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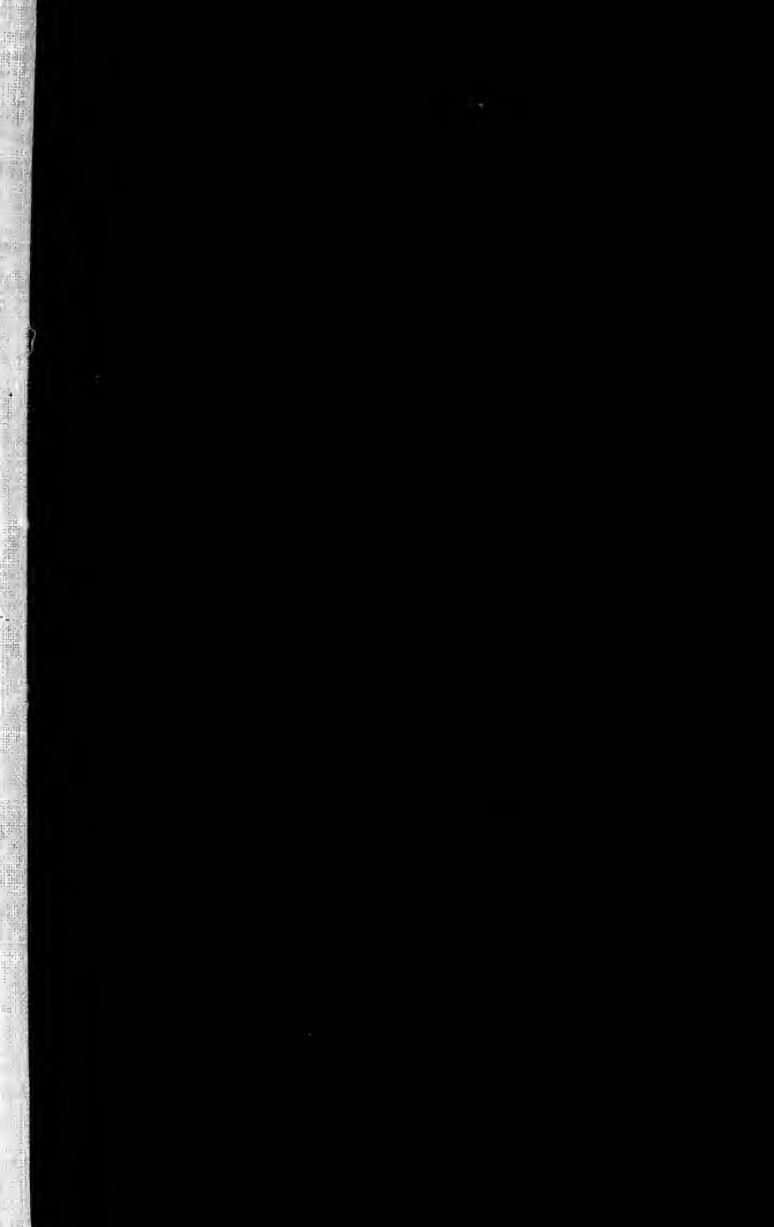
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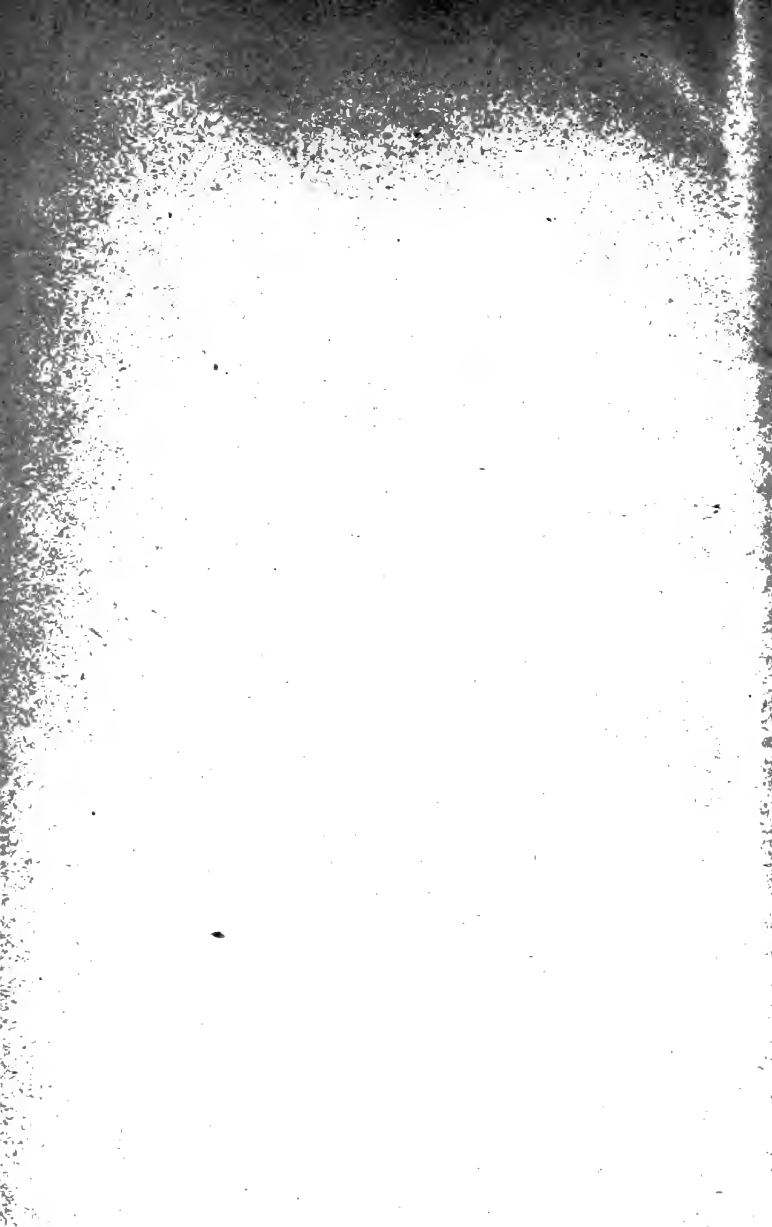
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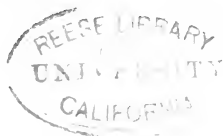
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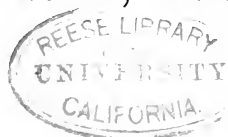
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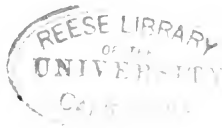


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## CONTENTS.



### *PART I.*

	PAGE
INTRODUCTION . . . . .	9
FASTI, BOOK III. . . . .	17
NOTES ON BOOK III. . . . .	43
FASTI, BOOK IV. . . . .	79
NOTES ON BOOK IV. . . . .	105
INDEX OF PROPER NAMES . . . . .	133
APPENDIX . . . . .	142

### *PART II.*

TEST PAPERS (First Series) . . . . .	1
"    "    (Second Series) . . . . .	5
VOCABULARY IN ORDER OF THE TEXT . . . . .	9

### *PART III.*

TRANSLATION . . . . .	1
-----------------------	---

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## HOW TO USE THIS BOOK.



PART I. contains (a) Introduction, (b) Text, (c) Notes.  
PART II. contains (a) Test Papers, and (b) Vocabulary.  
PART III. consists of a translation.

Before beginning the Text read the INTRODUCTION, in order to obtain a general idea of the subject-matter, referring to it subsequently as occasion requires. In a final reading, immediately before the Examination, all important points in it should be carefully committed to memory.

In reading the TEXT the chief object should be to *arrive at the meaning with as little help as possible*, but nevertheless to ensure perfect accuracy. There will probably occur, even in the first sentence, (a) some words which you do not know, and (b) some difficulty in seeing the exact construction. For the first, turn to the VOCABULARY; for the second, to the NOTES. If there occur any words which you do not know and which do not appear in the Vocabulary, write them neatly down, with their meaning, in two columns upon the blank pages left for the purpose, adding genitive cases or principal parts, etc., exactly as has been done in the case of the printed words.

After doing your utmost to make out the passage in this way, turn to the TRANSLATION, and see how far you were right. The Translation is not intended to save you the trouble of making out the meaning, but to serve as a test of your accuracy and to correct your errors.

Beginners may find such a method as this somewhat slow

at first, but speed will soon be gained, while the memory will be strengthened to a degree otherwise unattainable.

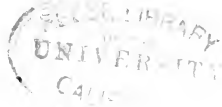
Variant readings are not noticed in the Notes, excepting when they differ from the University Correspondence College Text sufficiently to perplex the student if adopted by the Examiners. Write all such variant readings in the margin of the text, and try to master the meaning and syntax of both readings equally.

The *subject-matter*, except in so far as it is explained in the Introduction, may, as a rule, be neglected on first reading the book; more thorough attention can thus be given to the *language*.

You are strongly advised to master the section of the Introduction that deals with *metre*. Until you have done so you will be unable to distinguish words which are spelt alike, but differ in meaning according to the quantity of one or more of their vowels.

When reading the book for the first time, work through the *first* series of TEST PAPERS, leaving the *second* series for the second and subsequent perusals.

On reading the Text through for the last time previous to the Examination, mark in Text, Notes, and Vocabulary such points as still require a final revision, and go carefully through the INDEX of Proper Names.



## INTRODUCTION.

---

§ 1. PUBLIUS OVIDIUS NASO was born at Sulmo (*Sulmona*), about ninety miles from Rome, in the country of the Paeligni, in the year 43 B.C. Of an ancient equestrian family, he was destined for the bar, and sent to Rome to learn the art of rhetoric. He appears to have acquitted himself with great success in the schools, and afterwards, like most of the wealthy young students of the day, went to Athens, the university of the Roman world. On returning to Rome he held successively the offices of \* *Triumvir capitalis*, † *Decemvir litibus iudicandis*, and ‡ *Centumvir*.

But he soon threw over the honourable and lucrative career his father had mapped out for him, and resigned himself to the charms of poetic instinct, in him so strong that he probably tells no more than the truth when he says, § "Unbidden ever came song to fitting numbers, and all that I essayed to speak was verse." The success of his poems was immediate and complete, and it was due in some degree to the attractive nature of his subjects, but mainly to the brilliant elegance with which he adorned every theme he touched.

\* Member of a bench of three judges, who decided petty disputes between slaves and persons of inferior rank, looked after prisons, and superintended the execution of criminals.

† These Decemviri decided actions of freedom, and made arrangements for the trials heard before the court of the *centumviri*.

‡ The court of "the hundred men" was a judicial body which had to deal with cases relating to property and inheritance.

§ "Sponte sua carmen numeros veniebat ad aptos,  
Et quod temptabam dicere versus erat."—*Tristia*, iv. 10, 26.

His married life does not appear to have been a happy one: he was thrice married and twice divorced; yet he appears to have discovered a real affection for his third wife when trouble came upon him. In his fifty-first year he was banished to Tomi, a town on the Black Sea, near the Danube. From this wild spot he sent unceasing laments and appeals to Rome; but Augustus was inexorable, and the hopes he had rested on the accession of Tiberius proved vain. Broken in health and spirit by nine long years of loneliness and sorrow, he died in exile A.D. 18.

The precise cause of his banishment is not clear, but it was probably in some way connected with the Emperor's granddaughter, the younger Julia. The ostensible reason was the offence given to Augustus, who had made great efforts to check the growing profligacy of the time, by the objectionable character of several of Ovid's poems. The banishment was not, however, an *exsilium*, but a *relegatio*, which left Ovid the possession of his property and the hope of a possible return.

§ 2. Ovid's earlier works were love poems: the *Amores*, the *Ars Amatoria*, the *Remedia Amoris*, and the *Heroides* (mostly love-letters from the heroines of mythology to their faithless husbands). Later came his chief works, the *Metamorphōses*, mythological accounts of the transformation into birds, beasts, trees, etc., of the unfortunate victims of the love, jealousy, or rage of gods and goddesses, and the *Fasti*, a poetical Roman calendar. At the time of his banishment Ovid was still revising the *Metamorphōses*, and the *Fasti* was probably only recently begun. During his exile, besides continuing the *Fasti*, he composed the *Tristia*, piteous elegies imploring the mercy of Augustus; the *Epistolae ex Ponto*, of the same nature as the *Tristia*; the *Ibis*, a satire; and *Halieutica*, a treatise on fishing.

§ 3. Of the *Fasti* we possess only six books, though it is certain that Ovid intended to write twelve, one for each month, and possibly he actually wrote a rough copy of the greater part. This work, like Vergil's *Aeneid*, is in large measure a glorification

of the history of Rome, her origin and her destiny, particularly as centred in, and represented by, Augustus and the imperial house, who, through the illustrious Julian line, are traced back to the divine beginnings of the Roman people. Under the somewhat unpromising title of a Calendar we find a storehouse of mythological and antiquarian lore, and not a little astronomy and philology, though these last-named, it must be confessed, have no solid basis of truth.

The months of March and April (which are the subjects of the third and fourth books), being the months of Mars and Venus, both ancestors of the Roman race and of the Julian line, lend themselves peculiarly to those flattering references to the reigning house of which Ovid was so fond, and which were possibly prompted by his desire to succeed Horace and Vergil, who were now dead, as court-poet.

§ 4. The idea of writing an elaborate Calendar did not originate with Ovid. In his day there was a fairly extensive literature dealing with the origins of ancient usages and customs. The groundwork of Ovid's *Fasti* was the *Fasti* of **Verrius Flaccus**, which at that time had not long been published. Only fragments of this work are now extant. Our poet probably made use of the *Origines* of **Callimachus**, a poet of Alexandria (died 240 B.C.). Doubtless he had read **Hesiod's** *Works and Days* at school, and, like Vergil, derived some help from it. He possibly owed the suggestion of the *Fasti* to the "Roman Callimachus," his old acquaintance **Propertius**, who had already treated of national antiquities in his Elegiacs, and he may have worked under this friend's influence.

§ 5. The chief sources of information open to Ovid were

**Ovid's sources of information.** (i) *Annales Maximi*, called after the Pontifex Maximus, who recorded on tablets the events of his year of office; (ii) *Commentarii Pontificum* and *Libri Augurales*, which contained rules of religious ceremonial; (iii) Chroniclers, such as C. Licinius Macer, L. Cincius Alimentus, and Q. Fabius Pictor; (iv) Laws; (v) List of magistrates in chronological order; (vi) *Libri Lintei*, ancient chronicles preserved in the temple of Juno

Moneta; (vii) Inscriptions; (viii) Poems, such as Ennius' *Annales*.

§ 6. Ovid had a wonderful facility for versification; so naturally, indeed, did it come to him, that we are told he even wrote a poem in the language of the Getae, among whom he lived during his exile. This disadvantage, however, his remarkable fluency and rapidity had, that he hated the drudgery of revising, correcting, and pruning; in this he contrasted strikingly with Vergil. His poetry charms us by its elegance and ingenuity, and by the lightness of touch, which betokens a master hand; but, although often rhetorical, it is deficient in majestic eloquence. Ovid wrote in the purest Latin of the Augustan age, and is very seldom guilty of archaisms or solecisms, defective caesura, or ambitious artificiality of phrase, in all which respects he differs from Vergil.

§ 7. The year of Romulus consisted, according to Ovid, of 305 days (III. 163, *tercentum et quinque diebus*), or ten lunar months, which Numa increased to the extent only of two lunar months (making 355 days). To the year of Romulus Julius Caesar added 60 days (III. 163, *decies senos*, "ten times six") the fourth part of a whole day (III. 164, *e pleno tempora quarta die*), i.e.  $60\frac{1}{4}$  days, thus making a year of  $365\frac{1}{4}$  days. The quarter of a day was inserted by means of an intercalary day once in every four solar years (III. 165-6, *in lustrum accedere debet . . . una dies*). The Julian year, as it was called, was really longer than the solar year by about eleven minutes, and in consequence eleven days were dropped in England in 1752 A.D., in order to make the right adjustment. Caesar's reform was made in 46 B.C., which year had to be filled up to the number of 445 days, in order that 45 B.C. might commence at the same time as the solar year.

The three days of the Roman month by which dates were reckoned, and which alone had names of their own, were the *Kalends*, which were the 1st of the month; the *Nones*, which in March, July, October, May were always on the 7th



day, but in the other months were on the 5th day; and the *Ides*, which were always eight days after the Nones.

The days were distinguished as *fasti*, *nefasti*, and *endotercisi* (= *intercisi*, *endo* being an old form of *in*). The *dies fasti*, i.e. the days on which it was allowed to the judge to utter (Greek *φημί*, Lat. *fari*, *fatum* (the three formal words, *do* ("I grant a trial"), *dico* ("I deliver sentence"), and *addico* ("I adjudge" the thing in dispute), were days on which legal courts might sit, and judicial decisions be pronounced. The *dies fasti* included those days on which it was lawful to summon an assembly or the senate, which were called *dies cōmītiāles*. The *dies nefasti*, days on which it was not allowed to utter the three formal words, were days on which legal courts were closed; these were public holy days or religious feast-days. The *dies endotercisi* were days partly *fasti* and partly *nefasti*. The *dies fasti* were marked in the calendar F, the *dies nefasti* N, the *dies endotercisi* EN, and the *dies cōmītiāles* C.

The register of legal court-days, inasmuch as it was one of the special charges of the priesthood, was in early times the peculiar possession of the Patricians, who alone had "religious orders." This exclusive knowledge the patricians studiously kept from the plebeians, in order that they might render them completely dependent, especially in legal matters. However, in 304 B.C., during the censorship of Appius Claudius Caecus, his scribe, Gnaeus Flavius, got possession of these secrets, and posted up in the Forum a complete calendar of the *Dies Fasti* and *Dies Nefasti*.

§ 8. (a) *Metre*.—The metre of this poem is elegiac, i.e., it consists of alternate hexameter and pentameter lines.

Each **hexameter** consists of six feet; each foot is either a dactyl (— ∪ ∪) or its equivalent, a spondee (— —). (A spondee is said to be equivalent to a dactyl, because one long syllable takes as long to pronounce as two short ones. Therefore — ∪ ∪ and — — are equal.)

To this the last (sixth) foot is an exception, admitting only of two syllables, of which the last is common (≡).

The fifth foot is regularly a dactyl. A spondee only occurs in this foot for the sake of a special rhythmic effect, and, commonly, wholly or partly in a proper name, e.g. *Fasti*, iii. 105—

Quīs tūnc | āūt Hŷǎ | dās || āūt | Plēiādās | Atlān | tēās.

In each verse should occur a *Caesura* (or “cutting”)—that is, a pause in the sound, due to the ending of one word and the commencement of the next in the *middle* of a metrical foot: e.g., in the example quoted above there is a *caesura* between the words *Hyadas* and *aut*.

When occurring at the end of the first syllable of the foot (as in the line above), the *caesura* is known as *strong* or *male*. When occurring at the end of the second syllable in a dactylic foot, as in *Fasti*, iv. 615,

Tūm dē | mūm vōl | tūmquē || Cē | rēs ānī | mūmquē rē | cēpīt,

it is known as *weak* or *female*. Sometimes, but rarely in Ovid, is it found in the fourth foot: e.g. *Fasti*, iv. 483,

Pērquē vī | cēs mōdō | Pērsēphō | nē || mōdō | filīā | clāmāt.

But most common by far is the strong *caesura*. Very rarely indeed is there no *caesura*.

Each **pentameter** consists of five feet, made up of two full feet followed by a long syllable, and then two dactyls followed by a single syllable, which may be either short or long: e.g. *Fasti*, iv. 444,

Ēt dōmī | nām cā. | sū || nūllā sē | cūtā cō | mēs.

The feet in the first half may be either dactyls or spondees, but in the second half they must be dactyls, and dactyls without elision. The two odd syllables make up a foot, and hence there are five feet in the line. The last word is almost invariably a dissyllable in the *Fasti*; a trisyllable is not allowed, but we sometimes find a final word of four, or even five, syllables in the *Tristia*.

A vowel at the end of a word is elided before a vowel or *h* at the beginning of the next word if in the same line.

When this does not take place there is said to be a *Hiatus*, a rare irregularity in Ovid.

The syllables *am*, *em*, *im*, *om*, and *um* at the end of a word are elided before a vowel or *h* at the beginning of the next word. This is known as *Echthipsis*.

The letter *h* has no effect as regards scansion.

Occasionally two vowels (of which the first is *e* or *i*), which do not form a diphthong, are scanned as one syllable, the first vowel sounding as English consonantal *y*. This figure is called *Synizēsis* or *Synaerēsis*.

(*b*) *Quantity*.—With regard to rules for the quantity of syllables, the following are the most important, but they are nearly all subject to exceptions:—

(1) A diphthong or contracted syllable is long, *e.g.* *ūnceps*, *cōgit* (= *cōigit*).

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

(3) A vowel is long when it is followed (1) by two consonants or *x* or *z*, whether in the same word or different words; or (2) by semi-consonant *i* (sometimes printed *j*) in the same word.

(4) A vowel by nature short is either long or short when it comes before a mute followed by a liquid, *e.g.* *tenēbrae*; but *gm* and *gn* make a preceding vowel long.

(5) 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 noms. sing. as *mīlēs*, *pedēs*, *equēs*, and in the nom. plural of Greek nouns, *e.g.* *Troadēs*, *lampadēs*; and final *as* is short in the corresponding Greek accus. plural, *Trōās*. Final *os* is short when it represents Greek *os*, or *us* following *u* or *v*.

(6) Monosyllables are generally long, except those ending in *b*, *d*, *t*.

(7) Final syllables of words ending in the liquids, *l*, *n*, *r*, in the dentals *d*, *t*, and in *ys*, are short.

(8) Final *e* is short, except in 1st and 5th declensions and in adverbs.

(9) Final *is* is short, except in acc., dat., and abl. plural, and in 2nd sing. pres. of verbs of the 4th conjugation.

(10) Final *us* is short, except in the nom. and acc. pl., and gen. sing. of the 4th declension, and in fem. nouns like *virtus*.

Metrical irregularities in Books III. and IV. of the *Fasti* are noticed in APPENDIX 4.



P. OVIDII NASONIS  
F A S T O R U M  
LIBER TERTIUS.

---

Bellice, depositis clipeo paulisper et hasta,  
Mars, ades et nitidas casside solve comas.  
Forsitan ipse roges, quid sit cum Marte poëtae.  
A te, qui canitur, nomina mensis habet.  
Ipse vides manibus peragi fera bella Minervae : 5  
Num minus ingenuis artibus illa vacat ?  
Palladis exemplo ponendae tempora sume  
Cuspidis : invenies et quod inermis agas.  
Tunc quoque inermis eras, cum te Romana sacerdos 10  
Cepit, ut huic urbi semina digna dares.  
Silvia Vestalis (quid enim vetat inde moveri ?)  
Sacra lavaturas mane petebat aquas.  
Ventum erat ad molli declivem tramite ripam :  
Ponitur e summa fictilis urna coma :  
Fessa resedit humo, ventosque accepit apertis 15  
Pectore, turbatas restituitque comas.  
Dum sedet, umbrosae salices volucresque canorae  
Ecce runt somnos et leve murmur aquae.  
Blanda quies furtim victis obrepit ocellis,  
Et cadit a mento languida facta manus. 20

Languida consurgit, nec scit cur languida surgat, 25  
 Et peragit talis arbore nixa sonos,  
 "Utile sit faustumque, precor, quod imagine somni  
 Vidimus. An somno clarius illud erat ?  
 Ignibus Iliacis aderam, cum lapsa capillis  
 Decidit ante sacros lanea vitta focos. 30  
 Inde duae pariter (visu mirabile !) palmae  
 Surgunt. Ex illis altera maior erat,  
 Et gravibus ramis totum protexerat orbem,  
 Contigeratque sua sidera summa coma.  
 Ecce meus ferrum patruus molitur in illas. 35  
 Terreor admonitu, corque timore micat.  
 Martia picus avis gemino pro stipite pugnant  
 Et lupa. Tuta per hos utraque palma fuit."  
 Dixerat, et plenam non firmis viribus urnam  
 Sustulit. Implerat, dum sua visa refert. 40  
 Quo minus emeritis exiret cursibus annus,  
 Restabant nitido iam duo signa deo.  
 Silvia fit mater : Vestae simulacra feruntur 45  
 Virgineas oculis opposuisse manus.  
 Ara deae certe tremuit pariente ministra,  
 Et subiit cineres territa flamma suos.  
 Hoc ubi cognovit contemptor Amulius aequi,  
 (Nam raptas fratri victor habebat opes), 50  
 Anne iubet mergi geminos. Scelus unda refugit,  
 In sicca pueri destituuntur humo.  
 Lacte quis infantes nescit crevisse ferino,  
 Et picum expositis saepe tulisse cibos ?  
 Non ego te, tantae nutrix Larentia gentis, 55  
 Nec taceam vestras, Faustule pauper, opes.  
 Vester honos veniet, cum Larentalia dicam :  
 Acceptus geniis illa December habet.  
 Martia ter senos proles adoleverat annos,  
 Et suberat flavae iam nova barba comae : 60  
 Omnibus agricolis armentorumque magistris

Iliadae fratres iura petita dabant.  
 Saepe domum veniunt praedonum sanguine laeti,  
 Et redigunt actos in sua rura boves.  
 Ut genus audierunt, animos pater editus auget, 65  
 Et pudet in paucis nomen habere casis :  
 Romuleoque cadit traiectus Amulius ense,  
 Regnaque longaevo restituuntur avo.  
 Moenia conduntur : quae quamvis parva fuerunt,  
 Non tamen expedit transiluisse Remo. 70  
 Iam, modo qua fuerant silvae pecorumque recessus,  
 Urbs erat, aeternae cum pater urbis ait :  
 " Arbiter armorum, de cuius sanguine natus  
 Credor (et ut credar, pignora multa dabo)  
 A te principium Romano dicimus anno : 75  
 Primus de patrio nomine mensis erit."  
 Vox rata fit, patrioque vocat de nomine mensem.  
 Dicitur haec pietas grata fuisse deo.  
 Et tamen ante omnes Martem coluere priores ;  
 Hoc dederat studiis bellica turba suis. 80  
 L'da Cecropidae, Minoïa Creta Dianam,  
 Vulcanum tellus Hypsipylea colit ;  
 Iunonem Sparte Pelopeïadesque Mycenae,  
 Pinigerum Fauni Maenalis ora caput :  
 Mars Latio venerandus erat, quia praesidet armis ; 85  
 Arma ferae genti remque decusque dabant.  
 Quod si forte vacas, peregrinos inspicere fastos :  
 Mensis in his etiam nomine Martis erit.  
 Tertius Albanis, quintus fuit ille Faliscis,  
 Sextus apud populos, Hernica terra, tuos. 90  
 Inter Aricinos Albanaque tempora constat  
 Factaque Telegoni moenia celsa manu.  
 Quintum Laurentes, bis quintum Aequiculus acer,  
 A tribus hunc primum turba Curensis habet.  
 Et tibi cum proavis, miles Paeligne, Sabinis  
 Convenit ; huic genti quartus utrique deus. 95

Romulus, hos omnes ut vinceret ordine saltem,  
 Sanguinis auctori tempora prima dedit.  
 Nec totidem veteres, quot nunc, habuere Kalendas :  
 Ille minor geminis mensibus annus erat. 100  
 Nondum tradiderat victas victoribus artes  
 Graecia, facundum sed male forte genus.  
 Qui bene pugnabat, Romanam noverat artem :  
 Mittere qui poterat pila, disertus erat.  
 Quis tunc aut Hyadas aut Pleiadas Atlanteas 105  
 Senserat, aut geminos esse sub axe polos ?  
 Esse duas Arctos, quarum Cynosura petatur  
 Sidoniis, Helicen Graia carina notet ?  
 Signaque quae longo frater percenseat anno,  
 Ire per haec uno mense sororis equos ? 110  
 Libra currebant et inobservata per annum  
 Sidera ; constabat sed tamen esse deos.  
 Non illi caelo labentia signa tenebant,  
 Sed sua, quae magnum perdere crimen erat.  
 Illa quidem feno ; sed erat reverentia feno, 115  
 Quantam nunc aquilas cernis habere tuas.  
 Pertica suspensos portabat longa maniplos,  
 Unde manipularis nomina miles habet.  
 Ergo animi indociles et adhuc ratione carentes  
 Mensibus egerunt lustra minora decem. 120  
 Annus erat, decimum cum luna receperat orbem :  
 Hic numerus magno tunc in honore fuit,  
 Seu quia tot digiti, per quos numerare solemus,  
 Seu quia bis quino femina mense parit,  
 Seu quod adusque decem numero crescente venit, 125  
 Principium spatii sumitur inde novis.  
 Inde Patres centum denos secrevit in orbem  
 Romulus, Hastatos instituitque decem ;  
 Et totidem Princeps, totidem Pilanus habebat  
 Corpora, legitimo quique merebat equo. 130  
 Quin etiam partes totidem Titiensibus ille,



- Quosque vocant Ramnes, Luceribusque dedit.  
 Assuetos igitur numeros servavit in anno.
- Hoc luget spatio femina maesta virum.  
 Neu dubites, primae fuerint quin ante Kalendae 135  
 Martis, ad haec animum signa referre potes.  
 Lauream flaminibus quae toto perstitit anno  
 Tollitur, et frondes sunt in honore novae :  
 Ianua tunc regis posita viret arbore Phoebi :  
 Ante tuas fit idem, curia prisca, fores. 140  
 Vesta quoque ut folio niteat velata recenti,  
 Cedit ab Iliacis laurea cana focis.  
 Adde, quod arcana fieri novus ignis in aede  
 Dicitur, et vires flamma refecta capit.  
 Nec mihi parva fides, annos hinc isse priores, 145  
 Anna quod hoc coepta est mense Perenna coli.  
 Hinc etiam veteres initi memorantur honores  
 Ad spatium belli, perfide Poene, tui.  
 Denique quintus ab hoc fuerat Quintilis, et inde  
 Incipit, a numero nomina quisquis habet. 150  
 Primus, oliviferis Romam deductus ab arvis,  
 Pompilius menses sensit abesse duos :  
 Sive hoc a Samio doctus, qui posse renasci  
 Nos putat, Egeria sive monente sua.  
 Sed tamen errabant etiam nunc tempora, donec 155  
 Caesaris in multis haec quoque cura fuit.  
 Non haec ille deus tantaeque propaginis auctor  
 Credidit officiis esse minora suis,  
 Promissumque sibi voluit praenosceri caelum,  
 Nec deus ignotas hospes inire domos. 160  
 Ille moras solis, quibus in sua signa rediret,  
 Traditur exactis disposuisse notis.  
 Is decies senos tercentum et quinque diebus  
 Iunxit, et e pleno tempora quarta die.  
 Hic anni modus est : in lustrum accedere debet, 165  
 Quae consummatur partibus, una die.

- " Si licet occultos monitus audire deorum  
 Vatibus, ut certe fama licere putat,  
 Cum sis officii, Gradive, virilibus aptus,  
 Dic mihi, matronae cur tua festa colant." 170  
 Sic ego. Sic posita dixit mihi casside Mavors,  
 Sed tamen in dextra missilis hasta fuit :  
 " Nunc primum studiis pacis, deus utilis armis,  
 Advocor, et gressus in nova castra fero.  
 Nec piget incepti ; iuvat hac quoque parte morari, 175  
 Hoc solam ne se posse Minerva putet.  
 Disce, Latinorum vates operose dierum,  
 Quod petis, et memori pectore dicta nota.  
 Parva fuit, si prima velis elementa referre,  
 Roma : sed in parva spes tamen huius erat. 180  
 Moenia iam stabant, populis angusta futuris,  
 Credita sed turbae tunc nimis ampla suae.  
 Quae fuerit nostri si quaeris regia nati,  
 Aspice de canna straminibusque domum.  
 In stipula placidi carpebat munera somni, 185  
 Et tamen ex illo venit in astra toro.  
 Iamque loco maius nomen Romanus habebat,  
 Nec coniunx illi, nec socer ullus erat.  
 Spernebant generos inopes vicinia dives,  
 Et male credebar sanguinis auctor ego. 190  
 In stabulis habitasse et oves pavisse nocebat,  
 Iugeraque inculti pauca tenere soli.  
 Cum pare quaeque suo coeunt volucresque feraeque,  
 Atque aliquam, de qua procreet, anguis habet.  
 Extremis dantur conubia gentibus : at quae 195  
 Romano vellet nubere, nulla fuit.  
 Indolui, patriamque dedi tibi, Romule, mentem.  
 'Tolle preces,' dixi ' quod petis arma dabunt.  
 Festa para Conso.'—Consus tibi cetera dicet  
 Illo facta die, dum sua sacra canes. 200  
 Intumere Cures et quos dolor attigit idem.

- Tum primum generis intulit arma socer.  
 Iamque fere raptae matrum quoque nomen habebant,  
 Tractaque erant longa bella propinqua mora.  
 Conveniunt nuptae dictam Iunonis in aedem, 205  
 Quas inter mea sic est nurus orsa loqui :  
 ' O pariter raptae (quoniam hoc commune tenemus),  
 Non ultra lente possumus esse piae.  
 Stant acies : sed utra di sint pro parte rogandi,  
 Eligite : hinc coniunx, hinc pater arma tenet : 210  
 Quaerendum est, viduae fieri malimus an orbae.  
 Consilium vobis forte piumque dabo.'  
 Consilium dederat. Parent, crinesque resolvunt,  
 Maestaque funerea corpora veste tegunt.  
 Iam steterant acies ferro mortique paratae, 215  
 Iam lituus pugnae signa daturus erat :  
 Cum raptae veniunt inter patresque virosque,  
 Inque sinu natos, pignora cara, tenent.  
 Ut medium campi scissis tetigere capillis,  
 In terram posito procubuerunt genu : 220  
 Et quasi sentirent, blando clamore nepotes  
 Tendebant ad avos bracchia parva suos.  
 Qui poterat, clamabat avum, tunc denique visum,  
 Et qui vix poterat, posse coactus erat.  
 Tela viris animique cadunt, gladiisque remotis 225  
 Dant soceri generis accipiuntque manus ;  
 Laudatasque tenent natas, scutoque nepotem  
 Fert avus ; hic scuti dulcior usus erat.  
 Inde diem, quae priva, meas celebrare Kalendas  
 Oebaliae matres non leve munus habent, 230  
 Hac quia committi strictis mucronibus ausae  
 Finierant lacrimis Martia bella suis.  
 Vel quod erat de me feliciter Iulia mater,  
 Rite colunt matres sacra diemque meum.  
 Quid, quod hiems adoperta gelu tunc denique cedit, 235  
 Et pereunt victae sole tepente nives ;

- Arboribus redeunt detonsae frigore frondes,  
 Uvidaque in tenero palmite gemma tumet :  
 Quaeque diu latuit, nunc se qua tollat in auras,  
 Fertilis occultas invenit herba vias. 240  
 Nunc fecundus ager, pecoris nunc hora creandi,  
 Nunc avis in ramo tecta laremque parat.  
 Tempora iure colunt Latiae fecunda parentes,  
 Quarum militiam votaue partus habet.  
 Adde quod excubias ubi rex Romanus agebat, 245  
 Qui nunc Esquilias nomina collis habet,  
 Illic a nuribus Iunoni templa Latinis  
 Hac sunt, si memini, publica facta die.  
 Quid moror et variis onero tua pectora causis ?  
 Eminent ante oculos, quod petis, ecce tuos. 250  
 Mater amat nuptas : matrem mea turba frequentat.  
 Haec nos praecipue tam pia causa decet."  
 Ferte deae flores ; gaudet florentibus herbis  
 Haec dea : de tenero cingite flore caput :  
 Dicite " Tu nobis lucem, Lucina, dedisti : " 255  
 Dicite " Tu voto parturientis ades."  
 Si qua tamen gravida est, resoluta crine precetur,  
 Ut solvat partus molliter illa suos.  
 Quis mihi nunc dicet, quare caelestia Martis  
 Arma ferant Salii Mamuriumque canant ? 260  
 Nympha, mone, nemori stagnoque operata Dianae ;  
 Nympha, Numae coniunx, ad tua facta veni.  
 Vallis Aricinae silva praecinctus opaca  
 Est lacus, antiqua religione sacer.  
 Hic latet Hippolytus furiis direptus equorum ; 265  
 Unde nemus nullis illud aditur equis.  
 Licia dependent, longas velantia saepes,  
 Et posita est meritae multa tabella deae.  
 Saepe potens voti, frontem redimita coronis,  
 Femina lucentes portat ab Urbe faces. 270  
 Regna tenent fortes manibus pedibusque fugaces,

- Et perit exemplo postmodo quisque suo.  
 Defluit incerto lapidosus murmure rivus :  
 Saepe, sed exiguis haustibus, inde bibi.  
 Egeria est, quae praebet aquas, dea grata Camenis. 275  
 Illa Numae coniunx consiliumque fuit.  
 Principio nimium promptos ad bella Quiritis  
 Molliri placuit iure deumque metu.  
 Inde datae leges, ne firmior omnia posset ;  
 Coeptaque sunt pure tradita sacra coli. 280  
 Exuitur feritas, armisque potentius aequum est,  
 Et cum cive pudet conseruisse manus.  
 Atque aliquis, modo trux, visa iam vertitur ara,  
 Vinaque dat tepidis salsaque farra focus.  
 Ecce deum genitor rutilas per nubila flammam 285  
 Spargit, et effusis aethera siccant aquis.  
 Non alias missi cecidere frequentius ignes.  
 Rex pavet et volgi pectora terror habet.  
 Cui dea “ Ne nimium terrere ; piabile fulmen  
 Est,” ait “ et saevi flectitur ira Iovis. 290  
 Sed poterunt ritum Picus Faunusque piandi  
 Tradere, Romani numen utrumque soli.  
 Nec sine vi tradent : adhibeto vincula captis ” ;  
 Atque ita, qua possint, erudit, arte capi.  
 Lucus Aventino suberat niger ilicis umbra, 295  
 Quo posses viso dicere “ Numen inest.”  
 In medio gramen, muscoque adoperta virenti  
 Manabat saxo vena perennis aquae.  
 Inde fere soli Faunus Picusque bibebant.  
 Huc venit, et fonti rex Numa mactat ovem : 300  
 Plenaque odorati disponit pocula Bacchi,  
 Cumque suis antro conditus ipse latet.  
 Ad solitos veniunt silvestria numina fontes,  
 Et relevant multo pectora sicca mero.  
 Vina quies sequitur ; gelido Numa prodit ab antro, 305  
 Vinclaque sopitas addit in arcta manus.

Somnus ut abscessit, pugnando vincula temptant

Rumpere : pugnantes fortius illa tenent.

Tunc Numa : “ Di nemorum, factis ignoscite nostris,

Si scelus ingenio scitis abesse meo ;

310

Quoque modo possit fulmen, monstrate, piari.”

Sic Numa. Sic quatiens cornua Faunus ait :

“ Magna petis, nec quae monitu tibi discere nostro

Fas sit. Habent finis numina nostra suos.

Di sumus agrestes et qui dominemur in altis

315

Montibus. Arbitrium est in sua tela Iovi.

Hunc tu non poteris per te deducere caelo,

At poteris nostra forsitan usus ope.”

Dixerat haec Faunus : par est sententia Pici.

“ Deme ” tamen “ nobis vincula, ” Picus ait :

320

“ Iuppiter huc veniet, valida perductus ab arte.

Nubila promissi Styx mihi testis erit.”

Emissi laqueis quid agant, quae carmina dicant,

Quaque trahant superis sedibus arte Iovem,

Scire nefas homini. Nobis concessa canentur

325

Quaeque pio dici vatis ab ore licet.

Eliciunt caelo te, Iuppiter : unde minores

Nunc quoque te celebrant, Eliciumque vocant.

Constat Aventinae tremuisse cacumina silvae,

Terraque subsedit pondere pressa Iovis.

330

Corda micant regis, totoque e corpore sanguis

Fugit, et hirsutae deriguere comae.

Ut rediit animus, “ Da certa piamina ” dixit

“ Fulminis, aliorum rexque paterque deum,

Si tua contigimus manibus donaria puris,

335

Hoc quoque, quod petitur, si pia lingua rogat.”

Annuit oranti, sed verum ambage remota

Abdidit, et dubio terruit ore virum.

“ Caede caput ” dixit : cui rex “ Parebimus, ” inquit

“ Caedenda est hortis eruta cepa meis.”

340

Addidit hic “ Hominis, ” “ Summos ” ait ille “ capillos.”

