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Professor of Humanity, University and King's College, Aberdeen;
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PREFACE.

IN offering to the Public a New Edition of the "De-cerpta from Ovid's Metamorphoses," it may be proper to explain shortly the plan which has been adopted. The object of the Editor has been to furnish Teachers with an edition of a long-established schoolbook, adapted to the present state of classical scholarship, and to the system of teaching now pursued in our burgh and parochial schools. He has endeavoured to give a correct Text, with Explanatory Notes on each page, and has besides added an Index, containing Mythological, Geo-graphical, and Historical Illustrations.

The Text has been formed after a careful comparison of the edition of Burman, 1727, with those of Jahn, 1832; of Bach, 1831-6; and of Baumgarten-Crusius, 1834. To none of these has the Editor strictly adhered: in all disputed passages he has thought himself at liberty to exercise his own judgment, and has not hesitated to adopt the improvements of the German Philologists, when these were supported by manuscript authority, or justified by the rules of fair and legitimate criticism. To the Punctuation of the Text he has paid particular

attention, and hopes that without injuring the sentences by too minute a division, he has succeeded in making the meaning sufficiently intelligible.

In the Notes which are appended to the Text, a translation has been given of those expressions and clauses which seemed likely to obstruct the progress of the learner, together with such illustrations as appeared necessary to elucidate grammatical and idiomatic difficulties, or to put him in possession of the meaning of the Author. To prevent the Text from being overloaded with Notes, and also to hold out an inducement to the Pupil to consult the Index, the expressions in immediate connexion with Proper Names are there explained. Upwards of 400 passages have thus been illustrated, besides many others to which references merely have been given. In this part of his work the Editor has had recourse to the annotations of Gierig, Jahn, and Bach, and to Billerbeck's Dictionary to the Metamorphoses.* Numerous references have also been made in the Notes to Adam's Roman Antiquities, for the purpose of drawing the attention of the Pupil to a work an acquaintance with which is essential to the understanding of the classical writers. They are marked A.R.A., and apply to the edition of Dr Boyd, which has been preferred, both because it is cheap, and also because, being stereotyped, the numbers of the pages are not likely to be changed.

The Index has been compiled solely for the purpose

* *Vollständiges Wörterbuch zu den Verwandlungen des Ovidius Naso. Von Dr Julius Billerbeck. Hannover, 1831.*

of illustrating the Text, and therefore lays no claim to originality. In the Mythological Articles, the Editor has availed himself of the labours of Mr Keightley, in his excellent work on "The Mythology of Ancient Greece and Italy," from which, in addition to the more common sources of information, the materials have been chiefly drawn. The indelicate details have been stated very briefly, while those which bear more immediately upon the narrative of Ovid have been given at greater length. To those who are acquainted with the Ovidian Mythology, as developed in the Metamorphoses, it is hardly necessary to say that it is attended with very considerable difficulties in the explanation, in consequence of the frequent mixing up of the older Mythi with those which the author had derived from a later period of Greek literature. His system is thus rendered incongruous, and the various parts of it irreconcilable with each other. The Editor can scarcely venture to hope that he has in every case rendered it intelligible to the learner; but he has endeavoured to do so as far as the subject and the limits which he had prescribed to himself would permit.

In drawing up the Articles on Geography, he has consulted the works of Dr Cramer, on Ancient Italy, Greece, and Asia Minor, and has availed himself freely of their contents, and particularly of the admirable digest of them which is given in the Eton Geography. His obligations to this last work deserve a more extensive acknowledgment; and he embraces this opportunity of expressing the great satisfaction which he has always had in consulting it, and the perfect reliance which he

has felt himself justified in placing on its accuracy. In the Orthography of Modern Names he has followed it exclusively.

The Historical Articles, which are not numerous, have been prepared with all possible care.

On the last two pages of the Index will be found a Table of the Declension of Greek Nouns, and a list of the lines which contain any peculiarity of Scanning.

EDINBURGH ACADEMY,
August 1838.

DECERPTA, &c.

BOOK I.

PROŒMIUM.

IN nova fert¹ animus mutatas dicere formas
Corpora.² Dì, cœptis, nam vos mutâstis et illas,³
Adspirate meis, primâque ab origine mundi
Ad mea perpetuum⁴ deducite tempora carmen.

FAB. I.—*Chaos and the Creation.*

ANTE mare et terras⁵ et, quod tegit omnia, cœlum,
Unus erat toto naturæ vultus⁶ in orbe,
Quem dixêre⁷ Chaos; rudis indigestaque moles;
Nec quicquam, nisi pondus iners; congestaque eòdem
Non bene junctarum discordia semina⁸ rerum. 5
Nullus adhuc mundo præbebat lumina Titan;
Nec nova crescendo reparabat cornua Phœbe;
Nec circumfuso pendebat in aëre Tellus
Ponderibus librata⁹ suis; nec brachia longo

1 Animus fert (*me*), *my mind inclines me, I purpose, I intend.*

2 Formas mutatas in nova corpora, *bodies changed into new forms, i. e. the transformation of bodies.* The words *formas* and *corpora* may be here considered as synonymous.

3 Mutâstis et illas, *you transformed them also*; be pleased therefore to assist me in recording the transformations.

4 Perpetuum carmen, *a connected or uninterrupted poem*,—so that each transformation may be connected with that which precedes it.

5 Ante mare et terras, *before the (separate) existence of sea and land.* *Terras*, for which there is sufficient manuscript authority, has been adopted instead of the common reading, *tellus*.

6 Unus vultus erat naturæ, *there was one appearance of nature, nature presented one unvaried appearance.*

7 Dixêre (*i. e. homines*).

8 Discordia semina, *the incongruous principles, or elements, i. e. fire, or ether, air, earth, and water.* The order is, *discordiaque semina rerum non bene junctarum congesta eòdem, huddled together in the same place.*

9 Librata suis ponderibus *balanced by its own weight kept in equilibrium.*

Margine terrarum porregerat Amphitrite. 10
 Quàque fuit tellus, illic et pontus et aër ;
 Sic erat instabilis¹ tellus, innabilis unda,
 Lucis egens aër : nulli sua forma manebat ;
 Obstabatque aliis aliud :² quia corpore in uno
 Frigida pugnabant calidis, humentia siccis, 15
 Mollia cum duris, sine pondere habentia pondus.³
 Hanc Deus et melior litem Natura diremit :
 Nam cœlo terras, et terris abscidit undas,
 Et liquidum spisso secrevit ab aëre cœlum.⁴
 Quæ⁵ postquam evolvit cæcoque exemit acervo, 20
 Dissociata locis concordi pace ligavit.⁶
 Ignea convexi vis et sine pondere cœli
 Emicuit,⁷ summâque locum sibi legit in arce.
 Proximus est aër illi levitate locoque ;
 Densior his tellus, elementaque grandia traxit,⁸ 25
 Et pressa est gravitate sui : circumfluit humor
 Ultima⁹ possedit, solidumque coërcuit orbem.

FAB. II.—*The Creation of Man.*

Sic ubi dispositam, quisquis fuit ille Deorum,
 Congeriem secuit sectamque in membra redegit ;¹⁰
 Principio terram, ne non æqualis ab omni
 Parte foret, magni speciem glomeravit in orbis.

1 Instabilis, *unstable, not fixed, or not to be stood upon.*

2 Aliud obstabat aliis, *one element stood in the way of others.*

3 Habentia pondus (*pugnabant cum iis quæ erant*) sine pondere, *bodies having weight struggled with those which were without weight, i. e. heavy bodies with light.*

4 Liquidum cœlum, *the pure ether* ; aër, *the atmosphere.*

5 Quæ (*semina, or elementa*), *these, the elements previously mentioned.*

6 Dissociata locis ligavit concordi pace, *being disunited from their (former) places, he combined in harmonious peace.*

7 Ignea et sine pondere vis convexi cœli emicuit, *the fiery and weightless element of the vaulted heaven, i. e. the ether, darted up. Vis cœli are used for cœlum, and convexi is used in the sense of concavi.*

8 Traxit grandia elementa, *attracted the heavier particles of matter.*

9 Possedit ultima (*loca*), *took possession of the most remote parts* ; as encircling the extremities of the earth's surface.

10 *The order is, Ubi (Deus), quisquis deorum ille fuit, secuit congeriem sic dispositam, redegitque (eam) sectam in membra, and reduced it when thus divided to (distinct) elements, i. e. to fire, air, earth and water.*

Tum freta diffundi, rapidisque tumescere ventis	5
Jussit, et ambitæ circumdare litora terræ.	
Addidit et fontes, immensaque stagna lacusque,	
Fluminaque obliquis einxit declivia ripis :	
Quæ diversa locis ¹ partim sorbentur ab ipsâ, ²	
In mare perveniunt partim, campoque recepta	10
Liberioris aquæ pro ripis litora pulsant.	
Jussit et extendi campos, subsidere valles,	
Fronde tegi silvas, lapidosos surgere montes.	
Utque duæ dextrâ ³ cælum totidemque sinistra	
Parte secant Zonæ, quinta est ardentior illis ;	15
Sic onus inclusum numero distinxit ⁴ eodem	
Cura Dei, totidemque plagæ tellure premuntur. ⁵	
Quarum quæ media ⁶ est, non est habitabilis æstu ;	
Nix tegit alta duas ; totidem inter utramque locavit,	
Temperiemque ⁷ dedit mixtâ cum frigore flammâ.	20
Imminet his aër, qui, quanto est pondere terræ	
Pondus aquæ levius, tanto est onerosior igni. ⁸	
Illic ⁹ et nebulas, illic ⁹ consistere nubes	
Jussit, et humanas motura ¹⁰ tonitrua mentes,	
Et cum fulminibus facientes frigora ventos. ¹¹	25
His quòque non passim mundi fabricator habendum ¹²	

1 Diversa locis, *for diversis locis, in various places.* *Diversa* is here made to agree with *quæ*, the nominative to the verb, instead of being in the same case as *locis*, a form of expression not unusual with Ovid. See 1, 6, 11.

2 Sorbentur ab (*terrâ*) ipsâ, *are swallowed up by the earth itself.* See *Arethusa* in Index.

3 Utque duæ Zonæ secant cælum dextrâ parte, *and as two zones divide the heaven on the right.* See *Zona*.

4 Distinxit inclusum onus, *divided the enclosed mass, i. e. the earth,* which was supposed to be included within the sphere of the heavens.

5 Totidemque piagæ premuntur (*in*) tellure, *and as many zones are marked on the earth, i. e. are imprinted on the earth by the corresponding zones of the celestial sphere.*

6 Quarum (*zonarum, zona*) quæ est media, *of which zones that which is in the centre.*

7 Temperiem, *due temperature ; mixtâ flammâ, by mixing heat.*

8 Qui est tanto onerosior igni, quanto pondus aquæ est levius pondere terræ, *which is as much heavier than fire (i. e. ether) as the weight of water is lighter than the weight of earth.*

9 Illic, *there, i. e. in the atmosphere.* 10 Motura, *calculated to alarm.*

11 Ventos cum fulminibus, *for fulmina et ventos, a form of expression frequently employed by Ovid.*

12 Habendum passim, *to be possessed by them without control.*

Aëra permisit : vix nunc obsistitur¹ illis,
 Quum sua quisque regant² diverso flamina tractu,
 Quin lanient mundum ; tanta est discordia fratrum.³
 Eurus ad Auroram Nabatæaque regna recessit 30
 Persidaque, et radiis juga subdita matutinis.
 Vesper et occiduo quæ litora Sole tepescunt,
 Proxima sunt Zephyro ; Scythiam Septemque trionem⁴
 Horrifer invasit Boreas ; contraria tellus⁵
 Nubibus assiduis pluviouque madescit ab Austro. 35
 Hæc super imposuit liquidum et gravitate carentem
 Æthera, nec quicquam terrenæ fæcis habentem.⁶
 Vix ea limitibus disseperat omnia certis,
 Quum, quæ pressa diu massâ latuère sub illâ,
 Sidera cœperunt toto effervescere⁷ cœlo. 40
 Neu regio foret ulla suis animantibus⁸ orba,
 Astra tenent cœleste solum,⁹ formæque Deorum ;
 Cesserunt nitidis habitandæ piscibus undæ ;
 Terra feras cepit, volucres agitabilis aër.
 Sanctius his animal mentisque capacius altæ¹⁰ 45
 Deerat adhuc, et quod dominari in cetera posset.
 Natus homo est, sive hunc divino semine fecit
 Ille opifex rerum, mundi melioris origo ;¹¹
 Sive recens tellus, seductaque nuper ab alto
 Æthere, cognati retinebat semina cœli.¹² 50

1 Vix obsistitur illis—quin lanient mundum, *resistance is with difficulty made to them ; they can scarcely be prevented from tearing the world to pieces.*

2 Regant refers to the winds collectively, and is therefore put in the plural ; while quisque refers to each singly, and requires regat to be supplied in the singular. 3 Fratrum, See Ventus. A. R. A. 473.

4 Septemque trionem, for Septemtrionemque, and the north.

5 Contraria tellus, the opposite part of the earth, the southern.

6 Nec habentem quicquam terrenæ fæcis, and containing no portion of earthy matter. Ea, these, i. e. the four elements.

7 Effervescere toto cœlo, to burst forth over the whole sky.

8 Suis animantibus, animals peculiar to itself.

9 Cœleste solum, the firmament of heaven ; formæ Deorum, for Dii.

10 Capacius altæ mentis, more capable of lofty thought.

11 Origo melioris mundi, the creator of a better world.

12 Retinebat semina cognati cœli, still retained the properties of heaven, to which it was related. It was a dogma of the Pythagoreans that the soul of man was a portion of that all-pervading deity who animated the universe.

Quam satus Iāpeto, mixtam fluvialibus undis,
 Finxit in effigiem moderantum cuncta Deorum.
 Pronaque quum spectent¹ animalia cetera terram,
 Os homini sublime dedit, cælumque tueri
 Jussit, et erectos ad sidera tollere vultus. 55
 Sic, modò quæ fuerat rudis et sine imagine, tellus
 Induit ignotas hominum conversa figuras.²

FAB. III.—*The Four Ages.*

AUREA prima sata est ætas, quæ, vindice³ nullo,
 Sponte suâ, sine lege, fidem rectumque colebat.⁴
 Pœna metusque aberant; nec verba minacia fixo
 Ære⁵ legebantur: nec supplex turba timebant
 Judicis ora sui; sed erant sine iudice tuti. 5
 Nondum cæsa suis, peregrinum ut viseret orbem,
 Montibus in liquidas pinus descenderat⁶ undas;
 Nullaque mortales præter sua litora nôrant.
 Nondum præcipites cingebant oppida fossæ;
 Non tuba directi,⁷ non æris cornua flexi, 10
 Non galeæ, non ensis erant; sine militis usu
 Mollia securæ peragebant otia gentes.
 Ipsa quòque immunis rastroque intacta, nec ullis
 Saucia vomeribus, per se dabat⁸ omnia tellus;
 Contentique cibus, nullo cogente, creatis, 15
 Arbuteos fetus,⁹ montanaque fraga legebant,

1 Prona spectent terram, *stooping downwards look upon the earth.*

2 Conversa induit figuras hominum ignotas, *being changed assumed the figures of men, till then unknown.*

3 Nullo vindice, *without any avenger of wrong.* The ablative absolute.

4 Colebat fidem rectumque, *practised honesty and integrity.*

5 Fixo ære, *on plates of brass fixed up.* See Adam's Roman Antiquities, p. 79.

6 Nondum descenderat in liquidas undas, *had not yet descended into the liquid waves, had not yet been launched.* Pinus is here used for a ship, because ships were frequently made of pine. A. R. A. 347.

7 Non tuba directi (*æris*), *no trumpet of straight brass.* A. R. A. 314.

8 Ipsa per se dabat omnia, *produced spontaneously all kinds of fruit.*

9 Arbuteos fetus, *the fruit of the arbute, or strawberry tree.* The ever-green strawberry tree grows wild in Italy, and produces a fruit very much resembling our strawberry, but larger. Fraga, *wild strawberries*, which are often found on wooded hills. Corna, *cornels*, the fruit of the cornel tree, a species of cherry of a beautiful red colour. Mora, *blackberries*, the fruit of the bramble.

Cornaque et in duris hærentia mora rubetis,
 Et quæ deciderant patulâ Jovis arbore¹ glandes.
 Ver erat æternum, placidique tepentibus auris
 Mulcebant Zephyri natos sine semine flores. 20
 Mox etiam fruges tellus inarata ferebat,
 Nec renovatus² ager gravidis canebat aristis.
 Flumina jam lactis, jam flumina nectaris ibant ;
 Flavaque de viridi stillabant ilice mella.

FAB. IV.—*The Four Seasons.*

POSTQUAM, Saturno tenebrosa in Tartara misso,³
 Sub Jove mundus erat ; subiit argentea proles,⁴
 Auro deterior, fulvo pretiosior ære.
 Jupiter antiqui contraxit tempora veris ;
 Perque hiemes æstusque et inæquales autumnos 5
 Et breve ver, spatiis exegit⁵ quatuor annum.
 Tum primùm siccis aër fervoribus ustus
 Canduit, et ventis glacies adstricta pependit.
 Tum primùm subiere domos ; domus antra fuerunt,
 Et densi frutices, et vinctæ cortice virgæ.⁶ 10
 Sæmina tum primùm longis Cerealia sulcis,
 Obruta sunt, pressique jugo gemuere juveni.
 Tertia⁷ post illas successit ahenæ⁸ proles,
 Sævior ingenij et ad horrida promptior arma,
 Nec scelerata tamen. De duro est ultima⁸ ferro. 15

1 Patulâ arbore Jovis, from the spreading tree of Jupiter, i. e. the oak. This clause seems to limit *glands*, in the present passage, to the fruit of the oak, which, in southern countries, is large, and is used as food both in a raw state and roasted. The oak was sacred to Jupiter, the laurel to Apollo, the ash to Mars, the olive to Minerva, the myrtle to Venus, the poplar to Hercules, the vine to Bacchus, and the cypress to Pluto.

2 Et ager non renovatus, and the land without being plowed.

3 Saturno misso in tenebrosa Tartara, on Saturn being sent down to gloomy Tartarus ; being expelled from his kingdom. See Saturnus.

4 Argentea proles subiit, the silver age succeeded ; auro, the golden age ; ære, the brazen age.

5 Exegit annum quatuor spatiis, completed the year with four seasons, or divided the year into four seasons. A. R. A., 265. See Annus.

6 Virgæ vinctæ cortice, twigs fastened together with bark.

7 Tertia post illas (*ætates*), the third in order after these, i. e. after the golden and silver ages.

8 Ultima (*ætates*, or *proles*).

Protinus irrupit venæ¹ peioris in ævum,
 Omne nefas; fugere pudor verumque fidesque;
 In quorum subire² locum fraudesque dolique,
 Insidiæque et vis et amor sceleratus habendi.³
 Vela dabat⁴ ventis, nec adhuc bene noverat illos, 20
 Navita; quæque diu steterant in montibus altis,
 Fluctibus ignotis insultavere carinæ.⁵
 Communemque prius, ceu lumina solis et auras,
 Cautus humum longo signavit⁶ limite mensor.
 Nec tantum segetes alimenta que debita dives 25
 Poscebatur⁷ humus; sed itum est⁸ in viscera terræ,
 Quasque reconciderat Stygiisque admoverat⁹ umbris,
 Effodiuntur opes, irritamenta malorum.
 Jamque nocens ferrum, ferroque nocentius aurum
 Prodierant;¹⁰ prodit bellum, quod pugnat utroque, 30
 Sanguineaque manu crepitantia concutit arma.
 Vivitur¹¹ ex raptō: non hospes ab hospite tutus,
 Non socer a genero; fratrum quodque gratia¹² rara est.
 Imminet¹³ exitio vir conjugis, illa mariti;
 Lurida terribiles miscent aconita novercæ; 35
 Filius ante diem patrios inquirit in annos.¹⁴

1 Irrumpit in ævum peioris venæ, bursts in upon an age of baser metal. Vena, which properly signifies the vein of metal in the mine, is here applied to the age which is characterized by that metal.

2 In locum quorum subire, in room of which succeeded.

3 Sceleratus amor habendi, the wicked desire of amassing wealth, i. e. covetousness.

4 Dabat vela ventis, spread his sails to the wind. A. R. A. 344.

5 Carinæ insultavere, keels (i. e. ships) bounded over. Carinæ properly signifies trees made into keels. A. R. A. 342.

6 Signavit humum longo limite, divided the ground by a long boundary.

7 Poscebatur, was called upon for; debita, due by it.

8 Sed itum est (ab hominibus), but men even penetrated.

9 Admoverat Stygiis umbris, had placed near the Stygian shades, in allusion to the depth of the mines.

10 Prodierant, had come forth, had showed themselves; prodit, arises; utroque, with both, i. e. with bribes of gold and swords of iron.

11 Vivitur (ab hominibus) ex raptō, men live by plunder.

12 Gratia fratrum, the agreement of brothers; brotherly affection.

13 Imminet exitio, watches for the death—illa (imminet exitio).

14 Ante diem inquirit in patrios annos, before the appointed time, prematurely inquires into the years of his father; consults the astrologers to know how many years he is likely to live. A. R. A. 244.

Victa jacet Pietas,¹ et Virgo cæde madentes,
Ultima cœlestum, terras Astrea reliquit.

FAB. V.—*The Giants.*

NEVE² foret terris securior arduus æther ;
Affectâsse³ ferunt regnum cœleste Gigantas,
Altaque congestos struxisse ad sidera montes.
Tum pater omnipotens misso perfregit⁴ Olympum
Fulmine, et excussit subjecto Pelion Ossæ. 5
Obruta mole suâ⁵ quum corpora dira jacerent ;
Perfusam multo natorum sanguine Terram
Incaluisse ferunt, calidumque animâsse⁶ cruorem ;
Et, ne nulla suæ stirpis monumenta manerent,
In faciem vertisse⁷ hominum. Sed et illa propago 10
Contemprix Superûm, sævæque avidissima cædis,
Et violenta fuit : scires e sanguine natos.⁸

FAB. VI.—*Lycaon.*

QUÆ⁹ pater ut summâ vidit Saturnius arce,
Ingemit ; et, facto nondum vulgata recenti,
Fœda Lycaoniæ referens¹⁰ convivia mensæ,
Ingentes animo et dignas Jove concipit iras ;
Conciliumque vocat : tenuit¹¹ mora nulla vocatos. 5

1 Pietas, *natural affection* ; cœlestum, *of the celestial deities.*

2 Neve (*for et ne*) arduus æther foret, *and that the lofty ether might not be.*

3 Ferunt Gigantas affectâsse cœleste regnum, *they say that the Giants attempted to seize the kingdom of heaven. See Gigas.*

4 Fulmine misso perfregit Olympum, *by discharging a thunderbolt dashed Olympus to pieces.*

5 Obruta suâ mole, *buried under the pile of their own raising, i. e. under the mountains which they had piled upon each other.*

6 Animâsse calidum cruorem, *animated the warm gore.*

7 Vertisse in faciem hominum, *changed them into the shape of men ; the human form.*

8 Scires (*eos*) natos (*esse*) e sanguine, *you might have known that they were sprung from blood.*

9 Quæ, *which things, i. e. the wickedness and impiety of the offspring of the giants ; summâ arce, from the highest eminence of heaven, where Jupiter's palace was. See 14.*

10 Referens fœda convivia Lycaoniæ mensæ, *nondum vulgata facto recenti, reflecting upon the abominable entertainment of Lycaon's table, which was not yet generally known, as the crime had been but lately committed.*

11 Tenuit deos vocatos, *detained the gods when summoned.*

Est via sublimis, cœlo manifesta sereno ;
 Lactea nomen habet,¹ candore notabilis ipso.
 Hac² iter est Superis ad magni tecta Tonantis,
 Regalemque domum. Dextrâ lævâque³ Deorum
 Atria nobilium valvis celebrantur⁴ apertis ; 10
 Plebs habitant diversa locis ;⁵ a fronte potentes
 Cœlicolæ clarique suos posuère Penates.⁶
 Hic locus est, quem, si verbis audacia detur,⁷
 Haud timeam magni dixisse Palatia cœli.
 Ergo⁸ ubi marmoreo Superi sedère recessu,⁹ 15
 Celsior ipse loco sceptroque innixus eburno,
 Terrificam capitis concussit terque quaterque
 Cæsariem, cum quâ terram, mare, sidera, movit.
 Talibus inde modis ora indignantia solvit :¹⁰
 Non ego pro mundi regno magis anxius illâ 20
 Tempestate fui, quâ centum quisque parabat
 Injicere anguipedum¹¹ captivo brachia cœlo :
 Nam, quanquam ferus hostis erat, tamen illud ab uno
 Corpore et ex unâ pendebat origine bellum.
 Nunc mihi, quâ totum Nereus circumsonat orbem, 25

1 Habet nomen lactea (*via*), has the name of the milky way, or galaxy. The construction here is peculiar. The strict syntax would have required *lacteæ*, under the government of *nomen*, or *lacteam*, to agree with it. *Lactea* is probably an instance of the nominative absolute. See *Lactea*.

2 Hac (*viâ*) est iter superis, along this is the way for the gods.

3 Dextrâ lævâque (*parte*), on the right and left of the milky way.

4 Atria nobilium deorum celebrantur, the halls of the powerful gods are thronged. The Romans, in allusion to the division of the senators, divided their gods into two classes, the *Dii Majorum Gentium*, who are here called *nobiles*, and the *Dii Minorum Gentium*, who are designated *plebs*, the inferior deities, A. R. A. 221 and 230. The words *nobiles* and *plebs* refer to the division of the Roman citizens into *patricians* and *plebeians*, A. R. A. 1. In *atria celebrantur* there is an allusion to the halls in which the Roman nobility received the morning visits of their friends and dependents, A. R. A. 94.

5 Diversa locis, See 1, 2, 9. A fronte, in front of the royal palace.

6 Posuère suos penates, have fixed their abodes. *Penates*, which properly denotes the household gods, is here used to signify a house. A. R. A. 230.

7 Si audacia detur verbis, if boldness may be allowed to my words. The poet here offers a delicate compliment to Augustus, whose residence was on the *Palatine hill*, and thence called *Palatium*.

8 Ergo, therefore ; resuming the narrative from the fifth line.

9 Marmoreo recessu, in the marble council-room.

10 Solvit indignantia ora talibus modis, opened his angry lips in such strains as the following.

11 Anguipedum (*gigantum*), of the snake-footed giants. See *Gigas*. Injicere brachia captivo cœlo, to lay his hundred hands on captive heaven.

Perdendum est mortale genus.¹ Per flumina juro
 Infera, sub terras Stygio labentia luco,
 Cuncta priùs tentata :² sed immedicabile vulnus
 Ense³ recidendum est, ne pars sincera trahatur.
 Sunt mihi Semidei, sunt rustica numina, Nymphæ 30
 Fauniquè Satyrique et monticolæ Silvani :
 Quos quoniam cœli nondum dignamur honore,
 Quas dedimus, certè terras habitare sinamus.
 An satis, o Superi, tutos fore creditis illos,
 Quum mihi, qui fulmen, qui vos habeoque regoque, 35
 Struxerit insidias notus feritate Lycaon ?⁴
 Confremuère omnes, studiisque ardentibus ausum
 Talia deprecant.⁵ Sic, quum manus impia⁶ sævit
 Sanguine Cæsareo Romanum exstinguere⁷ nomen,
 Attonitum tantæ subito terrore ruinæ 40
 Hamanum genus est, totusque perhorruit orbis.
 Nec tibi grata minùs pietas,⁸ Auguste, tuorum,
 Quàm fuit illa Jovi. Qui postquam voce manūque
 Murmura compressit ; tenuère silentia cuncti.
 Substitit ut clamor, pressus gravitate regentis ;⁹ 45
 Jupiter hoc iterum sermone silentia rumpit :
 Ille quidem pœnas, curam hanc dimittite, solvit ;
 Quod tamen admissum,¹⁰ quæ sit vindicta, docebo.

1 Mortale genus perdendum est mihi, *the human race must be destroyed by me.*

2 Cuncta prius tentata (*esse mihi*), *that every other remedy has already been tried by me.*

3 Recidendum est ense, *must be cut out with the surgeon's knife* ; ne (*for ut non*) sincera pars trahatur, *that the sound part be not affected.*

4 *The order is*, Quum Lycaon notus feritate struxerit insidias mihi (*has laid a plot for me*), qui (*habeoque regoque*) fulmen, qui habeoque regoque vos.

5 Ardentibusque studiis deprecant ausum talia, *and with burning zeal demand for punishment the man who dared to commit such wickedness.*

6 Impia manus, *a wicked band*, i. e. the conspirators under Brutus and Cassius.

7 Sævit exstinguere Romanum nomen Cæsareo sanguine, *furiously strove to extinguish the Roman empire by the assassination of Cæsar.* The poet, to flatter Augustus, here compares Julius Cæsar with Jupiter, and the Roman empire with the unlimited dominions of the gods.

8 Pietas tuorum, *the loyalty of your subjects* ; quàm illa, *than that—the indignation of the gods at the conduct of Lycaon.* See 37.

9 Pressus gravitate regentis, *checked by the authority of the sovereign.*

10 Quod admissum (*sit*), *what his crime was.*

Contigerat nostras infamia¹ temporis aures ;
 Quam cupiens falsam, summo delabor Olympo, 50
 Et deus humanâ lustrò sub imagine terras.
 Longa mora² est, quantum noxæ sit ubique repertum,
 Enumerare: minor fuit ipsa infamia vero.
 Mænala transieram, latebris horrenda ferarum,
 Et cum Cyllene gelidi pineta Lyçæi; 55
 Arcados hinc sedes et inhospita tecta tyranni
 Ingredior, traherent quum sera crepuscula noctem.
 Signa dedi³ venisse Deum; vulgusque precari
 Cœperat. Irridet primò pia vota Lycaon,
 Mox ait, Experiar, Deus hic, discrimine aperto,⁴ 60
 An sit mortalis; nec erit dubitabile verum.
 Nocte gravem⁵ somno necopinâ perdere morte
 Me parat: hæc illi placet experientia veri.
 Nec contentus eo, missi de gente Molossâ
 Obsidis unius jugulum mucrone resolvit;⁶ 65
 Atque ita⁷ semineces partim ferventibus artus
 Mollit aquis, partim subjecto torruit igni.
 Quos simul imposuit mensis; ego vindice flammâ
 In domino dignos everti tecta Penates.⁸
 Territus ille fugit, nactusque silentia ruris 70
 Exululat, frustra que loqui conatur: ab ipso
 Colligit os rabiem,⁹ solitæque cupidine cædis
 Vertitur in pecudes;¹⁰ et nunc quòque sanguine gaudet.
 In villos abeunt vestes, in crura lacerti;

1 Infamia temporis, a report of the wickedness of the time; cupiens quam (esse) falsam, and wishing to find it false.

2 Longa mora est enumerare, it would be tedious to relate.

3 Dedi signa Deum venisse, I gave proofs that a God had arrived; by his gait, size, and splendour. See 3, 7, 99.

4 Experiar aperto discrimine (num) hic sit Deus an mortalis, I will try by a clear test whether this be a God or a mortal.

5 Gravem somno, overpowered by sleep; necopinâ, unexpected.

6 Resolvit mucrone jugulum, laid open, or cut with a sword the neck.

7 Atque ita, and having done so; igni subjecto, with fire put under it.

8 Everti tecta in Penates dignos domino, I overturned the house upon the household gods, worthy of their master, i. e. equally wicked. A. R. A. 230.

9 Os colligit rabiem ab ipso, his mouth acquires fury from himself, i. e. from his natural disposition, and not from any external cause.

10 Vertitur in pecudes, he falls upon sheep; abeunt, are changed.

Fit lupus, et veteris servat vestigia formæ : 75
 Canities eadem est, eadem violentia vultu,
 Idem oculi lucent,¹ eadem feritatis imago.
 Occidit una domus ;² sed non domus una perire
 Digna fuit : quæ terra patet, fera regnat Erinnyis ;
 In facinus jurâsse³ putes : dent ociùs omnes 80
 Quas meruère pati, sic stat sententia,⁴ pœnas.

FAB. VII.—*The Deluge.*

Dicta Jovis pars⁵ voce probant stimulosque furenti
 Adjiciunt ; alii partes assensibus implent.
 Est tamen humani generis jactura dolori
 Omnibus ; et, quæ sit terræ mortalibus orbæ
 Forma futura, rogant ; quis sit laturus⁶ in aras 5
 Thura ? ferisne paret populandas tradere terras ?
 Talia quærentes, sibi enim fore cetera curæ,⁷
 Rex Superùm trepidare vetat, sobolemque priori
 Dissimilem populo promittit origine mirâ.
 Jamque erat in totas sparsurus fulmina terras ; 10
 Sed timuit, ne fortè sacer tot ab ignibus æther
 Conciperet flammam,⁸ longusque ardesceret axis.⁹
 Esse quòque in fatis¹⁰ reminiscitur, affore tempus,
 Quo mare, quo tellus, correptaque regia cœli

1 Idem oculi lucent, *the same eyes glare ; his eyes glare as before.*

2 Una domus, *one house, i. e. that of Lycaon ; non una, not one merely.*

3 (*Homines*) jurâsse in facinus, *that men had sworn to commit crimes.*

4 Sic sententia stat (*mihî*), *thus my resolution has been fixed.*

5 Pars—alii, *for pars—pars, or alii—alii, some—others ; implent partes assensibus, complete the number (the party) by their assent ; signify their assent by a nod.* Allusion is here made to the different modes of expressing assent in the Roman senate. A. R. A. 12.

6 Quis laturus sit thura, *who would offer frankincense.* Frankincense was not used in sacrifices in the earliest ages ; but Ovid here, as in many other passages, describes the practices as they existed in his own time.

7 (*Dicit*) enim cetera fore curæ sibi, *for he tells them that the rest would be a matter of care to himself.*

8 Conciperet flammam, *should catch the flames ; be set on fire.*

9 Longus axis, *the ra heaven.* The ancients believed that an axis passed from the one pole of heaven to the other, through the centre of the earth, on which the whole frame of the universe revolved. *Axis* is frequently used by the poets to signify the whole heavens. A. R. A. 420.

10 Esse in fatis, *that it was in the decrees of fate.* A. R. A. 220.

Ardeat, et mundi moles operosa laboret.	15
Tela reponuntur manibus fabricata Cyclopum :	
Pœna placet diversa, genus mortale sub undis	
Perdere, et ex omni nimbos dimittere cœlo.	
Protinus Æoliis Aquilonem claudit in antris,	
Et quæcunque fugant inductas ² flamina nubes ;	20
Emittitque Notum. Madidis Notus evolat alis,	
Terribilem piceâ tectus caligine ³ vultum :	
Barba gravis nimbis ; canis fluit unda capillis ;	
Fronte, sedent nebulae ; rorant pennæque sinusque.	
Utque manu latâ pendentia nubila pressit,	25
Fit fragor ; hinc densi funduntur ab æthere nimbi.	
Nuntia Junonis varios induta ⁴ colores,	
Concipit Iris aquas, alimenta que nubibus affert.	
Sternuntur segetes, et deplorata coloni	
Vota jacent, ⁵ longique labor perit irritus anni.	30
Nec cœlo contenta suo est Jovis ira ; sed illum	
Cæruleus frater ⁶ juvat auxiliariis undis.	
Convocat hic Amnes : qui postquam tecta tyranni	
Intravêre sui, Non est hortamine longo	
Nunc, ait, utendum ; ⁷ vires effundite vestras,	35
Sic opus est ; aperite domos, ac, mole remotâ, ⁸	
Fluminibus vestris totas immittite ⁹ habenas.	
Jusserat : hi redeunt, ac fontibus ora relaxant,	

1 Operosa moles mundi laboret, *the ingeniously-wrought fabric of the universe should be in danger of perishing.*

2 Inductas (terris), *when brought over the earth.* See 2, 1, 307.

3 Tectus (secundum) *terribilem vultum piceâ caligine, having his dreadful countenance covered with pitchy darkness.* The accusative is frequently joined to passive verbs for the purpose of defining more exactly the part to which the verb relates. This construction is usually explained by supplying the preposition *secundum* (*as to*) ; and occurs very often in Ovid.

4 Induta varios colores, *clad in her various colours.* Some of the verbs of clothing, as *induo, accingo*, take, in the passive voice, an accusative of the thing put on. See Latin Rud., Rule 33.

5 Vota coloni jacent deplorata, *the hopes of the husbandman lie desperate, i. e. the crops.*

6 Cæruleus frater, *his sea-green brother, i. e. Neptune.*

7 Non utendum est (mihî) longo hortamine, *I must not employ a long exhortation.*

8 Mole remotâ, *removing every obstacle ; drawing up the flood-gates.*

9 Immittite totas habenas vestris fluminibus, *give the reins entirely to your streams.* The metaphor in this line, and in 39, is taken from the reins of horses, which are slackened to give them full speed.

Et defrenato volvuntur in æquora cursu.

Ipse tridente suo terram percussit ; at illa 40

Intremuit, motuque sinus patefecit¹ aquarum.

Exspatiata ruunt per apertos flumina campos,
Cumque satis arbusta simul pecudesque virosque

Tectaque, cumque suis rapiunt penetralia² sacris.

Si qua domus mansit potuitque resistere tanto 45

Indejecta malo ; culmen tamen altior hujus

Unda tegit,³ pressæque labant sub gurgite turres.

Jamque mare et tellus nullum discrimen habebant :

Omnia pontus erant ; deerant quòque litora ponto.

Occupat hic collem ; cymbâ sedet alter aduncâ, 50

Et ducit remos illic, ubi nuper arârat.

Ille supra segetes aut mersæ culmina villæ

Navigat ; hic summâ piscem deprendit in ulmo.⁴

Figitur in viridi, si fors tulit,⁵ anchora prato ;

Aut subjecta terunt curvæ vineta carinæ. 55

Et, modò quâ graciles gramen carpsère capellæ,

Nunc ibi deformes ponunt sua corpora phocæ.

Mirantur sub aquâ lucos urbesque domosque

Nerëides ; silvasque tenent delphines, et altis

Incursant ramis, agitataque robora pulsant.⁶ 60

Nat lupus inter oves ; fulvos vehit unda leones ;

Unda vehit tigres ; nec vires fulminis⁷ apro,

Crura nec ablato prosunt velocia cervo.

Quæsitisque diu terris, ubi sidere detur,

In mare lassatis volucris vaga decidit alis. 65

1 Patefecit sinus aquarum, *laid open the subterraneous reservoirs of water ; her secret repositories of water.*

2 Penetralia cum suis sacris, *sanctuaries with their sacred deposits ; i. e. with the Penates, or household Gods.* A. R. A. 230.

3 Unda altior tegit culmen hujus, *the water rising higher than it, covers the top of it ; turres, palaces, lofty buildings.* The towers, or spires of the moderns, were unknown to the ancients.

4 In summâ ulmo, *on the top of an elm-tree.*

5 Si fors tulit, *if chance directed it so.*

6 Pulsant agitata, *for pulsant et agitant, strike against and move ;* indicating the force with which the trees were struck by the dolphins.

7 Nec vires fulminis (prosunt) apro, *nor does his strength of thunder (his destructive strength) avail the boar.* The metaphor is taken from the irresistible force of the thunderbolt ; ablato, *carried away by the current.*

Obruerat tumulos immensa licentia ponti,¹
 Pulsabantque novi montana cacumina fluctus.
 Maxima pars undâ rapitur; quibus unda pepercit,
 Illos longa domant inopi jejunia victu.²

FAB. VIII.—*Deucalion and Pyrrha.*

SEPARAT Aonios Cætæis Phocis ab arvis,
 Terra ferax,³ dum terra fuit; sed tempore in illo
 Pars maris et latus subitarum campus aquarum.
 Mons ibi verticibus petit arduus astra duobus,
 Nomine Parnassus, superatque cacumine nubes. 5
 Hic ubi Deucalion, nam cetera texerat æquor,
 Cum consorte⁴ tori parvâ rate vectus adhæsit;
 Corycidas nymphas et numina montis adorant,⁵
 Fatidicamque Themin, quæ tunc oracla tenebat.
 Non illo⁶ melior quisquam nec amantior æqui 10
 Vir fuit, aut illâ metuentior ulla Deorum.
 Jupiter ut liquidis stagnare⁷ paludibus orbem,
 Et superesse videt de tot modò millibus unum,
 Et superesse videt de tot modò millibus unam,
 Innocuos ambos, cultores numinis ambos; 15
 Nubila disjecit; nimisque Aquilone remotis,
 Et cælo terras ostendit et æthera terris.
 Nec maris ira manet, positoque tricuspide⁸ tælo
 Mulcet aquas rector pelagi; supraque profundum
 Exstantem, atque humeros innato murice tectum,⁹ 20

1 Immensa licentia ponti, *the boundless fury of the sea.*

2 Domant inopi victu, *kills from want of food.*

3 Phocis, ferax terra, dum fuit terra, *a fertile land while it was land.*

4 Cum consorte tori, *with the partner of his bed*, i. e. *his wife Pyrrha.*

5 Adorant is here put in the plural, though depending upon the same nominative as *adhæsit*. Similar changes of construction are by no means unusual with the Latin poets, and particularly with Ovid, who often construes two nouns connected by *cum* in the same way as a plural noun.

6 Illo, *than he*, i. e. *Deucalion*—illâ, *than she*, i. e. *Pyrrha.*

7 Ut Jupiter videt orbem stagnare liquidis paludibus, *when Jupiter sees that the world is covered with pools of water*; unum (*hominem*)—unam (*feminam*.)

8 Tricuspide tælo posito, *laying aside his three-pronged weapon, his trident.* A. R. A. 223.

9 Vocatque cæruleum Tritona exstantem supra profundum (*who stands out above the water*), atque tectum (*secundum*) humeros murice innato,

Cæruleum Tritona vocat, conchæque sonaci
 Inspirare jubet, fluctusque et flumina signo
 Jam revocare dato. Cava buccina sumitur illi,
 Tortilis, in latum quæ turbine crescit¹ ab imo ;
 Buccina, quæ medio concepit ut aëra ponto, 25
 Litora voce replet sub utroque jacentia Phœbo.
 Tum quoque, ut ora Dei madidâ rorantia barbâ
 Contigit, et cecinit jussos inflata receptus,
 Omnibus audita est telluris et æquoris undis ;
 Et quibus est undis audita, coërcuit² omnes. 30
 Jam mare litus habet ; plenos capit alveus amnes ;
 Flumina subsidunt ; colles exire videntur ;
 Surgit humus ; crescunt loca decrescentibus undis ;
 Postque diem³ longam nudata cacumina silvæ
 Ostendunt limumque tenent in fronde relictum. 35
 Redditus orbis erat. Quem postquam vidit inanem,
 Et desolatas agere alta silentia terras ;
 Deucalion lacrimis ita Pyrrham affatur obortis :
 O soror,⁴ o conjux, o femina sola superstes,
 Quam commune mihi genus et patruelis origo,⁵ 40
 Deinde torus junxit, nunc ipsa pericula jungunt ;
 Terrarum, quascunque vident occasus et ortus,
 Nos duo turba⁶ sumus : possedit cetera pontus.
 Hæc quòque adhuc vitæ non est fiducia nostræ
 Certa satis : terrent etiamnunc nubila mentem. 45
 Quid tibi, si sine me fatis erepta fuisses,

with shell-fish growing on them. Murex, which is properly the fish from the juice of which the purple dye was obtained, is here used for any shell-fish. The murex was found chiefly on the coast of Phœnicia, the north of Africa, and off the Tænarian promontory in the Peloponnesus. The purple most valued resembled the colour of clotted blood. A. R. A. 365.

1 Quæ crescit in latum ab imo turbine, *which increases in width from a small circular end ; voce, with its sound.*

2 Coërcuit omnes (*undas*) quibus undis audita est, *checked all the waters by which it was heard.*

3 Longam diem, *a long time. Dies, when it refers to a specified time, is generally masculine ; when it implies the duration of time, it is frequently feminine. Nupta, free from water.*

4 Soror is here used as a term of endearment ; for Pyrrha was his *cousin* and not his *sister* ; or it may be used for *soror patruelis*, a cousin. See 13, 1, 31.

5 Patruelis origo, *our descent from brothers. See Deucalion and Pyrrha.*

6 Nos duo sumus turba, *we two are the whole population.*

Nunc animi,¹ miseranda, foret? quo sola timorem
 Ferre modo posses? quo consolante² doleres?
 Namque ego, crede mihi, si te quòque pontus haberet,
 Te sequerer, conjux, et me quòque pontus haberet. 50
 O utinam possem populos reparare paternis³
 Artibus, atque animas formatæ infundere terræ!
 Nunc genus in nobis restat mortale duobus,
 Sic visum Superis,⁴ hominumque exempla manemus.
 Dixerat, et flebant. Placuit cœleste precari 55
 Numen, et auxilium per sacras quærere sortes.⁵
 Nulla mora est; adeunt pariter Cephisidas undas,
 Ut nondum liquidas, sic jam vada nota secantes.
 Inde ubi libatos irroravêre⁶ liquores
 Vestibus et capiti; flectunt vestigia sanctæ 60
 Ad delubra Deæ, quorum fastigia⁷ turpi
 Pallebant musco, stabantque sine ignibus aræ.
 Ut templi tetigêre gradus, procumbit uterque
 Pronus humi, gelidoque pavens dedit oscula saxo.
 Atque ita, Si precibus, dixerunt, numina justis 65
 Victa⁸ remollescunt, si flectitur ira Deorum;
 Dic, Themî, quâ generis damnum reparabile nostri
 Arte sit, et mersis fer opem, mitissima, rebus.
 Mota Dea est, sortemque dedit: Discedite templo,

1 Quid animi nunc foret tibi, *what feelings would you now have had?*
What would have now been your feelings? Fatis, *from the fatal deluge.*

2 Quo consolante doleres *for quis consolaretur te dolentem, who would have consoled you in your grief?*

3 Paternis artibus, *by my father's arts.* See Prometheus.

4 Sic visum (est) Superis, *so it has seemed good to the gods; exempla, patterns, copies.*

5 Per sacras sortes, *by means of the sacred oracle.* Oracles had, amongst other means of divination, also *sortes* (*dice, tallies*), which were given to those who came for advice, and on which the answer was written. Hence *sors* is used to signify the *oracle* itself, and also any *verbal reply*, or *response* of an oracle, as in 69. A. R. A. 243. Ut—sic, *though—yet.*

6 Irroavêre vestibus et capiti, *had sprinkled upon their clothes and head; libatos inde, taken from it.* It was customary for the ancients to sprinkle themselves with water taken from a fountain or a running stream, before offering sacrifice or entering the temples of their gods. A. R. A. 260.

7 Fastigium properly signifies the *projecting point*, or *gable-end*, of a temple or palace, which was at first used for the conveyance of rain-water, and was afterwards adorned with various devices—it also signifies the *roof*.

8 Victa justis precibus, *moved by the prayers of the just.*

Et velate caput, cinctasque resolvite vestes,¹ 70
 Ossaque post tergum magnæ jactate parentis.
 Obstupuère diu ; rumpitque silentia voce
 Pyrrha prior, jussisque Deæ parere recusat ;
 Detque sibi veniam, pavido rogat ore, pavetque
 Lædere² jactatis maternas ossibus umbras. 75
 Interea repetunt cæcis obscura³ latebris
 Verba datæ sortis secum, inter seque volutant.
 Inde Promethides placidis Epimethida dictis
 Mulcet et, Aut fallax, ait, est solertia nobis,
 Aut pia sunt nullumque nefas oracula suadent. 80
 Magna parens Terra est ; lapides in corpore terræ
 Ossa reor dici ; jacere hos post terga jubemur.
 Conjugis augurio⁴ quanquam Titania mota est,
 Spes tamen in dubio est ; adeò cœlestibus ambo
 Diffidunt monitis : sed quid tentare nocebit ? 85
 Discedunt, velantque caput tunicasque recingunt,
 Et jussos lapides sua post vestigia mittunt.
 Saxa, quis hoc credat, nisi sit pro teste vetustas ?
 Ponere duritiem cœpère suumque rigorem,
 Mollirique morâ,⁵ mollitaque ducere formam. 90
 Mox, ubi crevêrunt, naturaque mitior illis
 Contigit, ut quædam sic non manifesta videri
 Forma⁶ potest hominis, sed, uti de marmore cœpto,
 Non exacta satis rudibusque simillima signis.
 Quæ tamen ex illis aliquo pars humida succo, 95
 Et terrena fuit, versa est in corporis usum ;
 Quod solidum est flectique nequit, mutatur in ossa ;

1 Resolvite cinctas vestes, *loosen the clothes which are girt about you.* A. R. A. 258.

2 Lædere maternas umbras jactatis ossibus, *to offend the shade of her mother by throwing about her bones.* To desecrate the ashes or bones of their ancestors was considered by the Romans a heinous crime. See Manes.

3 Obscura cæcis latebris, *hard to be understood from their dark ambiguities.*

4 Augurio, *interpretation, or conjecture.* A. R. A. 240.

5 Morâ, *by time.* See 1, 8, 6 ; ducere formam, *to assume a new shape.*

6 The order is, *Ut quædam forma hominis potest videri, sic non manifesta, sed uti (forma) de marmore cœpto non satis exacta, simillimaque rudibus signis.* *Rudia signa* were *statues* in a rough state, which had been blocked out, but had not received the finishing touch of the sculptor.

Quod modò veña fuit, sub eodem nomine mansit.
 Inque brevi spatio, Superorum numine, saxa
 Missa viri manibus faciem traxêre¹ virilem ; 100
 Et de femineo reparata est femina jactu.
 Inde genus durum sumus experiensque² laborum,
 Et documenta damus, quâ simus origine nati.

FAB. IX.—*Python*.

CETERA diversis tellus animalia formis
 Sponte suâ³ peperit, postquam vetus humor ab igne
 Percaluit Solis, cœnumque udæque paludes
 Intumuêre æstu, fecundaque semina rerum
 Vivaci nutrita solo,⁴ ceu matris in alvo 5
 Crevêrunt, faciemque aliquam cepêre morando.
 Sic ubi deseruit madidos septemfluvius agros
 Nilus, et antiquo sua flumina reddidit alveo,
 Ætherioque recens exarsit⁵ sidere limus ;
 Plurima cultores versis animalia glebis 10
 Inveniunt, et in his quædam modò cœpta, sub ipsum
 Nascendi spatium ;⁶ quædam imperfecta suisque
 Trunca vident numeris ; et eodem in corpore sæpe
 Altera pars vivit, rudis est pars altera tellus.
 Quippe ubi temperiem sumsêre humorque calorque, 15
 Concipiunt, et ab his oriuntur cuncta duobus :⁷
 Quumque sit ignis aquæ pugna ; vapor humidus omnes
 Res creat, et discors concordia⁸ fetibus apta est.

1 Traxêre virilem faciem, *assumed the shape of men*.

2 Experiens laborum, *capable of enduring toils*.

3 Suâ sponte, *spontaneously*, i. e. without the intervention of divine or human agency. Ovid has here adopted an Egyptian tradition prevalent among the early Greeks, according to which the earth was said to have produced spontaneously animals of every sort from the mud and stagnant waters left on its surface after the deluge. In proof of the earth having once possessed this productive power, the Egyptians adduced the myriads of insects which are generated by the heat of the sun in the refuse left by the Nile after the annual inundation.

4 Vivaci solo, *the enlivening, or life-giving soil*.

5 Exarsit ætherio sole, *has been warmed by the ætherial sun*.

6 Sub ipsum spatium nascendi, *about the very time of their birth, or first formation* ; trunca suis numeris, *destitute of some of their parts*.

7 Ab his duobus, *from these two elements*, i. e. moisture and heat.

8 Discors concordia est apta fetibus, *the discordant harmony is well*

Ergo ubi diluvio tellus lutulenta recenti
 Solibus ætheriis almoque recanduit æstu ; 20
 Edidit innumeras species, partimque figuras
 Retulit antiquas, partim nova monstra creavit.
 Illa¹ quidem nollet, sed te quòque, maxime Python,
 Tum genuit, populisque novis, incognite serpens,
 Terror eras : tantum² spatii de monte tenebas. 25
 Hunc Deus arcitenens,³ et nunquam talibus armis
 Antè nisi in damis capreisque fugacibus usus,
 Mille gravem telis, exhaustâ pæne pharetrâ,
 Perdidit effuso per vulnera nigra veneno.
 Neve operis famam posset delere vetustas,⁴ 30
 Instituit sacros celebri certamine ludos,
 Pythia de domiti serpentis nomine dictos.
 His juvenum quicumque manu pedibusve rotâve⁵
 Vicerat, æsculeæ capiebat frondis honorem :⁶
 Nondum laurus erat, longoque decentia crine 35
 Tempora cingebat de quâlibet arbore Phœbus.

FAB. X.—*Daphne*.

PRIMUS amor Phœbi Daphne Peneïa, quem non
 Fors ignara dedit, sed sæva Cupidinis ira.
 Delius hunc nuper victâ serpente superbus⁷
 Viderat adducto flectentem⁸ cornua nervo,

adapted for procreation. Reference is here made to those principles of things which, though ever in direct opposition to each other, yet unite in preserving the great scheme of the universe, as *fire and water, &c.*

1 Illa, i. e. *Tellus*,—nollet (*genuisse*), *would have refused*. The production of Python is here represented as the natural consequence of the heat of the sun acting upon the refuse left by the deluge, and as involuntary on the part of *Tellus*.

2 Tantum spatii de monte tenebas, *so large a portion of the mountain (Parnassus) did you occupy.* De monte are used for *montis*.

3 Deus arcitenens, *the god who bears the bow*, i. e. *Apollo*. A. R. A. 227.

4 Neve (*for ut non*) vetustas posset delere famam operis, *and that time might not efface the fame of the deed.* See Python.

5 Manu pedibusve rotâve, *in boxing, or in running, or in the chariot race.* A. R. A. 276 and 277.

6 Capiebat honorem æsculeæ frondis, *received as a reward a crown of oaken leaves.* A. R. A. 322.

7 Superbus victâ serpente, *elated with his victory over the serpent.*

8 Flectentem cornua adducto nervo, *bending his bow by drawing the string towards him.*

Quidque tibi, ¹ lascive puer, cum fortibus armis ?	5
Dixerat : ista decent humeros gestamina nostros,	
Qui ² dare certa feræ, dare vulnera possumus hosti,	
Qui modò pestifero tot jugera ventre prementem ³	
Stravimus innumeris tumidum Pythona sagittis.	
Tu face nescio ⁴ quos esto contentus amores	10
Irritare tuâ, nec laudes assere ⁵ nostras.	
Filius huic Veneris : Figat tuus omnia, Phœbe,	
Te meus arcus, ait : quantoque ⁶ animalia cedunt	
Cuncta tibi, tanto minor est tua gloria nostrâ.	
Dixit : et eliso percussis ⁷ aëre pennis	15
Impiger umbrosâ Parnassi constitit arce ;	
Eque sagittiferâ promisit duo tela pharetrâ	
Diversorum operum ; ⁸ fugat hoc, facit illud amorem.	
Quod facit, auratum ⁹ est, et cuspidè fulget acutâ ;	
Quod fugat, obtusum est, et habet sub arundine ¹⁰	
plûmbum.	20
Hoc Deus in nymphâ Peneïde fixit ; at illo	
Læsit ¹¹ Apollineas trajecta per ossa medullas.	
Protinus alter ¹² amat ; fugit altera nomen amantis,	
Silvarum latebris captivarumque ferarum	
Exuviis gaudens innuptæque æmula Phœbes.	25

1 Quid (est) tibi cum fortibus armis, *what have you to do with brave arms ?* ista gestamina, *these arms.*

2 Qui, in this and the following line, has as its antecedent the personal pronoun *nos*, implied in *nostros*.

3 Prementem tot jugera, *which covered so many acres.* A. R. A. 436.

4 Nescio quos amores, *I know not what kind of love, some sort of love, I know not what, implying contempt.*

5 Nec assere nostras laudes, *and claim not the praises due to me.* Assero, in the forensic sense, signifies *to establish a claim* to any thing before a judge. A. R. A. 189.

6 Quanto—tanto, *as much as—so much.*

7 Aëre eliso percussis pennis, *cleaving the air by the movement of his wings.*

8 Diversorum operum, *of different properties, producing opposite effects.*

9 The order is, (*Telum*) quod facit (*amorem*) est auratum—(*telum*) quod fugat (*amorem*) est obtusum.

10 Habet plumbum sub arundine, *has lead below, or at the end of the shaft, i. e. is tipped with lead.*

11 Læsit Apollineas medullas per trajecta ossa, *for trajectit ossa et læsit, he pierced the bones of Apollo, and wounded his very marrow.*

12 Alter, *the one, i. e. Apollo ; altera, the other, i. e. Daphne.* Alter signifies the one of two, and is thus distinguished from *alius*, which signifies one of many.

Vitta coërcebat positos sine lege capillos.
 Multi illam petière : illa aversata¹ petentes,
 Impatiens expersque viri, nemorum avia lustrat,
 Nec quid Hymen, quid Amor, quid sint connubia, curat.
 Sæpe pater dixit : Generum mihi, filia, debes ; 30
 Sæpe pater dixit : Debes mihi, nata, nepotes.
 Illa, velut crimen tædas exosa² jugales,
 Pulchra verecundo suffunditur ora rubore,
 Inque patris blandis hærens cervice lacertis
 Da mihi perpetuâ, genitor carissime, dixit, 35
 Virginitate frui ; dedit hoc pater ante Dianæ.
 Ille quidem obsequitur ; sed te decor iste, quod optas,
 Esse vetat, votoque tuo tua forma repugnat.
 Phœbus amat, visæque cupit connubia Daphnes ;
 Quæque cupit, sperat ; suaque illum oracula fallunt. 40
 Utque leves stipulæ demptis adolentur aristis,³
 Ut facibus scpes ardent, quas fortè viator
 Vel nimis admovit, vel jam sub luce reliquit ;⁴
 Sic Deus in flammæ abiit ; sic pectore toto
 Uritur, et sterilem sperando nutrit amorem. 45
 Spectat inornatos collo pendere capillos,
 Et, Quid, si comantur,⁵ ait. Videt igne micantes
 Sideribus similes oculos : videt oscula, quæ non
 Est vidisse satis ; laudat digitosque manusque

1 Aversata petentes, *hating her suitors* ; impatiens expersque, *unable to endure and without experience of* ; avia nemorum, *the solitary parts of the woods*. Nemus denotes generally any *wood or forest*, and lucus, the *grove or thicket* closely surrounded by trees, in which the temple or altar of some deity was situated.

2 Exosajugales tædas, *hating the marriage torches*, i. e. marriage. Marriages among the Romans were celebrated by night, and the processions were preceded by torches. Hence *tæda* is used to signify marriage. A. R. A. 404.

3 Aristis demptis, *after the ears have been taken off*. There is here an allusion to the ancient mode of reaping, in which the ear, with only a small part of the stalk, was stripped off, the rest of the straw being allowed to remain on the ground, and afterwards burnt to manure the land and destroy the weeds. A. R. A. 463 and 469.

4 Reliquit sub luce, *left unextinguished at day-break*. The simile is borrowed from a practice which existed in ancient times, of people who travelled by night carrying torches with them, which were sometimes thrown into a hedge at daybreak, or carelessly left unextinguished, and frequently caused alarming conflagrations.

5 Quid (*sint*) si comantur, *what would they be if they were combed ?*

Brachiaque¹ et nudos mediâ plus parte lacertos. 50
 Si qua latent, meliora putat. Fugit ocior aurâ
 Illa levi, neque ad hæc revocantis verba resistit :
 Nympha, precor, Peneï, mane : non insequor hostis :
 Nympha, mane. Sic agna lupum, sic cerva leonem,
 Sic aquilam pennâ fugiunt trepidante columbæ, 55
 Hostes quæque² suos ; amor est mihi causa sequendi.
 Me miserum ! ne prona cadas,³ indignave lædi
 Crura secent sentes, et sim tibi causa doloris.
 Aspera, quâ properas, loca sunt ; moderatiùs, oro,
 Curre fugamque inhibe ; moderatiùs insequar ipse. 60
 Cui placeas, inquire tamen : non incola montis,
 Non ego sum pastor ; non hìc armenta gregesve
 Horridus⁴ observo. Nescis, temeraria, nescis
 Quem fugias, ideoque fugis. Mihi Delphica tellus
 Et Claros et Tenedos Pataræaque regia servit. 65
 Jupiter est genitor : per me, quod eritque fuitque
 Estque, patet ;⁵ per me concordant carmina nervis.
 Certa quidem nostra est, nostrâ tamen una sagitta
 Certior, in vacuo⁶ quæ vulnera pectore fecit.
 Inventum medicina meum est, Opiferque per orbem 70
 Dicor, et herbarum subjecta potentia⁷ nobis.
 Hei mihi, quod nullis amor est medicabilis herbis,
 Nec prosunt domino, quæ prosunt omnibus, artes !

1 *Brachium* signifies the arm from the wrist to the elbow, and *lacertus*, from the elbow to the shoulder. The different parts of the arm are here mentioned in order, from the fingers to the shoulder. The attendants of Diana are always represented with their arms and shoulders uncovered.

2 *Quæque* (*fugit*) suos hostes, *each creature flies from its own enemies.*

3 (*Timeo*) ne cadas prona, *I am afraid that you fall on your face.*

4 Non horridus observo, *I do not here, in mean attire, watch.* *Armentum*, when distinguished from *grex*, signifies a herd of large cattle, as oxen, camels, &c. ; and *grex*, a flock of small cattle, as sheep, goats, &c.

5 *Quod eritque fuitque estque, patet*, *the future, the past, and the present, are made known ; carmina concordant nervis, songs harmonize with the strings of the lyre, are set to music.* Music, of which Apollo was the inventor, was held in high esteem by the ancients ; and the invention of their best instruments was ascribed to the gods. The *cithara* was said to have been invented by Apollo, and the *lyra* by Mercury.

6 *Vacuo* (*ab amore*), *which was before free from love.*

7 *Potentia herbarum, the healing properties of plants.* The medical knowledge of the ancients was limited to an acquaintance with the healing properties of certain plants.

Plura locuturum timido Peneïa cursu
 Fugit, cumque ipso verba imperfecta¹ reliquit : 75
 Tum quòque visa decens ; nudabant corpora venti,
 Obviaque adversas vibrabant² flamina vestes,
 Et levis impulsos retro dabat aura capillos ;
 Aucta fugâ forma est. Sed enim³ non sustinet ultrâ
 Perdere blanditias juvenis Deus ; utque movebat 80
 Ipse Amor, admissio sequitur vestigia passu.
 Ut canis in vacuo leporem quum Gallicus arvo
 Vidit, et hic prædam pedibus petit, ille salutem ;
 Alter inhæsuro⁴ similis, jam jamque tenere
 Sperat, et extento stringit vestigia rostro ; 85
 Alter in ambiguo est, an sit comprehensus, et ipsis
 Morsibus eripitur tangentiaque ora relinquit :
 Sic Deus et virgo est, hic spe celer, illa timore.
 Qui tamen insequitur, pennis adjutus Amoris
 Ocior est, requiemque negat ; tergoque fugacis 90
 Imminet,⁵ et crinem sparsum cervicibus afflat.
 Viribus absumptis expalluit illa, citæque
 Victa labore fugæ, spectans Peneïdas undas,
 Fer, pater, inquit, opem, si flumina numen habetis.
 Quâ nimium placui,⁶ tellus, aut hisce, vel istam, 95
 Quæ facit ut lædar, mutando perde figuram.
 Vix præce finitâ, torpor gravis alligat artus ;
 Mollia cinguntur tenui præcordia libro ;
 In frondem crines, in ramos brachia crescunt ;
 Pes, modò tam velox, pigris radicibus hæret ;⁷ 100
 Ora cacumen obit ; remanet nitor unus in illâ.

1 Cumque ipso verba imperfecta, *for* et ipsum (*Appollinem*) et verba imperfecta, *unfinished, not uttered*.

2 Flaminaque obvia vibrabant adversas vestes, *and the breezes meeting her tossed back her clothes which opposed them ; dabat retro, blew back*.

3 Sed enim, *but now, but in truth ; admissio passu, with swift steps, at full speed*. The metaphor is taken from a horse which has got full reins.

4 Similis inhæsuro, *as if on the point of seizing the hare ; stringit vestigia extento rostro, grazes its heels with his extended snout*.

5 Imminet tergo fugacis, *is close upon her back as she flies*.

6 Quâ nimium placui, *where I have pleased too much ; perde mutando, destroy by changing it ; quæ facit ut lædar, which is the cause of my being hurt*.

7 Hæret pigris radicibus, *is held fast by immovable roots ; cacumen obit ora, the top of the tree covers her face*.

Hanc quòque Phœbus amat, positâque in stipite dextrâ
Sentit adhuc trepidare novo sub cortice pectus ;
Complexusque suis ramos, ut membra, lacertis,
Oscula dat ligno ; refugit tamen oscula lignum. 105

Cui Deus, At conjux quoniam mea non potes esse,
Arbor eris certè, dixit, mea ; semper habebunt¹
Te coma, te citharæ, te nostræ, Laure, pharetræ.
Tu ducibus Latiis aderis, quum læta triumphum
Vox canet, et longas visent Capitolia pompas. 110

Postibus Augustis eadem fidissima custos
Ante fores stabis,² mediamque tuebere quercum.
Utque meum intonsis caput est juvenile capillis,
Tu quòque perpetuos semper gere frondis honores.
Finierat Pæan. Factis modò laurea ramis 115
Annuit, utque caput, visa est agitâsse cacumen.

FAB. XI.—Io.

Est nemus Hæmonix, prærupta quod undique claudit
Silva ; vocant Tempe ; per quæ Peneus, ab imo
Effusus Pindo, spumosis volvitur undis,
Dejectuque gravi tenues agitantia fumos
Nubila conducit,³ summasque aspergine silvas 5
Impluit, et sonitu plus quàm vicina fatigat.⁴
Hæc domus, hæc sedes, hæc sunt penetralia magni
Amnis ; in hoc residens facto de cautibus antro,
Undis jura dabat Nymphisque colentibus undas.

1 Semper habebunt te, *shall always be adorned with thee* ; aderis Latiis ducibus, *shall attend upon, shall adorn the Roman generals*. Among the Romans the laurel was the emblem both of victory and of triumph, and was used to adorn the *fasces* of the generals and the arms of the soldiers. The victorious general in the triumphal procession wore a crown of laurel, and held a branch of it in his right hand. A. R. A. 325. See Triumphus.

2 (Tu) eadem stabis fidissima custos, *thou shalt also stand as a most faithful guardian*. One of the honours decreed to Augustus by the senate was, that a civic crown should be suspended from the top of his house, between two laurel branches, which were set up in the vestibule before the gate. A. R. A. 323.

3 Gravi dejectu conducit nubila agitantia tenues fumos, *and by its heavy fall produces clouds which emit a thin vapour*.

4 Fatigat sonitu plus quam vici a (loca), *disturbs with its noise more than the places adjoining to it, i. e. even places at a distance*.

Conveniunt illuc popularia flumina¹ primùm, 10
 Nescia gratentur, consolenturne parentem,²
 Populifer Spercheos et irrequietus Enipeus,
 Apidanusque senex lenisque Amphrysos et Æas ;
 Moxque annes aliï, qui, quâ tulit impetus illos,
 In mare deducunt fessas erroribus undas. 15
 Inachus unus abest, imoque reconditus antro
 Fletibus auget aquas, natamque miserrimus Io
 Luget ut amissam : nescit vitâne fruatur,⁵
 An sit apud manes ; sed quam non invenit usquam,
 Esse putat nusquam, atque animo pejora veretur. 20
 Viderat a patrio redeuntem Jupiter Io
 Flumine, et, O virgo Jove digna, tuoque beatum
 Nescio quem factura toro,⁴ pete, dixerat, umbras
 Altorum nemorum, et nemorum monstraverat umbras ;
 Dum calet et medio Sol est altissimus orbe. 25
 Quòd si sola times latebras intrare ferarum ;
 Præsides tuta Deo nemorum secreta⁵ subibis :
 Nec de plebe Deo, sed qui cœlestia magnâ
 Sceptra manu tenco, sed qui vaga fulmina mitto.
 Ne fuge me ! fugiebat enim. Jam pascua Lernæ, 30
 Consitaque arboribus Lyrcea reliquerat arva ;
 Quum Deus inductâ latas caligine terras
 Occuluit,⁶ tenuitque fugam rapuitque pudorem.
 Interea medios Juno despexit in agros,
 Et noctis faciem nebulas fecisse volucres 35
 Sub nitido mirata die ; non fluminis illas
 Esse, nec humenti sensit tellure remitti ;⁷

1 Popularia flumina, *the rivers of the country*, i. e. of Thessaly.

2 Nescia (num) gratentur (parenti) consolenturne parentem, *not knowing whether they should congratulate or console the father of Daphne*, i. e. Peneus.

3 Nescit fruaturne vitâ, an sit apud manes, *he knows not whether she still enjoys life, or is with the manes*, i. e. is dead. A. R. A. 415. See Manes.

4 Factura nescio quem beatum, *destined to make some one, I know not whom, happy ; some person or other* ; pete, *go to*.

5 Secreta nemorum, *the lonely places of the woods* ; Deo præside, *with a god as your protector* ; nec Deo de plebe, *nor an inferior god*. See 1, 6, 11.

6 Occuluit latas terras caligine inductâ, *covered the extensive earth with darkness drawn over it*.

7 Illas non esse (nebulas) fluminis, nec remitti humenti tellure, *that they were not the vapours of a river, nor were exhaled from the moist earth*.

Atque, suus conjux ubi sit, circumspicit, ut quæ
 Deprensi toties jam nôsset furta mariti.¹
 Quem postquam cœlo non reperit ; Aut ego fallor, 40
 Aut ego lædor, ait ; delapsaque ab æthere summo
 Constitit in terris, nebulasque recedere jussit.
 Conjugis adventum præsenſerat, inque nitentem
 Inachidos vultus mutaverat ille juvencam.
 Bos quòque formosa est. Speciem Saturnia vaccæ, 45
 Quanquam invita, probat ; nec non et cujus, et unde,²
 Quove sit armento, veri quasi nescia, quærit.
 Jupiter e terrâ genitam mentitur,³ ut auctor
 Desinat inquiri. Petit hanc Saturnia munus.
 Quid faciat ? crudele, suos addicere amores ;⁴ 50
 Non dare, suspectum. Pudor est, qui suadeat illinc,
 Hinc dissuadet amor. Victus pudor esset amore ;
 Sed leve si munus sociæ generisque torique⁵
 Vacca negaretur, poterat non vacca videri.⁶
 Pellice donatâ, non protinus exuit omnem 55
 Diva metum, timuitque Jovem et fuit anxia furti,
 Donec Arestoridæ servandam tradidit Argo.

FAB. XII.—*Argus.*

CENTUM luminibus cinctum caput Argus habebat :
 Inde⁸ suis vicibus capiebant bina quietem ;
 Cetera servabant, atque in statione manebant.

1 Ut quæ nôsset furta mariti jam toties deprensi, *as she knew well the intrigues of her husband, who had been already so often detected.*

2 Quærit cujus (*sit*), et unde (*sit*), *she asks whose she is and whence she is.*

3 Mentitur (*eam*) genitam esse e terrâ, *falsely asserts that she was produced from the earth.*

4 Addicere suos amores, *to give up his mistress ; suspectum, liable to suspicion.* *Addicere* is a term borrowed from the Roman law, and is applied to the surrender of insolvent debtors to their creditors. A. R. A. 40.

5 Sociæ generis torique, *to the sharer of his descent and of his bed, i. e. to Juno.* See 11, 10, 62.

6 Poterat videri non vacca, *might seem not to be a cow ; to be something more than a cow.*

7 Anxia furti, *afraid of theft,—afraid that the cow would be stolen ; (vaccam) servandam, to be watched.*

8 Inde, *of them, i. e. of the hundred eyes ; suis vicibus, in their turn ; bina, two at a time ; in statione, on guard, on duty—a metaphor borrowed from the soldiers appointed to keep guard.* A. R. A. 314.

Constiterat quocumque modo, spectabat ad Io ;
 Ante oculos Io, quàmvis aversus, habebat. 5
 Luce sinit pasci ; quum Sol tellure sub altâ est,
 Claudit et indigno¹ circumdat vincula collo.
 Frondibus arboreis et amarâ pascitur herbâ,
 Proque toro, terræ, non semper gramen habenti,
 Incubat infelix, limosaque flumina potat. 10
 Illa etiam supplex Argo quum brachia vellet
 Tendere, non habuit quæ brachia tenderet Argo ;
 Et conata queri mugitus edidit ore ;
 Pertimuitque sonos, propriâque exterrita voce est.
 Venit et ad ripas, ubi ludere sæpe solebat, 15
 Inachidas ripas ; novaque ut conspexit in undâ
 Cornua, pertimuit seque exsternata refugit.²
 Naïdes ignorant, ignorat et Inachus ipse,
 Quæ sit ; at illa patrem sequitur sequiturque sorores,
 Et patitur tangi, seque admirantibus offert. 20
 Decerptas senior porrexerat Inachus herbas ;
 Illa manus lambit, patriisque dat oscula palmis ;
 Nec retinet lacrimas ; et, si modò verba sequantur,³
 Oret opem, nomenque suum casusque loquatur.
 Litera pro verbis,⁴ quam pes in pulvere duxit, 25
 Corporis indicium mutati triste peregit.
 Me miserum ! exclamat pater Inachus ; inque gementis
 Cornibus et nivæ pendens cervice juvencæ,
 Me miserum ! ingeminat. Tune es quæsitâ per omnes,
 Nata, mihi terras ? tu non inventa repertâ⁵ 30
 Luctus eras levior. Retices, nec mutua nostris
 Dicta refers ; alto tantùm suspiria ducis
 Pectore, quodque unum potes,⁶ ad mea verba remugis.

1 Indigno, unworthy of such treatment.

2 Exsternata refugit se, and started back in alarm at herself, fled in alarm from her own shadow.

3 Si modò verba sequantur, if words would but follow, if she could but utter words.

4 Pro verbis litera, instead of words letters, i. e. the letters I O.

5 Eras levior luctus repertâ, caused less grief to me than now when you are found ; dicta mutua nostris (dictis), words in reply to mine.

6 Quod unum potes, what alone you can do ; tædas. See I, 10, 32.

At tibi ego ignarus thalamos tædasque parabam ;
 Spesque fuit generi¹ mihi prima, secunda nepotum. 35
 De grege nunc tibi vir, nunc de grege natus habendus.

Nec finire licet tantos mihi morte dolores ;
 Sed nocet² esse Deum ; præclusaque janua leti
 Æternum nostros luctus extendit in ævum.

Talia mœrenti³ stellatus submovet Argus, 40

Ereptamque patri diversa in pascua natam
 Abstrahit : ipse procul montis sublime cacumen
 Occupat, unde sedens partes speculatur in omnes.

Nec Superûm rector mala tanta⁴ Phoronidos ultrâ
 Ferre potest ; natumque vocat, quem lucida partu 45

Pleias enixa est, letoque det, imperat,⁵ Argum.

Parva mora est, alas pedibus virgamque potenti
 Somniferam sumpsisse⁶ manu tegimenque capillis.

Hæc ubi disposuit, patriâ Jove natus ab arce
 Desilit in terras. Illic tegimenque removit, 50

Et posuit pennas ; tantummodo virga retenta est.

Hac⁷ agit, ut pastor, per devia rura capellas,
 Dum venit, abductas, et structis cantat avenis.

Voce novâ captus custos Junonius, At tu,
 Quisquis es,⁸ hoc poteras mecum considerare saxo, 55

Argus ait : neque enim⁹ pecori fecundior ullo

1 Prima spes mihi fuit (*spes*) generi, *my first hope was that of a son-in-law.*

2 Nocet (*mihi, me*) esse Deum, *it is my misfortune to be a god.*

3 Submovet (*eam*) patri mœrenti talia, *removes her from her father while uttering such lamentations ; abstrahit, forces her away.*

4 Tanta mala, *the great calamities ; ultrâ, any longer ; natum, his son, i. e. Mercury.*

5 Imperat (*ut*) det Argum leto, *orders him to put Argus to death.* The conjunction *ut* is frequently omitted after verbs signifying to command, entreat, &c. See 1, 8, 74. 1, 12, 17.

6 Parva mora est sumpsisse, *but small delay is made in placing.* Mercury was represented with a *petasus*, or winged cap ; *talaria*, or winged sandals for his feet, and a *caduceus*, or wand with two serpents entwined round it. A. R. A. 226.

7 Hac, *with this, i. e. the caduceus ; abductas dum venit, stolen as he comes, stolen by the way ; cantat avenis structis, plays on oaten straws joined together.* For the origin of this pipe, see 1, 12, 23.

8 Quisquis es, *whoever you are, be you who you may.* An expression used by the Romans when addressing a stranger or a god whose name was unknown to them.

9 Neque enim est ullo loco, *for there is not in any place.*

Herba loco est, aptamque vides pastoribus umbram.
 Sedit Atlantiades, et euntem multa loquendo
 Detinuit¹ sermone diem ; junctisque canendo
 Vincere arundinibus servantia lumina tentat. 60
 Ille tamen pugnat molles evincere somnos,
 Et, quàmvis sopor est oculorum parte receptus,
 Parte tamen vigilat ; quærit quòque, namque reperta
 Fistula nuper erat, quâ sit ratione reperta.²

FAB. XIII.—*Syrinx.*

TUM Deus, Arcadiæ gelidis sub montibus, inquit,
 Inter Hamadryadas celeberrima Nonacrinas
 Naias una fuit ; Nymphæ Syringa vocabant.
 Non semel et Satyros eluserat³ illa sequentes,
 Et quoscumque Deos umbrosave silva, feraxve 5
 Rus habet. Ortygiam studiis ipsâque colebat
 Virginitate Deam. Ritu quòque cincta Dianæ
 Falleret, et credi posset Latonia, si non
 Corneus huic arcus, si non foret aureus illi.
 Sic quòque fallebat. Redeuntem colle Lycæo 10
 Pan videt hanc, pinuque caput præcinctus acutâ,⁴
 Talia verba refert. Restabat⁵ verba referre,
 Et precibus spretis fugisse per avia Nympham,
 Donec arenosi placidum Ladonis ad amnem
 Venerit ; hîc illi cursum impredientibus undis, 15
 Ut se mutarent, liquidas orâsse sorores ;⁶
 Panaque, quum prensam sibi jam Syringa putaret,

1 Et loquendo multa detinuit sermone euntem diem, *and in talking much beguiled by his conversation the passing day.*

2 Quâ ratione reperta sit, *by what means it was invented.*

3 Non semel eluserat, *she had not once, i. e. she had often escaped from.* *Eludere* is a term borrowed from the gladiators, when one, by some particular attitude, avoided the blow of his antagonist. A. R. A. 280.

4 Præcinctus (*secundum*) caput acutâ pinu, *having his head encircled with sharp-pointed pine-leaves.* Pan was represented with two small horns, and with a wreath of pine on his head. A. R. A. 232.

5 Restabat referre verba, *it remained for him (Mercury) to relate the words of Pan, and to tell that, &c.*

6 Liquidas sorores, *her liquid sisters,*—the water-nymphs of the Ladon, who, as goddesses, possessed the power of changing her.

Corpore pro Nymphæ calamos tenuisse palustres ;
 Dumque ibi suspirat, motos in arundine ventos
 Effecisse sonum tenuem similemque querenti ; 20
 Arte novâ vocisque Deum dulcedine captum,
 Hoc mihi concilium¹ tecum, dixisse, manebit ;
 Atque ita disparibus calamis compagine ceræ
 Inter se junctis nomen tenuisse² puellæ.
 Talia dicturus vidit Cyllenius omnes 25
 Succubuisse oculos, adopertaque lumina somno.
 Supprimit extemplo vocem, firmatque soporem,
 Languida permulcens medicatâ³ lumina virgâ.
 Nec mora : falcato⁴ nutantem vulnerat ense,
 Quâ collo est confine⁵ caput ; saxoque cruentum 30
 Dejicit, et maculat præruptam sanguine caudem.
 Arge, jaces ; quodque in tot lumina lumen habebas,⁶
 Extinctum est, centumque oculos nox occupat una.
 Excipit hos volucrisque suæ Saturnia pennis⁷
 Collocat, et gemmis caudam stellantibus implet. 35
 Protinus exarsit⁸ nec tempora distulit iræ,
 Horriferaque oculis animoque objecit Erinny
 Pellicis Argolicæ, stimulosque in pectore cæcos
 Condidit, et profugam⁹ per totum terruit orbem.
 Ultimus immenso restabas, Nile, labori. 40
 Quem simul ac tetigit, positisque in margine ripæ

1 Hoc concilium tecum manebit mihi, *this intercourse with you shall be continued by me.*

2 The preceding part of the clause from *disparibus* to *junctis* forms the accusative before the infinitive *tenuisse*. Pan's pipe consisted of seven unequal reeds.

3 Medicatâ virgâ, *with his enchanted rod ; with his caduceus*, which possessed the power of causing sleep.

4 Falcato ense, *with his crooked sword, or falchion ; a weapon frequently mentioned by the mythological writers.*

5 Quâ caput est confine collo, *where the head is joined to the neck.* His neck was particularly exposed by his posture while asleep.

6 Lumenque quod habebas in tot lumina, *and the power of vision which you had diffused over so many eyes.*

7 Pennis suæ volucris, *in the feathers of her bird, i. e. the peacock.* A. R. A. 222.

8 (Juno) protinus exarsit, *Juno was immediately inflamed with rage.*

9 Terruit (eam) profugam, *forced her by terror to wander ; ultimus (finis) immenso labori, the farthest limit to her immense toil, her wanderings.*

Procubuit genibus, resupinoque ardua¹ collo,
 Quos potuit solos, tollens ad sidera vultus ;
 Et gemitu et lacrimis et luctisono mugitu
 Cum Jove visa queri est, finemque orare malorum. 45
 Conjugis ille suæ complexus colla lacertis,
 Finit ut pœnas tandem, rogat ; Inque futurum
 Pone metus, inquit, nunquam tibi causa doloris
 Hæc erit ; et Stygias jubet hoc audire paludes.
 Ut lenita Dea est, vultus capit² illa priores ; 50
 Fitque, quod antè fuit. Fugiunt e corpore setæ ;
 Cornua decrescunt ; fit luminis arctior orbis ;³
 Contrahitur rictus ; redeunt humerique manusque ;
 Ungulaque in quinos dilapsa absumitur⁴ ungues.
 De bove nil superest, formæ nisi candor, in illâ ; 55
 Officioque pedum Nymphe contenta duorum
 Erigitur ; metuitque loqui, ne more juvencæ
 Mugiat ; et timidè verba intermissa retentat.⁵
 Nunc Dea linigerâ⁶ colitur celeberrima turbâ.

FAB. XIV.—*Epaphus and Phaëthon.*

Huic Epaphus magni genitus⁷ de semine tandem
 Creditur esse Jovis ; perque urbes juncta parenti
 Tempa tenet. Fuit huic animis æqualis et annis
 Sole satus Phaëthon ; quem quondam magna loquentem,⁸
 Nec sibi cedentem, Phœboque parente superbum,⁹ 5

1 Arduaque collo resupino, *looking upwards with her neck bent back.*

2 Illa capit priores vultus, *she (Io) recovers her former shape.*

3 Orbis luminis, *the ball of her eye, her eye* ; rictus, *the aperture of her mouth, her mouth.*

4 Ungula dilapsa absumitur, *her hoof separating wastes away into.*

5 Retentat verba intermissa, *tries again words long discontinued.*

6 Linigerâ turbâ, *by the linen-wearing class, i. e. the priests of Isis, who were clothed in linen.* Io was worshipped as a goddess by the Egyptians under the name of Isis.

7 Creditur genitus esse huic, *is believed to have been born by her* ; juncta parenti, *joined with his mother, jointly with his mother.* The strict construction would have required *parentis* under the government of *templis*, understood. This shortened form of expression, though logically inaccurate, is frequently met with both in Latin prose and poetry.

8 Loquentem magna, *boasting mightily* ; non tulit, *could not bear.* This meaning of *fero* is not unusual. See 2, 1, 22, &c.

9 Superbum. See 1, 9, 3.

Non tulit Inachides, Matrique, ait, omnia demens
Credis, et es tumidus genitoris imagine falsi.¹

Erubuit Phaëthon, iramque pudore repressit,
Et tulit ad Clymenen Epaphi convicia matrem ;
Quòque magis doleas,² genitrix, ait, Ille ego liber, 10
Ille ferox tacui. Pudet hæc opprobria nobis
Et dici potuisse, et non potuisse repelli.

At tu, si modò sum cœlesti stirpe creatus,
Ede notam tanti generis, meque assere³ cœlo.
Dixit, et implicuit materno brachia collo ; 15

Perque suum Meropisque caput tædasque sororum,
Traderet, oravit, veri sibi signa parentis.
Ambiguum,⁴ Clymene precibus Phaëthontis, an irâ
Mota magis dicti sibi criminis ; utraque cœlo
Brachia porrexit, spectansque ad lumina Solis, 20

Per jubar hoc, inquit, radiis insigne coruscis,
Nate, tibi juro, quod nos auditque videtque,
Hoc te, quem spectas, hoc te, qui temperat orbem,
Solè satum.⁵ Si ficta loquor, neget ipse videndum
Se mihi, sitque oculis lux ista novissima nostris. 25

Nec longus labor est patrios tibi nôsse penates :⁶
Unde oritur, domus est terræ contermina nostræ.
Si modò fert animus ; gradere, et scitabere ab ipso.
Emicat extemplo lætus post talia matris
Dicta suæ Phaëthon, et concipit æthera mente ;⁷ 30

Æthiopasque suos positosque sub ignibus Indos
Sidereis⁸ transit, patriosque adit impiger ortus.

1 Es tumidus imagine falsi genitoris, *are puffed up with the groundless belief of a false father* ; in opposition to *veri parentis* in 17.

2 Quoque magis doleas, ego ille liber, ille ferox tacui, *and, to grieve you the more, I, that open-minded, that dauntless youth, remained silent.*

3 Assere me cœlo, *vindicate for me my celestial origin, prove that I am descended from a god.* A. R. A. 189. See 1, 10, 11.

4 Ambiguum (*est utrum*) Clymene mota (*sit*), *it is doubtful whether Clymene was moved* ; criminis dicti sibi, *for the calumny alleged against her.*

5 Te satum (*esse*) hoc solè, *that you are descended from this sun* ; temperat, *regulates*—by diffusing light and heat, and producing the change of seasons, &c. The ancients were accustomed to swear by the sun, and to call him as a witness of their own innocence, or of the guilt of others.

6 Nôsse patrios penates, *to visit your father's palace.* A. R. A. 230.

7 Concipit mente æthera, *fixes his thoughts upon heaven.*

8 Sidereis ignibus, *the violent heat of the sun, i. e. in the torrid zone.*

BOOK II.

FAB. I.—*Phaëthon*.

REGIA Solis erat sublimibus alta columnis,¹
 Clara micante auro flammasque imitante pyropo ;²
 Cujus ebur³ nitidum fastigia summa tenebat,
 Argenti bifores radiabant lumine valvæ.
 Materiem superabat opus : nam Mulciber illic 5
 Æquora cælârat medias cingentia terras,
 Terrarumque orbem, cælumque, quod imminet orbi.
 Cæruleos habet unda Deos, Tritona canorum,
 Proteaque ambiguum, balænarumque prementem
 Ægæona suis immania terga lacertis, 10
 Doridaque et natas ; quarum pars⁴ nare videntur,
 Pars in mole sedens virides siccare capillos,
 Pisce vehi quædam ; facies non omnibus una,
 Nec diversa tamen : qualem decet⁵ esse sororum.
 Terra viros urbesque gerit, silvasque ferasque, 15
 Fluminaque et Nymphas, et cetera numina ruris.
 Hæc super imposita est cœli fulgentis imago,⁶
 Signaque sex foribus dextris,⁷ totidemque sinistris.
 Quò simul acclivo Clymeneïa limite⁸ proles
 Venit, et intravit dubitati tecta parentis ; 20

1 Alta sublimibus columnis, *raised by means of lofty pillars*.

2 Pyropo, *the pyropus* ; a mixture of three parts of copper and one of gold, which, as the word imports, was of a fiery colour. It may also be translated, *a carbuncle*, or *ruby* ; a precious stone of a red fiery colour, resembling a burning coal.

3 Nitidum ebur, *statues of polished ivory* ; summa fastigia, *the top of the roof*. See 1, 8 61. A. R. A. 456. Bifores valvæ, *double folding-doors*. A. R. A. 449.

4 Pars—pars, *some—others—in mole, on a rock—vehi, to ride*.

5 (*Talis facies*) qualem decet (*faciem*) sororum esse, *but such a likeness as that of sisters ought to be*.

6 Imago fulgentis cœli, *a representation of the heaven shining with stars*.

7 Sex signa dextris foribus, *six signs on the right folding-door*. See Zodiacus.

8 Acclivo limite, *by an ascending path*. The ancient temples were usually built on a rising ground, and the approach to them was by a flight of steps. See 1, 8, 63.

Protinus ad patrios sua fert vestigia vultus,
 Consistitque procul ; neque enim propiorâ ferebat
 Lumina. Purpureâ velatus veste sedebat
 In solio Phœbus, claris lucente zmaragdis.¹
 A dextrâ lævâque Dies et Mensis et Annus, 25
 Seculaque et positæ spatiis æqualibus² Horæ,
 Verque novum stabat cinctum florente coronâ ;
 Stabat nuda Æstas et spiceaserta gerebat :
 Stabat et Autumnus calcatis sordidus uvis ;³
 Et glacialis Hiems, canos hirsuta capillos. 30
 Inde loco medius⁴ rerum novitate paventem
 Sol oculis juvenem, quibus adspicit omnia, vidit,
 Quæque viæ tibi causa ? quid hac, ait, arce petisti,
 Progenies, Phaëthon, haud inficianda⁵ parenti ?
 Ille refert : O lux immensi publica mundi, 35
 Phœbe pater, si das hujus mihi nominis usum,
 Nec falsâ Clymene culpam sub imagine⁶ celat ;
 Pignora da, genitor, per quæ tua vera propago⁷
 Credar, et hunc animis errorem detrahe nostris.
 Dixerat ; at genitor circum caput omne micantes 40
 Deposuit radios propiùsque accedere jussit ;
 Amplexuque dato, Nec tu meus esse negari⁸
 Dignus es, et Clymene veros, ait, edidit ortus.
 Quoque minùs dubites, quodvis pete munus, ut illud,
 Me tribuente, feras : promissis testis adesto 45
 Dîs juranda palus,⁹ oculis incognita nostris.

1 Zmaragdis, *emeralds*. The emerald is a precious stone usually of a green colour ; but the ancients seem to have used *zmaragdus* in a more extended sense, and to have understood by it *green crystals, jaspers, &c.*

2 Positæ æqualibus spatiis, *placed at equal distances*. A. R. A. 230.

3 Sordidus calcatis uvis, *besmeared with pressed grapes*—in allusion to the custom of treading out the grapes, a practice still frequent in many parts of Italy. A. R. A. 388.

4 Sol medius loco, *for in medio loco, Sol who was in the centre of the palace*. See 1, 2, 9. and 1, 6, 16.

5 Haud inficianda parenti, *not deserving to be disowned by your father*.

6 Sub falsâ imagine, *under a feigned disguise*.

7 Credar (*esse*) tua vera propago, *I may be believed to be your real offspring—errorem, uncertainty*.

8 Nec tu es dignus negari esse meus (*filius*), *you do not deserve to be denied to be my son*.

9 Palus juranda Dîs, *let the lake by which the gods are wont to swear*.

Vix bene desierat : currus rogat ille paternos,
 Inque diem alipedum jus et moderamen¹ equorum.
 Pœnituit jurâsse patrem, qui terque quaterque
 Concutiens illustre caput, Temeraria,² dixit, 50
 Vox mea facta tuâ est. Utinam promissa liceret
 Non dare ! confiteor, solum hoc tibi, nate, negarem.
 Dissuadere licet : non est tua tuta voluntas.
 Magna petis, Phaëthon, et quæ nec viribus istis
 Munera conveniunt,³ nec tam puerilibus annis. 55
 Sors tua mortalis : non est mortale⁴ quod optas.
 Plus etiam, quàm quod Superis contingere fas est,⁵
 Nescius affectas. Placeat sibi quisque licebit :⁶
 Non tamen ignifero quisquam consistere in axe
 Me valet excepto. Vasti quòque rector Olympi, 60
 Qui fera terribili jaculatur fulmina dextrâ,
 Non agat hos currus : et quid Jove majus habemus !
 Ardua prima via⁷ est, et quâ vix mane recentes
 Enitantur equi ; medio est altissima cœlo,
 Unde mare et terras ipsi mihi sæpe videre 65
 Fit timor, et pavidâ trepidat formidine pectus.
 Ultima prona via est, et eget moderamine certo.
 Tunc etiam, quæ me subjectis excipit undis,⁸
 Ne ferar in præceps,⁹ Tethys solet ipsa vereri.

There is here a peculiarity of construction, the common form of expression being *jurare per paludem*, though the same construction, without the preposition, is also found. See 101. See Styx.

1 Jus et moderamen, *the management and control*—in diem, *for one day*.

2 Mea vox facta est temeraria tuâ (voce), *my promise has become rash by your request*.

3 Conveniunt nec istis viribus, *suits neither that feeble strength of yours*.

4 Non est mortale, *is not possible for mortals ; is beyond the power of mortals*.

5 Fas est contingere, *is allowed to fall to the lot of*—is allowed by those eternal laws by which the power of each god is limited and defined.

6 Licebit (ut) quisque placeat sibi, *it will be allowed to every one to be pleased with himself—let every one think of himself as he chooses*.

7 Prima via, *the first part of the road*—quâ, *along which*. This description of the course of the sun is founded upon the erroneous opinion that the sun revolves round the earth as the centre of the planetary system.

8 Quæ excipit me subjectis undis, *who receives me in her waters lying below*. The sun was supposed to lose himself in the sea in the west at night, and to rise from it in the east in the morning.

9 Ne ferar in præceps, *lest I should be hurried headlong*.

Adde, quòd assiduâ rapitur vertigine¹ cœlum, 70
 Sideraque alta trahit celerique volumine torquet.
 Nitor in adversum ;² nec me, qui cetera, vincit
 Impetus ; et rapido contrarius evehor orbi.
 Finge datos currus : quid agas ? poterisne rotatis
 Obvius ire polis, ne te citus auferat axis ?³ 75
 Forsitan et lucos illic urbesque domosque
 Concipias animo, delubraque ditia donis
 Esse : per insidias iter est formasque ferarum.⁴
 Utque viam teneas nulloque errore traharis ;
 Per tamen adversi gradieris cornua Tauri, 80
 Hæmoniosque arcus, violentique ora Leonis,
 Sævaque circuitu curvantem brachia longo
 Scorpion, atque aliter curvantem brachia Cancrum.
 Nec tibi quadrupedes animosos ignibus illis,
 Quos in pectore habent, quos ore et naribus efflant, 85
 In promptu⁵ regere est : vix me patiuntur, ut acres
 Incaluère animi, cervixque repugnat habenis.
 At tu, funesti ne sim tibi muneris auctor,
 Nate, cave ; dum resque sinit, tua corrige vota.
 Scilicet, ut nostro genitum te sanguine credas, 90
 Pignora certa petis : do pignora⁶ certa timendo,
 Et patrio pater esse metu probor. Adspice vultus
 Ecce meos, utinamque oculos in pectora posses
 Inserere, et patrias intus deprendere curas !
 Denique quicquid habet dives, circumspice, mundus, 95
 Eque tot ac tantis cœli terræque marisque

1 Rapitur assiduâ vertigine, *is carried forward in a ceaseless revolution.* According to the opinions of some of the ancient philosophers, the heaven moved round in a rapid and incessant revolution, and carried along with it the stars.

2 Nitor in adversum, *I advance with difficulty in the opposite direction, i. e. from east to west ;* while the planets moved from west to east.

3 Ne citus axis auferat te, *and the rapid axis, i. e. the rapid revolution of the heavens, not carry you away.* See 1, 7, 12.

4 Formas ferarum, *the forms of wild beasts*—those by which the signs of the zodiac were represented, as Leo, Scorpio, &c. See 1, 2, 42.

5 Nec in promptu est tibi regere, *nor is it easy for you to manage.* Sol here speaks as if the sun would pass through all the signs of the zodiac in a single day, whereas the time necessary to accomplish this is a year.

6 Certa pignora, *undoubted pledges ;* timendo, *by being afraid for you.*

Posce bonis aliquid : nullam patiēre repulsam.
 Deprecor¹ hoc unum, quod vero nomine pœna,
 Non honor est : pœnam, Phaëthon, pro munere possis.
 Quid mea colla tenes blandis, ignare, lacertis? 100
 Ne dubita, dabitur, Stygias juravimus undas,
 Quodcumque optâris : sed tu sapientiùs opta.
 Finierat² inonitus : dictis tamen ille repugnat,
 Propositumque tenet, flagratque cupidine currus.
 Ergo, quâ licuit,³ genitor cunctatus ad altos 105
 Deducit juvenem, Vulcania munera, currus.
 Aureus axis erat, temo aureus, aurea summæ
 Curvatura rotæ,⁴ radorum argenteus ordo ;
 Per juga chrysolithi⁵ positæque ex ordine gemmæ
 Clara repercusso reddebant lumina Phœbo. 110
 Dumque ea magnanimus Phaëthon miratur opusque
 Perspicit ; ecce vigil rutilo patefecit ab ortu
 Purpureas Aurora fores, et plena rosarum
 Atria. Diffugiunt stellæ, quarum agmina cogit⁶
 Lucifer, et cœli statione novissimus exit. 115
 At pater ut terras mundumque rubescere vidit,
 Cornuaque extremæ velut evanescere Lunæ,⁷
 Jungere equos Titan velocibus imperat Horis.
 Jussa Deæ celeres peragunt, ignemque vomentes
 Ambrosiæ succo saturos,⁸ præsepibus altis 120

1 Deprecor hoc unum, quod vero nomine (*est*) pœna, *I interpose against this one thing, which, by its true name, is a punishment.*

2 Finierat, i. e. *Phœbus*—ille, i. e. *Phaëthon*.

3 Cunctatus quâ licuit, *having delayed as long as he could.*

4 Curvatura summæ rotæ, *the outermost rim, or felloe of the wheel ; ordo radorum, the row of spokes.*

5 Chrysolithus, *gold-stone*, was a precious stone of a bright yellow colour, supposed to be a *topaz*.

6 Cogit agmina, *brings up the rear*—a form of expression borrowed from an army on march. The stars are represented as an army marching off the field at the approach of the morning star, with Lucifer as the commander of the last company.

7 Cornuaque extremæ Lunæ velut evanescere, *and the horns of the fading moon to vanish as it were.*

8 Saturos succo ambrosiæ, *full-fed with the juice of ambrosia.* *Ambrosia*, which properly signifies the food of the gods, is represented by the poets as being the food of their horses also ; quadrupedes, *horses* ; addunt, *put on.*

Quadrupedes ducunt, adduntque sonantia frena.
 Tum pater ora sui sacro medicamine nati
 Contigit,¹ et rapidæ fecit patientia flammæ,
 Imposuitque comæ radios, præsagaque luctûs²
 Pectore sollicito repetens suspiria, dixit : 125
 Si potes hîc saltem monitis parere paternis ;
 Parce, puer, stimulis, et fortiùs utere loris :
 Sponte suâ properant ; labor est inhibere volentes.
 Nec tibi directos placeat via quinque per arcus,³
 Sectus in obliquum est lato curvamine limes,⁴ 130
 Zonarumque trium contentus fine ; polumque
 Effugito australem, junctamque aquilonibus Arcton :
 Hac sit iter ; manifesta rotæ vestigia cernes.
 Utque ferant æquos et cœlum et terra calores,
 Nec preme, nec summum molire per æthera currum. 135
 Altiùs egressus⁵ cœlestia tecta cremabis ;
 Inferiùs, terras : medio tutissimus ibis.
 Neú⁶ te dexterior tortum declinet in Anguem,
 Neve sinisterior pressam rota ducat ad Aram :
 Inter utrumque tene. Fortunæ cetera mando, 140
 Quæ juvet,⁷ et meliùs, quàm tu tibi, consulat, opto.
 Dum loquor, Hesperio positas in litore metas⁸
 Humida nox tetigit : non est mora libera nobis ;

1 Contigit sacro medicamine, *rubbed with a celestial ointment* ; patientia, *capable of enduring*.

2 Præsaga luctûs, *which foreboded his future sorrow* ; stimulis, *the goads*. A. R. A. 481.

3 Nec via per quinque directos arcus placeat tibi, *and let not the road through the five parallel circles please you*, i. e. go not through the equator, the tropics, and the polar circles. See 1, 2, 14, &c.

4 Limes, *the path*, i. e. *the ecliptic*, which cuts the equator obliquely ; contentus fine trium zonarum, *confined within the limits of three zones*. The ecliptic lies within the torrid zone, having one of the temperate zones on each side. The torrid and two temperate zones are therefore the three here referred to.

5 Egressus altiùs, *by going too high* ; (egressus) inferiùs, *by going too low*.

6 Neu—neve, *neither—nor* ; tene (cursum), *keep the way* ; anguem, aram. See Anguis, Ara.

7 Opto, quæ (for ut ea) juvet, *I pray that she may assist you*.

8 Metas positas in Hesperio litore, *the goals placed on the western shore*, i. e. *the shore of the Atlantic*. The Goddess of Night is represented as passing in a chariot across the sky, and reaching the western horizon at the same time that the sun rises in the east. A. R. A. 275.

Poscimur ; effulget tenebris Aurora fugatis.
 Corripi lora manu ; vel, si mutabile pectus 145
 Est tibi, consiliis, non curribus, utere nostris,
 Dum potes et solidis etiamnum sedibus adstas,
 Dumque malè optatos nondum premis inscius axes.
 Quæ tutus spectes, sine me dare lumina terris.
 Occupat ille levem juvenili corpore¹ currum, 150
 Statque super, manibusque datas contingere habenas
 Gaudet, et invito grates agit inde parenti.
 Interea volucres Pyroëis, Eöus et Æthon,
 Solis equi, quartusque Phlegon, hinnitibus auras
 Flammiferis implent, pedibusque repagula pulsant.² 155
 Quæ postquam Tethys, fatorum ignara nepotis,
 Repulit, et facta est immensi copia mundi ;³
 Corripuère viam, pedibusque per aëra motis
 Obstantes findunt nebulas, pennisque levati
 Prætereunt ortos îdem de partibus Euros. 160
 Sed leve pondus erat, nec quod cognoscere possent
 Solis equi,⁴ solitâque jugum gravitate carebat.
 Utque labant curvæ justo sine pondere naves,
 Perque mare instabiles nimiâ levitate feruntur ;
 Sic onere assueto vacuos dat in aëra saltus,⁵ 165
 Succutiturque altè, similisque est currus inani.
 Quod simulac sensère, ruunt tritumque relinquunt
 Quadrijugi spatium, nec, quo priùs, ordine currunt.
 Ipse pavet, nec quâ commissas flectat habenas,
 Nec scit, quâ sit iter ; nec, si sciat, imperet illis. 170
 Tum primùm radiis gelidi caluère Triones,

1 Levem juvenili corpore, *light on account of his youthful body* ; inde, *from it, from the chariot.*

2 Pulsant repagula, *strike the barriers.* The *repagula* were beams of wood placed across the openings in the race-course from which the horses started, to prevent them from setting off before the time. A. R. A. 275.

