, -um, impious.  
 sacrō, -āvī, -ātum, 1, (1) to con-  
 secrate ; (2) render sacred ; (3)  
 immortalise.  
 sacrum, -ī, n., a sacred rite.  
 saeculum, -ī, n., (1) a generation ;  
 (2) an age, generation ; (3) cen-  
 tury.  
 saepe, often.  
 saeviō, saevīi, saevitum, 4, to be  
 fierce, rage.  
 saevitia, -ae, f., cruelty.  
 saevus, -a, -um, (1) fierce ; (2)  
 cruel ; (3) stern.  
 sāga, -ae, f., a wise woman, witch.  
 sagax, -ācis, keen-scented, shrewd.  
 sagitta, -ae, f., an arrow.  
 salictum, -ī, n., a willow-grove.  
 salinum, -ī, n., a salt-cellar.  
 saliō, saluī, saltum, 4, to leap,  
 hop.  
 saltus, -ūs, m., a glade.  
 salūbris, -e, (1) wholesome ; (2)  
 healthy.  
 salutāris, -e, salutary, beneficial.  
 salveō, 2, to be well ; salvē, hail!

sanctus, -a, -um, sacred, invio-  
 lable.  
 sanguineus, -a, -um, bloody.  
 sanguis, -guinis, m., (1) blood ;  
 (2) offspring.  
 saniēs, -em, -ē, f., (1) corrupted  
 blood, gore ; (2) slaver.  
 sānius, more wisely.  
 sapiens, -entis, wise.  
 sapienter, wisely.  
 sapientia, -ae, f., wisdom, philo-  
 sophy.  
 sapiō, -iī (rarely -īvī and -uī), 3,  
 to be discreet, sensible, wise.  
 sapor, -ōris, m., taste, flavour.  
 sarculum, -ī, n., a hoe.  
 sat, (1) enough ; (2) sufficiently.  
 satelles, -litis, c., (1) bodyguard ;  
 (2) attendant.  
 satiō, -āvī, -ātum, 1, to satisfy,  
 sate.  
 satis, (1) enough ; (2) sufficiently.  
 saucius, -a, -um, (1) wounded ;  
 (2) smitten.  
 saxum, -ī, n., a (large) stone.  
 scalpō, scalpī, sculptum, 3, to  
 carve.  
 scandō, scandī, scansum, 3, to  
 climb.  
 scapha, -ae, f., a skiff.  
 scateō, 2, to overflow, abound.  
 scelestus, -a, -um, wicked.  
 scelus, -leris, n., crime.  
 sciens, -entis, skilled, expert.  
 scilicet, (1) of course, certainly ;  
 (2) doubtless.  
 scindō, scidī, scissum, 3, to rend,  
 split.  
 sciō, -ivī and -iī, -itum, -ire, to  
 know.  
 scopulus, -ī, m., a pointed rock,  
 crag.  
 scortum, -ī, n., a mistress.  
 scribō, scripsī, scriptum, 3, (1)  
 to write ; (2) write about, de-  
 scribe.  
 scyphus, -ī, m., a goblet.  
 sē, himself, herself, itself, them-  
 selves.

sē-cernō, -crēvī, -crētum, 3, to separate.  
 secō, secuī, sectum, 1, (1) to cut; (2) cleave; (3) divide.  
 sector, -ātus sum, -ārī, (1) to follow eagerly; (2) pursue; (3) search.  
 secundus, -a, -um, (1) following, second; (2) favourable, fortunate.  
 secūris, -is, f., an axe.  
 sēcūrus, -a, -um, free from care, careless.  
 secus, differently.  
 sed, but.  
 sedeō, sēdī, sessum, 2, to sit.  
 sēdēs, -is, f., (1) a seat; (2) dwelling-place.  
 sēditō, -ōnis, f., civil dissension.  
 sēdulus, -a, -um, earnest, zealous, busy, industrious.  
 seges, -getis, f., (1) a crop; (2) corn-field.  
 segnīs, -e, sluggish, slothful, slow.  
 semel, (1) once; (2) once for all.  
 ✓sē-moveō, -mōvī, -mōtum, 2, (1) to put aside; (2) separate.  
 semper, always.  
 senecta, -ae, f., old age.  
 senectūs, -ūtis, f., old age.  
 senex, senis, old, aged; subst., an old man.  
 sententia, -ae, f., (1) an opinion; (2) aphorism.  
 sentiō, sensi, sensum, 4, to feel, perceive.  
 sē-parō, -āvī, -ātum, 1, to sunder, set apart.  
 sepeliō, -pelivī and -pelii, -pultum, 4, to bury.  
 septem, seven.  
 sepulcrum, -ī, n., a grave.  
 sequor, secūtus (sequūtus) sum, sequī, to follow.  
 serēnus, -a, -um, (1) clear, fair; (2) tranquil.  
 seriēs, -ēī, f., a row, series.  
 sermō, -ōnis, m., conversation, dialogue; in pl., lore, old tales.

