

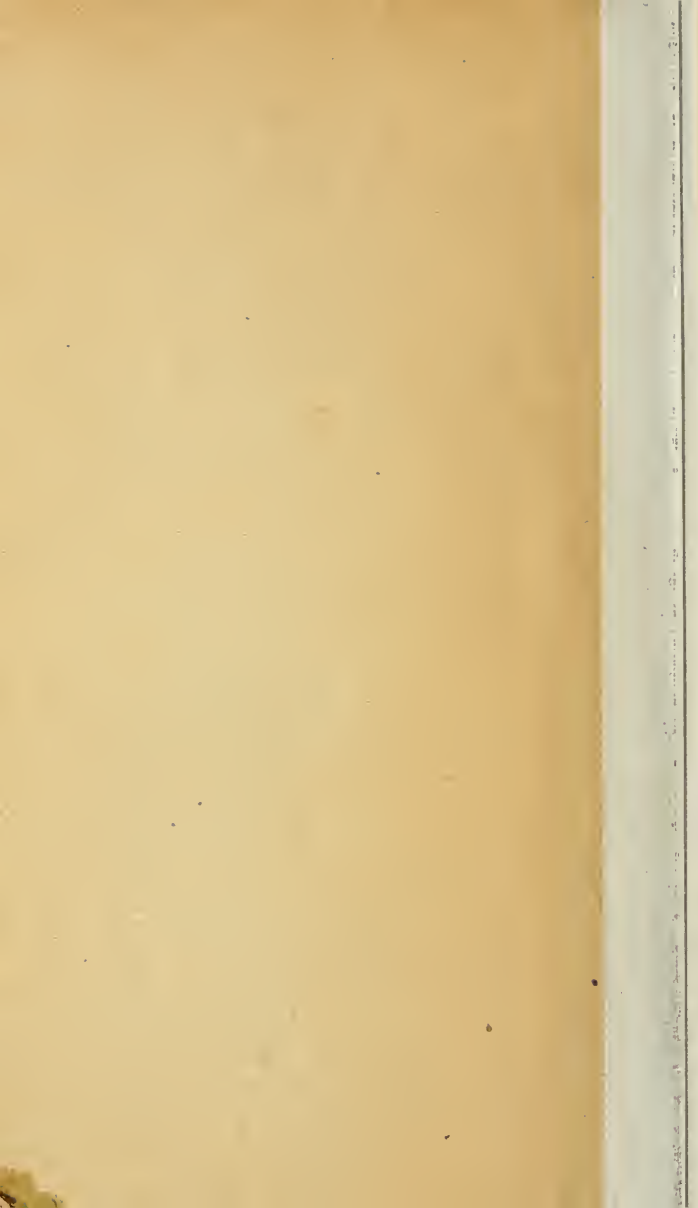
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BOOKSELLER,

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THE FASTI ;

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CALENDAR OF OVID.

BOOK THE FIRST.

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THE festivals,¹ arranged throughout the Latian year,² together with their origin and the constellations as they set beneath the earth and rise, I will celebrate. Receive, Cæsar Germanicus,³ this work with benignant aspect, and direct the course of my timid bark;⁴ and not disdaining a mark of attention thus slight, be propitious to this act of duty consecrated to thee. Thou wilt here review the sacred rites brought to light from the ancient annals,⁵ and see by what memorable fact each day has been distinguished. Here, too,

¹ *The festivals.*—Ver. 1. Literally, 'The times,' as set out for observance, and arranged for particular purposes.

² *The Latian year.*—Ver. 1. The Latian year here spoken of was the Julian or solar year of 365 days and a quarter; so called because instituted by Julius Cæsar. (See Introduction.) The month of January received its name from the god Janus, and has retained it from the days of Numa to the present time, with an interval only in the reign of the Emperor Commodus, who called it 'Amazonius,' in honour of his mistress; but on his death the former name was restored by a decree of the senate. Latium was the name of that part of Italy in which Rome was situated.

³ *Cæsar Germanicus.*—Ver. 3. He was the son of Drusus Claudius Nero, and was adopted by his uncle Tiberius, at the express request of the Emperor Augustus. Drusus, the father of Germanicus, having died shortly after his victory over the Germans, the senate conferred the title of Germanicus on his descendants. Germanicus died at an early age, and was the father of the Emperor Caligula.

⁴ *Timid bark.*—Ver. 4. Gower translates these lines in the following manner—

'Germanic Cæsar! Oh, accept our charge
With smooth aspect, and guide my feeble barge.'

Massey gives them in a single line—

'Support Germanicus, my feeble wing.'

While the one caricatures the metaphor, the other abandons it altogether.

⁵ *Ancient annals.*—'Annalibus—priscis.' Ver. 7. The Roman annals

thou wilt find the household festivals peculiar to thy own family.⁶ Often must thy sire, often thy grandsire,⁷ become the subjects of thy perusal. The rewards of honour distinguishing the painted calendar,⁸ which they bear, thou too, with thy brother Drusus,⁹ shalt obtain.¹⁰ Let others sing the arms of Cæsar; we will sing the altars¹¹ of Cæsar, and those days which he has added¹² to the festivals. Do thou favour me while endeavouring to recount the praises of thy kindred, and dispel from my breast its trembling fears. Show thyself propitious to me; then wilt thou have given me energy for my verses, for according to thy countenance does my genius stand or fall. My page,¹³ about to be submitted to the judgment of a prince thus learned, is moved *with awe*, as though sent to the Clarian God¹⁴ to be perused. For we

before the time of Ovid, were compiled by Hemina, Claudius, Afranius, Ennius, Attius, Quadrigarius, Piso, Fannius, Fenestella, Laberius and Licinius. The principal annals were named 'Annales Maximi.' They were open to public inspection, and were kept by the Pontifex Maximus. At their discontinuance, in the time of Sylla, they amounted to eighty volumes.

⁶ *Thy own family.*]—'Vobis.' Ver. 9. Either the Claudii, his family by birth, or the Julii, his family by adoption.

⁷ *Thy grandsire.*]—Ver. 10. Augustus, who had adopted Tiberius.

⁸ *The painted calendar.*]—Ver. 11. 'Pictos Fastos.' The Roman books were often decorated with colours, especially red; whence our word 'rubric.' These were most probably the 'Fasti Consulares,' kept in the temple of Janus, and not the 'Fasti Calendares,' which were originally only a calendar marking the days of religious observance.

⁹ *Drusus.*]—Ver. 12. Drusus was the son of Tiberius, and the adoptive brother of Germanicus. The superior merits of the latter are supposed to have excited the jealousy of Tiberius, and to have caused his death by poison.

¹⁰ *Shalt obtain.*]—Ver. 12. 'Feres.' Literally, 'shalt bear.' It was a high honour to be mentioned in the 'Fasti,' or annals; and the erasure of a name from them was a mark of extreme degradation.

¹¹ *Altars.*]—Ver. 13. Built and consecrated by Augustus; the passage most probably refers to the dedication by that Emperor of the altar of Concord.

¹² *He has added.*]—Ver. 14. Either by the revival of festivals; or by the institution of them in honour of the gods or of himself.

¹³ *My page.*]—Ver. 19. 'Pagina.' This word is very appropriate, as paged books had been recently introduced into common use by Julius Cæsar, in substitution for those of the scroll form.

¹⁴ *The Clarian God.*]—Ver. 20. The oracle of the Clarian Apollo was at Claros, near Colophon, in Asia Minor. According to Tacitus, it was consulted by Germanicus, to which circumstance the poet probably here alludes.

have felt how great is the fluency of thy polished eloquence, when it bore civic arms¹⁵ in behalf of the trembling accused. We know, too, when inclination has impelled thee towards our arts,¹⁶ how copious the streams of thy genius flow. If it is lawful and right,¹⁷ do thou a poet guide the reins of a poet, so that under thy auspices the whole year may proceed favourably.

When the founder¹⁸ of the city divided the periods, he appointed that there should be twice five months in his year. In good truth, Romulus, thou wast better acquainted with arms than with the stars, and thy greater care was to conquer thy neighbours. Yet, Cæsar, there is a reason which may have influenced him, and he has a *ground* on which he may defend his error. That period which is sufficient *to elapse* until the infant can come forth from the womb of its mother, he determined to be sufficient¹⁹ for the year. During so many months after the funeral of her husband, does the wife keep up²⁰ the sad emblems of mourn-

¹⁵ *Civic arms.*]—Ver. 22. According to Suetonius and Dio Cassius, Germanicus had pleaded in public with considerable success; indeed, every young man of the patrician class who pretended to any talent pleaded for his friends. Gower translates these lines thus—

‘For we did taste those sweets your lips let fall,
When you did plead in causes criminall.’

¹⁶ *Our Arts.*]—Ver. 23. Germanicus made a Latin version of the astro-nomic poem of Aratus, which is still extant, and, according to Suetonius, he wrote several Greek comedies.

¹⁷ *Right.*]—Ver. 25. ‘Si licet et fas est.’ This expression is strictly equivalent to, ‘as far as consists with laws, human and divine,’ or, ‘with law and good conscience.’

¹⁸ *The founder.*]—Ver. 26. Romulus. On the year of Romulus, see Introduction.

¹⁹ *To be sufficient.*]—Ver. 34. That is to say ten lunar months. Ovid is here in error; as ten lunar months would be at least fourteen days less than the complete ten months of the original Roman year.

²⁰ *Keep up.*]—Ver. 36. ‘Sustinet in vidua tristia signa domo.’ ‘Sustinet’ may mean either that she ‘wears’ the mourning garments, or that she ‘keeps up’ the emblems of mourning, such as the cypress branches hung up in the house, and exclusion from society. Numa regulated the time of mourning by the degree of kindred, and appointed to the widow the longest period, that of ten months, because that was the length of the original year, so that the poet has, in fact, here put the effect for the cause. Gower thus translates these lines—

‘That time the widow, from the fatal burning
Of her dead mate, did wear the signs of mourning.’

ing in her widowed home. This then the care of Quirinus, arrayed in the regal robe,²¹ regarded when he gave to the rude people²² the ordinances pertaining to the year.²³ The first month was that of Mars;²⁴ the second that of Venus; she, the origin²⁵ of his family, he, the sire of *Romulus* himself. The third month was called from the aged,²⁶ the fourth from the name of the young;²⁷ the rest that follow were denoted by their numerical place.²⁸ But Numa²⁹ passed by neither

²¹ *Clad in the regal robe.*—Ver. 37 ‘Trabeati.’ Literally, ‘clad in the trabea.’ The ‘trabea’ was a ‘toga,’ or robe, ornamented with purple horizontal stripes, and was worn by kings, consuls, and augurs. It very probably derived its name from the bars, or stripes, ‘trabes.’ Servius (Comm. *Æn.* VII., 612) mentions three kinds—one wholly of purple, sacred to the gods; another of purple and white; and another of purple and red, or saffron, worn by the augurs. The purple and white was the royal robe, and is assigned especially to Romulus, who is supposed to have derived the use of it from the Latin kings. It was worn by the consuls on festivals and public solemnities, such, for instance, as the opening of the temple of Janus. The ‘equites,’ or equestrian order, wore it on public festivals. The emperors, of whom Julius Cæsar was the first who assumed it, wore it entirely of purple.

²² *Rude People.*—Ver. 38. ‘Populis,’ perhaps, means ‘tribes,’ or ‘clans,’ not yet fused into one people.

²³ *Pertaining to the year.*—Ver. 38. This may mean the rules and ordinances which were to be observed during the succeeding year, till Romulus again met his people, or the general regulations regarding the year, for future observance. The latter is the preferable sense.

²⁴ *Of Mars.*—Ver. 39. The Roman year originally began in March.

²⁵ *She, the origin.*—Ver. 40. Venus, the mother of Æneas, was the ancestress of Romulus; Mars was his father. The poet here derives the name of March from ‘Mars,’ and the month of April (anciently written ‘Aphrilis’) from ‘Aphrodite,’ the Greek name of Venus, and formed from ἀφρός, ‘sea-foam,’ whence she is fabled to have sprung. He, perhaps, coined this very far-fetched derivation to please the Cæsars, who were said to have sprung from Venus through Æneas.

²⁶ *From the aged.*—Ver. 41. May—‘Maius,’ or ‘Majus,’ as anciently spelt, he derives from ‘the aged,’ who were called ‘majores natu.’ ‘More stricken,’ or ‘greater in age,’ would be the nearest literal translation.

²⁷ *The name of the young.*—Ver. 41. June, ‘Junius,’ he derives from the young, who were called ‘juniores,’ or ‘juvenes.’

²⁸ *Numerical place.*—Ver. 42. July, in the old year here spoken of, was ‘Quintilis,’ ‘fifth month.’ August was ‘Sextilis,’ ‘sixth month,’ and the names September, October, November, and December are respectively compounds of the numerals Septem, Octo, Novem, Decem, seven, eight, nine, and ten.

²⁹ *Numa.*—Ver. 43. Numa Pompilius was a Sabine by birth, and the second king of Rome. He added two months, January and February, to the year of Romulus.

Janus nor the shades²⁹ of his ancestors, and added two to the ancient months. That, however, you may not be ignorant of the privileges³⁰ of the various days, every light-bearing *day*³¹ has not the same office; that will be inauspicious throughout which the three words³² are not spoken, that auspicious throughout which it will be allowable for suits to be pleaded by law. But do not suppose that its own privileges last throughout the whole day; that which now will be auspicious, in the morning was inauspicious. For as soon as the entrails have been offered to the Deity, it is lawful to speak upon every subject,³³ and the Prætor, honoured *by his office*,³⁴ then has his decrees unobstructed. There is also the day on which it is the usage to shut the people within the *polling inclosures*³⁵ for the purposes of election. There is also the *market day*³⁶ which always

²⁹ *The shades.*—Ver. 43. ‘Avitas unbras.’ This alludes to the ‘feralia’ or rites to appease the ‘Manes,’ or shades of the dead, described in the second book, ver. 533, and following.

³⁰ *The privileges.*—Ver. 45. The ‘Jura’ were the distinctive rights or privileges given to certain days by public order.

