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1889
DESERPTA

EX

P. OVIDII NASONIS
METAMORPHOSEON
LIBRIS;

WITH
ENGLISH NOTES,
AND A
MYTHOLOGICAL, GEOGRAPHICAL, AND
HISTORICAL INDEX.

By GEORGE FERGUSON, A.M.,
Professor of Humanity, University and King's College, Aberdeen;
formerly one of the Masters of the Edinburgh Academy.

Sixth Edition.

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PREFACE.

In offering to the Public a New Edition of the "Decerpta 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, Geographical, 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

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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.
In nova fert animus mutatas dicere formas
Corpora. Di, coæptis, nam vos mutástis et illas,
Adspirate meis, primâque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

Fab. I.—Chaos and the Creation.

Ante mare et terras et, quod tegit omnia, cœlum,
Unus erat toto naturæ vultus in orbe,
Quem dixère Chaos; rudis indigestaque moles;
Nec quicquam, nisi pondus iners; congestaque eòdem
Non bene junctarum discordia semina rerum.
Nullus adhuc mundo præbebat lumina Titan;
Nec nova crescendo reparabat cornua Phebe;
Nec circumfuso pendebat in aëre Tellus
Ponderibus librata suis; ãcc 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 Mutástis et illas, you transformed them also; be pleased therefore to assist me in recording the transformations.
4 Perpetuum carmen, a connected or uninterupted 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 Dixère (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 junctorum congesta eòdem, huddled together in the same place.
9 Librata sui ponderibus balanced by its own weight kept in equilibrium.
CHAOS AND THE CREATION.  [BOOK 1.

Margine terrarum porrexerat Amphitrite.
Quàque fuit tellus, illic et pontus ct aër;
Sic erat instabilis² tellus, immabilis unda,
Lucis egens aër: nulli sua forma manebat;
Obstabatque aliis aliud:² quia corpore in uno
Frigida pugnabant calidis, humentia siccis,
Mollia cum duris, sine pondere habentia pondus.³

Hanc Deus et melior litem Natura diremit:
Nam coelo terras, et terris abscidit undas,
Et liquidum spisso secrevit ab aere coelum.⁴
Quæ⁵ postquam evolvit caecoque exemit acervo,
Dissociata locis concordi pace ligavit.⁶

Ignea convexi vis et sine pondere cæli
Emicuit,⁷ summâque locum sibi legit in arce.
Proximus est aër illi levitate locoque;
Densior his tellus, elementaque grandia traxit,³
Et pressa est gravitate sui: circumfluus humor
Ultima⁹ possedit, solidunque 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 allis, one element stood in the way of others.
3 Habentia pondus (pugnabit 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; aëre, 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 cæli emicuit, the fiery and weightless element of the vaulted heaven, i.e. the ether, darted up. Vis cæli 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 (locis), 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 (cam) sectam in membra, and reduced it when thus divided to (distinct) elements, i.e. to fire, air, earth and water.
THE CREATION OF MAN.

Tum freta diffundi, rapidisque tumescre violentis:
Jussit, et ambitae circumdare litora terrae.
Addidit et fontes, immensaque stagna lacusque,
Fluminaque obliquis cinctiue declivia ripis:
Quae diversa locis partim sorbentur ab ipsa,
In mare perveniant partim, campeche recepta
Liberitoris aquae pro ripis litora pulsant.
Jussit et extendi campos, subsidere valles,
Fronde teghi silvas, lapidosos surgere montes.
Utque dux dextra parte, secant Zonis, quinta est ardentior illis;
Sic onus inclusum numero distinxit edem
Cura Dei, totidemque plagae tellure premuntur.
Quarum quae media est, non est habitabilis aestu;
Nix tegit alta duas; totidem inter utramque locavit,
Temperiemque dedit mixta cum frigore flamma.
Imminet his aer, qui, quanto est pondere terrae
Pondus aquae levius, tanto est onerosior igni.
Illic et nebulas, illic consistere nubes
Jussit, et humanas motura tonitra mentes,
Et cum fulminibus facientes frigora ventos.

His quoque non passim mundi fabricator habendum

1 Diversa locis, for divers locis, in various places. Diversa is here made to agree with quae, 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 (terra) ipsa, are swallowed up by the earth itself. See Arethusa in Index.
3 Utque dux Zonis secant coelum dextra 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 plagae 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) quae 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 aquae est levius pondere terrae, 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 obsistitur illis,
Quum sua quisque regant diverso flamina tractu,
Quin lanient mundum; tanta est discordia fratrum.  
Eurus ad Auroram Nabatæaque regna recessit
Persidaque, et radiis juga subdita matutinis.
Vesper et occiduo qua litora Sole tepescunt,
Proxima sunt Zephyro; Scythiam Septemque trionem
Horrificr invasit Boreas; contraria tellus
Nubibus assiduis pluvioque madrebat ab Austro.
Haec superimposuit liquidum et gravitate carentem
Æthera, nec quicquam terrenae facis habentem.
Vix ea limitibus dissepserat omnia certis,
Quum, quæ pressa diu massa latuere sub illâ,
Sidera coeperunt toto effervescere coelo.
Neu regio foret ulla suis animantibus orba,
Astra tenent celeste solum, formæque Deorum;
Cesserunt nitidis habitandæ piscibus undæ;
Terra feras cepit, volucres agitabilis aër.
Sanctius his animal mentisque capacius altae
Deerat adhuc, et quod dominari in cetera posset.
Natus homo est, sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo;
Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina coeli.

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.
4 Septemque trionem, for Septemtrionemque, and the north.
5 Contraria tellus, the opposite part of the earth, the southern.
6 Nee habentem quicquam terrenæ facis, and containing no portion of earthly matter. Ea, these, i. e. the four elements.
7 Effervescere toto coelo, to burst forth over the whole sky.
8 Suis animantibus, animals peculiar to itself.
9 Celeste solum, the firmament of heaven; formæ Deorum, for Dii.
10 Capacius altae mentis, more capable of lofty thought.
11 Origo melioris mundi, the creator of a better world.
12 Retinebat semina cognati coeli, 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 iapeto, mixtam fluvialibus undis, 
Finxit in effigiem moderantum cuncta Deorum. 
Pronaque quum spectent animalia cetera terram, 
Os homini sublume dedit, cælumque tueri 
Jussit, et erectos ad sidera tollere vultus. 

Sic, modò quæ fuerat rudis et sine imagine, tellus 
Induit iguotas hominum conversa figuras.

**Fab. III.—The Four Ages.**

Aurea prima sata est ætas, quæ, vindice nullo, 
Sponte suâ, sine lege, fidem rectumque colebat. 
Pœna metusque aberant; nec verba minacia fixo 
Ære legebantur: nec supplicex turba timebant

Juditic ora sui; sed erant sine judice tuti.
Nondum cæsa suis, peregrinum ut viseret orbem,
Montibus in liquidas pinus descenderat undas;
Nullaque mortales præter sua litora nórant.
Nondum præcipites cingebant oppida fossæ;
Non tuba directi, non æris cornua flexi,
Non galeæ, non ensis erant; sine militis usu 
Mollia secūræ peragebant otia gentes.
Ipsa quòque immunis rastroque intacta,
Saucia vomeribus, per se dabat omnia tellus;
Contentique cibis, nullo cogente, creatis,

Arbuteos fetus, montanaque fraga legebant,

1 Prona spectent terram, stooping downwards look upon the earth.
2 Conversa induit figurâs 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 evergreen 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, cornets, the fruit of the cornel tree, a species of cherry of a beautiful red colour. Mora, blackberries, the fruit of the bramble.
Corneaque et in duris hærentia mora rubetis,
Et quæ deciderant patulâ Jovis arbore\(^1\) glandes.
Ver erat æternum, placidique tepentibus auris
Mulcebant Zephyri natos sine semine flores.  

Mox etiam fruges tellus inarata ferebat,
Nec renovatus\(^2\) ager gravidis canebat aristas.
Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabat ibble.

**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 temporæ veris;
Perque hiemes æstusque et inæquales autumnos
Et brevit ver, spatiiis exegit\(^5\) quatuor annum.

Tum primum sicciæ ær fervoribus ustus
Canduit, et ventis glacies adstricta pependit.
Tum primum subiere domos; domus antra fuerunt,
Et densi frutices, et vinctæ corticæ virgæ.\(^6\)

Semina tum primœ longis Cerealia sulcis,
Obruta sunt, pressique jugo gemuère juvenœi.
Tertia post illas successit aeneae proles,
Sævior ingenii et ad horrida promptior arma,
Nec scelerata tam£. De duro est ultima\(^3\) ferro.

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1 Patulâ arbore Jovis, from the spreading tree of Jupiter, i. e. the oak.
   This clause seems to limit glans, 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 spatiiis, completed the year with four seasons, or
   divided the year into four seasons. A. R. A., 265. See Annus.
6 Virgæ vinctæ corteœ, twigs fastened together with bark.
7 Tertia post illas (œates), the third in order after these, i. e. after the
   golden and silver ages.
8 Ultima (œlas, or proles).
Protinus irruptit venæ pejoris in sevum
Omne nefas; fugère pudor verumque fidesque;
In quorum subiere locum fraudesque dolique,
Insidiaeque et vis et amor sceleratus habendi.
Vela dabat ventis, nec adhuc bene noverat illos,
Navita; quaeque diu steterant in montibus altis,
Fluctibus ignotis insultavere carinae.
Communemque prius, ceu lumina solis et auras,
Cautus humin longo signavit limite mensor.
Nec tantum segetes alimentaque debita dives
Poscebatur humus; sed itum est in viscera terræ,
Quasque recondiderat Stygiisque admoverat umbris,
Filius ante diem patrios inquiet in annos.
Victa Jacet Pietas, et Virgo caede madentes, Ultima coelestum, terras Astrea reliquit.

Fab. V.—The Giants.

Neve foret terris securior arduus æther; Affectasse ferunt regnum coeleste Gigantas, Altaque congestos struxisse ad sidera montes. Tum pater omnipotens misso perfregit Olympia Fulmine, et excussit subjecto Pelion Osse. Obruta mole sua quem corpora dira jacerent; Perfusam multo natorum sanguine Terram Incaluisse ferunt, calidumque animasse cruorem; Et, ne nulla sua stirpis monumenta manerent, In faciem vertisse hominum. Sed et illa propago Contemptrix Superum, sævæque avidissima cædis, Et violenta fuit: scires e sanguine natos.

Fab. VI.—Lycaon.

Quæ pater ut summâ vidit Saturnius arce, Ingemit; et, facto nondum vulgata recenti, Fœda Lycaonîæ referens convivia mensæ, Ingentes animo et dignas Jove concipit iras; Conciliumque vocat: tenuit mora nulla vocatos.

1 Pietas, natural affection; coelestum, of the celestial deities.
2 Neve (for et ne) arduus æther foret, and that the lofty ether might not be.
3 Ferunt Gigantas affectasse coeleste regnum, they say that the Giants attempted to seize the kingdom of heaven. See Gigas.
4 Fulmine misso perfregit Olympia, by discharging a thunderbolt dashed Olympus to pieces.
5 Obruta sua mole, buried under the pile of their own raising, i. e. under the mountains which they had piled upon each other.
6 Animasse 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 Lycaonîæ 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. 
Hac\(^2\) iter est Superis ad magni tecta Tonantis, 
Regalemque domum. \(\text{x}^3\) Deorum 
Atria nobilium valvis celebrantur\(^4\) apertis; 
Plebs habitant diversa locis;\(^5\) a fronte potentes 
Cœlicolae clarique suos posueret Penates.\(^6\) 
Hic locus est, quem, si verbis audacia detur,\(^7\) 
Haud timeam magni dixisse Palatia cœli. 
Ergo\(^8\) ubi marmoreo Superi sedère recessu,\(^9\) 
Celsior ipsse loco sceptroque innixus eburno, 
Terrificam capitis concussit terque quaterque 
Cæsariem, cum quæ terram, mare, sidera, movit. 
Talibus inde modis ora indignantia solvit:\(^10\) 
Non ego pro mundi regno magis anxius illâ 
Tempestate fui, quæ centum quisque parabat 
Injicere anguipedum\(^11\) captivo brachia cœlo: 
Nam, quanquam ferus hostis erat, tamen illud ab uno 
Corpore et ex unà pendebat origine bellum. 
Nunc mihi, quà totum Nereus circumsonat orbem, \(\text{x}^2\) 

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\(^1\) Habet nomen lactea (via), has the name of the milky way, or galaxy. The construction here is peculiar. The strict syntax would have required lactæ, under the government of nomen, or lacteæm, to agree with it. \(\text{x}^2\) Lactea is probably an instance of the nominative absolute. See Lactea. 
\(^2\) Hac (via) est iter superis, along this is the way for the gods. 
\(^3\) Dextrà lævàque (parte), on the right and left of the milky way. 
\(^4\) Atria nobilium deorum celebrantur, the halls of the powerful gods are throned. The Romans, in allusion to the division of the senators, divided their gods into two classes, the \textit{Dii Majorum Gentium}, who are here called nobiles, and the \textit{Dii Minorum Gentium}, who are designated plebs, the inferior deities, \(\text{A. R. A.} 221\) and \(\text{A. R. A.} 230\). The words nobiles and plebs refer to the division of the Roman citizens into \textit{patricians} and \textit{plebeians}, \(\text{A. R. A.} 1\). In atra celebrantur there is an allusion to the halls in which the Roman nobility received the morning visits of their friends and dependents, \(\text{A. R. A.} 94\). 
\(^5\) Diversa locis, see \(\text{I, 2, 9}\). A fronte, in front of the 
royal palace. 
\(^6\) Possœre suos penates, have fixed their abodes. Penates, which properly denotes the household gods, is here used to signify a house. \(\text{A. R. A.} 230\). 
\(^7\) 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 \textit{Palatine} hill, and thence called \textit{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 (gigantium), of the snake-footed giants. See Gigas. Injicere brachia captivo cœlo, to lay his hundred hands on captive heaven.
10

LYCAON.

[BOOK 1.

Perdendum est mortale genus. 1 Per flumina juro
Infera, sub terras Stygio labentia luco,
Cuncta prius tentata: 2 sed immedicabile vulnus
Ense 3 recidendum est, ne pars sincera trahatur.
Sunt mihi Semidei, sunt rustica numina, Nymphæ 30
Faunique Satyrique et monticola Silvani:
Quos quoniam coeli nondum dignamur honore,
Quas dedimus, certè terras habitare sinamus.
An satis, o Superi, tutos fore creditis illos,
Quom mihi, qui fulmen, qui vos habeoque regoque, 35
Struxerit insidias notus feritate Lycaon? 4
Confrénuère omnes, studiisque ardentibus ausum
Talia deposcunt. 5 Sic, quem manus impia 6 sævit
Sanguine Cæsareo Romanum exstinguère 7 nomen,
Attonitum tantæ subito terrore ruinæ
Hamanum genus est, totusque perhorrui orbis.
Nec tibi grata minus pietas, 8 Auguste, tuorum,
Quam fuit illa Jovi. Qui postquam voce manuque
Murmura compressit; tenuère silentia cuncti.
Substitit ut clamor, pressus gravitate regentis; 9 45
Jupiter hoc iterum sermone silentia rumpit:
Ille quidem poenas, curam hanc dimitte, 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) sincere pars trabatur, 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 studiisque 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 exstinguère 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; quam 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 infamia temporis aures; Quam cupiens falsam, summo delabor Olympo, Et deus humanâ lustro sub imagine terras. Longa morâ est, quantum noxè sit ubique repertum, Enumerare: minor fuit ipsa infamia vero. Mænala transieram, latebris horrenda ferarum, Et cum Cyllene gelidi pineta Lycaeì; Arcados hinc sedes et inhospita tecta tyranni Ingridior, traherent quum sera crepuscula noctem. Signa dedi venisse Deum; vulgusque precari Cæperat. Irridet primo pia vota Lycaon, Mox ait, Experiar, Deus hic, discrimine aperto, An sit mortalis; nce erit dubitabile verum. Nocte gravem somno necopina perdere morte Me parat: hæc illi placet experientia veri. Nce contentus eo, missi de gente Molossâ Obsidis unius jugulum mucrone resolvit; Atque ita semineces partim ferventibus artus Mollit aquis, partim subjecto torruit igni. Quos simul imposuit mensis; ego vindice flammâ In domino dignos everti tecta Penates. Territus ille fugit, nactusque silentia ruris Exululat, frustraque loqui conatur: ab ipso Colligit os rabiem, solitæque cupidine cædis Vertitur in pecudes; et nunc quoque 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 morâ 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; necopina, 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 formae:  
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 Erinnys;  
In facinus jurasse³ putes: dent oeius omnes  
Quas meruere pati, sic stat sententia,⁴ poenas.

**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; quæ sit laturus⁶ in aras  
Thura? ferisne paret populandas tradere terras?  
Talia quaerentes, sibi enim fore cetera curae,"  
Rex Superum trepidare vetat, sobolemque priori  
Dissimilem populœ promittit origine miræ.  

Jamque erat in totas sparsurus fulmina terras;  
Sed timuit, ne forte sacer tot ab ignibus æther  
Conciperet flammas,⁸ longusque ardesceret axis.⁹  
Esse quæque in fatis¹⁰ reminiscitur, affore tempus,  
Quo mare, quo tellus, correptaque regia coeli

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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) jurasse in facinus, _that men had sworn to commit crimes_.  
⁴ Sic sententia stat (mihi), _thus my resolution has been fixed_.  
⁵ Pars—alii, _for pars—pars, or alii—alii, some—others; impleti 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.  
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 flammas, _should catch the flames_; be set on fire.  
⁹ Longus axis, _the ra the 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. 460.  
¹⁰ Esse in fatis, _that it was in the decrees of fate_. A. R. A. 229.
Ardeat, et mundi moles operosa laboret.  

Tela reponuntur manibus fabricata Cyclopum:  

Pæna placet diversa, genus mortale sub undis  

Perdere, et ex omni nimbos dimittere cælo.  

Protinus Aëolias Aquilonem claudit in antris,  

Et quæcunque fugant inductas² flamina nubes;  

Emittitque Notum. Madidis Notus evolat alis,  

Terribilem piceâ tectus caligine³ vultum:  

Barba gravis nimbis; canis fluit unda capillis;  

Fronte, sedent nebulæ; rorant pennæque sinusque.  

Utque manu latâ pendentia nubila pressit,  

Fit fragor; hinc densi funduntur ab æthere nimi.  

Nuntia Junonis varios induta* colores,  

Concipit Iris aquas, alimentaque nubibus affert.  

Convocat hic Amnes: qui postquam tecta tyranni  

Intravere sui, Non est hortamine longo  

Vota jacent,⁵ longique labor perit irritus anni.  

Nec cælo contenta suo est Jovis ira; sed illum  

Cæruleus frater⁶ juvat auxiliaribus undis.  

Sternuntur segetes, et deplorata coloni  

Vota jacent,⁵ longique labor perit irritus anni.  

Nec cælo contenta suo est Jovis ira; sed illum  

Cæruleus frater⁶ juvat auxiliaribus undis.  

Convocat hic Amnes: qui postquam tecta tyranni  

Intravere sui, Non est hortamine longo  

Nunc, ait, utendum;⁷ vires effundite vestras,  

Sic opus est; aperite domos, ac, mole remotâ,⁸  

Fluminibus vestris totas immittite⁹ habenas.  

Jusserat: hi redeuunt, ac fontibus ora relaxant,
Et defrenato volvuntur in æquora cursu.
Ipse tridente suo terram percussit; at illa
Intremuit, motuque sinus patefecit¹ aquarum.
Exspatiata ruunt per apertos flumina campos,
Cumque satis arbusta simul pecudesque virosque
Tectaque, cumque suis rapiunt penetralia² sacrís.
Si qua domus mansit potuitque resistere tanto
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; cymbà sedet alter aduncâ,
Et ducit remos illic, ubi nuper arárat.
Ille supra segetes aut mersæ culmina villæ
Navigat; hic summà piscem deprendit in ulmo.⁴
Figitur in viridi, si fors tuit,⁵ anchora prato;
Aut subjecta terrunt curvæ vineta carinæ.
Et, modò quá graciles gramen carpsère capellæ,
Nunc iberi deformes ponunt sua corpora phocæ.
Mirantur sub aquà lucos urbesque domosque
Nerèides; silvasque tenent delphines, et altis
Incursant ramis, agitataque robora pulsant.⁶
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.

¹ Patefecit sinus aquarum, laid open the subterraneous reservoirs of water; her secret repositories of water.
² Penetralia cum suis sacrís, 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 summà ulmo, on the top of an elm-tree.
⁵ Si fors tuit, 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 undâ pepercit,
Illos longâ domant inopi jejunia victu.²

Fab. VIII.—Deucalion and Pyrrha.

Separat Aonios Ætæis 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 fluctus.

Maxima pars unda rapitur; quibus unda pepercit,
Illos longa domant inopi jejunia victu.³

Hic ubi Deucalion, nam cetera texerat sequor,
Cum consorte₄ tori parvâ rate vectus adhæsit;
Corycidas nymphas et numina montis adorant,⁵
Fatidicamque Themæ, qua tunc oracla tenebatis.

Non illo⁶ melior quisquam nec amantior aequi
Vir fuit, aut illâ metuentior ulla Deorum.
Jupiter ut liquidis stagnare paludibus orbem,
Et superesse videt de tot modò millibus unam,
Et superesse videt de tot modò millibus unam,
Innocuos ambos, cultores numinis ambos;
Nubila disjecit; nimbisque Aquilone remotis,
Et coelo terras ostendit et æthera terris.
Nec maris ira manet, positoque tricuspidæ tertio
Mulcet aquas rector pelagi; supraque profundum
Exstantem, atque humeros innato murice tectum.⁹

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—illa, 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 (fe-
mínam).
⁸ Tricuspidæ tertio posito, laying aside his three-pronged weapon, his tri-
dent. A. R. A. 223.
⁹ Vocatque caeruleum 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 æra ponto,
Litora voce replet sub utroque jacentia Phæbo.
Tum quoque, ut ora Dei mæditâ rorintia barbâ
Contigit, et eccinit jussos inflata receptus,
Omnibus audita est telluris et æquoris undis;
Et quibus est undis audita, coërcuit2 omnes.
Jam mare litus habet; plenos capite 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.
Reditus 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
Deinde torus junxit, nunc ipsa pericula jungunt;
Terrarum, quascunque vident occasus et ortus,
Nos duo turba6 sumus: possedit cetera pontus.
Hæ quæque adhuc vitae non est fiducia nostræ
Certa satis: terrent etiamnunc nubila mentem.
Quid tibi, si sine me fatis erpea 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 Peloponnæus. 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; 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. Nunda, 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, miseranda, foret? quo sola timorem
Ferre modo posses? quo consolante doleres?
Namque ego, crede mihi, si te quaque pontus haberet,
Te sequerer, conjux, et me quaque pontus haberet. 50
O utinam possem populos reparare paternis
Artibus, atque animas formatæ infundere terræ!
Nunc genus in nobis restat mortale duobus,
Sic visum Superis, hominumque exempla manemus.
Dixerat, et flebant. Placuit coeleste precari
Numen, et auxilium per sacras quaerere sortes.
Nulla mora est; adeunt pariter Cephisidas undas,
Ut nondum liquidas, sic jam vada nota secantes,
Inde ubi libatos irroravere liquores
Vestibus et capiti; flectunt vestigia sanctæ
Ad delubra Deæ, quorum fastigia turpi
Pallebant inusco, stabantque siae ignibus aræ.
Ut templi tetigere gradus, procumbit uterque Pronus humi, gelidoque pavens dedit oscula saxo.
Atque ita, Si precibus, dixerunt, numina justis
Victa remollescunt, si flectitur ira Deorum;
Dic, Themi, quà generis damnum reparable 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 Irroravere 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 Victra justis precibus, moved by the prayers of the just.
Et velate caput, cinctasque resolvite vestes, 1
Ossaque post tegum magnæ jactate parentis.
Obstupuère diu; rumpitque silentia voce
Pyrrha prior, jussisque Deæ parere recusat;
Detque sibi veniam, pavido rogat ore, pavetque
Lædere 2 jactatis maternas ossibus umbras.
Interea repetunt cæcis obscura 3 latebris
Verba datæ sortis secum, inter seque voluant.
Inde Promethides placidis Epimethida dictis
Mulcet et, Aut fallax, ait, est solertia nobis,
Aut pia sunt nullumque nefas oracula suadent.
Magna parens Terra est; lapides in corpore terræ
Ossa reor dici; jacere hos post terga jubemur.
Conjugis augurio 4 quanquam Titania mota est,
Specs tamen in dubio est; adeò cœlestibus ambo
Diffidunt monitis: sed quid tentare nocebit?
Discedunt, velantque caput tunicasque recingunt,
Et jussos lapides sua post vestigia mittunt.
Saxa, quis hoc credat, nisi sit pro teste vetustas?
Ponere duritiem ccepere suumque rigorem,
Mollirique morâ, 5 mollitaque ducere formam.
Mox, ubi crevérunt, naturaque mitior illis
Contigit, ut quædam sic non manifesta videri
Forma 6 potest hominis, sed, uti de marmore cœpto,
Non exacta satís rudibusque simillima signis.
Quæ tamen ex illis aliquo pars humida succo,
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.
DEUCALION AND PYRRHA.

Quod modò veña fuit, sub eodem nomine mansit.
Inque brevi spatio, Superorum numine, saxa
Missā virī manibus faciēm traxērē1 virīlem;
Et de femineo reparata est femina jactu.
Inde genus durum sumus experiosque2 laborum,
Et documenta damus, quà simus origine nati.

Fab. IX.—Python.

Cetera diversis tellus animalia formis
Sponte suā3 peperit, postquam vetus humor ab igne
Percaluit Solis, cœnumque udæque paludēs
Intumēre āstū, fecundaque semina rerum
Vivaci nutrita solo,4 ceu matris in alvo
Crevērunt, faciēmque aliquam cepēre morando.
Sic ubi deseruit madidos septemflūs agros
Nilus, et antiquo sua flūmina reddidit alveo,
Ætherioque recens exarsit5 sidere limus;
Plurima cultores versis animalia glebis
Inveniunt, et in his quādam modò cœpta, sub ipsum
Nascendi spatium;6 quādam imperfecta suisque
Truncā vident numeris; et eodem in corpore sāpe
Altera pars vivit, rudis est pars altera tellus.
Quippe ubi temperiem sumēre humorque calorque, 15
Concipiunt, et ab his oriuntur cuncta duobus:
Quumque sit ignis aquæ pugnax; vapor humidus omnes
Res creat, et discors concordia est apta est.

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1 Traxēre virīlem faciēm, assumed the shape of men.
2 Experios laborum, capable of enduring toils.
3 Suā 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 etherial sun.
6 Sub ipsum spatium nascendi, about the very time of their birth, or first formation; truncā 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;
Edidit innumeræ species, partimque figuras
Retulit antiquas, partim nova monstra creavit.
Illa quidem nollet, sed te quoque, maxime Python,
Tum genuit, populisque novis, incognite serpens,
Terror eras: tantum spatii de monte tenebas.
Hunc Deus arcitenens, et nunquam talibus armis
Antè nisi in damis caperisque fugacibus usus,
Mille gravem telis, exliausta pharetra,
Perdidit effusum per vulnera nigra veneno.
Neve operis famam posset delere vetustas,
Instituit sacros celebri certamine ludos,
Pythia de domiti serpentis nomine dictos.
His juvenum quicumque manu pedibusve rotave
Vicerat, aesculeæ capiebat frondis honorem:
Nondum laurus erat, longoque decentia crine
Tempora cingebat de qualibet arbore Phoebus.

FAB. X.—Daphne.

Primus amor Phœbi Daphne Peneia, quem non
Fors ignara dedit, sed sæva Cupidinis ira.
Delius hunc nuper victa serpente superbus
Viderat adducto flectentem 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 produc-
tion 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 rotæve, in boxing, or in running, or in the chariot
6 Capiebat honorem æsculeæ frondis, received as a reward a crown of
oaken leaves. A. R. A. 322.
7 Superbus victa serpente, elated with his victory over the serpent.
8 Flectentem cornua adducto nervo, bending his bow by drawing the
string towards him.
Quidque tibi, lascive puer, cum fortibus armis?

Dixerat: ista decent humeros gestamina nostros,

Qui dare certa fœæ, dare vulnera possumus hosti,

Qui modò pestifero tot jugera ventre prementem

Stravimus innumeris tumidum Pythona sagittis.