1. serō, sēvī, satum, 3, to sow.  
 2. sēro, late, comp. serius.  
 serpens, -entis, c., a serpent.  
 sērus, -a, -um, late.  
 serva, -ae, f., a slave-woman.  
 serviō, -ivī and ii, -itum, 4, to be a slave, serve.  
 servitūs, -ūtis, f., (1) slavery; (2) a throng of lovers.  
 ✓servō, -āvī, -ātum, 1, (1) to preserve, keep safe, protect; (2) pay attention to, watch, observe.  
 seu, v. sive.  
 sevērus, -a, -um, (1) stern; (2) tart; (3) severe, harsh, inexorable.  
 sī, if.  
 siccō, siccō, -āvī, -ātum, 1, to make dry, drain.  
 siccus, -a, -um, (1) dry; (2) sober.  
 sīdus, -deris, n., a star, constellation.  
 sīgnum, -ī, n., (1) a mark; (2) ensign, banner; (3) statue; (4) constellation.  
 silentium, -iī, n., silence.  
 sileō, -uī, 2, (1) to be silent; (2) not to speak of.  
 silua, v. silva.  
 silva, -ae, f., a wood.  
 similis, -e, like.  
 simplex, -plicis, (1) single, simple, plain; (2) artless.  
 simul, at the same time, together; simulac, as soon as.  
 simulācrum, -ī, n., portrait, effigy, statue.  
 sine, without.  
 singulī, -ae, -a, one apiece.  
 singultus, -ūs, m., a sob.  
 sinister, -tra, -trum, on the left hand; sinistra, -ae, f., the left hand.  
 sinō, sīvī, situm, 3, (1) to let, permit; (2) let alone.  
 sinus, -ūs, m., (1) bosom, lap; (2) a bay, gulf.

sitis, -is, f., *thirst*.

1 situs, -a, -um, *placed, situated*.

2. situs, -ūs, m., *situation, position*.

sī-ve and seu, or *if*; sive . . .  
sive, *whether . . . or*.

sōbrius, -a, -um, *moderate, temperate*.

socer, -cerī, m., *a father-in-law*.

sociō, -āvī, -ātum, 1, *to join together, combine*.

socius, -a, c., *a companion, confederate*.

sodālis, -is, m. and f., *a comrade, boon-companion*.

sōl, sōlis, m., (1) *the sun*; (2) *day*.

soleō, solitus sum, 2, *to be wont*.

solidus, -a, -um, (1) *firm, solid*;  
(2) *complete*; (3) *resolute*.

solitus, -a, -um, *accustomed*;  
solitum, -ī, n., *that which is usual, custom*.

solium, -iī, n., *a throne*.

sollemnis (sōlemnis or sōlennis),  
-e, (1) *yearly, annual*; (2)  
*religious*; (3) *festive*; (4) *customary, usual*.

sollers, -ertis, *skilful, skilled*.

sollicitō, -āvī, -ātum, 1, (1) *to agitate, disturb*; (2) *stir up, provoke, tempt*.

sollicitūdō, -dinis, f., *anxiety*.

sollicitus, -a, -um, *disquieted, distressed*.

sōlor, -ātus sum, -ārī, *to console, relieve, ease*.

solum, -ī, n., *soil, ground*.

sōlus, -a, -um, (1) *alone, single*;  
(2) *solitary*.

solvō, solvī, solūtum, 3, (1) *to loosen, release*; (2) *put to sea*;  
(3) *break up, melt*; (4) *in pass., droop*.

somnium, -iī, n., *a dream*.

somnus, -ī, m., *sleep*.

sonitus, -ūs, m., *a noise, din*.

sonō, sonū, sonitum, 1, (1) *to sound*; (2) *cry out*.

sonus, -ī, m., *a sound, noise*.

sopor, -ōris, m., *sleep*.

sordēs, -is, f., *dirt, squalor*.

sordidus, -a, -um, (1) *dirty, squalid, foul*; (2) *mean, contemptible*.

soror, -ōris, f., *a sister*.

sors, sortis, f., (1) *a lot*; (2)  
*fortune, destiny, condition*.

sortior, -ītus sum, -īrī, (1) *to assign by lot*; (2) *obtain by lot*.

sospes, -pitis, *safe*.

spargō, sparsī, sparsum, 3, *to scatter, sprinkle*.

spatium, -iī, n., (1) *space, extent*;  
(2) *interval*.

speciōsus, -a, -um, *beautiful*.

spectāculum, -ī, n., *a spectacle, show*.

spectandus, -a, -um, *worthy to be gazed upon*.

spectō, -āvī, -ātum, 1, *to look at*.

speculum, -ī, n., *a looking-glass*.

specus, -ūs, m. and poet. n., *a cave*.

spernō, sprēvī, sprētum, 3, *to despise, reject*.

spērō, -āvī, -ātum, 1, *to hope, hope for, expect*.

spēs, -ēī, f., (1) *hope*, (2) *expectation*.

spiceus, -a, -um, *of ears of corn*.

spiculum, -ī, n., *a dart, javelin, shaft*.

spiritus, -ūs, m., (1) *a breath*;  
(2) *sigh*; (3) *spirit*; (4) *inspiration*.

spīrō, -āvī, -ātum, 1, (1) *to breathe*; (2) *be inspired*; (3)  
*breath (forth), exhale, emit*.

spissus, -a, -um, *close, dense*.

splendeō, 2, *to shine*.

splendidē, *brightly, nobly*.

