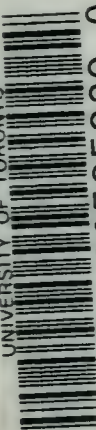


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OF
THE METAMORPHOSES
OF
OVID.

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THE THIRTEENTH BOOK

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OVID,

WITH INTRODUCTION AND NOTES.

BY

CHARLES HAINES KEENE, M.A.

THIRD EDITION.

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Orba parente suo quicumque volumina tangis,
His saltem vestra detur in urbe locus !
Quoque magis faveas, haec non sunt edita ab ipso,
Sed quasi de domini funere rapta sui.
Quicquid in his igitur vitii rude carmen habebit
Emendaturus, si licuisset, erat.

INTRODUCTION.

PUBLIUS OVIDIUS NASO, born at Sulmo, B.C. 43, died at Tomi, A.D. 17, was one of the most prolific poets of his time. His works may be divided into three periods. In the first he treated of love; in the second he wrote on Greek mythology and Italian legends; in the third he laments his sufferings at Tomi, his place of exile on the Black Sea. The *Metamorphoses* belong to the second period; and, besides their intrinsic merit, are interesting as being, perhaps, the most complete system of Classical Mythology which we possess. The work covers the period from Chaos, when the earth was without form and void (*rudis indigestaque moles*, i. 7), to the transformation of Julius Caesar into a star; and the several tales of which it is composed are most ingeniously linked together, so as to form a connected chronological series. The connexion between the tales is, however, often exceedingly slight, and in some cases (e. g. the Contest for the Arms of Achilles) the episodes can hardly be properly said

to describe a transformation. The thread of connexion in the present book is as follows:—

The promise made by Ulysses during the contest for the arms of Achilles leads to an account of that hero's expedition to Lémnos to fetch Philoctetes and his bow and arrows. As the Greeks start for home after the capture of Troy, the grief of the Trojan matrons, torn from their native land, serves to introduce the account of the sufferings of Hecuba, which culminate in her transformation into a dog. Hecuba's grief for the loss of her children reminds the poet of another mother, Aurora, who had to mourn her son, Memnon, slain by the spear of Achilles. The wanderings of Aeneas after the destruction of Troy furnish an opportunity for introducing various legends connected with the places he visits, the narration of which closes the thirteenth Book.

The subject-matter of the *Metamorphoses* had been treated by Boeos (*Βοῖος*) in his *Ὅρνιθολογία*, and by the Alexandrine poet, Nicander, in his *Ἐπεροϊούμενα*, as well as by Parthenius, Theodorus, and Antigonus. We learn through Antoninus Libe-

ralis that, in part at least, Ovid followed Nicander in his method of connecting together the several legends. Ovid made much use of Homer and Euripides (especially the Hecuba and Bacchae), and probably also of the works of Aemilius Macer and Hyginus.

It appears from *Tristia*, 1, 7, 13, that the editing of the *Metamorphoses* was interrupted by Ovid's exile, and that he made an unsuccessful attempt to destroy his work, which had not yet been subjected to the *ultima lima*.

The *Metamorphoses* are in hexameter verse, being the only work in which Ovid has used that metre, except his treatise on the fish of the Black Sea, called *Haliëutica*.

The three following are the principal manuscripts of the *Metamorphoses*:—

M, in the Library of the Dominicans of St. Mark, at Florence. End of eleventh century.

L, in the Laurentian Library at Florence. Eleventh century. The most ancient in Italy.

E, in the Collegium Amplonianum at Erfurt. Twelfth century.

M and L seem to be copied from the same original. Merkel considers M the more trustworthy, as the writer of L seems to have frequently introduced marginal glosses into the text. E is a carefully written MS., and free from the bold interpolations of L. In some instances Merkel prefers it to M.

The text of the present edition is that of Moriz Haupt, edited by Otto Korn, Berlin, 1881, with the following points of difference:—

Capitals instead of small letters are used at the beginning of lines and sentences.

Lines 332, 379, 849, omitted by Haupt as spurious, are given in brackets.

The brackets are removed from the passages 230, 295, 333 (*mecumque reducere nitar*), 404-407, 409-417, 461, which are bracketed as doubtful by Haupt; but the reasons for regarding the readings with suspicion are given in the several notes.

Line 51, Merkel's *una* is given for *illa*: 163, *et* is omitted: 189, Merkel's *Nunc* is given for *Hanc*: 291, Merkel's *norit* for *novit*: 423, 549, and 556, Siebelis' *Hecabe* for *Hecuba*: 460 and 461, Merkel's *aut* for *haud*: 589, Merkel's *venio* for *veni*: 693, Merkel's *hac* for *hanc*: 694, Merkel's *illac*, *demisso per inertia vulnere tela* for *illam demissa per fortia pectora tela*: 884, Merkel's *is molis* for *e saxo*: 928, *conlecto semine* (see note) for *conlectos sedula*: 967, Merkel's *furens* for *deum*.

I have made use of the following editions:—

Moriz Haupt, edited by Otto Korn, Berlin, 1881.

Gierig, edited by Jahn, Leipzig, 1823.

Merkel, Leipzig, 1880.

Siebelis, edited by Polle, Leipzig, 1878.

Zingerle, in the series edited by Kvičala and Schenkl,
Leipzig, 1884.

Bailey's translation of Minellius' edition, London, 1770.

Davidson's edition, London, 1750.

The references to the *Metamorphoses* are in Roman numerals, e. g. in note on line 7 the reference xiv. 467 = *Metamorphoses*, Book 14, line 467.

My thanks are due to Professor PALMER for reading a portion of the notes, and making many valuable suggestions; also to Professor MAGUIRE for reading the proofs and suggesting several additions to the notes.

DUBLIN, *September*, 1884.

IN preparing a Second Edition, I have again had the advantage of Professor PALMER'S kind assistance. To both him and Mr. L. C. PURSER, Fellow of Trinity College, who has made numerous corrections and suggestions, I desire to express my most cordial thanks.

A Table of Contents and an Index have been added.

DUBLIN, *January*, 1888.

P. OVIDII NASONIS

METAMORPHOSEON

LIBER TERTIUS DECIMUS.



CONTEST between Ajax and Ulysses for the arms of Achilles
The arms are awarded to Ulysses. Ajax, in a fit of indignation, kills himself, and from his blood springs the hyacinth, whose leaves are marked with the initials of the hero's name (AI).

CONSEDERE duces et vulgi stante corona
Surgit ad hos clipei dominus septemplicis Ajax ;
Utque erat inpatiens irae, Sigeïa torvo
Litora respexit classemque in litore vultu,
Intendensque manus ' agimus, pro Iuppiter ! ' inquit
' Ante rates causam, et mecum confertur Ulixes !
At non Hectoreis dubitavit cedere flammis,
Quas ego sustinui, quas hac a classe fugavi.
Tutius est igitur fictis contendere verbis, 9
Quam pugnare manu. Sed nec mihi dicere promptum,

Nec facere est isti: quantumque ego Marte feroci
 Inque acie valeo, tantum valet iste loquendo.
 Nec memoranda tamen vobis mea facta, Pelasgi,
 Esse reor; vidistis enim. Sua narret Ulixes, 14
 Quae sine teste gerit, quorum nox conscia sola est.
 Praemia magna peti fateor: sed demit honorem
 Aemulus: Aiaci non est tenuisse superbum,
 Sit licet hoc ingens, quicquid speravit Ulixes.
 Iste tulit pretium iam nunc temptaminis huius,
 Quo cum victus erit, mecum certasse feretur. 20
 Atque ego, si virtus in me dubitabilis esset,
 Nobilitate potens essem, Telamone creatus,
 Moenia qui forti Troiana sub Hercule cepit,
 Litoraque intravit Pagasaea Colcha carina.
 Aeacus huic pater est, qui iura silentibus illic 25
 Reddit, ubi Aeoliden saxum grave Sisyphon urguet.
 Aeacon agnoscit summus prolemque fatetur
 Iuppiter esse suam. Sic ab Iove tertius Ajax.
 Nec tamen haec series in causam prosit, Achivi,
 Si mihi cum magno non est communis Achille. 30
 Frater erat; fraterna peto. Quid sanguine cretus
 Sisyphio, furtisque et fraude simillimus illi
 Inserit Aeacidis alienae nomina gentis?
 An quod in arma prior nulloque sub indice veni,
 Arma neganda mihi? Potiorque videbitur ille, 35
 Ultima qui cepit, detrectavitque furore
 Militiam ficto, donec sollertior isto
 Sed sibi inutilior timidi commenta retexit

Naupliades animi, vitataque traxit ad arma ?
 Optima num sumat, quia sumere noluit ulla ? 40
 Nos inhonorati et donis patruelibus orbi,
 Obtulimus quia nos ad prima pericula, simus ?
 Atque utinam aut verus furor ille, aut creditus esset,
 Nec comes hic Phrygias umquam venisset ad arces
 Hortator scelerum! non te, Poeantia proles, 45
 Expositum Lemnos nostro cum crimine haberet :
 Qui nunc, ut memorant, silvestribus abditus antris
 Saxa moves gemitu, Laërtiadaeque precaris
 Quae meruit, quae, si di sunt, non vana precaris.
 Et nunc ille eadem nobis iuratus in arma, 50
 Heu ! pars una ducum, quo successore sagittae
 Herculis utuntur, fractus morboque fameque
 Velaturque aliturque avibus, volucresque petendo
 Debita Troianis exercet spicula fatis.
 Ille tamen vivit, quia non comitavit Ulixen. 55
 Mallet et infelix Palamedes esse relictus,
 Viveret aut certe letum sine crimine haberet.
 Quem male convicti nimium memor iste furoris
 Prodere rem Danaam finxit, fictumque probavit
 Crimen et ostendit, quod iam praefoderat, aurum. 60
 Ergo aut exilio vires subduxit Achivis,
 Aut nece. Sic pugnat, sic est metuendus Ulixes.
 Qui licet eloquio fidum quoque Nestora vincat,
 Haud tamen efficiet, desertum ut Nestora crimen
 Esse rear nullum : qui cum inploraret Ulixen 65
 Vulnere tardus equi fessusque senilibus annis,

Proditus a socio est. Non haec mihi crimina fingi
 Scit bene Tydides, qui nomine saepe vocatum
 Corripuit, trepidoque fugam exprobravit amico.
 Aspiciunt oculis superi mortalia iustis : 70
 En eget auxilio, qui non tulit ; utque relinquit,
 Sic linquendus erat : legem sibi dixerat ipse.
 Conclamat socios. Adsum, videoque trementem
 Pallentemque metu et trepidantem morte futura.
 Opposui molem clipei texique iacentem, 75
 Servavique animam — minimum est hoc laudis —
 inertem.
 Si perstas certare, locum redeamus in illum :
 Redde hostem vulnusque tuum solitumque timorem,
 Post clipeumque late, et mecum contende sub illo.
 At postquam eripui, cui standi vulnera vires 80
 Non dederant, nullo tardatus vulnere fugit.
 Hector adest, secumque deos in proelia ducit :
 Quaque ruit, non tu tantum terroris, Ulixè,
 Sed fortes etiam : tantum trahit ille timoris.
 Hunc ego sanguineae successu caedis ovantem 85
 Eminus ingenti resupinum pondere fudi :
 Hunc ego poscentem, cum quo concurreret, unus
 Sustinui : sortemque meam vovistis, Achivi,
 Et vestrae valere preces. Si quaeritis huius
 Fortunam pugnae, non sum superatus ab illo. 90
 Ecce ferunt Troes ferrumque ignemque Iovemque
 In Danaas classes. Ubi nunc facundus Ulixes ?
 Nempe ego mille meo protexi pectore puppes,

Spem vestri reditus. Date tot pro navibus arma.
 Quod si vera licet mihi dicere, quaeritur istis, 95
 Quam mihi, maior honos, coniunctaque gloria
 nostra est,

Atque Ajax armis, non Aiaci arma petuntur.
 Conferat his Ithacus Rhesum inbellemque Dolona
 Priamidenque Helenum rapta cum Pallade captum.
 Luce nihil gestum, nihil est Diomede remoto. 100
 Si semel ista datis meritis tam vilibus arma,
 Dividite, et pars sit maior Diomedis in illis.
 Quo tamen haec Ithaco? qui clam, qui semper
 inermis

Rem gerit et furtis incautum decipit hostem?
 Ipse nitor galeae claro radiantis ab auro 105
 Insidias prodet manifestabitque latentem.

Sed neque Dulichius sub Achillis casside vertex
 Pondera tanta feret, nec non onerosa gravisque
 Pelias hasta potest inbellibus esse lacertis,
 Nec clipeus vasti caelatis imagine mundi 110

Conveniet timidae nataeque ad furta sinistrae.
 Debilitaturum quid te petis, improbe, munus?
 Quod tibi si populi donaverit error Achivi,
 Cur spolieris, erit, non cur metuaris ab hoste,
 Et fuga, qua sola cunctos, timidissime, vincis, 115
 Tarda futura tibi est gestamina tanta trahenti.

Adde quod iste tuus, tam raro proelia passus,
 Integer est clipeus: nostro, qui tela ferendo
 Mille patet plagis, novus est successor habendus.

Denique, quid verbis opus est? spectemur agendo!
 Arma viri fortis medios mittantur in hostes: 121
 Inde iubete peti et referentem ornate relatis.' '

Finierat Telamone satus; vulgique secutum
 Ultima murmur erat: donec Laërtius heros
 Adstitit, atque oculos paulum tellure moratos 125
 Sustulit ad proceres, expectatoque resolvit
 Ora sono; neque abest facundis gratia dictis.
 'Si mea cum vestris valuissent vota, Pelasgi,
 Non foret ambiguus tanti certaminis heres,
 Tuque tuis armis, nos te poteremur, Achille. 130

Quem quoniam non aequa mihi vobisque negarunt
 Fata,'—manuque simul veluti lacrimantia tersit
 Lumina—'quis magno melius succedat Achilli,
 Quam per quem magnus Danais successit Achilles?
 Huic modo ne prosit, quod, uti est, hebes esse
 videtur; 135

Neve mihi noceat, quod vobis semper, Achivi,
 Profuit ingenium, meaque haec facundia, siqua est,
 Quae nunc pro domino, pro vobis saepe locuta est,
 Invidia careat, bona nec sua quisque recuset.

Nam genus et proavos et quae non fecimus ipsi, 140
 Vix ea nostra voco. Sed enim quia rettulit Ajax
 Esse Iovis pronepos, nostri quoque sanguinis auctor
 Iuppiter est, totidemque gradus distans ab illo.
 Nam mihi Laërtes pater est, Arcesius illi,
 Iuppiter huic, neque in his quisquam damnatus et
 exul. 145

Est quoque per matrem Cyllenius addita nobis
 Altera nobilitas. Deus est in utroque parente.
 Sed neque materno quod sum generosior ortu,
 Nec mihi quod pater est fraterni sanguinis insons,
 Proposita arma peto. Meritis expendite causam. 150
 Dummodo quod fratres Telamon Peleusque fuerunt
 Aiacis meritum non sit, nec sanguinis ordo,
 Sed virtutis honor spoliis quaeratur in istis.
 Aut si proximitas primusque requiritur heres,
 Est genitor Peleus, est Pyrrhus filius illi. 155
 Quis locus Aiaci? Phthiam haec Scyrumve ferantur.
 Nec minus est isto Teucer patruelis Achilli.
 Num petit ille tamen, num si petat, auferat illa?
 Ergo operum quoniam nudum certamen habetur, 159
 Plura quidem feci, quam quae comprehendere dictis
 In promptu mihi sit. Rerum tamen ordine ducar.
 Praescia venturi genetrix Nereia leti
 Dissimulat cultu natum. Deceperat omnes,
 In quibus Aiacem, sumptae fallacia vestis.
 Arma ego femineis animum motura virilem 165
 Mercibus inserui. Neque adhuc proiecerat heros
 Virgineos habitus, cum parmam hastamque tenenti
 'Nate dea,' dixi 'tibi se peritura reservant
 Pergama. Quid dubitas ingentem evertere Troiam?'
 Iniecique manum, fortemque ad fortia misi. 170
 Ergo opera illius mea sunt. Ego Telephon hasta
 Pugnans domui, victum orantemque refeci.
 Quod Thebae cecidere, meum est. Me credite Lesbon,

Me Tenedon Chrysenque et Cillan, Apollinis urbes,
 Et Scyrum cepisse : mea concussa putate 175
 Procubuisse solo Lyrnesia moenia dextra.
 Utque alios taceam, qui saevum perdere posset
 Hectora, nempe dedi : per me iacet inclitus Hector.
 Illis haec armis, quibus est inventus Achilles,
 Arma peto : vivo dederam, post fata reposco. 180
 Ut dolor unius Danaos pervenit ad omnes,
 Aulidaque Euboicam compleverunt mille carinae,
 Expectata diu nulla aut contraria classi
 Flamina erant, duraeque iubent Agamemnona sortes
 Inmeritam saevae natam mactare Dianae. 185
 Denegat hoc genitor, divisque irascitur ipsis
 Atque in rege tamen pater est. Ego mite parentis
 Ingenium verbis ad publica commoda verti.
 Nunc equidem fateor, fassoque ignoscat Atrides :
 Difficilem tenui sub iniquo iudice causam. 190
 Hunc tamen utilitas populi fraterque datique
 Summa movet sceptri, laudem ut cum sanguine penset.
 Mittor et ad matrem, quae non hortanda, sed astu
 Decipienda fuit. Quo si Telamonius isset,
 Orba suis essent etiam nunc lintea ventis. 195
 Mittor et Iliacas audax orator ad arces,
 Visaque et intrata est altae mihi curia Troiae :
 Plenaque adhuc erat illa viris. Interritus egi
 Quam mihi mandarat communem Graecia causam,
 Accusoque Parin praedamque Helenamque re-
 posco, 200

Et moveo Priamum Priamoque Antenora iunctum.
 At Paris et fratres et qui rapuere sub illo,
 Vix tenuere manus—scis hoc, Menelaë!—nefandas:
 Primaque lux nostri tecum fuit illa pericli.
 Longa referre mora est quae consilioque manūque
 Utiliter feci spatiosi tempore belli. 206
 Post acies primas urbis se moenibus hostes
 Continuere diu, nec aperti copia Martis
 Ulla fuit: decimo demum pugnauimus anno.
 Quid facis interea, qui nil, nisi proelia, nosti? 210
 Quis tuus usus erat? nam si mea facta requiris,
 Hostibus insidior, fossas munimine cingo,
 Consolor socios, ut longi taedia belli
 Mente ferant placida: doceo, quo simus alendi
 Armandique modo; mittor, quo postulat usus. 215
 Ecce Iouis monitu, deceptus imagine somni,
 Rex iubet incepti curam dimittere belli.
 Ille potest auctore suam defendere vocem.
 Non sinat hoc Ajax, delendaque Pergama poscat, 219
 Quodque potest, pugnet. Cur non remoratur ituros?
 Cur non arma capit, dat, quod vaga turba sequatur?
 Non erat hoc nimium numquam nisi magna loquenti.
 Quid quod et ipse fugit? vidi, puduitque videre,
 Cum tu terga dares inhonestaque vela parares. „
 Nec mora, 'quid facitis? quae vos dementia' dixi
 'Concitat, o socii, captam dimittere Troiam?' 226
 Quidve domum fertis decimo, nisi dedecus, anno?
 Talibus atque aliis, in quae dolor ipse disertum

Fecerat, aversos profuga de classe reduxi.
 Convocat Atrides socios terrore paventes : 230
 Nec Telamoniades etiam nunc hiscere quicquam
 Audet. At ausus erat reges incessere dictis
 Thersites, etiam per me haud impune, protervis.
 Erigor, et trepidos cives exhortor in hostem,
 Amissamque mea virtutem voce repono. 235
 Tempore ab hoc, quodcumque potest fecisse videri
 Fortiter iste, meum est, qui dantem terga retraxi. //
 Denique de Danaïs quis te laudatve petitve ?
 At sua Tydides mecum communicat acta,
 Me probat et socio semper confidit Ulixē. 240
 Est aliquid, de tot Graiorum milibus unum
 A Diomede legi : nec me sors ire iubebat.
 Sum tamen et spreto noctisque hostisque periculo
 Ausus et ausum eadem, Phrygia de gente Dolona
 Interimo : non ante tamen, quam cuncta coegi 245
 Prodere, et edidici, quid perfida Troia pararet.
 Omnia cognoram, nec, quod specularer, habebam,
 Et iam promissa poteram cum laude reverti.
 Haud contentus eo petii tentoria Rhesi,
 Inque suis ipsum castris comitesque peremi : 250
 Atque ita captivo victor votisque potitus
 Ingredior curru laetos imitante triumphos.
 Cuius equos pretium pro nocte poposcerat hostis,
 Arma negate mihi, fueritque benignior Aïax !
 Quid Lycii referam Sarpedonis agmina ferro 255
 Devastata meo ? cum multo sanguine fudi

Coeranon Iphitiden et Alastoraquē Chromiumque
 Alcandrumque Haliumque Noëmonaquē Prytanimque,
 Exitioque dedi cum Chersidamante Thoona 259

Et Charopem, fatisque inmitibus Ennomon actum,
 Quique minus celebres nostra sub moenibus urbis

Procubuere manu. Sunt et mihi vulnera, cives,
 Ipso pulchra loco : nec vanis credite verbis :

Aspicite en !' vestemque manu diduxit et ' haec sunt
 Pectora semper' ait ' vestris exercita rebus. 265

At nil inpendit per tot Telamonius annos

Sanguinis in socios, et habet sine vulnere corpus.

Quid tamen hoc rēfert, si se pro classe Pelasga

Arma tulisse rēfert contra Trōasque Iovemque ?

Confiteorque, tulit : neque enim benefacta maligne

Detractare meum est. Sed ne communia solus 271

Occupet, atque aliquem vobis quoque reddat hono-
 rem.

Reppulit Actorides sub imagine tutus Achillis

Troas ab arsuris cum defensore carinis.

Ausum etiam Hectoreis solum concurrere telis 275

Se putat, oblitus regisque ducumque meique,

Nonus in officio, et praelatus munere sortis.

Sed tamen eventus vestrae, fortissime, pugnae

Quis fuit ? Hector abit violatus vulnere nullo.

Me miserum, quanto cogor meminisse dolore 280

Temporis illius, quo Graium murus, Achilles

Procubuit ! nec me lacrimae luctusve timorve

Tardarunt, quin corpus humo sublime referrem.

His umeris, his, inquam, umeris ego corpus Achillis,
 Et simul arma tuli : quae nunc quoque ferre
 laboro. 285

Sunt mihi, quae valeant in talia pondera, vires.

Est animus certe vestros sensurus honores.

Scilicet idcirco pro nato caerulea mater

Ambitiosa suo fuit, ut caelestia dona,

Artis opus tantae, rudis et sine pectore miles 290

Indueret? neque enim clipei caelamina norit,

Oceanum et terras cumque alto sidera caelo,

Pleiādasque Hyadasque inmutemque aequoris

Arcton

Diversasque urbes nitidumque Orionis ensem.

Postulat, ut capiat, quae non intellegit, arma. 295

Quid quod me duri fugientem munera belli

Arguit incepto serum accessisse labori,

Nec se magnanimo maledicere sentit Achilli?

Si simulasse vocas crimen, simulavimus ambo.

Si mora pro culpa est, ego sum maturior illo. 300

Me pia detinuit coniunx, pia mater Achillem;

Primaque sunt illis data tempora, cetera vobis.

Haud timeo, si iam nequeam defendere, crimen

Cum tanto commune viro. Deprensus Ulixis

Ingenio tamen ille : at non Aiacis Ulixes. 305

Neve in me stolidae convicia fundere linguae

Admiremur eum, vobis quoque digna pudore

Obicit. An falso Palameden crimine turpe

Accusasse mihi, vobis damnasse decorum est ?

Sed neque Naupliades facinus defendere tantum 310
 Tamque patens valuit, nec vos audistis in illo
 Crimina : vidistis, praestoque obiecta patebant.
 Nec Poeantiaden quod habet Vulcania Lemnos,
 Esse reus merui. Factum defendite vestrum ;
 Consensistis enim. Nec me suasisse negabo, 315
 Ut se subtraheret bellique viaeque labori,
 Temptaretque feros requie finire dolores.
 Paruit, et vivit. Non haec sententia tantum
 Fida, sed et felix ; cum sit satis, esse fidelem.
 Quem quoniam vates delenda ad Pergama poscunt,
 Ne mandate mihi : melius Telamonius ibit, 321
 Eloquioque virum morbis iraque furentem
 Molliet, aut aliqua producet callidus arte.
 Ante retro Simois fluet et sine frondibus Ide
 Stabit, et auxilium promittet Achaia Troiae, 325
 Quam, cessante meo pro vestris pectore rebus,
 Aiacis stolidi Danais sollertia prosit.
 Sis licet infestus sociis regique mihique,
 Dure Philoctete ; licet exsecrere, meumque
 Devoveas sine fine caput, cupiasque dolenti 330
 Me tibi forte dari, nostrumque haurire cruorem :
 [Utque tui mihi, sic fiat tibi copia nostri.]
 Te tamen adgrediar, mecumque reducere nitar :
 Tamque tuis potiar, faveat Fortuna, sagittis,
 Quam sum Dardanio, quem cepi, vate potitus ; 335
 Quam responsa deum Troianaque fata retexi ;
 Quam rapui Phrygiae signum penetrale Minervae

Hostibus e mediis. Et se mihi conferat Ajax ?
 Nempe capi Troiam prohibebant fata sine illo.
 Fortis ubi est Ajax ? ubi sunt ingentia magni 340
 Verba viri ? cur hic metuis ? cur audet Ulixes
 Ire per excubias et se committere nocti,
 Perque feros enses non tantum moenia Troum,
 Verum etiam summas arces intrare suaque 344
 Eripere aede deam, raptamque adferre per hostes ?
 Quae nisi fecissem, frustra Telamone creatus
 Gestasset laeva taurorum tergora septem.
 Illa nocte mihi Troiae victoria parta est :
 Pergama tunc vici, cum vinci posse coegi.
 Desine Tydiden vultuque et murmure nobis 350
 Ostentare meum. Pars est sua laudis in illo.
 Nec tu, cum socia clipeum pro classe tenebas,
 Solus eras. Tibi turba comes, mihi contigit unus.
 Qui nisi pugnacem sciret sapiente minorem
 Esse, nec indomitae deberi praemia dextrae, 355
 Ipse quoque haec peteret. Peteret moderatior Ajax
 Eurypylusque ferox claroque Andraemone natus ;
 Nec minus Idomeneus patriaque creatus eadem
 Meriones ; peteret maioris frater Atridae : 359
 Quippe manu fortes nec sunt mihi Marte secundi,
 Consiliis cessere meis. Tibi dextera bello
 Utilis ; ingenium est, quod eget moderamine nostro.
 Tu vires sine mente geris : mihi cura futuri.
 Tu pugnare potes : pugnandi tempora mecum
 Eligit Atrides. Tu tantum corpore prodes, 365

Nos animo. Quantoque ratem qui temperat, antēit
 Remigis officium, quanto dux milite maior,
 Tantum ego te supero. Nec non in corpore nostro
 Pectora sunt potiora manu; vigor omnis in illis.
 At vos, o proceres, vigili date praemia vestro; 370
 Proque tot annorum cura, quibus anxius egi,
 Hunc titulum meritis pensandum reddite nostris.
 Iam labor in fine est, obstantia fata removi,
 Altaque posse capi faciendo Pergama, cepi.
 Per spes nunc socias casuraque moenia Troum, 375
 Perque deos oro, quos hosti nuper ademi,
 Per siquid superest, quod sit sapienter agendum,
 Siquid adhuc audax ex praecipitique petendum est,
 [Si Troiae fatis aliquid restare putatis,]
 Este mei memores! aut si mihi non datis arma, 380
 Huic date!’ et ostendit signum fatale Minervae.