³¹ *Light-bearing day.*—Ver. 46. ‘Lucifer’ is properly ‘the morning star.’ As introducing the day, it is here put for the day itself.

³² *The three words.*—Ver. 47. On the subject of the ‘auspicious and inauspicious days,’ and the ‘three words,’ (‘dies fasti’ and ‘nefasti,’ and the ‘tria verba,’) see Introduction.

³³ *Speak upon every subject.*—Ver. 51. On this subject see Introduction, in which reference is also made to the office of the Prætor, alluded to in the next line.

³⁴ *Honoured by his office.*—Ver. 52. ‘Honoratus,’ ‘Honoured,’ or, as we should say, ‘Right worshipful, or right honourable.’ This was the peculiar title of the ‘Prætor Urbanus,’ or city prætor.

³⁵ *The polling inclosures.*—Ver. 53. Allusion is here made to the ‘Dies Comitialis,’ or day of Comitia, for making laws and electing magistrates. The ‘Septum’ was a boarded enclosure near the tribunal of the Consul, into which the ‘centurii’ went in their proper order when summoned by the herald. There was a plank called ‘pons,’ ‘the bridge,’ leading to the ‘Septum,’ over which each century passed in succession.

³⁶ *The market day.*—Ver. 54. The ‘Nundinæ,’ so called from ‘nonæ,’ ‘ninth,’ ‘dies,’ ‘day,’ returned every eighth day, according to our reckoning; but, according to the Romans, who, in counting, included both extremes, every ninth day, whence the name. On this day the country-people came into the city to sell their wares, make their purchases, hear the new laws read, and learn the news. By the Hortensian law, the ‘Nundinæ,’ (which before were only ‘feriæ,’ or ‘holidays,’) were made

returns after the ninth revolution. The care of Juno claims for itself the Ausonian³⁷ calends;³⁸ on the ides, a white lamb,³⁹ of larger growth, falls in honour of Jupiter. The guardianship of the Nones is without the care of a Deity;⁴⁰ of all these (beware that you be not deceived) the morrow will be inauspicious.⁴¹ The omen is *derived* from the event itself,⁴² for on those days Rome sustained sad losses in adverse warfare. These circumstances, as being inherent to the whole of the festivals, will be here stated by me once for all, that I may not be forced to interrupt the order of the matters *treated of by me*.

Lo, Germanicus! Janus announces to thee a prosperous year,⁴³ and is present at the outset in my verse. O, Janus, thou of the two heads! origin of the year silently rolling on, thou who alone of the Gods above, dost behold thy own back, be thou propitious to our princes,⁴⁴ through whose toils both the fertile earth and the sea enjoy undisturbed peace. Be thou,

'fasti,' or court days, that the country people then in town might have their lawsuits determined.

³⁷ *Ausonian.*—Ver. 35. Ausonia was properly the land of the Ausones, in the southern part of Italy; but the poets used it to signify the whole of Italy.

³⁸ *Calends.*—Ver. 55. For an account of the Calends, Ides, and Nones, see Introduction. On all the Calends, the Pontifex minor and the Regina Sacrorum sacrificed to Juno.

³⁹ *A white lamb.*—Ver. 56. A sacrifice of a lamb, called the 'ovis idulis,' was offered in the capitol to Jupiter, on the Ides of each month. On the Ides of January, the victim was always a wether.

⁴⁰ *Is without the care of a Deity.*—Ver. 57. He means that on those days there are no sacrifices to any of the Gods.

⁴¹ *Will be inauspicious.*—Ver. 58. 'Ater,' literally 'black.' The epithet was perhaps derived from the custom of recording unlucky days by black marks set against them, as being 'carbone notandi,' 'to be marked in charcoal.'

⁴² *From the event itself.*—Ver. 59. The Romans had 'præliares' and 'non præliares,' 'fighting' and 'non-fighting' days. The days after the calends, nones, and ides, were 'non-præliares,' as they believed that there was of necessity something unlucky in the idea of 'post,' after. So a public calamity on any particular day of a month rendered that day 'ater,' or 'nefastus,' in every month. Many of their most memorable defeats happened on the Nones, which thence derived their inauspicious character.

⁴³ *Propitious year.*—Ver. 63. As we should say in the present day, 'wishes you a happy new year.'

⁴⁴ *To our princes.*—Ver. 68. The princes here alluded to are probably Tiberius and Germanicus. He may perhaps allude to the victory of

O Quirinus,"⁴⁵ propitious to thy senators, and to thy people, and by thy nod of *approbation* unlock the white temples.⁴⁶ A favourable day is dawning, be ye propitious both in your language⁴⁷ and in your feelings ; now on the auspicious day must auspicious language be used. Let our ears be relieved from strife, and forthwith let maddening discords be far away ; and thou envious tongue, postpone thy occupation. Do you perceive how the sky is gleaming with the perfume-bearing fires,⁴⁸ and how the Cilician ear⁴⁹ is crackling⁵⁰ on the kindled hearths ? The flame with its brightness irradiates the gold of the temples, and diffuses its tremulous beam throughout the highest part of the building. With unpolluted garments they go⁵¹ to the Tarpeian heights,⁵² and the people itself harmonizes by the colour of

Germanicus over the Catti, Cherusci and other German tribes, A. U. C. 770.

⁴⁵ *O Quirinus.*—Ver. 69. The reading is 'Quirini;' but I have adopted Gierig's suggestion, 'Quirine.' The poet is addressing Janus, one of whose names was Quirinus, and would not ask him to 'be propitious to his own people.' Romulus also was called Quirinus, but it does not seem likely that allusion is here made to him.

⁴⁶ *White temples.*—Ver 70. Either white, as being built of marble, or whitened in appearance by the new white clothes of the worshippers. The temple of Janus only remained open during war ; but the poet must not be understood as wishing it to be opened for that reason ; but only that the gates of all the temples being open for sacrifice, the gate of that too might be opened for such a purpose. The Roman doors were fastened with a chain, at the end of which the 'sera,' or bolt, was fixed. When the door was shut the bolt was fastened in the door-post ; when open it was drawn back.

⁴⁷ *In your language.*—Ver. 71. 'Favete linguis,' 'be propitious in your language,' was an usual injunction at sacrifices, as a word of ill omen spoken during their celebration on the calends of January, was considered to have an influence on the whole year.

⁴⁸ *Perfume-bearing fires.*—Ver. 75. Frankincense, cinnamon, saffron, and cassia, used to be thrown on the altars during the time of sacrifice.

⁴⁹ *The Cilician ear.*—Ver. 76. 'Spica Cilissa' means the filaments of saffron from Mount Corycus, in Cilicia.

⁵⁰ *Is crackling.*—Ver. 76. When the saffron was good, according to Pliny the Elder, it crackled while burning. Probably from this, as from the crackling of laurel (which was frequently burnt for the purpose), omens were derived.

⁵¹ *They go.*—Ver. 79. On the calends of January the new consuls, accompanied by the senate and the people, went in procession to the Capitolium, to solicit the protection of Jupiter for the state.

⁵² *The Tarpeian heights.*—Ver. 79. The capitolian hill, on which the Capitol, or temple of Jupiter, was erected, was originally called 'Satur-

its dress with the festival. And now the new fasces⁵³ precede, the new purple⁵⁴ glistens, and the much distinguished *chair of ivory*⁵⁵ is sensible of new weights. The steers unacquainted with toil, which the Faliscan herbage has fed on its own fields, offer⁵⁶ their necks to the blow. Jupiter, when he looks from his height over the whole earth, has nothing which he can behold but that which is *under Roman sway*. Hail! joyous day, and ever return more happy, worthy to be honoured by a people all-powerful throughout the world. But, O Janus, thou of the double form, what kind of deity shall I pronounce thee to be? for Greece has no divinity corresponding to thee.⁵⁷ Do thou, at the same time, declare the reason why thou alone of all the inhabitants of heaven lookest upon⁵⁸ that which is behind thee, and that which is before

nus,' in honour of Saturn. It was afterwards called 'Tarpeius,' from the vestal virgin Tarpeia, whose fate is narrated below, line 261, and was the quarter allotted to the Sabines after they were incorporated with the people. The 'arx,' properly speaking, was the highest of the Roman hills, and the inferior part of the declivity was the 'Capitolium,' or 'mons Tarpeius.' The latter name was more especially applied to a steep rock on one side, whence criminals were thrown.

⁵³ *The new 'fasces.'*]—Ver. 81. The 'fasces' were a bundle of rods tied together, with an axe inserted in the middle. They were borne by the lictors, as the insignia of the consular dignity.

⁵⁴ *The new purple.*]—Ver. 81. The 'prætecta,' or consular robe.

⁵⁵ *Chair of ivory.*]—Ver. 82. The 'sella curulis,' was a seat inlaid with ivory, and at first used only by the kings, but afterwards by the consuls, prætors, censors, and the higher ædiles, when employed in their official capacity. These officers were from this circumstance named 'curule.' The name of the chair was perhaps derived from its being carried on the 'currus,' or 'chariot,' to be at hand when required by the officer in his official capacity, either in the senate-house, or at the tribunal of justice. It was borrowed from the Tuscans, and was in the form of the letter X, for the convenience of folding up.

⁵⁶ *Offer.*]—Ver. 83. As though of their own accord; for if the victim struggled, it was not considered to be an appropriate offering to the god. The Falisci were a people of Etruria: the fertility of the soil rendered their pastures greatly esteemed, and victims for sacrifice were sought from their fields. Their country was also famous for a stream which imparted extreme whiteness to the oxen that drank of it.

⁵⁷ *No divinity corresponding to thee.*]—Ver. 90. Janus was probably the same deity as 'Dianus,' who represented the sun. If so, we must only understand by this, that the Greeks had no god corresponding to him in form and attributes.

⁵⁸ *Thou lookest upon, &c.*]—Ver. 92, 93. Gower translates these lines;

'Reharse the reason why thou hast such odds,
Of looking both ways more than all the gods.'

thee *at the same time*. While I was revolving these things in my mind, my tablets⁵⁹ being taken in hand, the house seemed to be brighter than it was before. Then the divine Janus, wondrous with his double form, suddenly presented his two-fold features to my eyes. I was struck with amazement, and felt my hair stiffen with terror, and my breast was frozen with a sudden chill. He, holding in his right hand a staff, and in his left a key,⁶⁰ uttered these accents to me from the mouth of his front face, "Having laid aside thy terror, thou poet, labouring at *the history of the days*, learn what thou dost ask, and in thy mind understand my words. The ancients (for I am a being of the olden time) called me Chaos;⁶¹—behold, of how remote a period I shall sing the transactions. This air, full of light, and the *other three elementary* bodies which remain, fire, the waters, and the earth, were one *confused* heap. When once this mass was broken up by the discord of its *component* parts, and, dissolving, passed away into new abodes, flame soared on high, the nearer place received the air, and the earth and sea settled in a middle position. Then I, who had been but a mass and bulk without form, passed into a shape and limbs befitting a god. And even now, in me that part which is before, and that which is behind, appears to be the same, a slight mark of my former shapeless figure. Hear, too,

⁵⁹ *My tablets.*]—Ver. 93. The 'tabulæ,' or 'tabellæ,' were thin pieces of wood, usually of an oblong shape, covered over with wax, upon which the ancients wrote with the 'stylus' or 'pen' of steel.

⁶⁰ *In his left a key.*]—Ver. 99. The staff and key were the usual badges of office of the 'janitores,' or porters, among the Romans. Massey thus renders these lines—

'In his right hand a long battoon I see,
And in his left he grasps a pond'rous key.'

⁶¹ *Called me Chaos.*]—Ver. 103. The name Chaos is derived either from $\chi\acute{\alpha}\omega$ 'to gape,' or $\chi\acute{\upsilon}\omega$ 'to pour.' By it was signified that confused heap of matter which the ancients in general believed to have existed from all eternity. Ovid, *Metam.* book i. ver. 6, 7, says:

'Unus erat toto naturæ vultus in orbe
Quem dixere Chaos; rudis indigestaque moles.'

'There was but one aspect of nature throughout the whole world, which they called chaos; an unwrought and crude mass.' This, in their idea, the supreme power reduced to the state of order and harmony which prevails in the visible world.

what is another cause of the form *thus* inquired after *by thee*, that thou mayest at the same time learn this and my office. Whatever thou beholdest around *thee*, the sky, the sea, the air,⁶² the earth, all these have been shut up and are opened by my hand. In my power alone is the guardianship of the vast universe, and the prerogative of turning the hinge is entirely my own. When it has been my pleasure to send forth peace⁶³ from her tranquil habitation, then at liberty she treads her paths unobstructed *by the restraints of war*. The whole world would be thrown into confusion in deadly bloodshed, did not my rigid bolts confine imprisoned warfare. Together with the gentle seasons⁶⁴ I preside over the portals of Heaven; through my agency Jupiter himself doth pass⁶⁵ and repass. Thence am I called Janus,⁶⁶ to whom, when the priest lays on the altar the offering cake of bread corn⁶⁷ and the spelt mixed with salt — (thou wilt

⁶² ‘*The air.*’—Ver. 117. ‘*Nubila*’ generally means ‘clouds,’ ‘mist,’ ‘cloudy sky.’ Here, however, it means the air, or ‘æther.’

⁶³ *To send forth Peace.*—Ver. 121. He here personifies Peace and War, and represents them as committed to the custody of Janus. Some have supposed that the story of Janus is the corruption of a tradition that an Italian chief named Janus constructed doors and locks for the protection of the person and of property, and that from him doors received the name of ‘januæ.’

⁶⁴ *The gentle seasons.*—Ver. 125. The ‘seasons,’ or ‘hours,’ are mentioned by Hesiod, Theog. 903, as three goddesses, the daughters of Jupiter or Zeus, and Themis. He calls them Eunomia (good order), Diké (justice), and Eiréne (peace), and represents them as watching over the affairs of men. They appear to have been originally considered as the presidents of the three seasons, into which the ancient Greeks divided the year. The day being similar divided, they were regarded as presiding over its parts also; and, when it was afterwards divided into hours, these also were placed under their charge, and named from them. They presided over law, peace, and justice, and were the guardians of order and harmony among mankind.