3 Et copia immensi mundi facta est, *and full scope over the boundless universe was given them.*

4 Nec (for et) quod equi solis (non) possent cognoscere, *and such as the horses of the sun could not feel.*

5 Dat saltus in aëra vacuos assueto onere, *makes leaps into the air indicating the want of its usual weight.* Vacuos strictly refers to *currus—inani (curruil).*

Et vetito frustra tentârunt æquore tingi ;
 Quæque polo posita est glaciali proxima Serpens,
 Frigore pigra priùs, nec formidabilis ulli,
 Incaluit, sumpsitque novas fervoribus iras.¹ 175
 Te quòque turbatum memorant fugisse, Boöte,
 Quàmvis tardus eras, et te tua plaustra tenebant.
 Ut verò summo despexit ab æthere terras
 Infelix Phaëthon penitus penitusque jacentes ;²
 Palluit, et subito genua intremuère timore, 180
 Suntque oculis tenebræ per tantum lumen obortæ.³
 Et jam mallet equos nunquam tetigisse paternos ;
 Jamque agnôsse genus piget, et valuisse rogando ;
 Jam Meropis dici cupiens, ita fertur,⁴ ut acta
 Præcipiti pinus Boreâ, cui victa remisit 185
 Frena suos rector, quam Dîs votisque reliquit.
 Quid faciât ? multum cœli post terga relictum ;
 Ante oculos plus est ; animo metitur utrumque,
 Et modò, quos illi fato contingere non est,⁵
 Prospicit occasus, interdum respicit ortus ; 190
 Quidque agat ignarus, stupet ; et nec frena remittit,
 Nec retinere valet, nec nomina novit equorum.
 Sparsa quòque in vario passim miracula cœlo⁶
 Vastarumque videt trepidus simulacra ferarum.
 Est locus, in geminos ubi brachia concavat arcus 195
 Scorpios, et caudâ flexisque utrimque lacertis
 Porrigit in spatium signorum membra duorum.
 Hunc puer ut nigri madidum sudore veneni

1 Sumpsit novas iras fervoribus, *felt unusual rage from the heat.*

2 Jacentes penitus penitusque, *lying deeper and deeper below him.*

3 Tenebræ obortæ sunt oculis per tantum lumen, *darkness overspread his eyes from such a glare of light.*

4 Fertur ita ut pinus, *is borne along like a ship* ; victa frena, *the helm now unmanageable* ; Dis, *to the tutelary gods*, whose images were placed on the stern, and to whom the crew addressed prayers and made vows in a storm. A. R. A. 342.

5 Non est illi fato contingere, *it is not allowed him by fate to reach.*

6 Miracula sparsa passim in vario cœlo, *strange objects scattered every where over the spangled heaven.* In *miracula* there is an allusion to the constellations mentioned in 78, &c. and *vario* refers to the firmament bestudded with stars.

Vulnere curvatâ minitantem cuspidè vidit ;
 Mentis inops gelidâ formidine lora remisit. 200
 Quæ postquam summum tetigère jacentia tergum,
 Exspatiantur¹ equi, nulloque inhibente per auras
 Ignotæ regionis eunt ; quâque impetus egit,
 Hac sine lege ruunt ; altoque sub æthere fixis
 Incursant stellis, rapiuntque per avia currum. 205
 Et modò summa² petunt, modò per decliva viasque
 Præcipites spatio terræ propiore feruntur.
 Inferiùsque suis³ fraternos currere Luna
 Admiratur equos ; ambustaque nubila fumant.
 Corripitur flammis, ut quæque altissima,⁴ tellus, 210
 Fissaque agit rimas, et succis aret ademptis.
 Pabula canescunt ; cum frondibus uritur arbos ;
 Materiamque suo præbet seges arida damno.
 Parva queror ; magnæ pereunt cum mœnibus⁵ urbes,
 Cumque suis totas populis incendia gentes 215
 In cinerem vertunt. Silvæ cum montibus ardent ;
 Ardet Athos Taurusque Cilix et Tmolus et Cæte ;
 Et nunc sicca, priùs celeberrima fontibus, Ide,
 Virgineusque Helicon, et nondum Cæagrius Hæmos ;
 Ardet in immensum geminatis ignibus Ætne, 220
 Parnassusque biceps et Eryx et Cynthus et Othrys,
 Et tandem Rhodope nivibus caritura, Mimasque
 Dindymaque et Mycale natusque ad sacra Cithæron.
 Nec prosunt Scythiæ sua frigora : Caucasus ardet,
 Ossaque cum Pindo majorque ambobus Olympus, 225
 Aëriæque Alpes et nubifer Apenninus.

1 Exspatiantur, *start from the road* ; sine lege, *without control*.

2 Summa (*loca*), *the highest places* ; decliva (*loca*), *declivities* ; spatio propiore terræ, *a track nearer to the earth*.

3 Inferiùs suis (*equis*), *lower than her own horses*. The moon moves round the earth in a smaller circle than the sun, and her horses are therefore nearer the centre of attraction.

4 Tellus, ut quæque (*tellus*) est altissima, *the earth, as any part of it is very high, all the highest parts of the earth*.

5 Cum mœnibus, *with the buildings*. Mœnibus probably signifies the larger and more durable edifices, chiefly the public buildings ; gentes cum suis populis, *countries with their inhabitants*.

Tunc verò Phaëthon cunctis e partibus orbem
 Adspicit accensum, nec tantos sustinet æstus ;¹
 Ferventesque auras, velut e fornace profundâ,
 Ore trahit, currusque suos candescere sentit ; 230
 Et neque jam cineres ejectatamque favillam
 Ferre potest, calidoque involvitur undique fumo.
 Quòque eat, aut ubi sit, piceâ caligine tectus,
 Nescit, et arbitrio volucrum raptatur equorum.
 Sanguine tum credunt in corpora summa vocato² 235
 Æthiopum populos nigrum traxisse colorem.
 Tum facta est Libye, raptis humoribus æstu,
 Arida ; tum Nymphæ passis fontesque lacusque
 Deflevère comis. Quærit Bœotia Dircen,
 Argos Amymonen, Ephyre Pirenidas undas. 240
 Nec sortita loco distantes³ flumina ripas
 Tuta manent ; mediis Tanaïs fumavit in undis,
 Peneosque senex Teuthranteusque Caïcus
 Et celer Ismenos cum Psophaïco Erymantho,
 Arsurusque iterum Xanthus flavusque Lycormas, 245
 Quique recurvatis ludit Mæandros in undis,
 Mygdoniusque Melas et Tænarius Eurotas ;
 Arsit et Euphrates Babylonius, arsit Orontes,
 Thermodonque citus Gangesque et Phasis et Ister ;
 Æstuat Alpheos ; ripæ Spercheïdes ardent ; 250
 Quodque suo Tagus amne vehit, fluit ignibus,⁴ aurum ;
 Et, quæ Mæonias celebrârunt carmine ripas,
 Flumineæ volucres medio caluère Caÿstro.
 Nilus in extremum fugit perterritus orbem,
 Occulitque caput, quod adhuc latet : ostia septem 255

1 Nec sustinet tantos æstus, and cannot endure such violent heat. *Sustinet* is used for *potest sustinere*, and is equivalent to *potest ferre* in line 232.

2 Sanguine vocato in summa corpora, from the blood being drawn to the surface of the body.

3 Sortita ripas distantes loco, having obtained, which have banks distant in place, at a distance from each other, i. e. large rivers whose banks are farthest separated.

4 Fluit ignibus, is melted by the fire ; flumineæ volucres, the birds of the river, i. e. the swans.

Pulverulenta vacant,¹ septem sine flumine valles.
 Fors eadem Ismarios, Hebrum cum Strymone siccatur,
 Hesperiosque amnes, Rhenum Rhodanumque Padumque,
 Cuique fuit rerum promissa potentia, Thybrin.

Dissilit² omne solum ; penetratque in Tartara rimis
 Lumen, et infernum terret cum conjuge regem ; 261
 Et mare contrahitur ; siccæque est campus arenæ,
 Quod modò pontus erat ; quosque altum texerat æquor,
 Exsistunt montes et sparsas Cycladas augent.

Ima petunt pisces, nec se super æquora curvi 265
 Tollere consuetas audent delphines in auras.

Corpora phocarum summo resupina profundo³
 Exanimata jacent ; ipsum quòque Nerea fama est
 Doridaque et natas tepidis latuisse sub antris. 270
 Ter Neptunus aquis cum torvo brachia vultu⁴

Exserere ausus erat : ter non tulit aëris æstus.
 Alma tamen Tellus, ut erat circumdata ponto,
 Inter aquas pelagi contractosque undique fontes,
 Qui se condiderant in opacæ viscera matris,
 Sustulit omniferos⁵ collo tenus arida vultus, 275

Opposuitque manum fronti ; magnoque tremore
 Omnia concutiens paulùm subsedit ; et infrà,
 Quàm solet esse, fuit ; siccâque ita voce locuta est :
 Si placet hoc, meruique, quid ô tua fulmina cessant,⁶
 Summe Deùm ? liceat perituræ viribus ignis,⁷ 280

1 Septem ostia vacant pulverulenta, *his seven mouths are without water and full of dust.*

2 Dissilit, *gapes*—infernum regem cum conjuge, *Pluto and Proserpine.*

3 Summo profundo, *on the surface of the deep* ; resupina, *with the belly upwards, on their back.*

4 Brachia cum torvo vultu, *his arms and his stern countenance.* Allusion is here made to the attitude of the Roman orators, who used, when speaking, to disengage the right arm from the toga. Neptune is here represented as rising from the deep to plead the cause of the world. A. R. A. 350.

5 Omniferos vultus, *her all-productive countenance.* This epithet is applied to the earth as producing every thing necessary for the support of animal life.

6 *The order is,* Si hoc placet (tibi), meruique, quid, O summe Deùm, tua fulmina cessant ?

7 Liceat (mihi) perituræ viribus ignis, *may it be allowed me, if I must perish by the force of fire.* Viribus ignis are used for igne.

Igne perire tuo clademque auctore levare.¹
 Vix equidem fauces hæc ipsa in verba² resolvo ;
 Presserat ora vapor ; tostos en adspice crines,
 Inque oculis tantum, tantum super ora favillæ.
 Hosne mihi fructus, hunc fertilitatis honorem 285
 Officii que refers, quòd adunci vulnere aratri
 Rastrorumque fero, totoque exerceor anno ?
 Quòd pecori frondes, alimenta que mitia, fruges,
 Humano generi, vobis quòd thura ministro ?
 Sed tamen exitium fac me meruisse :³ quid undæ, 290
 Quid meruit frater ? cur illi tradita sorte
 Æquora decrescunt et ab æthere longiùs absunt ?
 Quòd si nec fratris, nec te mea gratia⁴ tangit ;
 At cœli miserere tui. Circumspice utrumque ;⁵
 Fumat uterque polus ; quos si vitiaverit ignis, 295
 Atria vestra ruent. Atlas en ipse laborat,
 Vixque suis humeris candentem sustinet axem.
 Si freta, si terræ pereunt, si regia cœli ;
 In Chaos antiquum confundimur. Eripe flammis,
 Si quid adhuc superest,⁶ et rerum consule summæ.⁷ 300
 Dixerat hæc Tellus ; neque enim tolerare vaporem
 Ulteriùs potuit, nec dicere plura ; suumque
 Retulit⁸ os in se propioraque Manibus antra.
 At pater omnipotens Superos testatus⁹ et ipsum,
 Qui dederat currus, nisi opem ferat, omnia fato 305
 Interitura gravi, summam petit arduus arcem,¹⁰

1 Levare cladem auctore, *to alleviate my calamity by the author of it*, i. e. let it be inflicted by you rather than be the result of Phæthon's imprudence.

2 In hæc ipsa verba, *for these words even*.

3 Fac me meruisse, *suppose, grant that I have deserved it*—undæ (*meruerunt*)—frater, i. e. *Neptune*.

4 Quòd si nec (*gratia*) fratris, nec mea gratia tangit te, *but if neither a regard for your brother nor for me affects you*.

5 Circumspice utrumque (*polum*), *look to both poles*.

6 Si quid adhuc superest, *whatever still remains*.

7 Consule summæ rerum, *provide for the safety of the world*.

8 Retulit os in se, *drew back her face within herself*, i. e. into the earth, of which she was the goddess.

9 Testatus—et ipsum, *calling to witness—and him too—says*.

10 Petit arduus summam arcem, *mounts aloft to the highest point of heaven*.

Unde solet latis nubes inducere terris ;
 Unde movet¹ tonitrus, vibrataque fulmina jactat.
 Sed neque, quas posset terris inducere, nubes
 Tunc habuit, nec, quos cœlo demitteret, imbres. 310
 Intonat, et dextrâ libratum² fulmen ab aure
 Misit in aurigam, pariterque animâque rotisque
 Expulit,³ et sævis compescuit ignibus ignes.⁴
 Consternantur equi, et saltu in contraria facto
 Colla jugo eripiunt, abruptaque lora relinquunt. 315
 Illic⁵ frena jacent, illic temone revulsus
 Axis, in hac radii fractarum parte rotarum ;
 Sparsaque sunt latè laceri vestigia currûs.
 At Phaëthon, rutilos flammâ populante capillos,
 Volvitur in præceps,⁶ longoque per aëra tractu 320
 Fertur ; ut interdum de cœlo stella sereno,
 Etsi non cecidit, potuit cecidisse videri.
 Quem procul a patriâ diverso maximus orbe
 Excipit Eridanus, fumantiaque abluit ora.

FAB. II.—*The Sisters of Phaëthon.*

NAÏDES Hesperiaë trifidâ fumantia flammâ
 Corpora dant tumulo,⁷ signantque hoc carmine saxum :
Hic situs est⁸ Phaëthon, currûs auriga paterni ;
Quem si non tenuit, magnis tamen excidit ausis.
 Nam pater obductos, luctu miserabilis ægro, 5
 Condiderat vultus ; et, si modò credimus, unum

1 Movet, *hurls* ; jactat vibrata fulmina, *darts the brandished lightning.* A. R. A. 221.

2 Libratum ab dextrâ aure, *swung from his right ear.*

3 Expulit animâque rotisque, *deprived him of life and drove him from the chariot.*

4 Compescuit ignes sævis ignibus, *quenched the fires* (by which the earth was consumed) *with cruel fires, i. e. with lightning.*

5 Illic—illic, *in one place—in another place.* A. R. A. 476.

6 Volvitur in præceps, *is hurled headlong* ; potuit videri. *may have seemed.*

7 Dant tumulo, *commit to the tomb, bury.* A. R. A. 408. Carmine, *inscription, epitaph.*

8 Hic situs est, *here is buried.* These words were frequently used in the beginning of inscriptions on sepulchral monuments. A. R. A. 423. Tenuit, *managed.*

Isse diem sine Sole ferunt :¹ incendia lumen
 Præbebant ; aliquisque malo fuit usus in illo.
 At Clymene, postquam dixit quæcumque fuerunt
 In tantis dicenda malis ; lugubris et amens 10
 Et laniata sinus² totum percensuit orbem ;
 Exanimesque artus primò, mox ossa requirens,
 Reperit ossa tamen peregrinâ condita ripâ,
 Incubuitque loco ; nomenque in marmore lectum
 Perfudit lacrimis et aperto pectore fovit.³ 15
 Nec minùs Heliades fletus et, inania⁴ morti
 Muncra, dant lacrimas ; et cæsæ pectora palmis
 Non auditorum miseras Phaëthonta querebas
 Nocte dieque vocant ; adsternunturque sepulcro.
 Luna quater junctis implêrat cornibus orbem :⁵ 20
 Illæ more suo, nam morem fecerat usus,
 Plangorem dederant. E quîs Phaëthusa sororum
 Maxima, quum vellet terræ procumbere, quæta est
 Diriguisse pedes ; ad quam conata venire
 Candida Lampetie, subitâ radice⁶ retenta est. 25
 Tertia, quum crinem manibus laniare pararet,
 Avellit frondes ; hæc stipite crura teneri,
 Illa dolet fieri longos sua brachia ramos.
 Dumque ea mirantur, complectitur inguina cortex,
 Perque gradus⁷ uterum pectusque humerosque ma-
 nusque 30
 Ambit, et exstabant tantùm ora vocantia matrem.
 Quid faciat mater, nisi, quò trahat impetus illam,
 Huc eat atque illuc, et, dum licet, oscula jungat ?
 Non satis est : truncis avellere corpora tentat,

1 Ferunt (*homines*), *they say* ; isse, *passed* ; lugubris, *sorrowful*, or *dressed in mourning garments*. A. R. A. 422.

2 Laniata (*secundum*) sinus, *tearing her bosom*—a usual mode, especially with women, of expressing grief. A. R. A. 414. See 17.

3 Fovit aperto pectore, *warmed it* (the name) *with her naked breast*.

4 Inania, *unavailing* ; morti, *to the dead body*.

5 Implêrat orbem, *had completed her disk*, i. e. four months had elapsed ; usus fecerat morem, *custom had made it a habit*.

6 Subitâ radice, *by a root suddenly growing from her feet*.

7 Per gradus, *by degrees, gradually* ; impetus trahat, *her phrensy hurries her*.

Et teneros manibus ramos abrumpere ; at inde 35
 Sanguineæ manant tanquam de vulnere guttæ.
 Parce, precor, mater, quæcumque est saucia, clamat ;
 Parce, precor : nostrum laniatur in arbore corpus.
 Jamque vale. Cortex in verba novissima venit.

Inde fluunt lacrimæ, stillataque Sole rigescunt¹ 40
 De ramis electra novis ; quæ lucidus amnis
 Excipit, et nuribus mittit gestanda Latinis.

FAB. III.—*Cycnus.*

ADFUIT huic monstro² proles Stheneleïa Cycnus,
 Qui tibi materno quàmvis a sanguine junctus,
 Mente tamen, Phaëthon, propior fuit. Ille relicto,
 Nam Ligurum populos et magnas rexerat urbes,
 Imperio ripas virides amnemque querelis 5
 Eridanum implêrat silvamque sororibus auctam :³
 Quum vox est tenuata viro,⁴ canæque capillos
 Dissimulant plumæ,⁵ collumque a pectore longum
 Porrigitur, digitosque ligat junctura rubentes ;
 Penna latus vestit ; tenet os sine acumine rostrum : 10
 Fit nova Cycnus avis, nec se cœloque Jovique
 Credit, ut injustè missi memor ignis ab illo :⁶
 Stagna petit patulosque lacus, ignemque perosus,
 Quæ colat,⁷ elegit contraria flumina flammis.
 Squalidus interea genitor Phaëthontis et experts 15

1 Electra stillata de novis ramis rigescunt sole, *amber dropping from the new branches hardens in the sun.* See *Electrum.*

2 Adfuit huic monstro, *was present at this transformation.* *Monstrum* was applied by the Latin writers to any thing singular or strange in its form, behaviour, or consequences, and therefore to any thing at variance with the ordinary laws of nature.

3 Silvamque auctam sororibus, *and the wood increased by the sisters, i. e. by the sisters of Phaëthon, who were changed into trees.*

4 Quum vox tenuata est viro, *when the voice of the man was rendered shrill ; dissimulant, conceal.*

5 Plumæ signifies the small and soft feathers which cover the bodies of birds, the *plumage* ; and penna is applied to the long and thick feathers of the tail and wings—it frequently also signifies a *wing.*

6 Ignis injustè missi ab illo, *of fire unjustly thrown by him, i. e. by Jupiter, against his friend Phaëthon.*

7 Quæ colat, *which he may inhabit, for his habitation.*

Ipse sui decoris, qualis, quum deficit orbem,¹
 Esse solet, lucemque odit seque ipse diemque,
 Datque animum in luctus, et luctibus adjicit iram,
 Officiumque negat mundo. Satis, inquit, ab ævi
 Sors mea principiis fuit irrequieta; pigetque 20
 Actorum sine fine mihi, sine honore, laborum.²
 Quilibet alter agat³ portantes lumina currus.
 Si nemo est, omnesque Dei non posse fatentur;
 Ipse agat; ut saltem, dum nostras tentat habenas,
 Orbatura⁴ patres aliquando fulmina ponat. 25
 Tum sciet, ignipedum vires expertus equorum,
 Non meruisse necem, qui non bene rexerit⁵ illos.
 Talia dicentem circumstant omnia Solem
 Numina, neve⁶ velit tenebras inducere rebus,
 Supplice voce rogant: missos quòque Jupiter ignes 30
 Excusat, precibusque minas regaliter addit.
 Colligit amentes et adhuc terrore paventes
 Phœbus equos, stimuloque domans et verberare sævit:
 Sævitur enim, natumque objectat⁷ et imputat illis.

BOOK III.

FAB. I.—*Cadmus*.

JAMQUE Deus,⁸ positâ fallacis imagine tauri,
 Se confessus erat, Dictæaque rura tenebat;
 Quum pater⁹ ignarus Cadmo perquirere raptam

1 Deficit orbem, *deserts his orb, is eclipsed.*

2 Piget (me) laborum actorum mihi sine fine, *I am wearied of the toils undergone by me without end.*

3 Quilibet alter agat, *let any one else who chooses drive.* A. R. A. 230.

4 Orbatura patres, *destined to deprive fathers of their children.*

5 (Phaëthonta) qui non rexerit illos bene, *that Phaëthon, because he did not manage them well.*

6 Neve, *for et ne—et rogant ne velit, and ask him not to resolve.*

7 Objectat natum, *reproaches them with the death of his son.*

8 Deus, i. e. *Jupiter*; fallacis tauri, *of the deceitful bull.* See Europa.

9 Pater, i. e. *Agenor*—ignarus, *ignorant of the fate of his daughter*; not knowing that she had been carried off by Jupiter to Crete; raptam (*Aliam*), *his daughter who had been carried off.*

Imperat, et pœnam, si non invenerit, addit
 Exsilium, facto pius et sceleratus eodem. 5
 Orbe pererrato, quis enim deprendere possit
 Furta Jovis? profugus patriamque iramque parentis
 Vitat Agenorides, Phœbique oracula supplex
 Consulit, et, quæ sit tellus habitanda, requirit.
 Bos tibi, Phœbus ait, solis occurret in arvis, 10
 Nullum passa jugum curvique immunis aratri.
 Hac duce carpe¹ vias, et, quâ requieverit herbâ,
 Mœnia fac condas, Bœotiaque illa vocato.
 Vix bene Castalio Cadmus descenderat antro ;
 Incustoditam lentè videt ire juveneam, 15
 Nullum servitii signum cervice gerentem.
 Subsequitur pressoque legit vestigia gressu,²
 Auctoremque viæ Phœbum taciturnus adorat.
 Jam vada Cephisi Panopesque evaserat arva ;
 Bos stetit, et tollens spatiosam cornibus altis 20
 Ad cœlum frontem, mugitibus impulit auras ;
 Atque ita, respiciens comites sua terga sequentes,
 Procubuit tenerâque latus submisit in herbâ.
 Cadmus agit grates, peregrinæque oscula terræ
 Figit,³ et ignotos montes agrosque salutat. 25
 Sacra Jovi facturus erat :⁴ jubet ire ministros,
 Et petere e vivis libandas fontibus undas.⁵
 Silva vetus stabat, nullâ violata⁶ securi,

1 Carpe vias hac duce, *proceed on your way with her as your guide ; fac (ut) condas, see that you build.* A. R. A. 495.

2 Legit vestigia presso gradu, *follows her track at a slow pace, or so closely as to plant his feet in the marks left by the heifer ; auctorem, adviser.* A. R. A. 260.

3 Figit oscula, *kisses.* This practice is attributed by the poets to men on their arrival in a foreign land, or on returning to their native country after a long absence.

4 Facturus erat sacra Jovi, *he was about to offer sacrifice to Jupiter*—to sacrifice the heifer which had conducted him on his way. The ancients employed great care in selecting the animals for sacrifice. It was necessary that they should be free from blemish, and, if oxen or heifers, that they should not have been desecrated by the yoke. A. R. A. 260.

5 Petere undas libandas e vivis fontibus, *to fetch water for a libation from the running fountains.* Running water was always preferred for libations. A. R. A. 260.

6 Violata, *profaned.* The wood was sacred to Mars, and it was consi-

Et specus in medio, virgis ac vimine densus,
 Efficiens humilem lapidum compagibus arcum, 30
 Uberibus fecundus¹ aquis : ubi conditus antro
 Martius anguis erat, cristis præsignis et auro ;²
 Igne micant oculi ; corpus tumet³ omne veneno ;
 Tresque vibrant linguæ ; triplici stant ordine dentes.
 Quem postquam Tyriâ lucum de gente profecti 35
 Infausto tetigère gradu, demissaque in undas
 Urna dedit sonitum ; longum caput extulit antro
 Cæruleus serpens horrendaque sibila misit.
 Effluxère urnæ manibus, sanguisque reliquit
 Corpus, et attonitos subitus tremor occupat artus. 40
 Ille volubilibus squamosos nexibus orbes
 Torquet,⁴ et immensos saltu sinuatur in arcus ;
 Ac mediâ plus parte leves erectus in auras
 Despicit omne nemus, tantoque est corpore,⁵ quanto,
 Si totum spectes, geminas qui separat Arctos. 45
 Nec mora ; Phœnicas, sive illi tela parabant
 Sive fugam, sive ipse timor prohibebat utrumque,
 Occupat ; hos⁶ morsu, longis amplexibus illos,
 Hos necat afflati funestâ tabe veneni.⁷
 Fecerat exiguas jam Sol altissimus umbras : 50
 Quæ mora sit sociis miratur Agenore natus,
 Vestigatque viros. Tegimen⁸ derepta leoni

dered sacrilege to cut down trees in a wood or grove which was consecrated to any deity.

1 Fecundus uberibus aquis, *abounding with plenty of water.*

2 Præsignis cristis et auro, *for aureâ cristâ, adorned with a golden coloured crest. Crista* signifies the *tuft* or *comb* on the head of a bird or serpent ; it signifies also the *crest* of a helmet. A. R. A. 306.

3 Tumet veneno, *swells with poison.* The poison of serpents is not diffused over the whole body, but is contained in a small bladder at the bottom of the upper jaw.

4 Ille torquet squamosos orbes volubilibus nexibus, *he wreathes his scaly rings in rolling plaits ; sinuatur in immensos arcus, is bent into an immense bow.*

5 The order is—Est tanto corpore, quanto, si spectes totum (*if you view him as a whole*), ille serpens est qui, &c. See Serpens.

6 Hos—illos, *some—others.* These words are put in apposition with *Phœnicas*.

7 Funestâ tabe veneni afflati, *by the destructive liquid of his poison which he breathed upon them.*

8 Tegimen, *his covering.* The ancient heroes are often represented as clothed with the skins of wild beasts.

Pellis erat ; telum splendenti lancea ferro
 Et jaculum, teloque animus præstantior omni.
 Ut nemus intravit, letataque corpora vidit, 55
 Victoremque supra spatiosi corporis hostem
 Tristia sanguineâ lambentem vulnera linguâ ;
 Aut ultor vestræ, fidissima corpora, mortis,
 Aut comes, inquit, ero. Dixit, dextrâque molarem¹
 Sustulit, et magnum magno conamine misit. 60
 Illius impulsu cum turribus ardua celsis
 Mœnia nota forent ; serpens sine vulnere mansit,
 Loricæque modo squamis defensus et atræ
 Duritiâ pellis, validos cute repulit ictus.²
 At non duritiâ jaculum quòque vincit eadem ; 65
 Quod medio lentæ fixum curvamine spinæ
 Constitit, et toto descendit in ilia ferro.³
 Ille, dolore ferox, caput in sua terga retorsit
 Vulneraque adspexit, fixumque hastile momordit ;
 Idque, ubi vi multâ partem labefecit⁴ in omnem, 70
 Vix tergo eripuit ; ferrum tamen ossibus hæsit.
 Tum verò, postquam solitas accessit ad iras
 Plaga recens, plenis tumuerunt guttura venis,
 Spumaque pestiferos circumfluit albida rictus ;
 Terraque rasa sonat squamis ; quique halitus exit 75
 Ore niger Stygio, vitiatas inficit herbas.
 Ipse modò immensum spiris facientibus orbem
 Cingitur ;⁵ interdum longâ trabe rectior exstat ;
 Impete nunc vasto, ceu concitus imbribus amnis,
 Fertur, et obstantes proturbat pectore silvas. 80
 Cedit Agenorides paulùm, spolioque leonis⁶
 Sustinet incursus, instantiaque ora retardat

1 Molarem, a large stone ; magnum, large as it was.

2 Repulit validos ictus cute, resisted the mighty blow with his skin. Cutis properly signifies the human skin while on the body, and pellis, a skin or hide stripped off. They are here both applied to the skin of the serpent.

3 Toto ferro, with the whole iron head. A. R. A. 3^d 6—7.

4 Ubi labefecit in omnem partem, after he had loosened it by moving it in every direction.

5 Cingitur spiris facientibus immensum orbem, is rolled up in coils forming an immense circle ; exstat, is stretched out, uncoils itself.

6 Spolio leonis, with the lion's skin.

Cuspide prætentâ. Furit ille, et inania duro
 Vulnere dat ferro, frangitque in acuminé dentes.
 Jamque venenifero sanguis manare palato 85
 Cœperat, et virides aspergine tinxerat herbas ;
 Sed leve vulnus erat ; quia se retrahebat ab ictu,
 Læsaque colla dabat¹ retro, plagamque sedere
 Cedendo arcebat, nec longiùs ire sinebat ;
 Donec Agenorides coniectum in gutture ferrum 90
 Usque sequens² pressit, dum retro quercus eunti
 Obstitit, et fixa est pariter cum robore cervix.
 Pondere serpentis curvata est arbor, et imæ
 Parte flagellari gemuit sua robora⁵ caudæ.
 Dum spatium victor victi considerat hostis ; 95
 Vox subitò audita est, neque erat cognoscere promptum
 Unde, sed audita est : Quid, Agenore nate, peremptum
 Serpentem spectas ? et tu spectabere⁴ serpens.
 Ille diu pavidus, pariter cum mente colorem
 Perdiderat, gelidoque comæ terrore rigebant. 100
 Ecce, viri fautrix, superas delapsa per auras,
 Pallas adest, motæque jubet supponere⁵ terræ
 Vipereos dentes, populi incrementa futuri.
 Paret, et, ut presso sulcum patefecit aratro,⁶
 Spargit humi jussos, mortalia semina,⁷ dentes. 105
 Inde, fide majus, glebæ cœpère moveri,
 Primaque de sulcis acies⁸ apparuit hastæ ;

1 Dabat retro, *pulled back* ; arcebat plagam sedere cedendo, *prevented the blow from sinking deep by giving way.*

2 Usque sequens pressit in gutture, *continuing to follow, pressed home in his throat.*

3 Sua robora, *for se, that its trunk* ; spatium, *the vast size.*

4 Et tu spectabere serpens, *you too shall be seen as a serpent, shall be changed into a serpent.* There is here a play upon the words *spectabere* and *spectas*. The prediction is represented as proceeding from Mars, who was enraged at Cadmus for the death of the serpent, but was prevented by Jupiter from killing him.

5 Supponere terræ motæ, *to bury in the ground turned up by the plough, to sow* ; incrementa, *the seeds.* The heroes of ancient mythology are represented as being under the special protection of certain deities, whose duty it was to assist and relieve them in cases of difficulty.

6 Presso aratro, *with the plough forced into the ground.* A. R. A. 463.

7 Mortalia semina, *seeds to produce men.*

8 Acies hastæ, *the point of a spear.*

Tegmina inox capitum picto nutantia cono ;¹
 Mox humeri pectusque onerataque brachia telis
 Exsistunt, crescitque seges clypeata virorum.² 110
 Sic, ubi tolluntur³ festis aulæa theatris,
 Surgere signa solent, primùmque ostendere vultus,
 Cetera paulatim, placidoque educta tenore
 Tota patent, imoque pedes in margine ponunt.
 Territus hoste novo Cadmus capere arma parabat : 115
 Ne cape, de populo, quem terra creaverat, unus
 Exclamat, nec te civilibus insere bellis.
 Atque ita terrigenis rigido de fratribus unum
 Cominus ense ferit ; jaculo cadit eminus ipse.
 Hic quòque, qui leto dederat, non longiùs illo 120
 Vivit, et exspirat, modò quas acceperat, auras ;
 Exemploque pari furit omnis turba, suoque
 Marte cadunt subiti per mutua vulnera fratres.
 Jamque brevis vitæ spatium sortita⁴ juvenus
 Sanguineam trepido plangebant pectore matrem, 125
 Quinque superstitibus, quorum fuit unus Echion.
 Is sua jecit humi, monitu Tritonidis, arma,
 Fraternæque fidem⁵ pacis petiitque deditque.
 Hos operis comites habuit Sidonius hospes,
 Quum posuit jussam Phœbeïs sortibus urbem. 130

FAB. II.—*Actæon.*

JAM stabant⁶ Thebæ ; poteras jam, Cadme, videri

1 Picto cono, *with painted crest*. Conus properly signifies the knob on the top of the helmet in which the crest was fixed ; it signifies also the crest itself, which consisted of feathers, or of horses' hair of various colours. A. R. A. 306.

2 Clypeata seges virorum. *for seges clypeatorum virorum, a crop of men armed with shields.*

3 Aulæa tolluntur, *the curtains are raised*. There is here an allusion to the Roman theatre, in which the curtain was *dropped (premebatur)* at the commencement of the play, and *raised (tollebatur)* at the conclusion of it. As the curtain was gradually raised, the figures painted on it would necessarily present themselves as here described. A. R. A. 298.

4 Sortita spatium brevis vitæ, *who had obtained a short span of life.*

5 Fidem fraternæ pacis, *a pledge of peace with his brothers.*

6 Stabant, *was built* ; soceri, *father and mother-in-law, for socer et socrus*. Conjuge, *see Harmonia*.

Exsilio felix ; soceri tibi Marsque Venusque
 Contigerant ; huc adde genus de conjuge tantâ,
 Tot¹ natos natasque et, pignora cara, nepotes ;
 Hos quòque jam juvenes. Sed scilicet² ultima semper 5
 Exspectanda dies homini, dicique beatus
 Ante obitum nemo supremaque funera debet.

Prima nepos³ inter tot res tibi, Cadme, secundas
 Causa fuit luctûs, alienaque cornua fronti
 Addita, vosque canes satiatae sanguine herili. 10
 At bene si quæras ; Fortunæ crimen in illo,
 Non scelus invenies : quod enim scelus error habebat ?
 Mons⁴ erat infectus variarum cæde ferrarum ;
 Jamque dies rerum medius contraxerat umbras,
 Et Sol ex æquo metâ distabat utrâque ; 15
 Quum juvenis placido per devia lustra vagantes
 Participes operum compellat Hyantius ore :
 Lina madent, comites, ferrumque cruore ferarum,
 Fortunamque dies habuit satis : altera lucem
 Quum croceis invecta rotis Aurora reducet, 20
 Propositum repetemus opus : nunc Phœbus utrâque
 Distat idem terrâ, finditque vaporibus arva.
 Sistite opus præsens, nodosaque tollite lina.
 Jussa viri faciunt intermittuntque laborem.

Vallis erat piceis et acutâ densa cupressu, 25
 Nomine Gargaphie, succinctæ sacra Dianæ,
 Cujus in extremo est antrum nemorale recessu,
 Arte laboratum nullâ : simulaverat artem
 Ingenio natura suo ; nam pumice vivo

1 Tot must be taken as referring to *natos* and *natas* collectively, and not separately. Mythologists have assigned to Cadmus only one son, Polydorus, who succeeded him in the government of Thebes.

2 Scilicet, *it is evident, certainly*. This is the famous saying of Solon to Cræsus, king of Lydia, while at the height of his prosperity. It has been frequently repeated, and variously applied by the classical writers, particularly by the Greek tragedians.

3 Nepos, i. e. *Actæon*—aliena, *not natural to him*, i. e. *those of a stag*.

4 Mons, i. e. *Cithæron*—*ex æquo distabat utrâque metâ*, *was equally distant from either goal*, i. e. from the two extremities of the heavens, the east and west. See 22. The metaphor is borrowed from the race-course. A. R. A. 275.

Et levibus tophis nativum duxerat¹ arcum. 30
 Fons sonat a dextrâ, tenui perlucidus undâ,
 Margine gramineo patulos incinctus² hiatus.
 Hic dea silvarum, venatu fessa, solebat
 Virgineos artus liquido perfundere rore.
 Quò postquam subiit, Nympharum tradidit uni 35
 Armigeræ jaculum pharetramque arcusque retentos ;
 Altera depositæ subjecit³ brachia pallæ ;
 Vincla duæ pedibus demunt : nam doctior illis
 Ismenis Crocale sparsos per colla capillos
 Colligit in nodum, quàmvis erat ipsa solutis.⁴ 40
 Excipiunt laticem Nephelæque Hyaleque Rhanisque
 Et Psecas et Phiale, funduntque capacibus urnis.
 Dumque ibi perluitur solitâ Titania lymphâ,
 Ecce, nepos Cadmi, dilatâ parte laborum,
 Per nemus⁵ ignotum non certis passibus⁶ errans, 45
 Pervenit in lucum ; sic illum fata ferebant.
 Qui simul intravit rorantia fontibus antra ;
 Sicut erant, viso nudæ sua pectora Nymphæ
 Percussère viro, subitisque ululatibus omne
 Implevère nemus, circumfusæque⁷ Dianam 50
 Corporibus texère suis ; tamen altior illis
 Ipsa Dea est, colloque tenuis supereminet omnes.
 Qui color infectis adversi Solis ab ictu
 Nubibus esse solet aut purpuræ Auroræ,
 Is fuit in vultu visæ sine veste Dianæ. 55
 Quæ, quanquam comitum turbâ stipata suarum,

1 Duxerat nativum arcum vivo punice, *had formed a natural arch of native pumicestone.*

2 Incinctus (*secundum*) patulos hiatus, *having its wide bason edged round.*

3 Subjecit brachia pallæ, *put her arms under her cloak, held her cloak ;* A. R. A. 357. Vincla, *sandals.* Those worn by hunters were called *cothurni*, and reached up to the middle of the leg. A. R. A. 358.

4 (*Cupillis*) solutis, *with her hair loose.* The ancients wore their hair collected in a knot on the back of the head. A. R. A. 360.

5 Nemus—lucum. *See 1, 9, 27.*

6 Non certis passibus, *with undefined steps, without any definite object in view.*

7 Circumfusæ, *surrounding ;* supereminet omnes collo tenuis, *overtops them all by the neck.*

In latus obliquum tamen adstitit,¹ oraque retro
 Flexit, et ut vellet² promptas habuisse sagittas,
 Quas habuit, sic hausit aquas, vultumque virilem
 Perfudit, spargensque coinās ultricibus undis, 60
 Addidit hæc cladis prænuntia³ verba futuræ ;
 Nunc tibi me posito visam velamine narres,⁴
 Si poteris narrare, licet. Nec plura minata,
 Dat sparso capiti vivacis⁵ cornua cervi ;
 Dat spatium collo, summasque cacuminat aures ; 65
 Cum pedibusque manus, cum longis brachia mutat
 Cruribus, et velat maculoso vellere corpus.
 Additus et pavor est : fugit Autonoëius heros,
 Et se tam celerem cursu miratur in ipso.
 Ut verò vultus et cornua vidit in undâ, 70
 Me miserum ! dicturus erat : vox nulla secuta est.
 Ingemuit ; vox illa fuit ; lacrimæque per ora
 Non sua⁶ fluxerunt ; mens tantùm pristina mansit.
 Quid faciat ? repetatne domum et regalia tecta ?
 An lateat silvis ? timor hoc, pudor impedit illud. 75
 Dum dubitat, vidêre canes ; primusque Melampus⁷
 Ichnobatesque sagax latratu signa dedêre,
 Gnossius Ichnobates, Spartanâ gente Melampus.
 Inde ruunt alii rapidâ velociùs aurâ,
 Pamphagus et Dorceus et Oribasus, Arcades omnes, 80
 Nebrophonosque valens et trux cum Lælape Theron,
 Et pedibus Pterelas et naribus utilis Agre,
 Hylæusque ferox nuper percussus ab apro,
 Deque lupo concepta Nape, pecudesque secuta
 Pœmenis, et natis comitata Harpyia duobus, 85

1 Adstitit in obliquum latus, *she stood bending to the one side, askant.*

2 Ut vellet habuisse, *though she could have wished to have* ; sic hausit aquas quas habuit, *yet she took up the water which she had.*

3 Prænuntia futuræ cladis, *declarative of his approaching calamity.*

4 Licet tibi (ut) narres, *you are at liberty to tell.*

5 Vivacis, *long-lived*, a frequent epithet of the stag, which, by the ancients, was believed to live a hundred years.

6 Non sua, *not his own, not natural to him.* See 9.

7 For an explanation of the names of the dogs, See Index. Crete, Arcadia, and Laconia, were the countries most celebrated for their breed of dogs.

Et substricta gerens Sicyonius ilia Ladon,
 Et Dromas et Canace Sticteque et Tigris et Alce,
 Et niveis Leucon et villis Asbolus atris,
 Prævauidusque Lacon, et cursu fortis Aëлло,
 Et Thous et Cyprio velox cum fratre Lycisce, 90
 Et nigram medio frontem distinctus ab albo
 Harpalos et Melaneus, hirsutaque corpore Lachne,
 Et patre Dictæo, sed matre Laconide nati,
 Labros, et Agriodos, et acutæ vocis Hylactor,
 Quasque referre mora est.¹ Ea turba cupidine prædæ 95
 Per rupes² scopulosque adituque carentia saxa,
 Quà via difficilis quaque est via nulla, feruntur.
 Ille fugit, per quæ fuerat loca³ sæpe secutus,
 Hæu famulos fugit ipse suos! clamare libebat,
 Actæon ego sum: dominum cognoscite vestrum. 100
 Verba animo desunt; resonat latratibus æther.
 Prima Melanchætes in tergo vulnera fecit,
 Proxima Theridamas; Oresitrophos hæsit in armis.
 Tardiùs exierant;⁴ sed per compendia montis
 Anticipata⁵ via est. Dominum retinentibus illis 105
 Cetera turba coit, confertque in corpore dentes.
 Jam loca vulneribus desunt. Gemit ille, sonumque,⁶
 Etsi non hominis, quem non tamen edere possit
 Cervus, habet; mœstisque replet juga nota querelis,
 Et genibus supplex positus, similisque roganti 110
 Circumfert tacitos, tanquam sua brachia, vultus.
 At comites rapidum solitis hortatibus agmen
 Ignari instigant, oculisque Actæona quærunt,

1 Quasque est mora referre, and others which it were tedious to enumerate.

2 Rupes signifies a steep rock, a precipice; scopulus, the point of a rock, a cliff; and saxum, any large mass of stone, a rock; over precipices, cliffs, and rocks.

3 Per loca (per quæ) sæpe secutus fuerat, over places over which he had often followed the dogs.

4 Exierant tardiùs, had started later, a form of expression borrowed from the horses leaving the carceres in the Circus Maximus. A. R. A. 274.

5 Via anticipata est per compendia montis, their way had been shortened by a near cut over the mountain.

6 The order is. Habetque sonum, etsi non (sonum) hominis, tamen (sonum) quem cervus non possit edere.

Et velut absentem certatim Actæona clamant.
 Ad nomen¹ caput ille refert ; et abesse quærentur, 115
 Nec capere oblatae segnem spectacula prædæ.
 Vellet abesse quidem ; sed adest ; velletque videre,
 Non etiam sentire² canum fera facta suorum.
 Undique circumstant, mersisque in corpore rostris,
 Dilacerant falsi dominum sub imagine³ cervi. 120

FAB. V.—*Echo.*

ILLE⁴ per Aonias, famâ celeberrimus, urbes
 Irreprehensa dabat populo responsa petenti.
 Prima fide vocisque ratae tentamina sumpsit⁵
 Cærule Liriope ; quam quondam flumine curvo
 Implicuit, clausæque suis Cephisos in undis 5
 Vim tulit.⁶ Enixa est utero pulcherrima pleno
 Infantem, Nymphis jam nunc⁷ qui posset amari,
 Narcissumque vocat. De quo consultus, an esset
 Tempora maturæ visurus longa senectæ,
 Fatidicus vates, Si se non viderit, inquit. 10
 Vana diu visa est vox auguris : exitus illam
 Resque probat⁸ letique genus novitasque furoris.
 Jamque ter ad quinos unum Cephisius annum
 Addiderat, poteratque puer juvenisque videri.
 Multi illum juvenes, multæ cupiêre⁹ puellæ ; 15
 Sed fuit in tenerâ tam dira superbia formâ ;
 Nulli illum juvenes, nullæ tetigêre puellæ.
 Adspicit hunc trepidos agitantem in retia cervos,

1 Ad nomen, *at* (the sound of) *his name*, on hearing his name ; et quærentur (*cum*) abesse, et segnem non capere, *and they nevertheless complain that he is absent, and, through indolence, does not witness.*

2 Videre. non etiam sentire, *to see, but not at the same time to feel.*

3 Sub imagine falsi cervi, *under the form of an unreal stag.*

4 Ille, i. e. *Tiresias* ; see Index. Irreprehensa, *unblamed.*

5 Sumpsit prima tentamina fide rataeque vocis, *made the first trial of, first proved his truth and infallible predictions.* Fide is the old form of the genitive for *fidci.*

6 Tulit vim (*ei*) clausæ, *offered violence to her when confined.*

7 Jam nunc, *even now, even from his birth.*

8 Probat illam, *confirms the truth of it* ; novitas furoris, *the novelty of his passion.*

9 Cupiêre, *courted*,—tetigêre, *touched, affected his feelings.*

Vocalis Nymphe, quæ nec reticere loquenti
 Nec prior ipsa loqui didicit, resonabilis Echo. 20
 Corpus adhuc Echo, non vox erat; et tamen usum
 Garrula non alium, quàm nunc habet, oris habebat,
 Reddere¹ de multis ut verba novissima posset.
 Fecerat hoc Juno, quia, quum deprendere posset
 Cum Jove sæpe suo Nymphas in monte jacentes, 25
 Illa Deam longo prudens² sermone tenebat,
 Dum fugerent Nymphæ. Postquam Saturnia sensit;
 Hujus, ait, linguæ, quâ sum delusa, potestas
 Parva tibi dabitur vocisque brevissimus usus.
 Reque minas firmat: tamen hæc in fine loquendi 30
 Ingeminat³ voces, auditaque verba reportat.
 Ergo ubi Narcissum per devia lustra vagantem
 Vidit, et incaluit, sequitur vestigia furtim;
 Quoque magis sequitur, flammâ propiore calescit,
 Non aliter, quàm quum summis circumlita tædis 35
 Admotam rapiunt vivacia⁴.sulfura flammam.
 O quoties voluit blandis accedere dictis,
 Et molles adhibere preces! natura repugnat,
 Nec sinit⁵ incipiat; sed, quod sinit, illa parata est
 Exspectare sonos, ad quos sua verba remittat. 40
 Fortè puer, comitum seductus ab agmine fido,
 Dixerat, Equis adest?⁶ et, Adest, responderat Echo.
 Hic stupet, utque aciem partes dimisit in omnes,
 Voce, Veni, clamat magnâ: vocat illa vocantem.⁷
 Respicit; et nullo rursus veniente, Quid, inquit, 45
 Me fugis? et totidem, quot dixit, verba recepit.

1 Reddere novissima verba de multis, *to repeat the last words out of many.*

2 Prudens tenebat, *designedly detained.*

3 Ingeminat, *reiterates*; reportat, *repeats.*

4 Vivacia sulfura circumlita summis tædis rapiunt flammam admotam, *the inflammable sulphur daubed round the tops of torches speedily catches the fire applied to it.*

5 Sinit (ut) incipiat, *permits her to begin*; quod (natura) sinit, *what nature does allow.*

6 Equis adest, *is any one here?* dimisit aciem in omnes partes, *turned his eyes in every direction.*

7 Illa vocat (illum) vocantem, *she calls him who called her.*

Perstat, et alternæ deceptus¹ imagine vocis,
 Huc coëamus, ait; nullique libentiùs unquam
 Responsura sono, Coëamus, retulit Echo,
 Et verbis favet² ipsa suis; egressaque silvis 50
 bat, ut injiceret sperato brachia collo.
 Ille fugit, fugiensque, Manus complexibus aufer:³
 Antè, ait, emoriar, quàm sit tibi copia nostri.⁴
 Retulit illa nihil nisi, Sit tibi copia nostri.
 Spreta latet silvis, pudibundaque frondibus ora 55
 Protegit, et solis ex illo⁵ vivit in antris.
 Sed tamen hæret amor, crescitque dolore repulsæ.
 Attenuant vigiles corpus miserabile curæ,
 Adducitque⁶ cutem macies, et in aëra succus
 Corporis omnis abit; vox tantùm atque ossa supersunt: 60
 Vox manet; ossa ferunt lapidis traxisse figuram.
 Unde latet silvis, nulloque in monte videtur;
 Omnibus auditur: sonus est, qui vivit in illâ.

FAB. VI.—*Narcissus.*

Sic hanc, sic alias, undis aut montibus ortas,
 Luserat hic⁷ Nymphas, sic cœtus antè viriles.
 Unde manus aliquis despectus⁸ ad æthera tollens,
 Sic amet iste licet,⁹ sic non potiatur amato,
 Dixerat: assensit precibus Rhamnusia justis. 5
 Fons erat illimis, nitidis argenteus undis,
 Quem neque pastores neque pastæ monte capellæ
 Contigerant aliudve pecus; quem nulla volucris,

1 Deceptus imagine alternæ vocis, *being deceived by the appearance of another's voice.*

2 Ipsa favet suis verbis, *she is delighted with her own words.*

3 Aufer manus complexibus, *take away your hands from embracing me, presume not to embrace me.*

4 Antè quàm copia nostri sit tibi, *before you have an opportunity of enjoying me, or before I come into your power.*

5 Ex illo (*tempore*), *from that time.*

6 Adducit, *shrivels*,—abit in aëra, *passes off, or evaporates into air.*

7 Hic, *i. e. Narcissus.*

8 Aliquis despectus, *one who had been despised by him.*

9 Licet (*ut*) iste sic amet, *so may he love; amato, the object loved.*

Nec fera turbârat nec iapsus ab arbore ramus.
 Gramen erat circà, quod proximus humor alebat, 10
 Silvaque sole lacum passura¹ tepescere nullo.
 Hic puer, et studio venandi lassus et æstu,
 Procubuit, faciemque loci fontemque secutus;²
 Dumque sitim sedare cupit, sitis altera³ crevit ;
 Dumque bibit, visæ correptus imagine⁴ formæ, 15
 Spem sine corpore amat : corpus putat esse, quod umbra
 est.

Adstupet ipse sibi, vultuque immotus eodem
 Hæret, ut e Pario formatum marmore signum.
 Spectat humi positus geminum, sua lumina, sidus,⁵
 Et dignos Baccho, dignos et Apolline crines, 20
 Impubesque genas et eburnea colla, decusque
 Oris et in niveo mixtum candore⁶ ruborem ;
 Cunctaque miratur, quibus est mirabilis ; ipse
 Se cupit imprudens, et, qui probat,⁷ ipse probatur ;
 Dumque petit, petitur, pariterque incendit et ardet. 25
 Irrita fallaci quoties dedit oscula fonti !
 In medias quoties, visum captantia collum,
 Brachia mersit aquas, nec se deprendit in illis !
 Quid videat, nescit ; sed, quod videt, uritur illo ;
 Atque oculos idem, qui decipit, incitat error. 30
 Credule, quid frustra simulacra fugacia captas ?
 Quod petis, est nusquam ; quod amas, avertere,⁸ perdes.
 Ista repercussæ,⁹ quam cernis, imaginis umbra est :

1 Passura lacum tepescere, *which would allow the fountain to be warmed.*

2 Secutus faciem loci, *allured by the appearance of the place.*

3 Altera sitis, *another thirst, a different kind of thirst, i. e. love.*

4 Imagine formæ, *with the reflection of his own form, i. e. charmed with his shadow.*

5 Spectat geminum sidus, *he sees two stars, which are his own eyes.*

6 In niveo candore, *with snowy whiteness.* *Misceo*, which is commonly followed by the dative, the ablative, or the preposition *cum*, is here followed by *in*. See 95.

7 Qui probat, ipso probatur, *he who admires is himself the person admired.*

8 Avertere perdes, *turn yourself away and you will destroy the object of your love.*

9 Umbra repercussæ imaginis, *the shadow of your own reflected form.*

Nil habet ista sui ;¹ tecumque venitque manetque,
 Tecum discedet, si tu discedere possis. 35
 Non illum Cereris, non illum cura quietis
 Abstrahere inde potest ; sed opacâ fusus in herbâ
 Spectat inexpleto mendacem lumine formam,
 Perque oculos perit ipse suos ; paulùmque levatus,
 Ad circumstantes tendens sua brachia silvas 40
 Ecquis, io silvæ, crudeliùs, inquit, amavit ?
 Scitis enim, et multis latebra opportuna fuistis.
 Ecquem, quum vestræ tot agantur sæcula vitæ,
 Qui sic tabuerit, longo meministis in ævo ?
 Et placet, et video ; sed quod videoque placetque, 45
 Non tamen invenio : tantus tenet error amantem.
 Quòque magis doleam, nec nos mare separat ingens,
 Nec via² nec montes nec clausis mœnia portis ;
 Exiguâ prohibemur aquâ. Cupit ipse³ teneri :
 Nam quoties liquidis porreximus oscula lymphis, 50
 Hic toties ad me resupino nititur ore.
 Posse putes tangi : minimum⁴ est, quod amantibus obstat.
 Quisquis es, huc exi : quid me, puer unice,⁵ fallis ?
 Quòve petitus abis ? Certè nec forma, nec ætas
 Est mea, quam fugias ;⁶ et amârunt me quòque
 Nymphæ. 55
 Spem mihi nescio quam vultu promittis amico ;
 Quumque ego porrexi tibi brachia, porrigis ultro ;
 Quum risi, arrides ; lacrimas quòque sæpe notavi,
 Me lacrimante, tuas. Nutu quòque signa remittis ;⁷
 Et, quantum motu formosi suspicor oris, 60
 Verba refers aures non pervenientia nostras.

1 *Ista habet nil sui, that image has nothing of itself, has no existence of itself.*

2 *Via, a broad street, or a long way.*

3 *Ipse, he himself, i. e. the reflected image ; resupino ore, with his face turned upwards.*

4 *Minimum est, it is a very slight obstacle.*

5 *Unice puer, matchless boy.*

6 *Quam fugias, such as you ought to shun.*

7 *Remittis quòque signa nutu, you even return signs to my nod. Nutu is here the dative for nutui.*

Iste ego sum, sensi, nec me mea fallit imago.
 Uror amore mei; flammam moveoque feroque.
 Quid faciam? roger, anne rogem? quid deinde rogabo?
 Quod cupio mecum est; inopem me copia fecit. 65
 O utinam nostro secedere corpore possem!
 Votum in amante novum;¹ vellem, quod amamus, abesset.
 Jamque dolor vires adimit, nec tempora vitæ
 Longa meæ superant, primoque exstinguor in ævo.
 Nec mihi mors gravis est posituro² morte dolores; 70
 Hic, qui diligitur, vellem diuturnior esset:
 Nunc duo concordēs³ animâ moriemur in unâ.
 Dixit, et ad faciem rediit malè sanus⁴ eandem,
 Et lacrimis turbavit aquas; obscuraque moto
 Reddita forma lacu est. Quam quum vidisset abire, 75
 Quò fugis? o remane, nec me, crudelis, amantem
 Desere, clamavit: liceat, quod tangere non est,
 Adspicere,⁵ et misero præbere alimenta furori.
 Dumque dolet, summâ vestem deduxit ab orâ,⁶
 Nudaque marmoreis percussit pectora palmis. 80
 Pectora traxerunt tenuem percussa ruborem
 Non aliter, quàm poma solent, quæ candida parte,⁷
 Parte rubent; aut ut variis solet uva racemis
 Ducere purpureum, nondum matura, colorem.
 Quæ⁸ simul adspexit liquefactâ rursus in undâ; 85
 Non tulit ulteriùs; sed, ut intabescere flavæ
 Igne levi ceræ, matutinæque pruinæ

1 Novum votum in amante, *a novel wish in a lover*. *Novum votum* are put in apposition with the preceding line.

2 Posituro dolores morte, *since I am about to lay aside my sorrows in death*.

3 Duo concordēs moriemur in unâ animâ, *we two, united in affection, shall perish by the extinction of one life*.

4 Malè sanus, *frantic, deluded*. The adverb *malè* negatives the meaning of the adjective, though less strongly than *non*.

5 Liceat adspicere, quod non est tangere, *let me be allowed to look upon what I am not permitted to touch*.

6 Deduxit vestem ab summâ orâ, *he tore down his garment from the upper border, he tore down the upper part of his garment*. A. R. A. 414.

7 (Sunt) candida parte, *are partly white; variis racemis, in the partly-coloured clusters*.

8 Quæ, *it*, i. e. his breast reddened by the blow; non tulit ulteriùs, *could not bear it any longer*.

Sole tepente solent, sic attenuatus¹ amore
 Liquitur, et cæco paulatim carpitur igni ;
 Et neque jam color est mixto candore rubori,² 90
 Nec vigor et vires et quæ modò visa placebant,
 Nec corpus remanet, quondam quod amaverat Echo.
 Quæ³ tamen ut vidit, quàmvis irata memorque,
 Indoluit ; quotiesque puer miserabilis, Eheu,
 Dixerat, hæc resonis iterabat⁴ vocibus, Eheu. 95
 Quumque suos manibus percusserat ille lacertos,
 Hæc quòque reddebat sonitum plangoris eundem.
 Ultima vox solitam fuit hæc spectantis in undam :
 Heu frustra dilecte puer ! totidemque remisit
 Verba locus, dictoque Vale, Vale inquit et Echo. 100
 Ille caput viridi fessum submitit in herbâ :
 Lumina nox claudit, domini mirantia formam.
 Tum quòque se, postquam est infernâ sede receptus,
 In Stygiâ spectabat aquâ. Planxère sorores
 Naides, et sectos fratri posuère capillos.⁵ 105
 Planxère et Dryades ; plangentibus assonat Echo.
 Jamque rogam quassasque faces feretrumque parabant ;⁶
 Nusquam corpus erat ; croceum pro corpore florem
 Inveniunt, foliis medium cingentibus albis.

FAB. VII.—*Bacchus and Pentheus.*

COGNITA res⁷ meritam vati per Achaïdas urbes

1 Attenuatus—liquitur, *being wasted away—decays.*

2 Et jam neque est color rubori mixto candore, *and now neither does the red mixed with white retain its colour.* See 22.

3 Quæ (for ut ea) vidit, indoluit, *when she saw (the distress of Narcissus) she was nevertheless grieved.*

4 Iterabat resonis vocibus, *repeated in responsive words.*

5 Posuère sectos capillos fratri, *consecrated locks of their hair to their brother.* It was usual for surviving friends to dedicate locks of their hair to the dead. A. R. A. 412 and 417.

6 Parabant is here used in a general sense with *homines* as its nominative,—*preparations were made.* The funeral pile (*rogus*) was square, in the form of an altar, and was built of wood, which might easily catch fire, A. R. A. 417. *Quassas* expresses the movement of the torches in the funeral procession, funerals among the ancient Romans being celebrated at night. A. R. A. 412.

7 Res, *the fulfilment of the prediction* respecting Narcissus ; vati, *to the prophet, i. e. Tiresias.*

Attulerat famam, nomenque erat auguris ingens ;
 Spernit Echionides tamen hunc, ex omnibus¹ unus
 Contemptor Superûm, Pentheus ; præsaque ridet
 Verba senis, tenebrasque et cladem lucis ademptæ 5
 Objicit.² Ille movens albertia tempora canis
 Quàm felix esses, si tu quòque luminis hujus
 Orbus, ait, fieres, nec Bacchia sacra videres !
 Namque dies a'erit, jamque haud procul auguror esse,
 Quâ novus huc veniet, proles Semeleïa, Liber. 10
 Quem nisi templorum fueris dignatus³ honore ;
 Mille lacer spargere locis, et sanguine silvas
 Fœdabis matremque tuam matrisque sorores.
 Evenient :⁴ neque enim dignabere numen honore ;
 Meque sub his tenebris nimum vidisse quereris. 15
 Talia dicentem proturbat Echione natus.
 Dicta fides⁵ sequitur, responsaque vatis aguntur.
 Liber adest,⁶ festisque fremunt ululatus agri ;
 Turba ruunt, mixtæque viris matresque nurusque
 Vulgusque proceresque ignota⁷ ad sacra feruntur. 20
 Quis furor, anguigenæ,⁸ proles Mavortia, vestras
 Attonuit mentes ? Pentheus ait. Ærane tantum
 Ære repulsa valent, et adunco tibia cornu,⁹
 Et magicæ fraudes ?¹⁰ ut quos non belliger ensis,
 Non tuba terruerint, non strictis agmina telis, 25

1 Ex omnibus, of all the descendants of Cadmus ; the others were devoted to the worship of Bacchus.

2 Objicitque tenebras et cladem lucis ademptæ, and upbraids him with his blindness and the calamity of being deprived of his sight.

3 Nisi dignatus fueris honore templorum, unless you shall think him worthy of the honour of a temple.

4 Evenient, these things will happen.

5 Fides, a confirmation, or fulfilment ; aguntur, are accomplished.

6 Adest, arrives, comes from Lydia.

7 Ad ignota sacra, to the sacred rites hitherto unknown to them.

8 Anguigenæ, ye descendants of the serpent, i. e. ye Thebans. See 3, 1, 103, &c.

9 Tibia adunco cornu, the pipe made of crooked horn, i. e. the Phrygian pipe. Cymbals (æra) and the Phrygian pipe were used in the worship of Bacchus as well as in that of Cybele. A. R. A. 253.

10 Magicæ fraudes, magical deceptions. The orgies of Bacchus were celebrated during the night every third year, chiefly on Cithæron and Ismenus in Bœotia, and on Ismarus and Rhodope in Thrace.

Fœminæ voces et mota¹ insania vino,
 Obscœnique greges et inania tympana vineant ?
 Vosne, senes, mirer, qui longa per æquora vecti
 Hac Tyron,² hac profugos posuistis sede Penates,
 Nunc sinitis sine Marte capi ? vosne, acrior ætas, 30
 O juvenes, priorque meæ, quos arma tenere,
 Non thyrsos,³ galeâque tegi, non fronde, decebat ?
 Este, precor, memores, quâ sitis stirpe creati ;
 Illiusque animos, qui multos perdidit⁴ unus, 35
 Sumite serpentis : pro fontibus ille lacuque
 Interiit ; at vos pro famâ vincite vestrâ.
 Ille dedit leto fortes ; vos pellite molles,
 Et patrium revocate⁵ decus. Si fata vetabant
 Stare diu Thebas ; utinam tormenta⁶ virique 40
 Mœnia diruerent, ferrumque ignisque sonarent !
 Essemus miseri sine crimine ;⁷ sorsque querenda,
 Non celanda foret ; lacrimæque pudore carerent.
 At nunc a puero Thebæ capientur inermi,
 Quem neque bella juvant nec tela nec usus equorum,
 Sed madidus myrrhâ crinis mollesque coronæ, 45
 Purpuraque et pietis intextum vestibibus aurum.
 Quem quidem ego actutum, modò vos absistite,⁸ cogam
 Assumptumque⁹ patrem commentaque sacra fateri.
 An satîs Acrisio est animi, contemnere vanum

1 Mota vino, *caused, or produced by wine* ; obscœni greges, *crowds of disgusting creatures.*

2 Posuistis Tyron, *have built Tyre, i. e. a city.* The name of the parent city was frequently transferred to the principal city of the colony. Cadmus was a native of Phœnicia, of which *Tyre* was one of the chief cities. *Posuistis* must be again taken with *penates* in the sense of *settled or established.* A. R. A. 230.

3 The *thyrsus* was a staff bound round with ivy and boughs of the vine, with which the bacchanals struck the ground when celebrating the orgies of Bacchus. See 157.

4 Qui unus perdidit multos, *who, though one, destroyed many.*

5 Revocate patrium decus, *recall to mind the honour of your country.*

6 Tormenta, *engines of war*, as the *catapulta* and *balista*, used for throwing stones and other missiles. A. R. A. 332.

7 Sine crimine, *without blame, without the imputation of cowardice.*

8 Vos modò absistite, *do you only stand aloof from the sacred rites.*

9 Patrem assumptum (*esse*), *sacraque commenta, that his father (Jupiter) is falsely assumed, and his sacred rites fictitious.*

Numen et Argolicas venienti claudere portas ; 50
 Penthea terrebit cum totis advena Thebis ?
 Ite citi, famulis hoc imperat, ite ducemque
 Attrahite huc vinctum : jussis mora segnis abesto.
 Hunc avus,¹ hunc Athamas, hunc cetera turba suorum
 Corripiunt dictis, frustra que inhibere laborant. 55
 Acrior² admonitu est, irritaturque retenta
 Et crescit rabies, remoraminaque ipsa nocebant.
 Sic ego torrentem, quâ nil obstabat eunti,
 Leniùs et modico strepitu decurrere vidi ;
 At, quâcumque trabes obstructaque saxa tenebant,³ 60
 Spumeus et fervens et ab objice sævior⁴ ibat.
 Ecce cruentati redeunt, et, Bacchus ubi esset,
 Quærenti domino Bacchum vidisse negârunt.⁵
 Hunc, dixêre, tamen comitem famulumque sacrorum
 Cepimus ; et tradunt manibus post terga ligatis 65
 Sacra dei quondam Tyrrhenâ gente secutum.⁶
 Adspicit hunc⁷ oculis Pentheus, quos ira tremendos
 Fecerat ; et, quanquam pœnæ vix tempora differt,
 O periture, tuâque aliis documenta dature
 Morte, ait, ede tuum nomen nomenque parentum 70
 Et patriam, morisque novi cur sacra frequentes.⁸
 Ille metu vacuus, Nomen mihi, dixit, Acœtes ;
 Patria Mæonia est, humili de plebe parentes.
 Non mihi, quæ duri colerent, pater, arva juvenci,
 Lanigerosve greges, non ulla armenta reliquit. 75
 Pauper et ipse fuit, linoque solebat et hamo
 Decipere et calamo⁹ salientes ducere pisces.

1 Avus, i. e. *Cadmus*, who was still alive, though he had transferred the government to Pentheus ; corripiunt hunc dictis, *censured him severely.*

2 Est acrior admonitu, *he is rendered more resolute by their admonitions.*

3 Obstructaque saxa tenebant, *and interposing rocks obstructed its course.*

4 Sævior ab objice, *more violent from the obstructions.*

5 Negârunt domino (*sc*) vidisse Bacchum, *said to their master that they had not seen Bacchus.*

6 Secutum sacra Dei, *who had attended on the sacred rites of the god.*

7 Hunc, i. e. *Bacchus*, under the form of *Acœtes*.

8 Cur frequentes sacra novi moris, *why you solemnize those new-fashioned religious rites.* See 20.

9 Lino et hamo et calamo, *with a line, a hook, and a rod.* There is here

Ars illi sua census¹ erat. Quum traderet artem ;
 Accipe, quas habeo, studii successor et heres,
 Dixit, opes ; moriensque mihi nihil ille reliquit 80
 Præter aquas : unum hoc possum appellare paternum.
 Mox ego, ne scopulis hærerem semper in îsdem,
 Addidici² regimen dextrâ moderante carinæ
 Flectere, et Oleniæ sidus pluviale³ capellæ
 Taygetenque Hyadasque oculis Arctouque notavi, 85
 Ventorumque domos⁴ et portus puppibus aptos.
 Fortè petens Delon, Chiæ telluris ad oras
 Applicor, et dextris adducor⁵ litora remis,
 Doque leves saltus, udæque innitor arenæ.
 Nox ubi consumpta est, Aurora rubescere primùm 90
 Cæperat : exsurgo, laticesque inferre recentes
 Admoneo, monstroque viam, quæ ducat ad undas.
 Ipse, quid aura mihi tumulo promittat⁶ ab alto,
 Prospicio, comitesque voco repetoque carinam.
 Adsumus en, inquit, sociorum primus Opheltes ; 95
 Utque putat, prædam deserto nactus in agro,
 Virgineâ puerum ducit per littora formâ.
 Ille, mero somnoque gravis, titubare⁷ videtur,
 Vixque sequi. Specto cultum faciemque gradumque :
 Nil ibi, quod credi posset mortale, videbam. 100
 Et sensi, et dixi sociis : Quod numen in isto
 Corpore sit, dubito ; sed corpore numen in isto est.
 Quisquis es, o faveas nostrisque laboribus adsis ;

an allusion to those early times in which lands and cattle formed the only constituents of wealth. The condition of a fisherman was then regarded as one of abject poverty.

1 Sua ars erat census illi, *his trade was his wealth.* A. R. A. 107. See Census.

2 Addidici flectere regimen carinæ, *I learned besides to turn the helm of my boat ; to steer my boat.* A. R. A. 342.

3 Pluviale sidus, *the watery constellation.* The constellations here enumerated are those which principally guided the course of the ancient mariners. A. R. A. 346.

4 Domos ventorum, *the abodes of the winds.* See 1, 2, 32, &c.

5 Adducor littora dextris remis, *I reach the shore by plying the right oars.*

6 Quid aura promittat mihi, *what the breeze promises to me ; what sort of weather I may expect.* A. R. A. 346.

7 Titubare vixque sequi, *to reel, and to follow with difficulty.*

His quòque des veniam. Pro nobis mitte¹ precari,
 Dictys ait, quo non alius conscendere summas 105
 Ocior antennas, prensoque rudente relabi.²
 Hoc Libys, hoc flavus, proræ tutela,³ Melanthus,
 Hoc probat Alcimedon et, qui requiemque modumque
 Voce dabat⁴ remis, animorum hortator Epopeus ;
 Hoc omnes alii : prædæ tam cæca cupido est. 110
 Non tamen hanc sacro violari pondere pinum
 Perpetiar, dixi : pars hîc mihi maxima juris.⁵
 Inque aditu obsisto. Furit audacissimus omni
 De numero Lycabas, qui Thuscâ pulsus⁶ ab urbe
 Exsilium dirâ pœnam pro cæde luebat. 115
 Is mihi, dum resto, juvenili guttura pugno
 Rupit ;⁷ et excussum misisset in æquora, si non
 Hæsissem, quàmvis amens, in fuee retentus.

Impia turba probant factum. Tum denique Bacchus,
 Bacchus enim fuerat, veluti clamore solutus 120
 Sit sopor, aque mero⁸ redeant in pectora sensus,
 Quid facitis ? quis clamor ? ait ; quâ, dicite, nautæ,
 Huc ope perveni ? quò me deferre paratis ?
 Pone metum, Proreus,⁹ et quos contingere portus
 Ede velis, dixit ; terrâ sistere¹⁰ petitâ. 125
 Naxon, ait Liber, cursus advertite vestros ;
 Illa mihi domus est ; vobis erit hospita tellus.
 Per mare fallaces perque omnia numina jurant
 Sic fore, meque jubent pictæ dare vela carinæ.¹¹

1 Mitte precari pro nobis, *give over praying for us.*

2 Relabique prenso rudente, *and in slipping down again by taking hold of a rope.* A. R. A. 343.

3 Tutela proræ, *the watch on the prow*; the pilot's mate, whose duty it was to sit on the prow and direct the working of the ship. A. R. A. 347.

4 Dabat voce requiemque modumque remis, *regulated with his voice the pause and measured stroke of the oar.* A. R. A. 347.

5 Hic maxima pars juris est mihi, *here I have the greatest share of right.* *Acates* was commander of the ship.

6 Pulsus, *being banished.* A. R. A. 56 and 220.

7 Is rupit guttura mihi, *he attempted to tear open my throat.*

8 A mero, *after his wine.* A. R. A. 387.

9 Proreus, *the watch on the prow*, who, in 107, is called *proræ tutela.*

10 Sistere terrâ petitâ, *you shall be landed on the shore you wish.*

11 Pictæ carinæ, *to my painted ship.* *Carina* is here, and in 83, put for

Dextera Naxos erat : dextrâ mihi lintea danti¹ 130
 Quid facis, o demens ? quis te furor, inquit, Acœte,
 Pro se quisque,² tenet ? lævam pete : maxima nutu
 Pars mihi significat ; pars, quid velit, aure susurrat.
 Obstupui, Capiatque aliquis moderamina, dixi,
 Meque ministerio scelerisque artisque removi.³ 135
 Increpor a cunctis, totumque immurmurat agmen ;
 E quibus Æthalion, Te scilicet⁴ omnis in uno
 Nostra salus posita est ? ait, et subit⁵ ipse, meumque
 Explet opus, Naxoque petit diversa relictâ.
 Tum deus illudens, tanquam modò denique⁶ fraudem
 Senserit, e puppi pontum prospectat aduncâ, 141
 Et flenti similis, Non hæc mihi litora, nautæ,
 Promisistis, ait ; non hæc mihi terra rogata est.⁷
 Quo merui pœnam facto ? quæ gloria vestra est,
 Si puerum juvenes, si multi fallitis unum ?⁸ 145
 Jamdudum flebam : lacrimas manus impia nostras
 Ridet, et impellit properantibus æquora remis.
 Per tibi nunc ipsum, nec enim præsentior illo
 Est Deus, adjuro, tam me tibi vera referre,
 Quàm veri majora fide ;⁹ stetit æquore puppis 150
 Haud aliter, quàm si siccum navale teneret.
 Illi admirantes remorum in verbere perstant,¹⁰

the whole ship. Each ship had a name peculiar to itself painted on its prow, as its tutelary god was on the stern. Sometimes also the whole ship was painted. See 1, 4, 20. A. R. A. 342.

1 Danti lintea (*ventis*) dextrâ, *setting sail to the right*. A. R. A. 337 and 467.

2 Quisque pro se, *each for himself*, i. e. *each without exception*.

3 Removique me ministerio scelerisque artisque, *and withdrew myself from aiding in their wicked and deceitful conduct*.

4 Scilicet, *to be sure, I dare say!* said in derision.

5 Subit, *succeeds me* ; petit diversa (*loca*) *steers in a different direction*.

6 Modò denique, *only then, then for the first time*.

7 The idea seems to be this,—*There is here no shore—this is not the shore to which you promised to conduct me ; there is here no land—this is not the land to which I asked you to convey me*.

8 Si (*vos*) juvenes (*fallitis me*) puerum, si (*vos*) multi fallitis (*me*) unum, *if you, who are men, deceive me, who am but a boy, and if you who are many, deceive me who am but one*.

9 Tam vera, quàm majora fide veri, *things as true as they are incredible ; beyond belief of the truth*.

10 Perstant in verbere remorum, *they persist in striking with their oars*.

Velaque deducunt, geminâque ope¹ currere tentant.
 Impediunt hederæ remos, nexuque recurvo
 Serpunt et gravidis distinguunt² vela corymbis. 155
 Ipse, racemiferis frontem circumdatus uvis,
 Pampineis agitat velatam frondibus hastam ;
 Quem circa tigres³ simulacraque immania lynceum,
 Pictarumque jacent fera corpora pantherarum.
 Exsiluère viri ; sive hoc insania fecit, 160
 Sive timor ; primusque Medon nigrescere pinnis
 Corpore depresso,⁴ et spinæ curvamina flecti
 Incipit. Huic Lycabas, In quæ miracula,⁵ dixit,
 Verteris ? et lati rictus et panda loquenti
 Naris erat, squamamque cutis durata trahebat. 165
 At Libys, obstantes dum vult obvertere remos,
 In spatium resilire⁶ manus breve vidit, et illas
 Jam non esse manus, jam pinnas posse vocari.
 Alter, ad intortos cupiens dare brachia funes,
 Brachia non habuit, truncoque repandus⁷ in undas 170
 Corpore desiluit : falcata novissima cauda est,⁸
 Qualia dividuæ sinuantur cornua Lunæ.
 Undique dant saltus, multâque aspergine rorant,
 Emerguntque iterum redeuntque sub æquora rursus,
 Inque chori ludunt speciem, lascivaque jactant 175
 Corpora, et acceptum patulis mare naribus efflant.⁹

1 Geminâ ope, with the double aid, i. e. of oars and sails.

2 Distinguunt vela gravidis corymbis, garnish the sails with rich clusters of ivy berries.

3 The tiger and panther were yoked to the chariot of Bacchus in commemoration of his conquest of India, and, along with the lynx, were sacred to him.

4 Corpore depresso, et flecti (secundum) curvamina spinæ, his body being flattened, and to be turned up in the bend of his back-bone, i. e. is changed into a dolphin.

5 In quæ miracula, into what monstrous creature ; loquenti, while he was speaking.

6 Resilire in breve spatium, to shrink into a small space, small dimensions.

7 Repandusque desiluit in undas corpore trunco, and, bent backwards, leaps into the water with his body thus maimed.

8 Novissima cauda est falcata, the extreme part, or tip of his tail, is hooked, is in the form of a hook.

9 Efflant patulis naribus mare acceptum, spout out of their open nostrils the sea-water which they had inhaled.

De modò viginti, tot enim ratis illa ferebat,
 Restabam solus. Pavidum gelidumque trementi
 Corpore, vixque meum¹ firmat Deus, Excute, dicens,
 Corde metum, Diamque tene. Delatus in illam 180
 Accensis aris Baccheia sacra frequento.

Præbuimus longis, Pentheus, ambagibus² aures,
 Inquit, ut ira morâ vires absumere posset.
 Præcipitem famuli rapite hunc, cruciataque diris
 Corpora tormentis Stygiæ demittite nocti. 185

Protinus abstractus solidis Tyrrhenus Acœtes
 Clauditur in tectis; et dum crudelia jussæ
 Instrumenta necis ferrumque ignisque parantur,
 Sponte suâ patuisse fores, lapsasque lacertis
 Sponte suâ fama est, nullo solvente, catenas. 190

Perstat³ Echionides; nec jam jubet ire, sed ipse
 Vadit, ubi electus facienda ad sacra Cithæron
 Cantibus et clarâ Bacchantûm voce sonabat.
 Ut fremit acer equus, quum bellicus ære canoro
 Signa dedit tubicen, pugnæque assumit amorem: 195

Pentheia sic ictus longis ululatibus æther⁴
 Movit, et audito clamore recanduit ira.

Monte ferè medio est, cingentibus ultima silvis,⁵
 Purus ab arboribus, spectabilis undique campus.
 Hic oculis illum cernentem sacra profanis 200

Prima videt, prima est insano concita motu,
 Prima suum misso violavit Penthea thyrsos
 Mater: Io, geminæ, clamavit, adeste sorores.
 Ille aper, in nostris errat qui maximus agris,⁶
 Ille mihi feriendus aper. Ruit omnis in unum 205

1 Gelidum corpore trementi vixque meum, *cold, with my body shaking, and scarcely myself, i. e. almost distracted.*

2 Longis ambagibus, *to a long winding story.*

3 Perstat, *persists; nec jam jubet ire, and now does not order his servants to go.*

4 Æther ictus longis ululatibus, *struck by the long-continued yells; recanduit, kindled afresh.*

5 Silvis cingentibus ultima, *woods enclosing the outskirts of it.*

6 Qui maximus (aper) errat in nostris agris, *which very large boar, that immense boar which wanders in our fields.*

Turba furens ; cunctæ coëunt, cunctæque sequuntur
 Jam trepidum, jam verba minùs violenta loquentem,
 Jam se damnantem, jam se peccâsse fatentem.
 Saucius ille tamen, Fer opem, matertera, dixit,
 Autonoë : moveant animos Actæonis umbræ.¹ 210
 Illa, quid Actæon, nescit, dextramque precanti
 Abstulit ;² Inoo lacerata est altera raptu.
 Non habet infelix quæ matri brachia tendat ;
 Trunca sed ostendens disjectis corpora membris,³
 Adspice, mater, ait. Visis ululavit Agave, 215
 Collaque jactavit movitque per aëra crinem ;
 Avulsumque caput digitis complexa cruentis
 Clamat, Io comites, opus hæc victoria nostrum est.⁴
 Non citiùs frondes autumnno frigore tactas,
 Jamque malè hærentes⁵ altâ rapit arbore ventus, 220
 Quàm sunt membra viri manibus direpta nefandis.
 Talibus exemplis mōnitæ nova sacra frequentant,
 Thuraque dant, sanctasque colunt Ismenides aras.

 BOOK IV.

 FAB. I.—*Alcithoë and her Sisters.*

At non Alcithoë Minyeias orgia censet
 Accipienda Dei ;⁶ sed adhuc⁷ temeraria Bacchum
 Progeniem negat esse Jovis, sociasque sorores

1 Umbræ Actæonis moveant animos, *let the shade of Actæon influence your mind.* See 3, 2, 1, &c.

2 Abstulitque dextram (illi) precanti, *took off his right hand as he was imploring her pity.*

3 Trunca membris disjectis, *bereft of its limbs which lay scattered about.*

4 Hæc victoria est nostrum opus, *this victory is my achievement, has been achieved by me.*

5 Malè hærentes, *scarcely adhering to the branches.* See 3, 6, 73.

6 Orgia Dei accipienda (esse), *that the orgies of the god (Bacchus) ought to be received, or celebrated.*

7 Sed adhuc,—*but still* notwithstanding the severe punishment inflicted upon Pentheus, &c.

Impietatis habet. Festum celebrare sacerdos
 Immunes operum dominas famulasque suorum, 5
 Pectora pelle tegi,¹ crinales solvere vittas,
 Serta comâ, manibus frondentes sumere thyrsos,
 Jusserat ; et sævam læsi fore numinis² iram
 Vaticinatus erat. Parent matresque nurusque,
 Telasque³ calathosque infectaque pensa reponunt, 10
 Thuraque dant, Bacchumque vocant Bromiumque Ly-
 æumque,
 Ignigenamque satumque iterum solumque Bimatrem.
 Additur his Nyseus indetonsusque Thyoneus,
 Et cum Lenæo genialis consitor uvæ,
 Nycteliusque Eleleusque parens et Iæcchus et Evan, 15
 Et quæ præterea per Graias plurima⁴ gentes [tas;
 Nomina, Liber, habes. Tibi enim inconsumpta juven-
 Tu puer æternus, tu formosissimus alto
 Conspiceris cælo ; tibi, quum sine cornibus adstas,
 Virgineum caput est ; Oriens tibi victus, adusque 20
 Decolor extremo quâ tingitur India Gange.⁵
 Penthea tu, venerande, bipenniferumque Lycurgum
 Sacrilegos mactas ; Tyrrhenaque⁶ mittis in æquor
 Corpora. Tu bijugum pictis insignia frenis
 Colla premis lyncum :⁷ Bacchæ Satyrique sequuntur, 25

1 The order is—Sacerdos (i. e. *Tiresias*), jusserat dominas famulasque immunes operum, celebrare festum, tegi (*secundum*) pectora pelle. The bacchanals, while celebrating the orgies, were clothed with the skins of fawns or deers. *Vittas*, A. R. A. 362. *Thyrsos*, See 3, 7, 32.

2 Læsi numinis, of the offended deity, i. e. *Bacchus*.

3 Telas, *webs*. The ancients used every method to encourage domestic industry in women. Spinning and weaving formed their chief employment, and to these there are frequent allusions in the poets, see 34, &c. The different parts of the loom, and the process of weaving, are described, A. R. A. 452. *Calathos*, *work-baskets*. The *calathus* was an osier basket, narrow at the bottom, and gradually increasing in width, used by the ladies for holding wool, flowers, &c. See 5, 7, 53.

4 Et plurima nomina quæ, and the numerous names which.

5 Adusque quâ decolor India tingitur extremo Gange, as far as where *swarthy India is watered by the remote Ganges*. In *decolor*, which is strictly applied to something which has lost its natural colour, there is probably an allusion to the change of colour said to have been produced on the eastern nations by the disaster of *Phaëthoa*. See 2, 1, 236.

6 Tyrrhena corpora, the bodies of the *Tuscan sailors*. See 3, 7, 162, &c.

7 Tu premis colla bijugum lyncum insignia pictis frenis, thou controllest

Quique senex ferulâ titubantes ebrius¹ artus
 Sustinet, aut pando non fortiter hæret² asello.
 Quâcumque ingrederis, clamor juvenilis et unâ
 Fæmineæ voces, impulsaque tympana³ palmis,
 Concavaque æra sonant longoque foramine buxus.⁴ 30
 Placatus mitisque, rogant Ismenides, adsis ;
 Jussaque sacra colunt. Solæ Minyeïdes intus,
 Intempestivâ turbantes festa Minervâ,
 Aut ducunt lanas aut stamina pollice versant,
 Aut hærent telæ, famulasque laboribus urgent. 35
 E quibus una levi deducens pollice filum,
 Dum cessant aliæ commentaque sacra frequentant,
 Nos quòque, quas Pallas, melior Dea, detinet, inquit
 Utile opus manuum vario sermone levemus ;
 Perque vices aliquid, quod tempora longa⁵ videri 40
 Non sinat, in medium vacuas referamus ad aures.
 Dicta probant, primâmque⁶ jubent narrare sorores.
 Illa, quid e multis referat, nam plurima nôrat,
 Cogitat, et dubia est, de te, Babylonia, narret,⁷
 Derceti, quam versâ squamis velantibus artus 45
 Stagna Palæstini credunt celebrâsse figurâ ;
 An magis, ut sumptis illius filia⁸ pennis,
 Extremos altis in turribus egerit annos ;
 Nâis an ut cantu nimiumque potentibus herbis
 Verterit in tacitos juvenilia corpora pisces, 50

the necks of the lynxes which draw thy chariot, adorned (as they are) with painted reins.

1 Ebrius senex, *the drunk old man*, i. e. Silenus, the preceptor and companion of Bacchus; ferulâ, *with a staff*. By *ferula* is here meant a hollow stick used by the Bacchantes, in which a torch was concealed.

2 Hæret non fortiter, *sits but insecurely*.

3 Tympana, *drums*. The *tympanum* was a kind of drum, beaten with the hands, round at the top, where it was covered with skin, and flat underneath.

4 Buxus longo foramine, *a flute with a long series of holes*. *Buxus*, the wood of which the flute was made, is here put for the flute itself.

5 Non sinat tempora videri longa, *may prevent the time from appearing tedious*; in medium, *publicly, aloud*.

6 Primam, *her first*, i. e. her who made the proposal.

7 Dubia est (utrum) narret de te, *she is in doubt whether she should tell a story of you*; an magis, *or rather*.

8 Filia illius, *her daughter*, i. e. Semiramis, q. v.

Donec idem passa est :¹ an, quæ poma alba ferebat,²
 Ut nunc nigra ferat contactu sanguinis arbor.
 Hæc placet ; hanc, quoniam vulgaris fabula non est,
 Talibus orsa modis, lanâ sua fila sequente.

FAB. II.—*Pyramus and Thisbe.*

PYRAMUS et Thisbe, juvenum pulcherrimus alter,
 Altera, quas Oriens habuit, prælata puellis,
 Contiguas tenuêre³ domos, ubi dicitur altam
 Coctilibus muris cinxisse Semiramis urbem.
 Notitiam primosque gradus⁴ vicinia fecit ; 5
 Tempore crevit amor : tædæ quòque jure coissent,⁵
 Sed vetuêre patres : quod non potuêre vetare,
 Ex æquo captis⁶ ardebant mentibus ambo.
 Consciis omnis abest ; nutu signisque loquuntur ;
 Quoque magis tegitur, tectus magis æstuat ignis. 10
 Fissus erat tenui rimâ, quam duxerat olim,⁷
 Quum fieret, paries domui communis utrique.
 Id vitium nulli per sæcula longa notatum,
 Quid non sentit amor ? primi sensistis amantes,⁸
 Et voci fecistis iter ; tutæque per illud 15
 Murmure blanditiæ minimo transire solebant.⁹
 Sæpe, ut constiterant, hinc Thisbe, Pyramus illinc,
 Inque vicem fuerat captatus anhelitus¹⁰ oris,

1 Donec passa est idem, *until she herself suffered the same transformation, i. e. was changed into a fish.*

2 The order is, An, ut arbor quæ ferebat alba poma, nunc ferat nigra (poma) contactu sanguinis.

3 Tenuêre contiguas domos, *inhabited contiguous houses ; urbem, i. e. Babylon. See Babylon.*

4 Primos gradus (amoris), *the first advances of love.*

5 Coissent jure tædæ, *they would have been united by the rite of marriage.*

A. R. A. 404. No young man or woman among the Romans was allowed to marry without the consent of parents or guardians. A. R. A. 402.

6 Ex æquo captis, *equally captivated.*

7 Quam olim duxerat, *which it had formerly gotten.*

8 Id vitium—amantes primi sensistis, *this defect—you lovers were the first to discover.*

9 Blanditiæ solebant transire tutæ, *your expressions of endearment used to pass in safety.*

10 Anhelitusque oris captatus fuerat in vicem, *and the breath of the other's mouth had been inhaled by each in turn.*

Invide, dicebant, paries, quid amantibus obstas ?
 Quantum erat, ut sineres toto nos corpore jungi ; 20
 Aut hæc si nimium, vel ad oscula danda pateres !
 Nec sumus ingrati : tibi nos debere fatemur,
 Quòd datus est verbis ad amicas transitus aures.
 Talia diversâ nequicquam sede¹ locuti,
 Sub noctem dixère Vale ; partique² dedère 25
 Oscula quisque suæ, non pervenientia contrâ.
 Postera nocturnos Aurora removerat ignes,
 Solque pruinosas radiis siccaverat herbas :
 Ad solitum coiêre locum. Tum murmure parvo
 Multa priùs questi, statuunt, ut nocte silenti 30
 Fallere custodes foribusque excedere tentent ;³
 Quumque domo exierint, urbis quòque claustra relin-
 Neve sit errandum⁴ lato spatiantibus arvo, [quant ;
 Convenient ad busta⁵ Nini, lateantque sub umbrâ
 Arboris. Arbor ibi, niveis uberrima pomis, 35
 Ardua morus erat, gelido contermina fonti.
 Pacta placent, et lux, tardè decedere visa,
 Præcipitatur aquis, et aquis nox surgit⁶ ab îdem.
 Callida per tenebras, versato cardine, Thisbe
 Egreditur fallitque suos ; adopertaque vultum 40
 Pervenit ad tumulum, dictâque sub arbore sedit.
 Audacem faciebat amor. Venit ecce recenti
 Cæde lææna boum spumantes oblita rictus,
 Depositura⁷ sitim vicini fontis in undâ.
 Quam procul ad lunæ radios Babylonia Thisbe 45

1 Diversâ sede, on the opposite sides of the wall.

2 Suæ parti, to his own side ; non pervenientia contrâ, which did not reach the opposite side.

3 Ut tentent fallere custodes excedereque foribus, to try to elude the door-keepers and to get out of the house. The verbs *relinquant*, *convenient*, and *lateant*, are also under the government of *ut*, and depend upon *statuunt*. *Claustra*, gates.

4 Neve errandum sit (*ipsis*) spatiantibus, and that they may not miss each other while wandering.

5 Ad busta Nini, at the tomb of Ninus. A. R. A. 417. See Bustum.

6 The ancients assigned to the night as well as to the day a chariot with a presiding divinity, which rose from the sea in the east, as the chariot of the sun was plunged into it in the west.

7 Depositura sitim, for the purpose of quenching her thirst.

Vidit, et obscurum trepido pede fugit in antrum ;
 Dumque fugit, tergo velamina lapsa reliquit.
 Ut lea sæva sitim multâ compescuit undâ,
 Dum redit in silvas, inventos fortè sine ipsâ¹
 Ore cruentato tenues laniavit amictus. 50
 Seriùs egressus vestigia vidit in alto
 Pulvere certa feræ, totoque expalluit ore
 Pyramus. Ut verò vestem quòque sanguine tinctam
 Reperit ; Una duos nox, inquit, perdet amantes :
 E quibus illa fuit longâ dignissima vitâ ; 55
 Nostra nocens anima est ; ego te, miseranda, peremi,
 In loca plena metûs qui jussi² nocte venires,
 Nec prior huc veni. Nostrum divellite corpus,
 Et scelerata fero consumite viscera morsu,
 O quicumque sub hac habitatis rupe, leones. 60
 Sed timidi est optare necem. Velamina Thisbes
 Tollit, et ad pactæ secum fert arboris umbram ;
 Utque dedit notæ lacrimas, dedit oscula, vesti,
 Accipe nunc, inquit, nostri quòque sanguinis haustus,³
 Quoque erat accinctus, demittit in ilia ferrum. 65
 Nec mora, ferventi moriens e vulnere traxit.
 Ut jacuit resupinus humi ; cruor emicat altè,
 Non aliter, quàm quum vitiato fistula plumbo
 Scinditur,⁴ et tenues stridente foramine longè
 Ejaculatur aquas, atque ictibus aëra rumpit. 70
 Arborei fetus aspergine⁵ cædis in atram
 Vertuntur faciem ; madefactaque sanguine radix
 Puniceo tingit pendentia mora colore.
 Ecce metu nondum posito, ne fallat amantem,⁶

1 Sine ipsâ, *without Thisbe herself.* A. R. A. 351.

2 Jussi (*ut*) venires, *instead of the more common expression jussi te venire, urged you to come.*

3 Haustus nostri quòque sanguinis, *the stream of my blood too ; demittit in ilia ferrum, plunges into his bowels the sword.* A. R. A. 307.

4 Fistula scinditur plumbo vitiato, *a pipe bursts from the lead being decayed.*

5 Aspergine cædis, *from being sprinkled with the blood.*

6 Ne fallat amantem, *that she may not disappoint her lover. Ne depends on redit, and not on metu.*

Illa redit, juvenemque oculis animoque requirit, 75
 Quantaque vitârit narrare pericula gestit ;¹
 Utque locum et versam cognovit in arbore formam ;²
 Sic facit incertam pomi color ; hæret,³ an hæc sit.
 Dum dubitat, tremebunda videt pulsare cruentum
 Membra solum, retroque pedem tulit, oraque buxo 80
 Pallidiora gerens, exhorruit æquoris instar,
 Quod tremit, exiguâ quum summum stringitur⁴ aurâ.
 Sed postquam remorata suos cognovit amores ;⁵
 Percutit indignos claro plangore lacertos,
 Et, laniata comas amplexaque corpus amatum, 85
 Vulnura supplevit lacrimis,⁶ fletumque cruori
 Miscuit, et gelidis in vultibus oscula figens,
 Pyrame, clamavit, quis te mihi casus ademit ?
 Pyrame, responde : tua te, carissime, Thisbe
 Nominat ; exaudi, vultusque attolle jacentes.⁷ 90
 Ad nomen Thisbes oculos jam morte gravatos
 Pyramus erexit, visâque recondidit illâ.
 Quæ postquam vestemque suam cognovit, et ense
 Vidit ebur⁸ vacuum ; Tua te manus, inquit, amorque
 Perdedit, infelix : est et mihi fortis in unum⁹ 95
 Hoc manus ; est et amor, dabit hic in vulnera vires.
 Prosequar exstinctum, letique miserrima dicar
 Causa comesque tui ; quique a me morte revelli¹⁰
 Heu solâ poteras, poteris nec morte revelli.

1 Gestit narrare, *longs to tell him.*

2 Formam in arbore versam, *the appearance (of the fruit) upon the tree altered.* It was not the appearance of the tree itself, but of the fruit, which had been changed ; and therefore the expression *in arbore* is employed, and not the genitive *arboris.*

3 Hæret, *an hæc sit, she doubts if this is the same tree.*

4 Quum summum stringitur, *when its surface is grazed.*

5 Suos amores, *her lover, i. e. Pyramus.*

6 Supplevit vulnera lacrimis, *she filled his wound with her tears.*

7 Jacentes vultus, *thy sinking countenance.*

8 Ebur, *the ivory—the scabbard ornamented with ivory.* Scabbards ornamented with ivory were anciently held in high esteem.

9 Est et mihi manus fortis in hoc unum, *I too have a hand stout enough for this single act.*

10 Tuque qui poteras revelli a me morte solâ, poteris revelli (a me) nec morte, *and you who could be torn from me by death only, shall be able to be torn from me not even by death.*

Hoc tamen amborum verbis estote rogati, 100
 O multùm miseri, meus illiusque, parentes,¹
 Ut, quos certus amor, quos hora novissima junxit,
 Componi tumulo non invideatis² eodem.
 At tu, quæ ramis arbor miserabile corpus
 Nunc tegis unius, mox es tectura duorum, 105
 Signa tene cædis, pullosque et luctibus aptos
 Semper habe fetus, gemini monumenta³ cruoris.
 Dixit, et aptato pectus mucrone sub imum
 Incubuit ferro, quod adhuc a cæde tepebat.
 Vota tamen tetigère Deos, tetigère parentes : 110
 Nam color in pomo est, ubi permaturuit, ater ;
 Quodque rogis superest,⁴ unâ requiescit in urnâ.

FAB. X.—*The Minyeïdes.*

FINIS erat dictis ;⁵ et adhuc Minyeïa proles
 Urget opus, spernitque Deum festumque profanat ;
 Tympana quum subitò non apparentia⁶ raucis
 Obstrepuère sonis, et adunco tibia cornu,
 Tinnulaque æra sonant. Redolent myrrhæque crocique ;
 Resque fide major,⁷ cœpère virescere telæ, 6
 Inque hederæ faciem pendens frondescere vestis.⁸
 Pars abit in vites ; et quæ modò fila fuerunt,
 Palmite mutantur ; de stamine pampinus exit ;
 Purpura fulgorem pictis accommodat⁹ uvis. 10
 Jamque dies exactus erat, tempusque subibat,
 Quod tu nec tenebras nec possis dicere lucem,

1 O multùm miseri parentes, meus illiusque, estote rogate hoc, *O most miserable parents, mine and his, be ye entreated for this.*

2 Ut non invideatis, *not to envy, i. e. to permit.* A. R. A. 410.

3 Monumenta gemini cruoris, *memorials of the blood of us two.*

4 Quodque superest rogis, *what remains after the funeral pile, i. e. the ashes.* A. R. A. 417 and 418.

5 Finis erat dictis, *there was now an end to the words of Alcithoe—Alcithoe discontinued her narrative.*

6 Tympana non apparentia, *drums—unseen ; tibia.* See 3, 7, 23.

7 Major fide, *beyond belief.* See 3, 7, 150.

8 Vestisque pendens (*cæpit*) frondescere in faciem hederæ, *and the cloth hanging in the loom began to put forth leaves with the appearance of ivy.* A. R. A. 452.

9 Purpura accommodat fulgorem, *the purple (in the web) lends its colour.*

Sed cum luce tamen dubiæ confinia noctis.¹
 Tecta repentè quati, pinguesque ardere videntur
 Lampades,² et rutilis collucere ignibus ædes, 15
 Falsaque sævarum simulacra ululare ferarum.
 Fumida jamdudum latitant per tecta sorores,
 Diversæque locis³ ignes ac lumina vitant ;
 Dumque petunt latebras ; parvos membrana per artus
 Porrigitur, tenuique inducit braehia pennâ.⁴ 20
 Nec, quâ perdiderint veterem ratione figuram,
 Scire sinunt tenebræ. Non illas pluma levavit ;
 Sustinuère⁵ tamèn se perlucentibus alis.
 Conatæque loqui, minimam pro corpore⁶ vocem
 Emittunt, peraguntque levi stridore querelas. 25
 Tectaque, non silvas, celebrant, lucemque perosæ
 Nocte volant, seroque trahunt a vespere⁷ nomen.

FAB. XI.—*Ino and Melicerta.*

TUM verò totis Bacchi memorabile Thebis
 Numen erat ; magnasque novi matertera⁸ vires
 Narrat ubique Dei ; de totque sororibus⁹ expers
 Una doloris erat, nisi quem fecère sorores.¹⁰
 Adspicit hanc, natis thalamoque Athamantis¹¹ habentem ð
 Sublimes animos, et alumno numine, Juno,
 Nec tulit, et secum : Potuit de pellice natus¹²

1 Confinia dubiæ noctis cum luce, *the confines of doubtful night and day, i. e. the intermediate space between night and day, the twilight.*

2 Pingues lampades, *well-trimmed lamps* ; ædes, *the apartment.* *Ædes*, in the singular number, strictly signifies *an apartment*, frequently *a temple*, and in the plural, generally *a house*.

3 See 1, 2, 9.

4 Inducitque braehia tenui pennâ, *covers their arms with a thin film.*

5 Sustinuère se, *supported themselves.*

6 Pro corpore, *in proportion to their body.*

7 A sero vespere, *from the late evening*, i. e. *Vespertiliones.*

8 Matertera, *his aunt*, i. e. *Ino, the sister of Semele.*

9 De tot sororibus, *of so many sisters, viz. Agave, Autoonè, and Semele.* See Cadmus.

10 Nisi quem sorores fecère, *except what her sisters (and their misfortunes) caused.* Agave had lost her son Pentheus, and Autoonè had lost Actæon.

11 Natis thalamoque Athamantis, *on account of her sons (Learchus and Melicerta), and her marriage with Athamas* ; et numine alumno, *and with a deity as her nursling.* i. e. *Bacchus, whom she had brought up.* See Ino.

12 Natus de pellice, *the son of a mistress*, i. e. *Bacchus.* See 3, 7, 150, &c.

Vertere Mæonios pelagoque immergere nautas,
 Et laceranda suæ nati¹ dare viscera matri,
 Et triplices operire novis Minyeïdes alis : 10
 Nil poterit Juno nisi inultos flere dolores ?
 Idque mihi satis est ? hæc una potentia nostra est !
 Ipse docet quid agam ; Fas est et ab hoste doceri :
 Quidque furor valeat,² Pentheâ cæde satisque
 Ac super ostendit. Cur non stimuletur, catque 15
 Per cognata suis exempla furoribus³ Ino ?
 Est via declivis funestâ nubila taxo ;⁴
 Ducit ad infernas per muta silentia sedes :
 Styx nebulas exhalat iners ; umbræque recentes
 Descendunt illac, simulacraque functa⁵ sepulchris. 20
 Pallor Hiemsque tenent latè loca senta ;⁶ novique,
 Quâ sit iter, Manes, Stygiam quod ducit ad urbem,
 Ignorant, ubi sit nigri fera regia Ditis.
 Mille capax aditus et apertas undique portas
 Urbs habet ; utque fretum de totâ flumina terrâ, 25
 Sic omnes animas locus accipit ille, nec ulli
 Exiguus⁷ populo est, turbamve accedere sentit.
 Errant exsanguis sine corpore et ossibus umbræ ;
 Parsque forum celebrant,⁸ pars imi tecta tÿranni ;
 Pars alias artes, antiquæ imitamina vitæ, 30

1 Nati, i. e. *Pentheus* ; matri, i. e. *Agave*. See 3, 7, 202, &c.

2 Quid furor valeat, *what madness can do, the power of madness* ; satis superque, *sufficiently, and more than sufficiently*.