Mota manus procerum est, et quid facundia
 posset,

Re patuit; fortisque viri tulit arma disertus.
 Hectora qui solus, qui ferrum ignesque Iovemque
 Sustinuit totiens, unam non sustinet iram: 385
 Invictumque virum vincit dolor. Arripit ensem,
 Et ‘meus hic certe est. An et hunc sibi poscit
 Ulixes?

Hoc’ ait ‘utendum est in me mihi: quique cruore
 Saepe Phrygum maduit, domini nunc caede madebit,
 Ne quisquam Aiace[m] possit superare nisi Ajax.’ 390
 Dixit, et in pectus tum demum vulnera passum,

Qua patuit ferrum, letalem condidit ensem.
 Nec valuere manus infixum educere telum :
 Expulit ipse cruor ; rubefactaque sanguine tellus
 Purpureum viridi genuit de caespite florem, 395
 Qui prius Oebalio fuerat de vulnere natus.
 Littera communis mediis pueroque viroque
 Inscripta est foliis, haec nominis, illa querellae.

Transformation of Hecuba into a dog.

VICTOR ad Hypsipyles patriam clarique Thoantis
 Et veterum terras infames caede virorum 400
 Vela dat, ut referat Tirynthia tela, sagittas.
 Quae postquam ad Graios, domino comitante,
 revexit,
 Inposita est sero tandem manus ultima bello.
 Troia simul Priamusque cadunt : Priameïa coniunx
 Perdidit infelix hominis post omnia formam, 405
 Externasque novo latratu terruit oras,
 Longus in angustum qua clauditur Hellespontus.
 Ilion ardebat, neque adhuc consederat ignis,
 Exiguumque senis Priami Iovis ara cruorem
 Conbiberat. Tractata comis antistita Phoebi 410
 Non prōfecturas tendebat ad aethera palmas.
 Dardanidas matres patriorum signa deorum,
 Dum licet, amplexas, succensaque templa tenentes
 Invidiosa trahunt victores praemia Grai.
 Mittitur Astyanax illis de turribus, unde 415
 Pugnantem pro se proavitaque regna tuentem

Saepe videre patrem monstratum a matre solebat.
 Iamque viam suadet boreas, flatuque secundo
 Carbasa mota sonant; iubet uti navita ventis.
 'Troia, vale! rapimur' clamant, dant oscula terrae
 Troades, et patriae fumantia tecta relinquunt. 421
 Ultima conscendit classem, miserabile visu,
 In mediis Hecabe natorum inventa sepulchris:
 Prensantem tumulos atque ossibus oscula dantem
 Dulichiae traxere manus. Tamen unius hausit, 425
 Inque sinu cineres secum tulit Hectoris haustos:
 Hectoris in tumulo canum de vertice crinem,
 Inferias inopes, crinem lacrimasque reliquit.
 Est, ubi Troia fuit, Phrygiae contraria tellus
 Bistoniis habitata viris. Polymestoris illic 430
 Regia dives erat, cui te commisit alendum
 Clam, Polydore, pater, Phrygiisque removit ab armis;
 Consilium sapiens, sceleris nisi praemia magnas
 Adiecisset opes, animi inritamen avari.
 Ut cecidit fortuna Phrygum, capit impius ensem 435
 Rex Thracum, iuguloque sui demisit alumni;
 Et tamquam tolli cum corpore crimina possent,
 Exanimem scopulo subiectas misit in undas.
 Litore Threïcio classem religarat Atrides,
 Dum mare pacatum, dum ventus amicier esset. 440
 Hic subito, quantus cum viveret esse solebat,
 Exit humo late rupta, similisque minanti
 Temporis illius vultum referebat Achilles,
 Quo ferus iniusto petiit Agamemnona ferro:

‘Inmemores’ que ‘mei disceditis’ inquit ‘Achivi? 445
 Obrutaque est mecum virtutis gratia nostrae?
 Ne facite! utque meum non sit sine honore sepul-
 chrum,
 Placet Achilleos mactata Polyxena manes.’
 Dixit: et, inmiti sociis parentibus umbrae,
 Rapta sinu matris, quam iam prope sola fovebat, 450
 Fortis et infelix et plus quam femina virgo
 Ducitur ad tumulum diroque fit hostia busto.
 Quae memor ipsa sui, postquam crudelibus aris
 Admota est sensitque sibi fera sacra parari,
 Utque Neoptolemum stantem ferrumque tenentem
 Inque suo vidit figentem lumina vultu, 456
 ‘Utere iamdudum generoso sanguine!’ dixit,
 ‘Nulla mora est. Quin tu iugulo vel pectore telum
 Conde meo!’ iugulumque simul pectusque retexit.
 ‘Scilicet aut ulli servire Polyxena vellem? 460
 Aut per tale sacrum numen placabitis ullum?
 Mors tantum vellem matrem mea fallere posset.
 Mater obest, minuitque necis mihi gaudia: quamvis
 Non mea mors illi, verum sua vita tremenda est.
 Vos modo, ne Stygios adeam non libera manes, 465
 Este procul, si iusta peto, tactuque viriles
 Virgineo removete manus. Acceptor illi,
 Quisquis is est, quem caede mea placare paratis,
 Liber erit sanguis. Siquos tamen ultima nostri
 Verba movent oris, Priami vos filia regis 470
 Non captiva rogat, genetrici corpus inemptum

Reddite ; neve auro redimat ius triste sepulchri,
 Sed lacrimis. Tunc, cum poterat, redimebat et auro.
 Dixerat. At populus lacrimas, quas illa tenebat,
 Non tenet. Ipse etiam flens invitusque sacerdos 475
 Praebita coniecto rupit praecordia ferro.

Illa, super terram defecto poplite labens,
 Pertulit intrepidus ad fata novissima vultus.

Tunc quoque cura fuit partes velare tegendas,
 Cum caderet, castique decus servare pudoris. 480

Troades excipiunt, deploratosque recensent
 Priamidas, et quod dederit domus una cruoris ;
 Teque gemunt, virgo, teque, o modo regia coniunx,
 Regia dicta parens, Asiae florentis imago,
 Nunc etiam praedae mala sors, quam victor Ulixes 485

Esse suam nollet, nisi quod tamen Hectora partu
 Edideras. Dominum matri vix repperit Hector.

Quae corpus complexa animae tam fortis inane,
 Quas totiens patriae dederat, natisque, viroque, 489

Huic quoque dat lacrimas. Lacrimas in vulnera fundit,
 Osculaque ore tegit, consuetaque pectora plangit,

Canitiemque suam concreto in sanguine verrens
 Plura quidem, sed et haec laniato pectore dixit :

‘ Nata, tuae—quid enim superest ?—dolor ultime
 matri,

Nata, iaces ; videoque tuum, mea vulnera, vulnus. 495
 Et ne perdiderim quemquam sine caede meorum,

Tu quoque vulnus habes. At te, quia femina, rebar
 A ferro tutam. Cecidisti et femina ferro :

Totque tuos idem fratres, te perdidit idem,
 Exitium Troiae nostrique orbator, Achilles. 500
 At postquam cecidit Paridis Phoebique sagittis,
 Nunc certe, dixi, non est metuendus Achilles.
 Nunc quoque mi metuendus erat. Cinis ipse sepulti
 In genus hoc saevit: tumulo quoque sensimus hos-
 tem :
 Aeacidæ fecunda fui. Iacet Ilion ingens, 505
 Eventuque gravi finita est publica clades,
 Sed finita tamen: soli mihi Pergama restant,
 In cursuque meus dolor est. Modo maxima rerum,
 Tot generis natisque potens nuribusque viroque,
 Nunc trahor exul, inops, tumulis avulsa meorum, 510
 Penelopæ munus. Quæ me data pensa trahentem
 Matribus ostendens Ithacis ' hæc Hectoris illa est
 Clara parens, hæc est ' dicet ' Priamæia coniunx.'
 Postque tot amissos tu nunc, quæ sola levabas
 Maternos luctus, hostilia busta piasti. 515
 Inferias hosti peperit. Quo ferrea resto ?
 Quidve moror ? Quo me servas, annosa senectus ?
 Quo, di crudeles, nisi quo nova funera cernam,
 Vivacem differtis anum ? Quis posse putaret
 Felicem Priamum post diruta Pergama dici ? 520
 Felix morte sua est. Nec te, mea nata, peremptam
 Aspicit, et vitam pariter regnumque reliquit.
 At, puto, funeribus dotabere, regia virgo,
 Condeturque tuum monumentis corpus avitis.
 Non hæc est fortuna domus. Tibi munera matris 525

Contingent fletus peregrinaeque haustus harenae.
 Omnia perdidimus: superest, cur vivere tempus
 In breve sustineam, proles gratissima matri,
 Nunc solus, quondam minimus de stirpe virili,
 Has datus Ismario regi Polydorus in oras. 530
 Quid moror interea crudelia vulnera lymphis
 Abluere et sparsos inmiti sanguine vultus?
 Dixit, et ad litus passu processit anili,
 Albentes lacerata comas. 'Date, Troades, urnam'
 Dixerat infelix, liquidas hauriret ut undas: 535
 Aspicit eiectum Polydori in litore corpus,
 Factaque Threïciis ingentia vulnera telis.
 Troades exclamant. Obmutuit illa dolore,
 Et pariter voces lacrimasque introrsus obortas
 Devorat ipse dolor: duroque simillima saxo 540
 Torpet, et adversa figit modo lumina terra,
 Interdum torvos sustollit ad aethera vultus,
 Nunc positi spectat vultum, nunc vulnera nati,
 Vulnera praecipue; seque armat et instruit ira.
 Qua simul exarsit, tamquam regina maneret, 545
 Ulcisci statuit poenaeque in imagine tota est.
 Utque furit catulo lactente orbata leaena,
 Signaque nacta pedum sequitur, quem non videt,
 hostem,
 Sic Hecabe, postquam cum luctu miscuit iram,
 Non oblita animorum, annorum oblita suorum, 550
 Vadit ad artificem dirae, Polymestora, caedis,
 Conloquiumque petit: nam se monstrare relictum

Velle latens illi, quod nato redderet, aurum.
 Credidit Odrysius, praedaeque adsuetus amore
 In secreta venit. Tum blando callidus ore 555
 ‘Tolle moras, Hecabe,’ dixit ‘da munera nato.
 Omne fore illius quod das, quod et ante dedisti,
 Per superos iuro.’ Spectat truculenta loquentem
 Falsaque iurantem, tumidaque exaestuat ira,
 Atque ita correpto captivarum agmina matrum 560
 Invocat, et digitos in perfida lumina condit,
 Expellitque genis oculos,—facit ira valentem—
 Inmergitque manus, foedataque sanguine sonti
 Non lumen,—neque enim superest—loca luminis
 haurit.
 Clade sui Thracum gens iniritata tyranni 565
 Troada telorum lapidumque incessere iactu
 Coepit. At haec missum rauco cum murmure
 saxum
 Morsibus insequitur, rictuque in verba parato
 Latravit, conata loqui. Locus extat et ex re 569
 Nomen habet; veterumque diu memor illa malorum
 Tum quoque Sithonios ululavit maesta per agros.
 Illius Troasque suos hostesque Pelagos,
 Illius fortuna deos quoque moverat omnes;
 Sic omnes, ut et ipsa Iovis coniunxque sororque
 Eventus Hecubam meruisse negaverit illos. 575

quod nato redderet

Transformation of the ashes of Memnon into birds
(Memnonides).

Non vacat Aurorae, quamquam isdem faverat armis,
 Cladibus et casu Troiaeque Hecubaeque moveri.
 Cura deam propior luctusque domesticus angit
 Memnonis amissi, Phrygiis quem lutea campis
 Vidit Achillea pereuntem cuspide mater; 580
 Vidit, et ille color, quo matutina rubescunt
 Tempora, palluerat, latuitque in nubibus aether.
 At non inpositos supremis ignibus artus
 Sustinuit spectare parens, sed crine soluto,
 Sicut erat, magni genibus procumbere non est 585
 Dedignata Iovis, lacrimisque has addere voces :
 ‘Omnibus inferior, quas sustinet aureus aether,—
 Nam mihi sunt totum rarissima templa per orbem—
 Diva tamen venio : non ut delubra diesque
 Des mihi sacrificos caliturasque ignibus aras. 590
 Si tamen aspicias, quantum tibi femina praestem
 Tum cum luce nova noctis confinia servo,
 Praemia danda putes. Sed non ea cura neque hic est
 Nunc status Aurorae, meritos ut poscat honores.
 Memnonis orba mei venio, qui fortia frustra 595
 Pro patruo tulit arma suo, primisque sub annis
 Occidit a forti—sic vos voluistis—Achille.
 Da, precor, huic aliquem, solacia mortis, honorem,
 Summe deum rector, maternaque vulnera leni.’
 Iuppiter adnuerat, cum Memnonis arduus alto 600

Corruit igne rogas, nigrique volumina fumi
 Infecere diem, veluti cum flumina natas
 Exhalant nebulas, nec sol admittitur infra.
 Atra favilla volat, glomerataque corpus in unum
 Densetur, faciemque capit, sumitque calorem 605
 Atque animam ex igni; levitas sua praebuit alas:
 Et primo similis volucris, mox vera volucris
 Insonuit pennis; pariter sonuere sorores
 Innumerae, quibus est eadem natalis origo.
 Terque rogam lustrant, et consonus exit in auras 610
 Ter clangor: quarto seducunt castra volatu:
 Tum duo diversa populi de parte feroces
 Bella gerunt, rostrisque et aduncis unguibus iras
 Exercent alasque adversaque pectora lassant;
 Inferiaeque cadunt cineri cognata sepulto 615
 Corpora, seque viro forti meminere creatas.
 Praepetibus subitis nomen facit auctor. Ab illo
 Memnonides dictae, cum sol duodena peregit
 Signa, parentali moriturae more rebellant.
 Ergo aliis latrasse Dymantida flebile visum; 620
 Luctibus est Aurora suis intenta, piasque
 Nunc quoque dat lacrimas et toto rorat in orbe.

Transformation of the daughters of Anius into doves.

Non tamen eversam Troiae cum moenibus esse
 Spem quoque fata sinunt. Sacra et, sacra altera,
 patrem
 Fert umeris, venerabile onus, Cythereius heros. 625

De tantis opibus praedam pius eligit illam
 Ascaniumque suum, profugâque per aequora classe
 Fertur ab Antandro, scelerataque limina Thracum
 Et Polydoreo manantem sanguine terram
 Linqvit, et utilibus ventis aestuque secundo 630
 Intrat Apollineam sociis comitantibus urbem.
 Hunc Anius, quo rege homines, antistite Phoebus
 Rite colebatur, temploque domoque recepit ;
 Urbemque ostendit delubraque nota duasque
 Latona quondam stirpes pariente retentas. 635
 Ture dato flammis vinoque in tura profuso
 Caesarumque boum fibris de more crematis
 Regia tecta petunt, positisque tapetibus altis
 Munera cum liquido capiunt Cerealia Baccho.
 Tum pius Anchises: 'o Phoebi lecte sacerdos, 640
 Fallor, an et natum, cum primum haec moenia vidi,
 Bisque duas natas, quantum reminiscor, habebas?'
 Huic Anius niveis circumdata tempora vittis
 Concutiens et tristis ait: 'non falleris, heros
 Maxime: vidisti natorum quinque parentem, 645
 Quem nunc—tanta homines rerum inconstantia
 versat—
 Paene vides orbem. Quod enim mihi filius absens
 Auxilium, quem dicta suo de nomine tellus
 Andros habet, pro patre locumque et regna tenentem?
 Delius augurium dedit huic. Dedit altera Liber 650
 Femineae stirpi voto maiora fideque
 Munera. Nam tactu natarum cuncta mearum

In segetem, laticemque meri, canaeque Minervae
 Transformabantur, divesque erat usus in illis.
 Hoc ubi cognovit Troiae populator Atrides, 655
 Ne non ex aliqua vestram sensisse procellam
 Nos quoque parte putes, armorum viribus usus
 Abstrahit invitas gremio genitoris, alantque
 Imperat Argolicam caelesti munere classem.
 Effugiunt quo quaeque potest : Euboea duabus, 660
 Et totidem natis Andros fraterna petita est.
 Miles adest et, ni dedantur, bella minatur.
 Victa metu pietas consortia corpora poenae
 Dedit; et timido possis ignoscere fratri.
 Non hic Aeneas, non, qui defenderet Andron, 665
 Hector erat, per quem decimum durastis in annum.
 Iamque parabantur captivis vincla lacertis :
 Illae tollentes etiamnum libera caelo
 Bracchia 'Bacche pater, fer opem!' dixere. Tulitque
 Muneris auctor opem : si miro perdere more 670
 Ferre vocatur opem. Nec qua ratione figuram
 Perdiderint, potui scire aut nunc dicere possum.
 Summa mali nota est : pennas sumpsere tuaeque
 Coniugis in volucres, niveas abiere columbas.'

Transformation of the ashes of the daughters of Orion into young men, represented in bas-relief on a goblet.

Talibus atque aliis postquam convivium dictis 675
 Implent, mensa somnum petiere remota.
 Cumque die surgunt, adeuntque oracula Phoebi :

Qui petere antiquam matrem cognataque iussit
 Litora. Prosequitur rex, et dat munus ituris,
 Anchisae sceptrum, chlamydem pharetramque nepoti,
 Crateram Aeneae, quam quondam transtulit illi 681
 Hospes ab Aoniis Therses Ismenius oris.
 Miserat hanc illi Therses, fabricaverat Alcon
 Hyleus, et longo caelaverat argumento.
 Urbs erat, et septem posses ostendere portas: 685
 Hae pro nomine erant, et quae foret illa, docebant.
 Ante urbem exequiae tumulique ignesque rogique
 Effusaeque comas et apertae pectora matres
 Significant luctum. Nymphae quoque flere videntur,
 Siccatosque queri fontes: sine frondibus arbor 690
 Nuda riget: rodunt arentia saxa capellae.
 Ecce facit mediis natas Orione Thebis,
 Hac, non femineum iugulo dare vulnus aperto,
 Illac, demisso per inertia vulnere tela
 Pro populo cecidisse suo pulchrisque per urbem 695
 Funeribus ferri celebrique in parte cremari;
 Tum, de virginea geminos exire favilla,
 Ne genus intereat, iuvenes, quos fama Coronas
 Nominat, et cineri materno ducere pompam.
 Hactenus antiquo signis fulgentibus aere, 700
 Summus inaurato crater erat asper acantho.
 Nec leviora datis Troiani dona remittunt,
 Dantque sacerdoti custodem turis acerram
 Dant pateram claramque auro gemmisque coronam.

Transformation of the judge, Cragaleus, into stone, and of the sons of the King of the Molossi into birds.

Inde recordati Teucros a sanguine Teucri 705
 Ducere principium, Cretam tenuere : locique
 Ferre diu nequiere Iovem, centumque relictis
 Urbibus Ausonios optant contingere portus.
 Saevit hiems, iactatque viros ; Strophadumque
 receptos

Portubus infidis exterruit ales Aëllo. 710
 Et iam Dulichios portus Ithacamque Samonque
 Neritiasque domus, regnum fallacis Ulixis,
 Praeter erant vecti : certatam lite deorum
 Ambraciam, versique vident sub imagine saxum
 Iudicis, Actiaco quae nunc ab Apolline nota est, 715
 Vocalemque sua terram Dodonida quercu,
 Chaoniosque sinus, ubi nati rege Molosso
 Inrita subiectis fugere incendia pennis.

Transformation of Acis into a river-god.

Proxima Phaeacum felicibus obsita pomis
 Rura petunt. Epiros ab his regnataque vati 720
 Buthrotos Phrygio simulataque Troia tenetur.
 Inde futurorum certi, quae cuncta fideli
 Priamides Helenus monitu praedixerat, intrant 723
 Sicaniam. Tribus haec excurrit in aequora pinnis,
 E quibus imbriferos est versa Pachynos ad austros ;
 Mollibus expositum zephyris Lilybaeon ; at Arctos
 Aequoris expertes spectat boreamque Peloros.
 Hac subeunt Teucri, et remis aestuque secundo

Sub noctem potitur Zanclaea classis harena. 729
 Scylla latus dextrum, laevum inrequieta Charybdis
 Infestat. Vorat haec raptas revomitque carinas,
 Illa feris atram canibus succingitur alvum,
 Virginis ora gerens, et, si non omnia vates
 Ficta reliquerunt, aliquo quoque tempore virgo.
 Hanc multi petiere proci : quibus illa repulsis 735
 Ad pelagi nymphas, pelagi gratissima nymphis,
 Ibat, et elusos iuvenum narrabat amores.
 Cui dum pectendos praebet Galatea capillos,
 Talibus adloquitur, repetens suspiria, dictis :
 ' Te tamen, o virgo, genus haud inmite virorum 740
 Expetit ; utque facis, potes his inpune negare.
 At mihi, cui pater est Nereus, quam caerulea Doris
 Enixa est, quae sum turba quoque tuta sororum,
 Non nisi per luctus licuit Cyclopi amorem 744
 Effugere ' et lacrimae vocem inpediere loquentis.
 Quas ubi marmoreo detersit pollice virgo,
 Et solata deam est, ' refer, o carissima, ' dixit
 ' Neve tui causam tege—sum tibi fida—doloris.'
 Nereis his contra resecuta Crataeide natam est :
 ' Acis erat Fauno nymphaque Symaethide cretus, 750
 Magna quidem patrisque sui matrisque voluptas,
 Nostra tamen maior. Nam me sibi iunxerat uni.
 Pulcher et octonis iterum natalibus actis
 Signarat teneras dubia lanugine malas.
 Hunc ego, me Cyclops nulla cum fine petebat : 755
 Nec, si quaesieris, odium Cyclopi, amorne

Acidis in nobis fuerit praesentior, edam :
 Par utrumque fuit. Pro, quanta potentia regni
 Est, Venus alma, tui ! nempe ille inmitis et ipsis
 Horrendus silvis et visus ab hospite nullo 760
 Inpune, et magni cum dis contemptor Olympi,
 Quid sit amor, sentit, validaque cupidine captus
 Uritur, oblitus pecorum antrorumque suorum.
 Iamque tibi formae, iamque est tibi cura placendi,
 Iam rigidos pectis rastris, Polypheme, capillos ; 765
 Iam libet hirsutam tibi falce recidere barbam,
 Et spectare feros in aqua et componere vultus.
 Caedis amor feritasque sitisque immensa cruoris
 Cessant, et tutae veniuntque abeuntque carinae.
 Telemus interea Siculam delatus ad Aetnen, 770
 Telemus Eurymides, quem nulla fefellerat ales,
 Terribilem Polyphemon adit, 'lumen' que, 'quod
 unum
 Fronte geris media, rapiet tibi' dixit 'Ulixes.'
 Risit et 'o vatum stolidissime, falleris,' inquit, 774
 'Altera iam rapuit.' Sic frustra vera monentem
 Spernit, et aut gradiens ingenti litora passu
 Degravat, aut fessus sub opaca revertitur antra.
 Prominet in pontum cuneatus acumine longo
 Collis ; utrumque latus circumfluit aequoris unda.
 Huc ferus ascendit Cyclops, mediusque resedit ; 780
 Lanigeræ pecudes nullo ducente secutæ.
 Cui postquam pinus, baculi quæ præbuit usum,
 Ante pedes posita est, antemnis apta ferendis,

Sumptaque harundinibus compacta est fistula centum,
 Senserunt toti pastoria sibila montes, 785
 Senserunt undae. Latitans ego rupe meique
 Acidis in gremio residens procul auribus hausi
 Talia dicta meis auditaque verba notavi :
 ‘ Candidior folio nivei, Galatea, ligustri,
 Floridior pratis, longa procerior alno, 790
 Splendidior vitro, tenero lascivior haedo,
 Levior adsiduo detritis aequore conchis,
 Solibus hibernis, aestiva gratior umbra,
 Nobilior palma, platano conspectior alta,
 Lucidior glacie, matura dulcior uva, 795
 Mollior et cygni plumis et lacte coacto,
 Et, si non fugias, riguo formosior horto :
 Saevior indomitis eadem Galatea iuvcncis,
 Durior annosa quercu, fallacior undis,
 Lentior et salicis virgis et vitibus albis, 800
 His immobilior scopulis, violentior amne,
 Laudato pavone superbior, acrior igni,
 Asperior tribulis, feta truculentior ursa,
 Surdior aequoribus, calcato inmitior hydro,
 Et, quod praecipue vellem tibi demere possem, 805
 Non tantum cervo claris latratibus acto,
 Verum etiam ventis volucrique fugacior aura !
 At bene si noris, pigeat fugisse, morasque
 Ipsa tuas damnes et me retinere labores.
 Sunt mihi, pars montis, vivo pendentia saxo 810
 Antra, quibus nec sol medio sentitur in aestu,