⁶⁵ *Jupiter himself doth pass.*—Ver. 126. It has been suggested, and with some probability, that allusion is here made to the etymology of his name, as Cicero derives the name ‘Janus,’ or ‘Eanus,’ from ‘Eundo,’ the act of going or passing.—De Nat. Deor. Book 2.

⁶⁶ *Thence am I called Janus.*—Ver. 127. Either from the root mentioned in the last note, or from ‘Janua,’ a ‘door’ or ‘gate.’

⁶⁷ *Cake of bread corn.*—Ver. 127, 128. ‘*Libum Cereale.*’ Literally, ‘the cake pertaining to Ceres.’ Ceres was the goddess of corn and

smile at my epithets), for I, the same deity, am at one time called Patulcius,⁶⁸ and at another time Clusius,⁶⁹ by the lips of the sacrificer. In good truth, that rude antiquity wished by the changes of my name to express my different duties. My power has now been related. Next learn the reason of my shape, although thou already perceivest it, in some degree, at least, *from what I have already said*. Every gate has two fronts, one on either side, of which the one looks out upon the people, but the other *looks inward upon the household shrine*;⁷⁰ and as the gate-keeper among you mortals, sitting near the threshold of the front of the building, sees both the goings out and the comings in, so do I, the door-keeper of the vestibule of heaven, at the same time look forth upon the regions of the east and the west.⁷¹ Thou secest the faces of Hecate⁷² turned in three directions, that

husbandry, the daughter of Saturn and Ops, and the sister of Jupiter. She was especially worshipped in Sicily, and at Eleusis, in Attica, where the Eleusianian mysteries were celebrated. The 'libum,' or cake, here mentioned, was of a peculiar kind, offered exclusively to Janus, and thence called 'Janual.' The spelt, mixed with salt, was coarsely ground, and then strewed over the victim.

⁶⁸ *Patulcius.*]—Ver. 129. From the verb 'pateo, patere,' 'to lie open.'

⁶⁹ *At another time Clusius.*]—Ver. 130. From the verb 'claudio, claudere, clausus,' 'to shut.'

⁷⁰ *The household shrine.*]—Ver. 136. Literally 'the lar,' or (the plural being denoted by the singular), 'the lares.' It may either mean literally the spot in the house where the 'lar,' or 'household god,' stood; or, figuratively, 'the family,' as opposed to the 'populus,' the people, outside. These little idols were kept near the hearth, and in the 'lararium' (here probably referred to), which was a recess formed for that purpose, and in which prayers were offered up by the Romans on rising in the morning.

⁷¹ *East and the west.*]—Ver. 140. 'Eoas partes Hesperiasque.' Literally 'the parts pertaining to the eastern star and the western star.'

⁷² *The faces of Hecate.*]—Ver. 141. This goddess, who was the patroness of magic, is sometimes confounded with Diana. She was invoked as potent to avert evil, and was regarded as a beneficent deity. Her triple statues were set up before houses and in places where three ways met; hence the name 'Trivia,' one of her titles. This office was conferred on her by reason of a tradition, that when an infant she was exposed by her mother at such a spot. According to Hesiod, in his Theogony, she was the daughter of Cœus and Phœbe.

she may watch the cross roads *where they are* cut into three pathways; to me, too, it is given, in order that I may not lose time in the bending of my neck, to look two ways without moving my body." He had said *thus far*, and by his countenance acknowledged that he would not be difficult to *be moved by me*, if I wished to make further inquiries. I took courage, and, undismayed, gave thanks to the deity, and looking upon the ground, spoke a few words. "Say, now, *I pray thee*, why the new year begins with the frost of winter, which might better have been begun in the spring? Then all things are blooming, then is the youthful season of the year, and the young bud is swelling from the teeming shoot. Then the tree is covered with the newly formed leaves, the corn blade shoots from the seed to the surface of the ground; the birds, with their melodies, soothe the genial air, and the flocks gambol and disport in the meadows. Then is the sunshine refreshing; and the stranger swallow⁷³ comes forth, and builds her fabric of clay beneath the lofty rafter, Then, too, is the field subjected to cultivation,⁷⁴ and renewed by the plough. This, in justice, should have been called the opening of the year." I had made my inquiry in many *words*; he causing no delay by many, thus compressed his words into two lines. "The winter solstice⁷⁵ is the first day of the new, and the last of the old sun; Phœbus⁷⁶ and the

⁷³ *The stranger swallow.*—Ver. 157. The poet here refers to the martin or window swallow, which builds in the corners of windows, under roofs, or against rocky places, and returns year after year to the situation it has once adopted, only repairing its nest. It mixes earth and straw, and after moistening it with its mouth, sticks it against the wall as a foundation for its nest. At noon it ceases work, that the portion built may dry by next morning, and in about a fortnight its nest is completed.

⁷⁴ *Subjected to cultivation.*—Ver. 159. 'Patitur,' literally 'suffers,' or 'endures.' This term is appropriately used; for the ground, before this period, has been so hard, that it would not, literally speaking, suffer or endure cultivation. Now, however, the crumbling soil is ready to admit the plough and spade.

⁷⁵ *The winter solstice.*—Ver. 163. 'Bruma.' The winter solstice is the time when the sun has completed his progress northward on the ecliptic, and begins to return.

⁷⁶ *Phœbus.*—Ver 164. Phœbus, or 'the shining,' was one of the titles of Apollo, the god of the sun.

year take the same *period for commencement.*" After these things I was wondering, and inquired why the first day was not exempt from the litigation of the courts.⁷⁷ "Understand the reason," says Janus; "I have assigned the very earliest hours of the year for the transaction of business, lest the whole year might be spent in idleness from a *bad precedent.* For the same reason, each person takes a slight taste of his calling by doing something *on that day,* but does no more than merely give evidence of his ordinary employment."⁷⁸ After that I asked, "Why, although I am propitiating the power of other *gods,* do I, O Janus, present the frankincense and the wine to thee, the first of all?" "That by means of me,⁷⁹ who guard the threshold, thou mayst have," says he, "access towards whatever deities thou mayst wish." "But why are congratulatory expressions⁸⁰ uttered in thy calends, and why do we then give and receive *in return* good wishes?" Then the god, leaning on the staff which his right hand bore, answers, "*Omens of the future* are wont to be derived from beginnings. To the word first spoken, ye mortals, turn your timid ears: and the augur⁸¹ observes the bird that is first seen by him. Then the temples and the ears of the gods

⁷⁷ *Litigation of the courts.*—Ver. 165. See Introduction.

⁷⁸ *Evidence of his ordinary employment.*—Ver. 170. It was usual with the Romans for all classes of people, in the calends of January, as an omen of future prosperity and industry, and not for lucre, to practise a little at their respective callings. The mechanic did some trifling job, the farmer a little work in the fields, and the pleader exercised his lungs a little in the forum.

⁷⁹ *By means of me.*—Ver. 175. Fabius Pictor, an ancient Roman historian, says that the reason was, because Janus first taught the Latins to use spelt 'farra,' and wine in sacrifice. Macrobius says it was because he first erected temples to the gods in Italy.

⁸⁰ *Congratulatory expressions.*—Ver. 175. It was the Roman custom on the calends of January to express good wishes and anxious prayers for the safety of friends. Our practice of wishing each other a happy new year, and the French custom of making presents on that day, are, no doubt, derived from this origin.

⁸¹ *The augur.*—Ver. 180. The augur, or diviner by birds, derived his name from 'avis,' a 'bird,' and 'gero,' to 'carry,' or from some unknown Etrurian origin. According to Plutarch, in his life of Romulus, they were anciently called 'auspices,' and are supposed to have been three in number, one for each tribe. They were confirmed

are open, no tongue utters unheeded prayers, and all that is said has its due weight." Janus had concluded, and I made no long silence, but with my words followed close on his last accents. "What means," said I, "the palm-date, and the shrivelled *dried* fig, and the white honey given *as a present*,⁸² in the snow-white jar?"⁸³ "A fair omen," said he, "is the reason, that the like grateful flavour may attend upon our transactions, and that the year may in sweetness go through the course which it has begun." "I see," said I, "why sweets are given as presents: add the meaning of the little coin⁸⁴ *also given*, that no part of thy fes-

in their office by Numa, and a fourth was afterwards added, probably by Servius Tullius, when he divided the city into four tribes. They derived the 'signa,' or 'tokens of futurity,' from five sources—celestial phenomena (such as thunder and lightning),—the singing and flight of birds,—the quantity eaten by the sacred chickens,—quadrupeds,—and from extraordinary accidents and casualties, called 'diræ,' or 'dira.' Among the birds which gave omens by the voice, 'oscines,' were the raven, the crow, the cock, the owl, &c. Those giving omens by flight, 'præpetes,' were the eagle, vulture, &c.

⁸² *Given as a present.*]—Ver. 186. These new year's gifts were called 'strenæ.' They consisted of fruit, occasionally covered with gold-leaf, honey, and sometimes a trifling piece of coin. The fig derived its name 'carica,' from Caria, now Anatolia, in Asia Minor.

⁸³ *In the snow-white jar*]—Ver. 186. The best honey was white, and was especially given on this day in a white jar, as bearing the best omen. Honey was more frequently yellow, and the 'cadus,' or jar, of red earthenware, according to Martial, i. 56, 10. Pliny tells us that a white 'cadus' was sometimes made from a kind of whitish stone. Gower renders these lines,

'What means dry figs and palm-fruit I wot not,
And honey offered in a fine white pot.'

⁸⁴ *The little coin.*]—Ver. 189. The 'stips' was a trifling coin of the smallest value, given frequently to beggars, and sent as a new year's present, merely by way of good omen, and not for any intrinsic value. The nominative 'stips' does not occur in any of the Latin classics. According to Suetonius, book v. ch. 42, Augustus condescended to take new year's gifts and to receive the 'stips,' and in such quantities that his new year's presents must have been not only of good omen, but of great value. 'He proclaimed that he too at the beginning of the year would receive new year's gifts (strenæ), and stood in the vestibule of the temples on the calends of January, to receive the coin (stipes), which a crowd of all classes showered before him from their hands and laps.' Queen Elizabeth and James the First, and others of

tival may be imperfectly understood by me." He smiled and said, "Oh! how little are the habits of thy own times known to thee, who canst suppose that honey is sweeter than the acquisition of money. Scarcely did I see any one, even when Saturn reigned,⁸⁵ to whose spirit gain was not sweet. With time, increased that love of acquiring, which is now at its height, and has scarcely a further point to which it can proceed. Wealth now is more valued than in the years of the olden time, while the people still were poor, while Rome was but newly built, while a little cottage received Quirinus,⁸⁶ the begotten of Mars, and the sedge of the stream afforded him a scanty couch. In those times scarcely could Jupiter stand at full length in his narrow temple,⁸⁷ and in his right hand was a thunderbolt of clay.⁸⁸ Then used they to adorn the capitol with boughs, which now *they adorn* with gems,⁸⁹ and the senator himself used to tend his own

our sovereigns, expected a new year's gift (generally a piece of plate) from each member of the nobility, and gave a present in return, though the balance of gain was generally on the side of the sovereign.

⁸⁵ *When Saturn reigned.*]—Ver. 193. Saturn, the god of Time, was the son of Uranus and Terra, or Vesta. When dethroned by his son Jupiter, he fled into Italy, and gave name to Latium, because he was concealed there, from 'lateo,' to lie hid. Janus, who was the king of Etruria at the time, received him hospitably, and Saturn afterwards reigned on the Latian side of the Tiber. Under Saturn was the golden age, which, as Janus here tells us, was not entirely proof against the charms of lucre.

⁸⁶ *Quirinus.*]—Ver. 199. This was a name of Romulus, as well as an epithet of Janus. According to Macrobius, in his Saturnalia, it was derived from the Sabine word 'curis,' a 'spear,' and signified one skilled in the use of that weapon.

⁸⁷ *In his narrow temple.*]—Ver. 201. Either the temple of Jupiter Feretrius, built by Romulus on the Capitol, which was not sixteen feet long, or that built by Numa. However, the sitting posture was frequently assigned to the god by the taste of the artist, and the reverential feelings of the worshippers, as an attitude of repose and majestic dignity, irrespectively of the limits of the temple.

⁸⁸ *A thunderbolt of clay.*]—Ver. 202. 'Fictile,' or baked clay. In the early times the images of the gods were of baked clay. Tarquinius Priscus employed Etrurian artists to make a Jupiter of pottery for the Capitolium; and the four-horse chariot which was placed in the Capitoline Temple when first built, was of baked clay.

⁸⁹ *They adorn with gems.*]—Ver. 203. Augustus at one time pre-

sheep. Nor was it *then reckoned* a disgrace to have enjoyed undisturbed slumber on the bed of straw and to have heaped the hay as a pillow under one's head. The consul used to give laws to the people, the plough being but just laid aside, and the possession of a small ingot of silver was *deemed* a crime.⁹⁰ But after the Fortune of this place raised *on high* her head, and Rome reached with her height⁹¹ to the gods above, both wealth increased and the maddening lust for wealth; and although men possess very much they still desire more. They struggle to acquire in order that they may lavish; and *then* to obtain again⁹² that which they have lavished; and the very changes, *from wealth to poverty*, afford nourishment to their vices. So *with those* whose stomach has swelled with the suffusion of water, the more that water that has been drunk, the more is it thirsted for.⁹³ Money now is the only thing prized; ⁹⁴ wealth⁹⁵ *alone* gives honours; wealth *gives* friendships: the poor man every where lies *prostrate*. But thou askest me why the omen of the small coin is deemed

sented sixteen thousand pounds weight of gold and jewels of an enormous value to the temple of Jupiter Capitolinus.

⁹⁰ *A crime.*]—Ver. 208. There was an ancient law which prohibited the possession by the same person of more than five pounds of silver. Fabricius, the censor, in the year A.U.C. 478, expelled from the senate Cornelius Rufinus, who had been dictator and twice consul, for having ten pounds' weight of silver plate in his possession.