- Postulat hic animam. Cui Numa "Piscis" ait.  
 Risit, et "His" inquit "facito mea tela procures,  
 O vir colloquio non abigende deum.  
 Sed tibi, protulerit cum totum crastinus orbem 345  
 Cynthius, imperii pignora certa dabo."  
 Dixit, et ingenti tonitru super aethera motum  
 Fertur, adorantem destituitque Numam.  
 Ille redit laetus, memoratque Quiritibus acta.  
 Tarda venit dictis difficilisque fides. 350  
 "At certe credemur," ait "si verba sequetur  
 Exitus. En audi crastina, quisquis ades.  
 Protulerit terris cum totum Cynthius orbem,  
 Iuppiter imperii pignora certa dabit."  
 Discedunt dubii, promissaque tarda videntur, 355  
 Dependetque fides a veniente die.  
 Mollis erat tellus rorata mane pruina :  
 Ante sui populus limina regis adest.  
 Prodit, et in solio medius consedit acerno ;  
 Innumeri circa stantque silentque viri. 360  
 Ortus erat summo tantummodo margine Phoebus :  
 Sollicitae mentes speque metuque pavent.  
 Constitit, atque caput niveo velatus amictu  
 Iam bene dis notas sustulit ille manus,  
 Atque ita "Tempus adest promissi muneris," inquit 365  
 "Pollicitam dictis, Iuppiter, adde fidem."  
 Dum loquitur, totum iam sol emoverat orbem,  
 Et gravis aethereo venit ab axe fragor.  
 Ter tonuit sine nube deus, tria fulgura misit.  
 Credite dicenti : mira, sed acta, loquor. 370  
 A media caelum regione dehiscere coepit ;  
 Summisere oculos cum duce turba suo.  
 Ecce levi scutum versatum leniter aura  
 Decidit. A populo clamor ad astra venit.  
 Tollit humo munus caesa prius ille iuvenca, 375  
 Quae dederat nulli colla premenda iugo,

- Atque ancile vocat, quod ab omni parte recisum est,  
 Quaque notes oculis, angulus omnis abest.
- Tum, memor imperii sortem consistere in illo,  
 Consilium multae calliditatis init. 380
- Plura iubet fieri simili caelata figura,  
 Error ut ante oculos insidiantis eat.
- Mamurius (morum fabraene exactior artis,  
 Difficile est illud dicere) clausit opus.
- Cui Numa munificus "Facti pete praemia" dixit : 385  
 "Si mea nota fides, irrita nulla petes."
- Iam dederat Saliis a saltu nomina dicta  
 Armaque et ad certos verba canenda modos.
- Tum sic Mamurius : "Merces mihi gloria detur,  
 Nominaque extremo carmine nostra sonent." 390
- Inde sacerdotes operi promissa vetusto  
 Praemia persolvunt, Mamuriumque vocant.
- Nubere si qua voles, quamvis properabitis ambo,  
 Differ ; habent parvae commoda magna morae.
- Arma movent pugnas, pugna est aliena maritis ; 395  
 Conditas cum fuerint, aptius omen erit.
- His etiam coniunx apicati cincta Dialis  
 Lucibus impexas debet habere comas.
- Tertia nox dimensa suos ubi moverit ignes,  
 Conditus e geminis Piscibus alter erit. 400
- Nam duo sunt ; austris hic est, aquilonibus ille  
 Proximus. A vento nomen uterque tenet.
- Cum croceis rorare genus Tithonia coniunx  
 Coeperit et quintae tempora lucis aget,
- Sive est Arctophylax, sive est piger ille Bootes, 405  
 Mergetur visus effugietque tuos.
- At non effugiet Vindemitor. Hoc quoque causam  
 Unde trahat sidus, parva docere mora est.
- Ampelon intonsum satyro nymphaque creatum  
 Fertur in Ismariis Bacchus amasse iugis. 410
- Tradidit huic vitem pendentem frondibus ulmi,



- Quae nunc de pueri nomine nomen habet.  
 Dum legit in ramo pictas temerarius uvas,  
 Decidit : amissum Liber in astra tulit.
- Sextus ubi Oceano clivosum scandit Olympum 415  
 Phoebus, et alatis aethera carpit equis,  
 Quisquis ades castaeque colis penetralia Vestae,  
 Gratate, Iliacis turaque pone focis.  
 Caesaris innumeris, quo maluit ille mereri,  
 Accessit titulis pontificalis honor. 420  
 Ignibus aeternis aeterni numina praesunt  
 Caesaris : imperii pignora iuncta vides.  
 Di veteris Troiae, dignissima praeda ferenti,  
 Qua gravis Aeneas tutus ab hoste fuit,  
 Ortus ab Aenea tangit cognata sacerdos 425  
 Numina : cognatum, Vesta, tuere caput.  
 Quos sancta fovet ille manu, bene vivitis ignes.  
 Vivite inextincti, flammaque duxque, precor.  
 Una nota est Marti Nonis, sacrata quod illis  
 Tempa putant lucos Vediovis ante duos. 430  
 Romulus ut saxo lucum circumdedit alto,  
 "Quilibet huc" inquit "confuge, tutus eris."  
 O quam de tenui Romanus origine crevit !  
 Turba vetus quam non invidiosa fuit !  
 Ne tamen ignaro novitas tibi nominis obstet, 435  
 Disce, quis iste deus, curve vocetur ita.  
 Iuppiter est iuvenis : iuvenalis aspice voltus :  
 Aspice deinde, manu fulmina nulla tenet.  
 Fulmina post ausos caelum affectare Gigantas  
 Sumpta Iovi ; primo tempore inermis erat. 440  
 Ignibus Ossa novis et Pelion altius Ossa  
 Arsit et in solida fixus Olympus humo.  
 Stat quoque capra simul : nymphae pavisse feruntur  
 Cretides ; infanti lac dedit illa Iovi.  
 Nunc vocor ad nomen. Vegrandia farra colonae 445  
 Quae male creverunt, vescaque parva vocant

- Vis ea si verbi est, cur non ego Vediovis aedem  
 Aedem non magni suspicer esse Iovis ?  
 Iamque ubi caeruleum variabunt sidera caelum,  
 Suspice : Gorgonei colla videbis equi. 450  
 Creditur hic caesa gravidæ cervice Medusae  
 Sanguine respersis prosiluisse iubis.  
 Huic supra nubes et subter sidera lapso  
 Caelum pro terra, pro pede pinna fuit,  
 Iamque indignanti nova frena receperat ore, 455  
 Cum levis Aonias ungula fodit aquas.  
 Nunc fruitur caelo, quod pinnis ante petebat,  
 Et nitidus stellis quinque decemque micat.  
 < Protinus aspicias venienti nocte Coronam  
 Gnosida ; Theseo crimine facta dea est. 460  
 Iam bene periuro mutarat coniuge Bacchum,  
 Quae dedit ingrato fila legenda viro.  
 Sorte tori gaudens “ Quid flebam rustica ? ” dixit  
 “ Utiliter nobis perfidus ille fuit.”  
 Interea Liber depexos crinibus Indos 465  
 Vicit, et Eoo dives ab orbe redit.  
 Inter captivas facie praestante puellas  
 Grata nimis Baccho filia regis erat.  
 Flebat amans coniunx spatiatæque litore curvo  
 Edidit incultis talia verba comis : 470  
 “ En iterum, fluctus, similis audite querellas !  
 En iterum lacrimas accipe, harena, meas !  
 Dicebam, memini, ‘ Periure et perfide Theseu ! ’  
 Ille abiit ; eadem crimina Bacchus habet.  
 Nunc quoque ‘ Nulla viro ’ clamabo ‘ femina credat ! ’ 475  
 Nomine mutato causa relata mea est : >  
 O utinam mea sors, qua primum coeperat, isset,  
 Iamque ego praesenti tempore nulla forem !  
 Quid me desertis perituram, Liber, harenis  
 Servabas ? potui dedoluisse semel. 480  
 Bacche levis, leviorque tuis, quae tempora cingunt,

Frondibus, in lacrimas cognite Bacche meas,  
 Ausus es ante oculos adducta paelice nostros  
 Tam bene compositum sollicitare torum?  
 Heu ubi pacta fides? ubi, quae iurare solebas? 485  
 Me miseram, quotiens haec ego verba loquar?  
 Thesea culpabas, fallacemque ipse vocabas:  
 Iudicio peccas turpius ipse tuo.  
 Ne sciat hoc quisquam, tacitisque doloribus urar,  
 Ne totiens falli digna fuisse puter. 490  
 Praecipue cupiam celari Thesea, ne te  
 Consortem culpaе gaudeat esse suae.  
 Ut puto, praeposita est fuscae mihi candida paelex?  
 Eveniat nostris hostibus ille color!  
 Quid tamen hoc refert? vitio tibi gratior ipso est. 495  
 Quid facis? amplexus inquinat illa tuos.  
 Bacche, fidem praesta, nec praefer amoribus ullam  
 Coniugis; adsuevi semper amare virum.  
 Ceperunt matrem formosi cornua tauri,  
 Me tua: at hic laudi est, ille pudendus amor. 500  
 Ne noceat, quod amo: neque enim tibi, Bacche, nocebat,  
 Quod flammis nobis fassus es ipse tuas.  
 Nec, quod nos uris, mirum facis; ortus in igne  
 Diceris, et patria raptus ab igne manu.  
 Illa ego sum, cui tu solitus promittere caelum. 505  
 Ei mihi, pro caelo qualia dona fero!"  
 Dixerat. Audibat iamdudum verba querentis  
 Liber, ut a tergo forte secutus erat.  
 Occupat amplexu, lacrimasque per oscula siccant,  
 Et "Pariter caeli summa petamus" ait, 510  
 "Tu mihi iuncta toro mihi iuncta vocabula sumes;  
 Nam tibi mutatae Libera nomen erit.  
 Sintque tuae tecum faciam monimenta coronae,  
 Vulcanus Veneri quam dedit, illa tibi."  
 Dicta facit, gemmasque novem transformat in ignes: 515  
 Aurea per stellas nunc micat illa novem.

- Sex ubi sustulerit, totidem demerserit orbes,  
 Purpureum rapido qui vehit axe diem,  
 Altera gramineo spectabis Equirria Campo,  
 Quem Tiberis curvis in latus urget aquis. 520  
 Qui tamen eiecta si forte tenebitur unda,  
 Caelius accipiat pulverulentus equos.  
 Idibus est Annae festum geniale Perennae,  
 Haud procul a ripis, advena Thybri, tuis.  
 Plebs venit ac virides passim disiecta per herbas 525  
 Potat, et accumbit cum pare quisque sua.  
 Sub Iove pars durat, pauci tentoria ponunt,  
 Sunt quibus e ramis frondea facta casa est ;  
 Pars, ubi pro rigidis calamos statuere columnis,  
 Desuper extentas imposuere togas. 530  
 Sole tamen vinoque calent, annosque precantur,  
 Quot sumant cyathos, ad numerumque bibunt.  
 Invenies illic, qui Nestoris ebibat annos,  
 Quae sit per calices facta Sibylla suos.  
 Illic et cantant quidquid didicere theatris, 535  
 Et iactant faciles ad sua verba manus ;  
 Et ducunt posito duras cratera choreas,  
 Cultaque diffusis saltat amica comis.  
 Cum redeunt, titubant et sunt spectacula volgi,  
 Et fortunatos obvia turba vocat. 540  
 Occurri nuper : visa est mihi digna relatu  
 Pompa : senem potum pota trahebat anus.  
 Quae tamen haec dea sit, quoniam rumoribus errat,  
 Fabula proposito nulla taceñua meo.  
 Arserat Aeneae Dido miserabilis igne, 545  
 Arserat exstructis in sua fata rogis ;  
 Compositusque cinis, tumulique in marmore carmen  
 Hoc breve, quod moriens ipsa reliquit, erat :  
 " Praebuit Aeneas et causam mortis et ense ;  
 Ipsa sua Dido concidit usa manu." 550  
 Protinus invadunt Numidae sine vindice regnum,

Et potitur capta Maurus Iarba domo.  
 Seque memor spretum, "Thalamis tamen" inquit "Elissae  
 En ego, quem totiens reppulit illa, fruor."  
 Diffugiunt Tyrii, quo quemque agit error, ut olim 555  
 Amisso dubiae rege vagantur apes.  
 Tertia nudandas acceperat area messes,  
 Inque cavos ierant tertia musta lacus :  
 Pellitur Anna domo, lacrimansque sororia linquit  
 Moenia ; germanae iusta dat ante suae. 560  
 Mixta bibunt molles lacrimis unguenta favillae,  
 Vertice libatas accipiuntque comas.  
 Terque "Vale !" dixit, cineres ter ad ora relatos  
 Pressit, et est illis visa subesse soror.  
 Nancta ratem comitesque fugae pede labitur aequo, 565  
 Moenia respiciens, dulce sororis opus.  
 Fertilis est Melite sterili vicina Cosyrae  
 Insula, quam Libyci verberat unda freti.  
 Hanc petit hospitio regis confisa vetusto.  
 Hospes opum dives rex ibi Battus erat. 570  
 Qui postquam didicit casus utriusque sororis,  
 "Haec" inquit "tellus quantulacumque tua est."  
 Et tamen hospitii servasset ad ultima munus ;  
 Sed timuit magnas Pygmalionis opes.  
 Signa recensuerat bis sol sua, tertius ibat 575  
 Annus, et exilio terra paranda nova est.  
 Frater adest, belloque petit : rex arma perosus  
 "Nos sumus imbelles, tu fuge sospes" ait.  
 Iussa fugit, ventoque ratem committit et undis.  
 Asperior quovis aequore frater erat. 580  
 Est prope piscosos lapidosi Crathidis amnes  
 Parvus ager, Cameren incola turba vocat :  
 Illuc cursus erat, nec longius afuit inde  
 Quam quantum novies mittere funda potest :  
 Vela cadunt primo et dubia librantur ab aura. 585  
 "Findite remigio" navita dixit "aquas."

Dumque parant torto subducere carbasa lino,  
 Percutitur rapido puppis adunca noto,  
 Inque patens aequor, frustra pugnante magistro,  
 Fertur, et ex oculis visa refugit humus. 590  
 Assiliunt fluctus imoque a gurgite pontus  
 Vertitur, et canas alveus haurit aquas.  
 Vincitur ars vento, nec iam moderator habenis  
 Utitur, at votis is quoque poscit opem.  
 Iactatur tumidas exul Phoenissa per undas, 595  
 Umidaque opposita lumina veste tegit.  
 Tunc primum Dido felix est dicta sorori  
 Et quaecumque aliquam corpore pressit humum.  
 Figitur ad Laurens ingenti flamine litus  
 Puppis, et expositis omnibus hausta perit. 600  
 Iam pius Aeneas regno nataque Latini  
 Auctus erat, populos miscueratque duos.  
 Litore dotali solo comitatus Achate  
 Secretum nudo dum pede carpit iter,  
 Aspicit errantem, nec credere sustinet Annam 605  
 Esse. Quid in Latios illa veniret agros?  
 Dum secum Aeneas, "Anna est!" exclamat Achates.  
 Ad nomen voltus sustulit illa suos.  
 Quo fugiat? quod agat? quos terrae quaerat hiatus?  
 Ante oculos miserae fata sororis erant. 610  
 Sensit, et alloquitur trepidam Cythereius heros;  
 Flet tamen admonitu motus, Elissa, tui.  
 "Anna, per hanc iuro, quam quondam audire solebas  
 Tellurem fato prosperiore dari,  
 Perque deos comites, hac nuper sede locatos, 615  
 Saepe meas illos increpuisse moras.  
 Nec timui de morte tamen; metus afuit iste.  
 Ei mihi! credibili fortior illa fuit.  
 Ne refer. Aspexi non illo pectore digna  
 Volnera, Tartareas ausus adire domos. 620  
 At tu, seu ratio te nostris appulit oris,

Sive deus, regni commoda carpe mei.  
 Multa tibi memores, nil non debemus Elissae.  
 Nomine grata tuo, grata sororis, eris."  
 Talia dicenti (neque enim spes altera restat) 625  
 Credit, errores exposuitque suos.  
 Utque domum intravit Tyrios induta paratus,  
 Incipit Aeneas: (cetera turba silet)  
 "Hanc tibi cur tradam, pia causa, Lavinia coniunx,  
 Est mihi. Consumpsi naufragus huius ope. 630  
 Orta Tyro est, regnum Libyca possedit in ora:  
 Quam precor ut carae more sororis ames."  
 Omnia promittit falsumque Lavinia volnus  
 Mente premit tacita dissimulatque fremens.  
 Donaque cum videat praeter sua lumina ferri 635  
 Multa palam, mitti clam quoque multa putat,  
 Non habet exactum, quid agat: furialiter odit,  
 Et parat insidias, et cupit ulta mori.  
 Nox erat. Ante torum visa est adstare sororis  
 Squalenti Dido sanguinolenta coma 640  
 Et "Fuge, ne dubita, maestum fugae" dicere "tectum."  
 Sub verbum querulas impulit aura fores.  
 Exsilit, et velox humili super arva fenestra  
 Se iacit; audacem fecerat ipse timor. ||  
 Quaque metu rapitur, tunica velata recincta 645  
 Currit, ut auditis territa damma lupis.  
 Corniger hanc tumidis rapuisse Numicius undis  
 Creditur et stagnis occuluisse suis.  
 Sidonis interea magno clamore per agros  
 Quaeritur: apparent signa notaeque pedum: 650  
 Ventum erat ad ripas: inerant vestigia ripis.  
 Sustinuit tacitas conscius amnis aquas;  
 Ipsa loqui visa est "Placidi sum nympha Numici:  
 Amne perenne latens Anna Perenna vocor."  
 Protinus erratis laeti vescuntur in agris, 655  
 Et celebrant largo remque diemque mero.

Sunt quibus haec Luna est, quia mensibus impleat annum ;  
 Pars Themis, Inachiam pars putat esse bovem.  
 Invenies qui te nymphas Atlantida dicant,  
 Teque Iovi primos, Anna, dedisse cibos. 660  
 Haec quoque, quam referam, nostras pervenit ad aures  
 Fama, nec a veri dissidet illa fide.  
 Plebs vetus et nullis etiam tunc tuta tribunis  
 Fugit, et in Sacri vertice montis agit.  
 Iam quoque, quem secum tulerant, defecerat illos 665  
 Victus et humanis usibus apta Ceres.  
 Orta suburbanis quaedam fuit Anna Bovillis,  
 Pauper sed munda sedulitatis anus.  
 Illa levi mitra canos redimita capillos  
 Fingebat tremula rustica liba manu, 670  
 Atque ita per populum fumantia mane solebat  
 Dividere ; haec populo copia grata fuit.  
 Pace domi facta signum posuere, perennem  
 Quod sibi defectis illa tulisset opem.  
 Praeteriturus eram gladios in principe fixos, 697  
 Cum sic a castis Vesta locuta focis :  
 " Ne dubita meminisse : meus fuit ille sacerdos :  
 Sacrilegae telis me petiere manus. 700  
 Ipsa virum rapui simulacraque nuda reliqui.  
 Quae cecidit ferro, Caesaris umbra fuit."  
 Ille quidem caelo positus Iovis atria vidit,  
 Et tenet in magno templa dicata foro.  
 At quicumque nefas ausi, prohibente deorum 705  
 Numine, polluerant pontificale caput,  
 Morte iacent merita. Testes estote Philippi,  
 Et quorum sparsis ossibus albet humus.  
 Hoc opus, haec pietas, haec prima elementa fuerunt  
 Caesaris, ulcisci iusta per arma patrem. 710  
 Postera cum teneras aurora refecerit herbas,  
 Scorpios a prima parte videndus erit.  
 Tertia post Idus lux est celeberrima Baccho.



- Bacche, fave vati, dum tua festa cano.  
 Nec referam Semelen, ad quam nisi fulmina secum 715  
 Iuppiter afferret, sarcina matris eras;  
 Nec, puer ut posses maturo tempore nasci,  
 Expletum patrio corpore matris opus.  
 Sithonas et Scythicos longum est narrare triumphos  
 Et domitas gentes, turifer Inde, tuas. 720  
 Tu quoque, Thebanæ mala præda, tacebere, matris;  
 Inque tuum furiis acte, Lycurge, genu.  
 Ecce libet subitos pisces Tyrrhenaque monstra  
 Dicere: sed non est carminis huius opus.  
 Carminis huius opus causas expromere, quare 725  
 Vilis anus populos ad sua liba vocet.  
 Ante tuos ortus aræ sine honore fuerunt,  
 Liber, et in gelidis herba reperta focis.  
 Te memorant Gange totoque Oriente subacto  
 Primitias magno seposuisse Iovi. 730  
 Cinnama tu primus captivaque tura dedisti  
 Deque triumphato viscera tosta bove.  
 Nomine ab auctoris ducunt libamina nomen  
 Libaque, quod sacris pars datur inde focis.  
 Liba deo fiunt, sucis quia dulcibus idem 735  
 Gaudet, et a Baccho mella reperta ferunt.  
 Ibat harenoso satyris comitatus ab Hebro,  
 (Non habet ingratos fabula nostra iocos)  
 Iamque erat ad Rhodopen Pangæaque florida ventum:  
 Aeriferæ comitum concrepuere manus. 740  
 Ecce novæ coeunt volucres tinnitibus actæ,  
 Quosque movent sonitus æra, secuntur apes.  
 Colligit errantes et in arbore claudit inani  
 Liber, et inventi præmia mellis habet.  
 Ut satyri levisque senex tetigere saporem, 745  
 Quaerebant flavos per nemus omne favos.  
 Audit in exesa stridorem examinis ulmo,  
 Aspicit et ceras, dissimulatque senex;

Utque piger pandi tergo residebat aselli,  
 Applicat hunc ulmo corticibusque cavis. 750  
 Constitit ipse super ramoso stipite nixus,  
 Atque avide trunco condita mella petit.  
 Milia crabronum coeunt et vertice nudo  
 Spicula defigunt oraque sima notant.  
 Ille cadit praeceps et calce feritur aselli, 755  
 Inclamatque suos auxiliumque rogat.  
 Concurrunt satyri turgentiaque ora parentis  
 Rident : percusso claudicat ille genu.  
 Ridet et ipse deus limumque inducere monstrat ;  
 Hic paret monitis et linit ora luto. 760  
 Melle pater fruitur ; liboque infusa calenti  
 Iure repertori candida mella damus.  
 Femina cur presset, non est rationis opertae :  
 Femineos thyrso concitat ille choros.  
 Cur anus hoc faciat quaeris? vinosior aetas 765  
 Haec erat et gravidae munera vitis amans.  
 Cur hedera cincta est? hedera est gratissima Baccho.  
 Hoc quoque cur ita sit, dicere nulla mora est.  
 Nysiadas nymphas puerum quaerente noverca  
 Hanc frondem cunis opposuisse ferunt. 770  
 Restat ut inveniam quare toga libera detur  
 Lucifero pueris, candide Bacche, tuo.  
 Sive quod ipse puer semper iuvenisque videris,  
 Et media est aetas inter utrumque tibi ;  
 Seu quia tu pater es, patres sua pignora, natos 775  
 Commendant curae nūminibusque tuis :  
 Sive, quod es Liber, vestis quoque libera per te  
 Sumitur et vitae liberioris iter :  
 An quia, cum colerent prisci studiosius agros,  
 Et faceret patrio rure senator opus, 780  
 Et caperet fasces a curvo consul aratro,  
 Nec crimen duras esset habere manus,  
 Rusticus ad ludos populus veniebat in urbem,

- (Sed dis, non studiis ille dabatur honor :  
 Luce sua ludos uvæ commentor habebat, 785  
 Quos cum taedifera nunc habet ille dea.)  
 Ergo ut tironem celebrare frequentia posset,  
 Visa dies dandæ non aliena togæ?  
 Mite caput, pater, huc placataque cornua vertas,  
 Et des ingenio vela secunda meo ! 790  
 Itur ad Argeos (qui sunt, sua pagina dicet)  
 Hac, si commemini, praeteritaque die.  
 Stella Lycaoniam vergit proclivis ad Arcton  
 Miluus ; haec illa nocte videnda venit.  
 Quid dederit volucris, si vis cognoscere, caelum : 795  
 Saturnus regnis a Iove pulsus erat ;  
 Concitat iratus validos Titanas in arma,  
 Quaeque fuit fati debita, temptat opem.  
 Matre satus Terra, monstrum mirabile, taurus  
 Parte sui serpens posteriore fuit. 800  
 Hunc triplici muro lucis incluserat atris  
 Parcarum monitu Styx violenta trium.  
 Viscera qui tauri flammis adolenda dedisset,  
 Sors erat, aeternos vincere posse deos.  
 Immolat hunc Briareus facta ex adamante securi, 805  
 Et iam iam flammis exta daturus erat :  
 Iuppiter alitibus rapere imperat. Attulit illi  
 Miluus et meritis venit in astra suis.  
 Una dies media est, et fiunt sacra Minervae,  
 Nomina quae iunctis quinque diebus habent. 810  
 Sanguine prima vacat nec fas concurrere ferro :  
 Causa, quod est illa nata Minerva die.  
 Altera tresque super rasa celebrantur harena :  
 Ensibus exsertis bellica laeta dea est.  
 Pallada nunc pueri teneraeque orate puellae ; 815  
 Qui bene placarit Pallada, doctus erit.  
 Pallade placata lanam mollire puellae  
 Discant et plenas exonerare colos.

- Illa etiam stantis radio percurrere telas  
 Erudit et rarum pectine denset opus. 820  
 Hanc cole, qui laesis maculas de vestibis aufers :  
 Hanc cole, velleribus quisquis aëna paras.  
 Nec quisquam invita faciet bene vincula plantae  
 Pallade, sit Tychio doctior ille licet :  
 Et licet antiquo manibus collatus Epeo 825  
 Sit prior, irata Pallade mancus erit.  
 Vos quoque, Phoebea morbos qui pellitis arte,  
 Munera de vestris pauca referte deae.  
 Nec vos, turba fere censu fraudata, magistri,  
 Spernite ; discipulos attrahit illa novos : 830  
 Quique moves caelum, tabulamque coloribus uris,  
 Quique facis docta mollia saxa manu.  
 Mille dea est operum : certe dea carminis illa est,  
 Si mereor, studiis adsit amica meis.  
 Caelius ex alto qua mons descendit in aequum, 835  
 Hic, ubi non plana est, sed prope plana via,  
 Parva licet videas Captae delubra Minervae,  
 Quae dea natali coepit habere suo.  
 Nominis in dubio causa est. Capitale vocamus  
 Ingenium sollers : ingeniosa dea est. 840  
 An quia de capitis fertur sine matre paterni  
 Vertice cum clipeo prosiluisse suo ?  
 An quia perdomitis ad nos captiva Faliscis  
 Venit ? et hoc ipsum littera prisca docet.  
 An quod habet legem, capitis quae pendere poenas 845  
 Ex illo iubeat furta reperta loco ?  
 A quacumque trahis ratione vocabula, Pallas,  
 Pro ducibus nostris aegida semper habe.  
 Summa dies e quinque tubas lustrare canoras  
 Admonet et forti sacrificare deae. 850  
 Nunc potes ad solem sublato dicere voltu  
 "Hic here Phrixeae vellera pressit ovis."  
 Seminibus tostis sceleratae fraude novercae

- Sustulerat nullas ut solet, herba comas.  
 Mittitur ad tripodas, certa qui sorte reportet 855  
 Quam sterili terrae Delphicus edat opem.  
 Hic quoque corruptus cum semine, nuntiat Helles  
 Et iuvenis Phruxi funera sorte peti.  
 Utque recusantem cives et tempus et Ino  
 Compulerunt regem iussa nefanda pati, 860  
 Et soror et Phrixus, velati tempora vittis,  
 Stant simul ante aras iunctaque fata gemunt.  
 Aspicit hos, ut forte pependerit aethere, mater,  
 Et ferit attonita pectora nuda manu,  
 Inque draconigenam nimbis comitantibus urbem 865  
 Desilit, et natos eripit inde suos.  
 Utque fugam capiant, aries nitidissimus auro  
 Traditur : ille vehit per freta longa duos.  
 Dicitur infirma cornu tenuisse sinistra  
 Femina, cum de se nomina fecit aquae. 870  
 Paene simul periit, dum volt succurrere lapsae,  
 Frater, et extentas porrigit usque manus.  
 Flebat ut amissa gemini consorte pericli,  
 Caeruleo iunctam nescius esse deo.  
 Litoribus tactis aries fit sidus : at huius 875  
 Pervenit in Colchas aurea lana domos.  
 Tres ubi luciferos veniens praemiseric Eos,  
 Tempora nocturnis aequa diurna feres.  
 Inde quater pastor saturos ubi clauserit haedos,  
 Canuerint herbae rore recente quater, 880  
 Ianus adorandus cumque hoc Concordia mitis  
 Et Romana Salus ara que Pacis erit.  
 Luna regit mensis : huius quoque tempora mensis  
 Finit Aventino Luna colenda iugo.



## NOTES.



S. G. = Smith's *Smaller Latin Grammar* (Murray, 3s. 6d.).

L. C. = *Latin Composition and Syntax* (Univ. Corr. Coll. Press Warehouse, 2s. 6d.).

S. H. = Smith's *Smaller History of Rome* (Murray, 3s. 6d.).

† prefixed to a note indicates that the text is doubtful.

v. l. = *varia lectio* (variant reading).

N.B.—Important proper names, of which no mention is made in the Notes, will be found in the Index.

ARGUMENT (1-166. *Introductory*).—(1-8) *Mars, the god of war, is invited to imitate the warlike goddess Minerva and lay aside his weapons.* (9-48) *He was without his weapons when by the Vestal Silvia he became the father of Romulus and Remus, who (49-64) were cast by the usurping king Amulius into the Tiber, but miraculously saved, suckled by a she-wolf, and brought up in a shepherd's hut, and (65-70), on hearing the true story of their birth, slew Amulius and founded Rome.* (71-86) *The first month of the year is named by Romulus after his father Mars (March), who, as the war-god, was worshipped by the warlike Latins.* (87-98) *Other nations also called some month after the god Mars.* (99-134) *The old year was two months short, for the Greeks had not yet taught the Romans astronomy, and a peculiar reverence was attached to the number ten for different reasons.* (135-150) *Reasons for believing March to have been originally the first month.* (151-154) *Numa, the second king, added two months, but (155-166) the calendar was finally set right by Julius Caesar.*

[The following proper names, which will be found in the index, are of importance, and should be carefully noted: **Aricia, Hypsipyle, Mycēnae, Pythagoras.**]

1. **depositis**: plural because it refers to both *clipeo* and *hasta*. The abl. is that of attendant circumstances (abl. absolute), here, as often, best rendered by a finite verb followed by "and": "lay aside . . . and approach."

3. **roges**: *forsitan* is regularly followed by the subjunctive, because equivalent to *fors sit an* ("it may be a chance whether"). **poetae**: the possessive dative with *sit*—"what a poet has."

4. This verse is the answer of the question of v. 3. **nomina**: poetical plural for singular.

6. **ingenuis artibus**: dat. of work contemplated. **minus** goes with *vacat*, not with *ingenuis*.

7. **exemplo** : modal ablative. **ponendae** : *pono* is not uncommonly used in poetry in the sense of *depono* ("lay aside"—cp. v. 1, *depositis*). **ponendae cuspidis** is a genitive of quality or description, in which the noun must be accompanied by an adjective.

8. **agas** : consecutive subjunctive after *quod* = *tale ut id*.

9. **tunc . . . cum** : *cum* here denotes mere coincidence of time, and hence is followed by the indicative (*cepit*). Where a notion of cause, concession, or condition is implied, *cum* is regularly followed by the subjunctive. **eras . . . cepit** : "wast" (as a habit) . . . "charmed" (at sight). The imperfect denotes continuous action, the perfect, or more precisely here the aorist, denotes an indefinite or single act in the past. **Romana** : it is an anachronism to speak of Ilia as a *Roman* priestess, seeing that Rome was not yet founded. Ilia, otherwise Rhea Silvia, the daughter of Numitor, was one of the vestal virgins or priestesses of the temple of the goddess Vesta.

10. **ut** : final. **semina** : like the English "seed," often used in the sense of "race" or "descendants." **urbi** : *i.e.* Rome.

11. **moveri** : *moveo* is always transitive in the active ; the intransitive meaning "to move," "to start," is represented by the passive (as here, *moveri*). Observe that the passive in Latin includes the original middle voice, so here *moveri*, lit. = "to move oneself." Note also that the infinitive was originally the case—usually the dative—of an abstract verbal noun, and afterwards came to be used to express all sorts of case relations, just as if it were an indeclinable noun. Hence *moveri* here is the direct object of *vetat*, lit. "what forbids the setting out?" **inde** : "from that point" (in the story).

12. **sacra** : a neuter adjective used as a substantive. The word is used in three senses : (i) as here, "sacred vessels, etc." ; (ii) "sacred rites" or "ceremonies" (commonly) ; (iii) "sacred festival" or "holiday" (v. 809).

13. **molli . . . tramite** : ablative of quality or description with *ripan*. This ablative, like the genitive of quality, is generally accompanied by an adjective.

15. †**humo** : a local ablative, unaccompanied by the preposition which would be required in prose. This ablative is common enough in poetry. Another reading is *humi*, which is the locative case. Observe that the original locative case has left many traces in Latin : (i) in names of towns—*Corinthi*, *Romai*, *Lepti* (at Leptis) ; (ii) other words, *e.g.*, *postri-die*, *cotti-die*, *domi*, *humi*, *ruri*, *belli*, *militiai*. In the 1st and 2nd decl. the locative became confused with the genitive, hence such forms as *Romae*, "at Rome."

16. **pectore** : ablative of instrument. **restituitque** : good prose would require *que* after the first word in the sentence, but it frequently comes later in poetry.

18. **lève** : the metre shows that this is from *lēvis*, "light," not from *lēvis*, "smooth."

19. **obrepsit . . . cadit** : a change of tenses very common in poetry. **cadit** : is historic present.

26. **arbore** : the regular case after *nitor*. It is really an ablative



of instrument, *nitōr* signifying "to support oneself by." **sonos** : "sounds," *i.e.* words.

27. **sit** : "let it be," "may it be"; jussive use of the subjunctive. **imagine** : "a dream or vision"; lit. "a likeness," *i.e.* of the truth. **somni** is a possessive genitive.

28. **an** : *an* introduces the second alternative of a double question; often, however (as here), the first alternative is left unexpressed—"(was it a vision) or was it not rather . . .?" In such cases the second alternative is that which the speaker is inclined to prefer.

29. **Iliacis** : Trojan. The sacred fires, which were in charge of the Vestal Virgins, had been brought originally from Troy by Aeneas. **cum** = *et tum*, and naturally takes the indicative. Cp. v. 9, *n.*

30. **vitta** : the sacred fillet worn by the Vestals was emblematic of their chastity, and was always removed by the Pontifex Maximus when a Vestal was convicted of breach of her vows; hence the omen in the fillet falling from Silvia's head.

31. **inde** : refers to *vitta*. Such adverbs are not uncommonly used of things and persons, *e.g.*, *unde* = *ex quo*, etc. **duae** . . . **palmae** : of course typify Romulus and Remus. **visu** : the so-called supine in *-u* is really the abl. sing. of a verbal noun of the 4th decl. Here it is abl. of respect. (see S. G., § 544). **altera** of course refers to Romulus.

33. **protexerat** . . . **contigerat** : these pluperfects are used of instantaneous action in the past just as the perfect is sometimes used of instantaneous action in the present. In post-Augustan poets the pluperfect is used freely as a past indefinite tense.

35. **patruus** : Amulius. **molitur** : (connected with *molestus*) "set in motion," "swing."

36. **timore** : ablative of cause.

37. **Martia** . . . **avis** : the wolf and the woodpecker were sacred to Mars for the reason given in vv. 53, 54. **gemino pro stipite** : refers to the palms (v. 31).

39. **dixerat** . . . **sustulit** : observe how *dixerat* . . . *sustulit* exactly correspond to *implerat* . . . *refert*, and for explanation see v. 33, *n.* **non firmis** : these words are to be taken closely together as equivalent to *infirmis*.

43. **quo minus** : *minus*, like *minime*, is often equivalent to *non*, and *quo* for *ut* with the comparative is quite regular, so *quo minus* = "so that not," "so as to prevent." *quo minus*, and not *ut*, is used because of the notion of prevention contained in the next line. The fact that the two signs still remained (v. 44) *prevented* the year from departing. **emeritis** : *emeritus* is a term properly applied to a veteran soldier who has served out his time (cp. the verb *mereri*, sc. *stipendia*, meaning "to serve as a soldier"), and is here by metaphor applied to the courses of the year. The ablative is absolute. **annus** : at this time consisting only of ten months. See vv. 99, 100, 152.

44. **nitido** . . . **deo** : Phoebus. The two verses mean simply "ten months had elapsed." *nitido deo* is a dat. of advantage or person concerned. **signa** : the zodiacal signs in their order are the Ram

(*Aries*), the Bull (*Taurus*), the Twins (*Gemini*), the Crab (*Cancer*), the Lion (*Leo*), the Virgin (*Virgo*), the Balance (*Libra*), the Scorpion (*Scorpio*), the Archer (*Sagittarius*), the Goat (*Capre*), the Water-Bearer (*Aquarius*), and the Fishes (*Pisces*). The first triplet are the signs of spring, the second of summer, the third of autumn, and the last of winter. The sun passes through all these in his yearly course.

48. **subiit**: it was regarded as so great a calamity for the sacred fire (v. 29) to go out that the Vestal who allowed this to happen was subjected to the penalty of a very severe flogging at the hands of the Pontifex Maximus.

49. **ubi cognovit**: for tense see S. G., § 401. **aequi**: neut. adj. used as a noun.

50. **fratri**: dative of disadvantage after *raptas*. This is the regular construction after verbs of taking or snatching away, such as *eripio*, *adimo*, *extorqueo*, etc. Cp. S. G., § 288.

51. **amne**: abl. of place where (poetical); good prose would have *in amne*. **refūgit**: *refugio* is an instance of a verb primarily intransitive ("flee back"), becoming in a derived sense ("shrink back from," "avoid") transitive, and governing the accusative. Cp. *erubescō*, first simply "to blush," then "to blush at," "be ashamed of," *taceo* first "to be silent," then "to be silent about," "pass by in silence." See v. 56, etc.

53. **ferino**: a she-wolf suckled Romulus and Remus.

55. **Larentia**: the wife of Faustulus (v. 56), the shepherd who found Romulus and Remus, and took them home and brought them up as his own children. Her other name was *Acca*.

56. **taceam**: a subjunctive sometimes called Potential, really belonging to the apodosis of a conditional sentence, the protasis of which ("if I could," or "if I were asked to") is not expressed. **vestras**: the possessive of the plural pronoun, showing that the reference is not to Faustulus only, but to his wife also (cp. *vester*, v. 57). **pauper**, **opes**: there is a strong contrast in these words. They were poor in material substance, but rich in good works.

57. **honōs**: an archaism for *honōr*. This *-os* is the original form of *-or*: cp. *labos*, *lepos*, *colos*, etc. **Larentalia**: 23rd December (v. 58), and this passage shows that Ovid intended to finish the *Fasti*. **dicam**: for the tense see L. C., § 204, NOTE 1; S. G., § 407.

58. **geniis**: the *genius* is the spirit of a man, supposed to be born with him and to watch over him until death; as a deity offerings of wine and sacrifices were made to him. The allusion here is to the festival of the Saturnalia, corresponding to our Christmas.

59. **ter senos . . . annos**: accusative of the duration of time. The phrase is literally "had grown up during sixteen years," and so is translated "had grown up to the age of sixteen." *Senos* is the distributive numeral, which is used in three ways: (i) to signify "so many apiece"; (ii) for the cardinal numeral, in cases where a word either has no singular or has a singular in a different sense, e.g., *binæ aedes*, "two houses" (*aedes* in the sing. signifying a temple,

and *duae aedes* consequently "two temples"); (iii) often, as here, in poetry as a mere variation for the cardinal.

62. *Iliadae*: either "sons of Ilia," or "descendants of Ilus," the founder of Troy or Ilium, and hence meaning "Trojans." Here the reference is to Romulus and Remus. *iura . . . dabant*: "were giving decisions." In the earliest days the judge was a law unto himself, following only traditional custom.

63. *sanguine*: abl. of instrument or cause.

64. *in sua rura* goes with *redigunt*, *actos* being used absolutely in its common meaning of "plundered," "lifted," *i.e.* by the *praedones*.

65. *audiērunt*: for tense see note on v. 49. Notice the irregularity of short *e* in the penultimate of the 3rd pers. plur. of perf. indic., and cp. *compulērunt* in v. 860. *pater editus*: "their father declared," *i.e.* "the announcing of their father"—an illustration of the Latin preference of the concrete to the abstract. Cp. *ab urbe condita*, "from the foundation of the city." See L. C., § 81, NOTE 3.

66. *nomen*: "a great name," "fame."

68. *avo*: Numitor; see S. H., p. 9.

69. *quamvis . . . fuerunt*: *quamvis* often takes the indic. in poets, but not in Cicero.