Nec sentitur hiems. Sunt poma gravantia ramos ;
 Sunt auro similes longis in vitibus uvae,
 Sunt et purpureae : tibi et has servamus et illas.
 Ipsa tuis manibus silvestri nata sub umbra 815
 Mollia fraga leges, ipsa autumnalia corna
 Prunaeque, non solum nigro liventia suco,
 Verum etiam generosa novasque imitantia ceras.
 Nec tibi castancae me coniuge, nec tibi deerunt
 Arbutei fetus. Omnis tibi serviet arbor. 820
 Hoc pecus omne meum est. Multae quoque vallibus
 errant,
 Multas silva tegit, multae stabulantur in antris.
 Nec, si forte roges, possim tibi dicere, quot sint.
 Pauperis est numerare pecus. De laudibus harum
 Nil mihi credideris : praesens potes ipsa videre, 825
 Ut vix circumeant distentum cruribus uber.
 Sunt, fetura minor, tepidis in ovilibus agni ;
 Sunt quoque, par aetas, aliis in ovilibus haedi.
 Lac mihi semper adest niveum. Pars inde bibenda
 Servatur, partem liquefacta coagula durant. 830
 Nec tibi deliciae faciles vulgataque tantum
 Munera contingent, dammae leporesque caperque,
 Parve columbarum, demptusve cacumine nidus :
 Inveni geminos, qui tecum ludere possint,
 Inter se similes, vix ut dignoscere possis, 835
 Villosae catulos in summis montibus ursae :
 Inveni et dixi 'dominae servabimus istos.'
 Iam modo caeruleo nitidum caput exere ponto,

Iam, Galatea, veni, nec munera despice nostra.
 Certe ego me novi, liquidaeque in imagine vidi 840
 Nuper aquae; placuitque mihi mea forma videnti.
 Aspice, sim quantus. Non est hoc corpore maior
 Iuppiter in caelo. Nam vos narrare soletis
 Nescio quem regnare Iovem. Coma plurima torvos
 Prominet in vultus, umerosque, ut lucus, obumbrat.
 Nec mea quod rigidis horrent densissima saetis 846
 Corpora, turpe puta. Turpis sine frondibus arbor:
 Turpis equus, nisi colla iubae flaventia velent.
 [Pluma tegit volucres, ovibus sua lana decori est]
 Barba viros hirtaeque decent in corpore saetae. 850
 Unum est in media lumen mihi fronte, sed instar
 Ingentis clipei. Quid? Non haec omnia magno
 Sol videt e caelo? Soli tamen unicus orbis.
 Adde, quod in vestro genitor meus aequore regnat.
 Hunc tibi do socerum. Tantum miserere, precesque
 Supplicis exaudi: tibi enim succumbimus uni. 856
 Quique Iovem et caelum sperno et penetrabile
 fulmen,
 Nerei, te vereor. Tua fulmine saevior ira est.
 Atque ego contemptus essem patientior huius,
 Si fugeres omnes. Sed cur Cyclope repulso 860
 Acin amas, praefersque meis complexibus Acin?
 Ille tamen placeatque sibi placeatque licebit,
 Quod nollem, Galatea, tibi: modo copia detur,
 Sentiet esse mihi tanto pro corpore vires. 864
 Viscera viva traham, divulsaque membra per agros

Perque tuas spargam—sic se tibi misceat!—undas.
 Uror enim, laesusque exaestuat acrius ignis,
 Cumque suis videor translata viribus Aetnam
 Pectore ferre meo. Nec tu, Galatea, moveris.
 Talia nequiquam questus—nam cuncta videbam—
 Surgit, et ut taurus vacca furibundus adempta, 871
 Stare nequit, silvaeque et notis saltibus errat:
 Cum ferus ignaros nec quicquam tale timentes
 Me videt atque Acin, 'video' que exclamat 'et ista
 Ultima sit, faciam, Veneris concordia vestrae.' 875
 Tantaque vox, quantam Cyclops iratus habere
 Debuit, illa fuit. Clamore perhorrui Aetne.
 Ast ego vicino pavefacta sub aequare mergor,
 Terga fugae dederat conversa Symacthius heros:
 'Adfer opem, Galatea, precor mihi! ferte, parentes,'
 Dixerat 'et vestris periturum admittite regnis.' 881
 Insequitur Cyclops, partemque e monte revulsam
 Mittit, et extremus quamvis pervenit ad illum,
 Angulus is molis totum tamen obruit Acin.
 At nos, quod fieri solum per fata licebat, 885
 Fecimus, ut vires adsumeret Acis avitas.
 Puniceus de mole cruor manabat, et intra
 Temporis exiguum rubor evanescere coepit,
 Fitque color primo turbati fluminis imbre,
 Purgaturque mora. Tum moles fracta dehiscit, 890
 Vivaque per rimas proceraque surgit harundo,
 Osque cavum saxi sonat exsultantibus undis:
 Miraque res, subito media tenus extitit alvo

Incinctus iuvenis flexis nova cornua cannis,
 Qui, nisi quod maior, quod toto caerulus ore, 895
 Acis erat.—Sed sic quoque erat tamen Acis, in annem
 Versus ; et antiquum tenuerunt flumina nomen.’

Transformation of Glaucus into a sea-god.

Desierat Galatea loqui ; coetuque soluto
 Discedunt, placidisque natant Nereïdes undis.
 Scylla redit : neque enim medio se credere ponto
 Audet, et aut bibula sine vestibus errat harena, 901
 Aut, ubi lassata est, seductos nacta recessus
 Gurgitis, inclusa sua membra refrigerat unda.
 Ecce freto stridens, alti novus incola ponti
 Nuper in Euboica versis Anthedone membris, 905
 Glaucus adest, visaeque cupidine virginis haeret,
 Et quaecumque putat fugientem posse morari,
 Verba refert. Fugit illa tamen, veloxque timore
 Pervenit in summum positi prope litora montis. 909
 Ante fretum est ingens apicem collectus in unum
 Longus ab aequoribus convexus in aequora vertex.
 Constitit hic, et tuta loco, monstrumne, deusne
 Ille sit, ignorans, admiraturque colorem
 Caesariemque umeros subiectaque terga tegentem,
 Ultimaque excipiat quod tortilis inguina piscis. 915
 Sensit, et innitens, quae stabat proxima, moli,
 ‘Non ego prodigium nec sum fera belua, virgo,
 Sed deus’ inquit ‘aquae : nec maius in aequora
 Proteus

Ius habet et Triton Athamantiadesque Palaemon.
 Ante tamen mortalis eram, sed scilicet altis 920
 Debitus aequoribus, iam tum exercebar in illis.
 Nam modo ducebam ducentia retia pisces,
 Nunc in mole sedens moderabar harundine linum.
 Sunt viridi prato confinia litora, quorum
 Altera pars undis, pars altera cingitur herbis, 925
 Quas neque cornigerae morsu laesere iuvencae,
 Nec placidae carpsistis oves hirtaevae capellae.
 Non apis inde tulit conlecto semine flores,
 Non data sunt capiti genialia sarta, neque umquam
 Falciferae secuere manus. Ego primus in illo 930
 Caespite consedi, dum lina madentia sicco,
 Utque recenserem, captivos ordine pisces
 Insuper exposui, quos aut in retia casus
 Aut sua credulitas in aduncos egerat hamos. 934
 Res similis fictae: sed quid mihi fingere prodest?
 Gramine contacto coepit mea praeda moveri,
 Et mutare latus, terraque, ut in aequore, niti.
 Dumque moror mirorque simul, fugit omnis in undas
 Turba suas, dominumque novum litusque relinquunt.
 Obstipui, dubitoque diu, causamque requiro, 940
 'Num deus hoc aliquis, num sucus fecerit herbae.
 Quae tamen has' inquam 'vires habet herba?'
 manuque
 Pabula decerpsi decerptaque dente momordi.
 Vix bene conbiberant ignotos guttura sucos,
 Cum subito trepidare intus praecordia sensi, 945

Alteriusque rapi naturae pectus amore.
 Nec potui restare diu, 'repetenda' que 'numquam
 Terra, vale!' dixi, corpusque sub aequora mersi.
 Di maris exceptum socio dignantur honore, 949
 Utque mihi quaecumque feram mortalia, demant,
 Oceanum Tethynque rogant. Ego lustror ab illis,
 Et purgante nefas noviens mihi carmine dicto
 Pectora fluminibus iubeor supponere centum.
 Nec mora, diversis lapsi de partibus amnes
 Totaque vertuntur supra caput aequora nostrum. 955
 Hactenus acta tibi possum memoranda referre:
 Hactenus haec memini. Nec mens mea cetera
 sensit.

Quae postquam rediit, alium me corpore toto
 Ac fueram nuper, neque eundem mente recepi. 959
 Hanc ego tum primum viridem ferrugine barbam
 Caesariemque meam, quam longa per aequora verro,
 Ingentesque umeros et caerulea brachia vidi
 Cruraque pinnigero curvata novissima pisce.
 Quid tamen haec species, quid dis placuisse marinis,
 Quid iuvat esse deum, si tu non tangeris istis?' 965
 Talia dicentem, dicturum plura, reliquit
 Scylla furens. Furit ille, inritatusque repulsa
 Prodigiosa petit Titanidos atria Circes.

Omnia mutantur, nihil interit.

Τὸ τῆς τύχης τοι μεταβολὰς πολλὰς ἔχει.

NOTES.

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1-398.

{ CONTEST between Ajax and Ulysses for the arms of Achilles, which, after the death of the hero, his mother, Thetis, offered as a prize to the bravest of the Greeks.

After hearing the arguments adduced on both sides the leaders decide in favour of Ulysses, and Ajax, in his indignation, kills himself with his sword.

From the ground, dyed with his blood, springs the Hyacinth, on whose leaves may be seen the initials of the hero's name (AI).

Homer in the *Νεκυία* (λ 543 sq.) attributes the death of Ajax to his defeat in the contest for the armour of Achilles, but does not state whether he died by his own hand or otherwise.

The contest is said to have been described in the *Αἰθιοπία* of Arctinus, and the *Ἰλιάς μικρά* of Lesches.

The subject was dramatised by Sophocles in his *Αἶας*, and also by Pacuvius and Accius. Augustus too began a tragedy on the same theme, but soon abandoned the task, and, in reply to the inquiries of his friends, said that his Ajax had committed suicide on a sponge (*Ajacem suum in spongeam incubuisse*, Suet. Aug. 85).

We are told by Seneca that Ovid borrowed many of his ideas (e.g. line 121) in the treatment of this fable from M. Porcius Latro, who composed a declamation entitled *Armorum Judicium* on the same subject. The latter, by birth a Spaniard, was a friend of the elder Seneca, and lectured on rhetoric at Rome in the time of Augustus.

Suidas, following Dictys, gives quite a different account of the contest between Ajax and Ulysses. He says that the possession of the Palladium was the matter in dispute, and that Agamemnon, having awarded it to Ulysses, was filled with apprehension of vengeance from Ajax, and consequently had him assassinated in his tent.

Schiller in his 'Siegesfest' has imitated several passages from the contest for the arms of Achilles, as well as from the transformation of Hecuba, which follows.

1. **Consedere duces**, 'the chiefs are seated.' These words connect the 13th book with the preceding one, in which we are told that Agamemnon, unwilling himself to bear the odium and responsibility of the decision, had referred the matter to the assembled Argive chiefs. Juvenal, 7, 115 sq. parodies this passage :

Consedere duces : surgis tu pallidus Ajax
Dicturus dubia pro libertate, bubulco
Judice.

It would appear that *consedere* should be referred to a form *consideo*, not to *consido*, as in the dictionaries. *Considi* seems to be the true perfect of the latter word, e. g. Tac. A. 1, 30 : *considerant* (Medicean MS.).

Vulgi stante corona, 'while the ring of rank and file stood.' *Corona* is often used of a circle of listeners, especially in a judicial assembly.

2. **Surgit ad hos**. Τοῖσι δ' ἀνέστη, 'rose to address them.'

Clipei dominus. Σακεσφόρος.

Septemplicis. This is explained by lines 346, 347 :—

Quae nisi fecissem, frustra Telamone creatus
Gestasset laeva taurorum tergora septem.

Cf. Iliad, Η 219, 220 :—

Αἶας δ' ἐγγύθεν ἦλθε φέρων σάκος ἤντε πύργον,
χάλκεον ἑπταβόειον.

Ajax. The son of Telamon, king of Salamis. He was called Ajax the Great, and is to be distinguished from the lesser Ajax, son of Oileus, king of the Locrians, who also was present at the siege of Troy.

3. **Utque erat inpatiens irae**, 'and lacking control, as he did, over his passions,' 'being ungovernably passionate.'

Ut is often thus used to specify the general character or disposition under the influence of which an act is performed, e. g. *Multa alia colligit Chrysisippus, ut est in omni historia curiosus*,

Cic. Tusc. I, 45, 108. *Magnifice et ornate, ut erat in primis inter suos copiosus, convivium comparat*, Id. Verr. 2, 1, 26, § 65. The meaning here is—‘with his usual uncurbed passion he glanced sullenly (*torvo respexit vultu*) at the Sigean shore.’ The violent and overbearing character of Ajax is well exhibited in his speech.

Sigeia. Sigeum (*Yenisheri*) was the N.-W. promontory of the Troad. Near it stood an altar to Ζεὺς πανομφαῖος, whence the adjuration *pro Juppiter* in the next line. See xi. 198. Ajax had often protected the Grecian fleet drawn up on this shore. See line 91 sq. The adj. is also found in the form *Sigēus*. See Luc. Charon, 23: ἐθέλω σοι δεῖξαι τὸν τοῦ Ἀχιλλέως τάφον. ὄρας τὸν ἐπὶ τῇ θαλάττῃ: Σίγειον μὲν ἐκεῖνό ἐστι τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ῥοιτείῳ.

4. **Classemque in litore, sc. stantem.**

5. **Pro.** An interjection expressing indignation, wonder, or lamentation. It is followed by nom., voc., or acc., and is also used parenthetically. See line 758.

6. **Ante rates,** ‘before, in sight of the ships.’

Et, ‘and (before these ships which I saved) is Ulysses compared with me?’ This use of *et* in indignant questions is frequent: e. g. *Ette, Caeni, feram?* xii. 465. *Et is tot criminibus testimoniisque convictus in eorum tabellis spem sibi aliquam ponit, quorum omnium palam, caussa incognita, voce damnatus est?* Cic. Verr. 2, 5, 16, 41. *Et sunt qui de via Appia querantur, taceant de curia?* Id. Mil. 33, 91.

7. **Hectoreis flammis,** cf. xiv. 467: *Danaas paverunt Pergama flammias.*

9. **Tutius,** ‘more prudent.’ Cf. Caes. B. G. 3, 24: *Tutius esse arbitrantur, obsessis viis, commeatu intercluso sine ullo vulnere victoria potiri.*

10. So in ix. 29 sq. Hercules says:

Melior mihi dextera lingua.

Dummodo pugnando superem, tu vince loquendo.

11. **Isti.** This pronoun is specially used of an opponent in a lawsuit.

13. **Mea.** Emphatic, opposed to *sua* in next line.

14. **Vidistis enim,** ‘for you were eyewitnesses of them.’

Sua narret Ulixes, ‘let Ulysses recount his.’

15. **Quorum nox conscia sola est**, 'to which night alone is privy.' See lines 98-101.

16 sq. 'Great, I admit, is the prize sought, but my rival takes away the honour of the contest: it is no cause of pride to Ajax to have won anything, great though it be, to which Ulysses raised his hopes.'

19. **Jam nunc**, 'already,' i.e. independently of the issue of the contest. *Nunc jam* = now, as opposed to past time.

Temptaminis. This word is found in the plural in iii. 341 and vii. 734. *Temptamentum* is the more usual word.

20. Ulysses, even though defeated, will be sufficiently rewarded by being able to boast of having contended with the bravest hero in the Greek army. **Quo**, sc. *certamine*.

21. **Virtus**, 'valour.' **Dubitabilis**, 'open to question.' Cf. i. 223: *Nec erit dubitabile verum*. First found in Ovid, who is partial to adjectives of this form.

23. Telamon took part in the first capture of Troy, when Hercules attacked the city to punish Laomedon's perfidy in defrauding him of the celebrated horses of Tros, which had been promised as a reward for the rescue of Hesione. See xi. 212 sq.

24. The Argonautic expedition sailed from Iolcus on the Pagasaean gulf to Colchis for the Golden Fleece.

Colcha = Colchica. Cf. vii. 394: *Colchis (= Colchicis) venenis*.

25. Aeacus, Minos, and Radamanthus were the judges of the Lower World. Lucian (Charon 2), however, represents Aeacus as fare-collector for Charon's boat: *κᾶτα ὁ τελώνης Αἰακὸς ἀγανακτῆσει μηδ' ὀβολὸν ἐμπολῶν*.

Silentibus, 'the silent shades of the departed,' as in v. 356. In Virgil, A. 6, 264, we find the full expression *umbrae silentes*. In xv. 66, *silentes* = the Pythagoreans during the first five years of their discipleship, when they were required to listen to the instructions of Pythagoras.

26. **Saxum grave**. Cf. Od. λ 598: *λῆας ἀναιδῆς*.

Sisyphon. The allusion to Sisyphus is introduced because he was reputed father of Ulysses, to whom he transmitted a share of his cunning. See note on line 48.

27. **Agnoscit**, 'recognises as his son.' Cf. Corn. Nep. Ages. 1, 4: *Quem ille natum non agnorat, moriens suum esse dixerat.*

28. **Ab Iove tertius**, 'third in descent from Jupiter,' not including Jupiter the first in the series. Jupiter, Aeacus, Telamon, Ajax. Yet with *secundus* the first in the series is included: e.g. Hor. S. 2, 3, 193: *Ajax, heros ab Achille secundus*, i.e. next to Achilles. Liv. 7, 1 fin.: *(Camillus) secundus a Romulo conditor urbis Romanae.*

29. **Series**, 'line of ancestors,' 'lineage,' 'pedigree.' Cf. Ov. Pont. 3, 2, 109: *Digne vir hac serie.* Statius, Theb. 6, 268: *Series antiqua parentum.* **In causam prosit**, 'help my cause.' Cf. Quint. 8, 3, 9: *In id quoque prodest, ut terrae succum aequaliter trahant.*

31. **Frater**, 'cousin.' The relationship is expressed by *patruelis* in line 41. *Frater germanus* is the strict expression for 'brother.' Ajax was son of Telamon, Achilles of Peleus. Telamon and Peleus were brothers, being sons of Aeacus and Endeis.

32. **Illi**, i.e. *Sisypho*, which is readily understood from *sanguine Sisyphio*. Cf. Juv. 14, 239 sq.:

Quantum
Dilexit Thebas si Graecia vera Menoeceus,
In quorum sulcis ,

where *quorum* refers to *Thebanos* implied in *Thebas*.

33. **Inserit Aeacidis**, 'ingrafts on the stock of the Aeacidae.' It is doubtful whether the verb here is *insero*, *sevi*, *situm*, or *serui*, *sertum* (both of which words are used of grafting by Columella), as the following passages show:—Tac. A. 13, 14: *Insitus et adoptivus.* Suet. Tib 3: *(Tiberius) insertus est et Liviorum familiae, adoptato in eam materno avo.* Haupt thinks the simile is from grafting, as explained above; but the meaning may be simply 'thrusts in the name of a strange family among the Aeacidae' (*insero, inserui*): see line 166 and iii. 117: *nec te civilibus insere bellis.*

34. sq. An oracle declared that should Ulysses join the Trojan expedition he would have to undergo twenty years wandering. When, therefore, Agamemnon and Menelaus came to secure his assistance he feigned madness, and yoking an ox and an ass together, he began to plough and to sow salt in the furrows. Palamedes (the son of Nauplius), however, detected this imposture by placing the infant Telemachus before the plough, whereupon Ulysses, having stopped his team, was obliged to abandon his assumed part. Ulysses, owing to this circumstance, conceived a deadly enmity to Palamedes, and subsequently secured his execution on a false charge. See line 56 sq. **An** is sometimes used to introduce a simple direct question when a negative answer is expected. The full expression, as Siebelis says, would be *utrum res ita se habet ut dixi, an, &c.*

Nulla sub indice, 'not owing to, forced by, an informer.' Cf. v. 62: *Postquam exhalantem sub acerbo vulnere vitam Deploravit Athin.* Juv. 15, 26: *hoc Ithacus nullo sub teste canebat.*

36. **Ultima** (sc. *arma*) **cepit**, 'was last to take the field.' *Ultimus* would be the more usual construction.

Detrectavit, 'shirked.'

37. **Isto**, than Ulysses.

38. **Sibi inutilior**, because he roused the enmity of Ulysses. **Commenta retexit**, 'unmasked his devices.'

39. Merkel reads *in* instead of *ad*.

41. **Patruelibus**. See note on line 31.

43. **Furor ille**. The madness of Ulysses. See note on 34 sq.

44. **Phrygias**, i.e. Trojan.

45. **Hortator scelerum**, 'inciter to crime.' Observe the emphatic position of the words. Cf. Virg. A. 6, 529: *Hortator scelerum Æolides.* Ib. 2, 164: *scelerumque inventor Ulysses.*

Poeantia proles. Philoctetes, the son of Poeas, when on his way to Troy, was bitten in the foot by a serpent, and owing to the stench of his wound was left behind at Lemnos by the advice of Ulysses. As he possessed the arrows of Hercules,

without which an oracle declared Troy could not be taken, Ulysses and Diomede were sent to fetch him in the tenth year of the war. The subject is dramatised in the *Philoctetes* of Sophocles. Euripides also wrote a play bearing the same name, an abstract of the opening scenes of which is given by Dion Chrysostom. See Professor Mahaffy's 'History of Greek Literature,' vol. i. p. 313.

46. **Lemnos**, now Stalimene, i.e. εἰς τὰν Λῆμονον, as Stamboul = εἰς τὰν πόλιν, Negropont = εἰς τὸν Εὐριπον.

Nostro cum crimine, 'to our reproach.' Cf. Ter. And. 5, 3, 10: *Adeo impotenti esse animo, ut . . . hanc habere studeat cum summo probro.* Plaut. Bacch. 3, 4, 4: *Ne illa illud hercle cum malo fecit suo.*

47. **Silvestribus**, 'woodland.'

48. **Laertiadae**, i.e. Ulysses. Anticlea, the mother of Ulysses, is said to have been with child by Sisyphus at the time of her marriage with Laertes. In Soph. Phil. 417 Ulysses is called οὐμπολητὸς Σισύφου Λαερτίω. **Precaris**. Cf. Hor. S. 2, 3, 203: (*Ajax*) *mala multa precatus Atridis.*

50. **Eadem nobis juratus in arma**, 'bound by oath to the same warlike expedition with us.' Cf. Hor. Ep. 1, 1, 14:

Nullius addictus jurare in verba magistri.

For participles used like *juratus* see Varro ap. Non. p. 94, 14 sq.: *Cenatus ut pransus, ut potus, ut lotus, id est confecta cena.*

51. **Pars una ducum**, equivalent to *unus ducum*. I have adopted Merkel's reading, *una*, instead of Haupt's *illa*. *Pars una* is a familiar expression in Ovid, e.g. ii. 426: *O comitum, virgo, pars una mearum.* ix. 20: *Sed popularis ero et rerum pars una tuarum.* xiv. 288: *Pecoris pars una mernerem.* xiv. 482: *Vellemque horum pars una fuissem.* In none of these passages does any special stress seem to be laid on *una*, and *pars una ducum* simply means 'one of the leaders,' as opposed to the common men. If Haupt's *illa* be adopted, the meaning is 'that important individual among the leaders.' This use of *ille* is too familiar to require illustration. Bothius reads, with similar meaning, *magna* instead of *illa*, and

gives *utantur* instead of *utuntur* in the next clause, which would then be explanatory of why the epithet *magna* was used. For *pars* cf. xi. 216: *pars militiae Telamon*. Virg. A. 2, 6: *quorum* (neuter) *pars magna fui*, 'in which I played a prominent part.'

Quo successore sagittae Herculis utuntur, 'whom the arrows of Hercules have as their new owner.' Cf. line 118 sq.: *Nostro* (sc. *clipeo*) *novus est successor habendus*.

53. *Velaturque aliturque avibus*, 'is dependent on birds for both his dress and food.' The verbs are middle: 'clothes and feeds himself.' Accius in his *Philoctetes* says: *pro veste pinnis membra textis contegit*.

Volucresque petendo, 'in shooting birds.' Cf. Accius:

*Pinnigero haec, non armigero in corpore
Tela exercentur vetere abjecta gloria.*

Debita Trojanis fatis, 'destined for the destruction of Troy.' See note on line 45.

56 Ulysses brought about the death of Palamedes by accusing him of treachery. To corroborate the charge, he concealed in the tent of Palamedes, according to Ovid, some gold: according to another account, a letter written in Priam's name.

57. *Sine crimine*, 'without being accused of treason.'

58. *Male convicti*, &c., 'Ulysses remembering too well the madness which Palamedes had exposed in an evil hour.' It was unfortunate for Palamedes that the feigned madness of Ulysses was detected by his means, as the vengeance of Ulysses was thus roused against him. For the use of *male* cf. Hor. O. 4, 6, 14: *male feriatos*, 'keeping ill-timed holiday.' Ter. Ad. 2, 1, 37: *quae res tibi vertat male*, 'may that matter turn out unfortunately for you.' For the correlative use of *bene* see Hor. O. 3, 27, 59: *Potes hac ab orno Pendulum zona bene te secuta Laedere collum*, 'the girdle that has fortunately, opportunely, accompanied you.'

