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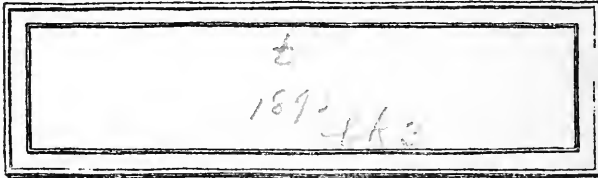
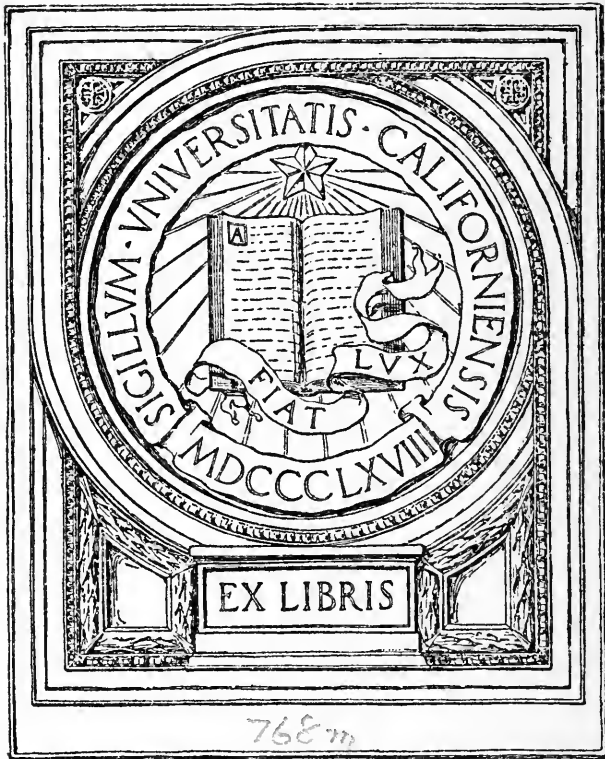
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TRISTIA BOOK III

WITH AN INTRODUCTION AND NOTES

BY

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STUDENT AND TUTOR OF CHRIST CHURCH

Second Edition Revised

OXFORD

AT THE CLARENDON PRESS

1893

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD
LONDON, EDINBURGH, NEW YORK
TORONTO AND MELBOURNE

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PREFACE.

THE text, with the exception of a few trifling changes in punctuation, is reprinted from my recently published critical edition (P. Ovidi Nasonis Tristium Libri V recensuit S. G. Owen, A. M. Clarendon Press, 1889), where the materials are fully given. No notice has been taken of varieties of reading in an edition intended for school use. Besides the commentaries mentioned in the preface to my edition of Book I (Clarendon Press, 1885), I have found the notes of Verpoorten (Coburg, 1712) and the German selections of K. P. Schulze (Berlin, Weidmann, 1884) and W. Gross (Bamberg, 1870) especially helpful.

MANCHESTER: *July*, 1889.

Some changes have been made in this edition, in preparing which I have received much help from a paper by Mr. Robinson Ellis on the *Tristia* in the *Dublin Hermathena*, vol. 7. pp. 183 foll.

CH. CH.: *January*, 1893.

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INTRODUCTION.



PUBLIUS OVIDIUS NASO was born at Sulmo, in the hills of the Paeligni, on March 20th, B.C. 43. His parents, of a respectable equestrian family, though not wealthy, were in easy circumstances. His brother, one year his senior, together with whom he was educated at Rome, died in his twenty-first year. Ovid attended the rhetorical schools of two chief teachers of the day, Arellius Fuscus and Porcius Latro; to which influence is due the strong rhetorical colouring of his poems. Early in life he travelled with his friend and fellow-poet Macer to Greece and Asia Minor, staying in the course of his return for nearly a year in Sicily. Having thus finished his education after the approved mode, he entered public life, and held some of the minor judicial posts which preceded the quaestorship; but having no liking for the law or politics, he gave himself up entirely to literature, and occupied no inconsiderable position among the literary men of the day. He had only one child, a daughter, though three times married: of his third wife, whom he frequently addresses in the *Tristia*, he speaks in terms of affection which it is gratuitous to suppose are insincere, as some have done. In his fifty-first year, B.C. 9, he incurred the displeasure of the emperor, and was banished to Tomi or Tomis, now Anadol-köi near Köstendje, in Moesia, on the dreary western coast of the Black Sea. Here he lived in misery, far from the cultured capital so dear to him; and here he died in A.D. 17, all his own and his friends' prayers to Augustus and his successor Tiberius for the recall of the sentence having proved unavailing. The cause of his exile is unknown: Ovid himself speaks of it as due to a mistake (*error*) of conduct, which led him to conceal something painful to Augustus which he had unintentionally witnessed, and which he ought to have disclosed. Probably the disaster was connected with

an intrigue between the younger Iulia and Silanus; though it is not impossible, as a writer in the *Guardian* (Sept. 14, 1887) has maintained, that Ovid had somehow offended Livia, who no doubt had many 'skeletons in her cupboard,' and whose influence with Tiberius was strong, which would explain why Tiberius never revoked the sentence. (Huber, *Die Ursachen der Verbannung des Ovid*, thinks that Ovid was concerned in a cabal whose object was to prevent the banishment of Iulia, and that this was the nominal, the republication of his amatory poems the real ground of offence. See *Classical Review*, III, p. 311.)

The following is a list of the works of Ovid:—

1. *Amorum Libri III.* Love-poems.
2. *Heroides.* A collection of letters in elegiac verse, purporting to have been written by ladies of heroic renown to their absent lovers.
3. *Medicamina formae.* A fragment on the use of cosmetics.
4. *Artis Amatoriae Libri III.* Two books of rules for men as to how to gain the affections of girls, and one book for girls, as to how to gain those of men. This work, according to Ovid, contributed to bring upon him the emperor's displeasure.
5. *Remedia Amoris*, on the means of escaping from love: intended perhaps as an antidote to the *Ars Amatoria*.
6. *Metamorphoseon Libri XV.* A collection in hexameter verse of the chief fables of antiquity, which involved a transformation of shape, from the creation of the world out of chaos down to the transmutation of Iulius Caesar into a star. The poem had not received its writer's last polish when he was exiled; and in his disgust he burnt it. But fortunately friends had received copies of it, from one of which it was published.
7. *Fastorum Libri VI.* In elegiac verse, describing the ceremonies and legends connected with the Roman calendar. It was originally intended to be in twelve books, a book dealing with each month; but it was broken off at his exile, and never completed¹.

¹ Knoegel, *De retractione Fastorum ab Ovidio Tomis instituta*, Montaborini 1885, shows that the *Fasti* was not finished by Ovid at the

8. *Tristium Libri V.* A collection of elegies, in the form of letters, chiefly consisting of lamentations on his exile.

9. *Ibis.* An invective in 644 elegiac lines, against an unknown enemy, whom Ovid accuses of having procured his disfavour with the emperor, and having tried to obtain an increase of the exile's sentence, so as to include beyond mere *relegatio* the deprivation of his civic rights and property (Wartenberg, *Q. O.* p. 21).

10. *Ex Ponto Epistularum Libri IV.* Letters in elegiac verse, written during his exile to different persons at Rome, who, in contradistinction to the *Tristia*, are addressed by name.

11. *Haliëuticon Liber.* A fragment on the natural history of the fishes of the Black Sea, written in hexameter verse. (Its genuineness has been assailed by Birt, *De Haliëuticis Ovidio poetæ falso adscriptis*, Berol. 1878.)

Chronology of the Tristia. (From Wartenberg, *Quaestiones Ovidianæ, quibus agitur de Tristium, Ibis, Epistularumque, quæ 'Ex Ponto' inscribuntur, temporibus.* Berolini, 1884.)

Ovid must have reached Tomis in the spring of A. D. 10. He left Italy and crossed the Hadriatic in the December of A. D. 9, and as there is no real evidence to show that he received letters from home in the course of his journey, or that he stayed by the way at Corinth, he probably went as quickly as possible, and reached Tomis in January or February of A. D. 10; or possibly, if he stayed for a short time at some of the more interesting places on the way, he may have arrived in March at the latest.

The individual letters of the different books of the *Tristia* (Book II is a continuous epistle addressed to Augustus) would seem to have been sent by the poet to Rome not singly, but collected in the form of complete books, as they now exist. The order of the poems in each book is not strictly chronological, but artistic to a certain extent. Thus poems on similar subjects are

time of his exile; that he kept it, intending to dedicate it to the offended Augustus, if he relented; that on the death of Augustus he proceeded to revise it with a view to dedicating it to Germanicus, but was surprised by death after completing the first book only of the revision.

separated by one on a different topic. But generally, in the absence of any particular reason to the contrary, the arrangement is chronological.

Book I appears to have been written on the journey, but probably to have been finished off at Tomis, and sent, soon after Ovid's arrival, from thence to Rome. Some slight additions, which seem to show personal experience of the country, would appear to have been made at Tomis before the book was despatched, notably I. viii. 37-40; I. xi. 31-34.

Book II was written at Tomis during A.D. 10, and probably finished before Book III was completed; though some poems in Book III may have been written before the completion of Book II.

In Book III it is evident that III. i was not written first in order of time, for its language implies that the poet had already been for some time at Tomis, and it is clearly intended as a general introduction to the book, such as would probably have been composed after some at any rate of the other poems had been written. III. ii and iii seem to belong to the period of his first arrival in his inclement place of exile. The poems which follow are in chronological order. With regard to III. x it has been maintained that the winter which it describes was the winter when Ovid reached Tomis. But, especially as he tells us that he had been already ill since his arrival, it seems impossible that he could have written so many verses, as by this supposition he would be obliged to have done, in so short a time. And the 'longa mora' (III. vii. 8), of which he speaks in writing to Perilla, implies that a longer time had elapsed since his exile than would be thus allowed. Again, it is clear from III. x. 7 that he had already passed a winter in Tomis. Thus III. x must have been written in the winter of A.D. 10 to A.D. 11, III. xii in the spring of A.D. 11, and all the poems of Book III fall between the end of the winter preceding the spring of A.D. 10 and the spring of A.D. 11.

Book IV must have been written between the springs of A.D. 11 and A.D. 12; Book V between the springs of A.D. 12 and A.D. 13.

TRISTIVM

LIBER TERTIVS.

I.

‘Missvs in hanc venio timide liber exulis urbem :
da placidam fesso, lector amice, manum.
neve reformida ne sim tibi forte pudori :
nullus in hac charta versus amare docet.
haec domini fortuna mei est, ut debeat illam 5
infelix nullis dissimulare iocis.
id quoque, quod viridi quondam male lusit in aevo,
heu nimium sero damnat et odit opus.
inspice quid portem, nihil hic nisi triste videbis,
carmine temporibus conveniente suis. 10
clauda quod alterno subsidunt carmina versu,
vel pedis hoc ratio vel via longa facit :
quod neque sum cedro fulvus nec pumice levis,
erubui domino cultior esse meo :
littera suffusas quod habet maculosa lituras, 15
laesit opus lacrimis ipse poeta suum.
si qua videbuntur casu non dicta Latine,
in qua scribebat, barbara terra fuit.
dicite, lectores, si non grave, qua sit eundum,
quasque petam sedes hospes in urbe liber.’ 20
haec ubi sum furtim lingua titubante locutus,
qui mihi monstraret vix fuit unus iter.

'di tibi dent, nostro quod non tribuere poetae,
 molliter in patria vivere posse tua.
 duc age, namque sequar, quamvis terraque marique 25
 longinquo referam lassus ab orbe pedem.'
 paruit et ducens 'haec sunt fora Caesaris' inquit,
 'haec est, a sacris quae via nomen habet,
 hic locus est Vestae, qui Pallada servat et ignem,
 haec fuit antiqui regia parva Numae.' 30
 inde petens dextram 'porta est' ait 'ista Palati:
 hic Stator, hoc primum condita Roma loco est.'
 singula dum miror, video fulgentibus armis
 conspicuos postes tectaque digna deo.
 'et Iovis haec' dixi 'domus est?' quod ut esse
 putarem, 35
 augurium menti querna corona dabat.
 cuius ut accepi dominum, 'non fallimur' inquam,
 'et magni verum est hanc Iovis esse domum.
 cur tamen opposita velatur ianua lauro,
 cingit et augustas arbor opaca comas? 40
 num quia perpetuos meruit domus ista triumphos?
 an quia Leucadio semper amata deo est?
 ipsane quod festa est, an quod facit omnia festa?
 quam tribuit terris, pacis an ista nota est?
 utque viret semper laurus nec fronde caduca 45
 carpitur, aeternum sic habet illa decus?
 causa superpositast, scripto testante, coronae:
 servatos cives indicat huius ope.
 adice servatis unum, pater optime, civem,
 qui procul extremo pulsus in orbe latet: 50
 in quo poenarum, quas se meruisse fatetur,
 non facinus causam, sed suus error habet.

me miserum ! vereorque locum vereorque potentem,
 et quatitur rapido littera nostra metu.
 aspicias exsanguis chartam pallere colore? 55
 aspicias alternos intremuisse pedes ?
 quandocumque, precor, nostro placere parent
 isdem et sub dominis aspiciare domus !'
 inde tenore pari gradibus sublimia celsis
 ducor ad intonsi candida templa dei, 60
 signa peregrinis ubi sunt alterna columnis
 Belides et stricto barbarus ense pater,
 quaeque viri docto veteres cepere novique
 pectore, lecturis inspicienda patent.
 quaerebam fratres, exceptis scilicet illis, 65
 quos suus optaret non genuisse pater.
 quaerentem frustra custos e sedibus illis
 praepositus sancto iussit abire loco.
 altera templa peto, vicino iuncta theatro :
 haec quoque erant pedibus non adeunda meis. 70
 nec me, quae doctis patuerunt prima libellis,
 atria Libertas tangere passa sua est.
 in genus auctoris miseri fortuna redundat,
 et patimur nati, quam tulit ipse, fugam.
 forsitan et nobis olim minus asper et illi 75
 evictus longo tempore Caesar erit.
 di, precor, atque adeo—neque enim mihi turba
 roganda est—
 Caesar, ades voto, maxime dive, meo.
 interea, quoniam statio mihi publica clausa est,
 privato liceat delituisse loco. 80
 vos quoque, si fas est, confusa pudore repulsae
 sumite, plebeiae, carmina nostra, manus.

II.

Ergo erat in fatiſ Scythiam quoque viſere noſtris,
 quaeque Lycaonio terra ſub axe iacet ;
 nec voſ, Pierideſ, nec ſtirps Letoia, veſtro
 docta ſacerdoti turba tuliſtis opem.
 nec ſi quid luſi vero ſine crimine, prodeſt, 5
 quodque magiſ vita Muſa iocata mea eſt :
 plurima ſed pelago terraque pericula paſſum
 uſtuſ ab aſſiduo frigore Pontuſ habet.
 quique, fugax rerum ſecuraque in otia natuſ,
 molliſ et inpatiens ante laboriſ eram, 10
 ultima nunc patior, nec me mare portibuſ orbuſ
 perdere, diverſae nec potuere viae
 ſufficit atque malis animuſ, nam corpua ab illo
 accepit vires vixque ferenda tulit.
 dum tamen et terris dubiuſ iactabar et undiſ, 15
 fallebat curas aegraque corda labor :
 ut via finita eſt et opuſ requievit eundi,
 et poenae telluſ eſt mihi tacta meae,
 nil niſi flere libet, nec noſtro parcior imber
 lumine, de verna quam nive manat aqua. 20
 Roma domuſque ſubit deſideriuſque locoruſ,
 quicquid et amiſſa reſtat in urbe mei.
 ei mihi, quo totienuſ noſtri pulſata ſepulcri
 ianuſ, ſed nullo tempore aperta fuit ?
 cur ego tot gladioſ fugi, totienuſque minata 25
 obruit infelix nulla procella caput ?
 di, quoa experior nimiuſ conſtanter iniquoa,
 participeſ irae quoa deua unuſ habet,

exstimulate, precor, cessantia fata meique
interitus clausas esse vetate fores. 30

III.

Haec mea si casu miraris epistula quare
alterius digitis scripta sit, aeger eram.
aeger in extremis ignoti partibus orbis
incertusque meae paene salutis eram.
quem mihi nunc animum dira regione iacenti 5
inter Sauromatas esse Getasque putes?
nec caelum patior nec aquis adsuevimus istis,
terraque nescio quo non placet ipsa modo.
non domus apta satis, non hic cibus utilis aegro,
nullus Apollinea qui levet arte malum, 10
non qui soletur, non qui labentia tarde
tempora narrando fallat amicus adest.
lassus in externis iaceo populisque locisque,
et subit adfecto nunc mihi quicquid abest.
omnia cum subeant, vincis tamen omnia, coniunx, 15
et plus in nostro pectore parte tenes.
te loquor absentem, te vox mea nominat unam:
nulla venit sine te nox mihi, nulla dies.
quin etiam sic me dicunt aliena locutum,
ut foret amenti nomen in ore tuum. 20
si iam deficiam suppressaque lingua palato
vix instillato restituenda mero,
nuntiet huc aliquis dominam venisse, resurgam
spesque tui nobis causa vigoris erit.
ergo ego sum dubius vitae, tu forsitan istic 25
iucundum nostri nescia tempus agis.

non agis, adfirmo. liquet hoc, carissima, nobis,
 tempus agi sine me non nisi triste tibi.
 si tamen inplevit mea sors, quos debuit, annos,
 et mihi vivendi tam cito finis adest, 30
 quantum erat, o magni, morituro parcere, divi,
 ut saltem patria contumularer humo!
 vel poena in tempus mortis dilata fuisset,
 vel praecepisset mors properata fugam.
 integer hanc potui nuper bene reddere lucem: 35
 exul ut occiderem, nunc mihi vita data est.
 tam procul ignotis igitur moriemur in oris,
 et fient ipso tristia fata loco;
 nec mea consueto languescent corpora lecto,
 depositum nec me qui fleat ullus erit; 40
 nec dominae lacrimis in nostra cadentibus ora
 accedent animae tempora parva meae;
 nec mandata dabo, nec cum clamore supremo
 labentes oculos condet amica manus;
 sed sine funeribus caput hoc, sine honore sepulcri 45
 indeploratum barbara terra teget.
 ecquid, ubi audieris, tota turbabere mente
 et feries pavida pectora fida manu?
 ecquid in has frustra tendens tua brachia partes
 clamabis miseri nomen inane viri? 50
 parce tamen lacerare genas, nec scinde capillos:
 non tibi nunc primum, lux mea, raptus ero.
 cum patriam amisi, tunc me periisse putato:
 et prior et gravior mors fuit illa mihi.
 nunc, si forte potes, — sed non potes, optima
 coniunx — 55
 finitis gaude tot mihi morte malis.

quod potes, extenua forti mala corde ferendo,
 ad quae iam pridem non rude pectus habes.
 atque utinam pereant animae cum corpore nostrae,
 effugiatque avidos pars mihi nulla rogos. 60
 nam si morte carens vacua volat altus in aura
 spiritus, et Samii sunt rata dicta senis,
 inter Sarmaticas Romana vagabitur umbras
 perque feros manes hospita semper erit.
 ossa tamen facito parva referantur in urna: 65
 sic ego non etiam mortuus exul ero.
 non vetat hoc quisquam: fratrem Thebana peremptum
 supposuit tumulo, rege vetante, soror.
 atque ea cum foliis et amomi pulvere misce,
 inque suburbano condita pone solo. 70
 quosque legat versus oculo properante viator,
 grandibus in tituli marmore caede notis:
 HIC · EGO · QVI · IACEO · TENERORVM · LVSOR · AMORVM
 INGENIO · PERII · NASO · POETA · MEO
 AT · TIBI · QVI · TRANSIS · NE · SIT · GRAVE · QVISQVIS ·
 AMASTI 75
 DICERE · NASONIS · MOLLITER · OSSA · CVBENT
 hoc satis in titulo est. etenim maiora libelli
 et diuturna magis sunt monimenta mihi,
 quos ego confido, quamvis nocuere, daturos
 nomen et auctori tempora longa suo. 80
 tu tamen extincto feralia munera semper
 deque tuis lacrimis umidaserta dato.
 quamvis in cineres corpus mutaverit ignis,
 sentiet officium maesta favilla pium.
 scribere plura libet: sed vox mihi fessa loquendo 85
 dictandi vires siccaque lingua negat.

accipe supremo dictum mihi forsitan ore,
 quod, tibi qui mittit, non habet ipse, 'vale.'

IV.