3 Eatque furoribus per cognata exempla, *and in her madness follow the examples of her kindred*.

4 Funestâ taxo, *with the deadly yew*. The berries of the yew tree were believed by the ancients to be poisonous ; it is therefore placed as one of the trees in the infernal regions.

5 Functa sepulchris, *which have received the rites of burial*. The ancients believed that the souls of those who were unburied were not admitted into the abodes of the dead until they had wandered a hundred years on the banks of the Styx. A. R. A. 403.

6 Tenent latè senta loca, *prevails extensively over these dreary mansions*.

7 Nec est exiguus ulli populo, *sensitive turbam accedere, nor is it too small for any number of people, nor does it feel the crowd to increase*.

8 Pars celebrant forum, *some frequent the forum*. The forum was the place in Rome where the assemblies of the people were held, and where justice was administered. A. R. A. 490. The word is here applied to the court of law in the infernal regions, of which Minos, Rhadamanthus, and Æacus, were the judges. The ghosts are represented as retaining the same inclinations, and following the same pursuits, with which they had been

Exercent ; aliam partem sua pœna coercent.
 Sustinet ire illuc, cœlesti sede relictâ,
 Tantum odiis iræque dabat,¹ Saturnia Juno.
 Quò simul intravit, sacroque a corpore pressum
 Ingemuit limen ; tria Cerberus extulit ora, 35
 Et tres latratus simul edidit. Illa sorores
 Nocte vocat genitas,² grave et implacabile numen.
 Carceris³ ante fores clausas adamante sedebant,
 Deque suis atros pectebant crinibus angues.
 Quam simul agnôrunt inter caliginis umbras, 40
 Surrexêre Deæ. Sedes scelerata vocatur.
 Viscera præbebat Tityos lanianda, novemque
 Jugeribus distentus erat : tibi, Tantale, nullæ
 Deprenduntur aquæ, quæque imminet, effugit arbos.
 Aut petis aut urges ruiturum, Sisyphæ, saxum. 45
 Volvitur Ixion, et se sequiturque fugitque.
 Molirique suis letum patruelibus ausæ,
 Assiduæ repetunt, quas perdant, Belides undas.
 Quos omnes acie postquam Saturnia torva
 Vidit, et ante omnes Ixiona ; rursus ab illo 50
 Sisyphon adspiciens, Cur hic e fratribus,⁴ inquit,
 Perpetuas patitur pœnas ; Athamanta superbum
 Regia dives habet, qui me cum conjuge semper
 Sprevit ? et exponit causas odiique viæque,
 Quidque velit. Quod vellet, erat, ne regia Cadmi 55
 Staret,⁵ et in facinus, traherent Athamanta sorores.⁶

familial while alive. Some of them therefore are lawyers, some courtiers, some artificers, and some are shut up in prison for their crimes.

1 Tantum dabat odiis iræque, *so much did she give way to her hatred and passion.*

2 Sorores genitas nocte, *the sisters born of night, i. e. the Furies. See Erinnys.*

3 Carceris, i. e. *Tartarus*, the place of punishment for the wicked. *Adamas* signifies any thing so hard that it cannot be pierced or destroyed. Hence the poets represent the pillars, chains, &c. in the infernal regions, and any instrument of unusual hardness or durability, as being made of *adamant*. It is probably best translated *iron*.

4 Fratribus, i. e. *Sisyphus and Athamas*.

5 Ne regia Cadmi staret, *that the palace of Cadmus might not stand, might fall.*

6 (Ut) sorores traherent Athamanta in facinus, *that the sisters (the Furies) might involve Athamas in some dreadful crime.*

Imperium, promissa, preces confundit in unum,
 Sollicitatque Deas. Sic hæc Junone locutâ,
 Tisiphone canos, ut erat turbata,¹ capillos
 Movit, et obstantes rejecit ab ore colubras, 60
 Atque ita, Non longis opus est ambagibus, infit ;
 Facta puta,² quæcumque jubes ; inamabile regnum
 Desere, teque refer cœli melioris ad auras.
 Læta redit Juno ; quam cœlum intrare parantem
 Roratis lustravit aquis Thumantias Iris. 65
 Nec mora, Tisiphone madefactam sanguine sumit
 Importuna facem ; fluidoque cruore rubentem³
 Induitur pallam, tortoque incingitur angue,
 Egrediturque domo. Luctus comitatur euntem,
 Et Pavor et Terror, trepidoque Insania vultu. 70
 Limine⁴ constiterat : postes tremuisse feruntur
 Æoliï, pallorque fores infecit acernas,⁵
 Solque locum fugit. Monstris exterrita conjux,
 Territus est Athamas, tectoque exire parabant.
 Obstitit infelix aditumque obsedit Erinnyis : 75
 Nexaque vipereis distendens brachia nodis,
 Cæsariem excussit ; motæ sonuère colubræ.
 Parsque jacens humeris, pars⁶ circum tempora lapsæ
 Sibila dant, saniemque vomunt linguasque coruscant.
 Inde duos mediis abrumpit crinibus angues, 80
 Pestiferâque manu raptos immisit.⁷ At illi
 Inöosque sinus Athamanteosque pererrant,

1 Ut erat turbata, *as she was in disorder, in disorder as she was.*

2 Puta facta, quæcumque jubes, *consider as done whatsoever you order.*

3 Rubentem fluido cruore, *red with fluid gore, with gore running down—*
 induitur. See 1, 7, 27.

4 Limine, *on the threshold*—of the palace of Athamas.

5 Acernas fores, *the maple doors.* The maple, according to Pliny, held the next place to the *citron* in the estimation of the ancients. It was accordingly much used in the most costly furniture of the rich. From its extreme hardness and the closeness of its grain it was also in frequent use for tablets. Ovid represents Numa's throne as made of maple.

6 The construction in this line is peculiar. *Pars* in the first clause is used in the singular ; and in the latter part, without any apparent necessity, it is made plural. See 147.

7 Immisit (*cos*) raptos, *and after seizing them threw them at them, i. e. at Athamas and Ino.*

Inspirantque¹ graves animas ; nec vulnere membris
 Ulla ferunt ; mens est, quæ diros sentiat ictus.
 Attulerat secum liquidi quòque monstra² veneni, 85
 Oris Cerberei spumas, et virus Echidnæ,
 Erroresque vagos,³ cæcæque oblivia mentis,
 Et scelus et lacrimas, rabiemque et cædis amorem,
 Omnia trita⁴ simul ; quæ sanguine mixta recenti
 Coxerat ære cavo, viridi versata cicutâ. 90
 Dumque pavent illi ; vertit furiale venenum
 Pectus in amborum, præcordiaque intima movit.
 Tum, face jactatâ per eundem sæpius orbem,⁵
 Consequitur motos velociter ignibus ignes.
 Sic victrix jussique potens⁶ ad inania magni 95
 Regna redit Ditis, sumptumque recingitur anguem.
 Protinus Æolides mediâ furibundus in aulâ
 Clamat, Io comites, his retia tendite silvis :
 Hic modò cum geminâ visa est mihi prole læna.
 Utque feræ, sequitur vestigia⁷ conjugis amens ; 100
 Deque sinu matris ridentem et parva Learchum
 Brachia tendentem rapit, et bis terque per auras
 More rotat fundæ, rigidoque infantia saxo
 Discutit ossa ferox. Tum denique concita mater,
 Seu dolor hoc fecit, seu sparsi causa veneni,⁸ 105

1 Inspirant graves animas, *infuse into them their pestiferous breath.*

2 (Tisiphone) attulerat secum monstra quòque liquidi veneni, Tisiphone had likewise brought along with her a monstrous composition of liquid poison. The different ingredients follow.

3 Vagos errores, obliviaeque cæcæ mentis, *the wanderings of delirium, and the forgetfulness of an insane mind.*

4 Omnia trita simul, *all pounded together* ; versata viridi cicutâ, *stirred about with a stalk of green hemlock.* The juice of hemlock was given as poison to criminals at Athens. The poison consisted of an extreme cold which stopped the circulation of the blood. Some critics, however, suppose that this poison was not the juice of hemlock, but consisted of a mixture of which hemlock formed an ingredient.

5 Face jactatâ sæpius per eundem orbem, consequitur ignes velociter motos ignibus, *by moving the torch often in the same circle, she follows up the fires which were swiftly excited, with other fires, i. e. she makes a continuous ring of fire.*

6 Potens jussi, *having executed her commission* ; recingitur, *ungirds, lays aside.*

7 Vestigia conjugis ut feræ, *the footsteps of his wife as of a wild beast.*

8 Causa veneni sparsi, *the power of the poison diffused over her.*

Exululat, passisque fugit malè sana capillis :
 Teque ferens parvum nudis, Melicerta, lacertis,
 Evöe, Bacche, sonat. Bacchi sub nomine¹ Juno
 Risit, et, Hos usus præstet tibi, dixit, alumnus.
 Imminet æquoribus scopulus :² pars ima cavatur 110
 Fluctibus, et tectas defendit ab imbribus undas :
 Summa riget, frontemque in apertum porrigit æquor.
 Occupat hunc, vires insania fecerat, Ino,
 Seque super pontum, nullo tardata timore,
 Mittit onusque suum.³ Percussa recanduit unda. 115
 At Venus, immeritæ neptis⁴ miserata labores,
 Sic patruo blandita suo est : O numen aquarum,
 Proxima cui cælo⁵ cessit, Neptune, potestas,
 Magna quidem posco ; sed tu miserere meorum,
 Jactari quos cernis in Iönio immenso, 120
 Et Dis adde tuis. Aliqua et mihi gratia⁶ ponto est ;
 Si tamen in dio quondam concreta profundo
 Spuma fui, Graiumque manet mihi nomen ab illâ.
 Annuit⁷ oranti Neptunus, et abstulit illis,
 Quod mortale fuit, majestatemque verendam 125
 Imposuit, nomenque simul faciemque novavit,
 Leucotheëque Deum cum matre Palæmona dixit.
 Sidoniæ comites, quantum valuère,⁸ secutæ
 Signa pedum, primo vidère novissima saxo ;
 Nec dubium de morte ratæ, Cadmeïda palmis 130
 Deplanxère domum, scissæ cum veste capillos ;
 Utque parum justæ nimiùmque in pellice sævæ

1 Sub nomine Bacchi, *at the name of Bacchus*. See 3, 2, 115. Præstet tibi hos usus, *make you this recompense*.

2 Scopulus, *a rock*—one of the Scironides on the coast of Megaris; riget, *rises erect*.

3 Suum onus, *her burden*, i. e. *Melicerta*.

4 Immeritæ neptis, *of her innocent grand-daughter*, i. e. *Ino*; suo patruo, *her uncle*, i. e. *Neptune*.

5 Cælo is here used for *potestati cæli*, *to the empire of heaven*. See 1, 14, 2.

6 Aliqua gratia (in) ponto est et mihi, *I also have some interest in the sea*; Graium nomen, *my Grecian name*, i. e. *Aphrodite*, q. v.

7 Annuit (ei) oranti, *grants to her entreating, agrees to her request*.

8 Quantum valuère, *as far as they could*; primo saxo, *on the edge of the rock*.

Invidiam fecêre¹ Deæ. Convicia Juno
 Non tulit, et, Faciam vos ipsas maxima, dixit,
 Sævitiæ monumenta meæ. Res dicta secuta est. 135
 Nam quæ præcipuè fuerat pia, Persequar, inquit,
 In freta reginam; saltumque datura, moveri
 Haud usquam potuit, scopuloque affixa cohæsit.
 Altera, dum solito tentat plangore ferire
 Pectora, tentatos sentit riguisse lacertos.² 140
 Illa, manus ut fortè tetenderat in maris undas,
 Saxeæ facta manus in easdem porrigit undas;
 Hujus, ut arreptum laniabat vertice crinem,
 Duratos subito digitos in crine videres.
 Quo quæque in gestu deprensa est, hæsit³ in illo. 145
 Pars volucres factæ; quæ nunc quòque gurgite in illo
 Æquora destringunt summis Ismenides⁴ alis.

FAB. XII.—*Cadmus and Harmonia.*

NESCIT Agenorides, natam⁵ parvumque nepotem
 Æquoris esse Deos. Luctu serieque malorum
 Victus et ostentis,⁶ quæ plurima viderat, exit
 Conditor urbe suâ, tanquam fortuna locorum,
 Non sua se premeret; longisque erratibus actus 5
 Contigit Illyricos profugâ cum conjuge fines.
 Jamque malis annisque graves, dum prima retractant⁷
 Fata domûs releguntque suos sermone labores;
 Num sacer ille meâ trajectus cuspide serpens
 Cadmus ait, fuerit⁸ tum, quum Sidone profectus 10

1 Fecêre invidiam Deæ, *excited odium against the goddess; (comes) quæ the attendant who.*

2 Tentatos lacertos, *the arms with which she had made the attempt.*

3 Quæque hæsit in illo gestu, in quo deprehensa est, *every one remained in that posture in which she was caught.*

4 Quæ Ismenides, *which, under the name of Ismenides.*

5 Natam, i. e. Ino—nepotem, i. e. Melicerta.

6 Ostentis, quæ viderat plurima, *by the prodigies which he had seen in great numbers.*

7 Retractant prima fata, *reflect upon the first misfortunes.*

8 Num ille serpens fuerit sacer, *can that serpent have been a sacred one. The serpent killed by Cadmus was sacred to Mars (Martius anguis), and the god of war is here represented as punishing Cadmus for putting him*

Vipereos sparsi per humum, nova semina, dentes !
 Quem si cura Deûm tam certâ vindicat irâ,
 Ipse precor serpens in longam porrigar alvum.
 Dixit ; et, ut serpens, in longam tenditur alvum ;
 Duratæque cuti squamas increscere sentit 15
 Nigraque cæruleis variari corpora guttis ;
 In pectusque cadit pronus ; commissaque in unum
 Paulatim tereti sinuantur acumine crura.¹
 Brachia jam restant : quæ restant, brachia tendit ;
 Et lacrimis per adhuc humana fluentibus ora, 20
 Accede, O conjux, accede, miserrima, dixit,
 Dumque aliquid superest de me, me tange, manumque
 Accipe, dum manus est, dum non totum occupat anguis.
 Ille quidem vult plura loqui ; sed lingua repente
 In partes est fissa duas ; nec verba volenti 25
 Sufficiunt,² quotiesque aliquos parat edere questus,
 Sibilat : hanc illi vocem Natura relinquit.
 Nuda manu feriens exclamat pectora conjux :
 Cadme, mane, teque his, infelix, exue monstris.³
 Cadme, quid hoc ? ubi pes ? ubi sunt humerique manus-
 que ? 30
 Et color et facies et, dum loquor, omnia ? cur non
 Me quòque, cœlestes, in eandem vertitis anguem ?⁴
 Dixerat : ille suæ lambebat conjugis ora,
 Inque sinus caros, veluti cognosceret, ibat ;
 Et dabat amplexus assuetaque colla petebat. 35
 Quisquis adest, aderant comites, terretur ; at illa
 Lubrica permulcet cristati colla draconis ;

to death. The doubt of which Cadmus wishes to persuade himself, but which he does not feel, is well expressed by the subjunctive *fuert*—the indicative would have implied complete ignorance.

1 *Cruraque commissa in unum paulatim sinuantur tereti acumine, and his legs, being joined in one, are gradually curved with a round point, i. e. assume the form of a curve and terminate in a point.*

2 *Nec verba sufficiunt (illi) volenti (loqui), nor has he words at command, though he wishes to speak.*

3 *Exue te his monstris, free yourself from this monstrous shape.*

4 *In eandem anguem, into a serpent of the same sort, or likewise into a serpent.*

Et subitò duo sunt, junctoque volumine¹ serpunt,
 Donec in appositi nemoris subiére latebras.
 Nunc quòque nec fugiunt hominem, nec vulnere
 lædunt ; 40
 Quidque priùs fuerint, placidi meminére dracones.

FAB. XIII.—*Atlas.*

SED tamen ambobus versæ solatia formæ
 Magna nepos² fuerat, quem debellata colebat
 India, quem positis celebrabat Achaïa templis.
 Solus Abantiades ab origine³ cretus eâdem
 Acrisius superest, qui mœnibus arceat urbis 5
 Argolicæ, contraque Deum⁴ ferat arma, genusque
 Non putet esse Jovis : neque enim Jovis esse putabat
 Persea, quem pluvio Danaë conceperat auro.
 Mox tamen Acrisium, tanta est præsentia veri,
 Tam violâsse Deum,⁵ quàm non agnôsse nepotem, 10
 Pœnitet : impositus jam cœlo est alter ;⁶ at alter,
 Viperei referens spoliū memorabile monstri,⁷
 Aëra carpebat tenerum stridentibus alis.
 Quumque super Libycas victor penderet arenas,
 Gorgonei capitis guttæ cecidère cruentæ ; 15
 Quas humus exceptas varios animavit in angues ;
 Unde frequens illa est infestaque⁸ terra colubris.
 Inde per immensum ventis discordibus actus
 Nunc huc, nunc illuc, exemplo nubis aquosæ
 Fertur, et ex alto seductas æthere longè 20

1 Juncto volumine, *with a joint rolling*, i. e. *moving side by side.*

2 *The order is*, Sed tamen nepos (i. e. *Bacchus*) quem debellata India colebat, quem Achaïa, &c. fuerat ambobus magna solatia versæ formæ.

3 Ab eâdem origine, *from the same stock.* Agenor the father of Cadmus, and Belus the progenitor of Acrisius, were brothers.

4 Deum, i. e. *Bacchus*—esse (*filium*) Jovis, *was the son of Jupiter.*

5 Tam violâsse Deum, quàm, *both of having abused the god and.*

6 Alter, *the one*, i. e. *Bacchus*—alter, *the other*, i. e. *Perseus.*

7 Referens memorabile spoliū viperei monstri, *bearing off the memorable spoils of the viperous monster*, i. e. the head of the Gorgon Medusa, whose hair had been changed into serpents.

8 Est frequens infestaque colubris, *abounds with and is infested by serpents.*

Despectat terras, totumque supervolat orbem.
 Ter gelidas Arctos, ter Canceri brachia vidit ;
 Sæpe sub occasus, sæpe est ablatas in ortus ;
 Jamque cadente die veritus se credere nocti,
 Constitit Hesperio, regnis Atlantis, in orbe ; 25
 Exiguamque petit requiem, dum Lucifer ignes
 Evocet Auroræ, currus Aurora diurnos.¹
 Hic, hominum cunctos² ingenti corpore præstans,
 Iapetionides Atlas fuit. Ultima tellus³
 Rege sub hoc et pontus erat, qui Solis anhelis 30
 Æquora subdit⁴ equis, et fessos excipit axes.
 Mille greges illi totidemque armenta per herbas
 Errabant, et humum vicinia nulla premebant.⁵
 Arboreæ frondes auro radiante virentes⁶
 Ex auro ramos, ex auro poma tegebant. 35
 Hospes, ait Perseus illi, seu gloria tangit
 Te generis magni, generis mihi Jupiter auctor ;
 Sive es mirator rerum, mirabere nostras.
 Hospitium, requiemque peto. Memor ille vetustæ
 Sortis erat : Themis hanc dederat Parnassia sortem : 40
 Tempus, Atla, veniet, tua quo spoliabitur auro
 Arbor ; et hunc prædæ titulum Jove natus habebit.⁷
 Id metuens, solidis pomaria clauserat Atlas
 Mœnibus et vasto dederat servanda draconi,
 Arcebatque suis externos finibus omnes. 45
 Huic quòque, Vade procul, ne longè gloria rerum,

1 Diurnos currus, *the diurnal chariot of the sun.* See 2, 1, 112.

2 Cunctos hominum, for *cunctos homines*, is a Greek construction, which was imitated by the Latin poets and by the later prose writers.

3 Ultima tellus, *the most remote part of the world*, i. e. Mauritania, and the north-western coast of Africa.

4 Qui subdit æquora anhelis equis Solis, *which holds its waters under the panting horses of the sun*, i. e. which receives in its waters the panting horses of the sun. See 2, 1, 68.

5 Nulla vicinia premebant humum, *no neighbouring states limited his territories*—because the kingdom of Atlas was placed at the western extremity of the world.

6 Virentes radiante auro, *shining with radiant gold.* See Hesperides.

7 Natus Jove habebit hunc titulum gloriæ, *a son of Jupiter shall obtain the glory of this prize.* This prophecy referred to Hercules, by whom these golden apples were afterwards carried away. See 1, 8, 9.

Quas mentiris,¹ ait, longè tibi Jupiter absit.
 Vimque minis addit, foribusque expellere tentat
 Cunctantem et placidis miscentem² fortia dictis.
 Viribus inferior, quis enim par esset Atlanti 50
 Viribus? At quoniam parvi³ tibi gratia nostra est,
 Accipe munus, ait; lævâque a parte Medusæ
 Ipse retroversus⁴ squallentia prodidit ora.
 Quantus erat, mons factus Atlas: jam barba comæque
 In silvas abeunt; juga sunt humerique manusque; 55
 Quod caput antè fuit, summo est in monte cacumen;
 Ossa lapis fiunt: tum partes auctus in omnes
 Crevit in immensum, sic Dî statuistis, et omne
 Cum tot sideribus cælum requievit in illo.

FAB. XIV.—*Perseus and Andromeda.*

CLAUSERAT Hippotades æterno carcere⁵ ventos,
 Admonitorque operum⁶ cælo clarissimus alto
 Lucifer ortus erat: pennis ligat ille resumtis
 Parte ab utrâque pedes, teloque accingitur unco, 5
 Et liquidum motis talaribus aëra findit.
 Gentibus innumeris circumque infraque relictis,
 Æthiopum populos, Cepheïa conspicit arva.
 Illic immeritam maternæ pendere linguæ⁷
 Andromedan pœnas immitis jusserat Ammon.
 Quam simul ad duras religatam brachia cautes 10
 Vidit Abantiades; nisi quòd levis aura capillos

1 Gloria rerum, quas mentiris, *the glory of the exploits of which you falsely boast.*

2 Miscentem fortia (*verba*) placidis dictis, *mingling threats with his mild expressions.*

3 Quoniam nostra gratia est parvi tibi, *since my favour is lightly esteemed by you.*

4 Retroversus, *turning his face backwards*—that he might not also be changed into stone.

5 Æterno carcere, *their eternal prison.* The winds are represented as being confined in caves in the Æolian islands, under the command of Æolus. See Ventus.

6 Admonitor operum, *puts men in mind of their work.*

7 Maternæ linguæ, *for her mother's tongue, her mother's boasting.* See Cassiope.

Moverat, et trepido manabant lumina fletu,¹
 Marmoreum² ratus esset opus ; trahit inscius³ ignes,
 Et stupet ; eximiæ correptus imagine formæ,
 Pæne suas quater est oblitus in aëre peunas. 15
 Ut stetit,⁴ O, dixit, non istis digna catenis,
 Sed quibus inter se cupidi junguntur amantes,
 Pande requirenti nomen terræque tuumque,
 Et cur vincla geras. Primò silet illa, nec audet
 Appellare virum virgo ; manibusque modestos 20
 Celâsset vultus, si non religata fuisset.
 Lumina, quod potuit, lacrimis implevit abortis.
 Sæpius instanti,⁵ sua ne delicta fateri
 Nolle videretur, nomen terræque suumque,
 Quantaque maternæ fuerit fiducia⁶ formæ, 25
 Indicat ; et, nondum memoratis omnibus, unda
 Insonuit, veniensque immenso bellua ponto
 Eminent, et latum sub pectore possidet⁷ æquor.
 Conclamat virgo : genitor lugubris et amens
 Mater adest, ambo miseri, sed justiùs illa ; 30
 Nec secum auxilium, sed dignos tempore fletus
 Plangoremque ferunt, vinctoque in corpore adhærent.⁸
 Quum sic hospes ait : Lacrimarum longa manere
 Tempora vos poterunt ; ad opem brevis hora ferendam est.
 Hanc ego si peterem⁹ Perseus Jove natus et illâ, 35
 Quam clausam implevit fecundo Jupiter auro,
 Gorgonis anguicomæ Perseus superator, et alis
 Ætherias ausus jactatis ire per auras ;
 Præferret cunctis certè gener : addere tantis

1 Lumina manabant trepido fletu, *her eyes were flowing with trickling tears.*

2 Marmoreum opus, *a statue of marble.*

3 Inscius trahit ignes, *though ignorant who she was, he caught the flame ; he fell in love with her.*

4 Ut stetit, *when he alighted—(iis) quibus, those (chains) by which.*

5 Indicat (ei) sæpius instanti, *she tells him as he repeatedly urged her.*

6 Quantaque fiducia maternæ formæ fuerit, *and the great confidence her mother placed in her beauty.*

7 Possidet sub pectore, *covers with his breast.*

8 Adhærent in vincto corpore, *remain near the chained body—of Andromeda.*

9 Peterem hanc, *should seek her in marriage—et illâ, and her, i. e. Danaë.*

Dotibus et meritum,¹ faveant modò numina, tento. 40
 Ut mea sit, servata meâ virtute, paciscor.
 Accipiunt legem,² quis enim dubitaret? et orant
 Promittuntque super regnum dotale parentes.
 Ecce velut navis præfixo concita rostro
 Sulcat aquas, juvenum sudantibus acta lacertis; 45
 Sic fera, dimotis impulsu pectoris undis,
 Tantum aberat scopulis, quantum Balearica torto
 Funda potest plumbo medii transmittere cœli;³
 Quum subitò juvenis, pedibus tellure repulsâ,⁴
 Arduus in nubes abiit. Ut in æquore summo 50
 Umbra viri visa est; visam fera sævit in umbram.
 Utque Jovis præpes,⁵ vacuo quum vidit in arvo
 Præbentem Phœbo liventia terga draconem,
 Occupat aversum;⁶ neu sæva retorqueat ora,
 Squamigeris avidos figit cervicibus ungues: 55
 Sic celeri missus præceps per inane volatu⁷
 Terga feræ pressit, dextroque frementis in armo
 Inachides ferrum curvo tenus abdidit hamo.
 Vulnere læsa gravi modò se sublimis in auras
 Attollit, modò subdit⁸ aquis modò more ferocis 60
 Versat apri, quem turba canum circumsona terret.
 Ille avidos morsus velocibus effugit alis;
 Quàque patent,⁹ nunc terga cavis super obsita conchis,
 Nunc laterum costas, nunc quà tenuissima cauda
 Desinit in piscem, falcato verberat ense. 65

1 Addere et meritum tantis dotibus, *to add merit also to so great qualifications.*

2 Accipiunt legem, *agree to the conditions; dotale regnum, their kingdom as a dowry.*

3 Tantum aberat scopulis, quantum medii cœli Balearica funda potest transmittere plumbo torto, *was as far distant from the rocks as a leaden bullet can pass when discharged from a Balearic sling; lit. as much of the mid air as a Balearic sling can shoot through with a bullet when discharged from it.*

4 Tellure repulsâ pedibus, *spurning the ground with his feet.*

5 Præpes Jovis, *the swift bird of Jupiter, i. e. the eagle.*

6 Occupat (eum) aversum, *seizes him behind.*

7 Missus præceps celeri volatu, *darting down with rapid flight.*

8 Subdit (se) aquis, *plunges himself under the water.*

9 Quàque patent, *and wherever they are exposed, viz. his back, sides, and tail.*

Bellua puniceo mixtos cum sanguine fluctus
 Ore vomit : maduère graves aspergine pennæ ;
 Nec bibulis¹ ultrà Perseus talaribus ausus
 Credere, conspexit scopulum, qui vertice summo
 Stantibus exit aquis, operitur ab æquore moto. 70
 Nixus eo, rupisque tenens juga prima² sinistrâ,
 Ter quater exegit repetita per ilia ferrum.
 Litora cum plausu clamor³ superasque Deorum
 Implevêre domos. Gaudent generumque salutant,
 Auxiliumque domûs servatoremque fatentur 75
 Cassiope Cepheusque pater. Resoluta catenis
 Incedit virgo, pretiumque et causa laboris.
 Ipse manus haustâ victrices abluit undâ ;
 Anguiferumque caput durâ ne lædat arenâ,
 Mollit humum foliis, natasque sub æquore virgas 80
 Sternit, et imponit Phorcynidos ora Medusæ.
 Virga recens bibulâque etiamnum⁴ viva medullâ,
 Vim rapuit monstri, tactuque induruit hujus,
 Percepitque novum ramis et fronde rigorem.
 At pelagi Nymphæ factum⁵ mirabile tentant 85
 Pluribus in virgis, et idem contingere gaudent ;
 Seminaque ex illis iterant jactata⁶ per undas.
 Nunc quòque curaliis⁷ eadem natura remansit,
 Duritiem tacto capiant ut ab aère ; quodque
 Vimen in æquore erat, fiat super æquora saxum. 90

FAB. XV.—*Medusa.*

Dis tribus⁸ ille focus totidem de cespite ponit,

1 Bibulis talaribus, *to his dripping wings, to his wings now soaked.*

2 Prima juga, *the outmost ridge ; repetita, struck repeatedly.*

3 Clamor cum plausu, *for clamor et plausus. See 1, 10, 75.*

4 Etiamnum viva bibulâ medullâ, *still retaining life in its spongy pith.*

5 Tentant mirabile factum, *put the wonderful fact to the test with more twigs, i. e. by applying them to the head of Medusa.*

6 Iterant jactata, *for iterum iterumque jactant, repeatedly throw.*

7 Curalium, *See Index.*

8 Tribus Dis ille ponit totidem focus de cespite, *to three gods he (Perseus) erects as many altars of turf. A. R. A. 263. Media, in the middle. The centre was regarded as the place of honour. Perseus erected altars to Minerva and Mercury, because he was under their special protection, and*

Lævum Mercurio, dextrum tibi, bellica virgo ;
 Ara Jovis media est. Mactatur vacca Minervæ,
 Alipedi¹ vitulus ; taurus tibi, summe Deorum.
 Protinus Andromedan et tanti præmia facti 5
 Indotata rapit :² tædas Hymenæus Amorque
 Præcutiunt ;³ largis satiantur odoribus ignes ;
 Sertaque dependent tectis ; citharæque lyræque
 Tibiaque et cantus, animi felicia læti
 Argumenta, sonant ; reseratis aurea valvis 10
 Atria tota patent, pulchroque instructa paratu .
 Cephenum proceres ineunt convivium Regis.
 Postquam epulis functi⁴ generosi munere Bacchi
 Diffudère animos : cultusque habitusque locorum⁵
 Quærit Abantiades ; quærenti protinus unus 15
 Narrat Lyncides moresque habitusque virorum.
 Quæ simul edocuit, Nunc, O fortissime, dixit,
 Fare, precor, Perseu, quantâ virtute quibusque
 Artibus abstuleris⁶ crinita draconibus ora.
 Narrat Agenorides, gelido sub Atlante jacentem 20
 Esse locum, solidæ tutum munimine molis ;
 Cujus in introitu geminas habitâsse sorores
 Phoreydas, unius partitas⁷ luminis usum ;
 Id se solerti furtim, dum traditur,⁸ astu
 Suppositâ cepisse manu ; perque abdita longè 25

was assisted by them in his expedition against Medusa. Minerva is placed on the right of Jupiter, because she was his particular favourite, and had obtained from him this high honour.

1 Alipedi, to the wing-footed god, i. e. Mercury. See 1, 12, 47.

2 Rapit, carries off—et indotata, even without the dowry, i. e. the kingdom which her parents had promised him. See 4, 14, 43.

3 Præcutiunt tædas, shake before, carry the torches before them. A. R. A. 404.

4 Functi epulis, having finished the feast. A. R. A. 383. Diffudère animos, cherished their minds. A. R. A. 387.

5 Cultus habitusque locorum, the mode of living, and the condition of the people of the country.

6 Abstuleris ora crinita draconibus, you cut off the head of Medusa, haired with snakes, i. e. which had snakes instead of hair.

7 Partitas usum unius luminis, who shared between them the use of one eye.

8 Dum traditur, while it (the eye) is passed from the one to the other ; manu suppositâ, by slipping in his hand between them, or by dexterously putting his hand under it and thereby abstracting it.

Deviaque et silvis horrentia saxa fragosis
 Gorgoneas tetigisse domos ; passimque per agros
 Perque vias vidisse hominum simulacra ferarumque,
 In silicem ex ipsis¹ visâ conversa Medusâ :
 Se tamen horrendæ clypei, quod læva gerebat, 30
 Ære repercusso² formam adspexisse Medusæ,
 Dumque gravis somnus colubrasque ipsamque tenebat,
 Eripuisse caput collo ; pennisque fugacem⁵
 Pegason et fratrem, matris de sanguine natos,
 Addidit, et longi non falsa pericula cursûs, 35
 Quæ freta, quas terras sub se vidisset ab alto,
 Et quæ jactatis tetigisset sidera pennis.
 Ante exspectatum⁴ tacuit tamen. Excipit unus
 E numero procerum, quærens, cur sola sororum
 Gesserit alternis immixtos crinibus angues. 40

Hospes ait : Quoniam scitaris digna relatu,
 Accipe quæsiti causam. Clarissima formâ,
 Multorumque fuit spes invidiosa procorum
 Illa ; nec in totâ conspectior⁵ ulla capillis
 Pars fuit. Inveni, qui se vidisse referret.⁶ 45
 Hanc pelagi rector templo vitiâsse Minervæ
 Dicitur. Aversa est et castos ægide vultus
 Nata Jovis textit ; neve hoc impune fuisset,⁷
 Gorgoneum turpes crinem mutavit in hydros.
 Nunc quòque, ut attonitos formidine terreat hostes, 50
 Pectore in adverso,⁸ quos fecit, sustinet angues.

1 Ex ipsis (i. e. hominibus ferisque) Medusâ visâ, from their natural forms by the sight of Medusa.

2 Ære clypei repercusso, by the reflection of the brass of his shield—of his brazen shield. The shields of the ancients were so finely polished that they were frequently used as mirrors. A. R. A. 306.

3 Pegason fugacem pennis, with fleet wings, the winged Pegasus ; fratrem, i. e. Chrysaor.

4 Ante exspectatum, sooner than was expected.

5 In totâ conspectior, in her whole person more beautiful.

6 Inveni (hominem), qui referret se vidisse, I have met with a man who told me that he had seen it—the hair.

7 Neve hoc fuisset impune, and that this crime might not pass unpunished. See 1, 5, 1.

8 In adverso pectore, on her breast in front, i. e. on her breastplate, or, according to Homer, on her shield. A. R. A. 222.

BOOK V.

FAB. I.—*Phineus and his Companions.*

DUMQUE ea Cephenum medio Danaëius heros
 Agmine commemorat, fremitu regalia turbæ
 Atria complentur; nec, conjugialia festa
 Qui canat,¹ est clamor, sed qui fera nuntiet arma;
 Inque repentinos convivia versa tumultus 5
 Assimilare freto possis, quod sæva quietum²
 Ventorum rabies motis exasperat undis.
 Primus in his Phineus, belli temerarius auctor,
 Fraxineam quatiens æratæ cuspidis³ hastam,
 En, ait, en adsum præreptæ conjugis ultor; 10
 Nec mihi te pennæ, nec falsum versus⁴ in aurum
 Jupiter eripiet. Conanti mittere Cepheus
 Quid facis? exclamat; quæ te, germane, furentem
 Mens agit in facinus?⁵ meritisne hæc gratia tantis
 Redditur? hac vitam servatæ dote rependis?⁶ 15
 Quam tibi non Perseus, verum si quæris, ademit,
 Sed grave Nereïdum numen, sed corniger Ammon,
 Sed quæ visceribus veniebat bellua ponti
 Exsaturanda⁷ meis. Illo tibi tempore rapta est,

1 Qui canat conjugialia festa, *such as proclaims nuptial festivities.*
 A. R. A. 405.

2 Quietum, *though previously calm.* The qualifying adjective must often be taken with a special reference to what goes before or follows.

3 Æratæ cuspidis, *with a brazen point.* Copper, which the ancients appear to have understood how to harden by the admixture of tin, seems to have been extensively used by them at a very early period, and is generally to be understood when brass is specifically distinguished from gold, silver, and iron. Of this metal they made their armour, both offensive and defensive, as well as various other implements, at a time when iron was nearly unknown to them, or too valuable to be much used.

4 Versus in falsum aurum, *turned into unreal gold.* See 4, 14, 36.

5 Agit te furentem in facinus, *prompts you in passion to commit this crime.*

6 Hac dote rependis vitam (*Andromedæ*) servatæ, *is it by this reward that you make a recompense for the life of Andromeda who has been saved?*

7 Exsaturanda meis visceribus, *to be glutted with my bowels, i. e. with my daughter Andromeda.*

Quo peritura fuit. Nisi si, crudelis, id ipsum 20
 Exigis, ut pereat, luctuque levabere nostro.
 Scilicet haud satis est, quòd te spectante¹ revincta est,
 Et nullam quòd opem patruus sponsusve tulisti :
 Insuper, a quoquam quòd sit servata, dolebis,
 Præmiaque eripies ? quæ si tibi magna videntur ; 25
 Ex illis scopulis, ubi erant affixa, petisses.²
 Nunc sine,³ qui petiit, per quem hæc non orba senectus,
 Ferre, quod et meritis et voce est pactus ; eumque
 Non tibi sed certæ prælatum intellige morti.
 Ille⁴ nihil contrà : sed et hunc et Persea vultu 30
 Alterno spectans, petat hunc ignorat an illum ;
 Cunctatusque brevi, contortam viribus hastam,
 Quantas ira dabat, nequicquam in Persea misit.
 Ut stetit illa toro ;⁵ stratis tum denique Perseus
 Exsiluit, teloque ferox inimica remisso 35
 Pectora rupisset, nisi post altaria Phineus
 Isset : et, indignum ! scelerato profuit ara.
 Fronte tamen Rhœti non irrita cuspis adhæsit ;
 Qui postquam cecidit ferrumque ex osse revulsum est,
 Palpitat et positas adspersit sanguine mensas. 40
 Tum verò indomitas ardescit⁶ vulgus in iras,
 Telaque conjiciunt ; et sunt, qui Cephea dicant
 Cum genero debere mori. Sed limine tecti
 Exierat Cepheus, testatus jusque fidemque

1 Te spectante, while you looked on with indifference.

2 Petisses ex illis scopulis, ubi affixa erant, you should have brought it (the reward, i. e. Andromeda) from the rocks where it was fixed.

3 The order is, Sine (eum), qui petiit, per quem hæc senectus non (est) orba (childless), ferre (id), quod pactus est et meritis et voce, which he has gained by his services, and which he stipulated for by words. Pactus est strictly refers only to voce, but is to be taken here as applicable also to meritis.

4 Ille, i. e. Phineus (dixit),—hunc, i. e. Cepheus ; ignorat, is in doubt.

5 Toro, in the pillow ; exsiluit stratis, sprung from the couch. Ovid here applies to the Ethiopians the practice of reclining on sofas at table, which existed among the Romans, and which they probably borrowed from the nations of the east. A. R. A. 371. Stratum properly signifies that which was laid on a couch, a bolster, mattress, &c.

6 Vulgus ardescit in indomitas iras, the company burst forth into ungovernable rage.

Hospitiique Deos, ea se prohibente moveri.¹ 45
 Bellica Pallas adest, et protegit ægide fratrem,²
 Datque animos. Erat Indus Athis, quem, flumine Gange
 Edita, Limnate vitreis peperisse sub antris
 Creditur, egregius formâ, quam divite cultu
 Augebat, bis adhuc octonis integer annis;³ 50
 Indutus chlamydem Tyriam, quam limbus obibat⁴
 Aureus; ornabant aurata monilia collum,
 Et madidos myrrhâ curvum crinale⁵ capillos.
 Ille quidem jaculo quàmvis distantia misso
 Figere⁶ doctus erat, sed tendere doctior arcus. 55
 Tum quòque lenta manu flectentem⁷ cornua Perseus
 Stipite, qui mediâ positus fumabat in arâ,
 Perculit, et fractis confudit⁸ in ossibus ora.
 Hunc ubi laudatos jactantem in sanguine vultus
 Assyrius vidit Lycabas, junctissimus illi 60
 Et comes et veri non dissimulator amoris;
 Postquam exhalantem sub acerbo vulnere vitam
 Deploravit Athin; quos ille tetenderat, arcus
 Arripit, et, Mecum tibi sint certamina, dixit;
 Nec longùm pueri fato lætabere, quo plus 65
 Invidiæ quàm laudis habes. Hæc omnia nondum
 Dixerat: emicuit nervo penetrabile telum,⁹
 Vitatumque tamen sinuosâ veste¹⁰ pependit.
 Vertit in hunc harpen spectatam cæde Medusæ

1 Ea moveri se prohibente, *that this disturbance was excited notwithstanding his attempts to prevent it.*

2 Fratrem, i. e. *Perseus*, who, as son of Jupiter, was the brother of Pallas.

3 Adhuc integer bis octonis annis, *still in the bloom of youth, being sixteen years old.*

4 Aureus limbus obibat, *a golden fringe surrounded.* A. R. A. 310.

5 Curvum crinale, *a crooked hair-pin.* A. R. A. 362.

6 Figere quàmvis distantia misso jaculo, *to strike objects though distant by throwing the javelin.*

7 Flectentem lenta cornua, *while bending the flexible ends of his bow.*

8 Confudit ora in fractis ossibus, *obliterated his features by breaking the bones of his head.* The preposition *in* should probably be considered as redundant.

9 Penetrabile telum emicuit nervo, *the piercing arrow sprung from the string.*

10 Sinuosâ veste, *in the folds of his garments.*

Acrisioniades, adigitque in pectus : at ille, 70
 Jam moriens, oculis sub nocte natantibus atrâ,
 Circumspexit Athin, seque acclinavit in illum,
 Et tulit ad Manes junctæ solatia mortis.
 Nec Phineus ausus concurrere cominus hosti,
 Intorquet jaculum, quod detulit error in Idan, 75
 Expertem frustra belli et neutra arma secutum.¹
 Ille tuens oculis immitem Phinea torvis,
 Quandoquidem in partes, ait, attrahor : accipe, Phineu,
 Quem fecisti hostem, pensaque hoc vulnere vulnus !
 Jamque remissurus tractum de corpore telum 80
 Sanguine defectos cecidit collapsus² in artus.
 Hic quòque Cephenum post Regem primus Odites
 Ense jacet Clymeni ; Prothoënona percutit Hypseus ;
 Hypsea Lyncides. Fuit et grandævus in illis
 Emathion, æqui cultor timidusque Deorum ; 85
 Quem quoniam prohibent anni bellare, loquendo
 Pugnat, et incessit³ scelerataque devovet arma.
 Huic Chromis amplexo tremulis altaria palmis
 Demetit ense caput,⁴ quod protinus incidit aræ,
 Atque ibi semanimi verba exsecrantia linguâ 90
 Edidit, et medios animam exspiravit in ignes.
 Plustamen exhausto superest,⁵ namque omnibus unum
 Opprimere est animus : conjurata undique pugnant
 Agmina pro causâ meritum impugnante fidemque.⁶
 Hac pro parte⁷ socer frustra pius et nova conjux 95
 Cum genitrice favent, ululatuque atria complent.

1 Secutum neutra arma, who had followed the arms of neither, had joined neither party in arms.

2 Collapsus cecidit in artus defectos sanguine, sinking, he fell upon his limbs now drained of blood.

3 Incessit devovetque, inveighs against and execrates.

4 Demetit ense caput huic amplexo altaria, cuts off his head with his sword while he embraced the altar.

5 Plus exhausto superest, more than had been accomplished still remains.

6 Impugnante meritum fidemque, which opposed merit and the fulfilment of a promise, i. e. the services of Perseus in rescuing Andromeda, and the promise made to him by Cepheus.

7 Favent pro hac parte, for huic parti, favour this party, i. e. that of Perseus.

Sed sonus armorum superat gemitusque cadentum,
 Pollutosque semel multo Bellona penates
 Sanguine perfundit, renovataque prælia miscet.
 Circueunt unum Phineus et mille secuti¹ 100
 Phinea : tela volant hibernâ grandine plura²
 Præter utrumque latus, præterque et lumen et aures.
 Applicat hic humeros ad magnæ saxa columnæ,
 Tutaque terga gerens adversaque in agmina versus,
 Sustinet instantes. Instabant parte finistrâ 105
 Chaonius Molpeus, dextrâ Nabatæus Ethemon.
 Tigris ut, auditis diversâ valle duorum
 Exstimulata fame mugitibus armentorum,
 Nescit, utrò³ potiùs ruat, et ruere ardet utròque :
 Sic dubius Perseus, dextrâ lævâne feratur,⁴ 110
 Molpea trajecti submovit vulnere cruris,
 Contentusque fugâ est : neque enim dat tempus Ethemon,
 Sed furit et, cupiens alto dare vulnera collo,
 Non circumspæctis exactum⁵ viribus ense
 Fregit ; et extremâ percussæ parte columnæ 115
 Lamina dissiluit,⁶ dominique in gutture fixa est.
 Non tamen ad letum causas satis illa valentes
 Plaga dedit : trepidum Perseus, et inermia frustra
 Brachia tendentem Cyllenide confodit harpe.
 Verùm ubi virtutem turbæ succumbere⁷ vidit ; 120
 Auxilium, Perseus, quoniam sic cogitis ipsi,
 Dixit, ab hoste petam. Vultus avertite vestros,
 Si quis amicus adest ! et Gorgonis extulit ora.
 Quære alium, tua quem moveant miracula, dixit
 Thescelus ; utque manu jaculum fatale parabat 125

1 Secuti Phinea, *who followed Phineus ; the attendants of Phineus.*

2 Plura hibernâ grandine, *thicker than the hail in winter.*

3 Utrò, *which way ; utròque, both ways.*

4 (*Utrum*) feratur dextrâ lævâne, *whether he should charge on the right hand or on the left.*

5 Exactum non circumspæctis viribus, *hurled with inconsiderate strength.*

6 Dissiluit extremâ parte, *was shivered against the surface.*

7 Virtutem succumbere turbæ, *that his courage was giving way under the multitude of enemies.*

Mittere, in hoc hæsit signum de marmore gestu.¹

Proximus huic Ampyx animi plenissima magni
Pectora Lyncidæ gladio petit ; inque petendo
Dextera dirigit nec citrà mota nec ultrà.

At Nileus, qui se genitum septemplice Nilo 130

Ementitus erat, clypeo quòque flumina septem
Argento partim partim cælaverat auro,

Adspice, ait, Perseu, nostræ primordia gentis :

Magna feres tacitas solatia mortis ad umbras,

A tanto cecidisse viro. Pars ultima vocis 135

In medio suppressa sono² est ; adâpertaque velle

Ora loqui credas, nec sunt ea pervia verbis.

Increpat hos, Vitioque animi, non viribus, inquit

Gorgoneis torpetis, Eryx ; incurrite mecum,

Et prosternite humi juvenem magica arma moventem! 140

Incursurus erat ; tenuit vestigia tellus,

Immotusque silex armataque mansit imago.

Hi tamen ex merito pœnam subiêre ; sed unus

Miles erat Persei, pro quo dum pugnat, Aconteus,

Gorgone inspectâ saxo concrevit oborto. 145

Quem ratus Astyages etiamnum vivere, longo

Ense ferit : sonuit tinnitibus ensis acutis.³

Dum stupet Astyages, naturam traxit eandem,

Marmoreoque manet vultus mirantis⁴ in ore.

Nomina longa mora est mediâ de plebe⁵ virorum 150

Dicere : bis centum restabant corpora pugnæ ;

Gorgone bis centum riguerunt corpora visâ.

Pœnitet injusti nunc denique Phinea belli.

Sed quid agat ? Simulacra videt diversa figuris,

Agnoscitque suos, et nomine quemque vocatos⁶ 155

1 Hæsit signum de marmore in hoc gestu, *he remained a statue of marble in this position.*

2 In medio sono, *in the middle of the sound*, i. e. while the words were in the act of being pronounced.

3 Sonuit acutis tinnitibus, *rung with a shrill tinkling.*

4 Vultus mirantis, *the look of one wondering, a look of surprise.*

5 De mediâ plebe, *from among the common people.*

6 Vocatos quemque nomine, *called each by his name.*

Poscit opem ; credensque parum, sibi proxima tangit
 Corpora : marmor erant. Avertitur, atque ita supplex
 Confessasque manus obliquaque brachia¹ tendens
 Vincis, ait, Perseu : remove fera monstra, tuæque
 Saxificos vultus, quæcumque² ea, tolle Medusæ. 160

Tolle, precor : non nos odium regnive cupido
 Compulit ad bellum : pro conjuge movimus arma.
 Causa fuit meritis³ melior tua, tempore nostra.
 Non cessisse piget.⁴ Nihil, O fortissime, præter
 Hanc animam concede mihi : tua cetera sunt. 165

Talia dicenti neque eum, quem voce rogabat,
 Respicere audenti, Quod, ait, timidissime Phineu,
 Et possum tribuisse⁵ et magnum munus inertis est,⁶
 Pone metum, tribuam : nullo violabere ferro.
 Quin etiam mansura dabo monumenta per ævum, 170
 Inque domo soceri semper spectabere nostri,
 Ut mea se sponsi soletur imagine conjux.

Dixit, et in partem⁷ Phorcynida transtulit illam,
 Ad quam se trepido Phineus obverterat ore.
 Tum quòque conanti sua flectere lumina cervix 175
 Diriguit, saxoque oculorum induruit humor.
 Sed tamen os timidum vultusque in marmore supplex
 Submissæque manus faciesque obnoxia mansit.

FAB. IV.—*Pyreneus and the Muses.*

HACTENUS aurigenæ⁸ comitem Tritonia fratri

1 Manus confessas brachiaque obliqua, *his hands in acknowledgment of his defeat, and his arms sideways*—because he was standing with his face turned away from Perseus.

2 Quæcumque ea (*sit*), *whosoever she may be.*

3 Meritis, *in point of merit* ; tempore, *in point of time.*

4 Piget (*me*) non cessisse, *it grieves me that I did not give way*, i. e. did not quietly allow Andromeda to be given to you in marriage.

5 Tribuisse, *to grant* ; tribuisse is here used in the sense of an *aorist*, and is to be translated as a *present*.

6 Et (*quod*) est magnum munus inertis, *and what is a great boon to a coward*, i. e. *life*.

7 In illam partem, *to that side*.

8 Aurigenæ fratri, *to her gold-begotten brother*, i. e. *to Perseus.* See 5, 1, 46.

Se dedit. Inde cavâ circumdata nube Scriphon
 Deserit, a dextrâ Cythno Gyaroque relictis ;
 Quâque super pontum via visa brevissima, Thebas
 Virgineumque Heliconâ petit ; quo monte potita¹ 5
 Constitit, et doctas sic est affata sorores :
 Fama novi fontis nostras pervenit ad aures,
 Dura Medusæi quem præpetis ungula rupit.
 Is mihi causa viæ : volui mirabile monstrum
 Cernere ; vidi ipsum materno sanguine nasci.² 10
 Excipit Uranie : Quæcumque est causa videndi
 Has tibi, Diva, domos, animo gratissima nostro est.
 Vera tamen fama est, et Pegasus hujus origo
 Fontis ; et ad latices deducit Pallada sacros.
 Quæ, mirata diu factas pedis ictibus undas, 15
 Silvarum lucos circumspicit antiquarum,
 Antraque et innumeris distinctas floribus herbas ;
 Felicesque³ vocat pariter studiique locique
 Mnemonidas. Quam sic affata est una sororum :
 O, nisi te virtus opera ad majora tulisset, 20
 In partem ventura chori⁴ Tritonia nostri,
 Vera refers, meritòque probas artesque locumque ;
 Et gratam sortem, tutæ modò simus, habemus.
 Sed, vetitum est⁵ adeo scelere nihil, omnia terrent
 Virgineas mentes, dirusque ante ora Pyreneus 25
 Vertitur, et nondum me totâ mente recepi.
 Daulia Threïcio Phoceaue milite rura
 Ceperat ille ferox, injustaque regna tenebat.⁶
 Templa petebamus Parnassia : vidit euntes,

1 Potita quo monte, *having reached this mountain* ; doctas sorores, *the learned sisters*, i. e. *the Muses*, who are called *doctæ*, to distinguish them from the Fates and Furies, who are merely termed *sorores*. A. R. A. 227 and 229. See 4, 11, 56.

2 Nasci materno sanguine, *spring from his mother's blood*. See Pegasus.

3 Pariter felices studiique locique, *happy alike in their pursuits and their place of abode*.

4 In partem nostri chori, *to form a part of our company*.

5 Adeo nihil est vetitum scelere, *so entirely is wickedness uncontrolled in any thing* ; vertitur ante ora, *is still before our faces*.

6 Tenebat injusta regna, *held the government of it unjustly*, i. e. of Phocis.

Nostraque fallaci veneratus numina cultu, 30
 Mnemonides, cognôrat enim, consistite, dixit,
 Nec dubitate, precor, tecto grave sidus¹ et imbrem,
 Imber erat, vitare meo : subiêre minores
 Sæpe casas Superi. Dictis et tempore motæ
 Annuimusque viro, primasque intravimus ædes.² 35
 Desierant imbres, victoque Aquilonibus Austro³
 Fusca repurgato fugiebant nubila cœlo.
 Impetus ire fuit ;⁴ claudit sua tecta Pyreneus,
 Vimque parat, quam nos sumptis effugimus alis. 40
 Ipse secuturo similis stetit arduus arce :
 Quâque via est vobis, erit et mihi, dixit, eâdem.
 Seque jacit vecors e summæ culmine turris,⁵
 Et cadit in vultus, discussique ossibus oris
 Tundit humum moriens scelerato sanguine tinctam.

FAB. V.—*The Pierides and the Muses.*

MUSA loquebatur ;⁶ pennæ sonuère per auras,
 Voxque salutantum ramis veniebat ab altis.
 Suspicit, et linguæ quærit tam certa loquentes⁷
 Unde sonent, hominemque putat Jove nata⁸ locutum.
 Ales erat, numeroque novem, sua fata querentes, 5
 Institerant ramis imitantes omnia picæ.⁹

1 Grave sidus, *the bad weather, the storm.* The ancients believed that storms were occasioned by the rising and setting of certain constellations.

2 Primas ædes, *the first apartment of his house, i. e. the atrium or outer court.* A. R. A. 451.

3 Austro victo Aquilonibus, *after the south wind had been defeated by the north winds.* This expression is founded upon the idea that in a storm the winds fought with each other. The north wind is here represented as the conqueror. A. R. A. 473.

4 Impetus fuit ire, *it was our earnest desire to go ;* sumptis alis, *by taking wings, i. e. by flying away.*

5 E culmine summæ turris, *from the roof of the highest turret.*

6 The change of time in *loquebatur, sonuère, and veniebat,* is worth observing. The first expresses the continuation of the discourse, the second the sudden appearance of the unexpected visitants, and the third the immediate emission of the sound.

7 Loquentes tam certa, *which spoke so distinctly.*

8 Nata Jove, *the daughter of Jupiter, i. e. Minerva.*

9 Picæ imitantes omnia, *maggies which imitate every sort of sound ;* institerant, *had perched themselves.*

Miranti sic orsa Deæ¹ Dea : Nuper et istæ
 Auxerunt volucrum victæ certamine turbam.
 Pieros has genuit Pellæis dives in arvis ;
 Pæonis Euippe mater fuit : illa potentem 10
 Lucinam novies, novies paritura, vocavit.
 Intumuit² numero stolidarum turba sororum,
 Perque tot Hæmonias et per tot Achaïdas urbes
 Huc venit, et tali committunt prælia voce :
 Desinite indoctum vanâ dulcedine vulgus 15
 Fallere ; nobiscum, si qua est fiducia³ vobis,
 Thespiades certate Deæ : nec voce nec arte
 Vincemur, totidemque sumus. Vel cedite victæ
 Fonte Medusæo et Hyanteâ Aganippe ;
 Vel nos Emathiis ad Pæonas usque nivosos 20
 Cedamus campis : dirimant⁴ certamine Nymphæ.
 Turpe quidem contendere erat ; sed cedere visum
 Turpius : electæ jurant per flumina Nymphæ,
 Factaque de vivo⁵ pressêre sedilia saxo.
 Tunc, sine sorte prior quæ se certare professa est,⁶ 25
 Bella canit Superûm ; falsoque in honore Gigantas
 Ponit, et extenuat magnorum facta Deorum,
 Emissumque imâ de sede Typhoëa terræ
 Cœlitibus fecisse metum ; cunctosque dedisse
 Terga fugæ, donec fessos Ægyptia tellus 30
 Ceperit et septem discretus in ostia Nilus.
 Huc quòque terrigenam venisse Typhoëa narrat,
 Et se mentitis Superos celâsse figuris ;⁷

1 Deæ, i. e. *Minerva* ; Dea, i. e. *the muse Urania* ; certamine, in a contest with us, i. e. with the Muses. A. R. A. 227.

2 Intumuit numero, *became proud of their number* ; tot, *a great many* (used absolutely) ; committunt prælia, *challenge us to a contest*.

3 Si qua fiducia est vobis, *if you have any confidence in your skill in music*.

4 Dirimant, *decide the contest* ; turpe, *disgraceful* (for the muses) ; cedere, *to decline the contest*.

5 De vivo saxo, *of natural stone, of stone in its natural state*.

6 Quæ prior sine sorte professa est se certare, *she who first, without the casting of lots, offered to contend with us* ; gave her name that she would strive with us, *certare* being used for *certaturam esse*. It was usual to decide by lot (*sorte*) which party should begin the contest ; here one of the Pierides presents herself without this ceremony. A. R. A. 243.

7 Celâsse se mentitis figuris, *concealed themselves under false shapes*.

Duxque gregis,¹ dixit, fit Jupiter ; unde recurvis
 Nunc quòque formatus Libys est cum cornibus Ammon. 35
 Delius in corvo, proles Semeleïa capro,
 Fele soror Phœbi, niveâ Saturnia vaccâ,
 Pisce Venus latuit, Cyllenius ibidis alis.

Hactenus ad citharam vocalia moverat ora :
 Poscimus Aonides : sed forsitan otia non sunt, 40
 Nec nostris præbere vacat tibi cantibus aures.²
 Ne dubita, vestrumque mihi refer ordine carmen,
 Pallas ait, nemorisque levi consedit in umbrâ.
 Musa refert : dedimus summam certaminis uni.³
 Surgit, et immissos hederâ collecta⁴ capillos 45
 Calliope querulas prætentat pollice chordas,
 Atque hæc percussis subjungit carmina nervis.

FAB. VI.—*The Rape of Proserpine.*

PRIMA Ceres unco glebam dimovit⁵ aratro ;
 Prima dedit fruges alimentaque mitia terris ;
 Prima dedit leges ; Cereris sumus⁶ omnia munus.
 Illa canenda mihi est. Utinam modò dicere possem
 Carmina digna⁷ Deæ ! certè Dea carmine digna est. 5
 Vasta giganteis injecta est insula membris
 Trinacris, et magnis subjectum molibus urget
 Ætherias ausum⁸ sperare Typhoëa sedes.
 Nititur ille quidem pugnatque resurgere sæpe ;
 Dextra sed Ausonio manus est subjecta Peloro ; 10

1 Dux gregis, *the leader of a flock*, i. e. a he-goat.

2 Nec vacat tibi præbere aures nostris cantibus, *nor have you time to lend an ear to our songs.*

3 Dedimus summam certaminis uni, *we assigned the whole of the contest, the whole contest to one of our number*, i. e. to Calliope. See 5, 5, 25.

4 Collecta (*secundum*) immissos capillos hederâ, *having her long hair tied up with a sprig of ivy.* A. R. A. 362.

5 Dimovit glebam, *turned up the clods, the soil.* A. R. A. 463.

6 Nos omnia sumus munus Cereris, *we and all that we possess are the gift of Ceres.* A. R. A. 223.

7 Digna is here joined with the genitive instead of the more common construction with the ablative.

8 Ausum sperare sidereas sedes, *who dared to hope to get possession of the starry mansions.*

Læva, Pachyne, tibi ; Lilybæo crura premuntur ;
 Degravat Ætna caput ; sub quâ resupinus arenas
 Ejectat, flammamque fero vomit ore Typhoeus.
 Sæpe remoliri¹ luctatur pondera terræ,
 Oppidaque et magnos evolvere corpore montes. 15
 Inde tremitt tellus, et rex² pavet ipse Silentûm,
 Ne pateat latoque solum retegatur³ hiatu,
 Immissusque dies trepidantes terreat umbras.
 Hanc metuens cladem tenebrosâ sede tyrannus
 Exierat ; curruque atrorum vectus equorum 20
 Ambibat Siculæ cautus fundamina terræ.
 Postquam exploratum satis est, loca nulla labare,⁴
 Depositique metus ; videt hunc Erycina vagantem
 Monte suo residens, natumque amplexa volucrum,
 Arma manusque meæ, mea, nate, potentia, dixit, 25
 Illa, quibus superas omnes, cape tela, Cupido,
 Inque Dei pectus celeres molire⁵ sagittas,
 Cui triplicis cessit fortuna novissima regni.⁶
 Tu Superos ipsumque Jovem, tu numina ponti
 Victa domas ipsumque, regit qui numina ponti. 30
 Tartara quid cessant⁷ ? cur non matrisque tuumque
 Imperium profers ? Agitur⁸ pars tertia mundi.
 Et tamen in cœlo, quæ jam patientia⁹ nostra est,
 Spernimur, ac necum vires tenuantur Amoris.
 Pallada nonne vides jaculatricemque Dianam 35

1 Remoliri pondera terræ, *to remove from him the load of earth.*

2 Rex Silentûm, *the king of the silent shades*, i. e. Pluto. A. R. A. 229.

3 Solumque retegatur lato hiatu, *and the ground be parted by a wide chasm or opening.*

4 Nulla loca labare, *that no places were giving way.*

5 Molire celeres sagittas in pectus Dei, *discharge your swift arrows against the breast of the god*, i. e. Pluto.

6 Cui novissima fortuna triplicis regni cessit, *to whom the last portion of the triple kingdom fell*, i. e. of the kingdom when divided into three parts—in allusion to the division of Saturn's kingdom, which took place after the expulsion of that god from heaven. See Saturnus.

7 (Propter) quid Tartara cessant, *why is Tartarus neglected ?* i. e. why is Tartarus not also subdued and added to my kingdom ? See Tartarus.

8 Agitur, *is at stake*, is in danger of being lost.

9 Quæ jam est nostra patientia, *how great is now my remissness, or patience.*

Abscessisse¹ mihi? Cereris quòque filia virgo,
 Si patiemur, erit: nam spes affectat easdem.
 At tu, pro socio si qua est mea gratia² regno,
 Junge³ Deam patruo. Dixit Venus; ille pharetram
 Solvit, et arbitrio matris de mille sagittis 40
 Unam seposuit, sed quâ nec acutior ulla,
 Nec minùs incerta est, nec quæ magis audiat⁴ arcum;
 Oppositoque genu⁵ curvavit flexile cornu,
 Inque cor hamatâ percussit arundine Ditem.
 Haud procul Hennæis lacus est a mœnibus altæ, 45
 Nomine Pergus, aquæ: non illo plura Caystros
 Carmina cygnorum labentibus audit in undis.
 Silva coronat aquas, cingens latus omne, suisque
 Frondibus, ut velo,⁶ Phœbeos submovet ignes.
 Frigora dant rami, varios humus humida flores; 50
 Perpetuum ver est. Quo dum Proserpina luco
 Ludit, et aut violas aut candida lilia carpit,
 Dumque puellari studio calathosque⁷ sinumque
 Implet, et æquales certat superare legendo;
 Pæne simul visa est dilectaque raptaque Diti: 55
 Usque adè properatur amor.⁸ Dea territa mœsto
 Et matrem et comites, sed matrem sæpius, ore
 Clamat; et, ut summâ vestem laniârat ab orâ,⁹
 Collecti flores tunicis cecidère remissis;
 Tantaque simplicitas puerilibus adfuit annis, 60

1 Abscessisse mihi, *have eluded me*, i. e. have been allowed to make vows of perpetual celibacy. See 1, 10, 36.

2 Si mea gratia est qua, *if my influence with you is any thing*—a form of expression frequently employed in entreaties. See 4, 11, 121.

3 Junge Deam patruo, *unite the goddess to her uncle*, i. e. Proserpine to Pluto. A. R. A. 229.

4 Nec quæ magis audiat arcum, *nor which would be more obedient to the bow*, i. e. would be more easily put in motion, or fly more rapidly.

5 Genuque opposito, *and setting out his knee*—assuming the posture of an archer when bending his bow.

6 Ut velo, *as with an awning*,—a form of expression borrowed from the amphitheatres, where an awning was spread to protect the spectators from rain and from the rays of the sun. A. R. A. 285.

7 Calathos. See 4, 1, 10. Superare æquales legendo, *to excel her coevals in gathering flowers*.

8 Adè usque amor properatur, *to such a degree is his love accelerated*.

9 See 3, 6, 79.

Hæc quòque virgineum movit jactura dolorem.
 Raptor agit currus, et nomine quemque vocatos¹
 Exhortatur equos, quorum per colla jubasque
 Excudit obscurâ tinctas ferrugine² habenas ;
 Perque lacus altos et olentia sulfure fertur 65
 Stagna Palicorum, ruptâ ferventia terrâ ;
 Et quâ Bacchiadæ, bimari gens orta Corintho,
 Inter inæquales³ posuerunt mœnia portus.
 Est medium Cyanes et Pisææ Arethusæ,
 Quod coit angustis inclusum cornibus, æquor. 70
 Hic fuit, a cujus stagnum quòque nomine dictum est,
 Inter Sicelidas Cyane celeberrima Nymphas ;
 Gurgite quæ medio summâ tenus exstitit alvo,⁴
 Agnovitque Deam : Nec longiùs ibitis, inquit ;
 Non potes invitæ Cereris gener esse : roganda, 75
 Non rapienda fuit.⁵ Quòd si componere magnis
 Parva mihi fas est, et me dilexit Anapis ;
 Exorata tamen, nec, ut hæc, exterrita nupsi.⁶
 Dixit, et in partes diversas brachia tendens
 Obstitit. Haud ultrâ tenuit Saturnius iram ; 80
 Terribilesque hortatus equos, in gurgitis imâ⁷
 Contortum valido sceptrum regale lacerto
 Condidit : icta viam tellus in Tartara fecit,
 Et pronos currus medio cratere⁸ recepit.
 At Cyane, raptamque Deam contemptaque fontis 85

1 See 5, 1, 155. The names of Pluto's horses, according to Claudian, were, *Orphnæus*, *Æthon*, *Nycteus*, and *Alastor*.

2 Tinctas obscurâ ferrugine, *died with a dark rusty colour.*

3 Inter inæquales portus, *between two harbours of unequal size, i. e. Syracuse.* See Syracuseæ.

4 Summâ tenus alvo, *as far as the upper part of the belly.*

5 Fuit roganda non rapienda, *she ought to have been asked* (from her mother), *not seized by violence.*

6 Nupsi tamen (ei) exorata nec (for et non) exterrita ut hæc, *I married him, however, in consequence of being courted, and not from being frightened into it, as she is.*

7 In imâ (parte) gurgitis, *in the bottom of the pool.*

8 Medio cratere, *in the centre of the opening.* Crater most commonly signifies a *bowl*, in which the ancients mixed their wine with water, and from which they poured it into smaller vessels, as we do into glasses.
A. R. A. 394.

Jura¹ sui mœrens, inconsolabile vulnus
 Mente gerit tacitâ, lacrimisque absumitur omnis ;
 Et, quarum fuerat magnum modò numen, in illas
 Extenuatur aquas.² Molliri membra videres,
 Ossa pati flexus, ungues posuisse rigorem ; 90
 Primaque de totâ tenuissima quæque³ liquescunt,
 Cærulei crines digitique et crura pedesque :
 Nam brevis in gelidas membris exilibus⁴ undas
 Transitus est. Post hæc tergumque humerique latusque
 Pectoraque in tenues abeunt evanida rivos ; 95
 Denique pro vivo vitiatas sanguine venas
 Lympha subit ; restatque nihil, quod prendere possis.

FAB. VII.—*Stelles.*

INTEREA pavidæ nequicquam filia⁵ matri
 Omnibus est terris, omni quæsita profundo.
 Illam non rutilis veniens Aurora capillis
 Cessantem vidit, non Hesperus ; illa duabus
 Flammiferâ pinus manibus succendit ab Ætnâ, 5
 Perque pruinosas tulit irrequieta⁶ tenebras.
 Rursus, ut alma dies hebetârat sidera, natam
 Solis ad occasum solis quærebat ab ortu.
 Fessa labore sitim collegerat, oraque nulli
 Colluerant fontes ;⁷ quum tectam stramine vidit 10
 Fortè casam, parvasque fores pulsavit : at inde
 Prodit anus, Divamque videt, lymphamque roganti
 Dulce dedit, tostâ quod coxerat antè polentâ.⁸

1 Jura, *rights*, or *privileges* ; because Pluto, without her consent, forced his way through her waters to the infernal regions.

2 Extenuatur in illas aquas, *is melted away into those waters.*

3 Quæque tenuissima, *all the most slender parts.*

4 Brevis transitus est exilibus membris, *the transition of these slender parts is short.*

5 Filia, i. e. *Proserpine* ; Matre, i. e. *Cercs.* A. R. A. 223.

6 Irrequieta tulit, *restlessly carried them.*

7 Nulli fontes colluerant ora, *no fountains had moistened her lips.*

8 Dedit dulce quod antè coxerat tostâ polentâ, *gave her a sweet drink which she had previously extracted from dried malt.* The drink here alluded to is called by Cicero *cinnus*, and is said to have consisted of water mixed with polenta, honey, wine, flowers, and cheese.

Dum bibit illa datum, duri puer oris et audax
 Constitit ante Deam, risitque avidamque vocavit. 15
 Offensa est, neque adhuc epotâ parte loquentem
 Cum liquido mixtâ perfudit Diva polentâ.
 Combibit os maculas,¹ et, quâ modo brachia gessit,
 Crura gerit; cauda est mutatis addita membris;
 Inque brevem formam, ne sit vis magna nocendi, 20
 Contrahitur, parvâque minor mensura lacerfâ est.
 Mirantem flentemque et tangere monstra parantem
 Fugit anum, latebramque petit; aptumque colori
 Nomen habet, variis stellatus corpora guttis.²

FAB. VIII.—*Ascalaphus*.

QUAS Dea per terras et quas erraverit undas,
 Dicere longa mora est: quærenti defuit orbis.³
 Sicaniam repetit; dumque omnia lustrat eundo,
 Venit et ad Cyanen. Ea, ni mutata fuisset,
 Omnia narrâset; sed et os et lingua volenti 5
 Dicere non aderant, nec, quo loqueretur, habebat.⁴
 Signa tamen manifesta dedit, notamque parenti
 Illo fortè loco delapsam⁵ in gurgite sacro,
 Persephones zonam summis ostendit in undis.
 Quam simul agnovit, tanquam tum denique raptam 10
 Scîsset,⁶ inornatos laniavit Diva capillos,
 Et repetita suis percussit⁷ pectora palmis.
 Nec scit adhuc ubi sit; terras tamen increpat omnes,
 Ingratasque vocat nec frugum munere dignas,

1 Os combibit maculas, *his face imbibed the drops.*

2 Stellatus (*secundum*) corpora variis guttis, *having his body speckled with various spots*—hence called *stellio*, a kind of lizard with shining spots on its back which resemble stars; a *newt* or *evet*.

3 Orbis defuit (*illi*) quærenti, *the world was exhausted by her in her search*, i. e. she had searched every part of the world.

4 Nec habebat, quo loqueretur, *nor had she any other organ wherewith she could speak.*

5 Fortè delapsam illo loco, *which had happened to drop from her in that place.*

6 Tanquam tum denique scîsset (*eam*) raptam (*esse*), *as if she had then only discovered that her daughter had been carried off.*

7 Repetita percussit, *repeatedly struck.* See 4, 14, 72.

Trinacriam ante alias, in quâ vestigia damni¹ 15
 Reperit. Ergo illic sævâ vertentia glebas
 Fregit aratra manu, parilique irata colonos
 Ruricolasque boves leto dedit,² arvaque jussit
 Fallere depositum,³ vitiatâque semina fecit.
 Fertilitas terræ, latum vulgata per orbem, 20
 Cassa jacet ;⁴ primis segetes moriuntur in herbis ;⁵
 Et modò sol nimius, nimius modò corripit imber ;
 Sideraque ventique nocent ; avidæque volucres
 Semina jacta legunt ; lolium tribulique fatigant⁶
 Triticeas messes et inexpugnabile gramen. 25
 Tum caput Eleis Alpheïas extulit undis,
 Rorantesque comas a fronte removit ad aures,
 Atque ait : O toto quæsitæ virginis orbe
 Et frugum genitrix, immensos siste labores,
 Neve tibi fidæ violenta irascere terræ.⁷ 30
 Terra nihil meruit, patuitque invita rapinæ.⁸
 Nec sum pro patriâ supplex : huc hospita veni ;
 Pisa mihi patria est, et ab Elide ducimus ortum.
 Sicaniam peregrina colo ; sed gratior omni
 Hæc mihi terra solo est : hos nunc Arethusa penates,⁹ 35
 Hanc habeo sedem ; quam tu, mitissima, serva.¹⁰
 Mota loco cur sim,¹¹ tantique per æquoris undas
 Advehar Ortygiam, veniet narratibus hora
 Tempestiva meis, quum tu curisque levata
 Et vultûs melioris eris. Mihi pervia tellus 40

1 Vestigia damni, *the tokens of her loss*, i. e. Proserpine's girdle.

2 Irataque dedit parili leto, *in her anger doomed to the same death*.

3 Fallere depositum, *to disappoint the expectation of a return of what was deposited in them*.

4 Jacet cassa, *lies useless, is entirely destroyed*.

5 In primis herbis, *in the first blade*.

6 Fatigant triticeas messes, *choke the crops of wheat*, i. e. render it difficult for the wheat to grow ; gramen, *weeds*.

7 Neve violenta irascere terræ, *and be not rashly angry with a land*.

8 Patuitque invita rapinæ, *and opened against its will to the carrying off of your daughter*.

9 Arethusa nunc habeo hos penates, *I Arethusa now have this as my abode*. A. R. A. 230.

10 Quam tu, mitissima, serva, *which do you most graciously preserve*.

11 Cur mota sim loco, *why I have been removed from my native country*.

Præbet iter, subterque imas ablata cavernas¹

Hic caput attollo, desuetaque sidera cerno.

Ergo, dum Stygio sub terris gurgite labor,

Visa tua est oculis illic Proserpina nostris.

Illa quidem tristis nec adhuc interrita vultu;² 45

Sed regina tamen, sed opaci maxima mundi,³

Sed tamen inferni pollens matrona tyranni.

Mater ad auditas stupuit, ceu saxea, voces,

Attonitæque diu similis fuit: utque dolore

Pulsa gravi gravis est amentia;⁴ curribus auras 50

Exit in ætherias. Ibi toto nubila vultu⁵

Ante Jovem passis stetit invidiosa⁶ capillis:

Proque meo supplex veni tibi, Jupiter, inquit,

Sanguine, proque tuo. Si nulla est gratia matris,

Nata patrem moveat; neu sit tibi cura,⁷ precamur, 55

Vilior illius, quòd nostro est edita partu.

En quæsitæ diu tandem mihi nata reperta est;

Si reperire vocas amittere certiùs; aut si

Scire ubi sit, reperire vocas. Quòd rapta, feremus;⁸

Dummodo reddat eam; neque enim prædone marito 60

Filia digna tua est, si jam mea filia digna est.

Jupiter excepit: Commune est pignus onusque

Nata mihi tecum;⁹ sed, si modò nomina rebus

Addere vera placet, non hoc injuria factum,

Verùm amor est; neque erit nobis gener ille pudori: 65

Tu modò, Diva, velis. Ut desint cetera: quantum est

1 Ablataque subter imas cavernas, *and proceeding along the low caverns.*

2 Interrita vultu, *without fear in her looks.*

3 Maxima opaci mundi, *the greatest woman in the world of darkness, i. e. the queen of the infernal regions.*

4 Utque gravis amentia pulsa est gravi dolore, *and when her violent phrenzy was removed by intense grief.*

5 Nubila toto vultu, *with a gloom over her whole countenance.*

6 Invidiosa, *filled with indignation*—at Jupiter for not exercising greater vigilance in the government of the world, and at Pluto for carrying off her daughter.

7 Neu cura illius sit vilior tibi, *nor let your regard for her be the less.*

8 Feremus quòd rapta est, *I will bear with it that she was carried off by force.*

9 Nata est commune pignus onusque mihi tecum, *your daughter is a common pledge, and a common charge to you and to me.*

Esse Jovis fratrem !¹ quid, quòd² nec cetera desunt,
 Nec cedit nisi sorte³ mihi ? sed tanta cupido
 Si tibi discidii est ; repetet Proserpina cœlum :
 Lege tamen certâ, si nullos contigit illic 70
 Ore cibos : nam sic Parcarum fœdere cautum est.⁴
 Dixerat : at Cereri certum est⁵ educere natam.
 Non ita fata sinunt ; quoniam jejunia virgo
 Solverat⁶ et, cultis dum simplex errat in hortis,
 Puniceum⁷ curvâ decerpserat arbore pomum, 75
 Sumptaque pallenti septem de cortice grana
 Presserat ore suo. Solusque ex omnibus illud
 Viderat Ascalaphus, quem quondam dicitur Orphne,
 Inter Avernales haud ignotissima Nymphas,
 Ex Acheronte suo furvis peperisse sub antris. 80
 Vidit ; et indicio reditum crudelis ademit.⁸
 Ingemuit regina Erebi, testemque profanam
 Fecit avem,⁹ sparsumque caput Phlegethontide lymphâ
 In rostrum et plumas et grandia lumina vertit.
 Ille sibi ablatu¹⁰ fulvis amicitur ab alis, 85

1 Ut cetera desint, quantum est esse fratrem Jovis, *though other qualifications be wanting, how great a matter is it to be the brother of Jupiter!*

2 The phrase *quid, quod*, which can be used only when a verb follows, is elliptical, and is to be completed thus:—*Quid de eo dicam quod*. It implies that what follows is more surprising and decisive than what precedes, and may generally be translated *nay or nay even*.

3 *Nec cedit mihi nisi sorte, nor does he yield to me but in fortune.* See 5, 6, 28.

4 *Sic cantum est fœdere Parcarum, thus it has been provided by the decree of the Fates.* A. R. A. 229. The law of the Fates was, that nobody should leave the infernal regions who had tasted any thing there.

5 *At certum est Cereri, but Ceres is resolved.*

6 *Solverat jejunia, had broken her fast.*

7 *Puniceum pomum, a crimson apple, a pomegranate; cortice, rind; grana, seeds.* The pomegranate is a fruit of a reddish colour, as large as an orange, having a hard rind filled with a soft pulp and numerous seeds. The gardens in the infernal regions are described by Homer as containing pears, apples, figs, olives, and pomegranates.

8 *Crudelis ademit reditum indicio, cruelly prevented her return by divulging it.*

9 *Profanam avem, an unclean or ill-boding bird, i. e. an owl.* The epithet *profanam* refers to the circumstance of the owl being considered one of the unlucky birds, one whose presence in taking the auspices foreboded something disastrous. See 89, A. R. A. 241.

10 *Ablatus sibi, being deprived of his natural form.*

Inque caput crescit¹ longosque reflectitur ungues,
 Vixque movet natas per inertia brachia pennas ;
 Fœdaque fit volucris, venturi nuntia luctûs,
 Ignavus bubo, dirum mortalibus omen.

FAB. IX.—*The Sirens.*

Hic² tamen indicio pœnam linguâque videri
 Commeruisse potest ; vobis, Acheloïdes, unde
 Pluma pedesque avium, quum virginis ora geratis ?
 An quia, quum legeret vernos Proserpina flores,
 In comitum numero mixtæ, Sirenes, eratis ? 5
 Quam postquam toto frustra quæsistis in orbe ;
 Protinus ut vestram sentirent æquora curam,
 Posse super fluctus alarum insistere³ remis
 Optâstis, facilesque Deos habuistis, at artus
 Vidistis vestros subitis flavescere pennis. 10
 Ne tamen ille canor,⁴ mulcendas natus ad aures,
 Tantaque dos oris linguæ deperderet usum ;
 Virginei vultus et vox humana remansit.

At medius fratrisque sui mœstæque sororis⁵
 Jupiter ex æquo volventem dividit annum. 15
 Nunc Dea, regnorum numen commune duorum,
 Cum matre est totidem, totidem cum conjuge menses.
 Vertitur extemplo facies et mentis et oris :⁶
 Nam, modò quæ poterat Diti quòque mœsta videri,
 Læta Deæ frons est : ut sol, qui tectus aquosis 20
 Nubibus antè fuit, victis ubi nubibus exit.⁷

1 Crescitque in caput, and he grows to the head, i. e. his head becomes disproportionately large, and his nails are bent into long claws.

2 Hic, i. e. *Ascalaphus*.

3 Insistere remis alarum, to ply your wings as oars.

4 Ille canor, that musical faculty ; tanta dos oris, so fine a talent for singing.

5 Medius siveque fratris mœstæque sororis, mediating between his brother and his disconsolate sister.

6 Facies et mentis et oris, the state of her mind and the appearance of her face. The ancients believed that Proserpine remained beneath the earth with her husband during the winter months, and in heaven with her mother from seed-time during the growth and successive stages of the crops.

7 Ubi exit nubibus victis, when he shines forth after the clouds are dispersed.

FAB. XII.—*The Pierides.*

FINIERAT dictos e nobis maxima¹ cantus.
 At Nymphæ vicisse Deas Heliconæ colentes
 Concordi dixere sono.² Convicia victæ³
 Quum jacerent; Quoniam, dixit, certamine vobis
 Supplicium meruisse parum est, maledictaque culpæ 5
 Additis, et non est patientia libera nobis;⁴
 Ibimus in pœnas, et, quò vocat ira, sequemur.
 Rident Emathides spernuntque minacia verba;
 Conatæque loqui et magno clamore protervas
 Intentare manus, pennas exire per unguis 10
 Adspexere suos, operiri brachia plumis;
 Alteraque alterius rigido concrescere rostro⁵
 Ora videt, volucresque novas accedere silvis.
 Dumque volunt plangi,⁶ per brachia mota levatæ
 Aëre pendebant, nemorum convicia, picæ. 15
 Nunc quòque in alitibus facundia prisca remansit,
 Raucaque garrulitas studiumque immane loquendi.

BOOK VII.

FAB. I.—*Iason.*

JAMQUE fretum Minyæ Pagasæâ puppe secabant;
 Perpetuâque trahens⁷ inopem sub nocte senectam

1 Maxima e nobis, *the eldest of us*, i. e. *Calliope*. to whom the task of contending with the Pierides had been assigned. See 5, 5, 44. Dictos, *already mentioned by me*.

2 Concordi sono, *with unanimous voice, unanimously*.

3 Victæ, *the defeated sisters*, i. e. the Pierides; jacerent convicia, *were uttering calumny*; (*Calliope*) dixit.

4 Patientia non est libera nobis, *forbearance is not free to us, we are not at liberty to exercise forbearance*.

5. Concrescere rigido rostro, *to shoot out in a stiff beak*.

6 Plangi, *to beat their breasts*; per mota brachia, *by the moving of their arms*; facundia, *faculty of chattering*. See 2, 2, 11.

7 Trahens inopem senectam sub perpetuâ nocte, *dragging on a helpless old age in perpetual blindness*.

Phineus visus erat, juvenesque¹ Aquilone creati
 Virgineas² volucres miseri senis ore fugârant ;
 Multaque perpessi claro sub Iasone tandem 5
 Contigerant rapidas limosi Phasidos undas.
 Dumque adeunt regem³ Phryxæaque vellera poscunt,
 Lexque datur numeris magnorum horrenda laborum :⁴
 Concipit interea validos Æetias ignes ;
 Et luctata diu, postquam ratione furorem 10
 Vincere non poterat, Frustra, Medea, repugnas ;
 Nescio quis Deus obstat,⁵ ait ; mirumque, nisi hoc est,⁶
 Aut aliquid certè simile huic, quod amare vocatur.
 Nam cur jussa patris nimiùm mihi dura videntur ?
 Sunt quòque dura nimis. Cur, quem modò denique
 vidi, 15
 Ne pereat, timeo ? quæ tanti causa timoris ?
 Excute virgineo conceptas pectore flammæ,
 Si potes, infelix : si possem, sanior essem.
 Sed trahit invitam nova vis ; aliudque⁷ cupido,
 Mens aliud suadet. Video meliora proboque ; 20
 Deteriora sequor. Quid in hospite, regia virgo,
 Ureris et thalamos alieni concipis⁸ orbis ?
 Hæc quòque terra potest, quod ames,⁹ dare. Vivat, an ille
 Occidat, in Dîs est.¹⁰ Vivat tamen ; idque precari,
 Vel sine amore licet : quid enim commisit Iason ? 25
 Quam, nisi crudelem, non tangat Iasonis ætas,
 Et genus, et virtus ? quam non, ut cetera desint,
 Forma movere potest ? certè mea pectora movit.

1 Juvenes. See Calais and Zethes.

2 Virgineas volucres, the virgin-faced birds, i. e. the Harpies. See Harpyiæ.

3 Regem, the king, i. e. Æetes, king of Colchis.

4 Lex datur horrenda numeris magnorum laborum, conditions are prescribed to them, dreadful for the number of formidable labours.

5 Nescio quis Deus obstat, some god, I know not who, opposes you.

6 Mirumque (est), nisi hoc est, and it is strange if it be not this.

7 Aliud, on^o thing, i. e. to love ; mens, reason ; aliud, another thing, i. e. not to love.

8 Concipis thalamos alieni orbis, desire a husband belonging to a different part of the world—a foreigner as your husband. A. R. A. 405.

9 Quod ames, an object worthy of your love.

10 Est in Dîs, is in the power of the gods, rests with the gods.

At, nisi opem tulero, taurorum afflabitur ore ;¹
 Concurretque² suæ segeti, tellure creatis 30
 Hostibus ; aut avido dabitur fera præda draconi.
 Hoc ego si patiar, tum me de tigride natam,
 Tum ferrum et scopulos gestare in corde fatebor.
 Cur non et specto pereuntem, oculosque videndo
 Conscelero ? cur non tauros exhortor in illum 35
 Terrigenasque feros insopitumque draconem ?
 Di meliora velint !³ Quanquam non ista precanda,
 Sed facienda mihi. Prodamne ego regna parentis,
 Atque ope nescio quis servabitur advena nostrâ,
 Ut, per me sospes, sinè me det lintea ventis, 40
 Virque sit alterius, pœnæ Medea relinquit ?⁴
 Si facere hoc, aliamve potest præponere nobis,
 Occidat ingratus ! Sed non is vultus⁵ in illo,
 Non ea nobilitas animo est, ea gratia formæ,
 Ut timeam fraudem meritique obliviam nostri. 45
 Et dabit antè fidem ;⁶ cogamque in fœdera testes
 Esse Deos. Quid tuta times ? accingere,⁷ et omnem
 Pelle moram : tibi se semper debet⁸ Iāson,
 Te face solemnij unget sibi ;⁹ perque Pelagas
 Servatrix urbes matrum celebrabere turbâ. 50
 Ergo ego germanam¹⁰ fratremque patremque Deosque

1 Afflabitur ore taurorum, *he will be breathed upon by the mouths of the bulls—he will be killed by the breath of the bulls.* The bulls are represented with brazen feet, and breathing fire, to indicate their great strength and ferocity.

2 Concurret suæ segeti, *he will engage with his own crop, i. e. with the men who were to spring from the dragon's teeth when sown by him.* A. R. A. 466.

3 Di velint meliora, *may the gods ordain better things—a form of prayer used for the purpose of averting some anticipated evil.*

4 Sitque vir alterius (ego) Medea relinquit pœnæ, *he may become the husband of another, and I Medea be left for punishment, i. e. by my father for having assisted Jason in getting possession of the golden fleece.*

5 Is vultus—ea nobilitas—ea gratia, *a countenance so faithless—nobility so degenerate—gracefulness so deceitful.*

6 Antè dabit fidem, *he shall first give me a promise of marriage.*

7 Accingere, *be prepared, prepare yourself.*

8 Semper debet se tibi, *he will always be indebted to you for his life.*

9 Unget te sibi solemnij face, *will unite you to him by the solemn nuptial torch, i. e. in marriage.* A. R. A. 404.

10 Germanam, *my sister, i. e. Chalciopè—fratrem, i. e. Apsyrus.*

Et natale solum, ventis ablata, relinquam ?
 Nempe pater sævus, nempe est mea barbara tellus,
 Frater adhuc infans ; stant mecum vota sororis ;¹
 Maximus intra me Deus² est. Non magna relinquam ; 55
 Magna sequar ; titulum servatæ pubis Achivæ,
 Notitiamque loci melioris et oppida, quorum
 Hic quòque fama viget, cultusque artesque virorum ;
 Quemque ego cum rebus, quas totus possidet orbis,
 Æsoniden mutâsse velim : quo conjuge felix 60
 Et Dīs cara ferar,³ et vertice sidera tangam.
 Quid, quod⁴ nescio qui mediis concurrere in undis
 Dicuntur montes,⁵ ratibusque inimica Charybdis
 Nunc sorbere fretum nunc reddere ; cinctaque sævis
 Scylla rapax canibus Siculo latrare profundo ? 65
 Nempe tenens quod amo, gremioque in Iäsonis hærens
 Per freta longa trahar. Nihil illum amplexa verebor ;
 Aut, si quid metuam, metuam de conjuge solo.
 Conjugiumne vocas, speciosaque nomina culpæ
 Imponis, Medea, tuæ ? quin adspice, quantum 70
 Aggrediare nefas,⁶ et, dum licet, effuge crimen.
 Dixit ; et ante oculos rectum pietasque pudorque
 Constiterant, et victa dabat jam terga Cupido.
 Ibat ad antiquas Hecates Perseïdos aras,
 Quas nemus umbrosum secretaque silva tegebant. 75
 Et jam fortis erat pulsusque resederat ardor ;⁷
 Quum videt Æsoniden, exstinctaque flamma revixit,
 Et rubuère genæ, totoque recanduit ore.
 Ut solet a ventis alimenta assumere, quæque
 Parva sub inductâ latuit⁸ scintilla favillâ, 80

1 Vota sororis stant mecum, *the wishes of my sister stand with me, are in my favour.*

2 Deus, i. e. *Love.*

3 Ferar (*esse*) felix, *I shall be celebrated as happy.*

4 Quid, quod. *See* 5, 8, 68.

5 Montes. *See* *Cyanæ.*

6 Quantum nefas aggrediare, *what a crime you intend.*

7 Et jam erat fortis ardorque pulsus resederat, *and she was now resolute, and her passion having been checked had abated.*

8 Quæque parva latuit, *and what was small while it lay concealed.*

Crescere et in veteres agitata resurgere vires :
 Sic jam lentus amor, jam quem languere putares,
 Ut vidit juvenem, specie præsentis inarsit.
 Et casu solito formosior Æsone natus
 Illâ luce fuit : posses ignoscere amanti. 85
 Spectat, et in vultu, veluti tum denique viso,¹
 Lumina fixa tenet ; nec se mortalia demens
 Ora videre putat, nec se declinat ab illo.
 Ut verò cœpitque loqui dextramqueprehendit
 Hospes, et auxilium submissâ voce rogavit, 90
 Promisitque torum ; lacrimis ait illa profusis :
 Quid faciam video : nec me ignorantia veri
 Decipiet, sed amor. Servabere munere² nostro ;
 Servatus promissa dato. Per sacra triformis
 Ille Deæ,³ lucoque foret quod numen in illo, 95
 Perque patrem soceri cernentem cuncta futuri,⁴
 Eventusque suos et tanta pericula jurat.
 Creditus accepit cantatas protinus herbas,⁵
 Edidicitque usum, lætusque in castra recessit.
 Postera depulerat stellas Aurora micantes : 100
 Conveniunt populi sacrum Mavortis in arvom,
 Consistuntque jugis.⁶ Medio rex ipse resedit
 Agmine purpureus, sceptroque insignis eburno.
 Ecce adamanteis Vulcanum naribus efflant
 Æripedes tauri ; tactæque vaporibus herbæ 105
 Ardent.⁷ Utque solent⁸ pleni resonare camini,
 Aut ubi terrenâ silices fornace soluti⁸

1 Tum denique viso, *then for the first time seen.*

2 Munere, *services*—(tu) servatus dato promissa, *do you when saved by me fulfil your promise.*

3 Per sacra triformis Deæ. *by the sacred rites of the three-formed goddess, i. e. Hecate ; perque numen quod, and by the deity which.*

4 Patrem soceri futuri, *the father of his father-in-law about to be, i. e. Sol, the father of Æetes.*

5 Cantatas herbas, *enchanted herbs ; in castra, to his camp, i. e. to the place where the Argonauts had pitched their tents.*

6 Jugis, *on the hills, i. e. the ridges of Caucasus which surrounded Colchis.*

7 Herbæque tactæ vaporibus ardent, *and the grass being touched by the vapours (the breath of the bulls) burns.*

8 Silices soluti terrenâ fornace, *limestones slacked in an earthen kiln.*

Concipiunt ignem liquidarum aspergine aquarum :
 Pectora sic intus clausas volventia flammæ,
 Gutturæque usta sonant : tamen illis Æsone natus 110
 Obvius it. Vertère truces venientis ad ora
 Terribiles vultus¹ præfixaque cornua ferro,
 Pulveremque solum pede pulsavère bisulco,
 Fumificisque locum mugitibus implevère.
 Diriguère metu Minyæ : subit ille, nec ignes 115
 Sentit anhelatos, tantum medicamina possunt,²
 Pendulaque audaci mulcet palearia dextrâ ;³
 Suppositosque jugo pondus grave cogit aratri
 Ducere, et insuetum ferro⁴ proscindere campum.
 Mirantur Colchi ; Minyæ clamoribus implent,⁵ 120
 Adjiciuntque animos. Galeâ tum sumit aënâ
 Vipereos dentes⁶ et aratos spargit in agros.
 Semina mollit humus, valido præincta veneno ;
 Et crescunt, fiuntque sati nova corpora dentes.
 Utque hominis speciem maternâ sumit in alvo 125
 Perque suos intus numeros⁷ componitur infans,
 Nec nisi maturus communes exit in auras :
 Sic ubi visceribus gravidæ telluris imago
 Effecta est⁸ hominis, feto consurgit in arvo ;
 Quodque magis mirum est, simul edita⁹ concutit arma. 130
 Quos ubi viderunt præacutæ cuspidis hastas

1 Truces vertère terribiles vultus, *the bulls fiercely turned their terrible looks ; præfixa ferro, pointed with iron.*

2 Tantum medicamina possunt, *such is the power of the enchanted herbs.*

3 Mulcetque pendula palearia audaci dextrâ, *and strokes their hanging dewlaps with his bold right hand.*

4 Insuetum ferro, *unaccustomed to the ploughshare, because sacred to Mars. See 101. A. R. A. 463.*

5 Implent (eum) clamoribus, *fill his ears with their cheers—cry, or call to him.*

6 Vipereos dentes, *the teeth of the serpent, i. e. the teeth of the serpent slain by Cadmus, some of which were brought to Æetes by Minerva. See 3, 1.*

7 Componitur per suos numeros, *is completed in all its parts.*

8 Ubi imago hominis effecta est (in) visceribus gravidæ telluris, *when the form of a man was completed in the bowels of the pregnant earth.*

9 Arma edita simul, *arms which were produced at the same time with themselves ; præacutæ cuspidis, with very sharp points.*

In caput Hæmonii juvenis torquere parantes ;¹
 Demisère² metu vultumque animumque Pelasgi.
 Ipsa quòque extinuit, quæ tutum fecerat illum ;
 Utque peti juvenem tot vidit ab hostibus unum, 135
 Palluit, et subitò sine sanguine frigida sedit.
 Neve parum valeant a se data gramina, carmen³
 Auxiliare canit, secretasque advocat artes.
 Ille, gravem medios silicem jaculatus in hostes,
 A se depulsum Martem convertit in ipsos.⁴ 140
 Terrigenæ percunt per mutua vulnera fratres
 Civileque cadunt acie. Gratantur Achivi,
 Victoremque tenent, avidisque amplexibus hærent⁵.
 Tu quòque victorem complecti, barbara, velles ;
 Obstitit incepto pudor ; et complexa fuisses ; 145
 Sed te, ne faceres, tenuit reverentia famæ.⁶
 Quod licet, affectu tacito lætaris, agisque
 Carminibus grates et Dīs auctoribus horum.
 Pervigilem superest herbis sopire⁷ draconem,
 Qui, cristâ linguisque tribus præsignis et uncis 150
 Dentibus horrendus, custos erat arboris aureæ.⁸
 Hunc postquam sparsit Lethæi gramine succi,
 Verbaque ter dixit placidos facientia somnos,
 Quæ mare turbatum, quæ concita flumina sistant ;

1 *The order is, Ubi Pelasgi viderunt quos parantes torquere, when the Pelasgi saw them, &c.* The relative *quos* agrees with its antecedent *imago hominis* in sense, but not in strict syntax.

2 *Demisère vultumque animumque metu, lowered both their countenances and their courage through fear, i. e. their countenance sank, and their courage failed them.*

3 *Carmen, charm, or incantation ; advocatque secretas artes, calls to his aid her sacred arts, i. e. magic.*

4 *In ipsos, upon themselves—they attacked each other under the belief that the stone had been thrown by one of their own number.*

5 *Hærentque avidis amplexibus, cling to him with eager embraces.*

6 *Reverentia famæ tenuit te, ne faceres, a regard for your character restrained you from doing so.*

7 *Superest sopire, it remains to lay asleep.*

8 *Aureæ arboris, of the tree on which was hung the golden fleece. Aureæ is to be pronounced as a word of two syllables. This, which is the reading of nearly all the manuscripts, has been considered unsatisfactory, and instead of it the conjectural reading *arietis aurei*, of the golden ram, has been proposed. If the latter reading be adopted *arietis* must be taken as three syllables and *aurei* as two.*

Somnus in ignotos oculos¹ advenit ; et auro
 Heros Æsonius potitur ; spolioque superbus,² 155
 Muneris auctorem secum, spolia altera, portans,
 Victor Iolciacos tetigit cum conjuge portus.

 BOOK XI.

 FAB. X.—*Ceyx and Halcyone.*

INTEREA fratrisque sui fratremque secutis
 Anxia prodigiis turbatus³ pectora Ceyx,
 Consulat ut sacras, hominum oblectamina,⁴ sortes,
 Ad Clarium parat ire Deum : nam templa profanus
 Invia cum Phlegysis faciebat Delphica Phorbas. 5
 Consilii tamen antè sui, fidissima, certam
 Te facit,⁵ Halcyone. Cui protinus intima frigus
 Ossa receperunt, buxoque simillimus ora
 Pallor obit, lacrimisque genæ maduère profusis.
 Ter conata loqui, ter fletibus ora rigavit ; 10
 Singultuque pias interrumpente querelas,
 Quæ mea culpa tuam, dixit, carissime, mentem
 Vertit ?⁶ ubi est, quæ cura mei priùs esse solebat ?⁷
 Jam potes Halcyone securus abesse relictâ ;
 Jam via longa placet ; jam sum tibi carior absens ; 15
 At, puto, per terras iter est,⁸ tantùmque dolebo,
 Non etiam metuam, curæque timore carebunt.

 1 In oculos ignotos, upon eyes which were previously strangers to it.

2 Superbus spolio, exulting in the spoil. A. R. A. 324.

3 Turbatus (secundum) anxia pectora prodigiis sui fratris, (prodigiisque) secutis fratrem, being perplexed in his anxious mind by the fate of his brother, and by the prodigies which followed the transformation of his brother, i. e. Dædalion, q. v.

4 Oblectamina hominum, that source of consolation to men.

5 Facit te certam sui consilii, makes you acquainted with his design.

6 Vertit tuam mentem, has alienated your affections from me.

7 Ubi est cura mei quæ solebat esse priùs, where is that affection for me which used to exist formerly ; securus, without regret.

8 At, puto, iter est per terras, but I suppose your journey is by land.

Æquora me terrent, et ponti tristis imago.
 Et laceras nuper tabulas¹ in litore vidi,
 Et sæpe in tumulis sine corpore² nomina legi. 20
 Neve tuum fallax animum fiducia tangat,
 Quòd socer Hippotades tibi sit, qui carcere fortes
 Contineat ventos, et, quum velit, æquora placet :
 Quum semel emissi tenuerunt³ æquora venti ;
 Nil illis vetitum est,⁴ incommendataque tellus 25
 Omnis et omne fretum ; cœli quòque nubila vexant,
 Excutiuntque feris rutilos concursibus ignes.⁵
 Quo magis hos novi, nam novi, et sæpe paternâ
 Parva domo vidi, magis hos reor esse timendos.
 Quòd tua si flecti precibus sententia nullis, 30
 Care, potest, conjux, nimiùmque es certus eundi ;⁶
 Me quòque tolle simul. Certè jactabimur unâ,
 Nec, nisi quæ patiar, metuam ; pariterque feremus⁷
 Quicquid erit, pariter super æquora lata feremur.
 Talibus Æolidos dietis lacrimisque movetur 35
 Sidereus conjux ;⁸ neque enim minor ignis in ipso est.
 Sed neque propositos pelagi dimittere cursus,
 Nec vult Halcyonen in partem adhibere pericli ;
 Multaque respondit timidum solantia pectus ;
 Nec tamen idcirco causam probat.⁹ Addidit illis 40
 Hoc quòque lenimen, quo solo flexit amantem :
 Longa quidem nobis omnis mora ; sed tibi juro

1 Laceras tabulas, *broken boards*, i. e. part of a wreck.

2 In tumulis sine corpore, *on tombs without bodies, empty tombs*. There is here an allusion to the practice of erecting *cenotaphia* (empty tombs) to those whose bodies could not be found after death, or to those who died and were buried in foreign countries. A. R. A. 408.

3 Tenuerunt æquora, *have taken possession of the seas*.

4 Nil vetitum est illis, *nothing is forbidden to them, they disdain all control*; incommendata, *disregarded*. A. R. A. 473.

5 Excutiunt rutilos ignes feris concursibus, *force from them the red lightning by their fierce onsets*; parva, *when a child, when young*.

6 Es nimiùm certus eundi, *you are unalterably determined to go*.

7 Feremus, *we shall endure*; feremur, *we shall be carried*.

8 Sidereus conjux, *her star-born husband*, i. e. Ceyx, who was the son of Lucifer. Neque enim ignis in ipso est minor, *for the flame of love in himself is not less strong than in his wife*.

9 Nec tamen idcirco probat rem, *and yet he does not on that account justify to her his resolution*; flexit, *gained over*.