59. *Rem Danaam*, 'the Grecian cause.' SIMMONS.

Probavit, 'established.' Cf. Cic. Fl. 37, 93.

60. *Praefoderat*, 'had buried beforehand.' In Virg. A. 11, 473: *praefodiunt portas = ante portas fossas faciunt*. See Ser-

vius *ad loc.* The sense referring to time, not place, which is required in the present passage, is found also in Plin. Nat. H. 17, 11, 16, § 79.

61. **Exilio.** Leaving Philoctetes in Lemnos like a banished man. **Subduxit**, 'drew off,' 'diminished.'

62. **Nece.** Causing the army to stone Palamedes.

63. In prose *quoque* would stand after *Nestora*.

64. The incident referred to is narrated in Iliad, Θ 75 sq. Diomede, having vainly appealed to Ulysses for aid, himself rescued Nestor from the attack of Hector. Diomede and Ulysses were the special friends of Nestor.

67. **Mihi**, 'by me.'

68. **Tydides.** Diomede.

69. **Corripuit**, 'reproved.' Cf. iii. 564 :

Hunc avus, hunc Athamas, hunc cetera turba suorum
Corripiunt dictis frustra que inhibere laborant.

Hor. S. 2, 3, 257 : *impransi correptus voce magistri.* Cf. Iliad, Θ 94 :

πῆ φεύγεις μετὰ νῶτα βαλὼν κακὸς ὧς ἐν δμίλῳ ;

70. **Mortalia**, 'human affairs.' Cf. Virg. A. 1, 462.

71. Ulysses, when wounded by Socus and surrounded by the enemy, was rescued by Ajax and Menelaus. See Iliad, Λ 456 sq.

74. **Morte futura**, 'threatening death.'

75. **Molem clipei.** Σάκος ἥντε πύργον. 'My ponderous shield.'

76. **Inertem**, 'cowardly.' So *ignavus*.

78. **Redde, &c.,** 'give us again the enemy,' &c.

79. **Mecum contende sub illo.** Haupt explains this, Fight with me against the enemy under the protection of my shield. It may, however mean, Carry on your contest with me under its protection. Haupt questions the genuineness of verses 77-79 as they interfere with the sense, and we would expect 80 to follow immediately after 76.

80. sq. 'But when I had rescued him to whom wounds had left no power to stand, he fled, unimpeded by any wound.'

Ulysses pretended that his wound was so severe as to prevent him from standing, while, in fact, it proved so slight as not to interfere with his flight.

82. Secumque deos in proelia ducit. Cf. Iliad, O 306, 307 :

Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἐκτωρ,
μακρὰ βιβιάς· πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων.

The plural *deos* is employed either by the same metrical license as *proelia*, or because it was by the command of Jupiter that Apollo aided Hector. See Iliad, O 220 sq.

Proelia. Equivalent to *proelium*. Siebelis observes that poets use the *pl.* for the *sing.* in nouns, whose singular is excluded by the metre.

84. Tantum trahit ille timoris. This is an instance of the figure of speech called epiphonema, i.e. the winding-up of a narrative by an exclamatory clause, for the sake of vividness. Observe also the alliteration.

85. Hunc, i.e. Hector. Sanguineae, &c., 'exulting at his good fortune in the bloody carnage.'

86. Ingenti pondere (sc. *saxi*), 'with an immense stone.' The incident mentioned here is taken from Iliad, Ξ 409 sq. : τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας χερμαδίῳ . . . στῆθος βεβλήκειν ὑπὲρ ἄντυγος, and is, therefore, out of place, as the rest of the narrative is drawn from Iliad, O 306 sq. See note on line 82. Ovid either confused the two passages together, or (in common with Dictys Cretensis) followed another account.

Resupinum fudi, 'I laid him prostrate on his back.' Homer often applies the word ὑπτίος to those who fall wounded.

87. By the advice of Helenus Hector challenged the bravest of the Greeks to single combat. Nine heroes offered themselves, out of whom Ajax was chosen by lot as the champion.

Poscentem cum quo concurreret. Cf. Sam. I. 17, 10 : 'Give me a man, that we may fight together.'

By **unus sustinui** Ajax, as is evident from the words *sortemque meam novistis*, merely asserts that he encountered Hector in single combat, while in lines 275 sq., Ulysses misrepresents

him as ignoring the willingness of the other chiefs to engage in the combat.

88. Sortemque meam novistis, 'you prayed for my lot,' i.e. prayed that my lot might be drawn from the helmet, so that I should be the chosen champion. Iliad, H 175:

οἱ δὲ κλῆρον ἐσημήναντο ἕκαστος,
 ἐν δ' ἔβαλον κυνέη Ἀγαμέμνονος Ἀτρείδαο.
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
 ᾧδε δὲ τις εἴπεσκεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεῦ πάτερ ἦ Αἴαντα λαχεῖν ἦ Τυδέος υἷον
 ἢ αὐτὸν βασιλῆα πολυχρῦσοιο Μυκῆνης.

For construction and meaning of *novisto* compare xii. 200: *elige quid noveas*. xi. 128: *quae modo voverat, odit*.

89. Vestrae valere preces, 'your prayers prevailed.' Cf. Ov. Pont. 3, 3, 92: *Sperandum nostras posse valere preces*. ii. 183:

Jam cognosse genus piget et valuisse rogando.

91. Cf. Iliad, O 743 sq.:

ὅστις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιτο
 σὺν πυρὶ κηλείω, χάριν Ἔκτορος ὀτρύναντος,
 τὸν δ' Αἴας οὔτασκε, δεδεγμένους ἔγχεϊ μακρῶ.

Jovemque. Cf. Iliad, O 636: Ἀχαιοὶ θεσπεσίως ἐφόβηθεν ὑφ' Ἐκτορι καὶ Διὶ πατρί. Cf. also line 82: *secum deos in proelia ducit*.

92. Danaas classes. For the use of *Danaas* cf. line 7. For *classes* = *naves* cf. Virg. A. 2, 30: *classibus hic locus*.

93. Nempe ego protexi, 'why, as everybody knows, it was I defended.' This use of *nempe*, in stating a notorious or obvious fact after a question, is common. Cf. Cic. Phil. 1, 7, 18: *Pompeii tertius consulatus in quibus actis constitit? Nempe in legibus*. Id. Mil. 3, 7: *in qua tandem urbe hoc disputant? Nempe in ea, &c.*

96. Conjunctaque gloria nostra est, 'and our glory (i. e.

mine and that of the arms) is shared in common'; i.e. Ajax will gain additional reputation by possessing the arms and the arms by being possessed by him. Cf. Valer. Max. 7, 5, 6: *Non Catoni praetura, sed praeturae Cato negatus est.*

98. The joint night expedition of Ulysses and Diomede, the capture of the horses of Rhesus, and the death of Dolon are narrated in Iliad κ, which is commonly known as Δολώνεια.

His, sc. *rebus a me gestis*. **Ithacus**. Ulysses, so called from the island of Ithaca, where he reigned. **Inbellem**. This epithet is probably applied to Dolon, because of his offering a large ransom in order to escape death. See Iliad, κ 378 sq.

99. The Ἰλιάς μικρά of Lesches, related how Ulysses seized Helenus by an ambush, and learned from him that Troy could not be taken save by the bow and arrows of Philoctetes; also how Ulysses and Diomede carried off the Palladium or sacred effigy of Pallas Athena, on the possession of which the safety of Troy depended.

Prīamides, although from Prīamus.

100. **Luce**, 'in daylight.' **Diomede remoto**, 'without Diomede.'

102. **Pars sit**, &c., 'let Diomede have the larger share in them.'

103. **Quo tamen haec Ithaco**, 'and yet to what end should you give this armour to Ulysses?' Ulysses uses treachery, not the sword, as his weapon. A verb is readily supplied from *datis*, line 101, as in Cic. Verr. 2, 2, 55, § 137: *Pecuniam illam ob censuram contra leges clam dederunt; haec denarium xxxix millia palam salvis legibus contulerunt in statuam. Primum quo tantam pecuniam?* The verb is often omitted in excited questions. Cf. Hor. S. 2, 7, 116: *Unde mihi lapidem?* Id. Ep. 1, 5, 12: *Quo mihi fortunam, si non conceditur uti?* So also after ποῖ in Greek.

104. **Incautum**, 'unwary.'

105. *Claro radiantis ab auro.* This use of *ab*, where the simple ablative is the usual construction, is especially characteristic of Ovid. See Roby 1213 and Professor Palmer's note on *Ov. Her. 10, 138: Et tunicas lacrimis sicut ab imbre graves.* *Id. Fast. 2, 16: lupus est a voce retentus.* *Radians* is found with the simple ablative, *Ov. A. A. 3, 451: templis multo radiantibus auro.*

107. *Dulichius vertex.* Cf. *xiv. 226: Dulichium duces.* Ulysses derived this epithet from the island of Dulichium, near Ithaca.

108. *Pondera tanta,* 'the great weight,' sc. of the helmet.

109. *Pelias hasta.* The spear of Achilles, the shaft of which was made of wood from Mount Pelion. *Iliad, π 140 sq.:*

ἔγχος δ' οὐχ ἔλετ' οἶον ἀμύμονος Αἰακίδαο (sc. Patroclus)
βριθὺν, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
πάλλειν ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
Πηλιάδα μελίην, τὴν πατρὶ φίλω πόρε Χείρων
Πηλίου ἐκ κορυφῆς.

110. *Caelatus.* This is preferable to Merkel's *Concretus.* Cf. line 684: *longo caelaverat argumento*; 291: *clipei caelamina.* The shield is more fully described in line 291 sq.

111. *Nataeque ad furta sinistrae.* Cf. *ii. 223: natusque ad sacra Cithaeron.* In this phrase the preposition *in* is occasionally employed by the poets instead of *ad.* *xiv. 99: natae dira in perjuria linguae.* *Hor. O. 1, 27, 1: Natis in usum laetitiae scyphis Pugnare Thracum est.* The left hand is often alluded to as the hand for thieving. See Ellis' notes on *Catullus 12, 1* and *47, 1.*

112. 'How have you the insolence to claim a gift that would but disable you?'

115. *Qua sola, &c.,* 'the one thing in which you surpass everybody.' This passage throws light on the meaning of *Virg. A. 4, 322: Extinctus pudor et, qua sola sidera adibam, Fama prior;* which Wagner and Forbiger erroneously render 'which alone would have been enough to make me immortal, had there been nothing else.' The present passage strongly supports Henry's rendering—'which was my sole title to immortality.'

116. Cf. xv. 163 :

Cognovi clipeum laevae gestamina nostrae.

Trahenti, 'trailing so great a load' : Trahimus quod ferre non possumus.

118. sq. **Nostro. qui, &c.**, 'my shield which, from withstanding missiles, gapes with holes owing to a thousand blows. calls for a new one to supply its place.'

Tela ferendo. Cf. Caes. B.G. 3, 19, 3 : *ut ne unum quidem nostrorum impetum ferrent.* For another meaning of *tela ferre* see xii. 490 :

Telaque in hunc omnes unum mittuntque feruntque.

Patet. Cf. Juv. 3, 149 sq. :

Si toga sordidula est et rupta calceus alter
Pelle patet.

Successor. Cf. line 51.

120. **Spectemur agendo**, 'let us be tried by deeds.' Cf. Ov. Tr. 1, 5, 25 :

Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.

Cic. Off. 2, 11, 38 : *qui pecunia non movetur . . . hunc igni spectatum arbitrantur.*

121. Seneca quotes this line as an instance of Ovid's imitation of his master Latro. The words of Latro were : '*mittamus arma in hostes et petamus.*' **Viri fortis.** Achilles.

123. **Telamone satus**, 'the son of Telamon,' i.e. Ajax. Cf. 1, 751 : *sole satus Phaethon.*

124. **Ultima**, sc. *verba*, as in Hor. S. 1, 4, 57, sq. :

eripias si
Tempora certa modosque et, quod prius ordine verbum est,
Posterius facias, praeponens ultima primis.

In this passage from Horace, Lewis and Short understand *negotia* with *ultima*, but erroneously, for Horace is speaking of the order of the *words*, not of the *subjects*. Cf. line 469 sq. : *siquos tamen ultima nostri Verba movent oris.*

Murmur. Expressing approval of the speech, as in Virg. A. 12, 238 :

Talibus incensa est juvenum sententia dictis
Jam magis atque magis, serpitque per agmina murmur.

125. The description is borrowed from the Iliad, Γ 216 sq. :

ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκειν, ὑπαί δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πῆξας.
ἀλλ' ὅτε δὴ ῥ' ὕπα τε μεγάλην ἐκ στήθεος ἴει
καὶ ἔπεα νιφάδεσσιν εἰκότα χειμερίησιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆί γ' ἐρίσσειε βροτὸς ἄλλος.

126. **Resolvit ora.** Cf. i. 181 :

Talibus inde modis ora indignantia solvit ;

and ii. 282 :

Vix equidem fauces haec ipsa in verba resolvo.

128. 'If my prayers, united with yours, had availed.'

129. 'The heir to this great prize would not be under dispute.' Cf. Livy, 40, 8: *haud ambiguus rex*.

Certamen, since it is used in connexion with *heres*, seems to be the 'prize in the contest,' and Lewis and Short assign the same meaning to the word in Virg. G. 2, 530.

Velocis jaculi certamina ponit in ulmo.

Conington, however, translates the latter passage—'makes a match of darting at a mark set up in or scored on an elm,' and the meaning here may be simply 'the question who is to be heir would not be the subject of this great contest,' lit. the heir of (i.e. to be decided by) this great contest would not be matter of dispute.

130. **Poteremur**, following the 3rd conj. as *potitur*.

131. **Non aequa**, 'unkind.' Cf. x. 633 sq. :

Quod si felicior essem

Nec mihi conjugium fata importuna negarent.

132. **Lacrimantia lumina.** Cf. Cic. Sest. 69, 144: *oculis lacrimantibus*.

133 sq. There is a play on the words **succedat**, **successit**. 'Who could better follow Achilles (in the possession of his

weapons) than I, by whose means the great Achilles followed the Danaï?' Ulysses, as he states more at length in lines 162 sq., had been the means of making Achilles take part in the Trojan expedition.

135. **Huic**, i. e. Ajax. **Est**, 'really is,' opposed to *videtur*.

138. Observe the chiasmus.

139. **Invidia careat**, 'escape jealousy.' **Bona nec**, &c., 'nor let each one disown his own good qualities.' These words are apologetic for his reference to his own eloquence (*facundia*).

140. **Nam**, &c., I say *his own (sua)* 'for family and ancestors, and what we have not done ourselves; these things I scarcely call *ours*.'

141 sq. **Sed enim**. 'Ἀλλὰ γάρ, 'but indeed.' *Enim*, in connexion with *sed*, *at*, *verum*, often retains its original corroborative force. **Rettulit**, &c. 'Ajax has mentioned that he is the great grandson of Jupiter.' **Pronepos** is *nom. case* in accordance with the Greek idiom instead of *se esse pronepotem*. See line 28: *Sic ab Jove tertius Ajax*.

144. **Arcesius**. 'Ἀρκείσιος.

145. Telamon, the father of Ajax, assisted his brother Peleus in slaying their half-brother Phocus, and was consequently exiled from Ægina.

146. **Per matrem** 'on my mother's side.' **Cyllenius** (Κυλλήνιος, Od. ω 1), 'Mercury'; so called from Mount Cyllene on the frontiers of Arcadia and Achaia. Virg. A. 8, 138:

Mercurius quem candida Maia
Cyllenae gelido conceptum vertice fudit.

Autolycus, the father of Anticlea, the mother of Ulysses, was a son of Mercury and Chione.

147. **Deus est in utroque parente**, 'the blood of the gods flows in the veins of both my parents.' Cf. line 187.

150. **Meritis expendite causam**, 'weigh the cause against our respective merits.' *Meritis* is *abl.* Cf. Plaut. Bacch. 4, 4, 1: *hunc hominem decet auro expendi*, i. e. 'is worth his weight in gold.' Cf. line 192.

152. Meritum. This refers to the use of *meritis* in 150. Decide on the merits; but do not regard as a merit what is not so. *Non* for *ne* after *dummodo*.

153. Spoliis. Used instead of *armis*, because the arms of Achilles were stripped off him after death, and are now being disposed of at the discretion of others.

155. Est = vivit. **Pyrrhus**, also called Neoptolemus, was the son of Achilles and Deïdamia, the daughter of Lycomedes, king of Scyros.

156. Quis locus Ajaci. For this use of *locus*, cf. Cic. de Or. 2, 54, 219: *in hoc altero* (sc. *genere*) *dicacitatis quid habet ars loci?* **Phthiam**, the abode of Pelcus in Thessaly. **Scyrum**, the abode of Pyrrhus: 'Let the armour be carried to Phthia or Scyrus.'

157. Teucer, as son of Telamon and Hesione, was step-brother of Ajax. **Isto**, i. e. Ajax. This pronoun is frequently used in speeches to designate those opposed to the orator. This line contains the answer of Ulysses to the claims advanced by Ajax in line 31.

158. Ille, i. e. Teucer.

159. Operum nudum certamen, 'a mere contest about achievements.' Cf. Ov. Trist. 3, 11, 17 sq.:

Ut mala nulla feram, nisi nudam Caesaris iram,
Nuda parum nobis Caesaris ira mali est?

Silius 1, 219: *nec fidens nudo sine fraudibus ensi*.

161. In promptu sit, 'is easy.' Cf. ii. 84, sq.: *Nec tibi quadrupedes in promptu regere est*. The phrase more usually means 'to be manifest' or 'to be ready to hand.'

162 sq. Cf. Hygin. fab. 96: Thetis Nereis cum sciret Achillem filium suum, quem ex Peleo habebat, si ad Trojam expugnandam isset, periturum, commendavit eum in insulam Scyron ad Lycomedem regem. Quem ille inter virgines filias habitu femineo servabat. Achivi autem cum rescissent ibi eum occul-

tari, ad regem Lycomedem oratores miserunt, ut cum adiutorium Danais mitteret. Rex, cum negaret apud se esse, potestatem eis fecit, ut in regia quaerent. Qui cum intelligere non possent, qui esset earum, Ulysses in regio vestibulo munera feminea posuit, in quibus clipeum et hastam, et subito tubicinem jussit canere armorumque crepitum et clamorem fieri jussit. Achilles, hostem arbitrans adesse, vestem muliebrem dilaniavit atque clipeum et hastam arripuit. Ex hoc est cognitus.

The participation of Ajax in the embassy is not mentioned save in this passage.

162. Genetrix Nereia. Thetis, the daughter of Nereus, was the mother of Achilles.

163. Cultu, 'by his dress.' Achilles was disguised as a virgin.

166. Projecerat, 'had thrown off.'

168. For the expression, cf. xii. 309 :

Ne fuge ! ad Herculeos, inquit, servaberis arcus.

170. Injecique manum. The formal manner of claiming anything as one's own. Cf. Ov. Amor. i, 4, 40: *Et dicam, Mea sunt injiciamque manus.* For other technical legal expressions cf. note on line 300. **Fortemque ad fortia** (sc. *gerenda*) **misi,** 'the doughty warrior I sent to doughty deeds.'

171. 'Therefore his achievements are mine.' Ulysses, having secured the services of Achilles for the Greeks, claims all that hero's achievements as his own. **Telephon.** Telephus, king of Mysia, attempting to prevent the landing of the Greeks on the coast of Mysia, was wounded by Achilles, but cured by the latter with the rust of the spear which had inflicted the wound, on his undertaking to guide the Greeks to Troy.

172. Refeci, 'healed.' Cf. Tac. A. 13, 44 fin.: *ex vulnere refici.*

173. Thebae, i. e. Θήβη Ἰποπλακίη, a city of Mysia, the birthplace of Andromache and Chryseis, destroyed by Achilles.

174. Cf. *Iliad*, A 37, sq.:

κλυθί μοι ἀργυρότοξ', ὃς Χρῦσην ἀμφιβέβηκας
κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις.

175. **Scyrum**, a town in Phrygia, destroyed by Achilles (see *Iliad*, I 668), to be distinguished from the island of the same name in line 156.

176. **Lyrnesia moenia**. *Λυρνησός*, the home of Briseis. Cf. xii. 108 sq.

177. **Utque**, &c., 'to say nothing about others,' sc. whom Achilles slew.

178. **Nempe**, 'as everybody knows.' See on line 93. **Jacet**, 'lies dead.' Cf. *Virg. A.* 1, 99: *Aeacidae telo jacet Hector*.

179 sq. 'I claim these arms on the ground of those by which Achilles was detected. I had given him those while he lived: I demand these in return now that he is dead.' **Vivo dederam**, sc. *illa arma*. **Post fata reposco**, sc. *haec arma*. **Haec arma** = the armour of Achilles now under dispute. **Illis armis** = the armour which Ulysses had brought into the palace of Lyeomedes, and which had led to the detection of Achilles under his disguise. See note on line 162 sq.

181. **Dolor unius**, 'the trouble of one,' viz. of Menelaus, on account of the elopement of Helen.

Pervenit ad omnes, 'came home to all the Danai.'

182. **Aulis** was on the coast of Boeotia, opposite to Chalcis in Euboea.

183 sq. 'The breezes, though long waited for, either did not blow at all, or blew in opposition to the fleet.'

184. **Durae sortes**, 'the cruel oracles.'

185. **Natam**, i. e. Iphigenia.

187. 'And in the king the feelings of the father still survive.' Cf. line 147, where *deus* is equivalent to 'the blood of the gods.'

as here *pater* to 'the feelings of a father.' Cf. also xii. 29 sq. :

Postquam pietatem publica causa
Rexque patrem vicit, castumque datura cruorem
Flentibus ante aram stetit Iphigenia ministris.

Ego mite, &c., 'I swayed to the public weal the kindly disposition of the father.' Euripides (Iphigenia in Aulide) gives a different account. He says that Menelaus, not Ulysses, persuaded Agamemnon to sacrifice his daughter, and Iphigenia was decoyed to Aulis by a letter of Agamemnon, not by the diplomacy of Ulysses. See, however, Iphigenia in Tauris 24 : καί μ' Ὀδυσσεύς τέχναίς μητρὸς παρείλοντ' ἐπὶ γάμοις Ἀχιλλέως.

190 'I gained this difficult cause before a prejudiced judge,' i. e. before Agamemnon who would not be an impartial judge in a case where the life of his daughter was at stake. Cf. Hor. Ep. I, 16, 43 : *quo causae teste tenentur*. Cic. Caec. 24, 67 : *Scaevolam causam apud centumviros non tenuisse*. So *causam obtinere, vincere*.

191 sq. Dati summa sceptri, 'the chief command conferred on him.' *Sceptri = imperii*, with allusion to Iliad, I 98 : Ζεὺς ἐγγυάλιξεν σκῆπτρον.

192. Laudem ut cum sanguine penset, 'to weigh renown against the blood of his daughter.' The simple *ablative* without *cum* is more usual, e. g. Flor. 3, 15, 6 : *C. Gracchi caput auro pensatum*, weighed against gold, i. e. paid for with its weight in gold. The force of the preposition is, to put renown together with blood in the scales, i. e. in opposite scales. Ulysses urges Agamemnon to allow due weight not only to fatherly affection, but also to the desire of glory.

193. 'I am sent also to the mother (i. e. Clytemnestra), who was not to be persuaded, but to be deceived by cunning.' Ulysses represented to Clytemnestra that Agamemnon had betrothed Iphigenia to Achilles, and that for this reason she should be sent to Aulis. See note on line 187.

194. Telamonijs, Ajax.

195. 'The sails would even now be without their favouring winds.' Cf. Hor. Epod. 9, 30 : *Ventis iturus non suis*. Virg.

A. 5, 832: *ferunt sua flamina classem*. Cic. Mil. 33, 89: *Milone occiso (Clodius) habuisset suos consules*, 'consuls after his own heart.'

196. The mission of Ulysses and Menalaus to Troy to demand the restoration of Helen and the treasure is referred to in Iliad, Γ 205 sq. and Λ 122 sq. It was probably at the beginning of the war, while the city was still full of warriors. See next line.

Altae, Ἀπειωῆς.

201. Antenor agreed with Priam that Helen should be restored.

202. *Sub illo*, under the command of Paris.

203. One of the companions of Paris suggested violence. See Iliad, Λ 141: *αὐθι κατακτεῖναι μηδ' ἐξέμεν ἄψ ἐς Ἀχαιοὺς*.

Nefandas, 'sacrilegious,' because the violence was offered to the sacred person of an ambassador.

204. 'That was the first day when I shared danger with you.'

205. *Longa referre mora est*, 'it would be tedious to recount.'

206. *Spatiosi*, 'long-continued.' Ovid often uses this adjective in reference to time, e. g. *nox*, Her. 1, 9; *tempus*, Am. 1, 8, 81; *aevum*, viii. 529; *senectus*, xii. 186. Other writers use it principally in reference to size.

207. *Post acies primas*, 'after the first engagements.' Cf. Pac. ap. Non. 234, 25: *in acie celebri objectans vitam*.

209. *Demum*, 'at last.'

211. *Quis tuus usus erat*, 'of what service were you' = *quem praebuisti usum*. Cf. Hor. S. 1, 1, 73:

Nescis quo valeat numus? quem praebeat usum?

Nam. I may fairly ask what your services were, 'for' mine did not cease during this period.

212. *Fossas munimine cingo*. In the Iliad this is not recognized as a work of Ulysses.

215. *Mittor, quo postulat usus.* For *usus* cf. Liv. 26, 43, 7: *unde terra marique quae belli usus postulant suppeditentur.*

216 sq. As narrated in Iliad, B, Jupiter sent to Agamemnon a mischievous dream (*οὔλος ὄνειρος*) holding out hopes of a speedy conquest of Troy. Agamemnon thereupon summoned a meeting of the army, and to test their inclinations, suggested an immediate return to Greece. To his surprise this suggestion was immediately approved, and would have been put into execution had Ulysses not intervened.