Tu face nescio quos esto contentus amores

Irritare tua, nec laudes assere nostras.

Filius huic Veneris: Figat tuus omnia, Phœbe,

Te meus arcus, ait: quantoque animalia cedunt

Cuncta tibi, tanto minor est tua gloria nostra.

Dixit: et eliso percussis aëre pennis

Impiger umbrosa Parnassi constitit arce;

Eque sagittifera promsit duo tela pharetra

Diversorum operum; fugat hoc, facit illud amorem.

Quod facit, aurator est, et cuspide fulget acutâ;

Quod fugat, obtusum est, et habet sub arundine plumbum.

Hoc Deus in nymphâ Peneide fixit; at illo

Laesit Apollineas trajecta per ossa medullas.

Protinus alter amat; fugit altera nomen amantis,

Silvarum latebris captivarumque ferarum

Exuvii gaudens innuptœque œmula Phœbes.
Vitta coercébat positos sine lege capillos.  
Multi illam petiére: illa aversata\(^1\) petentes,  
Impatiens expresque viri, nemorum avia lustrat,  
Nec quid Hymen, quid Amor, quid sint connubia, curat.  
Sæpe pater dixit: Generum mihi, filia, debes;  
Sæpe pater dixit: Debes mihi, nata, nepotes.  
Illa, velut crimen tædas exosa\(^2\) jugales,  
Pulchra verecundo suffunditur ora rubore,  
Inque patris blandis hærens cervice lacertis  
Da mihi perpetua, genitor carissime, dixit,  
Virginitate frui; dedit hoc pater ante Dianæ.  
Ille quidem obsequitur; sed te decor iste, quod optas,  
Esse vetat, votoque tuo tua forma repugnat.  
Phoebus amat, visseque cupit connubia Daphnes;  
Quæque cupit, sperat; suaque ilium oracula fallunt.  
Utque leves stipulae demptis adolentur aristis,\(^5\)  
Ut facibus sepes ardent, quas forte viator  
Vel nimis admovit, vel jam sub luce reliquit;\(^4\)  
Sic Deus in flammas abiit; sic pectore toto  
Uritur, et sterilem sperando nutrit amorem.  
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

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1 Aversata petentes, hating her suitors; impatiens expresses, 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 them 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?
Brachiaque\(^1\) et nudos medi\(\) plus parte lacertos. 50
Si qua latent, meliora putat. Fugit oior aur\(\)a
Illa levi, neque ad h\(\)c revocantis verba resistit :
Nympha, precor, Pene\(\)i, mane : non insequor hostis :
Nympha, mane. Sic agna lupum, sic cerva leonem,
Sic aquilam pe\(\)n\(\) fugiunt trepidante columbae, 55
Hostes qu\(\)e\(\) suos ; amor est mihi causa sequendi.
Me miserum! ne prona cadas,\(^5\) indignave laedi
Crura secent sentes, et sim tibi causa doloris.
Aspera, qua properas, loca sunt; moderati\(\)s, oro,
Curre fugamque inhibe; moderati\(\)s insequar ipse. 60
Cui placeas, inquire tamen: non incola montis,
Non ego sum pastor; non hic armenta gregesve
Horridus\(^4\) observo. Nescis, temeraria, nescis
Quem fugias, ideoque fugis. Mihi Delphica tellus
Et Claros et Tenedos Pataraeque regia servit. 65
Jupiter est genitor: per me, quod eritque fuitque
Estque, patet;\(^5\) per me concordat carmina nervis.
Certa quidem nostra est, nostra tamen una sagitta
Certior, in vacuo\(^6\) quae vulnera pectore fecit.
Inventum medicina meum est, Opiferque per orbem 70
Dicor, et herbarum subjecta potentia\(^7\) nobis.
Hei mihi, quod nullis amor est medicabilis herbis,
Nec prosunt domino, quae 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 Quaeque (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. Armen-
tum, 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 Peneía cursu
Fugit, cumque ipso verba imperfecta reliquit:
Tum quòque visa decens; nudabant corpora venti,
Obviaque adversas vibrabant flamina vestes,
Et levis impulsos retro dabat aura capillos;
Aucta fuga forma est. Sed enim non sustinet ultrà
Perdere blanditias juvenis Deus; utque movebat
Ipse Amor, admisso sequitur vestigia passu.
Ut canis in vacuo leporem quum Gallicus arvo
Vidit, et hic prædam pedibus petit, ille salutem;
Alter in hæsuro similis, jam jamque tenere
Sperat, et extento stringit vestigia rostro;
Alter in ambiguo est, an sit comprensus, et ipsis
Morsibus eripitur tangentiaque ora reinquit:
Sic Deus et virgo est, hic spe celer, illa timore.
Qui tamen inequivit, pennis adjutus Amoris
Ocio est, requiemque negat; tergoque fugacis
Imminet, et crinem sparsum cervicibus afflat.
Viribus absumptis expalluit ilia, sitseque
Victa labore fugæ, spectans Peneïdas undas,
Fer, pater, inquit, opem, si flumina numen habetis.
Qua nimium placui, tellus, aut hisce, vel istam,
Quæ facit ut lædar, mutando perde figuram.
Vix prece finitâ, torpor gravis alligat artus;
Mollia cinguntur tenui praecordia libro;
In frondem crines, in ramos brachia crescunt;
Pes, modo tam velox, pigris radicibus hæret; 95
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; admisso passu, with swift steps, at full speed. The metaphor is taken from a horse which has got full reins.
4 Similis in hæsuro, 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 Qua 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 quoque Phoebus amat, positaque in stipite dextra
Sentit adhuc trepidare novo sub cortice pectus;
Complexusque suis ramos, ut membra, lacertis,
Oscula dat ligno; refugit tamen oscula lignum.

Cui Deus, At conjux quoniam mea non potes esse,
Arbor eris certe, dixit, mea; semper habebunt
Te coma, te citharæ, te nostræ, Laure, pharetræ.
Tu ducibus Latiss adheris, quum laeta triumphum
Vox canet, et longas visent Capitolia pompas.

Postibus Augustis eadem fidissima custos
Ante fores stabis, 2 mediamque tuebere quercum.
Utque meum intonsis caput est juvenile capillis,
Tu quoque perpetuos semper gere frondis honores.

Annuit, utque caput, visa est agitasse cacumen.

1 Semper habebunt te, shalt always be adorned with thee; aderis Latiss ducibus, shalt attend upon, shalt 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 Gravique dejectu conducit nubila agitantia tenues fumos, and by its heavy fall produces clouds which emit a thin vapour.

4 Fatigat sonitu plus quam vicin a (loca), disturbs with its noise more than the places adjoining to it, i. e. even places at a distance.
i. e., of Thessaly.
2 Nescia gratentur, consolentur e parentem; not knowing whether they should congratulate or console the father of Daphne, i. e., Peneus.
3 Nescit vita, 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 inductæ, 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 quae Deprensi toties jam nosset furtar mariti.\(^1\)

Quem postquam coelo non reperit ; Aut ego fallor, 40
Aut ego laedor, ait ; delapsaque ab æthere summo
Constittit in terris, nebulasque recedere jussit.

Conjugis adventum praesenerat, inque nitentem
Inachidos vultus mutaverat ille juvencam.

Bos quoque formosa est. Speciem Saturnia vaccae, 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 torique\(^5\)
Vacca negaretur, poterat non vacca videri.\(^6\)

Pellice donata, non protinus exuit omnem
Diva metum, timuitque Jovem et fuit anxia furti,
Donec Arestoridæ servandam tradidit Argo.

__Fab. XII.—Argus.__

Centum luminibus cinctum caput Argus hæbebat : Inde\(^8\) suis vicibus capiebant bina quietem ; Cetera servabant, atque in statione maneabant.

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1 Ut quæ nösset furtar 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 (earn) genitam esse e terra, 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 vidcri 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, quâmis aversus, habebat. Luce sinit pasci; quum Sol tellure sub alta est, Claudiit et indigno\(^1\) circumdat vincula collo. Frondibus arboreis et amarâ pascitur herbâ, Proque toro, terræ, non semper gramen habenti, Incubat inselix, limosaque flumina potat. Illa ctiam supplex Argo quam 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 sœpe solebat, Inachidas ripas; novaque ut conspexit in undâ Cornua, pertimuit seque exterrata refugit.\(^2\) Naïdes ignorant, ignorat et Inachus ipse, Quæ sit; at illa patrem sequitur sequiturque sorores, Et patitur tangi, seque admirantibus offert. 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, Corporis indicium mutati triste peregit. Me miserum! exclamat pater Inachus; inque gementis Cornibus et niveae pendens cervice juvenile, Me miserum! ingeminat. Tune es quœsita per omnes, Nata, mihi terras? tu non inventa reperta\(^5\) 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.
\(^2\) Exsterrata 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 IO.
\(^5\) Eras levior luctus reperta, 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 1, 10, 32.
At tibi ego ignarus thalamos tædasque parabam;  
Spesque fuit generi¹ mihi prima, secunda nepotum.  
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 mærenti³ stellatus submovet Argus,  
Ereptamque patri diversa in pascua natam  
Abstrahit: ipse procul monUs sublime cacumen  
Occupat, unde sedens partes speculatur in omnes.  
Nee finii-e licet tantos mihi morte dolores;  
Sed nocet³ esse Deum;  
prÆclusaque janua leti  
Sternum nostros luctus extendit in ævum.  
Talia moerenti⁴ stellatus submovet Argus,  
Ereptamque patri diversa in pascua natam  
Abstrahit: ipse procul monUs sublime cacumen  
Occupat, unde sedens partes speculatur in omnes.  
Nee Superùm rector mala tanta⁵ Phoronidos ultrà  
Ferre potest; natumque vocat, quem lucida partu  
Pleïas enixa est, letoque det, imperat,⁶ Argum.  
Parva mora est, alas pedibus virgamque potenti  
Somniferam sumpsisse⁷ manu tegimenque capillis.  
Hæc ubi disposit, patrià Jove natus ab arce  
Desilit in terras. Illic tegimenque removit,  
Et posuit pennas; tantummodo virga retenta est.  
Hac⁸ agit, ut pastor, per devia rura capellas,  
Dum venit, abductas, et structis cantat avenis.  
Voce nová captus custos Junonius, At tu,  
Quisquis es,⁹ hoc poteras mecum considere saxo,  
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 (eum) patri mærenti talia, removes her from her father  
while uttering such lamentations; abstrahit, forces her away.  
⁴ Tanta mala, the great calamities; ultrà, 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, ent-  
treat, &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 to-
gether. 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; junctisique canendo Vincere arundinibus servantia lumina tentat. Ille tamen pugnat molles evincere somnos, Et, quàmvis sopor est oculorum parte receptus, Parte tamen vigilat; quærit quòque, namque reperta Fistula nuper erat, quà sit ratione reperta.²

FAB. XIII.—SYRINGA.

Tum Deus, Arcadiae gelidis sub montibus, inquit, Inter Hamadryadas celeberrima Nonacrinas Naïas una fuit; Nymphae Syringa vocabant. Non semel et Satyros eluserat³ illa sequentes, Et quoscumque Deos umbrosave silva, feraxve Rus habet. Ortygiam studiis ipsâque colebat Virginitate Deam. Ritus quoque cincta Dianæ Falleret, et credi posset Latonia, si non Corneus huic arcus, si non foret aureus illi. Sic quoque fallebat. Redeuntem colle Lycaeo Pan videt hanc, pinuque caput praœcinctus acutâ,⁴ Talia verba refert. Restabat⁵ verba referre, Et precibus spretis fugisse per avia Nynipham, Donec arenosi placidum Ladonis ad annem Venerit; hic illi cursum impedientibus undis, Ut se mutarent, liquidas orasse sorores;⁶ Panaque, quum prensam sibi jam Syringa putaret,

¹ Et loquendo multa detinuit sermone euntem diem, and in talking much besought by his conversation the passing day.
² Quà 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 Praœcinctus (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 Nymphae calamos tenuisse palustres; Dumque ibi suspirat, motos in arundine ventos Effecisse sonum tennem similemque querenti; Arte novâ vocisque Deum dulcedine captum, Hoc mihi concilium tecum, dixisse, manebit; Atque ita disparibus calamis compagine cæ Inter se junctis nomen tenuisse puellæ. Talia dicturus vidit Cyllenius omnes Succubuisse oculos, adopertaque lumina somno. Suprimit extemplo vocem, firmatque soporem, Languida permulcens medicâ lumina virgâ. Nec mora: falcato nuntantem vulnerat ense, Quâ collo est confine caput; saxoque cruentum Dejicit, et maculat præruptam sanguine cautem. Arge, jaces; quodque in tot lumina lumen habebas, Extinctum est, centumque oculos nox occupat una. Excipit hos volucrisque sae Saturnia pennis Collocat, et gemmis caudam stellantibus implet. Protinus exarsit nec tempora distulit iræ, Horriferamque oculis animoque objectit Erinnyn Pellicis Argolicæ, stimulosque in pectore cæcos Condidit, et profugam per totum terruit orbem. Ultimus immenso restabas, Nile, labori. 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 sae 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 arduaque collo,
Quos potuit solos, tollens ad sidera vultus;
Et gemitu et lacrimis et luctioso mugitu
Cum Jove visa queri est, finemque orare malorum. 45
Conjugis ille suæ complexus colla lacertis,
Finiat ut peenas tandem, rogat; Inque futurum
Pone metus, inquit, nunquam tibi causa doloris
Hæc erit; et Stygias jubet hoc audire paludes.
Ut lenita Dea est, vultus capit illa priores;
Fitque, quod ante fuit. Fugiunt e corpore setæ;
Cornua decrescunt; fit luminis arctior orbis;
Contrahitur rictus; redeunt humerique manusque;
Ungulaque in quinos dilapsa absunt ungues.
De bove nil superest, formæ nisi candor, in illâ;
Officioque pedum Nymphe contenta duorum
Erigitur; metuitque loqui, ne more juvenœ
Mugiat; et timidè verba intermissa retentat.
Nunc Dea linigerâ colitur celeberrima turbâ.

FAB. XIV.—Epaphus and Phæthon.

Huio Epaphus magni genitus de semine tandem
Creditur esse Jovis; perque urbes juncta parenti
Templa tenet. Fuit huic animis aequalis et annis
Sole satus Phaethon; quem quondam magna loquentem,
Nec sibi cedentem, Phæboque parente superbum.

1 Arduaque collo resupino, looking upwards with her neck bent back.
2 Illa capite priore 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 absunt, 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 genus 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. The 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.  
Erubuit Phaethon, iramque pudore repressit, Et tulit ad Clymenen Epaphi convicia matrem; Quoque magis doleas, 2 genitrix, ait, Ille ego liber, Ille ferox tacui. Pudet hæc opprobria nobis Et dici potuisse, et non potuisse repelli. 
At tu, si modo sum cælesti stirpe creatus, Ede notam tanti generis, meque assere coelo. Dixit, et implicuit matrem brachiis; Perque suum Meropisque caput tædasque sororum, Traderet, oravit, veri sibi signa parentis. 
Ambiguum, 4 Clymene precibus Phaethontis, an ira. Mota magis dicti sibi criminis; utraque cælo Brachia porrexit, spectansque ad lumina Solis, Per jubar hoc, inquit, radìus insigne coruscis, Nate, tibi juro, quod nos auditque videtque. 
Hoc te, quem spectas, hoc te, qui temperat orbem, Sole satum. 5 Si flecta loquor, neget ipse videndum Se mihi, sitque oculis lux ista novissima nostris. Nec longus labor est patrios tibi nósse penates; 6 Unde oritur, domus est terræ contermina nostræ. Si modò fert animus; gradere, et scitabere ab ipso. 
Emicat extemplo laetus post talia matris 
Dicta suæ Phaethon, et concipit æthera mente; 7 Æthiopasque suos positosque sub ignibus Indos 
Sidereis 8 transit, patriosque adit impiger ortus.

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1 Es tumidus imagine falsi genitoris, are puffed up with the groundless relief of a false father; in opposition to veri parentis in 17. 
2 Quoque magis dolcas, ego ille liber, ille ferox tacui, and, to grieve you the more, I, that open-minded, that dauntless youth, remained silent. 
3 Assere me coelo, 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 sole, that you are descended from this sun; temperat, regulat—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 Nóssé 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 flammasaque imitante pyropo;\(^2\) Cujus ebur\(^3\) nitidum fastigia summa tenebat, Argenti bifores radiabant lumine valvae. Materiem superabat opus: nam Muleciber illic \(^5\) Äquora cælærat medias cingentia terras, Terrarumque orbem, cælumque, quod imminet orbi. Cæruleos habet unda Deos, Tritona canorum, Proteaque ambiguum, balænarumque prementem Ägæona suis immania terga lacertis, Doridaque et natas; quarum pars\(^4\) nare videntur, Pars in mole sedens virides siccare capillos, Pisce vehi quædam; facies non omnibus una, Nec diversa tamen: qualem decet\(^5\) esse sororum. Terra viros urbesque gerit, silvasque ferasque, Fluminaque et Nymphas, et cetera numina ruris. Hæc super imposita est cæli fulgentis imago, Signaque sex foribus dextris,\(^7\) totidemque sinistris. Quo simul acclivo Clymeneïa limite\(^8\) proles Venit, et intravit dubitati tecta parentis; \(^20\)

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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.
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 cæli, *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 propiora ferebat  
Lumina. Purpureâ velatus veste sedebat  
In solio Phœbus, claris lucente zmaragdis.  
A dextrâ lævâque Dies et Mensis et Annus,  
Seculaque et positæ spatiis æqualibus Horæ,  
Verque novum stabat cinctum florente corona;  
Stabat nuda Æstas et spicae serta gerebat:  
Stabat et Autumnus calcatis sordidus uvis;  
Et glacialis Hiems, canos hirsuta capillos.  
Inde loco medius rerum novitate paventem  
Sol oculis juvenem, quibus adspicit omnia, vidit,  
Quæque vís tibi causa? quid hac, ait, arce petisti,  
Progenies, Phaëthon, baud inficianda parenti?  
Ille refert: O lux immensi publica mundi,  
Phœbe pater, si das hujus mihi nominis usum,  
Nec falsâ Clymene culpam sub imagine celat;  
Pignora da, genitor, per quæ tua vera propagó?  
Credar, et hunc animis errorem detrahe nostris.  
Dixerat; at genitor circum caput omne micantes  
Deposuit radios propriusse accedere jussit;  
Amplexuque dato, Nee tu meus esse negari  
Dignus es, et Clymene veros, ait, edidit ortus.  
Quoque minus dubites, quodvis pete munus, ut illud,  
Me tribuente, feras: promissis testis adesto  
Dis juranda palus, oculis incognita nostris.

1 Zmaragdis, emeralds. The emerald is a precious stone usually of a green colour; but the ancients seem to have used zmaragðus in a more extended sense, and to have understood by it green crystals, jaspers, &c.  
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 propagó, I may be believed to be your real offspring—errorem, uncertainty.  
8 Nee tu es dignus negari esse meus (filius), you do not deserve to be denied to be my son.  
9 Palus juranda Dis, let the lake by which the gods are wont to swear.
Vix bene desierat: currus rogat ille paternos,
Inque diem alipedium jus et moderamen\(^1\) equorum.
Pænituit jurasse patrem, qui terque quaterque
Concutiens illustre caput, Temeraria,\(^2\) dixit,
Vox mea facta tua est. Utinam promissa liceret
Non dare! confiteor, solum hoc tibi, nate, negarem.
Dissuadere licet: non est tua tuta voluntas.
Magna petis, Phaethon, et quæ nec viribus istis
Munera conveniunt,\(^3\) nec tam puerilibus annis.
Sors tua mortalis: non est mortale\(^4\) quod optas.
Plus etiam, quàm quod Superis contingere fas est,
Nescius affectas. Placeat sibi quisque licebit:\(^6\)
Non tamen ignifero quisquam consistcre in axe
Me valet excepto. Vasti quoque rector Olympi,
Qui fera terribili jaculatur fulmina dextrâ,
Non agat hos currus: et quid Jove majus habemus!
Ardua prima via\(^7\) est, et quà vix mane recentes
Enitantur equi; medio est altissima cælo,
Unde mare et terras ipsi saepe videre
Fit timor, et pavida 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.

\(^{1}\) 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.

\(^{2}\) Mea vox facta est temeraria tua (voce), my promise has become rash by your request.

\(^{3}\) Conveniunt nec istis viribus, suite 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 (ul) quique 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—quà, 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.

\(^{9}\) Ne ferar in præceps, lest I should be hurried headlong.
Adde, quòd assiduā rapitur vertigine coelum,
Sideraque alta trahit celerique volumine torquet.
Nitor in adversum; 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?
Forsitan et lucos illic urbescere domosque
Concipias animo, delubraque ditia donis
Esse: per insidias iter est formasque ferarum.
Utque viam teneas nulloque errore traharis;
Per tamen adversi gradicris cornua Tauri,
Hæmoniosque arcus, violentique ora Leonis,
Sævaque circuitu curvante brachia longo
Scorpion, atque aliter curvam brachia Cancrum.
Nec tibi quadrupedes animosos ignibus illis,
Quos in pectore habent, quos ore et naribus efflant,
In promptu regere est: vix me patiuntur, ut acres
Incaluere 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,
Pignora certa petis: do pignora certa timendo,
Et patrio pater esse metu probor. Adspice vultus
Ecce mcos, utinamque oculos in pectora posses
Inserere, et patrias intus deprendere curas!
Denique quicquid habet dives, circumspicere, mundus,
Eque tot ac tantis coeli terræque marisque

1. Rapitur assiduā 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. Nee 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 patiere repulsam. 
Deprecor\(^1\) hoc unum, quod vero nomine pæna, 
Non honor est: pœnam, Phaëthon, pro munere poscis. 
Quid mea colla tenes blandis, ignare, lacertis? \(^{100}\) 
Ne dubita, dabitur, Stygiæ juravimus undas, 
Quodcumque optâris: sed tu sapientiùs opta. 
Finierat\(^2\) monitus: dictis tamen ille repugnat, 
Propositumque tenet, flagratque cupidie currûs. 
Ergo, quà licuit,\(^3\) genitor cunctatus ad altes 
Deducit juvenem, Vulcania munera, currûs. 
Aureus axis erat, temo aureus, aurea summæ 
Curvatura rotæ,\(^4\) radiorum argenteus ordo; 
Per juga chrysolithi\(^5\) positæque ex ordine gemmæ 
Clara repercusso reddebat lumina Phæbo. \(^{110}\) 
Dumque ea magnanimus Phaëthon miratur opusque 
Perspicit; ecce vigil rutilo patefecit ab ortu 
Purpureas Aurora fores, et plena rosarum 
Atria. Diffugiunt stellæ, quorum agmina cogit\(^6\) 
Lucifer, et coeli stazione novissimus exit. \(^{115}\) 
At pater ut terras mundumque rubescere vidit, 
Cornuaque extrema velut evanescere Lunæ,\(^7\) 
Jungere equos Titan velocibus imperat Horis. 
Jussa Deæ celeres peragunt, ignemque vomentes 
Ambrosia succo saturos,\(^8\) præsepibus altis \(^{120}\) 

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1 Deprecor hoc unum, quod vero nomine (est) pæna, *I interpose against this one thing, which, by its true name, is a punishment.*
2 Finierat, i.e. Phæbus—ille, i.e. Phaëthon.
3 Cunctatus quà licuit, *having delayed as long as he could.*
4 Curvatura summæ rotæ, *the outermost rim, or felloe of the wheel;* ordo radiorum, *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 extrema Lunæ velut evanescere, *and the horns of the fading moon to vanish as it were.*
8 Saturos succo ambrosia, *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, et rapidae fecit patientia flammae, Imposuitque comae radios, praesagaque luctus Pectore sollicito repetens suspiria, dixit: Si potes hic saltem monitis parere paternis; Parce, puer, stimulis, et fortius utere loris: Sponte suà properant; labor est inhibere volentes. Nec tibi directos placeat via quinque per arcus, Sectus in obliquum est lato curvamine limes; Zonarumque trium contentus fine; polumque Effugito australen, junctamque aquilonibus Arcton: Hac sit iter; manifesta rote vestigia cernes. Utque ferant aequos et coelum et terra calores, Nec preme, nec summim molire per æthera currum. Altius egressus caelestia tecta cremabis; Inferiùs, terras: medio tutissimus ibis. Nee te dexterior tortum declinet in Anguem, Neve sinisterior pressam rota ducent ad Aram: Inter utrumque tene. Fortuna cetera mando, Quæ juvet, et meliùs, quàm tu tibi, consulat, opto. Dum loquor, Hesperio positas in litore metas Humida nox tetigit: non est mora libera nobis;

1 Contigit sacro medicamine, rubbed with a celestial ointment; patientia, capable of enduring. 
2 Praesagae luctus, 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 altius, by going too high; (egressus) inferius, by going too low. 
6 Neu—neve, neither—nor; tene (cursum), keep the way; anguem, aram. See Anguis, Ara. 
7 Opto, qua (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.

Corripe lora manu; vel, si mutabile pectus

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 corpore currum,

Statque super, manibusque datas contingere habenas

Gaudet, et invito grates agit inde parenti.

Interea volucres Pyroëis, Eōs et Æthon,

Solis equi, quartusque Phlegon, hinnitibus auras

Flammiferis implet, pedibusque repagula pulsant. 155

Quæ postquam Tethys, fatorum ignara nepotis,

Repulit, et facta est immensi copia mundi;

Corripuère viam, pedibusque per æra motis

Obstantes vindunt nebulas, pennisque levati

Prætereunt ortos isdem de partibus Euros.

Sed leve pondus erat, nec quod cognoscere possent

Solis equi, solitāque jugum gravitate carebat.

Utque labant curvæ justo sine pondere naves,

Perque mare instabiles nimiā levitate feruntur;

Sic onere assueto vacuos dat in Æra saltus;

Succtiturque alte, similisque est currus inani.

Quod simulac sensit, ruunt tritumque relinquunt

Quadrijugi spatium, nec, quo priùs, ordine currunt.

Ipse pavet, nec quà commíssas flectat habenas,

Nec scit, quà sit iter; nec, si sciat, imperet illis.

Tum primum radiis gelidi caluère Triones,
Et vetito frustra tentārunt æquore tingi;
Quæque polo posita est glaciali proxima Serpens,
Frigore pigra priùs, nec formidabilis ulla,
Incaluit, sumpsitque novas fervoribus iras.¹

Te quœque turbatum memorant fugisse, Boöte,
Quāmvis tardus eras, et te tua plaustra tenebant.
Ut verò summō despexit ab ætherē terras
Infelix Phaēthon penitus penitusque jacentes;²
Palluit, et subito genua intremuere timore,
Suntque oculis tenebræ per tantum lumen obtortæ.³

Et jam mallet equos nunquam tétigisse patēmos
Jamque agnōssè genus piget, et valuisset rogando;
Jam Meropis dici cupiens, ita fertur,⁴ ut acta
Præcipiti pinus Boreā, cui victa remisit
Frena suōs rector, quam Dis votisque reliquit.

Quid faciat multum cēli post terga relictum;
Ante oculōs plus est; animo metitur utrumque,
Et modō, quos illi fato contingere non est;⁵
Prospicit occasus, interdum respicit ortus;
Quidque agat ignarus, stupet; et nec frena remittit,
Nec retinere valet, nec nomina novit equorum.
Sparsa quœque in vario passim miracula cēlo⁶
Vastarumque videt trepidus simulacra ferarum.