O mihi care quidem semper, sed tempore duro
 cognite, res postquam procubuere meae,
 usibus edocto si quicquam credis amico,
 vive tibi et longe nomina magna fuge.
 vive tibi, quantumque potes, praelustria vita: 5
 saevum praelustri fulmen ab igne venit.
 nam quamquam soli possunt prodesse potentes,
 non prosit potius, si quis obesse potest.
 effugit hibernas demissa antemna procellas,
 lataque plus parvis vela timoris habent. 10
 aspicias ut summa cortex levis innatet unda,
 cum grave nexa simul retia mergat onus.
 haec ego si monitor monitus prius ipse fuissem,
 in qua debebam forsitan urbe forem.
 dum tecum vixi, dum me levis aura ferebat, 15
 haec mea per placidas cumba cucurrit aquas.
 qui cadit in plano,—vix hoc tamen evenit ipsum,—
 sic cadit, ut tacta surgere possit humo:
 at miser Elpenor tecto delapsus ab alto
 occurrit regi debilis umbra suo. 20
 quid fuit, ut tutas agitaret Daedalus alas,
 Icarus inmensas nomine signet aquas?
 nempe quod hic alte, demissius ille volabat:
 nam pennas ambo non habuere suas.
 crede mihi, bene qui latuit, bene vixit, et intra 25
 fortunam debet quisque manere suam.

non foret Eumedes orbus, si filius eius
 stultus Achilleos non adamasset equos:
 nec natum in flamma vidisset, in arbore natas,
 cepisset genitor si Phaëthonta Merops. 30
 tu quoque formida nimium sublimia semper,
 propositique, precor, contrahe vela tui.
 nam pede inoffenso spatium decurrere vitae
 dignus es et fato candidiore frui.
 quae pro te ut voveam, miti pietate mereris 35
 haesuraque fide tempus in omne mihi.
 vidi ego te tali vultu mea fata gementem,
 qualem credibile est ore fuisse meo.
 nostra tuas vidi lacrimas super ora cadentes,
 tempore quas uno fidaque verba bibi. 40
 nunc quoque summotum studio defendis amicum,
 et mala vix ulla parte levanda levas.
 vive sine invidia mollesque inglorius annos
 exige, amicitias et tibi iunge pares,
 Nasonisque tui, quod adhuc non exulat unum, 45
 nomen ama: Scythicus cetera Pontus habet.

IV b.

Proxima sideribus tellus Erymanthidos ursae
 me tenet, adstricto terra perusta gelu.
 Bosphoros et Tanais superant Scythiaeque paludes
 vix satis et noti nomina pauca loci. 50
 ulterius nihil est nisi non habitabile frigus.
 heu quam vicina est ultima terra mihi!
 at longe patria est, longe carissima coniunx:
 quicquid et haec nobis post duo dulce fuit.

sic tamen haec adsunt, ut quae contingere non est 55
corpore : sunt animo cuncta videnda meo.

ante oculos errant domus, urbs, fora, forma locorum,
acceduntque suis singula facta locis.

coniugis ante oculos, sicut praesentis, imago,
illa meos casus ingravat, illa levat : 60

ingravat hoc, quod abest : levat hoc, quod praestat
amorem

inpositumque sibi firma tuetur onus.

vos quoque pectoribus nostris haeretis, amici,
dicere quos cupio nomine quemque suo.

sed timor officium cautus compescit, et ipsos 65
in nostro poni carmine nolle puto.

ante volebatis, gratique erat instar honoris,
versibus in nostris nomina vestra legi.

quod quoniam est anceps, intra mea pectora
quemque

alloquar et nulli causa timoris ero. 70

nec meus indicio latitantes versus amicos
protrahit : occulte, si quis amabat, amet.

scite tamen, quamvis longe regione remotus
absim, vos animo semper adesse meo ;

et qua quisque potest, aliqua mala nostra levate, 75
fidam proiecto neve negate manum.

prospera sic maneat vobis fortuna, nec umquam
contacti simili' sorte rogetis idem.

V.

Vsus amicitiae tecum mihi parvus ut illam
non aegre posses dissimulare fuit,

nec me complexus vinclis propioribus esses,
 nave mea vento forsán eunte suo.
 ut cecidi cunctique metu fugere ruinam 5
 versaque amicitiae terga dedere meae,
 ausus es igne Iovis percussum tangere corpus
 et deploratae limen adire domus :
 idque recens praestas nec longo cognitus usu,
 quod veterum misero vix duo tresve mihi. 10
 vidi ego confusos vultus visosque notavi,
 osque madens fletu pallidiusque meo ;
 et lacrimas cernens in singula verba cadentes
 ore meo lacrimas, auribus illa bibi ;
 brachiaque accepi presso pendencia collo, 15
 et singultantis oscula mixta sonis.
 sum quoque, care, tuis defensus viribus absens :—
 scis ' carum ' veri nominis esse loco,—
 multaque praeterea manifestaue signa favoris
 pectoribus teneo non abitura meis. 20
 di tibi, posse tuos tribuant defendere semper,
 quos in materia prosperiore iuves.
 si tamen interea, quid in his ego perditus
 oris—
 quod te credibile est quaerere—quaeris, agam :
 spe trahor exigua, quam tu mihi demere noli, 25
 tristia leniri numina posse dei.
 seu temere expecto sive id contingere fas est,
 tu mihi, quod cupio, fas, precor, esse proba,
 quaeque tibi est linguae facundia, confer in illud,
 ut doceas votum posse valere meum. 30
 quo quisque est maior, magis est placabilis irae,
 et faciles motus mens generosa capit.

corpora magnanimo satis est prostrasse leoni,
 pugna suum finem, cum iacet hostis, habet:
 at lupus et turpes instant morientibus ursi 35
 et quaecumque minor nobilitate fera.
 maius apud Troiam forti quid habemus Achille?
 Dardanii lacrimas non tulit ille senis.
 quae ducis Emathii fuerit clementia, Porus
 Dareique docent funeris exequiae. 40
 neve hominum referam flexas ad mitius iras,
 Iunonis gener est, qui prius hostis erat.
 denique non possum nullam sperare salutem,
 cum poenae non sit causa cruenta meae.
 non mihi quaerenti pessumdare cuncta petitum 45
 Caesareum caput est, quod caput orbis erat:
 non aliquid dixi, elatae lingua loquendo est,
 lapsaque sunt nimio verba profana mero:
 inscia quod crimen viderunt lumina plector,
 peccatumque oculos est habuisse meum. 50
 non equidem totam possum defendere culpam:
 sed partem nostri criminis error habet.
 spes igitur superest facturum ut molliat ipse
 mutati poenam condicione loci.
 hos utinam nitidi Solis praenuntius ortus 55
 afferat admissio Lucifer albus equo.

VI.

Foedus amicitiae nec vis, carissime, nostrae,
 nec si forte velis, dissimulare potes.
 donec enim licuit, nec te mihi carior alter,
 nec tibi me tota iunctior urbe fuit.

isque erat usque adeo populo testatus, ut esset 5
 paene magis quam tu quamque ego notus
 amor :

quique est in caris animi tibi candor amicis,
 cognitus est ipsi, quem colis, iste viro.
 nil ita celabas ut non ego conscius essem,
 pectoribusque dabas multa tegenda meis : 10

cuique ego narrabam secreti quicquid habebam,
 excepto quod me perdidit unus eras.
 id quoque si scisses, salvo fruerere sodali,
 consilioque forem sospes, amice, tuo.

sed mea me in poenam nimirum fata trahebant : 15
 omne bonae claudent utilitatis iter ?

sive malum potui tamen hoc vitare cavendo
 seu ratio fatum vincere nulla valet :

tu tamen, o nobis usu iunctissime longo,
 pars desiderii maxima paene mei, 20

sis memor, et si quas fecit tibi gratia vires,
 illas pro nobis experiare rogo,

numinis ut laesi fiat mansuetior ira,
 mutatoque minor sit mea poena loco ;

idque ita, si nullum scelus est in pectore nostro, 25
 principiumve mei criminis error habet.

nec breve nec tutum quo sint mea dicere casu
 lumina funesti conscia facta mali :

mensque reformidat, veluti sua vulnera, tempus
 illud, et admonitu fit novus ipse pudor : 30

sed quaecumque adeo possunt afferre pudorem,
 illa tegi caeca condita nocte decet.

nil igitur referam nisi me peccasse, sed illo
 praemia peccato nulla petita mihi,

stultitiamque meum crimen debere vocari, 35
 nomina si facto reddere vera velis.
 quae si non ita sunt, alium, quo longius absim,
 quaere: suburbana est hic mihi terra locus.

VII.

Vade salutatum, subito perarata, Perillam,
 littera, sermonis fida ministra mei.
 aut illam invenies dulci cum matre sedentem,
 aut inter libros Pieridasque suas.
 quicquid aget, cum te scierit venisse, relinquet, 5
 nec mora, quid venias quidve, requiret, agam.
 vivere me dices, sed sic, ut vivere nolim,
 nec mala tam longa nostra levata mora,
 et tamen ad Musas, quamvis nocuere, reverti,
 aptaque in alternos cogere verba pedes. 10
 tu quoque dic studiis communibus ecquid inhaeres?
 doctaque nunc patrio carmina more canis?
 nam tibi cum fatis mores natura pudicos
 et raras dotes ingeniumque dedit.
 hoc ego Pegasidas deduxi primus ad undas, 15
 ne male fecundae vena periret aquae.
 primus id aspexi teneris in virginis annis
 utque pater natae duxque comesque fui.
 ergo si remanent ignes tibi pectoris idem,
 sola tuum vates Lesbia vincet opus. 20
 sed vereor ne te mea nunc fortuna retardet,
 postque meos casus sit tibi pectus iners.
 dum licuit, tua saepe mihi, tibi nostra legebam:
 saepe tui iudex, saepe magister eram:

aut ego praebebam factis modo versibus aures, 25
 aut, ubi cessares, causa ruboris eram.
 forsitan exemplo, quia me laesere libelli,
 tu quoque sis poenae facta soluta meae.
 pone, Perilla, metum : tantummodo femina nulla
 neve vir a scriptis discat amare tuis. 30
 ergo desidia remove, doctissima, causas,
 inque bonas artes et tua sacra redi.
 ista decens facies longis vitiabitur annis,
 rugaque in antiqua fronte senilis erit,
 incietque manum formae damnosa senectus, 35
 quae strepitus passu non faciente venit.
 cumque aliquis dicet ' fuit haec formosa ' dolebis
 et speculum mendax esse querere tuum.
 sunt tibi opes modicae, cum sis dignissima magnis :
 finge sed immensis censibus esse pares. 40
 nempe dat id quodcumque libet fortuna rapitque,
 Irus et est subito, qui modo Croesus erat.
 singula ne referam, nil non mortale tenemus
 pectoris exceptis ingenique bonis.
 en ego, cum caream patria vobisque domoque, 45
 raptaque sint, adimi quae potuere mihi,
 ingenio tamen ipse meo comitorque fruorque :
 Caesar in hoc potuit iuris habere nihil.
 quilibet hanc saevo vitam mihi finiat ense,
 me tamen extincto fama superstes erit, 50
 dumque suis victrix omnem de montibus orbem
 prospiciet domitum Martia Roma, legar.
 tu quoque, quam studii maneat felicius usus,
 effuge venturos, qua potes, usque rogos.

VIII.

Nunc ego Triptolemi cuperem consistere curru,
 misit in ignotam qui rude semen humum :
 nunc ego Medae malle[m] frenare dracones,
 quos habuit fugiens arce, Corinthe, tua :
 nunc ego iactandas optarem sumere pennas, 5
 sive tuas, Perseu, Daedale, sive tuas :
 ut tenera nostris cedente volatibus aura
 aspicerem patriae dulce repente solum,
 desertaeque domus vultus memoresque sodales
 caraque praecipue coniugis ora meae. 10
 stulte, quid haec frustra votis puerilibus optas,
 quae non ulla tibi fertque feretque dies?
 si semel optandum est, Augusti numen adora,
 et quem sensisti, rite precare, deum.
 ille tibi pennasque potest currusque volucres 15
 tradere. det redditum, protinus ales eris.
 si precer hoc, — neque enim possum maiora rogare, —
 ne mea sint timeo vota modesta parum.
 forsitan hoc olim, cum iam satiaverit iram,
 tum quoque sollicita mente rogandus erit. 20
 quod minus interea est, instar mihi muneris ampli,
 ex his me iubeat quolibet ire locis.
 nec caelum nec aquae faciunt nec terra nec aurae :
 et mihi perpetuus corpora languor habet,
 seu vitiant artus aegrae contagia mentis, 25
 sive mei causa est in regione mali.
 ut tetigi Pontum, vexant insomnia vixque
 ossa tegit macies nec iuvat ora cibus.

quique per autumnum percussis frigore primo
 est color in foliis, quae nova laesit hiemps, 30
 is mea membra tenet, nec viribus allevor ullis,
 et numquam queruli causa doloris abest.
 nec melius valeo quam corpore mente, sed aegra est
 utraque pars aequae, binaque damna fero.
 haeret et ante oculos veluti spectabile corpus 35
 astat fortunae forma legenda meae:
 cumque locum moresque hominum cultusque sonum-
 que
 cernimus, et qui sim qui fuerimque subit,
 tantus amor necis est, querar ut cum Caesaris ira,
 quod non offensas vindicet ense suas. 40
 at quoniam semel est odio civiliter usus,
 mutato levior sit fuga nostra loco.

IX.

Hic quoque sunt igitur Graiae — quis crederet? —
 urbes

inter inhumanae nomina barbariae:
 huc quoque Mileto missi venere coloni,
 inque Getis Graias constituere domos.
 sed vetus huic nomen positaque antiquius urbe 5
 constat ab Absyrti caede fuisse loco.
 nam rate, quae cura pugnacis facta Minervae
 per non temptatas prima cucurrit aquas,
 impia desertum fugiens Medea parentem
 dicitur his remos applicuisse vadis. 10
 quem procul ut vidit tumulo speculator ab alto,
 ‘hospes,’ ait ‘nosco, Colchide vela, venit.’

dum trepidant Minyae, dum solvitur aggere funis,
 dum sequitur celeres anchora tracta manus,
 conscia percussit meritorum pectora Colchis 15
 ausa atque ausura multa nefanda manu ;
 et quamquam superest ingens audacia menti
 pallor in attonitae virginis ore fuit.
 ergo ubi prospexit venientia vela 'tenemur,
 et pater est aliqua fraude morandus' ait. 20
 dum quid agat quaerit, dum versat in omnia vultus,
 ad fratrem casu lumina flexa tulit.
 cuius ut oblata est praesentia 'vicimus' inquit :
 'hic mihi morte sua causa salutis erit.'
 protinus ignari nec quicquam tale timentis 25
 innocuum rigido perforat ense latus,
 atque ita divellit divulsaque membra per agros
 dissipat in multis invenienda locis.
 neu pater ignoret, scopulo proponit in alto
 pallentesque manus sanguineumque caput, 30
 ut genitor luctuque novo tardetur et artus
 dum legit extinctos triste moretur iter.
 inde Tomis dictus locus hic, quia fertur in illo
 membra soror fratris consecuisse sui.

X.

Si quis adhuc istic meminit Nasonis adempti,
 et superest sine me nomen in urbe meum,
 suppositum stellis numquam tangentibus aequor
 me sciat in media vivere barbaria.
 Sauromatae cingunt, fera gens, Bessique Getaeque, 5
 quam non ingenio nomina digna meo.

dum tamen aura tepet, medio defendimur Histro :
 ille suis liquidis bella repellit aquis.
 at cum tristis hiemps squalentia protulit ora,
 terraque marmoreo est candida facta gelu, 10
 dum parat et Boreas et nix habitare sub arcto,
 tum patet has gentes axe tremente premi.
 nix iacet, et iactam ne sol pluviaeque resolvant
 indurat Boreas perpetuamque facit.
 ergo ubi delicuit nondum prior, altera venit, 15
 et solet in multis bima manere locis ;
 tantaque commoti vis est aquilonis, ut altas
 aequet humo turres tectaque rapta ferat.
 pellibus et sutis arcent mala frigora bracis,
 oraque de toto corpore sola patent. 20
 saepe sonant moti glacie pendente capilli,
 et nitet inducto candida barba gelu :
 nudaque consistunt formam servantia testae
 vina, nec hausta meri, sed data frustra bibunt.
 quid loquar ut vincti concrecant frigore rivi, 25
 deque lacu fragiles effodiantur aquae ?
 ipse papyrifero qui non angustior amne
 miscetur vasto multa per ora freto,
 caeruleos ventis latices durantibus, Hister
 congelat et tectis in mare serpit aquis ; 30
 quaque rates ierant, pedibus nunc itur, et undas
 frigore concretas ungula pulsat equi ;
 perque novos pontes, subter labentibus undis,
 ducunt Sarmatici barbara plaustra boves.
 vix equidem credar, sed cum sint praemia falsi 35
 nulla, ratam debet testis habere fidem :

vidimus ingentem glacie consistere pontum,
 lubricaque inmotas testa premebat aquas.
 nec vidisse sat est : durum calcavimus aequor,
 undaque non udo sub pede summa fuit. 40
 si tibi tale fretum quondam, Leandre, fuisset,
 non foret angustae mors tua crimen aquae.
 tum neque se pandi possunt delphines in auras
 tollere, conantes dura coercent hiemps;
 et quamvis Boreas iactatis insonet alis, 45
 fluctus in obsesso gurgite nullus erit,
 inclusaeque gelu stabunt in margine puppes,
 nec poterit rigidas findere remus aquas.
 vidimus in glacie pisces haerere ligatos,
 sed pars ex illis tum quoque viva fuit. 50
 sive igitur nimii Boreae vis saeva marinas,
 sive redundatas flumine cogit aquas :
 protinus aequato siccis aquilonibus Histro
 invehitur celeri barbarus hostis equo :
 hostis equo pollens longequae volante sagitta 55
 vicinam late depopulatur humum.
 diffugiunt alii, nullisque tuentibus agros
 incustoditae diripiuntur opes,
 ruris opes parvae, pecus et stridentia plaustra,
 et quas divitias incola pauper habet. 60
 pars agitur vinctis post tergum capta lacertis,
 respiciens frustra rura laremque suum :
 pars cadit hamatis misere confixa sagittis,
 nam volucris ferro tinctile virus inest.
 quae nequeunt secum ferre aut abducere, per-
 dunt, 65
 et cremat insontes hostica flamma casas.

tum quoque, cum pax est, trepidant formidine belli,
 nec quisquam presso vomere sulcat humum.
 aut videt aut metuit locus hic, quem non videt,
 hostem :

cessat iners rigido terra relicta situ. 70
 non hic pampinea dulcis latet uva sub umbra,
 nec cumulant altos fervida musta lacus.
 poma negat regio, nec haberet Acontius, in quo
 scriberet hic dominae verba legenda suae :
 aspiceret nudos sine fronde, sine arbore campos : 75
 heu loca felici non adeunda viro !
 ergo tam late pateat cum maximus orbis,
 haec est in poenas terra reperta meas.

XI.

Si quis es insultes qui casibus, inprobe, nostris,
 meque reum dempto fine cruentus agas,
 natus es e scopulis et pastus lacte ferino,
 et dicam silices pectus habere tuum.
 quis gradus ulterior, quo se tua porrigat ira, 5
 restat? quidve meis cernis abesse malis?
 barbara me tellus et inhospita litora Ponti
 cumque suo Borea Maenalis ursa videt.
 nulla mihi cum gente fera commercia linguae :
 omnia solliciti sunt loca plena metus. 10
 utque fugax avidis cervus deprensus ab ursoris,
 cinctave montanis ut pavet agna lupis,
 sic ego belligeris a gentibus undique saeptus
 terreor hoste meum paene premente latus.

utque sit exiguum poenae, quod coniuge cara, 15
 quod patria careo pigneribusque meis,
 ut mala nulla feram nisi nudam Caesaris iram,
 nuda parum est nobis Caesaris ira mali?
 et tamen est aliquis qui vulnera cruda retractet,
 solvat et in mores ora diserta meos. 20
 in causa facili cuivis licet esse diserto
 et minimae vires frangere quassa valent.
 subruere est arces et stantia moenia virtus
 quilibet ignavi praecipitata premunt.
 non sum ego quod fueram: quid inanem proteris
 umbram? 25
 quid cinerem saxis bustaque nostra petis?
 Hector erat tum cum bello certaret: at idem
 vinctus ad Haemonios non erat Hector equos.
 me quoque, quem noras olim, non esse memento:
 ex illo superant haec simulacra viro. 30
 quid simulacra, ferox, dictis incessis amaris?
 parce, precor, manes sollicitare meos.
 omnia vera puta mea crimina, nil sit in illis,
 quod magis errorem quam scelus esse putes:
 pendimus en profugi—satis tua pectora!—poenas 35
 exilioque graves exilii loco.
 carnifici fortuna potest mea flenda videri:
 et tamen est uno iudice mersa parum.
 saevior es tristi Busiride, saevior illo,
 qui falsum lento torruit igne bovem, 40
 quique bovem Siculo fertur donasse tyranno
 et dictis artes conciliasse suas:
 ‘munere in hoc, rex, est usus, sed imagine maior,
 nec sola est operis forma probanda mei.

aspicis a dextra latus hoc adapertile tauri? 45
 hac tibi, quem perdes, coniciendus erit.
 protinus inclusum lentis carbonibus ure :
 mugiet, et veri vox erit illa bovis.
 pro quibus inventis, ut munus munere penses,
 da, precor, ingenio praemia digna meo.' 50
 dixerat. at Phalaris 'poenae mirande repertor,
 ipse tuum praesens imbue' dixit 'opus.'
 nec mora, monstratis crudeliter ignibus ustus
 exhibuit geminos ore tremente sonos.
 quid mihi cum Siculis inter Scythiamque Getas-
 que? 55
 ad te, quisquis is es, nostra querela redit.
 utque sitim nostro possis explere cruore,
 quantaque vis, avido gaudia corde feras,
 tot mala sum fugiens tellure, tot aequore passus,
 te quoque ut auditis posse dolere putem. 60
 crede mihi, si sit nobis collatus Vlixes,
 Neptunine minor quam Iovis ira fuit?
 ergo quicumque es, rescindere crimina noli,
 deque gravi duras vulnere tolle manus :
 utque meae famam tenuent oblivia culpae, 65
 facta cicatricem ducere nostra sine,
 humanaeque memor sortis, quae tollit eosdem
 et premit, incertas ipse verere vices.
 et quoniam, fieri quod numquam posse putavi,
 est tibi de rebus maxima cura meis, 70
 non est quod timeas : fortuna miserrima nostra est,
 omne trahit secum Caesaris ira malum.
 quod magis ut liqueat, neve hoc ego fingere credar,
 ipse velim poenas experiare meas.