70. According to the story Remus in scorn leapt over the low walls of Romulus, whereupon his brother slew him.

72. *pater urbis*: "founder of the city," *i.e.* Romulus.

73. *natus*: sc. *esse*. *Est* and *esse* (auxiliary) are commonly omitted.

74. *credor . . . credar*: there is here apparently a breach of the rule with regard to *credo* and other verbs governing the dative in the active, that they should be used in the passive only in an impersonal way (*e.g.* "I harm thee," *noceo tibi*; "but thou art harmed by me," *tibi a me nocetur*). But here *credo* is not used in the sense of trusting a person or believing his word (in which sense only does it govern the dative); *credor* is here = *putor* or *existimor*, and means simply "think." Exactly similar instances are in vv. 182, 190, 451. Cp. *credemur* in v. 351, which is a genuine irregularity for *nobis credetur*.

75. *Romano . . . anno*: a dative of advantage or possession, almost equivalent to a genitive; cp. the regular phrase, *alicui ad pedes se proicere*, "to throw oneself at the feet of some one." †*dicimus*: there is a variant *ducimus*, "we derive." Notice that Romulus began the year with March.

77. *vocat*: subject (1) *Romulus*, or possibly (2) *vox*.

79. *ante omnes*: supply *deos*. *priores*: people who dwelt in Latium before Romulus.

80. *studiis . . . suis*: *i.e.* their warlike disposition.

81. *Cecropidae*: the descendants of Cecrops, the mythical first king of Attica, *i.e.* the Athenians. *Minoia*: the land of Minos, a famous king and lawgiver of Crete.

82. *tellus Hypsipylea*: "the land of Hypsipyle" (see Index), *i.e.* Lemnos.

84. *Fauni*: *i.e.* Pan. *Maenalis ora*: "the Maenalian region," *i.e.*

Arcadia, from Maenalus, a mountain-range of the eastern half of Arcadia, which is the central region of the Peloponnese.

87. **quod si**: *quod* is really an accusative of extent or respect ("with respect to which"), and is very often thus used with *si*, giving the meaning "but if" or "now if."

88. **erit**: notice the tense—"there will be," in the sense of "you will find it so when you look."

91. **Aricinos Albanaque tempora . . . Telegoni moenia**: the comparison is very awkwardly expressed, seeing that inhabitants of Aricia (for Aricia, see v. 261, *n.*), calendars of Alba, and walls of Telegonus are heterogeneously combined. Strictly calendars (*tempora*) should be expressed with each.

92. **Telegoni moenia**: *i.e.* Tusculum, founded by Telegonus, son of Ulysses and Circe.

93. **quintum**: *sc. mensem nomine Martis*. **Laurentes**: the people of Laurentum, a town on the sea-coast of Latium.

94. **a tribus primum**: *sc. mensem*, "the first starting from three," *i.e.* the fourth. **turba Curensis**: "the people of Cures," *i.e.* Sabines.

95. **proavis**: *lit.* "great-grandfathers," here simply "ancestors." The order is *pater, avus, proavus, abavus, atavus, tritavus*.

96. **huic genti utrique**: *i.e.* Peligians and Sabines.

99. **quot nunc**: supply *habent homines*. **Kalendas**: see Introduction, § 7. Here it is used instead of *menses*.

100. **geminis mensibus**: *abl.* of measure with *minor*.

102. **male forte**: *male*, when used to qualify an adjective, has two forces: (i) in conjunction with an adjective of a *good* signification, as here, it *negatives* the adjective; *forte* is "brave," *male forte* is "not at all brave" (ii) in conjunction with an adjective of a *bad* signification it *intensifies* the adjective; *raucus* is "hoarse," *male raucus* is "miserably hoarse." At the time when the Romans came into collision with them the Greeks were effeminate and degenerate; in earlier times, notably in the Persian wars, they had been anything but *male forte genus*.

104. **pila**: the *pilum* was the heavy javelin, the typical weapon of the Roman infantry, which they hurled at the enemy before taking to their swords.

105. **Hyadās**: the *a* properly short (Greek declension) is here lengthened *in arsi*, *i.e.* in the position on which the *ictus* or beat falls. See Appendix on Greek nouns. The simultaneous rising of the Hyades and the Pleiades with the sun portended rainy weather. **Atlanteas**: notice the irregularity of a spondee instead of a dactyl in the fifth foot.

106. **geminos esse sub axe polos**: the two poles are the Arctic and Antarctic poles, lying at the extremity of (*sub*, "under") the imaginary axis about which the earth turns. Notice the slight change of construction from single noun-objects (v. 105) to an object-clause (v. 106).

107. **Arctos**: the Greater and Lesser Bear, a double constellation

in the neighbourhood of the north pole. The Greater Bear was also called Helice (v. 108—from Greek *ἐλισσομαι*, “to revolve,” because it appears to revolve round the Pole Star). The Lesser Bear was also called Cynosura (v. 107—from Greek *κυνὸς οὐρά*, “a dog’s tail,” because of a fancied resemblance to a dog’s tail). For declension of Arctos and Helice, see Appendix on Greek nouns.

108. **Sidoniis**: from Sidon, a city of the Phoenicians; stands by Synecdoche, in which figure the whole is “understood along with” (a part), merely for Phoenicians. The case is the dative of the agent, which is extremely rarely used with a finite verb (see S. G., §§ 293, 294), as here with *petatur*; cp. v. 325, note on *nobis*, which is a doubtful instance, and v. 266, *n*. It is common enough in poetry (and occasionally used in prose) with passive participles (cp. vv. 440, 597), and is the regular prose construction with gerund-, gerundives, and adjectives in *bilis*. **petatur . . . notet**: for reason of mood, see S. G., § 467. We should expect the imperf. subj. in historic sequence, but the present is used for greater vividness.

109. **signa**: the signs of the Zodiac. Cp. v. 44, *n*. **frater**: the sun, usually identified with Apollo or Phoebus, as the moon (*sororis*, v. 110) is identified with Diana. The reference here is to the seeming fact that the moon travelled round the earth once in a month, and the sun travelled round the earth once in a year; the ancients imagined sun and moon to go in nearly the same orbit, and hence they traverse the same *signa*.

113. **illi**: *i.e.* the old Romans. **caelo**: a local ablative without preposition. Cp. v. 15, *n*. **tenebant**: used with its two objects, *caelo labentia signa* and *sua*, in different senses, with the first signifying “grasp” (intellectually), and with the second “grasp” (physically); this figure is known as Zeugma.

114. **crimen** in prose usually refers to the accusation or charge, and not (as here) to the offence itself. **feno** appears to be a descriptive ablative, irregular because not accompanied by a qualifying adjective. Cp. v. 13, *n*. Supply *erant*; *illa* refers to the Roman standards, which consisted of handfuls (*manipulus*, v. 117, or *manipulus*, from *manus*, and *pl-* as seen in *plenus*, “full”) of hay (*fenum*) hoisted on the end of a pole (*pertica*). The Roman silver eagle (*aquilas*, v. 116) was a much later introduction due to Marius.

119. **indociles**: = *indocti*, “untaught.” **ratione**: knowledge that comes by reasoning. **carentes**: *careo* usually = “I am without,” *egeo* = “I feel the want of.”

120. **lustra**: *lustrum* signifies the actual five years which constituted the term of the censor’s office, and so generally any period of five years, as here. As under the old system of reckoning the year was too short by two months, every *lustrum* or five years would be too short by ten months (*mensibus minora decem*). Hence a *lustrum* was only about two months more than four solar years, and in this sense it is used in v. 165.

121. **recepterat**: for mood, see S. G., § 481, *Obs.* Supply *cornibus*, *lit.* “embraced her (full) orb with her horns.” So in Book II., v. 175,

*impletat cornibus orbem*, "had filled the orb with her horns," the Roman way of saying "had become a full moon."

125. **adusque decem**: in prose would be *usque ad decem*. **venitur**: impersonal.

126. **inde**: = *ab eo*, i.e., *decem*, v. 31, *n.* After each ten we begin adding one, two, three, and so on up to the next ten. In *spatiis novis* the metaphor is taken from the circus, in which the circular course (*spatium*) had to be gone over many times in laps. The dative is one of advantage or possession, and is closely connected with *principium*. Cp. v. 75, *n.*

127. **inde**: "therefore," i.e. because that number was then in great honour. **patres**: in the earliest regal times at Rome the Senate consisted only of a hundred members; these were divided into ten groups of ten each (*decuriae*), representing the old Patrician curies, which were ten in number. Each *decuria* supplied a representative to a body called the *decem primi*, and this body in its turn had a representative or chief called the *princeps senatus*. Cp. S. H., p. 12.

128. **Hastatos . . . decem**: supply *orbis*. Each *orbis* or *manipulus* contained a hundred; there would thus be 1000 *hastati*. Similarly there were 1000 *principes* and 1000 *pilani*, thus making altogether a legion of 3000 (= 30 maniples). The *Hastati* or *Spearmen* (*hasta*), the younger men, led the van; in the centre came the *Principes* (so called because originally the first); the rear was brought up by the veteran *Triarii* (so called from forming the *third* rank), otherwise called *Pilani* or *Javelin-men* (*pilum*, cp. v. 104, *n.*). *Principes* and *Pilanus* in v. 129 are used collectively in the singular, just as *miles* is often used of the army. S. H., p. 122 foll. For position of *-que*, see v. 16, *n.*

130. **legitimo . . . equo**: the *Equites* or *Knights* served (*mercat*, sc. *stipendium*) on horses allowed by law (*legitimo*), i.e. provided at the public expense, and had other privileges, such as wearing a gold ring, reserved seats at the public games, and a particular kind of dress. To each legion (= 3000 men) went 300 *Equites*, divided by Romulus into ten squadrons (*turmae*) of 30 each. For the later development of the *Equites* into the *Ordo Equestris*, see S. H., p. 158.

131. **Titiensibus**: the old Roman state consisted of three distinct elements represented in three patrician tribes, the *Ramnes* or *Latins* of Romulus, the *Titienses* or *Sabines* of Titus Tatius, and the *Luceres* or *Etruscans* under Caeles, a *lucumo* (a title of Etruscan princes). Each of these tribes was divided by Romulus into ten *curiae*. For the legend first connecting the *Latins* of Romulus with a Sabine element, see v. 201. **ille**: of course refers to Romulus.

133. **igitur**: gives another consequence of v. 122; cp. v. 127.

134. **hoc . . . spatio**: ablative of time within which. S. G., § 324. Cp. *toto anno*, v. 137. **luget**: an instance of a verb strictly intransitive becoming transitive in a derived sense. - Cp. v. 51, *n.*

135. **neu** = *et ne*. Notice the position of *quin*, which in sense comes before *primae*.

137. **laurea**: strictly the feminine of the adjective *laureus* (formed

from the noun *laurus*), agreeing with *arbor* understood. A bough of laurel was every 1st of March affixed to the doors of the Flamens, there to remain a whole year. There were three Flamens or priests (from *fla-gro*, "burn," *i.e.* the one who burns sacrifices), attached respectively to the service of Mars Gradivus (see v. 169, *n.*), Quirinus (the deified Romulus), and sovereign Jupiter (Flamen Dialis). *Flaminibus* is a dative of the person concerned.

139. **regis** : *i.e.* the *rex sacrorum* or *rex sacrificulus*. In Rome, as in most ancient communities, the offices of king and high priest of the nation were originally combined ; after they were separated the title *rex* was still retained by the *rex sacrorum*, who was the head of the college of priests (*sacerdotes*). N.B.—The *Sacerdotes* must be distinguished from the *Pontifices*, who constituted a superior college. For the title *rex*, cp. *Rex Nemorensis*, the title of the priest of Diana at Aricia (see v. 271, *n.*). **arbore Phoebi** : the bay-tree, sacred to Apollo (Phoebus).

140. **curia prisca** : a collective use of the sing. There were four curiae or chapels surviving from the thirty originally built by Romulus for religious ceremonies, one for each curia (see v. 131, *n.*) ; these four were known as *veteres curiae*.

141. **Vesta** : *i.e.* "Vesta's temple."

142. **Iliacis** : see v. 29, *n.* **cana** : opposed to *recenti*, v. 141.

143. **arcana** : so called because closed against every one except the Vestals.

145. **mihi** : S. G., § 296. **fides** : "a ground of faith or belief," *i.e.* a proof. **annos . . . priores** : explains what the belief referred to in *fides* is. The next line forms the subject to *est* understood, the other subject being *parva fides*. *Isse = ivisse*.

146. **Anna Perenna** : see v. 523, *n.*

147. **veteres** : *vetus*, "old and still-existing," *i.e.* of old standing, is distinguished from *antiquus*, "old and no longer existing," **honores** : offices of state, such as consulships, tribunals, etc. The day on which officers entered on their duties was doubtful before about 222 B.C., when it was fixed for March 15 ; in 153 B.C. the date was altered to Jan. 1.

148. **perfidè Poene** cannot refer to Hannibal, whom Horace speaks of as *perfidus Hannibal*. The Hannibalic War (the second Punic War) ended in 202 B.C. with the battle of Zama, in which Scipio Africanus defeated Hannibal ; and as the election of magistrates in March continued till 153 B.C. in the third Punic War (thirty years after Hannibal's death), Ovid's words must refer to the Carthaginians generally, of whom the phrase *Punica fides* ("Punic faith," *i.e.* treachery) was proverbial. For *Poenus*, collective sing., cp. vv. 128, 140.

149. **Quintilis** : the fifth month (*quintus*), called, after the great Caesar, Iulius (July). **fuerať = erat**, cp. v. 33.

150. **a numero** : Sextilis (later Augustus, after the emperor), September, October, November, December.

151. **oliviferis . . . ab arvis** : the Sabine country was famous for

its olive trees, and Numa Pompilius came from the Sabine town of Cures. For legends of Numa, see vv. 300-398; S. H., pp. 12, 13.

152. **menses . . . abesse duos** : Numa, perceiving that the year was too short, added the months of January and February.

153. **Samio** : Pythagoras, a native of Samos (see Index).

154 : **Egeria** : S. H., p. 12.

156. **haec cura** : = *huius cura*. Cp. v. 617, *metus iste = metus istius*.

157. **deus** : for the deification of Julius Caesar, see v. 703. **propaginis** refers to Augustus (who was only Caesar's adopted son).

158. **officiis** : "duties," "too mean to merit his services."

159. Ingenious adulation of Caesar.

161. **moras solis** refers to the time spent by the sun in the different signs of the Zodiac during its yearly course. **Quibus** : "by means of which" (instrumental ablative). **rediret** : consecutive subj. after *quibus = ut iis*.

163. For Caesar's reform of the calendar, see Introduction, § 7. **diebus** : dative, indirect object after *iungo*. Another construction with *iungo* is *cum* with the ablative.

164. **e pleno tempora quarta die** : "the fourth part of a full day."

**ARGUMENT** (167-398, 1st or *Kalends of March*).—(167-172) *Mars is asked why the Roman matrons observe his festival. He explains (173-201) how, when the original Romans could obtain no wives from their haughty neighbours, he advised Romulus to invite the Sabines and other neighbours to the sacred games of Consus, and to carry off the marriageable women (202-230); how war broke out between the nations; and how the stolen brides, coming between the armies, reconciled the combatants, and how in consequence the matrons celebrate the feast of Mars. (231-258) Another reason is that Mars is the son of Juno, and Juno is worshipped by the women as the goddess of marriage and birth. (259-260) He then gives an account of the origin of the sacred ancilia, which are on this 1st of March carried in procession by the Salii or priests of Mars. (261-284) Numa, the second king of Rome, is in the grove of Egeria his spouse, when (285-294) he is affrighted by the sudden lightning of Jove, but is reassured by Egeria, who tells him how to compel Picus and Faunus to show him the way to avert the omen of the lightning. (295-330) Numa acts on her injunctions, and Picus and Faunus draw down Jupiter to the earth, who (331-348) tells Numa how to avert the omen, and promises him a pledge of Rome's continued empire. (349-378) The next day, in the presence of all the people, the ancile falls from heaven. (379-393) To Mamurius is entrusted the task of making eleven other ancilia precisely similar. (393-396) People are recommended not to marry on the 1st of March, and (397-398) on this day the wife of the Flamen of Jupiter must not comb her hair.*

See Index for: **Consus, Faunus, Hippolytus, Mars, Sabini, Styx.**

165. **lustrum** : *i.e.* about four solar years. As in v. 120, the ancient



Roman year of ten months is referred to, so that a "five year period" makes up four solar years and two months.

166. **partibus**: instrumental ablative. **una dies**: Ovid constantly makes *dies* feminine in the singular, contrary to the usual rule that *dies* (always masculine in the plural) is masculine also in the singular, except when it denotes an indefinite period, or the set day appointed for a transaction.

167. **monitus**: this word is commonly applied to the sayings of a seer or bard, or his inspirer.

169. **Gradive**: a surname of Mars (from *gradior*), "the marcher."

170. **fasta**: "festivals," used like *sacra* is in v. 809, and, like *sacra*, an instance of the neuter adjective used as a noun (cp. *aequi*, v. 49). **colant**: subj. in dependent question.

173. **studiis**: dative of advantage after *advocor*. **studiis pacis**: = "peaceful pursuits"; *pacis* being objective gen. S. G., § 268. **utilis**: "adapted for."

174. **advocor**: *advoco*, a technical word used of either plaintiff or defendant in a suit calling in a person as a witness or legal counsellor, who is technically named *advocatus* (whence the later meaning of "advocate"). **gressus**: with an allusion to *Gradive* (v. 169).

175. **hac parte**: a local ablative; S. G., § 331, *Obs.* The reference is to *studiis pacis*, v. 173.

176. **hoc**: an adverbial acc.; see S. G., §§ 253, 254; cp. the similar phrases *multum*, *plurimum posse*, "to have much, very much power." The power here referred to in *hoc posse* is that of influencing and directing the arts both of war and of peace; see vv. 5 foll.

177. Mars Gradivus here replies. **dierum**: object. gen. probably (1) after *vates*, or possibly (2) after *operose*; S. G., §§ 268, 276. **dierum**: i.e., *dies fasti et nefasti*.

178. **memori pectore**: (1) abl. of means, or (2) local abl.; for the latter see S. G., § 331, *Obs.*

179. **si . . . velis**: the apodosis must be supplied—*dicam tibi*. "Shouldst thou wish . . . I will tell thee—it was, etc." **prima . . . elementa**: = "first rudiments," used especially of the alphabet elsewhere.

180. **huius**: sc. *Romae*; *hie* and *hodie* are commonly used in the sense of "this present."

181. **populis**: *populi* is used by Ovid sometimes to denote the inhabitants of a single city. For the dative, see S. G., § 298, 2.

182. **credita**: passive of *credo*, used personally. See note on v. 74.

183. **fuert**: subjunctive, being in indirect question after *quaeris*. **nati**: i.e. Romulus.

184. **domum**: the *casa Romuli* still pointed out on the Palatine in Ovid's time. *De canna straminibusque* goes closely with *domum*.

185. **carpebat**: the original meaning is "pluck," "snatch"; hence it gets meaning of "enjoy" (as here, and in v. 622), or "make use of"; and from this comes its use with various words of local signification, such as *iter* (cp. v. 604), *viam*, *terram*, *mare*, *litora*, etc., in the sense of "pass over," "walk along."

189. **spernebant**: notice plural verb with a collective noun as subject (*vicinia*). S. G., § 222

190. **male** = *vir*. Cp. *male forte*, v. 102. **credebar**: see v. 182, *n*.

191. **nocebat**: sc. *illis*. The subject of the verb is the whole of the rest of the sentence.

192. **iugera**: for declension, see S. G., § 53 (6). The *iuger* was rather more than half an English acre.

193. **quaeque**: feminine singular, in apposition to *volucresque feraeque*.

194. **procreet**: subjunctive in final relative clause, since *de qua* (= *ut de ca*); see S. G., § 478.

195. **dantur**: historic present = *dabantur*.

196. **vellet**: consecutive subj.; see S. G., § 479. **nubere**: properly used only of the woman; *ducere* or *ducere in matrimonium*, of the man.

197. **patriam**: *i.e.* a martial spirit.

201. **intumescere**: of instantaneous action; v. 33, *n*. **Cures**: (1) the name of a hamlet between the Tiber and the *Via Salaria* of later Rome, where King Tatius ruled; (2) plural here, "the inhabitants of Cures"; see v. 131, *n*.

202. **tum primum**: there is a reference to the war between Caesar (*soer*) and Pompeius (*gener*). S. H., ch. xxxiv.

203. **fere**: "as a rule," "in most cases."

204. **tracta erant**: the pluperfect refers to the *conveniunt* of the next line—"had been prolonged, when the wives assemble." Ovid here expresses paratactically (*i.e.* by co-ordinate construction) what in good prose would be expressed hypotactically (*i.e.* by subordinate construction). Parataxis was the oldest form of construction; conjunctions sprang up in course of time. *Bella propinqua* = *bella propinquorum*.

205. **dictam Iunonis in aedem**: either "in the temple called Juno's," or "in the appointed temple belonging to Juno."

206. **nurus**: Hersilia, the wife of Romulus.

208. **pie** means "dutiful" both to fathers and to husbands. The meaning is, "We cannot do our duty to our relations if we remain inactive." Usually *pictas* is the quality of a man who fulfils his duty (i) to his parents (hence *pious Aeneas*), or (ii) to his children (*pia mater*, IV. 555), or (iii) to his country, or (iv) to the gods.

209. She points to the armies. **sint**: see S. G., § 468.

211. Good prose would require *utrum* before *viduae*. S. G., § 436.

213. **dederat**: cp. v. 33, *n*.

214. **maesta**: the adjective is used proleptically, *i.e.* it expresses the result of the verbal action, the verbal action in this case being given in the words *funerea veste tegunt*; they array in funeral attire their bodies, so that they are *maesta*, *i.e.* presenting a sorrowful appearance.

216. **pugnae**: dative of work contemplated. S. G., § 297.

219. **medium campi**: *medium* is here used as a noun with genitive dependent upon it. The meaning is "into the midst of the battlefield." **tetigere**: cp. v. 49, *n*.

221. **sentirent**: subj. because not a fact. The indicative is used in sentences of comparison where the occurrence adduced in comparison is a fact (Roby).

224. **posse coactus**: supply *a matre*. *Cogo*, unlike most verbs of compelling, is usually followed by an infinitive.

225. **viris**: for this dative, cp. note on *anno*, v. 75. **cadunt**: is equivalent to a passive of *abicio*.

227. **scuto**: the *scutum* was a large oblong wooden shield covered with hide; the *clipeus* (v. 1) was a small round shield of metal.

228. **dulcior**: (1) "happier than usual"; (2) indefinite use of the comparative often = "somewhat happy"; tr. "right happy."

228. †**diem, quae priva, meas**: with *priva* supply *est*, and take *meas Kalendas* in apposition to *diem*. Another reading is *prima* for *priva*. But the simplest reading is *Inde mei primas mensis celebrare Kalendas*, "in consequence of that . . . to celebrate as the first the Kalends of my month."

230. **Oebaliae**: means here "Roman." Oebalus was a king of Sparta; the Sabines, according to one tradition, were a Spartan colony; and the Romans of Ovid's time were descended from the Sabine women that have been spoken of.

231. †**hac** ("for this reason") introduces *quia*—an unusual usage; *v.l.*, *aut*, which would answer to *vel* (v. 233)—also unusual. **com-mitti**: passive form with reflexive meaning. See note on v. 11.

232. **Martia**: inserted merely to emphasise the connection with Mars.

235. **quid quod**: *lit.* "what of the fact that . . .," *i.e.* "moreover."

237. **arboribus**: dative of advantage.

239. **qua**: adv. explaining *vias* (v. 240). It is used consecutively; see S. G., § 479.

241. **pecoris** . . . **creandi**: gen. of description; S. G., § 274.

242. **larem**: the *lares* were the tutelar deities of hearth and home, whose images stood in a little shrine beside the hearth. Every household had its *lar familiaris*, and his image was placed between those of the two *penates*. In olden times the hearth was in the *atrium*, and it should be noted that the group of the *lar* and *penates* were called as a whole either *lares* or *penates*.

243. **iure**: a modal ablative; S. G., § 311.

246. **Esquilias**: Ovid seems to hint at an etymological connection between this word and *excubias* (v. 245). *Esquilias* is possibly derived from *excolere*, "to cultivate." The word here is in apposition to *nomina*, which is a poetical plural; see v. 4.

247. **nuribus**: *nurus* frequently = *mulieres* in Ovid. **Iunoni**: as the patroness of marriage and birth.

251. † **matrem mea**: *v.l.* *matrum me*, the meaning of which would be "the throng of mothers [consequently] worship me." Observe the emphasis on *matrem*, and note that *mea* = *Martia*, *i.e.* Roman.

252. **pia**: because his people and he show honour to his parent, who loves wedded women; see v. 208, *n.*

253. **deae** : dat. of advantage ; cp. v. 237, *n.*

254. **de tenero flore** : *i.e.* with chaplets (*coronis* or *sertis*) made from fresh flowers ; cp. *de canna straminibusque domum*, v. 184, *n.*

259. **Salii** : a guild of twelve priests ("dancing" or "leaping" priests, from *salio*, "leap") instituted by Numa to the service of Mars for the special purpose of taking charge of the twelve sacred shields (*ancilia*, the story of which Ovid tells, vv. 370-384). These they carried in sacred procession round the city on the first of March, as here mentioned. *Mamurius* was the artificer of eleven of these shields (v. 383) ; why the Salii sang his praise is told, vv. 385-392. *Mamurius* is also an ancient name of Mars.

261. **Nympha** : *Egeria* (v. 154, *n.*). **monere** : *monere* is often used of the utterances of goddesses, etc., to poets and prophets, as well as of the utterances of the latter themselves. **nemori** : probably a locative form, cp. *ruri*. **Dianae** : the grove and lake (described vv. 263-268), sacred to Diana, were at Aricia (*vallis Aricinae*, v. 263), a town twenty miles S.E. of Rome on the Appian Road, and not far from the Alban Mount. The town is now called *La Riccia*, and the lake (*lacus Nemorensis*) *Lago di Nemi*. **operata** : "busied," "who pursuest thine office in."

262. **ad tua facta veni** : *i.e.* "come to aid me while I hymn thy works."

263. **vallis Aricinae** : possessive genitive dependent on *silva*.

266. **nullis equis** : for this dative of the agent with a finite verb cp. v. 108, *n.*

267. **licia** : by which gifts and votive tablets (*tabella*, v. 268) were hung. It was customary to hang offerings on the temple walls or holy trees in gratitude for answered prayer.

268. **meritae** : sc. *multam tabellam*. The case is dat. of advantage : cp. *Conso* (v. 199) and *Iunoni* (v. 247), or gen. of description, tr. "in honour of." **multa** : this singular use of *multus* ("many a") is not infrequent in poetry.

269. **potens** here signifies "master" or "possessor," and like *compos*, which has the same meaning (cp. *compos roti*, *compos mentis*), takes an objective genitive representing the direct object of the action implied in the noun or adjective. **frontem** : the "retained acc." after *redimita*. The acc. which would naturally follow the transitive verb in the active is retained when that verb is put in the passive. This is a common construction in poets. The prose usage would in such cases be abl. abs. The explanation in S. G., § 251, is obsolete.

271. **regna** : cp. v. 139, *n.* The priest of Diana's grove at Aricia was called *Rex Nemorensis*, and was always a runaway slave who had killed his predecessor, and would be himself killed and succeeded by some other runaway slave. **manibus pedibusque** : ablatives of respect ; see S. G., § 322.

273. **incerto murmure** : modal ablative, which, with the exception of such words as *ratione*, *arte*, *fraude*, *ordine*, *iure*, *iniuria*, etc., is generally accompanied by an adjective. Cp. *exiguus haustibus* in next line.

275. **grata Camenis**: she was herself one of the Camenae, who became identified with the Greek Muses (*Μοῦσαι*).

276. **caesilium**: abstract for concrete—"counsel" for "counsellor."

277. **Quiritis**: substantives and adjectives of the third declension which have the gen. plur. ending in *-ium* have the acc. plur. ending in *-is* or *-ēs*. *Quiris* was a Sabine word denoting "spear," and the term *Quirites* was applied to the Roman citizens in their civil capacity. Cp. v. 131, *n*.

278. **placuit**: sc. *Numae*. **deum**: gen. plur., old form. The original form of the gen. plur. was *-ōm*. *de-ōrum* is a later analogical formation, which in classical Latin had become the regular form.

279. **omnia posset**: see note on *hoc posse*, v. 176.

280. **pure**: almost = **pie**, "dutifully." **coeptaque sunt . . . coli**: *coepi* (active) is regularly used when followed by active infinitive, *coeptus sum* (passive) when followed by passive infinitive.

281. **armis**: abl. of comparison.

283. **aliquis**: here = the French *on*, e.g. in *on dit*. **vertitur**: reflexive, see on v. 231. **visa . . . ara**: abl. absolute.

286. **aethera**: for declension, see Appendix.

289. **dea**: Egeria. **ne terrere**: *terrere* is passive imperative. For prohibition expressed by *ne* with the imperative, see S. G., § 417, *Obs.*; see also § 420.

290. **flectitur**: the present tense, as here, sometimes denotes an action without reference to any particular time, so that it may be translated "can be turned away."

291. **Picus Faunusque**: ancient Italic deities of the wood and forest, who possessed the gift of prophecy.

292. **numen utrumque**: observe that *utrumque* is attracted to *numen*, whereas we might expect *uterque*. This is a common idiom; cp. *Hoc opus, hic labor est*, "this is your labour, this your task" (*Vergil*). **sōli**: observe the quantity and distinguish from *sōli*, v. 299.

294. Construe: *erudit qua arte possint capi, possint* being subj. in dependent question.

295. **Aventino**: one of the seven hills of Rome occupying the S.W. corner of the city.

296. **posses**: the apodosis of a conditional sentence, the protasis of which is contained in *quo viso* (= *et si hic visus esset*).

298. **saxo**: ablative of separation; S. G., § 303. **perennis**: derived from *per* and *annus*, "throughout the year," and so "unceasing."

299. **fere**: "as a rule."

300. **venit**: observe the quantity, and distinguish *vēnit*, perf. **fonti**: i.e. to the tutelary nymph of the spring. Cp. v. 261, *n*.

301. **Bacchi**: "the god of wine," used for "wine" itself. Cp. *Ceres* (goddess of agriculture and crops) used for "bread," and *Volcanus* (god of fire) used for "fire." This figure is called Metonymy.

302. **antro**: local ablative. **conditus**: a reflexive use of the

passive, common in poetry in past participles—"having hidden himself." Cp. v. 11, *n.*

305. **quies**: in sense of "sleep," cp. v. 19.

306. **vincla**: syncopated form of *vincula* (v. 307). Cp. *Hercle* for *Hercule* ("by Hercules"), *caldā* for *calida* (Horace).

310. **si**: with the indic. here denotes what is assumed as a fact.

311. Construe: *Monstrateque quo modo possit fulmen piari.*

313. **quae**: consecutive (= *talīa ut ea*), hence followed by subjunctive. Cp. *qui* in v. 315 (= *tales ut*). **monitu**: see v. 261, *n.*

316. **†in sua tela**: the force of this *in* with the acc. is "directed upon." *Vl.*, in *sua tecta*, "his own abodes."

318. **poteris**: indic. with *forsitan* is very rare; the subjunctive is the regular mood (see v. 3, *n.*). **usus** represents a conditional clause *si usus eris*.

319. **sententia**: used often of a speech in the Senate.

320. **nobis**: dative. See note on v. 50.

321. **ab arte**: a poetical irregularity (found again in vv. 326, 585) for the prose *arte* (which is used in v. 324). Occasionally poets, chiefly Ovid, use *ab*, where the simple ablative is the proper expression (Roby).

324. **quaque**: with *arte*, abl. of means.

325. **nobis**: a dative of the agent with *canentur* (cp. v. 108, *n.*), as well as the indirect object with *concessa*.

326. **ab ore**; see note on v. 321.

327. In this averting of the omen of lightning by drawing Jupiter down to the earth there seems to be a hint at the art of conducting lightning, an art which the Etruscan augurs are said to have practised. **minores**: "posterity," cp. *maiores*, "ancestry."

328. **Elicius**: from *elicere* "to draw forth"; his temple was on the Aventine; see Index, *s.v.* Iuppiter.

332. **fūgit . . . deriguere**: see v. 33, *n.* **hirsutae** is proleptic, expressing the result of the verbal action in *deriguere*; cp. v. 214, *n.*; tr. "so that it became bristling."

333. **rediit**: the second *i* is long in *arsi* (cp. v. 105, *n.*), and long also by nature as the 3rd sing. perf. was pronounced both long and short in some verbs on the analogy of the 1st sing.

334. **fulminis**: obj. gen. with *pīamina*.

335. **donaria**: here that on which gifts were offered, "the altar."

337. **remota**: what is *removed* or *withdrawn* from the range of ordinary intelligence is "obscure" or "indirect."

338. **dubio**: not used in its active sense of "which doubts" (as in v. 355), but in its passive sense of "about which doubt exists," and so "ambiguous." **ore**: *lit.* "mouth," tr. "utterance."

339. **parebimus**: distinguish *pāreo*, "I obey"; *pāro*, "I prepare"; *pārio*, "I bring forth."

340. **cepa**: a heteroclite noun, since beside *cepa*, *-ae* (fem.) there is also *cepe*, a neuter noun of 3rd declension.

341. **hominis**: sc. *caede caput*.

342. **piscis**: genitive dependent on *animam*, understood.

343. **his** : *i.e. cepa et summis capillis et pisce. facito* . . . **procures** : *procures* is jussive subjunctive (S. G., § 421, C.) in quasi-dependence on *facito*. This is the earlier paratactic construction (v. 204, n.); *ut* was introduced later in the history of the language. *Procuro* has the same meaning as *pio* in vv. 291, 311.

344. **colloquio** . . . **deum** : *deum* is an objective genitive, expressing the remoter object, and corresponding to a prepositional phrase (*cum diis*) after the corresponding verb (*colloquor*).

346. **Cynthius** : "the Cynthian" = Apollo, the Sun-God (who was born on Mt. Cynthus in Delos, an island of the Aegean) = the sun itself. **imperii pignora** : by this is meant the *ancile* (v. 377), on the possession of which the Roman empire depended (v. 379).

347. **ingenti tonitru** : ablative of attendant circumstances. S. G. § 311.

350. **dictis** : dative of advantage. Observe that the English idiom prefers adverbs to adjectives here.

351. **credetur** : see v. 74, n. This is a poetic licence for the regular *credetur nobis*. **sequetur** : see v. 57, n.

357. **rorata** : *roro* is an instance of a neuter verb (cp. v. 403—in order to be transitive it requires to be compounded with a preposition *e.g., irroro*, cp. iv., 315) which has nevertheless a passive participle. *Rorata* agrees with *pruina*, "the hoar-frost sprinkled over the land"; one would rather expect such a construction as *tellus pruina roratā* "the land sprinkled over with hoar-frost."

358. Numa, according to Ovid, dwelt in the *Atrium Vestae*, which was also called the *Atrium Regium*.

359. **medius** : the adjective used adverbially, "in their midst." Cp. *tarda*, v. 350. **acerno** : apparently costly in these simple times.

361. **summo margine** : (1) modal ablative, cp. v. 273, n.; *margo* is the rim or edge of the sun's disc; (2) local ablative, "at the edge of the horizon."

362. **speque metuque** : ablatives of cause.

363. **caput** : retained acc., cp. *frontem*, v. 269, n.

366. **pollicitam** : notice that the perfect participle of this deponent verb is here passive; see L. C., § 64; S. G., § 525, etc.

369. **tonuit** : when *tonat*, *tonuit*, are used impersonally, as it is called, the subject is really *deus*, which is here expressed. Even by Homer thunder in a cloudless sky was regarded as a good omen.

372. **summisere** : *summittere* has two meanings:—(i) as here "to lift up," the *sub* ("under") denoting the position *from* which the action takes place; (ii) "to cast down," the *sub* denoting the position *into* which the action takes place.

373. The event here described is doubtless the fall of some meteoric mass, which might have been accompanied by a noise like thunder (*ter tonuit*, v. 369); the noise is caused by the explosion of the meteor, and is not connected with clouds (*sine nube*, v. 369). For *scutum* see v. 227, n. **versatum** : like a feather.

374. **decidit** : "falls down," or "fell down" (pres. or perf.); distinguish *decidit*.

375. *ille*: Numa.

377. *quod . . . recisum est*: Ovid rightly derives *ancile* from *an-* (= *ambi-*, ἀμφι, cp. *anfractus*, *amsanctus*) and *-cisum* (*caedo*) "cut on both sides" like a violin; see S. H., p. 13. The derivation from ἀγκυλος is not consistent with the laws of philology.

378. *quaque*: "and in the way in which," "and as." **notes**: potential subj.

380. *multae calliditatis*: descriptive genitive or genitive of quality, which (like the similar ablative) requires to be accompanied by an adjective. Observe that the genitive is used rather of the sort and quality; the ablative of the special characteristics and condition (*Roby*).

381. The reference may either be to the shape of the shield or of the device upon it.

383. For the single *ne*, see S. G., § 416. *morum . . . artis*: gen. of the thing in point of which the term *exactior* is applied, also called gen. of respect, S. G., § 285. Construe: *difficile est illud* (the following) *dicere, morum fabraene artis exactior* (*fuerit*).

384. *clausit*: "brought to completion."

389. *detur*: jussive, as *sonent* (v. 390) also; S. G., § 421, C.

390. *extremo carmine*: a local ablative ("at the end of their song").

393. *nubere*: see v. 196, *n.* *qua*: nom. fem. of the indefinite *quis* ("any one"), which is used only after *si*, *nisi*, *num*, *ne*; and occasionally *quando*. *quamvis* in good prose regularly takes the subjunctive; for its use with the indicative, see S. G., § 502, *Obs.* 2.

396. *condita*: *condere ancilia* was the regular phrase for putting the *ancilia* back in their places after a procession.

397. *apicati*: "wearing the *apex*" or conical cap worn by the *Flamens* and the *Salii*. *Dialis*: the *Flamen Dialis* or priest of *Jupiter*.

398. *lucibus*: *lux*, like *lumen* ("light"), is often used in poetry for "day." Cp. v. 404.

ARGUMENT (399-402. 4th March).—*One of the two Fishes is invisible.*

399. *tertia nox*: the third night ushers in the fourth day, on which one of the Fishes is invisible. †*dimensa* ("having measured out, run through its course") is awkward without an object; *ignes* may possibly be taken as the object both of *dimensa* and *moverit*. Some read *demersa*, "having sunk," i.e. beneath the deep.

402. The Fishes were called Northern and Southern.

ARGUMENT (403-414. 5th March).—(403-406) *The constellation Arctophylax will be invisible, but (406-414) not so Vindemitor, into which was transformed a boy, Ampelos, beloved by Bacchus.*

403. *croceis genis*: ablative of description. See v. 380, *n.* *rorare*: cp. note on *rorata*, v. 357. *Tithonia coniunx*: the wife of *Tithonus*, i.e. *Aurora*, the goddess of dawn.



405. **Arctophylax** ("Bear-keeper") and **Bootes** are alternative names of the constellation of the Bear-keeper.

407. **Vindemitor** ("Vintager") is a star in the constellation Virgo, so called because it harbingers the vintage.

409. **Ampelon**: the vine personified. **intonsum**: it was a Greek and afterwards a Roman custom to cut the hair on arriving at the age of puberty and offer it to the gods, hence the meaning is "when still a youth." **satyro**: the Satyrs were woodland deities, intimately connected with the worship of Bacchus (cp. v. 737).

410. **Ismariis**: "of Ismarus," a mountain in Thrace, celebrated for its wine.

411. Vines in Italy are still trained on elm trees; "wedded to them," as Horace expresses it.

**ARGUMENT** (415-428. *6th March*).—*Pay your offerings at Vesta's sacred fire, which Aeneas brought from Troy, since on this day Augustus, who is descended from Aeneas, and so related to Vesta, was made Pontifex Maximus.*

See Index for: **Augustus, Aeneas.**

415. **sextus**: adverbial, "for the sixth time." Cp. v. 359, *n.* **Oceano**: ablative of separation.

418. **Iliacis**: see v. 29, *n.* **focis**: local ablative; see v. 175, *n.*

419. **Caesaris**: Augustus. **innumeris titulis**: *princeps senatus, censor, consul, proconsul, imperator, tribunus, Augustus.* †**quo**: "in which" (*lit.* "by which," instrumental; with this reading *mereri* signifies "to serve," a metaphor borrowed from military service (*stipendium mereri*). Other readings are *quem* (referring to *pontificalis honor*) and *quos* (referring to *titulis*), both the object of *mereri*, which will then mean "earn" (he preferred to earn them rather than to accept without deserving them).