⁹¹ *Reached with her height.*]—Ver. 209, 210. These two lines are thus translated by Gower:—

‘ But when proud fate this place's head had reared,
And Rome's top-gallant near the gods appeared.’

⁹² *To obtain again.*]—Ver. 213. This reminds us of the old proverb, which tells greedy people that ‘they cannot both eat their cake and have it.’

⁹³ *Is thirsted for.*]—Ver. 216. The common comparison of the state of the avaricious man to that of a person afflicted with the dropsy.

⁹⁴ *Money now is the only thing prized.*]—Ver. 217. ‘In pretio pretium est,’ equivalent to our common expression, ‘Money only makes the man.’

⁹⁵ *Wealth.*]—Ver. 217. ‘Census’ literally means the valuation on oath of the present value of one's possessions for the purposes of taxation—in fact, the Roman return for the income-tax. Hence it came to signify the property itself. Perhaps it might be rendered by ‘the reputation of wealth.’

desirable, and why the ancient pieces of brass⁹⁶ are welcome to our hands. In olden times they used to give pieces of brass ; at the present day there is a better omen in gold, and the ancient coinage beaten out of the field, yields to the new. *Us deities*, too, though we approve of the temples of ancient fashion, golden ones please right well ; that grandeur is suited to a divinity. We praise the olden times, but adopt *the manners of our own day* ; yet the habits of *either age* are equally worthy⁹⁷ to be adopted." He had finished his instructions ; then once again, as before, in mild accents I thus addressed the key-bearing god :—" Many things, indeed, I have learned, but why on the brass coin is there stamped on one side the figure of a ship, and on the other, a two-headed *form* ? "⁹⁸

⁹⁶ *Ancient pieces of brass.*]—Ver. 220. The ancient pieces of brass were welcome to the hands of Romans, as commemorating the arrival of Saturn in Italy, by the prow of a ship on the reverse of the coin. These pieces were, doubtless, the large and heavy coins of copper, or rather, bronze, and hence termed the as or æs, which originally weighed 1 lb., but were gradually reduced till they scarcely exceeded 1 oz. in weight. The ases of the early kings are supposed to have consisted merely of square ingots of bronze of 1 lb. weight without impress, and Servius Tullius is stated by Pliny, to have first placed the impress of an ox on them. In the early times of the republic, they were coined in a circular form, with the types alluded to by Ovid. The heaviest that have reached us are about 9¼ oz. in weight. These massive coins were distinguished by the Romans from the smaller and more modern money, by the title *æra gravia*, 'heavy money.' The omen of the *small coin*, is, no doubt, an allusion to the silver and gold coins of a later period ; the silver introduced, in 269 B. C., by coined pieces called denarii (from being of the value of ten ases), and the gold, in 209 B. C., in twenty denarii. It is probable that, after these epochs, omens were sought in preference from coins of the more precious metals.—See Bohn's *Coin Collector's Guide*.

⁹⁷ *Equally worthy.*]—Ver. 226. As being the most suitable to the feelings, and the best adapted to the wants and comforts of the people of those respective times.

⁹⁸ *A two-headed form.*]—Ver. 230. It has been stated in note 96, when coins with these types were probably first issued. They disappeared altogether towards the end of the republic, some of the last, with the ancient types of the bifrontal head of Janus and the prow of a ship, being those issued by Pompey. In these, one of the profiles of Janus was made to represent Pompey himself, and the other Cneius, his father. Macrobius relates that the boys of ancient Rome played a game similar to our modern toss-halfpenny, crying 'capita aut navim,'

“Thou mightst,” said he, “recognise me in the two-fold form, had not the very length of time worn away the workmanship. The cause of the ship *inscribed* remains *to be told*. In a ship, the scythe-wielding God⁹⁹ having first wandered over the whole world, came up the Etrurian river.¹ I remember the reception of Saturn in this land; he had been expelled by Jupiter from the realms of heaven. Thence for a long time did the name of Saturn² abide with that nation; the country also was called Latium from the god being there latent. Moreover pious posterity preserved the ship upon the brass coin, attesting the arrival of the god, their guest. I myself inhabited the soil along which, on its left side,³ glides the most gently flowing wave of the sandy Tiber. Here, where now Rome is, a forest, untouched by the axe, used to flourish, and *this* state so mighty, was a *place of pasturage* for a few oxen. My place of retreat was that hill, which this age, paying me all adoration, denominates after my name, and calls it the Janiculum.⁴ Then, too, was I reigning when the earth was fit to receive the

‘heads or ships,’ just as our boys do ‘heads or tails.’—*See Bohn’s Coin Collector’s Guide.*

⁹⁹ *Scythe-wielding.*]—Ver. 234. Saturn is always represented with a scythe in his hand, as emblematical of the ruthless and unsparing power of Time.

¹ *The Etrurian river.*]—Ver. 234. The river Tiber, which flowed with Etruria on its left, and Latium on the right side, into the Etrurian sea:

² *The name of Saturn.*]—Ver. 237. ‘Saturnia’ was one of the old appellations of the Latian nation.

³ *Along whose left side.*]—Ver. 242. The Etrurian bank of the Tiber, where the Janiculum was situated.

⁴ *The Janiculum.*]—Ver. 246. The Temple of Janus was built on the “Janiculum,” one of the seven hills of Rome. In time a small town arose round it, until the whole was included in the immensity of the city of later times. From the dwellings of princes being in the early ages erected on the summit of a hill, which was called the “*arx*,” the residence itself subsequently obtained the same title. So, too, the baronial castles of the feudal times were perched on an eminence generally, for the double purpose of overawing the vassals, and being prepared against a surprise by the enemy. In later times the Roman patricians had their palaces on the hills, and when they mingled with the plebeian crowd it was said of them that ‘*descendebant*,’ “they came down.” Thus, Horace Od.—“*descendat in campum petitor.*” Our word ‘descend’ has a similar meaning, adapted in a figurative sense from this latter use of the Latin word.

gods, and the divinities were interspersed among the abodes of men. Not as yet had mortal crime⁵ driven justice away.⁶ She was the last of the deities that left the earth ; and instead of fear, a sense of propriety used then without *any other* restraint to govern the people : it was no difficulty to enforce justice among the just. I had no concern with warfare ; I used then to have but peace, and the thresholds under my protection ; and," shewing his key, "these," says he, "are the arms which I *properly* bear." The god had closed his lips ; then thus I opened mine, my words eliciting those of the divinity—" Since there are so many vaulted archways,⁷ why dost thou stand consecrated *by a statue* in one alone,⁸ here where thou hast a shrine adjoining to the two market places.⁹ He, with his hand stroking the beard that flowed down upon his breast, forthwith related the warfare of the Œbalian Tatius,¹⁰ and how the faithless guard,¹¹ captivated by the Sabine brace-

⁵ *Mortal crime.*—Ver. 249. 'Facinus mortale' may either signify 'deadly crime,' or 'the crime of bloodshed,' or 'crime committed by mortals.'

⁶ *Driven Justice away.*—Ver. 249. Her name was also Astræa. Ovid in his *Metamorphoses* says, 'Ultima cœlestium terras Astræa reliquit,' 'Astræa was the last of the celestial deities to leave the earth.'

⁷ *Vaulted archways.*—Ver. 257. 'Jani,' covered passages, having a look-out on either side, were so called from Janus. The poet asks the deity why he is honoured with a statue in only one 'janus,' or arched temple, when there are so many places in Rome named after him. These passages were always double, for the convenience of people passing both ways.

⁸ *In one alone.*—Ver. 257. According to Varro, this temple was the 'porta Janualis,' or 'gate of Janus,' built by Romulus. Numa placed a statue of Janus in the temple, which was five cubits in height.

⁹ *The two market-places.*—Ver. 258. These were the 'Boarium,' or ox-market, and the 'Piscarium,' or fish-market.

¹⁰ *The Œbalian Tatius.*—Ver. 260. Œbalus was a Spartan prince, the grandfather of Helen. The Sabines who are here alluded to, were reputed to have been a Spartan colony. Titus Tatius was the king of the Sabines in their wars with Romulus.

¹¹ *The faithless guard.*—Ver. 261. Tarpeia, the daughter of Tarpeias, agreed to betray the Roman citadel (of which her father was the commander), for the golden bracelets worn by the Sabine warriors. When she had fulfilled her promise, she received the just reward of her treachery, for each soldier, as he gave his bracelet, threw also his

lets, conducted Tatius to the approaches of the lofty citadel. "From that," said he, "there was, as there is now, a steep path by which you descend to the vallies and the market places. And now had he reached the gate¹² whose resisting bolts *Juno* the daughter of Saturn had insidiously removed; when fearing to enter on a contest with a deity so powerful, I slyly put in practice the resources of my *peculiar* art.¹³ I opened the mouths of the fountains, in which kind of aid I am distinguished, and I showered forth sudden streams of water. But first I mingled sulphur in the hot streamlets, that the boiling flood might obstruct the passage of Tatius. When the useful quality of this stream, after the repulse of the Sabines, was perceived, and the appearance which it formerly had was restored to the place *now secure from the enemy*, an altar was erected to me, united with a little chapel: this with its flames consumes the spelt meal with the *salt and flour cake of sacrifice.*"¹⁴ "But why dost thou lie concealed¹⁵ in time of peace, and why art thou revealed, when arms are taken up?" There was no delay, the cause of the *circumstance* inquired after was told me in answer. "In order that the means of returning may lie open in readiness for the people when they have gone forth to war, the whole of my gate stands wide open, the bolt being removed. In times of peace I bar my doors, that she may by no means be

shield upon her, and she was soon crushed to death by the weight. This circumstance is commemorated on a denarius of the family.

¹² *Reached the gate.*—Ver. 265. It was the 'Porta viminalis' that Juno on this occasion opened for the admission of the Sabines. It was so called from the quantity of osiers, 'vimina,' that grew in the neighbourhood.

¹³ *My peculiar art.*—Ver. 268. That is, of opening, suited to my guardianship of all entrances and exits. These two lines are translated by Gower:—

'I, loth to thwart it with so high a power,
Did slyly help them with a feat of our.'

¹⁴ *Cake of sacrifice.*—Ver. 276. These were small cakes made in the shape of fingers joined together, and laid in heaps for the purposes of sacrifice, whence the name 'strues,' from 'struo,' 'to build,' or 'pile up.'

¹⁵ *Lie concealed.*—Ver. 277. Alluding to the closing of the temple of Janus in time of peace, and the opening of it in time of war.

enabled to depart ; and under *the sway of Cæsar's* name long shall I remain shut up." He spoke, and raising his eyes that looked both before and behind, he looked upon whatever there was in the whole world. There was peace : and the Rhine,¹⁶ the occasion of thy triumph, Germanicus, had now surrendered to thee its subservient streams. O Janus, make peace everlasting, and them *to be* the ministers¹⁷ of peace, and grant that the author of *this change* may not abandon his office. But, as I was enabled to learn from the list of the festivals, on this day our forefathers consecrated two temples.¹⁸ The *sacred* Island which the river surrounds with its divided stream, received the son of Phœbus and the nymph Coronis.¹⁹ Jupiter occupies a share ; one place received them both, and the temple of the grandson is joined to that of his mighty grandsire.

What forbids me, also, to mention the stars, how each of them rises and sets ? That, too, was a part of my promised *undertaking*. Blessed spirits *were they* to whom first it was a care to learn these things, and to ascend to the mansions on high. It is worthy of belief that they raised their heads equally above the vices and the haunts of mortals. Neither lust nor wine enfeebled their exalted minds, nor the duties of the Forum, nor the toils of warfare. Nor did giddy ambition, nor glory overspread with artificial glare,²⁰ nor the craving for vast riches, disquiet them. *It*

¹⁶ *The Rhine.*—Ver. 286. He alludes to the triumph of Germanicus over the Catti, Cherusci, and Angrivarii, A. U. C. 770.

¹⁷ *The ministers.*—Ver. 287. Tiberius and Germanicus.

¹⁸ *Two temples.*—Ver. 290. One to Jupiter, consecrated by Caius Servilius, and the other dedicated to Æsculapius, the son of Apollo.

¹⁹ *The nymph Coronis*—Ver. 291. Æsculapius was the son of Apollo and Coronis, the daughter of Phlegias and Leucippus. She was slain in a fit of jealousy by Apollo, who gave Æsculapius into the charge of the centaur Chiron ; he instructed his charge in the art of medicine, of which he afterwards became the tutelary divinity. In consequence of a plague at Rome, an embassy was sent to Epidaurus, in Peloponnesus, where Æsculapius was worshipped, and one of the serpents sacred to him was brought to Rome, on which the temple mentioned by the poet was built to the god on the 'sacred Isle,' in the Tiber.

²⁰ *Artificial glare.*—Ver. 103. 'Fucus' is, literally, a marine shrub, or sea-weed, red alkanet, which was used for the purposes of dyeing and painting.

is they *who* have brought the far distant stars to our eyes, and have subjected the heavens to their intellect. Thus is heaven won, not that Olympus *for that purpose* should bear Ossa,²¹ and the peak of Pelion touch the loftiest stars. We, too, under the guidance of these, will apportion out the skies, and will assign their own peculiar days according to the appointed constellations. When, therefore, the third night before the approaching nones shall come, and the ground shall grow damp, besprinkled with the dew of heaven, in vain will the claws of the eight-footed crab²² be sought for; he has sunk headlong beneath the western waters. When the nones are just arriving, the showers issuing from the black clouds will give you indications as the Lyre rises.²³

Add four days passed in regular succession, to the nones, Janus will have to be appeased on the Agonalian day.²⁴ The aproned priest²⁵ may perhaps be the origin of the appellation, under the blow of whom the victim falls in honour of the celestial gods; for he, when about to stain with

²¹ *Should bear Ossa.*]—Ver. 307. Ossa (now Kissova), Pelion (now Plesnid), and Olympus which is still called by its ancient name, were high mountains in Thessaly. He alludes to the attempt by the giants Otus and Ephialtes, sons of Neptune and Iphimedeia, to scale heaven when they were but nine years old, by heaping the mountains one upon the other.