splendidus, -a, -um, (1) *bright, brilliant*; (2) *magnificent, majestic*.

sponsa, -ae, f., *a betrothed girl*.

sponsus, -ī, m., (1) *a betrothed man*; (2) *bridegroom*.

stabilis, -e, (1) *firm, steadfast* ;  
 (2) *enduring*.  
 stabulum, -ī, n., a *stall, stable*.  
 stagnum, -ī, n., a *pool*.  
 statua, -ae, f., an *image, statue*.  
 statuō, -tuī, -tūtum, 3, (1) *to set up, erect* ; (2) *appoint*.  
 status, -ūs, m., (1) *attitude* ; (2) *condition* ; (3) *constitution* ; (4) *bearing, mein*.  
 stella, -ae, f., a *star*.  
 sterilis, -e, (1) *unfruitful* ; (2) *blighting*.  
 sternō, strāvī, strātum, 3, (1) *to spread, stretch (out)* ; (2) *prostrate, cast down* ; (3) *smooth, level* ; (4) *bestrew, cover*.  
 stirps, -pis, f., a *tree-trunk*.  
 stō, steti, statum, 1, (1) *to stand, stand still* ; (2) *remain* ; (3) *continue* ; (4) *be stagnant*.  
 stomachus, -ī, m., (1) *the stomach* ; (2) *anger*.  
 strēnuus, -a, -um, *prompt, vigorous*.  
 strepitus, -ūs, m., a *noise, din, rumbling*.  
 strepō, -puī, -pitum, 3, *to make a noise, rattle, roar*.  
 stridor, -ōris, m., a *whistling, grating, whir*.  
 struō, struxī, structum, 3, (1) *to heap up* ; (2) *erect, make*.  
 studeō, -duī, 2, *to take pains about, be eager*.  
 studiōsus, -a, -um, (1) *eager, studious* ; (2) *fond of* ; (3) *intent on*.  
 studium, -iī, n., (1) *zeal, eagerness* ; (2) *study*.  
 stultitia, -ae, f., *foolishness*.  
 stupeō, -puī, 2, *to be amazed*.  
 stuprum, -ī, n., *violation, outrage, impurity*.  
 sub, (1) *with abl., under* ; (2) *with acc., to beneath, up to, towards, about*.  
 sub-ducō, -duxī, -ductum, 3, *to withdraw, steal away*.

sub-eō, -iī, -itum, -ire, *to approach, come up to*.  
 subiciō, -iēcī, -iectum, 3, *to put under*.  
 subigō, -ēgī, -actum, 3, *to overcome*.  
 sublimis, -e, *lofty, elevated, uplifted*.  
 sublustris, -e, *glimmering, dim*.  
 sub-mittō, -mīsī, -missum, 3, *to cause to spring up, produce*.  
 sub-moveō (sum-), -mōvī, mōtum, 2, *to remove, clear away*.  
 subolēs (sobolēs), -is, f., *offspring, race*.  
 sub-ruō, -ruī, -rutum, 3, *to undermine*.  
 sub-scribō, -scripsī, -scriptum, 3, *to write under*.  
 sub-sequor, -secūtus sum, -sequī, *to follow after*.  
 sub-sum, -fuī, -esse, *to be beneath*.  
 sūcus (succ-), -ī, m., (1) *sap, juice* ; (2) *taste* ; (3) *draught*.  
 sūdor, -ōris, m., *sweat*.  
 sulcus, -ī, m., a *furrow*.  
 sum, fuī, esse, *to be* ; est with inf., *it is possible to, one may*.  
 summa, -ae, f., *sum, total*.  
 summus, -a, -um, *highest, last*.  
 sūmō, sumpsī, sumptum, 3, (1) *to take up, take, assume* ; (2) *choose*.  
 sumptuōsus, -a, -um, *expensive*.  
 sumptus, -ūs, m., *expense*.  
 super, (1) *over, above* ; (2) *concerning*.  
 superbia, -ae, f., (1) *pride, arrogance* ; (2) *high spirit*.  
 superbus, -a, -um, (1) *proud, arrogant* ; (2) *severe*.  
 supercilium, -iī, n., *an eyebrow*.  
 supēricio, -iēcī, -iectum, 2, *to throw upon*.  
 superne, *from above, above*.  
 superō, -āvī, -ātum, 1, (1) *to overcome, surpass* ; (2) *survive*.  
 superstes, -stis, *surviving*.