Est locus, in geminos ubi brachia concavat arcus
Scorpios, et caudā flexisque utrimque lacertis
Porrigit in spatium signorum membra duorum.
Hunc puer ut nigri madidum sodore veneni

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1 Sumpsit novas iras fervoribus, felt unusual rage from the heat.
2 Jacentes penitus penitusque, lying deeper and deeper below him.
3 Tenebræ obtortæ 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 cēlo, 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.
Vulnera curvatâ minitantem cuspide vidit;
Mentis inops gelidâ formidine lora remisit. 200
Quae postquam summum tetigère jaecentia tergum,
Exspatiantur equi, nulloque inhibente per auras
Ignotæ regionis eunt; quàque impetus egit,
Hac sine lege ruunt; altoque sub æthere fixis
Incurant stellis, rapiuntque per avia currum. 205
Et modò summa petunt, modò per decliva viasque
Præcipites spatio terræ propiore feruntur.
Inferiûsque suis fraternos currere Luna
Admiratur eos; ambustaque nubila fumant.
Corripitur flammis, ut quæque altissima, tellus,
Fissaque agit rimas, et succis aret ademptis.
Pabula canescunt; cum frondibus uritur arbos;
Materiamque suo præbet seges arida damno.
Parva quieror; magnae pereunt cum mœnibus urbes,
Cumque suis totas populis incendia gentes 210
In cinerem vertunt. Silvae cum montibus ardent;
Ardet Athos Taurusque Cilix et Tmolus et Ætæ;
Et nunc sicca, priûs celeberrima fontibus, Ide,
Virgineusque Helicon, et nondum Æagrius 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 Scythæ 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 Inferiûs 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. Mænibus 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;
Et neque jam cineres ejectamque 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
Æthiopum populos nigrum traxisse colorem.
Tum facta est Libye, raptis humoribus Æstù,
Arida; tum Nympæ passis fontesque lacusque
Deflevère comis. Quærît Boeotia Dircen,
Argos Amymonen, Ephyre Pirenidas undas.
Nec sortita loco distantes³ flumina ripas
Tuta manent; mediis Tanaïs fumavit in undis,
Peneosque senex Teuthranteusque Caicus
Et celer Ismenos cum Psopaïco Erymantho,
Arsurusque iterum Xanthus flavusque Lycormas,
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;
Quoque suo Tagus amne vehit, fluit ignibus,⁴ aurum;
Et, quæ Mæonias celebrârant carmine ripas,
Flumineœ volucreœ medio caluère Caïstro.
Nilus in extremum fugit perterritus orbem,
Occuluitque caput, quod adhuc latet: ostia septem

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; Flumineœ volucreœ, the birds of the river, i.e. the swans.
Pulverulenta vacant,¹ septem sine flumine valles.
Fors eadem Ismarios, Hebrum cum Strymone siccat,
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; siccaæque est campus arenæ,
Quod modò pontus erat; quosque altum tezerat æquor,
Exsistent montes et sparsas Cycladas augent.

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

Exanimata jacent; ipsum quoque Nerea fama est
Doridaque et natas tepidis latuisse sub antris.

Ter Neptunus aquis cum torvo brachia vultu
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 omniferos colo tenus arida vultus,
Opposuitque manum fronti; magnoque tremore
Omnia concutiens paulum subsedit; et infrà,
Quàm solet esse, fuit; siccàque ita voce locuta est:
Si placet hoc, meruique, quid ò tua fulmina cessant,⁶
Summe Deûm? liceat perituraæ viribus ignis,⁷ 280

1 Septem ostia vacant pulverulenta, his seven mouths are without water and full of dust.
2 Dissilit, gaps—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 Deûm, tua fulmina cessant?
7 Liceat (mihi) perituraæ viribus ignis, may it be allowed me, if I must perish by the force of fire. Viribus ignis are used for igne.
Phaethon.

Igne perire tuo clademque auctore levare.1
Vix equidem fauces hæc ipsa in verba2 resolvo;
Presserat ora vapor; tostos en adsperse crines,
Inque oculos tantum, tantum super ora favillæ.

Hosne mihi fructus, hunc fertilitatis honorem
Officiique referis, quòd adunci vulnera aratri
Rastrorumque fero, totoque exercere anno?
Quòd pecori frondes, alimentaque mitia, fruges,
Humano generi, vobis quòd thura ministro?

Sed tamen exitium fac me meruisse:3 quid undæ,
Quid meruit frater? cur illi tradita sorte
Æquora decrescunt et ab ætheræ longiûs absunt?
Quòd si nec fratris, nec te mea gratia4 tangit;
At coeli miserere tui. Circumspice utrumque;
Fumat uterque polus; quos si vitiiaverit ignis,
Atria vestra ruent. Atlas en ipse laborat,
Vixque suis humeris candentem sustinet axem.

Si freta, si terræ pereunt, si regia coeli;
In Chaos antiquum confundimur. Eripe flammis,
Si quid adhuc superest,6 et rerum consule summae.7

Dixerat hæc Tellus; neque enim tolerare vaporém
Ulteriûs 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

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 Phaethon's imprudence.
2 In hæc ipsa verba, for these words even.
3 Fac me meruisse, suppose, grant that I have deserved it—unda (meru-trunc)—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 summae 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 movet\(^1\) tonitus, vibrataque fulmina jactat.
Sed neque, quas posset terris inducere, nubes
Tunc habuit, nec, quos cælo demitteret, imbres. 310
Intonat, et dextrà libratur\(^2\) 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 reliquunt.

Sed neque, quas posset terris inducere, nubes
Tunc habuit, nee, quos cælo demitteret, imbres.
Intonat, et dextrà libratum\(^2\) 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 reliquunt.

Illic\(^5\) frena jacent, illic temone revulsus
Axis, in hac radii fractarum parte rotarum;
Sparsaque sunt latè laceri vestigia currûs.
At Phæthon, rutilos flammâ populante capillos,
Volvitur in præceps,\(^6\) longoque per æræ tractu
Fertur; ut interdum de cælo 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 Hesperiae trifidis fumantia flammâ
Corpora dant tumulo,\(^7\) signantque hoc carmine saxum:
Hic situs est\(^8\) Phaëthon, currûs auriga paterni;
Quem si non tenuit, magnis tamen excidit ausis.
Nam pater obductos, luctu miserabilis ægro,
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.*
A. R. A. 476.

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.*

Isse diem sine Sole ferunt: incendia lumen
Praebant; aliquisque malo fuit usus in illo.

At Clymene, postquam dixit quæcumque fuerunt
In tantis dicenda malis; lugubris et amens
Et laniata sinus totum percensuit orbem;
Exanimesque artus primò, mox ossa requirens,
Reperit ossa tamen peregrinâ condita ripâ,
Incubuit loco; nomenque in marmore lectum
Perfudit lacrimis et aperto pectore fovit.¹
Nec minès Heliades fletus et, inania² morti
Muncra, dant lacrimas; et cæsæ pectora palmis
Non auditurum miser Phaethonta quarelás
Nocte dieque vocant; adsternunturque sepulcro.
Luna quater junctis implèrat cornibus orbem:³
Illæ more suo, nam morem fecerat usus,
Plangorem dederant. E quis Phaethusa sororum
Maxima, quum vellet terræ procumbere, questa est
Diriguisse pedes; ad quam conata venire
Candida Lampetie, subitâ radice⁶ retenta est.
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 manusque
Amhint, 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 Implèrat 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 abrupmepere; at inde Sanguinæ manant tanquam de vulneré 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 
De ramis electra novis; quæ lucidus amnis  
Excipit, et nuribus mittit gestanda Latinis.

Fab. III.—Cycnus.

Adefuit huic monstro² proles Stheneleïa Cycnus,  
Qui tibi materno quàmvis a sanguine junctus,  
Mente tamen, Phaëthon, proprius fuit. Ille relícto,  
Nam Ligurum populos et magnas réxerat urbes,  
Imperio ripas virides amnemque quërelis  
Eridanum implérat 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 acumiue rostrum: 10  
Fit nova Cycnus avis, nec se cœloque Jovique  
Credit, ut injustè missi memór ignis ab illo:⁶  
Stagna petit patulosque lacus, ignemque perosus,  
Quæ colat⁷ elegit contraria flumina flammis.  
Squalidus interea genitor Phaëthontis et expers 15

¹ Electra stillata de novis ramis rigescunt sole, amber dropping from the new branches hardens in the sun. See Electrum.  
² Adefuit 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 œvi
Sors mea principiis fuit irrequieta; pigetque
20
Actorum sine fine mihi, sine honore, laborum.\(^2\)
Quilibet alter agat\(^3\) portantes lumina currus.
Si nemo est, omnesque Dei non posse fatentur;
Ipse agat; ut saltem, dum nostras tentat habenas,
Orbatur\(^4\) patres aliquando fulmina ponat.
25
Tum sciet, ignipedum vires expertus equorum,
Non meruisse necem, qui non bene rexerit\(^5\) illos.
Talia dicentem circumstant omnia Solem
Numina, neve\(^6\) velit tenebras inducere rebus,
Supplice voce rogant: missos quoque Jupiter ignes
30
Excusat, precibusque minas regaliter addit.
Colligit amentes et adhuc terrore paventes
Phoebus equos, stimuloque domans et verbere sævit:
Sævit enim, natumque objectat\(^7\) et imputat illis.

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BOOK III.

FAB. I.—Cadmus.

Jamque Deus,\(^8\) posita fallacis imagine tauri,
Se confessus erat, Dictæaque rura tenebat;
Quum pater\(^9\) 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.
4 Orbatura patres, destined to deprive fathers of their children.
5 (Phæthonta) qui non rexerit illos bene, that Phaethon, 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 poenam, si non invenerit, addit
Exsilium, facto pius ct sceleratus eodem.

Orbe pererrato, quis enim deprehendere possit
Furta Jovis? profugus patriamque iramque parentis
Vitat Agenorides, Phoebique oracula supplex
Consulit, et, quæ sit tellus habitanda, requirit.
Bos tibi, Phoebus ait, solis occurret in arvis,

Nullum passa jugum cur'que immunis aratri.
Hac duce carpe¹ vias, et, quà requieverit herbâ,
Mœnia fac condas, Bœotiaque illa vocato.

Vix bene Castilio Cadmus descenderat antro;
Incustoditam lentè videt ire juvencam,
Nullum servitii signum cervice gerentem.
Subsequitur pressoque legit vestigia gressu,²
Auctoremque viæ Phoebum tacitumus adorat.
Jam vada Cephisi Panopesque evaserat arva;
Bos stetit, et tollens spaciosam cornibus altis
Ad cœlum frontem, mugitibus impulsit 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.

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 compagibis arcum,
Uberibus fecundus¹ aquis: ubi conditus antro
Martius anguis erat, cristis præsignis et auro;²
Igné micant oculi; corpus tumet³ omne veneno;
Tresque vibrant linguae; triplici stant ordine dentes.
Quem postquam Tyriā lucum de gente profecti
Infausto tetigere gradu, demissaque in undas
Urna dedit sonitum; longum caput extulit antro
Cæruleus serpens horrendaque sibila misit.
Effluxere urnae manibus, sanguisque reliquit
Corpus, et attonitos subitus tremor occupat artus.
Ille volubilibus squamosos orbes
Torquet,⁴ et immensos saltu sinuatur in arcus;
Ac mediam plus parte leves erectus in auras
Despict omne nemus, tantoque est corpore,⁵ quanto,
Si totum spectes, geminas qui separat Arctos.
Nec mora; Phœnicas, sive illi tela parabant
Sive fugam, sive ipse timor prohibebat utrumque,
Occupat; hos⁶ morsu, longis amplexibus illos,
Hos necat afflati funestà tabe veneni.⁷
Fecerat exiguas jam Sol altissimus umbras:
Quae mora sit socii miratur Agenore natus,
Vestigatque viros. Tegimen⁸ derepta leoni
dered sacrege 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 anreā cristā, adorned with a golden co
toured 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 dif-
used over the whole body, but is contained in a small bladder at the bot-
tom of the upper jaw.
⁴ Ille torquet squamosos orbes volubilibus nexibus, he wreathes his scaly
rings in rolling plaits; sinuatur in immensos arcos, 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 Funestà 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,
Victoremque supra spatiosi corporis hostem
Tristia sanguineâ lambentem vulnera linguâ;
Aut ulter vestræ, fidissima corpora, mortis,
Aut comes, inquit, ero. Dixit, dextrâque molarem¹
Sustulit, et magnum magno conamine misit.
Illius impulsu cum turribus ardua celsis
Mœnia mota forent; serpens sine vulnere mansit,
Loricâque modo squamis defensus et atræ
Duritia pellis, validos cute repulit ictus.²
At non duritiâ jaculum quōque vincit eâdem;
Quod medio lenta fixum curvamine spinae
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,
Vix tergo eripuit; ferrum tamen ossibus hæsit.
Tum verò, postquam solitas accessit ad iras
Plaga recens, plenis tumuerunt guttura venis,
Spumaque pestiferos circumfluít albida rictus;
Terraque rasa sonat squamis; quique halitus exit
Ore niger Stygio, vitiatas inficit herbas.
Ipse modò immensum spiris facientibus orbem
Cingitur;⁵ interdum longâ trabe rectior exstat;
Impete nunc vasto, ceu concitus imbris amnis,
Fertur, et obstantes proturbat pectore silvas.
Cedit Agenorides paulûm, spolioque leonis⁶
Sustinet incursum, 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. 3'6—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. Fuit ille, et inania duro
Vulnera dat ferro, frangitque in acuminê dentes.
Jamque venenifero sanguis manare palato
Cœperat, et virides aspergine tinxerat herbas;
Sed leve vulner erat; quia se retraherebat ab ictu,
Læsaque colla dabat¹ retro, plagamque sedere
Cedendo arcebat, nec longiœs ire sinebat;
Donec Agenorides conjectum in gutture ferrum
Usque sequens² pressit, dum retro quercus eunti
Obstitit, et fixa est pariter cum robore cervix.

Pondere serpentis curvata est arbor, et imœ
Parte flagellari gemuit sua robora³ caudœ.
Dum spatium victor victi considerat hostis;
Vox subito 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 comœ terrore rigebant.

Ecce, viri fœturi, superas delapsa per auras,
Pallas adest, motœque jubet supponere⁵ terrœ
Vipereos dentes, populi incrementa futuri.
Parct, et, ut presso sulcum patefecit aratro,⁶
Spargit humi jussos, mortalia semina,⁷ dentes,
Inde, fide majus, glebœ 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 terrœ motœ, 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 hastœ, the point of a spear.
Tegmina mox capitum pieto nutantia eono;¹
Mox humeri pectusque onerataque brachia telis
Exsistunt, crescitque seges clypeata virorum.²
Sic, ubi tolluntur³ festis anulæa 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, nee te civilibiis insere bellis.
Atque ita terrigenis rigido de fratribus unum
Cominus ense ferit; jáculo cadit eminus ipse.
Hic quòque, qui letó dedérat, non longiús illo
Vivit, et exspirat, modò quas aceperat, auras;
Exemplque pari furit omnis turba, suoque
Marte cadunt subiti per mutua vulnera fratres.
Jamque brevis vitae spátium sortitá⁴ juventus
Sanguineam trepido plangebant pectore matrem,
Quinque superstitibus, quorum fuit unus Echion.
Is sua jecit humi, monitu Tritonidis, arma,
Fraternæque fidem⁵ pacis petiítque deditque.
Hos operis comites habuit Sidonius hospes,
Quum posuit jussam Phœbeīs sortibus urbem. 130

Fab. II.—Actæon.

Jam stabant⁶ Thebæ; poteras jam, Cadme, videri

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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. 127.
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 (præmebatur) at the commencement of the play, and raised (tollæbatur) 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 spátium brevis vitae, who had obtained a short span of life.
⁵ Fidem fraternæ pacis, a pledge of peace with his brothers.
⁶ Stabant, was built; socræ, father and mother-in-law, for socræ et socræ. Conjuge, see Harmonia.
Exsilii felix; soceri tibi Marsque Venusque
Contigerant; huc adde genus de conjuge tantà,
Tot natos natasque ct, pignora carâ, nepotes;
Hos quòque jam juvenes. Sed scilicet ultima semper
Exspectanda dies homini, dicique beatus
Ante obitum nemo supremaque funera debet.

Prima nepos inter tot res tibi, Cadme, secundas
Causa fuit luctûs, alienaque cornua fronti
Addita, vosque canes satiatæ sanguine herili.
At bene si quæras; Fortunæ crimen in illo,
Non scelus invenies: quod enim scelus error habebat?
Mons erat infectus variarum cæde ferrarum;
Jamque dies rerum mediùs contraxerat umbras,
Et Sol ex æquo metà distabat utrâque;
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 infectus rotis Aurora reducit,
Propositum repetenmopus: nunc Phæbus utrâque
Distat idem terrâ, finditque vaporibus arva.
Sistite opus præsens, nodosaque tollite lina.
Jussa viri faciunt intermittuntque laborem.

Vallis erat piceis et acutæ dena cupressu,
Nomine Gargaphie, succinctæ sacra Dianæ,
Cuìus 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 Croesus, 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 stay.
4 Mons, i.e. Cithæron—ex æquo distabat utrâque metà, 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.
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, Nympha r um tradidit uni
Armigeræ j aculum pharet ramque arcusque retentos;
Altera depositæ subjectæ brachia pallæ;
Vincla duæ pedibus demunt: nam doctior illis
Ismenis Crocale sparsos per colla capillos
Colligit in nodum, quàmvis erat ipsa solutis.⁴
Excipient laticem Ἅρειακὸν Ὑάλαιακὸν Ῥαθακὸν
Et Psecas et Phiale, funduntque capaci bus urnis.
Dumque ibi perluitur solitâ Titania lymphâ,
Ecce, nepos Cadmi, dilatâ parte laborum,
Per nemus⁵ ignotum non certis passibus⁵ errans,
Pervenit in lucum; sic illum fata ferebant.
Qui simul intravit ro rantia fontibus antra;
Sicut erant, viso nudæ sua pectora Nymphâ
Percussère viro, subitisque ululatibus omne
Implevère nemus, circumfusæque⁷ Dianam
Corporibus texère sui; tamen altior illis
Ipsâ Dea est, colloque tenus supereminet omnes.
Qui color infectis adversi Solis ab ictu
Nubibus esse solet aut purpureæ Aurorâ,
Is fuit in vultu visæ sine veste Dianæ.
Quæ, quanquam comitum turbâ stipata suarum,

1 Duxerat nativum arcum vivo punice, had formed a natural arch of native pumice.
2 Incinctus (secundum) patulos hiatus, having its wide basin edged round.
3 Subjectæ 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 (Capillis) 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 tenus, overtops them all by the neck.
In latus obliquum tamen adstitit, oraque retro
Flexit, et ut vellet promptas habuisse sagittas,
Quas habuit, sic hausit aquas, vultumque virilem
Perfudit, spargensque conias ultricibus undis,
Addidit hæc cladis prænuntia verba futuræ;
Nunc tibi me posito visam velamine narrare,
Si poteris narrare, licet. Nec plura minata,
Dat sparo capiti vivacis cornua cervi;
Dat spatium collo, summasque cacuminat aures;
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,
Me miserum! dicturus erat: vox nulla secuta est.
Ingemuit; vox illa fuit; lacrimæque per ora
Non sua fluxerunt; mens tantum pristina mansit.
Quid faciat? repetatne domum et regalia tecta?
An lateat silvis? timor hoc, pudor impedit illud.
Dum dubitat, vidère canes; primusque Melampus
Ichnobatesque sagax latratu signa dedere,
Gnossius Ichnobates, Spartanâ gente Melampus.
Inde ruunt alii rapidâ velocius aurâ,
Pamphagus et Dorceus et Oribasus, Arcades omnes,
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.

1 Adstitit in obliquum latus, she stood bending to the one side, askaunt.
2 Ut vellet habuisse, though she could have wished to have; sic hausit aquas habuit, yet she took up the water which she had.
3 Praenuntia futurae 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,
Prævalidusque Lacon, et cursu fortis Aëllo,
Et Thous et Cyprio velox cum fratre Lycisce,
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 quàque est via nulla, feruntur.
Ille fugit, per quæ fuerat loca³ sæpe secutus,
Heu famulos fugit ipse suos! clamare libebat,
Actæon ego sum: dominum cognoscite vestrum. 100

Verba anirao desunt; resonat latratibus aether.

Prima Melanctetes in tergo vulnera fecit,
Proxima Theridamas; Oresitrophos hæsit in armo.
Tardiûs exierant;⁴ sed per compendia montis
Anticipata⁵ via est. Dominum retinentibus illis
Cetera turba coit, confertque in corpore dentes.
Jam loca vulneribus desunt. Gemit ille, sonumque,
Etsi non hominis, quem non tamen edere possit
Cervus, habet; mœstisque replet juga nota querelis,
Et genibus supplex positis, similisque roganti
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 tardius, 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 queruntur, ¹¹⁵ Nec capere oblatæ 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 Irreprensæa dabat populo responsa petenti. Prima fide vocisque ratæ tentamina sumpsit⁵ Cærula 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 matræ visurus longa senectæ, Fatidicus vates, Si se non viderit, inquit. 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 cupière⁹ puellæ; Sed fuit in tenera tam dira superbia formæ; Nulli illum juvenes, nullæ tetigère puellæ. Adspicit hunc trepidos agitantem in retia cervos,

¹ At nomen, at (the sound of) his name, on hearing his name; et queruntur (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. c. Tiresias; see Index. Irreprensæa, unblamed.
⁵ Sumpsit prima tentamina fide ratæque vocis, made the first trial of, first proved his truth and infallible predictions. Fide is the old form of the genitive for fidct.
⁶ Tulit vim (ci) 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 Cupière, courted,—tetigère, 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,
Reddere\(^{1}\) de multis ut verba novissima posset.
Fecerat hoc Juno, quia, quem deprendere posset
Cum Jove sæpe suo Nymphas in monte jacentes,
Illa Deam longo prudens\(^{2}\) sermone tenebat,
Dum fugerent Nympḥae. Postquam Saturnia sensit;
Hujus, ait, lingua, quà sum delusa, potestas
Parva tibi dabitur vocisque brevissimus usus.
Reque minas firmat: tamen hæc in fine loquendi
Ingeminat\(^{3}\) voces, auditaque verba reportat.

Ergo ubi Narcissum per devia lustra vagantem
Vidit, et incaluit, sequitur vestigia furtim;
Quoque magis sequitur, flamnā propriœ calescit,
Non aliter, quàm quàm summis circumlita tædis
Admotam rapiunt vivacia\(^{4}\) sulfuram flammam.
O quoties voluit blandis accedere dictis,
Et molles adhibere preces! natura repugnat,
Nec sinit\(^{5}\) incipiat; sed, quod sinit, illa parata est
Exspectare souos, ad quos sua verba remittat.

Fortè puer, comitum seductus ab agmine fido,
Dixerat, Ecquis adest?\(^{6}\) et, Adest, responderat Echo.
Hic stupet, utque aciem partes dimisit in omnes,
Voce, Veni, clamat magnâ: vocat illa vocantem.

Respicit; et nullo rursus veniente, Quid, inquit,

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 sulfurā 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 Ecquis 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 alternae deceptus¹ imagine vocis,  
Huc coëamus, ait; nullique libentiüs unquam  
Responsura sono, Coëamus, retulit Echo,  
Et verbis favet² ipsa suis; egressaque silvis  
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  
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 æéra succus  
Corporis omnis abit; vox tantùm atque ossa supersunt: 60  
Vox manet; ossa ferunt lapidis traxisse figuram.  
nde 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 cætus antè viriles.  
Inde manus aliquis despectus⁸ ad æthera tollens,  
Sic amet iste licet,⁹ sic non potiatur amato,  
Dixerat: assensit precibus Rhamnusia justis.  

Fons erat illimis, nitidis argenteus undis,  
Quem neque pastores neque pastæ monte capellæ  
Contigerant aliudve pecus; quem nulla volucris,  

¹ Deceptus imagine alternae 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,  
⁴ Resume not to embrace me.  
⁵ Antè quàm copia nostri sit tibi, before you have an opportunity of enjoying me, or before I come into your power.  
⁶ Ex illo (tempore), from that time.  
⁷ Adducit, shrivels;—abit in æéra, passes off, or evaporates into air.  
⁸ Hic, i.e. Narcissus.  
⁹ 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 turbārat nec ipsis ab arbores ramus.  
Gramen erat circā, quod proximus humor alebat, 10  
Silvaque sole lacum passura tepescere nullo.  
Hic puer, et studio venandi lassus et æstu,  
Procubuit, faciemque loci fontemque secutus;  
Dumque sitim sedare cupit, sitis altera crevit;  
Dumque bibit, visæ corrupus imagine 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,  
Et dignos Baccho, dignos et Apolline crines, 20  
Impubesque genas et eburnea colla, decusque  
Oris et in niveo mixtum candore ruborem;  
Cunctaque miratur, quibus est mirabilis; ipse  
Se cupid imprudens, et, qui probat, 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, perdes.  
Ista repercussæ, 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, sua lumina, he sees two stars, which are his own eyes.  
6 In niveo candore, with snowy whiteness. Miscæ, which is commonly followed by the dative, the ablative, or the preposition cum, is here followed by in. See 95.  
7 Qui probat, ipse probatur, he who admires is himself the person admired.  
8 Avertere perdes, quod amas, 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 Cerès, non illum cura quietis
Abstrahere inde potest; sed opacâ fusus in herbâ
Spectat inexpleto mendacem lumine formam,
Perque oculos perit ipse suos; panlûmque levatus,
Ad circumstantes tendens sua brachia silvas
40
Ecquis, io silvæ, crudeliüs, inquit, amavit?
Seitis enim, et multis latebra opportuna fuistis.
Ecquem, quum vestræe tot agantur sæcula vitæ,
Qui sic tabuerit, longo meministis in ævo?
Et placet, et video; sed quod videoque placetque,
Non tamen invenio: tantus tenet error amantem.
Quoque magis doleam, nec nos mare separat ingens,
Nec via² nec montes nec clausis mœnia portis;
Exiguâ prohibemur aquâ. Cupit ipse³ teneri:
50
Nam quoties liquidis porreximus oscula lymphis,
Hic toties ad me resupino nititur ore.
Posse putes tangi: minimum⁴ est, quod amantibus obstat.
Quisquis es, huc exi: quid me, puer unice⁵ fallis?
Quòve petitus abis? Certè nec forma, nec ætas
Est mea, quam fugias;⁶ et amârunt me quœque
Nymphæ.
Spem mihi nescio quam vultu promittis amico;
Quumque ego porrexi tibi brachia, porrigis ulla tro;
Quum risi, arrides; lacrimas quôque sœpe notavi,
Me lacrimante, tuas. Nutu quôque signa remittis;⁷
60
Et, quantum motu formosi suspicor oris,
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 quœque 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.
Uròr amore mei; flammas moveoque feroque.
Quid faciam? roger, anne rogem? quid deinde rogabo?
Quod cupio mecum est; inopem me copia fecit. 65
O utinam nostro secede corpore possem!
Votum in amante novum; vellem, quod amamus, abesset.
Jamque dolor vires adimit, nec tempora vitae
Longa meæ superant, primoque extinguor in aëvo.
Nec mihi mors gravis est posituro morte dolores; 70
Hic, qui diligitor, vellem diuturnior esset:
Nunc duo concordes animæ moriemur in unâ.
Dixit, et ad faciem redit malè sanus 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, et misero præbere alimenta furori.
Dumque dolet, summâ vestem deduxit ad orâ,
Nudaque marmoreis percussit pectora palmis. 80
Pectora traxerunt tenuem percussa ruborem
Non aliter, quâm poma solent, quae candida parte;
Parte rubent; aut ut variis solet uva racemis
Ducere purpureum, nondum matura, colorum.
Quæ simul adspexit liquefactâ rursus in undâ;
Non tulit ulterioris; sed, ut intabescere flava
Igne levi ceræ, matutinaque pruinae.

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 concordes moriemur in unâ animæ, we two, united in affection, shall perish by the extinction of one life.
4 Malè sanus, frantic, deluded. The adverb male negates 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 party-coloured clusters.
8 Quæ, it, i.e. his breast reddened by the blow; non tulit ulterioris, could not bear it any longer.
Sole tepente solent, sic attenuatus\(^1\) amore
Liquitur, et cæco paulatim carpitur igni;
Et neque jam color est mixto candore rubori,\(^2\)
Nec vigor et vires et quæ modò visa placebant,
Nec corpus remanet, quondam quod amaverat Echo.
Quæ\(^3\) tamen ut vidit, quàmvis irata memorque,
Indoluit; quotiesque puer miserabilis,
Dixerat, hæc resonis iterabat\(^4\) vocibus, Eheu.
Quumque suos manibus percusserat ille lacertos,
Hæ quoque reddetab 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.
Ille caput viridi fessum submisit in herbâ:
Lumina nox claudit, domini'mirantia formam.
In Stygia spectabat aqua.
Planxere sorores
Planxere et Dryades; plangentibus assonat Echo.
Jamque rogum quassasque faces feretrumque parabant;
Nusquam corpus erat; croceum pro corpore florem
Inveniunt, foliis medium cingentibus albis.