Per patrios ignes, si me modò fata remittent,
 Antè reversurum, quàm Luna bis impleat orbem.
 His ubi promissis spes est admota¹ recursûs ; 45
 Protinus eductam navalibus æquore tingi,
 Aptarique suis pinum jubet armamentis.²
 Quâ rursus visâ, veluti præsağa futuri,
 Horruit Halcyone, lacrimasque emisit obortas,
 Amplexusque dedit ; tristisque miserrima tandem 50
 Ore, Vale, dixit ; collapsaque corpore tota est.³
 At juvenes, quærente moras Ceyce, reducunt
 Ordinibus geminis ad fortia pectora remos,⁴
 Æqualique ictu scindunt freta. Sustulit illa
 Humentes oculos, stantemque in puppe recurvâ, 55
 Concussâque manu dantem⁵ sibi signa maritum
 Prima videt, redditque notas. Ubi terra recessit
 Longiùs, atque oculi nequeunt cognoscere vultus ;
 Dum licet, insequitur fugientem lumine pinum.
 Hæc quòque ut haud poterat, spatio submota,⁶ videri, 60
 Vela tamen spectat summo fluitantia malo.
 Ut nec vela videt ; vacuum petit anxia lectum,⁷
 Seque toro ponit. Renovat lectusque locusque
 Halcyones lacrimas, et quæ pars admonet absit.⁸
 Portubus exierant, et moverat aura rudentes ; 65

1 Spes recursûs admota est, *the hope of his return was brought near*, i. e. the hope of a speedy return was held out.

2 Aptari suis armamentis, *to be furnished with its rigging, to be rigged*. A. R. A. 344 and 345.

3 Collapsa est toto corpore, *became powerless over her whole body*.

4 Reducunt remos ad fortia pectora, *pull back the oars to their stout breasts*—in allusion to the exertion of rowing. Young men were always selected as rowers. A. R. A. 339. The ship here referred to was a *bireme*. A. R. A. 338.

5 Dantemque signa concussâ manu, *and making signals to her by waving his hand*.

6 Submota spatio, *removed to a great distance*.

7 Petit vacuum lectum, ponitque se toro, *she retires to her bed now empty, and lays herself on the pillow*. *Leclus*, when opposed to *torus*, signifies the *bedstead*, which was made of wood, sometimes ornamented with ivory and the precious metals ; and *torus* signifies the *mattress, pillow, or cushion*, on which the person lay. A. R. A. 373.

8 Admonet quæ pars absit, *remind her of the part of herself which is absent*.

Obvertit lateri pendentes navita remos ;
 Cornuaque in summâ locat arbore,¹ totaque malo
 Carbasâ deducit venientesque excipit auras.
 Aut minùs aut certè medium non ampliùs æquor²
 Puppe secabatur, longèque erat utraque tellus ; 70
 Quum mare sub noctem tumidis albescere cœpit
 Fluctibus et præceps spirare valentiùs Eurus.
 Ardua jamdudum demittite cornua, rector
 Clamat, et antennis totum subnectite velum.
 Hic jubet ; impediunt adversæ jussa procellæ, 75
 Nec sinit audiri vocem fragor æquoris ullam.
 Sponte tamen properant alii subducere remos,³
 Pars munire latus, pars ventis vela negare.
 Egerit hic fluctus, æquorque refundit in æquor ;
 Hic rapit antennas. Quæ dum sine lege geruntur, 80
 Aspera crescit hiems, omnique e parte feroces
 Bella gerunt venti, fretaque indignantia miscent.
 Ipse pavet, nec se, qui sit status,⁴ ipse fatetur
 Scire ratis rector, nec quid jubeatve vetetve :
 Tanta mali moles, tantoque potentior arte est. 85
 Quippe sonant clamore viri, stridore rudentes,
 Undarum incursu gravis unda, tonitribus æther.
 Fluctibus erigitur, cœlumque æquare videtur
 Pontus et inductas aspergine tangere nubes ;
 Et modò, quum fulvas ex imo verrit arenas, 90
 Concolor est illis, Stygiâ modò nigrior undâ ;
 Sternitur interdum spumisque sonantibus albet.
 Ipsa quòque his agitur vicibus Trachinia puppis,

1 Locat cornua in summâ arbore, *fixes the sail-yard on the top of the mast.* *Cornua*, which properly signifies the extremities of the sailyard, is here, and in 73, used for the sailyard itself. A. R. A. 343.

2 Aut minùs aut certè non ampliùs medium æquor, *either less, or certainly not more than half the sea.* Utraque tellus, *the land on either side*, i. e. Greece and Asia Minor.

3 Subducere remos, *to take in the oars*—that they might not be broken by the waves ; munire latus, *to secure the sides*—by stopping up the holes through which the oars were put.

4 Qui sit status, *what their condition is* ; gravis unda incursu undarum, *the heavy waves by the dashing of other waves.*

Et modò sublimis, veluti de vertice montis,
 Despicere in valles imumque Acheronta videtur ; 95
 Nunc, ubi demissam curvum circumstetit æquor,¹
 Susplicere inferno summum de gurgite cœlum.
 Sæpe dat ingentem fluctu latus icta fragorem,
 Nec leviùs pulsata sonat, quàm ferreus olim
 Quum laceras aries² ballistave concutit arces. 100
 Utque solent, sumptis in cursu viribus,³ ire
 Pectore in arma feri prætentaque tela leones :
 Sic ubi se ventis admiserat⁴ unda coörtis,
 Ibat in arma ratis, multoque erat altior illis.
 Jamque labant cunei,⁵ spoliataque tegmine ceræ⁶ 105
 Rima patet, præbetque viam letalibus undis.
 Ecce cadunt largi resolutis nubibus⁷ imbres,
 Inque fretum credas totum descendere cœlum,
 Inque plagas cœli tumefactum ascendere pontum.
 Vela madent nimbis, et cum cœlestibus undis 110
 Æquoreæ miscentur aquæ ; caret ignibus æther,
 Cæaque nox premitur tenebris hiemisque suisque.
 Discutiunt tamen has præbentque micantia lumen
 Fulmina ; fulmineis ardescunt ignibus undæ.
 Dat quòque jam saltus intra cava texta⁸ carinæ 115
 Fluctus : et, ut miles, numero præstantior omni,
 Quum sæpe assiluit defensæ mœnibus urbis,
 Spe potitur tandem, laudisque accensus amore
 Inter mille viros murum tamen occupat unus ;

1 Ubi curvum æquor circumstetit (*eam*) demissam, *when the arched wave has surrounded it sunk down.*

2 Aries. A. R. A. 334. Ballista. A. R. A. 332.

3 Viribus sumptis incurso, *acquiring strength from the onset.*

4 Admiserat se, *had raised itself, had been raised ; ibat in arma ratis, it dashed against the rigging of the ship.*

5 Cunei labant, *the pins start, or give way, i. e. the pins with which the planks of the vessel were fastened. By others cunei is here supposed to signify the strong planking on the bottom of the ship, placed there to defend it against the rocks.*

6 Spoliata tegmine ceræ, *deprived of its stoppage of wax—probably a clammy substance resembling wax used in caulking ships.*

7 Resolutis nubibus, *when the clouds break up.*

8 Cava texta, *the hollow ribs of the ship.*

Sic, ubi pulsârunt acres latera ardua fluctus, 120
 Vastiùs insurgens decimæ ruit impetus undæ;¹
 Nec priùs absistit fessam oppugnare carinam,
 Quàm velut in captæ descendat mœnia navis.²
 Pars igitur tentabat adhuc invadere pinum,
 Pars maris intus erat. Trepidant haud segniùs omnes, 125
 Quàm solet urbs, aliis murum fodientibus extrâ,
 Atque aliis murum, trepidare, tenentibus intus.
 Deficit ars animique cadunt; totidemque videntur,
 Quot veniunt fluctus, ruere atque irrumpere mortes.³
 Non tenet hic lacrimas; stupet hic; vocat ille beatos, 130
 Funera quos maneant;⁴ hic votis numen adorat,
 Brachiaque ad cœlum, quod non videt, irrita tollens
 Poscit opem; subeunt⁵ illi fratresque parensque;
 Huic cum pignoribus domus, et quod cuique relictum est.
 Halcyone Ceyca movet; Ceycis in ore 135
 Nulla nisi Halcyone est; et, quum desideret unam,
 Gaudet abesse tamen. Patriæ quòque vellet ad oras
 Respicere inque domum supremos vertere vultus;
 Verùm ubi sit nescit: tantâ vertigine⁶ pontus
 Fervet, et inductâ piceis e nubibus umbrâ, 140
 Omne latet cœlum, duplicataque noctis imago est.⁷
 Frangitur incursu nimborum turbinis arbor,⁸
 Frangitur et regimen; spoliisque animosa superstes

1 Impetus decimæ undæ, *the fury of the tenth wave*. The Romans believed that the tenth wave was always larger and more formidable than the preceding nine, an opinion which was also entertained by the Greeks. A. R. A. 473.

2 In mœnia navis velut captæ, *within the sides (walls) of the ship as if it had been taken*.

3 Totidem mortes, *death in as many forms*.

4 Quos funera maneant, *whom funeral rites await*, i. e. who die on land. No form of death was more dreaded by the ancients than that by shipwreck. A. R. A. 400.

5 Subeunt, *come into his mind, occur to him*; cum pignoribus, *with his dear pledges*, i. e. his children.

6 Tantâ vertigine, *with such agitation*; umbrâ e piceis nubibus inductâ, *by a shade of dark clouds drawn over it*.

7 Imago noctis duplicata est, *the image of night (for night) is doubled*, i. e. the darkness is twice that of an ordinary night.

8 Arbor et regimen frangitur incursu nimborum turbinis, *the mast and helm are shivered by the force of a violent gust of wind*. A. R. A. 343.

Unda, velut victrix, sinuatas despicit undas.¹
 Nec læviùs, quàm si quis Athon Pindumve, revulsos 145
 Sede suâ, totos in apertum everteret æquor,
 Præcipitata cadit, pariterque et pondere et ictu
 Mergit in ima ratem ;² cum quâ pars magna virorum
 Gurgite pressa gravi, neque in aëra reddita, fato
 Functa suo est.³ Alii partes et membra carinæ 150
 Trunca tenent. Tenet ipse manu, quâ sceptrâ solebat,
 Fragmina navigii Ceyx, socerumque patremque
 Invocat, heu ! frustra. Sed plurima⁴ nantis in ore
 Halcyone conjux. Illam meminitque refertque ;
 Illius ante oculos ut agant sua corpora fluctus, 155
 Optat, et exanimis manibus tumuletur amicis.⁵
 Dum natat, absentem, quoties sinit hiscere fluctus,
 Nominat Halcyonen, ipsisque immurmurat undis.⁶
 Ecce super medios fluctus niger arcus aquarum
 Frangitur, et ruptâ mersum caput obruit undâ. 160
 Lucifer obscurus, nec quem cognoscere posses,
 Illâ nocte fuit ; quoniamque excedere cœlo
 Non licuit, densis textit sua nubibus ora.
 Æolis interea tantorum ignara malorum
 Dinumerat noctes ; et jam, quas induat ille, 165
 Festinat vestes ;⁷ jam quas, ubi venerit ille,
 Ipsa gerat ; reditusque sibi promittit inanes.
 Omnibus illa quidem Superis pia thura ferebat ;
 Ante tamen cunctos Junonis templa colebat,
 Proque viro, qui nullus erat,⁸ veniebat ad aras ; 170

1 Undaque animosa spoliis supertesque, velut victrix, despicit sinuatas undas, *and the wave elated by the spoils* (i. e. the mast and helm which had been shivered by it), *and standing over them like a conqueress looks down upon the curving waves below.*

2 Mergit ratem in ima, *sinks the ship to the bottom.*

3 Functa est suo fato, *fulfilled their destiny*, i. e. perished.

4 (Est) plurima in ore (ejus) nantis, *is most in his mouth as he swims.*

5 Et (ut) exanimis tumuletur amicis manibus, *and that when dead he may be buried by her friendly hands.*

6 Immurmuratque ipsis undis, *and mutters it in the midst of the waters.*

7 Festinat vestes, quas ille induat, *hastily prepares clothes for him to put on ; ipsa gerat, she may herself wear.*

8 Qui erat nullus, *who was no longer*, i. e. who was dead.

Utque foret sospes conjux suus utque rediret,
Optabat, nullamque sibi præferret. At illi
Hoc de tot votis poterat contingere solum.¹

At Dea non ultrà pro functo morte rogari²
Sustinet; utque manus funestas arceat aris, 175

Iri, meæ, dixit, fidissima nuntia vocis,
Vise soporiferam Somni velociter aulam,
Exstinctique jube Ceycis imagine³ mittat
Somnia ad Halcyonen, veros narrantia casus.

Dixerat. Induitur velamina mille colorum 180
Iris, et arquato cœlum curvamine signans⁴
Tecta petit jussi sub rupe latentia regis.

Est prope Cimmerios longo spelunca recessu,
Mons cavus, ignavi domus et penetralia Somni;
Quò nunquam radiis oriens mediusve cadensve 185

Phœbus adire potest. Nebulæ caligine mixtæ
Exhalantur humo dubiæque crepuscula lucis.

Non vigil ales⁵ ibi cristati cantibus oris
Evocat Auroram; nec voce silentia rumpunt
Sollicitive canes, canibusve sagacior anser; 190

Non fera, non pecudes, non moti flamine rami,
Humanæve sonum reddunt convicia linguæ;⁶

Muta quies habitat. Saxo tamen exit ab imo
Rivus aquæ Lethes, per quem cum murmure labens
Invitat somnos crepitantibus unda lapillis. 195

Ante fores antri fecunda papavera florent
Innumeræque herbæ, quarum de lacte⁷ soporem
Nox legit et spargit per opacas humida terras.

1 Hoc (*votum*) solum, *this last wish alone*, viz. that he might prefer no other woman to herself.

2 Rogari pro (*homine*) functo morte, *to be prayed to for a man who had undergone death*; funestas manus, *polluted hands*—as if they had been polluted by touching the dead body of her husband.

3 Imagine Ceycis exstincti, *in the form of Ceyx who is dead*.

4 Signans cœlum arquato curvamine, *marking the sky with a bending arch*, i. e. forming an arch across the sky.

5 Vigil ales, *the wakeful bird*, i. e. the cock.

6 Conviciave humanæ linguæ reddunt sonum, *nor the clamours of a human tongue produce any noise*.

7 De lacte quarum, *from the juice of which*.

Janua, quæ verso stridorem cardine reddat, ¹	
Nulla domo totâ ; custos in limine nullus.	200
At medio torus est ebena sublimis ² in antro,	
Plumeus, unicolor, pullo velamine tectus ;	
Quo cubat ipse Deus membris languore solutis. ³	
Hunc circa passim varias imitantia formas	
Somnia vana jacent totidem, quot messis aristas,	205
Silva gerit frondes, ejectas litus arenas.	
Quò simul intravit, manibusque obstantia virgo	
Somnia dimovit ; vestis fulgore reluxit	
Sacra domus ; tardâque Deus gravitate jacentes ⁴	
Vix oculos tollens, iterumque iterumque relabens	210
Summaque percutiens nutanti pectora mento,	
Excussit ⁵ tandem sibi se, cubitoque levatus,	
Quid veniat, cognovit enim, scitatur. At illa :	
Somme, quies rerum, placidissime, Somne, Deorum,	
Pax animi, quem cura fugit, qui corpora duris	215
Fessa ministeriis mulces reparasque labori, ⁶	
Somnia, quæ veras æquant imitamini ⁷ formas,	
Herculeâ Trachine jube sub imagine regis	
Halcyonen adeant, simulacraque naufraga fingant. ⁸	
Imperat hoc Juno. Postquam mandata peregit	220
Iris, abit ; neque enim ulteriùs tolerare vaporis	
Vim poterat ; labique ⁹ ut somnum sensit in artus,	
Effugit et remeat per quos modò venerat arcus.	
At pater ¹⁰ e populo natorum mille suorum	
Excitat artificem simulatoremque figuræ,	225

1 Reddat stridorem verso cardine, to make a noise by the turning of the hinge.

2 Sublimis ebena, raised high on a frame of ivory. See 63.

3 Membris solutis, with his limbs relaxed in sleep.

4 Jacentes tardâ gravitate, sunk in languid sleep.

5 Excussit se sibi, shook off himself, i. e. sleep.—roused himself.

6 Qui mulces corpora fessa duris ministeriis reparasque labori, who refreshes the body when wearied with severe toils, and recruitest it for labour.

7 Æquant imitamini, equal by imitation, perfectly resemble.

8 Fingantque naufraga simulacra, assume the appearance of one who has been shipwrecked.

9 Labi in artus, stealing over her limbs.

10 Pater, i. e. Somnus ; e populo, from the crowd.

Morphea. Non illo jussos solertiùs alter
 Exprimit incessus¹ vultumque sonumque loquendi ;
 Adjicit et vestes et consuetissima cuique
 Verba. Sed hic solos homines imitatur ; at alter
 Fit fera, fit volucris, fit longo corpore serpens. 230
 Hunc Icelon Superi, mortale Phobetora vulgus
 Nominat. Est etiam diversæ tertius artis [bemque,
 Phantasos. Ille in humum saxumque undamque tra-
 Quæque vacant animâ, fallaciter omnia transit.
 Regibus hi ducibusque suos ostendere vultus 235
 Nocte solent ; populos alii plebemque pererrant.
 Præterit hos senior ;² cunctisque e fratribus unum
 Morphea, qui peragat³ Thaumantidos edita, Somnus
 Eligit ; et rursus molli languore solutus
 Deposuitque caput, stratoque recondidit alto. 240
 Ille volat nullos strepitus facientibus alis
 Per tenebras, intraque moræ breve tempus in urbem
 Pervenit Hæmoniam : positisque e corpore pennis
 In faciem Ceycis abit ; sumptâque figurâ
 Luridus, exsanguis similis, sine vestibus ullis, 245
 Conjugis ante torum miseræ stetit. Uda videtur
 Barba viri, madidisque gravis fluere unda capillis.
 Tum lecto incumbens, fletu super ora refuso
 Hæc ait : Agnoscis Ceyca, miserrima conjux ?
 An mea mutata est facies nece ? respice ; nosces, 250
 Inveniesque tuo pro conjuge conjugis umbram.
 Nil opis, Halcyone, nobis tua vota tulerunt :
 Occidimus ; falsò tibi me promittere noli.⁴
 Nubilus Ægæo deprendit in æquore navim
 Auster et ingenti jactatam flamine solvit ; 255
 Oraque nostra, tuum frustra clamantia nomen,
 Implêrunt fluctus. Non hæc tibi nunciat auctor

1 Exprimit jussos incessus, *represents the gait which he was ordered.*

2 Senior præterit hos, *the aged god passes over these.*

3 Qui peragat edita, *to execute the orders.*

4 Noli falsò promittere me tibi, *do not groundlessly promise me to yourself, i. e. do not groundlessly expect me to return.*

Ambiguus ;¹ non ista vagis rumoribus audis ;
 Ipse ego fata tibi præsens mea naufragus edo.
 Surge, age, da lacrimas, lugubriaque indue,² nec me 260
 Indeploratum sub inania Tartara mitte.
 Adjicit his vocem Morpheus, quam conjugis³ illa
 Crederet esse sui ; fletus quòque fundere veros
 Visus erat, gestumque manûs Ceycis habebat.
 Ingemit Halcyone, lacrimas movet atque lacertos⁴ 265
 Per somnum, corpusque petens amplectitur auras,
 Exclamatque, Mane. Quò te rapis ? ibimus unà.
 Voce suâ specieque viri turbata soporem
 Excudit, et primò si sit circumspicit illic,
 Quà modò visus erat : nam moti voce ministri 270
 Intulerant lumen. Postquam non invenit usquam ;
 Percutit ora manu, laniatque a pectore vestes,
 Pectoraque ipsa ferit. Nec crines solvere curat ;
 Scindit ; et altrici, quæ luctûs causa,⁵ roganti
 Nulla est Halcyone, nulla est, ait : occidit unà 275
 Cum Ceyce suo. Solantia tollite verba.
 Naufragus interiit. Vidi agnovique, manusque
 Ad discedentem, cupiens retinere, tetendi :
 Umbra fuit ; sed et umbra tamen manifesta⁶ virique
 Vera mei. Non ille quidem, si quæris, habebat 280
 Assuetos vultus, nec, quo priùs ore, nitebat.
 Pallentem nudumque et adhuc humente capillo
 Infelix vidi. Stetit hoc miserabilis ipso
 Ecce loco ; et quærit, vestigia si qua supersint.⁷
 Hoc erat, hoc, animo quod divinante timebam, 285

1 Ambiguus auctor, a questionable messenger ; ego ipse naufragus edo tibi præsens mea fata, I the very individual who suffered shipwreck announce to you in person my fate.

2 Indue lugubria (vestimenta), put on mourning, i. e. black clothes, A. R. A. 422.

3 Esse (vocem) sui conjugis, to be the voice of her husband.

4 Movet lacrimas atque lacertos, for (emittit) lacrimas atque movet lacertos, sheds tears and moves her arms.

5 Quæ (sit) causa luctûs, what is the cause of her grief ; est nulla, is no more, is undone.

6 Manifesta veraque umbra, the undoubted and real ghost.

7 Si qua vestigia supersint, if any footmarks are left.

Et ne, me fugiens, ventos sequerere rogabam.
 At certè vellem, quoniam periturus abibas,
 Me quòque duxisses. Fuit, ah fuit utile, tecum
 Ire mihi : neque enim de vitæ tempore quicquam
 Non simul egissem,¹ nec mors discreta fuisset. 290
 Nunc absens perii, jactor quòque fluctibus absens,
 Et sine me me pontus habet. Crudelior ipso
 Sit mihi mens pelago, si vitam ducere nitar
 Longiùs, et tanto pugnem superesse dolori.
 Sed neque pugnabo, nec te, miserande, relinquam ; 295
 Et tibi nunc saltem veniam comes ;² inque sepulchro,
 Si non urna, tamen junget nos litera ; si non
 Ossibus ossa meis, at nomen nomine tangam.
 Plura dolor prohibet, verboque intervenit omni
 Plangor,³ et attonito gemitus a corde trahuntur. 300
 Mane erat : egreditur tectis ad litus, et illum
 Mœsta locum repetit, de quo spectârat euntem.
 Dumque moratur ibi, dumque, Hinc retinacula solvit ;⁴
 Hoc mihi discens dedit oscula litore, dicit,
 Dumque notata oculis reminiscitur⁵ acta, fretumque 305
 Prospicit ; in liquidâ spatio distante tuetur
 Nescio quid quasi corpus⁶ aquâ ; primoque, quid illud
 Esset, erat dubium. Postquam paulò appulit unda,
 Et, quàmvis aberat, corpus tamen esse liquebat ;⁷
 Quis foret ignorans, quia naufragus, omine mota est, 310
 Et, tanquam ignoto lacrimas daret, Heu ! miser, inquit,
 Quisquis es, et si qua est conjux tibi ! Fluctibus actum

1 Neque enim egissem quicquam de tempore vitæ non simul, *for neither would I have spent any part of the time of my life not with you.*

2 Et veniam saltem comes tibi, *I will come at least as your companion ; litera, an inscription, an epitaph.*

3 Plangor intervenit omni verbo, *wailing (blows on the breast) interrupts every word.* A. R. A. 414.

4 Hinc solvit retinacula, *from this spot he loosed the cables.*

5 Dumque reminiscitur acta notata oculis, *for notat (loca) oculis et reminiscitur acta, and while she observes the places with her eyes and calls to mind what had happened there.*

6 Nescio quid quasi corpus, *something, I know not what, resembling a body.*

7 Liquebat tamen esse corpus, *yet it was clear that it was a body.*

Fit propiùs corpus. Quod quo magis illa tuetur,
 Hoc minùs et minùs est mentis.¹ Jam jamque propinquæ
 Admotum terræ, jam quod cognoscere posset,² 315
 Cernit: erat conjux. Ille est, exclamat, et unà
 Ora comas vestem lacerat; tendensque trementes
 Ad Ceyca manus, Sic, o carissime conjux,
 Sic ad me, miserande, redis? ait. Adjacet undis
 Facta manu moles, quæ primas æquoris iras 320
 Frangit, et incursus quæ prædelassat aquarum.³
 Insilit huc; mirumque fuit potuisse: volabat;
 Percutiensque levem modò natis aëra pennis,
 Stringebat summas ales miserabilis undas.⁴
 Dumque volat, mœsto similem plenumque querelæ 325
 Ora dedère sonum tenui crepitantia rostro.
 Ut verò tetigit mutum et sine sanguine corpus;
 Dilectos artus amplexa recentibus alis,
 Frigida nequiequam duro dedit oscula rostro.
 Senserit⁵ hoc Ceyx an vultum motibus undæ 330
 Tollere sit visus, populus dubitabat; at ille
 Senserat; et tandem, Superis miserantibus, ambo
 Alite mutantur. Fatis obnoxius îdem
 Tunc quòque mansit amor, nec conjugiale solutum
 Fœdus in alitibus; coëunt fiuntque parentes; 335
 Perque dies placidos hiberno tempore septem
 Incubat Halcyone pendentibus æquore nidis.⁶
 Tum via tuta maris; ventos custodit et arcet
 Æolus egressu, præstatque nepotibus æquor.⁷

1 Hoc minùs et minùs mentis est, *the less and less of reason remains.*

2 Jam quod posset cognoscere, *now so that she could distinguish it.*

3 Prædelassat incursus aquarum, *weakens the fury of the waves.*

4 Miserabilis ales stringebat summas undas, *now a miserable bird, she skimmed along the surface of the water.*

5 (Utrum) Ceyx senserit hoc, *whether Ceyx was sensible of this.*

6 Incubat nidis pendentibus æquore, *she broods upon her nest suspended on the sea.*

7 Præstatque æquor nepotibus, *renders the sea safe to his grandchildren, i. e. to the young of Ceyx and Halcyone.*

BOOK XIII.

FAB. I.—*Ajax and Ulysses.*

CONSEDERE duces,¹ et, vulgi stante coronâ,
 Surgit ad hos clypei dominus septemplicis Ajax ;
 Utque erat impatiens iræ, Sigeia torvo
 Litora respexit² classemque in litore vultu,
 Intendensque manus, Agimus, pro Jupiter ! inquit, 5
 Ante rates causam ;³ et mecum confertur Ulixes !
 At non Hectoreis dubitavit cedere⁴ flammis,
 Quas ego sustinui, quas hac a classe fugavi.
 Tutius est igitur fictis contendere verbis,⁵
 Quàm pugnare manu. Sed nec mihi dicere⁶ promptum, 10
 Nec facere est isti ; quantumque ego Marte feroci,
 Quantum acie valeo, tantum valet iste loquendo.
 Nec memoranda⁷ tamen vobis mea facta, Pelasgi,
 Esse reor : vidistis enim ; sua narret Ulixes,
 Quæ sine teste gerit, quorum nox conscia sola est. 15
 Præmia magna peti fateor ; sed demit honorem
 Æmulus. Ajaci non est tenuisse superbum,⁸
 Sit licet hoc ingens, quicquid speravit Ulixes.
 Iste tulit pretium jam nunc certaminis hujus ;

1 Duces, the leaders of the Greeks, viz. Agamemnon, Menelaus, Nestor, &c. ; coronâ vulgi stante, while a circle of the common soldiers stood round.

2 Respexit Sigeia litora, looked away from the judges towards the Sigeian shore—because indignant at the insult offered to him, by Ulysses being allowed to contend with him for the armour of Achilles.

3 Agimus causam ante rates, do we plead our cause before the ships ? i. e. before the ships which I defended against Hector, when he defeated the Greeks under Ulysses, and when he was proceeding to set them on fire.

4 At non dubitavit cedere, and yet he scrupled not to yield—when Hector attempted to set fire to the fleet, but was prevented by me.

5 Fictis verbis, with artful, or plausible words—contemptuously aimed at the eloquence of Ulysses.

6 Dicere, to speak, to excel in eloquence ; facere, to act, to excel in action ; isti, that fellow—implying contempt.

7 Nec memoranda (esse) vobis, require not to be enumerated to you.

8 Non est superbum Ajaci tenuisse, it is no honour for Ajax to have obtained.

Quo quum victus erit, mecum certâsse feretur. 20
 Atque ego, si virtus in me dubitabilis esset,¹
 Nobilitate potens essem, Telamone creatus,
 Mœnia qui forti Trojana sub Hercule cepit,
 Litoraue intravit Pagasæâ Colcha carinâ.
 Æacus huic pater est, qui jura Silentibus² illic 25
 Reddit, ubi Æoliden saxum grave Sisyphon urget.³
 Æacon agnoscit summus prolemque fatetur
 Jupiter esse suam. Sic ab Jove tertius Ajax.
 Nec tamen⁴ hæc series in causâ prosit, Achivi,
 Si mihi cum magno non est communis Achille. 30
 Frater erat :⁵ fraterna peto. Quid sanguine cretus
 Sisyphio, furtisque et fraude simillinus illi,
 Inserit Æacidis alienæ nomina gentis ?⁶
 An, quòd in arma prior nulloque sub indice⁷ veni,
 Arma neganda mihi ? potiorque videbitur ille, 35
 Ultima⁸ qui cepit detrectavitque furore
 Militiam ficto ; donec solertior isto,
 Sed sibi inutilior, timidi commenta retexit
 Naupliades animi vitataque traxit ad arma ?
 Optima nunc sumat, qui sumere noluit ulla ; 40
 Nos inhonorati et donis patruelibus orbi,⁹
 Obtulimus quia nos ad prima pericula, simus ?
 Atque utinam aut verus furor ille aut creditus¹⁰ esset,

1 Si virtus in me esset dubitabilis, *if my valour were questionable* ; essem potens, *should prevail*.

2 Silentibus, *See 5, 6, 16.*

3 Urget Sisyphon, *distresses Sisyphus*. Sisyphus is particularly mentioned here, because he was alleged by some to be the father of Ulysses. The contrast between the judge and the condemned felon is very striking.

4 Nec tamen hæc series prosit (*mihi*) in causâ, *let not, however, this descent avail me in the present cause*.

5 Erat frater, *he was my cousin*. Peleus and Telamon, the fathers of Achilles and Ajax, were brothers. The term *frater* is sometimes used to denote a cousin. *See 1, 8, 40.* Fraterna, *what belonged to my cousin*.

6 Inserit nomina alienæ gentis Æacidis, *intrude the name of a strange family among the Æacidæ*, i. e. claim kindred with Achilles and myself.

7 Sub nullo indice, *forced by no informer*. *See Palamedes.*

8 Qui cepit ultima (*arma*), *who took up arms last*.

9 Orbi patruelibus donis, *deprived of a present which belonged to my cousin* ; obtulimus, *exposed*.

10 Verus aut creditus, *real or believed to be so*.

Nec comes hic Phrygias unquam venisset ad arces
 Hortator scelerum : non te, Pœantia proles, 45
 Expositum Lemnos nostro cum crimine¹ haberet :
 Qui nunc, ut memorant, silvestribus abditus antris,
 Saxa moves gemitu, Laërtiadæque precaris,
 Quæ meruit : quæ, si Dî sunt, non vana preceris.
 Et nunc ille eadem nobis juratus in arma,² 50
 Heu, pars una ducum, quo successore³ sagittæ
 Herculis utuntur, fractus morboque fameque,
 Velaturque aliturque avibus ; volucresque petendo
 Debita⁴ Trojanis exercet spicula fatis.
 Ille tamen vivit, quia non comitavit Ulixen. 55
 Mallet et infelix Palamedes esse relictus :
 Viveret, aut certè letum sine crimine⁵ haberet.
 Quem malè convicti nimiùm memor iste furoris⁶
 Prodere rem Danaam finxit, fictumque probavit
 Crimen, et ostendit, quod jam præfoderat, aurum. 60
 Ergo aut exsilio vires subduxit Achivis,⁷
 Aut nece : sic pugnat, sic est metuendus Ulixes..
 Qui, licet eloquio fidum quòque Nestora vincat,
 Haud tamen efficiet, desertum ut Nestora crimen⁸
 Esse rear nullum : qui, quum imploraret Ulixen 65
 Vulnere tardus equi fessusque senilibus annis,
 Proditus a socio est. Non hæc mihi crimina fingi,

1 Expositum cum nostro crimine, *landed there to our great reproach.*

2 Ille juratus in eadem arma nobis, *he who has sworn to the same arms with us.* A. R. A. 3 2. *Nobis* is here in the dative, and under the government of *eadem* ; una pars, *one and that a distinguished part.*

3 Quo successore, *whom as their successive owner.*

4 Debita Trojanis fati, *destined by the fates for the destruction of Troy.* A. R. A. 229. Philoctetes had received from Hercules, at his death, his bow and poisoned arrows, without which the oracle had declared that Troy could not be taken.

5 Sine crimine, *without a charge of treason*, i. e. of attempting to betray the Grecian army. See Palamedes.

6 Furoris malè convicti, *of his pretended madness which he had detected to his loss.*

7 Subduxit vires Achivis, *has deprived the Greeks of their strength*—by causing Philoctetes to be left on the island of Lemnos, and Palamedes to be put to death.

8 Nestora desertum esse nullum crimen, *that the forsaking of Nestor was no crime.* When the Greeks had fled in alarm at the thunderbolt of Jupi-

Scit bene Tydides, qui nomine sæpe vocatum
 Corripuit, trepidoque fugam exprobravit amico.
 Adspiciunt oculis Superi mortalia justis. 70
 En eget auxilio, qui non tulit; utque reliquit,
 Sic linquendus erat: legem sibi dixerat ipse.¹
 Conclamat socios: adsum, videoque trementem
 Pallentemque metu et trepidantem morte futurâ.²
 Opposui molem clypei,³ texique jacentem, 75
 Servavique animam, minimum est hoc laudis, inertem.
 Si perstas certare; locum redeamus in illum:
 Redde hostem vulnusque tuum solitumque timorem,
 Post clypeumque late, et mecum contende sub illo.
 At postquam eripui, cui standi vulnera vires 80
 Non dederant,⁴ nullo tardatus vulnere fugit.
 Hector adest, secumque Deos⁵ in prælia ducit;
 Quàque ruit, non tu tantùm terreris, Ulixè,
 Sed fortes etiam: tantum trahit ille timoris.
 Hunc ego sanguineæ successu cædis ovantem 85
 Cominus ingenti resupinum pondere fudi.⁶
 Hunc ego poscentem, cum quo concurreret,⁷ unus
 Sustinui; sortemque meam vovistis,⁸ Achivi,

ter, Nestor was unable to accompany them in consequence of his horse having been wounded by Paris; and Diomedes, fearing that the aged chief might fall into the hands of the Trojans, called Ulysses to his assistance. Ulysses, however, disregarded the call, and took refuge in the Grecian camp.

1 Ipse dixerat legem sibi, *he had prescribed the rule to be observed towards himself*, i. e. he had set an example in abandoning Nestor which ought to have been followed in his own case.

2 Futurâ morte, *at the death which awaited him*.

3 Molem clypei, *the bulk of my shield, my large shield*. A. R. A. 306.

4 Cui vulnera non dederant vires standi, *though his wounds had not left him strength to stand*.

5 Deos, *the gods*. Apollo was sent by Jupiter, covered with a cloud, and armed with the ægis which Vulcan had made for him, to attend Hector, and so alarmed the Greeks that they immediately fled.

6 Fudi resupinum ingenti pondere, *I laid him prostrate on his back with a huge stone*.

7 Poscentem (*hominem*) cum quo concurreret, *demanding one with whom he might fight; challenging any one to fight him*.

8 Vovistis meam sortem, *wished for my lot*, i. e. *wished that the lot might fall upon me*; that my lot might be drawn out of the helmet in which the lots had been put. On this occasion nine chiefs presented their claims, and there were therefore nine lots put into the helmet. A. R. A. 243.

Et vestræ valuère preces. Si quæritis hujus
 Fortunam pugnae; non sum superatus ab illo. 90
 Ecce ferunt Troës ferrumque ignemque Jovemque
 In Danaas classes: ubi nunc facundus Ulixes?
 Nempe ego mille meo protexi pectore puppes,
 Spem vestri reditûs. Date tot pro navibus arma.¹
 Quòd si vera licet mihi dicere; quæritur istis, 95
 Quàm mihi, major honos, conjunctaque gloria nostra est,
 Atque Ajax armis,² non Ajaci arma petuntur.
 Conferat his³ Ithacus Rhesum imbellemque Dolona
 Priamidenque Helenum raptâ cum Pallade captum.
 Luce nihil gestum, nihil est Diomede remoto. 100
 Si semel ista datis meritis tam vilibus arma;
 Dividite, et major pars sit Diomedis in illis.
 Quò tamen hæc Ithaco,⁴ qui clam, qui semper inermis
 Rem gerit, et furtis incautum decipit hostem?
 Ipse nitor galeæ claro radiantis ab auro 105
 Insidias prodet, manifestabitque latentem.
 Sed neque Dulichius sub Achillis casside vertex
 Pondera tanta feret; nec non onerosa gravisque
 Pelias esse potest imbellibus hasta lacertis;
 Nec clypeus, vasti cælatus imagine mundi,⁵ 110
 Conveniet timidæ natæque ad furta sinistra.
 Debilitaturum quid te petis, improbe, munus?
 Quod tibi si populi donaverit error Achivi;
 Cur spolieris, erit;⁶ non, cur metuaris ab hoste.
 Et fuga, quâ solâ cunctos, timidissime, vincis, 115

1 Date arma pro tot navibus, *give me the arms for having preserved so many ships.*

2 Ajax petitur armis, *an Ajax is sought for the arms, i. e. to do them honour by receiving them.*

3 His, *with these achievements*—those which have been enumerated.

4 Quò (*sunt*) hæc (*arma*) Ithaco, *of what use are these arms to the Ithacan, i. e. to Ulysses?* Quo is here used for *quò*, the old form of the dative, and is to be taken in the sense of *cui bono*, of what advantage.

5 Cælatus imagine vasti mundi, *having a representation of the vast world engraved upon it.* Of this shield, which was made by Vulcan, Homer has given a minute and beautiful description. *Il.* 18, 474—605.

6 Erit, *cur spolieris, it will be a reason why you should be plundered; it will lead to your being plundered.*

Tarda futura tibi est, gestamina tanta trahenti.
 Adde, quòd iste tuus, tam rarò prælia passus,
 Integer est clypeus ; nostro, qui tela ferendo
 Mille patet plagis, novus est successor habendus.¹
 Denique, quid verbis opus est ? spectemur agendo : 120
 Arma viri fortis medios mittantur in hostes ;
 Inde jubete peti, et referentem ornate relatis.²

Finierat Telamone satus, vulgique secutum
 Ultima³ murmur erat ; donec Laërtius heros
 Adstitit, atque oculos paulùm tellure moratos 125
 Sustulit ad proceres, exspectatoque resolvit
 Ora sono ; neque abest facundis gratia⁴ dictis.
 Si mea cum vestris valuissent vota, Pelasgi,
 Non foret ambiguus tanti certaminis heres,
 Tuque tuis armis,⁵ nos te poteremur, Achille. 130
 Quem quoniam non æqua mihi vobisque negârunt
 Fata ; manaque simul veluti lacrimantia tersit
 Lumina ; quis magno meliùs succedat Achilli,
 Quàm per quem magnus Danaïs successit Achilles ?⁶
 Huic modò ne prosit, quòd, ut est, hebes esse videtur ;⁷ 135
 Neve mihi noceat, quòd vobis semper, Achivi,
 Profuit ingenium ; meaque hæc facundia, si qua est,
 Quæ nunc pro domino, pro vobis sæpe locuta est,
 Invidiâ careat ; bona nec sua quisque recuset.⁸

1 Novus successor habendus est nostro (*clypeo*), a new successor must be had to my shield, i. e. a new shield must take the place of mine, which is pierced with a thousand holes.

2 Ornate (*eum*) referentem (*arma, armis*) relatis, adorn the man who brings back the arms, with the arms which he has brought back.

3 Ultima (*verba*), his last words ; the conclusion of his address.

4 Gratia, gracefulness of action.

5 Tuque, Achille, (*potereris*) tuis armis, and you, Achilles, would now enjoy your armour. A. R. A. 306.

6 Per quem magnus Achilles successit Danaïs, than he by whose means the great Achilles joined the Greeks. Achilles had taken refuge with Lycomedes, king of Scyros, and was there discovered by Ulysses, disguised in a female dress. See Achilles.

7 Ne prosit huic, quod videtur esse hebes, ut est, let it not avail this fellow that he seems to be stupid as he really is.

8 Nec quisque recuset sua bona, and let no one reject, or leave unemployed, accomplishments which are really his own, i. e. which he has acquired for himself—in opposition to the accidents of birth and fortune.

Nam genus et proavos et quæ non fecimus ipsi, 140
 Vix ea nostra voco. Sed enim, quia retulit Ajax
 Esse Jovis pronepos,¹ nostri quòque sanguinis auctor
 Jupiter est, totidemque gradus distamus ab illo.
 Nam mihi Laërtes pater est, Arcesius illi,
 Jupiter huic: neque in his quisquam damnatus et
 exsul.² 145

Est quòque per matrem Cyllenius addita nobis
 Altera nobilitas:³ Deus est in utroque parente.
 Sed neque materno quòd sum generosior ortu,
 Nec mihi quòd pater est fraterni sanguinis insons,⁴
 Proposita arma peto: meritis expendite causam. 150
 Dummodo, quòd fratres Telamon Peleusque fuerunt,
 Ajacis meritum non sit; nec sanguinis ordo⁵
 Sed virtutis honos spoliis quærat in istis.
 Aut si proximitas primusque requiritur heres;
 Est genitor Peleus, est Pyrrhus filius illi: 155
 Quis locus Ajaci? Phthiam Scyronve ferantur.
 Nec minùs est isto Teucer patruelis Achilli.
 Num petit ille tamen? num, si petat, auferat arma?
 Ergo operum quoniam nudum certamen habetur:⁶
 Plura quidem feci, quàm quæ comprehendere dictis 160
 In promptu mihi sit; rerum tamen ordine ducar.⁷
 Præscia venturi genitrix Nereïa leti
 Dissimulat cultu natum:⁸ et deceperat omnes,
 In quibus Ajacem, sumptæ fallacia vestis.

1 Retulit esse pronepos Jovis, *has told you that he is the great-grandson of Jupiter.* The nominative is here used in imitation of the Greek, instead of the accusative, *se esse pronepotem.*

2 Neque quisquam in his erat damnatus et exsul, *nor was any one of them condemned and an exile.* Ulysses here alludes to the banishment of Peleus and Telamon by their father Æacus, for having accidentally killed their brother Phocus with a quoit.

3 Altera nobilitas, *a second claim to nobility.* See Anticlea.

4 Insons fraterni sanguinis, *innocent of his brother's blood.* See 145.

5 Ordo sanguinis. *order of descent, propinquity of blood.* See 29.

6 Quoniam nudum certamen operum habetur, *since this is merely a contest in achievements*—not for nobility of descent.

7 Ducar ordine rerum, *I shall be guided by the order of the actions,* i. e. I shall enumerate them in chronological order.

8 Dissimulat natum cultu, *disguises her son by a female dress.*

Arma ego femineis, animum motura¹ virilem, 165
 Mercibus inserui; neque adhuc projecerat heros
 Virgineos habitus, quum parmam hastamque tenenti,
 Nate Deâ, dixi, tibi se peritura reservant²
 Pergama: quid dubitas ingentem evertere Trojam?
 Injecique manum³ fortemque ad fortia misi. 170
 Ergo opera illius mea sunt. Ego Telephon hastâ
 Pugnans domui; victum orantemque refeci.⁴
 Quod Thebæ cecidêre, meum est; me credite Lesbon,
 Me Tenedon Chrysenque et Cyllan, Apollinis urbes,
 Et Scyron cepisse: meâ concussa putate 175
 Procubuisse solo Lyrnesia mœnia dextrâ.
 Utque alios taceam: qui sævum perdere posset
 Hectora, nempe dedi:⁵ per me jacet inclytus Hector.
 Illis hæc armis, quibus est inventus Achilles,
 Arma peto:⁶ vivo dederam, post fata reposco. 180
 Ut dolor unius⁷ Danaos pervenit ad omnes,
 Aulidaque Euboicam complêrunt mille carinæ;
 Exspectata diu, nulla aut contraria classi
 Flamina sunt; duræque jubent Agamemnona sortes⁸
 Immeritam sævæ natam mactare Dianæ. 185
 Denegat hoc genitor, Divisque irascitur ipsis,
 Atque in rege tamen pater est.⁹ Ego mite parentis
 Ingenium verbis ad publica commoda verti.
 Hanc equidem fateor, fassoque ignoscat Atrides,

1 Ego inserui femineis mercibus arma motura, *I introduced among female wares arms likely to excite*, i. e. a shield and spear among implements for spinning and weaving. See Iphigenia.

2 Reservant se tibi, *reserves itself for you*.

3 Injeci manum, *I laid my hands on him*, i. e. claimed him as my prisoner. A. R. A. 188. Ad fortia, *to the performance of brave actions*.

4 Refeci, *restored, healed*. See Telephus.

5 Nempe dedi (*hominem*), qui posset perdere, *I certainly furnished you with a man who could kill*.

6 Peto hæc arma illis armis, *I ask these arms in return for those*. The statement in the following clause seems not to correspond with this. The poet probably studied effect rather than a strict adherence to truth.

7 Unius, *of one*, i. e. Menelaus.

8 Duræ sortes, *the cruel oracle*, i. e. the response of Calchas. A. R. A. 243. Immeritam, *innocent*.

9 Atque pater tamen est in rege, *and though a king is nevertheless a father; and in the king there is nevertheless the affection of a father*.

Difficilem tenui sub iniquo iudice¹ causam. 190
 Hunc tamen utilitas populi fraterque datique
 Summa movet sceptri,² laudem ut cum sanguine penset.
 Mittor et ad matrem, quæ non hortanda, sed astu³
 Decipienda fuit. Quò si Telamonius îsset,
 Orba suis essent etiamnum lintea ventis.⁴ 195
 Mittor et Iliacas audax orator ad arces ;
 Visaque et intrata est altæ mihi curia Trojæ ;
 Plenaque adhuc erat illa viris. Interritus egi,
 Quam mihi mandârat communis Græcia, causam,
 Accusoque Parin, prædamque Helenamque reposco ;⁵ 200
 Et moveo Priamum Priamoque Antenora junctum.
 At Paris et fratres et, qui rapuère sub illo,
 Vix tenuère manus, scis hoc, Menelaë, nefandas ;
 Primaque lux nostri tecum fuit illa pericli.
 Longa referre mora est, quæ consilioque manuque 205
 Utiliter feci spatiosi tempore belli.⁶
 Post acies primas urbis se mœnibus hostes
 Continuère diu, nec aperti copia Martis
 Ulla fuit ; decimo demum pugnavimus anno.
 Quid facis interea, qui nil nisi prælia nôsti ? 210
 Quis tuus usus erat ? nam si mea facta requiris ;
 Hostibus insidior ; fossas munimine cingo ;
 Consolor socios, ut longi tædia belli
 Mente ferant placidâ ; doceo quo simus alendi

1 Tenui sub iniquo iudice, *I gained before a partial judge, i. e. before Agamemnon, who was opposed to the sacrificing of his daughter Iphigenia.*

2 Summaque sceptri dati movet, ut penset laudem cum sanguine, *and the supreme power of the sceptre which had been conferred upon him induces him to weigh praise in the balance with blood, i. e. to purchase glory by the sacrifice of his daughter.* Agamemnon had been invested by the Greeks with the office of commander-in-chief, the badge of which office was a sceptre.

3 Astu, *by cunning.* Ulysses prevailed upon Clytemnestra to send her daughter along with him, by assuring her that she had been espoused by her father to Achilles.

4 Orba suis ventis, *without favourable winds.* A. R. A. 337.

5 Reposco prædamque Helenamque, *I demand back both the plunder and Helen.* i. e. Helen and the valuable plunder which he had carried off along with her.

6 Tempore spatiosi belli, *during the time of the long war.* *Sec Troja.*

Armandive modo ; mittor quò postulat usus.	215
Ecce, Jovis monitu deceptus imagine somni, ¹	
Rex jubet incepti curam dimittere belli.	
Ille potest auctore ² suam defendere causam.	
Non sinat hoc Ajax delendaque Pergama poscat,	
Quodque potest, ³ pugnet. Cur non remoratur ituros ?	
Cur non arma capit ? det, quod vaga turba sequatur. ⁴	221
Non erat hoc nimium nunquam nisi magna loquenti.	
Quid, quod ⁵ et ipse fugit ? vidi, puduitque videre,	
Quum tu terga dares inhonestaque vela parars.	
Nec mora, Quid facitis ? quæ vos dementia, dixi,	225
Concitat, o socii, captam dimittere Trojam ?	
Quidve domum fertis decimo nisi dedecus anno ?	
Talibus atque aliis, in quæ dolor ipse disertum	
Fecerat, ⁶ aversos profugâ de classe reduxi.	
Convocat Atrides socios terrore paventes :	230
Nec Telamoniades etiam nunc hiscere quicquam ⁷	
Audet ; et ausus erat reges incessere dictis ⁸	
Thersites, etiam per me haud impune, protervis.	
Erigor et trepidos cives exhortor in hostem,	
Amissamque meâ virtutem voce reposco.	235
Tempore ab hoc, quodcumque potest fecisse videri	
Fortiter iste, meum est, qui dantem terga retraxi.	
Denique de Danais quis te laudatve petitve ? ⁹	
At sua Tydides mecum communicat acta ;	
Me probat, et socio semper confidit Ulixæ.	240

1 Deceptus imagine somni, *being deceived by a vision in his sleep, i. e. by a dream.*

2 Auctore, *by the author of it, i. e. on the authority of Jupiter.*

3 Quod potest, *what alone he can do.* The whole of this sentence is spoken ironically, and for the purpose of turning into ridicule the military prowess of Ajax.

4 Det, quod vaga turba sequatur, *let him give an advice which the fickle crowd may follow.*

5 Quid, quod, &c. *See 5, 8, 67.*

6 In quæ dolor ipse fecerat me disertum, *for which grief itself had made me eloquent.*

7 Hiscere quicquam, *to utter any thing, to speak at all.*

8 Incessere reges protervis dictis, *to assail the chiefs (principally Agamemnon) with insolent language.*

9 Petitve te (comitem), *or chooses you as his companion.*

Est aliquid, de tot Graiorum millibus unum
 A Diomede legi.¹ Nec me sors ire jubebat :
 Sic tamen et spreto noctisque hostisque periclo
 Ausum eadem, quæ nos, Phrygiâ de gente Dolona
 Interimo ; non antè tamen, quàm cuncta coëgi 245
 Prodere, et edidici quid perfida Troja pararet.
 Omnia cognôram, nec, quod specularer, habebam ;²
 Et jam promissâ poteram cum laude reverti.
 Haud contentus eâ, petii tentoria Rhesi,
 Inque suis ipsum castris comitesque peremi ; 250
 Atque ita captivo victor votisque potitus
 Ingredior curru lætos imitante triumphos.³
 Cujus equos pretium pro nocte poposcerat hostis,⁴
 Arma negate mihi, fueritque benignior Ajax.⁵
 Quid Lycii referam Sarpedonis agmina ferro 255
 Devastata meo ? quum multo sanguine fudi
 Cœranon Iphitiden, et Alastoraque Chromiumque
 Alcandrumque Haliumque Noëmonaque Prytanique,
 Exitioque dedi cum Chersidanante Thoona,
 Et Charopem fatisque immitibus Ennomon actum,⁶ 260
 Quique minùs celebres nostrâ sub mœnibus urbis .
 Procubuère manu. Sunt et mihi vulnera, cives,
 Ipso pulchra loco :⁷ nec vanis credite verbis ;
 Adspicite en ! vestemque manu deducit, et, Hæc sunt

1 Legi unum a Diomede, *to be the only person selected by Diomedes.*

2 Nec habebam quod, specularer, *nor had I any thing farther to examine.*

3 Ingredior curru imitante lætos triumphos, *I ride in (enter) a chariot in imitation of a joyful triumph, i. e. I return in triumph to the camp.* Ovid, from this expression, seems to have forgotten that Ulysses was a Greek. A. R. A. 325.

4 Cujus equos hostis poposcerat pretium pro nocte, *whose horses the enemy (Dolon) had demanded as his reward for that night's service.* Dolon, before leaving Troy, had prevailed upon Hector to promise him the horses and chariot of Achilles, as a reward for exploring the enemy's camp.

5 Ajaxque fuerit benignior, *and Ajax will have been more just than you.* There seems to be here a reference to line 102, where Ajax says, that if the arms of Achilles are given to Ulysses at all, they ought to be divided between him and Diomedes.

6 Actum immitibus fati, *driven on (to destruction) by the cruel fates* A. R. A. 229.

7 Pulchra ipso loco, *honourable from their very position, i. e. in the breast: wounds in the back were considered dishonourable.*

Pectora semper, ait, vestris exercita rebus. 265
 At nihil impendit per tot Telamonius annos
 Sanguinis in socios, et habet sine vulnere corpus.
 Quid tamen hoc refert,¹ si se pro classe Pelasgâ
 Arma tulisse refert contra Troasque Jovemque ?
 Confiteorque, tulit : neque enim benefacta malignè² 270
 Detrectare meum est ; sed nec communia solus
 Occupet, atque aliquem vobis quòque reddat honorem.
 Repulit Actorides, sub imagine tutus Achillis,
 Troas ab arsuris cum defensore³ carinis.
 Ausum etiam Hectoreo⁴ solum concurrere Marti 275
 Se putat, oblitus regisque ducumque meique,
 Nonus in officio⁵ et prælatus munere sortis.
 Sed tamen eventus vestræ, fortissime, pugnæ
 Quis fuit ? Hector abit violatus vulnere nullo.
 Me miserum, quanto cogor meminisse dolore 280
 Temporis illius, quo Graiûm murus, Achilles,
 Procubuit ! nec me lacrimæ luctusve timorve
 Tardârunt, quin corpus humo sublime referrem.⁶
 His humeris, his, inquam, humeris ego corpus Achillis
 Et simul arma tuli ; quæ nunc quòque ferre laboro. 285
 Sunt mihi, quæ valeant in talia pondera, vires ;
 Est animus vestros certè sensurus honores.
 Scilicet idcirco pro gnato cærula mater
 Ambitiosa suo fuit,⁷ ut cœlestia dona,
 Artis opus tantæ, rudis et sine pectore miles 290

1 Quid tamen hoc refert, *yet what avails this ?*

2 Malignè detractare benefacta, *enviously to detract from brave actions ;* sed nec solus occupet communia, *but let him not alone claim actions which are common, i. e. in which all had a share.*

3 Cum defensore, *with their defender, i. e. Ajax.*

4 Concurrere Hectoreo Marti, *to engage in single combat with Hector.* See 87.

5 Nonus in officio, *the ninth in that affair.* See 88. According to Homer, Ajax was the third who offered himself, and Ulysses the ninth ; but *nonus* is probably to be taken here in the sense of *one of nine.*

6 Quin referrem corpus sublime humo, *from carrying off the body raised from the ground.*

7 Scilicet idcirco cærula mater fuit ambitiosa pro suo gnato, *was it forsooth for this reason that his sea-green mother (Thetis) was so urgent with Vulcan in behalf of her son ?*

Indueret? neque enim clypei cœlamina nôrit,¹
 Oceanum et terras cumque alto sidera cœlo,
 Pleiâdasque Hyadasque immunemque æquoris Arcton,
 Diversasque urbes nitidumque Orionis ensem.
 Postulat ut capiat, quæ non intelligit, arma. 295

Quid, quod me, duri fugientem munera belli,
 Arguit² incepto serum accessisse labori,
 Nec se magnanimo maledicere sentit Achilli?
 Si simulâsse vocat crimen;³ simulavimus ambo.
 Si mora pro culpâ est; ego sum maturior illo. 300

Me pia detinuit conjux, pia mater Achillem;
 Primaque sunt illis⁴ data tempora, cetera vobis.
 Haud timeo, si jam nequeo defendere crimen
 Cum tanto commune viro. Deprensus Ulixis
 Ingenio⁵ tamen ille; at non Ajacis Ulixes. 305

Neve in me stolidæ convicia fundere linguæ
 Admiremur eum: vobis quòque digna pudore
 Objicit. An falso Palameden crimine turpe est
 Accusâsse mihi, vobis damnâsse decorum?
 Sed neque Naupliades facinus defendere tantum 310
 Tamque patens valuit; nec vos audistis in illo
 Crimina; vidistis, pretioque objecta patebant.⁶
 Nec Pœantiaden quod habet Vulcania Lemnos,
 Esse reus merui; factum defendite vestrum:
 Consensistis enim. Nec me suasisse negabo, 315
 Ut se subtraheret bellicue viæque labori,
 Tentaretque feros requie lenire dolores.
 Paruit, et vivit. Non hæc sententia tantùm
 Fida, sed et felix; quum sit satis, esse fidelem.

1 Neque enim nôrit cœlamina clypei, *for he will not understand the devices on the shield.*

2 Arguit me fugientem, *accuses me of avoiding.* See 5, 8, 67.

3 Si vocat simulâsse crimen, *if he calls dissembling (to have dissembled) a crime.* See 36-39.

4 Illis, *to them*, i. e. to my wife and to his mother.

5 Ille deprehensus (est) ingenio Ulixis, *he (Achilles) was detected by the dexterity of Ulysses.* See 165.

6 Objecta patebant pretio, *the charges made against him were proved by the reward sent to him*, i. e. by the gold found in his tent.

Quem quoniam vates delenda ad Pergama poscunt : 320
 Ne mandate mihi ;¹ meliùs Telamonius ibit,
 Eloquioque virum morbis irâque furentem
 Molliet, aut aliquâ producet callidus arte.
 Antè retro Simoïs fluet et sine frondibus Ide
 Stabit, et auxilium promittet Achaïa Trojæ, 325
 Quàm, cessante meo pro vestris pectore rebus,²
 Ajacis stolidi Danais solertia prosit.
 Sis licet infestus sociis regique mihique,
 Dure Philoctete ; licet exsecrere meumque
 Devoveas sine fine caput, cupiasque dolenti 330
 Me tibi fortè dari,³ nostrumque haurire cruorem,
 Utque tui mihi, sic fiat tibi copia nostrî :⁴
 Te tamen aggrediar, mecumque reducere nitar.
 Tamque tuis potiar, faveat Fortuna, sagittis,
 Quàm⁵ sum Dardanio, quem cepi, vate potitus ; 335
 Quàm responsa Deùm Trojanaque fata retexi ;
 Quàm rapui Phrygiæ signum penetrabile Minervæ
 Hostibus e mediis. Et se mihi conferat Ajax ?
 Nempe capi Trojam prohibebant fata sine illo.
 Fortis ubi est Ajax ? ubi sunt ingentia magni 340
 Verba viri ? cur hic metuit ? cur audet Ulixes
 Ire per excubias, et se committere nocti,
 Perque feros enses non tantùm mœnia Troum,
 Verùm etiam summas arces intrare, suâque
 Eripere æde Deam,⁶ raptamque efferre per hostes ? 345

1 Ne mandate mihi, *do not intrust that to me*—to bring back Philoctetes, whose presence the soothsayers had declared to be necessary before Troy could be taken.

2 Meo pectore cessante pro vestris rebus, *if my talents cease to be exerted for your interest.*

3 Me fortè dari tibi, *that I may happen to fall into your hands.*

4 This line is, by the best editors of Ovid, considered spurious. If it is retained, the most probable interpretation seems to be, *Utque copia tui (facta est) mihi, sic copia nostrî fiat tibi, and as I have had you in my power (when I caused you to be left on the island of Lemnos), so may you have me in your power,—so may you have the power of treating me as you think I deserve.*

5 Tam—quàm, *as surely—as* ; Dardanio vate, *the Trojan prophet*, i. e. Helenus.

6 Deam, *the goddess*, i. e. the Palladium, *q. v.*

Quæ nisi fecissem, frustra Telamone creatus
 Gestâsset lævâ taurorum tergora septem.¹
 Illâ nocte mihi Trojæ victoria parta est ;
 Pergama tum vici, quum vinci posse coegi.²
 Desine Tydiden vultuque et murmure nobis 350
 Ostentare meum :³ pars est sua laudis in illis.
 Nec tu, quum sociâ clypeum pro classe tenebas,
 Solus eras : tibi turba comes, mihi contigit unus.
 Qui, nisi pugnacem sciret sapiente minorem⁴
 Esse, nec indomitæ deberi præmia dextræ, 355
 Ipse quòque hæc peteret ; peteret moderatior Ajax,⁵
 Eurypylyusque ferox claroque Andræmone natus ;
 Nec minùs Idomeneus, patriâque creatus eâdem
 Meriones ; peteret majoris frater Atridæ.
 Quippe manu fortes nec sunt tibi Marte secundi ; 360
 Consiliis cessère meis. Tibi dextera bello
 Utilis ; ingenium est, quod eget moderamine nostro.⁶
 Tu vires sine mente geris ; mihi cura futuri est.
 Tu pugnare potes ; pugnandi tempora mecum
 Eligit Atrides. Tu tantùm corpore prodes ; 365
 Nos animo. Quantoque ratem qui temperat, anteit
 Remigis officium, quanto dux milite major ;
 Tanto ego te supero. Nec non in corpore nostro
 Pectora sunt potiora manu ; vigor omnis in illis.
 At vos, o proceres, vigili date præmia vestro ; 370
 Proque tot annorum curis, quas anxius egi,⁷
 Hunc titulum meritis pensandum⁸ reddite nostris.
 Jam labor in fine est : obstantia fata removi,

1 Tergora septem taurorum, *the hides of seven bulls*, i. e. his shield covered with the hides of seven bulls. See 2.

2 Quum coegi posse vinci, *when I rendered it capable of being taken*.

3 Vultu et murmure ostentare meum Tydiden vobis, *by your looks and murmuring to bring forward my companion Diomedes*. See 100.

4 Pugnacem (*hominem*) esse minorem sapiente, *that a fighting man is inferior to a man of prudence*.

5 Moderatior Ajax, *the more discreet Ajax*, i. e. Ajax the son of Oïleus.

6 Ingenium est, quod eget nostro moderamine, *it is your understanding which requires my direction*.

7 Quas anxius egi, *which I have undergone with anxiety*.

8 Pensandum meis meritis, *as a recompense due to my services*.

Altaque posse capi faciendo, Pergama cepi.
 Per spes nunc socias casuraque mœnia Troum, 375
 Perque Deos,¹ oro, quos hosti nuper ademi,
 Per si quid superest, quod sit sapienter agendum,²
 Si quid adhuc audax ex præcipitique petendum est,³
 Si Trojæ fatis aliquid restare putatis ;
 Este mei memores ; aut, si mihi non datis arma, 380
 Huic date !⁴ et ostendit signum fatale Minervæ.

Mota manus procerum est ; et, quid facundia posset,
 Re patuit,⁵ fortisque viri tulit arma disertus.
 Hectora qui solus, qui ferrum ignemque Jovemque
 Sustinuit toties, unam non sustinet iram ; 385
 Invictumque virum vincit dolor. Arripit ensem,
 Et, Meus hic certè est. An et hunc sibi poscet Ulixes ?
 Hoc, ait, utendum est in me mihi ; quique cruore
 Sæpe Phrygum maduit, domini nunc cæde madebit ;
 Ne quisquam Ajacem possit superare nisi Ajax. 390
 Dixit ; et in pectus, tum demum vulnera passum,⁶
 Quà patuit ferro, letalem condidit ensem.
 Nec valuère manus infixum educere telum ;
 Expulit ipse cruor, rubefactaque sanguine tellus
 Purpureum viridi genuit de cespite florem, 395
 Qui priùs CEBALIO fuerat de vulnere natus.
 Litera communis mediis pueroque viroque
 Inscripta est foliis, hæc nominis, illa querelæ.⁷

1 Per Deos, *by the goddess*. *Deos*, though plural and masculine, refers only to Minerva. See 345.

2 Per si quid superest, quod sit sapienter agendum, *by whatever requires to be transacted with wisdom, if any such thing remains*.

3 Petendum est ex præcipiti, *is to be brought from a dangerous place—like the stealing of the palladium from the temple of Minerva*.

4 Date huic, *give them to this goddess*, i. e. consecrate them in the temple of Minerva.

5 Patuit re, *was shown by the result*.

6 Tum demum passum vulnera, *which then for the first time suffered a wound*. See 267.

7 Hæc (*est litera*) nominis, illa (*litera*) querelæ, *these are the letters of Ajax's name, those the letters of complaint—the letters AI, which are the first two of Ajax's name, and which also form the exclamation*.

BOOK XV.

FAB. II.—*Pythagoras.*

VIR fuit hic,¹ ortu Samius ; sed fugerat unâ
 Et Samon et dominos,² odioque tyrannidis exsul
 Sponte erat. Isque, licet cœli regione remotus,
 Mente Deos adiit ;³ et, quæ natura negabat
 Visibus humanis, oculis ea pectoris hausit.⁴ 5
 Quumque animo et vigili perspexerat omnia curâ,
 In medium discenda dabat ;⁵ cœtusque silentum,
 Dictaque mirantium magni primordia mundi
 Et rerum causas, et quid natura,⁶ docebat,
 Quid Deus, unde nives, quæ fulminis esset origo, 10
 Jupiter an venti discussâ nube tonarent,⁷
 Quid quateret terras, quâ sidera lege mearent,⁸
 Et quodcumque latet. Primusque animalia mensis
 Arguit imponi ;⁹ primus quòque talibus ora
 Docta quidem solvit, sed non et credita, verbis : 15
 Parcite, mortales, dapibus temerare nefandis

1 Hic, *here*, i. e. at Croton, *q. v.*

2 Dominos, *the tyrants*, i. e. Polycrates and his brothers. See Polycrates.

3 Adiit Deos mente, *approached the gods with his mind*, i. e. studied the nature of the gods.

4 Hausit oculis pectoris, *comprehended by the eyes of his understanding, perceived by the eye of reason.*

5 Dabat in medium discenda, *made them public, gave them out to be learned*; silentum, *of silent scholars.* For the purpose of forming in his pupils habits of reflection, Pythagoras imposed on some of them a silence of two, and on others of three years.

6 Quid natura (*sit*), *what the natural state of things is*, i. e. the laws of nature, natural philosophy.

7 Tonarent, *produced the noise of the thunder*; quateret terras, *shook the earth*, i. e. the cause of earthquakes. The origin of thunder and the cause of earthquakes were two favourite subjects of speculation with the ancient philosophers.

8 Sidera mearent, *the heavenly bodies, the planets moved in their orbits*; quodcumque latet, *whatever else is concealed from men*; all the mysteries of nature.

9 Arguit animalia imponi, *taught that it was a crime for animal food to be served up.*

Corpora : sunt fruges ; sunt deducentia ramos
 Pondere poma suo, tumidæque in vitibus uvæ ;
 Sunt herbæ dulces ; sunt, quæ mitescere flammâ
 Mollirique queant ;¹ nec vobis lacteus humor 20
 Eripitur, nec mella thymi redolentia flore.
 Prodiga divitias alimentaue mitia tellus
 Suggestit, atque epulas sine cæde et sanguine præbet.
 Carne feræ sedant jejunia, nec tamen omnes :
 Quippe equus et pecudes armentaue gramine vivunt. 25
 At quibus ingenium est immansuetumque ferumque,
 Armeniæque tigres iracundique leones
 Cumque lupis ursi, dapibus cum sanguine gaudent.
 Heu quantum scelus est, in viscera viscera condi,²
 Congestoque avidum pinguescere corpore corpus, 30
 Alteriusque animantem animantis vivere leto !
 Scilicet in tantis opibus, quas optima matrum
 Terra parit, nil te nisi tristia mandere sævo
 Vulnera³ dente juvat, ritusque referre Cyclopum ?
 Nec, nisi perdideris alium, placare voracis 35
 Et malè morati poteris jejunia ventris ?
 At vetus illa ætas, cui fecimus Aurea nomen,
 Fetibus arboreis et, quas humus educat, herbis,
 Fortunata fuit, nec polluit ora cruore.
 Tunc et aves tutæ movêre per aëra pennas, 40
 Et lepus impavidus mediis erravit in agris,
 Nec sua credulitas piscem suspenderat hamo :
 Cuncta sine insidiis nullamque timentia fraudem
 Plenaue pacis crant. Postquam non utilis auctor
 Victibus invidit, quisquis fuit ille, virorum,⁴ 45
 Corporeasque dapes avidam demersit in alvum ;

1 Sunt (*herbæ*), quæ queant mitescere, *there are other herbs which can be made palatable.*

2 Viscera condi in viscera, *that carcass should be buried in carcass ; corpore congesto, by another body being crammed into it.*

3 Mandere sævo dente tristia vulnera, *to devour with greedy tooth flesh mangled by cruel wounds.*

4 Non utilis auctor invidit victibus virorum, *a mischievous innovator despised this simple food of men, i. e. milk, fruits, and vegetables.*

Fecit iter sceleri : primâque e cæde ferarum
 Incaluisse putem maculatum sanguine ferrum.
 Idque satis fuerat, nostrumque petentia letum
 Corpora missa neci salvâ pietate¹ fatemur ; 50
 Sed quàm danda neci, tam² non epulanda fuerunt.
 Longiùs inde nefas abiit, et prima putatur
 Hostia³ sus meruisse mori, quia semina pando
 Eruerit rostro spemque interceperit anni ;
 Vite caper morsâ Bacchi mactandus ad aras 55
 Ducitur ultoris : nocuit sua culpa duobus.⁴
 Quid meruistis, oves, placidum pecus inque tuendos
 Natum homines,⁵ pleno quæ fertis in ubere nectar,
 Mollia quæ nobis vestras velamina lanas
 Præbetis, vitâque magis quàm morte juvatis ? 60
 Quid meruère boves, animal sine fraude dolisque,
 Innocuum, simplex, natum tolerare labores ?
 Immemor⁶ est demum nec frugum munere dignus,
 Qui potuit curvi dempto modo pondere aratri
 Ruricolam mactare suum ; qui trita labore 65
 Illa, quibus toties durum renovaverat arvum,
 Tot dederat messes, percussit colla securi.
 Nec satis est, quòd tale nefas committitur : ipsos
 Inscripsère Deos sceleri,⁷ numenque supernum
 Cæde laboriferi credunt gaudere juvenci. 70
 Victima labe carens et præstantissima formâ,
 Nam placuisse nocet,⁸ vittis præsignis et auro,
 Sistitur ante aras, auditque ignara precantem,⁹

1 Pietate salvâ, *without violating the law of nature—natural affection.*

2 Quàm—tam, *though—yet* ; abiit longiùs, *went farther.*

3 Prima hostia, *as the first victim*, viz. to Ceres. A. R. A. 223.

4 Sua culpa nocuit duobus, *their own offences occasioned the death of these two animals—the sow and the goat.*

5 In tuendos homines, *to protect men against cold—by furnishing clothing.*

6 (Homo) est demum immemor, *that man is truly ungrateful.*

7 Inscripsère Deos ipsos sceleri, *have made even the gods the authors of their wickedness*, i. e. profess that it is committed in honour of the gods.

8 Placuisse nocet, *to have pleased is ruinous to the animal.* For the mode of selecting and sacrificing the victim. See A. R. A. 260.

9 Ignara audit precantem, *unconscious of its danger, hears the priest praying* ; fruges, *the cake.* A. R. A. 260.

Imponique suæ videt inter cornua fronti,
 Quas coluit, fruges; percussaque sanguine cultros 75
 Inficit in liquidâ prævisos forsitan undâ.
 Protinus ereptas viventi pectore fibras¹
 Inspiciunt, mentesque Deûm scrutantur in illis.
 Unde fames homini vetitorum tanta ciborum?
 Audetis vesci, genus o mortale? quod, oro, 80
 Ne facite, et monitis animos advertite nostris;
 Quumque boum dabitur cæsoribus membra palato,
 Mandere vos vestros scite et sentite colonos.²
 Et quoniam Deus ora movet,³ sequar ora moventem
 Rite Deum, Delphosque meos ipsumque recludam 85
 Æthera,⁴ et augustæ reserabo oracula mentis.
 Magna nec ingeniis euestigata priorum
 Quæque diu latuère, canam. Juvat ire per alta
 Astra; juvat, terris et inertis sede relictis,
 Nube vchi, validique humeris insistere Atlantis, 90
 Palantesque animos passim ac rationis egentes
 Despectare procul, trepidosque obitumque timentes
 Sic exhortari, seriemque evolvere fati.⁵
 O genus attonitum gelidæ formidine mortis,
 Quid Styga, quid tenebras, quid nomina vana timetis, 95
 Materiem vatium, falsique piacula mundi?⁶
 Corpora sive rogos flammâ, seu tabe vetustas
 Abstulerit,⁷ mala posse pati non ulla putetis:
 Morte carent animæ, semperque, priore relictâ⁸
 Sede, novis domibus vivunt habitantque receptæ. 100

1 Fibras ereptas viventi pectore, *the entrails taken out of its breast still throbbing.* A. R. A. 261.

2 Vos mandere vestros colonos, *that you are devouring the tillers of your soil.*

3 Movet ora, *opens my lips*, i. e. inspires me.

4 Ipsumque æthera, *and the mysteries of heaven itself.*

5 Evolvere seriem fati, *to unfold the order of fate.*

6 Materiem vatium, piaculaque falsi mundi, *the fictions of the poets, the punishments of an imaginary world.*

7 Abstulerit corpora flammâ, *shall have consumed the bodies with fire,* A. R. A. 410 and 417; putetis, *be assured that you.*

8 Priore sede relictâ, *on leaving its former habitation*, i. e. the body. Pythagoras here inculcates his favourite doctrine of the transmigration of souls.

Ipse ego, nam memini, Trojani tempore belli
 Panthoides Euphorbus eram, cui pectore quondam
 Sedit in adverso gravis hasta minoris Atridæ.
 Cognovi clypeum, lævæ gestamina nostræ,¹
 Nuper Abanteis templo Junonis in Argis. 105
 Omnia mutantur; nihil interit. Errat, et illinc
 Hue venit, hinc illuc, et quoslibet occupat artus
 Spiritus, eque feris humana in corpora transit,
 Inque feras noster, nec tempore deperit ullo.²
 Utque novis facilis signatur cera figuris, 110
 Nec manet, ut fuerat, nec formas servat easdem,
 Sed tamen ipsa eadem est: animam sic semper eandem
 Esse, sed in varias docto migrare figuras.
 Ergo, ne pietas³ sit victa cupidine ventris,
 Pareite, vaticinor, cognatas cæde nefandâ 115
 Exturbare animas, nec sanguine sanguis alatur.
 Et quoniam magno feror æquore, plenaque ventis
 Vela dedi; nihil est toto quod perstet⁴ in orbe:
 Cuncta fluunt, omnisque vagans formatur imago.⁵
 Ipsa quòque assiduo labuntur tempora motu, 120
 Non secus ac flumen: neque enim consistere flumen,
 Nec levis hora potest; sed ut unda impellitur undâ,
 Urgeturque prior veniente urgetque priorem;
 Tempora sic fugiunt pariter pariterque sequuntur, 124
 Et nova sunt semper: nam quod fuit antè, relictum est,
 Fitque, quod haud fuerat,⁶ momentaque cuncta novantur.

1 Gestamina nostræ lævæ, which I bore on my left arm.

2 Nosterque (*spiritus transit*) in feras, nec deperit ullo tempore, and our souls pass into wild beasts, nor are they annihilated at any time.

3 Pietas, your natural affection; exturbare cognatas animas nefandâ cæde, to drive the souls of your kindred from their bodies by impious murder.

4 Perstet, remains in the same state; is free from change.

5 Cuncta fluunt, omnisque imago formatur vagans, all things pass away, and every object is formed in a state of fluctuation—*vagans formatur* being a stronger form of expression for *vagans est*, or *vagatur*.

6 Nam (*tempus*) quod fuit antè, relictum est, *tempusque* quod haud fuerat, fit, for the time which was once the present becomes the past, and that which previously had no existence becomes the present, i. e. the future becomes the present.

Cernis et emersas in lucem tendere noctes,¹
 Et jubar hoc nitidum nigræ succedere nocti.
 Nec color est idem cœlo, quum lassa quiete
 Cuncta jacent mediâ, quumque albo Lucifer exit 130
 Clarus equo ; rursumque alius,² quum prævia luci
 Tradendum Phœbo Pallantias inficit orbem.
 Ipse Dei clypeus,³ terrâ quum tollitur imâ,
 Mane rubet, terrâque rubet quum conditur imâ ;
 Candidus in summo⁴ est : melior natura quod illic 135
 Ætheris est, terræque procul contagia vitat.
 Nec par aut eadem nocturnæ forma Dianæ
 Esse potest unquam ; semperque hodierna⁵ sequente,
 Si crescit, minor est, major, si contrahit orbem.
 Quid ? non in species succedere quatuor⁶ annum 140
 Adspicis, ætatis peragentem imitamina nostræ ?
 Nam tener et lactens puerique simillimus ævo
 Vere novo est. Tunc herba nitens et roboris expers
 Turget et insolida est, et spe delectat agrestes.
 Omnia tunc florent, florumque coloribus almus 145
 Ridet ager ; neque adhuc virtus in frondibus ulla est.
 Transit in Æstatem post Ver robustior Annus,
 Fitque valens juvenis : neque enim robustior ætas
 Ulla nec uberior nec, quæ magis ardeat,⁷ ulla est.
 Excipit Autumnus, posito fervore juventæ 150
 Maturus⁸ mitisque, inter juvenemque senemque
 Temperie medius, sparsus quòque tempora canis.
 Inde senilis Hiems tremulo venit horrida passu,

1 Noctes emersas tendere in lucem, *that the nights, as soon as they emerge from the sea, hasten to light* ; hoc nitidum jubar, *this bright luminary*.

2 Alius (*est color*), *its colour is different* ; prævia, *who precedes*.

3 Clypeus Dei ipse, *the orb of the sun itself*, which is round like a shield. The expression is unusual.

4 In summo (*cælo*), *on the summit of the sky*, i. e. at mid-day

5 Hodierna (*luna*), *this day's moon* ; sequente (*lunâ*).

6 Succedere in quatuor species, *successively assumes four different appearances*, i. e. is divided into four seasons, each presenting a different appearance.

7 Quæ magis ardeat, *which is more warm*.

8 Maturus, *of manly age* ; medius temperie, *of medium temperature* ; sparsus (*secundum*) tempora, *having his temples thinly covered*.

Aut spoliata¹ suos aut, quos habet, alba capillos.
 Nostra quòque ipsorum semper requieque sine ullà 155
 Corpora vertuntur; nec, quod fuimusve sumusve,
 Cras erimus. Fuit illa dies, quâ semina tantùm
 Spesque hominum primæ maternâ habitavimus alvo.
 Artifices Natura manus admovit, et angi
 Corpora visceribus distentæ condita matris 160
 Noluit, eque domo vaevas emisit in auras.
 Editus in lucem jacuit sine viribus infans;
 Mox quadrupes² rituque tulit sua membra ferarum;
 Paulatimque tremens et nondum poplite firmo
 Constitit, adjutis aliquo conamine nervis:³ 165
 Inde valens veloxque fuit, spatiumque juventæ
 Transit, et emensis medii quòque temporis annis,⁴
 Labitur oecidua per iter declive senectæ.
 Subruit hæc ævi demoliturque prioris
 Robora; fletque Milon senior, quum spectat inanes⁵ 170
 Illos, qui fuerant solidorum mole tororum
 Herculeis similes, fluidos pendere lacertos.
 Flet quòque, ut in speculo rugas adspexit aniles,
 Tyndaris et secum, cur sit bis rapta,⁶ requirit.
 Tempus edax rerum tuque, invidiosa vetustas, 175
 Omnia destruitis, vitiataque dentibus ævi
 Paulatim lentâ consumitis omnia morte.
 Hæc quòque non perstant, quæ nos Elementa vocamus;
 Quasque vices peragant,⁷ animos adhibete, docebo.
 Quatuor æternus genitalia corpora⁸ mundus 180

1 Spoliata suos capillos, aut alba (*illos*), quos habet, *either stripped of his hair, or with that white which he has.*

2 Quadrupes, *on all four*, i. e. crept on its hands and knees.

3 Nervis adjutis aliquo conamine, *its sinews being assisted by some support.*

4 Annis medii temporis quòque emensis, *having completed the years of middle age also.*

5 Inanes, *feeble, or useless*; mole solidorum tororum, *in the size of their brazeny muscles.*

6 Cur rapta sit bis, *why she was twice carried off*, i. e. by Theseus and by Paris.

7 Quas vices peragant, *what changes they undergo.*

8 Quatuor genitalia corpora, *four generative bodies, or elements*—which possess the power of producing every thing. See l. 1. 22, &c.

Continet : ex illis duo¹ sunt onerosa, suoque
 Pondere in inferius,¹ tellus atque unda, feruntur ;
 Et totidem gravitate carent, nulloque premente
 Alta petunt,² aër atque aëre purior ignis.
 Quæ quanquam spatio distant, tamen omnia fiunt 185
 Ex ipsis, et in ipsa cadunt ;³ resolutaque tellus
 In liquidas rarescit aquas ; tenuatus in auras
 Aëraque humor abit ; dempto quòque pondere rursus
 In superos aër tenuissimus emicat ignes.⁴
 Inde retro redeunt, idemque retexitur⁵ ordo. 190
 Ignis enim densum spissatus in aëra transit,
 Hic in aquas ; tellus glomeratâ cogitur undâ.⁶
 Nec species sua cuique manet, rerumque novatrix
 Ex aliis alias reparat Natura figuras.
 Nec perit in tanto quicquam, mihi credite, mundo, 195
 Sed variat faciemque novat : nascique vocatur
 Incipere esse aliud, quàm quod fuit antè ; morique
 Desinere illud idem ; quum sint huc forsitan illa,
 Hæc translata illuc ;⁷ summâ tamen omnia constant.
 Nil equidem durare diu sub imagine eâdem 200
 Crediderim.⁸ Sic ad ferrum venistis ab auro,
 Sæcula ; sic toties versa est fortuna locorum.
 Vidi ego, quod fuerat quondam solidissima tellus,
 Esse fretum ; vidi factas ex æquore terras ;
 Et procul a pelago conchæ jacuère marinæ, 205
 Et vetus inventa est in montibus ancora summis.
 Quodque fuit campus, vallem decursus aquarum

1 Feruntur in inferius, are depressed to the lowest place.

2 Nullo premente petunt alta, as nothing presses them down they ascend ;
lit. make for the high places.

3 Cadunt in ipsa, are resolved into these.

4 Emicat in superos ignes, darts up into high ether.

5 Retexitur, is renewed. The metaphor is borrowed from the loom.
A. R. A. 452.

6 Tellus cogitur glomeratâ undâ, earth is composed of condensed water.

7 Quum illa translata sint huc, hæc (translata sint) illuc ; omnia tamen
summâ constant, though those particles may have been transferred to this
body, and these to that body, yet all things in the main continue the same.

8 Crediderim, I should be inclined to believe. This use of the subjunctive
in modifying and softening the affirmation is not uncommon.

Fecit ;¹ et eluvie mons est deductus in æquor ;
 Eque paludosâ² siccis humus aret arenis,
 Quæque sitim tulerant, stagnata paludibus hument. 210
 Hic fontes Natura novos emisit, at illic
 Clausit, et antiqui tam multa tremoribus orbis
 Flumina prosiliunt aut excæcata residunt.³

FAB. IX.—*Julius Cæsar.*

Hic⁴ tamen accessit delubris advena⁵ nostris :
 Cæsar in Urbe suâ Deus est ; quem Marte togâque
 Præcipuum,⁶ non bella magis finita triumphis
 Resque domi gestæ properataque gloria rerum⁷
 In sidus vertère novum stellamque comantem, 5
 Quàm sua progenies. Neque enim de Cæsaris actis
 Ullum majus opus, quàm quòd pater exstitit hujus.
 Scilicet æquoreos plus est domuisse Britannos,
 Perque papyriferi septemflua flumina Nili
 Victrices egisse rates, Numidasque rebelles 10
 Cinyphiumque Jubam Mithridateisque tumentem
 Nominibus Pontum populo adjecisse Quirini,
 Et multos meruisse, aliquos egisse triumphos,⁸

1 Decursus aquarum fecit vallem, a current of water has made a channel ; eluvie, by a torrent, or by attrition.

2 E paludosâ (humid), from being marshy ground ; stagnata paludibus, being covered with marshes.

3 Tam multa flumina prosiliunt antiquis tremoribus orbis, aut excæcata residunt, as many rivers burst forth by old earthquakes, or, being stopped up, sink into the ground.

4 Hic, this god, i. e. Æsculapius, who had a temple at Rome where divine honours were paid to him.

5 Advena, a stranger, in opposition to Cæsar, who was one of the *Dii Indigetes*. Julius Cæsar was ranked among the gods, A. U. 712, and a temple erected to him in the great Forum.

6 Præcipuum marte togâque, renowned in war and in peace. The toga, which was the robe of peace, is frequently put in opposition to the *sagum*, or military cloak—it is here opposed to marte. A. R. A. 310 and 226. Triumphis. A. R. A. 325.

7 Properata gloria rerum, the rapid glory of his conquests ; sua progenies, his son, i. e. Augustus, who was his grand-nephew, and was adopted as his son and successor in the empire.

8 Egisse aliquos triumphos, to have celebrated some triumphs. Cæsar obtained five triumphs—four in the same month, after defeating Scipio, and another afterwards for the defeat of the sons of Pompey. A. R. A. 325.

Quàm tantum genuisse ¹ virum, quo præside rerum Humano generi, Superi, cavistis abundè.	15
Ne foret hic igitur mortali semine cretus, Ille Deus faciendus erat. Quod ut aurea vidit Æneæ genitrix ; ² vidit quòque triste parari Pontifici letum et conjurata arma ³ moveri.	
Palluit, et cunctis, ut cuique erat obvia, Divis, Adspice, dicebat, quantâ mihi mole ⁴ parentur Insidiæ, quantâque caput cum fraude petatur, Quod de Dardanio solum mihi restat Iûlo.	20
Solane semper ero justis exercita curis, Quam modò Tydidæ Calydonia vulneret hasta, Nunc malè defensæ confundant mœnia Trojæ ; Quæ videam natum ⁵ longis erroribus actum, Jactarique freto, sedesque intrare Silentum, Bellaque cum Turno gerere aut, si vera fatemur, Cum Junone magis ? Quid nunc antiqua recordor	25
Damna mei generis ? timor hic meminisse priorum Non sinit : in me acui sceleratos cernitis enses. Quos prohibete, precor, facinusque repellite, neve Cæde sacerdotis flammam exstinguite Vestæ.	
Talia nequicquam toto Venus anxia cœlo Verba jacit, ⁶ Superosque movet ; qui rumpere quanquam Ferreæ non possunt veterum decreta Sororum, ⁷ Signa tamen luctûs dant haud incerta futuri.	30
Arma ferunt nigras inter crepitantia nubes Terribilesque tubas auditaque cornua cœlo	40

1 Genuisse, *to have adopted as his son* ; quo præside rerum, *with whom as guardian of the Roman empire.*

2 Aurea genitrix Æneæ, *the beautiful mother of Æneas*, i. e. Venus. Pontifici, *for the high priest*, i. e. for Julius Cæsar, who, A. U. 710, was appointed Pontifex Maximus. A. R. A. 235.

3 Arma conjurata, *the arms of the conspirators*, i. e. of the conspirators led on by Brutus and Cassius. See 1, 6, 38.

4 Quantâ mole, *with what eagerness* ; caput, *that person*, i. e. Julius Cæsar. Justis, *well-grounded* ; confundant, *disquiet.*

5 Natum, i. e. Æneas ; mei generis, *of my family*, i. e. of the Trojans ; in me, *against my offspring*, i. e. J. Cæsar.

6 Jacit talia verba, *gives utterance to such words as these.*

7 Ferreæ decreta veterum Sororum, *the unalterable decrees of the aged sisters*, i. e. of the Fates. See 5, 4, 5. Signa, *intimations.*

Præmonuisse nefas ; Solis quòque tristis imago
 Lurida sollicitis præbebat lumina terris.
 Sæpe faces visæ mediis ardere sub astris ;
 Sæpe inter nimbos guttæ cecidère cruentæ ;
 Cærulus¹ et vultum ferrugine Lucifer atrâ 45
 Sparsus erat, sparsi lunares sanguine currus.
 Tristia mille locis Stygius dedit omina bubo ;
 Mille locis lacrimavit ebur,² cantusque feruntur
 Auditi, sanctis et verba minacia lucis.
 Victima nulla litat,³ magnosque instare tumultus 50
 Fibra monet, cæsumque caput reperitur in extis.
 Inque foro circumque domos et templa Deorum
 Nocturnos ululâsse canes, umbrasque Silentum
 Erravisse ferunt, motamque tremoribus⁴ urbem.
 Non tamen insidias venturaque vincere fata 55
 Præmonitus potuère Deûm ; strictique feruntur
 In templum⁵ gladii ; neque enim locus ullus in Urbe
 Ad facinus diramque placet, nisi Curia, cædem.
 Tum verò Cytherca manu percussit utrâque
 Pectus, et æthereâ molitur condere⁶ nube, 60
 Quâ priùs infesto Paris est ereptus Atridæ,
 Et Diomedeos Æneas fugerat enses.
 Talibus hanc⁷ genitor : Sola insuperabile fatum,
 Nata, movere paras ? intres licet ipsa Sororum
 Tecta trium : cernes illic molimine vasto 65
 Ex ære et solido rerum tubularia ferro ;

1 Cærulus, *dull* ; atrâ ferrugine, *with a dusky hue*.

2 Ebur, *the ivory statues of the gods* ; cantus, *predictions*.

3 Litat, *appeases the gods* ; fibra, *the entrails* ; in extis caput reperitur cæsum, *among the entrails the head of one is found to be cut off*. By caput is here meant a protuberance at the head of the right lobe of the liver, which is generally found in oxen and other animals. It was considered ominous if this was wanting. A. R. A. 261.

4 Motam tremoribus, *shaken by an earthquake*.

5 Templum properly signifies *any consecrated place* ; it here denotes the senate-house, the *Curia Pompeia*, in which Cæsar was murdered. A. R. A. 7.

6 Molitur condere (*Cæsarem*), *endeavours to hide Cæsar*.

7 (*Alloquitur*) hanc, *addresses her* ; movere, *to alter* ; Sororum. See 37. Vasto molimine, *of large and solid construction* ; tabularia rerum, *archives for the records of the world*.

Quæ neque concursus cœli neque fulminis iram
 Nec metuunt ullas tuta atque æterna ruinas.
 Invenies illic inclusa adamante perenni
 Fata tui generis : legi ipse animoque notavi, 70
 Et referam, ne sis etiannum ignara futuri.
 Hic¹ sua complevit, pro quo, Cytherea, laboras,
 Tempora perfectis, quos terræ debuit, annis.
 Ut Deus accedat cœlo templisque locetur,
 Tu facies natusque suus,² qui nominis heres 75
 Impositum feret Urbis onus,³ cæsique parentis
 Nos in bella suos fortissimus ultor habebit.
 Illius auspiciis obsessæ mœnia pacem
 Victa petent Mutinæ ; Pharsalia sentiet illum,
 Emathiâque iterum madefacti cæde Philippi ; 80
 Et magnum Siculis nomen superabitur⁴ undis ;
 Romanique ducis conjux Ægyptia, tædæ
 Non bene fisa,⁵ cadet ;⁶ frustra que erit illa minata,
 Servitura suo Capitolia nostra Canopo.⁷
 Quid tibi Barbariem, gentesque ab utroque jacentes 85
 Oceano⁸ numerem ? Quodcumque habitabile tellus
 Sustinet, hujus erit ; pontus quòque serviet illi.
 Pace datâ terris, animum ad civilia vertet
 Jura⁹ suum, legesque feret justissimus auctor ;

1 Hic, i. e. *J. Cæsar* ; quos debuit terræ, *which he owed to the earth*—which it had been ordained by the Fates he should spend on earth.

2 Tu facies suusque natus (*faciet*), *you and his son will cause*, i. e. Augustus.

3 Onus, *the burden*, i. e. the management of the empire ; nos suos, *us as his assistants*.

4 Magnum nomen superabitur, *a great name, a man of great celebrity shall be defeated*—in allusion to Sextus, the youngest son of Pompey the Great, who was defeated by Agrippa near the island of Sicily.

5 Non bene fisa tædæ, *who imprudently trusted to her marriage with Antony*, i. e. rashly expected that by marrying Antony she would become queen of the Roman empire. A. R. A. 404.

6 Cadet, *shall fall*, i. e. being vanquished by Augustus at the battle of Actium will die by poison.

7 Nostra Capitolia servitura (*esse*) suo Canopo, *that our Capitol shall be subject to her Canopus*, i. e. that the Roman empire shall be subject to Egypt.

8 Jacentes ab utroque oceano, *situate on both oceans*—the eastern and western, i. e. Africa and Asia.

9 Civilia jura, *the civil rights of his subjects* ; auctor, *a legislator*.

Exemploque suo mores reget ; inque futuri 90
 Temporis ætatem venturorumque nepotum
 Prospiciens, prolem¹ sanctâ de conjuge natam
 Ferre simul nomenque suum curasque jubebit.
 Nec, nisi quum senior Pylios æquaverit annos,
 Ætherias sedes cognataque sidera² tanget. 95
 Hanc animam interea cæso de corpore raptam
 Fac jubar,³ ut semper Capitolia nostra Forumque
 Divus ab excelsâ prospectet Julius æde.
 Vix ea fatus erat, mediâ quum sede Senatûs
 Constitit alma Venus, nulli cernenda, sui que 100
 Cæsaris eripuit membris nec in aëra solvi⁴
 Passa recentem animam cœlestibus intulit astris.
 Dumque tulit, lumen capere atque ignescere sensit,
 Emititque sinu. Lunâ volat altiùs illa,
 Flammiferumque trahens spatioso limite crinem⁵ 105
 Stella micat, nati que videns benefacta fatetur
 Esse suis majora, et vinci gaudet ab illo.
 Hic⁶ sua præferri quanquam vetat acta paternis,
 Libera fama tamen nullisque obnoxia jussis
 Invitum præfert, unâque in parte repugnat. 110
 Sic magnus cedit titulis Agamemnonis Atreus ;
 Ægea sic Theseus, sic Pelea vincit Achilles ;
 Denique, ut exemplis ipsos æquantibus⁷ utar,
 Sic et Saturnus minor est Jove. Jupiter arces

1 Prolem, *offspring*, i. e. Tiberius, the son of Livia the wife of Augustus, who was latterly adopted by him as his successor, and therefore assumed the name of Cæsar.

2 Cognata sidera, *the star of his relation*, i. e. of Julius Cæsar.

3 Jubar, *a star* ; ab excelsâ æde, *from his lofty mansion*, i. e. from heaven. This fable took its rise from a comet which appeared in the north-west for seven successive nights after the murder of Cæsar, and which is again alluded to in 105.

4 Nec passa solvi in aëra, *without suffering it to be dissolved into air*.

5 Trahensque flammiferum crinem spatioso limite, *and drawing after it a fiery tail through a long space*.

6 Hic, i. e. Augustus ; obnoxia nullis jussis, *subject to the commands of no one* ; in unâ parte, *in this one instance only*.

7 Æquantibus ipsos, *which are equal to them*, i. e. to Cæsar and Augustus.

Temperat ætherias et mundi regna triformis ;¹ 115
 Terra sub Augusto est ; pater est et rector uterque.
 Dî, precor, Æneæ comites,² quibus ensis et ignis
 Cesserunt, Dique Indigetes,³ genitorque Quirine
 Urbis, et invicti genitor Gradive Quirini,
 Vestaque Cæsareos inter sacrata Penates,⁴ 120
 Et cum Cæsareâ tu, Phœbe domestice,⁵ Vestâ,
 Quique tencs altus Tarpeias, Jupiter, arces,
 Quosque alios vati fas appellare piumque,
 Tarda sit illa dies et nostro senior ævo,
 Quâ caput Augustum, quem temperat, orbe relicto, 125
 Accedat cœlo, faveatque precantibus absens.

PERORATION.

JAMQUE opus exegi,⁶ quod nec Jovis ira nec ignes
 Nec poterit ferrum nec edax abolere vetustas.
 Quum volet illa dies,⁷ quæ nil nisi corporis hujus
 Jus habet, incerti spatium mihi finiat ævi ;
 Parte tamen meliore mei⁸ super alta perennis 5
 Astra ferar, nomenque erit indelebile nostrum ;
 Quâque patet domitis Romana potentia terris,
 Ore legar populi, perque omnia sæcula famâ,
 Si quid habent veri vatum præsentia, vivam.

1 Triformis mundi, of the triple world, i. e. heaven, earth, and the infernal regions. Uterque, each, i. e. Jupiter and Augustus.

2 Comites Æneæ, the attendants of Æneas, i. e. the Penates, which were rescued by Æneas from the flames of Troy, and brought by him into Italy, and by whose interposition he was delivered from the sword of his enemies and the fire of Troy.

3 Dî Indigetes, ye native gods of the country, as Janus, Faunus, Æneas, &c. A. R. A. 231.

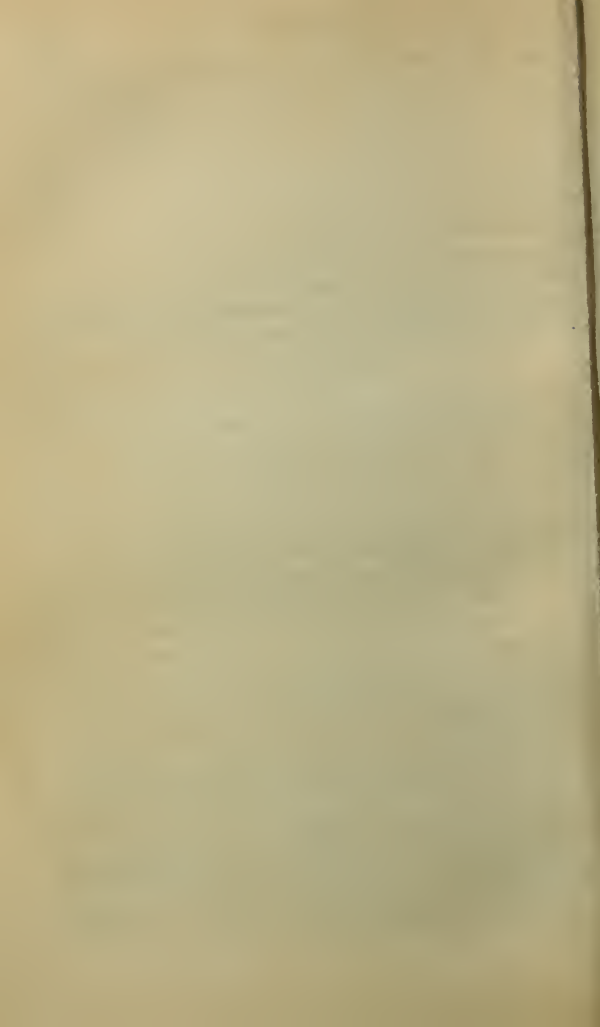
4 Sacrata inter Cæsareos Penates, held sacred among the household gods of Cæsar. Cæsar was Pontifex Maximus, and therefore priest of Vesta. A. R. A. 235.

5 Domestice Phœbe, domestic Phœbus. Augustus built a temple to Apollo in the Palatium on the Palatine hill.

6 Exegi opus, I have finished a work ; ira Jovis, the thunderbolt.

7 The order is, Illa dies (i. e. the day of my death) quæ habet nil jus nisi hujus corporis (which has no power over me except as to this body), finiat mihi spatium incerti ævi, quum volet.

8 Meliore parte mei, in my better part, i. e. in my fame ; perennis, immortal ; indelebile, imperishable ; patet, is extended.



INDEX.

NOTE.—A vowel in the penult, followed by another vowel is to be pronounced short, unless when otherwise marked. The abbreviations *diss.* and *tris.* indicate that the words after which they are placed are to be pronounced as *dissyllables*, or *trisyllables*. *Gr. Acc.* represent *Greek Accusative*.

Abantēus, -a, -um, *adj.*, of, or relating to Abas. In *Abanteis Argis*, in Argos, of which Abas was king, xv. 2. 105. See Abas.

Abantiādes, -æ, *m.*, a patronymic applied to the descendants of Abas; hence it signifies generally, *a descendant of Abas*, whether son, grandson, &c. In iv. 13. 4. and iv. 14. 11. it is applied to Acrisius, the son of Abas, and in iv. 15. 15. it refers to Perseus (*diss.*), who was his great-grandson

Abas, -antis, *m.*, *Abas*, a king of Argos, famous for his genius and valour. He was the son of Lynceus (*diss.*) and Hypermnestra, father of Acrisius and Prætus, grandfather of Danaë, and great-grandfather of Perseus (*diss.*) In illustration of iv. 13. 4. it may be here stated that Agēnor and Belus were brothers; from the former sprung Cadmus, Semēle, and Bacchus; and from the latter Ægyptus, Lynceus, Abas, Acrisius, Danaë, and Perseus.

Achaia, -æ, *f.*, *Achaia*, a division of the Peloponnēsus, lying along the Gulf of Corinth, which formed its northern boundary. It adjoined Megāris on the east, and was separated by a chain of hills from Argōlis, Arcadia, and Elis, on the south. Its western boundary was that part of the Ionian Sea which lies between the mouth of the Larissus and the Strait of Lepanto. Achaia included the territories of Corinthia, Sicyonia, and Phliasia, and the towns of Corinth, Sicyon, Patræ, and Dyme. The ancient name is said to have been Ægiālus. After the whole of Greece came under the power of the Romans, and was divided by them into the provinces of Macedonia and Achaia, the latter included the Peloponnesus, and that part of Græcia Propria which lay to the south of Thessaly and the east of the Achelōus. It is frequently used to signify Greece in general, iv. 13. 3. xiii. 1. 325.

Achāis, -īdis, or -īdos, *adj. f.*, of, or relating to Achaia, *Achaean, Grecian*. *Per Achāidas urbes*, throughout the Grecian cities, iii. 7. 1.

Acheloïdes, -um, *f.*, the *Acheloides*, a name given to the Sirens as the daughters of the river-god *Achelōus*. See *Siren*.

Achelōus, -i, *m.*, the *Achelous*, now called the *Aspro Potamo*, a river which rises in the northern part of Mount Pindus, flows through eastern Epīrus, and after separating *Ætolia* from *Acarmania*, falls into the Ionian Sea.

Achēron, -ontis, *m.*, the *Acheron*, or *Souli*, a river of Epīrus, which rises in the chain of mountains to the west of Pindus, and after flowing through the *Acherusian Lake*, falls into the Ionian Sea. The *Acheron* is an inconsiderable stream, but is celebrated in mythology from its supposed communication with the infernal regions, a fable which probably derived its origin from the dark colour of its waters, and from the destructive *malaria*, or tainted air, which infested the lower part of its course. According to the poets, *Acheron* was the son of *Sol* and *Terra*, and was cast into the infernal regions, and there changed into a river, for having supplied the *Titans* with water during the war which they waged with *Jupiter*. Its waters are represented as muddy and bitter, and it was the stream over which the souls of the dead were first conveyed, when on their way to *Hades*. It is frequently used to denote the lower world. *Acheron* was the father of *Ascalāphus* by *Orphne*. *Quem Orphne dicitur peperisse ex suo Acheronte sub furvis antris*, whom *Orphne* is said to have brought forth to her husband, *Acheron*, in a dusky cave, v. 8. 80. *Imum Acheronta*, the bottom of *Acheron*, xi. 10. 95. *Gr. Acc.*-onta.