**superus**, -a, -um, *above, on high*;  
**superī**, -ōrum, m., *the gods above*.

**super-vacuus**, -a, -um, *needless*.

**supīnus**, -a, -um, (1) *on the back, upturned*; (2) *sloping*.

**supplex**, -plicis, *suppliant*; subst., *a suppliant*.

**supplicium**, -iī, n., *punishment*.

**suppōnō**, -posuī, -positum, 3, *to put under*.

**suprā**, *over, beyond*.

**suprēmūs**, -a, -um, *highest, last*.

**sūra**, -ae, f., *the calf of the leg*.

**surdus**, -a, -um, (1) *deaf*; (2) *unheeding*.

**surgō**, -rexi, -rectum, 3, *to rise*.

**surripīō**, -ripuī, -reptum, 3, *to snatch or take away secretly, steal*.

**suscitō**, -āvī, -ātum, 1, (1) *to rouse up, awake*; (2) *summon*.

**suspendō**, -pendī, -pensum, 3, *to hang up*.

**suspiciō**, -spexī, -spectum, 3, (1) *to look up at*; (2) *mistrust, suspect*.

**suspīcor**, -ātus sum, -ārī, *to suspect*.

**suspīro**, -āvī, -ātum, 1, *to sigh*.

**sustineō**, -tinuī, -tentum, 2, *to hold up, support*.

**susurrus**, -ī, m., *a murmur, whisper*.

**suus**, -a, -um, *one's own, his own, their own*.

## T.

**taberna**, -ae, f., *a hut, cottage*.

**tabula**, -ae, f., (1) *a board, plank*; (2) *a tablet*.

**taceō**, tacuī, tacitum, 2, (1) *to be silent*; (2) *pass over in silence*.

**taciturnitās**, -ātis, f., *silence*.

**taciturnus**, -a, -um, *quiet, silent*.

**tacitus**, -a, -um, *silent*.

**taeda**, -ae, f., (1) *a pitch-pine*; (2) *pine-torch*.

**taedium**, -iī, n., *weariness, cause of anxiety*.

**taeter**, v. teter.

**tālis**, -e, *such*.

**tālus**, -ī, m., (1) *the ankle, ankle-bone*; (2) *a die*.

**tam**, *so, so very*.

**tamen**, *nevertheless, however*.

**tandem**, *at last*.

**tango**, tetigī, tactum, 3, (1) *to touch*; (2) *reach*; (3) *seize, hit*.

**tardō**, -āvī, -ātum, 1, (1) *to delay*; (2) *hinder, impede*.

**tardus**, -a, -um, *slow, lingering*.

**tauriformis**, -e, *bull-shaped*.

**taurus**, -ī, m., *a bull*.

**tectum**, -ī, n., (1) *a roof*; (2) *shelter*.

**tēcum** = cum tō.

**tegō**, texī, tectum, 3, 1) *to cover*; (2) *hide*.

**tēla**, -ae, f., *a web*.

**tellūs**, -lūris, f., (1) *the earth*; (2) *soil*; (3) *country*.

**tēlum**, -ī, n., *a weapon, dart*.

**temere**, *at random, heedlessly*.

**temperātus**, -a, -um, *moderate*.

**temperō**, -āvī, -ātum, 1, (1) *to spare, with dat.*; (2) *mix in due proportion, temper, flavour*; (3) *govern*; (4) *regulate, soothe, alleviate*.

**tempestās**, -ātis, f., *a storm*.

**tempestīvus**, -a, -um, (1) *timely*; (2) *in the flower of youth*; (3) *fitting, appropriate*.

**templum**, -ī, n., *a temple*.

**tempus**, -poris, n., (1) *a portion of time, time, season, age*; (2) *the temple (on the forehead)*.

**tenax**, -nācis, (1) *holding fast*; (2) *firm*.

**tendō**, tetendi, tensum and tentum, 3, (1) *to stretch*, (2) *direct, aim*; (3) *direct oneself*; (4) *strive*.

**tenebrae**, -ārum, f., *darkness*.

teneō, tenuī, tentum, 2, (1) to hold; (2) possess; (3) keep; (4) control; (5) restrain, check.  
 tener, -era, -erum, tender, youthful.  
 tentātor (temptātor), -ōris, m., an attempter.  
 tentō (temptō), -āvī, -ātum, 1, (1) to make trial of, test; (2) assail, tempt.  
 tenuis, -e, (1) thin, slender; (2) plain, simple; (3) weak; (4) mean, inferior.  
 tenuō, -āvī, -ātum, 1, to make thin, diminish, enfeeble.  
 tenuis, as far as, down to, up to.  
 tepeō, 2, (1) to be lukewarm; (2) be warm or glow with love.  
 tepidus, -a, -um, warm.  
 ter, thrice.  
 teres, -retis, (1) rounded, well-turned; (2) firmly-twisted.  
 tergeminus, -a, -um, three-fold.  
 tergum, -ī, n., the back.  
 terminus, -ī, m., a boundary-line, limit.  
 ternī, -ae, -a, three apiece.  
 terra, -ae, f., the earth, land.  
 terrēnus, -a, -um, of earth, earthy; terrēnum, -ī, n., land, ground.  
 terreō, terruī, territum, 2, to terrify.  
 terror, -ōris, m., affright, dread.  
 tertius, -a, -um, third.  
 testa, -ae, f., (1) an earthen vessel, pitcher; (2) wine-jar.  
 testis, -is, c., a witness.  
 testor, -ātus sum, -ārī, (1) to bear witness to, testify; (2) call to witness.  
 testūdō, -dinis, f., (1) the shell of the tortoise; (2) a lyre.  
 tēter (taeter), -tra, -trum, loathsome.  
 thalamus, -ī, m., a bedchamber.  
 theātrum, -ī, n., a theatre.  
 thēsaurus, -ī, m., a treasure.  
 thūs, v. tus.