²² *The eight-footed crab.*]—Ver. 313. Because on the third day of January, at sun-rise, is the acronychal setting of the constellation Cancer, the Crab. In the mythology, it is said to have been placed among the constellations by Juno, after it had been crushed by the foot of Hercules, which it had bitten while the hero was engaged in combat with the Hydra in the Lernæan marsh.

²³ *The Lyre rises.*]—Ver. 316. The cosmical rising of Lyra, usually accompanied with rain. This is feigned to be the lyre on which Orpheus played when he descended to the infernal regions.

²⁴ *The Agonalian day.*]—Ver. 318. The festival of Janus called 'Agonalia,' or 'Agonia;' the meaning of which name the poet proceeds to describe.

²⁵ *The aproned priest.*]—Ver. 319. The 'minister' here mentioned was the 'rex sacrorum,' or 'king of the sacrifices,' who was in religious matters the representative of the ancient kings; higher in rank than the 'pontifex maximus,' but inferior in power and influence. His duties were, to perform sacrifice, to propitiate the deities, and to proclaim the festivals. While sacrificing, the priests and their assistants used to wear small aprons.

reeking gore the knives already unsheathed, always asks the question, "Do I proceed?"²⁶ Nor does he proceed unless commanded *so to do*. Some think that the day has the name of Agonal, from the act of driving, because the sheep do not come *of their own free will to the sacrifice*, but are driven.²⁷ Some think that this festival was called "Agnalia"²⁸ by the ancients, although by that derivation, one letter is removed from its proper place; or is that day thus named from the agony of the sheep,²⁹ because the victim shudders at the knives perceived *by it* as they lie in the water?³⁰ Some, too, think that the day derived a Grecian epithet from the games³¹ that were wont to be celebrated in the time of our forefathers. The ancient dialect, too, called sheep by the name of "Agonia;" and in my opinion the last is the true reason for the name, and to this extent that reason is *ascertained for* certain, that the king of the sacred rites is in duty bound to propitiate the divinities with the mate of the fleece-bearing ewe. That *sacrifice* which has fallen by the right hand of the victor is called the victim;³² when the hostile troops are driven far away *then the sacrifice* is called the host.³⁴ In days of old, it was *plain* spelt, and the sparkling grain³⁵ of

²⁶ *Do I proceed?*—Ver. 322. Ago ne. Two Latin words, forming a trisyllable, and signifying 'do I?' or 'am I to proceed?'

²⁷ *Are driven.*—Ver. 323. 'Agor' is 'to be driven,' whence this fanciful derivation.

²⁸ *Agnalia.*—Ver. 325. From 'Agnus,' a 'lamb,' as sheep were then sacrificed.

²⁹ *Agony of the sheep.*—Ver. 327. *Αγωνία* (agonia), the Greek for 'terror,' whence our word 'agony;' implying pain, and, in this instance, 'extreme horror.'

³⁰ *In the water.*—Ver. 327. The knives placed in basins of water, near the altar, for the purpose of ablution.

³¹ *From the games.*—Ver. 330. *Αγῶνες*, 'agones,' is the Greek term for public games or contests.

³² *Is called the victim.*—Ver. 335. So called, according to the poet, as being the offering sacrificed by him who is the 'victor,' or conquering party, deriving its name from 'vinco,' to 'conquer.'

³⁴ *The host.*—Ver. 336. The sacrifice is so called, according to the poet, when it is offered on the retreat of the enemy, as it would appear in contradistinction to his death; 'hostis' being the Latin word for 'enemy.'

³⁵ *Sparkling grain.*—Ver. 338. Salt was held in high esteem by the ancients. The lares and the salt-cellars were with equal care

unadulterated salt that had efficacy to render the gods propitious to man. Not yet had the stranger ship, impelled through the waters of the ocean, imported the myrrh³⁶ that is distilled from the bark in tear-like drops. *In those days* neither Euphrates had sent its frankincense,³⁷ nor India its zedoary,³⁸ nor were the filaments of the ruddy crocus then known. The altar used to send forth its smoke, contented with the Sabine herbs,³⁹ and the laurel was burned with no small crackling noise. If there was any one who could add violets to the chaplets wrought from the flowers of the meadow, that person was a rich man. The knife of the present day, which opens the entrails of the stricken bull, had in those times no employment in the sacred rites. Ceres⁴⁰ was the first who took pleasure in the blood of *an animal—namely*, the ravenous sow, avenging the injury done to her property by the merited death of the transgressor. For in the early part of the spring she found that the crops of corn, swelling with their young milky juice, were rooted up by the snout of the bristly swine. *From that day* the swine paid the penalty. You, he-goat, warned by her example, wish that you had abstained from the shoot of the vine. A person looking upon him while imprinting his teeth upon the vine would naturally utter some such expression as this, with no silent indignation. ‘*Well, gnaw away at the vine, Master goat ; there will still be*

placed on their tables. The family salt-cellar was an heir-loom, preserved with the greatest care. Horace, Odes, book 2, Ode 16, mentions the salinum.

³⁶ *Imported the myrrh.*]—Ver. 339. The myrrh is a shrub that either with or without an incision in the bark, distils a sweet gum in tear-like drops.

³⁷ *Frankincense.*]—Ver. 341. This was a perfume which was imported into Europe from Arabia.

³⁸ *Its zedoary.*]—Ver. 341. ‘Costum’ was a shrub growing in Palestine and Syria, and prized for its powerful aromatic smell. The Euphrates, running through Mesopotamia and the northern part of Arabia into the Persian Gulf, bore thither for the use of the western world, the riches and spices of the east.

³⁹ *The Sabine herbs.*]—Ver. 343. This was the savin, a herb resembling the cypress. Pliny, Nat. His. book 24, mentions the occasional use of it in the place of frankincense.

⁴⁰ *Ceres.*]—Ver. 349. For some account of this goddess see note on line 127 of this book.

enough juice in it to be sprinkled upon your horns, when you shall be standing a victim at the altar.' Truth attends his words. Bacchus,⁴¹ thy foe given up to thee for punishment has his horns sprinkled with the outpoured wine.⁴² Her guilt was fatal to the sow—fatal, too, was his guilt to the goat. But what *didst thou*, O ox, and what did ye, O gentle sheep, to deserve a like fate ?

Aristæus⁴³ was weeping, because he had seen that his bees, destroyed together with their progeny, had deserted the unfinished honeycombs. Him, then, while grieving, his Cærulean mother⁴⁴ with difficulty consoled, and added to what she had said these last words: "Cease thy tears, my son, Proteus⁴⁵ will alleviate thy losses, and will teach thee in what manner thou mayst recover what has been lost. That, however, he may not deceive thee by his transformations, let strong fetters bind both his hands."⁴⁶ The youth comes to the prophet, and seizing the arms relaxed in sleep of the watery sire, binds them together. He versatile in form, by his peculiar art changes his appearance, but afterwards, overcome by the fetters, he returns to his natural shape, and, raising his coun-

⁴¹ *Bacchus.*]—Ver. 360. The god of wine and revelry. He was the son of Jupiter and Semele.

⁴² *The out-poured wine.*]—Ver. 360. Alluding to the pouring the wine between the horns of the victim before it was slain.

⁴³ *Aristæus.*]—Ver. 363. He was the son of Apollo and the nymph Cyrene, and followed the occupation of a shepherd, according to Virgil, who, in the fourth book of his Georgics, relates this story at much greater length, and in more poetical language.

⁴⁴ *His Cærulean mother.*]—Ver. 365. Or 'of azure,' or 'light blue colour,' Cyrene being a nymph of the waters; she was daughter of the river Peneius, and is said by Pindar to have given name to the town of Cyrene, in Africa.—Pythia Ode 9.

⁴⁵ *Proteus.*]—Ver. 367. He was a deity of the sea, son of Oceanus and Tethys, or, according to some writers, of Neptune and Phœnice. Neptune bestowed on him, as the keeper of the ocean monsters, the gift of prophecy. He resided chiefly in the Carpathian Sea, and on the coast of Egypt. When reposing on the shore, he was much resorted to by persons wishing to have his prophetic powers. Menelaus and Hercules are said to have consulted him.

⁴⁶ *Bind both his hands.*]—Ver. 369, 370. Gower translates these lines

'But bind him sure, in fetters strong, lest he
With his transformed shapes, should coosen thee.'

tenance all streaming, with his azure-coloured beard, he said, "Dost thou seek to know by what art thou mayst recover thy bees? Bury in the earth the carcass of a slaughtered ox: he when so buried, will supply what thou now askest of me." The shepherd performs his commands. The swarms throng from the putrefying ox. The death of a single being has produced a thousand new lives. Fate, too, demands the sheep. She in her impiety once cropped the sacred plants,⁴⁷ which a pious old dame was accustomed to offer to the rustic deities. What remains in safety, when both the sheep that bear the fleece, and the oxen that till the fields, resign their lives upon the altars? Persia propitiates by the *sacrifice of the horse*, Hyperion⁴⁸ begirt with rays of light, that no sluggish victim may be offered to the swift god. Because the hind was once slain in honour of the triune Diana⁴⁹ in the stead of a virgin,⁵⁰ at the present day she is sacrificed though not in the stead of a virgin. I have seen the Sapaëans⁵¹ and him who dwells near thy snows, O Hæmus, offer to Trivia the entrails of dogs.

⁴⁷ *The sacred plants.*—Ver. 381. 'Verbenæ' here means the several plants used in sacrifice, such as the laurel, olive, myrtle, cypress, tamarisk, and rose. In the sacred rites they were either used as garlands for the head, or were borne in the hands of suppliants, or were laid on the altars. Some legend is probably here referred to, the particulars of which have not come down to us.

⁴⁸ *Hyperion.*—Ver. 385. A title of the sun among the Greeks. The Persians worshipped him by the name of Mithras. According to some mythologists, Hyperion was the son of Uranus and Terra (heaven and earth), and father of the sun and moon and of Aurora, the goddess of the morning.

⁴⁹ *Diana.*—Ver. 387. See note to line 141, above.

⁵⁰ *In the stead of a virgin.*—Ver. 387. This was Iphigenia, the daughter of Agamemnon and Clytemnestra. The Greeks, when going to Troy, were detained at Aulis by contrary winds. Chalcas declared that this was through the anger of Diana at the loss of a favourite stag, killed by Agamemnon; but that the goddess would be appeased by the death of the daughter of the offender. When about to be sacrificed, she disappeared, and a goat or a hind was substituted for her, though according to some accounts she really was slain.

⁵¹ *The Sapaëans.*—Ver. 389. A people of Thrace, probably visited by the poet when an exile in that country. Dogs were sacrificed to Diana, because by their barking they scared away the spectres which she summoned to earth. These sacrifices took place at Zerinthus, near Mount Hæmus, in Thrace.

The ass too is slain for the lustful guardian⁵² of the fields. The reason is indeed one that must cause shame, but quite suited to the character of this divinity. Greece was celebrating the festivals of ivy-crowned Bacchus, which every third winter brings round⁵³ at the established period. The guardian deities of cool Lycæum⁵⁴ came thither, and any one besides that was no enemy to mirth ; the Pans, and the youthful troop of Satyrs prone to lust, and the goddesses⁵⁵ who inhabit the streams and lonely fields. The aged Silenus⁵⁶ too had arrived upon his ass with bending back, and *Priapus*, who with ruddy aspect scares away the timorous birds. They having found a grove well suited for their merry carousals, reclined on the couches bestrewed with grass. Bacchus gave the wine ; each had brought a chaplet for himself ; a rivulet rolled by its waters, to be but sparingly mixed.⁵⁷ The Naiad nymphs were there, some with locks dishevelled without the application of the comb, others with their hair arranged both with taste and labour. This one waits upon them with her robe gathered up⁵⁸ above the middle of the leg, another ex-

⁵² *Lustful guardian.*]—Ver. 391. Priapus, an obscene god, was the son of Venus and Bacchus (a befitting parentage), and was principally worshipped at Lampsacus in Mysia, on the Hellespont. He presided over fields and gardens, which he protected from thieves and blight.

⁵³ *Brings round.*]—Ver. 394. This was the ‘Trieterica,’ or ‘three-year feast.’ It was really an annual festival, but was celebrated with greater solemnity every third year, to commemorate the expedition of Bacchus into India. Probably the year alluded to in the poem was the ancient one of four months only.

⁵⁴ *Cool Lycæum.*]—Ver. 395. A mountain in Arcadia sacred to Pan and Jupiter. The gods mentioned were the several pans, fawns, and satyrs, the deities of Arcadia.

⁵⁵ *The goddesses.*]—Ver. 398. The Naiads, or water-nymphs.

⁵⁶ *Silenus.*]—Ver. 399. He was the foster-father of Bacchus, and according to Pindar, was born at Malea, in Lesbos. He had a bald head, flat nose, and thick beard. He was the leader of the satyrs, and was always drunk ; yet, singularly enough, he was considered as conspicuous for his wisdom.

⁵⁷ *Sparingly mixed.*]—Ver. 404. Moderate drinkers mixed three parts of water with two of wine ; but the present company preferred their liquors neat, or nearly so. Perhaps the ladies formed the exception.

⁵⁸ *Robe gathered up.*]—Ver. 407. The female tunic reached the ancles ; but when expedition was required, it was tucked up as far as the mid-leg.

posed as to her breast, with the bosom of *her dress* slashed asunder. This one bares her shoulder, another sweeps her robe along the grass—no sandals confine their delicate feet. On this side some are kindling the gentle flames of desire in the Satyrs, some in thee who hast thy temples wreathed with pine.⁵⁹ Thee too, Silenus, of lust inextinguishable, they inflame. It is lust alone that precludes thee from being aged. But the ruddy Priapus, the deity and guardian of the gardens, was charmed by Lotis above them all. Her he desires—her he longs after—for her alone he sighs; he signifies his wishes by his nods,⁶⁰ and entreats her by signs. Cold disdain is innate in the fair, and haughtiness accompanies beauty. By her countenance, she despises, and she scorns⁶¹ him.