Achilles, -is, *m.*, *Achilles*, the bravest of the Greeks, and the hero of the *Iliad*, was the son of *Peleus* (*diss.*), king of *Phthiōtis* in *Thessaly*, and the sea-nymph *Thetis*. Soon after he was born, his mother plunged him into the river *Styx*, and thereby rendered him invulnerable in every part of his body, except the heel, by which she held him. His education was intrusted to the Centaur *Chiron*, the instructor of the greatest heroes of his age. His mother, knowing that he was destined to perish if he went to the *Trojan war*, sent him disguised in a female dress to the court of *Lycomēdes*, king of the island of *Scyros*. In consequence, however, of a prophecy of *Calchas*, that *Troy* could not be taken without his assistance, it became necessary to take measures to entice him from his place of concealment. Accordingly, *Ulysses*, who had undertaken this duty, went to *Scyros* in the disguise of a travelling merchant, carrying with him various articles of female dress, and along with them some pieces of armour. When these were exposed for sale, *Achilles* discovered himself by preferring the armour, and was prevailed upon by *Ulysses* to accompany him to the seat of war. Here he signalized himself greatly by his valour, until a dispute arose between him and *Agamemnon* respecting a female captive, in consequence of which he separated himself from the Grecian army, and refused to co-operate with his countrymen in prosecuting the

siege. To this resolution he obstinately adhered, until the death of his friend Patroclus, by the hand of Hector, roused him to revenge. His arms, in which he had permitted Patroclus to appear, had come into the possession of Hector; and Vulcan, at the request of Thetis, made a suit of impenetrable armour for her son. Arrayed in this he took the field, and after revenging the death of his friend by the slaughter of many of the most distinguished of the Trojan heroes, engaged in single combat with Hector, and slew him by the assistance of Minerva. Not satisfied with killing his enemy, he inhumanly dragged his dead body thrice round the walls of Troy, and afterwards sold it for a large ransom to the aged Priam. Soon after Achilles became enamoured of Polyxēna, the daughter of Priam, and having offered to become the ally of the Trojan monarch, on condition of receiving the hand of his daughter, went for this purpose into the temple of Apollo, where he was treacherously slain by Paris, who wounded him with an arrow in the vulnerable heel. He was buried along with Patroclus, on the promontory of Sigēum, their ashes being placed together in the same urn. After his death, his arms were the subject of a dispute between Ajax, the son of Telāmon, and Ulysses, to the latter of whom they were assigned by the Grecian chiefs. See xiii. 1.

Achīvi, -ōrum, *m.*, the *Achivi*, properly the inhabitants of *Achaia*, but frequently employed to signify the Greeks in general.

Achīvus, -a, -um, *adj.*, of, or relating to *Achaia*, afterwards used to signify *Grecian*. *Titulum Achivæ pubis servatæ*, the glory of saving the Grecian youth, vii. 1. 56.

Acœtes, -æ, *m.*, *Acœtes*, the son of a fisherman of Mœonia, and commander of a band of Tuscan pirates, who found Bacchus asleep on the coast of the island of Ceos, and forced him on board their ship, promising to convey him to the island of Naxos. Notwithstanding the remonstrances of their captain, the crew assumed the command of the ship, and steered in a different direction, for the purpose of profiting by the spoil which they had taken. They had not, however, proceeded far, when the god avenged their perfidy, by changing them all except Acœtes into dolphins. Bacchus assumed the name of Acœtes, when he allowed himself to be taken by the servants of Pentheus (*diss.*), and was carried before that prince for punishment, iii. 7. 67., &c. *Tyrrhenus Acœtes*, the Tuscan Acœtes, iii. 7. 186.

Aconitum, -i, *n.*, a poisonous herb, said to have sprung from the foam which fell from the dog Cerbērus, when Hercules dragged him from the infernal regions, by the Acherusian cave in Bithynia. It is generally translated *Wolf's-bane*, *Wolf's-wort*, *Aconite*, and is said by Pliny to be the most active of all poisons. It is certain that this is what is now called *Aconitum*, but whether by it the ancients understood the same plant, has not been fully ascertained. It is used by the poets as the general name for a poisonous herb.

Ovid derives the name from *ακων*, a whetstone, because it grows on hard rocks; by others it is derived from *Acōne*, a town near Heraclēa, in Bithynia, where the plant is said to have abounded.

Aconteus (*tris.*), -eos, & -çi, *m.*, *Aconteus*, one of the companions of Perseus (*diss.*), who was changed into a stone, by accidentally looking at the head of Medūsa

Acrisioniādes, -æ, *m.* *Acrisioniades*, a name given to Perseus (*diss.*), who, as son of Danaë, was the grandson of Acrisius. *Acrisioniades vertit in hunc harpen spectatam cæde Medusæ*, the grandson of Acrisius, i. e. Perseus, turns upon him the falchion which had been proved in the slaughter of Medusa, v. l. 69.

Acrisius, -ii, *m.*, *Acrisius*, a king of Argos, the son of Abas and Ocalēa, and father of Danaë. He disputed the sovereignty of Argos with his twin-brother Prætus, and after many violent struggles, was allowed to remain in possession of the kingdom. He married Eurydice, the daughter of Lacedæmon, by whom he had Danaë; and being told by an oracle that he should be killed by this daughter's son, he confined her in a brazen tower to prevent the fulfilment of the prophecy. She, notwithstanding, became the mother of Perseus (*diss.*) by Jupiter, and being, by the orders of her father, thrown, along with her child, into the sea in a chest, was carried to the island of Serīphus, where her son was educated in the temple of Minerva. The fame of his grandson afterwards reached Acrisius, and induced him to go to Larissa to witness his feats at funeral games, which were there to be celebrated. While Perseus was displaying his skill in throwing the quoit, he killed an old man, who was discovered to be his grandfather, and thus fulfilled the prediction of the oracle. *An satis animi est Acrisio, contemnere vanum numen et cludere Argolicas portas (ei) venienti?* has Acrisius sufficient courage to despise this pretended deity, and to shut the gates of Argos against him as he approaches? iii. 7. 49. See Danaë and Perseus.

Actæon, -ōnis, *m.* *Actæon*, a famous hunter, the son of Aristæus and Autonoe, the daughter of Cadmus, from whom he is called *Autonoëus heros* (iii. 2 68.) Being one day exhausted by the fatigues of the chase, he retired to the vale of Gargaphie, to avoid the scorching heat of the sun, and having there accidentally seen Diāna and her nymphs bathing in a cave, was changed by the goddess into a stag to prevent the disclosure. He was afterwards pursued and torn to pieces by his own dogs. For an account of his dogs see iii. 2. 76., &c. *Gr. acc.-ona.*

Actorīdes, -æ, *m.* *the grandson of Actor*, a patronymic applied to Patroclus. *Actorides tutus sub imagine Achillis*, Patroclus safe under the appearance of Achilles,—because he was clad in the armour of Achilles, xiii. 1. 273.

Æacīdes, -æ, *m.*, *a son, or a descendant of Æacus*, a name applied by Ulysses to Achilles and himself, as grandsons of Ææcus.

Æäcos, -i, & Æäcus, -i, *m.*, *Æacus*, the son of Jupiter and Ægīna, and king of Ænopia, an island in the Saronic Gulf, which he named Ægīna after his mother. He married Endēis, a daughter of Chiron, and had by her Telämon and Peleus (*diss.*) He was remarkable for his strict observance of justice, and was, in consequence of this, after his death, appointed a judge in the infernal regions, along with Minos and Rhadamanthus. *Summus Jupiter agnoscit Æucon futeturque (eum) esse suam prolem*, supreme Jupiter acknowledges Æacus, and confesses that he is his son, xiii. l. 27.

Æas, -antis. *m.*, the *Æas*, now the *Vojuzza*, a river which rises in the chain of Pindus, on the borders of Thessaly and Epīrus, and after separating the latter country from Macedonia and part of Illyria, flowed past Apollonia, and fell into the Hadriatic.

Æēta, or Æētes, -æ, *m.*, *Æetes*, a king of Colchis, the son of Sol and Persēis, and father of Medēa, Absyrtus, and Chalciōpe. He was in possession of the golden fleece, which he obtained by the murder of Phryxus, who had visited his court, and which he kept guarded by a venomous dragon, and by bulls which breathed fire. This fleece the Argonauts recovered by means of Medēa, who had conceived an ardent passion for Jason. See Phryxus, Medea, and Jason.

Æetias, -ädis *f.*, the daughter of *Æetes*, a patronymic applied to Medēa. *Æetias concipit validos ignes*, the daughter of *Æetes*, i. e. Medea, conceives an ardent passion, vii. l. 9. See *Æetes*.

Ægæon, -ōnis, *m.*, *Ægæon*, called by the Gods Briäreus (*tris.*), a gigantic sea-deity, the son of Cælus and Terra, or, according to others, the son of Neptune. He is represented as having fifty heads and a hundred hands, and as riding upon the sea-monsters. By some mythologists he is mentioned as one of the giants who conspired to dethrone Jupiter. *Ægæonaque prementem immania terga balænarum suis lacertis*, and *Ægæon* touching the huge backs of whales with his arms,—in allusion, probably, to his posture when riding on the whale, with his arms resting on its back, ii. l. 10. *Gr. acc.* -ona.

Ægæus, -a, -um, *adj.*, *Ægæan*, relating to the *Ægæan Sea*, the *Archipelago*. By the name of *Ægæum mare*, the ancients designated that part of the Mediterranean which lies between the eastern shores of Greece and the opposite continent of Asia Minor. Tradition referred the origin of its name to *Ægeus* (*diss.*), but Strabo, with more probability, deduced it from the small island of *Ægæ*, in the vicinity of Eubœa. The *Ægæan* was considered particularly stormy and dangerous to navigators. It abounds with islands, the principal of which are the Cyclädes and the Sporädes.

Ægeus (*diss.*), -ëi, & -eos, *m.*, *Ægeus*, a king of Athens, the son of Pandion, father of Theseus (*diss.*) by Æthra, and of Medus

by Medēa. He involved himself in a war with Minos, king of Crete, by putting to death his son Androgeus, who had excited his jealousy by the popularity which he acquired by his wrestling at Athens, and was compelled to purchase peace by an agreement to send annually to Crete seven young men and seven young women, the choice of the youth, to be devoured by the Minotaur. Theseus, on one occasion, insisted on being allowed to go as one of the number, to which his father with reluctance consented, and, with the assistance of Ariadne, the daughter of Minos, slew the Minotaur. But the pilot neglected, on his return, to hoist, according to agreement, a white sail instead of a black one, and Ægeus believing that his son had been killed, threw himself into the sea, and, according to some mythologists, gave his name to the Ægæan. See Ægæus.

Ægyptius, -a, -um, *adj.* of, or relating to Egypt, Egyptian. *Ægyptia tellus*, the land of Egypt, v. 5. 30. *Ægyptia conjux Romani ducis*, the Egyptian wife of the Roman general, i. e. Cleopatra, xv. 9. 82. See Antonius.

Ægyptus, -i, *f.*, *Egypt*, an extensive country in the north-east of Africa, bounded on the north by the Mediterranean, on the east by Arabia, and the Sinus Arabicus, or *Red Sea*, on the south by Æthiopia, and on the west by the deserts of Libya. It consisted chiefly of a narrow valley, stretching along the course of the Nile, and was confined to that portion of land which was watered by the annual inundation of the river. This tract, to the south of the Delta, was very narrow, but widened gradually as the river approached the sea. Egypt was divided by ancient geographers into *Ægyptus Superior*, extending from Syēne, on the frontiers of Æthiopia, to Memphis, near the apex of the Delta; and *Ægyptus Inferior*, which comprehended the Delta and the narrow tracts on each side of it. In Upper Egypt was the city of Memphis, not far from the site of Grand Cairo, the modern capital; and about 200 miles farther up the river, Thebæ, *Thebes*, famous for its hundred gates. Lower Egypt contained Alexandria, the ancient capital, Nicopōlis, and Canōpus. About forty stadia to the west of Memphis were raised the famous pyramids, the most stupendous buildings in the world. They are many in number, but three of them are particularly remarkable, two of which are reckoned among the seven wonders of the world. They were intended as sepulchres for the kings and great people of Egypt, and were of such high antiquity, that even an ancient writer has recorded, that in his time neither natives nor foreigners were able to ascertain their age. The largest of these is represented by modern travellers as covering more than eleven acres of ground, each side being about 680 feet long, and nearly 600 high. Egypt is a country of great antiquity, and has been justly regarded as the source from which civilisation was diffused over the ancient world. The learning of the Egyptians, and their skill in astrology and magic, are frequently alluded to in the Sa-

cred Scriptures, and several of the heroes of Grecian mythology were obviously natives of this country. It was esteemed in ancient times the school of learning; and we accordingly find, that the most illustrious men in Greece, as Homer, Herodotus, Pythagoras, &c. repaired to it for instruction.

Aello, -ōnis, & -us, *f.*, *Storm*, the name of one of Actæon's dogs. *Aello fortis cursu*, Storm distinguished in the chase, iii. 2. 89.

Ænēas, -æ, *m.*, *Æneas*, a Trojan prince, the son of Anchises and Venus, and the hero of Virgil's *Æneid*. Different opinions of his character are given by different authors. He is represented by some as behaving with great valour during the Trojan war, and by others as uniting with Antenor to betray his country into the hands of the Greeks. He married Creūsa, the daughter of Priam, by whom he had Ascanius. On the night on which Troy was burnt, he made his escape, carrying on his shoulders his father Anchises, and the statues of his household gods, and leading in his hand his son Ascanius. Being joined by numbers of those who had escaped from the Greeks, he sailed from the Trojan shores, and, after a voyage of seven years and the loss of thirteen ships, he landed with his companions at the mouth of the Tiber. He soon after married Lavinia, the daughter of Latinus, king of that part of Italy, and built a town, which, from the name of his wife, he called Lavinium. His son Ascanius built Alba Longa, and from him was descended Romulus, the founder of Rome.

Æolia, -æ, *f.*, *Æolia*, a name given to the seven Lipari islands on the north of Sicily, which were said to form the kingdom of Æolus, the god of the winds. The most important of them were Strongyle, *Stromboli*; Lipara, *Lipari*; and Hiëra or Vulcania, *Vulcano*, all famous for their volcanic eruptions. Here Æolus is represented as keeping the winds confined in a strong cave; and here he gave to Ulysses all the adverse winds bound up in a bag. See Ulysses.

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Æsculapius, -ii, *m.*, *Æsculapius*, the son of Apollo and the nymph Corōnis, the daughter of Phlegyas, a Thessalian prince. He was born at Epidaurus, a town of Argōlis, in the Peloponnēsus. Immediately after his birth, he was exposed on Mount Tithion, where he was suckled by a goat, while the goatherd's dog kept guard over him. The herdsman missing his dog and one of his goats, went in search of them, and found the babe, whose body emitted rays of brilliant light. Overawed by this indication of divinity, the goatherd was afraid to carry the infant home; but the fame of his miraculous birth soon spread abroad, and people flocked from all quarters to see him. He was afterwards placed under the tuition of the Centaur Chiron, by whose instructions he made such progress, that he not only became a great physician, but was even reckoned the inventor and god of the healing art. Æsculapius accompanied Jason in his expedition to Colchis, and, by his medical skill, rendered very important services to the Argonauts. The chief seat of the worship of Æsculapius was Epidaurus, where he was represented as an old man with a venerable beard, wrapped in a mantle, and leaning on a staff, round which a serpent was entwined. The fable says, that when he was called in to restore to life Glaucus, the son of Minos, king of Crete, as he stood leaning on his staff, a serpent came and wound itself round it. Alarmed at the sight, he shook it off and killed it, when immediately another snake came, bearing in its mouth an herb, which, when applied to the other, restored it to life. Æsculapius availed himself of this discovery, and employed the herb with success in restoring the dead to life. But Jupiter, becoming apprehensive that if men were put in possession of the means of triumphing over death, they might cease to reverence the gods, killed Æsculapius with a thunderbolt, in revenge for which deed Apollo destroyed the Cyclops. The cock, the serpent, the crow, and the goat, were sacred to Æsculapius.

Æson, -ōnis, *m.*, *Æson*, a Thessalian prince, the son of Cretheus (*diss.*), and father of Jason. He succeeded his father in the kingdom of Iolchos, but was soon expelled by his brother Pelias. When Jason arrived at the years of manhood, he made an unsuccessful attempt to recover the kingdom for his father; and, to avoid the vengeance of his uncle, went in quest of the golden fleece. Finding on his return his father in the decrepitude of old age, he prevailed upon Medēa to restore him to youth. The sorceress infused into his veins the juice of certain plants which she had collected, and immediately the old man recovered the vigour and bloom of youth. *Natus Æsone fuit formosior solito illā luce*, the son of Æson, i. e. Jason, was more comely than usual on that day, vii. l. 84.

Æsonides, -æ, *m.*, *the son of Æson, Jason.* (Sequitur) *Æsoniden quem ego velim nutāsse cum rebus quas totus orbis possidet*, I shall follow the son of Æson, for whom I would willingly give in exchange the possessions which the whole world contains, vii. l. 59.

Æsonius, -a, -um, *adj.*, of, or relating to *Æson*, *Æsonian*. *Æsonius heros*, the *Æsonian hero*, i. e. Jason, vii. 1. 156.

Æthalion, -ōnis, *m.*, *Æthalion*, one of the Tuscan pirates who were changed into dolphins by Bacchus.

Æthiopia, -æ, *f.*, *Æthiopia*, an extensive country of Africa, the limits of which were not strictly defined. The name was certainly applied to the country on the south of Egypt, lying along the Red Sea and the Indian Ocean, and seems to have extended far into the interior. It corresponded with the modern divisions of *Nubia*, *Sennaar*, and *Abyssinia*, together with parts of *Kordofan* and *Darfūr*. The chief city was Meroë, situated on an island formed by the *Astāpus*, or *Tacazze*, and the *Astabōras*, or *Abawi*, eastern tributaries of the principal branch of the Nile.

Æthiops, -ōpis, *m.*, an *Æthiopian*, an inhabitant of *Æthiopia*. This term was used by the Greeks to denote any thing which had contracted a dark or swarthy colour from exposure to excessive heat. They also applied it to men of a dark complexion, calling them *Æthiōpes*, and their country *Æthiopia*, wherever situated, in the same way as we employ the terms *Negro* and *Negroland*, or *Nigritia*. According to Ovid, the *Æthiopians* acquired their black colour from exposure to the scorching rays of the sun when the world was set on fire by *Phaëthon*, their blood having been thereby forced to the surface of the body. *Populos Æthiopum traxisse nigrum colorem*, that the tribes of *Æthiopians* acquired their black colour, ii. 1. 236.

Æthon, -ōnis, *m.*, *Æthon* (burning), the name of one of the horses of the Sun.

Ætna, -æ, & *Ætne*, -es, *f.*, *Ætna*, or *Monte Gibello*, a celebrated volcanic mountain in the north-east of Sicily, rising to the height of 10,954 feet. The volcanic character of this mountain was known to the Greeks in very ancient times, and various eruptions are recorded by the writers of that country, as well as by the Latins. The god *Vulcan* had a temple on the mountain, and here the poets placed his forge, and also the residence of the Cyclops, who assisted him in making thunderbolts for *Jupiter*. The giant *Typhōeus* (*tris.*) was said to have been buried under Sicily, his hands being placed under the promontories *Pelōrum* and *Pachy-num*, his feet under *Lilybæum*, while *Ætna* rested upon his breast. *Ætne ardet in immensum geminatis ignibus*, *Ætna* burns to a vast height with redoubled fire,—the solar conflagration being added to the volcanic fire of the mountain, ii. 1. 220. *Succendit pinus ab flammiferâ Ætnâ*, lights torches at the fires of *Etna*, v. 7. 5.

Agamemnon, -ōnis, *m.*, *Agamemnon*, the son of *Atræus* (*diss.*), and husband of *Clytemnestra*. He was king of *Mycænæ*, and a large portion of the *Peloponnēsus*, designated by the name of *Argos*. When the Grecian chiefs resolved to make war upon *Troy*,

for the purpose of recovering Helen, Agamemnon was appointed commander-in-chief, and, during the early part of the siege, contributed greatly to the success of the Greeks. His quarrel with Achilles (See Achilles) protracted the war, and proved very injurious to the interest of the combined chiefs. On his return to Mycenæ, after the conclusion of the war, he was murdered by Clytemnestra and her paramour Ægisthus.

Aganippe, -es, *f.*, *Aganippe*, a celebrated fountain on Mount Helicon, in Bœotia, sacred to the Muses. Aganippe is said to have been the daughter of the river Permessus, and to have been changed into this fountain.

Agāve, -es, *f.*, *Agave*, the daughter of Cadmus, wife of Echion, and mother of Pentheus (*diss.*), who succeeded his grandfather in the government of Thebes. She, along with the other women, favoured the introduction of the worship of Bacchus into Thebes, and assisted her sisters Ino and Autonoe in murdering her son Pentheus, who was instigated by the god to obtrude himself upon them while engaged in celebrating his orgies.

Agēnor, -ōris, *m.*, *Agenor*, a king of Phœnicia, the son of Neptune, and brother of Belus. He was the father of Cadmus, Phœnix, Cilix, Phineus (*diss.*), and Eurōpa. *Natus Agenore*, the son of Agenor, i. e. Cadmus, iii. l. 51, and 96.

Agenorides, -æ, *m.*, *the son of Agenor, Cadmus. Agenorides profugus vitat patriamque iramque parentis*, the son of Agenor, i. e. Cadmus, going into exile, avoids his country and the anger of his father, iii. l. 8. Also, *any descendant of Agenor*. In this sense it is applied (iv. 15. 20.) to Perseus (*diss.*), who derived his descent by the mother's side from Danaus, the brother of Ægyptus and son of Belus, who, about 1500 years B. C., planted a colony at Argos, where his grandfather Acrisius was king.

Agre, -es, *f.*, *Catcher*, the name of one of Actæon's dogs. *Agre utilis naribus*, Catcher dexterous with her nose, quick scented, lii. 2. 82.

Agriōdos, -ontis, *m.*, *Wild-tooth*, the name of one of Actæon's dogs; a bastard from a Cretan dog and a Spartan bitch.

Ajax, -ācis, *m.*, *Ajax*, the son of Telamon and Peribœa, and, next to Achilles, the bravest of the Greeks in the Trojan war. During the absence of Achilles he was chosen by lot to fight with Hector, when that hero challenged to single combat the bravest of the Greeks, and though he did not defeat his antagonist, he shared with him equally the glory of the field. After the death of Achilles he contested with Ulysses the honour of possessing his arms. An account of this dispute is given by Ovid in the thirteenth Book, and forms one of the most remarkable and interesting passages of the *Metamorphoses*. The character of the warrior is strikingly opposed to that of the artful and practised orator, the bluntness and the abruptness of the one being skilfully contrasted with

the polished and nicely balanced periods of the other. Ajax rests his claim chiefly on his descent as the near relative of the departed hero, and on his feats of personal valour in the field, and places these in opposition to the doubtful genealogy and cowardice of his opponent. Eloquence, however, prevailed over valour; the arms were assigned by the Grecian chiefs to Ulysses; and Ajax, after exhibiting other proofs of madness, stabbed himself with his own sword. The blood which flowed from the wound was changed into the flower hyacinth, on which were inscribed the first two letters of his name. *Ajax dominus septemplicis clypei*, Ajax lord of the seven-fold shield —because his shield was covered with seven plies of a bull's hide, xiii. 1. 2. *Dummodo non sit meritum Ajacis, quod Telamon Peleusque fuerunt fratres*, provided it be not considered a merit in Ajax that Telamon and Peleus were brothers, xiii. 1. 151. *Quàm solertia stolidi Ajacis prosit Danais*, than the talents of silly Ajax be of advantage to the Greeks, xiii. 1. 327. *Ne quisquam possit superare Ajacem nisi Ajax*, that no one may be able to conquer Ajax but Ajax himself, xiii. 1. 390.

Ajax, -ācis, *m.*, *Ajax*, the son of Oileus (*tris.*), king of Locris, one of the bravest of the Grecian chiefs in the Trojan war. He was inferior to the other Ajax in strength and military prowess, but less impetuous in his temper, from which circumstance he is called by Ovid, xiii. 1. 356. *moderatio Ajax*. The night on which Troy was taken he offered violence to Cassandra, the daughter of Priam, in the temple of Minerva, on which account he was killed with lightning by the goddess while on his return home, and his ship dashed to pieces on a rock.

Alastor, -ōris, *m.*, *Alastor*, one of the companions of Sarpēdon, king of Lycia, who was slain by Ulysses.

Alcander, -dri, *m.*, *Alcander*, one of the companions of Sarpēdon, king of Lycia, who was slain by Ulysses.

Alce, -es, *f.*, *Strength*, the name of one of Actæon's dogs.

Alcimēdon, -ontis, *m.*, *Alcimedon*, one of the Tuscan pirates, who were changed into dolphins by Bacchus.

Alcithoë, -es, *f.*, *Alcithoe*, one of the daughters of Minyas, king of Orchomēnos, in Bœotia. She and her sisters denied the divinity of Bacchus, and opposed the introduction of his worship into Bœotia, preferring the labours of the loom to joining their countrywomen in celebrating the orgies of the new god. To relieve the tedium of their labour, a proposal was made by one of them that they should alternately relate some interesting story; and it is in this way that Ovid finds an opportunity of introducing the beautiful and affecting narrative of Pyramus and Thisbe. In consequence of their obstinate refusal to acknowledge his divinity, she and her sisters were changed by Bacchus into bats, and their looms and webs into ivy and vines.

sea-goddesses, inundated the kingdom of Æthiopia, and sent a sea-monster to lay it waste. The oracle of Jupiter Ammon, on being consulted by Cepheus, declared that the evil could be averted only by the exposure of Andromeda to the sea-monster. Cepheus was forced by his subjects to consent, and the unhappy princess was bound to a rock. At the moment when the monster was going to devour her, Perseus (*diss.*), who was on his return from killing the Gorgon Medūsa, saw her, and being captivated with her beauty, promised to Cepheus to deliver his daughter on condition that she should be given to him in marriage. Cepheus gladly agreed to the terms. Perseus attacked and killed the monster, and, in return for his services, received the hand of Andromeda. Phineus (*diss.*), the brother of Cepheus, to whom she had previously been betrothed, resented the injury which had been thus done to him, and attempted to carry off Andromeda during the celebration of the nuptial feast. A bloody battle ensued, in which many of his companions were slain, and the rest were changed into stone by the Gorgon's head. Andromeda was afterwards changed into a constellation. See Phineus and Perseus.

Anguis, -is, *m.*, *the Serpent*, a constellation between the two Bears, near the North Pole. *Neu dexterior rota declinet te in tortum anguem*, and let not the right wheel draw you towards the twisted Serpent, ii. l. 138. See Serpens.

Annus, -i, *m.*, *a year*. Romūlus divided the year into ten months, beginning with March and ending with December, and including in all 304 days. To the first month he gave the name of Martius, from Mars, his supposed father, and the last seven received their names from the place which they occupied in the calendar. July and August were anciently denominated Quintilis and Sextilis, and received their present names in compliment to Julius Cæsar and Augustus. Two months were afterwards added by Numa; January at the beginning, and February at the end of the year, and this arrangement continued till B. C. 452, when the Decemvirs changed the order of the months, and placed February after January. The months now consisted of 29 and 30 days alternately, to correspond with the revolution of the moon, to which one day was added, to make the total number 355. To make the lunar year correspond with the course of the sun, Numa ordered an additional or intercalary month (*mensis intercalaris*), to be inserted every second year, between the 23d and 24th of February, the length of which was regulated by certain pontiffs, to whom the care of the calendar was intrusted. This power was soon abused to serve political purposes, and the calendar consequently thrown into confusion. By giving a greater or less number of days to the intercalary month, the priests were enabled to prolong the term of a magistracy, or to hasten the annual elections; and so little care had been taken to regulate the year, that, in the time of Julius

Cæsar, the civil equinox differed from the astronomical by three months. To put an end to this disorder, Julius Cæsar abolished the use of the lunar year and the intercalary month, and, with the advice and assistance of Sosigènes, a celebrated astronomer of Alexandria, regulated the year according to the course of the sun, assigning to the months the number of days which they still retain. The first Julian year commenced with the 1st of January B. C. 46, and the 708th year from the foundation of Rome. This year still continues in use in all Christian countries, without any other variation than that of new and old style, a change which was occasioned by a regulation of Pope Gregory, A. D. 1582, and which was adopted in Britain in 1752. See *Mensis* and *Dies*.

Antēnor, -ōris, *m.*, *Antenor*, a Trojan prince, related to Priam, who, during the Trojan war, was accused of maintaining a secret correspondence with Menelæus and Ulysses. He is represented as recommending to the Trojans to restore Helen and conclude the war, and at the same time advising the Greeks to build the wooden horse, which, by his influence, was introduced into the city. After the destruction of Troy, he is said to have settled with a colony of Henēti, in Italy, not far from the mouth of the Po, and to have founded Patavium, now *Padua*. *Antenora junctum Priamo*, Antenor related to Priam, xiii. l. 201. *Gr. Acc.* -ora.

Anticlēa, -æ, *f.*, *Anticlea*, the daughter of Autolýcus, a famous robber. He allowed Sisýphus to enjoy the favours of his daughter, by whom she is said to have been pregnant of Ulysses when she married Laërtes. Ulysses is reproached by Ajax (xiii. l. 26.) with his spurious descent as the son of Sisyphus. As son of Anticlea, Ulysses was the great-grandson of Mercury, to which allusion is made, xiii. l. 146.

Antenius, (Marcus) -ii, (i,) *m.* *Mark Antony*, the son of Marcus Antonius Crēticus, and of Julia, who belonged to the family of the Cæsars. He was remarkable in his youth for comeliness and strength, but was addicted to the prevalent vices of his age. After travelling in Greece, where he cultivated eloquence and military exercises, he joined the army under Cæsar in Gaul, and was soon raised to the rank of lieutenant. By his promptitude and bravery in the field he secured for himself the support of his commander, in his canvasses for civil and political honours. In the civil war Antony was one of the most strenuous supporters of Cæsar, and commanded the left wing of his army in the decisive battle of Pharsalia (B. C. 48.) In the following year, Cæsar being appointed dictator, selected Antony as his master of the horse, an appointment which gave him the chief authority in the absence of the dictator. His conduct while he held this command excited the serious displeasure of Cæsar, but Antony, notwithstanding, soon after regained his confidence, and was assumed by him as his colleague in his fifth and last consulship. After the

assassination of Cæsar, Antony made an artful attempt to secure for himself the sovereignty, and unscrupulously employed every method to establish his authority. He was, however, overpowered by the party of Octavius, afterwards the Emperor Augustus, and being compelled to leave Italy, took refuge with Lepidus, who, at that time, held the command in Gaul. Octavius subsequently became reconciled to them, and agreed to share with them the sovereign power, suggesting that they should govern the empire under the name of Triumvirs. This compact was called the *Second Triumvirate*, and was followed by the cold-blooded murder of many of the most distinguished citizens of Rome. In the following year, Antony went to Asia, where he met with Cleopatra, the celebrated queen of Egypt, with whom he passed his time in luxurious dissipation. Various circumstances at length involved him in a new war with Octavius, and being defeated in the battle of Actium (B. C. 31.), he escaped into Egypt, where, on finding himself deserted by all his adherents, and besieged by the Roman fleet, he stabbed himself to avoid falling into the hands of the conqueror.

Aon, -ōnis, *m.*, *Aon*, a son of Neptune, who settled in Bœotia, and from whom the mountainous part of that country was called Aonia.

Aōnis, -īdis, *f.*, a female inhabitant of Bœotia; Hence the muses are called *Aonides*, as inhabiting Helicon and Cithæron, and frequenting the fountain Aganippe.

Aonius, -a, -ium, *adj.*, of, or belonging to Aonia, Theban, Bœotian. *Per Aonias urbes*, throughout the cities of Bœotia, iii. 5. 1. Hence, Aonii, -ōrum, *m.*, the Bœotians, the inhabitants of Aonia, i. 8. 1.

Apenninus, -i, *m.*, the *Apennines*, a great chain of mountains in Italy, which branches off from the maritime Alps near Nice. The Apennines run diagonally across the country to the sources of the Arno and the Tiber, then extend in a curved line down the centre of the peninsula, and terminate in the promontory of Leucopetra, near Rhegium. The highest point is Mons Cunarus, *Monte Corno*, or *Il Gran Sasso*, in the north of the kingdom of Naples, which reaches an elevation of 9,521 feet.

Aphrodīte, -es, *f.*, *Aphrodite*, a name given to Venus, from the Greek word ἀφρός, froth, because she was said to have sprung from the froth of the sea. This, which is the account of Hesiod, seems to have originated in the similarity of the words; but Homer makes Aphrodite the daughter of Jupiter and Diōne. See iv. 11. 123.

Apidānus, -i, *m.*, the *Apidanus*, now the *Sataldge*, or *Vlacho Juni*, a river of Thessaly, which rises in Mount Othrys, and, after being joined by the Enipeus (*diss.*) near Pharsalus, enters the right bank of the Penēus, about the middle of its course.

Apollineus, -a, -um, *adj.*, of, or relating to Apollo. *Apollineas medullas*, the marrow of Apollo, i. 10. 22.

Apollo, -īnis, *m.*, *Apollo*, the son of Jupiter and Latōna, was born in the island of Delos at the same time with his sister Diāna (See Delos). Juno, perceiving that Latona was pregnant by Jupiter, expelled her from heaven, and made Terra swear not to allow her a place to bring forth in, and employed at the same time a large serpent, called Python, to pursue her wherever she went. Neptune at length took pity upon her, and conveyed her to the island of Delos, where she gave birth to two children. Apollo, soon after his birth, received from Vulcan a present of arrows, with which he slew the serpent Python, and, to commemorate his victory, instituted the Pythian games (See Pythia). Apollo was the god of poetry, music, medicine, augury, and archery; whence he is called *Deus Arcitenens*, the god who bears the bow, i. 9. 26. He had oracles in various places: at Claros, a town in Ionia, whence he is called *Clarius*; at Patāra, a city in Lycia, where he was supposed to reside for six months in winter, and from which he obtained the name *Patāreus* (*tris.*); and in the island of Tenēdos. But his chief oracle was at Delphi, whence the name *Delphicus* was given to him. He had also various other names, as *Delius* from Delos, *Cynthius* from Cynthus, *Latōus* from Latona, *Phœbus*, and *Pæan*. He is represented as a heedless young man, with long uncut hair (whence *crines dignos Apolline*, hair worthy of Apollo, iii. 6. 20.), holding in his right hand a bow and arrows, and in his left a harp, or lyre, which he received from his brother Mercury. His head is crowned with laurel, because this tree was accounted sacred to him, i. 10. 108. See *Daphne*.

Aquilo, -ōnis, *m.*, properly the *north-east wind*, but more commonly used for the *north wind*. *Aquilo* was frequently employed by the gods to dispel the clouds, in opposition to *Notus*, the south wind, i. 8. 16. As a mythological personage, *Aquilo* was the husband of *Orithyia* (4 *syl.*), and father of *Calais* and *Zethes*.

Ara, -æ, *f.*, *the Altar*, a constellation in the southern hemisphere, near the south pole, deriving its name from the altar at which the gods formed themselves into a confederacy against the Titans. *Neve sinisterior rota ducat (te) ad pressam aram*, nor let the left wheel lead you towards the low altar, i. e. towards the south pole—because the earth was supposed to sink towards the south pole, ii. 1. 139.

Arcadia, -æ, *f.*, *Arcadia*, the central province of the Peloponnēsus. It was surrounded on all sides by lofty mountains, and had Achaia on the north, Argōlis on the east, Laconia and Messenia on the south, and Elis on the west. *Arcadia* was a rich pastoral country, producing horses and asses of peculiar strength and beauty, and was the second province in size in the Peloponnēsus. The name of the country is said to have been derived from *Arcas*, a son of Jupiter; and the *Arcades*, as they believed, settled in the country at so early a period, as to induce them to boast of having

sprung from the earth, and of being older than the moon. They were chiefly shepherds, and lived upon acorns; their country was the favourite residence of Pan, the god of shepherds, who was therefore worshipped by them with peculiar reverence. They were fond of independence, and are highly commended for their love of music.

Arcas, -ădis, & -ădos, *m.*, an Arcadian, an inhabitant of Arcadia. It is used also as an adjective, Arcadian. *Arcados tyranni*, of the Arcadian tyrant, i. e. Lycāon, i. 6. 56.

Arcesius, -ii, *m.*, *Arcesius*, a son of Jupiter, the father of Laertes, and grandfather of Ulysses, xiii. 1. 144.

Arctos, -i, *f.*, the Bear, the name of two constellations near the north pole, of which the one is called Ursa Major, or the Great Bear, and the other Ursa Minor, or the Little Bear. *Geminas Arctos*, the two bears, iii. 1. 45. From being always visible to the inhabitants of the northern hemisphere, the constellation of the bear is said never to set; hence Ovid, speaking of it, says that it is *immunem æquoris*, free from the sea, which sets not in the sea, xiii. 1. 293.

Arestorides, -æ, *m.*, the son of Arestor, a patronymic applied to Argus. *Tradidit (eam) servandam Argo Arestorida,* delivered her to the care of Argus, the son of Arestor, i. 11. 57.

Arethūsa, -æ, *f.*, *Arethusa*, a celebrated fountain in that part of Syracuse which was called Ortygia, or Insūla. It emitted a copious stream of the sweetest water, resembling a river, and abounded with fishes. Arethusa, according to the fable, was a nymph of Elis, the daughter of Nereus (*diss.*) and Doris, and one of Diāna's attendants. When returning one day from the chace, she bathed in the river Alphēus, and the river-god becoming enamoured of her, pursued her until she was ready to sink under the fatigue, and implored Diana to change her into a fountain. The goddess complied with her request, and that she might not be polluted by the waters of her pursuer, opened for her a passage under the sea to the island of Ortygia. The Alpheus, however, continued to follow her, and likewise rose in Ortygia, so that, as mythologists say, whatever is thrown into the Alpheus in Elis, rises again, some time after, in the fountain Arethusa, in Sicily. An allusion to the circumstance of rivers disappearing under ground is made by Ovid, i. 2. 9., and various instances are recorded by the ancient writers.

Argolicus, -a, -um, *adj.*, of, or relating to Argos, or to the province of Argolis. *Qui arceat mænibus Argolicæ urbis*, to drive him from the walls of the Argolic city, i. e. Argos, iv. 13. 5.

Argos, *n.*, *Argos*, the capital of Argolis, a division of the Peloponnēsus, lying to the east of Arcadia, and the south of Achaia. Argos was situated on the river Ināchus, and was generally con-

sidered as the most ancient city of Greece, and was famous for the excellence of its horses. The inhabitants were celebrated for their attention to sculpture and music. The goddess Juno was worshipped at Argos with especial honour; and her attachment to its interests is frequently recorded in the ancient poets. Argos is neuter in the singular, and masculine in the plural, Argi, -ōrum.

Argus, -ī, *m.*, *Argus*, the son of Arestor, or, according to others, of Agēnor. He is represented as a monster, with 100 eyes, and was appointed by Juno to watch Io after she had been changed into a cow by Jupiter. The rigour with which he executed his task, and the consequent misery suffered by Io, induced Jupiter to give Mercury a commission to put him to death. The son of Maia accordingly lulled him to sleep with the music of his flute, and by a stroke of his sword severed his head from his body. After his death, Juno placed his eyes in the tail of the peacock, a bird which was sacred to her divinity. *Stellatus Argus*, Argus, whose head was set with eyes—was covered with eyes as the sky is with stars, i. 12. 40.

Armenia, -æ, *f.*, *Armenia*, a large country of Asia, divided into Armenia Major and Armenia Minor. To the north it touched upon Colchis, Iberia, and Albania; to the south, upon Media, Assyria, and Mesopotamia; and to the west, upon Cappadocia and Pontus; on the east it terminated at the junction of the *Kur* and *Aras*, near the Caspian Sea. Armenia Major, which is the modern *Turcomania*, and is still sometimes called Armenia, comprehended the Turkish pachalics of *Erzeroum*, *Kars*, and *Van*, and also the Russian province of *Erivan*. Armenia Minor, which was separated from the preceding by the river Euphrātes, was, properly speaking, a part of Cappadocia. It is now called *Aladulia*, and belongs to the Turks. Armenia is a rough elevated country, and is intersected by several ranges of mountains, which give rise to the Euphrātes, Tigris, Araxes, the *Aras*, and other considerable streams. Mons Abus, *Agri Dag*, which overhangs the Araxes, is supposed to be the same with the mountains of Ararat, on which the ark rested after the flood. The chief towns were Artaxāta, *Ardeh*; *Arze*, *Erzeroum*; and *Amida*, *Diarbekir*.

Armenius, -a, -um, *adj.*, of, or relating to Armenia, *Armenian*. *Armenia tigris*, Armenian tigresses, xv. 2. 27.

Asbōlus, -ī, *m.*, *Soot*, or *Lampblack*, the name of one of Actæon's dogs. *Asbolus atris villis*, Soot with black hair, iii. 2. 88.

Ascalāphus, -ī, *m.*, *Ascalaphus*, the son of Achëron and Orphne, who, when Jupiter had agreed that Proserpine should return to earth with her mother, provided she had not eaten any thing in the infernal regions, gave information that he had seen her pluck a pomegranate in the garden of Hades, and put seven of the seeds into her mouth. This disclosure so enraged Proserpine,

that she sprinkled his head with water from the river Phlegëthon, and changed him into an owl. See Ceres and Proserpina.

Assyria, -æ, *f.*, *Assyria*, an extensive country of Asia, corresponding generally with the modern province of *Kourdistan*. It was bounded on the north by Armenia, on the east by Media, on the south by Susiāna and Babylonia, and on the west was separated from Mesopotamia by the river Tigris. This was Assyria in its limited sense, and is not to be confounded with the kingdom of Assyria, which comprehended also Mesopotamia and Babylonia. The kingdom of Assyria was one of the most ancient in the world, and is said to have derived its name from Ashur, the son of Shem. The chief city was Ninus, or *Nineveh*, generally supposed to have been built by Nimrod, and named after his son Ninus. It was the metropolis of the Assyrian empire, and is stated in Scripture to have been "an exceeding great city, of three days' journey" in circumference.

Assyrius, -a, -um, *adj.* of, or relating to *Assyria*, *Assyrian*.

Astræa, -æ, *f.*, *Astræa*, the daughter of Jupiter and Themis, or, as others say, of Astræus and Aurōra. She was the goddess of justice, and is said to have descended from heaven along with others of the celestial inhabitants, to reside on earth during the golden age. Offended by the wickedness which prevailed during the age of iron, the celestial visitors returned to heaven, and Astræa is represented as the last who quitted the abodes of men. She was afterwards changed into the constellation *Virgo*. *Virgo Astræa*, the virgin Astræa, i. e. justice, i. 4. 38.

Astrum, -i, *m.*, any luminous celestial body, a constellation. The stars, in the opinion of some of the ancient philosophers, were animated beings, who, being far removed from the humidity and impurities of earth, and breathing the pure unadulterated ether, were believed to be endowed with powers and faculties similar to those of the gods themselves. The truth of this opinion was proved by the unerring regularity of the movements of the heavenly bodies, which, being supposed to be voluntary, could, it was alleged, be the result only of the highest intellectual powers; hence we find that the planets and stars were objects of worship to the nations of antiquity, a worship which, in Scripture, is called the worship of the *host of heaven*.

Astyāges, -is, *m.*, *Astyages*, one of the companions of Phineus (*diss.*), who was changed into stone by looking upon the head of the Gorgon Medūsa.

Athamantēus, -a, -um, *adj.*, of, or relating to *Athamas*. *Pererrant Inöosque Athamanteosque sinus*, they creep over the breast of Ino and Athamas, iv. 11. 82.

Athāmas, -antis, *m.*, *Athamas*, a son of Æölus, and king of a district of Bæotia. He first married Nephële, by whom he had

Phryxus and Helle, and having divorced her, married Ino, the daughter of Cadmus, by whom he had two sons, Learchus and Melicerta. To avoid the vengeance of their stepmother, Phryxus and Helle made their escape on a golden ram, which Nephele got from Mercury. Juno, who had become jealous of the prosperity of Ino, soon after sent one of the furies to the house of Athamas, who inspired him with such madness that he killed Learchus by dashing him against a rock. Ino, to save herself, fled with Melicerta, and with him in her arms, threw herself into the sea, where, according to the fable, the mother and child were changed into sea-deities; Ino, into Leucothee, and Melicerta, into Palæmon. *Superbum Athamanta*, the proud Athamas, iv. 11. 52. See Ino and Melicerta.

Athis, -ios, *m.*, *Athis*, an Indian prince, the son of Limnāte, and grandson of the Ganges; one of the companions of Phineus (*diss.*), who was killed by Perseus (*diss.*) with a burning fagot. *Erat Indus Athis*, there was an Indian named Athis, v. i. 47. *Gr. Acc.* -in.

Athos, -ī, *m.*, *Athos*, now *Monte Santo*, a mountain of Macedonia, in the district of Chalcidice, on a peninsula between the Sinus Strymonicus, *Gulf of Contessa*, and the Sinus Singiticus, *Gulf of Monte Santo*. Across the isthmus, to the west of Mount Athos, Xerxes caused a canal to be cut for his immense armament, of breadth sufficient to admit of two galleys rowing abreast, while its length amounted to a mile and a half. The size and height of this mountain were greatly exaggerated by the writers of antiquity. It was said to be so high, that it cast its shadow as far as the island of Lemnos, a distance of thirty-five miles. According to Pliny, Athos extends into the sea for seventy-five miles, and its base occupies a circumference of 150 miles. Strabo reports that the inhabitants of the mountain saw the sun rise three hours before those who lived on the shore at its base. It received its modern name from the number of religious houses built around it. Its height is 6,400 feet.

Atlantiādes, -æ, *m.*, *the grandson of Atlas*, a patronymic applied to Mercury, as the son of Maia, and grandson of Atlas.

Atlas, -antis, *m.*, *Atlas*, a lofty and extensive range of mountains in the north of Africa, covered in many parts with perpetual snow, and rising to the height of 13,000 feet. It stretches from the shores of the Atlantic Ocean, opposite to the Fortunate Islands, to Carthage, and the coasts of the Syrtis Minor, the *Gulf of Cabes*, receiving various names while passing through this great extent of country. According to the fable, Atlas was the son of Japētus, and king of Mauritania, *Morocco* and *Fez*. He was master of a thousand flocks, and also of beautiful gardens, abounding in every species of fruit, which he had intrusted to the care of a dragon. Perseus (*diss.*), after the conquest of the Gorgons, passed by the

palace of Atlas, and claimed his hospitality; but the king having been warned by an oracle that he should be dethroned by a descendant of Jupiter, not only refused to admit him, but treated him with great violence. Perseus being altogether unequal in strength to his adversary, showed him Medūsa's head, and thus changed him into a mountain, which was imagined to be so high that the heavens rested upon its top. Atlas was therefore said to bear the world on his shoulders, a legend which is supposed to have arisen from his cultivation of astronomy, and his intimate knowledge of the motions of the heavenly bodies, which induced him to frequent elevated places for the purpose of making observations. Atlas is said to have been the inventor of the sphere. He had seven daughters by the nymph Pleïōne, who are said to have been converted into the constellation called Pleiādes, *the seven stars*. *Atlas ipse laborat, vixque sustinet suis humeris candentem axem*, Atlas himself is in distress, and with difficulty supports with his shoulders the burning heaven, ii. 1. 296. *Esse locum iacentem sub gelido Atlante*, that there is a place lying close under cold Atlas, iv. 15. 20. *Insistereque humeris validi Atlantis*, to stand upon the shoulders of the powerful Atlas, xv. 2. 90. *Gr. Acc.* -anta. See Pleiās.

Atreus (*diss.*), -ēi, & -eos, *m.*, *Atreus*, the son of Pelops and Hippodamia, was king of Mycēnæ. Along with his brother Thyestes, he was guilty of the murder of Chrysippus, his natural brother, and retired to the court of Eurystheus (*tris.*), king of Argos, whose daughter Ærōpe he married, and on the death of his father-in-law succeeded him in the kingdom. He was murdered by his nephew Ægisthus, whom he had adopted as his son. Atreus was the father of Agamemnon and Menelāus, who are from him called Atrīdæ. *Magnus Atreus cedit titulis Agamemnonis*, illustrious Atreus yields in celebrity to Agamemnon, xv. 9. 111. *Gr. Acc.* Atrea, *Voc.* Atreu. See Atrides.

Atrīdes, -æ, *m.*, *a son of Atreus*. *Atridæ* is a patronymie applied to Agamemnon and Menelāus as the sons of Atreus. *Atrides*, when placed by itself, generally denotes Agamemnon as being the elder; and when it refers to Menelaus, is usually accompanied by a qualifying adjective. *Frater majoris Atridæ*, the brother of the elder son of Atreus, i. e. Menelaus, xiii. 1. 359. *Hasta minoris Atridæ*, the spear of the younger son of Atreus, i. e. Menelaus, xv. 2. 103. *Quâ Paris prius ereptus est infesto Atridæ*, by which Paris was formerly screened from the enraged son of Atreus, xv. 9. 61.

Augustus, -i, *m.*, *Augustus*, a name given to the successor of Julius Cæsar, and after him to the succeeding emperors. His original name was Caius Octavius, afterwards Caius Julius Octaviānus Cæsar. He was son of C. Octavius by Attia, the daughter of M. Attius Balbus and Julia, the sister of C. Julius Cæsar, and

was consequently the grand-nephew of the conqueror of Gaul. Octavius was born on 22d September B. C. 63, in the consulship of Cicero, and, after passing his boyhood under the care of his mother, lived with his grand-uncle, who was delighted with his genius and dispositions, and, as he destined him for his heir, took the greatest care of his education. He attended the dictator during his expedition to Spain against the sons of Pompey, and was prosecuting his studies at Apollonia, ready to accompany him into Dacia, when intelligence reached him that his benefactor had fallen by the hands of assassins in the senate-house. He accordingly set out immediately for Italy, and though at that time only eighteen years old, contrary to the advice of some of his friends, declared himself the heir of Julius Cæsar. In the difficult situation in which he was placed he displayed a degree of skill and resolution which baffled the prudence of the oldest statesmen of Rome. He at first attached himself to the republican party, and professed to be guided chiefly by the advice of Cicero; but finding them opposed to his ulterior designs, he afterwards deserted them and formed an alliance with Antony and Lepidus. These three assumed to themselves the title of triumvirs for settling the state of the republic, and their union was called the *Second Triumvirate*. In the bloody scenes which followed, Octavius acted a conspicuous part, and, partly by putting to death those who seemed likely to thwart his designs, and partly by his dexterity and address, succeeded in establishing his throne on the ruins of the republic. Being relieved from Antony, his last formidable enemy, by the battle of Actium (B. C. 31.), he found himself at liberty to discontinue the uncongenial pursuit of war, and to promote the internal prosperity of his vast empire. Four years after the battle of Actium (B. C. 27), he received, from the flattery of the senate, the title of Augustus, the name by which he is generally known in history. He died at Nola on the 19th of August A. D. 14, in the 76th year of his age, after he had held the sovereign power undisputed for 44 years. That part of the character of Augustus which it is most pleasing to contemplate, was his munificent patronage of men of genius. His encouragement of literature, especially in the persons of Virgil and Horace, has procured the name of Augustan age for the brilliant period in which he lived.

Augustus, -a, -um, *adj.*, of, or relating to Augustus. *Portibus Augustis*, at the gates of the palace of Augustus, i. 10. 111. *Terra est sub Augusto*, the earth is under the dominion of Augustus, xv. 9. 116.

Aulis, -idis, *f.*, *Aulis*, a small town of Bœotia, on the Euripus, celebrated as the rendezvous of the Grecian fleet, when it was preparing to sail for Troy. Here the fleet was detained by contrary winds till Agamemnon appeased the anger of Diāna by presenting his daughter Iphigenia for sacrifice at her altar. See Iphigenia.

Aurōra, -æ, *f.*, *Aurora*, the daughter of Hyperion and Thia,

or of Pallas, from whom she is called Pallantias. She was the goddess of the dawn, or rather of the daylight, and ascended the celestial road in the morning before Phœbus, whose coming she announced. She was the wife of Astræus, and mother of the winds and stars. Aurora is represented by the poets as riding in a rose-coloured chariot, drawn by white horses, opening with rosy fingers the gates of the east, and pouring down the dew upon the earth. Night and Sleep fly before her, and the constellations of heaven disappear at her approach. Aurora is frequently used for the morning. *Aurora, tenebris fugatis, effulget*, Aurora, i. e. the morning, having dispelled the darkness, shines forth, ii. l. 144. *Quum altera Aurora invecta croceis rotis reducet lucem*, when the following Aurora, i. e. morning, riding in her saffron chariot, shall bring back the light, iii. 2. 20. *Postera Aurora removerat nocturnos ignes*, the following morning had removed the fires of the night, i. e. the stars, iv. 2. 27. It is also used to signify the east: as, *Auroram*, the east, i. e. *Æthiopia*, the abode of Aurora, i. 2. 30.

Ausonia, -æ, *f.*, *Ausonia*, one of the ancient names of Italy. This name is said to have been derived from the *Ausones*, a people who at first possessed the whole of the southern part of the peninsula, but were afterwards confined to a narrow tract on the borders of Latium and Campania.

Ausonius, -a, -um, *adj.*, of, or relating to *Ausonia*, but generally used in the sense of *Italian*, *Latin*, *Roman*. *Dextra manus subjecta est Ausonio Peloro*, his right hand was placed under Pelorum fronting Italy, v. 6. 10.

Auster, -i, *m.*, the south wind, which was believed to produce rain. *Pluvio Austro*, the rainy south wind, i. 2. 35. *Nubilus Auster*, the gloomy, cloud bringing south wind, xi. 10. 254.

Autonoë, -es, *f.*, *Autonoe*, a daughter of Cadmus, who was the wife of Aristæus, and mother of Actæon. She assisted her sisters in tearing Pentheus (*dis.*) to pieces. See Pentheus.

Autonoëius -a, -um, *adj.*, of, or relating to *Autonoe*: as, *Autonoëius heros*, the hero, the son of Autonoe, i. e. Actæon, iii. 2. 68.

Avernâlis, -e, *adj.*, of, or relating to the lake *Avernus*, or the infernal regions. *Inter Avernales nymphas*, among the nymphs of the infernal regions, v. 8. 79.

Avernus, -i, *m.*, *Avernus*, now *Lago d'Averno*, a lake of Campania in Italy, said to have derived its name from the exhalations of its waters proving fatal to birds. It was a circular sheet of clear water, about a mile and a half in circumference, of great depth, and closely surrounded with thick woods, which, in modern times, have been supplanted by vineyards and gardens. Here the poets placed the scene of Ulysses's descent to the infernal regions, and also the subterraneous abodes of the Cimmerians, into which no ray of the sun ever penetrated; whence the fable of

Cimmerian darkness. Hence it is used to denote the infernal regions, Hades. See Cimmerii.

Axis, -is, *m.*, an *axis*, an imaginary line passing through the centre of the earth, on which the earth performs its daily revolution, and the extremities of which are called poles. It is sometimes used by the poets to denote the whole heavens: as, *candentem axem*, the burning heavens, ii. l. 296.

B.

Babylon, -ōnis, *f.*, *Babylon*, the capital of the Babylonian empire, and the most ancient city in the world, was situated on the Euphrātes, near a place now called *Hillah*, about fifty-three miles to the south of Bagdad. It was built by Nimrod, around the tower of Babel, and was afterwards much beautified and enlarged by his son and successor Ninus. Semirāmis, the wife of the latter, was, according to Ovid, the founder of the city; according to others, she merely surrounded it with a wall fifty cubits thick and 200 cubits high, built of bricks baked in the sun, and cemented together with bitumen. Its size and beauty were much increased by Nebuchadnezzar, who constructed the famous hanging gardens, so called from their seeming at a distance to be suspended in the air. It was taken by Cyrus, king of Persia, B. C. 538, according to the prediction of the Jewish prophets, and afterwards fell into the hands of the Macedonians. Here Alexander the Great died B. C. 323. The site of Babylon is still called *Ard Babil*. *Gr. Acc.*-ona.

Babylonia, -æ, *f.*, *Babylonia*, a country of Asia, bounded on the south and west by Arabia, on the north by Mesopotamia, and on the east by Assyria and Susiāna, being separated from the two last by the river Tigris. It corresponded generally with the modern province of *Irak Arabi*, but contained in addition that part of *Arabia* which touches immediately upon the Euphrates.

Babylonius, -a, -um, *adj.* of, or relating to *Babylon*, or *Babylonia*, *Babylonian*. *Babylonius Euphrates*, the Euphrates on which Babylon stood, ii. l. 248.

Baccha, -æ, *f.*, a *Bacchanal*, a female who celebrated the orgies of Bacchus, by raving through the streets and crying *evœe*, with a wreath of laurel on her head, a deer-skin thrown across her left shoulder, and a *thyrsus*, or wand of ivy, in her hand.

Bacchans, -tis, *c.*, a *Bacchanal*, a person who celebrated the orgies of Bacchus.

Baccheius, -a, -um, *adj.* of, or relating to Bacchus. *Aris accensis frequento Baccheia sacra*, lighting the fires on the altars, I celebrate the orgies of Bacchus, iii. 7. 181.

Bacchiadæ, -ārum, *m.*, the *Bacchiadæ*, a powerful family at Corinth, who traced their origin to Bacchia, or Bacchis, the daughter of Bacchus. After enjoying the sovereign power at

Corinth for 200 years, they were banished by Cypsēlus, and, taking refuge in Sicily, founded Syracuse, v. 6. 67.

Bacchius, -a, -um, *adj.*, of, or relating to Bacchus. *Nec videres Bacchia sacra*, and didst not witness the orgies of Bacchus, iii. 7. 8.

Bacchus, -i, *m.*, *Bacchus*, the god of wine, was the son of Jupiter by Semele, the daughter of Cadmus. Juno, actuated by jealousy of her rival, assumed the form of her aged nurse Beroë, and urged Semele to request Jupiter to prove his divinity by visiting her in all his majesty, as he did Juno. The king of the gods had previously sworn that he would grant her whatever she should ask, and failed to prevail upon her to withdraw her request, though he foresaw that the consequences would be disastrous. He accordingly came to her in a cloud, attended with lightning and thunderbolts, and Semele was reduced to ashes in his presence. Her child, however, was saved from destruction, and was sewed up in the thigh of Jupiter till the full time of gestation was completed. Hence Bacchus was called Ignigēna, and Bimāter (iv. 1. 12.) Ovid says, that after his birth he was brought up by his aunt Ino, and afterwards intrusted to the care of the nymphs of Nysa, a town in India. He is said to have conquered India, and to his splendid return from this expedition is ascribed the origin of the triumphal procession (See Triumphus). Bacchus discovered the use of the vine, and the art of making wine, and of extracting spirit from barley, and was therefore worshipped as the god of wine. He is said to have been the first who yoked oxen, from which circumstance he is represented with horns (iv. i. 19.) He is represented as a young man with an effeminate face, long flowing hair (*crines dignos Baccho*, hair worthy of Bacchus, iii. 6. 20.), a fillet or an ivy crown on his head, a long purple robe, and with a thyrsus in his hand. His chariot was drawn by tigers, lions, or lynxes. He is attended by his preceptor Silēnus, riding upon an ass, and almost always intoxicated, and in his train follow the Bacchanals and Satyrs. The southern coast of Thrace seems to have been the original seat of the worship of Bacchus; and from this country it was, at a subsequent period, introduced into Greece. The opposition which was made to it by the Greeks gave rise to the fables which have been embellished by Ovid. Bacchus is frequently used to denote wine: as, *munere generosi Bacchi*, with the bounty of generous Bacchus, i. e. wine, iv. 15. 13.

Baleāres, -ium, *m.*, *the Balearians*, the inhabitants of the Balearic Islands, off the coast of Spain, now *Majorca* and *Minorca*, who were famous for their expertness in slinging. In this exercise they were trained from their infancy; and Florus relates that the mothers never gave their children breakfast till they had struck with an arrow a certain mark in a tree.

Balearicus, -a, -um, *adj.*, of, or belonging to the Balearian Islands.

Barbaries, -ēi, *f.*, properly a foreign country, in opposition to Greece or Italy. Among the Greeks it was used to signify any territory inhabited by strangers, and, in this sense, it is applied by Plautus to Italy. The Romans applied it to any country except Greece and Italy.

Belis, -īdis, *f.*, a daughter, or grand-daughter of Belus. The term Belides is generally applied to the fifty daughters of Danaus, the son of Belus, who married their cousins, the sons of Ægyptus, and who all, except Hypermnestra, murdered their husbands on the night of their marriage. For this crime they were condemned in the infernal regions to the perpetual punishment of filling with water a vessel the bottom of which was full of holes, so that the water ran out as soon as poured into it. *Belides ausæ moliri letum suis patruelibus assiduæ repetunt undas, quas perdant*, the grand-daughters of Belus, who dared to perpetrate the murder of their cousins, incessantly replace the water which they happen to lose, iv. 11. 48.

Bellōna, -æ, *f.*, Bellona, the goddess of war, by some said to be the sister, and by others the daughter, of Mars. She was worshipped by the Romans with peculiar respect, and had a temple at Rome, without the city, in which the senate sometimes assembled to give audience to generals on their return from war, or to foreign ambassadors, who were not admitted into the city. Her priests, called Bellonarii, consecrated themselves by making incisions in their arms and shoulders, and offered their own blood in sacrifice. A. R. A. 7.

Belus, -i, *m.*, Belus, a king of Egypt, the father of Danaus and Ægyptus.

Bœotia, -æ, *f.*, Bœotia, now forming part of Livadia, was bounded on the west by Phocis, on the north by the Opuntian Locrians, on the east by the Eubœan Sea, and on the south by Attica, Megaris, and a small portion of the Corinthian Gulf. It was perhaps the richest and most fertile country in Greece; and the abundance of the natural productions of the soil rendering exertion on the part of the inhabitants unnecessary, depressed their intellectual and moral energies to such a degree, that they became proverbial for their dulness and stupidity. There were, however, some illustrious exceptions. Hesiod, Pindar, Plutarch, Epaminondas, and Pelopidas, were natives of Bœotia. The principal city was Thebæ, Thebes, founded by Cadmus and a colony of Phœnicians. See Thebæ.

Bœotius, -a, -um, *adj.*, of, or relating to Bœotia, Bœotian. *Vocato illa Bœotia (mœnia)*, call it the Bœotian city, iii. 1. 13.

Boōtes, -æ, & -is, *m.*, Bootes, the Greek name for a constel-

lation near the north pole, which was called by the Romans *Bubulcus*, *the herdsman*. From its position behind the Great Bear, it was called *Arctophylax*, *the keeper of the Bear*. *Memorant te quodque, Boote, fugisse turbatum*, they say that you too, Bootes, fled in alarm, ii. l. 176.

Boreas, -æ, *m.*, *Boreas*, the north wind, frequently used to signify the north.

Britannia, -æ, *f.* *Britain*, called also *Albion*, the largest island in the world with which the ancients were acquainted. It seems to have been known at a very early period to the Phœnicians, who visited its shores in quest of tin. This metal formed so valuable an article of commerce in their connexion with the Greeks and Romans, that they carefully concealed all knowledge of the country from which they procured it. They gave the name of *Cassiterides*, *the Tin Islands*, to the Scilly Islands, including probably under this name Cornwall and part of Devonshire. At a subsequent period, the Carthaginians also visited Britain for the purposes of commerce, and are said to have penetrated as far north as Thule, or the *Shetland Islands*. Britain was known to the Romans by report only, till Cæsar invaded it (B. C. 55), from a desire, it is said, to collect its pearls, the reports concerning the beauty of which had reached him in Gaul; or, more probably, from the ambitious desire of extending his conquests over countries bordering, as he believed, on the extremity of the world. He did not, however, persist in subduing it, and it appears to have almost escaped the notice of the Romans for nearly a century, till the reign of the emperor Claudius, when it was again deemed an object worthy of the grasping avarice of Rome. In the reign of Domitian, Agricola reduced to the form of a province the whole of the island to the south of the Forth and Clyde, and built (A. D. 81) a wall between these two friths to prevent the incursions of the northern barbarians. From this time it continued in the possession of the Romans till A. D. 408, when they completely abandoned the island. The principal Roman stations were,—*Camalodūnum*, *Colchester*; *Verulamium*, *St Albans*; *Eboracūm*, *York*; *Londinium*, or *Augusta*, *London*.

Britanni, -ōrum, *m.*, *the inhabitants of Britain, the Britons*. *Æquoreos Britannos*, the Britons surrounded by the sea, xv. 9. 8.

Bromius, -ii, *m.*, *Bromius* (the bawler), a surname given to Bacchus, from the noise made by the Bacchanalians in celebrating his orgies.

Bustum, -i, *n.*, a name applied to the place where a dead body was burnt and buried. It is also used to signify a *sepulchre*, a *tomb*. The place, where the body was burnt only, was called *Ustrina*. A. R. A. 417.

C.

Cadmēis, -īdis, *f.*, *of, or belonging to Cadmus, Cadmean*.

Nec ratæ dubium de morte deplunxere Cadmœida domum palmis,
and thinking there was no doubt of her death, they lamented the house of Cadmus by striking their breasts with their hands, iv. 11. 130.

Cadmus, -i, m., *Cadmus*, the founder of Thebes, was the son of Agēnor, king of Phœnicia. He was sent by his father in quest of his sister Eurōpa, who had been carried off by Jupiter, with orders not to return unless he found her. Prosecuting his search, he arrived in Greece, and failing to hear any intelligence of his sister, he resolved to consult the oracle of Apollo at Delphi, that he might know in what part of the earth to fix his abode. The oracle directed him to follow a heifer which was described to him, and, on the spot where she should lie down, to build a city, and call the country Bœotia. He found the heifer as the oracle had predicted, and wishing to sacrifice her to Jupiter, he sent his companions to fetch water for a libation from a neighbouring grove. The fountain was sacred to Mars, and was guarded by a huge dragon, who murdered his companions. Cadmus, in revenge, slew the monster, and, by the direction of Minerva, sowed his teeth in a plain, on which armed men suddenly sprung from the ground. He threw a stone among them, and they instantly turned their swords against each other, till they all fell, except five, who assisted him in building Thebes. Hence the Thebans are called *Anguigēnæ*, sprung from the serpent (iii. 7. 21.) Cadmus soon after married Harmonia, the daughter of Venus, by whom he had a son, Polydōrus, and four daughters, Ino, Agāve, Autonœ, and Semēle. The misfortunes which the vindictive persecution of Juno inflicted upon their family, so distressed Cadmus and Harmonia, that they retired to Illyriæ, and were there changed into serpents. Cadmus is supposed to have come into Greece, B. C. 1493, and to have introduced the use of letters, and the worship of many of the Egyptian and Phœnician deities.

Cæsar, -āris, m., *Cæsar*, the cognomen or distinctive family-name of a branch of the illustrious Julian gens at Rome. The Julian gens was one of the oldest of the Roman patrician houses, and that branch of it which bore the name of Cæsar traced its origin to Iūlus, the son of Ænēas, and consequently claimed a descent from divine blood. Caius Julius Cæsar, the most distinguished member of this family, was the son of C. Julius Cæsar and Aurelia, and was born on the 12th of July, B. C. 100. His aunt Julia was the wife of Caius Marius, and he himself, in his seventeenth year, married Cornelia, the daughter of Cinna, a connexion which exposed him to the resentment of the party of Sulla. The dictator deprived him of his wife's dowry, and with reluctance spared his life, observing to those who interceded for him, that the youth "would be the ruin of the aristocratic party, for there were many Marii in Cæsar." He absented himself from Rome during

the remainder of the life of Cinna, and was for some time employed in military service in the east. He returned to Rome on the death of the dictator, but failing in his first attempt as a public prosecutor, he retired to Rhodes, and devoted himself to the study of eloquence under the rhetorician Molo. The first public honour which he obtained was the office of military tribune, to which he was appointed by the suffrages of the people, about B. C. 69. His splendid talents now began to display themselves, and his advancement in public life proceeded steadily in opposition even to obstacles which, by a less ambitious mind, would have been deemed insurmountable. To counteract the influence of the aristocratic party, he found it necessary to court the favour of the people, and by splendid exhibitions, and a profuse expenditure of money, succeeded in attaching them permanently to his interest. After passing through the inferior offices of quæstor, ædic, and prætor, he was elected consul B. C. 59, in opposition to the powerful influence of the aristocracy, and strengthened his party by effecting a reconciliation between Pompey and Crassus, and attaching them to himself. This combination is commonly called the *First Triumvirate*. At the close of his consulship, Cæsar obtained the province of Gaul, including the north of Italy, for five years, with an army of four legions; and before this time expired, succeeded in getting it renewed for an equal period. In nine years he subdued the whole of Transalpine Gaul (the modern kingdoms of *France* and *Belgium*, and a large portion of *Switzerland*), carried the terror of the Roman name across the Rhine into Germany, and twice invaded Britain. Through the interest of his friends, he had procured a decree of the senate to enable him to stand candidate for the consulship in his absence; but finding that Pompey, who had joined the aristocratic party, demanded as a condition that he should resign the command of his army, he proceeded to Italy in the spring B. C. 51, for the purpose of enforcing his claims. On reaching Cisalpine Gaul, he became aware of the measures which were in operation against him, and, resolved to enforce by arms what was refused to him by the senate, crossed the Rubicon, a small stream, which formed the southern limit of his province, and directed his march to the south. The approach of Cæsar's troops spread alarm among the senatorial party, who immediately quitted Italy and took refuge in Greece. Cæsar advanced to the capital, possessed himself of the public money, and after defeating Pompey's party in Spain, assumed the name of dictator, and nominated himself and Servilius consuls for B. C. 48. The campaign of this year completed the destruction of the senatorial party, by the defeat of Pompey on the great plain of Pharsalia in Thessaly. During the three following years he was employed in crushing the adherents of the senate in various parts of the empire, and fought his last battle in the vicinity of Munda, in the south of Spain, B. C. 45, a battle in which 30,000 men are said to have fallen on the side of the sons

of Pompey. On his return to Rome, Cæsar was created consul for ten years, and dictator for life. On the ides (15th) of March B. C. 44, he was assassinated in the senate-house, and, after his death, was enrolled among the gods, under the appellation of Divus Julius. As a writer and an orator, Cæsar has received the highest praise from Cicero. His Commentaries, which are written in a plain perspicuous style, entirely free from all affectation, place him in the same class with Xenophon, and those few individuals who have successfully united the pursuit of letters and philosophy with the business of active life. Ten books of his commentaries have descended to us,—seven of his wars in Gaul, which are believed to have been written on the spot, and three which refer to the civil wars.

Cæsareus, -a, -um, *adj.*, of, or relating to Cæsar.

Caïcus, -i, *m.*, the *Caicus*, now the *Grimakli*, or *Mandra-gorai*, a river of Mysia, in Asia Minor, which rises in Mount Temnos, flows through the plains of Teuthrania, and after passing Pergamos, falls into the Ægean Sea at Elæa, opposite to the south-eastern extremity of Lesbos.

Caläis, -is, *m.*, *Calais*, the son of Boreas, or Aquilo, and Orithyia (4 *syl.*), and the twin-brother of Zethes, along with whom he accompanied Jason to Colchis, in quest of the golden fleece. When they reached the coast of Thrace, they relieved Phineus (*diss.*), the king of that country, from the Harpies, a kind of ravenous birds which Jupiter had sent to torment him by polluting or carrying away the food from his table. He and his brother are represented with wings, and are said to have been killed by Hercules. See Harpyiæ.

Calliöpe, -es, *f.*, *Calliope*, the chief of the muses, whose office it was to preside over eloquence and heroic poetry. She was represented holding in her hand a close-rolled parchment, and generally crowned with laurel. See Musæ.

Calýdon, -önis, *f.*, *Calydon*, now *Evereo Castro*, a city of Ætolia, in Greece, situate on the left bank of the Evēnus, the *Fidri*, a few miles from its mouth. It was famed in Grecian story for the ferocious boar sent by Diāna to ravage the country, and which was killed by Meleāger, the son of Ceneus (*diss.*), king of the country.

Calydonius, -a, -um, *adj.*, of, or relating to *Calydon*, *Calydonian*. *Quam modò Calydonia hasta Tydidæ vulneret*, whom at one time the Calydonian spear of the son of Tydeus wounds, i. e. of Diomedes, whose father Tydeus was the son of Ceneus, king of Calydon, xv. 9. 25. See Diomedes.

Canāce, -es, *f.*, *Barker*, the name of one of Actæon's dogs.

Cancer, -cri, *m.*, the *Crab*, one of the twelve signs of the

zodiac. *Cancerum curvantem brachia aliter*, the crab bending his claws in a different direction, ii. l. 83. See Zodiacus.

Canōpus, -i, *m.*, *Canopus*, now *Aboukir*, a city of Egypt, twelve miles from Alexandria, situate at one of the mouths of the Nile. It is said to have been founded by Menelāus, and to have derived its name from Canōpus, the pilot of his ship, who was buried there. The inhabitants were proverbial for their luxury and profligate manners. Opposite to the town was the island of Canōpus, *Aboukir*, so famed from the glorious victory of the Nile, obtained near it by Lord Nelson over the French fleet, August 1, 1799.

Capitolium, -ii, *m.*, *the capitol*, a celebrated temple and citadel in Rome, built on the Tarpeian rock, on the Capitoline hill. The foundation was laid by Tarquinius Priscus, B. C. 615, the building was continued by his successor Servius Tullius, and finished by Tarquinius Superbus, B. C. 533. The consecration, however, did not take place till the third year after the expulsion of the kings, when this ceremony was performed by the consul Horatius. It consisted of three parts; of which the centre was sacred to Jupiter, the right wing to Minerva, and the left to Juno. The magnificence of this temple is said to have been almost incredible, and its wealth, which was derived from the presents of the successive consuls who here offered sacrifices on the day they entered on their office, was very great. *Capitolia visent longas pompas*, when the Capitol shall witness the long processions, i. e. the triumphal processions, in which the victorious general was crowned with laurel, i. 10. 110. See Triumphus.

Cassiōpe, -es, *f.*, *Cassiope*, the wife of Cepheus (*di.s.*), king of Æthiopia, and mother of Andromēda. Proud of her beauty, she boasted that she was fairer than Juno or the Nereïds, and thus provoked Neptune to punish her insolence by deluging Æthiopia, and sending a huge sea-monster to ravage the country. See Andromeda.

Castalius, -a, -um, *adj.*, *of, or relating to Castalia*, a fountain at the foot of Mount Parnassus, sacred to Apollo and the Muses, which poured down the chasm between the two summits of the mountain, and was fed by the perpetual snows. Its pure and excellent waters were said to have the power of inspiring those who drank of them with the true spirit of poetry. *Cadmus vix bene descenderat Castalio antro*, scarcely had Cadmus well descended from the Castalian cave, i. e. left the oracle of Delphi, iii. l. 14. See Delphi.

Caucāsus, -i, *m.*, *Caucasus*, an extensive range of mountains in Asia, extending between the Euxine and the Caspian Seas, and supposed by the ancients to be a continuation of the chain of Taurus. It is so lofty as to be covered in many parts with perpetual snow. On Strobēlus, one of its highest peaks, was said to be the

rock to which Prometheus (*tris.*) was chained by Jupiter till he was delivered by Hercules.

Caÿstros, -i, *m.*, the *Cayster*, now the *Kitchick-Meinder*, or *Little Minder*, an inconsiderable river of Lydia, in Asia Minor, which rises in a branch of Mount Timolus, and runs through the Asian Marsh into the Ægean Sea, near Ephesus. Its banks are said by the poets to have been much frequented by swans. *Fluminea volucres caluere medio Caÿstro*, the birds of the river, i. e. the swans, grew hot in the middle of the Caÿster, ii. 1. 253. *Caÿstros in labentibus undis audit non plura carmina cygnorum illo*, the Caÿster, in his gliding waters, hears not more songs of swans than it, v. 6. 46.

Census, -us, *m.*, the *census*, a general review of the Roman people, made for the purpose of estimating their property, and proportioning their share of the public taxes. The census was instituted by Servius Tullius, A. U. 125, and intrusted to magistrates called Censores, *censors*. Every citizen was obliged to give in to the Censors his name, residence, and occupation; his wife's name, and the names of his children, with their ages, the number of his slaves, and a minute and accurate account of his property. The goods of the person who made a false return were confiscated, and he himself, after being scourged, was sold as a slave. The Censors had also the charge of the public morals, and were invested with the power of advancing or degrading the citizens according as their character or wealth entitled them. Hence *census* came to signify wealth or property. See A. R. A. 107.

Cepheus, -a, -um, *adj.*, of, or relating to *Cepheus*. *Cepheia arva*, the kingdom of Cepheus, i. e. Æthiopia, iv. 14. 7.

Cephēnes, -um, *m.*, the *Cephenes*, the principal subjects of *Cepheus*, the *Æthiopian nobles*. *Proceres Cephenum*, the Æthiopian nobles, iv. 15. 12. *Medio Cephenum*, amidst the company of Æthiopians, v. 1. 1.

Cepheus (*diss.*), -ei, & -eos, *m.*, *Cepheus*, king of Æthiopia, a son of Belus, and the father of Andromeda by Cassiope, and father-in-law of Perseus (*diss.*) He was one of the Argonauts, and, after his death, was changed into a constellation. *Sunt qui dicant Cephea cum genero debere mori*, there are some who say that Cepheus and his son-in-law, i. e. Perseus, ought to be put to death, v. 1. 42.

Cephisus, -idis, *adj.*, *f.*, of, or relating to the *Cephisus*. *Adeunt pariter Cephisidas undas, ut nondum liquidas, sic jam secantes nota vada*, they approach together the waters of the Cephisus, which, though not yet clear, were now flowing in their wonted channel, i. 8. 57.

Cephisus, -ii, *m.*, the son of the *Cephisus*, *Narcissus*. *Cephisus jam addiderat unum annum ad ter quinos*, the son of the

Cephisus, i. e. Narcissus, had now added one to thrice five years, i. e. was now sixteen years old, iii. 5. 13.

Cephīsos, -ī, *m.*, the *Cephisus*, now the *Mauro Potamo*. a river of Phocis in Greece, which rises near the city of Lilæa, where the ancients state that it rushed from the mountain with a noise resembling the bellowing of a bull, flows on the northern side of Parnassus, and, after traversing the whole of Phocis, enters Bœotia, and loses its waters in the lake Copāis. From the numerous sinuosities of its course, the Cephisus has been compared to a serpent. It is said to have been a special favourite of the Graces, who are from this circumstance called the goddesses of the river.

Cerberēus, -a, -um, *adj.*, of, or relating to Cerberus. *Spu-mas Cerberei oris*, foam from the mouth of Cerberus, iv. 11. i 6.

Cerbērus, -ī, *m.*, *Cerberus*, a dog who guarded the entrance to the infernal regions, to prevent the living from entering, and the dead from escaping. He is said to have been the son of Typhon and Echidna, and is generally represented as having three heads, though some mythologists assign to him a hundred. See Hercules.

Cereālis, -e, *adj.*, of, or relating to Ceres. *Cerealia semina*, the seeds of Ceres, i. e. grain, i. 4. 11.

Ceres, ĕris, *f.*, *Ceres*, the goddess of corn and husbandry, was the daughter of Saturn and Ops, and the sister of Jupiter and Pluto. She is said to have brought corn from Sicily to Attica in the reign of Pandion, which she gave to Celeus (*diss.*), at Eleusis, and taught him the art of cultivating it. By Jupiter she had a daughter, Proserpine, who was carried off by Pluto while gathering flowers along with her attendant nymphs, on the plains of Henna, in Sicily, and became his wife. Ceres, who was deeply affected by the loss of her daughter, after searching for her all over Sicily, lighted two torches at Mount Ætna, and continued her search over the whole earth. She found her veil at the fountain Cyāne (v. 8. 9.), but the nymph was unable to communicate to her the fate of her daughter. This information she afterwards obtained from Arethūsa (v. 8. 44.), who, when passing along her subterranean channel, had seen Proserpine arrayed as queen in the dominions of Pluto. Ceres immediately ascended to Jupiter, and demanded of him the restoration of her daughter. The king of the gods in vain attempted to sooth her grief, by representing to her the honour which had been conferred upon her daughter by being made the wife of his brother; Ceres continued inexorable, and Jupiter consented to her restoration, provided she had not tasted any thing in the infernal regions. She accordingly went to Pluto, and demanded her daughter, but Ascalāphus having intimated that he had seen her pluck a pomegranate in the Elysian fields, and eat some of the seeds, she was found to have violated the conditions of her release. All, therefore, which Jupiter could grant was, that she should alternately remain six months in Hades with

Pluto, and six in heaven with her mother. Ceres is represented with yellow hair, crowned with ears of corn, and holding in the one hand poppies, or ears of corn, and in the other a burning torch. Ceres is often used to signify *corn, food*: as, *cura Cereris*, a regard for food, iii. 6. 36. See Cyane, Arethusa, Ascalaphus, and Proserpina.

Ceyx, *-ŷcis, m., Ceyx*, a son of Lucifer, and king of Trachis, a town in Thessaly, who was drowned while crossing the Ægean Sea, to consult the oracle of Apollo at Claros, in consequence of the melancholy fate of his brother Dædalion, and the misfortunes which followed it. His wife Halcyōne, who had, with extreme reluctance, consented to the voyage, was grieved at his absence, and incessantly importuned the gods for his return. At the request of Juno, Somnus sent his son Morpheus (*diss.*), who assumed the form and appearance of Ceyx, and intimated to Halcyōne, in the voice of her husband, the melancholy catastrophe. He and his wife Halcyōne, were changed into kingsfishers. See Dædalion and Halcyone.

Chaonius, *-a, -um, adj., of, or relating to Chaonia*, a province of Epīrus. *Chaonius Molpeus*, Molpeus from Chaonia, v. 1. 106.

Chaos, *n., Chaos*, a name applied by the Greek poets to the rude and shapeless mass of matter which they supposed to exist before the formation of the world. According to Ovid, who has adopted the cosmogony of Hesiod, the Divine Being formed the universe out of this confused mass, by dividing it into the four elements, fire, or ether, air, earth, and water. This separation he effected by causing the pure ether, or fire, to occupy the highest place; the next place he assigned to the air, or atmosphere, while the lowest were given to earth and water. The opinions which the ancients entertained of Chaos and of the creation of the world, were probably derived traditionally from the writings of Moses, and may be advantageously compared with the simple but sublime narrative of the sacred penman. *Confundimur in antiquum Chaos*, we are thrown back into our ancient Chaos, i. e. into our former state of confusion, ii. 1. 299.

Charops, *-ōpis, m., Charops*, a Trojan, the son of Hippäsus, who was slain by Ulysses.

Charybdis, *-is, f., Charybdis*, a dangerous whirlpool in the Straits of Messīna, on the Sicilian coast, opposite to Scylla on the coast of Italy. *Charybdisque inimica ratibus (dicitur) nunc sorbere nunc reddere fretum*, and Charybdis, dangerous for ships, is said at one time to draw in the sea, at another time to send it forth, vii. 1. 63. See Scylla.

Chersidāmas, *-antis, m., Chersidamas*, a Trojan killed by Ulysses.

Chius, -a, -um, *adj.*, of, or relating to the island of Ceos, now *Zea*, one of the most considerable of the Cyclādes, situate twelve miles south-east of the promontory of Sunium. It was said to have been once united to Eubœa, from which it was torn by an earthquake. The inhabitants were noted for their sobriety and modesty. *Applicor ad oras Chiæ telluris*, I am brought to the coasts of the Chian land, i. e. to Ceos, iii. 7. 87.

Chromis, -is, *m.*, *Chromis*, a man who, at the marriage of Perseus (*diss.*), killed Emathion.

Chromius, -ii, *m.*, *Chromius*, one of the companions of Sarpēdon, who was slain by Ulysses at Troy.

Chryse, -es., *f.*, *Chrysa*, a town on the western coast of Troas, in Asia Minor, where was the famous temple of Apollo Smintheus (*diss.*) This city was taken by Achilles during the Trojan war, xiii. 1. 174.

Cilicia, -æ, *f.*, *Cilicia*, a province in the south-east of Asia Minor, lying opposite to the island of Cyprus. It was bounded on the north by the range of Taurus, which separated it from Phrygia and Cappadocia, on the east by Mount Amānus, which separated it from Syria, on the south by the Mediterranean, and on the west by Pamphylia. The western part of the province was called Cilicia Trachēa, from the mountainous and rugged character of the country; and the eastern portion obtained the name of Cilicia Campestris, because it was more level and fertile. One of the most important towns of Cilicia was Tarsus, *Tersos*, the native city of St Paul, and the rival of Alexandria and Athens, as a school of philosophy and the polite arts. Tarsus, which is called Tarshish in the Bible, was famed at a remote period for the expertness of its seamen, who appear to have been the chief merchants in the early ages of the world. Their ships, which were built for distant voyages, were larger and stronger than those in ordinary use, and are believed to have obtained for large ships of burden the name which is given to them in Scripture, "ships of Tarshish."

Cilix, -icis, *adj.*, of, or relating to Cilicia, *Cilician*.

Cimmerii, -ōrum, *m.*, *the Cimmerii*, a people near Lake Avernus, in Campania, represented by the poets as dwelling in deep caverns, into which no ray of the sun ever penetrated. Hence the fable of Cimmerian darkness. Near this people Ovid places the abode of the god Somnus, xi. 10. 183. See Avernus.

Cinyps, -ypis, & Cinyphus, -i, *m.*, *the Cinyps*, now the *Khahan*, a small river in the north of Africa, which falls into the sea between the Syrtes. The country through which it flowed was remarkable for its fertility.

Cinyphus, -a, -um, *adj.*, of, or relating to the Cinyps hence, *Libyan, African*. *Cinyphium Jubam*, African Juba xv. 9. 11.

Cithæron, -ōnis, *m.*, *Cithæron*, now *Elatea*, a range of mountains separating Bœotia from Megaris and Attica, sacred to Bacchus, and famous for the metamorphosis of Actæon, and the death of Pentheus (*diss.*) *Cithæron natus ad sacra*, Cithæron naturally adapted for the celebration of sacred rites, ii. l. 223. *Cithæron electus ad faciendâ sacra*, Cithæron selected for the celebration of sacred rites, iii. 7. 192.

Clarius, -a, -um, *adj.*, of, or relating to *Claros*, *Clarian*. *Ad Clarium Deum*, to the Clarian God, i. e. Apollo, xi. 10. 4.

Claros, -i, *f.*, *Claros*, now *Zilleh*, a city of Ionia, in Asia Minor, famous for a temple and oracle of Apollo, and for a fountain whose waters inspired those who drank of them with prophetic fury. This city is said to have been built by Manto, a daughter of Tiresias, and early acquired celebrity as a place of divination. The tears which Manto shed over the misfortunes of her country formed a fountain, or rather lake, where she first founded the oracle. Considerable vestiges of the former greatness of Claros are still to be seen at *Zilleh*; these consist of several sepulchres, the prophetic fountain and cave, with marble steps leading down to it; also remains of a large temple, a theatre, and several churches. From Claros Apollo was called Clarius.

Clymène, -es, *f.*, *Clymene*, the wife of Merops, king of Æthiopia, and mother of Phaëthon.

Clymeneïus, -a, -um, *adj.*, of, or relating to *Clymene*. *Clymeneïa proles*, the son of Clymene, i. e. Phaëthon, ii. l. 19.

Clymēnus, -i, *m.*, *Clymenus*, one of the companions of Phineus (*diss.*), who was slain by Odites.

Cœrānos, -i, *m.*, *Cæranos*, one of the companions of Sarpëdon, who was slain by Ulysses.

Colchi, -ōrum, *m.*, *the inhabitants of Colchis, the Colchians*.

Colchis, -īdis, *f.*, *Colchis*, now *Mingrelia*, a country lying along the east coast of the Euxine Sea, celebrated in fable for the golden fleece, and the expedition undertaken to obtain it by the chief of the Grecian youth, under the command of Jason. See Iason.

Colchus, -a, -um. *adj.*, of, or relating to *Colchis*, *Colchian*. *Colcha litora*, the shores of Colchis, xiii. l. 24.

Corinthus, -i, *f.*, *Corinth*, the chief city of Achaia, and the capital of a small but wealthy district. It was situated on the isthmus of the same name, having the Corinthian Gulf on the one side, and the Saronic Gulf on the other. Hence *orta Bimari Corintho*, sprung from Corinth situated between two seas, v. 6. 67. It existed under the name of Ephÿre long before the siege of Troy, and, from the peculiar advantages of its situation, was considered as the key of the Peloponnēsus. Corinth was the seat of opulence and of the arts while the rest of Greece was sunk in comparative

obscurity and barbarism, and continued to maintain its rank among the Grecian cities till it was burnt by the Romans under Mummius, B. C. 146. During the conflagration all the metals in the city are said to have melted, and, mixing together, to have formed that valuable composition known by the name of "Corinthian brass." This city was rebuilt by Julius Cæsar a short time before his death.

Corycides, -um, *f.*, *the Corycides*, the nymphs who inhabited the Corycian cave, said by some to be the daughters of the river Plistus, and by others supposed to be the Muses. They were worshipped by Deucalion and Pyrrha when they went to consult the oracle on Mount Parnassus. See Deucalion and Pyrrha.

Corycium (Antrum), *the Corycian cave*, a cave or grotto on Mount Parnassus, not far from Delphi, sacred to the Corycian nymphs and to the god Pan, and surpassing in extent every other cavern with which the ancients were acquainted. It was so large, that on the approach of the Persians, the greater part of the inhabitants of Delphi took refuge in its capacious recess.

Crocæle, -es, *f.*, *Crocæle*, a Theban nymph, one of Diāna's attendants.

Croto, & *Croton*, -ōnis, *m.* & *f.*, *Croto*, now *Cotrone*, a celebrated city on the Gulf of Tarentum, in the south of Italy, long the residence of Pythagōras, and the birthplace of Milo, the famous athlete. *Gr. Acc.* -ona. See Milo.

Cupīdo, -īnis, *m.*, *Cupid*, the god of love, was the son of Venus, and her constant attendant. He is represented as a naked infant with wings, armed with a bow, and carrying a quiver full of arrows. Cupid possessed the power of inspiring with the tender passion whomsoever he chose, and through his influence Apollo was inflamed with love for Daphne, i. 10. l., &c., and Pluto was instigated to carry off Proserpine, v. 6. 26., &c.

Curalium. -ii, *n.*, *coral*, supposed by the ancients to be a sea-plant, which was soft while under water, but became hard when exposed to the atmosphere. According to Ovid, this hardness was first produced by Medūsa's head, Perseus (*diss.*) having accidentally placed some twigs of the coral-plant under it, to prevent it from being injured by the sand on the beach, which were thereby converted into stone. The plant was afterwards propagated by the nymphs, who spread the seeds of it over every part of the ocean. Coral was well known to the ancients, but it was reserved for the moderns to discover its real nature. It has been ascertained to be the nest of a certain species of worms, which have the same relation to coral that a snail has to its shell. As an ornament black coral is most esteemed, but the red is also very highly prized. Coral is found in very great abundance in the Red Sea, the Persian Gulf, in various parts of the Mediterranean, and on the coast of Sumatra, &c. It grows on rock, and on any solid

submarine body, and it is necessary to its production that it should remain fixed in its place.

Curia, -æ, *f.*, a building in which the senate met, the senate-house. Anciently there were only three places where the senate used to be held, two within the city, and the temple of Bellōna without it. When *curia* simply is used in reference to Rome, it is generally intended to denote the *Curia Hostilia*, built by Tullus Hostilius. It is also put (xv. 9. 58.) for the *Curia Pompeia*, in which Julius Cæsar was murdered. A. R. A. 7. See Cæsar.

Cyāne, -es, *f.*, *Cyane*, a Sicilian nymph, one of the attendants of Proserpine, who upbraided Pluto when he carried off her mistress, and endeavoured to prevent him from taking her to the infernal regions. She was changed by the god into a fountain, or small lake, now called *Pisma*, a few miles from Syracuse, which becomes a stream, and falls into the *Anāpis*. Through this fountain Pluto disappeared with Proserpine. *Est æquor medium Cyanes et Pisææ Arethusa, quod inclusum angustis cornibus coit*, there is a sea between Cyane and Pisæan Arethusa, which being enclosed between two promontories, is confined to a narrow space, v. 6. 69. See Ceres, and Anapis.

Cyaneæ, -ārum, *f.*, the *Cyaneæ*, now *Pavorane*, two small rugged islands at the entrance of the Euxine Sea, known also by the name of *Symplegādes* (the Dashers), which, according to the fable, floated about and crushed to pieces every vessel which passed the straits, till Minerva guided the ship *Argo* through, and fixed them for ever. *Montes qui dicuntur concurrere in mediis undis*, mountains which are said to clash together, in the midst of the waves, vii. 1. 63.

Cyclādes, -um, *f.*, the *Cyclades*, now *Dodekanīsa*, a group of islands in the Ægean Sea, so called because they surrounded the sacred island of Delos in the form of a circle. They were at first considered to be only twelve in number, but were afterwards increased to fifteen.

Cyclōpes, -um, *m.*, the *Cyclops*, a race of giants, said to be the sons of Cælus and Terra, and to inhabit the east coast of Sicily, in the neighbourhood of Mount Ætna. They were three in number, *Arges*, *Brontes*, and *Sterōpes*, with one eye in the middle of their forehead, whence their name, and are represented as the workmen of Vulcan, by whom they were employed in making thunderbolts for Jupiter (i. 7. 16.) They were destroyed by Apollo, because they had made the thunderbolts with which Jupiter killed his son Æsculapius. By some of the Greek poets they are represented as cannibals, an opinion which has been adopted by Ovid. *Referre ritus Cyclopum*, to revive the customs of the Cyclops, i. e. the eating of human flesh, xv. 2. 34. *Tela fabricata manibus Cyclopum reponuntur*, the weapons fabricated by the hands of the Cyclops are laid aside, i. e. the thunderbolts, i. 7. 16.

Cygnus, -i, *m.*, *Cygnus*, the son of Sthenelus, and king of Liguria, who, for lamenting the death of his friend and relation Phaëthon, was changed into a swan. *Cygnus fit nova avis*, Cygnus becomes a new bird,—is changed into a bird till then unknown, ii. 3. 11.

Cylla, -æ, *f.*, *Cylla*, a town of the Troad, taken by Achilles, with the assistance of Ulysses.

Cyllēne, -es, *f.*, *Cyllene*, now *Zyria*, a lofty mountain in the north-east of Arcadia, on the borders of Achaia, celebrated as the birthplace of Mercury, who had a temple on its summit.

Cyllēnis, -idis, *f.*, *of, or relating to Mercury*, who was born on Mount Cyllēne. *Cyllenide harpe*, with the falchion which he received from Mercury, v. 1. 119.

Cyllenius, -ii, *m.*, *Cyllenius*, a name given to Mercury, because he was born on Mount Cylēne. *Cyllenius dicturus talia*, Mercury, when about to give utterance to such words as these, i. 13. 25.

Cynthus, -i, *m.*, *Cynthus*, now *Cintio*, a mountain of considerable height, in the Island of Delos, on which Apollo and Diāna were born, and from which the former received the name of Cynthus, and the latter that of Cynthia.

Cyprius, -a, -um, *adj.*, *of, or relating to the Island of Cyprus*, *Cyprian*.

Cyprus, -i, *f.*, *Cyprus*, a large island in the eastern part of the Mediterranean, lying to the south of Cilicia, and to the west of Syria. It was celebrated in ancient times for the richness of its soil, and for its mineral treasures, particularly its copper mines, from which metal, according to some, the name is derived. It is celebrated in mythology as the birthplace of Venus, hence called Cypris, to whom the whole island was especially consecrated.

Cythēra, -ōrum, *n.*, *Cythera*, now *Cerigo*, an island in the Ægean Sea, near Cape Malea, a promontory of Laconia, particularly sacred to Venus, and to which she is said to have been conveyed by a shellfish, immediately after she sprung from the foam of the sea. See Aphrodite.

Cytherēa, -æ, *f.*, *Cytherea*, a name given to Venus from the Island of Cythēra.

Cythnus, -i, *f.*, *Cythnus*, now *Thermia*, an island in the Ægean Sea, one of the Cyclādes.

D

Dædalion, -ōnis, *m.*, *Dædalion*, the son of Lucifer, and brother of Ceyx. He was so afflicted at the death of his daughter Chiōne, who was killed by Diāna with an arrow, that he threw

himself from the top of Parnassus, and was changed by Apollo into a hawk. See Ceyx.

Danaë, -es, *f.*, *Danae*, the daughter of Acrisius, king of Argos, and Eurydice. In consequence of a declaration of the oracle that he should be killed by the son of Danaë, Acrisius confined her within a stone wall, or, according to others, in a brazen tower; but even here Jupiter found admission to her in the form of a shower of gold, and she became the mother of Perseus (*diss.*) She and her son were, by the orders of her father, exposed on the sea in a slender bark, which was driven by the wind to the Island of Seriphus, where they were saved by some fishermen, and kindly treated by the king Polydectes. See Acrisius.

Danaëus, -a, -um, *adj.*, of, or relating to *Danae*. *Danaëus heros*, the hero, the son of Danae, i. e. Perseus, v. l. 1. See Acrisius.

Danaï, -ōrum, *m.*, the Greeks, who were so called from Danaus, a king of Argos.

Danaus, -i, *m.*, *Danaus*, the son of Belus, and twin-brother of Ægyptus, with whom he contended for the throne of Egypt. Being obliged to yield the kingdom to his brother, and dreading the effects of his revenge, he set sail with his fifty daughters in quest of a settlement, and at last established himself on the throne of Argos, in the Peloponnēsus, about B. C. 1500. See Belus.

Danaus, -a, -um, *adj.*, of, or relating to *Danaus*, hence Grecian. *Danaam rem*, the interest of the Greeks, xiii. l. 59. *In Danaas classes*, against the Grecian fleet, xiii. l. 92.

Daphne, -es, *f.*, *Daphne*, a beautiful nymph, the daughter of the river Penēus, the *Salembria*, of whom Apollo became enamoured. Resolved to avoid the approaches of the god, she fled, and being closely pursued by her admirer, she implored the assistance of her father, and was by his divine power changed into a laurel. Apollo crowned his head with the laurel, and ordained that that tree should for ever be sacred to his divinity. *Cupitque connubia Daphnes visæ*, and desires a marriage with Daphne when he had seen her, i. 10. 39.

Dardanius, -a, -um, *adj.*, of, or relating to *Dardanus*, *Dardanian*, Trojan. *Dardanio vate*, the Trojan prophet, i. e. Helenus, xiii. l. 335. *Quod solum restat mihi de Dardanio Iūlo*, which alone remains to me from the Trojan Iulus, xv. 9. 23.

Dardānus, -i, *m.*, *Dardanus*, the son of Jupiter and Electra, who, in consequence of having murdered his brother Iasius to obtain the kingdom of Etruria, *Tuscany*, fled from Italy, and finally settled in Asia Minor. Here he built the city Dardania, and was considered as the founder of the kingdom of Troy. From him Troy was called Dardania, and the Trojans Dardanidæ.

Daulius, -a, -um, *adj.*, *Daulian*, of, or relating to *Daulis*,

now *Daulia*, a very ancient city of Phocis, celebrated as the scene of the tragic story of Philomēla and Proene. *Ceperat Daulia* (arva) *Phocacque arva Threicio milite*, had seized Daulis and the country of Phocis with Thracian soldiers, v. 4. 27.

Delius, -ii, *m.*, *Delius*, a name given to Apollo, from the island of Delos, in which he was born.

Delos, -i, *f.*, *Delos*, a celebrated island in the Ægean Sea, nearly in the centre of the Cyclādes. This island is said to have formerly floated about the Ægean, and to have been fixed by Neptune as a resting-place for Latōna, who here gave birth to Apollo and Diāna. From the remotest times it seems to have been regarded as peculiarly sacred. So early as the days of Homer it was the great rendezvous of the Ionians, who met there to celebrate their national festival. It contained a temple of Apollo, in which the god delivered oracles free from any ambiguity or obscure meaning; and so great was the veneration with which it was regarded, that the Persians, who profaned all the temples of Greece, offered no violence to the shrine of Apollo in Delos. After the Persian war, the Athenians established the treasury of the Greeks at Delos, where all meetings of the confederacy were subsequently held.

Delphi, -ōrum, *m.*, *Delphi*, now *Castri*, one of the most celebrated cities of antiquity, was built in the form of an amphitheatre, on the southern side of Mount Parnassus. The more ancient name was Pytho, derived from the serpent Python, which was said to have been slain there by Apollo. Delphi was believed by the ancients to be the centre of the world, a fact which was said to have been proved by Jupiter, who let loose two eagles from opposite quarters of the heavens, which there met and encountered each other. The oracle itself is said to have been discovered by accident. Some goats having strayed to the mouth of a cave, from which a gaseous vapour issued, were suddenly seized with convulsions, and the herdsmen likewise, on approaching the place to ascertain the cause, were affected in the same manner. The circumstance was accordingly deemed supernatural, and the place was regarded with such reverence that a temple was soon after built in honour of Apollo. This temple was frequented by crowds from all parts of the world, anxious to supplicate the favour of the Pythian god. The priestess, who was called Pythia, sat on a sacred tripod, placed over the mouth of the cave, and, after being inspired by the prophetic vapour, pronounced her oracles in verse or prose; if in the latter, they were immediately versified by the poets, who were always retained for that purpose. The priestess could only be consulted on certain days, and never oftener than once in a month. There was, it appears, little difficulty in bribing or otherwise influencing the priestess, so as to obtain from her the answer required. It was customary for those who consulted the oracle

to make rich presents to the god, and hence the accumulated treasures of the temple became the source of frequent plunder. The goddess Tellus is said to have been the first who presided over the oracle of Delphi; she was succeeded by Themis, who was consulted by Deucalion and Pyrrha as to the means by which the earth was to be repopled. *Recludam meos Delphos*, I will explain my doctrines, which are as true as the responses of the Delphic oracle, xv. 2. 85. See Deucalion.

Delphicus, -a, -urn, *adj.*, of, or relating to Delphi. *Delphica tellus*, the land of Delphi, i. e. the city of Delphi and the adjoining district, i. 10. 64. *Delphica templa*, the temple of Delphi, xi. 10. 5.

Dercētis, -is, *f.*, *Dercetis*, the mother of Semirāmis, called also Atergātis, a goddess worshipped by the Syrians and Assyrians, and by some supposed to be the same as Astarte. She was represented as a beautiful woman in the upper part of her body, and with the lower part of it terminating in the tail of a fish. *Babylonia Derceti, quam Palæstini credunt celebrāsse stagna, figurā versā, squamis velantibus artus*, Babylonian Dercetis, whom the Syrians believe to have inhabited the pools, with thy shape changed, and with scales covering thy limbs, iv. 1. 45.