XII.

Frigora iam Zephyri minuunt, annoque peracto
 longior abscedit vix Tanaitis hiemps :
 impositamque sibi qui non bene pertulit Hellen
 tempora nocturnis aequa diurna facit.
 iam violam puerique legunt hilaresque puellae, 5
 rustica quae nullo nata serente venit ;
 prataque pubescunt variorum flore colorum,
 indocilique loquax gutture vernat avis ;
 utque malae matris crimen deponat, hirundo
 sub trabibus cunas tectaque parva facit ; 10
 herbaque, quae latuit Cerealibus obruta sulcis,
 exit et expandit molle cacumen humo ;
 quoque loco est vitis, de palmite gemma movetur :
 nam procul a Getico litore vitis abest,
 quoque loco est arbor, turgescit in arbore ramus : 15
 nam procul a Geticis finibus arbor abest.
 otia nunc istic, iunctisque ex ordine ludis
 cedunt verbosi garrula bella fori.
 usus equi nunc est, levibus nunc luditur armis,
 nunc pila, nunc celeri vertitur orbe trochus, 20
 nunc ubi perfusa est oleo labente iuventus,
 defessos artus Virgine tingit aqua.
 scaena viget studiisque favor distantibus ardet
 proque tribus resonant terna theatra foris.
 o quantum et quotiens non est numerare beatum, 25
 non interdicta cui licet urbe frui !
 at mihi sentitur nix verno sole soluta,
 quaeque lacu durae non fodiantur aquae :

nec mare concrescit glacie, nec ut ante, per Histrum
 stridula Sauromates plaustra bubulcus agit. 30
 incipient aliquae tamen huc adnare carinae,
 hospitaque in Ponti litore puppis erit:
 sedulus occurram nautae, dictaque salute
 quid veniat quaeram quisve quibusve locis.
 ille quidem mirum ni de regione propinqua 35
 non nisi vicinas tutus ararit aquas.
 rarus ab Italia tantum mare navita transit,
 litora rarus in haec portibus orba venit.
 sive tamen Graeca scierit, sive ille Latina
 voce loqui,—certe gratior huius erit; 40
 fas quoque ab ore freti longaeque Propontidos undis
 huc aliquem certo vela dedisse noto:—
 quisquis is est, memori rumore voce referre
 et fieri famae parsque gradusque potest.
 is, precor, auditos possit narrare triumphos 45
 Caesaris et Latio reddita vota Iovi,
 teque rebellatrix, tandem, Germania, magni
 triste caput pedibus subposuisse ducis.
 haec mihi qui referet, quae non vidisse dolebo,
 ille meae domui protinus hospes erit. 50
 ei mihi! iamne domus Scythico Nasonis in orbe est?
 iamque suum mihi dat pro lare poena locum?
 di facite ut Caesar non hic penetrare domumque,
 hospitium poenae sed velit esse meae.

XIII.

Ecce supervacuum—quid enim fuit utile gigni?—
 ad sua natalis tempora noster adest.

dure, quid ad miseros veniebas exulis annos?
 debueras illis inposuisse modum
 si tibi cura mei, vel si pudor ullus inesset, 5
 non ultra patriam me sequerere meam:
 quoque loco primum tibi sum male cognitus infans,
 illo temptasses ultimus esse mihi:
 inque relinquendo, quod idem fecere sodales,
 tu quoque dixisses tristis in urbe vale. 10
 quid tibi cum Ponto? num te quoque Caesaris ira
 extremam gelidi misit in orbis humum?
 scilicet expectas solitum tibi moris honorem,
 pendeat ex umeris vestis ut alba meis,
 fumida cingatur florentibus ara coronis, 15
 micaque sollemni turis in igne sonet,
 libaque dem proprie genitale notantia tempus,
 concipiamque bonas ore favente preces.
 non ita sum positus, nec sunt ea tempora nobis,
 adventu possim laetus ut esse tuo. 20
 funeris ara mihi, ferali cincta cupresso,
 convenit et structis flamma parata rogis.
 nec dare tura libet nil exorantia divos,
 in tantis subeunt nec bona verba malis.
 si tamen est aliquid nobis hac luce petendum, 25
 in loca ne redeas amplius ista precor,
 dum me terrarum pars paene novissima, Pontus
 Euxinus falso nomine dictus habet.

XIV.

Cultor et antistes doctorum sancte virorum,
 quid facis, ingenio semper amice meo?

ecquid, ut incolumem quondam celebrare solebas,
 nunc quoque ne videar totus abesse caves?
 conficis exceptis ecquid mea carmina solis 5
 Artibus, artificii quae nocuere suo?
 immo ita fac, quaeso, vatium studiose novorum,
 quaque potes retine corpus in urbe meum.
 est fuga dicta mihi, non est fuga dicta libellis,
 qui domini poenam non meruere sui. 10
 saepe per externas profugus pater exulat oras,
 urbe tamen natis exulis esse licet.
 Palladis exemplo de me sine matre creata
 carmina sunt, stirps haec progeniesque mea est.
 hanc tibi commendo, quae quo magis orba parente
 est, 15
 hoc tibi tutori sarcina maior erit.
 tres mihi sunt nati contagia nostra secuti:
 cetera fac curae sit tibi turba palam.
 sunt quoque mutatae, ter quinque volumina, formae,
 carmina de domini funere rapta sui. 20
 illud opus potuit, si non prius ipse perissem,
 certius a summa nomen habere manu.
 nunc incorrectum populi pervenit in ora,
 in populi quicquam si tamen ore meum est.
 hoc quoque nescio quid nostris appone libellis, 25
 diverso missum quod tibi ab orbe venit.
 quod quicumque leget—si quis leget—aestimetur ante,
 compositum quo sit tempore quoque loco.
 aequus erit scriptis, quorum cognoverit esse
 exilium tempus barbariamque locum: 30
 inque tot adversis carmen mirabitur ullum
 ducere me tristi sustinuisse manu.

ingenium fregere meum mala, cuius et ante
 fons infecundus parvaque vena fuit.
 sed quaecumque fuit, nullo exercente refugit, 35
 et longo periit arida facta situ.
 non hic librorum per quos inviter alarque
 copia: pro libris arcus et arma sonant.
 nullus in hac terra, recitem si carmina, cuius
 intellecturis auribus utar adest. 40
 non quo secedam locus est: custodia muri
 summovet infestos clausaque porta Getas.
 saepe aliquod quaero verbum nomenque locumque,
 nec quisquam est a quo certior esse queam.
 dicere saepe aliquid conanti—turpe fateri!— 45
 verba mihi desunt dedidicique loqui.
 Threïcio Scythicoque fere circumsonor ore,
 et videor Geticis scribere posse modis.
 crede mihi, timeo ne sint inmixta Latinis
 inque meis scriptis Pontica verba legas. 50
 qualemcumque igitur venia dignare libellum.
 sortis et excusa condicione meae.

NOTES.



The following abbreviations are used :—

R. = Roby's Latin Grammar for Schools.

R. L. Gr. = Roby's Grammar of the Latin Language from Plautus to Suetonius. (These two grammars are referred to by the sections.)

Intr. = The introduction to my edition of Book I of the *Tristia* (Clarendon Press, 1885).

I.

This introductory poem describes the arrival of the Book in Rome. In form it resembles I. i. It is addressed to the friendly reader (Intr. p. xxix). At the beginning the book speaks.

SUMMARY.—‘ I come to Rome, the book of an exile. But though my master has offended by writing upon love, I contain nothing on that topic, which he has now abjured. My subject is mournful. If my language is at fault, remember I was written in a barbarian land. Direct me to some spot in Rome where I may stay’ (1–20). So I spoke, but scarce could find any one to receive me. ‘Lead me,’ I said, ‘to some retreat, for I am weary of travel.’ I found a conductor who showed me the sights of Rome (21–32). We reached the palace of Augustus, which seemed to me the dwelling of a veritable god. ‘But what,’ I said, ‘mean these bay trees planted here, and the civic crown of oak before the door? Surely it shows that the master has saved the lives of citizens. May he save my poor master too, pining in exile’ (32–58). Then we visited the public libraries, that of the Palatine Apollo, of Octavia, and of the Temple of Liberty; but none would open its doors to me, the outcast offspring of an exiled parent (59–74). Perhaps some day Caesar will relent. Meantime I must seek a humble circle of readers (73–82).

l. 2. 'give me a kindly helping hand': cp. iv b. 76.

l. 4 refers, as ll. 7, 65, 66, to the *Ars Amatoria*, which, according to the poet's frequent assertions, had contributed to bring upon him the Emperor's displeasure.

l. 6. *iocis*. Often applied to love poetry.

l. 10. *temporibus*, 'circumstances.'

l. 11. The ingenuity with which Ov. frequently describes the elegiac couplet is noticeable; cp. inf. 55 n. Am. I. i. 17-18 'cum bene surrexit versu nova pagina primo, | attenuat nervos proximus ille meos.' P. III. iv. 85 'ferre etiam molles elegi tam vasta triumpho | pondera disparibus non potuere rotis.'

l. 12. *pedis*, the metre, not the foot in our sense (though *pedes* = 'feet,' P. III. iii. 30 'apposui senis te duce quinque pedes'): see on I. i. 16, cp. inf. vii. 10. Am. III. i. 7 'venit odoratos Elegeia nexa capillos | et, puto, pes (line) illi longior alter erat.' P. IV. xii. 5.

l. 13. see appendix to Book I, p. 103.

l. 15. *littera* = 'litterae,' see on inf. vii. 2.

l. 17. In the poems of his exile Ovid often expresses a fear that the purity of his Latin may have deteriorated through almost exclusive intercourse with barbarians, a fear which does not seem to have been realized: cp. inf. xiv. 27 ff.; IV. i. 1 'siqua meis fuerint, ut erunt, vitiosa libellis, | excusata suo tempore, lector, habe.' V. xii. 21, 35, 55; P. I. v. 7. *si casu* for the more common '*si forte*,' as inf. iii. 1.

l. 24. *molliter*, 'at ease,' 'in luxury': cp. IV. viii. 8 'in studiis molliter esse meis.' Prop. I. xiv. 1; Sall. Catil. xvii. 6 'quibus in otio vel magnifice vel molliter vivere copia erat.' See inf. ii. 10; iv. 43.

l. 26. *referam*. The book comes *back* to the home of its author.

l. 27 ff. The places in Rome here mentioned occur in the order in which they would present themselves to a person walking southwards through the city starting from the forum Iulium.

l. 27. *haec sunt fora Caesaris* (cp. xii. 24), 'these are the two Caesar's fora.' The reference is to (1) the forum Iulium, begun and partially completed by Iulius Caesar, the first of the additional fora by which it was sought to supplement the inadequacy of the forum Romanum: (2) the forum Augusti, built by Augustus on the north-eastern side of the forum Iulium, in fulfilment of a vow made in 42 B.C., before the battle of Philippi. See Middleton's *Ancient Rome*, pp. 252 ff., Burn's *Rome and the Campagna*, pp. 129 ff.

For *Caesaris* we should have expected *Caesarum*, but the singular may be explained (1) by the metrical impossibility of *Caesarum*, cp.

Monro on Il. XX. 362; (2) by the use of sing. for pl. in poetry, the converse of the use of pl. for sing., cp. l. 40, Prop. IV. vi. 72 'blanditiaeque fluant per mea colla rosae,' where we should expect 'rosarum'; (3) these two fora of the two Caesars were probably called each loosely 'forum Caesaris' as opposed to the forum Romanum.

l. 28. The *Sacra Via* ran southwards from the *Arx* of the *Capitoline* hill through the *forum Romanum*, past the *Palatine*, to the *Sacellum Streniae*, an unknown point on the *Esquiline*: Middleton's *Ancient Rome*, p. 138; Burn's *Rome and the Campagna*, p. 77.

l. 29. At the southern corner of the *Forum Romanum*, close to where the *Sacra Via* leaves it, and between it and the *Palatine*, stood the *Aedes Vestae*, the *Temple of Vesta*, the most sacred of all the shrines of Rome, where was preserved the ever-burning fire, symbol of the family hearth, the centre of home life. Close by was the original *Regia*, said to have been built by *Numa* as his palace; which until the time of *Augustus* was the official dwelling of the *Pontifex Maximus*. When *Augustus* took up his residence on the *Palatine*, he presented the *Regia* to the *Vestal Virgins*, because it adjoined their house, the *Atrium Vestae*; they seem to have pulled down the *Regia* and rebuilt their own house, the *Atrium Vestae*, on a larger scale, partly covering the site of the *Regia*. The *Palladium*, saved by *Aeneas* from the sack of *Troy*, with some other sacred relics, were preserved probably not in the temple but in the *Atrium Vestae*. Thus in *locus Vestae* are included the *Aedes* and *Atrium Vestae*, and the *Regia*. Cp. F. VI. 263, 264 'hic locus exiguus, qui sustinet Atria Vestae, | tunc erat intonsi regia magna Numae.' See Middleton's *Ancient Rome*, pp. 181-206; Burn's *Rome and the Campagna*, p. 102.

l. 31. The *porta Palati*, also called '*porta Mugionis*' or '*Mugionia*,' led from the *Sacra Via* into the *Palatine*. It appears to have been one of the original gates of the fortress of *Romulus* on that hill; and is probably the '*vetus porta Palati*' through which the Romans fled when repulsed by the *Sabines* of the *Capitol*, Liv. I. xii. 3. Middleton, l. c. p. 54; Burn, l. c. pp. 34, 162.

l. 32. *Stator*. The temple of *Iuppiter the Stayer* or *Supporter* (*Στήσιος*, *Romulus* in his prayer to *Iuppiter* in *Livy* quoted below says, '*fugam foedam siste*') was built by *Romulus* in fulfilment of a vow made during the repulse of the Romans by the *Sabines*, when the Romans were driven through the '*porta Mugionia*,' Liv. I. xii. 4; Middleton, l. c. p. 92; Burn, l. c. p. 162. Cp. F. VI. 793, 794 '*tempus idem Stator aedis habet, quam Romulus olim | ante Palatini condidit ora iugi.*'

primum condita. The original city of Rome embraced the Palatine only, Mommsen, R. H. I. 51, Merivale I. 1; cp. Verg. Geor. I. 499 'quae Tuscum Tiberim et Romana Palatia servas.'

l. 33 ff. The book is now conducted to the Palace of Augustus, which stood near the edge of the cliff of the Palatine towards the Circus Maximus. Middleton, l. c. p. 105; Burn, l. c. p. 174. On the doorposts of the palace were hung up, according to the custom common in antiquity, arms, spoils of war. Vergil refers to this custom, Aen. VII. 183, where the sacred temple, the 'Laurentis regia Pici,' in which the Latins receive the ambassadors, is adorned in the same way; cp. Aen. VIII. 721.

l. 35. **Iovis.** On the flattery which identified the emperor with Iuppiter see Intr. p. xx, and Verrall in the Universal Review, no. i, p. 127. As the oak was sacred to Iuppiter (Phaedrus III. xvii. 2), an additional point is added to the identification here. For in front of the doorposts of the emperor's palace were planted two bay trees (l. 39), and over the door was hung a 'civica corona' (**querna corona**, cp. F. I. 614), a chaplet of oak leaves, such as was presented to the Roman citizen who had saved the life of a comrade in battle, the bay being typical of Augustus as the ever victorious general (Plin. Nat. Hist. XV. 127 'laurus triumphis proprie dicatur, vel gratissima domibus, ianatrix Caesarum pontificumque. sola et domos exornat et ante limina excubat.), the oak, which is the symbol of strength, as the saviour of his people. Dio Cassius LIII. xvi. 4 *καὶ γὰρ τό τε τὰς δάφνας πρὸ τῶν βασιλείων αὐτοῦ* (sc. of Augustus) *προτίθεσθαι, καὶ τὸ τὸν στέφανον τὸν δρύνιον ὑπὲρ αὐτῶν ἀρτᾶσθαι, τότε οἱ ὡς καὶ ἀεὶ τοὺς τε πολεμίους νικῶντι καὶ τοὺς πολίτας σώζοντι ἐψηφίσθη.* There is a coin bearing a 'civica corona' and the legend **OB CIVIS SERVATOS** in Akerman's Catalogue of rare and unedited Roman coins, I. 136, n. 69; cp. l. 48.

l. 39. **opposita**, 'which fronts you': cp. H. VI. 26 'ille pudore | haesit in opposita lumina fixus humo.'

l. 40. **arbor opaca.** for the sing. where pl. might be expected see sup. 27 n.

opaca refers to the 'shady' nature of the evergreen bays, which overhang the foliage (**comas**) of the oak sacred (**augustas**, cp. F. I. 609 'sancta vocant augusta patres: augusta vocantur | templa sacerdotum rite dicata manu') to Iuppiter. Similarly these bay trees and the oak chaplet are referred to F. IV. 953 'state Palatinae laurus, praetextaque quercu | stet domus'; M. I. 562 (where Apollo is addressing Daphne) 'postibus augustis eadem fidissima custos | ante fores stabis mediamque tuebere quercum.'

l. 41 **num** is used rhetorically implying surprise: 'No you do not really mean that it is because this house has earned a constant succession of triumphs?' the expected answer being of course affirmative. Where there are two or more questions introduced by 'num' . . . 'an' they are not equivalent to a disjunctive double question introduced by 'utrum' . . . 'an.' Where 'num' is used in the first of a series of questions, as here, the questions must be regarded as a series of parallel questions. Thus in Cic. ad Fam. II. 5 for 'unum illud nescio, gratulerne tibi an timeam' it would be impossible to write 'num gratuler an timeam' (Madvig, opusc. acad. altera, pp. 230-232).

l. 42. **Leucadio deo**, Apollo (V. ii. 76), so called from a well-known temple to him in the island Leucas, near the spot where Sappho threw herself into the sea (Strabo X. ii. 9; Verg. Aen. III. 274). Leucas is opposite to and just south of Actium, where Augustus defeated Antony and Cleopatra, chiefly, as he loved it to be believed, through the help of his patron Apollo (Prop. IV. vi. 27 ff.), whose temple upon Actium he restored on that account in a splendid fashion (Merivale III. 317 ff.).

l. 43. the **laurus**, with its beautiful shining leaves (cp. M. I. 552), was the apt accompaniment of triumphal festivity: M. XIV. 720 'laetos molire triumphos | et Paeania voca nitidaque incingere lauru.'

l. 47. see supr. 35, n.

superpositast = 'superposita est'; this aphaeresis of 'est' is common in older Latin, and, if we are to trust the latest editor, Dr. Ehwald, is found in Ovid's 'carmina amatoria.'

scripto, 'inscription,' as in M. X. 206.

l. 52. Ovid frequently asserts that the fault for which he was exiled was not a crime of malice prepense (*facinus*), but an error of judgment (*error*), consisting apparently in concealing something which he ought to have revealed; see Intr. p. 1.

l. 53. **potentem**, sc. 'loci,' supplied from *locum* (so Ceres is called 'diva potens frugum,' mistress of the crops, Am. III. x. 35; cp. 'mentis potens' master of one's faculties, T. II. 139), 'the master of the spot.' Similarly in Hor. epp. I. iv. 7 'di tibi divitias dederunt artemque fruendi' we must supply 'eis' out of 'divitias.'

l. 55. The book is not sumptuously got up, the blank back of the page is not, as was usual, stained yellow with oil of juniper (*cedro*, l. 13, Appendix to bk. I. p. 103), but retains its natural white colour, which paleness the fertile imagination of the poet regards as due to fear; the halting of the second line of the distich, which is shorter than the first, he attributes to the same cause.

l. 57. **quandocumque**, 'some day,' be it sooner or later. Two

wishes are expressed, (1) that the poet may be pardoned, (2) that when he returns Augustus and his family, Livia, Tiberius, etc., may be still alive.

l. 59. *tenore pari* (cp. 'tenore uno' Liv. XXII. xlvii. 6), continuing my course through the city.