Ecce Jovis monitu. Bailey says: 'the ancients used to call them *moniti somni*, in which the gods themselves appeared. So Claudian, concerning the gods:

Aut alite monstrant,
Aut monitos certa dignantur imagine somnos.'

217. *Rex*, Agamemnon.

218. *Auctore*, Jupiter, by whom he had been admonished in the dream.

219. 'Ajax should not allow this, and should demand the destruction of Troy, and should fight, which is all he can do.' Cf. the words of Ajax in line 10:

Sed nec mihi dicere promptum,
Nec facere est isti, quantumque ego Marte feroci
Inque acie valeo, tantum valet iste loquendo.

221. 'Why does he not take arms and give an example for the unstable crowd to follow,' not 'give advice for,' &c. (Bailey), as the words *arma capit* show.

222. 'This was not too much to expect from one who never spoke save boastfully.' Cf. ix. 31: *Puduit modo magna locutum Cedere.* Hor. O. 4, 6, 1: *Magnae vindicem linguae*, 'of a vaunting tongue.' Bailey misses the meaning of the passage in explaining *magna loquenti* of persuasive eloquence.

225. *Nec mora*, 'forthwith,' as often.

226. **Concitat**, 'moves.' **Captam**, 'as good as taken.' Referring to the oracle that the war was to terminate in the tenth year.

228. 'By such and by other words, for which very vexation had rendered me eloquent.'

229. **Aversos**, 'with backs already turned in flight' (from Troy).

230. Haupt rejects this line as spurious for the following reasons: It was Ulysses, not Agamemnon (Atrides), who convoked the people on the occasion referred to; *socios* is obscure in meaning, and its epithet *paventēs* unsuitable to the situation; the assembly described is assumed in the preceding lines; the verse is a leonine hexameter, i. e. the end of the line rhymes with the middle.

231. **Telamoniades**, *Τελαμωνιάδης*, Ajax, the son of Telamon. **Hiscere quicquam**, 'to utter a word.' Cf. Att. Ap. Non. 120, 30: *hem vereor, plus quam fas est captivum hiscere*. Cic. Phil. 2, 43, III: *respondēbisne ad haec? aut omnino hiscere audebis?* 'venture to open your mouth.' It is always used of speaking under some embarrassment.

232. See Iliad, B 225 sq.

234. **Erigor**, 'I rise.' Cf. Quint. 2, 3, 8: *statura breves in digitos eriguntur*, 'raise themselves on tiptoe.'

235. **Repono** = *restituo*. Cf. Hor. O. 3, 5, 30: *Nec vera virtus, cum semel excidit, Curat reponi deterioribus*.

236. **Potest fecisse videri**, 'may seem to have done.'

237. **Iste**. The term generally applied by the orators to the person against whom they were pleading: here applied by Ulysses to his antagonist Ajax.

Qui after *meum est*, as in Ov. Pont. 3, 4, 91:

Nec mea verba legis qui sum submotus ad Istrum.

238. **De Danais quis?** 'who of the Danai?'

239 sq. In line 100 sq. Ajax had, in disparagement, attributed all Ulysses' achievements to the aid of Diomede. Ulysses replies that to be selected by Diomede as his companion in services of danger was no small honour. **Tydides**, Diomede. **Mecum communicat acta**, i. e. *me socium sumit actorum*. Cf. Iliad, K 242, sq. :

εἰ μὲν δὴ ἔταρόν γε κελεύετε μ' αὐτὸν ἐλέσθαι,
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην,
οὐ̄ περί μὲν πρόφρων κραδίη καὶ θυμὸς ἀγήνωρ.

241. **Est aliquid**, 'it is something,' 'it counts for something,' a *litotes* meaning 'it counts for a great deal.' Cf. the analogous use of *aliquis*, *Juv.* 1, 74: *si vis esse aliquis*, 'if you wish to be somebody.' So the Greek, *τις*, *Eur. El.* 939: *ἤσχεις τις εἶναι*.

243 sq. **Sum tamen**, &c., 'I, however, both despising the dangers of the night and the enemy, dared the deed, and slew Dolon of the Phrygian nation who made the same daring attempt.' Merkel reads *sic* instead of *sum*, and *ausum eadem quae nos* instead of *ausus et ausum eadem*: translate, 'in such wise (i. e. without being appointed by the lot as Ajax was, see line 88), however, and despising the perils of the night and the enemy, I slay Dolon, who ventured on the same service as I.' *Quae nos*, sc. *ausi sumus*. Dolon was a Trojan who went as spy to the Grecian camp. Homer attributes his death and that of Rhesus to Diomede, not to Ulysses. See 10th book of the Iliad, commonly called *Δολώνεια*.

245. **Non ante**, sc. *interemi*.

246. **Perfida**. Referring to Laomedon's breach of faith towards Apollo, Poseidon, and Hercules.

247. **Nec, quod specularer, habebam**, 'nor had I aught else to spy out.'

248. 'And I might now have returned with the promised renown,' referring to the words of Nestor with regard to whoever should obtain the required information for the Greeks; Iliad, K 212 sq.: *μέγα κέν οἱ ὑπουράνιον κλέος εἴη πάντας ἐπ' ἀνθρώπους*.

249. **Eo**, sc. *quod omnia cognoram*, &c.

250. *Peremi*. See note on line 243.

252. 'I enter (sc. *castra*, the Grecian camp) in the captured chariot, after the fashion of joyful triumphs.' The comparison with a Roman triumph is suggested by the circumstance that the horses of Rhesus were snowy white, and his chariot richly ornamented. See *Iliad*, K 437 sq.:

λευκότεροι χιόνος, θέειν δ' ἀνέμοισιν ὁμοῖοι,
ἄρμα δέ οἱ χρυσῶ τε καὶ ἀργύρῳ εὖ ἤσκηται.

Captivus is often applied to inanimate things, e.g. *Virg. A.* 2, 765: *captivæque vestis*.

Imitante. Cf the similar use in *Juv.* 7, 42:

In qua (sc. *domo*) sollicitas imitatur janua portas,

'resembles.' ii. 2: *flammas imitante pyrofo*. *Hor. Ep.* 2, 1, 207:

Lana Tarentino violas imitata veneno.

253 sq. Ulysses says ironically:—'Refuse me the armour of him (sc. Achilles) whose horses an enemy (sc. Dolon) had demanded as his reward for a night's service.' Dolon undertook to go as a spy to the Greek camp on condition of receiving the horses of Achilles as his reward. See *Iliad*, K 321 sq.:

ἀλλ' ἄγε μοι τὸ σκῆπτρον ἀνάσχεο, καὶ μοι ὄμοσσον
ἦ μὴν τοὺς ἵππους τε καὶ ἄρματα ποικίλα χαλκῶ
δώσειν οἱ φορέουσιν ἀμύμονα Πηλεΐωνα.

Fueritque benignior, &c., 'and Ajax will have been more liberal' (towards me), for Ajax had in line 102 assented (ironically) to giving Ulysses a share of the arms. The imperative *negate* takes the place of a conditional sentence, as in xii. 400: *da colla caputque Castore dignus erit*.

255 sq. Sarpedon, a Lycian prince, who had come as an auxiliary to the Trojans, being wounded by Tlepolemus, was obliged to leave the fight. Many of his followers were thereupon slain by Ulysses, as narrated in *Iliad*, E 677 sq.:

ἐνθ' ὅ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρόμιόν τε
Ἄλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.

256. **Cum**, the conjunction. **Multo sanguine**, ablative of mode.

257. The addition of the epithet Iphitides seems to rest only on the authority of Ovid.

258. This line is found word for word in Virg. A. 9, 767. The lengthening of *que* by arsis is an imitation of the Greek, and is found for the most part in the second or fifth foot of the Hexameter, and before another word with *que*. Cf. i. 193; iii. 530; iv. 10.; v. 484, &c.

259 sq. The warriors here named were slain by Ulysses in the affair referred to in line 71. See Iliad, Λ 422 sq. :

αὐτὰρ ἔπειτα Θόωνα καὶ Ἐννομον ἐξενάριξεν,
 Χερσιδάμαντα δ' ἔπειτα
 . . . ὄδ' ἄρ' Ἰπασίδην Χάροπ' οὔτασε δουρί.

Ovid seems to have confused together the Trojan Ennomus and the Mysian of the same name mentioned in Iliad, Β 858 sq., whose skill in augury failed to avert death (ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν).

261. **Quique minus celebres** = et alios minus celebres, qui.

262. **Et** to be taken with *vulnera*, 'I have wounds too.'

263. **Ipsa pulchra loco**, i.e. the wounds were in front, not in the back, and therefore received in honourable combat, not in flight. For a similar appeal see Sallust, Jug. 85, where Marius says:—*Non possum fidei causa imagines neque triumphos, aut consulatus majorum meorum ostentare; at, si res postulet, hastas, vexillum, phaleras, alia militaria dona; praeterea, cicatrices adverso corpore. Nec vanis credite verbis*, with reference to the insinuation of Ajax, line 9 :

Tutius est igitur fictis contendere verbis.

Nec = *nec solum*.

265. **Ait**, a dissyllable. In this word *a* and *i* are usually pronounced as two letters if the *i* is followed by a consonant; otherwise *ai* are treated as a diphthong, as in *aiebam*.

266. sq. **Nil inpendit . . . sanguinis in socios**, 'has expended no blood on his companions in arms.' Cf. Cic. Verr. 2, 4, 30, § 68: *ut operam, curam, pecuniam impendant in eas res.*

268. sq. Ulysses proceeds to show that the rescue of the fleet, for which Ajax (in line 91 sq.) claims credit, was equally due to the exertions of others. Distinguish *rēfert* and *rēfert*.

Pelasga, Grecian.

270. **Maligne**, 'spitefully,' often also 'stingily,' as in Hor. Ep. 2, 1, 209; *laudare maligne*, 'damn with faint praise.'

271. sq. **Detractare**, 'depreciate,' lit. pull down with violence, lower in estimation. Cf. v. 246: *Detrectas etiam laudem.*

Sed ne, &c., 'but let him not engross to himself what is joint property.' For **communia**, see note on line 239: *communicat acta*. Cf. i. 135 sq.:

Communemque prius ceu lumina solis et auras
Cautus humum longo signavit limite mensor.

Aliquem, emphatic, as in iv. 536: *aliqua et mihi gratia ponto est.*

273. **Actorides**, i.e. Patroclus, the grandson of Actor, to whom Achilles lent his armour. See Iliad, Π 124 sq. **Repulit** is emphatic, the sense being—Ajax, indeed, fought in defence of the ships, but it was Patroclus who drove back the Trojans.

274. **Ab arsuris, &c.**, 'from the ships which were in danger of being burned together with their defender (Ajax).'

275. sq. See note on line 87.

276. Agamemnon and six other heroes, besides Ulysses and Ajax, volunteered to encounter Hector.

277. 'Though he was but ninth (last of nine) in offering his service, and was preferred by the favour of the lot.' According to Iliad, Η 168, Ulysses himself was the ninth, while Ajax was third. Siebelis, however, thinks *nonus* means 'one (not necessarily the last) of nine.'

278. **Eventus**, 'result.' Cf. Cic. de Or. 2, 15, 63 : *in rebus magnis memoriaque dignis consilia primum, deinde acta, postea eventus expectantur*. **Vestrae**, i.e. of Ajax and Hector, not, of course, for *tuus*. **Fortissime**, 'my brave warrior.' Ironical.

279. **Hector abit**. Merkel reads *est Hector*.

Violatus vulnere nullo. Homer, on the contrary, says Hector received a slight wound. See Iliad, H 260 sq.

280 sq. 'Woe is me! With what pain am I compelled to recall the time when Achilles, the bulwark of the Greeks, fell!'

Me miserum. Roby observes that such accusatives in exclamations are really governed by some verb understood. The particular verb is often quite unimportant, and probably not distinctly conceived. The substantive has usually an oblique predicate. *Memini* properly governs a *gen.* when it means 'call to mind,' an *acc.* when it means 'bear in mind,' as may be seen by comparing the present passage with Cic. Planc. 33 : *Qui sunt boni cives, nisi qui patriae beneficia meminerunt?*

281. **Graium** (*genitive*) **murus**, imitation of ἔρκος, πύργος 'Ἀχαιῶν.

283. **Humo sublime**. *Sublime*, as distinguished from *sublatum*, denotes a continued state : see Cic. Tusc. 1, 102 : *Theodori quidem nihil interest humine an sublime putescat*.

284. The Aethiopsis of Arctinus described the fight over the body of Achilles, but represented it as having been carried off by Ajax, not Ulysses (Haupt). Dryden translates this passage :

'Those arms, which on these shoulders then I bore,
'Tis just you to these shoulders should restore ;
You see I want not nerves, who could sustain
The ponderous ruins of so great a man ;
Or if in others equal force you find,
None is endued with a more grateful mind.'

285. 'And I carried (on my shoulders) at the same time the weapons, which now also I am anxious to carry off' (i. e. win).

Observe the play on the two meanings of *fero*, and for the latter of them cf. Hor. A. P. 343 :

Omne tulit punctum qui miscuit utile dulci.

For *laboro* cf. Hor. Ep. 1, 3, 1 sq. :

Juli Flore, quibus terrarum militet oris
Claudius Augusti privignus, scire laboro.

286 sq. Ulysses replies to the allegation of Ajax in lines 103-119, that he would be unable to use the armour.

286. 'I have strength sufficiently robust for such a weight.'

287. 'I have at any rate a heart that will be sensible of (know how to value) the honours you confer.'

288. *Scilicet*, 'of course': used when an assertion that is obviously false is ironically made, or accepted as true.

Caerula mater, the sea-goddess Thetis, who was mother of Achilles, and besought Vulcan to supply her son with armour. See *Iliad*, Σ 457 sq.

τούνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, εἴ κ' ἐθέλησθα
νίει ἔμφ' ὠκυμόρφω δόμεν ἄσπίδα καὶ τρυφάλειαν, κ. τ. λ.

Cf. note on line 962.

289. *Ambitiosa fuit* = *ambiiit*, 'begged fawningly, urgently': cf. Ov. Pont. 3, 1, 83 sq. :

Sed tamen hoc factis adjunge prioribus unum,
Pro nostris ut sis ambitiosa malis.

290. *Sine pectore*, 'without intelligence' or 'judgment' = *excors*. Cf. line 326. Siebelis explains 'without a sense of the beautiful.'

291. *Clipei caelamina*, 'the subjects engraved on his shield.' Lewis and Short say the word *caelamen* was probably formed by Ovid.

293. *Pleiadas*, called *Vergiliae* by the Romans, were the daughters of Atlas and Pleione. The name is derived by some from *πλέω*, as the opening and close of navigation was marked by their rising and setting. Another etymology makes them doves (*πελειάδες*) flying before the hunter Orion.

Hyadas, sisters of the Pleiades. The Romans called them *Suculae*, *piglings*, as if the name were derived from *ŷs*. The true etymology is *ῥω*, as their rising marks the beginning of the rainy season. Their number is commonly said to be seven, the same as that of the Pleiades.

Inmunemque aequoris Arcton, because never sinking below the horizon in our hemisphere. Cf. *Od.* ε 275 :

οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

294. **Diversasque urbes**, 'and the two different cities.' If the reading of the text be correct, *diversas* refers to the fact that one of the cities is enjoying peace while the other is in a state of siege. Cf. *Suet. Aug.* 86: *Cacozelos et antiquarios, ut diverso genere vitiosos, pari fastidio sprevit.* Haupt conjectures *diversosque orbis* or *diversosque polos*, 'the opposite poles.' There is much weight in his objection that Ulysses would have been very unlikely to deny Ajax the power of understanding what was represented by the two cities, and that the mention of the cities is very awkwardly introduced in the midst of a list of constellations. It is to be observed that while the earth, the heavens, the sea, and the several constellations that are named in the original Greek (quoted below) are reproduced in the text, there is no counterpart for the words

Ἡελίον τ' ἀκάμαντα Σελήνην τε πλήθουσας.

If, therefore, *diversos orbis* could mean 'the different orbs of the sun and moon,' it would fall in well with the context. *Orbis* is used of the disc of the moon, vii. 530 sq. :

Dumque quater junctis implevit cornibus orbem
Luna, quater plenum tenuata retexuit orbem ;

and of the sun, *Virg. G.* 1, 458 sq. :

At si, cum referetque diem condetque relatum,
Lucidus orbis erit, frustra terreberet nimbis.

This whole passage is an imitation of *Iliad*, Σ 483 :

ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανὸν, ἐν δὲ θάλασσαν
Ἡελίον τ' ἀκάμαντα Σελήνην τε πλήθουσας,
ἐν δὲ τὰ τεῖρα πάντα τὰ τ' οὐρανὸς ἐστεφάνωται,
Πληϊάδας θ' Ἰάδας τε τό τε σθένος Ὀρίωνος
Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,
ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὀρίωνα δοκεύει,
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὀκεανοῖο.

Siebelis reads *Diversasque feras*, the various signs of the zodiac, as in ii. 78, 194; but the expressions in these passages are *formas ferarum*, *simulacra ferarum*, which hardly justify the use of *feras* here. Zingerle adopts Schenkl's conjecture, *ursas* instead of *urbes*; this, however, seems improbable after *Arcton* in the preceding line. After all, *urbes* may be right, for the description of the cities immediately follows the passage I have quoted above from the Iliad.

295. **Arma, quae non intellegit** = arma, quorum caelamina non intellegit. This line, which seems a mere repetition of 291, is rejected by Bentley.

296 sq. These lines are the answer to the charges made by Ajax in line 36 sq. **Munera belli**, 'duties of war.'

297. **Labori**. Used of war, like *πόνος*.

298. Ulysses insinuates that Achilles was as reluctant to take part in the war as himself. See line 162.

299. **Ambo**, 'both alike.' The difference between *ambo* and *uterque* appears clearly by comparing two passages in Livy, 3, 31, in both of which the same persons are spoken of. *Ambo* (both together), *consules, cum exercitu missi, hostem in sua sede in Algido inveniunt: Uterque* (each of them separately) *magna patrum indignatione dannatus, Romilius decem millibus aeris, Veturius quindecim.*

300. **Si mora, &c.**, 'if delay is criminal.' *Mora* and *culpa* are technical legal terms, which would be familiar to Ovid, as he had been successively one of the *Triumviri Capitaes*, of the *Centumviri*, and of the *Decemviri*.

Maturior, 'I am earlier than he,' i. e. I was at the seat of war earlier.

301. **Pia**, 'devoted, affectionate, fond.'

302. 'And the first years were given to them (i. e. by Ulysses to his wife, by Achilles to his mother), the rest to you.'

303. **Si jam, &c.**, 'even if I cannot,' &c., 'if it comes to this that I cannot,' &c. **Crimen cum tanto commune viro**, 'a charge shared with so great a man,' sc. as Achilles. For

the construction cf. Sall. C. 1, 2: *alterum nobis cum dis, alterum cum beluis commune est.* For the idea cf. Cic. Tusc. 1, 17, 39: *errare mehercule malo cum Platone, quam cum istis vera sentire.*

305. Ille, Achilles.

306. In me. Emphatic, in contrast with *vobis quoque* in the next line.

307. Digna pudore, 'shameful imputations.'

310. Naupliades, Palamedes: see line 39.

'If Palamede unjustly fell by me,
Your honour suffered in the unjust decree.'

DRYDEN.

311. Patens, 'evident, manifest,' as in ix. 537: *Nec causa suspiria mota patenti.* In illo, 'in his case.'

312. Praestoque objecta patebant, 'and (the charges, sc. *crimina = criminatio*) being presented before you were evident.' Praesto is Merkel's emendation for *pretio*, and is to be joined with *objecta*, as in *praesto video, praesto adesse*; cf. also *visum objectum, species objecta* in Cicero. If *pretio* be retained, the meaning is 'and by the bribe (i. e. the gold found in the tent of Palamedes) the charges I brought were plainly established,' *objecta* being somewhat harshly equivalent to *quae ei objeceram*.

313. Vulcania Lemnos. Lemnos was sacred to Vulcan, who is said to have fallen there when Zeus hurled him down from Olympus. It bears marks of volcanic action, though its volcano (*Μόσυχλος*) is now extinct.

318 sq. Non haec, &c., 'this advice was not only given in good faith, but was fortunate too, although it was enough that it should be in good faith.' With *fidelem* understand *sententiam*.

320. Vates, Calchas and Helenus.

321. 'Do not entrust me with the mission: Ajax will better go,' &c. Ironical allusion to Ajax lacking eloquence (*eloquium*) and tact (*callidus arte*).

Producet, 'entice him from his retreat.' Cf. Petr.

323. *minam producit e latebris.*

126: *d* similar illustrations to express impossibility are frequent

324. Latin and Greek authors, e. g. xiv. 37 sq. : Ov. Pont. both in sq. ; Eur. Med. 409. Observe here how the language 4, 5, 41, 1 to the special surroundings of the speaker, the Simois is adapteeing in the immediate neighbourhood.

and Ida 1

r stare used of a mountain, cf. Hor. O. 1, 9, 1 : *Vides*

325. *Fē nive candidum Soracte.*

ut alta ste

ssante, &c., 'my judgment proving remiss for your

326. *Cē Pectus* is often used for the seat of the understand- interest&fl as of the affections. Cf. line 290 and Plaut. Trin.

ing 753 : *haben tu amicū quōi pectus sapiat?* Also xv. 63 : 1, *lis pectoris*, 'the mind's eye.'

328. **Licet**, 'although.' **Sociis**, 'thy comrades.' **Regi**, Agamemnon.

329. **Exsecrere**. Referring to line 48.

330. **Devoveas**, 'devote to the infernal gods,' i. e. curse. Cf. Ov. Fast. 6, 738 :

Devovit natum credulus ille suum.

331. **Tibi**, 'into your power.' **Nostrum** = *meum*. See my note on Calpurnius 1, 14.

332. This line is rejected by Haupt. The words form an anticlimax to *haurire cruorem*. It is awkward to introduce *ut* after *cupias*, seeing that the construction with the infinitive has occurred twice in the preceding line ; and finally *ut* would have to be translated twice in different senses : 'and *that as* I had power over you, so you should have power over me.' The line seems to be a reminiscence of iii. 391 :

Ante, ait, emoriar, quam sit tibi copia nostri.

If it be retained it should doubtless, as Gierig observes, be placed after the line *te tamen adgrediar*, &c.

333. Instead of *mecumque reducere nitar*, a marginal note in some good MSS. gives *longe formidine pulsa*.

334 sq. 'I shall as surely, if only fortune favour me, make myself master of your arrows, as I did of the Dardanian seer whom I took captive.' **Dardanio vate.** Helenus: see line 99.

337. **Signum penetrale Minervae.** The Palladium. For *penetrale*, *adj.* (the statue in the recesses of the temple), cf. Virg. A. 2, 297:

Aeternumque adytis effert penetralibus ignem.

338. **Conferat.** Merkel reads *comparat*; but *conferat* is supported by line 6: *et mecum confertur Ulixes?*

339. This line contains Ulysses' answer to line 93, note on which see for meaning of *nempe*. **Illo.** The Palladium.

344. **Sua aede,** 'from her temple.'

347. 'Would have wielded with his left hand the seven ox-hides' (which composed his shield). Cf. line 2. In Virg. A. 1, 368, the form *tergum* is used of an ox-hide:

Taurino quantum possent circumdare tergo.

Gestare = *νωμᾶν*.

348. **Illa nocte,** sc. qua rapui signum Minervae.

Mihi Trojae, &c., 'the victory over Troy (objective genitive) was won by me.'

349. 'I conquered Troy when I made it conquerable.'

350 sq. 'Cease pointing out my friend Diomede to me by looks and whispers: he has his own share of credit.'

In illo. In Diomede (Tydides): some editions read *in illis*, 'those achievements have their own degree of credit,' which would refer to the exploits performed by Ulysses and Diomede together. See line 102.

354. **Minorem,** 'inferior.'

356. 'Would himself too be a competitor for the armour.'

Moderator, 'the less presumptuous Ajax,' i.e. Ajax the son of Oileus. For *moderator*, cf. xiv. 617 sq. :

Remulus maturior annis
Fulmineo periit, imitator fulminis, ictu,
Fratre suo sceptrum moderator Acrota forti
Tradit Aventino.

Acrota was less presumptuous than his brother Remulus, who dared to imitate the thunderbolt.

357. Eurypylus, son of Enaemon and Ops.

Andraemone natus, Thoas.

358. Patria eadem, Crete.

359. Majoris frater Atridae, brother of Agamemnon, i. e. Menelaus. Cf. xii. 618 :

Non minor Atrides, non bello major et aevo
Poscere.

360 sq. 'Since they are brave in action, and not inferior to me in war, it was to my superiority in counsel that they yielded. Your right hand is serviceable in war : it is your mind requires my guidance. You have physical strength without judgment ; I have foresight for the future.'

366. Anteit, dissyllable.

368 sq. Nec non in corpore nostro, &c., 'in like manner, in the frame of us men, the understanding has the advantage over physical strength : all energy lies in it.' *Corpus* here seems to be used in a wider sense than in line 365, where it is opposed to the mind (*animus*).

370. Vigili, substantive. 'Your watchman' : DRYDEN.

371. Quibus anxius egi, sc. *aeuum*. 'During which I lived in anxiety.' Cf. Tac. A. 3, 38 : *Thracia discors agebat*. Gierig reads *curis quas* instead of *cura quibus*. *Curam agere* occurs Liv. 8, 3, 8 : *Romani tanquam de Samnitibus non de se curam agerent*. For the rare ablative of time throughout which, see Roby, 1184, 1185. Mr. Purser regards *quibus* as an instrumental ablative.