**Fab. VII.—Bacchus and Pentheus.**

**Cognita res\(^7\) meritam vati per Achaïdas urbes**

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\(^1\) Attenuatus—liquitam, *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.*

\(^5\) Posuere 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 omnibus\textsuperscript{1} unus
Contemptor Superūm, Pentheus; præsagaque ridet
Verba senis, tenebrasque et cladem lucis ademptæ
Objicit.\textsuperscript{2} Ille movens albentia tempora canis
Quam felix esses, si tu quòque luminis hujus
Orbus, ait, fieres, nec Bacchia sacra videres!
Namque dies \textit{aderit}, jamque procul auguror esse,
Quam novus huc veniet, proles Semelēia, Liber.

Quem nisi templorum fueris dignatus\textsuperscript{3} honore;
Mille lacer spargere locis, et sanguine silvas
Fœdabis matremque tuam matrisque sorores.

Evenient:\textsuperscript{4} neque enim dignabere numer honore;
Meque sub his tenebris nimium vidisse quereris.

Talia dicentem proturbat Echione natus.

Dicta fides\textsuperscript{5} sequitur, responsaque vatis aguntur.
Liber adest,\textsuperscript{6} festisque femunt ululatibus agri;
Turba ruunt, mixtæque viris matresque nurusque
Vulgusque proceresque ignota\textsuperscript{7} ad sacra feruntur.

Quis furor, anguigenæ,\textsuperscript{8} proles Mavortia, vestras
Attonuit mentes? Pentheus ait. \AErane tantum
ÆRe repulsa valeunt, et adunco tibia cornu,\textsuperscript{9}

Et magicæ fraudes?\textsuperscript{10} ut quos non belliger ensis,
Non tuba terruerint, non strictis agmina telis.

\begin{itemize}
\item \textsuperscript{1} Ex omnibus, \textit{of all the descendants of Cadmus}; the others were
devoted to the worship of Bacchus.
\item \textsuperscript{2} Objicitque tenebras et cladem lucis ademptæ, \textit{and upbraids him with his blindness and the calamity of being deprived of his sight}.
\item \textsuperscript{3} Nisi dignatus fueris honore templorum, \textit{unless you shall think him worthy of the honour of a temple}.
\item \textsuperscript{4} Evenient, \textit{these things will happen}.
\item \textsuperscript{5} Fides, \textit{a confirmation, or fulfilment;} aguntur, \textit{are accomplished}.
\item \textsuperscript{6} Adest, \textit{arrives, comes from Lydia}.
\item \textsuperscript{7} Ad ignota sacra, \textit{to the sacred rites hitherto unknown to them}.
\item \textsuperscript{8} Anguigenæ, \textit{ye descendants of the serpent}, \textit{i. e. ye Thebans}. \textit{See 3, 1, 103.}
\item \textsuperscript{9} Tibia adunco cornu, \textit{the pipe made of crooked horn, i. e. the Phrygian pipe}. Cymbals \textit{(cera)} and the Phrygian pipe were used in the worship of Bacchus as well as in that of Cybele. \textit{A. R. A. 253.}
\item \textsuperscript{10} Magicae fraudes, \textit{magical deceptions}. The orgies of Bacchus were celebrated during the night every third year, chiefly \textit{in Cithæron and Ismenus in Bœotia,} and on Ismarus and Rhodope in \textit{’A hrace}.
\end{itemize}
FAB. VII.] BACCHUS AND PENTHEUS.

Feminese voces et mota\(^1\) insania vino,\nObscenique greges et inania tympana vincant?\nVosne, senes, mirer, qui longa per aequora vecti
Hac Tyron,\(^2\) hac profugos posuistis sede Penates,
Nunc sinitis sine Marte capi? vosne, acrior aetas,
O juvenes, propriorque meae, quos arma tenere,
Non thyros,\(^3\) galeaque tegi, non fronde, decebat?
Este, precor, memores, quâ sitis stirpe creati;
Iliusque animos, qui multos perdidit\(^4\) unus,
Sumite serpentis: pro fontibus ille lacuque
Interiit; at vos pro famâ vincite vestrâ.
Ille dedit leto fortes; vos pellite molles,
Et patrium revocate\(^5\) decus. Si fata vetabant
Stare diu Thebas; utinam tormenta\(^6\) virique
Mœnia diruerent, ferrumque ignisque sonarent!
Essemus miseri sine crimine;\(^7\) sorsque querenda,
Non celanda foret, lacrimseque pudore carerent.
At nunc a puero Thebæ capientur inerni,
Quem neque bella juvant nec tela nec usus equorum,
Sed madidus myrrhae crinis mollesque coronæ,
Purpuraque et pictis intestum vestibus aurum.
Quem quidem ego actutum, modò vos absistite,\(^8\) cogam
Assumptumque patrem commentaque sacra fateri.
An satis Accrisio est animi, contemnere vanum

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1 Mota vino, caused, or produced by wine; obscene 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 patrum 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 hunc vincum: jussis mora segnis abesto.
Hunc avus, hunc Athamas, hunc cetera turba suorum
Corripiunt dictis, frustraque inhibere laborant.  55
Acrior admonitu est, irritaturque retenta
Et crescit rabies, remoraminaque ipsa nocebant.
Sic ego torrentem, qua nil obstabat eunti,
Leniès et modico strepitu decurrere vidi;
At, quàcumque trabes obstructa saxa tenebant,  60
Spumeus et fervens et ab objicie savior ibat.
Ecce cruentati redeunt, et, Bacchus ubi esset,
Quærenti domino Bacchum vidisse negarunt.  65
Hunc, dixère, tamen comitem famulumque sacrorum
Cepimus; et tradunt manibus post terga ligatis
Sacra dei quondam Tyrrhenâ gente secutum.

Adspicit hunc oculis Pentheus, quos ira tremendos
Fecerat; et, quanquam poenæ vix tempora differt,
O peritute, tuæque aliis documenta dature
Morte, ait, ede tuum nomen nomenque parentum  70
Et patriam, morisque novi cur sacra frequentes.
Ille metu vacuus, Nomen mihi, dixit, Accetes;
Patria Mæonia est, humili de plebe parentes.
Non mihi, quæ duri colerent, pater, arva juvenile;
Lanigerosve greges, non ualla armenta reliquit.  75
Pauper et ipse fuit, linoque solebat et hamo
Decipere et calamo salientes duas piscis.

1 Avus, i.e. Cadmus, who was still alive, though he had transferred the government to Pentheus; corripiunt hunc dictis, censüe 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 Negarunt 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 Accetes.
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 census\textsuperscript{1} erat. Quum traderet artem;
Accipe, quas habeo, studii successor et heres,
Dixit, opes; moriensque mihi nihil ille reliquit
Præter aquas: unum hoc possum appellare paternum.
Mox ego, ne scopulis hærerem semper in ïsèm,
Addidici\textsuperscript{2} regimen dextrae moderante carinæ
Flectere, et Olenæ sidus pluviale\textsuperscript{3} capellæ
Taygetenque Hyadasque oculis Arctonque notavi,
Ventorumque domos\textsuperscript{4} et portus puppibus aptos.
Fortæ petens Delon, Chiae telluris ad oras
Applicor, et dextris adducor\textsuperscript{5} litora remis,
Doque leves saltus, udæque innitor arenæ.
Nox ubi consumpta est, Aurora rubescere primūm
Cœperat: exsurgo, laticesque inferre recentes
Admoneo, monstraque viam, quæ ducat ad undas.
Ipse, quid aura mihi tumulo promittat\textsuperscript{6} ab alto,
Propicio, comitesque voco repetoque carinam.
Adsumus en, inquit, sociorum primus Opheltes;
Utque putat, prædam deserto nactus in agro,
Virgineæ puerum ducit per littora formâ.
Ille, mero somnoque gravis, titubare\textsuperscript{7} videtur,
Vixque sequi. Specto cultum faciemque gradumque:
Nil ibi, quod credi posset mortale, videbam.

Et sensi, et dixi sociis: Quod numen in isto
Corporis sit, dubito; sed corpore numen in isto est.
Quisquis es, o faveas nostrisque laboribus adsis;

\textsuperscript{1} Sua ars erat census illi, \textit{his trade was his wealth.} A. R. A. 107. \textit{See Census.}

\textsuperscript{2} Addidici flectere regimen carinæ, \textit{I learned besides to turn the helm of my boat; to steer my boat.} A. R. A. 342.

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

\textsuperscript{4} Domos ventorum, \textit{the abodes of the winds.} \textit{See 1, 2, 32, &c.}

\textsuperscript{5} Adducor littora dextris remis, \textit{I reach the shore by plying the right oars.}

\textsuperscript{6} Quid aura promittat mihi, \textit{what the breeze promises to me; what sort of weather I may expect.} A. R. A. 346.

\textsuperscript{7} Titubare vixque sequi, \textit{to reel, and to follow with difficulty.}
His quòque des veniam. Pro nobis mitte\(^1\) precari,
Dictys ait, quo non alius conscendere summas 105
Ocior antennas, prenoque rudente relabi.\(^2\)
Hoc Libys, hoc flavus, proræ tutela,\(^3\) Melanthus,
Hoc probat Alcimedon et, qui requiemque modumque
Voce dabat\(^4\) remis, animorum hortator Epopeus;
Hoc omnes alii: prædæ tam cæca cupido est.
Non tamen hanc sacro violari pondere piuum
Perpetiar, dixi: pars hic mihi maxima juris.\(^5\)
Inque aditu obsisto. Furit audacissimus omni
De numero Lycabas, qui Thuscà pulsus\(^6\) ab urbe
Exsillium dirà pœnam pro cæde luebat.
Is mihi, dum resto, juvenili guttura pugno
Rupit;\(^7\) et excussum misisset in ãquora, si non
Hæsissem, quàmvis amens, in fune retentus.

Impia turba probant factum. Tum denique Bacchus,
Bacchus enim fuerat, veluti clamore solutus
Sit sopor, aque mero\(^8\) redeant in pectora sensus,
Quid facitis? quis clamor? ait; quà, dícite, nautæ,
Huc ope perveni? quò me deferre paratis?
Poue metum, Prœreus,\(^9\) et quos contingere portus
Ede velis, dixit; terrè sistere\(^10\) petitä.
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 pietæ dare vela carinæ.\(^11\)

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1 Mitte precari pro nobis, give over praying for us.
2 Relabique preso 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 Hie maxima pars juris est mihi, here I have the greatest share of right.
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 Prœreus, the watch on the prow, who, in 107, is called proræ tutela.
10 Sistere terræ petitæ, you shall be landed on the shore you wish.
11 Pietæ carinæ, to my painted ship. Carina is here; and in 83, put for
Dextera Naxos erat: dextrà mihi lintea danti\(^1\) Quid facis, o demens? quis te furor, inquit, Accéte, 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.\(^3\)

Increpor a cunctis, totumque immurmurat agmen; E quibus Æthalion, Te scilicet\(^4\) omnis in uno Nostra salus posita est? ait, et subit\(^5\) ipse, meumque Explet opus, Naxoque petit diversa relicta. Tum deus illudens, tanquam modo denique* fraudem Senserit, e puppi pontum prospectat aduncà, Et flenti similis, Non hæc mihi litora, nautæ, Promisistis, ait; non hæc mihi terra rogata est.\(^6\) Quo merui pœnam facto? quæ gloria vestra est, Si puerum juvenes, si multi fallitis unum?\(^7\) 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, Quâm veri majora fide;\(^8\) stetit æquore puppis Haud aliter, quàm si siccum navale teneret. Ili admirantes remorum in verbere perstant,\(^9\)

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1 Danti lintea (ventis) dextrà, 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, gemináque ope1 currere tentant. Impediunt hederæ remos, nexuque recurvo Serpunt et gravidis distinguunt2 vela corymbis. 155 Ipse, racemiferis frontem circumdatus uvis, Pampineis agitat velatam frondibus Lastrata; Quem circa tigres3 simulaeraque immania lyncum, 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. 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 dividuae sinuantur cornua Lunæ. Undique dant saltus, multâque aspergine ro rant, Emergentque iterum redeuntque sub æquora rursus, Inque chori ludunt speciem, lascivaque jactant 175 Corpora, et acceptum patulis mare naribus efflant.9

1 Geminá 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 spineæ, 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. Pavidiùm gelidumque trementi
Corpore, vixque meum¹ firmat Deus, Excute, dicens, Conde metum, Diamque tene. Delatus in illam 180
Accensis aris Baccheïa sacra frequento.
Præbuimus longis, Pentheus, ambagibus² aures, Inquit, ut ira morà vires absumere posset. Præcipitem famuli rapite hunc, cruciataque diris Corpora tormentis Stygiæ demittite nocti. 185
Protinus abstractus solidis Tyrrhenus Acètes Clauditur in tectis; et dum crudelia jussæ Instrumenta necis ferrumque ignisque parantur, Sponte suà patuisse fores, lapsasque lacertis Sponte suà fama est, nullo solvente, catenas. 190
Perstat³ Echionides; nec jam jubet ire, sed ipse Vadit, ubi electus facienda ad sacra Cithæron Cantibus et clarà Bacchantùm voce sonabat. Ut fremit acer equus, quum bellicos ære canoro Signa dedit tubicen, pugnaeque assunimit amorem: 195
Penthea sic ictus longis ululatibus æther⁴ Movit, et audito clamore recanduit ira.
Monte fere medio est, cingentibus ultima silvis,⁵ Purus ab arboribus, spectabilis undique campus. 200
Hic oculis illum cernentem sacra profanis Prima videt, prima est insano concita motu, Prima suum misso violavit Penthea thyrso Mater: Io, geminæ, clamavit, adeste sorores. Ille aper, in nostris errat qui maximus agris,⁶ Ille mihi feriendus aper. Ruit omnis in unum

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 minus violenta loquentem,
Jam se damnantem, jam se peccasse fatuentem.
Saucius ille tamen, Fer opem, matertera, dixit,
Autonö : moveant animos Actæonis umbrae.1
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,
Collaque jactavit movitque per æra crimem ;
Avulsumque caput digitis complexa cruentis
Clamat, Io comites, opus hac victoria nostrum est.4
Non citius frondes autumno frigore tactas,
Jamque malè hærentes5 altà raptæ arbore ventus,
Quàm sunt membra viri manibus direpta nefandis.
Talus exemplis mónitæ nova sacra frequentant,
Thuraque dant, sanctasque colunt Ismenides aras.

BOOK IV.

FAB. I.—Alcithoë and her Sisters.

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

1 Umbrae Actæonis moveant animos, let the shade of Actæon influence your mind. See 3, 2, 1, &c.
2 Abstulitque dextram (illì) precanti, tore off his right hand as he was imploring her pity.
3 Trunca membri 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.
The order is—Sacerdos (i.e. Tiresias), jusserat dominas famulasque immunes operum, celeb rare festum, tegi (secundum) pectora pelle. The bacchanals, while celebrating the orgies, were clothed with the skins of fawns or deers. Vitras, 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 quae, and the numerous names which.

5 Adusque qua decolor India tinguitur extremo Gange, as far as where swartthy 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 Phaethon. See 2, 1, 236.

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

7 Tu premis colla bijugum lycum insignia pictis frenis, thou controllest
Quique senex ferulâ titubantes ebrius artus
Sustinet, aut pando non fortiter hæret asello.
Quàcumque ingrederis, clamor juvenilis et unà
Feminæ voces, impulsaque tympana palmis,
Concavaque aëra sonant longaque foramine buxus.  
Placatus mitisque, rogant Ismenides, adsis;
Jussaque sacra colunt. Solæ Minyeïdes intus,
Intempestivâ turbantes festa Minervâ,
Aut dunctum lanas aut stamina pollice versant,
Aut hærent tela, famulasque laboribus urgent.
E quibus una levi deducens pollice filum,
Dum cessant alise commentaque sacra frequentant,
Nos quoque, quas Pallas, melior Dea, detinet, inquit
Ut opus manuum vario sermone levemus;
Perque vices aliquid, quod tempora longa videri
Non sinat, in medium vacuas referamus ad aures.
Dicta probant, primâmque jubent narrare sorores.
Ilia, quid e multis referat, nam plurima nórât,
Cogitat, et dubia est, de te, Babylonia, narret,
Derceti, quam versà squamis velantibus artus
Stagna Palæstini credunt celebrasse figurâ;
An magis, ut sumptis illius filia pennis,
Extremos altis in turribus egerit annos;
Nâïs an ut cantu nimiumque potentibus herbis
Verterit in tacitos juvenilia corpora pisces.

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; ferula, with a staff. By ferula is here meant a hollow stick used by the Baccantes, 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.
Donee idem passa est: an, quæ poma alba ferebat,\(^1\) Ut nunc nigra ferat contactu sanguinis arbor.
Hæc placet; hanc, quoniam vulgaris fabula non est, Talibus orsa modis, lanæ sua fila sequente.

**Fab. II.—Pyramus and Thisbe.**

**Pyramus et Thisbe**, juvenum pulcherrimus alter, Altera, quas Oriens habuit, prælata puellis, Contigua tenuére\(^3\) domos, ubi dicitur altam Coctilibus muris cinxisse Semiramis urben.
Notitiam primosque gradus\(^4\) viceinia fecit;
Tempore crevit amor: tædae quoque jure coissent,\(^5\) Sed vetuère patres: quod non potuère vetare, Ex æquo captis\(^6\) ardebant mentibus ambo.
Consciis omnis abest; nutu signisque loquuntur; Quoque magis tegitur, tectus magis æstuat ignis.\(^10\) Fissus erat tenui rinia, 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
Murmure blanditia minimo transire solebant.\(^9\) Sæpe, ut constiterant, hinc Thisbe, Pyramus illinc, Inque vicem fuerat captatus anhelitus oris,

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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. Tenuère contigua domos, *inhabited contiguous houses;* urben, i.e. Babylon. *See Babylon.*
4. Primos gradus (amoris), *the first advances of love.*
5. Coissent jure tædae, *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.
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. Blanditia solebant transire tute, *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 hoc si nimium, vel ad oscula danda pateres?
Nec sumus ingratè: tibi nos debere fatemur,
Quòd datus est verbis ad amicas transitus aures.
Talia diversà nequicquam sede locuti,
Sub noctem dixère Vale; partique dedère 25
Oscula quisque suæ, non pervenientia contrà.
Postera nocturnos Aurora removerat ignes,
Solque pruinolas radiis siecaverat herbas:
Ad solitum coière locum. Tum murmurè parvo
Multa priùs questi, statuunt, ut nocte silenti
Fallere custodes foribusque excedere tentent;³
Quumque domo exierint, urbì quòque claustra reli-
Neve sit errandum⁴ lato spatiantibus arvo, [quant;
Conveniant ad busta⁵ Nini, lateantque sub umbrà
Arboris. Arbor ibi, niveis uberrima pomis,
Ardua moras erat, gelido contermina fonti.
Pacta placent, et lux, tardè decedere visa,
Præcipitatur aquis, et aquis nox surgit⁶ ab ìsdeìn.
Callida per tenebras, versato cardine, Thisbe
Egreditur fallitque suos; adopertaque vultum
Pervenit ad tumulum, dictâque sub arbore sedit.
Audacem faciebat amor. Venit ecce recenti
Cæde leæna boum spumantes oblita rictus,
Depositura⁷ sitim vicini fontis in undà.
Quam procul ad lunae radios Babylonia Thisbe 45

1 Diversà sede, on the opposite sides of the wall.
2 Suæ partis, to his own side; non pervenientia contrà, 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 relinquuant, conveniant, 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 reedit in silvas, inventos fortè sine ipsâ¹
Ore cruentato tenues laniavit amictus.
Serius egressus vestigia vidit in alto
Pulvere certa fææ, totoque expalluit ore
Pyramus. Ut verò vestem quòque sanguine tintam
Reperit; Una duos nox, inquit, perdet amantes:
E quibus illa fuit longâ dignissima vitâ;
Nostra nocens anima est; ego te, miscandra, peremi,
In loca plena metūs qui jussi² nocte venires,
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicumque sub hac habitatis rupe, leones.
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 quoque sanguinis haustus,³
Quoque erat accinctus, demittit in ilia ferrum.
Nec mora, ferventi moriens e vulnere traxit.
Ut jacuit resupinus humi; cruor emicit altè,
Non aliter, quàm queum vitiato fistula plumbo
Scinditur,⁴ et tenues stridente foramine longè
Ejaculatur aquas, atque ictibus aëra rumpit.
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 quoque sanguinis, the stream of my blood too; demittit in ilia ferrum, plundt 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.
Ilia redit, juvenemque oculis animoque requirit, 75
Quantaque vitârit narrare pericula gestit;¹
Utque locum et versam cognovit in arbore formam;²
Sie facit incertam poni color; hæret,³ an hæc sit.
Dum dubitat, tremebunda videt pulsare cruentum
Membra solium, retroque pedem tulit, oraque buxo 80
Pallidiora gerens, exhorruit æquoris instar,
Quod tremit, exigua quum summum stringitur⁴ aurà.
Sed postquam remorata suos cognovit amores;⁵
Percutit indignos claro plangore lacratos,
Et, laniata comas amplexat corpus amatum,
Vulnera supplavit lacrimis,⁶ fletumque cruri
Miscuit, et gelidis in vultibus oscula figens,
Pyramu, 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, visaque recondidit ilia.
Quæ postquam vestemque suam cognovit, et ense
Vidit ebun³ vacuum; Tua te manus, inquit, amorque
Perdidit, infelix: est et mihi fortis in unum⁹
Hoc manus; est et amor, dabit hic in vulnera vires.
Prosequar extinstum, letique miserrima dicar
Causa comesque tui; quique a me morte revelli¹⁰
Heu solá 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 Ebun, the ivory—the scabbard ornamented with ivory. Scabbards ornamented with ivory were ancienly 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 solà, 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, ²
Ut, quos certus amor, quos hora novissima junxit,
Componi tumulo non invidea² codem.

At tu, quae ramis arbor miserabile corpus
Nunc tegis unius, mox es tectura duorum,
Signa tene cædis, pullosque et luctibus aptos
Semper habe fetus, gemini monumenta³ cruoris.

Dixit, et aptato pectus mucrone subimum
Incubuit ferro, quod adhuc a caede tepebat.
Vota tamen tetigere Deos, tetigere parentes:
Nam color in pomo est, ubi permaturuit, ater;
Quodque rogis superest,¹ una requiescit in urnâ.

FINIS erat dictis;⁵ et adhuc Minyeia proles
Urget opus, spernitque Deum festumque profanat;
Tympana quam subitò non apparentia⁶ raucis
Obstrepüere sonis, et adunco tibia cornu,
Tinnulaque æra sonant. Redolent myrrhaeque crocique;
Resque fide major,⁷ cœpère virescere telæ,
Inquæ hederae 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.

Jamque dies exactus erat, tempusque subibat,
Quod tu nec tenebras nec possis dicere lucem,
Sed cum luce tamen dubiae confiniae noctis.\(^1\)
Tecta repente quati, pinguesque ardere videntur
Lampades,\(^2\) et rutilis collucere ignibus ædes,
Falsaque sævarum simulacra ululare ferarum.
Fumida jamdudum latitant per tecta sorores,
Diversæque locis\(^3\) ignes æc lumina vitant;
Dumque petunt latebras; parvos membrana per artus
Porrigitur, tenuique inducit brachia pennâ.\(^4\)
Nec, quâ perdiderint veterem ratione figuram,
Seire sinunt tenebrâ. Non illas pluma levavit;
Sustinuère\(^5\) tamen se perlucentibus alis.
Conataque loqui, minimam pro corpore\(^6\) voce
Emittunt, peraguntque levi stridore querelas.
Tectaque, non silvas, celebrant, lucemque perosæ
Nocte volant, seroque trahunt a vespere\(^7\) nomen.

FAB. XI.—Ino and Melicerta.

Tum vero totis Bacchi memorabile Thebis
Numen erat; magnasque novi matertera\(^8\) vires
Narrat ubique Dei; de totque sororibus\(^9\) expers
Una doloris erat, nisi quem seeere sorores.\(^10\)
Adspicit hanc, natis thalamoque Athamantis\(^11\) habentem
Sublimes animos, et alumno numine, Juno,
Nec tulit, et secum: Potuit de pellice natus\(^12\)

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1 Confinia dubiae noctis cum luce, the confines of doubtful night and day.
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 brachia 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, Autonoë, and Semele. See Cadmus.
10 Nisi quem sorores seeere, except what her sisters (and their misfortunes) causel. Agave had lost her son Pentheus, and Autonoë had lost Actæon.
11 Natis thalamoque Athamantis, on account of her sons (Leurchus and Melicerta), and her marriage with Athamanus; et numine alumno, and with a deity as her nursing. 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 tripllices operire novis Minyæides alis:
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 Pentheà cæde satisque
Ac super ostendit. Cur non stimuletur, catque
Per cognata suis exempla furoribus³ Ino?
Est via declivis funestà nubila taxo;⁴
Ducit ad infernas per muta silentia sedes:
Styx nebulas exhalat iners; umbræque recentes
Descendunt illac, simulacraque functa⁵ sepulchris.
Pallor Hiemsque tenent latè loca senta;⁶ novique,
Quà sit iter, Manes, Stygiam quod ducit ad urbem,
Ignorant, ubi sit nigri fera regia Ditis.
Mille capax aditus et apertas undiqüe portas
Urbs habet; utque fretum de totâ fluminà terrâ,
Sic omnes animas locus accipit ille, nec ulli
Exiguus⁷ populo est, turbamve accedere sentit.
Errant exsangues sine corpore et ossibus umbræ;
Parque forum celebrant,⁸ pars imi tecta tyranni;
Pars alias artes, antiquæ imitamina vitæ,

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
superèque, sufficiently, and more than sufficiently.
³ Exatque furoribus per cognata exempla, and in her madness follow the
examples of her kindred.
⁴ Funestà 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. 400.
⁶ Tenent late senta loca, prevails extensively over these dreary mansions.
⁷ Nec est exiguus ulli populo, sentive 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, Rhadamantius, 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 poena coercet.
Sustinet ire illuc, coelesti sede relictâ,
Tantum odiis iræque dabat,¹ Saturnia Juno.
Quò simul intravit, sacroque a corpore pressum
Ingémuit limen; tria Cerberus extulit ora,
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 agnòrunt inter caliginis umbras,
Surrexérë Deæ. Sedes scelerata vocatur.
Viscera praebat Tityos lanianda, novemque
Jugeribus distentus erat: tibi, Tantale, nullæ
Deprenduntur aquæ, quæque imminet, effugit arbos.
Aut petis aut urges ruíturum, Sisyphe, saxum.
Volvitur Ixion, et se sequiturque fugitque.
Molirique suis patruelibus ausæ,
Assiduæ repetunt, quas perdant, Belides undas.
Quos omnes acie postquam Saturnia torva
Vidit, et ante omnes Ixiona; rursus ab illo
Sisyphon adspiciens, Cur hic e fratribus,⁴ inquit,
Perpetuas patitur poenas; Athamanta superbum
Regia dives habet, qui me cum conjuge semper
Sprevit! et exponit causas odiique víaque,
Quidque velit. Quod vellet, erat, ne regia Cadmi
Staret,⁵ et in facinus, traherent Athamanta sorores.

familiar 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 Erinnyx.
³ Carceris, i.e. Tartarus, the place of punishment for the wicked. Adama-
sis 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 (U) 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 hæ Junone locutæ,
Tisiphone canos, ut erat turbata, capillos
Movit, et obstantes reject ab ore colubras,
Atque ita, Non longis opus est ambagibus, infit;
Facta puta, quæcumque jubes; inamabile regnum
Desere, teque refer coeli melioris ad auras.
Laeta redit Juno; quam cælum intrare parantem
Roratis iustravit aquis Thumantias Iris.
Nec mora, Tisiphone madefactam sanguine sumit
Importuna facem; fluidoque cruore rubentem
Induit pallam, tortoque incingitur angue,
Egreditur domo. Luctus comitatur euntem,
Et Pavor et Terror, trepidoque Insania vultu.
Limine constiterat: postes tremuisse feruntur
Æolii, pallorque fores infecit acernas,
Solque locum fugit. Monstris exterrita conjux,
Territus est Athamas, tectoque exire parabant.
Obstitit infelix aditumque obsedit Erinnys:
Nexaque vipereis distendens brachia nodis,
Cæsariem excussit; moxa soniæe colubræ,
Parsque jacens humeris, pars circum tempora lapsæ
Sibila dant, saniemque vomunt linguasque coruscant.
Inde duos mediis abrumpit crinibus angues,
Pestiferâque manu raptos immisit. At illi
Inöosque sinus Athamanteosque pererrant,
Inspirantque\(^1\) graves animas; nec vulnera membris
Ulla ferunt; mens est, quae diros sentiat ictus.
Attulerat secum liquidi quoque monstra\(^2\) veneni,
Oris Cerberei spumnas, et virus Echidnae,
Erroresque vagos,\(^5\) cæcaque oblivia mentis,
Et scelus et lacrimas, rabiemque et cædis amorem,
Omnia trita\(^4\) simul; quae sanguine mixta recenti
Coxerat ære cavo, viridi versata cicuta.
Dumque pavent illi; vertit furiale venenum
Pectus in amborum, præcordiaque intima movit.
Tum, face jaëtata per eundem sæpius orbem,\(^5\)
Consequitur motos velociter ignibus ignes.
Sic victrix jussique potens\(^6\) ad inania magni
Regna redit Ditis, sumptumque recingitur anguem.