The book is now conducted to the magnificent temple of Apollo, which occupied a large part of the centre of the Palatine. It was begun by Augustus in B.C. 37, and dedicated B.C. 28, as a mark of the emperor's gratitude to Apollo, who had given him the victory at Actium. The entrance led into a peristyle adorned with Corinthian columns of the highly prized Numidian brown red-veined marble (*peregrinis columnis*, l. 61, Prop. II. xxxi. 3 'tanta erat in speciem Poenis digesta columnis,' see Mayor Iuv. VII. 182); the rest of the building was of white marble (l. 60) from Luna. Between the columns of the peristyle (cp. Cic. II in Verr. I § 51) (*alterna*, l. 61, i.e. alternately with the columns) stood statues of the fifty Danaids and their father Danaus (ll. 61, 62), and opposite each Danaid an equestrian statue of her murdered bridegroom. The sides of the great peristyle were flanked by two large halls used as libraries, one for Greek, the other for Roman books (ll. 63, 64); this was one of the most important public libraries in Rome, and had a staff of librarians of various grades (Middleton's Ancient Rome, pp. 105-108; Merivale, IV. 72; Wilkins on Hor. epp. I. iii. 17; Mayor on Iuv. VII. 37). There is a description of the temple in Prop. II. 31, cp. Hor. c. I. 31.

l. 60. *intonsi*, Apollo was represented with long hair, Il. XX. 39 *Φοῖβος ἀκερσεκόμης*, Hor. c. I. xxi. 2 'intonsum, pueri, dicite Cynthium.'

l. 62. Danaus and Aegyptus were the two sons of Belus, king of Aegypt. Aegyptus had fifty sons, Danaus fifty daughters: Aegyptus wished his fifty sons to marry the daughters of Danaus, but as Danaus had been warned by an oracle that he would be killed by his own son-in-law, he fled with his family to Argos, whither the sons of Aegyptus pursued him. Here Danaus at last consented to the marriage, but gave to each of his daughters a sword, with orders to kill their respective husbands on the bridal night. Here he is represented as standing over them himself with a sword, enforcing his order with threats (A. A. I. 73, 74 'quaque parare necem miseris patruelibus ausae | Belides et stricto stat ferus ense pater'). All obeyed except Hypermnestra, who spared her husband Lynceus.

l. 63. *quaeque*, i.e. 'et (ubi) patent lecturis inspicienda (ea) quae,' etc. *cepere*, 'have imagined' or 'conceived': Mart. VII. lvi. 1 'astra polumque pia cepisti mente, Rabiri.' The compound 'concupio' (P. II. vii. 16) is commoner in this sense.

docto (cp. l. 71, inf. ii. 4) probably refers to poets only (I. v. 57 n.). The library contained all the poets of Greece and Rome.

ll. 65-70. it is not necessarily implied that on his exile all Ovid's works had been excluded from the public libraries, but probably merely that having fallen under the emperor's displeasure, the door is shut upon his books by the courtier librarian.

ll. 65, 67. note the homoeoteleuton, which is not uncommon in *Ov.* (See Tolkiehn, Quaestt. ad Heroides, p. 123.)

l. 65. **fratres**, his other works personified as in I. i. 107.

l. 67. **custos**, the librarian.

l. 69. **altera templa**, the temples of Iuppiter Stator and Inno Regina, which were restored by Augustus, stood within a large quadrangle with a colonnade around it, called the Porticus Liviae et Octaviae, built by Augustus, and named after his wife and sister. Near was the theatre of Marcellus (**vicino theatro**), and close to it was built the library, Bibliotheca Octaviae, referred to here. (Middleton's Ancient Rome, pp. 383, 384; Burn's Rome and the Campagna, p. 310; Merivale II. 403.)

l. 72. The first public library founded in Rome, by Asinius Polio B.C. 39, was in the Atrium of the temple of Liberty on the Aventine.

l. 77. **adeo**, 'especially' (inf. vi. 31), Verg. ec. IV. 11 'teque adeo decus hoc aevi, te consule, inibit | Polio'; Geor. I. 24; Sall. Catil. xxxvii. 2.

turba, cp. I. ii. 60; IV. i. 54.

l. 79. **statio . . . publica**, a place on the shelves of the public libraries.

l. 80. **privato . . . loco**, in the library of some private individual, some friend: cp. P. I. i. 9, 10 'non tamen accedunt, sed, ut aspicias ipse, latere | sub lare privato tutius esse putant.'

l. 81. **confusa**, 'dismayed,' inf. v. 11.

l. 82. **plebeiae**, of ordinary people, as opposed to the great: cp. I. i. 88 and note.

II.

This poem describes the miseries of his exile, and seems to embody his feelings on first settling in Tomi. It is addressed to the friendly reader, intr. p. xxix.

SUMMARY.—So I a poet have been banished to Scythia, and the Muses and Apollo have not prevented it (1-6). My delicate body has

been sustained by my spirit (7-14). Excitement supported me during my journey; now nothing but tears and regrets is my portion (15-20). Why did I not die before? May my death be not long protracted (21-30).

l. 1. *ergo*, 'can it be that?' cp. inf. iii. 25.

Scythiam is a poetical inaccuracy, as Tomis was really in Thrace.

l. 2. *Lycaonio sub axe*, the axis of the constellation the Bear, Callisto, daughter of Lycaon; see on I. iii. 48.

l. 3. *stirps Letoia* (cp. M. VIII. 15), Apollo, son of Leto or Latona, was the special patron of poets.

l. 4. *docta*, sup. i. 63 n.

sacerdoti, the poets often represent themselves as the priests of Apollo, and song as the sacrifice or worship which they pay to him (inf. vii. 32; xiv. 1 n.; IV. i. 28, 29; x. 19). Cp. Hor. c. III. i. 3 'carmina non prius | audita Musarum sacerdos | virginibus puerisque canto.'

l. 5. the *Ars Amatoria*, Ovid frequently asserts, was a sportive effusion and no real index to his life: cp. I. ix. 61.

l. 6. cp. II. 354 'vita verecunda est, Musa iocosa mea.'

l. 7. part of his journey to Tomi was performed by sea, the latter part through Thrace by land, amid great dangers and hardships (inf. l. 15; IV. i. 21; x. 107); see introduction to I. x.

l. 8. *ustus*, the pinching of extreme cold is often described in the language of burning, cp. inf. iv^b. 48; V. ii. 66 'glæbaque canenti semper obusta gelu.' There is a problema on the cold in Pontus in Aristotle probl. xxv. 6.

l. 9. *fugax rerum*, cp. IV. x. 38 'sollicitæque fugax ambitionis eram.'

l. 10. *mollis*, sup. i. 24 n.

l. 11. *ultima*, the extremities of hardship, cp. II. 187 'ultima perceptor medios eiectus in hostes'; M. XIV. 483 'ultima iam passi comites belloque fretoque | deficiunt.'

portibus orbum, 'harbourless.' On the badness of the harbours of the western Euxine see inf. xii. 38 and IV. iv. 58, where Ov. traces the ancient name Axenus to this. The forms *portibus* (found also M. XI. 474) and *portubus* both occur, Neue, Formenlehre, I. 365.

l. 12. *diversae*, in foreign lands, far from home: cp. inf. xiv. 26 IV. ii. 69; Verg. Aen. III. 4 'diversa exsilia et desertas quaerere terras.'

l. 13. *sufficit*, 'bears up against,' used absolutely V. ii. 5.

atque in poetry is sometimes placed second word (Forbiger on Verg. ec. VI. 38); cp. A. A. III. 282 'quaeritur atque illis hac quoque parte decor.'

l. 15. cp. Verg. Aen. I. 3 'multum ille et terris iactatus et alto.'

l. 19. **nostro lumine**, supply 'de' from the following clause: cp. M. VII. 708 'pectore Procris erat, Procris mihi semper in ore.'

l. 23. I have often knocked for admission at the gate of my tomb, but have not yet been allowed to die. The idea is from Lucr. V. 373 'haut igitur leti praeclusa est ianua caelo.'

quo, 'to what purpose?' see R. 213, L. Gr. p. xxx. n.

l. 28. **deus**, Augustus.

l. 30. let the gates of my tomb open to receive me.

III.

To his wife (Intr. p. xxix), written in sickness. Cp. Tibullus I. 3.

SUMMARY.—I am sick and like to die. The climate is cruel here, and there is none to comfort me (1-12). I recall all that I have lost, but above all, my wife, your image is ever before me, your name ever on my lips (13-24). Can you be happy without me? surely I think not (25-28). Oh that I had died in my own land before I was exiled! Must I die here, far from home and all I love? I think of the wild laments you will utter when you hear of my death. Still consider my real death was then when exile removed me from you. Bear up against trouble as you have done before (29-58). If I am to die, I pray for complete extinction. I am tormented by the thought that a Roman shade will wander unquietly amid the shades of this barbarous land (59-64). When I am dead, let my bones be brought back to Italy and buried near the city; and let the epitaph which I enclose be set above them (65-74). But my poems will be a more enduring epitaph. Bring flowers to my grave; my ashes will appreciate the pious service. And now, farewell; this is perhaps my latest wish (75-88).

l. 1. **si casu**, sup. i. 17 n.

l. 2. **eram**, l. 4 **eram**, epistolary tenses.

l. 3. cp. Tibull. I. iii. 3 'me tenet ignotis aegrum Phaeacia terris.'

l. 5. **iacenti**, 'prostrate,' cp. l. 13; P. I. iii. 49 'orbis in extremi iaceo desertus harenis.'

l. 6. **putes**, hypothetical subj. R. 644.

l. 7. **caelum**, 'climate.' Of the unhealthiness of the climate of Tomis he complains again inf. viii. 23, and especially of its cold frequently, e. g. inf. x. 47 : see Intr. p. xx.

patior . . . adsuevimus, the poets frequently pass from sing. to pl. when speaking in the first person ; cp. inf. viii. 38 ; M. V. 494 'Pisa mihi patria est et ab Elide ducimus ortus' ; IX. 373 'patior sine crimine poenam. | viximus innocuae.'

aquis istis, 'the (bad) water here.' The water of Tomi was brackish and stagnant (P. I. x. 35 ; II. vii. 74 ; III. i. 17 ; IV. x. 61) ; and its badness was a special hardship to Ovid, who drank scarcely anything but water (P. I. v. 45 ; x. 29 ; IV. ii. 41).

l. 10. **Apollinea**, medicine was under the patronage of Apollo ; cp. M. I. 521.

l. 13. Note the sigmatism which is a favourite feature in Ovid's verse : cp. inf. x. 8, 45 ; I. iii. 25 ; II. 538 'bucolicis iuvenis luserat ante modis' (to imitate the whistling of the shepherd's pipe) ; M. XIII. 397, 637, 638 ; XV. 169, 285, 293-295, 424, 683 ; F. V. 581, 582.

l. 14. **adfecto**, often of the visitation of disease, e. g. Am. II. ii. 21 'ibis ad adfectam, quae non languebit, amicam.'

l. 19. **aliena locutum**, in delirium.

l. 21. **suppressaque lingua palato**, sc. deficiat. 'Should I now faint and my tongue faint pressed close to my palate.' Cp. Am. II. vi. 47-48 'nec tamen ignavo stupuerunt verba palato : | clamavit moriens lingua "Corinna" vale.'

l. 22. cp. P. I. iii. 9-10 'et iam deficiens sic ad tua verba revixi, | ut solet infuso vena redire mero.'

l. 23. **nuntiet**, R. 627, inf. viii. 16.

l. 25. **ergo**, sup. ii. 1 n.

dubius vitae, R. 525 (b) : cp. Am. II. xiii. 2 'in dubio vitae lassa Corinna iacet.' M. XV. 438 'Priamides Helenus flenti dubioque salutis.' The objective gen. after adjectives is used more freely by poets than by prose writers ; e. g. after 'certus' (M. VI. 268 ; XI. 415, 440 ; XIII. 722).

l. 27. **liquet hoc**, the impersonal construction is usual with 'liquet,' but with neut. pronouns it is often used personally, cp. inf. xi. 73. It may be doubted whether in these cases the pronouns are not really acc. cp. Aristoph. Nub. 1142 *ὀλίγον γάρ μοι μέλει*.

l. 31. **quantum erat**, 'what a boon it would have been,' ironical. cp. M. IV. 74 'quantum erat ut sineres toto nos corpore iungi?'

ll. 33-34. you might have deferred my punishment until my death, or have allowed me to die before my exile.

l. 35. **lucem**, 'life,' as light and life are identical: Hom. Od. IV. 540 *ἔτι ζῶειν καὶ ὄραν φάος ἠελίοιο*. Catull. V. 5: cp. M. VI. 272 'finierat moriens pariter cum luce dolorem.'

l. 38. **ipso loco**, abl. instr. The mere fact of dying here will embitter my death.

l. 39. **corpora**, rhetorical pl., I. ii. 39 n.; see Monro, Homeric Grammar, § 171.

l. 40. **depositum**, 'despaired of,' so used because it was the custom to lay the hopelessly sick on the ground at the house-door, that they might yield up their last breath to earth the common mother, or that some passer-by of superior skill might possibly be able to cure them (Servius on Aen. XII. 395): cp. P. II. ii. 47 'iam prope depositus, certe iam frigidus aeger | servatus per te, si modo servor, ero.' Becker-Göll, Gallus III. p. 487.

l. 42. The weeping wife would endeavour by every art in her power to prolong the fading life of her dying husband: cp. M. X. 187 ff.; XII. 424 'inpositaque manu vulnus fovet ora que ad ora | admovet atque animae fugienti obsistere temptat.'

l. 43. **mandata**, last instructions. I. ii. 55 n.

l. 44. **labentes**, 'glazing' of the eyes closing in death: Verg. Aen. XI. 818 'labuntur frigida leto | lumina.' When any one died it was the custom to call loudly upon him by name ('conclamare,' Liv. IV. xl. 3 = **clamore supremo**, Becker-Göll, Gallus III. p. 486), no doubt to awaken him in case he had fallen into a swoon; the closing (**condet**) of the eyes was the natural office of the nearest relatives: cp. H. I. 113. Becker-Göll, l. c. p. 485.

l. 45. **funeribus**, cp. IV. iv. 76; V. i. 48.

l. 46. **indeploratum** (*ἄκλαυτον καὶ ἄθραπτον* Hom. Od. XI. 54, cp. M. VII. 611) without the extravagant expressions of grief usual at a Roman funeral, for which see Rich, s. v. Praeficae, Becker-Göll, Gallus III. p. 503 ff.; for the Roman funeral see Mommsen R. H. II. 395.

l. 49. **partes**, sc. orbis, i. e. Tomis.

l. 50. **inane**, for the bearer of the name will be dead in a foreign land. He wonders whether his wife, on hearing of his death, will, so far as she can, perform in his honour the usual funeral rites, one of which was the solemn calling three times on the name of the departed: cp. Verg. Aen. III. 68; VI. 506.

l. 53. Ov. often speaks of his exile, which was civic death (Appendix to Bk. I on ii. 72), in language applicable to real death: cp. I. vii. 38 n.

l. 58. *ad* with *rude* as in P. III. vii. 18 'ad mala iam pridem non sumus ulla rudes' (the usual constructions are 'in' with abl. or simple genitive): so 'capax ad' (M. VIII. 243), 'ingeniosus ad' (M. XI. 313).

l. 59. *animae*, my soul with all its constituent parts (hence pl.). The doctrine of extinction was taught by the Epicureans; Zeller, Stoics Epicureans and Sceptics, p. 430. E. Tr.

l. 61. *vacua in aura*, Cokain, Tragedy of Ovid, act 3, sc. 5, 'your words you scatter *in* the wind to give | counsel to me.'

Pythagoras, a Greek philosopher, who lived probably in the sixth century B. C., left his home at Samos (*Samii senis*) and migrated to Italy, where he lived at Crotona as the head of a school of disciples, which formed a kind of religious and political society. He taught 'that the soul on account of previous transgressions is sent into the body, and that after death each soul, according to its deserts, enters [a state of happiness or punishment], or is destined to fresh wanderings through human or animal forms. . . . The souls, we are told, after departing from the body, *float about in the air*' (Zeller, Pre-Socratic Philosophy, I, pp. 473-484). The Pythagorean doctrine of transmigration of souls is described M. XV. 60 ff.

l. 62. *dicta* = *δόγματα*, the teachings of philosophers: P. I. iii. 86; Lucr. III. 12 'omnia nos itidem depascimur aurea dicta.'

l. 67. *Thebana*, Antigone, who buried the body of her brother Polynices, in spite of a proclamation by Creon, King of Thebes, forbidding anyone to do so; on account of which she was buried alive in the tomb.

l. 69. The ashes of the dead were mingled in the urn with flowers and perfumes and other precious things: cp. Tibull. I. iii. 7; III. ii. 23; Prop. I. xvii. 22. By *foliis* seems to be meant the 'foliatum,' an ointment made of the leaves of the spikenard (*nardum*, Becker-Göll, Gallus III. 532; cp. Mark xiv. 3); thus the scholiast on Iuv. VI. 465 explains 'foliata' as 'unguenta foliis plena vel aliis aromatibus.'

amomi, a perfume prepared from the leaves of a shrub (Mayor on Iuv. IV. 108).

l. 70. *suburbano*, the tombs stood usually by the side of the great roads leading out of the city, especially the Via Flaminia, Aurelia, and Latina; where the inscriptions on them might be read by the passers-by, and preserve the memory of the dead.

condita, the bones were collected after cremation, Becker-Göll, Gallus, p. 532.

l. 72. *tituli*, the inscription containing the epitaph: Iuv. VI. 230 'titulo res digna sepulcri.'

notis (*σήματα* Hom. Il. VI. 168) = 'litteris': cp. H. IV. 6 'inspicit acceptas hostis ab hoste notas'; M. VI. 577 'purpureasque notas filis intexuit albis.'

l. 74. *Nasō*, see on I. i. 87, appendix, p. 104.

l. 76. *molliter ossa cubent*, a form of wishing repose to the dead: H. VII. 162 'et senis Anchisae molliter ossa cubent.' Verg. ec. X. 33 'o mihi tum quam molliter ossa quiescant': more commonly expressed by 'sit tibi terra levis.' See Mayor, Iuv. VII. 207.

l. 77. with the thought cp. Prop. III. ii. 17 ff.

l. 81. *feralia munera*, offerings to the dead made annually (hence *semper*) at the Feralia, Feb. 21 (F. II. 533-570): cp. Varro, ling. Lat. VI. 13 'feralia ab inferis et ferendo, quod ferunt tum epulas ad sepulcrum, quibus ius ibi parentare.'

l. 82. *de*, of the source: M. X. 49 'incessit passu de vulnere tardo.'

l. 84. *sentiet officium*, cp. M. VIII. 489 'officium sentite meum'; P. I. vii. 57 'ni claudum (?) officium sensit domus altera nostrum.' It was popularly supposed that the ashes of the dead retained some measure of consciousness: Prop. II. xiii. 41 (speaking of his own death) 'interea cave sis nos aspernata sepultos: | non nihil ad verum conscia terra sapit.'

l. 88. *vale*, treated as an indeclinable subst., I. iii. 57 n.

IV.

Addressed to Brutus, one of the two or three nearer friends ('vix duo tresve amici,' Intr. p. xliii) who were faithful to the poet in his disgrace. Brutus held some minor judicial post, and acted as the editor of P. I.-III. Intr. p. xlv. With the poem compare Hor. c. II. 10.