372. 'Grant this renown (i. e. of obtaining the arms of Achilles) in requital for my services.' Cf. iv. 645: *hunc praedae titulum Jove natus habebit*, i. e. 'the renown of obtaining this booty.' **Meritis pensandum nostris.** To be put in the scale against my services: cf. line 192. Sent. Aug. 25: *Nam minima commoda non minimo sectantis discrimine similes aiebat esse aureo hamo piscantibus, cujus abrupti damnum nulla captura pensari posset.*

373. **Jam labor, &c.,** 'our toil is now drawing to a close.'

Obstantia fata. Troy could not be taken as long as the Palladium remained with the Trojans. Cf. line 339.

374. Cf. line 349.

375. **Spes socias,** 'our common hopes,' 'the hopes we share.'

376. **Deos,** the Palladium.

378. 'If yet some desperate action rests behind
That asks high conduct and a dauntless mind.'

DRYDEN.

379. This line is rejected by Haupt as spurious, on account of the end of the line rhyming with the middle, a characteristic of medieval Latinity (cf. line 230, 461, and my note on Ov. Pont. I, I, 44), and as being a frigid repetition of the sense of the preceding lines.

381. **Huic,** i. e. the Palladium, to which he points as he uses the word. Cf. Ter. Heaut. 3, I, 1: *lucescit hoc jam*, 'it is getting light there,' i. e. in the sky, to which the speaker points.

Fatale, 'fate-fraught,' on which depended the destiny of Troy, not 'deadly,' as Lewis and Short explain.

382. **Manus,** 'the band of chiefs.'

385. **Unam non sustinet iram,** 'anger alone he cannot withstand.'

386. Observe the alliteration.

388. 'This, he says, I must use against myself.'

389. **Domini,** 'its owner.'

391 sq. 'He said, and plunged his deadly sword, the whole length of the blade, into his breast, which then, and not till then, received a wound.' *Ensem qua patuit ferrum*. Cf. the somewhat analogous construction, *Virg. A. 4, 193*:

Nunc hiemem inter se luxu, quam longa, fovere,

'the winter, through all its length': *ib. 8, 86*:

Thybris ea fluvium, quam longa est, nocte tumentem
Leniit,

'the night through all its length.' *Soph. Ajax, 899*: κρυφαίῳ
φασγάνῳ περιπτυχῆς.

393. *Educere*, 'to draw out.' Cf. *Virg. A. 10, 744*: *hoc
dicens eduxit corpore telum*.

394. 'The blood itself forced it out.'

395 sq. The flower referred to is the hyacinth, which in *x. 162* sq. is said to have sprung from the blood of Hyacinthus. Hyacinthus is here regarded as son of Oebalus, but in *x. 162*, as son of Amyclas.

397. 'In the middle of the leaves is inscribed a letter common to the boy (Hyacinthus) and the man (Ajax), in the one case standing for the name, in the other for the cry of woe.' The letters referred to are *AI*, said to be traceable in the veins or fibres of the hyacinth. The construction of the last words seems to be—the latter letter = the letter in the case of the man, belongs to the name (*viz. Aias*); the former letter = the letter in the case of the boy, belongs to the cry of woe (*aī aī*) uttered by Apollo when Hyacinthus died. For the singular *littera* used of the diphthong *AI*, cf. *x. 215* sq.:

Ipse suos gemitus foliis inscribit, et *AI AI*

Flos habet inscriptum, funestaque littera ducta est.

The hyacinth here spoken of, as Lewis and Short observe, is not the flower to which we apply that name, but the blue iris (*Iris Germanica*), the corn-flag or gladiolus (*Gladiolus communis*), or the rocket larkspur (*Delphinium Ajacis*). The last-named plant is said by Siebelis to have on its leaves a border $\Lambda|\Lambda$, which might easily give rise to the fable.

399-575. The transformation of Hecuba into a dog.

Hecuba, the wife of Priam, fell to the share of Ulysses in the division of the booty after the capture of Troy. Her daughter

Polyxena was sacrificed to appease the shade of Achilles, and her son Polydorus was murdered for his money by Polymestor, king of Thrace, to whose care he had been entrusted by Priam. To avenge this treacherous murder, Hecuba induced Polymestor to come to an interview, at which, with the assistance of other Trojan captives, she tore out his eyes. She was thereupon turned into a dog while flying from the Thracians, who pursued her with stones and other missiles.

The subject, which is unknown to Homer, was treated in the Ἰλίου πέρσις of Arctinus. Ovid has drawn largely on the Euripidean dramas Ἐκάβη and Τρωάδες. Seneca treated of the same subject in his Troades or Hecuba, and Theorus represented it pictorially on the walls of the Porticus Philippi at Rome.

Haupt brackets as doubtful lines 404-407, 409-417, for the following reasons: Priam's death is mentioned twice—lines 404 and 409; Hecuba's transformation, described in line 567, is anticipated in lines 404-407; the carrying off of the prisoners is described in lines 412 sq. and 420 sq.; *post omnia* in line 405 is obscure; the connexion between lines 407 and 408, 408 and 409, 414 and 415, is not apparent.

399. Ulysses being victorious in the contest for the arms, goes to Lemnos, in fulfilment of his promise in line 333, to fetch Philoctetes.

When the Lemnian women killed all the men in the island, Hypsipyle saved the life of her father Thoas by concealing him. This event was prior to the Argonautic expedition, and when Jason touched at the island Hypsipyle was queen.

400. 'Lands notorious for the murder of husbands in former times.' Cf. Virg. A. 6, 527: (*sperans*) *famam exstingui veterum sic posse malorum*, 'crimes in former times'; ib. 449: *in veterem revoluta figuram*.

401. *Tirynthia tela*, the arrows of Hercules, who was brought up at Tiryns in Argolis.

402. *Domino comitante*, 'their owner (Philoctetes) accompanying them.' Cf. line 2: *clipei dominus septemplicis*.

403. 'At length the finishing touch was given to the war.' Cf. Virg. A. 7, 572:

Nec minus interea extremam Saturnia bello
Imponit regina manum.

404. *Priameia conjunx*, Hecuba.

405. *Post omnia* = *postquam omnia perdidit*: Siebelis. After Hecuba had lost everything else, she lost also the human form.

406. *Externas*, i. e. Thracian, not Trojan. *Cynossema* (*Κυνὸς σῆμα*), Hecuba's tomb, was in the south of the Thracian Chersonesus. Merkel reads *auras* instead of *oras*. *Novo*, 'unknown to them,' such as they had never heard before. Cf. i. 310:

'Pulsabantque novi montana cacumina fluctus.'

409. *Exiguum cruorem*, 'scant blood.' Cf. vii. 315: *exiguo maculavit sanguine ferrum*. The old have little blood. Priam was killed by Neoptolemus, son of Achilles, at the altar of his house, as described in Virg. A. 2, 507 sq.

410. *Antistita Phoebi*. Cassandra, daughter of Priam, who received the gift of prophecy from Apollo, was torn from the shrine of Minerva by Ajax, son of Oïleus. See Virg. A. 2, 403 sq.:

Ecce trahebatur passis Priameia virgo
Crinibus a templo Cassandra adytisque Minervae
Ad coelum tendens ardentia lumina frustra.

411. *Prōfecturas*, from *proficio*, 'unavailing hands.' Distinguish *prōfecturus*.

412. *Dardanidas matres*, 'the Trojan matrons.' For the description cf. Virg. A. 2, 515 sq. *Signa*, 'statues.'

413. Cf. Virg. A. 2, 489 sq.:

Tum pavidæ tectis matres ingentibus errant
Amplexæque tenent postes atque oscula figunt.

414. *Invidiosa*, 'exciting envy,' 'enviable.' Cf. ix. 9 sq.:

Quondam pulcherrima virgo
Multorumque fuit spes invidiosa procorum.

Simmons, however, after R. Ellis, explains 'pitiful' or 'odious,' i. e. rousing pity and indignation in the onlookers.

415. Astyanax, son of Hector and Andromache, after the taking of Troy, was hurled from the walls by Ulysses that he might not restore the kingdom. Cf. Seneca, *Troad.* 1081 sq.

416. *Pro se*, i. e. for Astyanax. *Proavita*, 'ancestral': lit. belonging to his great-grandfather, i. e. Laomedon.

418. *Boreas*. The north wind would be favourable for the return to Greece. *Secundo*, 'favourable.'

419. *Carbasa mota sonant*, 'the sails flap.' *Carbasus*, f. sing.; *carbasa*, n. pl., properly 'fine linen,' then used in the sense of 'sails' as we use 'canvas.'

421. *Patriae fumantia tecta*, 'the smoking houses of their native city.' For this use of *patria* cf. Virg. *A.* 2, 241:

O patria, O divum domus Ilium, et inclita bello
Moenia Dardanidum!

423. *Hecabe*. Merkel reads *Hecuba*, and inserts *est* after it, in order to avoid lengthening the final *a*. The Greek form is, however, doubtless correct. Cf. iv. 542: *Leucothee*.

425. *Dulichiae manus*, the hands of Ulysses. Cf. line 107.

Tamen unius, &c., 'yet of one, namely, Hector, she collected the ashes, and having collected them, bore them with her in her bosom.' The *i* in *alterius* is usually short (Plautus and Terence sometimes make it long), in *alius* (gen. contraction of *ali-ius*) always long; in other genitives in *ius* common. *Haurire* = to dig up, to pick up, to gather up. Cf. viii. 538:

Post cinerem, cineres haustos ad pectora pressant,

'after burning the corpse (sc. of Meleager), they scrape up, collect, the ashes and press them to their breasts.' xiv. 136: *ego pulveris hausti Ostendi cumulum*, 'a heap of dust scraped together.' xi. 185 sq: *humum effodit terraque in-murmurat haustae*, 'the ground dug up.' Cf. line 526: *haustus harenae*, 'a handful of sand.'

427. *Canum de vertice crinem*, 'a grey lock of hair from her head.' Cf. iii. 506, and Od. δ 197 sq.:

τοῦτό νυ καὶ γέρας οἶον διΐζυροῖσι βροτοῖσι,
κείρασθαι τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.

428. *Inferias inopes*, 'poor offering to the shades.'

429. sq. 'There is opposite Phrygia, where Troy stood, a land inhabited by Bistonians,' viz. Thrace.

432. *Phrygiis ab armis*, from the wars in Phrygia, i.e. the Troad. According to Iliad, γ 407, Polydorus was slain by Achilles. Ovid follows the version of Euripides.

433 sq. 'A prudent plan, had he not sent with him a reward for treachery, namely, great wealth, an incentive to a covetous mind.' Cf. ix. 133:

Dat munus raptae velut iritamen amoris,
'an incentive to love,' 'love charm.'

436. *Rex Thracum*, Polymestor. *Thrax* = Thracian. *Threx* or *Thraex* = a gladiator equipped in the Thracian fashion.

Juguloque, &c., 'and plunged it into the throat of his ward, foster-son.' *Jugulo* is dative, as in iii. 694 sq.:

cruciataque diris
Corpora tormentis Stygiae demittite nocti.

Cf. xii. 276 sq.:

sonum dedit, ut dare ferrum
Igne rubens plerumque solet, quod forcipe curva
Cum faber eduxit, lacubus demittit.

438. 'He threw the lifeless Polydore from a rock into the waves which lay beneath.'

439. *Religarat*, 'had moored.' *Atrides*, Agamemnon.

441. Ovid follows Euripides in making the appearance of the shade of Achilles take place in Thrace, while the older tradition, as found in the Ἰλίου πέρσις and νόστοι, represents it as prior to the departure of the fleet from Trojan land.

Quantus cum viveret esse solebat, 'life size.' Haupt regards the somewhat obscure *esse solebat* = *erat* as one of the expressions which, in the latter books of the Metamorphoses, indicate the want of a final revision.

442. *Similisque minanti*, 'like one threatening.' Cf. Hor. S. 2, 5, 92: *multum similis metuenti*.

443 sq. 'He exhibited again the stern countenance of that time when he angrily assailed Agamemnon with lawless sword.' Referring to the quarrel between Agamemnon and Achilles about Briseis, described in the first book of the Iliad, when it was only by the intervention of Minerva that Achilles was restrained from drawing his sword.

Referebat. Cf. Juv. I, 66: *multum referens de Maecenate supino*, 'strongly recalling the lazy Maecenas.'

Petiit, an instance of the retention of the naturally long quantity of the last syllable. Cf. *abiit*, i. 114; *adiit*, ix. 611; *interiit*, iii. 546.

446. **Obruta**, 'buried.' **Virtutis gratia**, 'gratitude for my valour.'

447. **Ne facite.** Cf. xv. 140. This construction is almost confined to poetry. In prose a periphrasis with *noli* or *cave* is more common. See Roby, 1597. **Meum sepulchrum.** See note on line 452. **Ut . . . non**, poetic licence for *ne*.

448. 'Let the sacrifice of Polyxena appease the departed spirit of Achilles.' **Plācet**, from *placare*, 'to appease;' *plācet*, from *placere*, 'to please.' **Manes**, euphemistically applied to the spirits of the departed, and here, as often, used in the plural of one individual, is derived from the old adjective *manus* = good, which appears in *immanis*, originally meaning 'uncanny,' and then 'monstrous,' 'huge.'

449. **Pārentibus**, 'obeying,' from *pareo*: distinguish *pārentibus*.

450. **Matris**, Hecuba. Polyxena was almost the only surviving child of Hecuba.

451. 'Dauntless in spite of her misfortunes and her sex.'

452. **Busto.** This tomb must have been a cenotaph erected near the ships, as the body of Achilles was buried on the Sigean promontory. See note on line 3.

453. **Memor ipsa sui**, remembering herself, i.e. her royal descent.

454. **Admota est.** This is the technical expression for placing the victim at the altar. Cf. Tac. A. 2, 69: *admotas hostias* (sc. *aris*).

455. Neoptolemus, also called Pyrrhus, the son of Achilles, as being nearest relative, makes the offering.

457. Jamdudum, 'immediately,' 'at once,' as often in the poets, e. g. Virg. A. 2, 103: *jamjudum sumite poenas*.

Generoso sanguine, 'my noble blood.'

458. *Nulla mora est* = I am ready. Cf. xi. 161: *in judice, dixit, nulla mora est*. *Quin telum conde*, 'nay, plunge your sword,' &c. Cf. Pl. Most. 584: *Quin vos mihi foenus date. Quid hic nugamini?* 'just give me the interest.' Ter. Andr. 45: *Sed hoc mihi molestumst. Quin tu uno verbo dic, quid est quod me velis*, 'just tell me in a word.' Roby derives this use of *quin* with imperat. from its employment as an interrogative implying an exhortation, e.g. *quin urges?* 'why not press'? Cf. Pl. Trin. 291: *Quin prius me ad plures penetravi?* 'Why did I not betake myself to the dead?' Cf. Eur. Hec. 563 sq. :

ἰδοῦ, τόδ' εἰ μὲν στέρνον, ᾧ νεανία,
παίειν προθυμεῖ, παῖσον, εἰ δ' ὑπ' αὐχένα
χρήσεις, πάρεστι λαιμὸς εὐτρεπῆς ὄδε.

460 sq. 'Would I, Polyxena, forsooth, consent to be a slave to anyone, or will you by such a sacrifice appease any deity?' Both in line 460 and the following Haupt reads *haud* for *aut*, and places a full stop at the end of line 461. If this reading be adopted, the sense is—kill me if you will; I, Polyxena, would not, of course, consent to be a slave to anyone, nor will you by such an offering appease any deity. Haupt, however, regards line 461 as an interpolation, on account of its rhyming form, and as being perhaps inconsistent with line 467.

462. *Fallere*, 'be concealed from.'

463. *Obest*, 'troubles me.'

465. Cf. Eur. Hec. 561:

ἐν νεκροῖσι γάρ
δούλη κεκλήσθαι βασιλῆς οὐδ' αἰσχύνομαι.

467. *Acceptior*, 'more agreeable,' 'acceptable.' Lewis and Short say *acceptus* is related to *gratus*, as the effect to the cause: he who is *gratus*, i.e. dear, is on that account *acceptus*, welcome, acceptable: hence the usual position *gratus atque acceptus*.

471. **Non captiva**, she is about to be freed by death. **Inemptum**, 'unransomed.'

472 sq. 'Let her not buy the sad privilege of sepulture with gold, but by her tears; when she could she was ready to buy it (viz. permission to bury her children) with gold also,' sc. as well as with tears, referring to the ransom of the body of Hector by Priam in the last book of the Iliad.

475. **Tenet**, 'restrains.'

Sacerdos, Neoptolemus. Cf. Eur. Hec. 566 sq.:

ὁ δ' οὐ θέλων τε καὶ θέλων οἴκτω κόρης
τέμνει σιδήρω πνεύματος διαβροάς.

476. **Praebita**. Plunging in the steel, pierced the breast 'voluntarily offered.' For *conjecto*, cf. iii. 90: *conjectum in guttura ferrum*.

477. **Illa**, Polyxena. **Defecto poplite**, 'her knees giving way,' 'with tottering knees.'

478. 'Maintained a fearless countenance to the end.'

481. 'The Trojan women take her up, and count up the lost children of Priam, and the amount of blood that one house gave.' **Deploratos**, properly 'lamented as lost:' cf. i. 272:

Sternuntur segetes et deplorata coloni
Vota jacent.

For *recensent*, cf. Virg. A. 6, 681 sq.:

omnemque suorum
Forte recensebat numerum, carosque nepotes
Fataque, fortunasque virum, moresque manusque.

483 sq. **O modo regia conjunx regia dicta parens**, i.e. *O modo (dicta) regia conjunx, (modo) dicta regia parens*: Siebelis.

484. Hecuba is called the picture, image, embodiment of flourishing Asia, as being the wife of Priam, and the mother of so many illustrious sons: see lines 508, 509.

485. **Mala sors**, 'a bad lot,' 'a sorry share' of the plunder. Cf. Livy, I, 34, 3: *puero post avi mortem in nullam sortem bonorum nato* (opp. *omnium heredi bonorum*), 'to no share of the property.'

487. *Dominum*, 'an owner.'

488. 'And she embracing the body bereft of so brave a spirit.' Cf. ii. 611: *corpus inane animae*, and xiv. 200: *inanem luminis orbem*.

490. *Lacrimas in vulnera fundit*. Cf. iv. 140: *vulnera supplevit lacrimis*.

491. *Oscula*, 'lips,' as in x. 344. *Consueta*, sc. *plangi ab Hecuba*, 'which she was accustomed to beat,' in mourning for her losses.

492. 'Trailing, draggling, her grey hair in the clotted blood.' Cf. Eur. Hec. 496: *κείται κόνει φύρουσα δύστηνον κάρα*.

493. *Plura quidem, sed et haec*, 'she used more words, indeed, but among them these also.' Cf. Ov. Fast. 4, 689:

Is mihi multa quidem, sed et haec narrare solebat.

494. 'O daughter, last grief to your mother, for what else remains?' sc. the loss of which can cause me further grief. Cf. x. 198: *tu dolor es facinusque meum*.

495. *Jaces*, 'you lie dead.' Cf. line 178. *Tuum, mea vulnera, vulnus*. Cf. x. 197: *videoque tuum, mea crimina, vulnus*.

496. 'Lest I should lose any of my kindred without bloodshed.'

497. *Quia femina*, sc. *eras*, 'because you were a woman.'

498. *Et femina*, 'even though a woman.'

500. *Nostrique orbator*, 'he who bereft me of my children.' *Noster orbator* would be the prose expression, the possessive pronoun being used instead of the genitive of the personal pronoun.

501. Achilles was slain by Paris, Apollo guiding the arrow. See xii. 595 sq.

503. *Mi* = *mih*.

Cinis ipse sepulti, 'the very ashes of the buried Achilles.'

504. *In genus hoc*, 'against this race of ours.' *Tumulo quoque*, 'even in his tomb.' *Sensimus*, 'we have felt the power of.' So *γινώσκω* often means, 'I know to my cost.'

505. 'For the grandson of Aeacus have I been fruitful.' Nineteen of Hecuba's children fell by the hand of Achilles.

506 sq. 'The public misfortune was ended by a disastrous issue—but yet ended. For me alone Troy remains, and my grief is still in full career, still continues.' Cf. Ov. Fast. 6, 362: *spes erat in cursu*.

508. *Modo maxima rerum*, 'lately the greatest woman in the world.' In this phrase the gender of the adjective is not affected by *rerum*, e. g. Ov. Her. 9, 107: *maxime rerum*. xii. 502: *fortissima rerum animalia*. Hor. S. I, 9, 4: *quid agis dulcissime rerum?*

509. *Generis*, from *gener*, not *generis* from *genus*.

511. *Penelopae munus*, 'a present to Penelope,' the wife of Ulysses. *Data pensa trahentem*, 'spinning my allotted task.' *Pensa* = the wool weighed out to a slave to spin in a day.

515. *Hostilia busta piasti*, 'you appeased the tomb (i. e. the departed spirit, the Manes) of our enemy.'

516. *Inferias*. See note on line 428. *Quo ferrea resto*, 'to what purpose do I, unyielding one, remain?' *Ferrea* here means immovable, unyielding; it more commonly means (when used in figurative sense) hard-hearted, unfeeling.

518. Observe two different meanings of *quo* in same line. Interrogative, 'to what end'; and relative, 'in order that.'

519. *Vivacem differtus anum*, 'preserve alive the old woman,' 'postpone her death.' Cf. xii. 76: *decimum dilatus in annum Hector erat*. *Quis posse*, &c., 'who would suppose that Priam could be called happy after the destruction of Troy?'

521. Cf. Virg. A. II, 159:

Felix morte tua neque in hunc servata dolorem.

523. *At puto*, 'but I suppose,' 'but perhaps.' Ironical, as Ov. Am. 3, 7, 2. *Funeribus dotabere*, 'you will receive the dower of burial,' you will at least receive burial as your dowry.

525 sq. 'Such is not the good fortune of our house. The rites which fall to your lot will be your mother's tears and

a handful of sand on a foreign shore.' For *munera*, used of funeral rites, cf. Virg. A. 4, 622 sq.: *cinerique haec mittite nostro Munera*. For *haustus*, cf. the use of *haurire* in line 425.

530. *Ismario regi*, Polymestor. *Ismarius* = Thracian, from Mt. Ismarus.

533. *Passu anili*, 'with an old woman's gait,' 'with the feeble step of age.'

535. *Hauriret*, 'draw.'

536. *Ejectum*, 'cast ashore.'

538. *Illa*, Hecuba. Cf. Seneca, *Phaedra* 615: *Curae leves loquuntur, ingentes stupent*.

540. *Devorat*, 'represses,' lit. gulps down. Cf. Ov. *Fast.* 4, 846.

541 sq. *Adversa*, &c., 'sometimes fixes her eyes on the ground before her, sometimes raises her stern gaze towards heaven.' *Sustollo* is not found in classical prose.

543. *Positi nati*, 'her son as he lay.' *Positus* is not used here in the sense in which it is sometimes found, of a corpse formally laid out, but merely means lying as he had been thrown up by the sea. See Henry's note on Virg. A. 2, 644.

544. *Instruit ira*, 'equips herself with wrath.' Cf. Hor. O. 1, 15, 11: *Jam galeam Pallas et aegida, Currusque et rabiem parat*.

545. *Simul* = *simul atque*. *Tamquam*, &c., 'as though she were still a queen.'

546. *Poenaeque*, &c., 'wrapt up in thoughts of vengeance.' The same expression occurs vi. 586. Cf. Hor. S. 1, 9, 2:

Nescio quid meditans nugarum, totus in illis.

547. *Catulo lactente*, 'sucking cub.' The simile is taken from *Iliad*, Σ 318 sq.

549. This line is regarded as spurious by Merkel.

550. 'Forgetting her age but not her anger.' Observe the play on the words *animorum*, *annorum*. The arrangement of

words in this line, by which the first corresponds with the fourth, and the second with the third, is called chiasmus.

522. **Nam**, sc. *dixit*. **Relictum**, sc. in Troy.

554. **Odrysius** = Thracius. The Odrysae were a Thracian tribe.

Praedaeque adsuetus amore, 'accustomed to the love of booty.' Cf. Virg. A. 7, 746: *assuetaque multo Venatu nemorum*. On the use of the ablative with *assuesco*, Lewis and Short observe:—'The idea of the *ad*, which would require the *acc.* or *dat.* case, is not prominent in the word, but that of *suesco*; accordingly, it properly means to adopt some custom, to addict or apply one's self to a custom or habit, to become accustomed to something; so that the *abl. of specification* only designates more specifically the object which is the subject of that custom.'

555. **In secreta**, 'into a retired, private place.' Cf. Hor. S. 2, 1, 71: *ubi se a vulgo et scena in secreta remorant*.

556. Merkel, who reads *Hecuba*, inserts *et* to avoid the lengthening of the last syllable of Hecuba. See note on line 423. **Tolle moras**, 'away with delay.'

560. **Atque ita**, i. e. in her anger.

Correpto. Abl. abs. with omission of the subject, as in iii. 725; *visis ululavit Agaue*. ii. 694 sq.:

nitidam cape praemia vaccam;
Et dedit. Accepta voces has reddidit hospes.

561. **Invocat**, 'calls to her aid.'

562. **Expellit**, 'forces the eyes from their sockets.' Merkel reads *expilat*, 'robs the sockets of their eyeballs'—lit. robs the eyes of the cheeks. Others read *exspoliat*.

Facit ira valentem, 'passion makes her strong.'

563. **Sonti**. Poetical for *sontis*, 'guilty blood,' instead of 'blood of a guilty person.'

564. 'Scoops up, gouges out, not the eye, for it no longer remains, but the sockets of the eye.' Cf. Seneca, Oedipus 989 sq.:

unguibus lacerat cavae alte recessus luminum et inanes sinus.
For the use of *haurit* cf. line 425.

565. 'The Thracians, exasperated at the disaster of their king.' Cf. Cic. Mil. 25, 68: *si denique Italia sine Milonis clade nunquam esset conquietura*, 'without the ruin of Milo.'

566. *Troada*, the Trojan woman, i. e. Hecuba.