420. **pontificalis honor**: Augustus accepted the title of Pontifex Maximus in 12 B.C.

421. **aeternis**: see v. 143. Augustus was deified on his death, but Ovid speaks of him as a god already.

423. **ferenti**: dative of advantage. The reference is to Aeneas.

425. **ortus ab Aenea**: the *ab* denotes remote ancestry; a closer tie, like that of father, would have been expressed by the simple ablative (cp. *satyro nympaque creatum*, v. 409). **tangit**: "has to do with," as a priest. **sacerdos**: Augustus. The Julian family claimed descent from Aeneas through his son Iulus, and Aeneas' mother Venus was of kin (*cognata*) to Vesta, being the daughter of Jove, who was Vesta's brother.

427. **ille**: Augustus.

**ARGUMENT.**—(429-516. *7th or Nones, and 8th March*).—(429-448) *This 7th is holy, since on it the temple of Vediovis, who is shown to be "the little Jupiter," was founded.* (449-458) *In the night of the 7th is seen the constellation Pegasus, the winged horse of Bellerophon.* (459-516) *On the 8th is seen the constellation of the Crown. Ariadne,*

having been deserted by Theseus, became the wife of Bacchus, and while she was bewailing the unfaithfulness of the latter he took her to heaven, and placed among the stars the crown that had been given her by Venus.

See Index for: **Bacchus, Libera, Medūsa.**

429. **nota** : the mark referred to was the letter *F*, signifying *fastus*. For *dies fasti* and *nefasti*, see Introduction, § 7. **Marti** : sc. *mensis*. **Nonis** : see Introduction, § 7. **illis** : an abl. of time, referring to the Nones.

430. **Vediovis** : an old Italian deity, partially identified by Ovid with the Roman Jupiter on account of some similarity in attributes and the derivation (vv. 445-448) from *ve-*, a negative or disqualifying prefix, and *Iovis*. **lucos duos** : i.e. the Arx and the Capitol, which were originally covered with forest ; the space between these two heights was known as *inter duos lucos*. Here was the asylum erected by Romulus (v. 431) as a sanctuary for thieves, murderers, runaway slaves, etc., in order that Rome might be peopled.

433. **Romanus** : collective singular.

434. **invidiosa** : here = "causing envy," "envious."

437. **iuvenalis** : accusative plural. See v. 277, *n*.

439. **post ausos Gigantas** : "after the daring attempts of the Giants" (*lit.* after the Giants having attempted)—the concrete for the abstract. Cp. *pater editus*, v. 65, and see note. The Giants, sons of Uranus (Heaven) and Gaea (Earth), attempted to scale heaven by piling Ossa upon Olympus, and Pelion on Ossa. Mount Olympus is the eastern part of the range of mountains separating Thessaly from Macedonia. Ossa is a mountain in the north of Thessaly. Pelion is a mountain south-east of Ossa, situated close to the Pagasæan Gulf.

440. **Iovi** : dative of the agent. See v. 108, *n*.

445. **vegrandia** : *ve-* probably denotes separation, and hence almost = a negative, as here, and in *vesca* (v. 446) *ve-* and *esca*, "food" ; cp. *ve-mens, ve-cors, ve-sanus*.

450. **Gorgonei equi** : the winged horse Pegasus sprang from the bleeding body of the Gorgon Medusa (hence called *Gorgoneus*), when her head had been cut off by Perseus (vv. 451, 452). Bellerophon captured and mounted him (v. 455), when, with his hoof, he opened the fountain Hippocrene on Mount Helicon in Aonia (*Aonias aquas*, v. 456), a district of Boeotia. Bellerophon attempted to fly to heaven on his back, but fell off. The horse then went on alone, and found a place among the stars (vv. 457, 458).

455. **indignantī** : for the abl. in *-i* see S. G., § 34.

456. **fōdit** : the quantity shows the tense ; for the perfect of sudden result see v. 33, *n*. Distinguish *fōdit*, present.

~~457. caelo~~ : for the abl. see S. G., § 315.

459. **Coronam** : the northern Crown ; according to the fable the crown of Ariadne (given by Vulcan to Venus and by Venus to Ariadne, v. 514) was transferred to heaven.

460. **Gnosida** : the adjective *Gnosis* from Gnosus, a town in Crete, means simply "Cretan." Minos, the father of Ariadne (her mother was Pasiphae), was king of Crete. Ariadne fell in love with the Athenian Theseus, and provided him with a sword, with which he killed the Minotaur, a monster shut up in a labyrinth in the isle of Crete, half-man and half-bull. She also gave him a clue of thread (*fila legenda*, v. 462), by which to find his way out of the labyrinth. After this Theseus went off with Ariadne, but deserted her in the isle of Naxos (*Theseo crimine*, v. 460), where Bacchus found her and married her, and eventually placed her crown (v. 515) among the stars.

461. **mutarat coniuge Bacchum** : the subject is (*ea*) antecedent of *quae*, v. 462. *mutō* ("exchange") has two constructions : (i) as here, the acc. of the thing taken in exchange and the abl. of that given in exchange ; (ii) as more commonly, the acc. of the thing given in exchange and the abl. of that taken in exchange.

465. †**deperxis crinibus** : "combed down, in respect of hair" (*crinibus* being an abl. of respect, cp. v. 271, *n.*), *i.e.* "straight-haired," to distinguish them from the woolly-haired Africans. *V.l.*, *deperxis crinibus*, a descriptive ablative (cp. v. 403, *n.*) going with *Indos*.

466. **Eo** : (Gk. *ἠώς*) adjective from Eos (*ἠώς*), the Dawn, a Greek word corresponding to the Latin *Aurora* (cp. v. 877).

469. **litore curvo** : local ablative without preposition. Cp. vv. 175, 418.

474. **abiit** : for the length of the *-i-* cp. v. 333, *n.*

475. **credat** : jussive subjunctive.

476. **nomine** : *i.e.* of the lover. **causa** : = "the reason of my grief."

477. **cooperat** : sc. *ire*. When deserted by Theseus in Naxos her death seemed inevitable.

478. **nulla** : = *non* ; this adverbial use of *nullus* is somewhat rare.

480. **dedoluisse** : the tense expresses finality and completeness.

482. **in lacrimas meas** : *in* used with the accusative to denote the result of an act ; "to my sorrow."

486. **me miseram** : the common accusative of exclamation, really the object of some verb understood, though not perhaps distinctly conceived, in the mind. **quotiens . . . loquar** : dubitative or deliberative subjunctive, "how often am I to repeat?" Another explanation is that *quotiens* = *qui totiens*, and explains the words *me miseram* : "unhappy me who (= in that I) so often repeat" ; causal subjunctive.

489. **tacitis** : here in a passive sense.

490. **falli digna** : a poetical irregularity for *digna quae fallar*.

491. **cupiam** : so-called potential subjunctive ; see v. 56, *n.* **celari Thesea** : see S. G., § 243, *Obs.* 2.

497. **nec praefor** : for this irregular construction in a prohibition, see note on v. 289. **amoribus ullam coniugis** : the things compared are not homogeneous, a common irregularity in comparisons, especially in Greek. Either "any woman" should be compared with "your

wife," or "the love of any woman" with "the love of your wife." This is called *comparatio compendiaria* ("abbreviated comparison"), brachylogy of comparison.

501. **ne noccat**: sc. *mihî*. "Let it not be prejudicial to me," *i.e.* in your judgment (for sense of *noceat*, cp. v. 191). The subject of *noceat* is *quod amo* ("the fact that I love"). **neque tibi nocebat**: *i.e.* in my judgment.

503. **ortus in igne**: Semcle, the mother of Bacchus, being consumed by fire when Jove at her request appeared before her in all his celestial effulgence, Bacchus was prematurely born, but was snatched from the flames by Jupiter, and placed in his thigh until the due time of his birth was come.

505. **solitus**: sc. *es*. The ellipsis of *est* is very common, but that of *es* and *sum* is rare.

507. **audibat**: an archaism for *audiebat*. For the tense, see S. G., § 392, *Obs.*

509. **occupat**: *occupo* has two meanings: (i), as here, "take by surprise"; (ii) "take before somebody else can take" (Greek, *φθάνω*). **per oscula**: in prose *osculis*.

510. **caeli summa**: cp. v. 219, *n.*

511. Distinguish the cases of *iuncta* . . . *iuncta*.

512. **Libera**: according to the usual Latin idiom (for which see S. G., § 296, *Obs.* 1), *Libera* should be *Liberæ*.

513. **sint** . . . **faciam**: see v. 343, *facito procures*. **coronæ**: v. 459, *n.*

ARGUMENT (517-522. 9th, 10th, 11th, 12th, 13th, 14th March).—*On the 14th of March there is horse-racing in the Campus Martius, but if that is flooded on the Caelian hill.*

518. **purpureum** . . . **diem**: "*purpureus* is applied not only to purple or red but to any bright colour" (Conington); cp. *purpureis ales oloribus* (Horace) "on the wings of lustrous swans." **rapido**: often as here means "violent," "rushing," and is a frequent epithet of fire; it refers here also to the glowing brilliance of Phoebus' chariot. **axe**: part for the whole, tr. "chariot."

519. **altera**: the first of these annual horse-races celebrated in the Campus Martius (*Campo*) in honour of Mars was on the 27th of February.

520. **in latus** goes either with *curvis*, "winding round its side" (the Tiber winds round three sides of the Campus), or with *urget*, "presses hard upon its side." **aquis**: instrumental abl.

ARGUMENT (523-710. 15th, or Ides of March).—(523-542) *The festival of Anna Perenna is celebrated on the banks of the Tiber.* (543-656) *This goddess is derived from (1) Anna, the sister of Dido, whose story is given at length. Three years after her sister's death she was driven from Carthage, sought refuge with Battus, in Malta (Melite), whence she is obliged to flee once more, and finally is shipwrecked on the coast of Latium, where she happens to meet Aeneas,*

who by his desertion of Dido had caused her suicide, but who has now gained the kingdom of Laurentum. Aeneas welcomes her, but his wife's jealousy being aroused, she flees from the house, and, falling into the river Numicius, becomes a goddess under the name of Anna Perenna, being made the wife of the river-god. (657-674) Other stories identify the goddess with (2) the Moon, with (3) Themis, with (4) Io, with (5) a daughter of Atlas, and with (6) a certain Anna, who made cakes for the starving plebeians in the first secession to the Sacred Mount. (697-710) Julius Caesar was assassinated on the Ides of March, but his murderers all are dead.

See Index for: **Apollo, Atlas, Sibylla.**

522. **Caelius**: sc. *mons.* The Caelian hill.

523. **Idibus**: see Introd. § 7. **geniale** = *geniis acceptum*, cp. v. 58, n. **Annae . . . Perennae**: *Anna Perenna* (or *Peranna*) admits of two explanations: (1) derived from *annus per annum* (so vv. 146 and 657 foll.), (2) from *annis perannis* (so v. 653). The former is, philologically speaking, the more probable.

524. **haud procul**: on the Via Flaminia (which goes from the Mulvian bridge towards Etruria), a mile out of Rome. **advena**: because, through much the greater length of its course, it flows through Umbria and Etruria.

526. **accumbit**: technical of reclining at meat. **pare sua**: "his better half."

527. **Iove**: the god of the sky used for the sky itself; cp. v. 301, n.

528. **sunt quibus . . . facta est**: *sunt qui* nearly always takes the subj. in prose, *qui* being then consecutive, e.g. *sunt qui faciant*, "there are people to do"; but it may take an indic., as here, when a definite statement is made, *sunt qui* being then merely = "certain persons" (Gk. *eiow oi*). **quibus**: either (1) dat. of agent, or (2) dat. of advantage.

530. **togas**: the toga was a white woollen lozenge-shaped cloth, about five yards long and four wide.

532. **sumant**: subj. in a relative clause in virtual indirect discourse. The Or. Recta would be, *Tot nobis sint annos quot sumimus*. **cyathos**: a small ladle for carrying the wine (which was not drunk neat) from the *erater* ("mixing-bowl") to the *calix* (v. 534) or *poculum* ("drinking-cup"). *Cyathus* came to mean a certain definite measure, about the twelfth part of a *sextarius*, which is nearly a pint.

533. **qui**: = *talem ut is*, hence followed by the consecutive subjunctive. Similarly *quae* in v. 534. **Nestoris**: king of Pylus, who went with the Greeks to Troy, and was famous for his eloquence and great age; as he lived through three generations, he may have been about a hundred years old. **Nestoris ebibat annos**: *lit.* "drink the years of Nestor"; i.e. "drink as many glasses as equal the years of Nestor." It was a Roman custom, *nomen alicuius bibere*, = "to drink as many letters as there are in the name of the person."

534. **Sibylla**: a Sibyl was properly any woman with a prophetic inspiration. The most celebrated were the Cumaean Sibyl, who

escorted Aeneas to the lower regions, and the Sibyl (also of Cumae; cp. iv. 158) who offered Tarquinius Superbus the Sibylline books. The age of the Sibyl, like Nestor's, was proverbial. Hence, if she prayed for as many years as she drank cups, and her prayer was answered, she would have become very old (a very Sibyl).

535. **theatris**: local ablative. The reference is to the Mimes, which were very popular at Rome.

536. **faciles**: nom.; take with *iactant*, and translate adverbially—"readily," "willingly." **ad**: "to mark."

537. **posito** . . . **cratere**: abl. abs.; cp. also v. 7, *n. duras*: "clumsy," naturally, as they were not only rustics, but tipsy.

538. **culta**: "well-dressed"; cp. *cultus* = "dress."

540. **fortunatos**: translate "Blessed spirits." This was apparently a slang term of the period at Rome.

541. **relatu**: either (1) abl. after *digna*, or (2) abl. of respect; cp. S. G., § 544, and v. 31, *n.*

543. **quae** . . . **sit**: indirect question going with *fabula* (v. 544)—"no story as to who this goddess is." **ferat**: *v.l.*, *errant*, "they (indefinite) give no consistent account" (*lit.* "they wander"). *Errat* means "she goes an inconsistent course," *i.e.* is inconsistently reported of, *rumoribus* being a causal ablative ("by reason of the different stories told").

544. **proposito** . . . **meo**: either dative of the agent with the gerundive *tacenda*—"by my task" (*propositum* = "the work set before me"), or modal ablative (like *exemplo* in v. 7)—"according to my purpose or original intention."

545. **Dido**, also called Elissa (vv. 553, 612, 623), daughter of Belus, king of Tyre, and sister of Pygmalion (v. 574), who succeeded Belus on the throne, sailed, with some of her countrymen (*Tyrîi*, v. 555), to Africa, after the murder of her husband Sichaeus by her brother Pygmalion, and there founded Carthage (*sororia moenia*, vv. 559, 566). The Gaetulian king Iarbas (or Iarba, v. 552) demanded her hand in marriage, which she refused (*sequè memor spretum*, v. 553). Aeneas, in his voyage to Italy after the sack of Troy, landed at Carthage, where he was hospitably entertained by Dido, who fell in love with him (*arserat Aeneae igne*, v. 545) and burnt herself on a funeral pile (*arserat exstructis rogis*, v. 546), when he set sail for Italy, and left her. After her death the Numidians, or Gaetulians, under Iarbas, invade the Carthaginian territory (v. 551), and Anna, Dido's sister, is forced, three years later (vv. 557-8) to flee, and experiences the adventures related by Ovid (vv. 565-654), which end in her deification and the festival instituted to her on the 15th of March. **Aeneae**: subjective gen., "the passion Aeneas kindles." **igne**: causal abl., but v. 546, **rogis**: local abl. There is a play here on the fire of love and the material fire of a funeral pile: cp. v. 503, *n.*

547. **compositus**: technical of collecting the ashes and placing them in an urn in the sepulchre. **tumuli in marmore** = *in tumulo marmoreo*, gen. of definition; S. G., § 274.

551. **sine vindice regnum**: *regnum quod sine vindice erat*; the

noun with a preposition is used here, as often by poets, as if they together were equivalent to an adj. or participle. The construction is rare in good prose.

552. **Maurus**: Mauritania was the territory next on the west to Numidia; but strictly Iarbas was king of the Gaetulians, who lived in an indefinite territory south of Mauritania and Numidia. **domo**: the ablative after *potior* is really instrumental ("makes himself powerful *by means of* the palace").

553. **thalamis**: there is a *double entente*, the word signifying both "marriage" and "bridal-chamber." The ablative after *fruor* (like *potior* in the last line) is really instrumental ("I get enjoyment *by means of* the chambers").

555. **olim**: a case—probably instrumental—of *olle*, an old form of *ille*; *lit.* = "at that time," (1) past, (2) present, or (3) future; hence it means (1) "formerly," (2) "on occasion," "sometimes," "often," (3) "on some future occasion."

556. **dubiae**: predicate, used adverbially. Cp. *medius* in v. 359. Notice the gender of *dubiae*, notwithstanding *rege*; the ancients regarded bees as females with a male sovereign.

557. **tertia**: practically represents an adverb, like *sextus* in v. 415. **nudandas**: "to be made bare," *i.e.* of husks and straw.

558. **musta**: the grape-juice which has been trodden out (cp. iv., v. 897. *Autumnus calcatis sordidus uvis*, "Autumn stained with trodden (*calx*, "a heel") grapes"), or squeezed out in the wine-press (*prælum*, "press"), goes into the vats (*lacus*) unfermented (*mustum*), and comes out fermented (*vinum*).

560. **iusta**: due rites of sepulture.

562. **libatas**: *libo*, = *lit.* "to take a taste of," hence "cull," "cut," as here.

564. **illis**: *i.e.*, *cineribus*, regular dat. after *subesse*.

565. **pede aequo**: *pes* (like the Greek *πούς*) signifies a rope, or, as we say, a sheet, attached to the under corner of the sail to keep it in position. When the two sheets of a sail were equally tight, *i.e.* when the wind was full astern or right aft, the ship was said to sail *pede aequo*. The case is abl. of attendant circumstances; cp. S. G., § 334.

566. **sororis**: subjective gen. with *opus*.

567. **Melite**: now *Malta*. **Cosyra**: now *Pantelaria*, N.W. of Malta.

568. **freti**: literally a "strait," but in poetry used for "sea," just as *vada* ("fords" or "shallows") is also used for "sea."

570. **opum dives**: genitive of respect. Cp. *operose dierum*, v. 177, *n.*; or possibly, on the analogy of *plenus*, gen. of fulness. **Battus**: this is the only place where we read of a Battus, king of Malta.

573. **tamen**: goes closely with *hospitii*, = "at any rate." It has reference to some thought in the writer's mind not expressed—"although he was a timid man"; or possibly to *quantulacumque*—"although his country was a small one." **servasset**: potential subj. We may supply a protasis ("if he had been able," or some such thing). Cp. v. 491, *n.*

575. **signa** : see v. 44, *n.*
577. **frater** : Pygmalion, for whom see v. 545, *n.* **petit** : sc. *Annam*.
578. **sospes** : proleptic (cp. *maesta*, v. 214, and *hirsutae*, v. 332)—“so as to be safe.”
579. **ratem** : strictly “raft,” in poetry used for “ship.”
581. **Crathidis** : a river near Sybaris, separating Lucania and Bruttium.
582. **incola** : noun used as an adjective.
584. **mittere** : neuter here, “throw.”
585. **librantur** : used in a middle or reflexive sense (cp. note on v. 11); this explanation makes the use of *ab aura* (“in consequence of the breeze”) instead of the simple ablative (see note on *ab arte*, v. 321) slightly less irregular than if *librantur* were taken as a genuine passive.
586. **remigio** : strictly an abstract noun (“the operation of rowing”) used for the concrete “oars” (= *remi*). The word is also used for “oarsmen” (= *remiges*). **navita** : the man at the helm; the same as *magister* (v. 589) and *moderator* (v. 593).
587. **subducere** : not “to haul down,” but “to haul up and furl” round the yards. **carbasa** : for declension see S. G., § 54.
591. **assiliunt** : sc. *carinae*.
593. **habenis** : *lit.* = “reins”; hence metaphorically of anything that guides; here “the helm.”
595. **Phoenissa** : “Phoenician woman,” fem. adj. of *Phoenix*.
597. **sorori** : dative of the agent with passive participle. Cp. *sumpta Iovi*, v. 440. See note on v. 108.
598. **aliquam** : emphatic, “any land,” even though it be not her native land.
599. **Laurens** : of *Laurentum*.
601. **pius** : v. 208, *n.* **nata Latini** : Lavinia. Latinus was the son of Faunus (v. 299) and grandson of Picus (v. 299), king of Laurentum in Latium, and husband of Amata (iv. 879). For the story of his relations with Aeneas, see S. H., p. 8.
602. **populos . . . duos** : the Trojans and the Latins.
603. **litore** : local ablative. Cp. v. 535, *n.* **Achate** : the simple ablative (instead of ablative with *a* or *ab*) is always found with *comitatus*.
604. **nudo** : as often, in those primeval days. **carpit** : v. 185, *n.*
605. **sustinet** : “endure,” “venture,” followed by *credere* as direct object. Cp. v. 11, *n.*
606. **quid . . . veniret** : this is virtually in oblique narration, dependent on *reputat* (historic pres.) understood in the next line with *secum*. What he thought within himself was *Quid veniat?* “Why should she come?” (dubitative subjunctive, S. G., § 440).
607. **dum secum** : sc. *reputat*, “while he was pondering.”
609. **fugiat . . . agat . . . quaerat** : dubitative or deliberative subjunctives.
611. **Cythereus heros** : *i.e.* Aeneas, son of Cytherea, another name of Venus. See Index., s.v. AENEAS.



612. † **motus . . . tui** : *tui* is an objective genitive dependent on *admonitu*; *v.l., mortis . . . tuae*, also objective genitive dependent on *admonitu*—"at the remembrance of thy death." With the first reading *admonitu* is an instrumental ablative with *motus* ("stirred by"); with the second reading a causal ablative with *flet* ("weeps by reason of," "weeps at"). The ancients did not consider tears unmanly.

615. **deos comites** : the Trojan Penates which Aeneas rescued and carried away from Troy (cp. vv. 423-4).

616. This line gives the object-clause to *iuro* of v. 613. **moras** refers to Aeneas' lingering at Carthage in the company of Dido.

617. **morte** : sc. *Elissae*. **metus iste** : = fear of that which you speak of, viz. death; for the idiom, see v. 156, *n.*

618. **mihi** : see S. G., § 299. **credibili** : neut. adj., used as a noun = "the credible"; it is abl. of comparison after *fortior*, tr. "brave beyond belief."

619. **ne refer** : see v. 289, *n.*; the verb is used absolutely.

620. Vergil tells the story of Aeneas' visit to the under world (*Tartarus*) in Aeneid VI., 450, foll.

623. Literally "much to thee do I owe, being mindful [of it], nothing do I not owe (*i.e.* I owe everything) to Elissa."

624. **nomine tuo** : a metaphor from book-keeping, preserved in our phrase "on your own account." **sororis** : sc. *nomine*.

627. **intravit** : for tense, cp. v. 49, *n.* **induta** : middle or reflexive in meaning; cp. v. 11, *n.* **paratus** is thus in reality the direct object of *induta*—"having put on herself fine Tyrian garments." There are five different constructions with this verb :—(i) *induo mihi vestem*; (ii) *induo vestem* (used here); (iii) *induo me veste*; (iv) *induo veste*; (v) *induo me in vestem*. In (i) and (ii) *induo* means "put on," in (iii) and (iv) it means "clothe," and in (v) it means "put into."

630. **opes** : "wealth," substance, distinguish *opis* (gen. sing.), "help"; see S. G., § 51.

631. **Tyro** : ablative of origin; see S. G., § 310.

632. **quam** : = *et eam* and goes with *ames* not *precor*.

633. **falsum** : "groundless," "imaginary."

634. **mente tacita** : local ablative. † **dissimulatque fremens** : *lit.* = "and jealously raging dissembles it." *V.l., dissimulatque metus*, "and dissembles her fears."

635. **cum** indicates not merely time but cause or reason, and is hence followed by the subjunctive. Cp. S. G., § 483.

637. **habet exactum** : a periphrasis for *exigit*; it was common in low Latin, and gave rise to the French idiom *j'ai fini*, etc. **quid agat** : there is a double reason for *agat* being subjunctive, since it is (i) an indirect interrogative dependent on *habet exactum*, and (ii) a deliberative or dubitative question, in Or. Recta, *Quid agam?* "What am I to do?"

640. **squalenti . . . coma** : abl. of attendant circumstances; cp. v. 565, *n.*

641. **ne dubita**: see v. 289, *n.*

642. **sub verbum**: *sub* ("close up to") when used of time has two meanings:—(i) "just before"—the usual signification of *sub noctem*; (ii) "just after," as here.

642. **impulit**: "set in motion"; for the force of the perfect, see v. 33, *n.*, and cp. *fecerat* (v. 644). The creaking of the door made Anna surmise that some one was coming in, and so she leapt out of window and fled.

643. **humili . . . fenestra**: abl. of place whence, supply *egressa*.

645. **quaque**: "and where." *Quā* is the ablative feminine of the relative, sc. *viā*; cp. *hāc*. **recincta**: as she had no time to put on her girdle, much less her robe.

647. **corniger . . . Numicius**: (*Numico*) flows southward from Lavinium; like most rivers it was represented as a man with horns, the signs of power.

648. **stagnis**: local or instrumental ablative.

649. **Sidonis**: by Synecdoche (see v. 108, *n.*) for *Phoenissa*, since Anna was a Tyrian by birth. **magno clamore**: modal ablative or abl. of attendant circumstances.

652. **tacitas**: proleptic—"so that they became silent." See vv. 214, 332, *n.*

653. **nympha Numici**: has a double meaning:—(i) a nymph of the river Numicius, see v. 261, *n.*; (ii) bride (Greek *νύμφη* = Latin *nupta*; see v. 196, *n.*) of the river-god Numicius.

654. **amne**: local ablative. **perenne**: an ablative which is one of the rare exceptions to the rule that adjectives in *-is* make their ablatives in *-i*; cp. S. G., § 33. For the derivation of *Anna Perenna*, see v. 523, *n.*

655. **erratis**: see note on *rorata*, v. 357.

657. **sunt quibus . . . est**: dative of the person judging; for the indic. see S. G., § 482, *Obs.* 1 and 2. **impleat**: subjunctive of the alleged reason; see S. G., § 487, *Obs.* 1; L. C., §§ 270, 271.

658. **Themis**: acc. of Themis, goddess of Justice. See Appendix on Greek nouns. **Inachiam . . . bovem**: *i.e.* Io, daughter of Inachus, first king of Argos, beloved by Jupiter and transformed by him into a heifer (*bovem*) that she might escape the jealousy of Juno. Io, the heifer whose horns naturally symbolised the crescent moon, was a personification of the moon.

659. **qui . . . dicant**: consecutive subj., cp. *qui ebibat*, v. 533, *n.* **nymphen**: a Greek accusative. See Appendix on Greek nouns.

662. **veri**: objective genitive dependent on *fide*—"trust due to truth."

663. **nullis . . . tribunis**: dat. of the agent after *tutus* in its strict sense, "well guarded." S. G., § 293. For the historical allusion, see S. H., pp. 31, foll.

665. **illos**: *deficio* is here used as a transitive verb governing an accusative, although usually intransitive governing a dative. There is a similar irregularity in v. 674, where the passive participle is found, which can only be used with transitive verbs; exceptions there are, however, in vv. 357 (see note), 655, 732.

666. **Ceres**: = "bread," by Metonymy; see v. 301, *n.*

667. **suburbanis**: twelve miles S.E. of Rome on the Appian way, near the Alban Lake. **Bovillis**: (1) abl. of origin (see v. 631, *n.*), or (2) abl. of place where (see S. G., § 257).

668. **mundae sedulitatis**: descriptive genitive. Cp. v. 380, *n.*

669. **mitra**: an Asiatic turban worn at Rome only by women, and regarded as a mark of effeminacy in men. **capillos**: cp. v. 269, *n.*

672. **copia**: "abundance," as opposed to their needy condition.

673. **domi**: see v. 15, *n.* † **perennem**: *v.l.*, *Perennae* (the comma being removed to the end of the line), dative of Perenna, going with *posuere*—"to P.," *i.e.* in her honour. The reading in the text derives the name from *perennis*, "unfailing."

674. **tulisset**: "because, as they said, she had brought." Subjunctive for the reason given in v. 657, *n.*

697. **principe**: for the murder of Julius Caesar, see S. H., p. 250.

698. **castis** refers to the virginity of Vesta and the virginity required of her priestesses.

699. **ne dubitá**: cp. v. 289, *n.* **meus sacerdos**: Caesar was made Pontifex Maximus in 63 B.C., and hence performed the sacrifices to Vesta.

701. **simulacra**: plur. for sing. "likeness," "phantom." **nuda**: "without the man himself," "unsubstantial."

703. **caelo**: local ablative. Caesar was deified 42 B.C.

704. **magno foro**: "the great Forum"; also called *Forum Romanum*, *Forum vetus*, and simply *Forum*. A *forum*, meaning originally an outdoor or public place (cp. *foris*, *foras*), signified in general a market-place and general rendezvous, where matters judicial were decided, and matters mercantile and financial arranged. The great Forum was a large open place between the Capitol and the Palatine, in which, three years after his death, a temple was reared to Julius Caesar.

706. **pontificale caput**: *i.e.* Caesar's. See v. 699, *n.*

707. **morte iacent**: all those who took part in Caesar's murder are said to have died within three years of their victim. **Philippi**: a city founded by Philip of Macedon upon Mount Pangaeus in Macedonia, not far from the Strymonic Gulf. See further, S. H., pp. 258, 261.

709. **hoc opus, haec pietas, haec prima elementa**: notice the attraction of the demonstrative pronouns to the gender of the predicate nouns with which they are linked; cp. *hoc opus, hic labor est* (Vergil), "this is the work and this the toil." **prima elementa**: "first rudiments," "first principles."

710. **Caesaris**: Augustus. **ulcisci**: this infinitival clause stands in apposition to the nouns of the preceding line. **per**: "by means of," not so used in good prose.

ARGUMENT (711-712. 16th March).—*The constellation Scorpion is visible in its forefront.*

712. **Scorpios**: a Greek form collateral to the usual *Scorpio*, *-onis*. See Appendix, Greek Nouns. **videndus**: the gerundive is not un-

commonly found in poetry, denoting merely capacity or possibility, like the verbal adjective in *-bilis*.

ARGUMENT (713-808. 17th March).—(713-762) *On this day is celebrated a feast to Bacchus. Many events in the deity's life the poet passes over, but he tells us that before his appearance the rites of religion were neglected, that from his name (Liber) are derived the terms "libatio" and "libum" (a cake), that he discovered honey, and taught men how to collect the bees. (763-770) He explains why it is that old women are so conspicuous at this particular festival, and also why ivy is so much favoured by Bacchus. (771-788) He gives several possible reasons why it is on this day that boys assume the gown of manhood. (789-792) He alludes to the procession to the Argei on this and the preceding days. (793-808) On the night of this day the constellation of the Kite is visible; Ovid tells for what services the Kite was raised to its position among the stars.*

See Index for: **Nysa, Hebrus, Pangaea, Styx, Rhodope.**

713. **Baccho**: a dative (of advantage) similar to *Minerrae* (v. 809), etc.—“in honour of . . .”

715. **Semelen** see note on v. 503. **ad quam**: of course goes with *adferret*, not with the latter part of the sentence. In this conditional sentence we should have expected *spretus esset*, but *erat* is used as a wilful exaggeration for greater vividness; cp. *nisi Latini sua sponte arma sumpsissent, capti et deleti eramus* (Livy).

716. **†sarcina matris eras**: there is a slight irregularity about *eras* in the apodosis of the conditional being indicative, while *afferret* in the protasis is subjunctive. The explanation is that *eras* is not the real apodosis, but that there is an ellipsis of the apodosis—“thou actually wast the burden of thy mother's womb [and would have continued to be so] if Jupiter had not brought,” etc. There are two other readings: (1) *parvus inermis eras*, “thou wast petty and unarmed [and would have continued to be so, etc.],” meaning that but for the extraordinary circumstances of his birth, and his being brought up in the thigh of Jove, he would never have attained the actual greatness he did attain; (2) *spretus inermis erat*, “he (*i.e.* Jupiter) was [in Semelc's eyes] despised, being unarmed [and would have continued to be so],” etc.

717. Construe *nec (referam) matris opus expletum patrio corpore*.

719. **Sithonās**: an adjective (3rd decl.), agreeing with *triumphos*. The Sithonii were a Thracian tribe; hence “Sithonian” is here used for “Thracian.” **longum est**: tr. “it would be tedious,” a common idiom.

720. **Inde**: the river Indus here represents the land through which it flows.

721. **Thebanæ**: the Theban woman referred to is Agāvē, who, in a frenzy inspired by Bacchus, tore in pieces her son Pentheus (*praeda*), who as King of Thebes, resisted the introduction of the worship of Bacchus into his kingdom. **tacebere**: *taceo* is here used in its derived transitive sense of “be silent about.” Cp. v. 51, *n*.

722. **Lycurge**: a Thracian king who, like Pentheus, resisted the

worship of Bacchus, and being punished with frenzy (*furiis*) cut off his own legs (*genu*), thinking they were vine-branches.

723. **subitos . . . monstra**: an instance of *Hendiadys*, a construction in which two co-ordinate nouns are used where a noun with an adjective or the equivalent of an adjective would have been naturally required—"suddenly created fishes and wonders" of the Tuscan sea, where the two ideas are not really distinct inasmuch as the wonders referred to were the dolphins. Cp. Vergil's *pateris et auro*, "with bowls and gold," signifying "with golden bowls." The story alluded to is that some Etruscan sailors, finding Bacchus drunk, carried him off to sell as a slave; but being for their impiety seized with frenzy, threw themselves into the sea and became dolphins.

726. **populos**: see v. 181, *n*.

729. **Gange**: the Ganges, *i.e.* India. **oriens**: *oriens* (strictly an adj., "rising," sc. *sol*—"the rising sun") means "the East."

732. **triumphato**: cp. *rorata*, v. 357, *n*.

733. **auctoris**: Bacchus, from whose alternative name, *Liber*, the words *libamen* and *libum* are here derived—*Liber* itself being derived (v. 734) from the stem of the verb *libare* ("take a little of"—cp. v. 562, *n*.).

734. **inde**: *i.e.*, *de libis*.

735. **fiunt**: "are offered," so in Greek *πίζειν*, "to do," signifies also "to sacrifice."

737. **satyris**: for the ablative with *comitatus*, cp. v. 603, *n*.

739. **erat . . . ventum**: impersonal.

742. † **quosque**: *quos* agrees with *sonitus*; *v.l.*, *quaque* = "and where." **āērā**: "cymbals," plur. of *aes*, *n*. Distinguish *āērā*, acc. sing. of *aer*, "air," *m*.

744. **inventi mellis**: cp. *pater editus*, v. 65, *n*.

745. **tetigere**: cp. *cognovit*, v. 49, *n*. **lēvis senex**: "the bald old man," *i.e.* Silenus, one of the older Satyrs (cp. v. 409, *n*.), who was said to have educated Bacchus and was his constant companion; he rode an ass and was generally drunk. Distinguish *lēvis*, "light"; *lēvis*, "smooth."

748. **dissimulat**: "dissembles" the fact that he has seen them. Cp. v. 634, *n*.

749. **pandi**: "bending beneath his weight."

750. **ulmo corticibusque**: hendiadys—"elm and bark" for "the bark of the elm." Cp. v. 723, *n*.

751. **super**: adverb—"on the top" *i.e.* of his ass. *stipite* is ablative going with *nixus* (cp. v. 26, *n*.).

752. **trunco**: for case see v. 302, *n*.

754. † **sima**: *v.l.*, *summa*, "the top of his face," or possibly "the surface of his face."

761. **pater** (like *repertori*, v. 762) refers to Bacchus. The gods were commonly called *patres* by the Romans, because of their fatherly care for men; so the goddesses were called *matres*.

763. † **presset**: sc. *liba*; *v.l.*, *praesit*, "presides," *i.e.* at the festival of Bacchus. **rationis opertae**: possessive genitive, S. G., § 265.

768. **hoc . . . dicere**: represents the subject of *est, nulla mora* being predicate.

769. **puerum**: Bacchus. **noverca**: Juno, as being the wife of Jupiter, Bacchus' father.

770. **hanc frondem** = *huius frondem*, "a branch of this," *i.e.*, *hederae*, "ivy"; cp. v. 617, *n.*

771. **toga libera**: "the free toga," *i.e.* the toga of freedom, otherwise called *toga virilis* ("the toga of manhood"), which was assumed at the age of sixteen, and which was pure white, unlike the *toga praetexta* (worn by boys) which had a purple border.

772. **Lucifero**: *lit.* "the light-bringer," hence often in poetry "the day." The reference is to the feast Liberalia. **candide**: "fair," as being ever young and handsome.

775. **sua pignora**: *sc. amoris*, "pledges of love" (cp. v. 218). The words are in apposition to *natos*, or else *natos* is in apposition to *pignora*.

777. **per te**: "through your help," because on your day.

780. **patrio rure**: = *paterno*, a local ablative. *Rure* here has the sense of "farm" or "country estate."

781. **a**: "straight from." The reference is to L. Quinctius Cincinnatus (S. H., p. 34), and C. Atilius Regulus (S. H., p. 74).

784. From **sed dis** down to the end of v. 786 is a parenthesis. **studiis**: "inclinations," for eating and drinking; "appetites."

785. **uvae commentor**: Bacchus.

786. **taedifera . . . dea**: Ceres, who carried a torch while seeking her daughter Proserpine (see iv. 457, *et seq.*).

787. **ut**: final. **tironem**: the young man was called a *tiro* for a year after adopting the *toga virilis*.

788. **non aliena**. "not unsuitable." **dandae togae**: dative after *aliena*, S. G., § 293.

789. **vertas**: "mayest thou turn"; jussive subjunctive. **placata** like *mite* is applied to parts of the body when it properly refers to the character. This figure is called Hypallage.

790. Literally "and give favouring sails to my genius."

791. **itur**: impersonal. **Argeos**: the Argei (*lit.* "Argives") were images stuffed with straw, so-called because they were by Hercules substituted for the Argives or ancient Greek settlers whom the inhabitants of the country wished to kill, and from whom he thus diverted their murderous attacks. **sua**: this use of the reflexive possessive pronoun is irregular, seeing that it refers back to a word (*qui*) which is not the grammatical subject of the sentence; *sua* is sometimes so used, but rarely where the context would create ambiguity (Rohy).

793. **Lycaoniam**: "pertaining to Lycaon." The Great Bear (*Arctos*, cp. v. 107, *n.*) is thus called because it is the constellation into which Lycaon's daughter Callisto, who was beloved of Jupiter, was changed, after having been already changed into a she-bear to escape the jealousy of Juno.

795. **dederit**: subj. in dependent question after *quid* = "why?"

**si vis** : this is the protasis of a conditional sentence the apodosis of which is understood—"I will tell you."

796. **Saturnus** : cast from his throne into Hades by his son Jupiter.

797. **Titanas** : the Titans, sons of Uranus (Heaven) and Gaea (Earth), and brothers of Saturn, for ten years warred with Jupiter, but in the end were overthrown.

798. **fatis debita** : "due to him considering his destiny" (causal abl.), *i.e.* because he was their brother by birth and therefore had a natural claim to their assistance.

800. **parte posteriore** : ablative of respect, cp. v. 271, *n.* Notice the partitive genitive *sui* instead of possessive *sua*.

801. **muro** : instrumental abl. **lucis** : local abl.

802. **Styx violenta** : observe the gender, and see Index.

803. **dedisset** : this pluperfect subjunctive in oblique narration dependent on *sors erat* represents a future perfect in direct narration. The oracle given directly would be *Viscera qui . . . dederit*, [*is*] . . . *potest* or *poterit*. . . In the oblique narration there is an ambiguity, since *eum* (supplied antecedent of *qui*) and *deos* may both of them be either subject or object.

805. **Briareus** : one of the two hundred-handed giants who fought against Jupiter. The other was Gyges or Gyas (IV. 593), and they were sons of Earth.

807. This line would in prose be introduced by *cum*; cp. v. 204, *n.* **rapere** : in good prose *impero* takes *ut* and the subjunctive. **illi** : *i.e.*, *Iovi*, dat. of advantage.

808. **meritis** : causal abl. "for its services."