SUMMARY.—O friend, faithful in my adversity, learn from me to avoid the friendships of the great. Though they have it in their power to help, they more often injure their inferiors. Had I who advise only followed such advice, I should probably be still at Rome (1-10). A life of humble obscurity is the best; therefore be not too ambitious. For you deserve unbroken happiness, you whose loyal sympathy consoled me in the first bitterness of my sentence of exile, and who now are jealous to further my interests. May you live happy amid friends of your own station, and not forget your exiled Naso (11-46).

l. 2. *cognite*, cp. Ennius trag. 428 Vahlen 'amicus certus in re incerta cernitur.'

procubuere, metaphor from a falling house: cp. I. vi. 5.; ix. 19.

l. 3. **usibus**, 'experience.'

l. 8. **prosit**, anyone who can do you harm would not be likely to do you good. For the contrast of *prodesse* and *obesse*, cp. V. i. 65 ff. 'da veniam potius, vel totos tolle libellos, | sic mihi quod prodest, si tibi, lector, obest. | sed neque obesse potest, ulli nec scripta fuerunt | nostra nisi auctori pernicioso suo.'

l. 10. **lata**, i. e. unreefed.

l. 12. **nexa**, twisted, netted, an appropriate adj. for a net.

grave . . . onus, the lead weight which sinks the net along with itself.

l. 13. **haec**, R. 470.

l. 15. **tecum**, in company with you and those of your modest station.

dum vixi . . . dum ferebat . . . cucurrit, for the irregularity of the tenses see on I. ix. 17, and cp. V. xii. 39 'nominis et famae quondam fulgore *trahebar* | dum *tulit* antemnas aura secunda meas.' See inf. vii. 23.

l. 16. **cumba**, the metaphor of the bark of his fortunes is a favourite one with Ov., cp. inf. v. 4, and I. i. 85, where *cumba* is used. The dangers attending lofty station, a congenial theme to the Romans under the Empire, have been finely enlarged upon by Juvenal, sat. X.

l. 17. **plano**, subst. A. A. II. 243 'si tibi per tutum planumque negabitur ire.' M. VIII. 330; Verg. geor. II. 273.

l. 19. Elpenor, one of the comrades of Ulysses, was killed when intoxicated by falling from the roof of the house of Circe: Od. X. 559 *καταντικρὺ τέγεος πέσεν, ἐκ δέ οἱ αὐχὴν | ἀστραγάλων ἐάγη, ψυχὴ δ' Ἄιδόσδε κατῆλθεν*. His 'strengthless' spirit (*debilis*, cp. *νεκῶν ἀμενηνὰ κερηνά* Od. X. 521) encountered Ulysses in Hades, and begged him to bury him on his return to Aëa, Circe's isle (Od. XI. 51 ff.), which Ulysses duly performed (Od. XII. 8 ff.). It is unnecessary (with Heinsius, Verpoorten, and Gross) to press the meaning of *debilis* so as to refer to his broken neck.

l. 21. **quid fuit, ut**, 'what was the reason why?'

agitaret . . . signet, note the change of tense; the historic tense is used because Daedalus escaped, a fact which belongs to the past, and the act to which it was due lasted for some time, hence the imperf.; the primary because Icarus was killed, and the sea where he fell is still called by his name, a fact which belongs to the present. See R. 623; Madvig L. Gr. § 383. For the legend see I. i. 90.

l. 22. **inmensas**, cp. Hom. II. XIX. 61 *ἄσπερον οὐδας*.

l. 23. **nempe**, in reply to a question regularly introduces an obvious

answer 'of course' (V. v. 56), or, without a preceding question, a proposition of which the truth is obvious, 'you will know that' (inf. vii. 41).

l. 24 logically precedes the answer given in l. 23 to the question of ll. 21-22. The thought is, Why was Icarus killed while Daedalus was saved, for Daedalus could fly no better than Icarus since the art was equally foreign to both? Of course it was because Icarus flew too near the sun, and so melted the waxen fastenings of his wings. *non* is better joined with *suas* (inf. 73 n), the false order being due to metrical necessity, i. e. 'unnatural to them,' cp. Verg. geor. II. 82 'miraturque novas frondes et non sua poma' (of a grafted tree which bears fruits not its own), H. XIV. 90 'cornuaque in patriis non sua vidit aquis' (of Io turned into a heifer with horns not natural to her), M. III. 202 'lacrimaeque per ora | non sua fluxerunt' (of Actaeon turned into a stag), than with *habuere*, in which case *suas* would mean 'natural to them.' Cp. Hor. c. I. iii. 34 'expertus vacuum Daedalus aëra | pennis non homini datis.'

l. 25. A proverbial truth, the thought being apparently borrowed from the saying ascribed to Epicurus, *λάθε βιώσας* (Plutarch, de latenter vivendo 4, see Zeller, Stoics, etc., p. 464, E. Tr.): cp. Hor. epp. I. xvii. 10 'nec vixit male, qui natus moriensque fefellit.' Eur. Iph. A. 18 *ζηλω δ' ἀνδρῶν ὅς ἀκίνδυνον | βίον ἐξέπερας' ἀγνώς, ἀκλήης | τοὺς δ' ἐν τιμαῖς ἦσσον ζηλω.*

latuit . . . *vixit*, the perfects are gnomic; Madvig L. Gr. § 335, obs. 3.

intra, cp. Prop. III. ix. 2 'intra fortunam qui cupis esse tuam.'

l. 27. Eumedes was the father of Dolon, who was sent by Hector to spy out the Greek camp, with the promise of the horses and chariot of Achilles as his reward, but being observed by Ulysses he was killed by Diomedes. II. X. 314 ff.; A. A. II. 135.

eius, the canon, as usually laid down, that the oblique cases of *is* are rarely used in the Augustan poets, though mainly true, requires some modification: *eum*, *eam*, *eo*, *eā*, *eos*, though not very common, are not avoided, *eas* and *eius* are found occasionally; the acc. pl. *eā* is of course frequent. Thus in Ovid we find *eum* M. V. 223; IX. 412; XIII. 307; F. IV. 551; *eam* M. V. 521; VIII. 793; P. III. vi. 25; F. I. 721; II. 254; *eius* M. VIII. 16; XIX. 29, 240; P. IV. xv. 6 (in both places in the middle of a line); *eo* H. XII. 69; M. III. 304; V. 593; XIII. 249; XIV. 293; P. I. ii. 101; F. IV. 146; *eā* R. 301; T. II. 429; M. XIV. 641; *eas* M. XIV. 558; ep. Sapph. 182; in Vergil *eum* G. IV. 89, 430; Aen. IV. 479; V. 239; VII. 757; VIII. 33, 576; XI. 12; *eam* G. IV. 334; *eo* Aen. IV. 479; VIII. 705; X. 101;

eā Aen. VII. 63; VIII. 86; XII. 420; *eos* G. III. 252; Aen. I. 413; in Horace (Odes) *eius* c. III. xi. 18; IV. viii. 18 (in neither place at the end of a line); Tibullus *eius* I. vi. 25 (in the middle of a line); Lygdamus *eum* [Tibull.] III. vi. 12; Propertius *eius* IV. ii. 35; vi. 67 (in both places at the end of a line); *eum* II. xxix. 8.

Thus it will appear that the forms *ei*, *eorum*, *earum*, *eis* are avoided; and the passages in Propertius show that *eius*, though usually avoided at the end of a line, is occasionally admitted.

l. 30. *cepisset*, ἐχωπέει, 'had been great enough for him'; *capere* often means 'to be large enough to satisfy,' cp. I. iii. 83 (which is however slightly different); Verg. Aen. IX. 644 'nec te Troia capit'; Iuv. X. 148 'quem non capit Africa Mauro | percussa oceano.'

genitor, predicate. Phaëthon was son of the Sun by the nymph Clymene, who was married to Merops, King of Aegypt, and thus was Phaëthon's putative father. Phaëthon being insulted as to his parentage, begged his father the Sun to acknowledge him openly by lending him his horses and chariot, but being unable to control the horses he was struck down by a thunderbolt by Jupiter (M. I. 748—II. 366; T. I. i. 79).

natas, the sisters of Phaëthon were changed into poplars, and the tears that they shed, in excessive grief at his loss, into amber.

l. 32. *contrahe vela*, 'take in, furl the sails of your purpose,' i. e. put a check upon your ambitious aspirations. The same nautical metaphor in a similar context is found P. I. viii. 71-72 'a nimium est quod, amice, petis: moderatius opta, | et voti quaeso contrahe vela tui.' Hor. c. II. x. 22 'sapienter idem | contrahes vento nimium secundo | turgida vela': cp. Cic. ad Att. I. xvi. 2.

l. 33. *inoffenso*, I. ix. 1 n., cp. Varro, Marcopolis 1 Bücheler (Nonius p. 199) 'nemini fortuna currum a carcere intimo missum | labi inoffensum per aequor candidum ad calcem sivit.'

l. 34. *candidiore*, brighter than my own: white was the lucky colour, and so worn on festive occasions (V. v. 8), as black was the colour of misfortune; see Ellis, Catull. LXVIII. 148; thus *candidus* is used of his wife's birthday, V. v. 14; cp. V. vii. 4; [Tibull.] III. vi. 30.

l. 36. *haesura*, which I can never forget: cp. inf. 63; viii. 35.

ll. 37, 38. *vultu . . . ore*, cp. inf. v. 11-12. M. V. 206 'marmoreoque manet vultus mirantis in ore.'

l. 40. Order: 'quas fidaque (i. e. et fida) verba tempore uno bibi': cp. inf. v. 13-14.

l. 41. *summotum*, a word frequently used by Ov. of his banishment; IV. ii. 57; ix. 17; P. III. iv. 91; IV. xvi. 47; Suet. Aug. 45 'Pyladen urbe atque Italia submoverit.'

- l. 43. *molles*, sup. i. 24 n.
inglorius, cp. Verg. G. II. 486 'flumina amem silvasque in-
 glorius.'
- l. 44. *exige*, cp. Verg. Aen. I. 75 'omnes ut tecum meritis pro tali-
 bus annos | exigat.'

IV^b.

Addressed to his well-wishers in Rome generally. This poem is wrongly joined to the preceding in most MSS.: the request in iv. 45, 46 that his friend will continue to wish him well, resembles so nearly the contents of iv^b, in which he prays his friends to continue faithful, that the copyists were led to fuse the two poems into one, overlooking the obvious fact that iv is addressed to one person only, iv^b to all his friends.

SUMMARY.—How near the chill north is my place of durance! But though thus remote, my fatherland and all the old familiar spots and faces are ever in my thoughts. You, my friends, I would address by name, but that I know you wish otherwise (47-64). Once you were glad enough to be named in my verse; now it is dangerous, therefore I forbear. But be assured my affection for you remains unbroken, and requite me by all good offices in your power (65-78).

l. 47. *tellus Erymanthidos ursae*, I. iii. 48 n.; I. iv. 1 n.; I. v. 61 n.

l. 48. *adstricto*, 'nipping' by contracted cold frost is apparently meant.
perusta, sup. ii. 8 n.

l. 49. *Bosphoros*, sc. *Cimmerius*.
superant, extend beyond towards the north.

Scythiaequae paludes, cp. Ennius epigr. III. 1 (Vahlen p. 63) 'a sole exoriente supra Maeotis paludes | nemo est qui factis me acquirere queat.'

l. 50. *et*, third word; I. x. 2 n.

l. 51. *non habitabile frigus*, the northern zone. Ovid fancied Tomis far north of what it really is.

l. 55. *est*, 'it is possible': cp. inf. xii. 25.

l. 57. *errant*. The images pass at random through his mind as the blows flicker at random round the heads of the boxers, Verg. Aen. V. 435 'erratque aures et tempora circum | crebra manus,' or as the eye

roves at random, Prop. III. xiv. 27 'non Tyriac vestes errantia lumina fallunt.'

fora (sup. i. 27) here quite general referring both to the forum Romanum, Iulium, and Augusti, and to the numerous markets, the forum boarium, olitorium, piscarium, etc.: cp. P. I. viii. 35 'nunc fora, nunc aedes, nunc marmore tecta theatra, | nunc subit aequata porticus omnis humo;' II. iv. 19 'nos fora viderunt pariter, nos porticus omnis, | nos via, nos iunctis curva theatra locis.'

l. 58. 'with each place is conjured up the business that specially belongs to it.'

l. 59. *imago*, sc. 'est' (I. i. 17 n.).

l. 61. *hoc*, abl.

l. 63. *haeretis*, sup. 36 n. P. I. ix. 7 'ante meos oculos tamquam praesentis imago | haeret, et extinctum vivere fingit amor.'

l. 65. *officium*, I. v. 8 n. *ipsos*, sc. 'vos.'

l. 67. *grati instar honoris*, cp. F. II. 633 'grati pignus honoris.' *instar*, 'semblance,' inf. viii. 21; H. II. 30 'sed scelus hoc meriti pondus et instar habet.'

l. 71. *indicio . . . protrahit*, legal metaphor. My verse does not turn evidence against you, and drag you like criminals from your hiding.

l. 72. *si quis*, I. vii. 1. n. *amet*, sc. 'me.'

l. 73. *longe* with *remotus*, IV. ii. 67 'at mihi fingendo tantum longaque remotis | auribus hic fructus percipiendus erit.' For the misplacement of the adverb cp. sup. 24; inf. vii. 16; x. 6; xii. 2; Verg. Aen. II. 384 'ignarosque loci passim et formidine captos | sternimus'; Caes. B. G. VI. 29 'minime omnes Germani agriculturae student.'

regione, instr. abl. 'by the place in which I am': P. II. xi. 3 'quamquam longe toto sumus orbe remoti'; M. XV. 62 'licet caeli regione remotos, | mente deos adiit.'

l. 76. *proiecto*, an outcast: cp. V. i. 13.

l. 77. *sic*, regular in adjurations always involving a condition, 'on condition that you do so may you be happy'; cp. II. 159 ff.; IV. v. 25 ff.; V. iii. 35 ff.; and see Conington on Verg. ec. IX. 30, and note on 'ita' inf. vi. 25.

V.

To Carus, one of the poet's nearer circle of faithful friends. Carus was a literary man, who wrote a poem on the achievements of Hercules,

which is praised by Ovid P. IV. xiii. 11; xvi. 7, cp. on l. 42. He was tutor to the children of Germanicus. Intr. p. xlv.

SUMMARY.—O friend, but slightly known, whom had I been more fortunate perhaps I should never have known intimately, you have shown yourself in my adversity faithful as my nearest friends only have been (1-20). If you ask how I am in my exile, learn that I still cherish hopes of pardon. Lend your help towards that end (21-30). Caesar is great, and will surely show that magnanimity which is the mark of the great (31-42). Besides I have done no treasonable act, spoken no treasonable word. My only offence is that I witnessed unwittingly what I should not. My guilt is unintentional in its origin. Therefore I hope for pardon (43-56).

l. 4. the protasis to l. 3, i. q. 'si forte navis mea vento suo isset. suo, 'favourable': Verg. Aen. V. 832 'ferunt sua flamina classem.'

l. 5. **ruinam**, my falling fortunes.

l. 7. **Iovis**, Augustus. I. i. 72: cp. sup. on i. 35.

l. 8. **deploratae**, I. iii. 46 n.

l. 10. the circle of his faithful friends was narrow: Intr. p. xliii.

l. 11. **confusos**, i. 81 n. **vultus . . . osque**, iv. 37 n.

l. 14. cp. iv. 40.

l. 15. **presso . . . collo**. For the abl. cp. H. V. 53 'aura levis rigidopendentia lintea malo | suscitatur.' M. IV. 179 'summo quae pendet aranea tigno.' X. 113 'pendebant tereti gemmata monilia collo.' ib. 265 'redimicula pectore pendent.' Verg. Aen. II. 546.

l. 16. **singultantis . . . sonis**, 'the words of you sobbing': for the genitive cp. Am. I. viii. 108 'ut mea defunctae molliter ossa cubent.' H. V. 45 'nostros vidisti flentis ocellos.' A. A. II. 305.

l. 18. The fact that the cognomen Carus is also an adjective is utilised by Ov. to throw dust in the eyes of the public; though in this case, and probably in many others, the veil under which he concealed his friend was very thin.

l. 22. **materia**, may you have a more fortunate field for the exercise of your benevolence: cp. H. VIII. 51 'materia vellem fortis meliore fuisses.'

l. 24. **quid agam**, 'how I am,' an ordinary form of address: cp. I. i. 18; inf. vii. 6; V. vii. 5; Hor. sat. I. ix. 4 'quid agis, dulcissime rerum?' epp. I. viii. 3 'si quaeret, quid agam.'

l. 26. **dei**, Augustus.

l. 28. prove to me that what I wish may lawfully be fulfilled.

l. 31. *magis* = 'eo magis,' a use frequent in Ov. : cp. M. IV. 64 'quoque magis tegitur, tectus magis aestuat ignis.' X. 460 'quoque suo propior sceleri est, magis horret.' III. 372; XI. 437: see Lucr. l. 536, Mayor Iuv. X. 14, Furneaux, Tacitus Annals I-VI. p. 51.

l. 32. *motus*, 'impulses.' *capit* = 'concipit.' *placabilis* is genitive.

l. 33. cp. Plin. H. N. VIII. 19 'leoni tantum ex feris clementia in supplices: prostratis parcit, et ubi saevit in viros potius quam in feminas fremit, in infantes non nisi magna fame . . . eum vero qui telum quidem miserit, sed tamen non vulneraverit, correptum rotatumque sternit nec vulnerat.'

l. 35. *turpes*, 'ugly' on account of their size and clumsiness: Verg. G. III. 247 'informes ursi.'

l. 36. *fera* (est): sup. iv^b. 59 n.

l. 38. *Dardanii senis* (*Δαρδανίδη Πρίαμῃ* Il. XXIV. 171), Priam, who after the indignities heaped upon the corpse of Hector went by night to the Greek camp to supplicate Achilles, and induced that hero to accept ransom for Hector's body.

tulit, 'withstood': Prop. I. viii. 28 'assiduas non tulit illa preces.'

l. 39. *Emathii*, Macedonian. Two examples of the clemency of Alexander the Great are here adduced, (1) when he conquered and took prisoner the Indian King Porus, he not only restored to him his dominions but considerably enlarged them, (2) when Darius Codomannus, King of Persia, was murdered by conspirators, Alexander ordered him to be buried with royal pomp in the tomb of his ancestors.

l. 42. Gods as well as men show mercy; witness Hercules reconciled to Iuno at his death, and received into heaven, and married to Hebe the daughter of Iuppiter and Iuno. Prop. IV. ix. 71 'sancte pater, salve, cui iam favet aspera Iuno.' The line gains point when we remember that Carus had written a poem on the deeds of Hercules, perhaps in imitation of Pisander of Rhodes; P. IV. xvi. 7-8.

ll. 45, 46 refer probably both to support rendered to the opponents of Augustus in the civil wars, and to taking part in conspiracies, of which Suetonius (Aug. 19) says 'coniurationes complures, priusquam invalescerent, indicio detectas compressit.' See on I. v. 41.

ll. 47-48. I have neither said anything, nor has my tongue been carried beyond bounds in speech. Cicero has 'elatus voluptate, dolore, studio.' (See R. Ellis, *Hermathena* vol. 7. p. 199.) *loquendo*, 'in point of speaking' R. L. Gr. 1384. Probably there is a reference to the case of Cornelius Gallus, against whom many charges were made (Suet. Aug. 66) 'Gallo quoque et accusatorum denuntiationibus et senatus

consultis ad necem compulso.' Dio Cass. LIII. 23. § 5 *πολλὰ μὲν γὰρ καὶ μάταια ἐς τὸν Αὐγουστον ἀπελήρει, πολλὰ δὲ καὶ ἐπαίτια παρέπραττε . . . κατηγορήθη τε οὖν ἐπ' αὐτοῖς ὑπὸ Οὐαλερίου Λάργου,*) one of which appears to have been that he abused the emperor at a banquet, cp. II. 445 'non fuit obprobrio celebrasse Lycorida Gallo, | sed linguam nimio non tenuisse mero.' Cp. Prop. II. xv. 47 'nos certe merito poterunt laudare minores : | laeserunt nullos pocula nostra deos.' See Merivale IV. 103 ; Becker's Gallus, scene X ; Hertzberg. Q. P. p. 21.

l. 49. see Intr. p. li.

plector, often used of undeserved punishment : cp. Hor. epp. I. ii. 14 'quicquid delirant reges, plectuntur Achivi.' See Palmer on H. XI. 110.

l. 53. **facturum**, sc. 'Augustum,' supplied from **ipse** : cp. Cic. p. Sest. § 15 'hunc Cn. Pompeius devinxerat nihil in tribunatu contra me esse facturum.' The periphrasis is quite in the Latin manner (cp. such phrases as 'fac valeas' for 'vale') : Quintil. inst. orat. XII. i. 38 'concedant mihi omnes oportet . . . facturum aliquando virum bonum, ut mendacium dicat.' Periphrasis is often used by Ov. with much force, as in the splendid line H. V. 86 'sunt mihi, quas possint sceptrā decere, manus.'

l. 54. Ov. constantly prays for a more tolerable place of banishment, e. g. inf. vi. 24 ; viii. 22, 42 ; II. 185 ff., 575 ff. See on the severity of the climate of Tomis, and its barbarous nature Intr. p. xx.

l. 55. **hos ortus**, 'that morn.'

l. 56. **admisso**, at full speed. H. I. 36 'hic lacer admissos terruit Hector equos.' With the whole couplet compare Am. II. xi. 55 'haec mihi quamprimum caelo nitidissimus alto | Lucifer admisso tempora portet equo.' Tibull. I. iii. 93 'hoc precor, hunc illum nobis Aurora nitentem | Luciferum roseis candida portet equis.'