567 sq. *At haec*, &c., 'but she, with hoarse growling, snaps at the stones they throw, and framing her open mouth to utter words, she barked, when she tried to speak.' The change of human utterance into that of beasts is also described in i. 637:

Conatoque queri mugitus edidit ore :

and ii. 483 sq.

569 sq. *Locus*, &c., 'the place is still to be seen, and has its name from the occurrence,' i. e. *κυνὸς σῆμα*, the dog's tomb. See line 406. The legend of Hecuba's change into a dog was doubtless invented to account for the name *Cynossema*.

571. *Tam quoque*, 'even then,' sc. when changed into a dog. Cf. line 479. *Sithonia* is a promontory of Chalcidice, in Macedonia, but the poets often use *Sithonius* as equivalent to Thracian, since in early times the Thracians extended over the greater part of Macedon, and the promontory is said to have been named from a Thracian king, Sithon. Herodotus writes *Σιθωνία*, but in Euphor. Fr. 55, we find *Σιθονία*, and in the adjective the antepenult is commonly short in the poets.

572. *Illius*. Depending, as also in the next line, on *fortuna*.

574. *Sic omnes*, sc. *moverat*, 'affected all, so that even Juno herself,' &c. *Jovis conjunxque sororque*, a common designation of Juno. See Virg. A. i, 46:

*Ast ego quae divum incedo regina Jovisque
Et soror et conjunx.*

Juno was hostile to the Trojans. See Virg. A. i, 23 sq.

576-622. The transformation of the ashes of Memnon into birds. Memnon, son of Tithonus and Aurora, and king of the

Ethiopians, coming to the aid of Priam, was slain by Achilles. At his mother's request his ashes were changed by Jupiter into birds called Memnoniae, or Memnonides, which every year flew from Ethiopia to Troy, and, fighting over Memnon's tomb, fell as an offering to his shades. This fable forms the subject of the *Αἰθιοπίς* of Arctinus, and was dramatised by Sophocles in his *Αἰθίοπες* or *Μέμνων*. The name of Memnon was given to a colossal statue of black marble near Thebes, in Egypt, which was said to emit a sound like that of a lute string when struck by the first rays of the rising sun. This sound was regarded as Memnon's greeting to his mother.

576 sq. Aurora has no leisure to be moved by Hecuba's woes like the other deities (line 573). She has a grief that comes more home to her in the death of her son.

Isdem armis. The same cause as Hecuba, i.e. the Trojan cause. Tithonus, Aurora's husband, was brother of Priam.

579. **Lūtea**, 'golden-coloured,' or 'rose-coloured,' *κροκόπεπλος*. Cf. Virg. A. 7, 26:

Aurora in roseis fulgebat lutea bigis.

Lūteus = muddy.

581. **Vidit.** A similar epanalepsis is found in lines 427 and 428, 572 and 573. See note on line 770, and the definition by Diomedes, book 2: *Epanalepsis est cum majore significato facta repetitio.*

582. The sun god hides his beams through grief also in ii. 329 sq.; xi. 570.

583. **Supremis ignibus**, the flames of the funeral pyre. Cf. ii. 620.

584. **Non sustinuit spectare**, 'could not bear to behold.' This use of *sustinere* is most frequent in negative clauses.

585. **Sicut erat**, 'just as she was,' *ὡς εἶχεν*, used to denote an unchanged condition of the subject in a new state of action. Cf. v. 601: *sicut eram fugio sine vestibibus*. **Genibus** = ad genua.

587. **Omnibus**, sc. *deabus*. Compare the words of Thetis, Iliad, A 516: *ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι*.

Omnibus quas sustinet, &c., 'all the goddesses in heaven,' as Plaut Poen. prol. 90: *quantum hominum terra sustinet*,

'all men on earth.' Sallust, Jug. 14: *Jugurtha homo omnium quos terra sustinet sceleratissimus.*

588. *Haupta* observes that we do not hear of Aurora having a temple erected to her.

589. *Diva tamen*, 'yet still a goddess,' although inferior to the others. *Dies sacrificos*, 'days for sacrifice,' days on which sacrifices are offered. *Sacrificus* is applied by the poets to anything which has to do with sacrifices, e. g. xii. 249; *sacrificæ securis*; xv. 483: *sacrifici ritus.*

591 sq. 'If, however, you consider what a service I, although but a woman, render to you, in maintaining the limits of the night by the fresh morning light.' Cf. iv. 399 sq.

593 sq. *Neque hic*, &c., 'nor is the condition of Aurora such that she demands the honours that are her due.'

595 *Frustra*, 'in vain,' because he was slain and Troy was taken.

596. *Patruo*, Priam. See line 576.

Primisque, &c., 'in his first years (of manhood), in his prime.' Cf. xii. 182, where Nestor says:

*Quamvis obstet mihi tarda vetustas,
Multaque me fugiant primis spectata sub annis.*

597. *A*, used with a neuter verb as in v. 192: *a tanto cecidisse viro.* *Vos*, i. e. the gods, not for *tu.*

600. *Cum*, 'and immediately.' *Alto*, 'high flaring.'

601. *Volumina fumi*, 'wreaths of smoke.'

602. *Infecere diem*, 'darkened the light of day.' *Inficere* prop., to dye, to colour, e. g. Caes. B. G. 5, 14: *omnes se Britanni vitro inficiunt.* *Dies* = daylight, as in v. 444: *rursus ubi alma dies hebetarat sidera.* For the description, cf. i. 602-604, and Lucretius, 6, 476 sq.

604 sq. 'The black ashes fly, and collecting into one body, thicken and assume a form, and derive heat and life from the fire—their own lightness gave them wings.' It is curious to observe how the words *levitas sua praebeuit alas* prepare us for the transformation. The light ashes fly as though on wings, while in line 605 the bird flaps real wings (*insonuit pennis*).

607. Observe in the same line *volūcri* and *volūcris*.

610. **Lustrant**, 'fly round.' Cf. Virg. A. 10, 224, and vi. 571: *Agnoscut longe regem lustrantque choreis*, 'dance round.'

Consonus, 'harmonious.'

611. **Clangor**, 'twittering.' **Quarto seducunt castra volatu**, 'in their fourth flight they divide their forces': lit., 'make separate camps.'

612. **Populi**. Applied here to flights of birds.

613. **Aduncis unguibus**, 'hooked talons.'

614. **Adversa pectora**, 'the breasts of their antagonists, the breasts opposed to them.' Cf. the expression *hostes adversi*, Caes. B. G. 2, 24.

615. Reference is made to the gladiatorial combats at Rome at the funerals of distinguished persons. The slain were an offering to the shades of the departed. The order of the words is, *corpora cognata cadunt inferiae cineri sepulto*.

617. 'Their author (i.e. Memnon, from whose ashes they sprang) gives a name to the birds, which thus suddenly sprang into life.' For *praepes*, subst., cf. iv. 714; for *subitis*, cf. i. 315, iii. 123.

618. **Cum sol**, &c., 'as often as the sun has completed his course through the twelve signs of the zodiac,' i. e. every year. Cf. vi. 571:

Signa deus bis sex acto lustraverat anno.

Duodena. Perhaps the force of the distributive is 'all the twelve.' See Boot on Cic. Att. 5, 7, 1.

The story of the Memnonides is told by Pliny, Nat. H. 10, 26, 74, who compares the story of the Meleagrides, or birds into which the sisters of Meleager were changed.

619. **Parentali**, &c., 'destined to perish, they renew the fight after the fashion of a deceased parent's festival.' Memnon is regarded as the parent of the birds, which sprang from his ashes. Under the empire the gladiators, on entering the arena, addressed the emperor with the words, *morituri te salutant*. See Suet. Claud. 21. Merkel (basing his conjecture on the reading of M, *mor. voce*) reads *luce* instead of *more*, 'on the

day of the funeral festival,' not only the month (line 618) but the day, too, being precisely fixed, and compares Pausanias 10, 31, 6: ἐν εἰρημέναις ἡμέραις.

620. Ergo, 'so.' Latrasse, 'barked,' i.e. became a dog.

Dymantida. Hecuba, who according to one tradition was a daughter of Dymas; according to another, of Cisseus.

621 sq. Piasque, &c., 'and even now sheds tributary tears of affection, and bedews the whole earth,' referring to the dewy dawn. For *rorare*, neuter, 'distils in dew,' cf. Ov. Fast. 3, 403:

Cum croceis rorare genis Tithonia conjux
Coepert.

623-674. The transformation of the daughters of Anius into doves. Æneas, in his flight from Troy with his father, Anchises, and son, Ascanius, arrives at Delos, and is hospitably entertained by Anius, the priest of Apollo, who narrates how his son Andros is gone to the island which bore his name, and how his daughters, who had received from Bacchus the power of turning everything into corn, wine, and oil, had been transformed into doves by that deity, in order that they might not fall into the hands of the Greeks. This subject, as we learn from Tzetzes, was treated in the Κύπρια ἔπη of Stasinus.

623 sq. 'Fate, however, does not allow hope also to be overthrown with the walls of Troy.'

624. Sacra, et sacra altera, patrem. The same expression occurs Ov. Fast. 1, 527; ib. 4, 38.

Sacra, the Penates. See the description in Virg. A. 2, 634 sq.

625. Cythereius. Æneas, so called from his mother Venus, who was worshipped at Cythera (Cerigo), and hence named Cytherea.

626. Pius. In the double sense of 'dutiful' to his father, and 'pious' towards the gods.

628. Antandrus (Antandro) was a city of Mysia, on the Adramyttian Gulf, at the foot of Mount Ida. The story of blood streaming from the roots of the trees, torn from the ground where Polydorus was buried, is told by Virg. A. 3, 19 sq.

629. **Manantem**, distinguish *mānentem*.

630. **Utilibus**, &c., 'with favourable winds and the tide serving.'

631. **Apollineam urbem**. The city of Delos, where Apollo was born. Cf. Virg. A. 3, 79.

632. **Hunc**. *Æneas*. **Quo rege**, &c., 'by whom, as king, men were governed, and as priest, Phœbus was duly worshipped.' Anius was son of Apollo and Rhœo (Ῥοιῶ). Merkel, influenced by the reading of M, *hmes*, conjectures *fidēs* instead of *homines*.

634. **Delubra nota**. Erected to Apollo, Diana, and Latona.

635. 'The two trees clasped formerly by Latona in her pangs.' Cf. vi. 335.

636 sq. When the religious rites are ended, Anius entertains *Æneas* and his companions at his house.

638 sq. **Positis**, &c., 'reclining on high-piled couch-covers, they partake of the gifts of Ceres (i.e. bread) together with flowing wine.' **Altis** is proleptic: 'the rugs being placed on the couches so as to lie high one above another.' *Bacchus* is used for wine also, vi. 488:

Regales epulae mensis et Bacchus in auro
Ponitur.

640. **Tum pius Anchises**, sc. *inquit*.

641. **Fallor**, 'am I mistaken?'

642. **Bis duas**. Most authorities mention only three daughters of Anius, viz. *Ceno*, *Spermo*, and *Elais*. They were called *οἶνοτρόποι*, owing to their power of changing things into wine; see line 653.

643. The white fillet was the badge of a priest; see v. 109 sq.:

Cererisque sacerdos
Ampycus, albenti velatus tempora vitta.

645. **Natorum**, 'children,' sons and daughters, as *fratres* is used of brothers and sisters.

646. **Tanta homines**, &c., 'such changeful fortune harasses mankind.'

647. **Paene orbum**, 'almost childless.'

649. **Andros**, the most northerly of the Cyclades.

650. **Delius**, the Delian, i.e. Apollo. **Augurium**, 'the gift or art of augury.' Cf. Virg. A. 12, 394: *Cui laetus Apollo Augurium citharamque dabat*. **Liber**, originally an Italian deity, called by the Sabines *Loebasius* (for the change, cf. *loebesum* and *loebertas*, archaic forms of *liberum* and *libertas*); afterwards identified with Bacchus.

651 sq. **Voto majora fideque munera**, 'gifts beyond wish and belief.' Cf. Ov. Fast. 2, 113: *fide majus*, 'surpassing belief.'

653. **Canaeque Minervae**. Cf. vi. 81:

Edere cum bacis fetum canentis olivae;

and viii. 275:

Palladios flavae latices libasse Minervae.

Merkel reads *bacamque Minervae*, i.e. the olive.

654. **In illis**, sc. *filiabus*. Cf. Livy, 3, 51: *Si quis usus mei est, nihilo minor ex privato capietur*.

656. **Vestram procellam**, 'the storm which assailed you.' For the metaphorical use of *procella*, cf. Virg. A. 7, 594:

Frangimur heu fatis, inquit, ferimurque procella.

658 sq. **Alantque**, &c., 'and bids them feed the Greek army by their heaven-sent gift.' For *imperare* with the simple subjunctive, cf. i. 670: *letoque det, imperat, Argum*. *Classis* is perhaps used here of land forces, as in Virg. A. 7, 716.

661. **Natis**, 'daughters,' from *nata*. Lewis and Short say *natabus* is used for *dat.* and *abl. pl.* when ambiguity is to be avoided.

663. 'The brother's affection, overcome by fear, surrendered the persons of his sisters to punishment.' Merkel reads *pectora* instead of *corpora*. For *consors* = of or belonging to a brother or sister, cf. viii. 443 sq.:

Toxea, quid faciat, dubium pariterque volentem

Ulcisci fratrem fraternaue fata timentem

Haud patitur dubitare diu, calidumque prioris

Caede recalfecit consorti sanguine telum.

Consors, = brother or sister, is frequent in Ovid.

664. Possis. For this use of the subjunctive see Bradley's Arnold, § 149; Roby 1536, 1544. There is a suppressed condition, 'if you think on the matter you can excuse.' Cf. line 685; *posses ostendere*, 'you could have shown, had you tried.' This usage is specially common in the second person, where the subject is impliedly indefinite, i.e. where 'you' is equivalent to the English 'one,' the French 'on,' the German 'man.'

665 sq. Cf. Virg. A. 11, 288 sq. :

Quicquid apud durae cessatum est moenia Trojae,
Hectoris Aeneaeque manu victoria Graium
Haesit et in decimum vestigia rettulit annum.

668. Etiamnum libera, 'still free.' Cf. xiv. 199: *vultus etiamnum caede madentes*.

669. Pater is applied as an epithet of honour to almost all the gods, as *mater* to the goddesses. Cf. xi. 132: *Lenaeae pater*.

Opem, 'help;' *opes,* 'riches.'

670 sq. Si miro, &c., 'if to destroy in a wonderful manner is called giving help.'

671 sq. Though the method of the transformation cannot be understood or described, yet the general result of the misfortune is well known.

672. Aut. The negative force of *nec* in line 671 is continued to *aut* in this line, which latter word may therefore be translated 'nor.'

674. Conjugis. The dove was sacred to Venus, wife of Anchises. Cf. xiv. 597. **Niveas,** 'snowy-breasted.' **Abiere,** 'were transformed.' This is the word regularly used by Ovid to express metamorphosis: it is found in a similar sense in Lucretius.

675-704. Transformation of the ashes of the daughters of Orion into young men, represented in *basso-relievo* on a goblet. An oracle having declared that a plague which was wasting Thebes would be stayed if two virgins consented to sacrifice their lives, Metioche and Menippe, the daughters of Orion, killed

themselves with shuttles. From their ashes rose two young men, who became comets under the name *Coronae*. See *Anton. Liberalis*, 25.

677. *Cum die*, ἅμα τῇ ἡμέρᾳ.

678. Cf. *Virg. A.* 3, 94 sq. :

quae vos a stirpe parentum
Prima tulit tellus, eadem vos ubere laeto
Accipiet reduces : antiquam exquirite matrem.

Italy is meant, whence *Dardanus*, the founder of the Trojan nation, is said to have come into Phrygia. **Matrem** = motherland ; cf. the German *Vaterland*.

679. **Prosequitur**, 'sees them off.' To accompany a departing guest for a portion of his journey was a mark of respect.

Rex. Anius. Dat munus, 'gives as a present.'

680. **Nepoti**, *Ascanius*, grandson of *Anchises*.

682. **Aoniis** = Boeotian. *Aonia* was the part of Boeotia near *Phocis*, in which were *Mount Helicon* and the fountain *Aganippe*.

Ismenius = Theban. The river *Ismenus* flowed through *Thebes*.

684. **Hyleus**, of *Hyle*, a small town in Boeotia. The text is doubtful, but is adopted by *Merkel*, *Siebelis*, and *Zingerle* on the authority of *E. Lactantius* reads *Lydius* ; others *Myleus*, from *Myla* in Sicily.

Longo, &c., 'had engraved it with a long subject or story.' *Argumentum* is the regular word for an artistic design ; cf. *Virg. A.* 7, 791 : *Argumentum ingens*.

685 sq. *Thebes*, in Boeotia, was sufficiently represented by the seven gates ; *Iliad*, Δ 406 : Θήβης ἑδος ἑπταπύλοιο. The Egyptian *Thebes* was hundred-gated. **Posses**. See note on line 664. **Ostendere** is used instead of *videre*, the spectator being supposed to contemplate the goblet in company with other persons.

687. **Rogique.** Merkel reads *pyraeque*. The reading of M, *gyroque*, however, seems to favour the text.

688. 'Women with dishevelled hair and bared breasts.' For *matres* = women, cf. Virg. A. 6, 306: *matres atque viri*.

689 sq. **Nymphae, &c.**, 'the nymphs also seem to weep and to complain of their fountains being dried up; the trees without foliage stand bare and stiff; the goats gnaw the parched rocks.' The words *rodunt arentia saxa capellae* imply that the herbs are withered by the drought. Thebes was suffering from both drought and pestilence.

692 sq. 'Lo! he (Alcon, line 683) represents the daughters of Orion in the midst of Thebes—on one side, as inflicting on their bared throats a wound that showed no woman's weakness; on the other, as having fallen for their people by a wound inflicted with unwarlike weapons, and being honoured with a public funeral.'

The words *natas Orione* are the subject of *dare*, and of *cecidisse, ferri, cremari*. Three scenes are depicted on the goblet, introduced respectively by the words *hac, illac, and tum* (line 697). He represents the daughters of Orion in the one group as slaying themselves; in the second as already dead (*cecidisse*), and being carried to burial; while the third group shows the *Coronae* rising from the ashes.

Demisso per inertia vulnere telā, 'a home-thrust being inflicted by unwarlike weapons,' viz. shuttles. Cf. Seneca, Ep. 7, 5, 13: *vulnera parum demissa laxantem*. The reading of the text is Merkel's, and is much to be preferred to Haupt's, which gives *hanc* for *hac* in line 693, *illam demissā per fortia pectora telā* for *illac demisso per inertia vulnere tela* in line 694, and is to be translated:—'Lo! he represents the daughters of Orion in the midst of Thebes, one of them inflicting on her bared throat a wound that showed no woman's weakness; the other having fallen for her nation by plunging a shuttle into her courageous breast, and being honoured by a public funeral'; *telā* being a fem. sing. used for *radius*, a sense rarely, if ever, found.

Madvig follows the Florentine M in reading *agmen* for *hanc non*, and *illas* for *illam*. He thinks *agmen femineum*, used of two women, is justified by Virg. A. 2, 212, where *agmine certo* is used in reference to the movements of two serpents; but

the passage is not a parallel, as there is here no reference to motion.

697. **Exire.** Depending on *facit*, line 692.

698. **Genus**, sc. *Orionis*.

700. 'While so far (i. e. as far as I have hitherto described) the figures sparkled with ancient bronze, the brim of the goblet was embossed (*asper*, lit. rough) with gilded acanthus' (bear-foot). Cf. xii. 235.

702. **Remittunt**, 'give in return.'

703. **Custodem turis acerram**, 'a casket to keep incense in.'

705-718. Transformation of the judge, Cragaleus, into stone, and of the sons of the king of the Molossians into birds. For details see notes on lines 713 and 717.

705. Cf. Virg. A. 3, 104, sq. :

Creta Jovis magni medio jacet insula ponto,
Mons Idaeus ubi, et gentis cunabula nostrae;
Centum urbes habitant magnas, uberrima regna;
Maximus unde pater, si rite audita recordor,
Teucus Rhoeteas primum est advectus ad oras,
Optavitque locum regno.

706. **Cretam tenuere**, 'held their course for Crete.' For *tenerere* = *cursum tenere*, cf. iii. 689 sq.: *excute, dicens, Corde metum Diamque tene*. Merkel gives the Greek form of the name *Creten*. Anchises understood the oracle (line 678) as directing them to go to Crete: when, however, a pestilence attacked them in that country, he at length perceived that Italy was their destined home. **Loci Jovem**, 'the climate of the place.'

707. **Centumque relictis urbibus**, i. e. having left Crete, which was celebrated for its hundred cities.

708. **Ausonios**, i. e. Italian, the Ausones having been ancient inhabitants of Italy.

709. **Hiems**, 'storm.' The Strophades are said to have been so called because there Zetes and Calais turned back

(στρέφω) from the pursuit of the Harpies, whose names were Aello, Ocypete and Celaeno. See Virg. A. 3, 210 sq.

711 sq. Dulichium was the largest of the Echinades, a group of islands at the mouth of the Achelous. Samos, or Same, was the ancient name of Cephallenia, and is to be distinguished from Samos, off the coast of Ionia. Neritus is evidently regarded as an island in this passage, and also by Virgil, A. 3, 271; but in Odysey, ι 22, and ν 351, it is a mountain in Ithaca.

713 sq. *Praeter erant vecti*. Tmesis for *praetervecti erant*. According to Haupt, Antoninus Liberalis 4 (flourished about A. D. 147), following the *ἑτεροιούμενα* of Nicander, says that Apollo, Diana, and Hercules, left the decision as to which of them should possess Ambracia to Cragaleus, who was celebrated for his justice. Cragaleus gave his decision in favour of Hercules, and was consequently changed into a stone by Apollo.

Certatam, &c. 'They see Ambracia, which was a subject of dispute among the gods, and the rock in the shape of the transformed judge, which land (*quae* agrees with Ambracia) is now famous owing to the Actian Apollo (i. e. to the temple of Apollo, on the promontory of Actium, in Ambracia), and the land of Dodona, with its talking oaks (*προσηγόροι, μαντικά δρύες*), and the Chaonian (i. e. Epirot) gulfs, where the children of the king of the Molossians escaped the unavailing conflagration by the wings which were supplied to them.' For *subjectis* cf. Lucan, 7, 574:

Ipse manu subicit gladios et tela ministrat.

R. Ellis ap. Simmons suggests *tam subitis* for *subjectis*.

For *sub imagine* cf. xiv. 757 sq., where the transformation of the hard-hearted Anaxarete into stone is described:

Paulatimque occupat artus
Quod fuit in duro jam pridem pectore saxum.
Neve ea ficta putes, dominae sub imagine signum
Servat adhuc Salamis.

717. Antoninus Liberalis 14, after Nicander, describes how three sons and a daughter of Munichus, king of the Molossians, were attacked by robbers, and the building in which they were having taking fire, were changed into birds by Jupiter, that they might escape the flames.

719-897. Transformation of Acis into a river god. The Cyclops, Polyphemus, being enamoured of Galatea, slays Acis for crossing him in his love. The latter, by the power of Galatea, is changed into a river called after his own name.

719 sq. Phaeacum rura, the island of Corcyra, the Homeric Scheria, where dwelt the Phaeacian king, Alcinous, whose fruit gardens are described, Od. η.

Felicibus pomis, as in ix. 92: the epithet *felix*, properly applied to the tree, is transferred to the fruit. Cf. Livy, 5, 24: *nulla felix arbor, nihil frugiferum in agro relictum*. The opposite expression is found in Virg. A. 3, 649:

Victum infelicem, bacas lapidosaque corna.

For the places mentioned in these lines cf. Virg. A. 3, 291 sq.

720. Ab his, 'from thence,' 'after these places.'

721. Buthrotos, a town of Epirus, opposite Corcyra.

Simulataque Troja. Helenus had built in Epirus a town after the fashion of ancient Troy. Cf. Virg. A. 3, 349:

Procedo et parvam Trojam simulataque magnis
Pergama agnosco.

722. Futurorum, neuter, as appears by the following *quae*.

723. Cf. Iliad, Z 76:

Πριαμίδης Ἐλενος, οἰωνοπόλων ὕχ' ἄριστος.

724. Sicaniam, Sicily. Pinnis. Merkel gives this reading from the Florentine MS. M. The usual reading is *linguis*, which is often used of 'a tongue of land,' e. g. Lucan, 2, 614: *tenuem producit in aequora linguam*. *Excurre* and *procurrere* are *voces propriae* of headlands running out or projecting into the sea.

726. Arctos. The constellations of the Great and Little Bear are called *aequoris expertes*, because they never set to our hemisphere, never seem to sink into the sea. Cf. Iliad, Σ 489, quoted in note on line 294.

729. *Sub noctem*, 'at nightfall.' Zancle was afterwards called Messana.

Potitur, though infin. is *potiri*, as *oritur* from *oriri*.

730. *Inrequieta*, 'restless.' Ovid here digresses to narrate the tales of Galatea and Scylla, and does not resume the wanderings of Aeneas until xiv. 75.

731. *Haec*, Charybdis.

732. *Illa*, Scylla.

733 sq. *Si non omnia vates ficta reliquerunt*. Cf. xv. 282 : *nisi vatibus omnis Eripienda fides*.

734. *Aliquo quoque*, &c. *Quoque* is to be joined with *virgo*. Scylla had the face of a virgin, and at one time actually was a virgin. For a similar use of *quoque* cf. i. 144 sq. :

*Vivitur ex raptō ; non hospes ab hospite tutus,
Non socer a genero ; fratrum quoque gratia rara est.*

'Even brothers were seldom on good terms.' *Quoque* should follow the emphatic word, but Ovid allows himself much licence in its position, e. g. i. 292 :

Omnia pontus erant : deerant quoque litora ponto.

738. *Cui*, sc. to Scylla. Cf. Ov. Her. 13, 31 :

Nec mihi pectendos cura est praeberē capillos.