Protinus Æolides medià furibundus in aulâ
Clamat, Io comites, his retia tendite silvis:
Hic modò cum geminâ visa est mihi prole leæna.
Utque ferae, sequitur vestigia\(^7\) conjugis amens;
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,\(^8\)

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1 Inspirant graves animas, infuse into them their pestiferous breath.
2 (Tisiphone) attulerat secum monstra quoque liquidi veneni, Tisiphone had likewise brought along with her a monstrous composition of liquid poison.
3 Vagos errores, obliviaque cæca mentis, the wanderings of delirium, and the forgetfulness of an insane mind.
4 Omnia trita simul, all pounded together; versata viridi cicutæ, 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 jaëtata 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 ferae, 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,
Evœ, 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 imbrībus undas:
Summa riget, frontemque in apertum porrigit æquor.
Occupat liunc, 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 coelo⁵ cessit, Neptune, potestas,
Magna quidem posco; sed tu miserere meorum,
Jactari quos cernis in Iōnio immenso,
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 verandam
Imposuit, nomenque simul faciemque novavit,
Leucothëque Deum cum matre Palœmona dixit.

Sidioniæ comites, quantum valuère,⁸ secutæ
Signa pedum, primo vidère novissima saxo;
Nec dubium de morte ratæ, Cadmeïda palmis
Deplanxère domum, scissæ cum veste capillos;
Utque parum justæ nimiûmque 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 Immerte neptis, of her innocent grand-daughter, i.e. Ino; suo patruo, her uncle, i.e. Neptune.
⁵ Coelo is here used for potestati coeli, 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 fecère¹ Deæ. Convicia Juno
Non tulit, et, Faciam vos ipsas maxima, dixit,
Sævitiæ monumenta mee. Res dicta secuta est. 135
Nam quæ praecipuè fuerat pia, Persequar, inquit,
In freta reginam; saltumque datura, moveri
Haud usquam potuit, scopuloque affixa cohæsit.
Altera, dum solito tentat plangere ferire
Pectora, tentatos sentit riguisset lacertos.² 140
Illa, manus ut fortè tetenderat in maris undas,
Saxea facta manus in easdem porrigit undas;
Hujus, ut arreptum laniabat vertice crinem,
Duratos subitò digitos in crine videres.
Quo quæque in gestu deprensa est, hæsit⁵ 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,² quæ plurima viderat, exit
Conditor urbe suâ, tanquam fortuna locorum,
Non sua se premeret; longisque erratibus actus
Contigit Illyricos profugâ cum conjuge fines.
Jamque malis annisque graves, dum prima retractant⁷
Fata domûs releguntque suas sermone labores;
Num sacer ille meâ trajectus cuspidie serpens
Cadmus ait, fuerit⁸ tum, quam Sidone proiectus 10

¹ Fecère 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 Deúm tam certă vindicat irâ,
Ipse precor serpens in longam porrígar alvum.
Díxit; et, ut serpens, in longam tenditur alvum;
Durátæque cuti squamae increscere sentit
Nigraque cæruleis variari corpora guttis;
In pectusque cadit pronus; commissaque in unum
Paulatim tereti sinuantur acumine crura.¹
Brachia jam restant: quæ restant, brachia têndit;
Et lacrimis per adhuc humana fluentibus ora,
Accede, O conjux, accede, miserrima, díxit,
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
Sufficiunt, quotiesque alimos 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?
Et color et facies et, dum loquor, omnia? cur non
Me quoque, cœlestes, in eandem vertitis anguem?⁴
Dixerat: ille sua lambet conjugis ora,
Inque sinus caros, velutí cognosceret, ibat;
Et dabat amplexus assuetaque colla petebat.
Quisquis adest, aderant comites, terretur; at illa
Lubrica permulcet cristati colla draconis;

¹ The doubt of which Cadmus wishes to persuade himself, but
which he does not feel, is well expressed by the subjunctive fuerit—the
indicative would have implied complete ignorance.
² Nec verba sufficient (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 subito duo sunt, junctoque volumine\(^1\) serpunt,
Donce in appositi nemoris subiere latebras.
Nunc quoque nec fugiunt hominem, nec vulnera
lædunt;
Quidque prius fuerint, placidi meminère dracones.

FAB. XIII.—Atlas.

Sed tamen ambobus versæ solatia formæ
Magna nepos\(^2\) fuerat, quem debellata colebat
India, quem positis celebribat Achaia templis.
Solus Abantiades ab origine\(^3\) cretus cædam
Acrisius superest, qui mœnibus arceat urbis
Argolicæ, contraque Deum\(^4\) ferat arma, genusque
Non putet esse Jovis: neque enim Jovis esse putabat
Persca, quem pluvio Danaë conceperat auro.
Mox tamen Acrisium, tanta est præséntia veri,
Tam violasse Deum,\(^5\) quàm non agnósse nepotem,
Pœnitet: impositus jam cælo est alter;\(^6\) at alter,
Viperei referens spolium memorabile monstri,\(^7\)
Aëra carpebat tenerum stridentibus alis.
Quumque super Libycas victor pendcret arenas,
Gorgonei capitis gutæ cecidère cruente;
Quas humus exceptas varios animavit in angues;
Unde frequens illa est infestaque\(^8\) terra colubris.
Inde per immensum ventis discordibus actus
Nunc huc, nunc illuc, exemplo nubis aquosæ
Fertur, et ex alto seductas æthere longè

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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 Achaia, &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 violasse 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 spolium 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 Cancri brachia vidit;
Sæpe sub occasus, sæpe est ablatus in ortus;
Jamque cadente die veritus se credere nocti,
Constitit Hesperio, regnis Atlantis, in orbe;
Exiguamque petit requiem, dum Lucifer ignes
Evocet Auroræ, currus Aurora diurnos.¹
Hic, hominum cunctos² ingenti corpore præstans,
Iapetionides Atlas fuit. Ultima tellus⁵
Rege sub hoc et pontus erat, qui Solis anhelis
Æquora subdit⁴ equis, ct fessos excipit axes.
Mille greges illi totidemque armenta per herbas
Errabant, et humum vicinia nulla premebant.⁵
Arbores frondes auro radiante virentes⁶
Ex auro ramos, ex auro poma tegebant.
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 claueter Atlas
Mænibus et vasto dederat servanda draconi,
Areebatque suis externus finibus omnes.
Huic quòque, Vade procul, ne longè gloria rerum,

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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 gloriae, 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, 6, 9.
Quas mentiris, ait, longè tibi Jupiter absit.
Vimque minis addit, foribusque expellere tentat
Cunctantem et placidis miscentem fortia dictis.
Viribus inferior, quis enim par esset Atlanti
Viribus? At quoniam parvi tibi gratia nostra est,
Accipe munus, ait; lævâque a parte Medusæ
Ipse retroversus squallentia prodidit ora.
Quantus erat, mons factus Atlas: jam barba comæque
In silvas abeunt; juga sunt humerique manusque;
Quod caput antè fuit, summo est in monte cacumen;
Ossa lapis fiunt: tum partes auctus in omnes
Cum tot sideribus coelum requievit in illo.

Fab. XIV.—Perseus and Andromeda.

Clauserat Hippotades æterno carcere ventos,
Admonitorque operum cælo clarissimus alto
Lucifer ortus erat: pennis ligat ille resumptis
Parte ab utrâque pedes, teloque accingitur unco,
Et liquidum motis talaribus æra findit.

Gentibus innumeris circumque infraque relictis,
Æthiopum populos, Cepheia conspicit arva.
Ille immersit maternæ pendere linguae
Andromedan pœnas immitis jusserat Amnon.
Quam simul ad duras religatam brachia cautes
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 linguae, for her mother's tongue, her mother's boasting. See Cassiope.
Moverat, et trepido manabat lumina fletu; Tier eyes were flowing with trickling tears.
Marmoreum ratus esset opus; a statue of marble.
Et stupet; eximiae corrupimus imagine formae,
Pæne suas quaternes est oblitus in aëre pennas.
Ut stetit, O, dixit, non istis digna catenis,
Sed quibus inter se cupidis junguntur amantes,
Et cur vincula geris.

Primò silet illa, nec audet Appellare virum virgo; he fell in love with her,
Et stupet; eximiae corrupimus imagine formae,
Pæne suas quaternes est oblitus in aëre pennas.
Ut stetit, O, dixit, non istis digna catenis,
Sed quibus inter se cupidis junguntur amantes,
Et cur vincula geris.

Primò silet illa, nec audet Appellare virum virgo; he fell in love with her,
Andromæ superator,
Gorgonis anguicumæ Perseus superator, et alis Aetherias ausus jactatis ire per auras;

Preferrì cunctis certe 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) saepius instanti, she tells him as he repeatedly urged her.
6 Quantàque fiducia maternae fuerit fiducia formæ, and the great confidence her mother placed in her beauty.
7 Possidet sub pectore, covers with his breast.
8 Adhaerent in vinculo corpore, remain near the chained body—of Andromeda.
9 Peterem hanc, should seek her in marriage—et illâ, and her, i.e. Danae.
Dotibus et meritum,₁ faveant modò numina, tento.  
Ut mea sit, servata meâ virtute, paciscor.  
Accipiunt legem,² quis enim dubitaret? et orant  
Promittuntque super regnum dotale parentes.  
Ecce velut navis praefixo concita rostro  
Sulcat aquas, juvenum sudantibus acta lacertis;  
Sic fera, dimotis impulsu pectoris undis,  
Tantum aberat scopulis, quantum Balearica torto  
Funda potest plumbo medii transmittere cæli;³  
Quum subitò juvenis, pedibus tellure repulsâ,⁴  
Arduus in nubes abiit. Ut in æquore summo  
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:  
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 feroxis  
Versat apri, quem turba canum circumsona terret.  
Ille avidos morsus velocibus effugit alis;  
Quaque patent,⁹ nunc terga cavís super obsita conchis,  
Nunc laterum costas, nunc quà tenuissima cauda  
Desinit in piscem, falcato verberat ense.  

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 cæli 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 Quaque patent, and wherever they are exposed, viz. his back, sides, and tail.
Bellua puniceo mixtos cum sanguine fluctus
Ore vomit: maduère graves aspergine penneae;
Nec bibulis¹ ultrà Perseus talaribus ausus
Credere, conspexit scopulum, qui vertice summo
Stantibus exit aquis, operitur ab æquore moto.
Nixus eo, rupisque tenens juga prima² sinistrà,
Ter quater exegit repetita per ilia ferrum.
Litora cum plausu clamor³ superasque Deorum
Implevère domos. Gaudent generumque salutant,
Auxiliumque domûs servatoremque patentur
Cassiope Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.
Ipse manus haustâ victrices abluit undâ;
Anguiferumque caput durà ne lœdat arenâ,
Mollit humum foliis, natasque sub æquore virgas
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
Pluribus in virgis, et idem contingere gaudent;
Seminaque ex illis iterant jactata⁶ per undas.
Nunc quôque curaliis⁷ eadem natura remansit,
Duriem tacto capiant ut ab aëre; quodque
Vimen in æquore erat, fiat super æquora saxum.

FAB. XV.—Medusa.

Dis tribus⁸ ille focus totidem de cespite ponit,
Lævum Mercurio, dextrum tibi, bellica virgo; Ara Jovis media est. Mactatur vacca Minervæ, Alipedi vitulus; taurus tibi, summe Deorum. Protinus Andromedan et tanti præmia facti
Indotata rapit: tædas Hymenæus Amorque
Præcutiunt; largis satiantur odoribus ignes;
Sertaque dependent tectis; citharæque lyræque
Tibiae et cantus, animi felicia læti
Argumenta, sonant, reseratis aurea valvis
Atria tota patent, pulchroque instructa paratu.

Cephenum procercis ineunt convivia Regis.
Postquam epulis functi generosi munere Bacchi
Diffudère animos: cultusque habitusque locorum
Quærit Abantiades; quærenti protinus unus
Narrat Lyceides moresque habitusque virorum.
Quæ simul edocuit, Nunc, O fortissime, dixit,
Fare, precor, Perseu, quantâ virtute quibusque
Artibus abstuleris erinita draconibus ora.
Narrat Agenorides, gelido sub Atlante jacentem
Esse locum, solidæ tutum munimine molis;
Cujus in introitu geminas habitasse sorores
Phorcydas, unius partitas' luminis usum;
Id se solerti furtim, dum traditur, astu
Suppositâ cepisse manu; perque abdita longè

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.
5 Cultus habituque locorum, the mode of living, and the condition of the people of the country.
6 Abstuleris ora erinita 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 tectigisse domos; passimque per agros
Perque vias vidisse hominum simulacula ferarumque,
In silicem ex ipsis¹ visá conversa Medusā:
Se tamen horrendae clypei, quod lēva gerebat,
Ære repercusso² formam adspexisse Medusae,
Dumque gravis somnus colubrasque ipsamque tenebat,
Eripuisse caput collo; pennisque fugacem³
Pegason et fratrem, matris de sanguine natos,
Addidit, et longi non falsa pericula cursus,
Quae freta, quas terras sub se vidisset ab alto,
Et quae jactatis tetigisset sidera pennis.
Ante exspectatum⁴ tacuit tamen. Excipit unus
E numero procerum, quærens, cur sola sororum
Gesserit alternis immixtos erinibus angues.
Hospes ait: Quoniam scitaris digna relatu,
Accipe quæsiti causam. Clarissima formâ,
Multorumque fuit spes invidiosa procorum
Illā; nec in totâ conspectior⁵ ulla capillis
Pars fuit. Inveni, qui se vidisse referret.⁶
Hanc pelagi rector templo vitiāsse Minervae
Dicitur. Aversa est et castos ægide vultus
Nata Jovis texit; neve hoc impune fuisset,⁷
Gorgoneum turpes crinem mutavit in hydros.
Nunc quóque, ut attonitos formidine terreat hostes,
Pectore in adverso,⁸ quos fecit, sustinet angues.

¹ Ex ipsis (i. e. hominibus serisque) Medusā visā, 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 Cepheum medio Danaeus heros
Agmine commemorat, fremitu regalia turbæ
Atria complentur; nec, conjugalia festa
Qui canat, est clamor, sed qui fera nuntiet arma;
Inque repentinos convivia versa tumultus
Assimilare freto possis, quod sæva quietum
Ventorum rabies metis exasperat undis.
Primus in his Phineus, belli temerarius auctor,
Fraxineam quatiens æratæ cuspidis hastam,
En, ait, en adsum prærepta conjugis ultor;
Nec mihi te pennæ, nec falsum versus in aurum
Jupiter eripiet. Conanti mittere Cepheus
Quid facis? exclamat; quæ te, germane, furentem
Mens agit in facinus? meritïne hæc gratia tantis
Redditur? hæc vitam servatae dote rependis?
Quam tibi non Perseus, verum si quæris, ademit,
Sed grave Nereidum numen, sed corniger Ammon,
Sed quæ visceribus veniecbat bellua ponti
Exsaturanda meis. Illo tibi tempore rapta est,

1 Qui canat conjugalia 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 Hæc dote repend s vitam (Andromeda) servata, 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

Exigis, ut pereat, luctuque levabere nostro.

Scilicet haud satis est, quod te spectante\(^1\) revincta est,

Et nullam quod opem patruus sponsusve tulisti:

Insuper, a quoquam quod sit servata, dolebis,

Praemiaque erepices? que si tibi magna videntur;

Ex illis scopulis, ubi erant affixa, petisses.\(^2\)

Nunc sine,\(^3\) qui petiit, per quem hae non orba senectus,

Ferre, quod et meritis et voce est pactus; eumque

Non tibi sed certae praelatum intellige morti.

Ille\(^4\) nihil contrà: sed et hunc et Persea vultu

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

Pectora rupisset, nisi post altaria Phineus

Isset: et, indignum! sclerato profuit ara.

Fronte tamen Rheti non irrita cuspis adhaesit;

Qui postquam cecidit ferrumque ex osse revolsum est,

Palpitat et positas adspergit sanguine mensas.

Tum vero indomitas ardescit\(^6\) 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 petiiit, per quem hae 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 ungenternable rage.
Hospitiiique Deos, ea se prohibente moveri.\(^1\)
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;\(^3\)
Indutus chlamydem Tyriam, quam limbus obibat\(^4\)
Aureus ; ornabant aurata monilia collum,
Et madidos myrrha curvum crinale\(^5\) capillos.
Ille quidem jaculo quàmvis distantia misso
Figere\(^6\) doctus erat, sed tendere doctior arcus.
Tum quoque lenta manu flectentem\(^7\) cornua Perseus
Stipite, qui mediâ positus fumabat in ārā,
Perculit, et fractis confudit\(^8\) in ossibus ora.
Hunc ubi laudatos jactantem in sanguine vultus
Assyrius vidit Lycabas, junctissimus illi
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 lētabere, quo plus
Invidiae quàm laudis habes. Hæc omnia nondum
Dixerat : emicit nervo penetrabile telum,\(^9\)
Vitatumque tamen sinuosâ veste\(^10\) pependit.
Vertit in hunc harpen spectatam cæde Medusæ

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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 emicit 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 atrà,
Circumspexit Athin, seque acclinavit in illum,
Et tuit ad Manes junctæ solatia mortis.
Nec Phineus ausus concurrere cominus hosti,
Intorquet jaculum, quod detulit error in Idan,
Expertem frustra belli et neutra arma secutum. 1
Ille tuens oculis inimtem Phinea torvis,
Quandoquidem in partes, ait, attrahor: accipe, Phineu,
Quem fecisti hostem, pensaque hoc vulnere vulnus!
Jamque remissurus tractum de corpore telum
Sanguine defectos cecidit collapsus2 in artus.

Hic quoque Cephenum post Regem primus Odites
Ense jacet Clymeni; Prothoënorà percutit Hypseus;
Hypse Lyndiées. Fuit et grandævus in illis
Emathion, æqui cultor timidusque Deorum;
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 araë,
Atque ibi semanimi verba exsecrantia lingua
Edidit, et mediös 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
Cum genitrice favent, ululatque 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 huie parti, favour this party, i.e. that of Perseus.
Phineus and his companions. [Book V.

Sed sonus armorum superat gemitusque cadentum, Pollutosque semel multo Bellona penates Sanguine perfundit, renovataque praelia miscet. Circumeunt unum Phineus et mille secuti\(^1\) Phinea: tela volant hiberna grandine plura\(^2\) Praeter utrumque latus, praeterque et lumen et aures. Applicat hic humeros ad magnae saxae columnae, Tutaque terga gerens adversaque in agmina versus, Sustinet instantes. Instabant parte finistrâ \(^105\) Chaonius Molpeus, dextrâ Nabataeus Ethemon. Tigris ut, auditis diversa valle duorum Exstimuita fame mugitibus armentorum, Nescit, utro\(^3\) potius ruat, et ruere ardet utroque: Sic dubius Perseus, dextrâ laevâne feratur,\(^4\) \(^110\) Molpea trajecti submovit vulnercr cruris, Contentusque fugâ est: neque enim dat tempus Ethemon, Sed fuit et, cupiens alto dare vulnera collo, Non circumspectis exactum\(^5\) viribus ensem Fregit; et extremâ percussae parte columnae Lamina dissiluit,\(^6\) dominique in gutture fixa est. Non tamen ad letum causas satis illa valentes Plaga dedit: trepidum Perseus, et ineraria frustra Brachia tendentem Cyllenide confodit harpe. Verum ubi virtutem turbae succumbere\(^7\) vidit; \(^120\) Auxilium, Perseus, quoniam sic cogitis ipsi, Dixit, ab hoste petam. Vultus avertite vestros, Si quis amicus adest! et Gorgonis extulit ora. Quare alium, tua quem moveant miracula, dixit Thescelus; utque manu jaculum fatale parabat

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1. Secuti Phinea, *who followed Phineus; the attendants of Phineus.*
2. Plura hiberna grandine, *thicker than the hail in winter.*
3. Utrô, *which way; utroque, both ways.*
4. *If (Ut rum) feratur dextrâ laevâne, whether he should charge on the right hand or on the left.*
5. Exactum non circumspectis viribus, *hurled with inconsiderate strength.*
6. Dissiluit extremâ parte, *was shivered against the surface.*
7. Virtutem succumbere turbae, *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 Lyucidae gladio petit; inque petendo
Dextera diriguit nec citrâ mota nec ultrâ.
At Nileus, qui se genitum seumpelvice Nilo
Ementitus erat, clypeo quoque flumina septem
Argento partim partim calaverat auro,
Adspice, ait, Perseu, nostræ primordia gentis:
Magna foras tacitas solatia mortis ad umbras,
A tanto cecidisse viro. Pars ultima vocis
In medio suppressa sono est; adapertaque 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,
Immatusque silex armataque mansit imago.

Hi tamen ex merito pœnam subière; sed unus
Miles erat Persei, pro quo dum pugnat, Aconteus,
Gorgone conspectâ saxo concrevit oborto.

Quem ratus Astyages etiamnum vivere, longo
Ense scrit : sonuit tinnitibus ensis acutis.⁴
Dum stupet Astyages, naturam traxit eandem,
Marmoroque manet vultus mirantis in ore.
Nomina longa mora est mediâ de plebe virorum
Dicere: bis centum restabant corpora pugnæ;
Gorgone bis centum riguerunt corpora visâ.
Pœnitit injusti nunc denique Phinea belli.
Sed quid agat? Simulacra videt diversa figuris,
Agnoscitque suos, et nomine quemque vocatos.

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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 brachia\textsuperscript{1} tendens
Vincis, ait, Perseu: remove fera monstra, tuaeque
Saxifcos vultus, quae@cumque\textsuperscript{2} ea, tolle Meduse.\textsuperscript{160}
Tolle, precor: non nos odium regnive cupidó
Compulit ad bellum: pro conjuge movimus arma.
Causa fuit meritis\textsuperscript{3} melior tua, tempore nostra.
Non cessisse piget.\textsuperscript{4} Nihil, O fortissime, præter
Hanc animam concede mihi: tua cetera sunto.\textsuperscript{165}
Talia dicenti neque eum, quem voce rogabat,
Respiceré audenti, Quod, ait, timidissime Phineu,
Et possúm tribuísse\textsuperscript{5} et magnum munus inerti est,\textsuperscript{6}
Pone metum, tribuam: nullo violabere ferro.
Quin etiam mansura dabo monumenta per ævum,\textsuperscript{170}
Inque domo socieri semper spectabere nostri,
Ut mea se sponsi soletur imagine conjux.
Dixit, et in partem\textsuperscript{7} Phorcynida transtulít illam,
Ad quam se trepido Phineus obverterat ore.
Tum quaque conanti sua flectere luminà cervix
Diriguit, saxoque oculorum induruit humor.
Sed tamen os timidum vultusque in marmore supplex
Submissæque manus faciesque obnoxia mansit.

\textit{Fab. IV.—Pyreneus and the Muses.}

\textbf{Hactenus aurigenæ\textsuperscript{8} comitem Tritonia fratri}

\textsuperscript{1} Manus confessas brachiaque obliqua, \textit{his hands in acknowledgment of his defeat, and his arms sideways}—because he was standing with his face turned away from Perseus.
\textsuperscript{2} Quæcumque ea (sit), whosoever she may be.
\textsuperscript{3} Meritis, \textit{in point of merit}; tempore, \textit{in point of time}.
\textsuperscript{4} Piget (me) non cessisse, \textit{it grieves me that I did not give way}, \textit{i. e. did not quietly allow Andromeda to be given to you in marriage}.
\textsuperscript{5} Tribuísse, \textit{to grant}; tribuísse is here used in the sense of an \textit{aorist}, and is \textit{to be translated as a present}.
\textsuperscript{6} Et (quod) est magnum munus inerti, \textit{and what is a great boon to a coward, i. e. life}.
\textsuperscript{7} In illam partem, \textit{to that side}.
\textsuperscript{8} Aurigenæ fratri, \textit{to her gold-begotten brother, i. e. to Perseus}. \textit{See 5, 1, 46}.
Se dedit. Inde cavā circumdata nube Seriphon Deserit, a dextrā Cythno Gyaroque relictis; Quaque super pontum via visa brevissima, Thebas Virgineumque Helicona petit; quo monte potita¹ Constitit, et doctas sic est affata sorores: Fama novi fontis nostras pervenit ad aures, Dura Mcdusaei quern praepetis ungula rupit. Is mihi causa viæ: volui mirabile monstrum Cernere; vidi ipsum materno sanguine nasci.² Excipit Uranie: Quaecumque 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. Quae, mirata diu factas pedis ictibus undas, Silvarum lucos circumspectit 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, In partem ventura chori⁴ Tritonia nostri, Vera refers, meritōque probas artesque locumque; Et gratam sortem, tuta modo simus, habemus. Sed, vetitum est⁵ adeo sceleri nihil, omnia terrent Virgineas mentes, dirusque ante ora Pyreneus Vertitur, et nondum me totā mente recepi. Daulia Threício Phoceaque militē 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 sceleri, 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,
Mnemonides, cognòrat enim, consistite, dixit,
Nec dubitate, precor, tecto grave sidus\(^1\) et imbrem,
Imber erat, vitare meo: subiérè minores
Sæpe casas Superi. Dictis et tempore motæ
Annuimusque viro, primasque intravimus ædes.\(^2\)
Desierant imbres, victoque Aquilonibus Austro\(^3\)
Fusca repurgato fugiebant nubila coelo.
Impetus ire fuit;\(^*\) claudit sua tecta Pyreneus,
Vimque parat, quam nos sumptis effugimus alia.
Ipse secuturo similis stetit arduus arce:
Quaè via est vobis, erit et mihi, dixit, eàdem.
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 loquentes\(^7\)
Unde sonent, hominemque putat Jove nata\(^8\) locutum.
Ales erat, numeroque novem, sua fata querentes,
Institerant ramis imitantes omnia picae.\(^9\)

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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 Picae imitantes omnia, magpies which imitate every sort of sound; institerant, had perched themselves.
Miranti sic orsa Deæ¹ Dea: Nuper et istæ
Auxerunt volucrem victæ certamine turbam.
Pieros has genuit Pellæis dives in arvis;
Pæonis Euippe mater fuit: illa potentem
Lucinam novies, novies paritura, vocavit.
Intumuit² numero stolidarum turba sororum,
Perque tot Hæmonias et per tot Achaïdas urbes
Huc venit, et tali committunt prelia voce:
Desinate indoctum vanâ dulcedine vulgus
Fallere; nobiscum, si qua est fiducia³ vobis,
Thespiades certate Deæ: nec voce nec arte
Vincemur, totidemque sumus.
Vel eeditae victæ
Fonte Medusæo et Hyanteâ Aganippe;
Vel nos Emathiis ad Pæonas usque nivosos
Cedamus campis: dirimant⁴ certamine Nymphæ.
Turpi quidem contendere erat; sed cedere visum
Turpius: electæ jurant per flumina Nymphæ,
Factaque de vivo⁵ pressère sedilia saxo.
Tunc, sine sorte prior quæ se certare professa est,⁶
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
Cepiter et septem discręctus 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 prelia, 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.\(^3\)
Delius in corvo, proles Semelca capro,
Fele soror Phoebi, nivea Saturnia vaccā,
Pisce Venus latuit, Cyllenius ibidis alis.