Deucalion, -ōnis, *m.*, *Deucalion*, the son of Prometheus (*tris.*), who married Pyrrha, the daughter of his uncle Epimetheus ($\frac{1}{2}$ *syl.*) He settled in Thessaly, in the vicinity of Pthia, and afterwards extended his government over the whole of Lower Thessaly. In his time there happened a great deluge, from which only himself and his wife Pyrrha were saved by means of a vessel, in which, by the advice of Prometheus, they took refuge. The vessel, after being tossed for nine days and as many nights, rested on Mount Parnassus, where they remained till the waters subsided. On consulting the oracle of Themis as to the means by which the human race was to be restored, they were told that this could be accomplished only by casting behind them the bones of their mother. After some hesitation they agreed that this command referred to the stones of the earth; and accordingly the stones which were thrown by Deucalion became men, while those thrown by Pyrrha assumed the form of women. See Diluvium.

Deus, -i, *m.*, *a god, a deity*. The Greeks and Romans entertained very vague and indistinct notions of the Divine Being. By the name God they did not mean an all-perfect being, eternal, infinite, omnipresent, and omnipotent; among them the word only implied an excellent and superior nature, and, accordingly, the title was applied to all beings of a rank or class higher and more perfect than men, especially to those who were supposed to be subordinate agents in the divine administration. Thus they believed that men might become gods after death, inasmuch as their souls might attain to a degree of excellence superior to that of which they were sus-

ceptible while in life. The gods of the Romans were very numerous, and were divided into *Dii majorum gentium*, or the Great Gods; and *Dii minorum gentium*, or the Inferior Gods, in allusion to the division of the senators. The *Dii majorum gentium* included the great celestial deities, who were twelve in number, Jupiter, Juno, Minerva or Pallas, Vesta, Ceres, Neptune, Venus, Vulcan, Mars, Mercury, Apollo, and Diana; and the *Dii selecti*, or select deities, of whom there were eight, Saturn, Janus, Rhea or Ops, Pluto, Bacchus, Sol, Luna, and Genius. The *Dii minorum gentium* were of various kinds, and included the *Dii indigētes*, who were heroes, or men who had been deified for their virtue or merit, as Hercules, Castor and Pollux, &c.; the *Dii plebei*, or *Semōnes*, as Pan, Faunus, Hymen, &c. To this class also belonged the *Virtues* and *Vices* which the Romans personified, and to which they offered worship, as *Piētas*, *Fortūna*, *Fama*, &c. The gods are represented as of gigantic stature, with large limbs, and heavy bodies, to which Ovid alludes when, speaking of Phaëthon, he says that the chariot of the sun was unsteady in consequence of being deprived of its usual burden (*solitā gravitate carebat*); and their gait consisted of an undulating graceful movement, by which they were distinguished from human beings. *Specto cultum, faciemque gradumque*, I examine his dress, and appearance, and gait,—these being the characteristics of divinity, iii. 7. 99. *Deus et melior natura diremit hanc litem*, God and a higher principle of nature put an end to this confusion (i. 1. 17.), in allusion probably to the system of Anaxagōras, according to whom the elements of the material world existed from eternity, and were arranged in their present form by the Divine Mind (*Mens Divina*), which pervades all things. *Nec Deo de plebe*, nor one of the inferior deities, one of the *Dii ple'ei*, i. 11. 28. *Summe Deūm*, greatest of the gods, i. e. Jupiter, ii. 1. 280.

Dia, -æ, *f.*, *Dia*, one of the ancient names of the island of Naxos. See Naxos.

Diāna, -æ, *f.*, *Diana*, the daughter of Jupiter and Latōna, was born at the same birth with Apollo, in the Island of Delos. She obtained permission from her father to live in perpetual celibacy (i. 10. 36.), and was therefore regarded as the protectress of virgins. She was the goddess of woods and hunting, and, shunning the society of men, she devoted herself to the chase, accompanied by a number of chosen attendants. She is represented as a beautiful virgin, somewhat masculine in appearance, with her clothes girt up (hence *cincta ritu Dianæ*, girt after the fashion of Diana, i. 13. 7; and *sacra succinctæ Dianæ*, sacred to the high-girt Diana, iii. 2. 26.), her legs bare, and her feet covered with buskins. On her shoulder she carries a quiver, and is taller by the head than any of her attendant nymphs (iii. 2. 52.). Diana was supposed to be the same as Luna, the moon, and Proserpina or Hecātē, and from this

circumstance she was called *Triformis*. *Nec forma nocturnæ Dianæ potest unquam esse par aut eadem*, nor can the form of the nocturnal Diana, i. e. the moon, ever be alike or the same, xv. 2. 137. From statues being erected to her at the junction of three roads, she was called *Trivia*. She received also other names from the places where she was chiefly worshipped, as *Delia* from Delos, *Cynthia* from Mount Cynthus, &c. The most famous of her temples was that at Ephesus, which was considered as one of the seven wonders of the world.

Dictæus, -a, -um, *adj.*, of, or relating to *Dictæ*, a mountain in the eastern part of Crete, *Dictæan*, *Cretan*. *Tenebat Dictæa rura*, had reached the *Dictæan* fields, i. e. Crete, iii. 1. 2.

Dictys, -yos, *m.*, *Dictys*, one of the Tuscan pirates who were changed by Bacchus into dolphins.

Dies, -iēi, *m. & f.*, a day. The Romans considered the day either as *civil* or *natural*. The civil day extended from midnight to midnight, and was divided into the following portions:—1. *Media nox*; 2. *Mediæ noctis inclinatio*, or *de mediâ nocte*; 3. *Gallicinium*, cock-crowing; 4. *Canticinium*, the time when the cock gives over crowing; 5. *Diluculum*, the dawn; 6. *Mane*, the morning; 7. *Antemeridiânum tempus*, the forenoon; 8. *Meridies*, noon, or mid-day; 9. *Tempus pomeridiânum*, afternoon; 10. *Solis occasus*, sunset; 11. *Vespëra*, the evening; 12. *Crepusculum*, the twilight; 13. *Prima fax*, when candles were lighted; 14. *Concubia nox*, or *conculium*, bedtime; 15. *Intempesta nox*, far on in the night; 16. *Inclinatio ad mediam noctem*, drawing towards midnight. The natural day was from the rising to the setting of the sun, and was divided into twelve hours, which varied in length at the different seasons. At the equinoxes the Roman hours would answer to our own in the following manner:—

Roman, i. ii. iii. iv. v. vi. vii. viii. ix. x. xi. xii.

British, vii. viii. ix. x. xi. xii. i. ii. iii. iv. v. vi.

Days among the Romans were distinguished into three general divisions, the *Dies festi*, *Dies profesti*, and *Dies intercesi*. The *Dies festi*, holy days, were consecrated to religious purposes; the *Dies profesti* were given to the common business of life; and the *Dies intercesi* were half-holidays, divided between sacred and ordinary occupations.

Diluvium, -ii, *n.*, a deluge, an inundation of water. Traditions of the great flood by which God punished the wickedness of the primitive world prevailed among all the nations of antiquity, and even those which modern discovery has made known to us, have been found to possess an indistinct knowledge of the same awful event. The traditions which prevail in these countries are sometimes whimsical indeed in the circumstances, but are nevertheless decided as to the fact. To this traditional knowledge, blended

with mythological details by the active fancy of the Greeks, we are indebted for the accounts of the deluges by which their country was said to have been inundated. Of these five are enumerated by the Greek writers, the two most remarkable of which took place in the times of Ogyges and Deucalion. By the first, which is said to have happened about B.C. 1764, Bœotia and Attica were so completely destroyed that they lay waste for 200 years. The flood of Deucalion, said to have happened about B. C. 1548, is that which has been embellished in so interesting a manner by Ovid, i. 7 and 8. From the manner in which this event is mentioned by the early Greek writers, and the allusions made to it by those who immediately followed them, there seems to be little reason to doubt that it originated in a tradition of the great deluge, altered by the Greeks, and placed by them in the time of Deucalion, whom they regarded as the founder of their nation. The later writers represent it as local, and as confined to Thessaly and the adjoining country on the south. In proportion as we advance towards authors who approach nearer our own times, we find circumstances of detail added, which more resemble those related by Moses. Thus Apollodorus gives to Deucalion a great chest as a means of safety; Plutarch speaks of the pigeons, by which he sought to ascertain whether the waters had retired; and Lucian, of the animals of every kind which he had taken with him, facts obviously borrowed from the Scripture narrative. According to Ovid, Deucalion and Pyrrha, who alone survived the general catastrophe, made their escape in a small boat, which at last rested on Mount Parnassus. Here they consulted the oracle of Themis, and were directed to repair the loss of the human race by throwing behind them the bones of their mother, an injunction which, upon consideration, they discovered to refer to the stones of the earth. Accordingly, the stones thrown by Deucalion became men, and those thrown by Pyrrha became women. The whole of Ovid's description may be advantageously compared with the narrative of Moses. See Deucalion, Pyrrha, and Lyeaon.

Dindymus, -i, *m.*, & Dindyma, -orum, *n.*, *Dindymus*, now *Kapudug*, a mountain of Mysia, in Asia Minor, on which Cybèle had a temple, and from which she is supposed to have obtained the name of Dindymene.

Diomedes, -is, *m.*, *Diomedes*, the son of Tydeus (*diss.*), king of Ætolia, and one of the bravest of the Greeks at the siege of Troy. He fought with Hector and Ænëas, and by his bravery in the field obtained great military glory. Along with Ulysses he carried off the Palladium from the temple of Minerva, murdered Rhesus, king of Thrace, and got possession of his horses. After the taking of Troy he settled in Apulia, a district in the south of Italy, and there built the town of Arpi. From his father he obtained the name Tydides. *Nihil est Diomede remoto*, in the absence of Diomedes, or, except in conjunction with Diomedes, he

is nothing, xiii. l. 100. *Major pars sit Diomedis in illis*, let Diomedes have the larger share of them, xiii. l. 102. See Ulysses.

Diomedēus, -a, -um, *adj.*, of, or relating to *Diomedes*. *Æneas fugerat Diomedeos enses*, Æneas had escaped the sword of Diomedes, xv. 9. 62.

Dirce, -es, *f.*, *Dirce*, now *Dirthe*, a fountain near Thebes, in Bœotia, sacred to the Muses, and from which Pindar is sometimes called the Dircean swan. According to the fable, Dirce was the wife of Lycus, king of Thebes, and was changed by the gods into a fountain, on account of her cruelty.

Dis, ditis, *m.*, *the god Pluto*, the son of Saturn and Ops, and brother of Jupiter and Neptune. On the division of Saturn's kingdom among his three sons, he obtained as his share the kingdom of hell, and thereby became god of the infernal regions. His wife was Proserpine, the daughter of Ceres, whom he carried off while gathering flowers on the plains of Henna, in Sicily. *Inania regna magni Ditis*, the shadowy dominions of great Pluto, iv. 11. 96. *Percussit Ditem in cor hamatâ arundine*, struck Pluto on the breast with a barbed arrow, v. 6. 44. See Ceres and Proserpina.

Divus, -i, *m.*, *a god*. See Deus.

Dolon, -ōnis, *m.*, *Dolon*, a Trojan, the son of Eumēdes, who undertook to explore the Grecian camp, on promise of receiving the chariot and horses of Achilles, but was seized by Ulysses and Diomēdes. In the hope of saving his life, he disclosed to them the situation and plans of his countrymen, but was put to death by Diomedes as a traitor. *Interimo Dolona de Phrygiâ gente ausum eadem, quæ nos*, I kill Dolon, a man of the Phrygian nation, who attempted the same thing as myself, i. e. to enter as a spy the enemy's camp, xiii. l. 244. Here Ulysses claims the merit of killing Dolon. *Gr. Acc.* -ona.

Dorceus (*diss.*), -ēi, & -eos, *m.*, *Quick-sight*, or *Doe-catcher*, the name of one of Actæon's dogs.

Doris, -īdis, *f.*, *Doris*, a sea-goddess, the daughter of Oceanus, and Tethys. She became the wife of her brother Nereus (*diss.*), by whom she had fifty daughters, who are called Nereides. Doris is often used for the sea itself. *Gr. Acc.* -ida. See Nereides.

Dromas, -ādis, *f.*, *Runner*, the name of one of Actæon's dogs.

Dryādes, -um, *f.*, *the Dryads*, nymphs who presided over the woods. The name was derived from the Greek word *δρῦς*, which properly denoted *an oak*, but which also signified any tree. See Nympha.

Dulichius, -a, -um, *adj.*, of, or relating to *Dulichium*, an island in the Ionian Sea, at the mouth of the Achelōus, which formed part of the kingdom of Ulysses. Hence it is applied contemptuously to Ulysses by Ajax. *Neque Dulichius vertex sub*

casside Achillis feret tanta pondera, neither will the head of the Dulichian, i. e. Ulysses, when under the helmet of Achilles, be able to bear so great a weight, xiii. 1. 107.

E.

Echidna, -æ, *f.*, *Echidna*, a celebrated monster in the infernal regions, the daughter of Chrysaor, and mother of Cerberus, the Lernean Hydra, &c. Tisiphone used the poison of *Echidna*, when sent by Juno, to afflict Athamas with madness, iv. 11. 86. She is represented as a beautiful woman in the upper part of the body, but as a serpent below the waist.

Echion, -onis, *m.*, *Echion*, one of the men who sprung from the serpent's teeth which were sown by Cadmus, and one of the five who survived the others. He assisted Cadmus in building Thebes, and received for his services his daughter Agave in marriage, by whom he had a son, Pentheus (*diss.*); hence *Natus Echione*, the son of *Echion*, i. e. Pentheus, iii. 7. 16. See Cadmus.

Echionides, -æ, *m.*, *the son of Echion*, i. e. Pentheus. *Pentheus Echionides*, Pentheus the son of *Echion*, iii. 7. 3.

Echo, -us, *f.*, *Echo*, a nymph remarkable for her loquacity, the daughter of Aër and Tellus. She was one of the attendants of Juno, and, for conniving at the immoral practices of Jupiter, was deprived by her of the power of narration, and permitted only to utter the last part of sentences which she had heard. She fell in love with Narcissus, and, on being slighted by him, pined away and was changed into a stone, which retained the power of reverberating sounds. *Vocalis nymphe, resonabilis Echo, quæ nec didicit reticere loquenti nec ipsa loqui prior*, the talkative nymph, resounding *Echo*, who has neither learned to keep silent when another speaks, nor to speak first herself, iii. 5. 19.

Electrum, -i, *n.*, *Amber*, a carbonaceous mineral, found in Greenland, Prussia, France, Switzerland, and some other countries. The greater portion of it is brought from the southern coasts of the Baltic, where it is thrown up between Königsberg and Memel. It is found in rounded masses, varying from the size of coarse sand to that of a man's hand. It is tasteless, and without smell, except when pounded or heated, when it emits a fragrant odour. It is susceptible of a good polish, and when rubbed, becomes highly electrical. The subject of the origin of amber has been much discussed. The ancients, according to Tacitus, believed it to be a resinous substance, exuded from trees; and the investigations of modern chemists have tended to confirm this opinion. It differs from resins in some of its properties, yet agrees with them in so many others, that it may without impropriety be referred to them. Amber was highly prized by the Romans, who used it for ornaments, and was considered equal in value to its weight in gold.

According to Ovid, amber was first produced from the tears shed by the sisters of Phaëthon, on the banks of the Eridānus, for the melancholy fate of their brother (See Eridanus). Electrum was also applied to a precious metal, consisting of gold, with a fifth part of silver.

Elēleus (*tris.*), -ěi, & -eos, *m.*, *Eleleus*, a surname of Bacchus, derived from ελελεευ, the cry uttered by the Bacchanalians while celebrating his orgies.

Elementa, -ōrum, *n.*, *Elements*, the first or constituent principles, or minutest parts of any thing. In popular language, *fire*, *air*, *earth*, and *water*, are called the *four elements*, because it was formerly supposed that these are the simple bodies of which the world is composed. Later discoveries prove air, earth, and water to be compound bodies, and fire to be only the extrication of light and heat during combustion.

Elēus, -a, -um, *adj.*, *of, or relating to Elis.*

Elis, -is, & ĭdis, *f.*, *Elis*, a province of the Peloponnēsus, having Achaia on the north, Arcadia on the east, Messenia on the south, and the Ionian Sea on the west. Its chief cities were Elis and Pisa. In this province also was the plain of Olympia on the Alphēus, so famous for the celebration of the Olympic games. These games were instituted at a very early period, and after being long neglected, were revived B. C. 776, and celebrated at the end of every four years.

Emathia, -æ, *f.*, *Emathia*, the most ancient name given to Macedonia by the Greek writers denoting, in its limited sense, a district of country lying to the north of the *Gulf of Salonica*, in which were the cities of Edessa and Pella, but frequently applied to the whole of Macedonia.

Emathīdes, -um, *f.*, *the Pierides*, the daughters of Piērus, king of Emathia. See Pierides.

Emathion, -ōnis, *m.*, *Emathion*, an old man killed by Chromis at the marriage of Perseus (*diss.*).

Emathius, -a, -um *adj.*, *of, or relating to Emathia, Emathian, Macedonian.* Vel nos cedamus Emathiis campis ad nivosos Pæonas, or let us resign the Macedonian plains as far as the snowy Pæonians, i. e. the Pæonians situate among the mountains, v. 5. 20. Philippi iterum madefacti (erunt) Emathiâ cæde, Philippi shall again be drenched with Thessalian blood, xv. 9. 80.

Enīpeus (*tris.*), -ěi, & -eos, *m.*, *the Enipeus*, now the *Gura*, a river of Thessaly, which rises in Mount Othrys, and after joining the Apidānus, falls into the Penēus.

Ennōmos, -i, *m.*, *Ennomos*, a Trojan killed by Ulysses.

Eōus, -i, *m.*, *Eous* (the morning), the name of one of the horses of the sun.

Epāphus, -ī, *m.*, *Epaphus*, the son of Jupiter Ammon and Io, was king of Egypt, and the founder of Memphis, and of some other cities in that country. His dispute with Phaëthon respecting his birth, was the cause of the latter asking from his father the management of his chariot for a day. See Phaëthon.

Ephÿre, -es, *f.*, *Ephyre*, the ancient name of Corinth. See Corinthus.

Epimēthis, -īdis, *f.*, the daughter of Epimētheus (4 *syl.*), a name applied to Pyrrha. See Pyrrha.

Epōpeus (*tris.*), -ēi, *m.*, *Epopheus* (the person whose duty it was to give time to the rowers), one of the Tuscan pirates who were changed by Bacchus into dolphins. *Epopheus hortator unimorum*, Epopeus who cheers their spirits, iii. 7. 109.

Erēbus, -i, *m.*, *Erebus* (darkness), an infernal deity, the son of Chaos, and brother and husband of Nox, by whom he had Fatum, Senectus, Mors, Somnus, &c.

Eridānus, -i, *m.*, *the Eridanus*, the name given by the Greeks to the stream into which Phaëthon fell when killed by Jupiter, and which received the amber tears shed by his sorrowing sisters. As the Greeks added no local marks by which its identity with any particular river could be certified, it has by some geographers been supposed to refer to the *Reddaune*, a small stream which falls into the Baltic near Dantzic; while others maintain that it was an ancient name of the Rhine. The more general opinion refers it to the Po; and as it seems more than probable that the north of Italy did formerly produce amber, there does not appear to be any good reason for depriving the Po of the honour which it has held so long. The Eridanus of Ovid is undoubtedly the Po. See Padus.

Erinnys, -ÿos, *f.*, *a Fury*. The *Erinnyes*, called also *Furiæ*, or *Diræ*, and *Èumenides*, were infernal deities, three in number, Alecto, Tisiphōne, and Megæra; according to some, the daughters of Juno, and according to others, of Achëron and Nox, or of Pluto and Proserpine. They were supposed to be the ministers of the gods in executing vengeance, and to be employed by them in punishing the guilty on earth, and also in the infernal regions; and are therefore characterized as stern and inexorable. They are represented with snakes on their head instead of hair, and having a scourge in the right hand, and a torch in the left, in order to increase the terror of their punishments. Their attendants were Grief, Fear, Terror, and Madness. They were probably the personification of the disquietude and anxiety of an evil conscience. Erinnys is frequently used to signify *rage*, *fury*. *Fera Erinnys regnat*, the cruel Furies reign,—to be considered here not as the goddesses of revenge, but as the instigators of men to acts of cruelty, i. 6. 79. *Objecit horrifera Erinnyn oculis animoque Argolicæ pellicis* presented a dreadful Fury to the eyes and mind of the Grecian

mistress, i. 13. 37. *Infelix Erinny's obs'itit obseditque aditum*, the baneful Fury stood in the way, and blocked up the passage, iv. 11. 75.

Erycīna, -æ, *f.*, *Erycina*, a name given to Venus from Mount Eryx. *Erycina residens suo monte*, Erycina sitting on her mountain, i. e. on Mount Eryx, v. 6. 23. See Eryx and Venus.

Erymanthus, -i, *m.*, *Erymanthus*, now called *Olonos*, a mountain chain in the north-west angle of Arcadia, in the Peloponnēsus, celebrated in fable as the haunt of the savage boar killed by Hercules. Also a river of the same name, now the *Dogana*, which rises in this mountain, flows near the town of Psophis, and joins the Alphēus on the borders of Elis. See Hercules.

Eryx, -icis, *m.*, *Eryx*, one of the companions of Phineus (*diss.*), whom Perseus (*diss.*) changed into stone by showing him the head of the Gorgon Medūsa.

Eryx, -icis, *m.*, *Eryx*, now *St Julian*, a mountain in the north-west of Sicily, on the summit of which was the famous temple of Venus, and from which the goddess received the name of *Erycīna*.

Ethēmon, -ōnis, *m.*, *Ethemon*, a native of Nabatæa, in *Arabia*, who, in attempting to kill Perseus (*diss.*) at his marriage with *Andromēda*, struck at him with his sword, which was shivered against a pillar, and a part of it transfixed his own throat.

Eubœa, -æ, *f.*, *Eubœa*, now *Egripo*, or *Negropont*, a large and celebrated island in the Archipelago, lying along the east coast of Greece, from which it is separated by a narrow strait called the *Eurīpus*. Over this strait a bridge has been thrown, connecting the island with the mainland. It is said to have derived its name from the passage of *Io*, who here gave birth to *Epāphus*. This island was exceedingly rich and fertile, and contained mines of copper and iron. From it the Athenians derived their chief supplies, so that, when their enemies wished to starve them, their first step was to take possession of *Eubœa*. It is the largest island in the Archipelago after *Crete*, its greatest length being ninety-three miles, and its average breadth about ten. The principal town was *Chalcis*.

Euboicus, -a, -um, *adj.*, *of, or relating to Eubœa*. *Eutoicam Aulidem*, *Aulis* a city opposite to *Eubœa*, xiii. 1. 182.

Euipe, -es, *f.*, *Euipe*, a native of *Pæonia*, in *Macedonia*, and mother of the *Pierides*. See *Pierides*.

Euphorbus, -i, *m.*, *Euphorbus*, the son of *Panthōus*, a Trojan of distinguished bravery. He was the first that wounded *Patroclus* when he appeared before *Troy* in the arms of *Achilles*, and was himself afterwards killed by *Menelāus*. The Grecian hero, after his return from *Troy*, suspended the shield of *Euphorbus* in the temple of *Juno* at *Argos*. *Pythagōras*, who affirmed that his soul had at a former period animated the body of the Trojan, and

still recollected many of the exploits which he had then performed, pretended to prove the truth of the doctrine of metempsychosis, by pointing out the shield of Euphorbus in the temple at Argos.

Euphrātes, -is, *m.*, *the Euphrates*, one of the most important rivers in Asia, has two distinct sources, both bearing the same name, the northern one rising in Anti-Taurus in Armenia, not far from the borders of Pontus, and the southern one in Mount Abus, or *Ararat*. These two streams unite near the town of Sinerva, in Asia Minor, and form a great river, which, after separating Asia Minor from Armenia, and Syria from Mesopotamia, enters Babylonia, and, uniting its waters with those of the Tigris, flows into the Persian Gulf. Its general direction is south-east, and its total length is somewhat more than 1,500 miles. On its banks stood the famous city Babylōn. See Babylon.

Eurōpa, -æ, *f.*, *Europa*, the daughter of Agēnor, king of Phœnicia, and sister of Cadmus. Her extraordinary beauty attracted the admiration of Jupiter, who transformed himself into a bull of surprising whiteness, and mingled with her father's bullocks. Europa, who was gathering flowers in a meadow near the seashore, was attracted by the beauty of the bull, and, encouraged by his gentleness, ventured to caress him, and at last had the courage to mount on his back. The god taking advantage of her situation, approached the beach, and appearing at first only to put the soles of his feet in the water, afterwards plunged into the sea, and carried his prize to Crete. Here he assumed his real form, declared his passion for Europa, and had by her three sons, Minos, Sarpēdon, and Rhadamanthus. From her Europe is said to have derived its name. In this fable, of which various explanations have been offered, there is probably an allusion to the settlement of Phœnician colonies on the coast of Europe.

Eurōtas, -æ, *m.*, *the Eurotas*, now *the Eure*, or *Basilico Potamo*, rises in Arcadia, a little to the south-west of Tegea. After running for a short distance it loses itself under ground, and reappears on the borders of Laconia. It now becomes a considerable stream, flows past Sparta, and empties itself into the Sinus Laconicus, the *Gulf of Kolokythia*.

Eurus, -i, *m.*, *the east wind*. See *Ventus*.

Eurypylus, -i, *m.*, *Eurypylus*, the son of Euæmon, from Ormenium, a city of Thessaly, who accompanied Agamemnon to the Trojan war with forty ships.

Evan, -antis, *m.*, *Evan*, a surname of Bacchus, derived from εὐαν, an exclamation used by the Bacchanalians.

F.

Fatum, -i, *n.*, the order and series of things appointed by the gods, *fate*, *destiny*. *Fata* signifies also the three inexorable deities, the *Fates*. A. R. A. 229. See *Parcæ*.

Faunus, -i, m., a *Faun*. The *Fauni* were certain deities supposed to preside over the fields. They were not endowed with immortality, but were believed to die after having attained to a very advanced age. They are represented as having the legs, feet, and ears of a goat, while the rest of the body was human. The poets have assigned to them two horns, and have encircled their head with a wreath of pine leaves.

Fax, facis, f., a *torch*, which the ancients usually made of pine, or some other resinous wood, or of wood smeared with unctuous matter. From the circumstance of torches being used at weddings to light the bride home, *fax* is often employed to denote *marriage*, A. R. A. 413. See *Tæda*.

Forum, -i, n., the *market-place*, a place in Rome to which the people constantly resorted, where they walked, &c. The *Forum Romanum* was a large oblong open space, 705 feet long, and 470 feet wide, between the Capitoline and Palatine hills, formed by Romulus, and surrounded with porticos, shops, and buildings by Tarquinius Priscus. Here the assemblies of the people were usually held, justice was administered, and public business transacted. There was only one forum during the Republic; Julius Cæsar added another, Augustus, a third, a fourth was begun by Domitian and finished by Nerva. But the most splendid forum was that of Trajan, which he adorned with the spoils he had taken in war. Forum is sometimes used to denote a *court of justice*, and in this sense it is applied by Ovid to the court of law in the infernal regions, iv. 11. 29. A. R. A. 490.

G.

Gallia, -æ, f., *Gaul*. Ancient Gaul, or *Gallia Transalpina*, was bounded on the north and west by the Atlantic, on the south by the Pyrenees and the Mediterranean, and on the east by the Rhine from its source to the sea, which separated it from Germany. It thus contained, in addition to the modern kingdom of *France*, the small county of *Nice*, the western half of *Switzerland*, and those parts of *Germany* and the *Netherlands* which lie to the west and south of the Rhine. It was called *Gallia Transalpina*, or *Uterior*, in contradistinction to the northern part of Italy, which obtained the name of *Gallia Cisalpina*, or *Citerior*. *Gallia* was originally divided among three great nations, the Celtæ, Belgæ, and Aquitani. The Celtæ inhabited the middle of the country, and were separated from their northern neighbours, the Belgæ, by the Seine, the Marne, and the Vosges Mountains, and from the Aquitani on the south by the Garonne. The Celtæ also possessed the south-eastern part of Gaul, which was first conquered by the Romans, and to which they gave the name of *Provincia*, whence the modern *Provence*.

Gallicus, -a, -um, *adj.*, of, or relating to Gaul, Gallic. *Gallicus canis*, a Gallic dog,—a species of greyhound, i. 10. 82.

Ganges, -is, *m.*, the *Ganges*, a great river in India, which divided that country, as known to the ancients, into *India intra Gangem*, or India west of the Ganges, and *India extra Gangem*, or India east of the Ganges. It has its source in the vast mountains of Tibet, flows in a south-eastern direction, and, after a course of 1,650 miles, falls into the *Gangeticus Sinus*, the *Bay of Bengal*. It is regarded by the natives with the most superstitious veneration, and pilgrims travel from the remotest parts of India to taste its waters, and even for the purpose of perishing in its stream. See *India*.

Gargaphie, -es, *f.*, *Gargaphie*, a valley with a fountain of the same name, not far from *Platæa*, in *Bœotia*, where *Actæon* accidentally saw *Diāna* bathing, in consequence of which he was changed into a stag. See *Actæon*.

Gigas, -antis, *m.*, a giant. The *Gigantes*, or giants, are said by some mythologists to have sprung from the blood of *Cœlus*, when wounded by his son *Saturn*, and by others to have been the sons of *Cœlus* and *Terra*, whom *Terra* produced from indignation at the defeat and imprisonment of the *Titans* by *Jupiter*. They were of enormous size and prodigious strength, with snakes instead of feet, and were furnished each with a hundred hands. *Ovid*, who confounds the two fables of the *Titans* and the *Giants*, states that they attempted to dethrone *Jupiter*, and endeavoured to reach heaven by piling mountains upon each other, *Pelion* upon *Ossa*, and these two upon *Olympus*. The gods, alarmed by so formidable enemies, fled into *Egypt*, and assumed the shape of different animals to save themselves from their pursuers. *Jupiter* at last collected his forces, attacked them with his thunderbolts, drove some of them to *Tartarus*, and buried others under burning mountains. The chief of the giants were *Epiates*, *Typhœus* (*tris.*) (v. 5. 28.), *Ægæon*, *Briareus* (*tris.*), *Tityos* (iv. 11. 42.), and *Encelædus*. The scene of the battle is called *Phlegra*, or the *Phlegrean* plains, which some place in *Thessaly*, some in *Thrace*, and others in *Macedonia*, in the peninsula of *Pallène*. The fable probably alludes to some great convulsion of nature, by which *Mount Ossa* was separated from *Olympus* at the gorge of *Tempe*, and the waters which, till that time, had covered the plain of *Thessaly*, found a passage to the sea by the river *Penæus*. *Gr. Acc.* -anta & -antas.

Gnossius, -a, -um, *adj.*, of, or relating to *Gnossus*, *Gnossian*, *Cretan*.

Gnossus, -i, *f.*, *Gnossus*, now *Macritichos*, the capital of *Crete*, was situate in the northern part of the island, east from *Cape Dium*, and about two miles inland. It owed all its splendour to *Minos*, who fixed his residence there; it was hither that *Dædalus* fled from *Athens* and here he is said to have con-

structed the celebrated labyrinth which contained the Minotaur. It was also famed for the adventure of Theseus (*diss.*) and Ariadne. See Theseus.

Gorgo, -ōnis, *f.*, a *Gorgon*. The Gorgons were the daughters of Phorcys and Ceto, and were three in number, Sthēno, Euryāle, and Medūsa, of whom the last alone was mortal. They are described as having their hair entwined with serpents, with teeth as large as those of swine, brazen hands, and golden wings, and as having the power of converting into stones those on whom they fixed their eyes. According to Ovid, the Gorgons were three in number, and of these Medusa alone had serpents in her hair; and this, he states, proceeded from the resentment of Minerva, in whose temple she had gratified the passion of Neptune, who was enamoured of her beautiful locks. Perseus (*diss.*), in his famous expedition, arrived first at the abode of the Phorcýdes, got possession of their common eye and tooth, and refused to restore them unless they directed him to the abode of the nymphs (iv. 15. 24.). The abode of the Gorgons has been variously placed by different authors. Ovid, following the more generally received opinion, represents them as living in the interior of Africa, towards the extreme west, near the gardens of the Hesperides. Gorgo, in the singular, is generally applied to Medusa, as being the most celebrated. *Perseus superator anguicomæ Gorgonis*, Perseus, the slayer of the snake-haired Gorgon, i. e. of Medusa, iv. 14. 37. *Concrevit Gorgone conspectâ saxo oborto*, grew stiff at the sight of the Gorgon, in consequence of the stone growing upon him, v. 1. 145. See Perseus, Medusa, and Phorcýdes.

Gorgoneus, -a, -um, *adj.*, of, or relating to the Gorgons. *Cruentæ guttæ Gorgonei capitis cecidère*, drops of blood from the Gorgon's head fell down, iv. 13. 15. *Gorgoneas domos*, the abode of the Gorgons, iv. 15. 27. *Gorgoneum crinem*, the hair of the Gorgons, iv. 15. 49. *Gorgoneis viribus*, by the power of the Gorgon's head, v. 1. 139.

Gradivus, -i, *m.*, *Gradivus*, a surname of Mars. *Et Gradive genitor invicti Quirini*, and thou, O Mars, the father of the invincible Quirinus, xv. 9. 119. See Mars.

Græcia, -æ, *f.*, *Greece*, a celebrated country of Europe, and the source of modern civilisation. The original name of the country was Hellas, the more modern designation having never been applied to it by the ancient inhabitants. The name Græcia was given to it by the Romans, from the Græci, an inconsiderable tribe in Epīrus, with whom, owing to their proximity, they were first acquainted. Ancient Greece, in its most extended sense, was bounded on the north by Macedonia and Illyria, on the east by the Ægean Sea, on the south by the Mediterranean, and on the west by the Ionian Sea, and was divided into Thessalia, Epīrus, Græcia Propria, and the Peloponnēsus, the last two of which were subdivided into

various provinces. It thus comprehended the modern kingdom of Greece, with parts of *Rumelia* and *Albania*. No country in Europe, with the exception of Switzerland, is so mountainous in its whole extent as Greece; it is traversed in every direction by several ridges, some of which nearly attain the height of perpetual congelation, and the intervening valleys are beautified by numerous mountain-streams.

Graii, -ōrum, *m.*, the Greeks, the inhabitants of Greece.

Graius, -a, -um, *adj.*, of, or relating to Greece, Grecian.

Gyārus, -ī, *f.*, *Gyarus*, now *Ghioura*, one of the Cyclādes, lying to the south of Andros, off the coast of Attica. It is a barren rock, the inhabitants of which were so poor, that they petitioned Augustus for a diminution of their taxes, which amounted to 150 drachmæ (£4 : 16 : 10½), stating that they were unable to raise more than 100. In later times it was used by the Romans as a place of banishment for their state criminals.

H.

Hæmonia, -æ, *f.*, *Hæmonia*, an ancient name of Thessaly, now part of *Roumelia*. Thessaly was bounded on the north by Macedonia, on the west by Epīrus, on the south by Græcia Propria, and on the east by the Ægean Sea. Next to Bœotia it was the most fertile part of Greece, and abounded in corn, wine, and oil. The inhabitants were wealthy, but notorious for their vices, and proverbial for their treachery. They were also remarkably superstitious, and much addicted to witchcraft, incantations, and the study of magic. The ancients believed that Thessaly was once covered with water, till some convulsion of nature opened a passage for the river Penēus, by rending Ossa from Olympus. See Gigas.

Hæmonius, -a, -um, *adj.*, of, or relating to Hæmonia, Thessalian. *Hæmonios arcus*, the Thessalian bows, i. e. the constellation Sagittarius, into which Chiron, a Thessalian centaur was said to have been changed, ii. l. 81. *Per tot Hæmonias et tot Achaïdas urbes*, through so many cities of Thessaly and Achaia, v. 5. 13. *Hæmonii juvenis*, of the Thessalian youth, i. e. of Jason, vii. l. 132. *In Hæmoniam urbem*, to a city of Thessaly, i. e. to Trachis, a city in Thessaly, of which Ceyx was king, xi. 10. 243.

Hæmus, -ī, *m.*, *Hæmus*, now called *Emineh Dagħ*, or *Balkan*, a lofty range of mountains which stretches round the north of Thrace, in a direction nearly parallel to the coast of the Ægean. The ancients regarded this range of mountains as one of the highest with which they were acquainted, and asserted, that from its summit the Euxine, the Hadriatic, the Dannbe, and the Alps, could be seen. Modern discovery has ascertained that the

elevation cannot be considerable, as no summit of the chain is covered with perpetual snow. The name is said in fable to have been derived from Hæmus, a king of Thrace.

Halcyōne, -es, *f.*, *Halcyone*, the daughter of Æölus, king of the winds, and wife of Ceyx (See Ceyx). She was with difficulty prevailed upon to consent to her husband's visit to the oracle at Claros, and spent her time in lamenting his absence, and in supplicating the gods for his safe and speedy return. At length Juno, sympathizing with her grief, entreated Somnus to apprise her of the death of her husband. The god of sleep despatched Morpheus (*diss.*), who assumed the form of Ceyx, and placing himself by her bedside, intimated to her, in the voice of her husband, his melancholy fate. In the morning she repaired to the sea-shore, and turning her eyes in the direction of Claros, discovered a body floating on the waters, which, when it approached nearer, she ascertained to be that of her husband. She then threw herself into the sea, and, by the compassion of the gods, the wife and husband were changed into birds, which bore her name—*Halcyones*, *kingsfishers*. The ancients believed that the *Halcyones* built their nests on the sea, constructed in such a way that they floated on its surface, and that during the time of incubation the waters remained calm and serene. The name *Halcyon days* is applied to seven days before and as many after the winter solstice.

Halius, -ii, *m.*, *Halius*, one of the companions of Sarpēdon, who was slain by Ulysses.

Hamadryādes, -um, *f.*, *the Hamadryads*, certain nymphs of the woods, who were supposed to come into existence when a tree was planted, and to die when it perished. See *Nympha*.

Harmonia, -æ, *f.*, *Harmonia*, the daughter of Mars and Venus. She married Cadmus, the founder of Thebes, and was changed into a serpent along with her husband. See *Cadmus*.

Harpālos, -i, *m.*, *Snap*, the name of one of Actæon's dogs. *Harpalos distinctus* (secundum) *nigram frontem ab albo medio*, Snap with his black face marked by a white stripe down the middle, iii. 2. 91.

Harpyia (*tris*), -æ, *f.*, *Ravener*, the name of one of Actæon's dogs.

Harpyiæ (*tris*), -ārum, *f.*, *the Harpies*, represented by Homer as goddesses who presided over the storms. By later poets they are described as winged monsters, having the face of a virgin, the body of a vulture, and their feet and fingers armed with sharp claws. They were the daughters of Thaumas and Electra, three in number, Aëllō, Ocypēte, and Celæno, and were sent by the gods to torment Phineus (*diss.*), king of Thrace, for his cruelty to his children (See Phineus). They carried off whatever food was placed upon his table, or so defiled it by their filth that it could not

be eaten. Here they were found by the Argonauts, during their famous expedition, when they went to consult Phineus, and on condition of being assisted by his advice, Zethes and Calais expelled them from his dominions, and drove them to the islands called Strophades, where they were found by Ænēas in his voyage from Troy.

Hebrus -i, *m.*, the *Hebrus*, now the *Maritza*, the principal river of Thrace, rises in the angle formed by the mountains Scymus, Hæmus, and Rhodope, flows in a south-easterly direction, and after a course of 280 miles, enters the Ægean Sea at Ænos, opposite the island Samothrace. The Hebrus is associated in fable with the interesting and pathetic story of Orpheus (*diss.*) and Eurydice.

Hecate, -es, *f.*, *Hecate*, the daughter of Perses, king of Thaurica, and Asteria, the sister of Latona. By the older mythologists she appears to have been regarded as a distinct goddess, and held in high estimation. She was afterwards confounded with Proserpina, was invoked as the goddess of the infernal regions, and became the patroness of magic and incantations. She was called Luna in heaven, Diāna on earth, and Proserpine or Hecate in hell. Hence she was said to have three bodies, and is called Triformis Dea (vii. 1. 95.). Hecate is represented with three faces, those of a horse, a dog, and a sow. Offerings of dogs, lambs, and honey, were made to her in the highways and cross roads, whence she obtained the name of Trivia. See Proserpina.

Hector, -ōris, *m.*, *Hector*, the eldest son of Priam and Hecuba, and the illustrious leader of the Trojans during the famous siege. In the many battles which took place under the walls of Troy, he signalized himself by his bravery beyond all his countrymen, and showed how well qualified he was to discharge the important office with which they had intrusted him. Taking advantage of the absence of Achilles, he approached the camp of the Greeks, and attempted to set fire to their ships, but was compelled to retire without effecting his purpose (xiii. 1. 7.). After many of his enemies had fallen by his sword, he was defeated and slain by Achilles. The Grecian chief gratified his revenge by fastening the body of his brave opponent to his chariot, and dragging it in triumph thrice round the walls of Troy. He afterwards restored it to Priam on receiving a large ransom. *Gr. Acc.* -ora. See Achilles.

Hectoreus, -a, -um, *adj.*, of, or relating to Hector. *Hectoreis flammis*, to the fire brought by Hector, i. e. the fire with which he attempted to burn the Grecian fleet, xiii. 1. 7.

Helēna, -æ, *f.*, *Helen*, the daughter of Tyndārus and Leda, and wife of Menelāus. According to the fable, Leda having been visited by Jupiter in the form of a swan, laid two eggs, from the one of which Castor and Clytemnestra were produced, and from the other Pollux and Helen. The first two were considered mor-

tal as the children of Tyndarus, and the others immortal, as the offspring of Jupiter. Helen, from her infancy, was remarkable for her beauty, and, at the age of ten, was carried off by Theseus (*diss.*), but was brought back by her brothers Castor and Pollux, who discovered the place of her concealment at Aphidnæ in Attica. When arrived at years of maturity, she was sought in marriage by nearly all the most distinguished of the Grecian princes, as the two Ajaces, Ulysses, Patroclus, Menelâus, Philoctêtes, &c. Tyndarus was alarmed at the number of her suitors, and being apprehensive that the preference of one would bring upon him the displeasure of all the rest, prevailed upon them to bind themselves by an oath to abide by the decision of the princess, and unite in defending her if any attempt were made to carry her off from the arms of her husband. The rivals consented, and Helen decided in favour of Menelaus (See Menelaus). Soon after Paris, who had obtained from Venus the promise of the most beautiful woman of his age, at her instigation went to Sparta, and during the absence of her husband induced Helen to accompany him to Troy. The injured husband called upon the Grecian princes to fulfil their oath, and they collecting their forces encamped before that ancient city, and took it after a siege of ten years. After the death of Paris, she married his brother Deiphöbus, whom she is accused of betraying to her former husband for the purpose of regaining his favour. Menelaus received her with kindness, and after wandering for eight years returned with her to Sparta. See Menelaus and Paris.

Helēnus, -i, *m.*, *Helenus*, one of the sons of Priam and Hecüba, who was celebrated for his skill in divination. In consequence of Helen being given in marriage to Deiphöbus in preference to himself on the death of Paris, he quitted Troy, and retired to Mount Ida, where he was taken prisoner by Ulysses (xiii. l. 99.). Induced by the entreaties of the Greeks, or the fear of punishment, he revealed to them the secret that Troy could not be taken while it remained in possession of the Palladium. After various adventures he became the husband of Andromäche, the wife of Hector, and also king of Chaonia, in Epîrus. From his knowledge of futuri y he is called *Dardanius vates*, xiii. l. 335.

Heliâdes, -um, *f.*, *the Heliades*, the daughters of Sol and Clymêne, and the sisters of Phaëthon. According to Ovid, they were three in number, the eldest of whom was Phaëthûsa, and one of the others Lampetie. After four months of excessive grief for the death of their brother, they were changed into poplar or alder trees, on the banks of the Eridânus, and the tears which they shed were converted into amber. The fable obviously alludes to the origin of amber, which the ancients believed to be a resinous substance exuded from the bark of trees, an opinion which has been confirmed by the investigations of modern chemists. See Electrum.

Helîcon, -ônîs, *m.*, *Helicon*, now *Zagora*. a mountain in

the south-west of Bœotia, on the borders of Phocis, famous as the abode of Apollo and the Muses, who are thence called Heliconiādes. On its summit, which is nearly as high as Parnassus, was the grove of the Muses, adorned with several statues; and a little below were the fountains Aganippe and Hippocrēne. *Virgineus Helicon*, Helicon frequented by the muses, who were all unmarried, ii. 1. 29, and v 4 5. *Deas colentes Heliconā vicī-se*, that the goddesses who inhabit Helicon, i.e. the Muses, were victorious, v. 12 2.

Henna, -æ, *f.*, *Henna*, now *Castio Giovanni*, an ancient town in the centre of Sicily, the principal seat of the worship of Ceres. The adjoining country was remarkable for its fertility, and on the plains of Henna Proserpine was amusing herself in collecting flowers when she was carried off by Pluto, and became queen of the infernal regions. See Ceres and Proserpina.

Hennæus, -a, -um, *adj.*, of, or relating to Henna. *Haud procul a Hennæis mœnibus est lacus altæ aquæ, nomine Pergus*, not far from the walls of Henna is a lake of deep water, by name Pergus, v. 6. 45. See Pergus.

Hercūles, -is, *m.*, *Hercules*, a celebrated Grecian hero, the son of Jupiter and Alcēmēna, the wife of Amphitryon, king of Argos. Jupiter having decreed that the first-born of the descendants of Perseus (*diss.*) should reign over Mycēnæ, Juno, who was the enemy of all the children of her husband by other females, retarded the birth of Hercules, so that Eurystheus (*tris.*), the son of Sthenelus and Nicippe, was born first, and Hercules consequently became subject to him. The queen of the gods then attempted to destroy the infant, and for this purpose sent two serpents to kill him in the cradle; but Hercules, though only eight months old, caught the monsters by the throat and strangled them. He was early instructed in the liberal arts, and, like most of his illustrious contemporaries, was the pupil of the Centaur Chiron, under whose tuition he became the most brave and accomplished hero of his age. When still a young man, he is said to have been accosted in a solitary place by *Virtue* and *Pleasure*, under female forms, who both tried, by every argument, to obtain the preference; but, after serious reflection, he chose *Virtue*. The hatred of Juno followed Hercules through life. At her instigation his cousin Eurystheus imposed upon him twelve difficult enterprises, commonly called the Twelve Labours of Hercules. The gods sympathized with him in the hard-ships which he was doomed to undergo, and armed him completely for his task. He received a coat of armour and a helmet from Minerva, a sword from Mercury, a horse from Neptune, a shield from Jupiter, a bow and arrows from Apollo, and from Vulcan a golden cuirass, a brazen buskin, and, according to some writers, a celebrated club of brass. The twelve labours of Hercules were, —1. He killed a large lion which infested the wood of Nemea in Argolis; 2. He killed the Hydra or water-snake, of the Lake

of Lerna, in Argolis, which had seven, some say fifty, some an hundred heads. These heads he first attempted to demolish with his club, but finding that two sprung up for every one which was removed, he burnt the root of the head with a hot iron, and by this means succeeded. He then dipped his arrows in its gall, which rendered the wounds which he inflicted incurable. 3. He took alive, and brought to Eurystheus, a stag sacred to Diāna, famous for its incredible swiftness, its golden horns, and its brazen feet. 4. He caught alive a wild boar which ravaged the neighbourhood of Erymanthus. 5. He cleaned in one day the stables of Augēas, king of Elis, in which 3000 oxen had been confined for thirty-nine years. 6. He killed the carnivorous birds, *Stymphalides*, which infested the lake *Stymphālus*, in Arcadia. 7. He brought alive to the Peloponnēsus a prodigious wild bull, which ravaged the island of Crete. 8. He brought to Eurystheus the four mares of Diomēdes, king of Thrace, which fed on human flesh. 9. He took a beautiful girdle from Hippolyte, queen of the Amazons. 10. He slew the giant Geryon, king of Gades, and carried off his cattle which fed on human flesh. 11. He killed the dragon which kept the golden apples of the Hesperides, near Mount Atlas, in Africa, and brought the apples to Eurystheus. 12. He dragged the dog Cerbērus from the infernal regions. Besides the Twelve Labours, Hercules performed many other exploits which are famous in ancient mythology. He assisted Jupiter in his war against the giants. At the request of Atlas, he supported the heavens on his shoulders. He cleared Africa of wild beasts, then passed into Spain, subdued it, and fixed two pillars, or mountains, one on each side of the straits, called *Abyla* and *Calpe*. He accompanied the Argonauts in their expedition to Colchis, and on his way delivered Hesiōne, the daughter of Laomēdon, king of Troy, from a sea-monster to which she was exposed. He slew the giant Antēus in Libya; he strangled the robber Cacus, and shot the eagle which preyed upon the liver of Prometheus (*tris.*). For attempting to plunder the temple of Apollo at Delphi, he was compelled by the gods to become the slave of Omphāle, queen of Lydia, who, from admiration of his wonderful exploits, subsequently married him. Hercules had several other wives, the most celebrated of whom was Dejanira, daughter of Œneus (*diss.*), king of Calydon in Ætolia. While on a journey with her, he was stopped by the river Evēnus, then swollen with rain. He intrusted Dejanira to the Centaur Nessus, who offered to convey her safely across, while he followed by swimming, but being alarmed by the cries of his wife, whom Nessus attempted to carry off, he shot an arrow and mortally wounded him. Nessus, when expiring, gave Dejanira his tunic, besmeared with blood, and infected with poison, telling her that it had the power of reclaiming a husband from illicit amours. Some time after he carried off Iōle, the daughter of Eurystus, king of Œchalia, who accompanied him to Mount Œta, where he went to offer

a solemn sacrifice to Jupiter. Having neglected to provide himself with a proper dress, he despatched his servant to ask one from Dejanira, who, in a fit of jealousy, sent him the poisoned robe which she had received from Nessus. This had no sooner touched his skin than he felt the poison diffuse itself through his veins, and, racked by the increasing torment, he caused a funeral pile to be erected, and spreading over it the skin of the Nemean lion, he laid himself on it as on a couch, leaning his head on his club, and then ordered the fire to be applied. Jupiter observing the melancholy scene from heaven, raised to the skies the immortal parts of the hero.

Herculeus, -a, -um. *adj.*, of, or relating to Hercules, *Herculean*. *Similes Herculeis* (lacertis), equal in strength to the arms of Hercules, xv. 2. 172.

Hesperides, -um, *f.*, the *Hesperides* (*Western Maids*), nymphs who possessed a garden in which grew the golden apples given by Jupiter to Juno on the day of their marriage. The garden was intrusted to the care of a dragon, called Ladon. It was one of the labours of Hercules to procure some of these apples, which he accomplished by killing the dragon. The garden of the Hesperides is placed by Hesiod "beyond the illustrious Ocean," but is more generally said to have been in Africa, near Mount Atlas. The Hesperides were the daughters of Hesperus, and were three in number, or, according to others, four. The apples were, as some suppose, the pomegranates of Spain and Africa, a fruit anciently unknown in Greece, and navigators may have invested them with all their wonders to excite admiration.

Hesperius, -a, -um. *adj.*, of, or relating to Hesperus, *Hesperian*, *Western*. *Hesperios amnes*, the western rivers, i. e. the Rhine, the Rhone, and the Po. ii. 1. 258. *Constitit in Hesperio orbe, regnis Atlantis*, halted in the western part of the world, in the kingdom of Atlas, iv. 12. 25.

Hesperus, -i, *m.*, *Hesperus*, the evening star, the name given to the planet Venus when it follows the sun, and appears some time after sunset; but when it precedes the sun it is called Lucifer. Hesperus is frequently used to signify *the west*. See Lucifer.

Hippocrēne, -es, *f.*, *Hippocrēne*, a fountain near the top of Mount Helicon in Bœotia, sacred to the Muses. It is said to have first risen from the ground when struck by the foot of the horse Pegasus, whence it was called *ἵππου κρηνη*, the horse's fountain, (v. 4. 13.) See Pegasus.

Hippotādes, -æ, *m.*, *the grandson of Hippotes*, i. e. *Æolus*, king of the winds. Æolus was the son of Jupiter and Segesta, the daughter of Hippotes, a Trojan, whence he is called Hippotades. He is represented by the poets as keeping the winds confined in a cave in Æolia (the *Lipari Islands*), of which he was king.

Here he is said to have given to Ulysses in a bag all the winds which could obstruct him in his return to Ithāca. See Ulysses.

Horæ, -ārum, *f.*, the *Horæ*, or *Hours*, three goddesses, the daughters of Jupiter and Themis, who presided over the seasons. They were the servants of Sol, yoked his chariot, and stood before the gates of heaven, ready to open them when the god proceeded on his diurnal course. *Imperat velocibus Horis jungere equos*, he orders the swift Hours to yoke the horses, ii. l. 118.

Hyādes, -um, *f.*, the *Hyades*, seven stars in the head of the Bull, whose rising with the sun portended rain. According to the fable they were the daughters of Atlas and Æthra, and were so disconsolate at the death of their brother Hyas, that they pined away and died. After death they were changed into stars, and derived their name from their brother. The Latins called them *Suculæ*, *swine*, because they were so ignorant of the Greek language that they believed the Greek name to be derived from *ύς*, a *sow*.

Hyäle, -es, *f.*, *Hyale*, a nymph in the train of Diāna.

Hyantēus, & Hyantius, -a, -um, *adj.* of, or relating to the *Hyantes*, an ancient name of the Bœotians, which they derived from a king Hyas,—hence *Bœotian*. *Hyantēa Aganippe*, the Bœotian Aganippe, v. 5. 19. *Hyantius*, the Bœotian youth, i. e. Actæon, iii. 2. 17.

Hylactor, -ōris, *m.*, *Barker*, the name of one of Actæon's dogs.

Hylæus, -i, *m.*, *Woodman*, the name of one of Actæon's dogs.

Hymen, -inis, & Hymenæus, -i, *m.*, *Hymen*, and *Hymenæus*, the god of marriage, the son of Apollo and the muse Calliōpe, or of Bacchus and Venus. He is represented by the poets as crowned with flowers, particularly with marjoram, and holding in his hand a burning torch. Hymen was supposed to be always present at nuptials, otherwise the matrimonial connexions were fatal, and ended in the most dreadful calamities.

Hypseus (*diss.*), -ēi, & -eos, *m.*, *Hypseus*, a man who killed Prothoēnor, and was himself slain by Lyncides at the marriage of Perseus (*diss.*).

I.

Iacchus, -i, *m.*, *Iacchus*, a name of Bacchus, probably derived from *ια*, an exclamation of joy. See Bacchus.

Iapetionides, -æ, *m.*, the son of *Japetus*, a patronymic applied to Atlas. See Atlas.

Iapētus, -i, *m.*, *Japetus*, one of the Titans, the son of Urānus and Terra. He married his sister Clymēne, by whom he had Atlas, Promētheus (*tris.*), Epimētheus (4 *syl.*), and Menœtius. *Satus Iapeto*, the son of *Japetus*, i. e. Prometheus, i. 2. 51.

Iāson, -ōnis, *m.*, *Jason*, the hero of the Argonautic expedi-

tion, was the son of Æson, king of Iolcos, in Thessaly, and of Alcimède. When Æson was obliged to yield to the superior power of his brother Pelias, and was driven from his kingdom, Jason, who was still in infancy, was secretly conveyed by his mother to a village on Mount Pelion, and there intrusted to the care of the Centaur Chiron, by whom he was instructed in the art of war. After he had attained the age of twenty, he went to Iolcos, in obedience to the command of an oracle, to claim the rights of his family. He appeared in the market-place, clothed in the skin of a leopard, and armed with two javelins, and with his long unshorn locks waving on his back. Pelias had been warned by the oracle to beware of a man who should appear with one foot shod and the other uncovered, and Jason having accidentally entered in this garb, the fears of Pelias were immediately excited. He boldly demanded the kingdom which Jupiter had given to his father; but Pelias prevailed upon him to proceed to Colchis, to get possession of the golden fleece, promising, on his return, to resign the kingdom in his favour. Jason agreed to the conditions, procured a fifty-oared galley, to which he gave the name of Argo, and, on consulting the oracle, was directed to invite the greatest heroes of the age to share in the glories and dangers of the voyage. The bravest of the Grecian youth speedily assembled, among whom were Orpheus (*diss.*), Zetes and Calais, Castor and Pollux, Telämon and Peleus (*diss.*), Hercüles, Theseus (*diss.*), Laërtes, Æsculapius, Polyphēmus, and others, to the number of fifty. After offering sacrifices to Jupiter, the Waves and Winds, &c., they sailed from the harbour of Iolcos, met with many curious adventures, and arrived in safety at Colchis, on the east coast of the Black Sea. Jason lost no time in informing king Æetes of the cause of his visit, and in requesting him to resign the golden fleece. To this he procured the king's consent on the following conditions:—He was to force to the yoke two brazen-footed bulls, whose nostrils breathed flames, to plough with them a piece of land, and sow in it the serpent's teeth which Æetes possessed, to whom Minerva had given one-half of those which Cadmus sowed at Thebes. These teeth were to produce armed men, ready to attack him. He was, besides, to kill a sleepless dragon which guarded the fleece. This task, which at first appeared to him insurmountable, he was enabled to accomplish by means of Medēa, the king's daughter, who had conceived a sudden affection for him, and proffered her aid if he would swear to marry her and take her with him to Greece. By her assistance he fulfilled the conditions, to the astonishment of Æetes and his subjects, got possession of the golden fleece, and returned to his native country, accompanied by Medea, whom he afterwards married. The ship Argo was changed into a star, and the fleece was suspended in the temple of the gods. See Nephele and Medea.

Ibis, -is, & -īdis, *f.*, the *ibis*, an Egyptian bird resembling a stork. It was held sacred by the ancient Egyptians, either because

it devoured the serpents which infested the country, or because the marking of its plumage resembled one of the phases of the sun, or because it appeared with the rising of the Nile.

Iceľos, -i, *m.*, *Icelos*, one of the sons of the god Somnus, who possessed the power of assuming the shape of wild beasts, birds, and serpents. He was called Icelos by the gods, and Phobētor by mortals.

Ichnobātes, -æ, *m.*, *Tracer*, the name of one of Actæon's dogs.

Ida, -æ, & Ide, -es, *f.*, *Ida*, now *Kaz Dag*, or *Ida*, a mountain, or rather a chain of mountains, in the Troad, in Mysia, where Paris was exposed, and where he adjudged the prize of beauty to Venus, in the contest of the three goddesses respecting the golden apple. Its highest peak was called Gargāra, and afforded an extensive view of the Hellespont and the adjacent countries. For this reason it is said by Homer to have been the resort of the gods during the siege of Troy. *Gr. Acc.* -an. See Paris.

Idas, -æ, *m.*, *Idas*, a man who was accidentally killed by a javelin at the marriage of Perseus (*diss.*).

Idomēneus (4 *syl.*), -ēi, & -eos, *m.*, *Idomeneus*, the son of Deucalion, king of Crete, and grandson of Minos. He accompanied the Greeks to the Trojan war with 90 ships, and distinguished himself greatly by his valour during the siege. Being overtaken by a storm on his return from Troy, he vowed to sacrifice to Neptune whatever creature first presented itself to him on his arrival at Crete. This proved to be his son, whom, in fulfilment of the vow, he immediately sacrificed. The inhumanity and rashness of the act rendered him so odious in the eyes of his subjects, that he left the island, and landing on the coast of Italy, founded three cities in Apulia.

Ignigēna, -æ, *m.*, *Ignigena* (*born in fire, son of fire*), a name given to Bacchus, in allusion to the fable of his mother having been destroyed by lightning before his birth.

Iliācus, -a, -um, *adj.*, *of, or relating to Ilium, Trojan.* *Mittor audax orator ad Iliacas arces*, I am sent a fearless envoy to the Trojan city, xiii. l. 196.

Ilium, -ii, *n.*, *Ilium, Troy*, a name given to Troy from Ilus, one of its early kings. *Ilium* seems to denote that part of the city where the fortifications lay, and *Troja* the parts built round about them, as several cities are divided into the old and new town. See Troja.

Illyricum, -i, *n.*, *Illyricum*, called also Illýris and Illyria, an extensive country lying on the north-east coast of the Hadriatic, and extending from the small river Arsia and the Julian Alps, which separated it from Italy, to the river Drilo. Towards the north it touched on Noricum and Pannonia, and towards the east on Mæsia

and Macedonia. It thus comprehended part of the Austrian provinces of *Illyria* and *Croatia*, the whole of *Dalmatia*, and part of *Turkey*.

Illyricus, -a, -um, *adj.*, of, or relating to *Illyricum*, *Illyrian*. *Contigit Illyricos fines cum profugâ conjuge*, reached the country of *Illyricum* with his wife in exile, iv. 12. 6.

Inachides, -æ, *m.*, a descendant of *Inachus*, hence it is applied (i. 14. 6.) to *Epâphus*, who was his grandson by *Io*. It is also used to signify an *Argive*, because *Inachus* was the founder of the kingdom of *Argos*, and in this sense is applied to *Perseus* (*diss.*), iv. 14. 58.

Inâchis, -idos, *f.*, the daughter of *Inachus*, *Io*. *Vultus Inachidos*, the appearance of the daughter of *Inachus*, i. e. *Io*, i. 11. 44.

Inâchis, -idos, *adj.*, *f.*, of, or relating to *Inachus*. *Inachidas ripas*, the banks of the *Inachus*, i. 12. 16.

Inâchus, -i, *m.*, *Inachus*, a son of *Oceânus* and *Tethys*, and father of *Io*, who founded the kingdom of *Argos*, about B.C. 1667. According to the fable, *Inachus* was, at his death, changed into a river of the same name, now called the *Xera*, of which he became the tutelary god. The source of this river was in *Mount Lyrcæus*, on the confines of *Arcadia*; but the poets, who delighted in fiction, imagined it to be a branch of a cognominal stream in *Acarmania*, which, after joining the *Achelôus*, passed under ground and re-appeared in *Argôlis*. To this *Ovid* probably alludes, i. 11. 16. The *Inachus* flowed past the *Acropolis* of *Argos* into the *Gulf of Nauplia*. It is usually dry (whence its modern name), but is supplied with casual floods after heavy rains and the melting of snow on the neighbouring mountains.

India, -æ, *f.*, *India*, an extensive country of *Asia*, the limits of which have not been accurately defined by ancient geographers. It was divided by the river *Ganges* into *India intra Gangem*, which corresponds pretty nearly with the modern *Hindustan*; and *India extra Gangem*, which included *India* beyond the *Ganges*, *Tibet*, *Assam*, and nearly the whole of the *Birman Empire*. It derived its name from the *Indus*, which formed its western boundary. The Greeks knew but little of *India* till the invasion of *Alexander the Great*. The fabled expeditions which *Bacchus* and *Hercules* are said to have undertaken against it were invented, after they had attained a considerable knowledge of the country, by the later poets to flatter the vanity of the *Macedonian hero*. *India* was reckoned by the ancients among the most opulent of all the countries of *Asia*. Its elephants were especially famed for their size and strength, and were much preferred to those of *Africa*; it was also celebrated for its tigers and serpents, the last of which were magnified by the historians of *Alexander* into an enormous size.

The productions of this country which were most highly valued were its perfumes, precious stones, gold, and ebony; there is also some slight mention made of its indigo and sugar-cane. *Quem de bellata India colebat*, whom conquered India worshipped, iv. 13. 2.

Indus, -i, *m.*, *an inhabitant of India, an Indian.* *Indos positos sub sidereis ignibus*, the Indians placed under the violent heat of the sun, i. 14. 31.

Ino, -us, *f.*, *Ino*, the daughter of Cadmus and Harmonia, wife of Athamas, king of Thebes, and maternal aunt and nurse of Bacchus. In consequence of her cruel treatment of her step-children Phryxus and Helle, her husband was rendered frantic by Juno, and imagining Ino to be a lioness, and her children whelps, pursued them and killed her son Learchus. Ino, to escape from his fury, threw herself and her son Melicerta into the sea between Megara and the Isthmus of Corinth, and was changed by Neptune into a sea-deity, called by the Greeks Leucothee, and Matuta by the Romans. See Athamas.

Inōus, -a, -um, *adj.*, *of, or relating to Ino.* *Inoo raptu*, by the grasp of Ino, iii. 7. 212.

Io, -us, *f.*, *Io*, the daughter of Inachus, king of Argos. Her beauty attracted the notice of Jupiter, who, to conceal his amour from Juno, changed his mistress into a beautiful cow. The queen of the gods perceiving the fraud, commended the beauty of the animal, and asked her as a present from her husband, a request with which he reluctantly complied. Juno committed her to the care of Argus, a shepherd with a hundred eyes (See Argus), whose vigilance subjected her to the greatest miseries. After she had been released by Mercury from the thralldom of her keeper, Juno, whose resentment was implacable, sent one of the Furies in the shape of a gadfly to torment her. Pursued by the Fury, she wandered over the greatest part of the earth, till she stopped at last on the banks of the Nile, and being, by the command of Jupiter, restored to her former shape, gave birth to Epaphus, married Osiris, king of the country, and became an Egyptian goddess, under the name of Isis.

Iolciacus, -a, -um, *adj.*, *of, or relating to Iolcos*, now *Boritz*, a powerful and ancient city in the south of Thessaly, situate at the head of the Pelagicus Sinus, the *Gulf of Volo*, and celebrated as the birth-place of Jason. *Victor tetigit cum conjuge Iolciacos portus*, victoriously reached with his wife the harbour of Iolcos, vii. 1. 158.

Ionium, -ii, *n.*, *the Ionian Sea*, a name given to that part of the Mediterranean which washed the western shores of Greece, and lay between that country and Italy. The statements of the ancient writers respecting the situation and extent of the Ionian Sea are very uncertain. The name seems to have originally in-

cluded the whole of the Hadriatic, and to have extended to the south of the Peloponnēsus; but that part of it to the north of the Acroceraunian promontory was generally called by the Greeks Ionius Sinus. The origin of the name is also involved in uncertainty.

Iphigeniā, -æ, *f.*, *Iphigenia*, the daughter of Agamemnon and Clytemnestra. While the combined forces of the Greeks were assembling at Aulis, previous to setting sail for Troy, Agamemnon accidentally killed a favourite stag of Diāna, and the goddess in revenge detained the fleet in the harbour by contrary winds. On consulting the oracle, the Greeks were informed that they must propitiate the gods by sacrificing Iphigenia to the offended goddess. Her father, struck with horror at the response, sternly refused his consent, and issued orders to the generals, each to conduct his troops home. Ulysses and the other generals interfered, and prevailed upon Agamemnon to immolate his daughter for the common cause of Greece. At their request Ulysses repaired to Mycēnæ, and persuaded Clytemnestra to intrust Iphigenia to his care, on pretence that her father had espoused her to Achilles. When the princess arrived at Aulis, and saw the bloody preparations for the sacrifice, she implored the forgiveness and protection of her father; but tears and entreaties were unavailing. Calchas raised the knife in his hand, but as he was going to strike the fatal blow, Iphigenia suddenly vanished, and a beautiful stag appeared in her place for the sacrifice. This interposition of the goddess animated the Greeks, the wind suddenly became favourable, and the combined fleets sailed from the harbour of Aulis.

Iphitides, -æ, *m.*, *the son of Iphitus*, a patronymic applied to Cērānos, xiii. l. 257.

Iris, -is, *f.*, *Iris*, the daughter of Thaumās and Electra, was the goddess of the rainbow, and the messenger of the gods, particularly of Juno (*nuntia Junonis*, i. 7. 27.). She is represented by Ovid (xi. 10. 180.) as executing the orders of Juno, decked in robes of a thousand colours. Iris is frequently used to denote the *rainbow* itself, and was believed by the ancients to possess the power of raising water from the earth to the clouds. Hence she is described (i. 7. 28.) as supplying them with water to deluge the world. The seven colours of the rainbow are red, orange, yellow, green, blue, indigo, and violet.

Ismarius, -a, -um, *adj.*, *of, or relating to Ismarus, Ismarian*; used also as a general term, *Thracian*. *Ismarios* (amnes), the Thracian rivers, ii. l. 257.

Ismārus, -i, *m.*, (*Plur.* -a, -ōrum, *n.*) *Ismarus*, a town and mountain of Thrace, near the mouth of the Hebrus. The adjoining country was famous for producing good wine.

Ismenides, -um, *f.*, *the Theban women*, a name given to

them from the river Ismēnus. *Ismenides colunt sanctas aras*, the Theban ladies honour the sacred altars, iii. 7. 223.

Ismēnis, -īdos, *adj. f.*, of, or relating to the Ismenus; hence *Theban*. *Ismenis Crocale doctior illis*, the Theban nymph Crocale being more skilful than they, iii. 2. 39.

Ismēnos, -ī, *m.*, the *Ismenus*, a small stream in Bœotia, which flows past Thebes, and falls into the Eurīpus. Modern travellers state that it contains no water except after heavy rain, when it becomes a torrent. According to the fable, Ismenus was the son of the river Asōpus by Metōpe.

Ister, -trī, *m.*, the *Danube*, the largest river in Germany, and in Europe, has its source in Mons Abnōba, the *Black Forest*, in the Grand Duchy of Baden, and after a course of 1,700 miles, generally in a south-easterly direction, enters the Pontus Euxīnus, the *Black Sea*, by several mouths. The Danube, after leaving Baden, flows through Wirtemberg, Bavaria, the Archduchy of Austria, and Hungary, enters the Turkish dominions at Belgrade, and in the rest of its course separates Walachia from Bulgaria. It receives in its course sixty navigable rivers, the largest of which is the Inn, and 120 smaller streams. The name Ister is said to have been applied to this river in the lower part of its course, after its junction with the Save; but where the one name commenced and the other terminated is very uncertain. The two names are frequently confounded, or used indifferently, the Greeks generally calling the river Ister, and the Latins, Danubius.

Ithāca, -æ, *f.*, *Ithaca*, or *Teaki*, a celebrated island in the Ionian Sea, off the coast of Acarnania, forming part of the kingdom of Ulysses. This island, which lies five miles due south of Leucadia, is of inconsiderable extent, and derives all its celebrity from the praises bestowed upon it by Homer. Ithaca is one of the seven Ionian Islands.

Ithācus, -ī, *m.*, a native of *Ithaca*, the *Ithacan*, i. e. Ulysses, a name contemptuously applied to him by Ajax, xiii. 1. 98. and 103.

Iūlus, -ī, *m.*, *Iulus*, a surname of Ascanius, the son of Ænēas and Creūsa. He accompanied his father in his flight from Troy, shared in the dangers of the voyage, and, after his arrival in Italy, contributed by his valour to the success of the war which Æneas waged against the Latins. He succeeded his father in the kingdom of Latīnus, and built Alba Longa, to which he transferred the seat of government. Here his descendants reigned upwards of 400 years, till the building of Rome. Romūlus traced his descent from Ascanius.

Ixīon, -ōnis, *m.*, *Ixion*, the son of Phlegyas, and king of the Lapīthæ, a savage tribe in the south of Thessaly. Ixion was admitted to the society of the gods in Olympus, where he fell in love with Juno. To punish his audacity, Jupiter sent a cloud in the form

of his queen, which was embraced by Ixion, and produced the Centaurs. The king of the gods was so enraged at his conduct that he banished him from heaven, struck him with his thunder, and ordered Mercury to tie him to a four-spoked wheel in hell, which continually whirls round. *Ixion volvitur, et sequiturque fugitque se*, Ixion turns on his wheel, and both follows and flies from himself, iv. 11. 46.

J.

Juba. -æ, *m.*, *Juba*, a king of Numidia, part of Mauritania, *Algiers*, and part of *Morocco*. In the civil war between Cæsar and Pompey, he espoused the cause of the latter, and gained a great victory over Curio, who commanded Cæsar's forces in Africa. After the battle of Pharsalia he joined his forces with those of Scipio, and being defeated by Cæsar in a battle at Thapsus (B. C. 46.), caused himself to be put to death by Petreius, one of his companions in misfortune.

Julius, -ii, *m.*, *Julius*, the prænomen of the Julian gens, the most celebrated of whom was Caius Julius Cæsar, the Dictator. *Divus Julius*, the deified Julius, i. e. Julius Cæsar, xv. 9. 98. See Cæsar.

Juno, -ōnis, *f.*, *Juno*, the daughter of Saturn and Ops, and the sister and wife of Jupiter. After her birth she was reared by Oceānus and Tethys, and had the seasons as her attendants. When Jupiter attained the sovereignty of the world, Juno shared in his honours, and became queen of the gods. Her character was distinguished by matronly dignity and strict correctness of conduct. She could ill brook the infidelities of her husband, and persecuted his mistresses with relentless hatred. Her severity to Io, Semēle, and Latōna, is frequently mentioned by mythological writers, and her resentment doomed Hercūles to undergo his famous labours. In Homer Jupiter is represented as sometimes punishing her for her acts of opposition to him. On one occasion, when she had raised a storm, which drove Hercules out of his course at sea, Jupiter suspended her from heaven, tying a heavy anvil to her feet, and when her son Vulcan approached to assist her, he took him by the foot and threw him down to the earth (See Vulcanus). Juno was believed to preside over marriage, and was the patroness and protectress of married women. She was the mother of Mars, Hebe, and Vulcan. The reason of her hostility to the Trojans, of whom she is represented as the implacable enemy, is not stated by Homer; but later poets ascribe it to the decision of Paris, in assigning the golden apple to Venus in preference to herself (See Paris). The worship of Juno was universal. Her principal temples were at Argos, Samos, and Carthage; Sparta and Mycēnæ were also places dear to her. Ewe-lambs and swine were the offerings presented on her altars; and the dittany, the poppy, and the lily, were her favourite

flowers. Among birds, the hawk, the goose, and particularly the peacock, were sacred to her (See Argus). She is represented sitting on a throne, holding in one hand a pomegranate, the emblem of fecundity, and in the other a sceptre, with a cuckoo on its summit.

Junonius, -a, -um, *adj.*, of, or relating to *Juno*. *Junonius custos*, the keeper appointed by *Juno*, i. e. *Argus*, i. 12. 54.

Jupiter, *Jovis*, *m.*, *Jupiter*, the most celebrated of all the gods of the ancients, was the son of *Saturn* and *Ops*. His mother saved him from the cruel voracity of her husband (See *Saturnus*), and intrusted him to the care of the *Corybantes*, by whom he was reared in a cave in *Mount Ida*, in *Crete*, and fed on the milk of the goat *Amalthæa*, or, according to others, on honey. When grown up he drove his father from heaven, and divided the empire of the world with his brothers. For himself he reserved heaven and earth, to *Neptune* he allotted the sea and the waters, and to *Pluto* the infernal regions. He was not, however, allowed to retain his dominions undisturbed. The *Titans* undertook to destroy him as he had done his father, declared war against him, and, by piling mountains on each other, endeavoured to ascend to heaven (see *Gigas*); but the king of the gods assailed them with his thunder, and asserted his supremacy. The character of *Jupiter* possesses none of the purity for which *Juno* was distinguished. He was the slave of vicious pleasures; and every species of disguise was employed by him to accomplish his object. He transformed himself into a satyr to enjoy *Antiôpe*, into a bull to carry off *Eurôpa*, into a swan to allure *Leda*, into a shower of gold to corrupt *Danaë*, and into several other forms to gratify his passions. He had *Bacchus* by *Semële*, and *Mercury* by *Maia*. The worship of *Jupiter* was extensively diffused over the ancient world, and different names were assigned to him in the various places where his worship was established. At *Carthage* he was called *Ammon*, in *Egypt* *Serâpis*, at *Athens* the *Olympian Jupiter*, and at *Rome* *Capitolinus*, who was the guardian and benefactor of the *Romans*. The most famous temple of this god was at *Olympia*, in *Elis*, where, every fourth year, the *Olympic games* were celebrated in honour of him (See *Elis*). His great oracle was in an oak grove at *Dodôna* in *Epîrus*, where, from a very early period, his priests announced his will and futurity. The eagle was his favourite bird, and the oak his favourite tree. He is represented as the model of dignity and majesty of mien; his countenance grave but mild; and is seated on a throne, grasping his sceptre and the thunder. The eagle is standing beside the throne. *Jupiter* is frequently used to signify *the air*, or *sky*. *Mundus erat sub Jove*, the world was under the government of *Jupiter*, i. 4. 2. *Natus Jove*, the son of *Jupiter*, i. e. *Mercury*, i. 12. 49.

L.

Labros, -i, *m.*, *Worrier*, the name of one of Actæon's dogs. *Labros* (natus) *Dictæo patre, sed Laconide matre*, Worrier bred of a Cretan dog, but of a Laconian bitch, iii. 2. 93.

Lachne, -es, *f.*, *Wool-hair*, or *Shag*, the name of one of Actæon's dogs. *Lachne hirsuta corpore*, Wool-hair, a rough-bodied bitch, iii. 2. 92.

Lacon, -ōnis, *m.*, *Lacon*, or *Spartan*, the name of one of Actæon's dogs.

Laconia, -æ, *f.*, *Laconia*, sometimes called *Lacedæmon*, celebrated as the kingdom of Menelæus, was the largest province of the Peloponnēsus, and occupied the south-east corner of the peninsula. To the west it bordered on Messenia, to the north on Arcadia and Argōlis, and on the east and south it was bounded by the sea. Laconia was a rugged and mountainous country, naturally barren, and difficult of culture. The inhabitants were distinguished for their courage and intrepidity, their love of liberty, and their aversion to sloth and luxury. They were inured from their youth to labour and hardship, and were taught by their laws to regard war as their profession. The capital of the country was Lacedæmon, or Sparta. See Sparta.

Lacōnis, -īdis. *adj.*, *of, or relating to Laconia, Lacedæmonian, Spartan*. *Nati Laconide matre*, bred from a Spartan bitch, iii. 2. 93.

Lactea Via, *the Milky Way*, is the name given by Ovid to the great road leading to the palace of Jupiter in Olympus, on the two sides of which he places the habitations of the other gods. This white luminous track, which appears to encompass the heavens like a girdle, is said to have been formed by the milk which fell from Juno's breast when the infant Hercūles was applied to it by Jupiter while she was asleep. It is now called the *Galaxy*, from a Greek word signifying milk. The luminous appearance has been ascertained to be occasioned by a multitude of stars, so small as not to be distinguished by the naked eye.

Ladon, -ōnis, *m.*, *the Ladon*, a sandy stream of Arcadia, which falls into the Alphēus. On its banks the nymph Syrinx was changed into a reed. See Syrinx.

Ladon, -ōnis, *m.*, *Ladon*, or *Harrier*, the name of one of Actæon's dogs. *Ladon gerens substricta ilia*, Ladon having a thin or lank belly, iii. 2. 86.

Lælaps. -āpis, *m.*, *Storm*, the name of one of Actæon's dogs.

Laërtes, -æ, *m.*, *Laertes*, a king of Ithāca, was the son of Arceſius, and husband of Anticlēa. Anticlea, at the time of her marriage is said to have been pregnant by Sisýphus (xiii. 1. 32.), and eight months after gave birth to Ulysses. Laertes, however,

reared the child as his own son, and, at an early period of life, resigned the kingdom in his favour. He assisted in killing the Calydonian boar, and accompanied Jason in his famous expedition.

Laërtiādes, -æ, *m.*, the son of *Laertes*, a name given to Ulysses from his supposed father. *Preclaris Laërtiadæ, quæ meruit*, wishest to the son of *Laertes*, i. e. Ulysses, what he deserves, xiii. 1. 48.

Laërtius, -a, -um, *adj.*, of, or relating to *Laertes*. *Laërtius heros*, the hero, the son of *Laertes*, i. e. Ulysses, xiii. 1. 124.

Lampetie, -es, *f.*, *Lampetie*, a daughter of *Sol*, one of the sisters of *Phaëthon*, who, after the death of her brother, was changed into a poplar tree. See *Heliades*.

Latīnus, -a, -um, *adj.*, of, or relating to *Latium*, *Latin*, *Roman*. *Mittit gestanda Latinis nuribus*, sends to be worn by the *Latin ladies*, ii. 2. 42.

Latium, -ii, *n.*, *Latium*, a small district of Italy, on the left bank of the *Tiber*, where that river falls into the *Mediterranean*. The limits of *Latium* were at first very circumscribed, but were afterwards extended over a considerable tract of country. To the west and north it bordered on *Etruria*, and the country inhabited by the *Sabīni*, *Æqui*, and *Marsi*; to the east, on *Campania*; and on the south, it was washed by the *Tuscan Sea*. The name is said to have been derived from *lateo*, because *Saturn* concealed himself there from the pursuit of his son *Jupiter*; but others deduce it from *Latīnus*, a king of the country. Here *Ascanius* founded *Alba Longa*, and, 400 years later, *Romūlus* laid the foundation of *Rome*. See *Iulus* and *Roma*.

Latius, -a, -um, *adj.*, of, or relating to *Latium*, *Latin*, *Roman*. *Tu aderis Latius ducibus*, thou shalt attend upon, shalt adorn the *Roman generals*, i. 10. 109.

Latōna, -æ, *f.*, *Latona*, a daughter of *Cœus* and *Phœbe*, and one of the wives of *Jupiter*, by whom she had *Apollo* and *Diāna*. *Juno*, who was jealous of her husband's amours, sent the serpent *Python* to persecute *Latona*, having previously bound *Terra* by an oath not to give her a place on which to bring forth. *Neptune* at length had compassion on her, and by a stroke of his trident made the island of *Delos* stationary, where she gave birth to her children under a palm-tree. From his mother, *Apollo* is called *Latōus*; and *Diāna*, *Latōis*, and *Latonia*.

Latonia, -æ, *f.*, *Diana*, the daughter of *Latōna*.

Learchus, -i, *m.*, *Learchus*, the son of *Athāmas* and *Ino*, whom his father in a fit of madness killed by dashing him against a rock, iv. 11. 103. See *Athamas* and *Ino*.

Lemnos, -i, *f.*, *Lemnos*, now *Stalimene*, a fertile island in the northern part of the *Ægean Sea*, 35 miles to the south-east of the promontory formed by *Mount Athos*, and at an equal distance from

the mouth of the Hellespont. This island was sacred to Vulcan, and is said to have received him when he was thrown from heaven by Jupiter (See Jupiter). Here, accordingly, the forges of the god of fire were placed,—a fable which probably derived its origin from the volcanic character of the island, in the north-eastern part of which was Mons Mosyeblos, the oldest volcano known to the Greeks. In the forum of Myrīna, a town on the west coast, was the famous statue of an ox, on which the ancients affirm that Mount Athos threw a shadow at the time of the solstice (See Athos). The priests of Lemnos were famous for the cure of wounds, on which account Philoctētes was left there by the Greeks on their way to Troy (xiii. l. 46.). The efficacy of their skill depended, it is said on a species of red earth found in the island, called *Lemnian earth*, which was considered by the ancients a sovereign remedy against poison and the bites of serpents. The medicinal qualities of this earth are still valued highly by the Turks and the modern Greeks. See Philoctetes and Vulcanus.

Lenæus, -i, *m.*, *Lenæus*, a surname of Bacchus, derived from *λννος*, a wine-press. *Et cum Lenæo consitor genialis uvæ*, and along with Lenæus, the planter of the genial grape, iv. l. 14.

Leo, -ōnis, *m.*, *the Lion*, the fifth sign of the zodiac, deriving its name, it is said, from the Nemean lion, which, after being killed by Hercules, was changed into a constellation. *Ora violenti Leonis*, the mouth of the fierce lion, ii. l. 81. See Zodiacus.

Lerna, -æ, *f.*, *Lerna*, or *Muloi*, a lake near Argos, in the Peloponnēsus, celebrated for the fable of the Hydra slain there by Hercules. Adjoining the lake were rich pastures. *Pascua Lerna*, the pasture-grounds of Lerna, i. ll. 30. See Hercules.

Lesbos, -i, *f.*, *Lesbos*, now *Mytilene*, an island in the Ægean Sea, off the coast of Mysia, in Asia Minor. Lesbos was very fertile, and the wine which it produced was much esteemed by the ancients. The Lesbians were celebrated for their musical skill, which was accounted for by the fable that the head of Orpheus (*diss.*) after descending the Hebrus, floated to the shores of this island. The general character of the people was so dissipated that the epithet *Lesbian* was frequently applied to licentious extravagance. Mytilēne, the capital, was a noble and splendid city, and was a long time celebrated for its commerce and learning. This island gave birth to Alcæus, Sappho, Theophrastus, and to others who are distinguished in Grecian history.

Lethæus, -a, -um, *adj.*, *of, or relating to Lethe*; also *causing forgetfulness, or sleep*. *Postquam sparsit hunc gramine Lethæi succi*, after she had sprinkled him with herbs of Lethæan juice, i. e. with the juice of herbs which produced sleep, and caused forgetfulness, vii. l. 152.

Lethe, -es, *f.*, *Lethæ*, a river in the infernal regions, of which

the shades of the dead were made to drink for the purpose of obliterating all recollection of the past. *Rivus aquæ Lethes*, a branch of the river Lethe,—a stream whose waters had the power of producing forgetfulness, xi. 10. 194.

Leucon, -ōnis, *m.*, *White*, the name of one of Actæon's dogs.

Leucotheë, -es, *f.*, *Leucothee*, the name given to Ino, the wife of Athāmas, after she had been changed into a sea-goddess by Neptune. See Athamas and Ino.

Liber, -ĕri, *m.*, *Liber*, a name given to Bacchus from *liber* (free), because wine frees the mind from cares. *Novus Liber*, a new, a hitherto unknown god, Bacchus, iii. 7. 10.

Libŷcus, -a, -um, *adj.*, of, or relating to *Libya*, *Libyan*, *African*. *Quum victor penderet super Libŷcas arenas*, while the conqueror, i. e. Perseus, was suspended over the Libyan sands, iv. 13. 14.

Libye, -es, *f.*, *Libya*, a name applied by the ancients, in a restricted sense, to that part of the north of Africa which lies between Egypt and the Syrtis Major, the *Gulf of Sidra*, but frequently employed by them to denote the whole of Africa. *Libya* comprehended the provinces of *Marmarica* and *Cyrenaica*, and included the modern country of *Barca*, with parts of *Tripoli*, and the *Suhara*. According to Ovid (ii. 1. 237.), the black colour of the Africans was produced by the conflagration of Phaëthon, during which the blood was drawn to the surface of the body.

Libys, -ŷos, *adj. m.*, of, or relating to *Libya*, *Libyan*, *African*.

Libys, -yos, *m.*, *Libys*, one of the Tuscan pirates who were changed by Bacchus into dolphins.

Ligŷres, -um, *m.*, the inhabitants of *Liguria*, the *Ligurians*.

Liguria, -æ, *f.*, *Liguria*, a country in the north-west of Italy, which extended along the *Sinus Ligusticus*, the *Gulf of Genoa*, from the boundary of Gaul, to the small river *Macra*, which separated it from *Etruria*; on the north it was bounded by the *Po* and *Cisalpine Gaul*. *Liguria* contained the modern territory of *Genoa*, that part of *Piedmont* which is south of the *Po*, and part of the *Duchy of Parma*.

Lilybæum, -i, *n.*, *Lilybæum*, now *Cape Boeo*, a promontory which forms the western extremity of the Island of Sicily, 80 miles distant from *Cape Bon* in Africa. According to Ovid (v. 6. 11.), when *Typhōeus* (*tris.*) was struck by the thunderbolt of Jupiter, and placed under Sicily, his legs were buried under this promontory.

Limnātē, -es, *f.*, *Limnate*, a water-nymph, the daughter of the *Ganges*, and the mother of *Athis*. *Limnate edita flumine Gange*, *Limnate* the daughter of the river *Ganges*, v. 1. 47.

Liriōpe, -es, *f.*, *Liriopē*, the daughter of Oceānus and Tethys, and mother of Narcissus, by the river Cēphīsus. *Cerula Liriopē*, the grey-eyed Liriopē, iii. 5. 4.

Lucifer, -ēri, *m.*, *Lucifer* (the light-bringer), the morning-star, the name given to the planet Venus when it appears in the morning before the sun; but when it follows the sun, and appears some time after its setting, it is called Hespērus. According to the fable, Lucifer was the son of Aurōra, and the father of Ceyx and Dædalion. *Dum Lucifer evocet ignes Auroræ*, till the morning-star should call out the fires of Aurora, iv. 13. 26. *Quum Lucifer exit clarus albo equo*, when the morning-star rises bright on his white horse, xv. 2. 130. See Hesperus.

Lucīna, -æ, *f.*, *Lucina* (she who brings to light), the goddess who was believed to preside over childbirth. Lucina is supposed by some to be a name of Juno, and by others a name of Diāna.

Luna, -æ, *f.*, *Luna*, the goddess of the moon, is by some mythologists said to be the same with Diāna (See Diana). By others she is said to have been the daughter of Hyperion and Thia, and to ride in a chariot drawn by horses, ii. 1. 208. Luna had a temple at Rome on Mount Aventine. *Qualia cornua dividuæ Lunæ sinuantur*, just as the horns of the half-moon are bent, iii. 7. 172.

Lyæus, -i, *m.*, *Lyæus* (who frees from care), a surname of Bacchus, probably derived from λυω, *Ifre*?. Lyæus is frequently used to signify wine.

Lycābas, -æ, *m.*, *Lycabas*, an Assyrian who was killed by Perseus (*diss.*) at his marriage with Andromēda. Also, one of the Tuscan pirates who were changed into dolphins by Bacchus.

Lycæus, -i, *m.*, *Lycæus*, now *Diaforti*, a mountain in Arcadia, where the Arcadians pretended that Jupiter was born, and where an altar was erected to that god. It was also sacred to Pan, who had a temple there. The rites performed in honour of him were called *Lycæa*, and being carried by Evander to Latium, were there solemnized under the name of Luperçalia. *Pineta gelidi Lycæi*, the pine groves of cold Lycæus, i. 6. 55.

Lycæus, -a, -um, *adj.*, of, or relating to Lycæus. *Pan videt hanc redeuntem Lycæo colle*, Pan sees her returning from Mount Lycæus, i. 13. 10.

Lycāon, -ōnis, *m.*, *Lycæon*, the son of Pelasgus and Melibœa, and king of Arcadia. He was noted for his cruelty, and had fifty sons, who, like himself, were impious and cruel. Jupiter, to satisfy himself of the truth of the reports which he had heard, visited Arcadia, and reached at twilight the palace of the king. The common people paid homage to his divinity, but Lycæon resolved to put it to the test. He first attempted to murder the god, and failing in this he killed a hostage, mixed his flesh with

that of the victims, and set it before his guest. The god, in indignation and horror at the barbarous act, destroyed the house with lightning, and changed Lycaon himself into a wolf. The deluge of Deucalion, which shortly afterwards occurred, is said to have been occasioned by the impiety of Lycaon and his sons. See Diluvium.

Lycaonius, -a, -um, *adj.*, of, or relating to *Lycaon*.

Lycia, -æ, *f.*, *Lycia*, a small district in the south of Asia Minor, which adjoined Caria on the west, Phrygia on the north, Pamphylia on the east, and was washed by the sea on the south. The Lycians, under the command of Sarpēdon, assisted Priam in the siege of Troy.

Lycisce, -es, *f.*, *Wolf*, the name of one of Actæon's dogs.

Lycius, -a, -um, *adj.*, of, or relating to *Lycia*, *Lycian*.

Lycormas, -æ, *m.*, *the Lycormas*, now *the Fidari*, a rapid river in the east of Ætolia, whose sands were of a golden colour, whence it is called *Flavus Lycormas*, the Yellow Lycormas. It was afterwards called *Evēnus*, from *Evēnus*, a son of Mars, and king of the country, who threw himself into it.

Lycurgus, -i, *m.*, *Lycurgus*, the son of Dryas, and king of the Edōnes, in Thrace. He opposed the introduction of the worship of Bacchus into his kingdom, and caused the vines to be destroyed. For this contempt of his divinity he was infuriated by Bacchus, and taking in his hand an axe for the purpose of cutting down some vines, he killed his wife and his son, and cut himself in the foot; hence he is called by Ovid *Bipenniferum Lycurgum*, the axe-bearing Lycurgus, iv. 1. 22. He was afterwards put to death by his subjects, who had been informed by the oracle that they should not taste wine while Lycurgus was alive.

Lyncides, -æ, *m.*, *Lyncides*, an Æthiopian, who killed Hypseus (*diss.*) at the marriage of Perseus (*diss.*) and Andromēda. *Petit gladio pectora Lyncidæ*, strikes with his sword the breast of Lyncides, v. 1. 128.

Lyrceus, -i, *m.*, *Lyrceus*, a mountain of Argōlis, on the borders of Arcadia, whence the river Ināchus derived its source.

Lyrceus, -a, -um, *adj.*, of, or relating to *Lyrceus*, *Lyrcean*. *Lyrcea arva consita arboribus*, the fields of Lyrceus planted with trees, i. 11. 31.

Lyrnesius, -a, -um, *adj.*, of, or relating to *Lyrnesus*. *Lyrnesia mœnia procubuisse solo*, that the walls of Lyrnesus were levelled with the ground, xiii. 1. 176.

Lyrnēsus, -i, *f.*, *Lyrnesus*, a city of Mysia, in Asia Minor, which was taken by Achilles during the Trojan war. The female captive *Brisēis* was assigned to Achilles as part of the spoil, and the dispute which arose between him and Agammenon respecting this

slave, was the cause of the prolongation of the famous siege. See Achilles

M.

Mæandros, -i, *m.*, *the Mæander*, now *the Menderes*, a river of Asia Minor, which rises in the western part of Phrygia, formed the boundary between Lydia and Caria, and, after a western course of 180 miles, falls into the Ægean Sea, south of the island of Samos. The Mæander is celebrated for its innumerable windings, from which all sinuosities have received the name *Mæanders*; it flows through a rich fertile country, and carries down with it so much mud as to have completely changed the face of the country towards its mouth, rendering those cities inland which once stood upon the seashore. The windings of this river are said to have furnished Dædalus with the first idea of his famous labyrinth. *Mæandros qui ludit in recurvatis undis*, the Mæander which sports in his winding stream, ii. l. 246.

Mænålus, -i, *m.*, (*Plur.* -a, *õrum*, *n.*), *Mønalus*, now *Roino*, one of the most celebrated mountains of Arcadia, in the south-eastern part of the province, was sacred to Pan, and considered the favourite haunt of that rural deity. Its height is considerable; it is covered with pine-trees, and intersected by glens and valleys, which are watered by numerous rivulets. Its woods were the retreat of bears, wild boars, and other animals of the chase. *Mænala horrenda latebris ferarum*, Mænalus dreadful for the dens of wild beasts, i. 6. 54.

Mæonia, -æ, *f.*, *Mæoniæ*, called also *Lydia*, a district in the west of Asia Minor, bounded on the north by Mysia, on the east by Phrygia, on the south by Caria, and on the west by the Ægean Sea. The Lydians were anciently brave and warlike, and were accounted the best horsemen in the world. They are said to have been the first who coined gold and silver, and exhibited public games.

Mæonius, -a, -um, *adj.*, *of, or relating to Mæonia*, *Mæonian*. *Quæ celebrårant carmine Mæonias ripas*, which had made famous by their songs the banks of the Mæonian river, i. e. the Cayster, a river in Mæonia, ii. l. 252. *Vertere Mæonios nautas immergereque pelago*, to transform the Mæonian sailors, and plunge them into the sea, i. e. the Tuscan sailors who carried off Bacchus from the island of Ceos, iv. 11. 8. The Tuscans were called Mæonians, because, at a very early period, some Lydians were said to have been driven from their country by famine, and to have settled in that part of Italy which was afterwards called Etruria.

Manes, -ium, *m.*, *departed spirits, the spirits of the dead*. "According to the Roman poets, every man possessed a three-fold soul, which, after the dissolution of the body, resolved itself into the *manes*, the *anima*, or *spiritus*, and the *umbra*, to each of

which a different place was assigned. The *manes* descended into the infernal regions, to inhabit either Tartarus or Elysium." The former was believed to be the abode of the wicked, the latter that of the good. "The *anima* ascended to the skies to mingle with the gods, while the *umbra* hovered around the tomb, as if unwilling to quit its connexion with the body, of which it was the *wraith*, or shadow." The Manes were also worshipped as gods, and were objects of great terror to the ancients. The beneficent *Manes* were called *Lares*, and watched over and protected the families of their descendants; while those which were believed to be hurtful were denominated *Larvæ*, or *Lemures*. They were supposed to be offended if expiatory offerings were withheld from them, and the greatest care was therefore taken to propitiate them. Blood was believed to be the most acceptable offering; various animals, especially such as the deceased had been fond of, and in ancient times captives or slaves, were slaughtered at the funeral pile, and thrown into it. The warrior vowed to procure rest for the soul of his departed friend by the slaughter of his enemies, and thousands of gladiators were compelled to murder each other in the amphitheatre at Rome to appease the manes of the noble Romans. To desecrate the ashes or bones of the dead was regarded by the Romans as a heinous crime, and an oath by the Manes was peculiarly sacred. Manes is also used to denote *the abode of the dead, the infernal regions*. In *antra propiora Manibus*, into the caves which are near the abode of the Manes, i. e. Tartarus, ii. 1. 303. *Novique Manes*, and the manes recently arrived, iv. 11. 23.

Mars, -tis, *m.*, *Mars*, the god of war, was the son of Jupiter and Juno. Ovid, following a later mythology, makes him the son of Juno alone, who conceived him by touching a flower presented to her by the goddess Flora. During the Trojan war Mars interested himself on the side of the Trojans, encountered Diomedes in battle, and was wounded by the Grecian hero, and driven from the field through the assistance of Minerva. This god was worshipped with particular veneration by the Romans, as the supposed father of Romulus, their founder, and by the Thracians, among whom he was supposed to reside. His priests were called *Salii*, and were intrusted with the care of the sacred shield (*ancile*), which was said to have fallen from heaven in the time of Numa. Mars is represented with a fierce and warlike appearance, armed with a helmet, a shield, and a spear, riding in a chariot drawn by two horses, to which the poets have given the names of Fear and Terror. His usual attendants were the goddess of Discord, and Bellona, the goddess of war. Among animals, the horse and wolf were sacred to him; and among birds, the magpie and vulture. The dog-grass was sacred to him, because it is said to grow in places fit for fields of battle, or where the ground has been stained with human blood. Mars was the father of Harmonia by Venus, iii. 2. 2. *Suo Marte*, in battle with each other, iii. 1. 123. *Sine Marte*, without a

struggle, iii. 7. 30. *Convertit Martem depulsum a se*, diverted the battle from himself, and turned it, &c., vii. l. 140. *Quantum ego valeo feroci Marte*, as much as I excel in fierce warfare, xiii. l. 11. *Nec ulla copia aperti Martis*, and no opportunity was given us of open warfare, xiii. l. 208.

Martius, -a, -um, *adj.*, of, or relating to Mars, sacred to Mars, martial. *Martius anguis*, a serpent sacred to Mars, iii. l. 32.

Mavors, -tis, *m.*, *Mavors*, a different form of Mars.

Mavortius, -a, -um, *adj.*, of, or relating to Mars, sacred to Mars. *Mavortia proles*, ye offspring of Mars,—sprung from the teeth of the serpent sacred to Mars, iii. 7. 21

Medēa, -æ, *f.*, *Medea*, the daughter of *Æētes*, king of Colchis, was famous for her skill in enchantment and magic. When Jason came to Colchis in quest of the golden fleece, his lofty bearing, and the intrepid nature of his enterprise, captivated the heart of Medea, and to her efforts he and his companions were chiefly indebted for their safety. She furnished him with a salve to rub his body, which rendered him invulnerable by fire and steel; and by following her directions, he succeeded in yoking the bulls, in despatching the armed men who sprung from the serpent's teeth, and in killing the dragon which guarded the golden fleece. After her arrival at Iolcos, she restored *Æson* to youth by her magic power, although, from the infirmities of age, he had been unable to participate in the rejoicings which took place on the return of his son. This sudden change in *Æson* astonished the inhabitants of Iolcos; and the daughters of *Pelias* entreated her to perform the same service to their father. Medea, wishing to revenge the injuries which Jason had suffered from *Pelias*, increased their curiosity, and, by cutting to pieces an old ram, and converting it in their presence into a young lamb, determined them to try the same experiment on their father's body. They accordingly killed him, and boiled his flesh in a caldron, but as Medea refused to fulfil her promise, he thus perished by a miserable death. This action so much irritated the people of Iolcos, that Medea and her husband fled to Corinth to avoid their resentment. See *Iason*.

Medon -ontis, *m.*, *Medon*, one of the Tuscan pirates who were changed into dolphins by *Bacchus*.

Medūsa, -æ, *f.*, *Medusa*, the daughter of *Phoreys* and *Ceto*, the only one of the Gorgons who was subject to mortality. She was celebrated for her personal charms, and particularly for the beauty of her locks. Neptune became enamoured of her, and obtained her favours in the temple of *Minerva*. This desecration of her temple so provoked the goddess, that she changed her beautiful hair into serpents. *Perseus* (*diss.*) cut off *Medusa's* head, with which, in consequence of its possessing the power of converting into stone any object on which it looked, he performed many cele-

brated exploits. The blood which flowed from the wound is said to have produced the numerous serpents with which Africa abounds, and also Pegāsus, the winged horse of the Muses. According to Ovid (iv. 14. 83.), coral was first produced by the head of Medusa being laid by Perseus on some marine plants which were on the beach. The head of Medusa was placed by the conqueror on the ægis of Minerva, which he had used in the expedition. See Perseus, Gorgo, and Curalium.

Medusæus, -a, -um, *adj.*, of, or relating to Medusa. *Quem dura ungula Medusæi præpetis rupit*, which the hard hoof of the winged horse that sprung from the blood of Medusa broke open, i. e. the fountain Hippocrene, *q. v.*, v. 4. 8. *Victæ cedite Medusæo fonte*, do you, if defeated, yield to us Medusa's fountain, i. e. Hippocrene, v. 5. 19. See Hippocrene.

Melampus, -ōdis, *m.*, *Blackfoot*, the name of one of Actæon's dogs. *Melampus Spartanâ gente*, Blackfoot of a Spartan breed, iii. 2. 78.

Melanchætēs, -æ, *m.*, *Blackhair*, the name of one of Actæon's dogs.

Melāneus (*tris.*), -ëi, & -eos, *m.*, *Black*, the name of one of Actæon's dogs.

Melanthus, -i, *m.*, *Melanthus*, one of the Tuscan pirates who were changed into dolphins by Bacchus.