thymum, -ī, n., thyme.  
 thyrsus, -ī, m., a wand bound round with ivy and vine borne by Bacchus and the Bacchantes.  
 tībia, -ae, f., a pipe, flute.  
 tigris, -gridis and -gris, c., a tiger, tigress.  
 timendus, -a, -um, terrible, dread.  
 timeō, -uī, 2, to fear, be afraid of.  
 timidus, -a, -um, fearful, timid.  
 timor, -ōris, m., fear.  
 tingō (tinguō), tinxi, tinctum, 3, (1) to wet; (2) colour, tinge.  
 titulus, -ī, m., (1) an inscription; (2) honourable appellation, glory.  
 toga, -ae, f., a toga, gown.  
 tolerō, -āvī, -ātum, 1, to bear, endure.  
 tollō, sustulī, sublātum, 3, (1) to lift; (2) exalt; (3) remove; (4) do away with, abolish.  
 tondeō, totondī, tonsus, 2, (1) to shear, crop; (2) cut, trim, make smooth.  
 tonō, tonuī, 1, to thunder.  
 tormentum, -ī, n., (1) an instrument of torture; (2) torture, compulsion.  
 torquis, -is, m., a necklace, collar.  
 torreō, torruī, tostus, 2, (1) to dry up, parch; (2) inflame.  
 tortor, -ōris, m., a torturer, executioner.  
 torvus, -a, -um, fierce, grim.  
 tot, so many.  
 totidem, just as many.  
 totiēs, so many times.  
 tōtus, -a, -um, whole, complete.  
 trabālis, -e, of a beam.  
 trabs, -abis, f., (1) a beam; (2) ship; (3) roof.  
 tractō, -āvī, -ātum, 1, (1) to handle; (2) treat; (3) discuss.  
 tractus, -ūs, m., a stretch, extent.  
 trādō (trans-do), -didī, -ditum, 3, to give up, surrender.  
 tragoedia, -ae, f., tragedy.

trahō, traxī, tractum, 3, (1) to draw, drag along; (2) derive; (3) spin.  
 trans, (1) across; (2) beyond.  
 trans-ferō, transtuli, translātum and trālātum, transferre, to carry across.  
 transfuga, -ae, c., a deserter.  
 transiliō, -uī and -ivī, 4, to leap across.  
 trans-mittō, -misi, -missum, 3, to transfer.  
 trans-mūtō, 1, to change, shift.  
 trans-volō, -āvī, -ātum, 1, to fly or hasten past.  
 trecēni, -ae, -a, three hundred each.  
 trecentī, -ae, -a, three hundred.  
 tremendus, -a, -um, to be dreaded, fearful.  
 tremō, -muī, 3, (1) to tremble; (2) shudder at.  
 tremulus, -a, -um, shaking, quivering.  
 trepidō, -āvī, -ātum, 1, (1) to be agitated, hurry; (2) tremble.  
 trepidus, -a, -um, agitated, alarmed, anxious.  
 trēs (tris), tria, three.  
 tribuō, -buī, -būtum, 3, to allot, give.  
 triformis, -e, in three forms or shapes, triple.  
 trilinguis, -e, triple-tongued.  
 trimus, -a, -um, three years old.  
 triplex, -plicis, threefold.  
 tripūs, -podis, m., a three-footed seat, tripod.  
 trirēmis, -is, f., a trireme.  
 tristis, -e, (1) sad, surly; (2) gloomy; (3) accursed.  
 tristitia, -ae, f., sorrow.  
 triumphō, -āvī, -ātum, 1, to triumph over, subdue.  
 triumphus, -ī, m., a triumph, victory.  
 trochus, -ī, m., a (bronze) hoop (for trundling).  
 tropaeum, -ī, n., a trophy, victory.

trūdō, trūsī, trūsum, 3, to thrust along.  
 truncus, -ī, m., a trunk (of a tree).  
 trux, trucis, fierce, wild.  
 tū, thou.  
 tuba, -ae, f., a trumpet.  
 tueor, tuitus sum, tuērī watch over, protect.  
 tum, then.  
 tumeō, 2, to swell.  
 tumidus, -a, -um, swollen.  
 tumultuōsus, -a, -um, turbulent  
 tumultus, -ūs, m., (1) an uproar, civil war; (2) agitation, tumult.  
 tunica, -ae, f., a shirt, tunic.  
 turba, -ae, f., a mob, crowd.  
 turbidus, -a, -um, (1) disordered (2) turbulent.  
 turgidus, -a, -um, swollen.  
 turma, -ae, f., a troupe, squadron.  
 turpis, -e, (1) ugly, foul; (2) shameful, unhonoured.  
 turpō, -āvī, -ātum, 1, to make unsightly, disfigure.  
 turris, -is, f., a tower.  
 tūs, tūris, n., incense.  
 tutēla, -ae, f., (1) protection; (2) a defender; (3) charge, ward; (4) guardianship.  
 tūtus, -a, -um, safe.  
 tuus, -a, -um, thy, thine.  
 tympanum, -ī, n., a timbrel, tambourine.  
 tyrannus, -ī, m., a monarch.