Hactenus ad citharam vocalia moverat ora:
Poscimur Aonides: sed forsitan otia non sunt,
Nec nostris præbere vacat tibi cantibus aures.\(^2\)
Ne dubita, vestrumque mihi refer ordine carmen,
Pallas ait, nemorisque levi consedit in umbrā.
Musa refert: dedimus summam certaminis uni.\(^3\)

Surgit, et immissos hederā collecta\(^4\) capillos
Calliope querulas prætentat pollice chordas,
Atque hæc percussis subjungit carmina nervis.

**Fab. VI. — The Rape of Proserpine.**

**Prima** Ceres unco glebam dimovit\(^5\) aratro;
Prima dedit fruges alimentaque mitia terris;
Prima dedit leges; Cereris sumus\(^6\) omnia munus.

Illa canenda mihi est. Utinam modò dicere possem
Carmina digna\(^7\) Dea! certè Dea carmine digna est.

Vasta giganteis injecta est insula membris
Trinacris, et magnis subjectum molibus urget
Ætherias ausum\(^8\) sperare Typhoēa sedes.

Nititur ille quidem pugnatque resurgere sēpe;
Dextra sed Ausonio manus est subjecta Peloro;

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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 hederā, 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, flammanamque fero vomit ore Typhoeus. Sæpe remoliri\(^1\) luctatur pondera terræ, Oppidaque et magnos evolvere corpore montes. Inde tremit tellus, et rex\(^2\) pavet ipse Silentûm, Ne pateat latoque solum retegatur\(^3\) hiatu, Immissusque dies trepidantes terreet umbras. Hanc metuens cladem tenebrosâ sede tyrannus Exierat; curruque atrorum vectus equorum Ambibat Siculse cautus fundamenta terræ. Postquam exploratum satis est, loca nulla labare,\(^4\) Depositique metus; videt hunc Erycina vagatem Monte suo residens, natumque amplexa volucrem, Arma manusque meæ, mea, nate, potentia, dixit, Illa, quibus superas omnes, cape tela, Cupido, Inque Dei pectus celeres molire\(^5\) sagittas, Cui triplicis cessit fortuna novissima regni.\(^6\) Tu Superos ipsumque Jovem, tu numina ponti Victa domas ipsumque, regit qui numina ponti. Tartara quid cessant?\(^7\) cur non matrisque tuumque Imperium profers? Agitur\(^8\) pars tertia mundi. Et tamen in cælo, quæ jam patientia\(^9\) nostræ est, Spernimur, ac mecum vires tenuantur Amoris. Pallada nonne vides jaculatricemque Dianam

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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. 2:9.
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 quoque filia virgo,
Si patiemur, crit: 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
Unam seposuit, sed qua nec acutior ulla,
Nec minùs incerta est, nec quæ magis audiat⁴ arcum;
Oppositeque genu⁵ curvavit flexile cornu,
Inque cor hamatā percusserit arundine Ditem.

Hand procul Hennēis lacus est a moenibus altē,
Nomine Pergus, aquē: non illo plura Caystros
Carmina cygnorum labentibus audit in undis.
Silva coronat aquas, cingens latus omne, suisque
Frondibus, ut velo,⁶ Phoebeos submovet ignes.
Frigora dant rami, varios humus humida flores;
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:
Usque adeò properatur amor.⁸ Dea territa mæsto
Et matrem et comites, sed matrem sæpius, ore
Clamat; et, ut summâ vestem laniārat ab orā,⁹
Collecti flores tunicis cecidère remissis;
Tantaque simplicitas puerilibus adfuit annis.

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
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. 235.
7 Calathos. See 4, 1, 10. Superare æquales legendo, to excel her coevals
in gathering flowers.
8 Adeò 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 vocatos
Exhortatur equos, quorum per colla jubasque
Executit obscuræ tintas ferrugine habenas;
Perque lacus altos et olentia sulphure fertur.

Stagna Palicorum, rupta ferventia terrâ;
Et quà Bacchiadæ, bimari gens orta Corintho,
Inter inaequalēs posuerunt moenia portus.

Est medium Cyanes et Pisae Arctusæ,
Quod coit angustis inclusum cornibus, æquor.

Hic fuit, a cujus stagnum quòque nomine dictum est,
Inter Sicelidas Cyane celeberrima Nymphas;
Gurgite quæ medio summâ tenus exstitit alvo,
Agnovitque Deam: Nec longiûs ibitis, inquit;
Non potes invita Cereris gener esse: roganda,
Non rapienda fuit. Quòd si componere magnis
Parva mihi fas est, et me dilexit Anapis;
Exorata tamen, nec, ut hæc, exterrita nupsi.

Dixit, et in partes diversas brachia tendens
Obstitit. Haud ultrâ tenuit Saturnius iram;
Terríblesque hortatus equos, in gurgitis imâ
Contortum valido sceptrum regale lacerto
Condidit: icta viam tellus in Tartara fecit,
Et pronos currus medio craterè receptit.

At Cyane, raptamque Deam contemptaque fontis

1 See 5, 1, 155. The names of Pluto's horses, according to Claudian, were, Orpheus, Æthan, Nycteus, and Alastor.
2 Tinctas obscuræ ferrugine, dyed with a dark rusty colour.
3 Inter inaequalēs portus, between two harbours of unequal size, i. e. Syracuse. See Syracuse.
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 (e) 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 craterè, 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.
Jura^1 sui mœrens, inconsolabile vulner
Mente gerit tacitâ, lacrimisque absunt omnis;
Et, quorum fuerat magnum modo numen, in illas
Extenuatur aquas.\(^2\) Mollii membra videres,
Ossa pati flexus, unges posuisse rigorem;
Primaque de totâ tenuissima quaeque\(^3\) liquescunt,
Cœrulei crines digitique et cura pedesque:
Nam brevis in gelidas membris exilibus\(^4\) undas
Transitus est. Post hâc tergumque humerique latusque
Pectoraque in tenues abeunt evanida rivos;
Denique pro vivo vitiatas sanguine venas
Lympha subit; restatque nihil, quod prendere possis.

FAB. VII.—Stelles.

INTEREA pavidæ nequicquam filia\(^5\) matri
Omnibus est terris, omni quæsita profundo.
Illam non rutilis veniens Aurora capillis
Cessantem vidit, non Hesperus; illa duabus
Flammiferà pinus manibus succendit ab Ætnâ,
Perque pruinosas tulit irrequieta\(^6\) tenebras.
Rursus, ut alma dies hebetaret sidera, natam
Solis ad occasum solis quærebat ab ortu.
Fessa labore sitim collegerat, oraque nulli
Colluerant fontes;\(^7\) quem tectam stramine vidit
Fortè casam, parvasque fores pulsavit: at inde
Prodit anus, Divanque videt, lymphamque roganti
Dulce dedit, tostâ quod coxerat antè polentâ.\(^8\)

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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. Cera. 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 cinus, 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.
Offensa est, neque adhuc epotâ parte loquentem
Cum liquido mixtâ perfudit Diva polentâ.
Combibit os maculas, et, quà modo brachia gessit,
Crura gerit; cauda est mutatis addita membris;
Inque brevem formam, ne sit vis magna nocendi,
Contrahitur, parvâque minor mensura lacerfâ est.
Mirantem flentemque et tangere monstra parantem
Fugit anum, latebramque petit; aptumque colori
Nomen habet, variis stellatus corpora guttis.

**Fab. VIII.—Ascalaphus.**

Quas Dea per terras et quas erraverit undas,
Dicere longa mora est: quærenti defuit orbis.
Sicaniam repetit; dumque omnia lustrat eundo,
Venit et ad Cyanen. Ea, ni mutata fuisset,
Omnia narrâset; sed et os et lingua volenti
Dicere non aderant, nec, quo loqueretur, habebat.
Signa tamen manifesta dedit, notamque parenti
Illo fortè loco delapsam in gurgite sacro,
Persephones zonam summis ostendit in undis.
Quam simul agnovit, tanquam tum denique raptam
Scisset, inornatos laniavit Diva capillos,
Et repetita suis percussit pectora palmis.
Nec scit adhuc ubi sit; terras tamen incerepat omnes,
Ingratasque vocat nec frugum munere dignas,

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1 Os combibit maculas, *his face imbîed 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 scisset (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 damni
Reperit. Ergo illic sævâ vertentia glebas
Fregit aratra manu, parilique irata colonos
Ruricolasque boves letō dedit, arvaque jussit
Fallere depositum, vitiatâque semina fecit.
Fertilitas terrâ, latum vulgata per orbem,
Cassa jacet; primis segetes moriuntur in herbis;
Et modò sol nimius, nimius modò corripit imber;
Sideraque ventique nocent; avidæque volucres
Semina jacta legunt; lolium tribulique fatigant
Triticeas messes et inexpugnabile gramen.
Tum caput Eleis Alpheias extulit undis,
Rorantesque comas a fronte remotâ ad aures,
Atque ait: O toto quæsitæ virginis orbe
Et frugum genitrix, immensos siste laborès,
Neve tibi fide violenta irascere terræ.
Terra nihil meruit, patuitque invita rapinæ.
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,
Hanc habeo sedem; quam tu, mitissima, serva.
Mota loco cur sim, tantique per æquoris undas
Advehar Ortygiam, veniet narratibus hora
Tempestiva meis, quum tu curisque levata
Et vultús melioris eris. Mihi pervia tellus

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 habeos penates, I Arethusa now have this as my
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.
Praebet iter, subterque imas ablata cavernas. 
Hic caput attollo, desuetaque sidera cerno. 
Ergo, dum Stygio sub terris gurgite labor, 
Visa tua est oculis illie Proserpina nostris. 
Illa quidem tristis nec adhuc interrita vultu;
Sed regina tamen, sed opaci maxima mundi,
Sed tamen inferni pollens matrona tyranni. 
Mater ad auditas stupuit, ceu saxea, voces, 
Attonitseque diu similis: utque dolor
Pulsa gravi gravis est amentia; curribus auras
Exit in ætherias. Ibi toto nubila vultu:
Ante Jovem passis statit invidiosa capillus.
Proque meo supplex veni tibi, Jupiter, inquit, 
Sanguine, proque tuo. Si nulla est gratia matris, 
Nata patrem moveat; neu sit tibi cura, precamur,
Vilior illius, quod nostro est edita partu. 
En quæsita diu tandem mihi nata reperta est;
Si reperire vocas amittere certius; aut si
Scire ubi sit, reperire vocas. Quod rapta, feremus;
Dummodo reddat eam; neque enim praedone marito
Filia digna tua est, si jam mea filia digna est.
Jupiter excepit: Commune est pignus onusque
Nata mihi tecum; sed, si modò nomina rebus
Addere vera placet, non hoc injuria factum,
Verum amor est; neque erit nobis gener ille pudori:
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 quod 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 fratem! quid, quod nec cetera desunt, 
Nec cedit nisi sorte mihi? sed tanta cupido 
Si tibi discidii est; repetet Proserpina coelum: 
Lege tamen certa, si nullos contigit illic 
Ore cibos: nam sic Parcarum fœdere cautum est. 
Dixerat: at Cereri certum est educere natara. 
Non ita fata sinunt; quoniam jejunia virgo 
Solverat et, cultis dum simplex errat in hortis, 
Puniceum curvâ decerperat arbore pomum, 
Sumptaque pallenti septem de cortice grana 
Presserat ore suo. Solusque ex omnibus illud 
Viderat Ascalaphus, quern quondam dicitur Orphne, 
Inter Avemales haud ignotissima Xymplias, 
Ex Acheronte suo furvis peperisse sub antris. 
Vidit; et indicio reeditum crudelis ademit. 
Ingemuit regina Erebi, testemque profanam 
Fecit avem, sparsumque caput Phlegethontide lymphâ 
In rostrum et plumas et grandia lumina vertit. 
Ille sibi ablatus fulvis amicitur ab alis,

1 Ut cetera desint, quantum est esse fratem 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, 23. 
4 Sic cautum 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 reeditum 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 crescit longosque reflectitur ungues, Vixque movet natas per inertia brachia pennas; Fœдаque fit volucris, venturi nuntia luctus, Ignavus bubo, dirum mortalibus omen.

**Fab. IX.—The Sirens.**


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 suique fratris moestæque 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 Helicona colentes
Concordi dixère sono.² Convicia victē³
Quum jacerent; Quoniam, dixit, certamine vobis
Supplicium meruisse parum est, maledictaque culpē⁴
Additis, et non est patientia libera nobis;⁵
Ibimus in pænas, et, quò vocat ira, sequemur.
Rident Emathides spernuntque minacia verba;
Conatæque loqui et magno clamore protervas
Intentare manus, pennas exire per ungues
Adspexère suos, operiri brachia plumis;
Alteraque alterius rigido concrescere rostro⁶
Ora videt, volucresque novas accedere silvis.
Dumque volunt plangi,⁷ per brachia mota levatæ
Aère pendebant, nemorum convicia, picae.
Nunc quóque in alitibus facundia prisca remansit,
Raucaque garrulitas studiumque immane loquendi.

BOOK VII.

Fab. I.—*Iason.*

Jamque fretum Minyæ Pagasææ puppe secabant;
Perpetuâque trahens⁷ inopem sub nocte senectam

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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, juvenesque Aquilone creati
Virgineas volucres miseri senis ore fugârant;
Multaque perpessi claro sub Iasone tandem
Contigerant rapidas limosi Phasidos undas.
Dumque adeunt regem Phryxeaque vellera poscunt,
Lexque datur numeris magnorum horrenda laborum:
Concipit interea validos Æetias ignes;
Et luctata diu, postquam ratione furorem
Vincere non poterat, Frustra, Medea, repugnas;
Nescio quis Deus obstat, ait; mirumque, nisi hoc est,
Aut aliquid certè simile huic, quod amare vocatur.
Nam cur jussa patris nimium mihi dura videntur?
Sunt quàque dura nimis. Cur, quem modò denique vidi,
Ne pereat, timeo? quàe tanti causa timoris?
Excute virgineo conceptas pectore flammias,
Si potes, infelix: si possem, sanior essem.
Sed trahit invitam nova vis; aliudque cupido,
Mens aliud suadet. Video meliora proboque;
Deteriora sequor. Quid in hospite, regia virgo,
Ureris et thalamos alieni concipis orbis?
Hæc quàque terra potest, quod ames, dare. Vivat, an ille
Occidat, in Dis est. Vivat tamen; idque precari,
Vel sine amore licet: quid enim commissit Iason?
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 Harpyiae.
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 another 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 Dis, is in the power of the gods, rests with the gods.
At, nisi opem tulero, taurorum affabilitur ore;\(^1\)
Concurretque\(^2\) suæ segeti, tellure creatis
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
Consclero! cur non tauros exhortor in illum
Terrigenasque feros insopitumque draconem?
Di meliora velint!\(^5\) Quanquam non ista precanda,
Sed facienda mihi. Prodamne ego regna parentis,
Atque opem nescio quis servabitur advena nostrâ,
Ut, per me sospes, sinè me det linea ventis,
Virque sit alterius, pœnæ Medea relinquir?\(^4\)
Si facere hoc, aliamve potest præponere nobis,
Occidat ingratus! Sed non is vultus\(^5\) in illo,
Non ea nobilitas animo est, ea gratia formæ,
Ut timeam fraudem meritique oblivia nostri.
Et dabit antè fidem;\(^6\) cogamque in fœdera testes
Esse Deos. Quid tuta times? accingere,\(^7\) et omnem
Pelle moram: tibi se semper debebit\(^8\) Iâsôn,
Te face solemni junget sibi;\(^9\) perque Pelasgas
Servatrix urbes matrum celebrabere turbâ.
Ergo ego germanam\(^10\) fratre que patremque Deosque

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1 Affabilitur 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 relinquir 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 debebit se tibi, he will always be indebted to you for his life.

9 Junget te sibi solemni 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. Chalciope—fratrem, i.e. Apsyrtus.
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 quoque fama viget, cultusque artesque virorum;
Quemque ego cum rebus, quas totus possidet orbis,
Æsoniden mutasse velim: quo conjuge felix
Et Dis cara ferar,³ et vertice sidæra 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 lasonis
Hecates Perseídæ aras,
Quas nemus umbrosus secretaque Silva tegebant.
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,

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, 69.
5 Montes. See Cyaneae.
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  
Illæ luce fuit: posses ignoscere amanti.  

Speciat, 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 dextramque prehendit  
Hospes, et auxilium submissâ voce rogavit,  
Promitque torum; lacrimis ait illa profusis:
Quid faciam video: nee me ignorantia veri
Decipiet, sed amor. Servabere munere2 nostro;
Servatus promissa dato. Per sacra triformis
Ille Æae,5 lucoque foret quod numen in illo,  
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:  
Conveniunt populi sacrum Mavortis in arvum,  
Consistuntque jugis.6 Medio rex ipse resedit
Agmine purpureus, sceptroque insignis ebumo.
Ecce adamanteis Vulcanum naribus efflant
Æripedes tauri; tactæque vaporibus herbae
Ardent.7 Utque solent 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 Æae, 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 silices fornace, limestones slackened in an earthen kiln.
Concipiunt ignem liquidarum aspergine aquarum:
Pectora sic intus clausas volventia flammas,
Gutturaque usta sonant: tamen illis Æsome natus
Obvius it. Vertère truces venientis ad ora
Terribiles vultus praefixaque cornua ferro,
Pulverumque solum pede pulsaveré bisulco,
Fumificisque locum mugitibus implevere.

Diriguère metu Minyæ: subit ille, nec ignes
Pendulaque audaci mulcet palearia dextrâ;
Suppositorisque jugo pondus grave cogit aratri
Ducere, et insuetum ferro proscindere campum.

Mirantur Colchi; Minyæ clamoribus implent,
Adjiciuntque animos. Galeâ tum sumit aènâ
Vipereos dentes et aratos spargit in agros.

Semina mollit humus, valido praeficta veneno;
Et crescunt, fiuntque sati nova corpora dentes.
Utque hominis speciem maternâ sumit in alvo
Perque suos intus numeros componitur infans,
Nec nisi maturus communes exit in auras:

Sic ubi visceribus gravidæ telluris imago
Effecta est hominis, feto consurgit in arvo;
Quodque magis mirum est, simul edita concutit arma.

Quos ubi viderunt praecutæ cuspidis hastas

1 Truces vertère terribiles vultus, the bulls fiercely turned their terrible looks; praefixa ferro, pointed with iron.
2 Tantum medicamina possunt, such is the power of the enchanted herbs.
3 Mulcetque pendula, palearia 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 Èetes by Minerva. See 3, 1.
7 Componitur per suos numeros, is completed in all its parts.
8 Ubi imago liominis 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; praecutæ cuspidis, with very sharp points.
In caput Haemonii juvenis torquare parantes;¹
Demisère² metu vultumque animumque Pelasgi.
Ipse quòque extimuit, quæ tutum fecerat illum;
Utque peti juvenem tot vidit ab hostibus unum,
Palluit, et subito sine sanguine frigida sediit.
Neve parum valeaut 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
Terrigense pereunt per mutua vulnera fratres
Civilique cadunt acie.
Gratantur Acliivi, Victoreiuque tenent,
avidisque amplexibus haerent.⁵
Tu quoque victorem complecti, barbar, velles;
Obstitit incepto pudor; et complexa fuisses;
Sed te, ne faceres, tenuit reverentia famæ.⁶
Quod licet, affectu tacito Isetaris,
agisque Carrainibus gratæs et Dis auctoribus horum.
Pervigilem superest herbis sopire⁷ draconem,
Qui, cristà linguísque tribus præsignis et uncis
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 sistaut;

¹ The order is, Ubi Pelasgi viderunt quos parantes torquire, 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. Aureae 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 oculos\textsuperscript{1} advenit; et auro \textsuperscript{2}
Heros Æsonius potitur; spolioque superbus,
Muneris auctorem secum, spolia altera, portans,
Victor Iolciacos tetigit cum conjuge portus.

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BOOK XI.

FAB. X.—Ceyx and Halcyone.

Interea fratrisque sui fratremque secutis
Anxia prodigiis turbatus\textsuperscript{3} pectora Ceyx,
Consulat ut sacras, hominum oblectamina,\textsuperscript{4} sortes,
Ad Clarium parat ire Deum: nam templorum prophanus
Invia cum Phlegyis faciebat Delphica Phorbas.
Consilii tamen ante sui, fidissima, certam
Te facit,\textsuperscript{5} Halcyone. Cui protinus intima frigus
Ossa receperunt, buxoque simillimos ora
Pallor obit, lacrimisque genae maduere profusis.

Singultaque pias interrumpente querelas,
Quæ mea culpa tuam, dixit, carissime, mentem
Vertit\textsuperscript{6} ubi est, quæ cura mei prius esse soletabat?\textsuperscript{7}
Jam potes Halcyone securus abesse relicà;
Jam via longa placet; jam sum tibi carior absens;
At, puto, per terras iter est, tantùmque dolebo,
Non etiam metuam, curæque timore carebunt.

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\textsuperscript{1} In oculos ignotos, upon eyes which were previously strangers to it.
\textsuperscript{2} Superbus spolio, exulting in the spoil. A. R. A. 324.
\textsuperscript{3} Turbatus (secundum) anxia pectora prodigiis sui fratris, (prodigiisque) secutis fratem, 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.
\textsuperscript{4} Oblectamina hominum, that source of consolation to men.
\textsuperscript{5} Facit te certam sui consilii, makes you acquainted with his design.
\textsuperscript{6} Vertit tuam mentem, has alienated your affections from me.
\textsuperscript{7} Ubi est cura mei quæ soletabat esse prius, where is that affection for me which used to exist formerly; securus, without regret.
\textsuperscript{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 tabulas\(^1\) in litore vidi,
Et sepe in tumulis sine corpore\(^2\) nomina legi.
Neve tuum fallax animum fiducia tangat,
Quòd socer Hippotades tibi sit, qui carcere fortes
Contineat ventos, et, quum velit, æquora placet:
Quum semel emissi tenuerunt\(^3\) æquora venti;
Nil illis vetitum est,\(^4\) incommendataque tellus
Omnis et omne fretum; coeli quoque nublā vexant,
Excutiuntque feris rutilos concursibus ignes.\(^5\)
Quo magis hos novi, nam novi, et sepe paternā
Parva domo vidi, magis hos reor esse timendos.
Quòd tua si flecti precibus sententia nullis,
Care, potest, conjux, nimiūmque es certus eundi ;
Me quòque tollæ simul. Certè jactabimur unà,
Nec, nisi quæ patiar, metuam; pariterque feremus.
Quicquid erit, pariter super Æquora lata feremur.
Talibus Æolidos dictis lacrimisque movetur
Siderea conjux;\(^6\) neque enim minor ignis in ipso est.
Sed neque propositos pelagi dimittere eursus,
Nec vult Halcyonen in partem adhibere pericli;
Multaque respondit timidum solantia pectus;
Nec tamen idcirco causam probat.\(^7\) Addidit illis
Hoc quòque lenimen, quo solo flexit amantem:
Longa quidem nobis omnis mora; sed tibi juro

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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; incommendedata, 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 himiūm certus cundi, *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 admodà recursùs;
Protinus eductam navalis æquore tìgi,
Aptarique suis pinum jubeat armamentis.²
Quà rursus visà, veluti presaga futuri,
Horruit Halcyone, lacrimasque emisit obortas,
Amplexusque dedit; tristique miserrima tandem
Ore, Vale, dixit; collapsaque corpore tota est.³
At juvenes, quaerente moras Ceyce, reducunt
Ordinibus gcminis ad fortià pectora remos,⁴
Æqualique ictu scindunt freta. Sustulit illa
Humentes oculos, stantemque in puppe recurvâ,
Concussâque manu dantem⁵ sibi signa maritum
Prima videt, redditque notas. Ubi terra recessit
Longiùs, atque oculi nequeunt cognoscere vultus;
Dum licet, insequitur fugientur lumine pinum.
Hæc quòque ut haud poterat, spatio submota,⁶ videri,
Vela tamen speciat 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;

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¹ Spes recursùs admodà 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 totò corpore, became powerless over her whole body.
⁴ Reducunt remos ad fortià 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. Lectus, 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 summà locat arbore,1 totaque malo Carbasa deducit venientesque excipit auras. Aut minùs aut certè medium non amplius æquor2 Puppe secabatur, longèque erat utraque tellus; Quum mare sub noctem tumidis albescere cæpit Fluctibus et præcepsspirare valentiùs Eurús. Ardua jamdudum demittite cornua, rector Clamat, et antennis totum subnectite velum. Hic jubet; impediunt adversæ jussa procellæ, Nec sinit audiri vocem fragor æquoris ullam. Sponte tamen properant alií 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, Aspera crescit hiems, omnique e parte feroxès Bella gerunt venti, fretaque indignantia miscent. Ipse pavet, nec se, qui sit status,4 ipse fatetur Seire ratis rector, nec quid jubeatve vetetve: Tanta mali moles, tantoque potentior arte est. Quippe sonant clamore viri, stridore rudentes, Undarum incursu gravis unda, tonitribus æther. Fluctibus erigitur, cælumque æquare videtur Pontus et inductas aspergine tangere nubes; Et modò, quum fulvas ex imo verrit arenas, Concolor est illis, Stygiâ modò nigror undâ; Sternitur interdum spumisque sonantibus albet. Ipsa quòque his agitur vicibus Trachinia puppis,

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1 Locat cornua in summà 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 medium non amplius 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;
Nunc, ubi demissam curvum circumstetit æquor;¹
Suspicere inferno summum de gurgite cælum.
Sæpe dat ingestem fluctu latus icta fragorem,
Nec leviès pulsata sonat, quàm ferreus olim
Quum laceras aries² ballistave concutit arces.
Utque solent, sumptis in cursu viribus,³ ire
Pectore in arma færi prætentaque tela leones:
Sic ubi se ventis admiírat⁴ unda coértis,
Ibat in arma ratis, multoque erat altior illis.
Jamque labant cunei,⁵ spoliataque tegmine cæræ⁶
Rima patet, præbetque viam letalibus undis.
Ecce cadunt largi resolutis nubibus⁷ imbres,
Inque fretum credas totum descendere cœlum,
Inque plagas cæli tumefactum ascendere pontum.
Vela madent nimbis, et cum celestibus undis
Æquoreæ miscentur aquæ; caret ignibus æther,
Cæcaque nox premitur tenebris hiemisque suisque.
Discutiunt tamen has præbetque micantia lumen
Fulmina; fulmineis ardescunt ignibus undæ.
Dat quòque jam saltus intra cava texta⁸ carinæ
Fluctus: et, ut miles, numero præstantior omni,
Quum sæpe assiluit defensæ mœnibus urbis,
Spe potitur tandem, laudisque accensus amore
Inter mille viros murum tandem occupat unus;

¹ Ubi curvum æquor circumstetit (eam) demissam, when the arched wave has surrounded it sunk down.
³ Viribus sumptis incursu, acquiring strength from the onset.
⁴ Admiírat 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 cæræ, 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 pulsàrunt 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 segnius omnes, 125
Quàm solet urbs, aliis murum fodiéntibus extrà,
Atque aliis murum, trepidare, tenéntibus intus.
Deficit ars animique cadunt; totidemque
Quot veniunt fluctus, ruere atque irrupere mortes.³
Non tenet hic lacrimas; stupet hic; vocat illæ beatos, 130
Funera quos maneant; hic votis numen adorat,
Brachiaque ad cœlum, quod non videt, irrita tollens
Poscit opem; subeunt quæ fratreparensque;
Huic cum pignoribus domus, et quod cuique relictura est.

Halcyone Ceyca movet; Ceycis in ore 135
Nulla nisi Halcyone est; et, quum desideret unam,
Gaudet absesse tamen. Patriæ quōque vellet ad oras
Respicere inque domum supremos vertere vultus;
Verum ubi sit nescit: tantã vertigine⁵ pontus
Fervet, et inductâ piceis e nubibus umbrâ, 140
Omne latet cœlum, duplicataque noctis imagine est.
Frangitur incursu nimbosì turbinis arbor,⁶
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. 409.
⁵ Subeunt, come into his mind, occur to him; cum pignoribus, with his dear pledges, i.e. his children.
⁶ Tantã vertigine, with such agitation; umbrâ e piceis nubibus inductâ, by a shade of dark clouds drawn over it.
⁷ Image 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 nimbosì turbinis, the mast and helm are shivered by the force of a violent gust of wind. A. R. A. 343.
FAB. X.]

CEYX AND HALCYONE.