ARGUMENT (809-848. 18th, 19th, 20th, 21st, and 22nd March).— (809-814) *One day, the 18th, passes, and then on the 19th begins Minerva's festival, the Quinquatria, so-called from lasting five days, from the 19th to the 23rd inclusive. On the first of these days, as being Minerva's birthday, there must be no bloodshed; but upon the others there are gladiatorial shows. (815-834) Now is the time for weavers, fullers, dyers, cobblers, carpenters, physicians, schoolmasters, engravers, painters, sculptors, and poets, to propitiate Minerva. (835-848) Position of the temple of Capta Minerva pointed out, and various etymologies of the term Capta suggested.*

See Index for: **Capta Minerva, Falisci.**

810. **quinque diebus** : the festival was called Quinquatria.

811. **prima** : sc. *dies*; so *altera*, v. 813.

813. **super** : adverb, "in addition." † **rasa . . . harena** : either local ablative or ablative of attendant circumstances (abl. absolute). *V.l. sparsa* ("sprinkled") and *strata* ("spread out").

814. **ensibus exsertis** : ablative of cause with *laeta*.

815. The Quinquatria were probably school holidays.

816. **bene** : "thoroughly," not "rightly," which would be *rite*.

818. **discant** : jussive subjunctive, "let them learn."

819. **illa** : Minerva (as *hanc* in v. 821). **stantis** : accusative plural (cp. v. 277, *n.*) agreeing with *telas*. The *tela* was the loom or frame-

work, standing upright (*stantis*) in which the warp (*stamen*) was fixed lengthwise. By means of the shuttle (*radius*) the woof (*subtemen*) was sent in and out through the warp cross-wise from side to side (*percurrere*). The loose-woven texture (*rarum opus*) thus obtained was brought close together (*denset*) by means of a comb (*pecten*) with which the threads of the woof were struck home.

821. This line is addressed to fullers and the next line to dyers.

823. *invita* . . . *Pallade*: ablative of attendant circumstances (ablative absolute). *Plantae* (822) may be either genitive (possessive) or dative (of advantage or object indirectly concerned).

824. *sit*: concessive subj. in quasi-dependence on *licet*. Tychius was a leather-cutter praised by Homer.

825. *manibus* (abl. of respect, cp. v. 271, *n.*) is to be taken with *collatus* in translating, although it no doubt in meaning goes with *prior* also. Epeus was the contriver of the wooden horse by means of which Troy was taken.

826. *mancus*: *lit.* "maimed," hence "helpless."

827. *Phoebea arte*: the art of healing.

828. *munera*: "fees." *vestris*: sc. *muneribus*.

829. *magistri*: "schoolmasters," who often had difficulty in obtaining the school fee (*Minerval*).

830. *spernite*: sc. *deam*. *novos*: the school year began in March, the first month of the old Roman year.

831. *caelum*: "a graver's chisel" (not to be confused with *caelum*, "sky"). *uris*: the reference is to encaustic painting.

832. *mollia*: predicate; cp. v. 561, *n.*—"yielding, as it were, beneath his touch."

833. *mille* . . . *operum*: gen. of quality. *carminis*: objective gen. with *dea*.

837. *licet videas*: "you may see," a different use from v. 824.

838. *natali*: strictly an adjective, sc. *die*.

840. The argument is, "We call unusual cleverness *capital*, and the goddess Minerva is unusually clever; hence the term *Capta* applies to her."

841. Construe: *quia de vertice paterni capitis sine matre pro-siluisse fertur*.

844. *littera prisca*: "ancient writing," either in annals or inscriptions.

845. *capitis* . . . *poenas*: "capital punishment," not necessarily loss of life, but loss of civil status.

846. *ex illo loco*: = *ex eius delubro*. *iubeat*: consecutive subj. after *quae* = *talem ut ea*.

848. *aegida*: the shield of Minerva covered with a goat-skin (*aiγίς*), and ornamented with the head of the Gorgon Medusa which turned the beholder into stone.

ARGUMENT (849-876, 23rd March).—(849-850) *The last day of Minerva's festival is the day of the tubilustria or purification of the*



*trumpets.* (851-876) *On this day you may say "Yesterday the sun entered upon the sign of the Ram." The story of how the Ram was translated to the stars is told.*

849. **lustrare** : "to purify." Cp. v. 120, *n.*

852. **hic** : *i.e.* the sun. **here** : another form of *heri*. **Phrixæe** : "of Phrixus." **vellera pressit** : "pressed or passed over the fleece of the ram" means "entered upon the sign (Zodiac) of Aries or the Ram."

853. **novercae** : Ino, wife of Athamas, wishing to compass the death of her step-children Phrixus and Helle, secretly had all the seed-corn parched ; then, when a famine naturally followed, Ino bribed the Delphic oracle (v. 857), which had been consulted on the subject (v. 855), to declare that Phrixus and Helle must be killed (v. 858). Just as this order was about to be obeyed (v. 862), their mother, Nephelè, who had been changed into a cloud, swooped down and rescued them (v. 866), and they were carried away on a ram's back (v. 867). Helle fell off into the sea, which was called after her Hellespont (v. 870), and was married to Neptune (v. 874). Phrixus, on landing, sacrificed the ram, which was made a constellation (v. 875), but carried the golden fleece (v. 876) to the palace of the king of Colchis (east of the Black Sea). To recover this fleece, the expedition of the Argonauts under Jason was formed.

855. **qui** expresses purpose, and hence the subjunctive *reportet*.

856. **Delphicus** : the Delphic god, *i.e.* Apollo, who had at Delphi (a small town in Phocis, a few miles north of the Corinthian gulf), a famous temple and prophetic oracle, resorted to from all parts of the civilised world.

857. **hic** refers either to the man who was sent (subject of *mittitur*, v. 855), or to the Delphic god. **corruptus** is used in the double sense of "spoil" (applicable to *semen*), and "bribe" (applicable to the man or the god). **cum semine** : = *et semen*.

859. **tempus** : "the cruel season," "famine."

860. **compulērunt** : the short *e* is a metrical irregularity. Cp. *audiērunt* in v. 65 (see note). **pati** : in prose *ut pateretur*. Cp. vv. 807, 849.

861. **tempora** : retained acc. ; see v. 269, *n.*

863. **pependerit** : pluperf. of *pendeo*, "hang" (intransitive). **aethere** : local abl. **mater** : Nephelè (cp. v. 853, *n.*).

864. **attonita** : ablative, as the scansion shows, agreeing with *manu*. For the Hypallage see v. 789, *n.*

865. **draconigenam** : the *urbs* (Thebes) is thus called because its inhabitants were said to be sprung from the dragon's teeth which Cadmus, first king of Thebes, sowed, and from which armed men grew up.

868. **freta longa** : the Hellespont (Dardanelles). *longa* may = (1) "long," or (2) "far-distant."

872. **usque** : signifies "all the way," *i.e.* until he touches her.

873. **amissa . . . consorte** is ablative absolute. With *ut* ("as")

there is an ellipsis easily supplied—"as [was natural], the partner . . . having been lost."

874. **caeruleo . . . deo**: "the dark-blue" or "dark-green god," the god of the sea, *i.e.* Neptune.

ARGUMENT (877-878. 24th, 25th, and 26th March).—*When the dawn of the 24th day has sent on as its harbingers three days, i.e. the 24th, 25th, and 26th, then will come the Vernal Equinox.*

877. **Luciferos**: cp. v. 772, *n.* **Eos**: the Dawn.

ARGUMENT (879-882. 27th, 28th, 29th, and 30th March).—*Four days after the 26th March, i.e. on the 30th, is the worship of Janus, Concord, the Safety of Rome, and Peace.*

880. **recente**: adjectives with base ending in *nt-* usually make the ablative singular in *-i*. See S. G., § 33.

882. **Romana Salus**: the deity of the health and prosperity of the Roman state, also worshipped as *Salus Publica*.

ARGUMENT (883-884. 31st March).—*The moon controls the months; fitly, therefore, does this month end with the worship of the moon on the Aventine.*

884. **Luna colenda**: "the moon to be worshipped" for "the worship of the moon." Cp. *pater editus*, v. 65, *n.* **ingo**: local ablative.

P. OVIDII NASONIS

F A S T O R U M

LIBER QUARTUS.

- 
- “Alma, fave,” dixi “geminorum mater Amorum !”  
Ad vatem voltus rettulit illa suos,  
“Quid tibi” ait “mecum ? certe maiora canebas.  
Num vetus in molli pectore volnus habes ?”  
“Scis dea,” respondi “de volnere.” Risit, et aether 5  
Protinus ex illa parte serenus erat.  
“Saucius, an sanus, numquid tua signa reliqui ?  
Tu mihi propositum, tu mihi semper opus.  
Quae decuit, primis sine crimine lusimus annis :  
Nunc teritur nostris area maior equis. 10  
Tempora cum causis annalibus eruta priscis,  
Lapsaque sub terras orta que signa cano.  
Venimus ad quartum, quo tu celeberrima mense.  
Et vatem et mensem scis, Venus, esse tuos.”  
Mota Cytheriaca leviter mea tempora myrto 15  
Contigit et “Coeptum perface” dixit “opus.”  
Sensimus, et causae subito patuere dierum.  
Dum licet et spirant flamina, navis eat.  
Si qua tamen pars te de fastis tangere debet,  
Caesar, in Aprili, quo tenearis, habes. 20

Hic ad te magna descendit imagine mensis,  
 Et fit adoptiva nobilitate tuus.  
 Hoc pater Iliades, cum longum scriberet annum,  
 Vidit, et auctores rettulit ipse suos :  
 Utque fero Marti primam dedit ordine sortem, 25  
 Quod sibi nascendi proxima causa fuit,  
 Sic Venerem gradibus multis in gente repertam  
 Alterius voluit mensis habere locum ;  
 Principiumque sui generis revolutaque quaerens  
 Saccula, cognatos venit ad usque deos. 30  
 Dardanon Electra nesciret Atlantide natum  
 Scilicet, Electram concubuisse Iovi ?  
 Huius Erichthonius : Tros est generatus ab illo :  
 Assaracon creat hic, Assaracusque Capyn.  
 Proximus Anchises, cum quo commune parentis 35  
 Non dedignata est nomen habere Venus.  
 Hinc satus Aeneas : pietas spectata per ignes  
 Sacra patremque umeris, altera sacra, tulit.  
 Venimus ad felix aliquando nomen Iuli,  
 Unde domus Teucros Iulia tangit avos. 40  
 Postumus hinc, qui, quod silvis fuit ortus in altis,  
 Silvius in Latia gente vocatus erat.  
 Isque, Latine, tibi pater est : subit Alba Latinum :  
 Proximus est titulis Epytus, Alba, tuis.  
 Ille dedit Capyi recidiva vocabula Troiae, 45  
 Et tuus est idem, Calpete, factus avus.  
 Cumque patris regnum post hunc Tiberinus haberet,  
 Dicitur in Tuscae gurgite mersus aquae.  
 Iam tamen Agrippam natum Remulumque nepotem  
 Viderat : in Remulum fulmina missa ferunt. 50  
 Venit Aventinus post hos ; locus unde vocatur,  
 Mons quoque. Post illum tradita regna Procae :  
 Quem sequitur duri Numitor germanus Amuli :  
 Iliä cum Lauso de Numitore sati.  
 Ense cadit patruo Lausus : placet Iliä Marti, 55

Teque parit, gemino iuncte Quirine Remo.  
 Ille suos semper Venerem Martemque parentes  
 Dixit, et emeruit vocis habere fidem :  
 Neve secuturi possent nescire nepotes,  
 Tempora dis generis continuata dedit. 60  
 Sed Veneris mensem Graio sermone notatum  
 Auguror ; a spumis est dea dicta maris.  
 Nec tibi sit mirum Graeco rem nomine dici ;  
 Itala nam tellus Graecia maior erat.  
 Venerat Evander plena cum classe suorum, 65  
 Venerat Alcides, Graius uterque genus.  
 Hospes Aventinis armentum pavit in herbis  
 Claviger, et tanto est Albula pota deo.  
 Dux quoque Neritius ; testes Laestrygones extant  
 Et quod adhuc Circes nomina litus habet. 70  
 Et iam Telegoni, iam moenia Tiburis udi  
 Stabant, Argolicae quod posuere manus.  
 Venerat Atridae fatis agitatus Halaesus,  
 A quo se dictam terra Falisca putat.  
 Adice Troianae suasorem Antenora pacis, 75  
 Et generum Oeniden, Apule Daune, tuum.  
 Serus ab Iliacis et post Antenora flammis  
 Attulit Aeneas in loca nostra deos.  
 Huius erat Solymus Phrygia comes unus ab Ida,  
 A quo Sulmonis moenia nomen habent, 80  
 Sulmonis gelidi, patriae, Germanice, nostrae.  
 Me miserum, Scythico quam procul illa solo est !  
 Ergo age tam longas sed supprime, Musa, querellas ;  
 Non tibi sunt maesta sacra canenda lyra.  
 Quo non livor abit ? sunt qui tibi mensis honorem 85  
 Eripuisse velint invidiantque, Venus.  
 Nam quia ver aperit tunc omnia, densaque cedit  
 Frigoris asperitas, fetaque terra patet,  
 Aprilem memorant ab aperto tempore dictum :  
 Quem Venus iniecta vindicat alma manu. 90

- Illa quidem totum dignissima temperat orbem ;  
 Illa tenet nullo regna minora deo,  
 Iuraque dat caelo, terrae, natalibus undis,  
 Perque suos initus continet omne genus.  
 Illa deos omnes—longum est numerare—creavit : 95  
 Illa satis causas arboribusque dedit :  
 Illa rudes animos hominum contraxit in unum,  
 Et docuit iungi cum pare quemque sua.  
 Quid genus omne creat volucrum, nisi blanda voluptas ?  
 Nec coeant pecudes, si levis absit amor. 100  
 Cum mare trux aries cornu decertat ; at idem  
 Frontem dilectae laedere parcit ovis.  
 Deposita sequitur taurus feritate iuvencam,  
 Quem toti saltus, quem nemus omne tremit.  
 Vis eadem lato quodcumque sub aequore vivit, 105  
 Servat, et innumeris piscibus implet aquas.  
 Prima feros habitus homini detraxit : ab illa  
 Venerunt cultus mundaque cura sui.  
 Primus amans carmen vigilatum nocte negata  
 Dicitur ad clausas concinuisse fores : 110  
 Eloquiumque fuit duram exorare puellam,  
 Proque sua causa quisque disertus erat.  
 Mille per hanc artes motae ; studioque placendi  
 Quae latuere prius, multa reperta ferunt.  
 Hanc quisquam titulo mensis spoliare secundi 115  
 Audeat ? a nobis sit furor iste procul.  
 Quid, quod ubique potens templisque frequentibus aucta,  
 Urbe tamen nostra ius dea maius habet ?  
 Pro Troia, Romane, tua Venus arma ferebat,  
 Cum gemuit teneram cuspide laesa manum : 120  
 Caelestesque duas Troiano iudice vicit :  
 (Ah, nolim victas hoc meminisse deas !)  
 Assaracique nurus dicta est, ut scilicet olim  
 Magnus Iuleos Caesar haberet avos.  
 Nec Veneri tempus, quam ver, erat aptius ullum ; 125

- Vere nitent terrae, vere remissus ager,  
 Nunc herbae rupta tellure cacumina tollunt ;  
 Nunc tumido gemmas cortice palmes agit,  
 Et formosa Venus formoso tempore digna est,  
 Utque solet, Marti continuata suo. 130
- Vere monet curvas materna per aequora puppes  
 Ire, nec hibernas iam timuisse minas.  
 Rite deam colitis Latiae matresque nurusque  
 Et vos, quis vittae longaue vestis abest. 135
- Aurea marmoreo redimicula solvite collo ;  
 Demite divitias ; tota lavanda dea est.  
 Aurea siccato redimicula reddite collo ;  
 Nunc alii flores, nunc nova danda rosa est. 155
- Supplicibus verbis illam placate : sub illa  
 Et forma et mores et bona fama manet. 155
- Roma pudicitia proavorum tempore lapsa est :  
 Cumaeam, veteres, consuluistis anum.  
 Templam iubet fieri Veneri : quibus ordine factis  
 Inde Venus verso nomina corde tenet. 160
- Semper ad Aeneadas placido, pulcherrima, voltu  
 Respice, totque tuas, diva, tuere nurus.  
 Dum loquor, elatae metuendus acumine caudae  
 Scorpios in viridis praecipitatur aquas.  
 Nox ubi transierit, caelumque rubescere primo 165  
 Coeperit, et tactae rore querentur aves,  
 Semiustamque facem vigilata nocte viator  
 Ponet, et ad solitum rusticus ibit opus,  
 Pleiades incipient umeros relevare paternos,  
 Quae septem dici, sex tamen esse solent. 170
- Ter sine perpetuo caelum versetur in axe,  
 Ter iungat Titan terque resolvat equos ; 180  
 Protinus inflexo Berecynthia tibia cornu  
 Flabit, et Idaeae festa parentis erunt.  
 Ibunt semimares et inania tympana tudent,  
 Aeraque tinnitus aere repulsa dabunt.

- Ipsa sedens molli comitum cervice feretur 185  
 Urbis per medias exululata vias.  
 Scaena sonat, ludique vocant. Spectate, Quirites,  
 Et fora Marte suo litigiosa vacent.
- Quaerere multa libet, sed me sonus aeris acuti  
 Terret et horrendo lotos adunca sono. 190  
 "Da, dea, quem sciter." Doctas Cybeleia neptes  
 Vidit, et has curae iussit adesse meae.  
 "Pandite, mandati memores, Heliconis alumnae,  
 Gaudeat assiduo cur dea Magna sono."  
 Sic ego. Sic Erato: (mensis Cythereius illi 195  
 Cessit, quod teneri nomen amoris habet)  
 "Reddita Saturno sors haec erat, 'Optime regum,  
 A noto sceptris excutiere tuis.'  
 Ille suam metuens, ut quaeque erat edita, prolem  
 Devorat, immersam visceribusque tenet. 200  
 Saepe Rhea questa est, totiens fecunda nec umquam  
 Mater, et indoluit fertilitate sua.  
 Iuppiter ortus erat: (pro magna teste vetustas  
 Creditur; acceptam parce movere fidem)  
 Vestem latens saxum caelesti gutture sedit. 205  
 Sic genitor fati decipiendus erat,  
 Ardua iam dudum resonat tinnitibus Ide,  
 Tutus ut infanti vagiat ore puer.  
 Pars clipeos manibus, galeas pars tundit inanes:  
 Hoc Curetes habent, hoc Corybantes opus. 210  
 Res latuit patrem: prisci que imitamina facti  
 Aera deae comites raucaque terga movent.  
 Cymbala pro galeis, pro scutis tympana pulsant:  
 Tibia dat Phrygios, ut dedit ante, modos."  
 Desierat. Coepi: "Cur huic genus acre leones 215  
 Praebent insolitas ad iuga curva iugas?"  
 Desieram. Coepit: "Feritas mollita per illam  
 Creditur: id curru testificata suo est."  
 "At cur turrifera caput est onerata corona?"



- An primis turres urbibus illa dedit? 220  
 Hoc quoque, dux operis, moneas precor, unde petita  
 Venerit. An nostra semper in urbe fuit?"  
 "Dindymon et Cybelen et amoenam fontibus Iden  
 Semper et Iliacas Mater amavit opes. 250  
 Cum Troiam Aeneas Italos portaret in agros,  
 Est dea sacriferas paene secuta rates;  
 Sed nondum fatis Latio sua numina posci  
 Senserat, assuetis substiteratque locis.  
 Post, ut Roma potens opibus iam saecula quinque 255  
 Vidit, et edomito sustulit orbe caput,  
 Carminis Euboici fatalia verba sacerdos  
 Inspicit. Inspectum tale fuisse ferunt:  
 'Mater abest: Matrem iubeo, Romane, requiras.  
 Cum veniet, casta est accipienda manu.' 260  
 Obscurae sortis patres ambagibus errant,  
 Quaeve parens absit, quove petenda loco.  
 Consulitur Paeon, 'Divum' que 'arcessite Matrem,'  
 Inquit 'in Idaeo est invenienda iugo.'  
 Mittuntur proceres. Phrygiae tunc sceptrata tenebat 265  
 Attalus: Ausoniis rem negat ille viris.  
 Mira canam. Longo tremuit cum murmure tellus,  
 Et sic est adytis diva locuta suis:  
 'Ipsa peti volui. Ne sit mora; mitte volentem.  
 Dignus Roma locus, quo deus omnis eat.' 270  
 Ille soni terrore pavens 'Proficiscere,' dixit.  
 'Nostra eris: in Phrygios Roma refertur avos.'  
 Protinus innumerae caedunt pineta secures  
 Illa, quibus fugiens Phryx pius usus erat.  
 Mille manus coeunt, et picta coloribus ustis 275  
 Caelestum Matrem concava puppis habet.  
 Illa sui per aquas fertur tutissima nati,  
 Longaque Phrixiae stagna sororis adit:  
 Rhoeteumque rapax, Sigeaque litora transit,  
 Et Tenedon, veteres Eëtionis opes. 280

- Cyclades excipiunt, Lesbo post terga relicta.  
 Quaque Carysteis frangitur unda vadis,  
 Transit et Icarium, lapsas ubi perdidit alas  
 Icarus, et vastae nomina fecit aquae.  
 Tum laeva Creten, dextra Pelopeidas undas 285  
 Déserit, et Veneris sacra Cythera petit.  
 Hinc mare Trinacrium, candens ubi tingere ferrum  
 Brontes et Steropes Acmônidesque solent,  
 Aequoraque Afra legit, Sardoaque regna sinistris  
 Respicit a remis, Ausoniamque tenet. 290  
 Ostia contigerat, qua se Tiberinus in altum  
 Dividit et campo liberiore natat :  
 Omnis eques mixtaque gravis cum plebe senatus  
 Obvius ad Tusci fluminis ora venit.  
 Procedunt pariter matres nataeque nurusque 295  
 Quaeque colunt sanctos virginitate focos.  
 Sedula fune viri contento brachia lassant :  
 Vix subit adversas hospita navis aquas.  
 Sicca diu fuerat tellus ; sitis usserat herbas ;  
 Sedit limoso pressa carina vado. 300  
 Quisquis adest operi, plus quam pro parte laborat,  
 Adiuvat et fortis voce sonante manus.  
 Illa velut medio stabilis sedet insula ponto :  
 Attoniti monstro stantque paventque viri.  
 Claudia Quinta genus Clauso referebat ab alto, 305  
 Nec facies impar nobilitate fuit :  
 Casta quidem, sed non et credita. Rumor iniquus  
 Laeserat, et falsi criminis acta rea est.  
 Cultus et ornatis varie prodisse capillis  
 Obfuit, ad rigidos promptaque lingua senes. 310  
 Conscia mens recti famae mendacia risit :  
 Sed nos in vitium credula turba sumus.  
 Haec ubi castarum processit ab agmine matrum,  
 Et manibus puram fluminis hausit aquam,  
 Ter caput irrorat, ter tollit in aethera palmas, 315

- (Quicumque aspiciunt, mente carere putant)  
 Summissoque genu voltus in imagine divae  
 Figit, et hos edit crine iacente sonos :  
 ‘ Supplicis, alma, tuae, genetrix fecunda deorum,  
 Accipe sub certa condicione preces. 320  
 Casta negor. Si tu damnas, meruisse fatebor,  
 Morte luam poenas iudice victa dea.  
 Sed si crimen abest, tu nostrae pignora vitae  
 Re dabis, et castas casta sequere manus.’  
 Dixit, et exiguo funem conamine traxit. 325  
 Mira, sed et scaena testificata loquar :  
 Mota dea est, sequiturque ducem, laudatque sequendo.  
 Index laetitiae fertur in astra sonus.  
 Fluminis ad flexum veniunt (Tiberina priores  
 Atria dixerunt), unde sinister abit. 330  
 Nox aderat : querno religant a stipite funem,  
 Dantque levi somno corpora functa cibo.)  
 Lux aderat : querno solvunt a stipite funem,  
 Ante tamen posito tura dedere foco.  
 Ante coronatam puppem sine labe iuvencam 335  
 Mactarunt operum coniugiique rudem.  
 Est locus, in Tiberim qua lubricus influit Almo  
 Et nomen magno perdit ab amne minor.  
 Illic purpurea canus cum veste sacerdos  
 Almonis dominam sacraque lavit aquis. 340  
 Exululant comites, furiosaque tibia flatur,  
 Et feriunt molles taurea terga manus.  
 Claudia praecedit laeto celeberrima volgo,  
 Credita vix tandem teste pudica dea.  
 Ipsa sedens plastro porta est invecta Capena : 345  
 Sparguntur iunctae flore recente boves.  
 Nasica accepit. Templi non perstitit auctor :  
 Augustus nunc est, ante Metellus erat.”  
 Substitit hic Erato. Mora fit, si cetera quaeram.  
 “ Dic,” inquam “ parva cur stipe quaerat opes.” 350

- "Contulit aes populus, de quo delubra Metellus  
 Fecit" ait; "dandae mos stipis inde manet."  
 Cur vicibus factis ineant convivia, quaero,  
 Tunc magis, indictas concelebrentque dapes.  
 "Quod bene mutarit sedem Berecyntia," dixit, 355  
 "Captant mutatis sedibus omen idem."  
 Institeram, quare primi Megalensia ludi  
 Urbe forent nostra: cum dea (sensit enim)  
 "Illa deos," inquit, "peperit: cessere parenti,  
 Principiumque dati Mater honoris habet." 360  
 "Cur igitur Gallos, qui se excidere, vocamus,  
 Cum tanto Phrygia Gallica distet humus?"  
 "Inter" ait "viridem Cybelen altasque Celaenas  
 Amnis it insana, nomine Gallus, aqua.  
 Qui bibit inde, furit: procul hinc discedite, quis est 365  
 Cura bonae mentis: qui bibit inde, furit."  
 "Non pudet herbosum" dixi "posuisse moretum  
 In dominae mensis? An sua causa subest?"  
 "Lacte mero veteres usi memorantur et herbis,  
 Sponte sua si quas terra ferebat" ait. 370  
 "Candidus elisae miscetur caseus herbae,  
 Cognoscat priscos ut dea prisca cibos."  
 Postera cum caelo motis Pallantias astris  
 Fulserit, et niveos Luna levarit equos,  
 Qui dicet "Quondam sacrata est colle Quirini 375  
 Hac Fortuna die Publica," verus erit.  
 Tertia lux (memini) ludis erat, ac mihi quidam  
 Spectanti senior continuusque loco  
 "Haec" ait "illa dies, Libycis qua Caesar in oris  
 Perfida magnanimi contudit arma Iubae. 380  
 Dux mihi Caesar erat, sub quo meruisse tribunus  
 Glorior: officio praefuit ille meo.  
 Hanc ego militia sedem, tu pace parasti,  
 Inter bis quinos usus honore Viros."  
 Plura locuturi subito seducimur imbre; 385

- Pendula caelestis Libra movebat aquas.  
 Ante tamen, quam summa dies spectacula sistat,  
 Ensiger Orion aequore mersus erit.
- Proxima victricem cum Romam inspexerit Eos,  
 Et dederit Phoebō stella fugata locum, 390  
 Circus erit pompa celeser numeroque deorum,  
 Primaque ventosis palma petetur equis.  
 Hinc Cereris ludi. Non est opus indice causa;  
 Sponte deae munus promeritumque patet.
- Messis erat primis virides mortalibus herbae, 395  
 Quas tellus nullo sollicitante dabat;  
 Et modo carpebant vivax de caespite gramen,  
 Nunc epulae tenera fronde cacumen erant.
- Postmodo glans nata est. Bene erat iam glande reperta,  
 Duraque magnificas quercus habebat opes. 400  
 Prima Ceres homine ad meliora alimenta vocato  
 Mutavit glandes utiliore cibo.
- Illa iugo tauros collum praebere coegit:  
 Tunc primum soles eruta vidit humus.
- Aes erat in pretio: chalybeia massa latebat: 405  
 Eheu, perpetuo debuit illa tegi!  
 Pace Ceres laeta est; et vos orate, coloni,  
 Perpetuam pacem pacificumque ducem.
- Farra deae micaeque licet salientis honorem  
 Detis, et in veteres turea grana focos; 410  
 Et, si tura aberunt, unctas accendite taedas.  
 Parva bonae Cereri, sint modo casta, placent.
- A bove succincti cultros removete ministri.  
 Bos aret; ignavam sacrificate suem.
- Apta iugo cervix non est ferienda securi; 415  
 Vivat, et in dura saepe laboret humo.
- Exigit ipse locus, raptus ut virginis edam:  
 Plura recognosces, pauca docendus eris.
- Terra tribus scopulis vastum procurrit in aequor  
 Trinacris, a positu nomen adepta loci. 420

- Grata domus Cereri. Multas ea possidet urbes,  
 In quibus est culto fertilis Henna solo.  
 Frigida caelestum matres Arethusa vocarat :  
 Venerat ad sacras et dea flava dapes.  
 Filia, consuetis ut erat comitata puellis, 425  
 Errabat nudo per sua prata pede.  
 Valle sub umbrosa locus est aspergine multa  
 Uvidus ex alto desilientis aquae.  
 Tot fuerant illic, quot habet natura, colores,  
 Pictaque dissimili flore nitebat humus. 430  
 Quam simul aspexit, "Comites, accedite" dixit  
 "Et mecum plenos flore referte sinus."  
 Praeda puellares animos prolectat inanis,  
 Et non sentitur sedulitatē labor.  
 Haec implet lento calathos e vimine nexos, 435  
 Haec gremium, laxos degravat illa sinus.  
 Illa legit calthas, huic sunt violaria curae,  
 Illa papavereas subsecat ungue comas :  
 Has, hyacinthe, tenes ; illas, amarante, moraris :  
 Pars thyma, pars casiam, pars meliloton amant. 440  
 Plurima lecta rosa est ; sunt et sine nomine flores.  
 Ipsa crocos tenues liliaque alba legit.  
 Carpendi studio paulatim longius itur,  
 Et dominam casu nulla secuta comes.  
 Hanc videt et visam patruus velociter aufert, 445  
 Regnaque caeruleis in sua portat equis.  
 Illa quidem clamabat "Io, carissima mater,  
 Auferor !" ipsa suos abscideratque sinus :  
 Panditur interea Diti via, namque diurnum  
 Lumen inassueti vix patiuntur equi. 450  
 At chorus aequalis, cumulatae flore ministrae,  
 "Persephone," clamant "ad tua dona veni !"  
 Ut clamata silet, montes ululatibus implent,  
 Et feriunt maesta pectora nuda manu.  
 Attonita est plangore Ceres (modo venerat Hennam), 455

Nec mora, "Me miseram! filia," dixit "ubi est?"  
 Mentis inops rapitur, quales audire solemus  
 Threïcias fuis maenadas ire comis.  
 Ut vitulo mugit sua mater ab ubere raptò,  
 Et quaerit fetus per nemus omne suos, 460  
 Sic dea nec retinet gemitus, et concita cursu  
 Fertur, et e campis incipit, Henna, tuis.  
 Inde puellaris nacta est vestigia plantae,  
 Et pressam noto pondere vidit humum;  
 Forsitan illa dies erroris summa fuisset, 465  
 Si non turbassent signa reperta sues.  
 Iamque Leontinos Amenanaque flumina cursu  
 Praeterit, et ripas, herbifer Aci, tuas:  
 Praeterit et Cyanen et fontes lēnis Anapi  
 Et te, verticibus non adeunde Gela. 470  
 Liquerat Ortygien Megareaque Pantagienque,  
 Quaque Symaetheas accipit aequor aquas,  
 Antraque Cycloperum positis exusta caminis,  
 Quique locus curvae nomina falcis habet:  
 Himeraque et Didymen Acragantaque Tauromenenque 475  
 Sacrarumque Melan pascua laeta boum.  
 Hinc Camerinan adit Thapsonque et Heloria Tempe  
 Quaque patet zephyro semper apertus Eryx.  
 Iamque Peloriaden Lilybaeaeque iamque Pachynon  
 Lustrarat, terrae cornua trina suae. 480  
 Quacumque ingreditur, miseris loca cuncta querellis  
 Implet, ut amissum cum gemit ales Ityn.  
 Perque vices modo "Persephone" modo "filia" clamat,  
 Clamat, et alternis nomen utrumque ciet,  
 Sed neque Persephone Cererem, nec filia matrem 485  
 Audit, et alternis nomen utrumque perit;  
 Unaque, pastorem vidisset an arva colentem,  
 Vox erat "Hac gressus ecqua puella tulit?"  
 Iam color unus inest rebus, tenebrisque teguntur  
 Omnia, iam vigiles conticuere canes. 490

- Alta iacet vasti super ora Typhoëos Ætne,  
 Cuius anhelatis ignibus ardet humus.  
 Illic accendit geminas pro lampade pinus :  
 Hinc Cereris sacris nunc quoque taeda datur.  
 Est specus exesi structura pumicis asper, 495  
 Non homini regio, non adeunda ferae :  
 Quo simul ac venit, frenatos curribus angues  
 Iungit, et aequoreas sicca pererrat aquas.  
 Effugit et Syrtes et te, Zanclaea Charybdis,  
 Et vos, Nisaei, naufraga monstra, canes, 500  
 Hadriacumque patens late, bimaremque Corinthon :  
 Sic venit ad portus, Attica terra, tuos.  
 Hic primum sedit gelido maestissima saxo :  
 Illud Cecropidae nunc quoque triste vocant.  
 Sub Iove duravit multis immota diebus, 505  
 Et lunae patiens et pluvialis aquae.  
 Fors sua cuique loco est. Quod nunc Cerialis Eleusin  
 Dicitur, hoc Celei rura fuere senis.  
 Ille domum glandes excussa que mora rubetis  
 Portat, et arsuris arida ligna focus. 510  
 Filia parva duas redigebat rupe capellas,  
 Et tener in cunis filius aeger erat.  
 " Mater, " ait virgo (mota est dea nomine matris)  
 " Quid facis in solis incomitata locis ? "  
 Restitit et senior, quamvis onus urget, et orat, 515  
 Tecta suae subeat quantulacumque casae.  
 Illa negat : simularat anum, mitraque capillos  
 Presserat : instanti talia dicta refert :  
 " Sospes eas, semperque parens ! mihi filia rapta est.  
 Heu ! melior quanto sors tua sorte mea est." 520  
 Dixit, et ut lacrimae (neque enim lacrimare deorum est)  
 Decidit in tepidos lucida gutta sinus.  
 Flent pariter molles animis virgoque senexque ;  
 E quibus haec iusti verba fuere senis :  
 " Sic tibi, quam raptam quereris, sit filia sospes, 525



Surge, nec exiguae despice tecta casae."

Cui dea "Duc" inquit "scisti, qua cogere posses ;"

Seque levat saxo, subsequiturque senem.

Dux comiti narrat, quam sit sibi filius aeger,

Nec capiat somnos invigiletque malis.

530

Illa soporiferum, parvos initura penates,

Colligit agresti lene papaver humo.

Dum legit, obliato fertur gustasse palato,

Longamque imprudens exsoluisse famem.

Quae quia principio posuit ieiunia noctis,

535

Tempus habent mystae sidera visa cibi.

Limen ut intravit, luctus videt omnia plena ;

Iam spes in puero nulla salutis erat.

Matre salutata (mater Metanira vocatur)

Iungere dignata est os puerile suo.

540

Pallor abit, subitasque vident in corpore vires :

Tantus caelesti venit ab ore vigor.

Tota domus laeta est, hoc est, materque paterque

Nataque : tres illi tota fuere domus.

Mox epulas ponunt, liquefacta coagula lacte

545

Pomaque et in ceris aurea mellâ suis.

Abstinet alma Ceres, somnique papavera causas

Dat tibi cum tepido lacte bibenda, puer.

Noctis erat medium placidique silentia somni :

Triptoleum gremio sustulit illa suo,

550

Terque manu permulsit eum, tria carmina dixit,

Carmina mortali non referenda sono,

Inque foco corpus pueri vivente favilla

Obruit, humanum purget ut ignis onus. *2ob*

Excutitur somno stulte pia mater, et amens

555

"Quid facis?" exclamat, membraque ab igne rapit.

Cui dea "Dum non es," dixit "scelerata fuisti :

Irrita materno sunt mea dona metu.

Iste quidem mortalis erit, sed primus arabit

Et seret et culta praemia tollet humo."

560

- Dixit, et egrediens nubem trahit, inque dracones  
 Transit, et alifero tollitur axe Ceres.
- Sunion expositum Piraeaque tuta recessu  
 Linquit, et in dextrum quae iacet ora latus.  
 Hinc init Aegæum, quo Cycladas aspicit omnes, 565  
 Ioniumque rapax Icariumque legit.
- Perque urbes Asiae longum petit Hellespontum,  
 Diversumque locis alta pererrat iter.
- Nam modo turilegos Arabas, modo despicit Indos,  
 Hinc Libys, hinc Meroë siccaque terra subest: *shara* 570  
 Nunc adit Hesperios, Rhenum Rhodanumque Padumque  
 Teque, future parens, Thybri, potentis aquae.  
 Quo feror? immensum est erratas dicere terras.  
 Praeteritus Cereri nullus in orbe locus.
- Errat et in caelo, liquidique immunia ponti 575  
 Alloquitur gelido proxima signa polo.
- “Parrhasides stellae (namque omnia nosse potestis,  
 Aequoreas numquam cum subeatis aquas)  
 Persephonen natam miserae monstrate parenti.”  
 Dixerat. Huic Helice talia verba refert: *Quae. 126.* 580
- “Crimine nox vacua est; Solem de virgine rapta  
 Consule, qui late facta diurna videt.”
- Sol aditus “Quam quaeris,” ait “ne vana labores,  
 Nupta Iovis fratri tertia regna tenet.”
- Questa diu secum, sic est affata Tonantem, 585  
 Maximaque in voltu signa dolentis erant:
- “Si memor es, de quo mihi sit Proserpina nata,  
 Dimidium curae debet habere tuae.
- Orbe pererrato sola est iniuria facti  
 Cognita; commissi praemia raptor habet. 590
- At neque Persephone digna est praedone marito,  
 Nec gener hoc nobis more parandus erat.  
 Quid gravius victore Gyge captiva tulissem,  
 Quam nunc te caeli sceptrata tenente tuli?
- Verum impune ferat, nos haec patiemur inultae; 595

- Reddat, et emendet facta priora novis.”  
 Iuppiter hanc lenit, factumque excusat amore,  
 “Nec gener est nobis ille pudendus” ait.  
 “Non ego nobilior : posita est mihi regia caelo,  
 Possidet alter aquas, alter inane Chaos.” 600  
 Sed si forte tibi non est mutabile pectus,  
 Statque semel iuncti rumpere vincla tori,  
 Hoc quoque temptemus, siquidem ieiuna remansit : |  
 Si minus, inferni coniugis uxor erit.”  
 Tartara iussus adit sumptis Caducifer alis, <sup>mercurij</sup> 605  
 Speque redit citius visaque certa refert :  
 “Rapta tribus” dixit “solvit ieiunia granis,  
 Punica quae lento cortice poma tegunt.”  
 Haud secus indoluit, quam si modo rapta fuisset,  
 Maesta parens, longa vixque refecta mora est. 610  
 Atque ita “Nec nobis caelum est habitabile ;” dixit  
 “Taenaria recipi me quoque valle iube.”  
 Et factura fuit, pactus nisi Iuppiter esset,  
 Bis tribus ut caelo mensibus illa foret.  
 Tum demum voltumque Ceres animumque recepit, 615  
 Imposuitque suae spicea sarta comae :  
 Largaque provenit cessatis messis in arvis,  
 Et vix congestas area cepit opes. x  
 Alba decent Cererem : vestis Cerialibus albas  
 Sumite ; nunc pulli velleris usus abest. 620  
 Occupat Aprilis Idus cognomine Victor  
 Iuppiter : hac illi sunt data templa die.  
 Hac quoque, ni fallor, populo dignissima nostro  
 Atria Libertas coepit habere sua.  
 Luce secutura tutos pete, navita, portus : 625  
 Ventus ab occasu grandine mixtus erit.  
 Scilicet ut fuerit, tamen hac Mutinensia Caesar  
Grandine militia perculit arma sua.  
 Tertia post Veneris cum lux surrexerit Idus,  
 Pontifices, forda sacra litate bove. 630

Forda ferens bos est fecundaque, dicta ferendo :  
 Hinc etiam fetus nomen habere putant.  
 Nunc gravidum pecus est, gravidæ nunc semine terræ :  
 Telluri plenae victima plena datur.  
 Pars cadit arce Iovis, ter denas curia vaccas 635  
 Accipit, et largo sparsa cruore madet.  
 Ast ubi visceribus vitulos rapuere ministri,  
 Sectaque fumosis exta dedere focus,  
 Igne cremat vitulos quæ natu maxima Virgo,  
 Luce Palis populos purget ut ille cinis. 640  
 Rege Numa, fructu non respondente labori,  
 Irrita decepti vota colentis erant.  
 Nam modo siccus erat gelidis aquilonibus annus,  
 Nunc ager assidua luxuriabat aqua.  
 Saepe Ceres primis dominum fallebat in herbis, 645  
 Et levis obsesso stabat avena solo,  
 Et pecus ante diem partus edebat acerbos,  
 Agnaque nascendo saepe necabat ovem.  
 Silva vetus nullaque diu violata securi  
 Stabat, Maenalia sacra relicta deo. 650  
 Ille dabat tacitis animo responsa quieto  
 Noctibus. Hic geminas rex Numa mactat oves.  
 Prima cadit Fauno, leni cadit altera Somno :  
 Sternitur in duro vellus utrumque solo.  
 Bis caput intonsum fontana spargitur unda, 655  
 Bis sua faginea tempora fronde premit.  
 Usus abest Veneris, nec fas animalia mensis  
 Pondere, nec digitis anulus ullus inest.  
 Veste rudi tectus supra nova vellera corpus  
 Poni, adorato per sua verba deo. 660  
 Interea placidam redimita papavere frontem  
 Nox venit, et secum somnia nigra trahit.  
 Faunus adest, oviumque premens pede vellera duro  
 Edidit a dextro talia dicta toro :  
 "Morte boum tibi, rex, Tellus placanda duarum : 665

Det sacris animas una necata duas."