VI.

To Celsus, one of his nearer and faithful friends, and who, if Ov. is to be believed, restrained him from committing suicide in his first despair at his sentence. Intr. p. xliii.

SUMMARY.—O friend, your affection for me is of long standing and well known, you shared all my secrets, except my guilt, and had I informed you of that, perhaps your advice would have saved me from the punishment which Fate has inflicted (1-16). Remember me, and use your endeavours on my behalf. I crave that at any rate a less dreary

place of exile may be assigned me (17-24). The guilt was not mine; it was my complicity in the guilt of others that undid me. My fault deserves rather the name of folly. If this be not so, let me be banished to some still more remote spot (25-38).

l. 5. *testatus*, passive, R. 340: as in M. II. 473; IX. 278; P. III. i. 93; IV. vii. 53.

ll. 7-8. Such is the sincerity of your friendship, that despite the fact that I am under his displeasure you have not sought to conceal your friendship for me from the emperor himself.

in, 'in the case of.' I. v. 39 n.; ix. 24 n.; Am. I. vii. 34 'Tydides saevus in hoste fuit.'

ipsi, this pronoun is often used of Augustus: cp. sup. v. 53.

l. 10. *pectoribus*, rhetorical pl. I. ii. 39 n.

l. 12. *excepto*, the subject of the abl. is the clause *quod me perdidit* (R. 505): this usage, which is rare before Livy, is frequent in the Annals of Tacitus; see Furneaux Intr. § 31 (a), p. 39: cp. P. IV. xiv. 3 'in quibus, excepto quod adhuc utcumque valemus, | nil . . . invenies.'

ll. 15, 16. 'But allow that my fate was dragging me on to punishment, as no doubt it did. Is it to close up every avenue to advantage for the future?' *Nimirum* is concessive, 'no doubt,' 'admit the fact': Cic. Legg. II. 2. 3 'sed nimirum me alia quoque causa delectat, quae te non attigit ita.' (R. Ellis, *Hermathena*, vol. 7. p. 200.)

utilitatis iter, an easy metaphor (as we might talk of the road to success): cp. M. II. 549 'non utile' carpis | inquit 'iter.' For *claudant* see P. I. i. 6 'ne suus hoc illis clausurit auctor iter.' F. I. 272 'clauderet ut Tatio fervidus umor iter.' For *mala* see H. VI. 51 'me mala fata trahebant.'

l. 20. 'you who occupy nearly the foremost place in my affections.'

l. 23. *numinis*, Augustus.

laesi, it would appear that technically Ov.'s crime was 'laesa maiestas,' treason: cp. I. ii. 69; v. 84; II. 108, 123-124; IV. x. 98; P. I. iv. 44; II. iii. 68.

l. 25. *idque ita*, sc. 'fiat,' and only on the condition that: cp. V. iii. 53, and note on sup. iv^b. 77. He is sure of his innocence of heart.

l. 27 ff. Intr. p. li.

l. 30. *ipse* distinguishes *pudor*, the feeling, from *mens* which feels it.

admonitu, this word, which is freq. in Ov., is used by him in the abl. case only.

pudor, 31 pudorem, Ov. is fond of such repetitions of words, so inf. xi. 20, 21 'diserta, diserto.' See Sedlmayer, Wiener Studien II. 293.

l. 31. **adeo** emphasises **quaecumque**: sup. i. 77 n. He breaks off short saying 'But I must not speak further on this very shameful theme.'

l. 33. **referam**, plead in answer to the charge against me.

ll. 37-38. If my protestations of innocence are false, let me be sent to some more distant spot, in comparison with which this will appear a city suburb.

VII.

Addressed to a young poetess Perilla, whose poetic studies he had fostered. (That Perilla is not his daughter is clear from l. 18, where 'ut pater' = 'like a father.' Intr. p. xvii.) Intr. p. xxix.

SUMMARY.—Go, letter, and salute Perilla. You will find the young poetess, I am sure, anxious on my behalf. Tell her that I live still, though time does not alleviate my misery; and that I still write verse (1-10). I wonder whether you, Perilla, whose young talent I fostered, still write lyrics. Perhaps you have been deterred by the fate of me, who was once your master and friendly critic. Fear not; only shun forbidden topics. Return to the sacred art. Your beauty will fade with time, but the divine products of poetry are immortal (11-44). I who in exile am robbed of all that could be taken from me, still find companionship and pleasure in verse. Of this Caesar cannot deprive me, this will live for ever. Do you too seek immortality (41-54).

l. 2. **littera** = 'litterae,' as often in the poets, sup. i. 15 n.: cp. IV. vii. 23; H. III. 1; V. 2; A. A. I. 466, 483; M. IX. 517. This may be explained by the fact that the poets often use the sing. collectively, as conversely the pl. is used where we might expect the sing.; thus 'impleri remige puppes' M. VIII. 103, means the ships to be filled with rowers; 'nudus arboris Othrys erat' M. XII. 507, means Othrys was bare of trees. See Postgate, Propertius p. xcvi.

ministra, Eur. supp. 203 ἀγγελον | γλώσσαν λόγων.

l. 3. cp. Hesiod opp. 519 καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησιν, | ἦτε δόμων ἔντοσθε φίλη παρὰ μητέρι μίμνει.

dulci, 'dear.' Verg. G. II. 523 'dulces pendent circum oscula nati.'

l. 4. **Pieridas** = 'Musas' (sup. ii. 3), i.e. books of poetry: cp. V. vii. 32.

l. 6. **quid venias**, cp. Verg. Aen. I. 518 'classem quo litore linquant, | quid veniant.'

quid agam, sup. v. 24 n.

l. 8. **mora**, a little over a year, see introduction to this book, p. viii.

l. 9. **quamvis nocuere**, I. i. 25 n.

l. 10. **pedes**, lines in the distich: sup. i. 12 n.

l. 11. **tu**, he suddenly turns to Perilla, and addresses her, 'Now Perilla tell me in your turn, are you still devoted to poetry?'

l. 12. **docta . . . carmina**, lyric poetry, after the manner of the Greeks: see on I. v. 57.

nunc patrio . . . more, after a mode which has now become Roman; probably an implied compliment to the Odes of Horace, who had naturalised the Greek measures (c. III. xxx. 14): the first three books of the Odes had been published either in B. C. 24 or 23, or B. C. 19. Thus it appears that Perilla, like Horace and to some extent Catullus, wrote Latin lyric poetry in Greek metres. For **nunc** with the adj. cp. Iuv. XI. 77 'iam luxuriosa . . . cena'; for **patrio** Hor. A. P. 57 'cum lingua Catonis et Enni | sermonem patrium ditaverit.'

l. 13. **cum fatis . . . natura** = 'natura et fata.'

l. 14. **raras**, 'matchless,' seldom found, especially in women; cp. Am. II. iv. 17 'sive es docta, places raras dotata per artes.' M. XIV. 337 'rara quidem facie, sed rarior arte canendi.' Prop. I. viii. 42 'Cynthia rara mea est.'

l. 15. **Pegasidas . . . ad undas**, to conduct to the spring of the Muses, 'the sisters of the sacred well,' is to urge to the composition of poetry: for the spring Hippocrene (ἵππου κρήνη) on Mount Helicon in Boeotia, sacred to the Muses, gushed forth from the foot-prints of Pegasus the winged horse of the Muses. M. V. 256 ff. F. V. 7-8.

l. 16. join **male . . . periret**; see sup. iv^b. 73 n.

vena, a vein of talent; cp. Hor. c. II. xviii. 9 'at fides et ingeni | benigna vena est'; A. P. 409 'ego nec studium sine divite vena | nec rude quid prosit video ingenium'; Iuv. VII. 53 'vatem egregium, cui non sit publica vena' in which passages (as the commentators say) the metaphor may be from a vein of ore; but it is clear that in Ov. the idea is of a thin rill, cp. inf. xiv. 34; P. II. v. 21 'ingenioque meo, vena quod paupere manat, | plaudis'; and I am inclined to explain the other passages in the same way.

l. 19. **ignes**, the heavenly fire of poetic inspiration: F. I. 473 'quae simul aetherios animo conceperat ignes, | ore dabat pleno carmina vera dei'; VI. 5 'est deus in nobis, agitante calescimus illo: | impetus hic sacrae semina mentis habet.'

l. 20. **vates Lesbia**, Sappho: probably Perilla wrote sapphics.

l. 23. **dum licuit . . . legebam**, sup. iv. 15 n.

It was the custom for the poets, and other literary men, to recite their compositions to a circle of friends, patrons, authors, etc., in order especially to elicit their criticism, with a view to improvement, and with young authors as an advertisement, functions now discharged by the press. See Mayor *Iuv.* III. 9: cp. *inf.* xiv. 39; *IV.* i. 89; x. 45 (of Propertius), 49-50 (of Horace).

l. 26. *cessares*, the verb means to be at a standstill: cp. *Cic. Acad.* I. i. § 2 'silens enim diutius Musae Varronis quam solebant, nec tamen cessare, sed celare, quae scribat, existimo': see *T.* IV. vii. 5. The imperfect subj. is iterative, see Weissenborn on *Liv.* I. xxxii. 13. *R.* 720, *L. G.* 1716. *Hor.* c. III. vi. 41 'sol ubi montium | mutaret umbras et iuga demeret | bobus fatigatis.'

ll. 27-28. join *exemplo . . . poenae meae*, 'perhaps warned by the punishment that has overtaken me you too have become idle,' have ceased to write verse. For the subj. *sis* see *R.* 754: for *soluta* *Cic. ad fam.* XIII. lxiii. 2 'itaque te rogo, ut eum solutum, liberum, confectis eius negotiis per te, quam primum ad me remittas.' *Cic. de lege agraria* II § 91 'urbem ipsam solutam ac debilitatam reliquerunt.'

ll. 29-30. you need not fear to write verse, only avoid topics that should be shunned.

a scriptis . . . tuis, the otiose use of 'a, ab' with an abl. of the agent where an instrumental abl. would be usual, is frequent in *Ov.*, not only after passive verbs (*T.* II. 28; *Am.* II. iv. 31; *M.* VIII. 515), but also by an extension of that construction after intransitive verbs equivalent to passives (*discat* = 'doceatur') as here (cp. *IV.* v. 3 'cuius ab alloquiis anima haec moribunda revixit,' where 'revixit' = 'relevata est'; *M.* XIII. 597 'occidit (= occisus est) a forti . . . Achille'; *H.* IX. 36; *Am.* I. xiii. 41), and after adjectives equivalent to passive participles (cp. *T.* IV. x. 16 'imus ad insignes (= insignitos) urbis ab arte viros'; *H.* X. 9, 138; *Am.* II. xv. 14.) In all these cases the inanimate objects are conceived of as feeling and acting: cp. *Cic. Cluent.* § 110 'locum illum a tribunicia voce desertum.' *R. L. Gr.* 1812.

l. 31. *doctissima*, I. v. 57 n.

l. 32. *sacra*, sup. ii. 4 n.

l. 33. cp. *M.* XV. 232 'flet quoque, ut in speculo rugas adspexit aniles, | Tyndaris.'

l. 34. *antiqua*, past its prime: cp. *IV.* x. 94; *Am.* I. xiv. 53 'sustinet antiquos gremio spectatque capillos.'

l. 35. *inicietque manum*. The 'manus iniectio' was a recognised mode of taking formal possession, which set up a legal claim to property in dispute. *Am.* I. iv. 40 'et dicam "mea sunt" iniciamque

manum'; III. ix. 19 'scilicet omne sacrum mors inportuna profanat, | omnibus obscuras inicit illa manus.' Verg. Aen. X. 419 'iniecere manum Parcae' (of the death of Halaesus). Callimachus epigr. II. 3 αἱ δὲ τεαῖ ζῶουσιν ἀήδονες, ἧσιν ὁ πάντων | ἀρπακτῆρ' Αἴδης οὐκ ἐπὶ χεῖρα βαλεῖ.

l. 40. *censibus*, in pl. of vast property, as in M. VII. 739 'census dare me pro nocte.'

l. 41. *nempe*, sup. iv. 23 n.

l. 42. *Irus*, the beggar of the Odyssey, and Croesus, king of Lydia, are proverbial examples of poverty and wealth.

l. 43. (hoc dico) *ne*. This elliptical use is common: cp. M. XIII. 656 'ne non ex aliqua vestram sensisse procellam | nos quoque parte putes, armorum viribus usus | abstrahit invitas.' See my critical edition, prolegomena p. ci.

l. 47. *ingenio*, joined both with *comitor* here passive (Am. I. vi. 33; H. III. 29), from the verb 'comito' frequent in Ov., and with the deponent *fruor*.

l. 50. Like the other Augustan poets, Ov. often expresses his certainty of his own immortality: cp. IV. x. 129; Am. I. xv. 41 'ergo etiam cum me supremus adederit ignis, | vivam parsque mei multa superstes erit.' M. XV. 871 ff. 'iamque opus exegi, quod nec Iovis ira nec ignis | nec poterit ferrum nec edax abolere vetustas. | cum volet, illa dies, quae nil nisi corporis huius | ius habet, incerti spatium mihi finiat aevi: | parte tamen meliore mei super alta perennis | astra ferar nomenque erit indelebile nostrum. | quaque patet domitis Romana potentia terris, | ore legar populi perque omnia saecula fama, | si quid habent veri vatum praesagia, vivam.' A less certain note is struck P. II. vi. 33 'crede mihi, nostrum si non mortale futurum est | carmen, in ore frequens posteritatis eris.' In A. A. III. 403 there is a naïve confession that poets write for fame only, 'quid petitur sacris nisi tantum fama poetis? | hoc votum nostri summa laboris habet.'

l. 54. *qua potes*, by your verse.

VIII.

This poem is really, though not personally, addressed to Augustus. Intr. p. xxix.

SUMMARY.—Would that I had the wings of a bird to fly back to my own country (1-10)! The wish is vain and foolish: it is to Augustus that I must make my prayer, he alone can grant it. Recall to Rome is too much to ask; at any rate perhaps he will move me from this

dreadful spot, whose pestilential climate is wearing out my sick and exhausted frame (11-32). My very mind is affected. The spectre of my past haunts me. O that Caesar would punish me with death, or change the place of my exile (33-42)!

1. 1. *Ceres* entrusted to *Triptolemus*, the son of *Celeus*, king of *Eleusis*, her chariot drawn by winged snakes, and ordered him to ride through the air and scatter the seeds of corn throughout the world, that so corn might be known to men. M. V. 642 ff.; F. IV. 507 ff.

1. 2. *ignotam*, sc. 'semini.'

1. 3. *malle*, I should have preferred to do so rather than not to do so. Cp. *Tibull.* III. vii. 200 'posse Meleteas nec malle vincere chartas.' *Claud. de Manl. Theod. cons.* 302 'Herculei malle fugisse lacerti.' After the murder of her children and burning of *Creusa*, *Medea* fled to *Athens* from *Corinth* in a chariot drawn by winged serpents (*Hor. ep.* III. 14 'serpente fugit alite').

1. 5. *iactandas*, 'fluttering': inf. x. 45.

1. 6. note the chiasmus.

1. 7. *tenera* implies what is soft, yielding, elastic (*Munro* on *Lucr.* I. 207). The same epithet is used of the air by *Ennius* 21 (*Vahlen*), *Lucretius* l. c. and II. 146, *Verg. Aen.* IX. 699, and *Ov. M.* IV. 616.

1. 9. *vultus*, the house is personified: cp. V. x. 47.

1. 13. *semel*, if you have once for all to make your prayer, pray not for impossibilities, but beseech the emperor, who is able, to pardon you.

1. 14. *sensisti*, 'have felt to your cost.' Cp. I. i. 81; II. 229; H. IX. 46 'arbiter *Eurystheus* . . . | sentitur nobis iraque longa deae.' M. XIII. 864 'modo copia detur, | sentiet esse mihi tanto pro corpore vires.' F. II. 135 'te *Tatius* parvique *Cures* *Caeninaque* sensit.'

1. 16. *det*, sup. iii. 23 n.

1. 21. *instar*, sup. iv^b. 67 n.

1. 23. see v. 54 n.

faciunt, 'suit' I. x. 44. n.; *Prop.* III. i. 20 'non faciet capiti dura corona meo.'

1. 24. *corpora*, I. ii. 39 n.

1. 26. *regione*, cp. I. ii. 90.

1. 27. *ut*='ex quo tempore,' since: cp. IV. vi. 19; V. x. 1; P. I. ix. 6 'nec quicquam ad nostras pervenit acerbius aures | ut sumus in Ponto.' *Cic. ad Att.* I. xv. 2 'ut *Brundusio* profectus es, nullae mihi abs te sunt redditae litterae.' R. L. Gr. 1719.

insomnia, 'dreams' (not 'sleeplessness' (*Verpoorten*, *Lörs*) which

is usually 'insomnia, -ae,' 1st decl.) cp. Verg. Aen. IV. 9 'quae me suspensam insomnia terrent!'; the same complaint occurs P. I. ii. 45 'somnia me terrent veros imitantia casus, | et vigilant sensus in mea damna mei.'

l. 28. cp. IV. vi. 42; Theocr. II. 89 ἔρρευν δ' ἐκ κεφαλᾶς πᾶσαι τρίχες, αὐτὰ δὲ λοιπὰ | ὅστι' ἔτ' ἦς καὶ δέρμα.

l. 29. per, in the course of: R. L. Gr. 1183, 2034.

l. 30. nova . . . hiemps, the beginning of winter.

l. 32. queruli doloris, cp. Ibis 115 'nec corpus querulo nec mens vacet aegra dolore.'

l. 35. 'The fashion of my fate as it were a body that may be seen haunts and stands by me before my eyes to be conned over.' The nervous strength of this fine imagery may be compared with Blake's poem beginning 'My Spectre around me night and day | like a wild beast guards my way.' The poet pores over the idea of his shattered fortunes, and passes it in continual review before his mind. The somewhat bold metaphor in *legenda* (Ov. is not averse to bold metaphors, I. iii. 13 n.) is helped out by such a usage as Verg. Aen. VI. 754 'et tumulum capit, unde omnes longo ordine posset | adversos legere et venientum discere vultus' (cp. *ibid.* 34), 'he mounts a hillock from which he might be able to scan them all as they fronted him in long array, and learn each comer's look.'

l. 37. cultus, the outward characteristics of a people, their dress, habits of life, etc.

l. 38. cernimus . . . sim, for the change of number see iii. 7 n.

l. 39. querar . . . cum . . . ira, 'complain of Caesar's anger,' M. I. 733 'cum Iove visa queri.' X. 724 'questaque cum fatis.' Cic. Verr. II. 23 'queri cum multis, ita ut fit, incipiunt.'

l. 41. civiliter, i.e. mercifully; he has used such powers only as one citizen might against another, viz. the legitimate punishment of exile, and not deprived me of life, as his despotic authority enables him to do: cp. IV. iv. 13; M. XII. 577 'saevumque perosus Achillem | exercet memores plus quam civiliter iras.' By the moderation of his demeanour Augustus tried to conceal as much as possible from the Romans the fact that he was their master; it was his special pride to be regarded as a mere 'civis Romanus.' See Merivale IV. 100 ff.

odio . . . usus, cp. Nepos Alcib. 5 'in captos clementia fuerant usi.'

IX.

The origin of the name Tomis. Addressed to the friendly reader: Intr. p. xxix.

Tomis, the form used by Ovid (see l. 33 and Heinsius' n., P. IV. xiv. 59) or Tomi, in later times Constantiana, called after the sister of Constantius, is the modern Anadol-Köi, near Köstendje, south of the mouth of the Danube. It was originally a Greek colony from Miletus (I. x. 41 n.), but in the time of Ov. slight traces only of the Greek language and culture remained (V. vii. 51), and its population, who were *μυέλληες*, spoke mainly the Getic tongue. Latin was even less understood than Greek (V. vii. 53). Ovid here derives the name from Greek *τέμνω*, as it was supposed that here Medea in her flight from Aeetes cut up the body of her brother Absyrtus (Intr. p. xix).