## U.

1. ūber, ūberis, rich, fruitful.  
 2. ūber, ūberis, n., an udder.  
 ubi, (1) where; (2) when.  
 ubicumque, wherever.  
 ūdus, -a, -um, wet, moist.  
 ulcerōsus, -a, -um, full of sores, wounded.  
 ulciscor, ultus sum, ulciscī, to avenge.  
 ullus, -a, -um, any.  
 ulmus, -ī, f., an elm tree.

ultimus, -a, -um, (1) last; (2) remotest, earliest.  
 ultor, -ōris, m., an avenger.  
 ultrā, beyond.  
 ultrō, beyond what is expected, unasked, spontaneously.  
 umbra, -ae, f., a shade, shadow.  
 umbrōsus, -a, -um, shady.  
 umerus, (humerus), -ī, m., the shoulder.  
 ūmor, -ōris, m., liquid, moisture.  
 ūnā, together.  
 unctus, -a, -um, (1) anointed; (2) perfumed.  
 1. uncus, -a, -um, hooked, crooked.  
 2. uncus, -ī, m., a hook, clamp.  
 unda, -ae, f., a wave.  
 unde, (1) whence; (2) from what source or persons.  
 undēni, -ae, -a, (1) eleven each; (2) eleven at a time; (3) eleven.  
 undique, from all sides.  
 unguō (unguō), unxi, unctum, 3, to besmear, anoint.  
 unguentum, -ī, n., an ointment, perfume.  
 unguis, -is, m., (1) a nail (of the human finger or toe); (2) a claw.  
 ūnicē, especially, uniquely.  
 ūnicus, -a, -um, (1) only; (2) unique, unparalleled, single.  
 unquam, ever.  
 ūnus, -a, -um, (1) one; (2) single, alone.  
 urbs, urbis, f., (1) a city; (2) the city of Rome.  
 urgeō and urgueō, ursī, 2, (1) to press; (2) weigh down; (3) urge on, follow up, keep to; (4) with inf., to hasten to, insist.  
 urna, -ae, f., a water-pot, urn.  
 ūrō, ussī, ustum, 3, (1) to burn, consume; (2) fire, kindle; (3) pass., be hotly in love.  
 ursa, -ae, f., a she-bear.  
 ursus, -ī, m., a bear.  
 ūsitātus, -a, -um, customary.  
 usquam, anywhere.

usque, (1) right on, continuously; (2) incessantly.  
 ūsus, -ūs, m., (1) use, enjoyment, employment; (2) need.  
 ut, and utī, (1) when, as; (2) since, since the time that; (3) in order that; (4) how, that.  
 ut-cumque (cunque), whenever.  
 uterque, utraque, utrumque, each of two, both.  
 uterus, m., the belly, womb.  
 uti, v. ut.  
 ūtilis, -e, useful, serviceable, advantageous.  
 uti-nam, adv., oh that! if only!  
 ūtor, ūsus sum, ūtī, to use, employ.  
 ūva, -ae, f., a bunch of grapes.  
 ūvidus, -a, -um, (1) wet; (2) drunken, mellow.  
 uxor, -ōris, f., a wife.  
 uxōrius, -a, -um, too devoted to a wife.

## V.

vacca, -ae, f., a cow.  
 vacō, -āvi, -ātum, 1, to be at leisure, keep holiday.  
 vacuus, -a, -um, (1) empty; (2) free, exempt; (3) idle; (4) accessible; (5) lonely.  
 vadum, -ī, n., (1) a shallow; (2) the sea.  
 vae, alas!  
 vafer, vafra, vafrum, sly, cunning.  
 vagor, -ātus sum, -ārī, to wander, rove.  
 vagus, -a, -um, roaming, wandering.  
 valeo, valūī, valitūrus, 2, to be strong, be able.  
 validus, -a, -um, strong, robust.  
 vallēs and vallis, -is, f., a valley.  
 vānus, -a, -um, empty, idle.  
 varius, -a, -um, (1) parti-coloured, diverse; (2) changing.  
 vastō, -āvi, ātum, 1, to lay waste.  
 vastus, -a, -um, vast, huge.



vātēs, -is, c., *an inspired singer, poet.*  
 ve, or.  
 vectigal, -gālis, n., *revenue.*  
 vectis, -is, m., *a crow-bar.*  
 vehō, vehī, vectum, 3, (1) *to bear;*  
 (2) *carry off.*  
 vel, or else, or.  
 vellus, -leris, n., *a fleece, wool.*  
 velō, -āvī, -ātum, 1, *to cover,*  
*envelope, veil.*  
 velōx, -lōcis, rapid, quick.  
 vēlum, -ī, n., *a sail.*  
 vel-ut or vel-utī, just as.  
 vēna, -ae, f., *a vein.*  
 vēnālis, -e, *purchaseable.*  
 vēnātor, -ōris, m., *a hunter.*  
 venēnātus, -a, -um, *poisoned.*  
 venēnum, -ī, n., (1) *poison;* (2)  
*charm;* (3) *drug.*  
 venerōr, -ātus sum, -ārī, (1) *to*  
*reverence;* (2) *ask reverently.*  
 veniō, vēnī, ventum, venīre, *to*  
*come.*  
 vēnor, -ātus sum, -ārī, *to hunt.*  
 ventōsus, -ā, -um, *windy.*  
 ventus, -ī, m., *wind.*  
 venus, -neris, f., (1) *beauty,*  
*charm;* (2) *love.*  
 vēr, vēris, n., *the spring.*  
 vērax, -ācis, *truthful.*  
 verbēna, -ae, usu. pl. verbēnae,  
 -ārum, f., *an olive-bough, sacred*  
*bough.*  
 verber, -beris, n., (1) *a stripe;*  
 (2) *lash.*  
 verberō, -āvī, -ātum, 1, *to beat,*  
*lash.*  
 verbum, -ī, n., *a word.*  
 verēcundus, -a, -um, *bashful.*  
 vernus, -a, -um, *of spring,*  
*spring-.*  
 verrēs, -is, m., *a boar.*  
 verrō, versum, 3, *to sweep.*  
 versō, -āvī, -ātum, 1, *to turn.*  
 versus, -ūs, m., (1) *a line, row;*  
 (2) *verse.*  
 vertex, -ticis, m., (1) *an eddy;* (2)  
*the head.*