Excutitur terrore quies: Numa visa revolvit,

Et secum ambages caecaque iussa refert.

Expedit errantem nemori gratissima coniunx,

Et dixit "Gravidae posceris exta bovis."

670

Exta bovis gravidae dantur, felicior annus

Provenit, et fructum terra pecusque ferunt.

Hanc quondam Cytherea diem properantius ire

Iussit et admissos praecipitavit equos,

Ut titulum imperii cum primum luce sequenti

675

Augusto iuveni prospera bella darent.

Sed iam praeteritas quartus tibi Lucifer Idus

Respicit; hac Hyades Dorida nocte tenent.

Tertia post Hyadas cum lux erit orta remotas,

Carcere partitos Circus habebit equos. *22.*

680

Cur igitur missae vinctis ardentia taedis

Terga ferant volpes, causa docenda mihi est.

Frigida Carseolis nec olivis apta ferendis

Terra, sed ad segetes ingeniosus ager.

Hac ego Paelignos, natalia rura, petebam,

685

Parva, sed assiduis obvia semper aquis.

Hospitis antiqui solitas intravimus aedes;

Dempserat emeritis iam iuga Phoebus equis.

Is mihi multa quidem, sed et haec narrare solebat,

Unde meum praesens instrueretur opus:

690

"Hoc" ait "in campo" (campumque ostendit) "habebat

Rus breve cum duro parca colona viro.

Ille suam peragebat humum, sive usus aratri,

Seu curvae falcis, sive bidentis erat.

Haec modo verrebat stantem tibicine villam,

695

Nunc matris plumis ova fovenda dabat,

Aut virides malvas, aut fungos colligit albos,

Aut humilem grato calfacit igne focum.

Et tamen assiduis exercet brachia telis,

Adversusque minas frigoris arma parat.

700

- Filius huius erat primo lascivus in aevo,  
 Addideratque annos ad duo lustra duos.  
 Is capit extremi volpem convalle salicti :  
 Abstulerat multas illa cohortis aves.  
 Captivam stipula faenoque involvit, et ignes 705  
 Admoveret : urentes effugit illa manus :  
 Qua fugit, incendit vestitos messibus agros ;  
 Damnoſis vires ignibus aura dabat.  
 Factum abiit, monimenta manent ; nam vivere captam  
 Nunc quoque lex volpem Carseolana vetat. 710  
 Utque luat poenas, gens haec Cerialibus ardet ;  
 Quoque modo segetes perdidit, ipsa perit.”  
 Proxima cum veniet terras visura patentēs  
 Memnonis in roseis lutea mater equis,  
 De duce lanigeri pecoris, qui prodidit Hellen, 715  
 Sol abit : egresso victima maior adest. *Bull Cow*  
 Vacca sit an taurus, non est cognoscere promptum,  
 Pars prior apparet, posteriora latent.  
 Seu tamen est taurus, sive est hoc femina signum,  
 Iunone invita munus amoris habet. 720  
 Nox abiit, oriturque aurora. Parilia poscor.  
 Non poscor frustra, si favet alma Pales.  
 Alma Pales, faveas pastoria sacra canenti,  
 Prosequor officio si tua festa pio.  
 Certe ego de vitulo cinerem stipulasque fabalis 725  
 Saepe tuli plena, februa casta, manu.  
 Certe ego transilui positas ter in ordine flammas,  
 Udaque roratas laurea misit aquas.  
 Mota dea est, operique favet. Navalibus exi  
 Puppis ! habent ventos iam mea vela suos. 730  
 I, pete virginea, populus, suffimen ab ara ;  
 Vesta dabit, Vestae munere purus eris.  
 Sanguis equi suffimen erit vitulique favilla,  
 Tertia res durae culmen inane fabae.  
 Pastor, oves saturas ad prima crepuscula lustra : 735

- Unda prius spargat, virgaque verrat humum,  
 Frondibus et fixis decorentur ovilia ramis, *Sheep-fold*  
 Et tegat ornatas longa corona fores.  
 Caerulei fiant vivo de sulfure fumi,  
 Tactaque fumanti sulfure balet ovis. *real* 740  
 Ure mares oleas taedamque herbasque Sabinas,  
 Et crepet in mediis laurus adusta focis.  
 Libaque de milio milii fiscella sequatur:  
 Rustica praecipue est hoc dea laeta cibo.  
 Adde dapes mulctramque suas, dapibusque resectis 745  
 Silvicolam tepido lacte precare Palen. *call. nyxon*  
 "Consule" dic "pecori pariter pecorisque magistris:  
 Effugiat stabulis noxa repulsa meis.  
 Sive sacro pavi, sedive sub arbore sacra,  
 Pabulaque e bustis inscia carpsit ovis: 750  
 Si nemus intravi vetitum, nostrisve fugatae  
 Sunt oculis nymphae semicaperve deus:  
 Si mea falx ramo lucum spoliavit opaco,  
 Unde data est aegrae fiscina frondis ovi:  
 Da veniam culpae: nec, dum degrandinat, obsit 755  
 Agresti fano supposuisse pecus,  
 Nec noceat turbasse lacus. Ignoscite, nymphae,  
 Mota quod obscuras ungula fecit aquas.  
 Tu, dea, pro nobis fontes fontanaque placa  
 Numina, tu sparsos per nemus omne deos. 760  
 Nec Dryadas, nec nos videamus labra Dianae,  
 Nec Faunum, medio cum premit arva die.  
 Pelle procul morbos: valeant hominesque gregesque,  
 Et valeant vigiles, provida turba, canes.  
 Neve minus multos redigam, quam mane fuerunt, 765  
 Neve gemam referens vellera rapta lupo.  
 Absit iniqua fames: herbae frondesque supersint,  
 Quaeque lavent artus, quaeque bibantur, aquae.  
 Ubera plena premam, referat mihi caseus aera,  
 Dentque viam liquido vimina rara sero. 770

- Lanaque proveniat nullas laesura puellas,  
 Mollis et ad teneras quamlibet apta manus.  
 Quae precor, eveniant, et nos faciamus ad annum 775  
 Pastorum dominae grandia liba Pali.”  
 His dea placanda est : haec tu conversus ad ortus  
 Dic quater, et vivo perlue rore manus.  
 Tum licet apposita, veluti cratere, camella  
 Lac niveum potes purpureamque sapatam : 780  
 Moxque per ardentem stipulae crepitantis acervos  
 Traicias celeri strenua membra pede.  
 Expositus mos est ; moris mihi restat origo.  
 Turba facit dubium, coeptaque nostra tenet.  
 Omnia purgat edax ignis, vitiumque metallis 785  
 Excoquit : idcirco cum duce purgat ovis ?  
 An, quia cunctarum contraria semina rerum  
 Sunt duo discordes, ignis et unda, dei,  
 Iunxerunt elementa patres, aptumque putarunt  
 Ignibus et sparsa tangere corpus aqua ? 790  
 An, quod in his vitae causa est, haec perdidit exul,  
 His nova fit coniunx, haec duo magna putant ?  
 Vix equidem credo ; sunt qui Phaëthonta referri  
 Credant et nimias Deucalionis aquas.  
 Pars quoque, cum saxis pastores saxa ferirent, 795  
 Scintillam subito prosiluisse ferunt :  
 Prima quidem periit, stipulis excepta secunda est.  
 Hoc argumentum flamma Parilis habet ?  
 An magis hunc morem pietas Aeneïa fecit,  
 Innocuum victo cui dedit ignis iter ? 800  
 Num tamen est vero propius, cum condita Roma est,  
 Transferri iussos in nova tecta lares  
 Mutantesque domum tectis agrestibus ignem  
 Et cessaturae supposuisse casae,  
 Per flammam saluisse pecus, saluisse colonos ? 805  
 Quod fit natali nunc quoque, Roma, tuo.  
 Ipse locus causas vati facit. Urbis origo



- Venit : ades factis, magne Quirine, tuis !  
 Tam luerat poenas frater Numitoris, et omne  
 Pastorum gemino sub duce volgus erat. 810  
 Contrahere agrestes et moenia ponere utrique  
 Convenit : ambigitur, moenia ponat uter.  
 " Nil opus est " dixit " certamine " Romulus " ullo :  
 Magna fides avium est, experiamur aves."  
 Res placet. Alter adit nemorosi saxa Palati : 815  
 Alter Aventinum mane cacumen init.  
 Sex Remus, hic volucres bis sex videt ordine : pacto  
 Statur, et arbitrium Romulus urbis habet.  
 Apti dies legitur, qua moenia signet aratro.  
 Sacra Palis suberant : inde movetur opus. 820  
 Fossa fit ad solidum, fruges iaciuntur in ima,  
 Et de vicino terra petita solo.  
 Fossa repletur humo, plenaequae imponitur ara,  
 Et novus accenso fungitur igne focus.  
 Inde premens stivam designat moenia sulco ; 825  
 Alba iugum niveo cum bove vacca tulit.  
 Vox fuit haec regis : " Condenti, Iuppiter, urbem  
 Et genitor Mavors Vestaque mater, ades,  
 Quosque pium est adhibere deos, advertite cuncti.  
 Auspicius vobis hoc mihi surgat opus : 830  
 Longa sit huic aetas dominaeque potentia terrae,  
 Sitque sub hac oriens occiduusque dies."  
 Ille precabatur ; tonitru dedit omina laevo  
 Iuppiter et laevo fulmina missa polo.  
 Augurio laeti iaciunt fundamina cives, 835  
 Et novus exiguo tempore murus erat.  
 Hoc Celer urget opus, quem Romulus ipse vocarat,  
 " Sint " que, " Celer, curae," dixerat " ista tuae :  
 Neve quis aut muros, aut factam vomere fossam  
 Transeat, audentem talia dede neci." 840  
 Quod Remus ignorans humiles contemnere muros  
 Coepit, et " His populus " dicere " tutus erit ? "

- Nec mora, transiluit. Rutro Celer occupat ausum ;  
 Ille premit duram sanguinolentus humum.
- Haec ubi rex didicit, lacrimas introrsus obortas 845  
 Devorat, et clausum pectore volnus habet.
- Flere palam non volt, exempla que fortia servat,  
 " Sic " que " meos muros transeat hostis " ait.
- Dat tamen exequias ; nec iam suspendere fletum  
 Sustinet, et pietas dissimulata patet ; 850
- Oscula que applicuit posito suprema feretro,  
 Atque ait " invito frater adempte, vale."
- Arsurosque artus unxit : fecere, quod ille,  
 Faustulus et maestas Acca soluta comas :
- Tum iuvenem nondum facti flevere Quirites : 855  
 Ultima plorato subdita flamma rogo est.
- Urbs oritur (quis tunc hoc ulli credere posset ?)  
 Victorem terris impositura pedem.
- Cuncta regas, et sis magno sub Caesare semper,  
 Saepe etiam plures nominis huius habe : 860
- Et quotiens steteris domito sublimis in orbe,  
 Omnia sint umeris inferiora tuis.
- Dicta Pales nobis : idem Vinalia dicam.
- Una tamen media est inter utramque dies.
- Templa frequentari Collinae proxima portae 871  
 Nunc decet ; a Siculo nomina colle tenent.
- Utque Syracusas Arethusidas abstulit armis  
 Claudius, et bello te quoque cepit, Eryx,
- Carmine vivacis Venus est translata Sibyllae, 875  
 Inque suae stirpis maluit urbe coli.
- Cur igitur Veneris festum Vinalia dicant,  
 Quaeritis, et quare sit Iovis ista dies ?
- Turnus, an Aeneas Latiae gener esset Amatae,  
 Bellum erat : Etruscas Turnus adoptat opes. 880
- Clarus erat sumptisque ferox Mezentius armis,  
 Et vel equo magnus, vel pede maior erat.
- Quem Rutuli Turnusque suis asciscere temptat  
 Partibus. Haec contra dux ita Tuscus ait :

- "Stat mihi non parvo virtus mea : volnera testor 885  
 Armaque, quae sparsi sanguine saepe meo.  
 Qui petis auxilium, non grandia divide mecum  
 Praemia de lacubus proxima musta tuis.  
 Nulla mora est operae : vestrum est dare, vincere nostrum.  
 Quam velit Aeneas ista negata mihi !" 890  
 Annuerant Rutuli : Mezentius induit arma.  
 Induit Aeneas, alloquiturque Iovem :  
 "Hostica Tyrrheno vota est vindemia regi :  
 Iuppiter, e Latio palmite musta feres."  
 Vota valent meliora : cadit Mezentius ingens, 895  
 Atque indignanti pectore plangit humum.  
 Venerat Autumnus calcatis sordidus uvis ;  
 Redduntur merito debita vina Iovi.  
 Dicta dies hinc est Vinalia. Iuppiter illam  
 Vindicat, et festis gaudet inesse suis. 900  
 Sex ubi, quae restant, luces Aprilis habebit,  
 In medio cursu tempora veris erunt,  
 Et frustra pecudem quaeres Athamantidos Helles,  
 Signaque dant imbres, exoriturque Canis.  
 Hac mihi Nomento Romam cum luce redirem, 905  
 Obstitit in media candida turba via.  
 Flamen in antiquae lucum Robiginis ibat,  
 Exta canis flammis, exta daturus ovis.  
 Protinus accessi, ritus ne nescius essem.  
 Edidit haec flamen verba, Quirine, tuus : 910  
 "Aspera Robigo, parcas Cerialibus herbis.  
 Et tremat in summa leve cacumen humo.  
 Tu sata sideribus caeli nutrita secundi  
 Crescere, dum fiant falcibus apta, sinas.  
 Vis tua non levis est : quae tu frumenta notasti, 915  
 Maestus in amissis illa colonus habet.  
 Nec venti tantum Cereri nocuere, nec imbres,  
 Nec si marmoreo pallet adusta gelu,  
 Quantum, si culmos Titan incalfacit udos :  
 Tunc locus est irae, diva timenda, tuae. 920

- Parce, precor, scabrasque manus a messibus aufer,  
 Neve noce cultis; posse nocere sat est.  
 Nec teneras segetes, sed durum amplectere ferrum,  
 Quodque potest alios perdere, perde prior.  
 Utilius gladios et tela nocentia carpes; 925  
 Nil opus est illis, otia mundus agit.  
 Sarcula nunc durusque bidens et vomer aduncus,  
 Ruris opes, niteant; inquinet arma situs.  
 Conatusque aliquis vagina ducere ferrum,  
 Astrictum longa sentiat esse mora. 930  
 At tu ne viola Cererem, semperque colonus  
 Absenti possit solvere vota tibi."  
 Dixerat: a dextra villis mantele solutis,  
 Cumque meri patera turis acerra fuit.  
 Tura focis vinumque dedit, fibrasque bidentis, 935  
 Turpiaque obscenae (vidimus) exta canis.  
 Tum mihi "Cur detur sacris nova victima, quaeris?"  
 (Quaesieram) "Causam percipe" flamen ait.  
 "Est Canis, Icarium dicunt, quo sidere moto  
 Tosta sitit tellus praecipiturque seges. 940  
 Pro Cane sidereo canis hic imponitur arae,  
 Et quare pereat, nil nisi nomen habet."  
 Cum Phrygis Assaraci Tithonia fratre relicto  
 Sustulit immenso ter iubar orbe suum,  
 Mille venit variis florum dea nexa coronis; 945  
 Scaena ioci morem liberioris habet.  
 Exit et in Maias sacrum Florale Kalendas;  
 Tunc repetam; nunc me grandius urget opus.  
 Aufer Vesta diem: cognati Vesta recepta est  
 Limine. Sic iusti constituere patres. 950  
 Phoebus habet partem, Vestae pars altera cessit:  
 Quod superest illis, tertius ipse tenet.  
 State Palatinae laurus, praetextaque quercu  
 Stet domus: aeternos tres habet una deos.

## NOTES.

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S. G. = Smith's *Smaller Latin Grammar* (Murray, 3s. 6d.).

L. C. = *Latin Composition and Syntax* (Univ. Corr. Coll. Press Warehouse, 2s. 6d.).

S. H. = Smith's *Smaller History of Rome* (Murray, 3s. 6d.).

† prefixed to a note indicates that the text is doubtful.

v. l. = *varia lectio* (variant reading).

N.B.—Important proper names, of which no mention is made in the Notes, will be found in the Index.

ARGUMENT (1-132. *Introductory*).—(1-18) *The invocation of Venus, (19-60) from whom Augustus is descended through Aeneas. (61-62). The derivation of April from the Greek ἀπρίβς. (63-84) Nothing wonderful in a Greek name being used, since Italy was once called Greater Greece, and many Greek heroes, such as Evander, Hercules, and others, came to Italy. (85-90) Some derive April from aperio ("open"), because all things open in that month. (91-106) The mighty power of Venus in creating, pairing, and perpetuating all living things from men to fishes, and (107-114) in teaching refinement and eloquence. (115-124) Rome is specially bound to honour Venus, since she fought for Troy, Rome's ancestress, and was herself Caesar's ancestress. (125-132) April as a beautiful month is specially suited to Venus a beautiful goddess, and also as coming next to March, the month of Mars who was Venus' lover.*

[See Index for **Venus, Dardanus, Alcides, Ulysses, Scythia.**]

1. **mater** : *i.e.* Venus. **geminorum . . . Amorum** : Eros and Anteros, or, as Horace calls them, *Cupido* and *Iocus*.

3. **tibi** : supply *est*. **maiora** : *i.e.* the composition of the *Fasti*.

4. **volnus** : refers to a love-wound.

7. **saucius an sanus** : *utrum* is understood before *saucius*, but as the clause is not interrogative but conditional, *sive . . . seu* would have been more regular ; cp. v. 487. The *an* generally explained by the supposed omission of *incertum*. **numquid** : *quid* is an adverbial accusative of extent—"in any wise." The indefinite pronoun or adjective, *Quis, quā, quid* (plur. *Qui, quae, quā*), is used after *ne, si, nisi, num* and *quando*. See S. G., § 383 ; L. C., § 168.

9. **quae decuit** = *ea quae decuit primos annos ludere*. As *ludo* is an intransitive verb, *ea* and *quae* must be regarded as an extended

use of the cognate accusative (being one step removed from *ludum*, *ludere*, "to play a game").

10. **equis**: dative of the agent (in prose *ab equis*). This dative is regularly used with gerundives, and sometimes with passive participles and adjectives in *-bilis*. Otherwise it is rare. Metaphors from the race-course are very common in Roman poets.

12. **signa**: the signs of the Zodiac.

13. **ad quartum . . . mense**: notice that *mense*, which might have been expected to agree with *quartum*, is attracted into the clause and case of the relative *quo*. **celeberrima**: supply *es*. *Est* is often omitted, but less frequently *es* and *sum*.

15. **mota**: supply *meis verbis*. **Cytheriaca**: adjective of Cythëra; see Index. The myrtle was sacred to Venus, and was used by her as a magic wand to inspire the poet (v. 17).

18. **navis**: Ovid frequently compares his poetry to a ship. **eat**: jussive subjunctive; S. G., § 421, c.; L. C., § 208.

19. **si qua**: cp. v. 7, n.; observe *siquis*, *siqua*, *siquid* or *siquod*, also written apart—*si quis*, etc. **tamen** refers us to some concessive clause omitted, such as "although the month sacred to the goddess of love may not be expected to interest you much." **de fastis** = *fastorum*. For the term see Introduction, § 7.

20. **quo tenearis**: the antecedent *id* is understood. *Quo* (instrumental abl.) = *tale ut eo*; hence followed by the consecutive subjunctive. *v.l. quod tuearis*, "that which you may look at," *i.e.* "something for you to look at." *Caesar* is Augustus.

21. **magna imagine** may be taken in two ways:—(1) "from your mighty ancestress," *i.e.* Venus, who in v. 36 is shown to be the ancestress of the Julian line through her grandson Iulus; (2) "from mighty ancestry," the singular being used poetically for the plural. In either case *imago*, the waxen bust of an ancestor who had held a curule office, is used for the ancestor himself.

22. **adoptiva**: Augustus belonged to the Julian line only as having been adopted by his great-uncle Julius Caesar.

23. **Iliades**: *i.e.* Romulus. **scriberet** = *discriberet*, "mark off," "portion out."

24. **auctores**: see v. 57. **rettulit**: supply *in annum*.

25. **ut** means "as," and answers to *sic* ("so") in v. 27. **Marti**: Mars was the father of Romulus (v. 55). **ordine**: *i.e.* of the months. **sortem**: "place." March was the first month of the old Roman year.

27. **gradibus multis**: an ablative of attendant circumstances (abl. abs.)—"the steps (*i.e.* in the pedigree) being many."

28. **mensis**: defining gen. with *locum*.

29. **revoluta**: unrolled themselves like a roll of parchment.

30. **cognatos**: predicate—"as kinsmen."

31. **nesciret**: dubitative subj., a variety of the jussive subj.; "would he forsooth not know?"

32. **scilicet** (= *scire licet*, "it is permitted to know") means "truly," "of course," and is often (as here) used with an ironical sense "forsooth."

34. **creat**: either (1) historic present, or (2) present expressing action without reference to any particular time.

37. **pietas** = *pious Aeneas*, the abstract for the concrete; *pietas* means dutiful affection to one's father, country, or country's gods. **per ignes**: through the flames of Troy.

38. **altera sacra**: in apposition to *patrem*. **tulit**: *i.e.*, in *Italiam*.

39. **felix**: "blessed," because of its connection with the great Julian house. **Iuli**: Iulus, otherwise called Ascanius, was Aeneas' son.

40. **unde**: used personally = *ex quo*, *lit.* "starting from whom"; cp. *hinc* (v. 41). **avos**: *avus*, strictly a grandfather, is often used in the plural for "ancestors."

41. **hinc** = *ex hoc*, *i.e.* Iulus. Supply *satus*.

43. **Latine**: see S. H., p. 8. **subit**: "comes close up to," "succeeds."

46. **idem**: Epytus.

48. **Tuscae . . . aquae**: the Albula (cp. v. 68), from this time called the Tiber, formed for the greater part of its course the frontier of Etruria, and hence is called Tuscan (*Tuscus* = *Etruscus*). **mersus**: sc. *esse*.

50. Remulus incurred destruction by lightning for his presumption in imitating lightning.

51. **locus** refers to the district or parish, one of the thirteen divisions of the city that Augustus made.

52. **mons**: the Aventine, one of the seven hills of Rome, occupying the south-west corner of the city.

53. **duri**: because he killed Lausus his nephew (v. 55), and threw Romulus and Remus into the Tiber.

55. **placet Ilia Marti**: see III. 11, where Ilia is called Silvia.

56. **Quirine**: the name of the deified Romulus. Quirinus was probably the chief god of the Sabines, and it was not till after the union of the Romans and Sabines that he became identified with the deified Romulus.

57. **ille** refers to Quirinus. **parentes**: sc. *esse*.

58. **emeruit**: the deponent form of this verb is generally used in prose. **vocis**: the scansion shows that this is gen. sing. (dependent on *fidem* as an objective genitive—"he deserved to have credit placed in his word"), and not accus. plur. (which would be *vocis*).

59. **neve**: "and in order that not," *ve* is often used = *que*.

60. **tempora continuata**: the months March and April, the former to Mars, the latter to Venus.

61. **Graio sermone**: Ovid here derives Aprilis from the Greek word *ἀφρός* ("foam," Lat. *spuma*, v. 62). Venus was identified with the Greek goddess Aphrodite (*Ἀφροδίτη*), who was said to have been born from the foam of the sea.

64. **Graecia maior**: the Greek colonies, so numerous in the south of Italy, were known by the collective name of Magna Graecia.

65. **Evander** was a prince from Arcadia in the centre of Peloponnesus (*The Morea*).

66. **Alcides**: *i.e.* Hercules (see Index). **genus**: acc. of respect; see S. G., § 251.

67. **hospes**: Hercules.

68. **Albula**: see v. 48, *n.* **pota**: *potus* is used as the passive participle of *bibo*, which lacks one of its own. **deo**: the dative of the agent with passive participle. Cp. v. 10.

69. **Neritius**: *i.e.* Ulysses (see Index), so called from Neritus, a mountain in the island of Ithaca (*Thiaki*) in the Ionian Sea, where he was born. **Laestrygones**: Greeks supposed to dwell near Formiae in Campania, who, according to Homer, devoured some of Ulysses' comrades.

70. **litus**: the promontory of Circeii (*Circello*) in the south of Latium, near the modern Naples, where Circe's home of Aeaea was localised.

71. **Telegoni . . . moenia**: *i.e.* Tusculum, a town in Latium, just north of the Alban Mount, founded by Telegonus, the son of Ulysses and Circe. **Tiburis**: Tibur (*Tivoli*) is on the Anio, a tributary of the Tiber, about 16 miles east-north-east of Rome. It was named after Tiburtus, one of the three Argive brothers (*Argoliceae manus*, v. 72) who founded it.

73. **Atridae**: the son of Atreus referred to was Agamemnon, the leader of the Greeks at Troy, who after his return to Mycenae in Greece was murdered by his wife Clytemnestra and her paramour Aegisthus. Halaesus was his son, and joined in the conspiracy against him. He is said to have founded Falerii.

75. Antenor was a Trojan who urged his countrymen to make peace with the Greeks by restoring to them Helen, the wife of Menelaus, who had been carried off from Greece by Paris, the son of the Trojan king Priam. *Troiana pacis* therefore means not "peace with Troy," but rather "peace coming from Troy," or "peace on the part of Troy."

76. **Oeniden**: "the grandson of Oeneus," *i.e.* Diomed, son of Tydeus, one of the most famous Greek heroes in the Trojan war, who upon his return from Troy was driven from his own country by his wife and came to Apulia, where he married the daughter of the Apulian king Daunus (*Apule Daune*).

79. **Phrygia Ida**: Mount Ida in Phrygia, an ancient seat of the worship of Cybele, the mother of the gods (cp. *Idaeae parentis*, v. 182, and *in Idaeo est invenienda iugo*, v. 264), to be distinguished from Mount Ida in Crete where Jupiter was brought up, and where Cybele was also worshipped (cp. v. 207).

80. **Sulmonis gelidi**: Sulmo (*Sulmona*), the birthplace of Ovid, was in the Apennines, in the country of the Peligni, about six miles south of Corfinium. It was situated on two small mountain streams, the water of which was exceedingly cold.

82. **me miserum**: acc. of exclamation, really object to some verb understood. This verb, however, is often quite unimportant, and probably not distinctly conceived (Roby). **illa**: sc. *patria*. For Ovid's banishment to Tomi in Scythia, see Introduction, § 1.

83. The adversative conjunction *sed* answers to the idea in *tam longas*—"long as they be, yet restrain. . . ."



84. **tibi**: dat. of the agent; see v. 10, *n*.

85. **tibi**: dat. of indirect object after *eripuisse*. See S. G., § 292, *Obs.* 2. For the constructions of *invideo*, see S. G., § 291, *Obs.* 5.

86. **eripuisse**: the perfect tense is often used (especially with *velle* and *posse*) to emphasise the completeness of the action—"to entirely rob." **velint invidentque**: consecutive subj. *Sunt qui* (and *est qui*, etc.) take a subjunctive when meaning *There is a class of men who*, etc. (*There is a man who*, etc.), *i.e.* with indefinite antecedent. This is sometimes called Generic Subjunctive. But these expressions take the indicative when merely stating the existence of a man or men with the attribute mentioned—*i.e.* with definite antecedent.

87. **densa**: here transitive "thickening," "congealing"; usually intransitive "thick," "dense."

88. † **patet**: there is a variant *parit*, "brings forth."

90. **inecta manu**: the legal method of asserting rights of possession—*e.g.*, over unclaimed property or runaway slaves. **alma**: (*alo*, "I nourish") "fostering," "kindly."

92. **nullo minora deo**: an instance of *comparatio compendiarum* (compendious or abbreviated comparison). Instead of comparing Venus' kingdom with *the kingdom of* no other god, Ovid compares it with no other god.

93. **iura dat**: *lit.* "gives rules of justice to," hence "bears sway over." **natalibus**: cp. v. 62.

95. **longum est**: observe the Latin idiom = "it is a tedious task" where the English is "it would be a tedious task."

96. **satis**: from *sata*, the plural of *satum*, strictly a passive participle of *sero* ("sow"). Distinguish from *satis* ("enough").

101. **mare**: (*mas*) "mate"; distinguish from *mārē*, nom. n. = "the sea." **idem**: commonly used when contrast is implied = "(he) notwithstanding, nevertheless."

102. **laedere**: direct object of *parcit*. The infinitive in Latin is originally a case of the verbal noun—usually the dative. In classical times it had come to be used in almost any case relation as an indeclinable noun.

104. **tremit**: instance of a verb naturally intransitive ("to tremble") becoming transitive in a derived sense ("to tremble at," "fear"). S. G., § 237.

109. **carmen vigilatum**: "song composed while watching," "a serenade."

113. **studio**: ablative of cause.

115. **quisquam**: used because the question has the force of a negation; S. G., § 386.

116. **audeat**: dubitative subj.; S. G., § 440. **sit**: cp. v. 18, *n*. **iste**: bears a contemptuous sense, as often; S. G., § 369.

117. **quid, quod**: *lit.* "what of the fact that?" commonly used.

118. **urbe**: poetical local ablative, in prose requiring the preposition *in*. S. G., § 331; L. C., § 121, Note 2.

119. The scansion shows that *tua* agrees with *Troia* ("thy Troy," *i.e.* the Troy from which thou art sprung), not with *Venus*.

120. **laesa manum** : "retained accusative." The accusative which the verb would regularly take in the active is sometimes retained when the verb is put into the passive ; *lit.* "when she had her hand wounded." Such participles have sometimes a middle force, as in *defixus lumina*, "having fixed his eyes (for himself) upon the ground." Both these uses are imitations of similar constructions in Greek, and they should be carefully distinguished from the acc. of reference or respect, as in v. 66, *Graius uterque genus*, "both Greeks as to their race." On one occasion in the Trojan war Venus interfered in a combat between Diomed (see v. 76, *n.*) and her son Aeneas, and was wounded by Diomed in the hand.

121. **caelestes duas** : *i.e.* Juno and Minerva. The allusion is to the celebrated judgment of Paris (*Troiano iudice*). There was a contest between the three goddesses as to which was the most beautiful. The decision having been referred to Paris, the son of the Trojan king Priam, he decided in favour of Venus. Juno in consequence became the bitter foe of Troy and Aeneas.

122. **nolim** : potential subjunctive, expressing a modest (negative) wish ; see S. G., §§ 429, 430.

123. **nurus** : Venus was not strictly the daughter-in-law of Assaracus, seeing that she was the consort not of his son Capys, but of his grandson Anchises. **olim** : a case—either locative or instrumental—of *olle*, an old form of *ille* ; *lit.* = "at that time," (1) past, (2) present, or (3) future ; hence it means (1) "formerly," (2) "on occasion," "sometimes," (3) "on some future occasion."

124. **Iuleos** : *lit.* "pertaining to Iulus," Venus's grandson. **Caesar** : *i.e.* Augustus.

126. **remissus** : loosened or softened from the congealing frosts of winter.

128. **cortice** : ablative of place whence ; S. G., § 303.

130. **suo** : Mars was one of Venus's lovers. See Argument (1-132).

131. **materna** : cp. vv. 62, 93.

132. **ire** : in prose *moveo* requires to be followed by *ut* with the subj. **timuisse** : see v. 86. The ancients did not navigate in winter.

ARGUMENT (133-164. 1st or *Kalends of May*).—(133-138) *The ceremony of washing the statue of Venus.* (155-162) *The worship of Venus Verticordia in consequence of the growth of profligacy.* (163-164) *The setting of Scorpion.*

[See Index for **Aeneas**.]

133. **nurus** : this word is often used simply for young women.

134. **quis** : dative plural of *qui* (the forms *quibus*, *queis*, *quis*, are all found). **vittae longaque vestis** : worn only by women of good reputation.

157. **proavorum** : *lit.* "great-grandfathers," here simply "ancestors." The allusion is to the conviction of three Vestal Virgins for breach of vows in B.C. 114. The Sibylline books were consulted (v. 158), and

in accordance with their injunctions a temple to Venus Verticordia ("The Changer of Hearts") was erected.

158. **Cumaeam** . . . **anum**: the Sibyl, for whom see v. 257, *n*.

160. **nomina**: *i.e.* Verticordia.

161. **Aeneadas**: *i.e.* the Romans, who were descendants of Aeneas.

164. **Scorpiōs**: a Greek form (gen. *Scorpii*). The usual form is *Scorpio*, *-onis*. **viridis**: substantives and adjectives of the 3rd declension, which have gen. pl. ending in *-ium*, have acc. pl. ending in *-īs* or *-ēs*.

ARGUMENT (165-170. 2nd April).—*The setting of the Pleiades.*

166. **querentur**: *queror* is often used of the cooing or warbling of birds.

169. **paternos**: their father was Atlas, who bore the world on his shoulders, and who would consequently have a less burden to bear when the Pleiades set.

170. The meaning of the line is that six only were generally clear to view.

ARGUMENT (179-372, 3rd and 4th April).—(179-188) *The Megalesia, or festival of Cybele, the mother of the gods.* (189-214) *Origin of her noisy cult* (215-220), *of lions drawing her chariot.* (247-304) *Origin of Cybele in Phrygia, and her migration to Rome.* (305-348) *Incident of Claudia Quinta who pulled the ship conveying Cybele off the mud.* *The reception at Rome.* (349-352) *Origin of the contribution of small coins to Cybele* (353-356), *of party-giving and party-going on her day.* (357-360) *Reason why the Megalesia are the first games,* (361-366) *why Cybele's priests are called Galli,* (367-372) *why herbs are offered to Cybele.*

[See Index for **Apollo, Cyclādes, Creta, Cythēra, Sardinia, Tiber.**]

179. **ter**: the first of April is reckoned in. **sine**: not the preposition, but imperative of *sino*. **versetur**: jussive subjunctive in quasi-dependence on *sine*; cp. *fac abeat* = "see that he goes away." This is the oldest form of construction called parataxis (co-ordination), one of the two words of command being subordinate in sense. At a later period in the history of language conjunctions arose, and then we find the usual hypotaxis (subordinate construction), *e.g., sine ut versetur, fac ut abeat.*

180. **Titan**: *i.e.* the Sun (cp. v. 919). Helios, the Sun-God, was the son of Hÿpērion, who was a Titan. The Titans were the children of Heaven (*Uranus*) and Earth (*Gaea*). Some of them tried to dethrone Jupiter, but were hurled by him into Tartarus.

181. **Berecynthia**: adjective from Berecynthus, a mountain in Phrygia sacred to Cybele. Hence = Phrygian, by Synecdoche (in which construction the whole is understood along with a part). **tibia**: a pipe or flute, often of lotus-wood (see v. 190, *lotos adunca*). The reference is probably to the Phrygian double pipe, one pipe being straight, the other larger and bent at the end like a horn.

182. **Idaeae**: cp. v. 79, *n.* **parentis**: Cybele was called the mother of the gods.

185. **mollis**: "effeminate." **cervice** is an instrumental ablative with *feretur*.

187. **Quirites**: see S. H., p. 11.

188. **fora**: *forum* meant originally an outdoor or public place (cp. *foris*, *foras*), and signified a market-place and general rendezvous, where matters judicial were decided, and matters mercantile and financial arranged. There were several *fora* at Rome, e.g. *Forum Romanum* (the great Forum), *Forum Caesaris*, etc. **Marte**: the god of war for war itself. Cp. *Ceres* = "bread," *Volcanus* = "fire." This figure is called Metonymy. **suo**: "proper to themselves," i.e. the strife of words.

189. **sonus aeris acuti**: by Hypallage for *sonus aeris acutus*. This "exchange" of epithet is not uncommon in Latin.

190. **horrendo sono** may be either an instrumental abl. with *terret* or descriptive abl. with *lotos* (i.e. *tibia*). *Lotōs* is a Greek nominative.

191. **quem** = *talem ut eum*, hence the consecutive subjunctive. **Cybeleia**: an adjective formed from Cybele, and agreeing with *dea* understood. It is equivalent to Cybele. **neptes**: the nine Muses, who were daughters of Jupiter, and hence granddaughters of Cybele, who was identified with Rhea (see v. 201), the mother of Jupiter.

193. **Heliconis**: a mountain in the south of Boeotia, near the Corinthian Gulf, a favourite haunt of the Muses.

194. **Magna** was a regular title of the goddess. Hence her festival was called Megalesia (v. 357), from the Greek *μεγάλη*, fem. adj. meaning "great."

195. **Erato** was the Muse of love-poetry. **Cythereius**: "pertaining to Cytherea," the goddess of Cythēra, i.e. Venus. Cp. v. 15, *n.*

197. **Saturno**: the original king of the gods, husband of Rhea, and father of Jupiter (by whom he was supplanted), Neptune, Pluto and Juno. **sors**: "oracle."

198. **sceptra**: the sceptre is the chief mark of royal power, so *sceptra* is often used = "sway," "kingdom."

201. The scansion shows that *Rheā* is a Greek nominative, and not a Latin nominative which would have a short *a*.

203. **ortus erat**: the pluperfect is sometimes (as here) used of instantaneous action in the past, just as the perfect is sometimes used of instantaneous action in the present. In post-Augustan poets the pluperfect is used freely as a past indefinite tense. **pro magna teste**: *testis* ("a witness") is a word of common gender, and is here feminine as referring to *vetustas*, a feminine noun. **vetustas creditur**: *credor* is here used in the sense of *putatur*; hence the construction does not violate the rule for the passive of verbs which take a dative in the active. S. G., § 291, *Obs.* 1.

205. **veste**: may be taken as a local ablative without the preposition ("lying hid in a garment"), or as an instrumental abl. ("concealed by means of a garment"). **guttore**: a local abl.

207. **iamdudum resonat**: for tense see S. G., § 392, *Obs.* 1. **Idē**: Mount Ida in Crete. Cp. v. 79, *n.* This is the Greek form ("Ιδῆ).

208. **infanti**: (*in*, not; *fari*, to speak) = that cannot speak but only cry (*vagire*).

209. †**manibus**: *v.l. sudibus*, "stakes" or "bludgeons."

211. **imitamina**: acc. is an apposition to *aera* and *terga*—*lit.* "as things made in imitation of the olden time." **terga**: *lit.* "skins," hence "timbrel," "tambourine."

215. **desierat**: see v. 203, *n.* †**leones praebent**: *v.l. leonum praebent*, in which *genus* will be the subject of *praebent*, and as the mood is subjunctive the question will be asked indirectly.

217. **per**: rarely used of agency in the best prose.

247. **dux operis**: addressed to Erato. **moneas**: jussive subjunctive standing alone, and not dependent on *precor*. Cp. S. G., § 444. **unde petita venerit**: *lit.* "whence having been sought she came." Transl. *petita* by a finite verb: "where she was sought and whence she came."

248. **venerit**: subj. in dependent question after *unde*. **an**: *an* properly introduces the second alternative of a double question; often, however, the first alternative is left unexpressed. In such cases the second alternative is generally that which the speaker is inclined to prefer.

249. **Dindymon . . . Cybelen**: mountains in Phrygia sacred to Cybele. **amoenam fontibus Iden**: for the Hypallage, see v. 189.

251. **cum . . . portaret**: for the subj., see S. G., § 484.

253. **Latio**: dative of advantage; S. G., § 288.

256. **edomito . . . orbe**: abl. abs., with causal force.

257. **carminis Euboici**: the reference is to the inspection of the Sybilline books in 205 B.C. These oracular verses were brought to Rome by the most famous of the many Sibyls—the Cumaean, here called Euboean, because Cumae, in Italy, was founded by a colony from Chalcis, in Euboea, a large island off the coast of Attica, in Greece. See S. H., p. 23.