SUMMARY.—This place was once a Greek colony of Miletus (1-4). But its name is more ancient, and bears record of the murder of Absyrtus. For here Medea put in when fleeing from her father Aeetes, and to check his pursuit cut up the limbs of her murdered brother and scattered them around the neighbourhood. Hence the name Tomis (5-34).

l. 3. *huc*, even to Tomis, the remotest, except Istros, of the Milesian colonies in this part of the Euxine, which were Apollonia, Anchialus, Odesus, Dionysupolis, Callatis, Istros. Kiepert, *Ancient Geography*, § 184. Bunbury, *Hist. Anc. Geogr.* II. 149, see my ed. of Bk. I. p. 90 ff.

l. 5. *posita*, 'to found' is frequently expressed by 'pono': F. IV. 72, 812; Hor. c. II. vi. 5; Verg. *Aen.* VIII. 53, cp. I. 264.

l. 7. *rate*, the Argo.

pugnacis . . . *Minervae*, 'Αθηνᾶ Ἀρεία (I. v. 76 n.); M. II. 752 'dei bellica,' 765 'belli metuenda virago'; F. III. 681 'armiferae Minervae.' The Argo was built by Argus, Tiphys, and Athene (Ap. Rhod. I. 109). 'A well-known terra-cotta relief in the British Museum represents Argus, Athene, and Tiphys building the Argo (see Birch, *Ancient Poetry*, p. 492).' Ellis on Catull. LXIV. 9.

l. 8. Hyginus fab. 9 (of the Argo) 'primum in pelagus deducta est haec navis.' Catull. LXIV. 11 'illa rudem cursu prima imbuit Amphitriten.' M. VI. 720 'vellera cum Minyis nitido radiantia villo | per mare non notum prima petiere carina.'

l. 12. *hospes*, the stranger, ὁ ξένος (i. e. Aeetes), as the Greek sentry calls him. The consternation of the sentry is well represented in the broken periods of the line.

Colchide, R. 509.

l. 13. *Minyae*, the Argonauts, probably so called after an ancient

Greek race who lived in the south of Thessaly near Iolcos, whence Jason started on his voyage. The race afterwards wandered to the north of Boeotia, and founded the powerful state of which the Minyan Orchomenus was the chief town. Grote I. 124.

solvitur aggere funis, the ship is anchored at the bow, and made fast to the shore by a cable (*funis* = 'retinaculum') from the stern. M. XIV. 445 'solvitur herboso religatus ab aggere funis.' Verg. Aen. VII. 106 'gramineo ripae religavit ab aggere classem.'

l. 15. *conscia* with *pectora*.

meritorum, 'her deserts.'

l. 16. *ausura*, i. e. the murder of her children, burning of Creusa, and boiling of Pelias.

l. 17. *superest* = 'abundat.' Cp. II. 69 'fama Iovi superest.'

l. 19. *tenemur*, 'we are caught.'

l. 23. *vicimus*, we have as good as conquered, so certain is the success that it is spoken of as realised. Cp. M. IV. 356 "' vicimus et meus est" exclamat Nais.'

l. 31. *que . . . et, τὲ . . . καί*, M. XV. 455 'tellusque et quicquid in illa est.' Verg. G. II. 119 'balsamaque et bacas . . . acanthi.'

novo, the fresh sorrow caused by the horrible death of his son will stop the father from further pursuit, as his first sorrow occasioned by the flight of Medea and Jason had started him.

l. 32. *moretur*, cp. H. XVIII. (XIX.) 20 (an imitation of this line) 'quaeque tuum miror causa moretur iter.' A. A. II. 226 'nec inceptum turba moretur iter.'

X.

Tomis in winter. Addressed to his friends in Rome generally: Intr. p. xxix. On the date see Introduction to this book.

SUMMARY.—I live in the midst of wild barbarian tribes. In summer the Danube keeps them off: but in winter vast fields of snow and ice cover the face of the country, the winds blow bitter and boisterous, the great Danube itself freezes so firmly that carts can cross it, even the sea is a mass of ice-fields which I myself have trodden, the ships, nay the very fishes are frozen up (1-50):—then the barbarian nomad hordes cross the river on the ice and carry desolation far and wide. Some they lead into captivity, others they slay with poisoned arrows, what remains they burn (51-66). We live in constant fear of war. The cultivation

of the soil is at a standstill. Such is the place chosen for my banishment (67-78).

l. 1. *istic*, in Rome.

l. 3. *stellis numquam tangentibus aequor*, stars that never set, the greater and lesser Bear; I. ii. 29 n.

l. 5. *Sauromatae*, *Σαυρομάται*, *Συρμάται*, or *Σαρμάται*, a Slavonic race north of the Danube; Kiepert, *Anc. Geog.* § 189.

Bessi, *Βεσσοί* or *Βησσοί*, a Thracian people, reduced by M. Licinius Lucullus, after the subjugation of Macedonia.

l. 6. join *non . . . digna*: cp. iv^b. 73 n.

l. 7. *medio*, that lies between us. Tomis lay south of the Danube, the wild tribes were north of it: cp. II. 191 ff. This line shows that Ov. had already passed a winter at Tomis.

l. 8. note the effective sigmatism intended to imitate the hissing sound of the flowing waters of the rapid Danube. (sup. iii. 13 n.)

l. 10. *marmoreo . . . gelu*, its marble covering of frost: cp. inf. 22, 47; V. ii. 66; F. IV. 918 'nec sic marmoreo pallet adusta gelu.'

l. 11. 'While north-wind and snow are preparing to take up their quarters in the North, then it is clear that these races are close upon the shivering pole.' *dum* indicates that it is in consequence of what is stated in this clause that the proposition in the following clause is obvious: R. L. Gr. 1665: cp. IV. iii. 23 'tunc subeunt curae, dum te lectusque locusque | tangit?' Tac. H. I. xxii. 1 'urgentibus etiam mathematicis, dum novos motus et clarum Othoni annum observatione siderum adfirmant.'

habitare, to become a constant inhabitant, like *καθῆσθαι* in Greek (Moschus II. 18): cp. Prop. II. xii. 17 'quid tibi iucundum est siccis habitare medullis?' Iuv. XIV. 268 'Corycia semper qui puppe moraris | atque habitas.'

l. 12. 'axis tremens' appears to mean the pole which makes all shiver, the effect being put for the cause, a mode of expression which sounds less harsh in English. Similar bold uses of adjectives are M. I. 147 'lurida terribiles miscent aconita novercae' (where aconite is called pale because it produces paleness); M. XIV. 198 'me luridus occupat horror' (Gk. *χλωρόν δέος*): M. VII. 529 'ignavos . . . aestus' (heat which makes drowsy): so 'gelida formido, pallida mors' etc., and in Sen. H. F. 694 among the train of human ills is mentioned 'morbus tremens,' disease that makes men tremble. Cp. inf. 44 n.

Of cold a similar expression is used II. 190 'Parrhasiae gelido virginis axe premor.'

l. 13. *iactam*, the piled, lying snow: cp. A. A. II. 231 'nec grave

te tempus sitiensque Canicula tardet | nec via per iactas candida facta nives': Am. I. vii. 58 'qualiter abiecta de nive manat aqua' (rightly explained as lying snow by Rappold, Zeitschr. f. d. österr. Gymn. XI. p. 802). Additional point is gained if we remember that in central and southern Italy snow hardly ever lies (except on the mountains) but melts generally on the same day that it has fallen.

l. 19. cp. V. vii. 49.

mala, cp. P. I. iii. 37 'Scythico quid frigore peius?'

bracis, wide trousers worn only by barbarians, Orientals, Gauls, Germans, and Slavs.

l. 21. **glacie pendente**, cp. M. I. 120 'ventis glacies adstricta pendit.'

l. 23. **nuda**. The wine is frozen so hard that when taken out of the vessel in which it is kept, it stands up preserving the shape of the vessel: cp. P. IV. vii. 8 'ipse vides rigido stantia vina gelu.'

l. 24. **hausta**, agreeing with **frusta**: 'haustus' would rather be expected.

bibunt, 'people drink': the subject is indefinite as in I. viii. 7; M. VIII. 732 'modo te iuvenem, modo te videre (people saw) leonem.'

l. 25. **vineti frigore**, 'frost-bound,' cp. P. III. i. 15 'tu glacie freta vincta tenes.'

l. 26. **aquæ fragiles**, ice.

l. 27. **papyrifero . . . amne**, the Nile: cp. M. XV. 753 'papyriferi septemflua flumina Nili': Plin. H. N. XIII. 11 'papyrum nascitur in palustribus Aegypti aut quiescentibus Nili aquis.'

l. 28. **multa per ora**. The Danube, like the Nile, had seven mouths: II. 189; M. V. 187 'septemplice Nilo'; Ammian. Marc. XXII. vii. § 44 'amnis vero Danubius . . . septem ostiis per hoc Scythicum latus erumpit in mare.' 'Of these the Nile has now two, the Danube five, of which two only are navigable' (Taylor).

l. 30. **tectis aquis**, 'with covered stream.'

l. 33. **novos pontes**, strange, unusual bridges of ice: P. IV. vii. 9 'ipse vides onerata ferox ut ducat Iazyx | per medias Histri plaustra bubulcus aquas.' Cp. Hdt. IV. 28.

l. 35. **credar**, poetic construction; R. L. Gr. 1421.

l. 36. **ratam . . . habere fidem**, 'to have established credit,' to be believed.

l. 37. **consistere**, cp. P. I. ii. 81 'ubi frigore constitit Hister.'

l. 38. **lubrica . . . testa**, a slippery crust of ice, apparently a translation of *θηγαλέον τρύφος* in a Greek epigram, Anth. Pal. VII. 542. See my critical edition, prolegomena p. xcvi.

l. 41. **Leandre**. Greek vocative of *Λήανδρος* found again A. A. II. 249. See Neue, Formenlehre, I. 78. The well-known story of how Leander of Abydos having fallen in love with Hero, a maiden of Sestos, fearing the anger of her parents, swam secretly across the Hellespont and was drowned (Verg. G. III. 258), has been retold by Byron, *Bride of Abydos*, canto II. 1.

l. 42. **crimen**, 'reproach'; IV. iv. 25; Am. II. xi. 35 'vestrum crimen erit talis iactura puellae.'

l. 43. **pandi**, twisting as they swim.

l. 44. **dura**, because of its effect in hardening the water into ice : sup. 11 n.

l. 45. **quamvis . . . insonet**, I. i. 25 n.

iactatis, sup. viii. 5 n.

alis. The winds are represented with wings in ancient works of art and by the poets : cp. P. I. v. 72 'quo Boreas pinna deficiente venit.' M. VI. 702 ff. The sigmatism suggests the whistling of the north wind.

l. 47. **inclusaeque gelu**, cp. P. IV. vii. 7 'ipse videt certe glacie concresecere Pontum.' Val. Flacc. IV. 721 ff. It is unnecessary with Wartenberg (p. 37) to suppose that Ovid's accounts of the cold of Tomis are rhetorical exaggerations. They have all the air of truth, and though it may be that the Danube does not freeze sufficiently every year to bear a horse and cart (xii. 30), the winters following Ovid's arrival may have been exceptionally cold. The following passage by the Odessa correspondent of the *Daily News* (copied in the *Manchester Guardian*, Jan. 24, 1889) may remove the scepticism of those who doubt the veracity of Ovid: 'The same icefield which imprisons all vessels in this port now extends unbrokenly on the one side of the Danube and on the other to the Isthmus of Perekop. Stretching out from the shore from five to thirty-five miles, it blocks about 300 miles of the most important section of the northern Black Sea littoral. The normal southern winter is only now at its commencement, and there is no reasonable prospect of the large British merchant fleet icebound here for the last month being released for many weeks to come. It is now thirty-three days since the mercury finally fell below zero, and there it steadily remains. It is a sheer loss of time for British shipowners to send their vessels here for the present, as many of them are doing. They cannot approach within many miles of the harbour, and in cruising off the ice-line they run the danger of being caught by drifting ice floes. When the thaw comes many of the outlying and ice-bound British steamers may be carried helplessly for great distances out to sea. A few of them are embedded in such dangerous positions near the shore that if an untoward wind set in with the break up of the ice

they may be helplessly driven aground. In some parts of the harbour the ice is nine feet thick.' See Shakspeare, Othello, act 3, sc. 3 'the Pontick sea, | whose icy current and compulsive course | ne'er keeps retiring ebb'; cp. Prickard on Aesch. Pers. 472 ff. for the freezing of the Strymon during the retreat of Xerxes.

in *marginē*, sc. *maris*: cp. M. I. 14 'nec brachia longo | *marginē* terrarum porrexerat Amphitrite.'

l. 49. Cp. Strabo VII. iv. 18 (of the winter cold of the Palus Maeotis) ὄρυκτοί τε εἰσιν ἰχθύες οἱ ἀποληφθέντες ἐν τῷ κρυστάλλῳ τῇ προσαγορευομένη γαργάμῃ, καὶ μάλιστα οἱ ἀντακαίοι, δελφίσι πάρισσοι τὸ μέγεθος.

l. 52. *redundatas flumine*, the waters that flow abundantly from the river, 'the brimming waters of the river': cp. F. VI. 402 'amne *redundatis fossa* madebat aquis.'

redundatas is a virtual deponent participle from the intrans. verb 'reundo,' R. 340, Madvig L. Gr. § 110, obs. 3.

l. 54 ff. The predatory mode of warfare among the Sarmatians described by Tacitus H. I. 79 is a good illustration of this passage.

l. 57. *alii* answers to *pars* (61) and *pars* (63): cp. Sall. Cat. II. § 1 'reges divorsi *pars ingenium*, *alii corpus* exercebant.' Verg. Aen. II. 399 'diffugiunt *alii* ad naves et litora cursu | fida petunt; *pars* ingentem . . . scandunt rursus equum.'

l. 63. *hamatis*, 'barbed.'

l. 64. *tinctile virus*, the poison with which they have been smeared, R. 379. The poisoned arrows are mentioned again, IV. i. 77; V. vii. 16; P. I. ii. 17; III. i. 26; IV. ix. 83; x. 31.

l. 65. *ferre*, φέρειν, of things; *abducere*, ἄγειν, of cattle.

l. 70. *rigido*, of the stiff earth unbroken by the spade, hence *rigido situ* = 'unbroken neglect.'

l. 71. cp. inf. xii. 14.

l. 72. *lacus* (λάκκος), vats used in making wine into which the juice flowed as it was squeezed out of the press-beam. From the 'lacus' the wine was next put into 'dolia' (casks), in which the fermentation took place; lastly it was bottled off into 'amphorae,' in which it matured. Cp. F. III. 558 'inque cavos ierant tertia musta lacus.'

l. 73. *negat*, cp. Verg. G. I. 149 'cum . . . victum Dodona negaret.'

Acontius, a youth of Ceos, when attending a festival at Delos, fell in love with an Athenian maiden Cydippe. In order to win her he threw in her way an apple on which he had written 'I swear by Diana that I will be Acontius' wife.' She picked up the apple, and having read the inscription, feeling herself bound by the obligation of the oath, swore to marry him. The story is retold in Morris' Earthly Paradise.

XI.

To his detractor and relentless enemy at Rome, against whom the Ibis was directed. Intr. pp. xxvi, xxix.

SUMMARY.—Inveterate enemy, when will your hostility cease? Is not my state wretched enough here in my bitter exile without the addition of your paltry enmity (1-20)? It is ill trampling upon one fallen thus low. I am but the shadow of my former self. Even the most hard-hearted cannot but feel pity for my misery (21-38). Busiris and Phalaris were not so cruel as you (39-54). Learn my tale of countless woes that you may glut your savage ferocity, and when you have learned it probe my wounds no more (55-64). Remember the fickleness of human fortune, and tremble lest you suffer a similar fate (65-74).

l. 1. **si quis**, a common way of mentioning a person anonymously: cp. I. vii. 1 n.

l. 2. **reum . . . agas**, I. i. 24 n.

dempto fine, unceasingly: cp. H. I. 50 'virque mihi dempto fine carendus abest.'

ll. 3, 4. cp. I. viii. 39 ff. and notes.

l. 3. **pastus**, cp. V. viii. 14; H. IX. 68 'efferus humana qui dape pavit equas.' Am. III. viii. 10 'praefertur nobis sanguine pastus eques.'

l. 5. **se porrigat**, cp. Iuv. VIII. 208 'credamus tunicae de faucibus aurea cum se | porrigat.'

l. 7. **inhospita**, ἀξέενα, see inf. xiii. 28 n.

l. 8. **suo**, her attendant.

Maenalis, Arcadian, from Maenalus, a mountain in Arcadia.

ursa, I. iii. 48 n.

l. 9. **nulla . . . commercia linguae**, inf. xiv. 47; V. x. 37. Later, however, he learned the Getic language (V. xii. 58), and composed in it a poem now lost in honour of the imperial family, P. IV. xiii. 19 ff.

l. 11. **avidis**, sc. 'caedis,' often used absolutely, e. g. H. IX. 37 of lions, XI. 118 of wild beasts, M. XIV. 75 of Charybdis, Hor. c. III. iv. 58 of Vulcan eager for battle.

l. 15. **ut**, concessive, R. 714 (d).

l. 16. **pigneribus**, his daughter and intimate friends (I. iii. 60 n.); cp. Milton, Lycidas 107 'ah! who hath reft, quoth he, my dearest pledge?'

l. 17. **nudam**, 'mere'; cp. M. XIII. 159 'operum nudum certamen,' a mere contest about achievements.

l. 18. Caesar's anger is an immeasurable misfortune, for 'longae regibus manus' (H. XVI. (XVII.) 166).

l. 19. *cruda*, unhealed because bleeding (*cruor*).

retractet = 'rescindere' l. 63, touches anew, re-opens: cp. P. I. iii. 16 'horret admotas vulnera cruda manus.'

l. 21. *causa*, lawsuit.

diserto, predicate attracted to *cuivis*, R. 537 (c): cp. H. XIV. 64 (with Palmer's note) 'quo mihi commisso non licet esse piae?' M. VIII. 406 'licet eminus esse | fortibus.' On 'disertus' = an accomplished speaker (the word possibly containing the same element as 'ars' and meaning properly accomplished in various directions), see Wilkins on Cic. de Or. I. § 94.

l. 24. *premunt*, press hard upon, bear down before them: the meaning is amplified in the next couplet.

l. 25. *fueram*, 'I once was,' see I. i. 80 n., H. Magnus in *Philologische Wochenschrift*, 1883, p. 273, Madvig's L. Gr. § 338 b, obs. 6.

umbram . . . cinerem. Ov. often in these poems speaks of himself in language appropriate to a dead person; for exile, a form of civic death, was death to him of all he cared for most: cp. l. 32 'manes,' I. vii. 38 n.; P. IV. xvi. 48 'desine, neu cineres sparge, cruenta, meos.' This graceful idea had been already used by Propertius, II. xii. 20 'non ego sed tenuis vapulat umbra mei,' and by Cicero ad Quint. frat. I. iii. 1 'quamdam effigiem spirantis mortui': cp. Soph. Oed. Col. 109 *οικτείρατ' ἀνδρὸς Οἰδίπου τὸδ' ἄθλιον | εἶδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας*.

l. 26. Insult to the grave is the mark of the most inveterate malignity: cp. Prop. IV. v. 77 'quisquis amas, scabris hoc bustum caedite saxis, | mixtaque cum saxis addite verba mala.'

l. 27. *certaret*, R. 722, 724, 726.

l. 28. *vinctus ad . . . equos*, cp. M. XI. 212 'quam dura ad saxa revinctam | vindicat Alcides.'

Haemonios, Thessalian (I. x. 30 n.): Achilles was the son of Peleus, king of Phthiotis in Thessaly. For the allusion see II. XXII. 395 ff.

l. 30. *simulacra*, 'phantom,' poetic pl. I. ii. 39 n.

l. 33. *puta . . . sit*. Note the conditional sequence, imperative in protasis (*puta* = 'si putes,' cp. on I. i. 47), pres. subj. in apodosis, cp. Am. III. xiii. 8 'adspice: concedas numen inesse loco' (where Ehwald wrongly reads 'concedes' from the early printed editions). With imperat. protasis are also found in the apodosis pres. indic. (A. A. III. 594), fut. perf. indic. (M. XII. 202), but most often fut. indic. (inf. 47; H. VII. 110; Am. II. ii. 40; A. A. I. 270, 477, 752; M. IX. 507, and many other instances).

- l. 34. see Intr. p. I.
 l. 35. *satia tua pectora*, cp. M. VI. 281 'satiague meo tua pectora luctu.'
 l. 38. 'yet there is one in whose opinion it has not sunk low enough.'
 l. 39. Busiris was a cruel king of Aegypt, who used to sacrifice all strangers at the altar of Iuppiter, and was finally himself killed by Hercules (M. IX. 183). Here there is a special reference to the sacrifice of Thrasius, see A. A. I. 647 ff. 'dicitur Aegyptos caruisse iuventibus arva | imbribus atque annos sicca fuisse novem, | cum Thrasius Busirin adit monstratque piari | hospitis adfuso sanguine posse Iovem. | illi Busiris "fies Iovis hostia primus" | inquit "et Aegypto tu dabis hospes aquam."'

illo, Phalaris, tyrant of Agrigentum in Sicily. Perillus or Perilaus, a craftsman, made a brazen bull for him, as a means of punishing his enemies in the manner described here. Perillus became himself the first victim of his own contrivance: cp. Ibis 437 ff.

Probably Busiris and Phalaris were stock examples of cruelty in the rhetorical schools, whence Ovid got them: thus they are similarly joined by Claudian in Rufin. I. 253 ff., cp. in Eutrop. I. 161, and Dracontius (in a *controversia*) Baehrens, Poet. Lat. Min. V. 143, l. 138 ff.: cp. Hor. epp. I. ii. 58; Iuv. VI. 486; Sen. Tro. 1106.