vertō, vertī, versum, 3, (1) *to*  
*turn;* (2) *tilt;* (3) *change;* (4)  
*overthrow.*  
 vērum, *but in truth, but yet.*  
 vērus, -a, -um, *true;* vērum, -ī,  
 n., *the truth.*  
 vē-sānus, -a, -um, *raging, frenzied.*  
 vescor, vescī, *to eat, feed upon.*  
 vesper, -peri, m., *the evening-star.*  
 vester, -tra, -trum, *your, yours,*  
*of you.*  
 vestimentum, -ī, n., *a garment.*  
 vestiō, -īvī and -īī, -ītum, 4, *to*  
*clothe.*  
 vestis, -is, f., *a garment.*  
 vetō, vetū, vetitum, 1, *to forbid.*  
 vetulus, -a, -um, *elderly.*  
 vetus, veteris, *old.*  
 vetustus, -a, -um, *ancient.*  
 vexō, -āvī, -ātum, 1, *to trouble,*  
*harass.*  
 via, -ae, f., (1) *a way, road;* (2)  
*journey.*  
 viātor, -ōris, m., *a wayfarer,*  
*traveller.*  
 vicārius, -īī, m., (1) *a substitute;*  
 (2) *successor.*  
 vicīnus, -a, -um, *neighbouring;*  
 vicīnus, -ī, m., and vicīna,  
 -ae, f., *a neighbour.*  
 vicis, f., (gen.; the nom. is not  
 found), (1) *change, interchange,*  
*alternation;* (2) *requital, recom-*  
*pense;* (3) *season.*  
 victima, -ae, f., *a beast for sacri-*  
*fice, victim.*  
 victor, -ōris, m., *a conqueror.*  
 victrix, -tricis, f., *conquering.*  
 videō, vidī, vīsum, 2, *to see;* in  
 pass., (1) *seem, appear;* (2)  
*seem good.*  
 viduō, -āvī, -ātum, 1, *to bereave*  
*of.*  
 viduus, -a, -um, *bereft, robbed of,*  
*widowed.*  
 vigeō, -guī, 2, *to be lively, thrive,*  
*flourish.*  
 vīgil, -īgilis, *awake, watchful,*  
*alert.*

vigilans, -antis, *awake*.  
 vigilō, -āvī, -ātum, 1, *to keep awake, watch*.  
 vigor, -ōris, m., *energy, vigour*.  
 vilis, -e, *cheap, common*.  
 villa, -ae, f., *a country house, farm, home*.  
 vinciō, vinxī, vinctum, 4, *to bind*.  
 vincō, vicī, victum, 3, *to conquer, excel*.  
 vinculum and vinclum, -i, n., *a fetter, chain*.  
 vindex, -dicis, c., *an avenger, punisher*.  
 vinea, -ae, f., *a vineyard*.  
 vinum, -i, n., *wine*.  
 viola, -ae, f., (1) *a violet*; (2) *violet colour*.  
 violarium, -ii, n., *a bank or bed of violets*.  
 violens, -entis, *impetuous, furious*.  
 violenter, *violently*.  
 violentus, -a, -um, *impetuous, vehement*.  
 vipera, -ae, f., *a viper*.  
 viperinus, -a, -um, *of a viper or serpent*.  
 vir, virī, m., (1) *a man*; (2) *husband*; (3) *hero*.  
 virens, -entis, (1) *green*; (2) *blooming, youthful*.  
 vireō, 2, (1) *to be green*; (2) *be fresh, vigorous*.  
 virga, -ae, f., (1) *a twig, sprout*; (2) *magic wand*.  
 virgineus, -a, -um, *of a maiden or virgin, maidenly*.  
 virgō, -ginis, f., *a maiden*.  
 viridis, -e, *green*.  
 virilis, -e, (1) *of or like a man, virile*; (2) *manly*.  
 virtūs, -ūtis, f., (1) *excellence, virtue*; (2) *courage*.  
 vis, f., (1) *strength, power*; (2) *force, violence*; (3) *abundance*.  
 visō, visi, visum, 3, *to go to see, visit*.  
 vīta, -ae, f., *life*.