259. **requiras**: jussive subj. in quasi-dependence on *iubeo*. In good prose *iubeo* takes the infinitive, while other verbs of command take the subjunctive.

261. **ambagibus**: (from *amb-*, "around," and *ag-ere*, "to drive") "circumlocution," "mysteriousness." The ablative is causal.

263. **Paean**: *lit.* "the healer" (a Greek word). See Index, *s.v.* APOLLO.

266. **Attalus**: = Attalus I., king of Pergamus, in Asia Minor (241-197 B.C.). His grandson Attalus III. (138-133 B.C.) left his kingdom by will to Rome, and it subsequently became a Roman province (S. H., p. 147). **Ansoniis**: see Index. **rem**: "*res* is a blank cheque to be filled up according to the context." Here the meaning is "their request."

267. **cum**: here a preposition.

268. **adytis**: local ablative.

269. **volentem**: sc. *me*; tr. "at my will." Observe that the English infinitive, which follows such words as *dignus*, *indignus*,

*aptus, idoneus*, must never be expressed, in Latin prose, by the infinitive.

270. *quo* : = *ut eo* ; hence the final subjunctive.

271. *soni* : obj. gen., "fear of the sound."

272. *nostra eris* : ours in Rome also, because the Romans traced their origin to Phrygian (Trojan) ancestors.

274. *Phryx* : *i.e.* Aeneas. *pius* : cp. v. 37.

275. *coeunt* : *i.e.* to carry the image. *coloribus ustis* : this refers to an encaustic method of painting, by which melted wax was mixed with colours and so laid over the vessel.

276. *caelestum* : the regular form of the gen. plur. of *-i-* stems is *-ium*, but some adjs. with stems in *-i-* take a contracted form, especially in poetry, as *caelestum* and *caelestium* ; see S. G., § 38, 1 ; cp. v. 423. *Matrem* : the image was a small black stone, probably a meteoric stone, in those days regarded with peculiar awe. *puppis* : properly "the stern," "the poop," but often used of the whole vessel.

277. *nati* : Neptune, the god of the sea. See vv. 191, 197, *nn.*

278. *Phrixæe sororis* : "the sister of Phrixus," *i.e.* Helle, who gave her name to the Hellespont (*stagna*). Cybele's course is from the *Hellespont* (the Dardanelles), past *Rhoeteum* (v. 279—a town of the Troad, close to the southern entrance of the Hellespont), past *Sigëum*, the modern Yenisherî (a town on the coast of the Troad, a few miles N.W. of Troy), past *Tênêdos* (v. 280—an island off the coast of the Troad, a dozen miles further south—Eëtion was the father of Andromache, Hector's wife), past the large Aeolian island *Lesbos*, Mitylene, Metelin (v. 281—off the coast of Mysia, about thirty miles further south), across the Aegean to *Carystus*, Carysto, in Euboea (see v. 282, *n.*), past the *Cyclades* (v. 281—see Index), through the *Icariàn Sea* (see v. 283, *n.*), on the opposite side of the Aegean, still further south and then bending westward and sweeping the north of *Crete* (v. 285—see Index), bending upwards to the N.W. to the island of *Cythera*, Cerigo (v. 286—see Index), then W. to the sea off Sicily (*Mare Trinacrium*—see v. 287, *n.*), sweeping the shores of Africa (v. 289), and then N. past *Sardinia*, on the W. (v. 289), up to the mouth of the Tiber (v. 291).

280. *opes* : "power," "kingdom" (plur.), but *opis* (gen. sing.) means "help."

282. *Carysteis* : adjective formed from *Carystus* (*Carysto*), in the south of Euboea, for which latter see v. 257, *n.* *vadis* : instrumental abl. The *vada* are the "shallows" near the coast.

283. *Icarium* : supply *mare*, the southern part of the Aegean Sea, in the neighbourhood of the island of Icaria (*Nikaria*) in the Aegean Sea. The name is said to be derived from Icarus, who fell into it as he was flying from Crete on wings which had been made by his father Daedalus. They were fastened on by wax, which melted when Icarus flew too near the sun.

285. *laeva* : "on the left" (*manu* understood) ; so *dextra* : "on the right." *Pelopeidas undas* : "the waves of Pelops," *i.e.* the waves that break on Pelops' isle or the Peloponnesus, the southern peninsula

of Greece. Observe the quantities Πέλοπείδης, short final -ās showing the Greek accusative.

286. **Cythera** : observe that Cythera is a neuter plural noun of the 2nd decl.

287. **mare Trinacrium** : the sea off Sicily, which was called in Greek Trinacria, or "the island of the three promontories," Pelōrus (*C. Faro*), Pach̄ynus (*C. Passaro*), and Lil̄ybaeum (*Marsala*). *mare* is governed by *legit* (v. 289).

288. These names are those of the Cyclōpes (brothers of the Titans and the Giants—cp. v. 180, *n.*), who worked in the smithy of Vulcan in Mt. Etna. This idea is of course due to Etna being a volcano.

289. **legit** : *lit.* "to pick one's way piece by piece"—hence "skim along" : so *carpere viam*.

290. **tenet** : supply *cursum*. *Ausoniam* (alone) expresses goal of motion, which would require a preposition in good prose ; S. G., § 259 ; L. C., § 112, A.

291. **contigerat** : for this pluperfect, see v. 203, *n.*

292. **campo** : used here of the sea ; cp. *aequor*, which is used both of sea and land.

293. **eques** : the *Equites* (horsemen or knights) were originally a division of the Roman army. The service was considered the most honourable, as it was the most expensive, and had many political privileges attached to it. Most served *equo publico*, *i.e.* with a horse supplied by the state, some few with a horse kept up at their own expense (*equo privato*). After the second Punic War the body of *equites* gradually lost its military position, and in 123 B.C. an *equester ordo* was formed by the measures of C. Gracchus, consisting of men who possessed the Equestrian Census (£4000).

294. **Tusci fluminis** : cp. v. 48, *n.*

296. **virginitate** : a modal ablative, which is usually accompanied by an adjective, except in the case of a few words such as *via*, *ratione*, *consilio*, *dolo*, etc. The Vestal Virgins are referred to.

298. **adversas** : = "streaming down against them" ; cp. *adverso flumine*, "against the current," "up stream" ; *secundo flumine*, "with the current," "down stream."

300. **vado** : local ablative.

301. **plus quam pro parte** : *lit.* "more than according to (or in proportion to) his share" ; cp. *pro virili parte agere*, "to do one's best."

305. **Claudia Quinta** : grand-daughter of Appius Claudius, the Censor, 312 B.C. **Clauso** : Attus Clausus was a Sabine, who, five years after the expulsion of the Tarquins, migrated to Rome and was received among the patrician families. He was the founder of the Claudian family (*gens*). **alto** : (1) "noble," or possibly (2) far back on the family tree.

306. **impar nobilitate** : either (1) "her beauty was not inferior [to that of Attus Clausus] in point of renown" (supplying *Clauso* and taking *nobilitate* as abl. of respect), or (2) "her beauty was not inferior to her high rank," *impar* being really equivalent to *deterior*, and hence taking the ablative which a comparative takes.

307. **credita** : sc. *casta esse*. **iniquus** : an adjective is frequently found where in English we use an adverb or prepositional clause.

308. **falsi criminis** : a genitive of the crime or thing charged upon a person is regularly used with verbs of accusing. Hence *crimen* here must be taken to mean not "the charge made," but "the thing charged" or "offence" (a meaning it often bears, cp. v. 323). Here again the English idiom requires an adverb; tr. "she was falsely accused of evil-doing."

309. **prodisse** : the infinitive used exactly like a noun in the nom. case; see v. 102, n.

310. **senes** : = (1) "ancient," or (2) "sires."

311. **recti** : objective gen. with *conscia*.

312. **in vitium** : *in* with the accus. denotes here direction—"credulous in the direction of evil."

316. **carere** : the subject *eam* must be supplied. Observe that *carere* = "I am in want of," *egeo* = "I feel the want of," *desidero* = "I regret the want of."

318. **ēdit** : "gives forth," from *ēdo*; distinguish *ēdit* (*est*) and *ēdit* from *ēdo*, "I eat." **crine iacente** : supply *per colla*, as customary with suppliants.

319. **supplicis** : gen. of possession with *preces* (v. 320).

321. **casta** : sc. *esse*. **damnas** : the usual construction would be *damnaveris* or *damnabis* in the protasis; *damnas* is used for greater vividness of an action just about to be commenced.

322. **morte** : abl. of the instrument. **iudice dea** : abl. absolute.

323. **vitae** : "manner of life," referring to her purity of life.

326. **testificata** : the participle of a deponent verb used passively. Cp. *partitos*, v. 680, for a like irregularity.

327. **laudat** : supply *ducem*, i.e. "did commend the guide and her mode of life." **sequendo** : abl. of instrument.

328. **index** : in apposition to *sonus*, and taking the obj. gen. *laetitiae*.

330. **sinister** : equivalent to an adverb or adverbial phrase, "to the left"; cp. v. 307, n.

336. **operum** : obj. gen. after *rudem*; see S. G., § 276; L. C., § 40.

337. **Tiberim** : *Tiberis*, like *vis*, *sitis*, *tussis*, only has *-im* in the acc. sing. S. G., § 33, 1. **qua** : "where." **Almo** : (*Almonē*) a small river falling into the Tiber a little S. of Rome.

340. **lāvit** : observe the quantity and distinguish *lāvat*.

342. **molles** : cp. v. 185, n.

345. **porta Capena** : a gate in the S.E. of Rome, leading to the *Via Appia*, which went direct to Capua, in Campania, whence its name "the Capuan gate."

347. P. Cornelius Scipio Nasica, being judged the best man at Rome, was appointed to welcome the goddess (191 B.C.).

348. Metellus was called an *auctor* because he built the temple (v. 351), Augustus because he rebuilt it, after it had been burnt down in 3 B.C.

349. **si** = "in case." Really it is an incomplete conditional sentence—*mora fit [ut respondeat], si quaeram*.



350. **parva stipe**: an abl. of description or quality with *opes*. **quaerat**: supply *dea*. The priests of Cybele went round gathering alms "For the mother."

353. **vicibus factis**: *lit.* "turns being made," *i.e.* "by alternate invitations." These feasts were called *mutitationes*.

355. **mutarit**: subj. of *alleged* reason after *quod*; see S. G., § 487, *Obs.* 1; L. C., § 272. **Berecynthia**: *sc. dea*. See v. 181, *n.*

357. **institeram**: "I had intended," *i.e.* "I was on the point of"; *sc. quaerere*. **primi**: *i.e.* in the year.

358. **urbe**: local abl. Cp. v. 118.

362. **tanto**: abl. of measure with *distet*. As a matter of fact at various periods of the third century B.C. tribes of Gauls invaded Asia Minor, and a Gallic settlement was permanently made in the country called after them Galatia.

363. **Cybelen**: the mountain, as in v. 249. **Celaenas**: a mountain and town in Phrygia, near the source of the Maeander.

364. **insana aqua**: descriptive abl. Cp. v. 350.

365. **quis**: see v. 134, *n.*

368. **an**: for this use of *an* see v. 248, *n.*

ARGUMENT (373-376. *5th or Nones of April*).—*Anniversary of the foundation of the temple of the Fortune of the State on the Quirinal.*

373. **caelo**: abl. of separation. **Pallantias**: Aurora, goddess of the Dawn (same as *Eos* in v. 389, and *Tithonia* in v. 943) and wife of Tithonus, is here called Pallantias from a somewhat distant relationship to the giant Pallas.

375. **colle**: local ablative. **Quirini**: the Quirinal was the most northerly of the seven hills of Rome. There were three temples of Fortune lying close together near the Colline Gate.

ARGUMENT (377-388. *6th, 7th, 8th, and 9th April*).—(377-384). *Anniversary of Caesar's victory over Juba.* (385-386) *Setting of Libra, and (387-388) of Orion.*

377. **ludis**: the *ludi* are the Megalesia.

378. **continuus**: supply *michi*; *i.e.* "following closely after me in point of position."

379. **Libycis**: "Libyan," *i.e.* African. In B.C. 46 Caesar defeated Juba king of Numidia (the country to the west of Carthage), and the Pompeians, who had survived the great battle of Pharsalia, at Thapsus.

380. **perfida**: the Romans commonly spoke of their enemies as *perfidus* and *impius*, as the French speak of "perfidious Albion." **magnanimi**: Juba is thus called from the Roman point of view, because he would not survive the defeat at Thapsus.

381. **tribunus**: there were usually twenty-four *tribuni militum*,

six for each of the four legions of the annual levy. These twenty-four were, after 207 B.C., elected by the people and held office for one year. When more than four legions were levied, the commander *nominated* further tribunes, and these held office as long as the commander who nominated them.

383. **hanc sedem**: one of the front seats in the Roman theatre, reserved for magistrates of distinction. Ovid sat here as a *decemvir*; see Introduction, p. 9. As an *eques* he had a right to sit in the seats immediately behind, which were set apart for the *equites* by the law of Roscius Otho, 67 B.C.

384. **bis quinos viros**: the *decemviri* for deciding causes involving a citizen's *caput* or civil status.

385. **imbre**: Roman theatres were open overhead, and when a sudden shower came on the spectators would withdraw to the surrounding porticoes, as in the Colosseum at Rome.

386. **caelestis**: accus. plur., agreeing with *aquas*.

ARGUMENT (389-392. 10th April).—*The gods are carried in a procession of the chief men of the state from the Capitol to the Circus.*

389. **Eos**: see v. 373, *n*.

390. **stella**: collective use of the singular.

392. **equis**: dat. of the agent; cp. v. 10.

ARGUMENT (393-620. 11th and 12th April).—(393-408) *The Games of Ceres, and her benefits to man.* (408-416) *How to propitiate her.* (417-454) *Story of the rape of Proserpine by Pluto,* (455-574) *of Ceres' wanderings over the earth in search of her daughter,* (575-582) *of her appeal to the Great Bear for assistance,* (583-584) *to the Sun,* (585-612) *to Jupiter,* and (613-618) *of the final compromise effected.* (619-620) *White is to be worn at the Cerealia.*

[See Index for **Corinthus**, **Aegaeum mare**, **Cyclādes**, **Pādus**, **Mercurius**.]

395. **panis**: predicate after *erat*.

398. **tenera fronde**: descriptive abl. with *caecumen*.

399. **bene erat**: a common phrase—"they made merry," "they enjoyed themselves."

402. **mutavit**: the thing given in exchange is here put in the accusative, the thing taken in the ablative. Sometimes, however, exactly the opposite construction is used.

405. **chalybeia massa**: iron was so called from the Chalybes who lived at the south-east of the Black Sea, and produced the best iron.

406. **debit tegi**: observe that impersonal verbs (as well as *possum* and *debeo*) constructed with the infinitive retain the present infinitive where, in English, the perfect infinitive is used; see L. C., § 79.

408. **pacificumque ducem**: the allusion is to Augustus.

409. **micae**: *i.e. salis*, "a grain of salt." The allusion is to the *mola salsa*, which it was customary to strew on the victims at sacrifices.

412. **sint modo casta**: independent concessive subjunctive, "granted only that they are pure"; S. G., § 432; L. C., § 260, NOTE.

413. **succinti**: the sacrificial priests wore only an apron about the loins.

414. **aret**: jussive subjunctive (of command).

415. **sēcūri**: observe the quantity which distinguishes the noun *sēcūris* from the adj. *sēcūrus*.

417. **locus**: *i.e.* the place in the calendar now being dealt with.

419. **tribus scopulis**: see v. 287, *n.* **vastum**: "waste," "barren," is the primary meaning of this word (which it bears here), not "vast."

422. **culto . . . solo**: abl. of respect explaining *fertilis*. **Henna** (or *Enna*), was a town in the centre of Sicily.

423. **caelestum**: cp. v. 276, *n.* Arethusa was the nymph of the famous fountain in the island of Ortygia, near Syracuse. The story ran that she escaped under the sea from Elis when pursued by Alpheus.

424. **dea flava**: Ceres, so called from the chaplet of ripe ears of corn that she wore upon her head.

425. **consuetis puellis**: abl. after *comitata*, *ab* not being used of the personal agent with this verb.

430. **flore**: sing. used collectively, cp. v. 390.

431. **simul** = *simul ac* (cp. v. 497), "as soon as," like *ubi* ("when"), *ut*, *postquam*, takes perfect indic. (not pluperf.); see S. G., § 401.

432. **sinus**: the fold in the robe across the breast in which things were often carried.

434. **sedulitate**: causal ablative.

437. **curae**: predicative dative, also called the dative of the complement or dative of result, is joined to the verbs *sum*, *habeo*, *do*, etc., and sometimes to verbs of motion; see S. G., 297; L. C., § 144.

441. **plurima**: the singular of *plurimus* and *multus* is often used in poets for the more usual plural; tr. "many, many a."

443. **itur**: impersonal, a not uncommon usage with verbs of motion; *lit.* "her path went further and further away"; *it* would have meant "she went further," etc. The impersonal construction accentuates the action without reference to the doers; the personal brings into prominence the persons who act; L. C., § 76, NOTE.

445. **patruus**: Pluto (otherwise called Dis, v. 449), the god of the infernal regions. Proserpine (or Persephone) was a daughter of Ceres and Jupiter (cp. v. 587), brother of Pluto.

446. **caeruleis equis**: instrumental ablative—"by means of. . ." *equi* = "team," "chariot." *Caeruleus*, *lit.* "dark-blue," then "dark," generally, just as *purpureus* can be applied to anything bright.

447. **quidem** means "it is true"—"she cried out, it is true, [but what good was that?]"

454. **maesta . . . manu**: by what is called Hypallage ("exchange") the attribute "sorrowful" is applied to the hands instead of the persons themselves; cp. v. 189, *n.*

456. **nec mora**: this common phrase is really parenthetical, *mora*

being the subject of *fruit* understood. **me miseram** : acc. of exclamation ; see S. G., § 250 ; L. C., § 137.

457. **mentis inops** : for the obj. gen. see S. G., § 276. **rapitur** : *lit.* "she tears herself (away)," a middle use of the passive verb form.

458. **Threïcias maenadas** : the Maenads were the votaries of Bacchus, the god of wine. The word is Greek, and means literally "frenzied women." Thrace was celebrated for Bacchic worship.

459. **sua** : *i.e.* the calf's. *Suus* is sometimes used in the nominative, in agreement with the subject of the sentence, and then it refers to some other noun than the subject, usually the direct object ; L. C., § 156, NOTE.

466. **sues** : swine were the enemies of Ceres because they trampled down the corn.

467. Starting from *Henna* (Enna) in the centre of Sicily, Ceres visited the following places, *Léontini*, a town about five miles from the E. coast of Sicily, and some miles S. of the river *Simaethus* (mentioned in v. 472, and one of the two chief rivers of Sicily), the river *Amēnānus* (v. 467), which is a mere stream near *Catana*, the river *Ācis* further north (v. 468), *Cŷāne* (v. 469) about a couple of miles inland from the harbour of Syracuse, the river *Anāpus* (v. 469) which flows into the harbour of Syracuse, *Gēla* (v. 470), the river on which the important city of that name on the S. coast of Sicily stands, *Ortŷgia* (v. 471) an island just off the coast, but forming part of the town of Syracuse, *Mēgāra* (v. 471) a town on the E. coast at the mouth of the river on which Leontini stands, *Pantāgie* (v. 471) which is close to Megara, *Mt. Etna* (the caves of the Cyclops in v. 473), *Zancle* (see note on v. 474) in the N.E. corner of Sicily on the straits of Messina, *Himēra* (v. 475) on the northern coast of Sicily, *Didŷme* (v. 475) one of the Aeolian islands (*Lipari*) to the N.E. of Sicily, *Acrāgas* or Agrigentum (v. 475) an important town on the S. coast, west of Gela, *Taurōmēnum* or *Tauromenium* (v. 475), a town on the E. coast about midway between Catana and Zancle, *Mēlas* (v. 476), a river at the N.E. corner of the island, *Cāmērina* (v. 477) in the extreme S. on the coast, *Thapsus* (v. 477) on the E. coast somewhat N. of Syracuse, *Hēlōrus* (v. 477) a small river on the E. coast about 20 miles S. of Syracuse, *Eryx* (v. 478) a town and mountain in the N.W. of Sicily, 20 miles N. of *Lilybæum* (v. 479) an important town and the most westerly point of the island, as *Pēlōrias* is the most easterly, and *Pachŷnus* (v. 479) the most southerly.

470. **verticibus** : causal ablative.

474. **curvae falcis** : either Drepanum (from *δρέπανον*, "a sickle"), a town on the sea at the N.W. corner of Sicily, or Zancle (*ζάγκλον*, "sickle"), the old name of Messina, in the N.E. corner of Sicily.

475. **Tauromenen** : see Appendix on Greek nouns.

476. **bovm** : the sacred oxen of the Sun.

477. **Heloria Tempe** means "the valley of the river Helorus."

Tempe is strictly the name of the valley of the river Peneus in the N. of Thessaly in Greece, but the name is often applied to any beautiful valley.

480. **lustrat** : *lustrō* means originally "purify," and as the priest went round the thing he purified, *lustrō* acquired the meaning "go round," "traverse." Hence, metaphorically, "traverse with the eyes," *i.e.* "scan," "survey." **cornua trina** : cp. vv. 287, 419. Distributive numerals are frequently used by poets as cardinals.

482. **ales** : the nightingale Philomela. Procne and Philomela were daughters of the King of Athens, and Procne having married Tereus, king of Thrace, murdered her son Itys, and served up his flesh before Tereus, on account of the latter's ill-treatment of her sister Philomela. Being pursued by Tereus, Procne was turned into a swallow (or nightingale), and Philomela into a nightingale (or swallow).

484. **alternis** : used as an adverb, supply *vicibus*.

487. **pastorem . . . colentem** : before *pastorem* supply *utrum* ; see v. 7, *n.*

488. **hac** : "this way."

491. **Typhoös** : Typhoeus was a frightful monster, half-brother of the Titans and Giants (cp. v. 288, *n.*), who was struck down by the thunderbolt of Jove and buried under Mt. Etna. The fires of the volcano were believed to be belched forth by Typhoeus.

495. Literally "there is a cave rough with the tunnelling of the eaten-out pumice-stone."

499. **Syrtes** : quicksands on the coast of Africa, the western one of which (opposite Sicily) was the Syrtis Minor ; the eastern one (on the coast of Cyrenaica) the Syrtis Maior. **Zanclaea Charybdis** : Charybdis was a whirlpool in the straits between Italy and Sicily, not far from Messina (in the N.E. corner of Sicily), whose ancient name was Zancle ; hence it is called *Zanclaea*.

500. **Nisaei canes** : a rock very dangerous to ships (*naufraga*), opposite the whirlpool Charybdis, was supposed to be haunted by a frightful sea-monster with dogs (*canes*) about her haunches, named Scylla, who was the daughter of Phorcys. The dogs are called "Nisaeon" here by a confusion with a different Scylla, a daughter of Nisus.

501. **bimarem** : between two seas or gulfs, viz. the Corinthian Gulf on the W., and the Saronic Gulf on the E.

• 504. **Cecropidae** : "the Athenians," whose first king (according to the myth) was Cecrops.

505. **sub Iove** : the god of the sky is used for the sky itself by the figure called Metonymy. **multis diebus** : abl. of time within which without a preposition.

506. **lunae** : objective genitive, representing the object of the verbal action implied in *patiēns*.

507. **Eleusin** : or Eleusis, a sea-board town in the W. of Attica, and opposite the island of Salamis, the seat of the famous Eleusinian mysteries of Demeter (the Greek Ceres).

508. **fuere** : attracted into the number of *rura*.

515. **quamvis** . . . **urget**: in good prose *quamvis* regularly takes the subj., but it is often used with the indic. in poets.

516. **subeat**: jussive subj. in quasi-dependence on *orat*.

517. **anum**: sc. *se esse*. **mitra**: an Asiatic turban worn by women.

519. **eas**: jussive subjunctive, equivalent to an optative (*i.e.* expressing wish). **mihi**: dat. of disadvantage.

521. **ut lacrimae**: genitive dependent on *gutta* (v. 522)—“as of a tear”; not nom. plur. **deorum**: predicative gen; S. G., § 265; L. C., § 142.

525. **sic**: “on this condition,” namely, that you rise, etc. **tibi**: dat. of advantage.

527. **scisti**: syncopated form of *scivisti*. **qua**: “in what way,” *i.e.* by the preceding prayer.

531. **penates**: strictly “the guardian gods of the household,” here used to denote the house.

532. **lene**: “soothing.” **humo**: abl. of separation.

534. **imprudens**: beware of the translation “imprudently.” **exsoluisse**: a five-syllabled word, an archaism for the usual *exsolvisse*, a quadrisyllable.

535. **posuit**: *pono* is not uncommonly used in poetry in the sense of *depono*.

536. **tempus** is in apposition to *sidera visa* (“the stars [first] seen” for “the first sight of the stars.” See L. C., § 81, NOTE 3. **mystae**: a Greek word = “the initiated,” *i.e.* into the Eleusinian mysteries, which were celebrated in honour of Ceres and Proserpine.

547. **causas**: acc. in apposition to *papavera*.

550. **Triptoleum**: the name comes from the Greek, and means “one who ploughs (his land) thrice.” Originally a deity he has here developed into a historical personage. He was worshipped in conjunction with Ceres. **gremio** may be either a local ablative or an instrumental.

554. **humanum** . . . **onus**: the mortal part that burdened the immortal soul.

555. **stulte**: with *pia*, “foolishly fond.”

557. **non es**: sc. *scelerata* = “thou wert not unnatural in wishing, as thou didst deem, to save the child’s life.” **scelerata fuisti**: = “thou wast unnatural in preventing me from conferring immortality upon it.”

561. **dracones**: = “car drawn by dragons.” Cp. *equis*, v. 446, *n.*

562. **axe**: part for the whole; tr. “chariot,” “car.”

564. **quae iacet ora**: for the attraction of the antecedent into the rel. clause; cp. v. 13, *n.*

566. **rapax**: agrees with *Ionium* (sc. *mare*, *i.e.* the sea off the coast of Ionia, not the Ionian Sea to the west of Greece)—“the devouring Ionian.” **Icarium**: sc. *mare*. See v. 283, *n.*

568. **diversum locis**: abl. of respect — “varying in respect of localities.”

570. **Meroë**: an island in Ethiopia, formed by the Nile. **sicca terra**: the Sahara.

571. **Hesperios**: plural as agreeing with all the three nouns following. *Hesperus*, the Evening-star, being seen in the west, *Hesperius* meant "western."

573. **erratas**: neut. verb used transitively.

574. **Cereri**: dat. of the agent; see v. 10, *n*.

575. **ponti**: an objective genitive. S. G., § 276. The reference is to stars that never set below the apparent level of the sea.

577. **Parrhasides**: "Parrhasian," *i.e.* Arcadian, since Parrhasia was a district and town in the S. of Arcadia. "The Arcadian stars" are the constellation of the Great Bear, since Callisto, who was changed into that constellation, was the daughter of an Arcadian king.

580. **Helice**: *i.e.* the Great Bear (so called from *ἑλίσσονται*, "to revolve," because it appears to revolve round the Pole Star).

583. **ne**: gives the purpose not of the statement made but of stating of it; "I tell thee . . . that thou mayst not toil in vain." **vana**: adv. acc., an extension of the cognate acc. S. G., § 236; L. C., § 136.

584. **tertia regna**: Jupiter had heaven, Neptune the sea, and Pluto (Dis), the under world.

585. **Tonantem**: the Thunderer, *i.e.* Jupiter.

586. **signa dolentis**: *lit.* "the signs of one mourning"; the English idiom prefers an abstract noun.

587. **quo**: *i.e.* Jupiter himself.

588. **dimidium curae tuae**: this is really a genitive of definition—"the half which consists in *your* anxiety." Similar is the genitive *iniuria facti* in v. 589—"the wrong consisting in the deed" (= "the wrongful deed").

591. **marito**: predicate.

592. **nobis**: either a dat. of person indirectly concerned ("procured for us") or of agent ("procured by us").

593. **Gyge**: Gyges or Gyas, like Briareus, had a hundred hands. He is classed with the giants by Ovid, because he too tried to take heaven by storm. **victore Gyge**: ablative absolute, containing the protasis of the conditional sentence, being equivalent to *si Gyges vicisset*.

595. **ferat**: jussive subjunctive. The meaning of these two lines is: "Let him get off without actual punishment for his offence, so long as he restores Persephone."

597. **amore**: instrumental abl.—"by [the plea of] love."

598. **nec**: construe: *et*, "*non gener . . . pudendus*," *ait*.

599. **caelo**: local ablative. See v. 584, *n*.

600. **inane Chaos**: the under-world of disembodied spirits.

602. **stat**: impersonally used like *constat*, "it is resolved."

603. **hoc**: *viz. iuncti rumpere vincla tori. temptemus . . . remansit*: observe the subjunctive in the apodosis and indicative in the protasis. The subj. is jussive and the indicative denotes an assumption: "if, as I assume (*siquidem*), she has remained, then we must essay," etc.

604. **si minus**: supply *remanserit*.

605. **Caducifer** : Mercury, who as the messenger of the gods bore a herald's wand (*caduceus*). He wore small wings on his heels (*sumptis alis*).

608. **Punica poma** : "pomegranates." They were called *Punica* ("Phoenician") because they grew in great quantities at Carthage.

609. **quam si modo . . . fuisset** : conditional subj., supply the apodosis (*indoluisse*).

611. **ita** : *i.e. via refecta*.

612. **Taenaria** : Taenarus, the middle and most southerly of the three promontories in which Greece terminates, had a cave which was supposed to be an entrance to the infernal regions. So *Taenaria* is used as the nether world generally.

613. **factura fuit** : notice the indic. in the apodosis, and the subjunctive in the protasis. Either (1) *fuit* expresses a positive fact, and all that is conditional is implied in the future participle *factura*—*fuit* ("she actually was") *factura* ("one likely to do it," *i.e. ea qui fecisset*) *factus nisi Iuppiter esset* ("had not Jupiter bargained"); or (2) the true apodosis is not expressed—"she actually was (*fuit*) bent on doing it (*factura*), [and would have done it (*fecisset*)] had not Jupiter," etc.

614. **tribus mensibus** : ablative of time within which ; see v. 505, *n. caelo* : local ablative.

617. **cessatis** : used transitively ; see v. 573, *n.*

619. **Cerealibus** : dative—"for or in honour of the Cerealia, or feast of Ceres."

620. **pulli velleris** : the dark woollen toga ordinarily worn as a sign of mourning.

ARGUMENT (621-624. 13th April).—*The anniversary of the foundation of a temple to Jupiter Victor, and of the restoration of the hall of the temple of Liberty.*

622. **hac**. Ovid constantly makes *dies* feminine in the singular, contrary to the usual rule that *dies* (always masculine in the plural) is masculine also in the singular, except when it denotes an indefinite period, or an appointed day.

ARGUMENT (625-628. 14th April).—*Stormy weather. Anniversary of the Battle of Mutina.*

626. **ab occasu** : "from the setting of the sun," *i.e.* from the west.

627. **scilicet** : see v. 32, *n.* **ut fuerit** : *ut* is concessive ("although this was so [on that occasion]"). **Mutinensia** : Mutina (*Modena*) was an important town in Cisalpine Gaul, about 30 miles south of the Padus (*Po*). Here Octavianus defeated Antony, 43 B.C.

628. † **perculit** : *v.l. contudit*, "crushed."

ARGUMENT (629-678. 15th and 16th April).—(629-640) *The festival of the Fordicidia is celebrated on the 15th.* (641-672) *The story told how King Numa, when fields and cattle did not yield*



*their increase, offered sacrifice in a sacred grove to Faunus, who in a vision bade him institute the Fordicidia. (673-676) On the 16th of April Augustus received the title of Imperator, and that night the Hyades set.*

629. *tertia*: from the 13th (*Veneris Idus*, "the Ides of Venus," *i.e.* of Venus' month April) to the 15th, we should call *two* days; but the Romans reckoned in both the day counted from and the day counted to.

630. *forda*: "with calf" (connected with *fero*, "bear").

631. *fecunda*: this word as well as *fetus* (v. 632), Ovid derives from *fero*; really they are derived from the same root as *feo*, "produce" (whence *femina*, *fenus*, "usury," etc.).

635. *arce Iovis*: local ablative. Jupiter's citadel was the Capitol, for which see S. H., p. 23. *curia*: a collective use of the sing. There were four *curiae* or chapels, surviving from the thirty originally built by Romulus for religious ceremonies, one for each *curia*, these were known as *veteres curiae*. See S. H., p. 12.

637. *vitulos*: calves that had not been born.

639. *Virgo*: *i.e.* Vestal Virgin. See S. H., pp. 13, 17.

640. *Palis*: the goddess of shepherds, whose festival was on the 21st of April. The word is derived from *pā*, seen in *pābulum*, *pasco*, and means "the fostering (goddess)." See v. 721. *ille cinis* = *illorum* (sc. *vitulorum*) *cinis*.

645. *herbis*: *i.e.* the blade of the seed-corn.

647. *acerbos*: *acerbus* is frequently used of untimely death; here tr. "prematurely."

650. *Maenalius deo*: "the Maenalian god," *i.e.* the Greek Pan (a favourite haunt of whose was Maenalus, a mountain of Arcadia in the south of Greece), or rather here the Latin deity Faunus with whom Pan was identified.

651. *animo quieto*: "the sleeping soul," *i.e.* "the soul of the sleeper."

655. *intonsum*: in Rome's early days it was customary to wear the hair and beard long. Hair-cutting was introduced from Sicily about 300 B.C.

660. *per sua verba*: for the irregularity in the use of *sua*, see v. 459, *n.*

664. *dextro*: Ovid here follows the Greek idea that omens on the *right* were favourable. The Romans and Etruscans took the *left* to be the source of good omens.

668. *caeca*: here passive, "unseen," "dark." *Caecus* is more usually active "unseeing," "blind."

669. *nemori*: probably a locative form, cp. *ruri*. *gratissima*: *i.e.* to Numa. *coniunx*: Egeria.

670. *exta*: retained acc. after the pass. *posceris*; S. G., § 244, *Obs.*

674. *admissos*: *lit.* "let go," hence, "at full speed."

675. *titulum imperii*: the title of Imperator (conferred upon Augustus,

29 B.C.), involved supreme authority over the citizens as enrolled in the centuries for military service. **cum primum**: an adverbial phrase meaning "as soon as possible"; *cum* (but more often *quam*) is often used with superlatives to denote "as . . . as possible." **luce sequenti**: April 16th. For the abl. in *-i*, see S. G., § 34.

ARGUMENT (677-678. 17th April).—*The setting of the Hyades.*

677. **tibi**: a pure ethical dative. S. G., § 290; L. C., § 143.

678: **hac nocte** signifies "on the night of this day." **Dorida**: Greek accus. of Doris, wife of the marine divinity Nereus, here used for "the sea," by the figure called Metonymy.

ARGUMENT (679-712. 19th April).—(679-680) *Games in the Circus on the closing day of the Cerealia.* (681-712) *The story of the fox with the burning tail.*

[See Index for **Carsēōli**.]

680. **carcere**: the name applied to the barrier which separated one horse and its chariot from another before the signal was given for the start. In front of each inclosed stall was a door, and at the signal all these doors were simultaneously withdrawn. **partitos**: the perfect participle of a deponent verb (*partior*) used passively—cp. *testificata* (v. 326, n.). **Circus**: the Circus Maximus, in which the races were held, lay in the W. of the city, between the Palatine on the north and the Aventine on the south. That these games were part of the Cerealia is evident from v. 711.

681. Literally "why the foxes let loose carry their backs blazing with torches fixed [to them]."

685. **Paelignos**: a people of central Italy. Ovid was born at Sulmo, which lay in their territory.

686. **fovia**: v.l. *uvida*, "watered."

688. **emeritis**: "wearied out." *Stipendium mereri*, or *mereri*, simply, is to serve as a soldier; *emeritus* was the term applied to a veteran who had finished his time.

690. **unde** = *ut inde*, i.e. *ut ex iis* (final); hence the subjunctive.

694. **bidens**: (*bi-*, "two"; *dens*, "tooth") "a two-pronged hoe."

695. **tibicine**: here = "a support," "prop"; it commonly = "a flute-player."

696. **plumis**: dative both of the indirect object of *dabat* and of the agent with *fovenda*.

699. **telis**: poetical plural for singular; "the loom."

704. **cohortis**: the word has here its original meaning of "enclosure," "yard."

711. **gens haec**: i.e. the foxes.

ARGUMENT (713-720. 20th April).—*The Sun passes from the quarter of the Ram into that of the Bull.*

714. **Memnonis mater**: i.e. Aurora (or Eos, the Dawn), who was the consort of Tithonus. Memnon was king of the Ethiopians. **lūteus**: "saffron-coloured"; distinguish *lūteus*, "of mud."

715. **duce**: the Ram (Aries). Phrixus and Helle escaped the machinations of their stepmother up the Ram's back, but as they were crossing the Hellespont, Helle fell off. The story is told in Fasti III., 853 ff. Phrixus, on landing, sacrificed the Ram, which was made a constellation.

716. **victima maior**: *i.e.* the Bull or the Cow; see v. 719, *n.*

717. Before **vacca** supply *utrum*.

719. **femina**: *i.e.* *vacca*. **signum**: "constellation." The Bull referred to is the bull into which Jupiter changed himself in order to deceive Europa, of whom he was enamoured, and carry her off; the Cow is the heifer into which Io, who was beloved of Jupiter, was changed in order to escape Juno's jealous rage.

ARGUMENT (721-862. 21st April).—(721-744) *The festival and rites of Pales, goddess of shepherds.* (745-782) *Suitable prayer to Pales.* (782-806) *Reasons for purifying by fire and water.* (807-858) *Story of the foundation of Rome by Romulus, and the death of Remus.* (859-862) *Prayer for Augustus.*

[See Index for **Sabini, Faunus, Mars, Vesta.**]

721. **abiit**: the second *i* is long *in arsi*, *i.e.* in the foot on which the *ictus* or beat falls. **Parilia poscor**: *lit.* "I am asked for the Parilia" (cp. v. 670, *n.*), *i.e.* for the celebration in song of the Parilia. *Parilia* is merely a variety of *Palilia*, the feast of *Pales*. The interchange of *l* and *r* is not uncommon in Lat. Cp. *Clustumina* and *Crustumina*.

723. **faveas**: see v. 519, *n.* For the form of the conditional sentence, see v. 603, *n.*

727. This practice is analogous to the old Irish custom of leaping through the fire on St. John's Eve, June 23rd.

730. **puppis**: Ovid is addressing his poem; he frequently uses this metaphor. **suos**: see v. 660, *n.*

731. **virginea ara**: the altar tended by the Vestal Virgins.

733. **sanguis equi**: *i.e.* "the October horse." On the Ides of October a war-horse was sacrificed to Mars. Its tail was cut off and the coagulated blood was kept to form a fumigation along with the other ingredients mentioned.

739. **vivo**: "virgin," *i.e.* the sulphur which is found in a native state.

741. **mares**: "male," meaning probably "unfruitful" (Hallam). **herbas Sabinas**: juniper or savin.

745. **suas**: for irregular use of the reflexive pronoun, see v. 660, *n.* **resectis**: "cut into squares or quarters."

749. **sacro**: supply *loco*, local abl., "on holy ground."

752. **semicaper deus**: "the god half-goat, half-man" was the Greek Pan or the Latin Faunus. See v. 650, *n.*

753. **falx**: here "pruning-hook."

755. † **dum degrandinat**: "while it was hailing violently." *v.l.*, *degrandinet* (subjunctive), which would mean "until it ceased to

hail" (*de-* having then the same force as in *dedoluisse*, "have ended my grief once for all," in III., 480).

758. **ungula**: the hoofs of my flocks and herds.

761. **Dryadas**: the Dryades were wood-nymphs. **lābra Dianae**: (*lābrum*, fr. *lavo*, "wash") the allusion is to the story of Actaeon who, because he had seen Diana bathing, was changed into a stag, and then attacked and killed by his own dogs.

765. **multos**: sc. *ovis*, "sheep."

766. **lupo**: dative of disadvantage after *rapta*. Cp. S. G., § 288.

768. **quae lavent**: final—"which are to wash."

770. **vimina rara**: "loosely-woven ozier twigs," *i.e.* a sieve of ozier twigs.

774. **quamlibet** is to be taken with *teneras*, not with *apta*, "as tender as you like."

775. **ad annum**: "every year."

777. **ortus**: "the rising of the sun," *i.e.* the East.