It was night, and, wine producing slumber, their bodies lay overpowered by drowsiness, in various places. Lotis, as she was wearied with sport, lay, the most remote of all, on the grassy earth, beneath the *overshadowing* boughs of a maple. Her lover rises, and holding his breath, stealthily advances his silent footsteps, treading on tiptoe. When *now* he had reached the sequestered resting place of the nymph, fair as snow, he takes care lest the very drawing of his breath should make a noise. And now was he poising his body on the grass close by her yet still was she sunk in deep sleep. He is overjoyed, and drawing aside her garment from her feet, began to proceed along the blissful path to the accomplishment of his desires. When lo! braying with hoarse throat, the ass that bore Silenus sent forth unseasonable sounds. Alarmed, the nymph starts up, and with her hands flings back Priapus, and then flying⁶² arouses the whole grove. The god, already too well prepared for his lustful attempt, was an object of ridicule to all

⁵⁹ *White pine.*]—Ver. 412. *i. e.* Pan.

⁶⁰ *By his nods.*]—Ver. 417, 418. These lines remind us of those of Milton in *L'Allegro* :—

‘ Quips and cranks, and wanton wiles ;
Nods and becks, and wreathed smiles.’

⁶¹ *And sneers.*]—Ver. 420. As we should say in common parlance, ‘ She turns up her nose at him.’

⁶² *Then flying.*]—Ver. 436. The gods, in compassion for this gross attempt on the nymph, changed her into the lotus tree.

by the light of the moon. The author of the outcry paid the penalty by death, and hence it is an acceptable victim to the god of the Hellespont. You, ye birds, charmers of the fields, a race accustomed to the groves, and guiltless, had been as yet unharmed, you, who build your nests, who cherish your eggs with your plumage, and warble delightful strains from your ready throats. But these things avail you nothing, because you are accused of the power of utterance, and the gods believe that you disclose their purposes. And this charge not entirely groundless; for, as each is most familiar with the gods, at one time, by your wings, at another, by your voices, you give true indications.^{62*} The race of the fowls, for so long a time secure, at length came to be slain *in its turn*, and the entrails of the informer against them *then* delighted the gods. For that reason, often is the white ring-dove, the consort, torn from her mate, burned on the glowing hearths. Nor does the defence of the capitol⁶³ avail, *to prevent* the goose from affording its liver for thy dishes, O dainty daughter of Inachus.⁶⁴ On the night of *this day*, the crested bird is slain in honour of the goddess Night,⁶⁵ because with watchful throat he calls forth the warm day. In the mean time the Dol-

^{62*} *True indications.*]—Ver. 447. The poet refers to the omens obtained from the flight and voices of birds.

⁶³ *Defence of the capitol.*]—Ver. 453. The city of Rome being taken by the Gauls, Marcus Manlius, with a body of men, retired into the capitol, which during the night was attacked by the enemy. Their approach was discovered in time, through the cackling of some geese that were kept in the temple of Juno, and from that time geese were held sacred by the Romans.

⁶⁴ *Daughter of Inachus.*]—Ver. 453, 454. Inachus, supposed to have been the same with Io, daughter of Inachus, the river god. From the epicurean taste which she is here represented as indulging, she would probably have been more than usually pleased by a taste of the 'pâté de foies gras' of the present day. Gower translates these lines thus,

'Nor can the guarded capitol release
The goose's liver from choice Inach's mess.'

⁶⁵ *Goddess Night.*]—Ver. 455. 'Nox,' 'Night,' was one of the most ancient deities, being a daughter of Chaos. By her brother Erebus she produced the Day and the Light. She was the mother of the Fates, Dreams, Discord, Death, Momus, and others, and was worshipped in the temple of Diana at Ephesus.

phin,⁶⁶ a bright constellation, rises over the deep, and puts forth his head from his native waters.

The next day marks the winter by a central line,⁶⁷ and *the part of it* which will then remain, will be equal to that which is past.

The next dawn,⁶⁸ Tithonus having been left by her, shall look upon the pontifical ceremonies of the Arcadian goddess. Thee too, sister of Turnus,⁶⁹ the same day received in thy temple, here where the Plain of *Mars* is traversed by the aqueduct of the Virgin. Whence, shall I derive the causes and the forms of these sacred rites? ⁷⁰ Who can guide my sails in the midst of the deep. Instruct me thyself, thou who hast a name derived from song, and favour my undertaking, lest thy glory be lost in uncertainty. Having an origin before that of the moon⁷¹ (if we credit it *when speaking of itself*), the land derives its name from the great Arcas.⁷²

⁶⁶ *The Dolphin.*]—Ver. 457. The cosmic rising of the Dolphin on the 9th of January; being the fifth of the Ides. In Book ii. the poet relates how the Dolphin carried Arion to Tænarus, when the minstrel had been thrown into the sea by the sailors anxious to obtain his wealth. It was also said that the Dolphin was thus honoured for having gained the hand of Amphitrite for Neptune.

⁶⁷ *Central line.*]—Ver. 459. Ovid makes the 10th of January the middle day of winter. Columella makes it the 4th of that month.

⁶⁸ *The next dawn.*]—Ver. 461. Aurora was the goddess of the morning, and the daughter of Hyperion, or of Titan. She became enamoured of Tithonus, son of Laomedon, King of Troy, and took him with her to heaven.

⁶⁹ *Sister of Turnus.*]—Ver. 463. Juturna was a water nymph, who, according to Virgil, *Æneid* xii., was beguiled by Jupiter, and by him made a goddess of the streams. Her temple stood in the Campus Martius at Rome. She is again mentioned in the next book.

⁷⁰ *These sacred rites.*]—Ver. 465. The Carmentalia, in honour of Carmenta, a goddess of Arcadian origin, called also Nicostrata and Themis. It is said below by the poet, that the name Carmenta was derived from her prophetic powers, ‘carmen’ being the Latin word for ‘prophecy,’ which being originally given in verse, the term ‘carmen’ afterwards became applicable to all kinds of verse. Carmenta had a temple in the forum consecrated to her by the Roman matrons.

⁷¹ *That of the moon.*]—Ver. 469. Indeed all the Arcadians styled themselves *προσεληνοί*, ‘existing before the moon,’ or ‘Prælunites.’ This circumstance is mentioned in the next book.

⁷² *Arcas.*]—Ver. 470. Arcas was son of Jupiter and Calisto, and transferred to heaven as a constellation after his death. Arcadia, to which he gave name, was in the centre of Peloponnesus, bounded by Achaia, Messenia, Elis, and Argolis.

Here was Evander,⁷³ who, although on either side of illustrious origin, was more noble in the line of his sacred mother : who, as soon as she had conceived the inspiration of heaven in her soul, used to utter from her unerring lips verses redolent of the divinity. She had told her son that troubles were impending over him and herself, and many things besides, which obtained their fulfilment in the lapse of time. For now the youth exiled with his mother, too true a *prophetess*, leaves Arcadia and his Parrhasian⁷⁴ home. To him, as he wept, his mother said, “ Stay thy tears, my son, this turn of fortune must be borne by thee with manful spirit. This was thy destiny ; it is no guilt of thy own that has exiled thee, but a god ; thou hast been banished from thy city by the anger of a divinity. Thou art now enduring, not the penalty of a misdeed, but the wrath of a deity ; it is some consolation that guilt does not accompany thy great misfortunes. As the mind of each man is conscious of *good or evil*, so does he conceive within his breast hope or fear, according to his actions. Mourn not as though *thou wert* the first that had suffered such ills ; the same storm has borne down many a mighty man. The same did Cadmus⁷⁵ suffer, who long ago, when banished from the Tyrian shores, took up his abode, an out-cast on the Aonial soil. The same did Tydeus,⁷⁶ the same did Pagasæan Jason⁷⁷ suffer ; and others besides, whom to enumerate would be a task too tedious. To the brave man

⁷³ *Evander.*]—Ver. 471. He was son of Carmenta, by Mercury, or, according to others, by Echemus.

⁷⁴ *Parrhasian.*]—Ver. 478. Parrhasia was a town of Arcadia.

⁷⁵ *Cadmus.*]—Ver. 490. Son of Agenor, king of Phœnicia. His sister Europa having been carried off by Jupiter, he was sent in search of her, and founded the colony of Bœotia, one of the ancient names of which was Aonia. These lines are thus translated by Gower:—

‘ This Cadmus, banished from the Tyrian Bay,
Endur’d, then settled in Aonia.’

⁷⁶ *Tydeus.*]—Ver. 491. He was son of Ceneus, king of Calydon. Having accidentally slain one of his friends, he fled to the court of Adrastus, king of Argos, whose daughter Deiphyle he married.

⁷⁷ *Pagasæan Jason.*—Ver. 491. Pagasæ was a sea-port of Thessaly. Jason was the son of Æson, king of Iolchos, who headed the expedition to Colchis, in pursuit of the golden fleece, which he gained by the aid of Medea.

every land is a country, as, to the fishes the ocean, and as, to the bird the whole extent of space to the world of air. Nor does bleak winter freeze throughout the whole of the year ; to thee too—believe me—the hours of spring will yet come.” Evander, with mind emboldened by the words of his parent, cuts the waves with his bark, and reaches Hesperia.⁷⁸

And now, by the advice of the skilled Carmentis, he had directed his bark into the river, and was proceeding against the stream of the Etrurian current. She beholds the bank of the river, to which the fords of Terentus⁷⁹ are adjacent, and the cottages scattered over the lonesome districts. And as she was, with her locks all dishevelled, she stood before the poop, and *with stern look* withheld the hand of him who was guiding the vessel's course. Then stretching forth her arms towards the right bank afar, she thrice strikes the pine wood deck with frantic foot. Scarcely, *yes*, scarcely, was she restrained by the hand of Evander from springing forward, in her haste to stand upon the shore. “Hail, gods of the regions sought by us,” she said, “and thou country that shalt hereafter give new gods to Heaven, and ye rivers and fountains, which this strange land enjoys ; ye too, nymphs of the groves, and ye choirs of the Naiads.⁸⁰ With favouring omens be ye seen by my son and by me, and may that bank be trodden with an auspicious step. Am I deceived ? or shall these hills⁸¹ become a vast

⁷⁸ *Hesperia.*]—Ver. 498. So called from ‘Hesperus,’ or ‘Vesper,’ the evening star, as Italy was to the west of Greece, where it first received that appellation. Evander arrived in Italy in the reign of Faunus.

⁷⁹ *Terentus.*]—Ver. 501. This was a place at the end of the Campus Martius, where was a subterranean altar to the infernal deities.

⁸⁰ *The Naiads.*]—Ver. 512. The Naiads were deities who presided over rivers, springs, and fountains. They were represented as beautiful damsels, naked to the waist, and reclining on a vase, which was pouring forth a stream of water. Goats and lambs were offered to them, with wine, oil, milk, honey, fruits, and flowers. Gower translates these lines:—

‘Ye springs and rivers of this land hospitious,
Ye fairies feat, and water-nymphs delicious.’

⁸¹ *These hills.*]—Ver. 515. Alluding prophetically to the future destinies of Rome. The heights on which it was built were the Palatine, Capitoline, Janiculum, Cælian, Esquiline, Viminal and Quirinal Hills.

city, and shall the rest of the world seek laws from this land ? To these mountains *the sway* of the whole earth is promised one day ; who could suppose the place to have so high a destiny ? And soon shall the Dardanian ships⁸² touch at these shores ; here too shall a woman be the cause⁸³ of a fresh war. Pallas,⁸⁴ my beloved grandson, why dost thou put on those fatal arms ? *Yet* put them on ; thou wilt be slain with no mean avenger *of thy death*. Troy ! although conquered, thou shalt conquer, and overthrown, thou shalt rise again ;⁸⁵ that same ruin shall overwhelm the homes of thy foes.⁸⁶ Burn Neptunian Pergamus,⁸⁷ ye triumphant flames ; is not that heap of ashes more exalted⁸⁸ than the whole world ? Presently shall pious Æneas bring hither the sacred relics, and his father,⁸⁹ a second sacred charge ; receive, O Vesta,⁹⁰ the

⁸² *Dardanian ships.*]—Ver. 519. Trojan. Dardanus was the son of Jupiter and Electra, and was considered as the founder of Troy. She alludes to the arrival of Æneas about sixty years after. His travels and his arrival in Italy, when rendered homeless by the destruction of Troy, form the subject of the Æneid of Virgil.

⁸³ *A woman be the cause.*]—Ver. 520. Lavinia, the daughter of Latinus, was the cause of the war between Æneas and Turnis. Helen, the wife of Menelaus, had previously been the cause of the Trojan war.

⁸⁴ *Pallas.*—Ver. 521. Son of Evander. He led the auxiliaries which his father supplied to Æneas, and was killed by Turuus, who was slain by Æneas.

⁸⁵ *Shall rise again.*]—Ver. 523. Namely, in Rome, founded by the descendants of thy people.

⁸⁶ *Homes of thy foes.*]—Ver. 524. She alludes to the future subjection of the Grecian provinces by Rome.

⁸⁷ *Neptunian Pergamus.*]—Ver. 525. Pergamus was properly the Citadel of Troy, but the word is often used by the poets for the entire city. Troy was called ‘Neptunian,’ because, when banished from Heaven, Neptune, with Apollo, assisted King Laomedon in building it.

⁸⁸ *More exalted.*]—Ver. 526. That is to say, ‘in its consequences,’ if we consider with the poet that the foundation of Rome was owing to the destruction of Troy.

⁸⁹ *His father.*]—Ver 527. Anchises, the father of Æneas, did not, according to Virgil and other writers, reach Italy, but died in Sicily ; though Ovid, Cato, Strabo, and Dio Cassius say the contrary. The relics alluded to, are the images of the Trojan gods, the sacred fire of Vesta, and, according to some writers, the Palladium.