131

Unda, velut victrix, sinuatas despicit undas.¹

Nec laevius quam si quis Athon Pindumve, revulsos 145
Sede suā, totos in apertum everteret aquor,
Præcipitata cadit, pariterque et pondere et ictu
Mergit in ima ratem ;² cum quâ pars magna virorum
Gurgite pressa gravi, neque in aèra reddita, fato
Funcata suo est.³ Alii partes et membra carinæ 150
Truncæ tenent. Tenet ipsa manu, quâ sceptræ solebat,
Fragmina navigii Ceyx, socerumque patremque
Invocat, heu! frustra. Sed plurima⁴ nantis in ore
Halcyone conjux. Illam meminitque refertque ;
Ilius ante oculos ut agant sua corpora fluctus,
Optat, et examinis 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 texit sua nubibus ora.

Æolis interea tantorum ignara malorum
Dinumerat noctes ; et jam, quas induat ille,
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 templæ colebat,
Proque viro, qui nullus erat,⁸ veniebat ad aras ; 170

¹ Undaque animosa spoliiis 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 Funcat 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) examinis manibus tumuletur amicis, 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 últer pro functo morte rogari² Sustinet; utque manus funestas arceat aris, ¹⁷⁵
Iri, meæ, dixit, fidissima nuntia vocis, Vise soporiferam Somni velociter aulam, Exstintique jube Ceycis imagine⁵ mittat Somnia ad Halcyonen, veros narrantia casus. Dixerat. Induitur velamina mille colorum 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 Phæbus adire potest. Nebulæ caligine mixtæ Exhalantur humo dubiaeque crepuscula lucis. Non vigil ales⁵ ibi cristati cantibus oris Evocat Auroram; nec voce silentia rumpunt Sollicitive canes, canibusve sagacior anser; Non fera, non pecudes, non moti flamine rami, Humanæve sonum reddunt convicia linguae;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 Indumeræque 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 extinti, 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 humanaæ linguae reddunt sonum, nor the clamours of a human tongue produce any noise.
⁷ De lacte quarum, from the juice of which.
Janua, quae verso stridorem cardine reddat,¹
Nulla domo tota; custos in limine nullus. 200
At medio torus est ebenu sublimis² 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,
Silva gerit frondes, ejectas litus arenas.
Quò simul intravit, manibusque obstantia virgo
Somnia dimovit; vestis fulgore reluxit
Sacra domus; tardaque Deus gravitate jacentes⁴
Vix oculos tollens, iterumque iterumque relabens
Summaque percutiens nutanti pectora mento,
Excussit⁵ tandem sibi se, cubitoque levatus,
Quid veniat, cognovit enim, scitatur. At illa:
Somne, quies rerum, placidissime, Somne, Deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeris mulces reparasque labori,⁶
Somnia, quae veras æquant imitamine⁷ formas,
Herculeâ Trachine jube sub imagine regis
Halcyonen adeant, simulacraque naufraga fingant.⁸
Imperat hoc Juno. Postquam mandata peregit
Iris, abit; neque enim ulterius tolerare vaporis
Vim poterat; labique⁹ ut somnum sensit in artus,
Effugit et remeat per quos modò venerat arcus.
At pater¹⁰ e populo natorum mille suorum
Excitat artificem simulatoremque figurae,
Morphea. Non illo jussos solertiūs alter
Exprimit incessus\(^1\) 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 Iclon Superi, mortale Phobetora vulgus
Nominat. Est etiam diversae tertius artis \[bemque,
Phantasos. Ille in humum saxumque undamque tra-
Quæque vacant animā, fallaciter omnia transit.
Regibus hi ducibusque suis ostendere vultus 235
Nocte solent; populos alii plebemque pererrant.
Præterit hos senior;\(^2\) cunctisque e fratribus unum
Morphea, qui peragat\(^3\) Thaumantidos edita, Somnus
Eligit; et rursus molli linguæ solutus
Deposuitque caput, stratoque recondidit alto.  240
Ille volat nullos strepitus facientibus alis
Per tenebras, intraque moræ breve tempus in urbes
Pervenit Hæmoniam: positisque e corpore pennis
In faciem Ceycis abit; sumptaque figurà
Luridus, exsanguis similis, sine vestibus ullis,
Conjugis ante torum miserae stetit. Uda videtur
Barba viri, madidisque gravis fluere unda capillis.
Tum lecto incumbens, fletu super ora refuso
Hae ait: Agnoscis Ceyca, miserrima conjux!
An mea mutata est facies nece? respice; nosces,  250
Inveniesque tuo pro conjugis conjuges umbram.
Nil opis, Halcyone, nobis tua vota tulerunt:
Occidimus; falsô tibi me promittere noli.\(^4\)
Nobilus Ægæo deprendit in æquore navim
Auster et ingenti jactatam flamine solvit;
Oraque nostra, tuum frustra clamantium nomen,
Implèrunt 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 falsô promittere me tibi, do not groundlessly promise me to your-
self; i.e. do not groundlessly expect me to return.
Ambiguus; 1 non ista vagis rumoriibus audis; Ipse ego fata tibi præsens mea naufragus edo. Surge, age, da lacrimas, lugubriaque indue, 2 nec me 260 Indeploratum sub mania Tartara mitte. Adjicit his vocem Morpheus, quam conjugis 3 illa Crederet esse sui; fletus quoque fundere veros Visus erat, gestumque manūs Ceycis habebat. Ingemit Halcyone, lacrimas movet atque lacertos 4 265 Per somnum, corpusque petens amplexit tur aurās, Exclamatque, Mane. Quò te rapis? ibimus unā. Voce suā specieque viri turbata soporem Excūtit, et primō si sit circumspicit illic, Quā modō visus erat: nam moti voce ministri 270 Intulerant lumen. Postquam non invenit usquam; Percūtīt ora manū, laniātque a pectore vestēs, Pectoraque ipsa ferit. Nec crines solvere curat; Scindit; et altrici, quæ luctūs causa, 5 rogantī Nulla est Halcyone, nulla est, ait: occidit unā Cum Ceyce suo. Solantia tollite verba. Naufragus interiit. Vidi agnovique, manusque Ad discendentem, cupiens retinere, tetendi: Umbra fuit; sed et umbra tamen manifesta 6 virique Vera mei. Non ille quīdem, si quæris, habebat 280 Assuetos vultus, nec, quo priūs ore, nitebat. Pallentem nudumque et adhuc humente capillo Infelix vidi. Stetit hoc miserabilis ipso Ecce loco; et quærīt, vestigia si qua supersint. 7 Hoc erat, hoc, animo quod divinante timebam,
Et ne, me fugiens, ventos sequerere rogam.</At certè vellem, quoniam periturus abibas, Me quòque duxisses. Fuit, ait fuit utile, tecum Ire mihi: neque enim de vitæ tempore quicquam Non simul egisse,¹ nec mors discreta fuisset. Nunc absens perii, jactor quòque fluctibus absens, Et sine me me pontus habet. Cruelior ipso Sit mihi mens pelago, si vitam ducere nitar Longiùs, et tanto puguem 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 prohibit, verboque intervenit omni Plangor,³ et attonito gemitus a corde trahuntur. 300 Manè erat: egressit tectis ad litus, et illum Mæsta locum repetit, de quo spectarit euntem. Dumque moratur ibi, dumque, Hinc retinacula solvit;⁴ Hoc mihi disc.deus dedit oscula litore, dieit, Dumque notata oculis reminiscitur⁵ acta, fretumque Prospicit; in liquidâ spatio distantä 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 egisse quemquam de tempore vitae non simul, for neither would I have spent any part of the time of my life not with you.  
² Et veniam saltem veniam comes, 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 propius corpus. Quod quo magis illa tuitur,
Hoc minus et minus est mentis.\(^1\) Jam jamque propinquae
Admotum terrae, jam quod cognoscere posset,\(^2\)
Cernit: erat conjux. Ille est, exclamat, et una
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
Frangit, et incursus quæ prædelassat aurum.\(^3\)
Insilit huc; mirumque fuit potuisse: volabat;
Percutiensque levem modò natís æra pennis,
Stringebat summas ales miserabilis undas.\(^4\)
Dumque volat, moesto similem plenumque querelæ
Ora dedere sonum tenui crepitantia rostro.
Ut verò tetigit mutum et sine sanguine corpus;
Dilectos artus amplexa recentibus aliis,
Frigida nequicquam duro dedit oscula rostro.
Senserit\(^5\) hoc Ceyx an vultum motibus undæ
Tollere sit visus, populus dubitabat; at ille
Senserat; et tandem, Superis miserantibus, ambo
Alite mutantur. Fatis obnoxius isdem
Tunc quòque mansit amor, nec conjugiale solutum
Fœ dus in alitibus; coëunt fiuntque parentes;
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.\(^7\)

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1 Hoc minus et minus mentis est, the less and less of reason remains.
2 Jam quod posset cognoscere, now so that she could distinguish it.
3 Prædelassat incursus aurum, 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.

Conscere duces, et, vulgi stante coronâ, Surgit ad hos clypei dominus septemplicis Ajax; Utque erat impatiens iræ, Sigeia torvo Litora respexit classemque in litore vultu, Intentensque manus, Agimus, pro Jupiter! inquit, Ante rates causam; et necum confertur Ulixes! At non Hectoreis dubitavit cedere flammis, Quas ego sustinui, quas hâc a classe fugavi. Tutius est igitur fictis contendere verbis, Quâm pugnare manu. Sed nec mihi dicere promptum, Nec facere estisti; quantumque ego Marte feroci, Quantum acie valeo, tantum valet iste loquendo. Nec memoranda tamen vobis mea facta, Pelasgi, Esse reor: vidistis enim; sua narret Ulixes, Quae sine teste gerit, quorum nox consicia sola est. Praemia magna peti fateor; sed demit honorem Æmulus. Ajaci non est tenuisse superbum, 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 Sigean 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 certàssè feretur. 20
Atque ego, si virtus in me dubitabilis esset,1
Nobilitate potens essem, Telamone creatus,
Mœnia qui forti Trojana sub Hercule cepit,
Litoraque intravit Pagasæâ Colcha carinâ.
Æacus huic pater est, qui jura Silentibus2 illic
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.
Frater erat:5 fraterna peto. Quid sanguine cretus
Sisyphio, furtaque et fraude simillimus illi,
Inserit Æacidis alienæ nomina gentis?6
An, quòd in arma prior nulloque sub indice7 veni,
Arma neganda mihi? potiorque videbitur ille,
Ultima8 qui cepit detrectavitque furore
Militiam facto; donec solertia isst,
Sed sibi inutilior, timidi commenta rexit
Naupliades animi vitataque traxit ad arma?
Optima nunc sumat, qui sumere noluit ulla;
Nos inhonorati et donis patruelibus orbi,9
Obtulimus quia nos ad prima pericula, simus?
Atque utinam aut verus furo ille aut creditus10 esset,

1 Si virtus in me esset dubitabilis, if my valour were questionable; es-
sem potens, should prevail.
2 Silentibus, See 5, 6, 16.
3 Urget Sisyphon, distresses Sisyphus. Sisyphus is particularly men-
tioned here, because he was alleged by some to be the father of Úlysses.
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 de-
scent 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, 6, 40. Fraterna, what belonged to my cousin.
6 Inserit nomina alienæ gentis Æacidis, intrude the name of a strange
family among the Æacidae, 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 Orbì 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,
Expositum Lemnos nostro cum crimine\(^1\) haberet:
Qui nunc, ut memorant, silvestribus abditus anris,
Saxa moves gemitu, Laërtiadæque precaris,
Quæ meruit: quæ, si Dì sunt, non vana preceris.
Et nunc ille eadem nobis juratus in arma;\(^2\)
Heu, pars una ducum, quo successore\(^3\) sagittæ
Herculis utuntur, fractus morboque fameque,
Velaturque aliturque avibus; volucreisque petendo
Debita\(^4\) Trojanis exercet spicula fatis.
Ille tamen vivit, quia non comitavit Ulixen.
Mallet et infelix Palamedes esse relictus:
Viveret, aut certè letum sine crimine\(^5\) haberet.
Quem malè convicti nimiùm memor iste furoris
Prodere rem Danaam finxit, factumque probavit
Crimen, et ostendit, quod jam præfoderat, aurum.
Ergo aut exsulio vires subduxit Achivis,\(^7\)
Aut nece: sic pugnat, sic est metuendus Ulixes.
Qui, licet eloquio fidum quoque Nestora vincat,
Haud tamen efficiet, desertum ut Nestora crimien\(^8\)
Esse rerum nullum: qui, quum imploraret Ulixen
Vulnere tardus equi fessusque senilibus annis,
Proditus a socio est. Non haec mihi crimina fingi,

\(^1\) Expositum cum nostro crimine, landed there to our great reproach.
\(^2\) Illè 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 fatis, 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 male 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 crimenum, that the forsaking of Nestor was no crime. When the Greeks had fled in alarm at the thunderbolt of Jupi-
Fab. 1]  Ajax and Ulysses.  141

Scit bene Tydides, qui nomine sæpe vocatum
Corripuit, trepidoque fugam exprobravit amico.
Adspiciunt oculis Superi mortalia justis.
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,
Servavi 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
Non dederant,⁴ nullo tardatus vulnere fugit.
Hector adest, secumque Deos in prælia ducit;
Quàque ruit, non tu tantum terreris, Ulixe,
Sed fortes etiam: tantum timoris.
Hunc ego sanguineæ successu cædis ovantem
Cominus ingenti resupinum pondere fudi.⁶
Hunc ego poscentem, cum quo concurret,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 Diomodes, 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 aegis 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 concurret, 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 vestrae valuere preces. Si quaeritis hujus
Fortunam pugnae; non sum superatus ab illo.
Ecce ferunt Troes ferrumque ignemque Jovemque
In Danaas classes: ubi nunc facundum Ulixes?
Nempe ego mille meo pro texti pectore puppes,
Spem vestri reditus. Date tot pro navibus arma.¹
Quod si vera licet mihi dicere; quaeritur istic,
Quam 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.
Si semel ista datis meritis tam vilibus arma;
Dividite, et major pars sit Diomedis in illis.
Quod tamen haec Ithaco,⁴ qui clam, qui semper inermis
Rem gerit, et furtis incautum decipit hostem?
Ipse nitor galeae claro radiantis ab auro
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
Conveniet timidæ natæque ad futra sinistræ.
Debilitaturum quid te petis, improbe, munus?
Quod tibi si populi donaverit error Achivi;
Cur spolieris, erit;⁶ non, cur metuaris ab hoste.
Et fuga, quà solà cunctos, timidissime, vincis,

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 Quo (sunt) hæc (arma) Ithaco, of what use are these arms to the Ithaca, i.e. to Ulysses? Quo is here used for quoi, 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. It. 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 prœlia 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 mittuntur 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 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; manuque simul veluti lacrimantium 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, Invidia caret; bona nec sua quisque recuset.⁸

¹ Novus successor habendus est nostro (clypeco), 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, (poteris) 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 Lyncomedes, 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 Nee 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 quœque sanguinis auctor
Jupiter est, totidemque gradus distamus ab illo.
Nam mihi Laërtes pater est, Aræsius illi,
Jupiter huic: neque in his quisquam damnatus et
exsul. 2

Est quœque per matrem Cyllenius addita nobis
Altera nobilitas: 3 Deus est in utroque parente.
Sed neque materno quœd sum generosior ortu,
Nec mihi quœd pater est fraterni sanguinis insons, 4
Proposita arma peto: meritis expendite causam. 150
Dummodo, quœd fratres Telamon Peleusque fuerunt,
Ajacis meritum non sit; nec sanguinis ordo 5
Sed virtutis honos spoliis quœratur in istis.
Aut si proximitas primusque requiritur heres;
Est genitor Peleus, est Pyrrhus filius illi:
Quis locus Ajaci? Phthiam Scyronve ferantur.
Nec minus 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 quœ comprehendere dictis 160
In promptu mihi sit; rerum tamen ordine ducar. 7
Præscia venturi genitrix Nereia 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 cultu natum, disguises her son by a female dress.
Arma ego femineis, animum moturam virilem, Mercibus inserui; neque adhuc projecerat heros Virgineos habitus, quum parmam hastamque tenenti, Nate Dea, dixi, tibi se peritura reservant.


Quòd Thebæ cecidère, meum est; me credite Lesbon, Me Tenedon Chrysenque et Cyllan, Apollinis urbes, Et Scyron cepisse: mea concussa putate

Procubuisse solo Lyrnesia moenia dextrà. Utque alios taceam: qui sævum perdere posset Hectora, nempe dedi: per me jacet inclytus Hector. Illis hæc armis, quibus est inventus Achilles, Arma peto: vivo dedaram, post fata reposco. Ut dolor unius Danaos pervenit ad omnes, Aulidaque Euboicam complérunt mille carinæ; Exspectata diu, nulla aut contraria classi Flamina sunt; duraque jubent Agamemnona sortes


1 Ego inserui femineis mercibus arma moturam, 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 forta, to the performance of brave actions.
4 Refeci, restored, healed. See Telephus.
5 Nempe dedi (hominem), qui posit 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 Durae 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 judice<sup>1</sup> causam.

Hunc tamen utilitas populi fraterque datique
Summa movet sceptri,<sup>2</sup> laudem ut cum sanguine penset.
Mittor et ad matrem, quæ non hortanda, sed astu<sup>3</sup>
Decipienda fuit. Quo si Telamonius isset,
Orba suis essent etiamnum lineæ ventis.<sup>4</sup>
Mittor et Iliacas audax orator ad arces;
Visaque et intrata est altae mihi curia Trojæ;
Plenaque adhuc erat illa viris. Interritus egisti,
Quam mihi mandarat communis Graecia, causam,
Accusaque Parin, praedamque Helenamque reposco;<sup>5</sup>
Et moveo Priamum Priamoque Antenora junctum.

At Paris et fratres et, qui rapuerer sub illō,
Vix tenuère manus, scis hoc, Menelaæ, nceandas;
Primaque lux nostri tecum fuit illa pericli.
Longa referre moræ est, quæ consilioque manuque
Utiliter feci spatiosi tempore belli.<sup>6</sup>
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 nosti?
Quis tuus usus erat? nam si mea facta requiris;
Hostibus insidior; fossas munimine cingo;
Consolor socios, ut longi tædia belli
Mente ferant placidà; doceo quo simus alendi

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<sup>1</sup> Tenui sub iniquo judice, gained before a partial judge, i.e. before Agamemnon, who was opposed to the sacrificing of his daughter Iphigenia.

<sup>2</sup> Summaque sceptri dat 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.

<sup>3</sup> 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.

<sup>4</sup> Orba suis ventis, without favourable winds. A. R. A. 337.

<sup>5</sup> Reposco praedamque Helenamque, I demand back both the plunder and Helen, i.e. Helen and the valuable plunder which he had carried off along with her.

<sup>6</sup> Tempore spatiosi belli, during the time of the long war. Sec Troja.
Armandive modo; mittor quò postulat usus.
Ecce, Jovis monitu deceptus imagine somni,¹
Rex jubet incepti curam dimittere belli.
Ille potest auctore 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

215
Non erat hoc nimium nunquam nisi magna loquenti.
Quid, quod⁵ et ipse fugit? vidi, puduitque videre,
Quum tu terga dares inhonestaque vela parares.
Nec mora, Quid facitis? quaes vos dementia, dixi,
Concitat, o socii, captan dimittere Trojam?

221
Quidve domum fertis decimo nisi dedecus anno?
Talibus atque alis, in qua dolor ipse disertum
Fecerat,⁶ aversos profugà de classe reduxi.
Convocat Atrides socios terrore paventes:
Nec Telamoniades etiam nunc hiscere quicquam⁷
Audet; et ausus erat reges incessere dictis⁸
Thersites, etiam per me haud impune, protervis.

230
Erigor et trepidos cives exhortor in hostem,
Amissamque meà virtutem voce repoceo.
Tempore ab hoc, quodcumque potest fecisse videri
Fortiter iste, meum est, qui dantem terga retraxi.

235
Denique de Danais quis te laudatve petitve⁹
At sua Tydides mecum communicat acta;
Me probat, et socio semper confidit Ulixœ.

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 qua 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 Petivte te (comitem), or chooses you as his companion.
Est aliquid, de tot Graiorum millibus unum
A Diomede legi. Nec me sors ire jubebat:
Sic tamen et sprcto noctisque hostisque periculo
Ausum eadem, quae nos, Phrygiá de gente Dolona
Interim; non antè tamen, quam cuncta coëgi
Prodere, et edidici quid perfida Troja pararet.
Omnia cognóram, nec, quod specularer, habebam;
Et jam promissâ poteram cum laude reverti.
Haud contentus eâ, petii tentoria Rhesi,
Inque suis ipsum castris comitesque peremì;
Atque ita captivo victor votisque potitus
Ingredior curru ëatos imitate triumphos.
Cujus equos hostis poposcerat pretium pro nocte,
Arma negate mihi, fueritque benignior Ajax.
Quid Lycii referam Sarpedonis agmina ferro
Devastata meo? quum multo sanguine fudi
Cœranon Iphitiden, et Alastoraque Chromiumque
Alcandrumque Haliumque Noëmonaque Prytanique,
Exitioque dedi cum Chersidamante Thoona,
Et Charopem fatisque inmitibus Ennomon actum,
Quique minus celebres nostra sub mœnibus urbì.
Procubuère manus. Sunt et mihi vulnera, cives,
Ipso pulchra loco: nec vanis credite verbis;
Adspicite en! vestemque manus 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 anything farther to examine.
3 Ingredior curru imitatea laetos 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 inmitibus fatis, 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.
At nihil impendit per tot Telamonius annos
Sanguinis in socios, et habet sine vulnere corpus.
Quid tamen hoc refert, si se pro classe Pelasgâ
Arma tulisse refert contra Troasque Jovemque?
Confiteorque, tulit: neque enim benefacta malignè
Detrectare meum est; sed nec communia solus
Occupet, atque aliquem vobis quòque reddat honorem.
Repulit Actorides, sub imagine tutus Achillis,
Troas ab arsuris cum defensore carinis.
Asum etiam Hectoreo solum concurrere Marti
Se putat, oblitus regisque ducumque meique,
Nonus in officio et prelatus munere sortis.
Sed tamen eventus vestrae, fortissime, pugnæ
Quid fuit? Hector abit violatus vulnere nullo.
Me miserum, quanto cogor meminisce dolore
Temporis illius, quo Graiûm murus, Achilles,
Procubuit! nec me lacrimae luctusve timorve
Tardâtun, quin corpus humo sublime referrem.
His humeris, his, inquam, humeris ego corpus Achillis
Et simul arma tuli; quæ nunc quòque ferre laboro.
Sunt mihi, quæ valeant in talia pondera, vires;
Est animus vestros certè sensurus honores
Scilicet idcirco pro gnato cœrula mater
Ambitiosa suo fuit, ut coelestia dona,
Artis opus tantæ, rudis et sine pectore miles

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.
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 cœrula 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 elypei cælamina nōrit,\(^1\)
Oceanum et terras cumque alto sidera cælo,
Pleïadasque Hyadasque immunemque æquoris Arcton,
Diversasque urbes nitidumque Orionis ense.
Postulat ut capiat, quæ non intelligit, arma. \(^{295}\)

Quid, quod me, duri fugientem munera belli,
Arguit\(^2\) incepto serum accessisse labori,
Nec se magnanimo maledicere sentit Achilli?
Si simulāsse vocat crimen;\(^3\) simulāvimus ambo.
Si mora pro culpâ est; ego sum maturior illo.
Me pia detinuit conjux, pia mater Achillem;
Primaque sunt illis\(^4\) data tempora, cetera vobis.
Hand timeo, si jam nequeo defendere crimem
Cum tanto commune viro. Deprensus Ulixis
Ingenio\(^5\) tamen ille; at non Ajaxis 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 damnasse decorum?
Sed neque Naupliades facinus defendere tantum
Tamque patens valuit; nec vos ausdistis 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,
Ut se subtraheret bellique viaeque labori,
Tentaretque feros requie lenire dolores.
Paruit, et vivit. Non hæc sententia tantum
Fida, sed et felix; quum sit satis, esse fidelem.

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1 Neque enim nōrit cælamina elypei, *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 simulāsse 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: Ne mandate mihi; meliùs Telamoniüus ibit, Eloquioque virum morbis irâque furentem Molliet, aut aliqüa producet callidus arte. Antè retro Simoïs fluet et sine frondibus Ide Stabit, et auxilium promittet Achaïa Trojæ, Quàm, cessante meo pro vestris pectore rebus, Ajax stolidi Danaüs solertia prosit. Sis licet infestus sociis regique mihi, Dure Philoctete; licet exsecrere meumque Devoveas sine fine caput, cupiasque dolenti Me tibi fortè dari, nostrumque haurire cruorem, Utque tui mihi, sic fiat tibi copia nostri: Te tamen aggrediar, mecumque reducere nitar. Tamque tuis potiar, faveat Fortuna, sagittis, Quàm sum Dardanio, quem cepi, vate potitus; Quàm responsa Deúm Trojanaque fata retexi; Quàm rapui Phrygiae signum penetrâle Minervæ Hostibus e mediis. Et se mihi conferat Ajax? Nempe capi Trojam prohibebant fata sine illo. Fortís ubi est Ajax? ubi sunt ingentia magni 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, raptamque efferre per hostes!

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 nostri 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.
Quae nisi fecissem, frustra Telamone creatus
Gestasset lavâ taurorum tergora septem.¹
Illâ nocte mihi Trojâ victoria parta est;
Pergama tum vici, quum vinci posse coegi.²
Desine Tydiden vultuque et murmure nobis
Ostentare meum:³ pars est sua laudis in illis.
Nec tu, quum sociâ clypceum pro classe tenebas,
Solus eras: tibi turba comes, mihi contigit unus.
Qui, nisi pugnacem sciret sapiente minorem⁴
Esse, nec indomitœ deberi prœmia dextrae,
Ipse quæque hæc peteret; peteret moderatior Ajax,⁵
Eurypylusque ferox claroque Andræmone natus;
Nec minùs Idomeneus, patriâque creatus eâdem
Meriones; peteret majoris frater Atridæ.
Quippe manu fortæ nec sunt tibi Marte secundi;
Consiliis cessère meis. Tibi dextra bello
Utilis; ingenium est, quod eget moderamine nostro.⁶
Tu vires sine mente geris; mihi cura futuri est.
Tu pugnare potes; pugnandi tempora mæcum
Eligit Atrides. Tu tantùm corpore prodes;
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 proccres, vigili date præmia vestro;
Proque tot annorum eurus, quas anxius egi,⁷
Hunc titulum meritis pensandum⁸ reddite nostris.
Jam labor in fine est: obstantia fata removi,  

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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 Oileus.
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 møenia Troum, 375
Perque Deos, quos hosti nuper ademi,
Per si quid superest, quod sit sapienter agendum,
Si quid adhuc audax ex præcipitique petendum est,
Si Trojae fatis aliquid restare putatis;
Este mei memores; aut, si mihi non datis arma,
Huic date! et ostendit signum fatale Minervae.
Mota manus procerum est; et, quid facundia posset,
Re patuit; fortisque viri tulit arma disertus.
Hectora qui solus, qui ferrum ignemque Jovemque
Sustinuit toties, unam non sustinet iram;
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.
Dixit; et in pectus, tum demum vulnera passum,
Quà patuit ferro, letalem condidit ensem.
Nec valuère manus infixum educere telum;
Expulit ipse cruor, rubefactaque sanguine tellus
Purpureum viridi genuit de cespite florem,
Qui prius Æbalio fuerat de vulnere natus.
Litera communis mediis puerque viroque
Inscripta est foliis, hæc nominis, illa querelae.
BOOK XV.

Fab. II.—Pythagoras.