Melas, -ānis, & -ānos, *m.*, *the Melas (the Black river)*. Several rivers of this name occur in ancient geography. That mentioned by Ovid (ii. 1. 247.), was probably a river in Thrace, now called the *Cavatcha*, which gave the name of Melānes Sinus, the *Gulf of Saros*, to the north eastern corner of the Ægean Sea, into which it fell. The epithet Mygdonius, which he applies to it, refers to Mygdonia, a province of Macedonia, which originally included a considerable portion of Thrace. Some critics have supposed that Ovid here alluded to the *Koremoz*, or *Karasou*, a river of Cappadocia, in Asia Minor, which rises on the northern side of Mount Argæus, and flows eastward into the Euphrātes.

Melicerta, -æ, *m.*, *Melicerta*, the son of Athāmas and Ino. When his father, in a fit of phrensy, was preparing to kill him by dashing him against a rock, as he had done his brother Learchus, Ino fled, with her son in her arms, and in this state threw herself into the sea. Neptune, pitying their misfortunes, changed them into sea-deities. Melicerta was called Palæmon by the Greeks, and Portumnus by the Latins. See Athamas and Ino.

Menelāus, -i, *m.*, *Menelaus*, the younger of the sons of Atreus (*diss.*), and brother of Agamemnon. On the death of Atreus, Menelaus and Agamemnon fled to the court of CENEUS (*diss.*), king of Calydonia, where they were treated with paternal kindness. They afterwards presented themselves at Sparta, among the other Gre-

cian princes who solicited the hand of the beautiful Helen, and the youthful princess being allowed to gratify her choice, selected Menelaus, his rivals having previously bound themselves by an oath to protect her against any person who should attempt to carry her off from her lawful husband. Tyndarus soon after resigned the crown to his son-in-law, and Menelaus became king of Sparta, where he lived for three years, with every appearance of conjugal happiness. In the end of the third year, Paris, who had received from Venus the promise of the most beautiful woman in the world, arrived at Sparta for the purpose of carrying off Helen; and Menelaus, who was ignorant of the intentions of his guest, being under the necessity of going to Crete, afforded him an opportunity of effecting his purpose. Menelaus did not quietly submit to this indignity. He reminded the Grecian chiefs of their oath to protect his wife, and called upon them to avenge the injury which had been done to him. Accompanied by Ulysses, he went to Troy to demand her restoration, and this being refused by Priam, a numerous armament was immediately assembled, with which they laid siege to Troy. During the war, Menelaus behaved with great bravery, and but for the interposition of Venus, would have inflicted merited vengeance upon Paris by killing him in battle. In the tenth year of the war, Helen is said to have obtained the forgiveness of her husband by betraying into his hands Deïphobus, whom she had married after the death of Paris. Menelaus having thus recovered his wife, returned with her to Sparta after a voyage of eight years, and spent the remainder of his life in the greatest happiness. See Atridæ, Agamemnon, and Helena.

Mensis, -is, *m.*, a month. Romulus called the first of the ten months into which he divided the year *Martius*, *March*, from Mars, his reputed father; the second *Aprilis*, *April*, from *aperio*, because the trees and flowers then *open* their buds; the third *Maius*, *May*, from Maia, the mother of Mercury; and the fourth *Junius*, *June*, from the goddess Juno. The others were named from their number, *Quintilis*, *Sextilis*, *September*, *Octōber*, *November*, *December*. *Quintilis* was afterwards called *Julius*, from Julius Cæsar, and *Sextilis* was named *Augustus*, in honour of the emperor Augustus. Julius Cæsar, when assigning the number of days to the several months, ordered that the first, third, fifth, seventh, ninth, and eleventh months, that is January, March, May, July, September, and November, should have each thirty-one days, and the other months thirty, excepting February, which, in common years, should have twenty-nine, but every fourth year thirty days. This order was interrupted to gratify the vanity of Augustus, by giving to the month bearing his name as many days as July, which was named after his predecessor. A day was accordingly taken from February and given to August; and in order that three months of thirty-one days might not come together, September and

November were reduced to thirty days, and thirty-one were given to October and December. The Romans divided their months into three parts, by Kalends, Nones, and Ides. The first day of each month was called *Kalendæ*, from a priest calling out (*caland*) to the people that it was new moon; the fifth day *Nonæ*, because, counting inclusively, the *Nones* were *nine* days from the Ides; the thirteenth *Idus*, the *Ides*, from the obsolete verb *iduiare*, because the Ides nearly divided the month. In March, May, July, and October, the Nones fell on the seventh, and the Ides on the fifteenth. The other days were numbered in reference to these divisions,—thus, in January the first day was called *the Kalends*; the second was then viewed with reference to the approaching Nones, and was denominated *the fourth before the Nones*; the third was called *the third before the Nones*; the day after the Nones was *the eighth before the Ides*; the day after the Ides, *the nineteenth before the Kalends of February*. The day before each of the principal divisions was called *Pridie*; thus the fourth was denominated *Pridie Nonas*, *the day before the Nones*. See *Annus* and *Dies*.

Mercurius, -ii, *m.*, *Mercury*, called by the Greeks *Hermes*, was the son of Jupiter and Maia, one of the daughters of Atlas. He was born on the top of *Cyllêne*, a mountain in the north of *Arcadia*, from which he obtained the name *Cyllenius*, i. 13. 25. According to the later mythologists, Mercury was the messenger of the gods and particularly of Jupiter, the god of commerce, of wrestling, and all the exercises of the *palæstra*; of eloquence, of thieving, in short of every thing relating to gain or requiring art and ingenuity. His name, according to *Festus*, is derived *a mercibus*, because he was considered by the Romans as the god of merchandise. On the day of his birth he gave an early proof of his dexterity and craft by stealing fifty of the cows of *Admētus*, king of *Pheræ*, which had been placed under the care of *Apollo*. While on his way to *Thessaly*, he met a tortoise, which he instantly killed, took out the flesh, adapted reeds and strings to the shell, and formed from it the lyre, on which he immediately played with perfect skill. This lyre he afterwards gave to *Apollo* to appease his anger for the theft which he had committed, and received in return the *caduceus*, or staff, which he used in conducting the souls of the dead to the infernal regions. He was frequently employed by the king of the gods to aid him in his amours, and was set to watch over the jealousy and intrigues of *Juno*. By his orders he killed *Argus*, and liberated *Io*, i. 12. (See *Argus*). Mercury is usually represented with a cloak neatly arranged on his person, with his *petasus*, or winged hat, and the *talaria*, or wings, at his heels, i. 12. 47., &c. In his hand he bears his *caduceus*, or staff, with two serpents entwined round it, which possessed the power of producing sleep (i. 12. 48.), and is armed with a short sword, called *harpe* (i. 13. 29.), which he lent to *Perseus* (*diss.*). Statues of Mercury, square

pillars with a rudely carved head on them, were erected where several roads met, to point out the way, because he was considered the god of travellers. The animals sacred to him were the dog, the goat, and the cock.

Meriōnes, -æ, *m.*, *Meriones*, the son of Molus, a Cretan prince, and Melphis. He was the friend and charioteer of Idomēneus (4 *syl.*) king of Crete, and one of the bravest of the Greeks at the siege of Troy; hence he is said by Homer to be equal in courage to Mars.

Merops, -ōpis, *m.*, *Merops*, a king of Æthiopia, the husband of Clymēne, and the supposed father of Phaëthon. To mortify the vanity of Phaëthon, Epāphus reproached him with his spurious descent, as being the son of Merops, and not, as he pretended, the son of Sol, i. 14. 4., &c. *Cupiens dici (filius) Meropis*, wishing to be called the son of Merops, ii. 1. 184. See Phaëthon.

Milon, -ōnis, *m.*, *Milo*, a celebrated athleta, was a native of Crotōna, in the south of Italy, and one of the disciples of Pythagōras. He was a man of prodigious strength, which he had partly increased by early accustoming himself to carry the greatest burdens, and by cultivating athletic exercises, to which the inhabitants of Crotona paid great attention. Remarkable instances of his strength are recorded by the ancient writers. He killed a bull with only his hand, and carried it away; and on another occasion he astonished the assembled multitudes at Olympia by entering the stadium with a live ox on his shoulders. He was seven times crowned at the Pythian games, and six times at Olympia. On presenting himself a seventh time, no one was found bold enough to enter the lists with him. To his uncommon strength Pythagoras and his scholars were on one occasion indebted for their safety. The pillar which supported the roof of the school suddenly gave way, but Milo supported the whole weight of the building, and allowed the philosopher and his disciples time to escape. Confidence in his strength, however, at last proved fatal to him. When travelling alone through a wood he observed a tree which had been cleft by wedges, and attempting with his hands and feet to tear it asunder, the wedges fell out, and the divided parts violently closing upon his hands, fastened him to the spot, where he became the prey of wild beasts. *Milon senior flet*, Milo, now an old man, weeps, xv. 2. 170.

Mimas, -antis, *m.*, *Mimas*, now *Karaburun*, a high mountain in the peninsula of Erÿthræ, in Lydia, a province on the west coast of Asia Minor. This mountain was full of wild beasts, and covered with wood, and from it the Bacchanals, who celebrated their orgies there, were called Mimallonides.

Minerva, -æ, *f.*, *Minerva*, the goddess of wisdom, of war, of the arts and sciences, of the useful arts, and of industry. She is said to have sprung, full-grown and completely armed, from the

brain of Jupiter, upon the skull of that god being split by Vulcan with a stroke of his axe. In consequence of her wisdom she was immediately admitted into the number of the gods, and occupied the place next to Jupiter. She disputed with Neptune the honour of giving a name to the city which had been built by Cecrops, upon which it was agreed, that whichever of them produced what was most useful to mankind, should have the preference. Neptune, with a stroke of his trident, produced a horse; and Minerva caused an olive to spring from the ground. The latter was judged the most useful as being the symbol of peace, and Minerva gave to the city the name of Athēnæ, from her Greek name Ἀθηνᾶ, and became the tutelary goddess of the place. She obtained from her father permission to live in a state of celibacy (v. 6. 35.), and refused to unite herself with Vulcan, though earnestly solicited by the god of fire. She assisted the gods in the war against the giants, changed Arachne into a spider, deprived Tiresias of sight (See Tiresias), and changed Medūsa's beautiful locks into snakes (iv. 15. 49.). As goddess of war she is opposed to Mars, the wild war-god, and is the patroness of just and scientific warfare; hence she espoused the cause of the Greeks at the siege of Troy, and assisted them against the Trojans. She is said to have been the first to discover oil, and the method of working in wool, and was therefore invoked as the patroness of spinning, painting, embroidery, weaving, &c. The worship of Minerva prevailed over all Greece, and was also extensively cultivated in Italy. Her favourite city was Athens, where she had a splendid temple on the citadel, called the Parthēnon, in allusion to her celibacy; and in Rome, her temple was under the same roof with that of Jupiter, on the Capitol (See Capitolium). Minerva is represented with a serious and thoughtful countenance, large and steady eyes, with her hair hanging in ringlets on her shoulders, a helmet on her head, a long tunic and mantle, and bearing on her breast, or on her arm, her ægis, with the head of the Gorgon on its centre. The owl among birds, and the olive among trees, were sacred to her. *Minerva* is frequently used to denote the various parts of female industry. *Turbantes festa in-tempestivā Minervā*, profaning the festival by ill-timed industry, i. e. by weaving, iv. 1. 33. *Penetrabile signum Phrygiæ Minervæ*, the statue of the Phrygian Minerva placed in the interior of her temple, i. e. the Palladium, q. v. xiii. 1. 337. *Fatale signum Minervæ*, the fatal statue of Minerva, i. e. the Palladium, on which the fate of Troy depended, xiii. 1. 381.

Minyæ, -ārum, *m.*, the *Minyæ*, a name given to the Argonauts, because, according to Hyginus, the mothers of most or of many of them were daughters of Minyas; or because Alcimēde, the mother of Jason, was a daughter of Minyas. But the reason why this appellation was given to them has not been clearly ascertained. *Minyæ jam secabant fretum Pugasæ puppe*, the

Argonauts were now cutting the sea in a ship from Pagasæ, vii. 1. 1. See Iäson.

Minyas, -æ, *m.*, *Minyas*, a king of Thessaly, whose daughter Alcimëde was the mother of Jason; also a son of Orchomënos, and father of Alcithoë, Leuconoë, and Arsippe, who from him were called Minyeïdes.

Minyeïas, -ädis, *f.*, *a daughter of Minyas. Minyeïas Alcithoë*, Alcithoë, the daughter of Minyas, iv. 1. 1.

Minyeïdes, -um, *f.*, *the daughters of Minyas.* The Minyeïdes refused to recognise the divinity of Bacchus, ridiculed his orgies, and were transformed by the god into bats. It is difficult to determine who the Minyeïdes were, as the patronymic is applicable to the daughters, granddaughters, or even more remote descendants of Minyas. Under Minyas they have been stated to be his daughters. They were three in number, and of these Ovid mentions two, Alcithoë and Leuconoë. The third is called by Plutarch, Aristippe, and by Ælian, Arsippe, a variation which has probably been occasioned by the carelessness of the copyists. *Triplices Minyeïdes*, the three daughters of Minyas, iv. 11. 10.

Minyeïus, -a, -um, *adj.*, *cf.*, *or relating to Minyas. Minyeïa proles*, the offspring of Minyas, i. e. his three daughters, iv. 10. 1. See Minyeïdes.

Mithridätes, -is, *m.*, *Mithridates*, surnamed *Eupäter*, and also the *Great*, was king of Pontus, a country in the north-east of Asia Minor, and one of the most remarkable men of the age in which he lived. He was distinguished for his cruelty and boundless ambition; and suspecting that the retainers of his court had a design upon his life, he fortified his constitution against poison by drinking antidotes, which, according to the Latin writers, rendered him invulnerable even by the most active poisons. His career was one of extraordinary success, attended by reverses not less signal. He is said to have conquered twenty-four nations, whose different languages he spoke with the same ease and fluency as his own. After proving one of the most formidable enemies which the Romans at any period of their history encountered, he was obliged at last to yield to the superior power of Pompey, and finding himself deserted by his troops, he attempted to stab himself. Failing to accomplish his object, he requested a Gaul to repeat the blow, and died about B. C. 64.

Mithridatëus, -a, -um, *adj.*, *of, or relating to Mithridates. Pontum tumentem Mithridateis nominibus*, Pontus proud of the name of Mithridates, xv. 9. 11.

Mnemonïdes, -um, *f.*, *the Mnemonides*, a name given to the Muses, as being the daughters of Mnemosýne, the goddess of memory. *Gr. Acc.* -das. See Musæ.

Molcëssis, -ïdis, *f.*, *Molossis*, a district in the south-east of

Epīrus, having the Ambracius Sinus, the *Gulf of Arta*, on the south, Thessaly on the east, and Thesprotia on the north. In this country was the river Achēron (See Acheron), and Dodōna, the most ancient oracle in Greece, and inferior in celebrity only to the shrine of Apollo at Delphi (See Jupiter). Molossis was famous for its dogs, which were called Molossi by the Romans.

Molossus, -a, -um, *adj.*, of, or relating to Molossis, *Molossian*. *De Molossā gente*, from the country of the Molossi, i. 6. 64.

Molpeus (*diss.*), -ēi, & -eos, *m.*, *Molpeus*, one of the companions of Phineus (*diss.*), who was wounded in the leg by Perseus (*diss.*) at his marriage with Andromēda. He was a native of Chaonia. See Chaonia.

Morpheus (*diss.*), -ēi, & -eos, *m.*, *Morpheus*, a son of the god Somnus, and god of dreams, deriving his name from the Greek word μορφη, form, from the phantastic images presented in dreams. He could assume only the human form, and could imitate with exactness the persons, gestures, and words of mankind. He was sent to Halcyōne, at the request of Juno, in the form of her husband, to intimate to her his untimely death. Morpheus, along with Icēlos and Phantāsos, held the highest rank among the sons of Somnus, and were sent only to kings and generals. He is usually represented in a recumbent posture, crowned with poppies. *Morphea artificem simulatoremque figuræ*, Morpheus a skilful artist, and one who could assume any shape, xi. 10. 226. *Gr. Acc.* -ea. See Halcyone.

Mulciber, -ēris, & -ēri, *m.*, *Mulciber*, a surname given to Vulcan from *mulceo*, because fire softens iron and makes it ductile. Mulciber is represented by Ovid as the constructor of the palace of the sun, ii. 1. See Vulcanus.

Musæ, -ārum, *f.*, the *Muses*, virgin-goddesses, who were supposed to preside over poetry, music, and all the liberal arts. Homer does not mention in the *Iliad* the number of the Muses. The opinion more generally received is that of Hesiod, who makes them nine, the daughters of Jupiter and Mnemosyne, the goddess of memory. The names of the Muses are, Calliōpe, Clio, Melpomēne, Euterpe, Erāto, Terpsichōre, Urania, Thaliā, and Polymnia. Pieria in Macedonia is said to have been the birthplace of the Muses, and they received various names from mountains, grottoes, and wells, chiefly in that country, and in Thessaly and Bœotia, such as Pimpla, Pindus, Helicon, Hippocrēne, Aganippe, Libēthrus, Parnassus, Castalia, and the Corycian cave. From these they received the names of Pimpliādes, Heliconīdes, Hippocrenīdes, Libethrīdes, &c. The Muses, like the other gods and goddesses, possessed the power of inflicting summary punishments upon those who insulted their divinity or attempted to encroach

upon their prerogative. The Pierides, the nine daughters of Piërus, proud of their number, challenged them to sing; and the Muses, though unwilling to contend with singers so inferior, did not decline the contest. The Nymphs were chosen as judges. One of the Pierides sang the war of the gods and giants, and studiously exalted the giants and depressed the gods. Calliope was chosen by her sisters to reply, and sang the story of the rape of Proserpine, and of Ceres searching for her all over the world. The Nymphs decided in favour of the Muses; and when their adversaries, dissatisfied at the award, vented their rage in abusive language, the goddesses exerted their divine power, and changed them into magpies (v. 5.). See also v. iv. See Pierides.

Mutina, -æ, *f.*, *Mutina*, now *Modena*, a Roman colonial city in Cisalpine Gaul, often mentioned in history, and particularly during the stormy period which intervened between the death of Cæsar and the reign of Augustus. Mutina was situated in a fertile plain, near the Scultenna, now the *Panaro*, one of the southern tributaries of the Po. It sustained a severe siege against the troops of Antony (B. C. 43.). Decimus Brutus, who defended the place, being apprized of the approach of Hirtius and Pansa, by means of carrier-pigeons, made an obstinate defence; and Antony, after being defeated in two battles by these generals, assisted by Octaviânus, was forced to raise the siege. *Mænia Mutinæ obsessæ auspiciis illius victa petent pacem*, the city of Mutina, besieged under his auspices, being conquered, shall sue for peace—in allusion probably to the siege by Antony, and the general subjugation of Italy by Augustus, xv. 9. 78.

Mycæle, -es, *f.*, *Mycæle*, now *Sanson*, a chain of mountains in Lydia, a province in Asia Minor, which extends for some distance along the right bank of the Mæander towards the east, and to the west runs out into the sea, opposite to the island of Samos. It was celebrated for the Panionium, or solemn assembly of the Ionian states, which was held in a temple situate at its foot; and also for the great victory gained by the Greeks over the Persians (B. C. 479.), the same day that Mardonius was defeated at Platææ.

Mygdonius, -a, -um, *adj.*, *of, or relating to Mygdonia, Mygdonian, Thracian.* See Melas.

N.

Nabatæa, -æ, *f.*, *Nabatæa*, a name given to the north-western portion of Arabia, which touched upon Egypt and Syria. Its capital was Petra, from which the country is more commonly called Arabia Petræa. The principal tribe was the Nabatæi, who are supposed to have derived their name from Nebaioth, the son of Ishmael. The Nabatæi were a very powerful people, and acquired considerable importance by transporting the merchandise of the southern country through their territory to the Mediterranean.

Nabatæus, -a, -um, *adj.*, of, or belonging to *Nabatæa*, *Nabatæan*, eastern. *Nabatæa regna*, the country of *Nabatæa*, i. e. Arabia, i. 2. 30. *Nabatæus Ethemon*, *Ethemon* from *Nabatæa*, i. e. from Arabia, v. 1. 106.

Naias, -ādis, & -ādos, *f.*, a *Naid*, used for any nymph, i. 13. 3.

Naïdes, -um, *f.*, the *Naiids*, certain inferior deities, or water-nymphs, who presided over rivers, brooks, and springs. The *Naïdes* generally inhabited the country, and frequented the woods or meadows near the stream over which they presided, and were held in great veneration by the ancients. Their name appears to be derived from *νασσιν*, to flow. They are represented as young and beautiful virgins, each bearing an urn, from which flows a stream of water. Sacrifices of goats and lambs were offered to them, with libations of wine, honey, and oil. They sometimes received offerings of milk, fruit, and flowers. *Naïdes* is also applied to the daughters of the river-gods. *Naïdes*, the *Naiids*, i. e. the other daughters of *Inachus*, i. 12. 18. *Sorores Naïdes planxere*, his sisters the *Naiids* beat their breasts, i. e. the daughters of the *Cephisus*, iii. 6. 105.

Naïs, -īdis, & -īdos, *f.*, a *Naid*, or *water-nymph*, who inhabited an island in the Red Sea, and turned into fishes all those who approached her residence. She was herself turned into a fish by *Apollo*, iv. 1. 51.

Nape, -es, *f.*, *Forester*, the name of one of *Actæon*'s dogs.

Narcissus, -i, *m.*, *Narcissus*, the son of the river *Cephisus* and the nymph *Liriôpe*. He was a youth of remarkable beauty, and the gods being consulted respecting the length of his life, replied that he would live until he should see himself, iii. 5. 10. He slighted many of the nymphs of the country who courted him, and caused *Echo* to pine away till she became a mere sound, by refusing to bestow upon her his affections (See *Echo*). Returning one day fatigued from the chase, he stopped to quench his thirst at a clear fountain, and seeing his shadow in the water, became so much enamoured of it, that he languished and died. The gods, in compassion for his fate, changed him into a flower, which bears his name.

Naupliādes, æ, *m.*, *Naupliades*, the son of *Nauplius*, a patronymic applied to *Palamēdes* from his father *Nauplius*. *Naupliades retexit commenta timidi animi*, the son of *Nauplius*, i. e. *Palamedes*, laid open the devices of his cowardly soul, xiii. 1. 38. See *Palamedes*.

Naxos, & *Naxus*, -i, *f.*, *Naxus*, now *Naxia*, an island in the *Ægean Sea*, the largest and most fertile of the *Cyclādes*, lies to the south of *Delos*, and is about sixty miles in circumference. It was anciently called *Dia*, *Dionysias*, *Strongyle*, &c., and received the name by which it is most generally known from *Naxus*,

the leader of a colony of Carians, who settled there. Naxos was famous among the ancients for the excellence of its wine, which, modern travellers state, still retains its pristine celebrity. The plains and valleys produce oil, cotton, silk, wheat, and barley, and the higher grounds afford pasture for cattle. Naxos was the favourite residence of Bacchus, and it was to this island that he requested to be conveyed when he was found asleep by the Tuscan pirates on the coast of Ceos, iii. 7. 126. The ruins of his temple are still visible on the south coast, and various relics attest the prevalence of his worship. Its modern inhabitants amount to 10,800, and are said to maintain the character of devoted votaries of Bacchus.

Nebrophōnos, -i, *m.*, *Kill-buck*, the name of one of Actæon's dogs.

Nepĥēle, -es, *f.*, *Nephele*, the first wife of Athāmas, king of Bœotia, and mother of Phryxus and Helle. She was divorced by her husband on pretence of being subject to fits of insanity, but really to enable him to marry Ino, the daughter of Cadmus. Ino became jealous of Nephele, and resolved to destroy her children, because, by their seniority, they were entitled to their father's throne in preference to her own. To save them from this calamity, Nephele procured from Neptune a celebrated ram, on whose back they effected their escape to Colchis. It was to obtain the fleece of this ram, that Jason and his companions undertook their famous expedition. See Athamas and Iason.

Neptūnus, -i, *m.*, *Neptune*, the god of the sea, was the son of Saturn and Ops, and the brother of Jupiter, Pluto, and Juno. His mother, as soon as he was born, concealed him in a sheep-fold in Arcadia, and deceived his father by substituting a colt, which the voracious god devoured instead of his son. When the kingdom of Saturn was divided among his sons, the sea was assigned to Neptune as his portion; but this being deemed by him not equivalent to the empire of heaven and earth, which Jupiter had reserved for himself, he formed a conspiracy with the other gods to dethrone his brother. The conspiracy, however, was detected, and Neptune was condemned to build the walls of Troy for Laomœdon. In the same spirit of contention, he disputed with Minerva the honour of giving a name to the city which was built by Cecrops (See Minerva), and also for the honour of being worshipped at Træzēne; and with Apollo he had a dispute for possession of the isthmus of Corinth. Neptune married Amphitrite, by whom he had Triton (See Triton). By Phœnice he had Proteus (*diss.*) (See Proteus); by Canāce, Nereus (*diss.*); and by Thesea, Phorcys (See Phorcys). The worship of Neptune was established in almost every part of the ancient world, and the Libyans in particular regarded him as the first and greatest of the gods. The Greeks celebrated the Isthmian games in honour of him; and among the

Romans, the Consualia were observed with the greatest solemnity. As god of the sea, Neptune enjoyed more power than any of the other gods except Jupiter. He not only held the ocean, rivers, and fountains, under his control, but could also cause earthquakes at his pleasure, and raise islands from the bottom of the sea with a stroke of his trident. Besides his residence on Olympus, Neptune had a splendid palace beneath the sea at Ægæ, a small town on the east coast of Eubœa. He is represented, like Jupiter, with a serene and majestic countenance, with a trident in his right hand, and a dolphin in his left, seated in a large shell drawn by sea-horses, and attended by the sea-gods, Palæmon, Glaucus, and Phorcys, and the goddesses Thetis, Melita, and Panopæa, besides a long train of tritons and sea-nymphs. The bull and the horse were sacrificed on his altars; and the Roman soothsayers always offered to him the gall of the victims, which in taste resembles the bitterness of the sea-water.

Nereïdes, -um, *f.*, the *Nereids*, sea-nymphs, the daughters of Nereus (*diss.*), and Doris. They were fifty in number, and their duty was to attend on the more powerful sea-deities, and to execute the orders of Neptune. The best-known of them are Amphitrite, Thetis, Galatæa, Cymothoë, &c. The Nereids, like all other female deities, were conceived to be of a beautiful form, with a skin of delicate whiteness, and long flowing hair. They are represented sitting on dolphins, and holding Neptune's trident in their hands. Altars were erected to them on the seashore, where offerings of milk, oil, and honey, and sometimes the flesh of goats, were presented to them. *Grave numen Nereïdum*, the enraged majesty of the Nereids, v. 1. 17.

Nereïus, -a, -um, *adj.*, of, or relating to Nereus, or the sea. *Genitrix Nereïa præscia venturi leti*, his mother, i. e. Thetis, a daughter of Nereus, foreseeing the death that would befall him, xiii. 1. 162. See Thetis.

Nereus (*diss.*), -ëi, & -eos, *m.*, Nereus, a sea-deity, the son of Pontus and Terra, who married Doris, and had by her fifty daughters, called Nereïdes (See Nereides). Nereus was distinguished for his knowledge, and his love of truth and justice; the gift of prophecy was also assigned to him. When Hercules went in quest of the apples of the Hesperides, he was directed by the nymphs to consult Nereus. He found the god asleep, and seized him. Nereus, on awaking, endeavoured to escape by changing himself into a variety of forms, but was obliged to instruct the hero how to proceed, before he would release him (See Hercules). He was generally represented as an old man, with a long beard, and hair of an azure colour. Nereus is often put for the sea: as, *Quà Nereus circumsonat totum orbem*, where the sea roars around the whole world, i. 6. 25.

Nestor, -ōris, *m.*, Nestor, the son of Neleus (*diss.*) and

Chloris, and king of Pylos, a town on the west coast of Messenia, in the Peloponnēsus. He early distinguished himself by his bravery in the field, and participated in all the remarkable events of his time. He was present at the battle between the Centaurs and Lapithæ, which took place at the marriage of Pirithōus, and also at the hunt of the Calydonian boar. As king of Pylos, he led his subjects to the Trojan war, where he acquired great celebrity by his eloquence, wisdom, justice, and uncommon prudence. His character, as drawn by Homer, is the most perfect of all his heroes. After the Trojan war, Nestor returned to Greece, where he enjoyed, in the bosom of his family, the peace and tranquillity necessary for his advanced age. The time and manner of his death are unknown. He is said to have lived three ages,—a period which, by some, is computed at 300 years; and by others, with greater probability, at ninety.

Nileus (*diss.*), -ëi, & eos, *m.*, *Nileus*, an Ægyptian, who pretended to be the son of the river-god Nilus, and who bore on his shield a representation of that river. He was changed into stone by Perseus (*diss.*) at his marriage with Andromēda.

Nilus, -i, *m.*, *the Nile the river of Egypt*, was the longest river with which the ancients were acquainted. It rises about 23 degrees south of the Mediterranean, from two sources, the more eastern of which, called by the ancients Astāpus, now *Bahr-el-Azergue*, or the *Blue River*, was that visited by Bruce, the British traveller. The western branch, now called *Bahr-el-Abiad*, or the *White River*, is much more important, and, from its being the true Nile, preserved among the ancients the original name Nilus. Of the latter source, the ancients, like the moderns, knew but little; and, from the proverbial expression, “*Nili caput quærere*,” which they used to express an impossible or difficult undertaking, they appear to have considered the discovery of it impracticable. Ptolemy says, that it rises in the Mountains of the Moon, a lofty chain which crosses the interior of Africa, from east to west; and modern discoveries go far to confirm the truth of his conjecture. These two streams unite in Nubia, about the 18th degree of north latitude, and the river keeping a course nearly due north, loses itself in the Mediterranean. Its length may be estimated at 2,700 miles. The Nile, in ancient times, fell into the Mediterranean by seven mouths; (hence *Nilus discretus in septem ostia*, the Nile divided into seven mouths, v. ã. 31.); but of these two only now remain, the Ostium Bolbitinum, which enters the sea near the modern town of *Rosetta*; and the Ostium Phatniticum, which discharges its waters near *Damietta*. These two streams encompass the celebrated Delta. Of the other five scarcely any distinct vestiges are now traceable. The most interesting phenomenon connected with the Nile is its annual inundation, upon which Egypt entirely depends for its boasted fertility. The river begins to

swell about the summer solstice, and continues gradually to rise till the autumnal equinox, when it overflows its banks and covers the whole valley. It remains stationary for some time, and then gradually subsides till towards the winter solstice, when it has again reached its ordinary level, which it maintains till the summer of the succeeding year. The cause of this inundation, which the ancients in vain endeavoured to discover by conjecture, has of late years been ascertained to arise from the rains which fall in the tropical regions from June to September. When the inundation has retired, the whole soil is found covered with a thick black slime, in which the principles of vegetation are fully contained, and to which Ovid alludes, i. 9. 10., &c. The average rise of the Nile was, in ancient times, and still is, sixteen cubits, or twenty-four feet. *Septemfluvus Nilus*, the seven-streamed Nile, i. e. which divides itself into seven mouths, i. 9. 8. *Nile, restabas ultimus immenso labori*, you, O Nile, remained as the farthest boundary of her long wandering, i. 13. 40. *Nilus fugit perterritus in extremum orbem*, the Nile fled in alarm to the most remote part of the world, ii. 1. 254. *Per septemflua flumina papyriferi Nili*, through the seven streams of the Nile which produces the papyrus, xv. 9. 9. See *Ægyptus*.

Ninus, -i, *m.*, *Ninus*, the son of Belus, who built the city Nineveh, and founded the Assyrian monarchy, about B. C. 2059. He extended his conquests from Egypt to the extremities of India and Bactriāna, and reigned 52 years. He is probably the same with Ninus, the son of Nimrod, who enlarged and beautified the city Babylōn, and who was succeeded in the government by his wife Semirāmis. See *Babylon*.

Noëmon, -ōnis, *m.*, *Noemon*, one of the companions of Sarpēdon, who was killed at Troy by Ulysses. *Gr. Acc.* -ona.

Nonacrīnus, -a, -um, *adj.* of, or relating to *Nonacris*, a district and town (now *Naukria*) of Arcadia, *Arcadian*. *Inter Hamadryadas Nonacrinas*, among the Hamadryads of Nonacris, i. e. the Arcadian Nymphs, i. 13. 2.

Notus, -i, *m.*, *the south wind*, which is represented by the ancients as exceedingly stormy, and as producing violent rains. Jupiter employed this wind when he resolved to bring the deluge upon the earth, i. 7. 21. *Notus* denotes the same wind as *Auster*, *q. v.*

Numīdæ, -ārum, *m.*, *the inhabitants of Numidia, the Numidians*.

Numidia, -æ, *f.*, *Numidia*, a country in the north of Africa, comprehending the modern province of *Algiers*, and the southwestern part of *Tunis*. The Numidians were a hardy and athletic race of warriors, and remarkable for the practice of attacking their enemies by night; they rode without either saddle or bridle. *Nu-*

midia was the kingdom of Masinissa, Jugurtha, and the elder and younger Juba. See Juba.

Nyctelius, -ii, *m.*, *Nyctelius*, a surname applied to Bacchus, because his orgies were celebrated by night. The name is derived from νύξ, night, and τελέω, I accomplish.

Nympha, -æ, & *Nymphe*, -es, *f.*, a nymph, a young woman. The *nymphæ* were certain female deities, who were supposed to enjoy longevity, but not to be immortal. They were divided into two classes, the Nymphs of the land and the Nymphs of the sea. The nymphs of the land were the *Oreādes*, who presided over mountains; the *Napææ*, who presided over valleys; the *Dryādes* and the *Hamadryādes* (*q. v.*), who presided over forests and groves. The sea-nymphs were the *Oceanitides*, or nymphs of the ocean; the *Nereides* (*q. v.*), or nymphs of the sea; the *Naïdes* (*q. v.*), or nymphs of the fountains; and the *Limniādes*, or nymphs of the lakes. The nymphs were worshipped by the ancients, but not with the same solemnity as the superior deities. They had no temples, and the only offerings presented to them were milk, honey, and oil, and sometimes the sacrifice of a goat. They are represented as young and beautiful virgins.

Nyseus (*diss.*), -ēi, & -eos, *m.*, *Nyseus*, a surname given to Bacchus from Nysa, a town or mountain in India, where he is said to have been brought up and educated. See Bacchus.

O.

Odites, -æ, *m.*, *Odites*, one of the chiefs of the Cephēnes, who was killed by Clymēnus, at the marriage of Perseus (*diss.*) and Andromēda. Odites was next in rank to the king. *Odites primus Cephenum post regem*, Odites, first of the Æthiopians, and next to the king in rank, v. 1. 82. See Cephēnes.

Æagrius, -a, -um, *adj.*, of, or relating to *Æāgrus*, a king of Thrace, who, by some mythologists, is said to have been the father of Orpheus (*diss.*); hence *Thracian*; relating to Orpheus, *Orphean*. *Hæmus nondum Æagrius*, Hæmus not yet celebrated on account of the death of Orpheus, or, not yet under the government of Æāgrus, ii. 1. 219.

Æbalius, -a, -um, *adj.*, of, or relating to *Æbālus*, a king of Sparta, or Lacedæmon, and the father of Hyacinthus; hence *Spartan*, *Lacedæmonian*. Hyacinthus was a youth of extraordinary beauty, and was at the same time the favourite of Apollo and Zephÿrus, the latter of whom he incensed by his coldness and indifference. Zephÿrus resolved to punish his rival, and accordingly, when Apollo and his favourite were playing at quoits, he blew the quoit, as soon as it had been thrown by Hyacinthus, back upon his head, and killed him by the blow. Apollo changed him after death into a flower of the same name, on which

was inscribed the interjection *αι*, expressive of his sorrow. A similar honour was conferred upon Ajax, xiii. l. 398. From *Æbalus*, Sparta obtained the name of *Æbalia*. *Qui prius natus fuerat de Æbalio vulnere*, which had formerly sprung from the wound of the Spartan youth, i. e. Hyacinthus, the son of *Æbalus*, xiii. l. 396. See *Ajax*.

Æta, -æ, & *Æte*, -es, *m.*, & *f.*, *Æta*, now *Katavothra Vouno*, a range of mountains in the south of *Thessaly*, bordering on *Doris*, *Phocis*, and the *Opuntian Locrians*, so lofty that the ancients feigned that the sun, moon, and stars set behind it. Here *Hercules*, unable to endure the pain inflicted by *Dejanira's* poisoned tunic, is said to have erected a large funeral-pile, on which his mortal parts were consumed (See *Hercules*). *Æta* was a spur of *Pindus*, and extended eastward to the *Malaic Gulf*, and the celebrated defile of *Thermopylæ*.

Ætæus, -a, -um, *adj.*, of, or relating to *Mount Æta*, *Ætæan*, and because the chain of *Æta* was in the south of *Thessaly*, *Thessalian*. *Phocis separat Aonios ab Ætæis arvis*, *Phocis* separates the *Aonians*, i. e. the *Bœotians*, from the *Ætæan fields*, i. e. from *Thessaly*, i. 8. 1.

Olenius, -a, -um, *adj.*, of, or relating to *Olenus*, a city in the south-west of *Ætolia*, *Olenian*. *Amalthæa*, the goat which is said to have suckled *Jupiter* while in the *Dictæan cave* in *Crete*, was kept for some time at *Olënos*; hence the epithet *Olenia* is applied by *Ovid* to the constellation of the goat, into which *Amalthæa* was changed by *Jupiter*. *Pluviale sidus Oleniæ capellæ*, the rainy constellation of the *Olenian goat*, i. e. of *Amalthæa*, iii. 7. 84.

Olympus, -i, *m.*, *Olympus*, now *Elymbo*, a lofty mountain in the north of *Thessaly*, forming the eastern extremity of the *Cambunian range*, which separated that country from *Macedonia*. *Olympus* was famous in *Grecian mythology* from the fable of the giants, who attempted to reach heaven by piling *Pelion* and *Ossa* upon it (See *Gigas*); and was supposed by the ancients to be so lofty as to exceed the flight of birds, and to touch the heavens with its summit; hence they made it the court of *Jupiter* and the residence of the gods. The calmness and serenity which reigned on its summit were never broken, neither clouds nor wind ever interrupted the perpetual spring. Modern travellers dwell with admiration on the colossal magnificence of *Olympus*, which seems to rise at once from the sea, and to hide its snowy head among the clouds. The oak, the beech, and the plane-tree, are seen in great abundance along the base and skirts of the mountain; and towards the summit of the first ridge forests of pine spread themselves along the acclivities, still preserving that character which is so often alluded to by the ancient poets. The top, which reaches an elevation of

6250 feet, is covered with snow during nearly the whole year. Olympus is very often used to signify heaven: as, *Delabor summo Olympo*, I descend from the top of Olympus, i. e. from heaven, i. 6. 50. *Rector vasti Olympi quodque*, the king of the vast Olympus even, i. e. Jupiter, the king of heaven, ii. 1. 60.

Opheltes, -æ, *m.*, *Opheltes*, the chief of the crew of Tuscan pirates, who seized Bacchus when asleep on the coast of the island of Ceos, and when carrying him off were changed by the god into dolphins.

Oresitrōphos, -i, *m.*, *Mountain-reared*, or *Rover*, the name of one of Actæon's dogs. *Oresitrophos hæsit in armo*, Rover fixed upon his shoulder, iii. 2. 103.

Oribāsus, -i, *m.*, *Mountain-ranger*, the name of one of Actæon's dogs.

Orion, -ōnis, & -ōnis, *m.*, *Orion*, a celebrated giant who sprung from the urine of Jupiter, Neptune, and Mercury. According to the fable, these three gods, while travelling in Bœotia, were hospitably entertained by Hyrius (*tris.*), a peasant of the country, who, on discovering their divinity, welcomed them with the voluntary sacrifice of an ox. The gods, pleased with his piety, promised to grant him whatever he should ask, and the old man, who had lately lost his wife, and had come under a promise to her not to marry again, requested, that, as he was childless, he might have a son without a second marriage. The gods consented, and ordered him to bury in the earth the skin of the ox he had sacrificed, into which they had all three made water. At the end of nine months, Hyrius dug up the skin, and found it to contain a beautiful child, whom he named Urion, as indicative of his origin. Orion attained a gigantic stature, and soon acquired great fame. He was rendered blind by Cœnopion, king of Chios, whose daughter he sought in marriage, but recovered his sight by visiting the temple of the sun. He was taken by Diāna as one of her companions, and was killed by the bite of a scorpion, sent by Tellus to punish him for his pride. According to others, he was killed by the arrows of Diana for offering violence to one of her nymphs; or, as Horace says, to the goddess herself. After his death he was changed into a constellation. *Nitidum ensem Orionis*, the bright sword of Orion,—the constellation of Orion consisted of seventeen stars, and was supposed to resemble a man holding a sword, xiii. 1. 294.

Orontes, -æ, & -is, *m.*, *the Orontes*, now the *Aaszy*, a river in Syria, which rises in the angle formed by Mount Libānus. and Anti-Libānus and after a northerly course of 225 miles, enters the Mediterranean, opposite to the island of Cyprus. It is said to have been formerly called Typhon, from a giant of that name, who being struck by the thunderbolts of Jupiter, sought refuge under the earth, which caused the bursting forth of the river. It was also

called Axius by the Greeks. The Orontes is a large and rapid river in winter, but a very small stream in summer.

Orphne, -es, *f.*, *Orphne* (*darkness*), a nymph of the infernal regions, and mother of Ascalāphus by Achēron.

Ortygia, -æ, *f.*, *Ortygia*, a small island in the Bay of Syracuse, on which the Corinthian colony under Archias first settled, B. C. 732, when they founded Syracuse. It afterwards formed one of the four parts of that great city. In this island was the celebrated fountain Arethūsa. See Syracuse and Arethusa.

Ortygius, -a, -um, *adj.*, *Ortygian*, *of*, or *relating to Ortygia*, one of the ancient names of Delos, the island on which Apollo and Diāna were born. *Colebat Ortygiam deam studiis ipsāque virginitate*, she imitated the Ortygian goddess, i. e. Diana, in her pursuits (hunting, &c.), and even in her virginity, i. 13. 6. See Delos, Apollo, and Diana.

Ossa, -æ, *f.*, sometimes *m.*, *Ossa*, now *Kissovo*, a lofty mountain in Thessaly, on the right bank of the Penēus, which extends along the coast of Magnesia. Ossa was supposed to have been once joined to Olympus, but to have been separated from it by an earthquake, which, according to the fabulous account, happened about B. C. 1885. Between these two mountains lay the famous vale of Tempe. Around Ossa was the residence of the Lapīthæ. See Olympus and Tempe.

Othrys, -ŷos, *m.*, *Othrys*, now known by the names of *Hel-lovo* and *Gura*, a range of mountains in Thessaly, which, branching off from the chain of Pindus, closed the great plain of Thessaly to the south, and divided the waters which flowed northwards into the Penēus, from those received by the Spercbiūs. This mountain is celebrated in antiquity as the residence of the Centaurs.

P.

Pachynum, -i, *n.*, & **Pachynus**, -i, *f.*, *Pachynum*, now *Cape Passaro*, a promontory at the south-eastern corner of Sicily, under which, according to Ovid, the left hand of the giant Typhōeus (*tris.*) was buried by Jupiter. *Lava* (*subjecta est*) *tibi*, *Pachyne*, his left hand was placed under you, *Pachynum*, v. 6. 11.

Padus, -i, *m.*, *the Po*, called anciently *Eridānus* and *Bodincus*, the largest river in Italy, rises in Mount Viso, in the range of the Maritime Alps, flows eastward through the great plain of Lombardy, and after a course of 370 miles, enters the Hadriatic by seven mouths, about thirty miles south of Venice. It receives in its course the waters of more than thirty rivers from the Alps and Apennines, and is navigable for nearly 250 miles from its mouth. The Po is famous as the scene of Phaëthon's death, and the metamorphosis of his sisters into poplar trees. Its sands were said to be mixed with gold dust, and were therefore carefully examined by the natives. See Phaëthon and Eridanus.

Pæan, -ānis, *m.*, *Pæan* (a physician), a name given to Apollo as god of physic.

Pæōnes, -um, *m.*, the *Pæones*, or *Pæonians*, the inhabitants of Pæonia, a name which appears to have included the greater part of Macedonia, and even a considerable portion of what is more properly called Thrace; extending along the coast of the Ægean Sea as far as the Euxine. It was more strictly applied to the northern part of that country, in the neighbourhood of Mount Scardus, and towards the borders of Illyria. *Nivosos Pæonas*, the snowy Pæonians, i. e. the Pæonians inhabiting the lofty mountains, v. 5. 20.

Pæōnis, -idis, *adj.*, of, or relating to Pæonia; also a Pæonian woman. *Euipe Pæonis*, Euipe from Pæonia, a Pæonian woman, v. 5. 10. See Pæones.

Pagāsa, -æ, & Pagāsæ, -ārum, *f.*, *Pagasæ*, now known as the *Castle of Volo*, a town in the south-east of Thessaly, situate near the north-east corner of the Pagasæus Sinus, the *Gulf of Volo*, from which the Gulf received its ancient name. Here the ship *Argo* was built, and from this harbour the Argonauts set sail for Colchis. See Iason.

Pagasæus, -a, -um, *adj.*, of, or relating to *Pagasæ*, *Pagasæan*. *Intravit Colcha litora Pagasæâ carinâ*, entered the shores of Colchis in a Pagasæan ship, i. e. sailed with Jason in the Argonautic expedition, xiii. 1. 24. See vii. 1. 1.

Palæmon, -ōnis, *m.*, *Palæmon*, a sea-deity. His original name was Melicerta, but he assumed the name of Palæmon when he was changed into a god by Neptune. *Dixit Deum Palæmona cum matre Leucothee*, called him the god Palæmon, and his mother the goddess Leneothee, iv. 11. 127. *Gr. Acc.* -ona. See Melicerta.

Palæstīna, -æ, *f.*, *Palestine*, or the *Holy Land*, a country in Asia, which derived its name from the Philistæi, or Philistines, who inhabited the coast. It was bounded on the north by Phœnicia and Syria, on the east and south by Arabia, and on the west by the Mediterranean. This country possesses a sacred interest as the promised inheritance of the seed of Abraham, and as the scene of the birth, sufferings, and death of our blessed Saviour. At the time of the events recorded in the New Testament Palæstina was divided into five principal parts,—Galilæa, Samariâ, and Judæa, on the west of the Jordan; and Batanæa or Bashan, and Peræa, on the east. The fertility is described by Moses in the most glowing terms, and the small portions of the country which are now under cultivation bear ample testimony to its great natural resources. Palæstina, in later times, formed a part of the province of Syria, and is used by Ovid to denote that country.

Palæstīni, -ōrum, *m.*, the inhabitants of Palestine, the Syrians. iv. 1. 46. See Palæstina

Palamēdes, -is, *m.*, *Palamedes*, a Grecian chief, the son of Nauplius, king of Eubœa, and Clymēne. He was sent by the Grecian princes to bring Ulysses to the camp, when the crafty king attempted to avoid going to the Trojan war by pretending insanity, and imposed on his friends by often yoking different animals to the plough, and sowing salt instead of barley. Palamedes soon discovered the cheat. He found that his only reason for pretending insanity was his unwillingness to be separated from Penelope, whom he had lately married; and to put the truth of his suspicion to the test, he took Telemachus, whom Penelope had recently born, and laid him before his father's plough. Ulysses turned the plough in a different direction to avoid his child, and having thus shown that he was not insane, was obliged to drop the disguise, and to join his countrymen in their expedition against Troy (xiii. l. 39.). He resolved, however, to be revenged on Palamedes, and embraced every opportunity to thwart and distress him. When all other means failed, he bribed one of his servants to dig a hole in his master's tent (xiii. l. 60.), and there conceal a large sum of money furnished by himself. He afterwards forged a letter from Priam to Palamedes, in which the king urged him to deliver the Grecian army into his hands, in fulfilment of the terms agreed to when he received the money. This letter, by another stratagem of Ulysses, came into the hands of the Grecian chiefs, and Palamedes was summoned before them: his solemn protestations of innocence were in vain, the money was discovered in his tent, and the accusation was supposed to be thereby proved. He was accordingly found guilty, and stoned to death. Palamedes is said to have completed the Greek alphabet of Cadmus; and to him is likewise ascribed the invention of dice and backgammon, and the introduction of some important improvements in the art of war. *Gr. Acc.* -en. See Ulysses.

Palatium, -ii, *n.*, a *palace*, the residence of a monarch or prince. The term *palatium* is said to have derived its origin from the Mons Palatinus, the *Palatine Mount*, where Evander resided when Ænēas landed in Italy, and on which Romulus founded the city Rome. Here Augustus had his house, and also the succeeding emperors. From this circumstance Palatium came to signify the residence of the emperor, and is applied by Ovid to the palace of Jupiter. *Palatia magni cœli*, the palace of great heaven, i. 6. 14.

Palīci, -ōrum, *m.*, the *Palici*, twin-brothers, and the sons of Jupiter by the nymph Thalia, or, according to Æschylus, by Ætna. The nymph having become pregnant by Jupiter, is said to have implored his protection against the resentment of Juno, and to have been, at her own request, concealed by the god in the bowels of the earth. When the time of her delivery arrived, the earth opened and gave birth to two children, who received the name Palici, from the Greek words *παλιον ἠκειν*, because they re-

turned to the light of day. They afterwards received divine honours from the Sicilians, and had several lakes or pools of great depth which were considered sacred to them. At the town of Palica, now *Palagonia*, on a cognominal lake, in the south-east division of the island, they had a temple and an oracle, which was consulted on great emergencies, and rendered the truest and most unequivocal answers. It was usual for those who had controversies or quarrels to decide, to swear by this lake, and those who violated their oath were immediately punished in a supernatural manner, while those whose oaths were sincere departed unhurt. From the circumstance of some of the Sicilian lakes being sacred to the Palici, Ovid uses *Stagna Palicorum* for the lakes of Sicily generally. *Stagna Palicorum olentia sulfure, ferventia ruptâ terrâ*, the pools of the Palici, i. e. the lakes of Sicily, smelling of sulphur, and boiling up where the earth had burst open, v. 6. 65.

Palladium, -ii, *n.*, *the Palladium*, an image or statue of Pallas at Troy, which was said to have fallen from heaven in the reign of Ilus, the grandfather of Priam. Ilus, after building the city which he had been ordered by the oracle to found, prayed to Jupiter to give him a sign, and the following day found the Palladium lying before his tent. The image was three cubits, or, according to some, three ells long, with its legs joined, holding in one hand an elevated spear, and in the other a distaff and spindle. This miraculous event excited great surprise among the inhabitants, and on consulting the oracle of Apollo, they were informed that the city should remain uninjured so long as it contained the sacred symbol. It was accordingly preserved with the greatest care in the temple of Minerva, on the citadel. The ancient writers give different accounts of the materials of which the Palladium was made, but agree as to the fact, that on it depended the preservation of Troy. Of this the Greeks, during the Trojan war, were well aware, and therefore Ulysses and Diomêdes were commissioned to steal it (xiii. 1. 99. and 345.). They effected their object, it is said, by the assistance of Helênus, who betrayed his country in revenge for an injury which he believed was done to him, when Helen, on the death of Paris, was given in marriage to his brother Deïphôbus in preference to himself (See Helenus). Some authors, however, maintain that the true Palladium was not carried away from Troy by the Greeks, but only one of the statues of similar shape and size, which had been placed near it to deceive any sacrilegious persons who might attempt to steal it. According to them the Palladium was safely conveyed from Troy to Italy by Ænêas, and was preserved by the Romans with the greatest veneration in the temple of Vesta. On it was supposed to depend the destiny of Rome, and several others were made exactly like it to prevent it from being stolen. See Vesta.

Pallantias. -adis, *f.*, *the daughter of Pallas*, a name given

to Aurōra, who, by some mythologists, was said to be the daughter of Pallas. This patronymic probably denotes *the cousin or relation* of Pallas, Hyperion the father of Aurora, and Crius the father of Pallas, being brothers, the sons of Cœlus and Terra. *Quum Pallantias prævia luci inficit orbem tradendum Phœbo*, when the daughter, or cousin of Pallas, i. e. Aurora, who precedes the light, tinges the world which she is to deliver up to Phœbus, xv. 2. 131.

Pallas, -ădis, & -ădos, *f.*, *Pallas*, a name given to Minerva as the goddess of war. This name, which is very often employed by the poets, is probably derived from the Greek *παλλω*, I brandish a spear; or from *παλλαξ*, a maiden, in allusion to the promise of celibacy which the goddess obtained from her father (v. 6. 35.). *Cum raptâ Palladē*, and the stealing of the Palladium, xiii. 1. 99. *Gr. Acc.* -ada. See Minerva and Palladium.

Pamphăgus, -i, *m.*, *Glutton*, the name of one of Actæon's dogs.

Pan, Panis, *m.*, *Pan*, was the god of the mountains, of shepherds, and of cattle. The parentage of this god is much disputed by mythologists. He is said to be the son of Mercury and the nymph Dryops, of Jupiter and Thymbris, and of Mercury and Penelôpe, whose love he gained under the form of a goat, as she was tending, in her youth, the flocks of her father on Mount Taygētus. The worship of this god seems to have been at first confined to Arcadia, where he gave oracles on Mount Lycæus, but was afterwards extended over the rest of Greece. His festivals, called by the Greeks *Lycæa*, were brought into Italy by Evander, and were celebrated at Rome under the name of *Lupercalia*. Pan is said to have taught Apollo the art of prophecy, and to have been the inventor of the pipe consisting of seven reeds, which he called *Syrinx*, in honour of a beautiful nymph of the same name to whom he offered violence, and who was changed into a reed (See *Syrinx*). The worship of Pan is supposed to have been introduced from Egypt, where he was held in the greatest veneration. The ancients had two modes of representing this god. By some artists he was represented with horns, with a ruddy face, a flat nose, his legs and thighs rough with hair, and having the tail and feet of a goat. By others he is portrayed as a young man with short horns on his forehead, bearing his crook and his syrinx, and is either naked or clad in a light cloak.

Panöpe, -es, *f.*, *Panope*, now *Agios Blasios*, a town of Phocis, in Greece. *Arva Panopes*, the fields of Panope, iii. 1. 19.

Panthoïdes, -æ, *m.*, *the son of Panthous*, a patronymic applied to Euphorbus; and also to Pythagōras, who, in proof of his doctrine of the transmigration of souls, pretended that his soul had animated the body of Euphorbus. See Euphorbus and Pythagoras.

Panthous, -i, *m.*, *Panthous*, a son of Othrys, who was the father of Euphorbus, and priest of Apollo in the citadel of Troy.

Parcæ, -ārum, *f.*, the *Parcæ*, or *Fates*, powerful goddesses who were believed to preside over the life and death of mankind. They were three in number, Clotho, Lachēsis, and Atrōpos, and were the daughters of Erēbus and Nox, or of Jupiter and Themis. Their Roman names were Nona, Decīma, and Morta. The Fates were invested with unlimited power, and even Jupiter himself could not annul or modify their decrees. As the arbiters of life and death, they divided out to men whatever good or evil befell them in the world, which they were believed to do by spinning. When they intended a long or happy life to any man, they were supposed to spin a white thread, and if the contrary, a black one. Clotho held the distaff, Lachesis spun the thread, and Atropos cut it. These offices are well expressed in the following verse:—

Clotho colum retinet, Lachesis net, et Atropos occut.

The worship of the Fates prevailed extensively over Greece and Italy, and resembled that of the Furies (See Erinnyes). They were represented as three old women, with chaplets made of wool, and were covered with a white robe. One of them held a distaff, another a spindle, and the third was armed with scissors. The number was probably suggested by the past, the present, and the future, which, according to Apuleius, they were said to denote.

Paris, -idis, *m.*, *Paris*, called also *Alexander*, one of the sons of Priam and Hecūba. His mother, during her pregnancy, dreamed that she had given birth to a torch, and the soothsayers, on being consulted, declared that the future child would prove the destruction of his country. To prevent the evil which this prediction threatened, Priam ordered one of his slaves to destroy the child as soon as he was born. The slave, at the request of Hecuba, exposed him on Mount Ida, where he was kindly treated by the shepherds, and reared by them as one of their own sons. Paris, though educated among shepherds, gave early proofs of courage and intrepidity, and by his prudence and discretion, acquired great celebrity in settling disputes. He was frequently called upon to act as judge, and was appointed by the gods to decide the famous dispute between Juno, Venus, and Minerva, respecting the golden apple (See Peleus). The goddesses accordingly appeared before him, each anxious to obtain the prize. Juno promised him a kingdom, Minerva wisdom, and Venus the most beautiful woman of her day. The youthful shepherd decided in favour of the goddess of love, and thereby brought the resentment of her competitors upon his family and country. By the skill which he displayed in manly exercises, he afterwards attracted the notice of Priam, and being recognised as his son, was acknowledged as one of the princes of Troy. On pretence of redeeming his aunt Hesiōne whom Hercūles (See Her-

cules) had given in marriage to Telāmon, he equipped a fleet, and sailing from Troy, landed at Sparta, where he was hospitably entertained by Menelāus (See Menelaus). The real object of his voyage was to get possession of Helen, whom Venus had promised to him, and, in the absence of her husband, who was obliged to go to Crete, Paris prevailed upon her to elope with him, and brought her to Troy. During the siege of Troy by the Greeks, which followed soon after, Paris displayed but little courage, and would have fallen in single combat with Menelaus, had not Venus interfered and rescued him from his antagonist. He killed Achilles in the temple of Apollo, where the Grecian hero had gone to receive the hand of his sister Polyxēna, and is said to have himself fallen by the hand of Pyrrhus or Philoctētes. *Gr. Acc. -in.*

Parus, -a, -um, *adj.*, of, or relating to Paros, Parian. Paros, now *Paro*, is an island in the Ægean Sea, one of the Cyclādes, and highly celebrated for its excellent marble. The Parian marble is of a beautiful white colour, hardens by exposure to the atmosphere, and consequently possesses the power of resisting decomposition through a series of ages. *Ut signum formatum e Pario marmore*, like a statue made of Parian marble, iii. 6. 18.

Parnassius, -a, -um, *adj.*, of, or relating to Parnassus. *Parnassia Themis*, Themis who dwelt on Mount Parnassus, iv. 13. 40. *Petebamus Parnassia templa*, we were making for the temples (of Apollo and Bacchus) on Mount Parnassus, v. 4. 29.

Parnassus, -i, *m.*, *Parnassus*, now *Lyakoura*, a mountain in Phocis, which extends from the country of the Locri Ozōlæ in a north-easterly direction through Phocis, and joins the chain of Cēta. Parnassus is the highest mountain in central Greece, and is covered with snow during the greater part of the year. This mountain has attained a high degree of classic celebrity in connexion with the oracle of Apollo, and the worship of the Muses. Parnassus was remarkable for its two summits (hence called *Biceps Parnassus*, the two-topped Parnassus, ii. 1. 221.), the one of which was sacred to Apollo and Diāna, and the other to Bacchus. From these elevated crags the Delphians hurled culprits and sacrilegious criminals, and in this manner the unfortunate Æsop was barbarously murdered. In this mountain was the Corycian cave (See Corycium), the Castalian fount descended from the chasm between the two summits (See Castalius), and on the southern side, towards its base, was situate the celebrated city of Delphi. *Ibi mons duobus verticibus arduus petit astra, nomine Parnassus*, there a mountain with two tops rises aloft towards the stars, by name Parnassus, i. 8. 4. *Umbrosā arce Parnassi*, on the shady top of Parnassus, i. 10. 16. See Delphi.

Patāra and **Pataræus**. See page 324.

Pegāsus, -i, *m.*, *Pegasus*, a winged horse or monster, said to have been the son of Neptune and Medūsa, or to have sprung.

along with his brother Chrysaor, from the blood of the Gorgon, when her head was cut off by Perseus (*diss.*). According to Hesiod, he received his name from being born near the sources (*πηγαί*) of the sea. He was caught by Bellerōphon while drinking at the fountain Pirēne in Corinth, and, by the stroke of his hoof, produced the fountain on Mount Helicon, called Hippocrēne. He became the favourite horse of the Muses, and was used by Bellerophon in conquering the Chimæra. Bellerophon afterwards attempted to fly to heaven on his winged steed, but being thrown down, Pegasus continued his flight, and was placed by Jupiter among the constellations. *Gr. Acc.* -on.

Pelasgi, -ōrum, *m.*, the *Pelasgi*, an Asiatic race who, at a very early period, established themselves in Greece, subsequently in Italy, and probably in other parts of Europe. From the numerous settlements which they formed in Greece, the inhabitants of that country are often, by the Latin poets, called Pelasgi. From them, too, the Peloponnēsus was called Pelasgia, and a district of Thessaly, Pelasgiōtis.

Pelasgus, -a, -um, *adj.*, of, or relating to the *Pelasgi*, *Pelasgian*, *Grecian*

Peleus (*diss.*), -ēi, & -eos, *m.*, *Peleus*, the son of Æäcus and Endēis, and the grandson of Jupiter. Having been accessory, along with Telämon, to the murder of his brother Phocus, he retired, according to Ovid, to the court of Ceyx, king of Trachis, in Thessaly, and after being purified of his murder, married Thetis, one of the Nereïds, by whom he had Achilles, who was called after his father, Pelïdes. The nuptials of Peleus and Thetis were celebrated with the greatest solemnity, and were attended by all the gods and goddesses, who made each of them very valuable presents. The goddess of Discord was the only one of the deities who had not been honoured with an invitation, and punished the neglect by throwing into the midst of the assembly a golden apple, with the inscription *Detur pulchriori*. This apple afterwards excited the rivalry of Juno, Minerva, and Venus. See Paris.

Pelias, -ädis, *adj.*, of, or relating to *Mount Pelion*. *Pelias hasta*, the spear cut from Mount Pelion, i. e. the spear of Achilles, xiii. l. 109.

Pelion, -ii, *n.*, *Pelion*, now *Plesnid*, a chain of mountains on the south-east coast of Thessaly, whose principal summit rises behind Iolcos and Ormenium, and extends from the southern extremity of the lake Bæbëis, where it unites with one of the ramifications of Ossa, to the extreme promontory of Magnesia. Pelion is famous in the wars of the gods and giants (See Olympus), and as the ancient abode of the Centaurs, before they were expelled by the Lapithæ. The cave of the celebrated Chiron occupied the highest point of the mountain. Pelion, like the other mountains of Thessaly, is covered with forests of pine, oak, chesnut, and

beech, and produced the huge spear of Achilles, and the timber of which the ship Argo was built. *Excussit Pelion Ossæ subjecto*, threw down Pelion from Ossa, which was placed under it, i. 5. 5.

Pella, -æ, *f.*, *Pella*, now *Allahkilissio*, one of the most ancient and celebrated cities of Macedonia, was situate on a lake formed by the river Ludias, 120 stadia from its mouth. Pella was the birth-place of Philip and his son Alexander the Great, and from their time was the constant residence of the kings of Macedonia. Under the Romans, Pella was made the chief city of the third region of Macedonia.

Pellæus, -a, -um, *adj.*, *of, or relating to Pella, Pellæan*. *Dives Pieros genuit has in Pellæis arvis*, rich Pieros begot them in the fields of Pella, i. e. in Macedonia, v. 5. 9.

Pelōrus, -i, *m.*, & Pelōrum, -i, *n.*, *Pelorum*, now *Cape Peloro*, or *Faro*, one of the three great promontories of Sicily, and forming the north-east corner of the island, said to have received its name from Pelōrus, the pilot of the ship which conveyed Hannibal from Italy, whom he murdered there, under the impression that he had been deceived by him. On this cape was a celebrated temple of Neptune, and under it, according to Ovid, the right hand of the giant Typhōeus (*tris.*) was buried when he was killed by the thunderbolts of Jupiter. See Typhoeus.

Penātes, -um, & -ium, *m.*, *the Penates*, certain inferior deities among the Romans, who presided over houses and the domestic affairs of families, and were supposed to be the dispensers of wealth and prosperity. Every master of a family was at liberty to choose his Penates, and accordingly Jupiter and the other superior gods were often invoked as patrons of domestic affairs. The Penates were either public, as presiding over a country or city, or private as presiding over a particular family. Their images were made of wax, ivory, or silver, according to the affluence of the worshipper, and were kept in the innermost part of the house, which was called *penetralia*, and offerings of wine, incense, and fruits, were there presented to them. The Penates were of divine origin, and differed in this respect from the Lares, who were human. *Penates* is frequently used to denote a house, i. 6. 12.

Penēis, -īdos, *f.*, *the daughter of the Peneus*, a patronymic applied to Daphne, who was changed into a laurel to escape from the pursuit of Apollo. *Deus fixit hoc in nymphâ Peneïde*, the god fixed the latter in the nymph, the daughter of the Peneus, i. 10. 21. *Nympha, Peneï*, O nymph, daughter of the Peneus, i. 10. 52. *Voc.* -eï.

Penēis, -īdos, *adj.*, *of, or relating to the Peneus*. *Spectans Peneïdas undas*, looking upon the waters of the Peneus, i. 10. 93.

Peneïus, -a, -um, *adj.*, *of, or relating to the Peneus*.

Daphne Peneïa (fuit) *primus amor Phæbi*, Daphne the daughter of the Peneus was the first love of Phæbus, i. 10. 1. *Peneïa* (puella), the daughter of the Peneus, i. e. Daphne, i. 10. 74.

Penēus, & Penēos, -ī, *m.*, the *Peneus*, now the *Salembria*, a river of Thessaly which rises in Mount Pindus near the sources of the Achelōus, and after a winding course of 110 miles through the middle of the great Thessalian plain, during which it receives the waters of several tributaries, empties itself into the Ægean Sea a little below Tempe. The Peneus is celebrated for the fable of Daphne, who is said to have been changed into a laurel on its banks when pursued by Apollo, a tradition arising from the great number of laurels which grow near the river. The plain of Thessaly is supposed to have been originally a lake, till an earthquake separated Ossa from Olympus, opened an outlet for the Peneus, and formed the beautiful vale of Tempe. This tradition was preserved in the name Araxes (from ἀραξω, I strike), which is also given to the Peneus. Ovid describes the Peneus as flowing through the vale of Tempe with great rapidity, dashing from rock to rock, covering the trees on its banks with spray, and stunning the neighbourhood with its noise; while modern travellers represent it as a smooth and tranquil stream. See Hæmonia and Tempe.

Pentheus (*diss.*), -ēi, & -eos. *m.*, *Pentheus*, a king of Thebes, the son of Echion and Agave, and grandson of Cadmus. Notwithstanding the warnings of the prophet Tiresias, he refused to acknowledge the divinity of Bacchus, and persisted in opposing the introduction of his worship into his kingdom. When the Theban women, disregarding his prohibition, left the city to celebrate the orgies of the new god, Pentheus, contrary to the advice of his grandfather, ordered his servants to seize the god; and Bacchus, who had assumed the form of Acetes, allowed himself to be taken and brought before the king (See Acetes). The story of the Tuscan pirates, which he related, did not alter the resolution of Pentheus; he ordered the god to be imprisoned and instantly put to death as an impostor. While preparations were making to carry his orders into execution, the doors of the prison opened of their own accord, and allowed Bacchus to escape, which still farther irritated the king. Bacchus resolved to punish his impiety, and inspired him with an ardent desire of witnessing the celebration of his orgies. Pentheus accordingly concealed himself in a grove on Mount Cithæron, from which he could see the ceremonies unobserved. Here his curiosity soon proved fatal to him; he was seen by the Bacchanals, who all rushed upon him. His mother was the first who attacked him, her example was instantly followed by his two sisters, Ino and Autonoe, and his body was torn to pieces. *Mater prima violavit suum Penthea thyrsos misso*, his mother first wounded her son Pentheus by throwing the thyrsus at him, iii. 7 202. See Agave. *Gr. Acc.* -ea.

Penthēus, -a, -um, *adj.*, of, or relating to Pentheus. *Pentheā cæde*, by the murder of Pentheus, iv. 11. 14.

Pergāmus, -ī, *m.*, more frequently Pergāma, -ōrum, *n.*, the citadel of Troy, often used for the city Troy. It was situated in the highest part of the city, and contained the temple of Minerva, in which the Palladium was deposited. See Troja.

Pergus, -ī, *m.*, *Pergus*, now *Coridan*, a lake in Sicily, on the edge of which the town of Henna was situate. Pergus was reckoned the Umbilicus of Sicily, being midway between Gela and the northern coast, and nearly so between the promontories Lilybæum and Pelōrum. See Henna.

Persēis, -īdos, *f.*, the daughter of Perses, a patronymic applied to Hecate. *Hecates Perseīdos*, of Hecate the daughter of Perses, vii. 1. 74. See Hecate.

Persephōne, -es, *f.*, *Persephone*, the Greek name of Proserpine. *Ostendit zonam Persephones in summis undis*, showed Proserpine's girdle on the surface of her waters, v. 8. 9. *Gr. Acc. -en.*

Perseus (*diss.*), -ēi, & -eos, *m.*, *Perseus*, was the son of Jupiter and Danaë, whom the king of the gods is said to have impregnated by means of a shower of gold. Acrisius, who had been warned by the oracle that he should be killed by this daughter's son, finding that the means which he had taken to prevent her from becoming a mother were unsuccessful, ordered her and the infant to be put into a chest, and exposed on the sea (See Acrisius and Danaë). By the direction of Jupiter, this slender boat was conveyed to the island Serīphus, where the mother and her child were found by a fisherman named Dictys, and carried to Polydectes the king. They were treated with kindness, and Perseus was intrusted to the care of the priests of Minerva. The spirit and manly daring displayed by the youth greatly alarmed the king, who intended to force a marriage with Danaë, and he accordingly resolved to get quit of him by a stratagem. He invited his friends, and among them Perseus, to a splendid entertainment, specifying as a condition, that his guests should each present him with a beautiful horse. Perseus attended, and, acknowledging his inability to make the requisite present, promised to bring to the king the head of the Gorgon Medūsa. The offer was doubly acceptable to the king, as it removed him from his court, and the difficulty of the enterprise rendered it highly probable that he would perish in the attempt. The gods, however, had compassion on his innocence. Pluto furnished him with a helmet, which rendered him invisible; Minerva gave him her buckler, which reflected the images of objects like a looking-glass; and from Mercury he received the *talaria*, and a *harpe* or falchion. Thus armed, he set out on his expedition, and traversing the air arrived at the abode of the Gorgons. The

surrounding ground afforded numerous proofs of the power of the Gorgons, but his celestial armour enabled him to approach them without molestation. He found them asleep, and with one stroke of his falchion severed the head of Medusa from her body, and bore it off in triumph (See Gorgo). The conqueror now commenced his return, and from the blood which dropped from Medusa's head sprung the winged horse Pegāsus (See Pegasus), and his brother Chrysaor, and also the innumerable serpents which have ever since infested the sandy deserts of Africa. He arrived at sunset at the palace of Atlas king of Mauritania, and announcing himself as the son of Jupiter, claimed his hospitality. This the king not only refused but even offered violence to his person. Perseus finding himself unequal to his powerful enemy, showed him the head of the Gorgon, and instantly changed him into a mountain (See Atlas). Next morning he resumed his flight, and on reaching the coasts of Æthiopia, discovered the naked Andromēda exposed to a sea-monster (See Andromeda). The beauty of the princess, and her imminent danger, roused his sympathy, and he offered to her father Cepheus (*diss.*), to deliver her from death on condition of receiving her in marriage. Cepheus consented, and Perseus, poisoning himself in the air, darted like an eagle upon the monster as he was advancing to seize his prey, plunged his dagger into the right shoulder, and destroyed it. The nuptials were then celebrated amidst great rejoicings; but Phineus (*diss.*), to whom Andromeda had been previously betrothed, entered the palace with a number of armed men, and attempted to carry off the princess (See Phineus). The father and mother of Andromeda interfered, but in vain; a bloody battle ensued, in which Perseus must have fallen had he not defended himself with the head of Medusa. Warning his friends of its fatal power, he turned it towards his enemies and converted them into stones. Soon after this memorable adventure, Perseus returned to Seriphus, and arrived at the very moment when his mother had fled for refuge to the altar of Minerva, to avoid the pursuit of Polydectes. By the aid of Medusa's head he changed the king and his associates into stones, and placed his friend and preserver Dictys on the throne. He now restored to the gods the armour with which they had furnished him, and presented the head of Medusa to Minerva, to whose assistance and protection he was chiefly indebted for his success, and the goddess placed it in the middle of her shield. Soon after this he returned with his wife and mother to the Peloponnēsus, and went to Larissa to attend funeral games which king Teutamias was celebrating in honour of his father. While displaying his skill in throwing the quoit, he accidentally killed an old man, who was discovered to be his grandfather Acrisius, and thus fulfilled the prediction of the oracle *Persea, quem Danaë conceperat pulvis auro, esse (filium) Jovis* that Perseus, whom Danae had conceived from a shower of gold was the son of Jupiter, iv. 13. 7. *Perseus natus Jove et illā*

quam clausam Jupiter implevit fecundo auro, Perseus, the son of Jupiter, and of her whom, when shut up in prison, Jupiter impregnated with a shower of fruitful gold, iv. 14. 35. *Gr. Acc. -ea.*

Persis, -idos, f., Persia, a small but celebrated country in Asia, was bounded on the east by Carmania, on the north by Media, on the west by Susiāna, on the south by the Sinus Persicus, the *Persian Gulf*, and corresponded generally with the modern province of *Furs*. Prior to the time of Cyrus, it is called Elam in the Bible, from Elam, the son of Shem, who settled there: subsequently to the reign of Cyrus, the name Persia or Paras, is also found in Holy Writ. Its principal river was Choaspes, the *Kenah*, the waters of which were so pure, that the kings of Persia would drink of no other; and on it was situate Susa, now *Sus*, the capital, called in Scripture Shushan. This was Persia in its limited sense, or *Persis Propria*, and is not to be confounded with the mighty Persian empire founded by Cyrus, which extended from the Indus to the Mediterranean, and from the Caspian and Euxine Seas to the Persian Gulf and the Ocean. The name is said in fable to have been derived from Perses, the son of Perseus (*diss.*) and Andromēda, who settled there. *Gr. Acc. -ida.*

Phaëthon, -ontis, m., Phaethon (shining), an Æthiopian, the son of Phœbus or Sol and Clymēne. He was honoured by the attention of Venus, and intrusted by her with the care of one of her temples. To check his vanity, Epāphus, the son of Jupiter, disputed his celestial origin, alleging that his mother Clymēne had deceived him in pretending that he was the son of Sol. At her instigation he visited the palace of the Sun, and finding the god willing to bear testimony to his parentage, extracted from him an unwary oath that he would grant him whatever he asked. The ambitious youth instantly demanded permission to drive his chariot for one day. Sol, who was aware of the consequences, remonstrated, but to no purpose. Phaethon persisted, and the god, bound by his oath, which was inviolable, reluctantly committed the reins to his hands, warning him of the dangers of the road, and instructing him how to avoid them. Phaethon mounted the chariot, and grasped the reins; the fiery horses sprung forward, but soon finding that they were not directed by the well-known hand, they left the beaten tract, guided only by their own impetuosity. Phaethon repented when too late of his rashness; the world was set on fire, and a total conflagration would have ensued, had not Jupiter at the prayer of Tellus launched his thunder, and hurled the terrified youth from his seat. His body fell into the Eridānus, and being found by the nymphs of the place, was honoured with a decent burial. *Phuethon satus Sole*, Phaethon, the son of Sol, i. 14. 4. *Gr. Acc. -onta.* See Eridanus and Heliades.

Phaethūsa, -æ, f., Phaethusa (shining), one of the sisters

of Phaëthon, who was changed into a poplar tree, on the banks of the Po. *E quis Phaëthusa maxima sororum*, of whom Phaethusa the eldest of the sisters, ii. 2. 22. See Heliades.

Phantāsos, -ī, *m.*, *Phantasos*, one of the sons of Somnus, who had the power of assuming the form of inanimate objects. *Est etiam tertius diversæ artis Phantasos*, there is also a third possessing skill of a different kind, namely, Phantasos, xi. 10. 233.

Pharsalia, -æ, *f.*, *Pharsalia*, a large plain in Thessaly adjoining the town of Pharsālus, famed for the great battle fought there between Julius Cæsar and Pompey (B. C. 48), which consummated the downfall of the senatorial party, and obtained for the former the empire of the world. *Pharsali sentiet illum*, Pharsalia shall feel his power, xv. 9. 79. See Pharsalus.

Pharsālus, -ī, *f.*, sometimes *m.*, *Pharsalus*, now *Sataldye* or *Pharsala*, a town of Phthiōtis, the southern division of Thessaly, situate near the river Enīpeus (*tris.*), not far from its junction with the Apidānus, one of the tributaries of the Penēus.

Phasis, -īdis, & -īdos, *m.*, *the Phasis*, now *the Phaz*, a calm and gentle river in Colchis, which rises in the mountains of Armenia, and flows westward into the Black Sea, famous for the expedition of the Argonauts, who entered it after a long and perilous voyage. The Phasis was remarkable for the beautiful birds which frequented its banks, some of which are said to have been brought by the Argonauts to Greece, and called *φασίαν*, whence *phasants*, after the name of the river. *Rapidus undas limosi Phasidos*, the rapid waters of the slimy Phasis, vii. 1. 6.

Phiāle, -es, *f.*, *Phiale*, a nymph, one of the attendants of Diāna.

Philippi, -ōrum, *m.*, *Philippi*, now *Filibah*, a town in the eastern part of Macedonia, opposite to the island of Thasos, which was founded by the Thasians, and by them called Crenides, from being surrounded by numerous springs. Philip, king of Macēdon, subsequently increased it, and named it Philippi after himself. Philippi is celebrated in history, from the great victory gained there by Antony and Octaviānus over the forces of Brutus and Cassius (B. C. 42), by which the republican party was completely subdued, the two leaders, Brutus and Cassius, each falling by his own hand. It is rendered still more interesting from being the first place in Europe where the gospel was preached by St Paul (A. D. 50), and from the church to which he addressed one of his epistles.

Philoctētes, -æ, *m.*, *Philoctetes*, the son of Pœas, king of Melibœa, in Thessaly, and the friend and companion of Hercūles. He set fire to the funeral pile by which the hero of the twelve labours was consumed on Mount Ceta, and received from him the

arrows which had been dipped in the blood of the Hydra, under a solemn promise not to discover the place where his ashes were deposited (See Hercules). After performing the last offices to Hercules he returned to Melibœa, and subsequently visited Sparta, where he became one of the suitors of Helen. He embarked along with the other Grecian princes in the expedition against Troy; but in consequence of the offensive smell from a wound in his foot, occasioned by the bite of a serpent, or by the fall of one of the poisoned arrows, he was, at the instigation of Ulysses, left on the island of Lemnos (xiii. l. 46.). This wound is ascribed by some mythologists to a violation of his oath in discovering to the Greeks the place where Hercules was buried. Here he was allowed to remain till the death of Achilles in the tenth year of the war, and supported himself by shooting birds. At last the Greeks, finding that Troy could not be taken without the arrows of Hercules, sent Ulysses and Diomêdes to bring him to the camp. Philoctetes, recollecting the bad treatment which he had received from the Greeks, and particularly from Ulysses, at first refused to accompany them, but was at last persuaded by the manes of Hercules to repair to the camp, where he would be cured of his wound, and put an end to the war. He accordingly obeyed, and being restored to his former health by Machaon, killed many of the Trojans, and among others Paris, with the poisoned arrows. On the conclusion of the war he settled in Italy, and built a town in Calabria, to which he gave the name of Petilia, now *Strongoli*.

Phineus (*diss.*), -ĕi, & -eos, *m.*, *Phineus*, a son of Belus, and brother of Cepheus (*diss.*) king of Æthiopia, to whom his niece Andromêda was betrothed before her father was compelled to expose her to a sea-monster to appease the wrath of Neptune. From this perilous situation Andromeda was rescued by Perseus (*diss.*), and given in marriage to her deliverer. Phineus persisted in asserting his claim, and with a number of armed attendants, made an unsuccessful attempt to carry off the princess during the celebration of the marriage-ceremony. The interference of Cepheus was in vain; a violent struggle ensued, in which Phineus and his companions either fell by the sword, or were changed into stones by means of the Gorgon's head. Phineus himself was changed into stone in the humiliating posture in which he was praying for his life. See Cepheus, Andromeda and Perseus.

Phineus (*diss.*), -ĕi, & -eos, *m.*, *Phineus*, a son of Agēnor or Neptune, and king of Thrace, or as some mythologists maintain, of Arcadia, was celebrated for his skill in augury. He married Cleopātra, the daughter of Boreas, by whom he had two sons. After the death of Cleopatra he married Idæa, the daughter of Dardānus. Jealous of her step-children, Idæa maligned them to their father, who believing the slander, deprived his sons of sight. To punish him for this act of cruelty, the gods struck him blind.

and sent the Harpies (See Harpyiæ) to torment him by carrying off his food or rendering it unfit for use. The Argonauts came to consult him about their future course, and he promised to direct them on condition of their delivering him from the Harpies, which his two brothers-in-law, Zethes and Calais undertook to do. Phineus being freed from his tormentors, instructed the Argonauts in the nature of their future voyage, and by his directions they succeeded in passing between the Symplegades (See Cyaneæ), and landed in safety on the shores of Colchis. See Iason.

Phlegēthon, -ontis, *m.*, *Phlegethon* (*burning*), one of the rivers in the infernal regions, deriving its name from the Greek verb φλεγθω, to burn.

Phlegethontis, -idis, *adj., f., of, or relating to Phlegethon.* *Sparsum caput Phlegethontide lymphâ vertit in rostrum et plumas et grandia lumina*, sprinkling his head with water from Phlegethon, she changed it into a beak and feathers and large eyes, v. 8. 83.

Phlegon, -ontis, *m.*, *Phlegon* (*burning*), the name of one of the horses of the Sun, derived from the Greek verb φλεγω, to burn.

Phlegyæ, -ārum, *m.*, *the Phlegyæ*, a powerful predatory tribe from Thrace, who settled in Bœotia, in the vicinity of Orchomēnos. Under the command of Phorbas they plundered the temple of Apollo at Delphi, and rendered the oracle of the god inaccessible. In consequence of their sacrilegious conduct they were destroyed by lightning, earthquakes, and pestilence. *Profanus Phorbas cum Phlegyis faciebat Delphica templa inuia*, the profane Phorbas and the Phlegyæ rendered the temple of Delphi inaccessible, xi. 10. 5.

Phobētor, -ōris, *m.*, *Phobetor* (*the terrifier*), one of the sons of the god Somnus, who was called by the gods Icēlos. *Mortale vulgus nominat Phobetora*, the race of mortals call him Phobetor, xi. 10. 231. *Gr. Acc. -ora.* See Icelos.

Phocēus, -a, -um, *adj., of, or relating to Phocis.* *Phocœa rura*, the country of Phocis, v. 4. 27.

Phocis, -idis, & -idos, *f.*, *Phocis*, a district of Greece, bounded on the east by Bœotia, on the north by the Locri, on the west by Doris and the Locri Ozōlæ, and on the south by the Corinthian Gulf. The most interesting feature of Phocis is Mount Parnassus (See Parnassus), with the city of Delphi (See Delphi), famous for the oracle of Apollo. Towards the Corinthian Gulf was the plain of Crissa, where the Pythian games were celebrated in honour of Apollo. See Pythia.

Phœbe, -es, *f.*, *Phæbe*, the sister of Phœbus; a name given to Diāna, as indicative of her brightness. *Æmula innuptæ Phæbes*, an imitator of the unmarried Diana, i. 10. 25. This name is also applied to her as goddess of the moon, i. 1. 7.

Phœbēus, -a, -um, *adj.*, of, or relating to Phæbus. *Jussam Phæbeis sortibus*, by order of the oracle of Apollo, iii. 1. 130. *Phæbeos ignes*, the fires of Phæbus, i. e. the Sun, v. 6. 49.

Phœbus, -i, *m.*, *Phæbus*, a name given to Apollo, or the Sun, expressive of his brightness, and of his vivifying influence. *Litora jacentia sub utroque Phæbo*, the shores lying under both suns, the rising and setting sun, i. e. the east and west, i. 8. 26. *Repercusso Phæbo*, by reflecting the rays of the sun, ii. 1. 110. *Phæbus distat idem utrâque terrâ*, Phæbus is equally distant from both lands, i. e. from the east and west, iii. 2. 21. *Draconem præbentem liventia terga Phæbo*, a snake turning up his livid back to the sun, iv. 14. 53.

Phœnices, -um, *m.*, the Phœnicians, the inhabitants of Phœnicia. *Gr. Acc.* -as.

Phœnicia, -æ, *f.*, *Phœnicia*, a small tract of country in Asiatic Turkey, between Mount Libanus and the sea, corresponding with the modern *Pachalic of Acre*, and the southern part of the *Pachalic of Tripoli*. It extended from the river Cherseus (*diss.*) on the south to the Eleutheros on the north; being bounded on the north and east by Syria, and on the south by Palestine. The name, according to some etymologists, was derived from the number of *palm-trees* (φοινίκες) which grew in the country, while others deduce it from Phœnix, the son of Agēnor, who, like his brothers Cadmus and Cilix, went in quest of his sister Eurōpa, and being unsuccessful, settled there. The principal cities were Sidon and Tyre, which are frequently mentioned in Scripture. The Phœnicians were distinguished among the ancients for commercial enterprise; they sent out colonies to all parts of the Mediterranean, and visited for the purposes of trade the Cassiterides (See *Britannia*), and the western coasts of Africa. They were the first who invented arithmetic, and steered ships by the stars; and, according to the Greeks, Cadmus, a Phœnician, was the inventor of letters. They excelled all the nations of antiquity in ingenuity, and in their elegant and beautiful manufactures; and so great was their fame in the time of Solomon, that he employed Tyrian artists to superintend the building of his magnificent temple. See Sidon and Tyrus.

Phorbas, -antis, *m.*, *Phorbas*, the leader of the Phlegyæ, who plundered the temple of Apollo at Delphi, and rendered the approach to it inaccessible, and is therefore denominated by Ovid *profanus*. He is described as a fierce and cruel robber, who compelled all whom he met to fight with him, and put to death those whom he defeated. He even ventured to challenge the gods, and was defeated and killed by Apollo. See Phlegyæ.

Phorcýdes, -um, *f.*, the *Phorcýdes*, the daughters of Phorcys and Ceto, and sisters and guardians of the Gorgons. They were gray-haired (γραιραι) from their birth, and thereby obtained the name

Grææ. The accounts which the ancient mythologists have given of the Gorgons and the Grææ are very confused and contradictory. They appear to be often spoken of as the same persons, and the description which some poets have given of the one, is applied by other poets to the other. It seems, however, to have been the general opinion that the Grææ were only two in number, Pēphrēdo and Enyo, and that they had only one eye and one tooth, which they used by turns. Of these Perseus (*diss.*) contrived to get possession while they were passed from the one to the other, and consented to restore them only on condition of their directing him to the abode of the Gorgons (iv. 15. 24.). *Geminas sorores Phorcycdas, partitas usum unius luminis*, two sisters, daughters of Phorcys, who shared between them the use of one eye, iv. 15. 22. *Gr. Acc.* -das.

Phorcynis, -īdis, & -īdos, *f.*, the daughter of Phorcys, i. c. Medusa. *Imponit ora Medusæ Phorcynidos*, lays upon them the head of Medusa, the daughter of Phorcys, iv. 14. 81. *Gr. Acc.* -ida.

Phorcus, -i, & Phorcys, -yos, *m.*, *Phorcys*, a son of Neptune, or of Pontus and Terra, who is said to have been king of Corsica and Sardinia. He was defeated in battle by Atlas, king of Mauritania, and being afterwards drowned, was worshipped by his subjects as a sea-deity. He married his sister Ceto, by whom he had the Gorgons and the Phorcýdes, or Grææ.

Phorōnis, -īdis, & -īdos, *f.*, *Phoronis*, a patronymic applied to Io, from Phorōneus (*tris.*), who, according to some mythologists, was the father, and, according to others, the son of Ināchus. See Io and Inachus.

Phrygia, -æ, *f.*, *Phrygia*, a province in the interior of Asia Minor, of which the natural limits were very irregular. To the north it bordered on Bithynia and Galatia; to the east, on Galatia and Cappadocia; to the south, on Cilicia, Pisidia, and Lycia; and to the west, on Caria, Lydia, and Mysia. The name is supposed by some critics to be derived from the Greek verb φρυγῶ, to broil, and to allude to the volcanic or *burnt-up* appearance presented by the surface of the country. The Phrygians were remarkable in an early age for the high state of civilisation to which they had attained; they are said to have invented the pipe of reeds, and all sorts of needle-work, and to have brought music and dancing to such perfection, that they were copied even by the Greeks. Their chief deity was Cybēle, whose festivals they observed with the greatest solemnity. This country possesses a sacred interest in connexion with the early propagation of Christianity. It contained the city Hierapōlis, where was a Christian church, which is alluded to by St Paul; Laodicēa, one of the seven churches mentioned in the Revelation of St John; and Colossæ, to the church of which St Paul addressed one of his epistles. The name of Phrygia

Minor was also given to a district of Mysia, the chief city of which was Troja. See Troja.

Phrygius, -a, -um, *adj.*, of, or relating to Phrygia, Phrygian, Trojan. *Ad Phrygias arces*, to the Phrygian towers, i. e. to the towers of Troy, xiii. l. 44. *De Phrygiâ gente*, of the Phrygian or Trojan nation, xiii. l. 244.

Phryx, -ygis, *m.*, a Phrygian, a Trojan. *Phryges*, the Trojans, xiii. l. 389.

Phryxēus, -a, -um, *adj.*, of, or relating to Phryxus. *Post-cunt Phryxæa vellera*, demand the fleece brought by Phryxus, vii. l. 7.

Phryxus, -i, *m.*, *Phryxus*, the son of Athamas, king of Thebes, and Nephēle, who, to avoid the cruel persecution of his stepmother Ino, fled, along with his sister Helle, on a ram with a golden fleece, which was furnished by Neptune, at the request of Nephele, intending to go to Æetes, king of Colchis. The ram carried them through the air, and Helle becoming giddy from fear, fell into the strait, which was afterwards called from her *Helles-Pontus*, the Sea of Helle, now the *Hellespont*, or *Dardanelles*. Phryxus continued his flight, and arrived at Colchis, where he was hospitably entertained by Æetes, whose daughter, Chalciope, was given to him in marriage. According to the directions which he had received from his mother, Phryxus sacrificed the ram to Mars, and gave the golden fleece to Æetes, who nailed it to an oak in the grove of Mars. Here it was guarded by bulls which breathed fire, and by a dragon which never slept, and continued suspended till the arrival of Jason and the Argonauts. Æetes at first treated Phryxus with kindness, but afterwards killed him for the sake of the golden fleece, because he was told by an oracle that he should enjoy the kingdom so long as it remained in his possession. See Athamas, Ipo and Jason.

Phthia, -æ, *f.*, *Phthia*, a district of Phthiōtis, the southern part of Thessaly, which extended from the Pagasæan Gulf to Mount Pindus. Phthia was the native country of Achilles, and here his father Peleus (*diss.*) reigned during the Trojan war. According to some geographers, Phthia was the principal city of Phthiotis. (*Arma ferantur Phthiam Scyronve*, let the arms (of Achilles) be conveyed to Phthia, i. e. to his father Peleus, or to Scyros, i. e. to his son Pyrrhus, xiii. l. 156. See Pyrrhus.

Pierides, -um, *f.*, *the Pierides*, the daughters of Piërus, king of Macedonia. They were nine in number, and cultivated music. Jealous of the superior reputation of the Muses, they challenged them to a contest, and being defeated were changed into magpies, v. 12. The muses are sometimes called Pierides. See Musæ.

Piëros, & **Piërus**, -i, *m.*, *Piërus*, a rich king of Macedonia

or Thessaly, who married Euippe, and had by her the Pierides. See Pierides.

Pindus, -i, *m.*, *Pindus*, or *Agrafa*, a lofty range of mountains, which forms the trunk of various branches in Macedonia, and enters Greece at the sources of the Penēus, separating the waters which fall into the Ionian Sea from those streams which discharge themselves into the Ægean. Pindus nearly divides the continent from north to south, forming the boundary between Thessaly and Epīrus, and, after throwing off the various branches of Othrys, Œta, and Corax, loses itself in the heights of Parnassus and Helicon. Pindus was one of the favourite haunts of the Muses. Some of the heights reach an elevation of 6000 or 7000 feet. *Effusus ab imo Pindo*, issuing from the bottom of Pindus, i. 11. 3.

Pirēnis, -īdis, & -īdos, *adj., f.*, of, or relating to *Pirene*, a fountain near Corinth, which derived its name from a nymph so called, who was said to have dissolved into tears at the death of her daughter Cenchrēa, accidentally slain by Diāna. This fountain was sacred to the Muses, and is stated to have possessed the property of tempering the Corinthian brass when plunged red hot into the stream. *Ephyre* (quærit) *Pirenidas undas*, Corinth bewails the loss of the waters of Pirene, ii. 1. 240.

Pisa, -æ, *f.*, *Pisa*, a city of Elis, in the Peloponnēsus, situate on the left bank of the Alphēus. Pisa was the city of Pelops, and formerly disputed with Elis the presidency of the Olympic games. Tradition assigned its foundation to Pīsus, a grandson of Æōlus; but as no trace of it remained, its very existence was questioned in later ages.

Pisæus, -a, -um, *adj.*, of, or relating to *Pisa*, *Pisæan*. *Pisææ Arethusæ*, *Arethusa* from *Pisa*, a city of Elis, v. 6. 69. See *Arethusa*.

Plēias, -ādis & -ādos, *f.*, one of the *Pleiādes*, or one of the *Seven Stars*. The *Pleiādes* (4 syl.), were the seven daughters of Atlas and Pleiōne (4 syl.), one of the *Oceanides*, who, after death, were changed into a constellation, and placed in the back of the bull, the second sign of the zodiac. The name *Pleiades* is said to be derived from πλεῖν, to sail, because that constellation shows the time most favourable for navigation, which is in spring; and from this circumstance the Latins applied to it the name *Vergiliæ*, from *ver*. *Quem lucida Pleiās enixa est*, whom the bright *Pleias* (*Maia*) brought forth, i. e. *Mercury*, i. 12. 45.

Pœantiādes, -æ, *m.*, the son of *Pœas*, i. e. *Philoctetes*. *Quod Vulcania Lemnos habet Pœantiaden*, because *Lemnos*, sacred to *Vulcan*, contains the son of *Pœas*, xiii. 1. 313.

Pœantius, -a, -um, *adj.*, of, or relating to, or proceeding from *Pœas*, *Pœan*. *Lemnos non haberet te, Pœantia proles*, the

island of Lemnos would not contain thee, O son of Pœas, xiii. l. 45.

Pœas, -antis, *m.*, *Pœus*, the father of Philoctêtes, who is said to have been one of the Argonauts. *Gr. Acc.* -anta.

Pœmēnis, -īdis, & -īdos. *f.*, *Shepherdess*, the name of one of Actæon's dogs.

Polus, -i, *m.*, *a pole*, the end of the axle round which the wheel turns. In geography the *poles* are the extremities of the axis on which the earth performs its diurnal revolution; and because the one is always pointing northward and the other southward, the former is called the North Pole, and the latter the South Pole. The North Pole is called the Arctic, because it points to the constellation of the Great and Little Bears (*Ἀρκτος*); and the South Pole is called the Antarctic, because it is *opposite* (*ἄντι*) the Arctic. *Polus* is often used by the poets to signify *heaven*. *Australēm polum*, the South or Antarctic Pole, ii. l. 131. *Glaciali polo*, the icy or North Pole, ii. l. 173. See *Axis*.

Polycrātes, -is, *m.*, *Polycrates*, who was king of Samos at the time when Pythagōras returned from his travels with the intention of establishing his school of philosophy in his native island. But the government of Polycrates and his brothers was so offensive to the philosopher that he left Samos and retired to Italy. Polycrates is celebrated among the ancients for his extraordinary good fortune. His prosperity was such that he is said never to have met with any cross accident. To put this to the test he was induced to throw a valuable ring into the sea, and soon after found it in the entrails of a fish which was sent to him. He was at last murdered by Orœtes, the Persian governor of Magnesia.

Pompeius (*tris.*) (*Sextus*), -i, *m.*, *Sextus Pompeius*, was the youngest son of Pompey the Great. After the battle of Munda (B. C. 45), which nearly extinguished the hopes of the republican party, and in which his brother Cneius was slain, S. Pompey supported himself for some time in Spain by joining a party of robbers, and collected a considerable force even in the lifetime of Cæsar. The death of the Dictator opened up to him a new and a more cheering prospect; and had he possessed the prudence and sagacity of his father, he might probably have rendered himself as great and formidable. Being ranked by the Triumvirs among the assassins of Cæsar, he took possession of Sicily, where he was soon joined by a large number of those who had been proscribed, and waged war with Augustus and Antony so successfully, that they were obliged to conclude a peace with him on very advantageous terms. By these he secured for himself and his followers an immunity from the proscription, and permission to return to Rome. On this occasion Octaviānus and Antony supped with Sextus on board his ship. During the entertainment, Menas, one of his captains, proposed to Sextus that he should murder his guests and make him-

self master of the Roman empire; but Sextus refused, observing that it was unbecoming the son of Pompey to act with such duplicity. This friendly meeting, however, was not productive of any permanent advantages. Sextus could not brook a superior; he soon after commenced hostilities, and though he had it in his power on several occasions to vanquish his adversaries, he did not avail himself of the opportunities. Confidence in his superior force by sea at last proved fatal to him. Having been entirely defeated by Augustus in a sea-engagement near Sicily, chiefly by the abilities of Agrippa (xv. 9. 81.), he took refuge with Antony, and was killed by one of his generals in the 40th year of his age (B. C. 35.).

Pontus, -i, m., *Pontus*, a province in the north-east of Asia Minor, bounded on the west by Paphlagonia and Galatia; on the south, by Cappadocia; on the east, by Armenia and Colchis; and on the north, by the Euxine. The name of Pontus was first applied by the Greeks to the whole tract of country along the southern shores of the Euxine, but was afterwards limited to the province above described. The most remarkable king of Pontus was Mithridātes the Great, whose ambitious designs upon the kingdom of Cappadocia, of which he had been deprived by the Romans, involved him in a war with the latter people, which ended in his defeat and death. See Mithridates.

Priamides, -æ, m., a son, or descendant of Priam. *Helenum Priamiden*, Helenus, the son of Priam, xiii. 1. 99.

Priāmus, -i, m., *Priam*, the son of Laomēdon, and the last king of Troy. His proper name, it is said, was Podarces, but having been taken by Hercules at the conquest of Troy (See Hercules), he was ransomed by his sister Hesiōne, and assumed the name of Priam, from *πριαμαι*, I purchase. He was placed by Hercules on the throne of Troy, and had fifty sons, seventeen of whom were born by Hecūba, the daughter of Cisseus (*diss.*), a neighbouring prince. Of his children by Hecuba, the most celebrated were Hector, Helēnus, Paris, Polyxēna, &c. Priam survived the death of most of his sons, who fell in defence of their native city, and was himself cruelly murdered by Pyrrhus, the son of Achilles, at the altar of Jupiter, during the night on which Troy was taken by the Greeks. See Pyrrhus.

Promētheus (*tris.*), -ēi, & -eos, m., *Prometheus*, the son of Iapētus and Clymēne, and brother of Atlas and Epimētheus (4 syl.). Prometheus is said to have made a man of clay, and to have animated him by fire which he stole from the chariot of the sun with the assistance of Minerva. Jupiter, provoked at his impiety, ordered Vulcan to make a woman of the same material, which Minerva animated, and the other gods and goddesses gave her presents;—Venus, beauty; Apollo, music; Mercury, eloquence, &c., whence she was called Pāndōra (*all-gift*). Jupiter gave her a

box, requesting her to present it to the man who married her. She first took it to Prometheus, but he, suspecting some concealed mischief, refused it. She next went to Epimetheus, who was less cautious, took the box, opened it, and from it proceeded all the diseases and plagues which have since infested the human race, *Hope* alone remaining at the bottom. Prometheus, for his impiety, was chained to one of the summits of Mount Caucasus, where a vulture preyed upon his liver for a thousand years, till he was released by Hercules. Prometheus was the father of Deucalion. See Deucalion.

Promethīdes, -æ, *m.*, the son of Prometheus, i. e. Deucalion. See Deucalion.

Proserpīna, -æ, *f.*, *Proserpine*, the daughter of Ceres by Jupiter, and wife of Pluto, who carried her off while gathering flowers along with her attendant nymphs on the plains of Henna in Sicily (See Ceres). As queen of the infernal regions, Proserpine presided over the death of mankind, and in the opinion of the ancients, no one could die, unless either the goddess herself, or her minister Atrōpos, cut off a lock of hair from his head. In consequence of this belief it was usual to cut off a lock of hair from the deceased, and strew it at the door of the house, as an offering to Proserpine. Proserpine is represented seated on a throne along with Pluto. This goddess is sometimes confounded with Hecāte. *Proserpina repetet cælum*, Proserpine shall return to heaven, v. 8. 69. See Hecate.

Proteus (*diss.*), -ěi, & -eos, *m.*, *Proteus*, a sea-deity, the son of Neptune and Phœnice, or, according to others, of Oceānus and Tethys. He received from Neptune the gift of prophecy, and was often consulted by those who wished to obtain a knowledge of futurity. He possessed the power of changing his shape at pleasure (hence he is called *Ambiguum Protea*, shape-changing Proteus, ii. l. 9.): and was therefore very difficult of access. Proteus usually resided in the Carpathian Sea, where, like the rest of the sea-deities, he is represented as reposing himself on the shore. It was necessary for the person who consulted him to take him by surprise and bind him, otherwise he made his escape by assuming different forms. Proteus is represented by Virgil and Horace as the keeper of Neptune's sea calves.

Prothoēnor, -ōris, *m.*, *Prothoēnor*, a man who was killed by Hypseus (*diss.*) at the marriage of Perseus (*diss.*). *Gr. Acc.* -ora.

Prytānis, -is, *m.*, *Prytanis*, one of the companions of Sarpēdon, king of Lycia, who was killed at Troy by Ulysses. *Gr. Acc.* -in.

Psecas, -ādis, & -ādos, *f.*, *Psecas* (*a dr. p.*), a nymph in the train of Diāna.

Psophaicus, -a, -um, *adj.*, of, or relating to *Psophis*, now *Tripotamia*, a town of Arcadia, situate near the source of the *Erymanthus*. *Cum Psophaico Erymantho*, with the *Erymanthus*, which flows past *Psophis*, ii. 1. 244.

Pterelas, -æ, *m.*, *Swiftwing*, the name of one of *Actæon's* dogs. *Pterelas utilis pedibus*, *Swift-wing*, dexterous with his feet, iii. 2. 82.

Pylius, -a, -um., *adj.*, of, or relating to *Pylos*, *Pylian*. *Æquaverit Pylios annos*, shall have equalled the age of the *Pylian* sage, i. e. *Nestor*, xv. 9. 94.