778. **vivo rore**: "running water," *lit.* "water in its natural state"; cp. *vivo de sulfure*, v. 739.

780. **potes**: like *traicias* (v. 782) this is jussive subjunctive in quasi-dependence on *licet*. Observe the quantity *pōtēs*. **sapa**: new wine (*mustum*) boiled down till only a third of the original quantity was left.

784. Construe: *Turba (causarum moris) facit (me) dubium*.

785. **metallis**: dative of disadvantage, cp. v. 766.

787. **an**: see v. 368, *n.*

791. The allusion is to the Roman formula of banishment, *interdicere alicui aqua et igni*, "to forbid a man the use of water and fire," *i.e.* the chief necessities of life.

792. **nova coniunx**: the allusion is to the custom of sprinkling the bride with lustral water, and to the marriage-torch with which she was lighted to her new home.

793. **Phaëthonta**: Phaëthon, son of Helios, the sun-god, having obtained permission from his father to drive the chariot of the sun across the heavens, and being unable to control the horses, was killed by Jupiter with a thunderbolt, lest he should set the earth on fire. **credant**: subj. after *sunt qui*. See S. G., § 482.

794. **nimias Deucalionis aquas**: Deucalion and his wife Pyrrha were for their piety the only persons saved when Jupiter overwhelmed the earth with a flood. From them was the subsequent race of mortals propagated.

† 795. **cum ferirent**: subj. because a notion of cause is implied. If the variant *feribant* (archaic for *feriebant*) be adopted it must be remembered that *cum* with the indicative denotes mere coincidence of time.

799. The reference is to Aeneas' escape from Troy.

802. **transferri** is governed by the participle *iussos*, which is coordinate with *mutantes*, both going as acc. and inf. with *salvisse*; *supposuisse* is the indirect object of *iussos*. **lares**: the lares were the tutelary deities of hearth and home, whose images stood in a little shrine beside the hearth,

807. † *ipse locus causas vati facit*: the *v.l. locum casus* would mean, "the very event (*i.e.* the festival) gives scope or opportunity to the poet"—*i.e.* to tell the story of the foundation of Rome.

808. *Quirine*: *i.e.* the deified Romulus.

809. *frater Numitoris*: Amulius; see S. H., p. 8.

810. *gemino sub duce*: Romulus and Remus.

814. *fides avium*: objective genitive—"confidence reposed in birds." The flight of birds was a favourite source of omens in ancient augury.

815. *alter*: Romulus (as *hic* also, v. 817).

817. *pacto*: either abl. of place where, or dat. on the analogy of verbs signifying to trust to, help, etc.

819. *qua* = *ut eā* (consecutive), hence the subjunctive.

821. *solidum*: "the solid rock." *ima*: accus. neut. plur.—"the bottom."

823. *plenae*: dat., sc. *fossae*.

824. *fungitur igne*: *fungor* = "I perform, get through with," hence tr. "has the fire duly burnt upon it."

828. *mater*: merely a title of respect. As the gods were commonly called *patres*, because of their fatherly care for men, so the goddesses were called *matres*.

830. *auspicibus*: every commander before going to war had to take the auspices (as *auspex*) under the walls of Rome; and the war was said to be carried on under his auspices (*illo auspice*). Hence the phrase is often used metaphorically, as here.

831. *lit.* "may there be to it (*huic* refers to *opus*) long life, and long empire as the mistress of the world" (*dominae* being in apposition to *huic*, and used proleptically).

832. *hac* refers to *dominae*. *dies*: = *sol*; so the meaning is the East and the West.

833. *laevo*: "on the left" (adjective agreeing with *tonitru*)—a good omen in augury; see v. 664.

837. *Celer*: the imaginary divine representative of the Celeres or three hundred knights who formed Romulus' body-guard.

839. *neve*: final—"in order that . . . not," not a prohibition. "Any one" is always *quis* after *ne*, *si*, *nisi* and *num*.

843. *nec mora*: see v. 456, n. *occupat*: *occupo* has two meanings: (i) as here "take by surprise," (ii) "take before somebody else can take." According to the ordinary story Romulus himself slew Remus.

847. Construe *fortia (Celeris) servat (ut) exempla*. The rendering "exhibits throughout a pattern of self-control" does not agree so well with v. 848.

848. *sic*: "with this result," *i.e.* death.

849. *suspendere*: an unusual construction after *sustinet*, due to *sustinet* being = *potest*.

851. *applicuit*: sc. *illi*. *posito . . . feretro*: abl. absol.

852. *invito*: sc. *mihī*, dat. of disadvantage after *adempte*.

854. *Faustulus* and *Acca*: *Acca Larentia* was the wife of *Faustulus*, the shepherd who found Romulus and Remus and brought them up.

OVID, FASTI IV.

**maestas**: "sorrowful," by Hypallage transferred from Acca herself to her hair. **comas**: retained acc. after the passive verb *soluta*. Not seldom the acc. which would naturally follow the transitive verb in the active is retained when that verb is put in the passive; see v. 120, *n*.

856. **ultima**: adjective with *flamma*. The English idiom requires an adverbial phrase—"last of all."

857. **hoc**: *credo* may have besides the ordinary dative of the person, the accusative of a neuter pronoun. **posset**: a potential subjunctive, really the apodosis of a conditional sentence the protasis of which is suppressed. S. G., § 429; L. C., §§ 210, 257, *Obs*.

ARGUMENT (863-900. 22nd and 23rd April).—(863-876) *After the lapse of one day, the 22nd, comes the Vinalia, the festival of Venus of Eryx, on the 23rd of April.* (877-900) *Reason why the festival is called Vinalia, and why Jupiter shares in the honours of the day.*

[See Index for Etruria.]

862. **umeris**: the greatness of Rome is compared to bodily stature; Roma overtops the world not by a head only, but by her shoulders also.

863. **nobis**: dat. of agent. **idem**: *lit.* "I, the same man"—"I also."

871. **templa**: the temple of Venus Erycina, named after Eryx, a mountain near Drepanum in West Sicily (*a Siculo colle*). According to the instructions of the Sibylline books, in 217 B.C. Venus of Eryx was removed to Rome (v. 875); but Ovid has made two mistakes—(1) the temple was built upon the *Capitol* and not by the Colline Gate (v. 871—the temple by the Colline Gate was not built till 184 B.C.), and (2) as it was built in 217 B.C., it was built *four years before* the capture of Syracuse by Claudius Marcellus (v. 873). **Collinae portae**: at the extreme north of Rome.

873. **Arethusidas**: for Arethusa, see v. 423, *n*.

875. **carmine Sibyllae**: for the Sibylline books see S. H., p. 23. The age of the Sibyl, like Nestor's, was proverbial.

876. **suae stirpis**: *i.e.* the Romans, who were descended from Venus, as shown vv. 35-56.

879. Before **Turnus** supply *utrum*—"there was war on the point whether, etc." For the historical reference see S. H., p. 8.

881. **Mezentius**: king of the Etruscan town Caere or Agylla.

882. **vel equo magnus, vel pede maior**: the clause would be more strictly accurate without the *maior*—"great whether in horse (or on horseback) or in infantry (or on foot)," but *maior* is added because it suddenly occurs to Ovid that Mezentius, though great in cavalry, was yet superior in infantry.

884. **dux Tuscus**: Mezentius.

885. **parvo**: abl. of price.

887. **non grandia** go closely together, and *non grandia praemia* stands in apposition to *proxima musta*.

888. **lacubus . . . musta** : the wine was trodden or squeezed out in the wine-press (*prelum*), and then put into vats (*lacus*) unfermented (*mustum*), and came out fermented (*vinum*).

889. **est operae** : *operae* is generally taken as a predicative genitive (cp. *est prudentis*, "it is the part of a prudent man")—"no delay is a matter of, or belongs, to attention," *i.e.* "no delay is convenient." It is better taken as the predicative dative, the meaning being however practically the same.

890. **velit** : potential subj. in an exclamatory sentence. **ista** signifies "my request."

891. **annuerant** : see v. 203, *n.* Cp. *venerat* (v. 897).

893. **Tyrrheno regi** : Mezentius.

896. **indignanti** : abl. in *-i* because used as an adj. ; see S. G., § 34.

897. **sordidus** : often used of mourning garb, so "black."

ARGUMENT (901-942. 25th April).—(901-904) *The setting of the Ram, and the rising of the Dog-star.* (905-909) *The feast of Robigo, goddess of rust and mildew.* (910-932) *The Flamen's prayer to Robigo.* (933-942) *The reason why the entrails of a dog are sacrificed to her.*

901. **sex ubi . . . habebit** : *i.e.* on the 25th of April, six days to the end of the month according to Roman method of calculation, which reckons in both the day counted from and the day counted to.

903. **pecudem Athamantidos Helles** : the Ram. Ovid appears to be guilty of errors of astronomy here, as the Ram sets on March the 26th, and the Dog (*Canis*) sets, not rises, just about the 28th of April.

906. **candida** : white was the colour of holiday garb.

910. **Quirine** : see v. 808, *n.*

911. **parcas** : see v. 519, *n.* **Cerealibus herbis** : "blades of corn."

912. **lève** : predicate. Notice *lève*, "smooth" (as opposed to *aspera Robigo*, v. 911). Distinguish *lêvis*, v. 915.

914. **dum fiant** : *dum* with the subjunctive signifies "until" (as here, and in *dum degrandinet*, v. 755, *n.*) or "provided that."

917. **nocuere** : an action already completed before present time, so that the result, rather than the action itself, presents itself to the mind, is sometimes expressed by the perfect in post-Augustan poets (Roby).

918. **pallet** : *Ceres* is the subject. **adusta** : "frost-bitten."

919. **Titan** : see v. 180, *n.*

924. **perde prior** : *i.e.* destroy before *it* can destroy.

926. **otia mundus agit** : Augustus had closed the Temple of Janus in 29 B.C., and again in 25 B.C.

933. **villis solutis** : abl. of description or quality with *mantele*.

934. **patera** : a broad, flat dish, or saucer, used esp. in offerings. **acerra** : an incense box or casket.

936. **obscenae** : the dog was regarded as an unclean animal.

939. **Icarium** : the dog Maera, changed into the constellation Canicula, or the Little Dog, is called "Icarian" as belonging to Erigone, the daughter of Icarus.

ARGUMENT (943-954. 28th April).—(943-948) *The festival of the Floralia.* (949-954) *On this day Vesta was transferred to Augustus' palace on the Palatine.*

943. For the Trojan Assaracus, see v. 34. **Tithonia**: see v. 373, *n. fratre*: Tithonus was not a brother of Assaracus, but grandson of Ilus, who was a brother of Assaracus.

945. **mille florum**: genitive of description or quality with *coronis*. **dea**: Flora, goddess of flowers and spring, whose orgies were marked by great licentiousness (cp. v. 946).

947. **Maias Kalendas**: the Calends (*i.e.* the 1st; see Introduction, § 7) of May.

949. **cognati . . . limine**: "the threshold of her kinsman"; *i.e.* the palace of Augustus on the Palatine, one of the seven hills of Rome. As Pontifex Maximus Augustus had to live near the temple of Vesta, and therefore he transferred Vesta (in accordance with a decree of the Senate—*constituere patres*, v. 950) to a part of his own palace which he fitted up as a temple. The Julian family claimed descent from Aeneas through his son, Iulus; and Aeneas' mother, Venus, was of kin (*cognata*) to Vesta, being the daughter of Jupiter, who was Vesta's brother.

951. **Phoebus habet partem**: another part of the palace was also dedicated as a temple to Apollo by Augustus; this temple contained a celebrated library. **altera**: "second."

952. **illis**: dat. of person indirectly concerned. We should say "what is left over *by* them." **ipse**: Augustus.

953. **laurus . . . quercu**: according to a decree of the Senate, 27 B.C., the doorposts of Caesar's palace were to be always decked with bay-leaves, and above the portal was to be hung a civic chaplet of oak-leaves, the latter being the usual award to those who had saved the lives of citizens in battle.

954. **deos**: Augustus was deified on his death, but Ovid in flattery speaks of him as a god already.



# INDEX

## OF PROPER NAMES.



### A.

**Achātes**, -ae, m.: the armour-bearer and faithful comrade of Aeneas (iii. 603).

**Acrāgas**, -antis (Greek acc. *Acraganta*), m.: the modern *Girgenti*, a Greek colony two or three miles from the sea, and about half way along the western side of the triangle of Sicily, originally celebrated for its wealth and importance. Otherwise called Agrigentum (iv. 475).

**Aegaeum**, -i, n.: sc. *mare*; the Aegean (modern *Archipelago*) lay between Thrace and Macedonia on the north, the main part of the Mediterranean on the south, Greece on the west, and Asia Minor on the east (iv. 565).

**Aeneas**, -ae, m. (adj. *Aeneius*, -a, -um): a son of the Trojan Anchises by the goddess Venus. After the sack of Troy by the Greeks he sailed away with twenty ships to found a new city. Being driven by a storm upon the shore of Africa he meets, loves and forsakes Dido (see note on iii. 545), and then sails to Italy, where he defeats Turnus and marries Lavinia (for which see note on iii. 601, and iv. 879, 896). Aeneas is called *Cythereius heros* (iii. 611), because he was the son of Cytherēa, another name of Venus.

**Aeneades**, -ae, m.: a descendant of Aeneas, *i.e.* a Roman.

**Aequicūlus**, -i, m.: one of the Aequi, a warlike people dwelling in the mountains in the north of Latium on either side of the Anio, north of the Hernici. See *s.v.* Latium (iii. 93).

**Alba Longa**, -ae, f. (adj., *Albanus*, -a, -um): the city built by Ascanius on the Mons Albanus, five miles south-east of Rome.

**Alcides**, -ae, m.: Hercules, the son of Jupiter and Alcmene, the daughter-in-law of Alcaeus (iv. 66).

**Anchises**, -ae, m.: the father by Venus of Aeneas, whom the latter carried upon his shoulders from the ruins of Troy, and so earned the name of *pious* ("the Dutiful"). He died before Aeneas reached Italy,

and his shade revealed to Aeneas in Hades all the coming glory of Rome (iv. 35-38).

**Apollo, -inis, m.:** god of the sun (otherwise called Phoebus), of healing (see iii. 827, otherwise called Paean, "the Healer," in iv. 263), of music, and of prophecy. His oracle was the famous Delphi, whence he is called Delphicus in iii. 856. He is also called Cynthus (iii. 346), from Cynthus, the sacred mountain of Delos, where he was born. He was the son of Jupiter and Latona, and twin-brother of Diana.

**Apŭlus, -a, -um:** pertaining to Apulia, the country on the eastern side of Italy which extended from Samnium on the north, from which it was separated by the river Frento, down to the Tarentine gulf.

**Atlas, -antis, m. (adj. *Atlanteus, -a, -um*, and *Atlantis, -idos, f.*):** one of the Titans, who, for his resistance to Jupiter, was compelled to support the heavens upon his shoulders, and was identified with the Atlas Mountains in Africa. The Hyades and Pleiades (iii. 105) were daughters of Atlas. In iv. 31, Electra is called *Atlantis*, as being one of the Pleiades.

**Attica, -ae, f. (adj. *Atticus, -a, -um*):** the division of Greece belonging to the Athenians, and of which Athens was the capital. It lay on the north-east of the Isthmus of Corinth, and was bordered on the north by Boeotia (iv. 502).

**Augustus, -i, m.:** C. Iulius Caesar Octavianus Augustus was born in 63 B.C. His original name was Cn. Octavius, and he was grand-nephew to the great Dictator Caesar, who adopted him as heir 45 B.C., and sent him to learn the art of war in Illyria. On the assassination of Julius Caesar, 44 B.C., Octavianus came over to Italy to make good his claim to the imperial power. He conciliated the people by paying them the legacies left them by his adoptive father, and by remarkable tact and skill won the support of the Senate against Antony. But not long afterwards he became reconciled to Antony, and with Lepidus formed the Second Triumvirate, 43 B.C. In the following year they defeated Brutus and Cassius at Philippi, and thereupon made a new division of the provinces. But war soon broke out again. Lepidus was deprived of his province in 36 B.C., and in 31 B.C. Octavianus inflicted a decisive defeat on Antony and his supporter Cleopatra at **Actium**. Being now master of the Roman world he set about reducing his empire to order. All his opponents fell before him, and his empire gradually spread from the Euphrates to the Rhine, and from the Sahara to the Elbe. By a determined enforcement of law and order, and the example of his own modest life, he exercised a great and good influence upon Rome and the Roman Empire, which was gratefully remembered by posterity in their lavish praises of the Augustan age. He was, moreover, a munificent patron of literature, and until his disgrace and banishment Ovid seems to have had some share of his favour. After holding power for fifty-eight years, he died in 14 A.D., and was succeeded by his stepson Tiberius.

**Ausōnia, -ae, f.** (adj. *Ausonius, -a, -um*, Ausonian): Italy, the land of the Ausōnes, or Ausonii, a small tribe of Southern Latium (perhaps identical with the Aurunci).

## B.

**Bacchus, -i, m.:** son of Jupiter and the Theban Semele (iii. 715), the god of wine and festivity, whose sacred plant was the ivy, and whose female worshippers were called Bacchantes or Maenads (iv. 458). He is otherwise called *Liber (-eri)*, and his wife (Ariadne) is called *Libera* in iii. 512.

## C.

**Caesar, -āris, m.:** (1) C. Julius Caesar, after subjugating Gaul (B.C. 58-50), entered Italy with an army and made himself master of Rome, 49 B.C. He was murdered by Brutus and Cassius, 44 B.C. He claimed descent from Aeneas' son Iulus, and was great-uncle of Augustus. After his death he was deified as *Divus Iulius*, and a temple was erected to him in the Forum (iii. 704). As he was Pontifex Maximus at the time of his death, his murder was a sacrilege (iii. 700). Ovid relates a story that Vesta miraculously carried Caesar off, and that it was only a phantom that was stabbed by the assassins (iii. 701). One of the most important of his acts was the reformation of the calendar (iii. 155-166). (2) C. Iulius Caesar Octavianus Augustus. See *s.v.* Augustus.

**Camēna, -ae, f.:** the Camenae were ancient Italian divinities of song and prophecy, corresponding to the Greek Muses. Egēria was herself a Camena (iii. 275).

**Carsēōli, -orum, m.** (adj. *Carsēōlānus, -a, -um*; iv. 710): a town on the borders of Latium and the Sabine territory, the modern *Carsoli* (iv. 683).

**Chaos** (no genitive), **n.:** used in iv. 600, of Hades.

**Circe, -es, f.:** a sorceress (daughter of Helios, the sun-god) who dwelt in the island of Aëaea (see iv. 70, *n.*), and who when Ulysses was wrecked on the island changed his companions into swine, and would have done the same to him had he not been fortified by an antidote. She became by him the mother of Telegonus, who founded Tusculum (iv. 71).

**Concordia, -ae, f.:** the goddess of Concord. In B.C. 367 Camillus erected a temple to this goddess, because by inducing the Patricians to give their consent to the Licinian Rogations he had effected a reconciliation between them and the Plebeians (iii. 881).

**Consus, -i, m.:** an old Roman divinity identified with Neptune. He is called by Livy *Neptunus Equestris* ("the equestrian Neptune") (iii. 199).

**Corinthus, -i, f.:** the famous city on the Isthmus of Corinth in Greece, taken and destroyed by Mummius, 146 B.C. It is called *bimaris* in iv. 501, for which see note *ad loc.*

**Crēta, -ae, and Crētē, -es, f.** (adj., *Crētis, -idis, f.*): Crete (modern

*Candia*), a large island in the Mediterranean, south of the Aegean Sea. Jupiter is said to have been brought up by the nymphs there (iii. 444).

**Cyclādes, -um, f.:** the Cyclades were a group of islands in the south of the Aegean Sea, off the coast of the Peloponnesus; the largest island was Naxos (iv. 565).

**Cythēra, -orum, n. pl. (adj. *Cythēreius, -a, -um* and *Cytheriacus, -a, -um*) (iv. 286):** *Cerigo*, the island off Cape Malea in southern Greece, where was a famous temple of Venus, and whence she is called *Cytherēa* (-ae).

## D.

**Dardānus, -i, m.:** the mythical ancestor of the Trojans, and hence of the Romans (iv. 31), whence Aeneas' followers and the Trojans in general were often called *Dardanidae*, and the land of Troy itself *Dardania*.

**Dīāna, -ae, f.:** the goddess of hunting, chastity, and the moon (iii. 657). She was the twin-sister of Apollo, and daughter of Jupiter and Latona. She was worshipped in Crete (iii. 81).

## E.

**Etruria, -ae, f. (adj. *Etruscus, -a, -um*):** a country on the western side of central Italy, lying between the Apennines and Liguria (from which it is separated by the river Macra) on the north, Latium (from which it is separated by the Tiber) on the south, the Etruscan sea on the west, and Umbria and the Sabine country (from which it is separated by the Tiber) on the east. Etruria (from which the adjs. are *Etruscus* and *Tuscus*), was the name the country was known by to the Romans; Tyrrhenia (from which adj. *Tyrrhennus*) was the name given it by the Greeks. They called themselves *Rasena*. Before Rome had acquired any influence, the Etruscan power extended over a very large part of Italy, even from the Alps to Campania. They formed a distinct element in the early Roman community, being represented by the Luceres, one of the three original tribes under Romulus. The last three kings of Rome were all Etruscans. In the time of the republic their power rapidly dwindled, till they became the prey of an effete aristocracy in the hands of the Roman senate. From an early time they were highly civilised, and in art and religious rites the Romans borrowed much from them.

## F.

**Falisci, -orum, m. (adj. *Faliscus, -a, -um*):** the inhabitants of Falerii, a town of Etruria, about seven miles west of Mount Soracte, north of Rome (iii. 89). They were defeated by Camillus in 394, B.C. (iii. 843).

**Faunus, -i, m.:** a god of flocks, mountains, and fields, identified

with the Greek Pan (hence he is called in iv. 650, *Maenalius deus*, for which see note *ad loc.*). He was the father of Latinus, king of Latium (iii. 601). With Picus his father, he was forced by Numa to show in what way Jupiter might be brought down from heaven (iii. 300-324). It was considered fatal to disturb his midday siesta (iv. 762).

## G.

**Ganges, -is, m.:** Ganges, the great river of India. Bacchus is represented as conquering India, iii. 720, 729. The true explanation is probably that his cult originated in the extreme east, perhaps in India.

## H.

**Hebrus, -i, m.:** (*Maritza*), the chief river in Thrace, rising in Mount Haemus (*the Balkans*), and flowing into the Aegean Sea. It was intimately connected with the Bacchic worship (iii. 737).

**Hernici, -orum, m. (adj. *Hernicus, -a, -um*):** a brave and warlike people inhabiting the Apennines and bounded on the north by the Aequi, on the south by the Volsci. At the advice of Sp. Cassius (B.C. 486), the Romans made a league with them on equal terms, similar to the league with the Latins (iii. 90).

**Hippolytus, -i, m.:** son of Theseus by Hippolyte, queen of the Amazons. Theseus afterwards married Phaedra, who fell in love with her stepson Hippolytus. When he rejected her dishonourable advances, he was by her accused to Theseus of attempting to violate her. In consequence of his father's curse Hippolytus was thrown out of his chariot and killed, as he was driving along the sea-coast. Diana induced Aesculapius to restore Hippolytus to life, after which he was placed in charge of Egeria in Diana's grove at Aricia under the name of Virbius (iii. 265).

**Hypsipyle, -es, f. (adj. *Hypsipyleus, -a, -um*):** daughter of Thoas, king of Lemnos, whom she saved when the Lemnian women killed all the men on the island.

## I.

**Ilium, -i, n. (adjs. *Ilius, -a, -um* ; *Iliacus, -a, -um* ; *Iliades, -ae, m.*):** see Troia.

**Ilus, -i, m.:** grandfather of Priam, and founder of Troy.

**Iulus, -i, m.:** the later name of Ascanius, son of Aeneas and Creusa, who succeeded his father as king of the Latini and transferred his capital to Alba Longa. The gens Iulia and Augustus (iv. 40, 124) claimed descent from him.

**Iuno, -onis, f.:** sister and wife of Jupiter, and queen of the gods. She was the foe of the Trojans, and consequently of the Romans, their descendants, on account of the judgment of Paris (for which see iv. 121, *n.*). She was especially the patron goddess of marriage and birth (iii. 251).

**Juppiter, Iōvis**, m.: the chief of the gods, whose realm was in heaven (iv. 599, *n.*). He was the son of Saturn and Rhea (iv. 203), brother and husband of Juno, and brother of Neptune, Pluto, and Ceres, by the last-named of whom he was father of Persephone (iv. 587). He supplanted his father on the throne of heaven (iii. 796). He was the lord of lightning, whence in iii. 328 he is called *Elivius*.

## L.

**Latium**, -ii, n. (adj. *Latius*, -a, -um): the country of the Latini, lying on the west coast of Italy, between the Tiber and the Sabines on the north, the Marsi and Samnium on the east, Campania on the south-east, and the sea on the west. In the time of the kings this region was divided amongst several small tribes—such as the Aequi, Hernici, Volsci, and the Prisci Latini, Aborigines, or Old Latins, named after the mythical king Latinus of Laurentum (iii. 601). The latter then occupied thirty cities in the immediate neighbourhood of Rome, chief amongst which was Alba Longa (iii. 89). After Alba was rased by Tullus Hostilius, the Latini were gradually reduced by successive kings, until the expulsion of Tarquin the Arrogant gave them the opportunity of throwing off the yoke of Rome. They were finally conquered at the close of the Latin War, 338 B.C., and many of their towns received the full *civitas*, or franchise, of Rome. The remainder became allied towns (*socii*), with certain special privileges, and were known as the *Nomen Latinum*, in which, however, were included many other colonies of Rome outside Latium (iii. 85).

**Libya**, -ae, f.: Africa. Hence adj. *Libycus*, -a, -um, African; *Libys*, African.

## M.

**Mars**, -tis, m. (adj. *Martius*, -a, -um): also called **Mavors**, -tis, the god of war, the son of Jupiter and Juno, and father by Ilia (or Silvia) of Romulus and Remus. Also called **Gradivus**.

**Medūsa**, -ae, f.: the Gorgon Medusa, the only one of the three Gorgons that was mortal. Having become by Neptune the mother of the horse Pegasus (iii. 451) in one of Minerva's temples, Minerva changed her hair into serpents, and every one who saw her was changed to stone. Perseus with great difficulty killed her.

**Mercurius**, -i, m.: god of wit and trickery, conductor to Hades of the souls of the dead, and messenger of the gods, in which last capacity he bears the herald's wand or *caduceus* (he is called **Caducifer**, -eri, iv. 605) and wears wings on his heels (*sumptis alis*, iv. 605). He is the son of Jupiter and Maia.

**Minerva**, -ae, f.: the goddess of wisdom, spinning and industries in general (iii. 815-834), also of war (iii. 814). She was identified with the Greek goddess Pallas, who was the patron-goddess of the Athenians (iii. 81). One of her epithets was *Capta* (iii. 837).

**Mycēnae, -arum, f.:** the capital of Argolis in the days of Agamemnon; but at a later time it fell into decay, and gave place to Argos. In iii. 83 the epithet **Pelopeïades** ("Pelopian" or "Peloponnesian") is applied to it.

## N.

**Nomentum, -i, n. (*La Mentana*):** a Sabine town, originally a colony of Alba, fourteen miles north-east of Rome (iv. 905).

**Nūmīdae, -arum, m.:** the Numidians. Numidia is properly the territory next on the west to the Carthaginian territory, and corresponds roughly with the modern Algeria. The term, however, is loosely used in the poets (iii. 551).

**Nysa, -ae, f. (adj. *Nỹsiādes, -um*):** an imaginary locality where Bacchus was brought up. These nymphs protected the infant god from the designs of his "step-mother" Juno (iii. 769).

## O.

**Olympus, -i, m.:** a mountain in N.E. of Thessaly, which was the abode of the gods; hence used for *sky, heaven*.

## P.

**Pādus, -i, m.:** the Po, the chief river of Italy, in the extreme north. Flowing from the Alps, from west to east, it debouches into the Adriatic. It divides Cisalpine Gaul into Cispadane Gaul and Transpadane Gaul (iv. 571).

**Paeligni, -orum, m. (adj. *Paelignus, -a, -um*):** a brave Sabine people in Central Italy. Ovid was born at Sulmo amongst the Paeligni (*natalia rura*, iv. 685).

**Pangaea, -orum, n. pl.:** a mountain-range in the extreme east of Macedonia, running parallel with the Nestus river, which divides Macedonia from Thrace. It is called *florida* (iii. 739), being celebrated for its roses.

**Parcae, -arum, f.:** the three Fates—Clōtho (the Spinner), Lachēsis (the Assigner), and Atrōpos (the Unbinding). They spin and sever the thread of mortals' lives. In iii. 802, they are represented as giving advice.

**Pelops, -opis, m. (adj. *Pelopeias, -ādis, f.*, and *Pelopeis, -īdis, f.*):** a Phrygian prince who migrated to the southern peninsula of Greece, gave his name to that part, which was called Peloponnesus or the isle of Pelops.

**Phrỹgia, -ae, f. (adj. *Phryx, Phrygis*, and *Phrygius, -a, -um*):** an ill-defined region in the N.W. of Asia Minor, including the Troad; whence a Trojan is often called a Phrygian.

**Pīcus, -i, m.:** a prophetic deity, son of Saturn, and father of Faunus, *q.v.* (iii. 291).

**Piræa, -orum, n. pl.:** the chief harbour of Athens about five miles south-west of the city. The famous Long Walls connected the harbour with the city (iv. 563).

**Pythagōras, -ae, m. (floruit 550-510 B.C.):** a celebrated philosopher of Samos. He devoted his early years to study and travel, visiting Egypt and many countries of the East for the purpose of acquiring knowledge. Settling down at last in Croton, he founded a brotherhood, and preached his doctrines, the chief of which was metempsychosis. He gave great prominence to *number* in his theories, and was credited with many mathematical inventions (iii. 153).

## R.

**Rhōdōpē, -es, f.:** a mountain-range branching off from the Haemus range (*the Balkans*) in the north-west of Thrace, and running in a south-easterly direction. It was sacred to Bacchus (iii. 739).

## S.

**Sabini, -orum, m. (adj. *Sabinus, -a, -um*):** a powerful and primitive race of central Italy, distinguished by their simple virtue, independence and religiousness. Their chief offshoots were the Samnites, the most warlike of the Sabines, and the Campanians, who alone of the Sabines attained a high civilisation, besides the Marsi, Paeligni, and other races. The original Sabines were wedged in between Umbria on the north, and Latium on the south. The Sabines were intimately connected with Rome from the beginning, and indeed composed a considerable element of the Roman people (see iii. 131, *n.*). Cp. also the account of the rape of Sabine women (iii. 201).

**Sardinia, -ae, f. (adj. *Sardous, -a, -um*):** belonging to Sardinia, a large island in the Mediterranean, conquered at an early period by the Carthaginians, from whom it was wrested by the Romans after the first Punic War, and converted into a Roman province. Large quantities of corn were grown there and exported to Rome (iv. 289).

**Scythæ, -arum, m. (adj. *Scythicus, -a, -um*):** 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. It was to Tomi in Scythia (*Scythico solo*, iv. 82), that Ovid was banished (see Introduction, § 1). Bacchus is mentioned (iii. 719) as having gained triumphs over the Scythians.

**Styx, -gis (1), m. ("Hateful"):** one of the rivers of Hades; (2) *f.*, the river Nymph Styx, daughter of Oceanus and Tethys, who dwelt by the river of the same name (iii. 802).

**Sūnion, -ii (otherwise *Sūnium, -ii*), n.:** town and promontory at the extreme south of Attica (modern *C. Colonna*); famous for its temple of Athena (Minerva) (iv. 563).



## T.

**Tartareus, -a, -um**: belonging to Tartarus, the lower world (iii. 620).

**Teuceri, -orum, m.**: the people of Teucer (the first king in the Troad, whose daughter married Dardanus), *i.e.* Trojans (iv. 40).

**Tiber, -eris** (also **Tiberis, -is**, and **Thybris, -is** or **-idis**), **m.**: the river Tiber, upon which stands Rome. Rising in Umbria in the Apennines, it flows south into the Mare Etruscum, forming the boundary between Etruria on the one hand (hence called *Tuscus amnis* or *Tusca aqua*, *e.g.* iv. 48, 294), and Umbria, the Sabini, and Latium on the other.

**Trōia, -ae, f.** (called also Ilium and Pergama) (**adj., Troianus, -a, -um**): Troy, the capital of Trōas. It occupied a small hill in the plain of the Simois and Scamander, a few miles from the sea, and continued to exist as Ilium Vetus down to the time of Alexander the Great, 330 B.C. It was then superseded by Alexandria-Troas, named after that monarch, on the coast opposite to Tēnēdos. There was also an Ilium Novum of less ancient date, below the confluence of the Simois and Scamander. The ruins of Troy are known as *Hissarlik*.

**Tyrus, -i, f.** (**adj. Tyrius, -a, -um**): Tyre, capital of Phoenicia, and the home of Dido and the other original colonists of Carthage.

## U.

**Ulysses, -is, m.**: one of the principal heroes on the side of the Greeks in the Trojan war. He is the hero of Homer's *Odyssey*, which relates his wanderings and adventures by sea and land after the taking of Troy, and how he finally reached his native Ithaca and his wife Penelope, who during a prolonged absence of twenty years had remained faithful to him. He is called *dux Neritius* in iv. 69, for which see note *ad loc.*

## V.

**Vēnus, -eris, f.**: the goddess of Love, mother of the two Cupids (iv. 1) and by Anchises of Aeneas. She was the wife of Vulcan (iii. 514), but lover of Mars among others. The month of April was sacred to her. She had a temple in the island of Cythēra (*q.v.*), and hence was often called *Cytherēa*.

**Vesta, -ae, f.** (**adj. Vestalis, -e**): goddess of the Hearth, on whose altar was kept burning a fire, which was never allowed to expire. Her priestesses were the Vestal Virgins.

**Volcānus, -i, m.**: the god of fire, identified with the Greek Hephaestus, son of Jupiter and Juno. He was thrown out of heaven by Jupiter for taking his mother's part in a conjugal difference, and alighted in the island of Lemnos (*tellus Hypsipylea*, iii. 82—see *s.v.* Hypsipyle); he was consequently worshipped by the Lemnians. He made the crown which Venus gave to Ariadne, and which was elevated to the sky as the constellation Corona (iii. 513-516).

# APPENDIX.

## 1. GREEK NOUNS.

NOTE.—The references are to the §§ in Smith's *Smaller Latin Grammar* (Murray, 3s. 6d.).

### A. PROPER NAMES:—

- i. *Like Aenēas* (§ 18), Iarbās, Prēcās, Mělās.
- ii. *Like Pēlīdēs* (§ 18); Iliādēs, Cēcropsīdēs, Bōōtēs, Anchīsēs, Alcīdēs, Atrīdēs, Oenīdēs, Aenēādēs, Brontēs, Pēlōriādēs, Gŷgēs.
- iii. *Like Circe* (§ 18), Spartē, Hēlicē, Mēlitē, Cāmērē, Sēmēlē, Rhōdōpē, Hellē, Cŷbēlē, Idē, Crētē, Persēphōnē, Cŷānē, Ortŷgīē, Pantāgiē, Didŷmē, Taurōmēnē, Aetnē, Mērĵē.
- iv. *Like Atreus* (§ 40), Thēseus, Briāreus, Tŷphōeus.
- v. *Like Periclēs* (§ 40), Achātēs, Gangēs (acc. Gangēn), Acmōnīdēs, Stērōpēs.
- vi. *Like Isīs* (§ 40), Gnōsīs, Crāthīs, Sīdōnīs, Thēmīs, Atlantīs, Acīs, Crētīs, Pēlōpēīs, Parrhāsīs, Dōrīs, Arēthūsīs, Athāmantīs.
- vii. *Like Dīdō* (§ 40), Inō, Erātō (nom. only).
- viii. **Cāpŷs**, Cāpŷn, Cāpŷōs, Cāpŷī, Cāpŷē. Similarly Itŷs (acc. Itŷn or Itŷm), and Lībŷs.
- ix. *Like Trōādēs* (§ 40), Pēlōpēiādēs, Hŷādēs, Pleiādēs, Nŷsiādēs, Cŷclādēs, Drŷādēs.
- x. Stems in **-nt**: Gīgās, Acrāgās, Phāēthōn. These make acc. sing. in **-ā** (Gigas has also acc. plur. in **-ās**).
- xi. Orīon, Tītan, Antēnor, make acc. sing. in **-a**.
- xii. Sīthon, Laestrŷgon, Tītan, Arabs, make acc. plur. in **-ās**.
- xiii. Pallas has acc. sing. Pallādā (as well as Pallādem), and gen. sing. Pallādōs (as well as Pallādīs).
- xiv. Styx has acc. sing. Stŷga (and gen. sing. Stŷgōs), and Arctōphŷlax has acc. sing. Arctōphŷlācā.
- xv. The masculine or feminine nouns Arctōs, Ampēlōs, Scorpīōs, Assārācōs, Dīdŷmōs, Tēnēdōs, Lesbōs, Thapsōs, Pāchŷnōs, Cōrinthōs, make acc. sing. in **-ōn**.

xvi. The neuter noun *Chăős* has abl. only, *Chăō*. The neut. plur. noun *Tempē* is not otherwise declined. *Pēlīōn* (neut.), *Pēlīōn*, *Pēlīi*, *Pēlīō*, *Pēlīō*. Similarly *Sūnīōn*.

xvii. The fem. noun *Eōs* is not declined in other cases.

xviii. *Rhčā* (long *a*) is otherwise declined like 1st decl.

xix. *Cămērīnă* has Greek acc. *Cămērīnăn*.

## B. COMMON NOUNS:—

i. *aethēr*, *aegīs*, make acc. sing. *aethēră*, *aegīdă*. No plural.

ii. *crătēr* and *lampas* have acc. sing. *crătēră* and *lampădă*; plural like *Trōădēs* (§ 40). *maenas* in plural is also like *Trōădēs*.

iii. *hērōs*, *hērōem* or *hērōă*, *hērōis*, *hērōi*, *hērōč*, *hērōēs*, *hērōās*, *hērōum*, *hērōibus*.

iv. *mystēs* is like *geometrēs* (§ 18) in sing.; in plural like 1st decl.

v. *nymphē* (collat. form of *nympha*) is declined (in sing. only) like *Circe* (§ 18).

vi. *lōtōs* has acc. sing. *lōtōn*.

## 2. ARCHAISMS.

i. *deūm*, *divum*, etc. (gen. pl.), iii. 278.

ii. *honos*, iii. 278.

iii. *audibat*, iii. 507.

iv. *exsoluisse*, iv. 534.

v. *quis*, passim.

## 3. SOME GRAMMATICAL AND RHETORICAL PECULIARITIES.

i. In the use of the infinitive, iii., vv. 807, 849, 860; iv., v. 132.

ii. Intransitive verbs used transitively, iii., v. 616.

iii. Passive participle of intransitive verbs, iii., vv. 357, 655, 732; iv., vv. 109, 167, 186, 453, 573, 617.

iv. Participle of deponent verb used passively, iii., v. 366; iv., vv. 326, 680.

v. *Comitor* used with simple ablative instead of *ab* with the ablative, iii., vv. 603, 737; iv., v. 425.

vi. Passive of *credo* used personally, iii., v. 351; iv., v. 204.

vii. Use of reflexive pronoun not referring to grammatical subject, iii., v. 791; iv., vv. 368, 459, 660, 745.

viii. Hendiadys, iii., vv. 723, 750.

ix. Zeugma, iii., vv. 113, 777.

x. Proleptic construction, iii., vv. 214, 332, 578, 652; iv., v. 604.

xi. Hypallage, iii., v. 864; iv., vv. 454, 854.

xii. Use of *utrum* . . . *an* instead of *sive* . . . *seu*, iv., vv. 7, 487.

xiii. Ablative of time where accusative of time would have been expected, iii., vv. 134; iv., vv. 505, 614.

- xiv. Local ablative, iii., vv. 175, 418, *et passim*.
- xv. Use of *ab* with ablative instead of simple ablative, iii., vv. 321, 326, 585; iv., v. 338.
- xvi. Dative of the agent, iii., vv. 108, 325, 440, 597; iv., vv. 10, 68, 392, 574.
- xvii. Irregular genitive form, iv., vv. 276, 423.
- xviii. Irregular ablative form, iii., v. 654.

#### 4. METRICAL VARIATIONS.

- i. Syllable lengthened *in arsi*, iii., vv. 105, 333, 474; iv., v. 72
- ii. Syllable shortened, iii., vv. 65, 860.
- iii. Spondaic ending of the line, iii., v. 105; iv., v. 567.

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