739. *Adloquitur*, sc. *Galatea Scyllam*. Galatea addresses Scylla in the following words. *Repetens suspiria*, 'fetching a sigh,' 'heaving a sigh.' Cf. ii. 125 :

Pectore sollicito repetens suspiria dixit.

740. *Haud inmite*, in contrast with the Cyclops, who is called *inmitis*, line 759.

741. *Ut facis*, 'as you do.' *Facio*, like the English *do*, is often used in such sentences as the present, to avoid the repetition of the principal verb. Thus the expression in the text is equivalent to *potes his impune negare, ut negas*, 'You can refuse them, say no to them, as you do, with impunity, without danger.'

742. Galatea was a Nereid, or sea-nymph. **Caerula**. This adj. is constantly applied to marine deities, on account of the dark-green colour of the element in which they live.

743. **Turba**. There were fifty Nereids. See Hesiod, *Theogony*, 263 sq. : *Νηρηῶς ἀμύμονος ἐξεγένοντο κοῦραι πεντήκοντα*.

744. **Non nisa per luctus**, &c., 'it was only with grief (i.e. grief for the loss of Acis) I was able to escape the love of the Cyclops.'

746. **Marmoreo**, 'white as marble.' **Virgo**, Scylla.

747. Refer, 'relate,' sc. *causam tui doloris*.

749. **His**, sc. *verbis*. **Resecuta est**, 'answered.' Cf. vi. 36. **Crataeide natam**. In *Od.* μ 124, Scylla is called the daughter of *Κραταίς*.

750. Faunus was the patron deity of agriculture and shepherds. He was afterwards identified with Pan. **Nympha Symaethide**, a daughter of the river-god Symaethus in Sicily. **Cretus** (from *creasco*) is often used by the poets for *natus*.

752. **Nostra—me**. A good example of the interchangeable use of the first person singular and first person plural.

753. **Octonis iterum natalibus actis**, 'past sixteen.' Distributive numerals are regularly used in expressions of multiplication; see Roby, vol. i. p. 443. *Bis*, not *iterum*, is the usual word in this connexion, e. g. viii. 242: *natalibus actis Bis puerum senis*. Simmons is, doubtless, right in saying that *iterum* attaches itself more closely to the verb, 'completed a second time.'

754. **Dubia lanugine**, scarcely perceptible down. Cf. ix. 398.

755. **Hunc ego**. Understand *petebam* from *petebat*. *Finis* is seldom fem. except in ante- and post-classical writers, and in poetry, and only in the sing., except Varr. L. L. 5, 1, 13. See Lewis and Short.

756 sq. 'Nor, if you ask, can I tell whether hatred of the Cyclops or love of Acis was stronger in me.' Cf. iii. 658: *nec enim praesentior illo est deus*. iv. 612; *tanta est praesentia veri*.

758. Pro, 'alas!' See line 5.

759 sq. *Ipsis silvis*. Dative.

761. Cf. Od. ι 275:

οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν.

Cum dis Olympi, 'Olympus and its gods.'

762. *Quid sit amor sentit*, 'feels the power of love.'

763. *Antrorum*. The Cyclopes dwelt in caves, not houses.

Oblitus. Distinguish *oblītus*.

764. See note on line 927.

765. *Rastris*, 'rakes,' comically used of the comb of Polyphemus, just as in the next line a sickle (*falce*) is his razor. *Rastrum*, n., in pl. usually *rastrī*, m.; occasionally *rastra*.

767. 'To look at your fierce face in the water and compose its expression.' The water is described as Polyphemus' looking-glass in line 840 sq.

770. In Od. ι 510, it is said of Telemus: *μαντευόμενος κατεγήρα Κυκλώπεσσιν*. **Telemus—Telemus**. This repetition of the same word is called epanalepsis, and is an imitation of the Homeric usage; e. g. *Iliad*, B 170 sq.:

τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστῃς ἠγησάσθην,
Νάστῃς δ' Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα.

See note on line 581, and cf. *Iliad*, Υ 371 sq.:

τῶ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἴθωνι σιδήρῳ.

775. *Altera*, 'another,' sc. Galatea. Cf. ii. 513: *pro me tenet altera coelum*; and xiv. 378: *non sum tuus, altera captum Me tenet*. **Jam rapuit**, sc. *lumen*, 'has already snatched away my eye,' 'blinded me.' The same expression to denote the power of love is used in *Ov. Amor.* 2, 19, 19:

Tu quoque quae nostros rapuisti nuper ocellos.

Here there is, of course, a double reference to the literal and to the idiomatic meaning of the words.

776 sq. **Gradiens**, &c., 'as he walks weighs down the shore with his ponderous tread.' **Litora**. He awaits the appearance of the sea-goddess on the shore.

778 sq. 'A wedge-shaped headland projects into the sea with a long point.'

780. **Mediusque resedit**, 'and sat down in the middle' (of the hill). Cf. Theocr. II, 17 sq.:

καθεζόμενος δ' ἐπὶ πέτρας
ὕψηλᾶς ἐς πόντον ὄρων ἄειδε τοιαῦτα.

782. **Pinus**, &c., 'the pine tree which served him as a staff.'

783. **Antemnis apta ferendis**, 'fit to bear sail-yards,' i. e. large enough for a mast. Cf. Od. ι 319 sq.:

Κύκλωπος γὰρ ἔκειο μέγα ῥόπαλον παρὰ σηκῶ·
. . . τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες,
ὄσσον θ' ἰστὸν νηὸς ἑικοσόροιο μελαίνης.

784. **Harundinibus**, &c., 'a pipe framed of a hundred reeds.' Seven was the usual number: see ii. 682.

785. **Sibila**, n. pl.; in the sing. *sibilus*, m. **Senserunt—Senserunt**. This repetition in each clause of one or more words as a substitute for the use of annexive conjunctions is called anaphora. Cf. *quas . . . quas* in line 8. 'Felt the sound, trembled with the sound of the shepherd's pipe.' *Pastoria sibila = sibila pastoriae fistulae*.

786. **Latitans rupe**, 'hidden by the cliff.' SIMMONS.

787. **Residens**, from *resideo*.

Auribus hausi, 'I drank in with my ears.'

788. The rude similes of the following passage are in keeping with the coarse character of the Cyclops.

789. **Ligustri**, 'privet.' Cf. Mart. I, 115, 2 sq.: *Loto candidior puella cygno, Argentio, nive, lilio, ligustro*. Theocritus (II, 19 sq.) is much more concise than our poet in the speech he assigns to Polyphemus:

ᾧ λευκὰ Γαλάτεια, τί τὸν φιλέοντ' ἀποβάλλη ;
 λευκοτέρα πακτᾶς ποτιδεῖν, ἀπαλωτέρα ἀρνός,
 μόσχω γαυροτέρα, φιαρωτέρα ὕμφακος ὠμᾶς
 φεύγει δ', ὥσπερ ὄϊς πολιδὺν λύκον ἀθρήσασα.

791. **Splendidior vitro**, 'more sparkling than glass.' Cf. Hor. O. 3, 13, 1: *O fons Bandusiae splendidior vitro*.

Lascivior, 'more playful.'

792. 'Smoother than shells worn by the ever-beating ocean.' Distinguish *lēvis* and *l̄vis*.

793. 'More welcome than sunshine in winter, and than the shade in summer.' **Solibus**. Cf. Virg. G. 1, 393 sq.:

Nec minus ex imbri soles et aperta serena
 Prospicere et certis poteris cognoscere signis.

794. **Nobilior palma**, 'more famous than the palm.' Cf. Hor. O. 1, 14, 11: *Quamvis Pontica pinus silvae filia nobilis*; ib. 3, 13, 13: *Fies nobilium tu quoque fontium*. Instead of *palmā* Merkel reads *formā ac*, comparing Propert. 2, 5, 28: *Cynthia forma potens*. Madvig conjectures *Mobilior dama*, 'fleeter than a deer.' The simile occurs, however, in lines 805 to 807. Madvig mentions, but with strong disapproval, the reading *forda*, 'a cow that is with calf,' instead of *palma*, and this reading appears in Merkel's edition of 1865. R. Ellis ap. Simmons conjectures *Mobilior flamma*, 'more nimble than flame,' *flamma* having been corrupted to *fama* (as often happens), and that to *forma*, which is the reading of M.

Platano conspectior alta, 'more attractive to the gaze than the stately plane-tree.' *Conspectus* = the unclassical *conspicibilis*, as *invictus* often = the unclassical *invincibilis*.

796. 'Softer than swan-down, and than curdled milk.'

798. **Eadem**, 'and yet' fiercer than untamed bullocks.

800. There is a play on two meanings of *lentus*, viz. sluggish, 'indifferent to love,' and when applied to plants, 'tough,' 'tenacious.' **Vitibus albis**, "Ἀμπελος λευκή, Bryonia alba.

802. **Laudato**. Cf. Ov. Ars Am. 1, 627:

Laudatas ostentat avis Junonia pennas ;
 Si tacitus spectes illa recoudit opes.

803. *Asperior tribulis*, 'rougher than thorns.' *Tribulus*, m., a kind of thorn or thistle, land caltrops. *Tribulum*, n., a threshing sledge.

804. *Surdior aequoribus*. Cf. Æsch. Pr. V. 1001 :
ὄχλεις μάτην με κῦμ' ὅπως παρηγορῶν.

806. *Latratibus*, sc. of the hounds.

808. *Si noris*, sc. *me*.

810. *Vivo pendentia saxo*, 'arched with living rock.'
SIMMONS.

812. *Gravantia ramos*, 'weighing down the branches.'

813. *Auro similes*, 'yellow,' 'golden' clusters.

Longis in vitibus. 'on the tall vines.'

814. *Tibi et has*, &c., 'I keep both the one and the other for you.'

816. *Fraga*, n. pl., 'strawberries' (French, fraise). The sing. *fragum* = a strawberry plant, is quoted by Lewis and Short from the Herbarium, commonly attributed to Appuleius, but which is probably of 4th cent. A. D.

817 sq. Blue plums and wax-coloured, i. e. yellow. For *imitantia* cf. ii. 2 : *flammas imitante pyropo*.

819. *Deerunt*. Always scanned as dissyllable. Siebelis writes *derunt*. Cf. Virg. G. 2, 200 :

Non liquidi gregibus fontes, non gramina deerunt.

820. *Serviet*, 'shall be at your command.'

821. *Hoc pecus*, &c., 'All this flock is mine.' *Multae*, sc. *pecudes*, easily understood from the preceding *pecus*. *Pecus*, f. *pecudis*, is used of single sheep ; *pecus*, n. *pecoris*, is collective.

824 sq. 'He is a poor man who can count his flocks. I do not ask you to take my word for their merits, you can come yourself and see how they can hardly move their legs on each side of their distended udders.' Siebelis puts a comma after *circumeant*, and explains *potes videre uber* (in) *cruribus* (ita) *distentum, ut vix circumeant*.

827 sq. 'I have a younger stock, namely, lambs in a warm fold, and kids also of the same age in another fold.' Od. ι 219 sq. :

στείνοντο δὲ σηκοί
ἀρνῶν ἢ δ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
ἔρχατο.

Par aetas, abstract for concrete, in apposition to *haedi*.

830. *Partem*, &c., 'a part of it rennet thickens.' Cf. Od. ι 246 sq., and xiv. 274: *cum lacte coagula passo* (from *patior*).

831. *Deliciae faciles*, 'easily obtained luxuries.' Cf. Virg. Ecl. 2, 40 sq. :

Praeterea duo, nec tuta mihi valle reperti,
Capreoli ; . . . quos tibi servo.

For *deliciae*, 'pets,' Simmons compares Catul. 2, 1: *Passer deliciae meae puellae*.

832. Distinguish *lepōres* and *lepōres*.

833. *Parve columbarum*, &c., 'or a pair of doves, or a nest robbed from the tree top.' For *cacumen* cf. xv. 396 :

Ilicet in ramis tremulaeque cacumine palmae
Unguibus et puro nidum sibi construit ore.

834 sq. Cf. Theocr. 11, 40 sq.

835. 'So like one another that you could hardly distinguish them.'

836. *Villosae*, 'shaggy.'

838. *Exere*, 'raise,' 'put forth.' Merkel reads *exime* in same sense.

840. Cf. Theocr. 6, 34 sq. :

καὶ γὰρ θην οὐδ' εἶδος ἔχω κακόν, ὥς με λέγοντι.
ἢ γὰρ πρᾶν ἐς πόντον ἐσέβλεπον, ἧς δὲ γελάνα,
καὶ καλὰ μὲν τὰ γένεια, καλὰ δέ μοι ἅ μία κώρα,
ὥς παρ' ἐμὴν κέκριται, κατεφαίνετο, κ. τ. λ.

Me, 'my appearance.'

844. *Nescio quem*. Said in contempt, for Polyphemus did not regard Jupiter. See line 761 and 857.

845. *Prominet in vultus*, 'overhangs my face.'

846 sq. 'Nor think it unsightly that my body bristles with stiff hairs.'

847. *Turpis sine frondibus arbor*. Theocr. 8, 79 : τᾶ δρυὶ τὰ βάλανοι κόσμος.

849. This line, found only in some inferior MSS., Haupt rejects, on the ground that line 850 (*barba viros*, &c.) should then have some other word to balance *tegit* instead of *decent*, which in the reading of the text is contrasted with *turpis*.

851. Cf. Callimachus hymn. in Dianam, 52 sq. : πᾶσι (Κύκλωψι) δ' ὑπ' ὄφρυν φάεα μουνόγληνα, σάκει ἴσα τετραβοεῖω; and Virg. A. 3, 635 sq. The *clipeus* was a round shield.

852. *Hæc omnia*, the whole world.

854. *Vestro*, the sea where you Nereids live. See line 278. *Genitor meus*, Neptune.

855. Cf. ix. 14. *Tantum*, 'only.'

857. *Penetrabile*, 'penetrating,' 'piercing.' This adj. is passive in xii. 166 : *corpus nullo penetrabile telo*. Roby, 876, gives a list of adjectives ending in *-bilis* mostly with a passive sense; for examples of an active sense, see Munro on Lucretius I, 11.

859. *Contemptus*, gen. case, 'I would be more willing to submit to this disdain.'

861. The second *Acin* in this line is equivalent to *Acidis complexus* by *comparatio compendiaria*.

862 sq. 'Yet although he find favour in his own eyes, and, a thing which I could wish were not so, in yours, Galatea; let only an opportunity offer, and he will feel that I have strength proportioned to my size.'

868. *Viribus*, sc. *ignis*. 'I seem to bear in my breast Aetna transferred thither with all its fiery strength.'

873. Ignaros, 'not aware of his approach.'

879. Symaethius heros, Acis; see line 750.

881. Vestris regnis, sc. the sea.

884. *Angulus is molis*, 'this corner of the mass.' M gives *angulus is motus* over an erasure, whence Merkel conjectures the reading of the text. *Moles* recurs in lines 887, 890. Cf. viii. 357. Haupt reads *angulus e saxo*.

886. *Ut vires*, &c., i. e. that Acis should become a river like his grandfather Symaethus, 'acquire the properties (powers) of his grandfather.'

889 sq. 'And first it becomes the colour of a river muddied by rain, and then it is gradually cleared.' For *mora*, 'gradually,' 'after an interval,' cf. i. 400 sq.:

Saxa . . .
Ponere duriem coepere suumque rigorem,
Molliri que mora, mollitaque ducere formam.

890. *Fracta*. M reads *†tacta*, whence Merkel conjectures *taetra*.

892. 'The hollow mouth of the rock resounds with gushing waters.'

893 sq. 'And, wonderful event! a youth suddenly emerged, as far as the waist, having his new-created horns circled with twining reeds.' *Cornua*. River gods are represented with horns as a symbol of strength, or in allusion to the branching of a river at its delta.

896. *Sic quoque*, even so, even after being changed into a river. The modern name of the river Acis is Fiume di Taci.

898-968. Glaucus transformed into a sea-god. Glaucus being enamoured of Scylla, narrates to her how he became a sea-god. Having noticed that some fish which he had caught and laid on a piece of grass suddenly recovered life and sprang into the water, he tasted the grass, and, being seized with frenzy, plunged into the sea.

898. *Coetu*, sc. *nympharum*. The company of nymphs mentioned in line 736.

900. *Redit*, namely, to the shore from the sea.

901. *Bibula*, 'that imbibes, sucks up the moisture.'

902. *Seductos*, &c., 'having found a retired retreat of the waters.' *Gurges* always means 'a mass of water,' 'a flood,' not a 'whirlpool,' as given in the dictionaries.

904. *Freto stridens*, 'sweeping through the water.' *Stridens* denotes the noise produced by passing rapidly through water, as it is used of the sound produced by a retreating wave in Virg. G. 4, 262 :

Ut mare sollicitum stridit refluentibus undis.

Gierig reads *fretum findens*. R. Ellis ap. Simmons says Heinsius' conjecture, *fretum stringens*, is confirmed by D'Orv. 10, 1, 5, 24. Translate, 'skimming over the water.' Cf. xi. 733 :

Stringebat summas ales miserabilis undas.

Novus incola, he had only lately become a sea-god.

905. Anthedon was a town of Boeotia on the Euboean sea; modern name, Lukisi.

906. *Cupidine haesit*, 'is fast enchained with desire.' Cf. ii. 409 : *in virgine Nonacrina haesit* ; also xi. 244.

908. *Velox timore*, 'winged by fear,' 'swift through fear.'

909. *Summum montis*. *Summum* is here a neuter substantive. *Summum* (adjective) *montem* is the usual expression, but inadmissible here because of the participle *positi*.

910 sq. 'Facing the sea is a great peak tapering into one point, stretching far up from the sea and arching over the sea.' Zingerle reads *longa sine arboribus* instead of *longus ab aequoribus*. The reading of M is *longa sub arboribus convexus ad*, &c., which R. Ellis ap. Simmons explains, 'a peak sloping down to a long stretch of sea-water, covered by trees.'

915. *Tortilis*, 'wriggling,' to express the peculiar motion by which a fish propels itself ; or 'curved' to describe the shape.

916. *Sensit*, 'he perceived it,' viz. Scylla's astonishment at his appearance. *Moli*, 'a ridge of rock'; see line 923.

918 sq. *Nec majus*, &c., 'nor has Proteus greater authority over the sea.' Proteus, the prophetic old man of the sea, who resided, according to Homer, in the island of Pharos, one day's journey from the river Aegyptus (Nile), could change himself into various shapes (see *Od.* δ 456 sq.), a power possessed also by other sea deities, e. g. *Thetis*, xi. 243 sq.

919. *Triton*, son of Poseidon and Amphitrite. We find mention of Tritons in the plural; they are said to have had the human form in the upper part of their body, and that of a fish in the lower part. They are usually represented in works of art blowing a shell (*concha*) to calm the waves.

Palaemon was the son of Athamas and Ino. His original name was Melicertes, but it was changed when he became a sea-god, his mother having plunged with him into the sea. The Romans identified him with their own god *Portumnus*.

921. *Debitus*, &c., 'being destined by fate, no doubt, to the deep waters, I even then (viz. while still a man) employed myself in them.' Merkel reads *deditus*, 'devoted to, very fond of, the sea.'

922 sq. 'For at one time I hauled in the nets which drew in the fish; at another, seated on a rock, I guided the line with my fishing-rod.' For *modo nunc* = 'at one time at another,' instead of the more usual *modo, . . . modo*, cf. *Ov. Fast.* 4, 643 sq. *Aliquando, interdum, nonnunquam, saepe, rursus*, are also found instead of the second *modo*. For *ducebam ducentia* cf. line 943, *decerpsi decerpta*; line 966, *dicentem, dicturum*. For *mole* cf. line 916, and ii. 12. For *harundine* cf. viii. 217. *Calamus* is also used of a fishing-rod, iii. 587.

925. 'One side is bordered by waves, the other by grass.' Merkel reads *funditur*. The reading of M is—

Altera pars fundit pars altera ^{utilur}fungitur undis.

Hence Ellis conjectures—

Altera pars findit, pars altera finditur undis,

which would describe a part of the shore which ran into the sea, while the waves ran up on each side of it far into land. Such combinations of active and passive are thoroughly Ovidian; ii. 781: *carpitque et carpitur una*; x. 58: *prendique et prendere*; x. 141: *lugebere nobis Lugebisque alios*; xi. 442: *pariterque feremus Quidquid erit, pariter super aequora lata feremur*.

926. *Morsu laesere*, 'grazed upon.'

927. *Carpsistis*. This transition to the second person is called an apostrophe, and is common in the poets.

928. Haupt, in common with most editors, reads *sedula* for *semine*. *Apis sedula*, 'the busy bee.' Merkel strangely proposes *femine* for *sedula* in violation of the metre. *Femore*, not *femine*, moreover, is the usual form of the ablative. (The latter, however, is found in Plaut. Mil. 2, 2, 48; Virg. A. 10. 788.) The best MSS. give *semine*. Perhaps, therefore, the correct reading may be *collecto semine*, which I have ventured to introduce into the text. The *s* of *semine* would easily give rise to *collectos* instead of *collecto*, and *semine* being then unintelligible, the epithet *sedula* (applied to the bee in Tibullus, 2, 1, 50) would be a natural conjecture. If this suggestion be adopted, translate, 'thence no bee carried off the flowers by collecting the pollen.' A bee could not, in the literal sense, be said to carry off the flowers, but it might figuratively be said so to do by rubbing off the pollen, which from its fructifying power is called *semen*.

Since writing this note I have seen a recent paper by Mr. Ellis, in the Transactions of the Oxford Philological Society, which confirms my conjecture, *collecto semine*. Mr. Ellis's words are:—'Two of the earliest Bodleian MSS. have, Auct. F. iv. 30, *colecto semine*, D'Orv. x. 1, 5, 24, *collecto semina*; and the former of these seems to be right. The bee carries flowers of which it has gathered the seed: in other words, the pollen or *collectum semen florum*.' It should be observed that the apparently harsh expression *ferre flores* = 'collect honey,' might perhaps be justified by the use of *flores adgerere* and *flores comportare* in a similar sense in Plin. Nat. H. 11, 20 sq. :—*Cum agmen (sc. apium) ad opera processit, aliae flores adgerunt pedibus, aliae aquam ore guttasque lanugine totius corporis. Quae flores comportant, prioribus pedibus femina onerant propter id natura scabra. Flores*, moreover, may be used for 'the

sap of flowers,' i.e. honey, as *herbis*, for 'the juice of herbs,' in vii. 149:

Pervigilem superest herbis sopire draconem.

The reading of the text may therefore describe the twofold operation of collecting honey and collecting pollen. The epithet *florilegae* is applied to bees in xv. 366. *Florifer* is limited to the sense of 'flowery'; see *Lucr.* 3, 11.

929. **Genialia sarta**, 'festal garlands.' According to Roman ideas, each man had a guardian deity, or *genius*, whom it was usual to propitiate by offerings on festive occasions; hence *genio indulgere* = to enjoy yourself. Cf. iv. 14: *genialis uva*, 'the grape which maketh glad the heart of man.' x. 95: *platanus genialis*, 'the plane-tree under which festivals were celebrated.'

930 sq. **Primus**, &c., 'I was the first who sat on that turf, while drying my dripping lines.'

932. **Recenserem**, 'number.' **Ordine**, 'in a row.'

933. **Insuper**, &c., 'I laid them out on the turf.'

935. **Res similis fictae**, sc. *rei videtur*. 'It seems like a fiction; but what motive can I have to invent a fiction?'

936. **Mea praeda**, the fish I had caught.

937. **Mutare latus**, 'to spring from side to side.' **Niti**, 'to make their way.' *In* may be supplied before *terra* from *in aequore*.

942. 'But what kind of grass is it, said I, that has such power as this?' sc. to bring dead fish to life.

944. 'Scarcely had my throat well imbibed,' &c. **Bene** emphasises **vix**.

946. **Alterius naturae**, 'the other element,' i.e. water.

947. **Restare**, 'resist,' sc. the desire. On the not uncommon use of *restare* for *resistere*, see Munro's *Lucr.* I, 110 and 2, 450.

949. **Socio honore** = honore, ut socius essem. The honour of being their companion.

950. Cf. iv. 539: *Neptunus abstulit illis Quod mortale fuit*.

951. Tethys was the wife of Oceanus. Hesiod, Theog. 537 :

Τηθύς δ' Ὠκεανῷ Ποταμοὺς τέκε δινήεντας.

952. **Noviens.** Three and multiples of three were regarded as sacred numbers. Cf. vii. 261 :

Terque senem flamma, ter aqua, ter sulphure lustrat.

953. The rivers were to remove all traces of mortality, as appears on a comparison of xiv. 600 sq.

956. **Memoranda**, 'worth telling.'

958. When I recovered my senses I found myself changed alike in body and mind.

960. **Viridem ferrugine**, 'of a green verdigris colour.' 'Ferrugine, not of course the (red) rust of iron, but that of copper, or of copper ores, properly called *aerugo*: compare *tincti viridi aerugine* in Martial.'—MONTGOMREY.

961. **Verro**, 'trail'; cf. line 492.

962. **Ingentes.** Because as a god he was larger than before.

Caerula. The sea deities are represented as of the same colour as their element.

963. 'And my legs at the extremities rounded into a finny fish.' *Pinna* = a fin in Plin. Nat. H. 9, 42. *Pisce* is the instrumental *abl.* The same meaning is expressed by *in piscem*, iv. 727. For *crura novissima* cf. *novissima cauda*, iii. 681.

965. **Tu, Scylla.**

Tangeris, 'affected, 'touched.' Cf. x. 614 :

Nec forma tangor, poteram tamen hac quoque tangi.

967. **Scylla furens.** The reading of the text is that of Merkel, after M, a Florentine MS. of the close of the eleventh century. Haupt reads *Scylla deum*.

968. The epithet *Titanis* is applied to Circe as being a daughter of the sun.

Prodigiosa atria, translated by Lewis and Short 'the marvellous halls'; but it rather means 'the halls filled with prodigies or unnatural forms' in reference to Circe changing men into various animals. See xiv. 9, 10, and 254 sq. See also the use of *prodigium* in line 917.



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