⁹⁰ *Receive, O Vesta.*]—Ver. 528. Vesta was the goddess of fire, and had a temple in Rome, which was built by Numa. In her sanc-

gods of Ilium. The time will come, when the same person shall have the charge of thee and of the world *as well*, and thy sacred rites⁹¹ shall be performed by a worshipper, himself a god. In the hands of the Augusti shall remain the guardianship of their native country; it is the decree of heaven that this house should hold the reins of empire. *Once thence sprung*, the grandson and the son of a god, though he himself refuse it, shall bear with godlike mind the burden which his father bore. And as I shall, in times to come, be consecrated in everlasting shrines, so shall Augusta Julia⁹³ be a new divinity.

When, with such sayings as these she came down to our own times, her prophetic tongue stopped short in the very midst of her accents. Landing from his ship, the exile stood on the Latian herbage; happy the man⁹⁴ to whom that coun-

tuary was preserved the Palladium of Troy, and a fire kept constantly burning by the Vestal virgins. The goddess received her name from the Greek word *ἑστία*, a 'hearth.'

⁹¹ *Thy sacred rites.*—Ver. 530. Julius Cæsar was the 'Pontifex Maximus,' or chief priest, and after his death was deified. Allusion is here made to him, or to the Emperor Augustus, who also received divine honours, and in his lifetime united the imperial with the pontifical office.

⁹² *Grandson and the son.*—Ver. 533. Either one person, Tiberius, the adopted son of the god Augustus, and grandson of the god Julius; or two persons, Tiberius, the son, and Germanicus, the grandson of Augustus. Tiberius alone is probably referred to, as he did reign, which Germanicus did not; and we are told that he affected to show great reluctance to assume the reins of government on the death of Augustus.

⁹³ *Augusta Julia.*—Ver. 536.—This was Livia Drusilla, daughter of L. Drusus Calidanus, and wife of Tiberius Nero, by whom she had Tiberius and Drusus Germanicus. Augustus, in order to marry her, divorced his wife Scribonia, and, on his death, she received the name of Julia by virtue of his will. Though Ovid is here deifying the lady in a spirit of anticipation, and though she survived him several years, it actually was the fact, that she was deified by her grandson Claudius, as Suetonius and Tacitus inform us. She was a woman of bad and unscrupulous character. Gower renders these lines:—

'As sure as altars me perpetually
Shall worship, Julia shall a goddess be.'

Happy the man.] Ver. 540. If, as is generally supposed, these

try was a place of exile ! And no long delay was there ; new habitations were erected, and throughout the Ausonian hills there was no one greater than the Arcadian. Lo, the club-bearing hero hither drives the kine of Erythæa,⁹⁵ having travelled over the length of the vast world. And now while the Tegeæan⁹⁶ house is his place of entertainment, his kine untended wander through the luxuriant fields. It was dawn ; startled from his slumber, the Tiryinthian⁹⁷ guest perceives that two bulls are missing from his number. He seeks *them*, and he sees not a trace of the noiseless theft ; the fierce Cacus had dragged them backwards into his cave ; Cacus,⁹⁸ the dread and disgrace of the Aventine forest,⁹⁹ no slight curse to both neighbours and travellers. Hideous was the appearance of the creature ;¹ his strength was in proportion to his bulk, his body was huge : Mulciber² was the sire of this monster, and

lines were written by Ovid when himself in banishment, this expression perhaps was accompanied by a sigh for his far-distant home.

⁹⁵ *Erythæa.*]—Ver. 543. Erythæa was an island near Gades, now Cadiz, in Spain. Geryon, a three-bodied monster, lived there, possessing numerous herds and flocks ; Hercules destroyed him, and drove his flocks and herds to Tiryntus.

⁹⁶ *Tegeæan.*]—Ver. 545. Tegeæa was a city of Arcadia, near the Eurotas. Gower thus translates these lines :—

‘ And being here entertained by King Evander,
His beasts unkept about the plains do wander.’

⁹⁷ *Tiryinthian.*]—Ver. 547. Hercules was said to have been nursed and brought up at Tiryntus, a town of Argolis, in Peloponnesus.

⁹⁸ *Cacus.*]—Ver. 551. Fabled to have been the son of Vulcan and Medusa. According to some accounts, he was a dishonest servant of Evander.

⁹⁹ *Aventine forest.*]—Ver. 551. The Aventine was the most extensive of the Roman hills, and was called by that name after an Alban king, who was buried upon it. It was called Murcius, from Murcia, the goddess of sleep, who had a temple there, and Remonius, from Remus, who wished to found the Roman city there.

¹ *Of the creature.*]—Ver. 553. ‘Viro’ signifies literally, either ‘the man,’ or the ‘hero ;’ and Cacus, by birth, belonged to the class of heroes or demigods. But inasmuch as he does not seem to have been worthy of the name, according to our conception of its import, and as, by reason of his birth, he could not be called a man, the appellation used in the text seems to be the most appropriate.

² *Mulciber.*]—Ver. 554. This was one of the names of Vulcan, derived from ‘mulceo,’ ‘to soften.’ because, by his art, he softened

for his habitation there was a mighty cavern made secret by long passages retreating within, *a den* that could hardly be found by the wild beasts themselves. Human heads and arms hang nailed over the lintels, and the ground is *quite* blanched, frightful with the bones of men. The son of Jove was departing, a part of his oxen having been *thus* carelessly tended by him, when the stolen *animals* uttered a lowing with a hoarse voice. "I accept the recall,"³ he says; and tracing the sound, the avenger comes through the woods to the accursed cave. The other had obstructed the approach by the barrier of a mountain fragment; hardly could twice five yokes of oxen have moved that mass, The Hero strains with his shoulders, (the heavens, *I should tell you*, had once rested⁴ on them), and moving it dislodges the mighty weight. As soon as it was uptorn, the crash startled the very sky, and the earth sank down, struck by the weight of the mass. Cacus begins the attack hand to hand, and fiercely maintains the combat with stones and stakes; and when he fails in the use of these resources, with but little courage left, he resorts to the arts of his father, and vomits forth flames from his resounding throat. Often as he blows them forth, you would believe that Typhœus⁵ is breathing, and that the rapid flash is hurled from the fires of Ætna. Alcides grapples *with him*, and his trebly knotted club, swung back three or four times, was planted

iron; being the god of fire and the patron of blacksmiths. He was the son of Juno, and the husband of Venus.

³ *The recall.*]—Ver. 561. To be called back when setting out on a journey was generally considered a bad omen. Hercules, however, here thought it a good one.

⁴ *Had once rested.*]—Ver. 565. He relieved Atlas, who supported the heavens, that he might go and pluck the golden fruit of the Hesperides for him. On his return with the apples, Hercules requested Atlas to hold the load for a moment while he made a pad for his head. Atlas resumed the burden, and Hercules forthwith walked away with the apples. The story bears some allusion, doubtless, to the fact, that Atlas was one of the first to give some knowledge of astronomy, and perhaps geography.

⁵ *Typhœus.*]—Ver. 575. A giant called also Typhon, son of Tartarus and Terra. Flames darted from his mouth and eyes, and he had a hundred heads, like those of a dragon. Waging war upon the gods, he so frightened them, that they fled in the shape of various animals. Jupiter at length conquered him by his thunderbolts, and placed him under Ætna, a volcanic mountain of Sicily.

full upon the face⁶ of him opposing. He falls, and belches forth smoke mingled with blood ; and dying, with his broad chest, he beats the ground. Of those bulls, the conqueror offers one to thee O Jupiter, and invites Evander and the inhabitants of the country ; he builds an altar to himself, which is styled “the Greatest,” in the spot⁷ where a part of the city has its name derived from an ox.⁸ And now the mother of Evander is not silent *on the fact*, that the time is near at hand when the earth shall have sufficiently enjoyed the presence of her own Hercules. But, as in her life she was most pleasing to the gods, so, now herself a goddess, the blessed prophetess possesses this day as her own in the month of Janus.

On the Ides, the undefiled priest in the temple of Jupiter, offers on the flames the entrails of a wether ; *then* every province was restored to our people,⁸ and thy grandsire was called by the title of Augustus. Pass in review the waxen images⁹ as they are

⁶ *Upon the face.*]—Ver. 575, 6. Gower renders these lines thus :—

‘ Alcides drives on, and, with knotty bat,
Three or four times doth dash him o’er the pate.’

⁷ ‘ *The Greatest.*’]—Ver. 581. This altar, according to Livy, and Dionysius, was built by Evander in honour of Hercules, and not by Hercules himself. According to them, Carmenta suggested the dedication, and the priests who superintended the sacred rites were the Potitii and the Pinarii, two illustrious families of the neighbourhood.

⁸ *From an ox.*]—Ver. 582. ‘The Forum Boarium,’ or ‘ox-market’ called so from ‘bos,’ ‘an ox,’ and applied to that use on account of the sacrifice there offered by Hercules, as mentioned in the text.

⁸ *Restored to our people.*]—Ver. 589. On the Ides of January, B. C. 27, and A. U. C. 726, Augustus offered to resign his power. Being pressed to retain it, he consented, on condition of handing over the tranquil provinces to the people, to retain the unsettled ones and the army, under his entire control. The senate, nominally, at least, took the management of all the tranquil provinces, and to this fact allusion is here made. Octavius on this account received the title of Augustus.

⁹ *The waxen images.*]—Ver. 591. These waxen images represented those persons who had the privilege of using them. Those who were called ‘nobiles,’ having filled the office of Consul, Prætor, Censor, or Cæsurule Ædile, had this privilege, which was called ‘jus imaginum,’ and they were kept with great care by their posterity, and carried before them at their funerals. They were painted busts as far as the shoulders, made in wax ; and they were placed in the ‘atria,’ or halls, carefully enclosed in wooden cases, supplying much the same place as our family pictures. Titles and inscriptions were written below them,

distributed through the halls of the ennobled ; titles so great as his never fell to the lot of any one man. Africa calls her conqueror¹⁰ after herself ; another *hero in his title* records the subjection of the Isaurian power,¹¹ another *the subjection of the Cretans*.¹² The Numidians¹³ render one man titled, *Messana*¹⁴ makes another *great in story*—another has derived his distinction from the city of Numantia.¹⁵ Germany gave to Drusus¹⁶ both death and a title. Ah me ! how short-lived was that heroic career ! Were Cæsar to seek his names from the conquered, he would have to assume so many in number as the vast world contains nations. Some celebrated by one circumstance derive their titles *therefrom*,—*for instance, the title gained from a breast-chain*¹⁷ won, or the assistance afforded by a raven.¹⁸ O thou entitled ‘Great,’¹⁹ thy title is the

describing the honours and achievements of the persons thereby represented.

¹⁰ *Calls her conqueror.*]—Ver. 593. The Romans occasionally took an additional name, ‘agnomen,’ or ‘cognomen,’ from some illustrious deed or great event. P. Cornelius Scipio, after his victory over Syphax, king of Numidia, in Africa, received the cognomen of Africanus.

¹¹ *Isaurian power.*]—Ver. 593. Publius Servilius, the pro-cousul of Asia, conquered the Isaurii, a people near mount Taurus. He received a triumph, and was honoured with the ‘agnomen’ of Isauricus.

¹² *The Cretans.*]—Ver. 594. Q. Metellus was surnamed Creticus, from the island Crete, now Candia, which he subdued.

¹³ *The Numidians.*]—Ver. 595. Q. Cæcilius Metellus conquered the Numidians, under their king Jugurtha ; whence his title ‘Numidicus.’

¹⁴ *Messana.*]—Ver. 595. ‘Messana,’ or ‘Messala,’ in Sicily, was conquered by Valerius Corvinus Maximus, who assumed the agnomen of ‘Messala.’

¹⁵ *Numantia.*]—Ver. 596. A tower in Spain, which, after a fourteen years’ war, was destroyed by the Romans under Scipio Æmilianus, thence called Numantinus, A. U. C. 622.

¹⁶ *Drusus.*]—Ver. 597. See note on line 3 above.

¹⁷ *Breast-chain.*]—Ver. 601. Titus Manlius conquered a gigantic Gaul in single combat, and stripping him of his collar, or breast-chain, ‘torques,’ obtained the title of Torquatus from the circumstance.

¹⁸ *By a raven.*]—Ver. 602. Marcus Valerius, a military tribune under Camillus, fighting with a champion of the Senones in single combat, was aided by a raven, which, attacking his enemy in the face with beak and claws, enabled him to gain an easy victory. From ‘corvus,’ ‘a raven,’ he obtained the surname ‘Corvinus.’

¹⁹ *Entitled ‘Great.’*]—Ver. 603. Cneius Pompeius, surnamed ‘Magnus,’ or ‘the Great,’ from his great successes. He was son of Pompeius

full measure of thy achievements ; but he who overcame thee was too great for any title. And there is no gradation of epithet beyond the Fabii ;²⁰ that house was entitled ‘the greatest,’ for their services. But yet all these are rendered illustrious by honours *merely* human ; he, however, has a title in common with supreme Jove. Our forefathers style the sacred rites ‘august ;’²¹ the temples are called ‘august’ when consecrated in due form by the hands of the Pontiffs. Augury too is derived from the source of this word,²² and whatsoever Jupiter blesses with increase by his aid. May he increase the sway of our chief, may he increase his years ; and Cæsar, long may the chaplet of oak-leaves²³ shade thy doors. The gods being propitious, may the inheritor of a title so illustrious

Strabo, who was distinguished in the Italic war. He is generally called Pompey the Great, by an adaptation of his name to our ideas of euhony. He was conquered by Cæsar at Pharsalia, and was treacherously slain.

²⁰ *The Fabii.*—Ver. 605. Q. Fabius Rutilianus, according to Livy book ix. c. 46, for his efforts in restoring concord, and lessening the power of the populace during civic elections, received the surname of ‘Maximus,’ or ‘Greatest,’ as a benefactor to his country, which name his descendants bore. According to the genealogists, our gracious Queen is a descendant of the Fabii, and, if so, she has, perhaps, a double claim to the name of ‘Maxima.’ In the next book Ovid mentions the tradition that the Fabii were descended from Hercules.