Pylos, & *Pylos*, -i, *f.*, *Pylos*. There were three towns of this name in the *Peloponnēsus*, for all of which claims have been advanced for the honour of giving birth to *Nestor*. One of them was situate in *Elis* at the foot of *Mount Pholoë*, near the *Ladon*, a tributary of the *Penēus*; another in *Triphylia*, the southern division of *Elis*, the claims of which are supported by *Strabo*. *Pylos* of *Triphylia*, now *Biskini*, is placed by this geographer at a distance of thirty stadia from the coast, towards the source of the small river *Amāthus*. The third, which was in *Messenia*, and is now called *Old Navarino*, was placed at the northern entrance of the *Gulf of Navarino*, and was celebrated at a later period for the brilliant successes obtained there by the *Atbenians* in the *Peloponnesian* war. The maritime situation of this *Pylos* accords better with *Homer's* description of the *Nelean* city, than either of the two already mentioned.

Pyramus, -i, *m.*, *Pyramus*, a youth of *Babylon*, who became enamoured of *Thisbe*, a beautiful virgin, living in a contiguous house. After their interviews had been prohibited by their parents, they continued to express their mutual passion through a chink in the wall which separated the houses. They agreed to elude by night the vigilance of their friends, and to meet under a white mulberry tree at the tomb of *Ninus*, without the walls of *Babylon*. *Thisbe* arrived first at the appointed place, but being alarmed by the sudden appearance of a lioness, took refuge in a neighbouring cave. As she fled, she dropped her veil, which the lioness found and besmeared with blood. *Pyramus*, who arrived soon after, found the veil, and concluding that his mistress had been torn in pieces, stabbed himself with his sword. *Thisbe*, when her fears vanished, returned from the cave, and finding her lover in the agonies of death, fell upon the sword, which was still reeking with his blood. The mulberry tree, according to *Ovid*, was stained with the blood of the lovers, and ever after bore fruit of a bloody colour.

Pyreneus (*tris.*), -ëi, & -eos, *m.*, *Pyreneus*, a *Thracian* who had seized on *Daulia* and *Phocis*. He saw the *Muses* going to the temple on *Parnassus* (v. 4. 29.), and feigning great respect

invited them to take shelter under his roof from an approaching storm. The Muses accepted the invitation, and when the tempest was over were about to depart; but their host closed his doors, and prepared to offer them violence. The goddesses taking wing flew off; and Pyreneus attempting to follow them through the air was dashed in pieces on the ground.

Pyroëis, -entis, *m.*, *Pyroëis* (*fiery*), the name of one of the horses of the sun.

Pyrrha, -æ, *f.*, *Pyrrha*, the daughter of Epimētheus (4 *syl.*) and Pandōra, and the wife of Deucalion, who, along with her husband, restored the human race after the deluge. See Deucalion and Diluvium.

Pyrrhus, -i, *m.*, *Pyrrhus*, a son of Achilles by Deidamīa, the daughter of Lycomēdes, king of Scyros. He was called Pyrrhus, from the *yellow* colour of his hair, and Neoptolēmus (*new soldier*), because he was brought to Troy when very young, towards the conclusion of the famous siege, in consequence of a prediction of Calchas, that the city could not be taken without him. At Troy he signalized himself by his valour and cruelty; he killed Polites, one of the sons of Priam, and with the same sword murdered the aged king, who had taken refuge at the altar of Jupiter. By the advice of Helēnus, he was the last of the Greeks who left Troy, and thereby escaped the storm to which Ulysses, Ajax, and the other chiefs were exposed. He afterwards settled in Epīrus, and took with him Andromāche, the wife of Hector, whom he subsequently gave in marriage to Helenus.

Pythagōras, -æ, *m.*, *Pythagoras*, a distinguished philosopher, who is said to have been born at Samos, about B. C. 536. The history of Pythagoras, beyond that of any other of the ancient philosophers, is enveloped in fable and mystery. The place, as well as the time of his birth, was much disputed by the writers of antiquity. His father, Mnesarchus, was a person of distinction; and Pythagoras therefore received the education most calculated to enlighten his mind and invigorate his body. Like his contemporaries, he was early made acquainted with poetry and music,—devoted himself to the study of eloquence and astronomy, and in his eighteenth year obtained the prize for wrestling at the Olympic games. After acquiring this distinction in his native island, he resolved to visit foreign countries in quest of knowledge, and went to Egypt, at that time the school of philosophy and science. He was there received with great kindness by Amāsis the king, and remained twenty-two years, during which time he became deeply versed in the science and mysteries of the Egyptian priesthood. Leaving Egypt he proceeded to Babylōn, where he became acquainted with the learning and philosophy of the east, and returned to Samos in his sixtieth year. Being desirous that his fellow-citizens should reap the benefit of his travels and studies, he attempted to establish a school for their in-

struction in the elements of science. Displeased, according to Ovid (xv. 2. 61.), with the tyranny of Polycrātes, he retired from the island in disgust, passed over into Italy, and settled at Croto, a city on the Bay of Tarentum, where he opened a school with great success. He also taught his doctrines in many other cities of Italy, and obtained numerous disciples, who held him in a degree of respect little short of adoration. He was not, however, allowed to prosecute his labours unmolested. The spirit of innovation which he displayed excited against him powerful enemies, whose hostility proved fatal to him in his eightieth year. Pythagoras was the first who assumed the name of Philosopher, or lover of wisdom. He seems to have been fully aware of the sanctity which new opinions derive from mystery, and the means which he employed to recommend his doctrines, unquestionably rank him among impostors. He admitted no disciple without a careful investigation into his previous character, and an examination of his features and external appearance. Upon all his auditors he imposed silence for a certain time; those who were talkative were obliged to listen for five years, while those who possessed a natural taciturnity were allowed to speak after a probation of two years. They were also obliged to abstain from animal food, and from beans. In imitation of the Egyptian priests, whose doctrines he had imbibed, he adopted the symbolical method of instruction, and in this veiled manner treated of God and the human soul, and delivered many precepts relating to the conduct of life, political as well as civil. He also made considerable advances in the arts and sciences, particularly in music, arithmetic, and geometry. To him is ascribed the discovery of the musical chords, and the construction of the common multiplication-table. In astronomy, Pythagoras made great progress, and is even believed to have been possessed of the true idea of the solar system, which, after a long interval, was revived by Copernicus, and has since been fully established by Newton. The most famous of his doctrines was that of the *metempsychōsis*, or transmigration of souls; which he probably derived from the Egyptian priests. In proof of this doctrine, he professed to remember the various bodies which his soul had animated before it entered the son of Mnesarchus. He recollected having been first Æthalides, the son of Mercury, then Euphorbus (See Euphorbus), then Pyrrhus of Delos, and at last Pythagoras.

Pythia, -ōrum, *n.*, the *Pythian games*. These games were celebrated on the plain of Crissa near Delphi, in honour of Apollo, and are said to have been instituted by the god himself to commemorate his victory over the serpent Python. They were originally celebrated once in nine years, but afterwards every fifth year. The contests consisted of running, leaping, wrestling, boxing, and throwing the discus or quoit, which, from their number, were called Pentathlon. The place where these contests were exhibited was called *stadium*, and the reward bestowed upon the victor was a

crown or wreath of laurel. The other solemn games of Greece were the Olympic, the Isthmian, and the Nemean. *Dictos Pythia de nomine domiti serpentis*, called Pythia, from the name of the serpent which he had killed, i. 9. 32.

Python, -ōnis, *m.*, *Python*, a celebrated serpent, said to have sprung from the mud and stagnant waters which remained on the surface of the earth after the deluge (i. 9. 23, &c.). This serpent was employed by Juno to persecute Latōna before the birth of Apollo and Diāna, and having afterwards taken refuge in Mount Parnassus, was there killed by Apollo, who in consequence received the name of Pythius, and instituted the Pythian Games to commemorate his victory. *Stravimus tumidum Pythona innumeris sagittis*, I killed the swollen Python with innumerable arrows, i. 10. 9. *Gr. Acc.* -ona. See Latona and Pythia.

Q.

Quirīnus, -ī, *m.*, *Quirinus*, a name applied by the Romans to Romūlus, their first king, after his deification; derived either from *Quiris*, a Sabine term for a spear, or from *Cures*, a Sabine city. Romulus was the son of the god Mars and Ilia or Rhea Sylvia, the daughter of Numitor, king of Alba Longa. Amulius, the brother of Numitor, dispossessed him of his kingdom, and, to deprive him of all hopes of offspring, put his sons to death, and forced his daughter Ilia to become a Vestal virgin (See Vesta). Ilia, however, became pregnant, and endeavoured to palliate her offence by alleging that it was by Mars, the god of war. She gave birth to two sons, whom Amulius ordered to be thrown into the Tiber, and herself to be cast into prison, or put to death. The river happened at the time to have overflowed its banks, and the servants to whom the cruel task was intrusted being unable to reach the current, the vessel in which the infants were exposed was left on dry ground when the water subsided. Here they were suckled by a she-wolf till they were found by Faustūlus the king's shepherd, who carried them to his cottage, and brought them up as his own children, giving them the names of Romulus and Remus. The twins, after spending eighteen years among the shepherds, were made acquainted with their real origin, put Amulius to death, and restored their grandfather Numitor to the throne. Joined by a number of their former companions they resolved to build a city, where their boyhood had been spent, and founded Rome on Mount Aventinus on the 21st of April B. C. 753. To determine which of them should give name to the new city they had recourse to omens, and these being declared in favour of Romulus, he called it Roma, and assumed the government. He now adopted various means to increase the number of his subjects; he opened an *asylum* for fugitives from the neighbouring tribes, received all who were willing to join his standard, and also extended his territories by conquest. Elated by his success he became tyrannical, and after a reign of

38 years, disappeared while employed in reviewing his army. It was commonly believed that he was translated to heaven, and his superstitious subjects acting upon this belief, deemed him worthy of divine honours, and ranked him among the gods, under the title of *Quirinus*. *Populo Quirini*, to the people of Quirinus, i. e. to the Romans, xv. 9. 12.

R.

Rhamnusia, -æ, *f.*, *Rhamnusia*, a name given to the goddess Nemesis, from Rhamnus, now *Evreo Castro*, a town in Attica, where she was worshipped, and where she had a temple with a colossal statue of Parian marble by Phidias. Nemesis was one of the infernal deities, the daughter of Nox, and was regarded as the goddess of impartial justice, who dealt out to each individual according to his deserts; and also as the goddess of just and equitable vengeance, who chastised and humbled the proud and insolent transgressor. Hence she was invoked to punish Narcissus for his insolence and pride (iii. 6.). The temple of this goddess at Rhamnus is said to have been built of the marble which the Persians brought with them to the plain of Marathon, to commemorate their expected victory.

Rhanis, -īdis, & -īdos, *f.*, *Rhanis*, a nymph in the train of Diāna.

Rhenus, -i, *m.*, *the Rhine*, a large river which rises in Switzerland, a little to the east of *Mount St Gothard*, and flows north-east through the Grisons to the *Lacus Brigantinus*, *the Lake of Constance*. From this its course is due west to Basil, where it takes a northerly direction, and becomes the boundary between France and Germany, and afterwards between the latter country and Belgium. It then crosses Rhenish Prussia, and enters Holland; on the borders of which country it sends off a large stream on the left, called the *Vahālis*, or *Waal*, which flows west and joins the *Maese*. A few miles farther north it throws off another branch on the right, called the *Flevo*, or *Flevum*, the *Issel*, which flows north, joins the Old *Issel* from Germany, and enters the *Zuyder Zee*. At *Wyck* it throws off a third branch, called the *Helium*, or *Leck*, which joins the *Maese* above *Rotterdam*. The river being thus nearly drained of its waters loses itself in the sand on the west coast. The Rhine formerly entered the North Sea by two mouths, and hence it is called *Bicornis* by *Virgil*. Of these the southern one was that of the *Marse*, then called *Helium Ostium*; the northern was that which is now called the *Old Rhine*. To these a third was subsequently added, which entered the sea between the islands *Vlieland* and *Schelling*. This last was effected by the canal of *Drusus*, which united the Rhine and the *Issel*. In progress of time the sea made rapid inroads round this new mouth of the Rhine. till at last it covered the adjoining

country, and formed the great inlet now known as the *Zuyder Zee*. The course of the Rhine is estimated at 830 miles.

Rhesus, -i, *m.*, *Rhesus*, a king of Thrace, the son of Eiöncus (4 *syl.*), or, according to others, of Strymon, by the Muse Euterpe, who came to assist the Trojans during the famous siege. His arrival was expected with great impatience, on account of the prediction of an ancient oracle, that Troy could not be taken if the horses of Rhesus tasted the grass on the plains of Troy, or drank of the waters of the Xanthus. The Greeks, who were aware of the oracle, resolved, if possible, to prevent its fulfilment, and commissioned Ulysses and Diomēdes to intercept him. Rhesus reached Troy late in the evening after the gates were shut, and was obliged to remain all night in front of the city. The Grecian chiefs entered his tent, killed the Thracian king, got possession of his horses, and carried them in triumph to their camp. *Petii tentoria Rhesi*, I went to the tent of Rhesus, xiii. l. 249.

Rhodānus, -i, *m.*, *the Rhone*, a large and rapid river which rises in *Mount St Gothard*, not far from the source of the Rhine, and flows westward to the *Lacus Lemānus*, *the Lake of Geneva*. Reappearing at the town of Geneva, it turns to the south, and forms the boundary between Savoy and France. After entering France it receives the Arar, or *Saone*, at Lyons, maintains a southerly course, and discharges itself by three mouths into the Sinus Gallicus, *the Gulf of Lyons*. The western mouth was called Ostium Hispaniense, from its being next to Spain; to the east of it was the Ostium Metapīnum; the third and largest was the Ostium Massilioticum, so called from its being nearest to Massilia, *Marseilles*. This last is now the main arm of the river, and therefore preserves the appellation of the *Rhone*. The length of the Rhone is 540 miles, during which it falls 5,400 feet.

Rhodōpe, -es, *f.*, *Rhodope*, now *Despoto Dag*, a lofty range of mountains in Thrace, which detaches itself from Mount Scymus at its junction with Hæmus, and extends through the western and southern parts of that country. Rhodope was the birthplace of Mars, and, according to the fable, received its name from Rhodōpe, the wife of Hæmus, king of Thrace, who was changed into this mountain for presuming to rival Juno. *Rhodope tandem caritura nivibus*, Rhodope, destined at length to be relieved of its snow, ii. l. 222. *Gr. Acc. -en.*

Rhœtus, -i, *m.*, *Rhœtus*, one of the companions of Phineus (*diss.*), who was killed by Perseus (*diss.*) at his marriage with Andromēda. *Cuspis non irrita adhæsit fronte Rhæti*, the spear taking effect stuck in the forehead of Rhœtus, v. i. 38.

Roma, -æ, *f.*, *Rome*, the metropolis of Italy, and once the mistress of the world, was situate in Latium, on the left bank of the Tiber, fifteen miles from its mouth. The question respecting the origin of Rome and the name of its founder has been fro-

quently agitated, and still remains undecided. According to the popular account it was founded by Romulus (See Quirinus) on the Palatine hill on the 21st of April B. C. 753, and 431 years after the destruction of Troy. The form of the city was at first square, its extent small, and the adjoining territory very circumscribed. But that it was a city of some consequence when Romulus dictated its laws seems evident from the pomp and royalty with which he was then surrounded. The succeeding kings added to the extent and beauty of the city, till, in the reign of Servius Tullius, it included the seven hills on the left bank of the Tiber, as well as the Janiculum, on the opposite side of the river. From its position Rome obtained the epithet *Septicollis*. The seven hills were: Palatinus in the centre, with Quirinālis on the north; Viminālis, Esquilinus, and Caelius, on the east; Aventinus on the south; and Capitolinus on the west. The city at this time was divided into four regions; the Suburāna, Esquilina, Collina, and Palatina; it had 37 gates, the circuit of the walls being about 60 stadia. This extent of Rome continued with but little alteration till the time of the emperor Aurelian, who included the Campus Martius, a large plain lying between the Tiber and the Quirinal and Capitoline Hills, and added to it in various quarters till its circumference amounted to fifteen miles. The houses of the Romans are supposed to have been at first merely cottages thatched with straw. The burning of the city by the Gauls (A. U. 364) afforded an opportunity of rebuilding it in a more solid and commodious manner; but the necessary haste prevented due attention from being paid to the regularity of the streets. It was in the time of Augustus that Rome was first adorned with splendid buildings; hence that emperor used to boast that he had found it of brick, but should leave it of marble. Some of the most remarkable places in Rome were, the *Capitol* (See Capitolium), and *Tarpeian Rock* on the Capitoline Hill; the *Palace of Augustus* on the Palatine; the *Forum* (See Forum), between the Palatine and Capitoline hills; eastward, the *Colisæum*, or *Amphitheatre of Vespasian*; and between the Palatine and Aventine hills, the *Circus Maximus*. Besides these, Rome was adorned with numerous temples, public baths, and magnificent aqueducts, by which water was brought into the city from a great distance. Among the works of public utility in Rome none seem to have excited greater admiration in the ancients themselves, than the *Cloacæ*, or sewers. The largest of these, called the *Cloaca Maxima*, was intended to carry off the water which stagnated in the low grounds near the Forum, with the other impurities of the city. It was begun by Tarquinius Priscus, and finished by Tarquinius Superbus.

Romānus, -a, -um, *adj.*, of, or belonging to the Romans, Roman. *Romanum nomen*, the Roman name, the Roman empire, i. 6. 39. *Quæque Romana potentia patet domitis terris*, wherever the Roman power extends over the subjugated world,

xv. 9. 133. *Romani ducis*, of the Roman general, i. e. Antony,
xv. 9. 82.

S.

Sagittarius, -ii, *m.*, *the archer*, one of the twelve signs of the zodiac. According to the fable, the Centaur Chiron was wounded in the knee by Hercūles with one of his poisoned arrows. The hero immediately ran to the assistance of his preceptor, but as the wound was incurable, and the cause of excruciating pains, Chiron entreated Jupiter to deprive him of immortality. The king of the gods listened to his prayers, and placed him among the constellations under the name of *Sagittarius*. See *Hæmonius* and *Zodiacus*.

Samius, -a, -um, *adj.*, of, or relating to the island of *Samos*, *Samian*. Also as a *Sub.*, a native of *Samos*, a *Samian*. *Samius ortu*, a Samian by birth, viz., *Pythagoras*, xv. 2. 1. See *Pythagoras*.

Samos, -i, *f.*, *Samos*, now *Samo*, an island in the *Ægean* Sea, which lies off the coast of *Ionia* in *Asia Minor*, and is divided from the promontory of *Mycæle* by a narrow channel. *Samos* is about sixty miles in circumference, and was famous for the worship of *Juno*, who was said to have been born in the island, and for a magnificent temple of this goddess, which was a noted asylum for offenders. To *Samos* is likewise assigned the honour of having given birth to *Pythagoras*. This island was anciently proverbial for its fertility, the fineness of the climate, and the purity of the atmosphere. Its chief town was *Samos*, now *Megali Chora*.

Sarpēdon, -ōnis, *m.*, *Sarpedon*, the son of *Jupiter* by *Laodamia*, the daughter of *Bellerophon*. He became king of *Lycia*, and, accompanied by a select party of his subjects, went to assist *Priam* during the siege of *Troy*. After killing many of the Greeks, he was himself wounded by *Tlepolēmus*, king of *Rhodes*, and slain by *Patroclus*. *Ulysses* boasts (xiii. 1. 255, &c.), that he had killed many of the companions of *Sarpedon*. There was another hero of the same name who was the son of *Jupiter* and *Eurōpa*, and the brother of *Æacus* and *Rhadamanthus*. *Quid referam agmina Lycii Sarpedonis devastata meo ferro*, why should I mention the troops of *Sarpedon*, king of *Lycia*, which were destroyed by my sword? xiii. 1. 255.

Saturnia, -æ, *f.*, *the daughter of Saturn*, i. e. *Juno*. See *Juno*.

Saturnius, -ii, *m.*, *a son of Saturn*. It is applied to *Pluto*, v. 6. 80.

Saturnius, -a, -um, *adj.*, of, or relating to *Saturn*, *Saturnian*. *Saturnius pater*, the *Saturnian* father, i. e. *Jupiter*, i. 6. 1. *Saturnia Juno*, *Juno*, the daughter of *Saturn*, iv. 11. 33.

Saturnus, -i, *m.*, *Saturn*, the youngest son of *Cælus*, or *Urā-*

nus (*heaven*) and Terra (*earth*). At the request of his mother he mutilated his father by means of a scythe with which she furnished him. He then occupied the chief place among the Titans, or children of Heaven and Earth, and married his sister Rhea, or Ops. His elder brother Titan ceded to him the crown on condition that he should rear no male offspring. He is therefore said to have devoured all his sons till the birth of Jupiter, when Rhea deceived her husband by substituting a stone, which the voracious god devoured instead of him. By a similar artifice she saved Neptune and Pluto (See Jupiter and Neptunus). Titan being informed that the male children of Saturn were preserved and educated privately, made war upon him, dethroned him, and put him in prison along with Rhea. Jupiter, who was now grown up to manhood, collected a body of Cretans, defeated Titan and his sons, liberated his parents, and replaced his father on the throne. Saturn, not long after, forgetting the kind services of his son, conspired against him; but Jupiter, assisted by his brothers, Neptune and Pluto, banished his father, and divided his dominions (v. G. 28.). He assigned the sea to Neptune, the infernal regions to Pluto, and reserved the heavens and earth to himself. Saturn being thus expelled from his kingdom wandered over many countries in quest of a settlement, and at last arrived in Italy, where he was kindly received by Janus, king of the country, who admitted him to a share of the government. Here the god employed himself in civilizing the barbarous inhabitants, by teaching them agriculture and the liberal arts; and from the happiness which these improvements produced, his reign obtained the name of the *golden age*. From him Italy was called *Saturnia*, and the district where he settled *Latium*, because he concealed himself (*latuit*) there. After Saturn disappeared from the earth, Janus instituted, in honour of him, a festival, called *Saturnalia*, which was afterwards celebrated by the Romans with great pomp in the middle of December. The Saturnalia were at first confined to one day, then extended to three, and, in the time of the emperors, to five. The utmost liberty prevailed during the celebration; all was mirth and festivity; friends sent presents to each other; no war was proclaimed, no criminal executed; slaves were permitted to jest with their masters, and were even waited on at table by them. This last circumstance was probably founded on the original equality which was supposed to exist among men in the reign of Saturn. Saturn is the god of time, and is usually represented as an old man, holding in his right hand a scythe with a serpent, which bites its own tail, an emblem of time and of the revolution of the year. In his left hand he holds a child, which he raises up to his head, as if on the point of devouring it.

Satyrus, -i, m., a *Satyr*. The *Satyrs* were a sort of rural deities, represented with human bodies, but with the legs and feet of a goat, short horns on their forehead, and their bodies covered

with hair. They chiefly attended on Bacchus, were remarkable for their nimbleness, cunning, loquacity, and amorous dispositions, and were said to inhabit the woods, fields, and mountains. As rural deities they received offerings of the first fruits of every thing.

Scorpios, & Scorpius, -ii., *m.*, *the Scorpion*, one of the twelve signs of the zodiac, between Libra and Sagittarius, which was said to have occupied the space afterwards assigned to two constellations. Hence Ovid says, *Ubi Scorpios concavat brachia in geminos arcus, et porrigit membra in spatium duorum signorum*, where the scorpion bends his claws in a double curve, and stretches his body over the space of two constellations, i. e. over the space which was afterwards occupied by the Scorpion and Libra, ii. 1. 195. According to the fable, Orion, a famous hunter, had excited the anger of Tellus, by boasting that there was no animal which he could not kill; the goddess, to punish his vanity, sent a scorpion, by the bite of which he died; and Jupiter honoured the courage of the serpent by changing it into a constellation. *Scorpion curvantem brachia longo circuitu*, the scorpion bending his claws in an extended curve, ii. 1. 83. *Gr. Acc. -on.* See Orion.

Scylla, -æ, *f.*, *Scylla*, a rocky promontory on the Italian side of the Strait of Messina, opposite to the whirlpool Charybdis, on the coast of Sicily. Scylla, according to the fable, was the beautiful daughter of Phorcys, or of Typho, and the friend and companion of the Nereïds. The sea-god Glaucus saw and fell in love with her; and being rejected in his suit, applied to Circe to exercise her magical arts in his favour. Circe wished him to transfer his affections to herself; and filled with rage at his refusal, poured the juice of some poisonous herbs into the fountain in which Scylla was accustomed to bathe, and thus transformed her into a monster with twelve feet, six long necks, with a terrific head and three rows of close-set teeth on each. Alarmed by this sudden metamorphosis, Scylla threw herself into that part of the sea which separates Italy from Sicily, and was changed into rocks, which were deemed by the ancients very dangerous to sailors. During a storm the waves are described as roaring dreadfully when dashed against the points and cavities of the rocks, and to this circumstance is probably to be ascribed the fable of the dogs with which some of the ancient poets have encircled her waist. *Rapax Scylla cincta sævis canibus (dicitur) latrare Siculo profundo*, ravenous Scylla encompassed with furious dogs is said to bark in the Sicilian Sea, vii. 1. 65. See Charybdis.

Scyros, & Scyrus, -i, *f.*, *Scyros*, now *Skyro*, an island in the Ægean Sea, which lies to the east of Eubœa, and has a town of the same name. Lycomædes was king of this island when Achilles concealed himself there, to escape going to the Trojan war. Scyros was celebrated for a superior breed of goats, and also for its wine and

marble, which were held in high estimation. The circumference of the island is about sixty miles. See Achilles.

Scythia, -æ, *f.*, *Scythia*, a name applied by the more early authors to the northern part of the earth, comprehending that immense tract of country which extends from Scandinavia, the Danube and the Vistula, to the most easterly limits of the known world. The greater part of this country was altogether unknown to the ancients, and the northern portion of it was believed by them to be uninhabitable from its extreme coldness. In this general sense Scythia is employed by Ovid, i. 2. 33. and ii. 1. 224. Scythia, as defined by ancient geographers, was bounded on the west by Sarmatia Asiatica, on the east by Serica, on the south by the Persian provinces and India, and on the north by the unknown regions. It was divided by Mount Imāus, a branch of the *Altaian Mountains*, into *Scythia intra Imāum* on the north, which corresponded generally with *Independent Tartary*; and *Scythia extra Imāum*, which corresponded with the modern province of *Mongolia*. The Scythians were divided into numerous tribes; they possessed no towns, but led a wandering life; they inured themselves to labour and fatigue, and are represented by some authors as living on human flesh, and drinking the blood of their enemies. According to other accounts they lived on milk, and clothed themselves with the skins of their cattle; they despised money, and instinctively practised that philosophy and virtue which among other nations were the result of long-continued civilisation. They were remarkable for the great veneration which they paid to their kings.

Semēle, -es, *f.*, *Semele*, the daughter of Cadmus and Harmonia, who attracted the notice of Jupiter and became pregnant by him. While she was in this condition Jupiter pledged himself to prove his affection for her by granting her whatever she should ask; and Juno, ever jealous of her husband's amours, assuming the form of her nurse Beroë, urged her to request the king of the gods to come to her in the same majesty as he approached his queen. Jupiter reluctantly complied with her request, and Semele, unable to bear his presence, was reduced to ashes. The child, however, was saved from the flames, and was placed in the thigh of Jupiter till the regular period of his birth arrived. See Bacchus.

Semeleius, -a, -um, *adj.* of, or relating to Semele. *Semeleia proles*, the son of Semele, i. e. Bacchus, iii. 7. 10. v. 5. 36.

Semideus, -i, *m.*, a *demi-god*, a name applied to those heroes, one of whose parents was immortal, and the other mortal; and to those who were deified on account of their bravery and virtues: as Pan, Hercūles, Romūlus, &c.

Semirāmis, -is, & -idis, *f.*, *Semiramis*, a celebrated queen of Assyria, was the daughter of the goddess Dercētis by an Assyrian youth. She first married Menon, the governor of Nineveh, and accompanied him to the siege of Bactra. The prudence and

valour which she there displayed, and also her uncommon beauty, attracted the notice of king Ninus, who conceiving a strong affection for her, offered to her husband his daughter in exchange. The less powerful husband, who tenderly loved her, refused; and when the king added threats to entreaties, he hung himself to avoid the consequences. The only obstacle being thus removed, Ninus married Semiramis, and at his death bequeathed to her his crown. Being now at liberty to prosecute her schemes of ambition, she extended her empire over Egypt, and a great part of Libya and Æthiopia. Some of the ancient writers represent her as the founder of Babyl^on; but according to others she merely enlarged and beautified it, and surrounded it with a wall of bricks (iv. 2. 4.). Her reign was distinguished by all the gorgeousness of eastern splendour, and her schemes of conquest and of internal improvement were on a magnificent scale. Her character was stained by some of the grossest vices; she is even accused of the murder of her husband, and her death by the hand of her own son is represented as a matter of necessity. She is supposed to have lived about B. C. 1965. According to the fabulous account, Semiramis was changed into a dove after her death, and received divine honours in Assyria. *Ubi Semiramis dicitur cinxisse ultam urbem coctilibus muris*, where Semiramis is said to have surrounded the lofty city (Babylon) with walls of brick, iv. 2. 4. See Babylon and Ninus.

Senātus, -us, *m.*, the Senate, the chief council of state among the Romans. The senate was instituted by Romulus, to assist him in the government of the republic. It consisted at first of 100 members; three were nominated by each tribe, and three by each *curia*. To these ninety-nine Romulus himself added one, to preside at their deliberations, and to take charge of the city in his absence. The members of this body were called *senators* on account of their age (*senes*), and *patres*, from the *paternal* care which they exercised over the state. To the number of senators elected by Romulus another hundred was chosen from the Sabines when that people were admitted into the city, and Tarquinius Priscus added a hundred more. This number of 300 continued with little variation till the time of Sylla, who increased it; but how many he added is uncertain. It appears there were at least above 400. In the time of Julius Cæsar the number of senators was increased to 900, and after his death to 1000. Augustus reduced the number to 600. The power of choosing the senators belonged at first to the kings, and after their expulsion, to the consuls and military tribunes. From the year of the city 310, it was vested in the censors, who had also the power of degrading any member who had either behaved himself unworthily, or allowed his fortune to fall below the requisite qualification. The senators were originally chosen only from the Patricians, but afterwards also from the Plebeians. The candidate must have previously passed through the inferior offices of Quæstor,

Tribune of the people, Edile, Prætor, and Consul. The necessary qualification was the possession of property to the amount of 80,000 *sesterces*, or £6458:6:8. The place where the senate met was called *Curia*. *Mediâ sede Senatûs*, in the centre of the senate-house, xv. 9. 99. See *Curia*.

Septemtrio, -ōnis, & Septemtriōnes, -uin, *m.*, properly *seven plough oxen*; hence, on account of some supposed resemblance, *the seven stars at the north pole, in the Greater Bear, otherwise called Charles' Wain*. *Septemtrio* is frequently used to signify *the north*, as in i. 2. 33. See *Triones*.

Seriphos, & Seriphus, -i, *f.*, *Seriphus*, now *Serpho*, a barren rocky island in the Ægean Sea, one of the Cyclādes, lying south-east of Cythnus, and about thirty-six miles in circumference. Danaë was said to have been here cast on shore; and the poets attempted to account for the steep and rugged character of the mountains by the fable of Perseus (*diss.*), who is said to have changed the king of the island into stone, to revenge the wrongs which had been offered to his mother. It was used by the Romans as a place of banishment for state criminals. *Circumdata cavâ nube descriit Seriphon*, hid in a hollow cloud, she abandons Seriphus, v. 4. 2. *Gr. Acc.* -on. See *Danaë* and *Perseus*.

Serpens, -tis, *c.*, *the Serpent*, a constellation between the two Bears, near the North Pole. *Serpens quæ posita est proximu glaciali polo*, the serpent which was situate very near the icy pole, ii. 1. 173.

Sicania, -æ, *f.*, *Sicania*, a name given to Sicily from the *Sicāni*, a people who passed over from Italy and took possession of the island, and is used by the poets as synonymous with *Sicilia*. Sicily, the largest island in the Mediterranean, is separated from Italy by the Fretum Siculum, the *Strait of Messina*, and was supposed by the ancients to have been once joined to it. From its triangular shape, it was called at a very early period *Trinacria* (See *Trinacria*), and *Triquetra*, and, owing to its great fertility, has been styled the granary of the Romans. Its length is 150 miles, with an average breadth of 70; its extent 10,500 square miles. The surface of the island is diversified by mountains and fertile plains. The most celebrated of the mountains are Ætna, the fabled forge of Vulcan, and the residence of the Cyclops (See *Ætna* and *Cyclopes*), and Eryx famous for the temple of Venus (See *Eryx*). According to Ovid, the giant Typhœus (*tris.*) was buried under Sicily (See *Typhœus*). In the interior was the plain of Henna, where Proserpine was carried off by Pluto (See *Henna*). The principal cities were Zancle, or Messāna, Leontini, Syracūsæ, Agrigentum, Drepanum, and Panormus. The inhabitants of Sicily were so much addicted to luxury, that the expression *Siculæ mensæ* became proverbial; and the richness of their country rendered it an object of ambition to the Roman governors.

Sicēlis, -īdis, & -īdos, *adj.*, *f.*, *of*, or *relating to Sicily*, *Sicilian*. *Sicelidas Nymphas*, the Sicilian nymphs, v. 6. 72. *Gr. Acc.* -as.

Sicūlus, -a, -um, *adj.*, *of*, or *relating to Sicily*, *Sicilian*. *Cautus ambibat fundamina Siculæ terræ*, cautiously went round, or surveyed the foundations of the island of Sicily, v. 6. 21. *Magnum nomen superabitur Siculis undis*, a great name (Sextus Pompey) shall be defeated in the Sicilian Sea, xv. 9. 81.

Sicyon, -ōnis, *f.*, *Sicyon*, now *Basilico*, the capital of *Sicyonia*, a small district of *Achaia*, to the west of *Corinthia*. *Sicyon* was one of the most ancient cities of Greece, and existed long before the arrival of *Pelops* in the peninsula. It was famous for its olives. See *Achaia*.

Sicyonius, -a, -um, *adj.*, *of*, or *relating to Sicyon*, *Sicyonian*. *Sicyonius Ladon*, *Ladon* from *Sicyon*, iii. 2. '6.

Sidon, -ōnis, *f.*, *Sidon*, now, *Sayda*, the most ancient and important city of *Phœnicia*, and the greatest maritime city in the ancient world, was situate about twenty-four miles north of *Tyre*. *Moses* informs us that this city was built by *Sidon*, the eldest son of *Canaan*; and from *Joshua* we learn that it was rich and powerful when the *Israelites* took possession of the *Promised Land*. The inhabitants rendered themselves very famous by their manufactures of glass and fine linen, and working of metals, as well as by their purple dye. They were also celebrated for their skill in arithmetic, astronomy, and commercial affairs; but were considered artful, avaricious, and dishonest in their intercourse with other nations.

Sidonius, -a, -um, *adj.*, *of*, or *relating to Sidon*, *Sidonian*; also *Phœnician*. *Sidonius hospes habuit hos comites operis*, the *Sidonian* stranger, i. e. *Cadmus*, had these as assistants in the work, iii. 1. 129. *Sidoniae comites*, her *Sidonian* companions, iv. 11. 128.

Sigeiūs, -a, -um, *adj.*, *of*, or *relating to Sigēum*, now *Cape Jenishehr*, a promontory of the *Troad*, in *Asia Minor*, forming, with the opposite point *Mastusia*, in *Thrace*, the entrance to the *Hellespont*. *Sigeum* is celebrated in ancient history as the place where the *Greeks*, in their war against the *Trojans*, drew up their ships, and where the greater part of the battles between them were fought. Here *Achilles*, *Patroclus*, and *Antilōchus* were buried, and their tombs are supposed to be marked at the present day by three large mounds of earth. The tomb of *Achilles* was successively visited by *Alexander*, *Julius Cæsar*, and *Germanicus*.

Silentes, -um, & -ium, *m.*, the silent shades, the souls of the departed. *Sedes Silentum*, the abodes of the dead, xv. 9. 28. *Umbras Silentum*, the shades of the dead, xv. 9. 53.

Silvānus, -ī, *m.*, *Silvanus*, a rural deity, who presided over woods and boundaries. He is usually represented as an old man,

bearing a cypress plucked up by the roots. Offerings of milk were presented to him. In i. 6. 31. *Silvani*'s is used as a general term for woodland deities, and the Silvans are classed along with the Fauns and Satyrs. See Faunus.

Simois, -entis, *m.*, the *Simois*, now the *Mendere*, the river of Troy, rises in Mount Ida, and after a tortuous course of forty-five miles, enters the Hellespont, a little to the north of the promontory of Sigeum. A few miles from its mouth it is joined by a small brook, scarcely ten miles long, which is supposed to be the famous river Xanthus, or Scamander (See Xanthus). The *Simois* is celebrated by Homer, and by most of the ancient poets. It had regular sacrifices offered it, and was believed to possess the power of improving female beauty. Hence the three goddesses are said to have bathed in it prior to their appearance before Paris, and also the Trojan virgins at stated periods. *Antè Simois fluet retro*, sooner shall the *Simois* flow back to its source, xiii. 1. 324.

Siren, -ēnis, *f.* a *Siren*. The *Sirens* were the daughters of the Achelōus and the Muse Melpomēne, and were said to have the form of a woman above the waist, and the rest of the body like that of a bird. They were sea-nymphs, two in number, Aglaiophēme (*clear-voice*), and Thlexiepeia (*magic-speech*). They inhabited the *Sirenūsæ*, three small rocky islands on the south of Italy, and, with their melodious voices so charmed those who were sailing by, that they forgot home and every thing relating to it, and abode there till their bones lay whitening on the strand. By the directions of Circe, Ulysses stopped the ears of his companions with wax, and caused himself to be tied to the mast, and thus was the only person who heard the song of the *Sirens* and escaped. Disappointed at the escape of Ulysses, they threw themselves into the sea and were drowned. According to Ovid (v. 9. 7., &c.), the *Sirens* were so disconsolate at the rape of Proserpine, that they prayed the gods to give them wings, that they might seek her in the sea as well as by land,—a request with which the gods complied. *Sirenes, eratis mixtæ in numero comitum*, were you, *Sirens*, mixed with the number of her attendants, or were you of the number of her attendants? v. 9. 5.

Sisyphus, -a, -um, *adj.*, of, or relating to *Sisyphus*. *Cretus Sisyphio sanguine*, he who is sprung from the blood of *Sisyphus*, i. e. Ulysses, who, it was alleged, was the son of *Sisyphus*, xiii. 1. 32. See Ulysses.

Sisŷphos, & *Sisŷphus*, -i, *m.*, *Sisyphus*, one of the sons of Æölus, king of Thesaly (See Æolus), was the most crafty prince of the heroic age. He was the founder of Ephÿre (See Ephÿre), and married Merōpe, the daughter of Atlas, by whom he had four sons. The cunning of *Sisyphus* was proverbial, and he did not fail to employ it in acts of deception and robbery. He was the friend of the famous robber Autolŷcus, who was so pleased with his superior

dexterity, that he allowed his daughter, Anticlēa, who was soon afterwards to be married to Laërtes (See Laertes), to associate with him. Sisyphus was ultimately condemned in the infernal regions to roll to the top of a hill a large stone, which no sooner reached the summit than it rolled down again to the plain. Various causes are assigned for this never-ending punishment. According to some, it was inflicted upon him for having betrayed the secrets of the gods; while others state that it was for having given information to Asōpus of Jupiter having carried off his daughter Ægīna. Another account is, that Sisyphus, when dying, charged his wife to leave his body unburied, and, on complaining to Pluto of her unkindness, obtained permission to return to the light to upbraid her with her conduct. But when he found himself again in his own house, he refused to leave it, until Mercury reduced him to obedience; and Pluto, on his return, condemned him to roll the large stone. *Sisyphus, aut petis aut urges saxum ruiturum*, Sisyphus, you either fetch or push up the stone, which will immediately tumble down, iv. 11. 45.

Sol, solis, *m.*, *Sol*, the god of the sun, frequently regarded as the same deity with Phœbus, or Apollo. He dwelt on the eastern side of the earth, from which he passed across the sky in a chariot drawn by four horses (ii. 1. 153.). Homer does not mention how Sol returned from west to east; but according to some of the later poets, he and his horses were received into a golden basin or cup (δίσκος), which carried them during the night along the ocean-stream round the earth, to the place whence he was to set out again in the morning. Ovid (ii. 1. 1., &c.) has given a most splendid description of the palace of Sol, in which he sat enthroned in state, surrounded by the Days, Months, Years, Seasons, Ages, and Hours. Sol was the father of many children. By Clymène he had Phaëton, whose tragical story is related by Ovid, ii. 1. *Dum Sol est altissimus medio orbe*, while the sun is at the highest in the middle of his course, i. 11. 25. *Sol jam altissimus fecerat exiguas umbras*, the sun being now at his greatest height had made the shadows small, iii. 1. 50. *Sol distabat ex æquo utrâque metâ*, the sun was equally distant from both terminations of his course, i. e. from the east and west, iii. 2. 15. *Qui solet esse color nubibus infectis ab ictu adversi Solis*, which is usually the colour of the clouds when tinged by the rays of the setting sun, iii. 2. 53.

Somnus, -i, *m.*, *Somnus*, the god of sleep, was one of the infernal deities, the son of Erēbus and Nox, and the brother of Death. His palace, according to Ovid (xi. 10. 183, &c.), was a cave near the Cimmerii, which the rays of the sun never penetrated, and the profound silence of which was never broken by any sound. The entrance to it was covered with poppies, and other plants, which produced sleep. Here the lazy god lay fast asleep on a couch, surrounded by his thousand sons, whose duty it was to prevent him from being disturbed by any noise. *Est prope Cimmerios spe-*

lunca longo recessu, domus et penetralia ignavi Somni, there is near the Cimmerii a cave with a deep recess, the palace and sanctuary of the drowsy Somnus, xi. 10. 183. *Somne, placidissime Deorum*, Somnus, thou gentlest of the gods, xi. 10. 214. See Cimmerii.

Sparta, -æ, *f.*, *Sparta*, or *Lacedæmon*, the capital of Laconia, was situate in an extensive plain, on the right bank of the Eurōtas, at the distance of about thirty miles from its mouth. Sparta was at first an inconsiderable place, but gradually increased in strength and importance till it disputed with Athens the sovereignty of Greece. It continued without walls during the most flourishing period of its history, Lycurgus having taught his countrymen that the real defence of a town was solely in the valour of its citizens. Sparta is said to have derived its name from Sparta, the daughter of Eurotas, and wife of Lacedæmon. See Laconia.

Spartānus, -a, -um, *adj.*, of, or relating to Sparta, *Spartan*, *Lacedæmonian*. *Spartanā gente*, of Spartan breed, iii. 2. 78.

Sperchēis, -īdis, *adj.*, *f.*, of, or relating to the Sperchius. *Spercheīdes ripæ*, the banks of the Sperchius, ii. 1. 250.

Sperchēos, & Sperchūs, -i, *m.*, the *Sperchius*, now the *Ellada*, a river of Thessaly, which rises in Mount Tymphrestus, now *Klytzos*, the southern part of Pindus, flows eastward through the valley formed by the ranges of Othrys and Œta, and falls into the Maliacus Sinus, the *Gulf of Zeitoun*. On account of the rapidity of its current it received its name from the Greek verb σπερχειν, *to hasten*. From its banks being covered with poplars, it is called by Ovid *populifer*, poplar-bearing, i. 11. 12.

Stelles, -is, *m.*, *Stelles*, a boy who was changed by Ceres into a newt or evet, v. 7. The goddess, during her search for her daughter, had arrived in the evening at a cottage, and on asking of an old woman something to drink, was ridiculed by the boy.

Stheneleūs, -a, -um, *adj.*, of, or relating to *Sthenelus*, a king of Liguria, who was the father of Cycnus. *Cycnus Stheneleia proles*, Cycnus, the son of Sthenelus, ii. 3. 1. See Cycnus.

Sticte, -es, *f.*, *Spotted*, the name of one of Actæon's dogs.

Strymon, -ōnis, *m.*, the *Strymon*, now the *Stroma*, a river in the eastern part of Macedonia, which rises in Mount Scomius, and after a course of 165 miles, falls into a part of the Ægean Sea, to which it gave the name of Strymonicus Sinus, the *Gulf of Contessa*. This river anciently formed the boundary between Macedonia and Thrace.

Stygius, -a, -um, *adj.*, of, or relating to the *Styx*, *Stygian*. *Juro per infera flumina, labentia sub terras Stygio luco*, I swear by the infernal river which flows under the earth along the Stygian grove, i. 6. 27. *Stygias paludes*, the Stygian marshes, i. e. the *Styx*, i. 13. 49. *Juravimus Stygias undas*, I have sworn by

the waters of the Styx, ii. 1. 101. *Niger halitus qui exit Stygio ore*, the horrid breath which issues from his hideous mouth, iii. 1. 75. *Demittite corpora cruciata diris tormentis Stygiæ nocti*, send down his body after it has been racked by cruel tortures, to Stygian darkness, i. e. to the infernal regions, iii. 7. 185. *Quod ducit ad Stygiam urbem*, which leads to the infernal city, i. e. the residence of Pluto, iv. 11. 22. *Stygio gurgite*, in my Stygian channel, i. e. in my channel under ground, v. 8. 43. *Stygius bubo*, the Stygian, or unlucky owl, xv. 9. 47.

Styx, Stygis, *m.*, *the Styx*, a celebrated river in the infernal regions, round which it was said to flow nine times. The gods held the Styx in great veneration, and an oath by its waters was deemed by them unalterable. If any of the gods violated their oath, Jupiter compelled them to drink of the waters of the Styx, and banished them from the celestial table for nine years, after which time they were restored to their former privileges. Across this river the souls of the dead were supposed to be conveyed by Charon in his boat; and as the ancients believed that the souls of the unburied were either excluded from Tartarus, or at least were compelled to wander for 100 years along the banks of the river before they were admitted, they dreaded no kind of death so much as shipwreck. A small coin was put into the mouth of the deceased to enable him to pay Charon for his freight. This fable is said to have taken its rise from the Styx, now the *Mauronero*, a small rapid torrent in the north of Arcadia, which falls into the Crathis. The waters of this stream were said to be poisonous, and to possess the property of dissolving metals and other hard substances exposed to their action. See Tartarus.

Supëri, -örum, *m.*, *the gods above, the celestial deities*, as opposed to *inferi, the infernal gods*. *Numine Superiorum*, by the will of the gods, i. 8. 99. *Rector Superüm*, the king of the gods, i. 12. 44.

Syracüsæ. -ärum, *f.*, *Syracuse*, a celebrated city on the east coast of Sicily, founded about B. C. 732, by a Corinthian colony under Archias. The name was originally derived from the marsh Syraco, now *Il Paniano*, lying along the right bank of the Anāpis (See Anapis). The colonists settled first on the island Ortygia (See Ortygia), in which was the famous fountain Arethūsa (See Arethusa). The city Syracuse, in its most flourishing state, extended 22 miles in circumference, and was divided into four districts; Ortygia, Acradīna, Tycha, and Neapōlis, to which a fifth, called Epipōlæ, was afterwards added. Syracuse was supposed to be the largest city then in existence; the inhabitants were wealthy and powerful, and though subject to tyrants, extended their influence over many dependent states. It fell into the hands of the Romans under the consul Marcellus, after a siege of three years, B. C. 212.

Archimēdes the geometrician, and the poets Theocritus and Epicharmus, were natives of Syracuse.

Syrinx. -ingis, *f.*, *Syrinx*, a Naid of Nonācris, in Arcadia, who was devoted to the service of Diāna. As he was returning one day from the chase, and passing Mount Lycæus, Pan became enamoured of her; but when he attempted to address her, she fled. The god pursued: Syrinx reached the river Ladon, and, unable to cross it, implored the aid of her sister-nymphs, who changed her into a reed. While Pan stood sighing at his disappointment, the wind began to agitate the reeds and produced a low musical sound. The god, taking the hint, cut seven of the reeds, and formed from them his *syrinx* or pastoral pipe. *Gr. Acc.* -inga.

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Tæda, -æ, *f.*, a torch, a flambeau; and because torches were used at marriages among the Romans, *tæda* came to signify a wedding, or marriage. The bride was taken apparently by force from the arms of her mother, or nearest relation, and conducted to her husband's house in the evening. Three boys, whose parents were alive, attended her; two of them supporting her by the arm, and the third bearing a torch of pine or thorn before her. Five other torches called *faces nuptiales* (the nuptial torches) were also carried before her. For the different forms of marriage see A. R. A. 399.

Tænarius, -a, -um, *adj.*, of, or relating to Tanarus, or Cape Matapan. *Tænarius Eurotas*, the Eurotas near Cape Tænarns, ii. i. 247.

Tænarus, -i, *f.*, *Tænarus*, now *Cape Matapan*, a promontory in the south of Laconia, the most southern point of the Peloponnēsus, famous for a temple of Neptune, which was accounted an inviolable asylum. Near it was a cave emitting a black and unwholesome vapour, said to be the entrance to the infernal regions, through which Hercūles dragged up Cerbērus. Here too was a statue of Arion seated on a dolphin. Tænarus became latterly famous for its marble, which the Romans held in the highest esteem.

Tagus, -i, *m.*, the *Tagus*, or *Tajo*, the largest river in Spain, rises in Mons Idubēda among the Celtibēri, and after a western course of 530 miles through the middle of the peninsula, falls into the Atlantic below Lisbon. The sands of the Tagus produced grains of gold and precious stones, ii. 1. 251.

Tanais, -is, *m.*, the *Tanais*, now the *Don*, a large river of Europe, which rises in the Riphæi Montes, the *Valdai hills*, in the government of *Tula* in Russia, and after a south-westerly course of 1260 miles falls into the *Palus Mæōtis*, the *Sea of Azoph*. This river separated in ancient times European and Asiatic Sarmatia, and in modern times forms, in the lowest part of its course, the boundary between Europe and Asia.

Tantālus, -i, *m.*, *Tantalus*, a son of Jupiter, and king of Phrygia. By *Diōne*, one of the *Atlantides*, he was the father of *Niōbe*, *Pelops*, &c. Being a particular favourite of the gods, he was admitted to their banquets, and fed on nectar and ambrosia at their table; but elated by his good fortune he divulged their secrets, and stole some of the divine food, which he distributed among his friends. To punish him for this offence Jupiter condemned him to perpetual hunger and thirst in the infernal regions. He was placed standing up to the chin in a lake, but when he attempted to drink, the water ran off, leaving the ground dry at his feet. Over his head was suspended a bough loaded with delicious fruit, which, when he essayed to seize it, was carried away by a sudden blast of wind. By the later mythologists he is placed with a stone hanging over his head, which threatens every moment to crush him to pieces. Other causes are assigned for this punishment. At an entertainment which he gave to the gods he is said to have killed and served up his son *Pelops*, for the purpose of trying their divinity, and thereby to have incurred their displeasure. *Nullæ aquæ deprenduntur tibi, Tantale, arbosque, quæ imminet, effugit*, you catch no water, Tantalus, and the tree which hangs over you escapes from your grasp, iv. 11. 43.

Tarpeius (*tris.*), -a, -um, *adj.*, of, or relating to the *Mons Tarpeius*, a name given to the eminence afterwards called the *Capitoline hill*, from *Tarpeia*, by whose treachery the Sabines were admitted into the city. The name is more commonly restricted to the *Tarpeian rock*, a precipice on the *Capitoline hill* down which condemned criminals were thrown. *Qui tenes Tarpeias arces*, who occupiest the *Capitol*, or the temple on the *Tarpeian*, or *Capitoline hill*, xv. 9. 122. See *Roma*, and *Capitolium*.

Tartārus, -i, *m.*, *Plur.* *Tartāra*, -ōrum, *n.*, *Tartarus*, that part of the infernal regions which was assigned to the wicked; frequently used to signify the whole of the infernal regions. The kingdom of *Pluto* is represented by *Homer* as being under the earth, and is described as dreary, dark, and cheerless. The dead, unbappy, and wretched, without distinction of good or evil, age or rank, wander about there, conversing of their former state on earth. Some few, enemies of the gods, as *Sisŷphus*, *Tityus*, *Tantālus*, are punished for their crimes, but not apart from the rest of the dead. In process of time, when the ideas of the Greeks had been enlarged by communication with foreign countries, the lower world underwent a total change. It was divided into two regions: *Tartarus*, the place of punishment for the wicked; and *Elysium*, the place of reward for the good. A stream called the *Styx* (See *Styx*) encompassed it, over which the dead, on paying their passage-money, were ferried by *Charon*; the three-headed dog *Cerbērus* guarded the entrance; and three judges, *Minos*, *Alācus*, and *Rhadamanthus*, investigated the cha-

racters of the dead, and allotted to each his place of bliss or of pain. A river called Lethe (*oblivion*) was added, of which the dead were forced to drink, for the purpose of obliterating all recollection of the past. The latter idea of the infernal regions was adopted by the Latin poets. *Tellus icta fecit viam in Tartara*, the ground being struck, opened a passage to Tartarus, v. 6. 83. *Nec mitte me indeploratum sub inania Tartara*, nor send me, nor allow me to go, unlamented to shadowy Tartarus, xi. 10. 261. See Manes.

Taurus, -i, *m.*, *Taurus*, now *Ramadan Oglu*, or *Kurin*, a chain of mountains in Asia Minor, which, commencing at the Sacrum Promontorium, *Cape Chiledonia*, and the southern parts of Lycia, stretches in a north-easterly direction through Pisidia, Isauria, and Cappadocia, till it is intersected by the Euphrātes. According to Strabo it extends much farther, as that geographer connects it with the great Indian ridge of Imāus, or Emodius, now *Himalaya*. Taurus was sometimes applied by the ancients to all the ranges of mountains between the Mediterranean and Persia.

Taurus, -i, *m.*, *the constellation of the Bull*, one of the twelve signs of the zodiac. *Per cornua adversi Tauri*, through the horns of the opposite bull,—as the direction of Phaethon was westward, the Bull, whose head is towards the east, would be directly opposite to him, ii. 1. 80. See Zodiacus.

Taygēte, -es, *f.*, *Taygete*, one of the Pleiades (4 *syl.*), the seven daughters of Atlas, who formed the constellation of that name in the back of the Bull. In iii. 7. 85. Taygete is used for the constellation Pleiades. *Gr. Acc.* -en. See Pleias.

Telāmon, -ōnis, *m.*, *Telamon*, the son of Æācus and Endēis, and brother of Peleus (*diss.*). Having been guilty, along with Peleus, of the accidental murder of his brother Phocus, he left his native country, and sailed to Salāmis, where he soon after married Glauce, the daughter of the king, and on the death of his father-in-law succeeded to the throne. He accompanied Jason in his expedition to Colchis, and assisted Hercūles in taking Troy. As a reward for his services, Hercules gave him in marriage Hēsione, the daughter of Laomēdon. Telamon was the father of Teucer and Ajax. *Creatus Telamone, qui sub forti Hercule cepit Trojana mœnia*, being the son of Telamon, who, under the brave Hercules, took the city of Troy, xiii. 1. 22. *Satus Telamone*, the son of Telamon, i. e. Ajax, xiii. 1. 123.

Telamoniādes, -æ, *m.*, *the son of Telamon*, a patronymic applied to Ajax, xiii. 1. 231.

Telamoniūs, -ii, *m.*, *the son of Telamon*, i. e. Ajax. *Telamoniūs impendit nihil sanguinis*, the son of Telamon has spent none of his blood, xiii. 1. 266.

Telēphus, -i, *m.*, *Telephus*, the son of Hercūles by Auge, daughter of Alēus (*tris.*), king of Arcadia. He was exposed on

Mount Parthenius by order of his grandfather, and suckled by a hind, till he was found by some shepherds. He was afterwards presented to Teuthras, king of Mysia, who educated him as his son and successor in the kingdom. He married one of the daughters of Priam, and assisted the Trojans in their attempts to repel the Greeks when they landed on his coast. In a violent struggle which ensued he would have been successful had not Bacchus, who protected the Greeks, caused a vine to spring from the ground, which entangled his feet and caused him to fall. Achilles, taking advantage of this accident, rushed upon him, and inflicted a deadly wound with his spear. According to the oracle this wound could be cured only by the spear which inflicted it. Application was made to Achilles, but in vain: the hero refused, till Ulysses, who knew that Troy could not be taken without one of the sons of Hercules, wishing to make Telephus the friend of the Greeks, persuaded Achilles to comply with the injunctions of the oracle. With the consent of Hercules, he made a poultice for the wound from the rust of the spear, which effected the cure. To this Ulysses alludes, xiii. 1. 172. From gratitude for this service, Telephus joined the Greeks and fought against his father-in-law.

Tellus, -ūris, f., Tellus, the goddess of the earth, the most ancient of all the divinities after Chaos, and the wife of Cælus. *Tellus* was the same goddess as *Rhea, Cybèle, Bona Dea, &c.*, and, as mother of all things, is represented with the various emblems of fecundity. *Tellus* is frequently used by the poets to denote *the earth* itself. *Nec Tellus pendebat in circumfuso aëre,* nor was the earth suspended in the surrounding atmosphere, i. 1. 8. *Alma Tellus, ut erat circumdata ponto,* bountiful *Tellus*, surrounded as she was by the sea, ii. 1. 272.

Tempe, n. (Plur. & indecl.), Tempe, now *Tsampras,* a beautiful vale in Thessaly, often alluded to by the ancient writers, who seem to have vied with each other in ascribing to it every feature necessary to constitute perfect beauty. *Tempe* is a romantic defile, having Mount Olympus on the north, and Ossa on the south, of difficult access, and about five Roman miles in length, its least breadth being about 100 yards. The river Penëus is said by Ovid (i. 11. 3., &c.), to rush through it with great violence; while modern travellers describe it as a calm and gentle stream. The limits of *Tempe* are, by some geographers, extended over the whole of the great plain of Thessaly. The name, from the Greek verb *τεμνω*, to cut, is supposed to allude to the convulsion of nature, by which Ossa was separated from Olympus, and a passage formed for the waters of the Peneus. See Peneus.

Tenëdos, -i, f., Tenedos, a small and fertile island in the Ægean Sea, off the coast of Troas, and about twelve miles south-west of the promontory of Sigëum. *Tenedos* was especially sacred to Apollo (i. 10. 65.), and became famous during the Trojan war

as the place to which the Greeks retired, in order to make the Trojans believe that they had returned home without finishing the siege. The earthenware made here was held in high estimation.

Terra, -æ, *f.*, *the earth*; sometimes used by the poets to signify *the goddess of the earth*. See *Tellus*.

Tethys, -yos, *f.*, *Tethys*, a sea-goddess, the daughter of *Cœlus* and *Terra*. She married her brother *Oceānus*, by whom she was the mother of the Nile, *Alphēus*, and the other principal rivers of the universe. As mother of *Titan*, or the Sun, she is called by *Ovid* (ii. l. 156.) the grandmother of *Phaëthon*. *Tethys* is often used by the poets to denote the sea, ii. l. 69.

Teucer, -cri, *m.*, *Teucer*, a son of *Telāmon*, king of *Salāmis*. by *Hesiōne*, the daughter of *Laomēdon*. As one of the suitors of *Helen*, he accompanied the Greeks to the Trojan war, where he distinguished himself by his valour and intrepidity. When he returned from the famous siege, his father refused to allow him to land, because he had not avenged the injury done to his brother *Ajax* by the Grecian chiefs, in adjudging to *Ulysses* the armour of *Achilles*. Not disheartened by the severity of his father, he retired to *Cyprus*, where he built a town which he called *Salāmis*, after his native city. *Nec Teucer est minùs isto patruelis Achilli*, nor is *Teucer* less a cousin to *Achilles* than he, xiii. l. 157. See *Ajax*.

Teuthrantēus, -a, -um, *adj.*, *of, or relating to Teuthras*, a king of *Mysia*, from whom a district of that country obtained the name of *Teuthrania*. Hence it came to signify *Mysian, belonging to Mysia*. *Teuthranteus Caicus*, the *Caicus* in *Mysia*, ii. l. 243.

Thaumantias, -ādis, & *Thaumantis*, -īdis, *f.*, *the daughter of Thaumās*, patronymics applied to *Iris*, the goddess of the rainbow, from her father *Thaumās*. *Iris Thaumantias lustravit roratis aquis*, *Iris* the daughter of *Thaumās* sprinkled with dripping waters, iv. ll. 65.

Thaumas, -antis. *m.*, *Thaumas*, a son of *Pontus* and *Terra*, and father of the *Harpies* and *Iris*. See *Harpixæ* and *Iris*.

Thebæ, -ārum, *f.*, *Thebes*, or *Thiva*, the capital of *Bœotia*, and one of the most ancient and celebrated cities of Greece, was situate on the small river *Ismēnus*, a little to the north of the *Asōpus*. It was founded by *Cadmus* (See *Cadmus*), and called from him *Cadmēa*, an appellation which was afterwards confined to the citadel only, but he afterwards called it *Thebæ* from the great Egyptian city. The walls of *Thebes* were built by *Amphion* and *Zethus* by the music of the lyre. *Thebes* was famous for its seven gates, and for the siege of the seven chiefs in support of the claims of *Polynīces*. The *Thebans* participated in the dulness and stupidity which has been ascribed to the rest of the *Bœotians*, though *Pelopīdas* and *Pindar* form illustrious exceptions. This city reached

its highest reputation under Epaminondas; it was rased to the ground by Alexander, who spared the house and family of Pindar, from admiration of the poet. See Bœotia.

Thebæ, -ārum, *f.*, *Thebes*, a city of Mysia, in Asia Minor, which was taken and destroyed by Achilles during the Trojan war. *Quod Thebæ cecidēre, meum est*, that Thebes fell, or was taken, is due to me, xiii. l. 173.

Themis, -īdis, & -īdos, *f.*, *Themis*, was the daughter of Cœlus and Terra, and one of the wives of Jupiter, by whom she was the mother of Peace, Order, Justice, the Fates, and the Seasons. Her oracle on Mount Parnassus was famous in the time of Deucalion, who consulted it after the flood, and was instructed by it how to repair the loss of the human race, i. 8. 9., &c. Themis is said to have succeeded her mother in the possession of the Pythian oracle, and to have voluntarily resigned it to her sister Phœbe, who gave it as a present to Apollo. *Fatidicam Themis*, prophetic Themis, l. 8. 9. *Gr. Acc. -in. Voc. -i.* See Deucalion.

Theridāmas, -antis, *m.*, *Tamer of wild beasts*, the name of one of Actæon's dogs.

Thermōdon, -ontis, *m.*, *the Thermodon*, now *the Thermeh*, a river of Pontus, in Asia Minor, which flowed through the district of Themiscyra, the residence of the Amazons, and fell into the Black Sea. It was one of the twelve labours of Hercules to obtain for Eurystheus (*tris.*) the girdle of Hippolyte, queen of the Amazons.

Theron, -ontis, *m.*, *Hunter*, the name of one of Actæon's dogs.

Thersites, -æ, *m.*, *Thersites* was the most deformed and ugly of the Greeks who went to Troy. He was remarkable for his sarcasm and bitter invective, and took pleasure in opposing the schemes of the other chiefs, and in holding up their opinions and plans to ridicule. In stating his own sentiments he employed the most irritating and offensive language. Ulysses claims the merit of having on one occasion punished him for his insolence (xiii. l. 233.). He was killed by Achilles with a blow of his fist, because he laughed at that hero for mourning the death of Penthesilæa, the queen of the Amazons, whom he had slain in battle.

Thescēlus, -ī, *m.*, *Thescelus*, one of the companions of Phineus (*diss.*), who was changed into stone by Perseus (*diss.*) at his marriage with Andromæda.

Theseus (*diss.*), -ēi, & -eos, *m.*, *Theseus*, king of Athens, was the son of Ægeus (*diss.*) and Æthra, daughter of Pittheus (*diss.*), king of Trœzēne. Theseus is one of the most distinguished characters in Grecian mythology, and in the boldness and dangerous character of his adventures, may be considered as the Athenian counterpart of the Theban Hercules. From circumstances which

need not be mentioned, he was educated at the court of his maternal grandfather, till he reached the years of manhood. He was then sent by his mother to the court of Ægeus, and being acknowledged by the king as his son, took his place as heir to the throne. On his way to Athens he slew several robbers who infested the intervening country, and on his arrival narrowly escaped being poisoned by his stepmother Medēa. He relieved his father's court of the Pallantides, who were anxiously waiting for the death of the aged monarch to seize upon the government, and exhibited in chains to the astonished eyes of the Athenians the famous Cretan bull which had long infested the plain of Marāthon. He next prevailed upon his father (See Ægeus) to allow him to go to Crete as one of the youths whom he was bound to furnish annually as a tribute to Minos. Ariadne, the daughter of Minos, who was present when the Athenian youths and maidens were exhibited before him, became deeply enamoured of Theseus, by whom her love was speedily returned. She furnished him with a clue of thread, which enabled him to penetrate in safety the windings of the labyrinth, till he came to the place where the Minotaur lay, whom he caught by the hair and slew; and having, according to promise, carried off Ariadne and her sister Phædra, returned in safety to his native country. Theseus was also a sharer in the dangers of the Calydonian hunt, sailed with Jason in his expedition to Colchis, and aided his friend Pirithous and the Lapithæ in their conflict with the Centaurs. The friendship between Theseus and Pirithous was of a most intimate nature, and led them to aid each other in every project. They together carried off Helen, the daughter of Tyndarus, when a child of but ten years (See Helena), and made an attempt to deprive Pluto of his queen. They descended for this purpose to the infernal regions; but Pluto, knowing their design, seized them, and placed them on an enchanted rock; where they were detained till Hercules passing by in his descent for Cerberus, freed Theseus, but was by a divine intimation prevented from aiding his friend. The invasion of Attica by Castor and Pollux, to avenge the carrying off of their sister, compelled Theseus at last to go into exile. He retired to the court of Lycomædes, king of Scyros, and there met his death, either by accident, or by the treachery of his host. He ascended with Lycomedes a lofty rock to take a view of the island, and either fell or was pushed off by his companion, and lost his life by the fall.

Thespias, -ādis, *adj.*, *f.*, of, or relating to Thespiæ, Thespian. Thespiæ, now *Eremo Castro*, was a town of considerable antiquity in Bœotia, at the foot of Mount Helicon, especially sacred to the Muses, and where festivals were celebrated in honour of them. Hence *Thespiades Deæ*, ye Thespian goddesses, i. e. ye Muses, v. 5. 17.

Thisbe, -es, *f.*, *Thisbe*, a young woman of Babylon who was

beloved by Pyramus. *Quam Babyloniam Thisbe vidit procul ad radios lunæ*, which Babylonian Thisbe saw at a distance by the rays of the moon, iv. 2. 45. See Pyramus.

Thoon, -ōnis, *m.*, *Thoon*, one of the companions of Sarpēdon, king of Lycia, who was killed at Troy by Ulysses. *Gr. Acc.* -ona.

Thous, -i, *m.*, *Swift*, the name of one of Actæon's dogs.

Thracia, -æ, *f.*, *Thrace*, now *Rumelia*, an extensive country in Europe, bounded on the north by Mount Hæmus, which separated it from Mœsia; on the east, by the Black Sea and the Bosphorus Thracius, the *Straits of Constantinople*; on the south by the Propontis, *the Sea of Marmora*; and on the west by the river Nestus, *Mesto*, which separated it from Macedonia. Thracia is said to have received its name from Thrax, a son of Mars; but the later Greek writers regarded it as derived from τραχία, *rough*, as indicative of the *rugged* and mountainous character of the country. The Thracians were a cruel, though brave and warlike people, whence Mars was said to have been born in their country, and to have resided among them; they were also much addicted to drinking. The numerous Greek colonies, which were subsequently established on the coast, imparted to them a considerable degree of civilisation.

Threïcius, -a, -um, *adj.*, *of, or relating to Thrace, Thracian.*

Thuscus, -a, -um, *adj.*, *Tuscan, of, or relating to Etruria, now Tuscany*, a district of Italy, which was said to have been inhabited by a Pelasgic colony from Lydia in Asia Minor; hence the adjective is used to signify *Lydian*. *Ab Thuscâ urbe*, from a Lydian city, iii. 7. 114.

Thyōneus (*tris.*), -ëi, & -eos, *m.*, *Thyoneus*, a name given to Bacchus from the Greek verb θυειν, to *rage*.

Thybris, -ïdis, *m.*, *the Tiber, or Tevere*, a river in Italy which rises in the Apennines, flows southward, separating Etruria from Umbria, the country of the Sabîni, and Latium, and after a course of 215 miles, during which it receives more than forty tributaries, enters the Tuscan Sea, fifteen miles below Rome. It was originally called Albûla, and took the name of Thybris or Tiberis, from a king of Alba, who was drowned in it. *Thybrinque, cui potentia rerum promissa fuit*, and the Tiber, to which the government of the world was promised, i. e. on whose banks Rome was to be built, which was destined to possess the government of the world, ii. 1. 259. *Gr. Acc.* -in.

Tigris, -ïdis, *m.*, *Tiger*, the name of one of Actæon's dogs.

Tiresias, -æ, *m.*, *Tiresias*, a celebrated Theban prophet, the son of Evêrus and Chariclo, of the race of Udæus, one of the men who sprung from the teeth of the serpent. He is said to have

lived to a great age, and to have witnessed the greater part of the mythological history of Thebes. At an early period of life he was deprived of sight, and to his blindness he was indebted for the gift which raised him to celebrity among his countrymen. Various accounts of the cause of his blindness are given. By some it is ascribed to his having seen Minerva bathing; and by others to his having divulged to mankind the secrets of the gods. Hesiod relates that Tiresias happening to see two serpents in close union on Mount Cyllēne, struck them with his staff, and was suddenly changed into a woman. In this state he continued for seven years; at the end of which period he saw the same serpents in a similar position, and on striking them a second time recovered his original sex. On one occasion Jupiter and Juno referred to him the decision of a dispute, for which his previous transformation seemed to have qualified him. His decision was unfavourable to Juno, and the goddess in anger afflicted him with blindness. Jupiter, unable to undo the acts of his queen, gave him in compensation the power of foreseeing future events. Liriōpe, the mother of Nareissus, consulted Tiresias as to the fate of her son, and as the truth of his prediction was verified by the event, he was afterwards rendered famous as a prophet, iii. 5. 3.

Tisiphōne, -es, *f.*, *Tisiphone*, one of the three Furies, of whom a graphic description is given by Ovid, iv. 11. 56., &c. See *Erinnys*.

Titan, -ānis, & *Titānus*, -i, *m.*, *Titan*, the son of *Cœlus* and *Terra*, and the elder brother of *Saturn*, in whose favour he resigned his kingdom on condition that he would not rear any male offspring (See *Saturnus*). *Titan* was one of a numerous family who are known by the name of *Titans*, or *Titanides*. The most celebrated of these were *Briareus* (*tris.*), *Hyperion*, *Iapētus*, *Oceānus*, *Saturnus*, *Rhea*, *Themis*, *Tethys*, &c., who, with their descendants, were included under the general name of *Titans*. The war which *Titan* along with his brother and sons waged against *Saturn* for the recovery of his kingdom, is known in mythology as the war of the *Titans*; and should not be confounded with the war of the *giants*, which was directed against *Jupiter*. *Titan* is also used by the poets as synonymous with *Sol*, the god of the sun, i. 1. 6., ii. 1. 118. See *Saturnus*, and *Jupiter*.

Titania, -æ, *f.*, *Titania*, a name applied to *Diāna*, as *Titan* is to *Sol*. *Dum Titania ibi perluitur solitā lymphā*, while *Diana* is bathing there in her usual water, iii. 2. 43. It is also applied (i. 8. 83.) to *Pyrrha*, because she was the grand-daughter of *Iapētus*, who was one of the *Titans*. See *Titan*.

Tityos, & *Tityus*, -i, *m.*, *Tityus*, the son of *Jupiter* by *Elara*, the daughter of *Orchomēnus*. To protect her from the resentment of *Juno*, *Jupiter* hid *Elara* in the bowels of the earth, where she gave birth to *Tityus*, who from this circumstance was

said to be the son of Terra. Tityus happened to see Latōna as she was going to Delphi, and attempted to offer her violence; but the goddess called to her children for aid, and he soon fell by the arrows of Apollo. He was placed in the infernal regions, where vultures continually preyed upon his liver, which grew again as fast as it was devoured. He is here represented as covering nine acres of ground. *Tityos præbebat viscera lanianda, eratque distentus novem jugeribus*, Tityus was giving his entrails to be devoured by the vultures, and was stretched over a space of nine acres, iv. 11. 42.

Tmolus, -ī, *m.*, *Tmolus*, now *Buz Dag*, a mountain of Lydia, in Asia Minor, celebrated by the ancients for its vines, saffron, and odoriferous flowers. The air of the mountain was so salubrious that the inhabitants were said to live to a very advanced age.

Tonans, -antis, *m.*, *the Thunderer*, a name applied to Jupiter as the god of Thunder. *Tecta magni Tonantis*, the palace of the great Thunderer, i. 6. 8.

Trachinius, -a, -um, *adj.*, *of, or relating to Trachis, Trachinian*. *Trachinia puppis ipsa quòque agitur his vicibus*, the Trachinian ship itself too is subjected to these changes, xi. 10. 93.

Trachis, & Trachin, īnis, *f.*, *Trachis*, a town in the south of Thessaly, giving its name to Trachinia, the surrounding district, of which Ceyx was king. The name, according to Herodotus, was derived from *τραχυς*, rough, and was applied to it in consequence of the mountainous character of the country. To this town Hercules retired after having committed an involuntary murder. In the immediate neighbourhood was the strong town Heraclēa Trachinia. *Herculeā Trachine*, in Herculean Trachis, i. e. in Trachis, afterwards called *Heraclea*. Ovid has here been guilty of an anachronism, as the fact alluded to took place before the death of Hercules, xi. 10. 218.

Trinacria, -æ, & Trinācris, -īdis, & -īdos, *f.*, *Trinacria*, & *Trinacris*, names applied to the island of Sicily from its three promontories (*τρεις ακραι*), Pelōrum, Pachynum, and Lilybæum, *q. v.* *Vasta insula Trinacris injecta est giganteis membris*, the vast island (of Sicily) was placed upon the limbs of the giant, i. e. Typhoeus, v. 6. 7.

Triōnes, -um, *m.*, *the Triones*, a name given to the two constellations, the Greater and Lesser Bear, at the North Pole, because their stars seem to be in the form of a chariot with three oxen yoked to it. *Tum primùm gelidi Triones caluere radiis*, then for the first time the cold Triones were warmed by the rays of the sun, ii. 1. 171.

Triton, -ōnis, *m.*, *Triton*, a sea deity, the son of Neptune and Amphitrīte. Triton became powerful among the deities of the sea, and was the attendant and trumpeter of Neptune. His trumpet was a conch-shell, and Ovid (i. 8. 23., &c.) gives a very fine

description of his sounding the retreat to the waters which covered the earth in the flood of Deucalion. In the upper part of his body he resembled a man, in the lower a fish. The upper part of his body is represented as standing out of the water; hence the expression *Exstantem supra profundum*, i. 8. 19. *Canorum Tritona*, the musical Triton,—in allusion to his office, ii. 1. 8. *Gr. Acc.* -ona.

Tritonia, -æ, & *Tritōnis*, -īdis, & -īdos, *f.*, *Tritonia*, and *Tritonis*, names given to Minerva from a Cretan word *τριτω*, signifying *the head*, because she was said to have sprung from the head of Jupiter (See *Minerva*). From the same word she was called by the Greeks *τριτογενεια* (*head-sprung*). According to some mythologists Minerva received this name from *Tritōnis*, a small lake near the Syrtis Minor in Africa, where she first showed herself to mankind. In memory of this event, there was an annual feast held there, during which the most beautiful woman in the country was clothed like Pallas, with a mural crown on her head, and drawn round the city in triumph. *Monitu Tritonidis*, by the advice of Minerva, i. e. wisely, prudently, iii. 1. 127.

Triumphus, -ī, *m.*, *a triumph*, the solemn and magnificent entrance of a general into Rome after having gained an important victory. A triumph was the highest military honour which could be obtained in the Roman state, and had its origin at Rome, from Romulus carrying the arms of Acron, king of the Cæninenses, in procession to the Capitol. The following are the conditions on which a triumph could be legally granted: it was necessary that the general should give intimation to the senate of the victory; that he should appear at the head of his army before Rome, for no person invested with military command could enter the city; that he should prove to the senate assembled in the temple of Bellōna, that in a legitimate war with foreigners he had slain at least 5000 of the enemy in one battle, and had thereby extended the limits of the empire. If the triumph was granted, the general was allowed to enter the city without divesting himself of his command. The triumphal procession, commencing from the *Campus Martius*, went along the *Via Triumphalis*, through the most public places of the city to the Capitol, where the general offered a sacrifice to Jupiter Capitolinus. The procession was headed by a choir of musicians, one of whom exhibited many laughable gestures as if in derision of the enemy. Then followed the victims intended for sacrifice, and a long train of persons carrying perfumes. The spoils and booty taken from the enemy were also exhibited, and representations of cities and battles. To these succeeded the *General*, clad in a purple *toga*, embroidered with gold, and a variegated tunic, wearing a crown of laurel on his head, and holding in his right hand a laurel branch. He bore in his left hand an ivory sceptre with an eagle on the top, and was seated in a triumphal

chariot, adorned with gold and ivory, and drawn by four white horses. The procession was closed by the victorious army, who sung their own praises and those of their general, often exclaiming *Io triumphe*, in which all the citizens joined. A triumph often continued for several days.

Troes, -um, *m.*, *the Trojans, the inhabitants of Troy.*

Troja, -æ, *f.*, *Troy*, the capital of Troas, in Asia Minor, a city which has been immortalized by the poetry of Homer and Virgil, was situate in a plain on a small eminence, a few miles from the mouth of the Hellespont, and between the two rivers Simoïs and Scamander. Its site is supposed to be now occupied by the village of *Bunarbashi*; but the lapse of time has not only obliterated every trace of the city, but has also effected such changes in the face of the country as to render it impossible to ascertain its exact position. The city was said to have been built by Dardānus, the first king of the country, who called it Dardania (See Dardanus), and to have received the names of Troja and Ilium from his two successors Tros and Ilus (See Ilium). The citadel was called Pergāmus (See Pergamus). The Trojan war, to which allusion is so frequently made by the classical writers, was undertaken by the Greeks to recover Helen, whom Paris, the son of Priam, had carried off from her husband Menelāus. The Greeks collected a fleet of 116 ships, containing probably about 100,000 men, and appointed Agamemnon their commander-in-chief. The Trojan forces were more numerous, as Priam was assisted not only by the neighbouring princes of Asia Minor, but also by the Thracians, Assyrians, and Æthiopians. The siege was maintained with valour and intrepidity for ten years, at the end of which time the city was taken either by treachery or stratagem (See Æneas and Antenor). The city itself was destroyed, and the inhabitants were either put to the sword or carried away by the conquerors. Troy was taken, *b. c.* 1184, and 431 years before the building of Rome. *Trojam captam*, Troy as good as taken, *xiii.* 1. 226. See Helena, Paris, and Menelaus.

Trojānus, -a, -um, *adj.*, *of, or relating to Troy, Trojan.* *Qui cepit Trojana mœnia sub forti Hercule*, who took Troy under the valiant Hercules, *i. e.* who assisted Hercules in taking Troy, *xiii.* 1. 23. Troy is said to have been taken by Hercūles in the time of Laomœdon, in consequence of that king refusing to pay to him and to Neptune the sum for which they had agreed to build the walls (See Telamon). *Trojana fata*, the fate, or destiny of Troy, *xiii.* 1. 336. *Tempore Trojani belli*, in the time of the Trojan war. The Trojan war was begun *b. c.* 1194, and ended *b. c.* 1184, *xv.* 2. 101.

Turnus, -i, *m.*, *Turnus*, the son of Daunus and Venilia, was king of the Rutūli, a people of Latium, at the time when Ænēas arrived in Italy. Lavinia, the daughter of king Latinus, had been

betrothed to him before the arrival of the Trojan fugitives, and Turnus taking it amiss that a stranger should be preferred to him, endeavoured to assert his claim by arms. His efforts, though supported by great courage, were unsuccessful; he was defeated, and at last slain in single combat by Æneas. He is represented by Virgil as a man of dauntless bravery, and uncommon strength.

Tydides, -æ, *m.*, *Tydides*, the son of Tydeus, a patronymic applied to Diomedes, from his father Tydeus (*diss.*). See Diomedes.

Tyndaris, -īdis, & -īdos, *f.*, *Tyndaris*, the daughter of Tyndarus, a patronymic applied to Helen from Tyndarus, the husband of Leda. See Helena.

Typhōeus (*tris.*), -ēi, & -eos, *m.*, *Typhoeus*, called also *Typhon*, a giant of prodigious size, the offspring of Tartarus and Terra. His stature overtopped the mountains; his head was said to touch the stars; one hand extended to the east, the other to the west; his legs and feet were coils of snakes; fire darted from his mouth and eyes. Immediately after his birth he made war upon heaven to avenge the death of his brothers the giants, and hurled glowing rocks, with loud cries and hissing. The gods, in terror, fled into Egypt; and when he pursued them thither, changed themselves into various animals to escape his fury. Jupiter at last resumed courage, struck Typhoeus with his thunderbolts, and buried him under Sicily (v. 6. 7, &c.), his hands being kept down by the promontories Pelorum and Pachinum, his feet by Lilybæum, while Ætna pressed upon his head. *Typhoëa emissum de imâ sede terræ fecisse metum Calitibus*, that Typhoeus sent (by his mother) from the lowest depths of the earth caused fear to the gods, v. 5. 28. *Terrigenam Typhoëa*, the earth-born Typhoeus, v. 5. 32. *Gr. Acc.* -oëa.

Tyrius, -a, -um, *adj.*, of, or relating to Tyre, *Tyrian*; also purple-coloured, purple. *Profecti Tyriâ gente*, the men who had come from the Tyrian nation, the Phœnicians, iii. 1. : 5. *Indutus Tyriam chlamydem*, clad in a Tyrian, or purple cloak, v. 1. 51.

Tyros, & Tyrus, -i, *f.*, *Tyre*, now *Soor*, a maritime city of Phœnicia, twenty-four miles south of Sidon. Tyre, though a very ancient city, was a colony of Sidon, whence, in Scripture, it is called her daughter. In process of time it became a very large, rich, and populous city, powerful at sea, and the rival of Sidon; its inhabitants were famed for their wealth and extensive commerce, as well as for their manufactures of fine linen, and their beautiful purple dye. According to the prediction of the Hebrew prophets, Tyre was attacked by Nebuchadnezzar, and taken after a siege of thirteen years. In consequence of this, the inhabitants, considering themselves insecure, removed to a small island, three stadia from the shore, where they built a new city, and secured it by defensive works on all sides. It was, however, attacked by

Alexander, who took and burned it B. C. 332, after a siege of seven months. Both the second capture of the city, and the extraordinary mode in which it was accomplished, had been foretold in Scripture.

Tyrrhēnus, -a, -um, *adj.*, *Tyrrhenian*, or *Tuscan*; of, or relating to *Etruria*, a district of Italy, said to have been inhabited by a Pelasgic colony from Lydia, in Asia Minor. *Tyrrhenā gente*, of the Tuscan nation, iii. 7. 66. See *Thuscus*.

U.

Ulyxes, & *Ulysses*, -is, *m.*, *Ulysses*, the son of *Laërtes* and *Anticlēa*, was king of *Ithāca*, *Teaki*, and *Dulichinm*, two small islands off the coast of *Acharnania*, in Greece. *Sisyphus* is said by some to have enjoyed the favours of *Anticlēa* previous to her marriage, and to have been the father of *Ulysses*; and in this way they have attempted to account for his great address and ingenuity. Hence *Ulysses* is derisively called by *Ajax* the son of *Sisyphus* (xiii. l. 32.). Like all the Grecian princes who were his contemporaries, he became one of the suitors of *Helen*; and by his advice, *Tyndārus* was induced to leave to the princess herself the choice of a husband (See *Helena*). Having married *Penelöpe*, the daughter of *Icarius* of *Sparta*, he returned with her to *Ithaca*, and soon after received the kingdom from his father, who resigned it in his favour (See *Laertes*). His connubial happiness was soon interrupted. In common with the other suitors of *Helen*, he had engaged to protect the rights of her husband, and was therefore summoned to join his countrymen in their expedition against *Troy*. To avoid the painful separation from *Penelope*, he pretended to be insane, yoked a horse and bull together, and ploughed the sea-shore, where he sowed salt instead of corn. *Palamēdes*, who was sent for this purpose by the Greeks, detected the imposture, and forced *Ulysses* to accompany him to the camp. This detection he basely revenged at *Troy*, by accomplishing the death of *Palamedes* as a traitor (See *Palamedes*). *Ulysses*, during the war, distinguished himself above all the Greeks, by his prudence, wisdom, and craftiness, and was employed by them in every measure which required skill and dexterity in the management. His sagacity in council was not less conspicuous than his valour in the field. The services which he rendered to his countrymen were numerous and important. He persuaded *Clytemnestra* to send her daughter *Iphigenia* along with him to *Aulis* (See *Iphigenia*); he forced *Achilles* from his concealment in the Island of *Scyros* (See *Achilles*); in company with *Diomēdes*, he slew *Rhesus*, king of *Thrace*, and got possession of his horses (See *Rhesus*); carried off the *Palladium* from the citadel of *Troy* (See *Palladium*); and prevailed upon *Philoctētes* to leave the Island of *Lemnos* (See *Philoctetes*). On the accomplishment of each of these measures, the fate of *Troy* depended. For his eminent services he was universally applauded by the Greeks, and rewarded with

the arms of Achilles, for which he disputed with Ajax (See Ajax). After the destruction of Troy, Ulysses was driven for ten years over many seas, and visited various countries before he returned to his native island. He first sailed to the country of the Cicōnes, in Thrace, and took and plundered their town Ismārus; next to the Lotophāgi (*the lotus-eaters*), in Africa; he then reached the country of the Cyclops, in Sicily, and lost six of his companions, who were devoured by Polyphēmus. The crafty prince intoxicated the king, pierced out his eye, and made his escape with the rest of his crew. He then visited Æolia, where he was kindly received by Æōlus the king, from whom he received enclosed in a bag all the winds which could obstruct his return to Ithaca. But the curiosity of his companions had nearly proved fatal to him. Supposing that the bag contained gold, they opened it while Ulysses was asleep, when the winds rushed out and destroyed the whole fleet except the ship which carried their commander. After spending some time with Circe, he visited the infernal regions; passed unhurt the islands of the Sirens (See Siren), and by the assistance of the gods reached Ithaca after an absence of twenty years. His adventures are related in the *Odyssey* of Homer, of which he is the hero. *Gr. Acc.* -en.

Urania, -æ, & Uranie, -es, *f.*, *Urania*, the name of one of the Muses. See Musæ.

V.

Ventus, -i, *m.*, *the wind*. The *Winds* are represented by Homer as gods, and had sacrifices offered to them by the Athenians, as to deities intent on the destruction of mankind by continually causing storms and earthquakes. They are said to be the sons of Astræus and Aurōra. In the *Odyssey*, and in the *Æneid*, they are placed under the control of Æōlus as their king, who keeps them confined in a cave in Æolia (See Æolus). The later poets and artists furnished them with wings to indicate their velocity. The ancients observed only four winds, called *Venti Cardināles*, because they blew from the four cardinal points. Homer enumerates no more; and Ovid (i. 2. 30., &c.), in imitation of him, mentions the same number. Intermediate winds were afterwards added, first one, and then two, between each of the *Venti Cardinales*. The twelve winds were,—*Boreas*, the north wind, *Aquilo*, *Corus*; *Subsolānus*, the east wind, *Vulturnus*, *Eurus*; *Auster*, the south wind, *Notus*, *Africus*; *Favonius*, the west wind, *Zephÿrus*, *Circius*. The points of the compass have, in modern times, been increased to thirty-two.

Venus, -ëris, *f.*, *Venus*, the goddess of love and beauty, was the daughter of Jupiter by the nymph Diōne. By some mythologists she is said to have sprung from the foam of the sea near the Island of Cythëra, to which she was wafted by the Zephyrs, and

received on the shore by the Seasons (See Aphrodite). She was the wife of Vulcan, and the mother of Cupid and Ænēas. Venus was worshipped with particular devotion at Paphos and Amāthus, in Cyprus; on Mount Eryx, in Sicily; and at Cnidus, in Caria. She was represented by the ancients in various forms. The rose, myrtle, and apple, were sacred to her; and among birds, the dove, swan, and sparrow were her favourites.

Vesta, -æ, *f.*, *Vesta*, the name of two goddesses in ancient mythology, the one the mother of the gods, often confounded with Cybèle, Rhea, and Tellus; and the other the daughter of Saturn and Rhea, and therefore the sister of Ceres and Juno. The character and office of these goddesses have not been clearly defined by writers either on Greek or Roman mythology. The Vesta (Ἑστία) of the Greeks presided over the domestic hearth, the symbol of social union, and had libations of wine poured out to her at the beginning and end of banquets. The Vesta of the Romans, though identical in name and office with the former, does not appear to have been borrowed from the Greeks, as her worship is by all testimony carried back to the earliest period of the state. Her mysteries are said to have been introduced into Italy by Ænēas; and Numa built her a temple at Rome, which no male was permitted to enter. In this sanctuary was deposited the Palladium, the sacred emblem of the perpetuity of the empire (See Palladium), and a fire was kept continually burning on her altar. The temple of Vesta was round, probably in allusion to the form of the earth, of which she was considered the goddess, but contained no statue. She was represented in a long flowing robe, with a veil on her head, holding in the one hand a lamp, and in the other a javelin, or sometimes a Palladium. The temple of Vesta was placed under the care of the *Vestal Virgins*, an order of priestesses derived originally from Alba, and first instituted at Rome by Numa. They were at first four in number, but either Tarquinius Priscus, or Servius Tullius, increased it to six, and this number continued till the priesthood was abolished in the age of Theodosius the Great. They were originally chosen by the kings, and after their expulsion by the *Pontifex Maximus*, who selected twenty girls between the ages of six and sixteen, not tainted by any bodily defect, and whose parents were free born and still living, from whom the vacancies were supplied, either voluntarily or by lot. The Vestal virgins were bound to their ministry for thirty years; for the first ten they were employed in learning the sacred rites, for the next ten in performing them, and for the last ten in instructing the younger virgins. Their duty consisted in keeping the sacred fire always burning, in guarding the Palladium, and in offering sacrifices for the prosperity of the state. If they neglected the sacred fire, they were punished by scourging; and if they violated their vow of chastity they were buried alive. The privileges of the Vestals were very great: they

had the uncontrolled disposal of their property; the right of making a will; of freeing a criminal from punishment if they met him accidentally; the prætors and consuls went out of the way, and lowered the fasces if they met them in the street; and from the time of Augustus they were honoured with a particular seat in the theatre. They wore a long white robe, bordered with purple, and had their heads decorated with fillets.

Vulcanius, -a, -um, *adj.*, of, or relating to *Vulcan*. *Vulcania munera*, the gift of *Vulcan*, i. e. the chariot of the sun, which was made by *Vulcan*, ii. l. 106. *Vulcania Lemnos*, Lemnos sacred to *Vulcan*, xiii. l. 313. See *Lemnos*.

Vulcānus, -i, *m.*, *Vulcan*, the god of fire, and the patron of all artists who worked metals, was the son of *Jupiter* and *Juno*; or, according to others, of *Juno* alone. His mother, disgusted with his deformities, threw him from *Olympus*, when he was received by the *Ocean-nymphs* *Thetis* and *Eurynōme*, and concealed by them in a cavern for nine years. At the end of this period he seems to have returned to *Olympus*, for we find him in the *Iliad* firmly fixed there and all the houses, ornaments, and arms of the gods were the work of his hands. On one occasion, when *Jupiter* punished *Juno* for disobedience, *Vulcan* interfered, and was thrown from *Olympus* by his father. His descent to the earth occupied nine days, and he alighted at last on the *Island of Lemnos*, where he was hospitably received by the inhabitants. His leg was broken by the fall, and he ever after continued lame of one foot. He fixed his residence in the island, and there established forges, in which all sorts of metals were wrought; and communicated to the inhabitants a knowledge of the useful arts. As the geographical knowledge of the ancients advanced, *Ætna*, *Lipari*, and all other places where there was subterraneous fire, were regarded as the forges of *Vulcan*, and the *Cyclops* were associated with him as his assistants. The various articles made by *Vulcan* are numerous. Among the most celebrated of these were the golden cup, in which the god of the sun, with his horses and chariot were carried round the earth every night (See *Sol*); the armour which *Achilles* wore in the latter part of the *Trojan war*; and the arms which he made for *Ænēas* at the request of *Venus*. *Vulcan* made an attempt to gain the affections of *Minerva*, but she having obtained from her father permission to remain in a state of celibacy, refused to receive his addresses, and the deformed god married *Venus* the goddess of beauty. The worship of *Vulcan* was extensively established, particularly in *Egypt*, at *Athens*, and at *Rome*. He is usually represented in a short tunic, with a serious countenance and muscular form, standing at his anvil with hammer and tongs, and sometimes with a pointed cap on his head. *Vulcanus* is frequently used by the poets to signify fire. *Efflant Vulcanum adamanteis naribus*, blow out fire from their adamantine nostrils, vii. l. 104.

X.

Xanthus, -i, *m.*, the *Xanthus*, now the *Bunarbashi*, a small brook scarcely ten miles long, which joins the Simoïs a few miles from its mouth. It still retains the character given to it by Homer; its waters are pure and transparent; its borders are covered with flowers: and willows, date-trees, ash-trees, and reeds, are yet to be seen on its banks, and eels are still caught in its channel. On account of the beauty and copiousness of its stream, divine honours were paid to the Xanthus by the Trojans. According to Homer, this stream was called Xanthus by the gods, and Scamander by men; and was said to have been set on fire by Vulcan during the siege of Troy. Hence Ovid says, *Xanthusque arsurus iterum*, and the Xanthus destined to be set on fire a second time, i. e. by Vulcan at the request of Juno, during the siege of Troy, ii. l. 245. See Simoïs and Troja.

Z.

Zephyrus, -i, *m.*, the *west wind*. See Ventus.

Zethes, -æ, *m.*, *Zethes*, the son of Boreas, and brother of Calais. See Calais.

Zodiâcus, -i, *m.*, the *Zodiac*, a broad circle or belt surrounding the heavens, within which the apparent motion of the sun, moon, and all the greater planets is confined. The middle part of it, which is called the *Ecliptic*, is that great circle, round which the sun appears to move in the course of a year. The Ecliptic has been divided by astronomers into twelve equal parts called *Signs*, which have received the following names from the constellations through which it passes: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces. The celestial equator crosses the Ecliptic obliquely in the first degrees of Aries and Libra, two of its points exactly opposite to each other, thus placing the first six Signs in the northern, and the other six in the southern hemisphere (ii. l. 18.). These constellations were fancied by the ancients to represent certain things, and were therefore called *Signs*, and because the things so represented are most of them ζῳδια, or animals, hence the whole tract is styled the Zodiac, and the figures themselves are called the Signs of the Zodiac. The Ecliptic derived its name from the circumstance that eclipses (ἐκλειψεις) can only happen when the planets are either in or near this line. The Zodiac extends nine degrees on either side of the Ecliptic. The division of the firmament into constellations seems to have been coeval with the knowledge of astronomy. The constellations are mentioned occasionally in Scripture as well as by Homer, Hesiod, and most of the profane authors whose works have come down to modern times.

Zona, -æ, *f.*, a *girdle*, or *belt*. The celestial sphere has been

divided by astronomers into five broad belts (*zonæ*), and these divisions are also supposed to be transferred to the earth, or terrestrial sphere (i. 2. 17.). The Zones divide the earth with respect to the various degrees of heat and cold; viz., one *Torrid*, two *Temperate*, and two *Frigid*. The *Torrid Zone* lies between the Tropics of Cancer and Capricorn, extends twenty-three degrees and a half on each side of the Equator, and derives its name from its excessive heat. The ancients believed that the *Torrid Zone* was more elevated than the rest of the earth, and therefore so scorched by the rays of the sun as to be rendered uninhabitable (i. 2. 18.). The two *Temperate Zones* lie between the Tropics and the Polar circles, one on each side of the *Torrid Zone*, and are called *Temperate* because they are not subject to the excessive heat of the *Torrid Zone*, nor to the excessive cold of the *Frigid Zones* (i. 2. 20.). The two *Frigid Zones* lie between the Polar circles and the Poles, and are so called from the excessive cold to which they are subject. They were believed by the ancients to be perpetually covered with deep snow (i. 2. 19.), and therefore almost incapable of being inhabited by man.

Patāra, ōrum, *n.* *Patara*, a town of Lycia, in Asia Minor, situate on the coast, near the mouth of the Xanthus. The town was adorned with several temples, the most celebrated of which was that of the Lycian Apollo, which was very ancient, and second only to that of Delphi. Here the god was said to give oracles during the six winter months, and received from it the name of *Pataræus*. The name *Patara* is derived by some from Pat̄rus, a son of Apollo, while Phny affirms that it was more anciently called *Satyros*.

Pataræus, a, um, *adj. of*, or relating to *Patara*, *Patarean*. *Pataræa regio servit mihi*, the city *Patara* is subject to me. i. 10. 65.

TABLE OF THE DECLENSION OF GREEK NOUNS.

Nom.	Gen.	Dat.	Acc.	Voc.	Abl.
Ἀνῆας,	-ἑ.	-ἑ.	-αμ, ᾖ -αν.	-α.	-ᾶ.
Ἀτρίδες,	-ἑ.	-ἑ.	-εν.	-ε, ᾖ -α.	-ε, ᾖ -ᾶ.
Ῥόδος,	-ι.	-ο.	-υμ, ᾖ -ον.	-ε.	-ο.
Ἀθος,	-ι, ᾖ -ο.	-ο.	-ον, -ο, ᾖ -ῶν.	-ο.	-ο.
Πελοῖον,	-ι.	-ο.	-ον.	-ον.	-ο.
Ἴο,	-ῦς, ᾖ -ῶνις.	-ο, ᾖ -ονι.	-ο, ᾖ -ονεμ.	-ο.	-ο, ᾖ -ονε.
Περσεύς,	-εῖ, ᾖ -εος,	-εο, ᾖ -ει.	-εμ, ᾖ -εα.	-εμ.	-εο.
Ἀχιλλεύς,	-ις, ᾖ -ι.	-ι, ᾖ -ει.	-εμ, ᾖ -εα.	-ε.	-ε, ᾖ -ι.
Ἄρκας,	-ᾶδις, ᾖ -ᾶδος.	-αδι.	-αδεμ, ᾖ -αδα.	-ας.	-αδε.
Ἀρκάδες,	-αδύμ.	-αδύβυς.	-αδας.	-αδες.	-αδύβυς.
Ναῖς,	-ίδις, ᾖ -ίδος.	-ιδι.	-ιδεμ, ᾖ -ιδα.	-ις, ᾖ -ι.	-ιδε.
Ναῖδες,	-ιδύμ.	-ιδύβυς.	-ιδας.	-ιδες.	-ιδύβυς.
Πάρις,	-ίδις, ᾖ -ίδος.	-ιδι.	-ιμ, ᾖ -ιν.	-ις, ᾖ -ι.	-ιδε.
Ἄτλας,	-αντίς.	-αντι.	-αντα.	-ας, ᾖ -α.	-αντε.
Χαρυβδίς,	-ις.	-ι.	-ιμ.	-ι.	-ι.
Τηθύς,	-υῖς, ᾖ -υός.	-υι.	-υμ, ᾖ -υν.	-υ.	-υε.
Μελάμπυς,	-ῶδις.	-οδι.	-οδεμ, ᾖ -οδα.	-ῶ.	-οδε.

PECULIARITIES OF SCANNING.

- Margine terrarum porreberat- *Amphī-* trite, i. 1. 10.
 Persidaque, et radiis juga subdita- *mātū-* tinis, i. 2. 31.
Deerāt ād- huc, et quod dominari in cetera posset, i. 2. 46.
 Perque hiemes æstusque et inæqua- *lēs au-* tumnos, i. 4. 5.
 Fauni- *quē Sātŷr-* ique et monticol- *æ Sil-* vani, i. 6. 31.
O ūtī- nam possem populos reparare paternis, i. 8. 51.
 Nilus, et antiquo sua flumina reddidit- *alveo,* i. 9. 8.
 Inter Hamadryadas celeberrima- *Nōnā-* crinas, i. 13. 2.
 Et gemitu et lacrimis et luctiso- *nō mū-* gitu, i. 13. 44.
 Aëriæque Alpes et nubifer- *Apēn-* ninus, ii. 1. 226.
 Et celer Ismenos cum Psophaī- *cō Erŷ-* mantho, ii. 1. 244.
 Mygdoniusque Melas et Tænari- *ūs Eu-* rotas, ii. 1. 247.
 Nubibus esse solet aut purpure- *æ Au-* roræ, iii. 2. 54.
 Verba locus, dictoque Va- *lē, Vālē-* inquit et Echo, iii. 6. 100.
 Vulgus- *quē prōcēr-* esque ignota ad sacra feruntur, iii. 7. 20.
 Interi- *īt āt-* vos pro famâ vincite vestrâ, iii. 7. 36.
 Hæsissem, quâm- *vīs ā-* mens, in fune retentus, iii. 7. 118.
 Pictarumque jacent fera corpora- *pānthēr-* arum, iii. 7. 159.
 Telas- *quē cālā-* thosque infectaque pensa reponunt, iv. 1. 10.
 Thuraque dant, Bacchumque vocant Bromiumque Ly- *æūm-* que.
 iv. 1. 11.
 Jactari quos cernis in- *Iōnī- ō īm-* menso, iv. 11. 120.
Tempūs, A- tla, veniet, tua quo spoliabitur auro, iv. 13. 41.
 Perque vias vidisse hominum simulacra fer- *ārūm-* que, iv. 15. 28.
 Silvarum lucos circumspicit- *āntī-* quarum, v. 4. 16.
 Fonte Medusæo et Hyante- *ā Aga-* nippe, v. 5. 19.
 Est medium Cyanes et Pisæ- *æ Arē-* thusæ, v. 6. 69.
 Sidera- *quē vēr-* tique nocent; avidæque volucres, v. 8. 23.
 Dentibus horrendus, custos erat arboris- *aureæ,* vii. 1. 151.
 Heros Æsoni- *ūs pōtī-* tur; spolioque superbus, vii. 1. 156.
 Aptarique suis pinum jubet- *ārmā-* mentis, xi. 10. 47.
Spē pōtī- tur tandem, laudisque accensus amore, xi. 10. 118.
 Cæranon Iphitiden, et Alastora- *quē Chrōmī-* umque, xiii. 1. 257.
 Alcandrmque Haliumque Noëmona- *quē Prŷtān-* inque, xiii. 1.
 258.
 Nos animo. Quantoque ratem qui temperat- *anteit,* xiii. 1. 366.

THE END.

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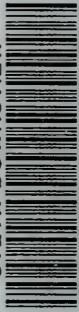
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