vitiōsus, -a, -um, (1) *faulty*; (2) *vicious*.  
 vītis, -is, f., *a vine*.  
 vitium, -ii, n., *a fault, sin*.  
 vitō, -āvī, -ātum, 1, *to shun*.  
 vitreus, -a, -um, (1) *glassy*; (2) *brilliant, splendid*; (3) *sea-green*.  
 vitrum, -i, n., *glass*.  
 vitta, -ae, f., *a band, ribbon*.  
 vitulus, -i, m., *a calf*.  
 vīvax, -vācis, *long-lived, enduring*.  
 vīvidus, -a, -um, *lively, vigorous*.  
 vīvō, vixī, victum, 3, *to live*.  
 vīvus, -a, -um, (1) *alive*; (2) *living, natural, fresh*; (3) *wakeful*.  
 vix, *hardly*.  
 vōcālis, -e, *musical*.  
 vocō, -āvī, -ātum, 1, *to call, summon*.  
 volitō, -āvī, -ātum, 1, *to fly to and fro, flit about*.  
 1. volō, -āvī, -ātum, 1, *to fly*.  
 2. volō, voluī, velle, (1) *to be willing, wish*; (2) *wish for*.  
 volūbilis, -e, *revolving, spinning*.  
 volucer, volucris, volucre, (1) *flying*; (2) *fleet*.  
 voluntās, -ātis, f., *will, desire, inclination*.  
 volvō, volvi, volūtum, 3, *to roll, cause to revolve*.  
 vōmer, -eris, m., *a ploughshare*.  
 vōs, you.  
 vōtīvus, -a, -um, *promised by a vow, votive*.  
 vōtum, -i, n., (1) *a vow*; (2) *wish*.  
 voveō, vovi, vōtum, 2, *to promise, vow*.  
 vox, vōcis, f., (1) *a voice*; (2) *word*.  
 vulgāris (volgāris), -e, *of the multitude, common*.  
 vulgō, -āvī, -ātum, 1, (1) *to make common, communicate*; (2) *spread abroad, publish*.  
 vulgus (volgus), -i, n., *the multitude, people*.

## VULP

vulpēs (older volpēs), -is, f., a  
fox.  
vultus, (vultus), -ūs, m., counten-  
ance, look.

## ZONA

Z.

zephyrus, -i, m., a gentle west  
wind.  
zōna, -ae, f., a (maiden's) girdle

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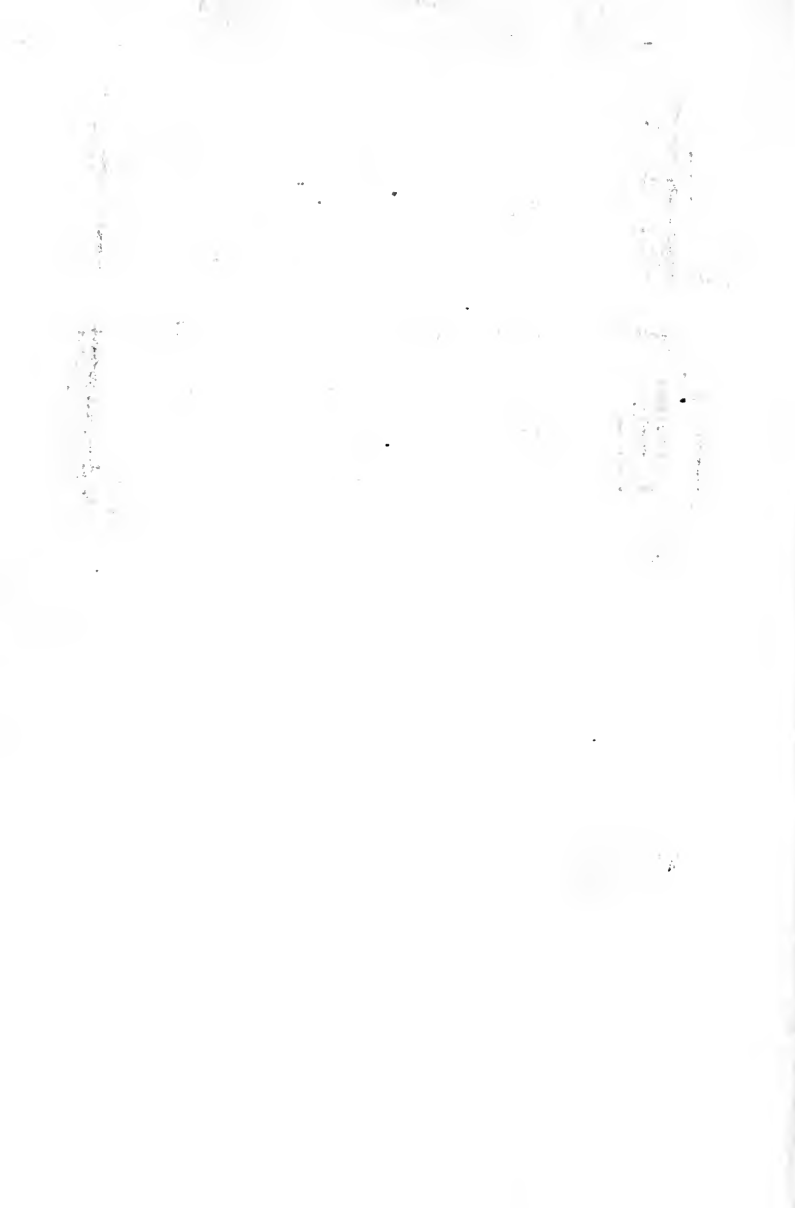
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