²¹ *August.*—Ver. 609. He seems to imply that the word ‘Augustus’ is derived from the same root, ‘augurium,’ ‘an omen,’ as though ‘consecrated by augury,’ or ‘omen,’ or ‘understood by means of the birds.’ This name, an epithet of divinity, was considered beyond any human title. The Greeks translated it by *σεβάστος*, from *σεβῶ*, ‘to worship.’

²² *Source of this word.*—Ver. 611. The poet seems to mean, that ‘augurium’ and ‘augustus’ come from one origin, connected with ‘avis,’ ‘a bird,’ and perhaps, ‘gero,’ ‘to bear.’ He also appears obscurely to hint that ‘augeo,’ ‘to increase,’ is derived from the same source, perhaps meaning that ‘increase’ was portended by, and the necessary consequence of, good omens. The 612th line is of somewhat obscure signification.

²³ *Chaplet of oak-leaves.*—Ver. 614. This was the civic crown, and was presented to him who had saved the life of a Roman citizen. When the senate decreed the title of Augustus to Octavius, they ordered, in their adulation, that a civic crown should be suspended from his house, between two laurel branches which were set on either side of his gate.

take upon himself the burden of the world with the same auspices that his father did.

When the third Titan²⁴ shall look back upon the by-gone Ides, there will be a repetition of the sacred rites of the Parrhasian goddess. For in former days, before *the circumstances to which I allude*, covered chariots used to carry the Ausonian matrons; (these, too, I believe to have been named²⁵ after the parent of Evander). In the after-times this honour being withdrawn from them, each matron formed the determination by no issue to renew the image of her hated lord; and that she might yield no offspring, reckless, with secret blows²⁶ she was in the habit of loosening from her womb the growing burden. They say that the senate reprimanded the matrons who had dared to perpetrate these inhuman deeds, but that nevertheless they restored the privilege that had been taken from them. And they now order two sets of festivals to be kept in honour of the Tegæan mother, both for the boys and the girls.²⁷ It is not allowed to bring within her holy place any thing made of hide,²⁸ that substances deprived of life, *by dying a natural death*, may not defile the unpolluted hearth. If you are one who have any taste for ancient ceremonies, stand by the *priest who is praying*; you will then catch names which were unknown to you

²⁴ Titan.]—Ver. 617. An epithet of the sun. The Carmentalia now return, not in honour of Carmenta, but of her two sisters, Porrima and Postverta.

²⁵ To have been named.]—Ver. 620. He suggests a silly derivation of ‘carpentum,’ ‘a chariot,’ from the name of Carmenta. The Roman matrons received the privilege of the chariot for their generosity after the capture of the city of Veii, when they contributed their jewels to aid Camilius in performing his vow to Apollo.

²⁶ With secret blows.]—Ver. 622-3. These lines are thus rendered by Gower:—

‘And to prevent her embryo, every mother
Forced from her womb by some close means or other.’

²⁷ Boys and the girls.]—Ver. 628. By way of expiation for the children of both sexes that had been so made away with.

²⁸ Made of hide.]—Ver. 629. It was forbidden to bring leather articles not only into this temple, but all others. At the same time the rule was confined to the skins of animals which had died a natural death. The priests were allowed to wear leather sandals, made from the hides of beasts that had been killed by them for sacrifice.

before.²⁹ Porrima and Postverta are being propitiated, either thy sisters, O Mænalian nymph, or companions of thy exile. The one is believed to have sung of that which was long past,³⁰ the other to have prophesied what would happen hereafter in the revolution of time.

Fair Concord,³¹ the succeeding day placed in thee in a snow-white shrine, where elevated Moneta³² raises her steps on high : now with ease wilt thou look down upon the Latian crowd ; now have the august hands of *Cæsar* replaced thee.

Furius, the conqueror of the Etrurian people, vowed the ancient temple, and long since discharged the obligations of his vow. The occasion was, that the commonalty having taken up arms, had seceded³³ from the senators, and Rome herself was in dread of her own strength. The late occasion is a more happy³⁴ one ; Germany, venerated chief, extends her dishevelled locks,³⁵ vanquished under thy auspices. Thence

²⁹ *Unknown to you before.*]—Ver. 632. He seems to imply that these deities, Porrima and Postverta, were but little known, and the origin of their worship little enquired into. Porrima is so called only in this place, and by Servius (on the *Æneid*, Book viii. line 336,) Macrobius (Sat. i. 7) calls her ‘Antevorta ;’ and Aulus Gellius (*Attic Nights*, Book xvi. 6), ‘Prosa,’ or ‘Prorsa.’ The name of the first signifies ‘turning,’ or ‘looking before ;’ of the other, ‘looking behind.’ Though the poet does not say so, from what we learn from A. Gellius, there is no doubt that they were obstetrical deities, to be invoked against the perils of difficult parturition.

³⁰ *Long past.*]—Ver. 635. ‘Porro’ generally signifies ‘the future ;’ but its original meaning might have been ‘afar off,’ in either sense.

³¹ *Fair Concord.*]—Ver. 637-39. He says that on the following day, the 17th of the calends of February, the most ancient of the temples of the goddess of Peace has been vowed by Furius Camillus, the Roman general, when he had conquered the Veientes, a people of Etruria.

³² *Moneta.*]—Ver. 638. The temple of Juno Moneta stood in the Capitol: a flight of one hundred steps led to it from the temple of Concord. It was the Mint, or place of coinage.

³³ *Had seceded.*]—Ver. 643. The dissension of the patrician and plebeian orders respecting the election of the consuls ended in the election of one plebeian consul, Lucius Sextus, A. U. C. 328. This arrangement was brought about by Camillus, in his fifth dictatorship.

³⁴ *A more happy one.*]—Ver. 645. This is a compliment to Tiberius. The first temple was built in consequence of civil commotion ; the second on the conquest of Germany.

³⁵ *Her dishevelled locks.*]—Ver. 646. It was the custom to shave

it is that thou hast offered³⁶ the first fruits of a nation, and hast constructed a temple to the goddess, the peculiar object of thy veneration. This, thy ancestress³⁷ has endowed both with property and with its altar, the only woman found worthy of the couch of our great Jove.

When this festival shall have passed by, *then*, O Phœbus, Capricorn being left, thou wilt run thy course through the constellation of youth that carries the water.³⁸

When the seventh Orient *sun* from this shall have plunged himself into the waves, then shall no Lyre³⁹ be glittering throughout the whole heavens. After the setting of this constellation, at the approach of night, the fire which twinkles⁴⁰ in the centre of the lion's breast shall be plunged *into the deep*.

Three or four times had I turned⁴¹ over the calendar that

the heads of captives. Ovid may here be speaking figuratively, or perhaps literally. The hair of Germany was much valued by the Roman ladies for making false tresses; and perhaps a supply of hair for the wig-makers was exacted from the conquered people. Gower's translation of these lines is,

' Brave prince, thy thundering knocks
Made Germany cut short her dangling locks.'

³⁶ *Hast offered.*]—Ver. 647. Tiberius repulsed the Germans, and conquered Illyrium. On his triumph he entertained the people at 1000 tables, and gave to each man 300 sesterii. The poet may here allude to this, or more probably to the offering of the first-fruits of conquest to the deities, and especially to the rebuilding of the temple of Concord by Tiberius.

³⁷ *Ancestress.*]—Ver. 649. Livia, the mother of Tiberius, and the grandmother of Germanicus.

³⁸ *That carries the water.*]—Ver. 652. On the 16th of the calends of February the sun leaves the constellation of Capricorn, and enters that of Aquarius, 'the Water-bearer.' Ganymede, the cup-bearer of Jupiter, is said by Ovid to have been translated to this constellation. Gower translates these lines,

' These things thus past, Sol leaving Capricorn.
His race-horse to the water-boy doth turn.'

³⁹ *No Lyre.*]—Ver. 654. On the 10th of the calends of February the Lyre sets heliacally.

⁴⁰ *The fire which twinkles.*]—Ver. 656. The star Regulus, in the constellation Leo, on the ninth of the calends of February, about night-fall, sets acronically. Columella says, it sets on the sixth of the calends of February.

⁴¹ *I turned over.*]—Ver. 657. Literally, 'I rolled over.' If this is to be read literally, it would rather apply to the scroll form of book than

marks out the seasons of observance, and yet no Sementive holiday⁴² was found by me ; when the Muse (for she perceived my difficulty) says, “ This festival is announced by proclamation ; why dost thou seek from the calendar to find a movable feast ? And yet, although the day of the festival is unfixed, the season is fixed ; it is when the ground is impregnated with the scattered seed. Bedecked with garlands, stand at the well-filled stall, ye oxen ; with the warm spring your task shall return. Let the farmer hang on its peg the plough discharged from service ;⁴³ the cold ground shudders at an incision. Do, farmer, give some rest to the earth, now that seed-time is past ; give some rest to the men, too, who have tilled the ground. Let the hamlet⁴⁴ keep holiday ; purify the village, ye swains, and to the hamlet’s altars give your yearly cakes.⁴⁵ Let Ceres and Tellus, mothers of the fruits, be propitiated with their own corn, and the entrails of a pregnant sow. Ceres and the earth⁴⁶ discharge an united duty. The one supplies the origin of the crops, the other the situation. Partners in toil *are they*, by whom antiquity was civilized, and

the paged book of more recent introduction, and which we have noticed in the note to line 19 above.

⁴² *Sementive holiday.*]—Ver. 658. For an account of the ‘ dies stativæ ’ and ‘ conceptivæ,’ see the Introduction.

⁴³ *Discharged from service.*]—Ver. 665. ‘ Emeritus ’ is properly applied to the soldier, discharged when the time of military service has expired.

⁴⁴ *The hamlet.*]—Ver 669. ‘ Pagus.’ Servius Tullius divided the Roman territory into ‘ pagi.’ There was in each ‘ pagus ’ an altar, on which, during the ‘ paganalia,’ a yearly sacrifice was offered by the ‘ Pagani,’ or people of the ‘ pagus.’ This feast was in honour of the rustic gods, and was instituted by Servius Tullius. As the country people were in general the last to adopt Christianity, the name of ‘ Pagan ’ came in time to be equivalent to the term ‘ heathen.’

⁴⁵ *Yearly cakes.*]—Ver. 670. These were called *πέλανοι* by the Greeks. They were made of eggs, flour, milk, and oil, and were offered by the different families of the ‘ pagus.’ The purification was made by sending the victims round the ‘ pagus ’ before they were sacrificed.

⁴⁶ *The earth.*]—Ver. 673. Worshipped by the Romans under the name of ‘ Tellus,’ ‘ Ops,’ ‘ Tellumo,’ and ‘ Bona Dea,’ ‘ the good goddess.’ According to Varro, the earth was male in producing seed, female in nourishing it. She is sometimes confounded with her partner, Ceres. They are here represented as teaching the aborigines to abandon the acorn for the cultivation of wheat.

the acorn from the oak-tree was replaced by a more wholesome food. Glut the greedy husbandmen with boundless crops, that they may receive rewards worthy of their tillage. Give ye uninterrupted growth to the tender seed, and let not the shooting blade be withered during the cold snows. While we are sowing, clear the skies with cloudless breezes; when the seed is covered in, besprinkle it with the rain of heaven. And do ye take heed that the birds, a nuisance to the tilled fields, do not in mischievous flocks lay waste the gifts of Ceres. You, too, ye ants, spare the grain when sown; after the harvest there will be a better opportunity for plunder. Meanwhile, let the standing corn spring up free from the leprous mildew, and let not the sickly crop grow wan from the dis-tempered atmosphere; neither let it pine away from meagreness, nor let it, too luxuriant and all run to blade, perish by its own rankness. Let the field also be clear of darnel that weakens the eyes, and let not the sterile wild oat rise in the cultivated soil. Let the land return, with heavy interest, the produce of the wheat and the barley, and the spelt *destined* twice to endure⁴⁷ the fire. These wishes do I *entertain* for you, these wishes entertain for yourselves, ye husbandmen, and may either goddess render these prayers efficient. Wars long engaged mankind; the sword was more handy than the ploughshare, and the ploughing bull gave place to the charger. Then the hoes used to lie idle, the spades were turned into pikes, and from the ponderous harrow the helmet was wrought. Thanks to the gods and thy house! wars long since bound in chains lie prostrate under our feet. Let the ox come beneath the yoke, and the seed beneath the ploughed soil. Peace nurtures Ceres; Ceres is the nursling of Peace.

But on the day which is the sixth before the approaching calends, the temple was dedicated to the gods, the sons of Leda.⁴⁸ The brothers sprung from the race of the gods

⁴⁷ *Twice to endure.*—Ver. 693. The ancients used to parch their corn before they ground it.

⁴⁸ *Sons of Leda.*—Ver. 706. Castor and Pollux were the twin sons of Leda by Jupiter. A. U. C. 769. Tiberius built a temple in their honour, in his own name and that of his brother Drusus. The divinities were called 'Dioscuri,' 'sons of Jove.' Their temple was built near lake Juturna and the temple of Vesta.

erected it in honour of the divine brothers, near the lake of Juturna. My song itself now brings me to the altar of Peace. This will be the second day from the end of the month. Come hither, O Peace, with thy well arranged tresses encircled with Actian boughs,⁴⁹ and in thy gentleness take up thy abode through the whole world. While there are no foes, let there be no occasion for triumph ; thou shalt be to our chieftains a boast greater than war. Let the soldier bear arms only for the purpose of putting down the use of arms. By the wildly sounding trumpet let no blast be sounded but that of the pageant. Let all the earth, far and near, dread the descendants of Æneas ; and if there shall be any land that dreads not Rome, then let it love her. Throw, ye priests, the incense on the fires lighted in the honour of Peace, and let the white victim fall, with stricken forehead. Entreat too, the gods inclining to your hallowed prayers, that the family which gives us peace may equal her in eternal duration. But now the first portion of my task is completed, and together with its month my little book comes to a close.

⁴⁹ *Actian boughs.*]—Ver. 711. Augustus gained a great naval victory over Antony and Cleopatra near Actium, a town of Epirus, A. U. C. 723. He soon after closed the temple of Janus, in token of universal peace.



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