- l. 41. *quique*, Perillus.
 l. 42. *conciliasse*, 'recommend,' here without the accompanying dat., which is usual, as in IV. v. 14.
 l. 43. *imagine*, than its appearance indicates: cp. M. VII. 681 'usum | maiorem specie mirabere' dixit 'in isto.'
 l. 46. *hac*, R. 490.
perdes, 'you intend to slay.'
 l. 47. *ure*, protasis, the apodosis beginning at *mugiet* (sup. 33 n.): 'If immediately on shutting him in you burn him with a slow fire, he will bellow.'

l. 52. *praesens*, 'in person.'
imbue, 'initiate,' Callim. fr. 119 *πρῶτος ἐπεὶ τὸν ταῦρον ἐκαίνισεν*. A. A. I. 653 'et Phalaris tauro violenti membra Perilli | torruit. infelix inbuit auctor opus.' For the use of 'imbuo' see P. II. i. 65 'imbuelo Scythicas si non prius ipse sagittas.'

l. 54. *geminos*. The cries uttered were a mixture between the screaming of a man and the roaring of a bull: so M. XII. 496 'quid membra inmania prosunt? | quid geminae vires?' of the Centaur, half man half horse. The story points to human sacrifice to Moloch in Sicily.

ore tremente, cp. Am. III. vi. 72 'edidit indignos ore tremente sonos.'

l. 56. *quisquis is es*, a formula found inf. xii. 43; Ibis 9; H. XIII. 65; M. XIII. 468; F. VI. 731; Tibull. II. iii. 33.

l. 61. Supposing Ulixes were to have been compared with me, will you find that the anger of Neptune was in the past less than that of Iuppiter (Augustus) is at present towards me? Cp. I. ii. 9 and v. 57.

l. 63. *rescindere*, 'to break open again,' properly of wounds, to which metaphor he returns (l. 19): the word is used in the same way metaphorically M. XII. 538 '*quid me meminisse malorum | cogis et obductos annis rescindere luctus.*' Hor. epp. I. iii. 32 '*an male sarta | gratia nequiquam coit et rescinditur?*'

l. 66. *cicatricem ducere*, to form a scar, heal over: P. I. iii. 15 '*tempore ducetur longo fortasse cicatrix; | horrent admotas vulnera cruda manus.*'

l. 73. *quod*, sup. iii. 27 n.

XII.

A description of spring at Tomis. Addressed to the friendly reader, Intr. p. xxix. See Wartenberg, p. 40.

SUMMARY.—The long Scythian winter ends, and spring with all her joyous sights and sounds appears once more. Here in this desolate spot there is little of the beauty of scene and stir of life renewed which in Italy attend her (1-24). Happy who see spring at Rome! my sole delight is that the breaking-up of winter's frost opens once more the sea to mariners, so that haply I may hear news from my country (25-44). With what joy shall I hear of Caesar's triumphs! who brings such tidings shall find shelter in my home. May Caesar soon restore to me my real home in Italy (45-54).

l. 1. *Zephyri*. The west-winds which began to blow at the beginning of February are referred to as the sign of spring's approach by Hor. epp. I. vii. 13.

annoque peracto, 'and now that the year has gone round the winter of Tanais is slowly retiring long beyond parallel.' The old Roman year began with March, Mommsen R. H. I. 218; Peter's *Fasti*, Einleitung, p. 19.

l. 2. *abscedit vix* = 'tarde abscedit,' the adverb misplaced, iv^b. 73 n.

Tanaitis. The Tanais flows into the palus Maeotis (sup. iv^b. 49); here the adj. is used loosely for Scythian.

l. 3. *Aries*, the ram from whose back Helle fell into the Hellespont, became the constellation which the sun enters on March 22nd (xi kal.

April.), thus constituting the vernal equinox. The story is told F. III. 851 ff.

l. 4. = F. III. 878.

l. 8. *vernāt*. The word means to do anything in the spring, thus e.g. it is used of serpents then putting off their slough (Plin. H. N. VIII. xli. 3), here of birds singing: cp. Sen. Oet. 380 'alta silvas forma vernantes alit.'

l. 9. Progne killed her own son Itys and served him up to her husband Tereus, for which she was turned into a swallow.

l. 11. cp. M. I. 123 'semina tum primum longis Cerealia sulcis | obruta sunt.'

l. 13. *movetur*, 'pushes forth.' Cp. F. I. 152 'et nova de gravido palmite gemma tumet.'

l. 14. cp. sup. x. 71. With the arrangement of the words *est vitis—vitis abest, est arbor—arbor abest*, cp. Am. I. ix. 1 'militat omnis amans, et habet sua castra Cupido: | Attice, crede mihi, militat omnis amans.' F. IV. 365 'qui bibit inde, furit: procul hinc discedite quis est | cura bonae mentis: qui bibit inde, furit.'

l. 17. *istic*, here in Rome where his thoughts are.

ludis. At the beginning of spring there were at Rome a succession of festivals following upon one another (*ex ordine*), such as the Megalesia, Cerealia, Palilia, Floralia, during which legal business was suspended (*otia fori* = 'iustitium'): cp. F. IV. 187 'scaena sonat ludique vocant. spectate, Quirites, | et fora Marte suo litigiosa vacent.' The Quinquatrus maiores, the great spring holiday, fell on March 19th; see Mayor, Iuv. X. 115.

l. 18. *verbosi . . . fori*, cp. IV. x. 18.

l. 19 ff. Cp. A. A. III. 383 'sunt illis celeresque pilae iaculumque trochique | armaque et in gyros ire coactus equus; | nec vos Campus habet, nec vos gelidissima Virgo, | nec Tuscus placida devehit amnis aqua.'

l. 19. *usus equi*, though the abl. is commoner, the gen. with 'usus' is found in Ovid, Livy, and later writers: cp. F. II. 297 'nullus adhuc erat usus equi'; *ibid.* 500 'nec facis usus erat'; other instances are IV. 620, 657, 693; V. 592; VI. 657. See Schöll in Archiv für lat. Lexicographie II. 212.

The reference is to the exercises in riding and under arms which took place in the Campus Martius, such as the Ludus Troiae described by Verg. Aen. V. 545 ff., and the Equiria, which took place on March 14th (F. III. 519).

levibus armis = 'campestribus armis' (Hor. A. P. 379), arms used

in sham fights, so 'leve proelium' (Caes. B. G. VII. 36) means a skirmish.

l. 20. *pila* . . . *trochus*, games of ball were popular among the Romans, and of many kinds; the hoop, which was said to be of Greek origin, was also much in vogue; cp. II. 486, and see Wilkins on Hor. A. P. 380.

vertitur, 'is sent spinning,' with both *pila* and *trochus*.

l. 21. *oleo labente*, oil drips or spreads over the bodies of those who use it; the expression is from Verg. Aen. III. 281 'exercent patrias oleo labente palaestras.' Wrestlers anointed themselves with oil.

l. 22. after the exercises a bath was usually taken: see Wilkins, Primer of Roman Antiquities, p. 37 ff.

The Aqua Virgo was an aqueduct which brought its water from a source at the eighth milestone on the Via Collatina, and discharged it at the Campus Martius. The origin of the name is said to have been that the spring was pointed out by a girl to some thirsty soldiers (Frontinus de aquaed. I. 10), 'but it more probably came from the supposed purity of its waters' (Keightley on F. I. 464). See Middleton's Ancient Rome p. 470, and cp. A. A. III. 385 (quoted on l. 19 sup.).

l. 23. *scaena* = 'theatrum.' *viget*, 'is alive.'

favor ardet, 'the applause waxes hot.'

l. 24. Business is forsaken for pleasure. The three theatres are those of Pompeius (Middleton, p. 293), Marcellus (ibid. p. 296), and Cornelius Balbus (ibid. p. 298), the three fora the forum Romanum, Iulium, and Augusti (i. 27 n.): cp. Mart. III. xxxviii. 4 'atque erit in triplici par mihi nemo foro.'

l. 25. *est*, 'it is possible,' sup. iv. 55.

l. 27. These are the pleasures of Rome in spring; but I must be content with less delights, the thawing of the snow and ice, and the power once more to drink water that has not to be dug out from the frozen tank.

l. 28. *durae*, frozen.

fodiantur, consecutive subj. denoting the characteristic of the water, R. 704. Cp. sup. x. 26.

l. 29. *concrescit*, sup. x. 29.

l. 30. sup. x. 47 n.

l. 31. *incipient*, conditional, R. 651.

tamen, though Tomis is so remote.

adnare, cp. Verg. Aen. I. 538 'huc pauci vestris adnavimus oris.' The use is found also in prose, Cic. de rep. II. iv. 9 'quod ubique gentium est, ut ad eam urbem possit adnare.'

- l. 34. These are the questions regularly put to strangers in Homer: e. g. *Od. I. 170*; *III. 71*; *IX. 252*.
- l. 35. *mirum ni*, *R. 747*.
- l. 37. *tantum*, so vast a tract of sea as lies between Rome and Tomi.
- l. 38. *portibus orba*, cp. *sup. ii. 11*; *IV. iv. 58*.
- l. 40. *huius*, i. e. 'certe vox gratior erit huius qui Latine loqui scierit.'
- l. 41. *fas*, 'it is possible.'
ab ore freti, from the Thracian Bosporus.
- l. 42. *certo*, 'steady.'
- l. 44. *parsque gradusque*, a factor in my news and a means of communicating it to me.
- l. 46. *Caesaris*, Tiberius, who had gone to Germany to avenge the defeat in A. D. 9 of P. Quintilius Varus. See Wartenberg, p. 41.
Latio Iovi = 'Iovi Capitolino.'
- l. 48. *ducis*, Augustus, under whose auspices Tiberius fought.
- l. 49. *non vidisse*. Prose would require 'me non vidisse,' but the poets, especially Ovid, often omit the acc. with the infin., in imitation of the Greek idiom: cp. *P. I. iii. 67* 'non doluit patria Cynicus procul esse Sinopeus,' and see Bucht, *De usu infinitivi apud Ovidium, Vpsaliae*, 1875, p. 19.
- l. 51. The word 'home' in l. 50 causes him to break out 'is the home of Naso now in Scythia, and does my punishment inflict upon me a place of its own for dwelling instead of my rightful home?'

XIII.

On his own birthday, March 20th. Addressed to the friendly reader, *Intr. p. xxix*. Cp. *Hor. c. IV. 11*; *Tibull. I. 7*; *II. 2*.

SUMMARY.—Once more my birthday has come round. Shame that it should have followed me into exile: rather I should have died before (11–10). Must I greet it with the usual marks of joy? For joy now I have no heart: signs of mourning rather besit me. May my birthday never visit me again in Pontus (11–28).

l. 9. *in relinquendo*, 'at the time of my leaving the city': 'in' with abl. of time is common (*R. L. Gr. 1968*, *Hau, De casum usu*

Ovidiano p. 110), but I know of no other instance where it is followed by the gerund.

l. 11. *tibi cum Ponto*, R. 479, L. Gr. 1152.

l. 13. *solitum moris honorem*, 'the usual honour that custom pays to you': 'mos' is used specially of rites sanctioned by religious usage, Festus, s. v. (Fontes iuris p. 246, ed. Bruns) 'mos est institutum patrium, i. e. memoria veterum pertinens maxime ad religiones caerimoniasque antiquorum.'

l. 14. A white dress was worn on festivals. (Cp. sup. iv. 34 n.)

l. 16. *sonet*, the crackling of the incense was a good omen.

l. 17. *liba*, cakes of meal, honey, and oil or milk which were offered to the Genius on the birthday: cp. IV. x. 12; Tibull. II. ii. 8 'atque satur libo sit (sc. the Genius) madeatque mero.'

Join *proprie . . . notantia*, 'the special mark of' (iv^b. 73 n.).

l. 19. *positus*, 'circumstanced.'

l. 21. *funeris ara*, not the sepulchral altar to the Di Manes, but the pyre itself which in shape resembled an altar, as in Ibis 104 'iam stat, ut ipse vides, funeris ara tui.' M. VIII. 480 'ante sepulcrales infelix adstitit aras.' Verg. Aen. VI. 177 'aramque sepulcri | congerere arboribus caeloque educere certant.'

ferali cincta cupresso, the funeral piles were flanked or dressed with cypress wood that its smell when burning might overpower that of the corpse: Verg. Aen. VI. 215 'ingentem struxere pyram, cui frondibus atris | intextunt latera, et feralis ante cupressos | constituunt.' See Becker-Göll, Gallus III. p. 526.

l. 22. *rogis*. 'Rogus' is the pure Latin, 'pyra' the Greek word for the pyre: the old distinction that 'rogus' is the pyre when burning, which is 'pyra' before ignition, is false. Becker-Göll, III. p. 525.

l. 28. *falso nomine*, *Εὔξεινος* = kind to strangers, hospitable, whereas this sea is really the reverse (sup. xi. 7): 'Ἄξεινος, the original and more appropriate name of the sea, is given IV. iv. 56 'dictus ab antiquis Axenus ille fuit.' Cp. Pind. P. IV. 361 *σὺν Νότου δ' αὔραις ἐπ' Ἀξείνου στόμα πεμπόμενοι ἤλυθον*. See on I. x. 41.

XIV.

This poem is addressed to a literary friend, who seems to have undertaken to supervise the publication of this book at any rate of the *Tristia*, if not of the whole: it is very probable that he is the celebrated C. Iulius Hyginus, 'praefectus' of the Palatine Library, himself a man of

letters, who is mentioned by Suetonius de illustr. gramm. 20 as 'familiarissimus Ovidii poetae' (Graeber II. 13). In writing to such a man the apologies for any possible faults of style are natural enough. Further, as the poet begins this book (el. 1) by regretting that his work cannot hope to find a place in the public libraries, over the chief of which Hyginus presided, so he closes it by giving reasons why his friend may not fear to put it on his private shelves.

This poem cannot be assigned with Lorentz (p. 42) and Wartenberg (p. 63) to Brutus, for it is not Ovid's practice in the *Tristia* to address two poems in the same book to the same person.

SUMMARY.—Patron of new poets, do you add my works still to your library? Take them in; for though I am exiled, no sentence has gone out against my verses. Through them a part of me at least can still visit Rome (1-18). My *Metamorphoses* was left unfinished at my departure; and still wants the last touches (19-24). Receive this third book of the *Tristia*, making allowance for the unfavourable circumstances under which it was written. My misfortunes have checked the flow of fancy (25-36). Books here I have none, and none to lend a sympathetic ear. The enemy is at the gate while I write (37-42). The very purity of my Latin I fear is becoming tainted by contact with foreigners. Receive then my book with all indulgence (43-52).

1. 1. *antistes*, properly the overseer or high-priest of a temple, here the guardian of poets, with special reference to the sacred character of the art of poetry (ii. 4 n.). Cic. de or. I. § 202 'conquirimus enim virum . . . qui primum sit eius artis (i. e. eloquence) antistes.'

1. 2. *quid facis*. Before entering into particulars the poet begins with a general question, as is done by Horace, epp. I. iv. 1 'Albi, nostrorum sermonum candide iudex, | quid nunc te dicam facere in regione Pedana?'

1. 5. *conficis* = 'colligis.' Cic. ad Att. I. 7 'et velim cogites, id quod mihi pollicitus es, quemadmodum bibliothecam nobis conficere (to collect a library.—Boot) possis.' *ibid.* XII. 37 'hortos mihi conficias necesse est.' The friend, who is *vatum studiose novorum* a collector of the works of new poets, is asked whether he is collecting the poems of Ovid amongst others.

exceptis . . . solis, the *Ars Amatoria*: cp. sup. i. 65, and i. 4 n.

1. 6. cp. Ibis 5 'nec quemquam nostri nisi me laesere libelli, | artificis periit cum caput Arte sua.'

l. 7. **immo** always expresses dissent from what was said before (see Ramsay, Plautus Mostellaria excursus iv): thus it is found after questions introduced by 'numquid' (Cic. Rosc. Am. xviii. § 52 'num quid est aliud? immo vero, inquit, est: nam istum exheredare in animo habebat'), to which **ecquid** is here equivalent, hence the question is really negative: cp. Plaut. Most. IV. iii. 4 'ecquid placeant, me rogas? immo hercule vero perplacent.'

l. 8. **corpus**, my person. The exiled and absent poet is still present at Rome in the person of his poems, which are his offspring (l. 14).

l. 9. **dicta** = 'indicta': Liv. XXV. iii. 13 'multam dicere.'

libellis, regularly used by Ovid of the separate books of his works (Prolegomena to ed. crit. p. xi).

l. 12. **urbe**, R. 486.

l. 13. Pallas was fabled to have sprung in full armour from the brain of Zeus: F. III. 841 'an quia de capitis fertur sine matre paterni | vertice cum clipeo prosiluisse suo?'

l. 15. **orba parente est**, cp. I. vii. 35. Perhaps the idea is adapted from Prop. IV. xi. 75 'fungere maternis vicibus pater: illa meorum | omnis erit collo turba ferenda tuo.'

l. 17. **tres . . . nati**, the three books of the *Ars Amatoria*: cp. I. i. 111, and sup. 5 n.

contagia nostra secuti, 'that have contracted pollution from me.'

l. 18. **turba**, sc. 'librorum:' I. i. 109.

l. 19. **mutatae . . . formae**, 'the changes of shape' transformations, is Ovid's rendering of the Greek titles of works adapted by him, *μεταμορφώσεις* (Antonius Liberalis), and *ἑτεροιούμενα* (Nicander of Colophon): cp. M. I. 1 'in nova fert animus mutatas dicere formas | corpora.'

l. 20. cp. I. vii. 38 n. Ovid's 'funus' was his departure from Rome into exile. At that time his *Metamorphoses* was unfinished, and in his disgust, if what he says in I. vii. 15 ff. is to be believed, he burnt his copy of the work. Perhaps Vergil's dying wish that the *Aeneid* should be burnt was before him. But as other copies survived, the poem was preserved, and thus he speaks of it as being saved from the burning. Wartenberg (Quaestt. p. 22) supposes that the whole story of the burning is a poetic fiction, since Ovid was not a man likely to defraud posterity of his productions.

l. 22. **certius . . . nomen**, 'a surer reputation from its writer's finishing touch.' The phrase 'nomen habere' is frequent in Ovid (Tolkiehn, Quaestt. ad *Heroides*, p. 96).

l. 23. *incorrectum*, ἀπαξ εἰρημένον: see appendix to Bk. I, p. 106 on I. v. 28.

in *ora*, cp. M. XV. 878 'ore legar populi.'

l. 24. *tamen*, if in spite of Caesar's displeasure my works are still read.

l. 25. *hoc . . . nescio quid*, 'this trifle,' i. e. this book of the *Tristia*. 'nescio quis' (R. 755) is often used in a depreciating or contemptuous sense: cp. I. ii. 85; M. VII. 39 'prodamne ego regna parentis, | atque ope nescio quis servabitur advena nostra?'; XIII. 844 'nam vos narrare soletis | nescio quem regnare Iovem.'

l. 26. *diverso*, a remote part of the world: cp. sup. ii. 12.

l. 32. *ducere*, the metaphor is from drawing out the threads in spinning; see on I. xi. 18.

l. 34. *vena*, sup. vii. 16 n.

l. 36. *periit*. Ovid lengthens the final -it of 3rd sing. perf. indic. of compounds of 'eo,' reviving a scansion often found in Plautus, and once in Ennius (see Nettleship in Conington's Vergil, Vol. III on the lengthening of short final syllables). This may have been the original quantity, as the Oscan and Umbrian perfects ended in -eit (Mayor on Iuv. X. 11, Munro on Lucr. III. 1042), and inscriptions present such forms as 'redieit' (C. I. L. I. 541, Neue, Formenlehre II. 507). The supposition that 'the 3rd sing. originally ended in -ët' (King and Cookson, The Principles of Sound and Inflexion, p. 469) seems to me to have little to recommend it.

situ, 'disuse.'

l. 37. *inviter*, 'be cheered.' Nettleship (Journal of Philology, V. 20-22) shows that to cheer is the older meaning of this word, supposing that 'invitare' is formed from 'vita' as 'informare' from 'forma.' He quotes as good examples of this meaning Plaut. Amph. I. i. 130 'mira sunt, nisi invitavit sese in cena plusculum.' Verg. G. I. 302 'invitat genialis hiemps curasque resolvit.'

l. 39. *recitem*, sup. vii. 23 n.

l. 41. cp. I. i. 41; xi. 37.

l. 42. cp. IV. i. 69; V. ii. 70 for the state of siege in which the inhabitants of Tomi lived.

l. 46. sup. i. 17 n.

l. 48. *Geticis . . . modis*, he did subsequently write a poem in the Getic language in praise of the imperial house, P. IV. xiii. 19 ff.



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