Vir fuit hic,\(^1\) ortu Samius; sed fugerat unà
Et Samon et dominos,\(^2\) odioque tyrannidis exsul
Sponte erat. Isque, licet cæli regione remotus,
Mente Deos adiit;\(^3\) et, quæ natura negabat
Visibus humanis, oculis ea pectoris hausit.\(^4\)

Quumque animo et vigili perspexerat omnia curà,
In medium discenda dabat;\(^5\) cœtusque silentum,
Dictaque mirantum nigro pri/ordia mundi
Et rerum causas, et quid natura,\(^6\) docebat,
Quid Deus, unde nives, quæ fulminis esset origo,
Jupiter an venti discussà 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:

Parcite, mortales, dapibus temerare nefandis

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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 flammæ
Mollirique queant;¹ nec vobis lacteus humor
Eripitur, nec mella thymi redolentia flore.
Prodiga divitias alimentaque mitia tellus
Suggerit, atque epulas sine cæde et sanguine præbet.
Carne fææ sedant jejunia, nec tamen omnes:
Quippe equus et pecudes armentaque 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 viscerà viscerà condi,²
Congestoque avidum pinguescere corpore corpus,
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
Et malè morati poteris jejunia ventris?
At vetus illa sētas, cui fecimus Aurea nomen,
Fetibus arboreis et, quas humus educat, herbis,
Fortunata fuit, nec polluit ora cruore.
Tunc et aves tutæ movère per æра pennas,
Et lepus impavidus mediis erravit in agris,
Nec sua credulitas piscem suspenderat hamo:
Cuncta sine insidiis nullamque timentia fraudem
Plenaque pacis crant. Postquam non utilis auctor
Victibus invidit, quisquis fuit ille, virorum,⁴
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 viscerà, 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 fuercat, nostrumque petentia letum
Corpora missa neci salvâ pietate fatemur;
Sed quam danda neci, tam non epulanda fuerunt.
Longius inde nefas abiit, et prima putatur
Hostia sus meruisse mori, quia semina pando
Eruerit rostro spemque interceperit anni;
Vite caper morsâ Bacchi mactandus ad aras
Ducitur ultoris: nocuit sua culpa duobus.
Quid meruistis, oves, placidum pecus inque tuendos
Natum homines, pleno quæ fertis in ubere nectar,
Mollia quæ nobis vestras velamina lanas
Præbetis, vitâque magis quam morte juvatis?
Quid meruère boves, animal sine fraude dolisque,
Innocuum, simplex, natum tolerare labores?
Immemor est demum nec frugum munere dignus,
Qui potuit curvi dempto modo pondere aratri
Ruricolam mactare suum; qui trita labore
Illa, quibus toties durum renovaverat arvum,
Tot dederat messes, percussit colla securi.
Nec satis est, quod tale nefas committitur: ipsos
Inscripsère Deos sceleri, have made even the gods the authors of their wickedness, i.e. profess that it is committed in honour of the gods.
Victima labe carens et præstantissima formâ,
Nam placuisse nocet, vittis præsignis et auro,
Sistitur ante aras, auditque ignara precantem,

1 Pietate salvâ, without violating the law of nature—natural affection.
2 Quam—tam, though—yet; abiit longius, 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.
Pythagoras here inculcates his favourite doctrine of the transmigration of souls.
Ipse ego, nam memini, Trojani tempore belli
Panthoïdes Euphorbus eram, cui pectore quondam
Sedit in adverso gravis hasta minoris Atridæ.
Cognovi clypeum, lævæ gestamina nostra,¹
Nuper Abanteis templo Junonis in Argis.
Omnia mutantur; nihil interit. Errat, et illine
Hue venit, hine illuc, et quoslibet occupat artus
Spiritus, eique feris humana in corpora transit,
Inque feras noster, nec tempore deperit ullo.²
Utque novis facilis signatur cera figuris,
Nec manet, ut fuerat, nec formas servat easdem,
Sed tamen ipsa cadam est: animam sic semper candem
Esse, sed in varias docce migrare figuras.
Ergo, ne pietas⁵ sit victa cupidine ventris,
Parcite, vaticinor, cognatas cæde nefandâ
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,
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,
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 emers:is in lucem tendere noctes,\(^1\)
Et jubar hoc nitidum nigræ succedere nocti.
Nec color est idem cælo, quum lassa quie
tCuncta jacent mediā, quumque albo Lucifæ exit
Clarus equo; rursumque alius,\(^2\) quum prævia luci
Tradendum Phæbo Pallantias inficit orbem.
Ipse Dei clypeus,\(^3\) terrâ quum tollitur imâ,
Mane rubet, terrâque rubet quum conditur imâ;
Candidus in summo\(^4\) est: melior natura quod illic
Ætheris est, terræque procul contagia vitat.
Nec par aut eadem nocturnæ forma Diana
Esse potest unquam; semperque hodierna\(^5\) sequente,
Si crescit, minor est, major, si contrahit orbem.
Quid? non in species succedere quatuor\(^6\) annum
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
Ridet ager; neque adhuc virtus in frondibus ualla est.
Transit in Æstatem post Ver robustior Annus,
Fitque valens juvenis: neque enim robustior ætas
Ulla nec uberior nec, quæ magis ardeat,\(^7\) ualla est.
Excipit Autumnus, posito fervore juventæ
Maturus\(^8\) mitisque, inter juvenemque senemque
Temperie medius, sparsus quæque tempora canis.
Inde senilis Hiems tremulo venit horrida passu,

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\(^1\) 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 (luna).*

\(^6\) 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 spoliata\textsuperscript{1} 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, quà semina tantùm
Spesque hominum primæ maternæ habitavimus alvo.
Artifices Natura manus admovit, et angi
Corpora visceribus distentæ condita matris
Noluit, eque domo vacuas emisit in auras.
Editus in lucem jacuit sine viribus infans;
Mox quadrupes\textsuperscript{2} rituque tulit sua membra ferarum;
Paulatimque tremens et nondum poplite firmo
Constitit, adjutis aliquo conamine nervis:\textsuperscript{3} 160
Inde valens veloxque fuit, spatiumque juventæ
Transit, et emensis medii quàque temporis annis,
Labitur occidua per iter declive senectæ.
Subruit hæc ævi demolitque prioris
Robora; fletque Milon senior, quum spectat inanes\textsuperscript{5} 170
Illos, qui fuerant solidorum mole tororum
Herculeis similes, fluidos pendere lacertos.
Flet quàque, ut in speculo rugas adspexit aniles,
Tyndaris et secum, cur sit bis rapta,\textsuperscript{6} requirit.
Tempus edax rerum tuque, invidiosa vetustas,
Omnia destruitis, vitiatæque dentibus ævi
Paulatim lentâ consumitis omnia morte.

Hæc quàque non perstant, quàe nos Elementa vocamus;
Quasque vices peragant,\textsuperscript{7} animos adhibete, docebo.
Quatuor æternus genitalia corpora\textsuperscript{3} mundus 180

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1 Spoliata suos capillos, aut alba (illos), quos habet, \textit{either stript of his hair, or with that white which he has.}
2 Quadrupes, \textit{on all four, i.e. crept on its hands and knees.}
3 Nervis adjutis aliquo conamine, \textit{its sinewes being assisted by some support.}
4 Annis medii temporis quàque emensis, \textit{having completed the years of middle age also.}
5 Inanes, \textit{feeble, or useless; mole solidorum tororum, in the size of their brawny muscles.}
6 Cur rapta sit bis, \textit{why she was twice carried off, i.e. by Theseus and by Paris.}
7 Quas vices peragunt, \textit{what changes they undergo.}
8 Quatuor genitalia corpora, \textit{four generative bodies, or elements—which possess the power of producing every thing. See 1, 1. 22, &c.}
Continet: ex illis duo sunt onerosa, suoque
Pondere in inferius, tellus atque unda, feruntur;
Et totidem gravitate carent, nulloque premente
Alta petunt, aër atque aëre purior ignis.
Quæ quanquam spatio distant, tamen omnia sunt 185
Ex ipsis, et in ipsa cadunt; resolutaque tellus
In liquidas rarescit aquas; tenuatus in auras
Aëraque humor abit; dempto quôque pondere rursus
In superos aër tenuissimus emicat ignes.
Inde retro redeunt, idemque rexit ur ordinat.
Ignis enim densum spissatum in aëra transit,
Hic in aquas; tellus glomeratâ cogitur undâ.
Nec species sua cuique manet, rerumque novatrix
Ex alis alias reparat Natura figuras.
Nec perit in tanto quicquam, mihi credite, mundo.
Sed variat faciemque novat: nascique vocatur
Incipere esse aliud, quàm quod fuit antè; morique
Desinere illud idem; quem sint huc forsitan illa,
Hæc translata illuc; summa tamen omnia constant.
Nil equidem durare diu sub imagine eâdem
Crediderim. Sic ad ferrum venistis ab auro,
Sæcula; sic toties versâ est fortuna locorum.
Vidi ego, quod fuerat quondam solidissima tellus,
Esse fretum; vidi factas ex æquore terras;
Et procul a pelago conchæ jacuére marínae,
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. 453.
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 these 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 paludosæ \(^2\) 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 Caesar.**

Hic\(^4\) tamen accessit delubris advena\(^5\) nostris:  
Cæsar in Urbe suâ Deus est; quem Marte togâque  
Præcipuum,\(^6\) non bella magis finita triumphis  
Resque domi gestæ properataque gloria rerum\(^7\)  
In sidus vertère novum stellamque comantem,  
Quâm sua progenies. Neque enim de Cæsaris actis  
Ullum majus opus, quàm quod pater exstìtit hujus.  
Scilicet æquoreos plus est domuisse Britannos,  
Perque papyriferi septemflua flumina Nili  
Victrices egisse rates, Numidasque rebelles  
Cinyphiumque Jubam Mithridateisque tumentem  
Nominibus Pontum populo adjecisse Quirini,  
Et multitos meruisse, aliquos egisse triumphos,\(^8\)

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1 Decursus aquirum fecit vallem, a current of water has made a channel; eluvie, by a torrent, or by detrition.  
2 E paludosæ (huma), 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 Caesar 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. Triumphs. 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\textsuperscript{1} virum, quo præside rerum
Humano generi, Superi, cavistis abundè.
Ne foret hic igitur mortali semine cretus,
Ille Deus faciendus erat. Quod ut aurea vidit
Æneæ genitrix\textsuperscript{2} vidit quòque triste parari
Pontifici letum et conjurata arma\textsuperscript{3} moveri.
Palluit, et cunctis, ut cuique erat obvia, Divis,
Adspice, dicebat, quantà mihi mole\textsuperscript{4} parentur
Insidiae, quantàque caput cum fraude petatur,
Quod de Dardanio solum mihi restat Iulo.
Solane semper ero justis exercita curis,
Quam modò Tydidae Calydonia vulneret hasta,
Nunc malè defense confundant mœnia Trojae;
Quæ videam natum\textsuperscript{5} longis erroribus actum,
Jactarique freto, sedesque intrare Silentum,
Bellaque cum Turno gerere aut, si vera fatemur,
Cum Junone magis? Quid nunc antiqua recordor
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 ccelo
Verba jacit,\textsuperscript{6} Superosque movet; qui rumpere quamquam
Ferrea non possunt veterum decreta Sororum,\textsuperscript{7}
Signa tamen luctûs dant haud incerta futuri.
Arma ferunt nigras inter crepantia nubes
Terribilesque tubas auditaque cornua ccelo

\begin{footnotes}
\footnote{1} Genuisse, to have adopted as his son; quo præside rerum, with whom as guardian of the Roman empire.
\footnote{2} Aurea genitrixÆneæ, 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.
\footnote{3} Arma conjurata, the arms of the conspirators, i.e. of the conspirators led on by Brutus and Cassius. See 1, 6, 33.
\footnote{4} Quantà mole, with what eagerness; caput, that person, i.e. Julius Cæsar. Justis, well-grounded; confundant, disquiet.
\footnote{5} Natum, i.e. Æneas; mei generis, of my family, i.e. of the Trojans; in me, against my offspring, i.e. J. Cæsar.
\footnote{6} Jacit talia verba, gives utterance to such words as these.
\footnote{7} Ferrea decreta veterum Sororum, the unalterable decrees of the aged sisters, i.e. of the Fates. See 5, 4, 5. Signa, intimations.
\end{footnotes}
Praemonuisse nefas; Solis quoque tristis imago
Lurida sollicitis præbebat lumina terris.
Sæpe faces visæ mediis ardere sub astris;
Sæpe inter nimbos gutæ cecidère cruentæ;
Cærulus¹ et vultum ferrugine Lucifer atrà

Sparsus erat, sparsi lunares sanguine currus.
Tristis mille locis Stygius dedit omen bubo;
Mille locis lacrimavit ebur,² cantusque feruntur
Auditi, sanctis et verba minacia lucis.

Victima nulla litat,⁵ magnosque instare tumultus
Fibra monet, cæsumque caput reperitur in extis.

Inque foro circumque domos et templâ Deorum
Nocturnos ululâsse canes, umbrasque Silentum
Erravisse ferunt, motamque tremoribus⁴ urbem.

Non tamen insidias venturaque vincere fata
Præmonitus potuere Deûm; strictique feruntur
In templum⁵ gladii; neque enim locus ullus in Urbe
Ad facinus diramque placet, nisi Curia, cædem.

Tum verò Cythera manu percuttit utrâque
Pectus, et æthereâ molitur condere⁶ nube,

Quà priùs infesto Paris est ereptus Atridae,
Et Diomedæs Æneas fugerat enses.

Talibus hanc⁷ genitor: Sola insuperabile fatum,
Nata, movere paras? intres licet ipsa Sororum
Tecta trium: cernes illic molimine vasto

Ex ære et solidó rerum tabularia ferro;

¹ Cærulus, dull; atrà 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 Pompæa, 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.
Quae neque concursum coeli neque fulminis iram
Nec metuunt illas tuta atque aeterna ruinas.
Invenies illic inclusa adamant e perenni
Fata tui generis: legi ipse animoque notavi,
Et referam, ne sis etiamnum ignara futuri.
Hic sua complevit, pro quo, Cytherea, laboras,
Tempora perfectis, quos terrae debutit, annis.
Ut Deus accedat caelo templisque locetur,
Tu facies natusque suus, qui nominis heres
Impositum feret Urbis onus,
Nos in bella suos fortissimus ultor habebit.
Illius auspiciis obsessae moenia pacem
Victa petent Mutinæ; Pharsalia sentiet illum,
Emathiaque iterum madefacti cæde Philippi;
Et magnum Siculis nomen superabitur
Romanique ducis conjux Ægyptia, tædæ
Non bene fisa, cadet; frustraque erit illa minata,
Servitura suo Capitolia nostra Canopo.
Quid tibi Barbariem, gentesque ab utroque jacentes
Oceano? numerem? Quodcumque habitabile tellus
Sustainet, hujus erit; pontus quoque serviet illi.
Pace datâ terris, animum ad civilia vertet
Jura suum, legisque feret justissimus auctor;

1 Hic, i.e. J. Cæsar; quos debuit terrae, 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 Sextius, 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 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. 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, suique Cæsaris eripuit membris nec in aëra solvi⁴ Passa recentem animam cælestibus intulit astris. Dumque tulit, lumen capere atque ignescere sensit, Emisitque sinu, Luna volat altius ilia, Flammiferumque trahens spatioso limite crinem⁵ Stella micat, natique 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. 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 Caesar.  
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 una 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;\(^1\)
Terra sub Augusto est; pater est et rector uterque.
Di, precor, Æneæ comites,\(^2\) quibus ensis et ignis
Cesserunt, Dique Indigetes,\(^3\) genitorque Quirini
Urbis, et invicti genitor Gradive Quirini,
Vestaque Cæsareos inter sacrata Penates,\(^4\)
Et cum Cæsar à tu, Phœbe domestice,\(^5\) Vestâ,
Quique tencs altus Tarpeias, Jupiter, arces,
Quosque alios vati fas appellare piumque,
Tarda sit illa dies et nostro serior ævo,
Quà caput Augustum, quem temperat, orbe relictó, 125
Accedat ccelo, 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 spatio mihi finiat ævi;
Parte tamen meliore mei\(^8\) super alta perennis
Astra ferar, nomenque erit indelebile nostrum;
Quâque patet domitis Romana potentia terris,
Ore legar populi, perque omnia sæcula famâ,
Si quid habent veri vatum præsagia, 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 Di 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 Phoebe, domestic Phæbus. 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 spatio 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 disyllables, or trisyllables. Gr. Acc. represent Greek Accusative.

Abantēus, -a, -um, adj., of, or relating to Abas. In Aban- teis Argis, in Argos, of which Abas was king, xv. 2. 105. See Abas.

Abantiadēs, -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 Pætus, grandfather of Danaë, and great-grandfather of Persēs (diss.) In illustration of iv. 13. 4. it may be here stated that Agēnor and Belus were brothers; from the former sprung Cadmus, Sēmēle, and Bacchus; and from the latter Ægyptus, Lynceus, Abas, Acrisius, Danaē, 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 Argolis, 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, Patrae, 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 Peloponnēsus, and that part of Graecia 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, -idis, or -idos, adj. f., of, or relating to Achaia, Achæan, Grecian. Per Achāidas urbes, throughout the Grecian cities, iii. 7. 1.
Acheloïdes, -um, f., *the Acheloïdes*, a name given to the Sirens as the daughters of the river-god Achelous. See Siren.

Achelous, -i, m., *the Achelous*, now called the *Aspro Potamō*, a river which rises in the northern part of Mount Pindus, flows through eastern Epirus, and after separating Ætolia from Acarnania, falls into the Ionian Sea.

Acheron, -ontis, m., *the Acheron*, or *Souli*, a river of Epirus, 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 Ascalaphus by Orphne. *Quem Orphne dicitur peperisse ex suo Acheronite 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 Phthiotis 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 Lycomedes, 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 Polyxena, 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 Sigœum, 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 Telamon, and Ulysses, to the latter of whom they were assigned by the Grecian chiefs. See xiii. 1.

Achivi, -orum, m., the Achivi, properly the inhabitants of Achaia, but frequently employed to signify the Greeks in general.

Achivus, -a, -um, adj., of, or relating to Achaia, afterwards used to signify Grecian. Titulum Achivæ pubis servata, the glory of saving the Grecian youth, vii. 1. 56.

Acoetes, -æ, m., Acetes, 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 perversity, by changing them all except Acoetes into dolphins. Bacchus assumed the name of Acoetes, 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. Tyrhenus Acoetes, the Tuscan Acoetes, iii. 7. 186.

Aconitum, -i, n., a poisonous herb, said to have sprung from the foam which fell from the dog Cerbèrus, 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 acris, a whetstone, because it grows on hard rocks; by others it is derived from Aéone, a town near Heracléea, in Bithynia, where the plant is said to have abounded.

Aconteus (iris.), -eos, & -ci. m., Aconteus, one of the companions of Perseus (diss.), who was changed into a stone, by accidentally looking at the head of Medusa.

Arcisioniades, -æ, m.. Arcisioniades, a name given to Perseus (diss.), who, as son of Danaé, was the grandson of Acrisius, Arcisioniades vertit in hunc harpen spectatam cade Medusa, the grandson of Acrisius, i.e. Perseus, turns upon him the falchion which had been proved in the slaughter of Medusa, v. 1. 69.

Acrisius, -ii, m., Acrisius, a king of Argos, the son of Abas and Ocalea, and father of Danaé. He disputed the sovereignty of Argos with his twin-brother Proetus, and after many violent struggles, was allowed to remain in possession of the kingdom. He married Eurydice, the daughter of Laedamon, by whom he had Danaé; 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 Seriphus, 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 nomen et claudere 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 Danaé and Perseus.

Acteón. -onis, m.. Acteón, a famous hunter, the son of Aristæus and Autonoë, the daughter of Cadmus, from whom he is called Autonoicus 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 Diana 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.

Actorides, -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.

Æacides, -æ, m., a son, or a descendant of Æacus, a name applied by Ulysses to Achilles and himself, as grandsons of Æacus.
Æacos, -i, & Æacus, -i, m., Æacus, the son of Jupiter and Ægina, and king of Ænoptia, an island in the Saronic Gulf, which he named Ægina after his mother. He married Endéis, a daughter of Chiron, and had by her Telâmon 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 Æacun futeturque (eum) esse suam prolem, supreme Jupiter acknowledges Æacus, and confesses that he is his son, xiii. 1. 27.

Æas, -antis. m., the Æas, now the Vojuzza, a river which rises in the chain of Pindus, on the borders of Thessaly and Epîrus, and after separating the latter country from Macedonia and part of Illyria, flowed past Apollonia, and fell into the Adriatic.

Æêta, or Æêtes, -æ, m., Æetes, a king of Colchis, the son of Sol and Perseís, and father of Medêa, Absyrtus, and Chalcîoîpe. 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 Medêa, who had conceived an ardent passion for Jason. See Phryxus, Medea, and Jason.

Æetias, -ādis f., the daughter of Æetes, a patronymic applied to Medêa. Æetias concipit validos ignes, the daughter of Æetes, i.e. Medea, conceives an ardent passion, vii. 1. 9. See Æetes.

Ægæon, -ōnis, m., Ægæon, called by the Gods Briâreus (tris.), a gigantic sea-deity, the son of Cœlus 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. Ægonaque 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. 1. 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 Cyclâdes and the Sporâdes.

Ægeus (diss.), -ēi, & -eos, m., Ægeus, a king of Athens, the son of Pandion, father of Theseus (diss.) by Æthra, and of Medus.
by Medea. 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 Aegaeus believing that his son had been killed, threw himself into the sea, and, according to some mythologists, gave his name to the Aegæan. See Aegæus.

Aegyptius, -a, -um, adj. of, or relating to Egypt, Egyptian. Aegyptia tellus, the land of Egypt, v. 5. 30. Aegyptia conjux Romani ducis, the Egyptian wife of the Roman general, i. e. Cleopatra, xv. 9. 82. See Antonius.

Aegyptus, -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 Ethiopia, 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 Aegyptus Superior, extending from Syene, on the frontiers of Ethiopia, to Memphis, near the apex of the Delta; and Aegyptus 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, Thebae, Thebes, famous for its hundred gates. Lower Egypt contained Alexandria, the ancient capital, Nicopolis, and Canopus. 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 660 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, -onis, & -us, f., Storm, the name of one of Actæon's dogs. Aello fortis cursu, Storm distinguished in the chase, iii. 2. 89.

Æneas, -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 Antēnor 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 Strongýle, Strómboli; Lipāra, Lipari; and Hiéra or Vulcānia, Vulcāno, 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.

Æolides, -æ, m., a son of Æolus, a patronymic applied to Athāmas, iv. 11. 97. Æolides furibundus clamat in mediā aula, the son of Æolus, i. e. Athamas, filled with rage, calls out in the middle of his palace, iv 11. 97. In xiii. 1. 26. it is applied to Sisýphus. See Æolus.

Æōlis, -idēs, & -idōs, f., a daughter of Æolus, Halyoène.

Æolius, -a, -um, adj. of, or relating to Æolia. Claudit Aquilōnem in Æolīs antris. shuts up the north wind in the caves of Æolia, i. 7. 19. Also, of, or relating to Æolus. Æolī postes fermentur tremuisse, the door-posts of the son of Æolus, i. e. Athamas, are said to have shaken, iv. 11. 71.

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Æolus, -i, m., Æolus, a king of Thessaly, the son of Helen, grandson of Deucalion, and father of Sisyphus, Athāmas, Salmōneus (tris.), &c.
Æsculapius, -ii, m., Æsculapius, the son of Apollo and the nymph Coronis, the daughter of Phlegyas, a Thessalian prince. He was born at Epidaurus, a town of Argolis, in the Peloponnæus. 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 Glauce, 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, -ónis, 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 Medea 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 illâ luce, the son of Æson, i.e. Jason, was more comely than usual on that day, vii. 1. 84.

Æsonides, -æ, m., the son of Æson, Jason. (Sequar) Æsoni-den quem ego velim mutâsse 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. 1. 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 Durfür. 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 Æthiopes, 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 Phaethon, 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 Typhoös: (tris.) was said to have been buried under Sicily, his hands being placed under the promontories Pelorum and Pachy- num, his feet under Lilybaeum, while Ætna rested upon his breast. Ætna ardet in immensum geminatis ignibus, Ætna būrns to a vast height with redoubled fire,—the solar conflagration being added to the volcanic fire of the mountain, ii. 1. 220. Succedit pinus ab flammiferā Ætnā, lights torches at the fires of Etna, v. 7. 5.

Agamemnon, - ōnis, m., Agamemnon, the son of Atreus (diss.), and husband of Clytemnestra. He was king of Mycēnae, 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 Mycenae, after the conclusion of the war, he was murdered by Clytemnestra and her paramour Aegisthus.

Aganippe, -es. f., Aganippe, a celebrated fountain on Mount Helicon, in Boeotia, sacred to the Muses. Aganippe is said to have been the daughter of the river Permessus, and to have been changed into this fountain.

Agave, -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 Autonoë in murdering her son Pentheus, who was instigated by the god to obtrude himself upon them while engaged in celebrating his orgies.

Agenor, -ōris, m., Agenor, a king of Phoenicia, the son of Neptune, and brother of Belus. He was the father of Cadmus, Phenix, Cilix, Phineus (diss.), and Eurupe. Natus Agenore, the son of Agenor, i.e. Cadmus, iii. 1. 51, and 96.

Agenorides, -ae. 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. 1. 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 Egyptus 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 Actaeon's dogs. Agre utilis naribus, Catcher dexterous with her nose, quick scented, ii. 2. 82.

Agriōdos, -ontis, m., Wild-tooth, the name of one of Actaeon's dogs; a bastard from a Cretan dog and a Spartan bitch.

Ajax, -ācis, m., Ajax, the son of Telamon and Periboea, 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 juerunt fratres, provided it be not considered a merit in Ajax that Telamon and Peleus were brothers, xiii. 1. 151. Quam 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. moderatior 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 Sarpedon, king of Lycia, who was slain by Ulysses.

Alcander, -dri, m., Alcander, one of the companions of Sarpedon, king of Lycia, who was slain by Ulysses.

Alce, -es, f., Strength, the name of one of Actæon’s dogs.

Alcimēdon, -ontis, m., Alcimēdon, 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 Pyrāmus 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 Ethiopia, 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 Medusa, 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. *Nev dexterior rota declinet te in torment anguem*, and let not the right wheel draw you towards the twisted Serpent, ii. 1. 138. See Serpens.

Annus, -i, m., a year. Romulus 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 Caesar 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 Sosigænes, 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, ὁρις, 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. 1. 201. Gr. Acc. -ora.

Anticlea, αἰς, f., Anticlea, the daughter of Autolycus, a famous robber. He allowed Sisyphus 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. 1. 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. 1. 146.

Antonius, (Marcus) −ii, (i.) m. Mark Antony, the son of Marcus Antonius Creticus, 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 Caesar, 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. -onis, m., Aon, a son of Neptune, who settled in Boeotia, and from whom the mountainous part of that country was called Aonia.

Aonis, -idis, f., a female inhabitant of Boeotia; 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, Boeotian. Per Aonia urbæ, throughout the cities of Boeotia, iii. 5. 1. Hence, Aonii, -orum, m., the Boeotians, 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.

Aphrodite, -es, f., Aphroditê, a name given to Venus, from the Greek word ἀφρές, 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 Dione. See iv. 11. 123.

Apidanus, -i, m., the Apidanus, now the Satalidge, 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 Penes, 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, Ἀπόλλων, m., Apollo, the son of Jupiter and Latōna, was born in the island of Delos at the same time with his sister Dianā (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 Tenédos. 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 Cynthia, Latōus from Latona, Phæbus, and Pean. He is represented as a beardless 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, Ἀκιλός, 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, Ἀρα, 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 sinisteror 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, Ἀρκαδία, the central province of the Peloponnesus. It was surrounded on all sides by lofty mountains, and had Achaia on the north, Argolis 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 Peloponnesus. 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. Arcadós tyranni, of the Arcadian tyrant, i. e. Lycaôn, i. 6. 56.

Arcesius, -ii, m., Arcesius, a son of Jupiter, the father of Laertes, and grandfather of Ulysses, xiii. i. 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. Gemínás 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 immu nem aquorís, free from the sea, which sets not in the sea, xiii. i. 293.

Arestorídès, -æ, m., the son of Arestor, a patronymic applied to Argus. Tradidit (eam) servandam Argo Arestoridæ, delivered her to the care of Argus, the son of Arestor, i. 11. 57.

Arethusa, -æ, f., Arethusa, a celebrated fountain in that part of Syracuse which was called Ortygia, or Insula. 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 (dis.) and Doris, and one of Díána's attendants. When returning one day from the chase, she bathed in the river Alphéis, and the river-god becoming enamoured of her, pursued her until she was ready to sink under the fatigue, and implored Díána 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 Argolís. Qui arceat mánibus Argolicæ urbis, to drive him from the walls of the Argolic city, i. e. Argos, iv. 13. 5.

Argos, n., Argos, the capital of Argólís, a division of the Peloponnésus, lying to the east of Arcadia, and the south of Achaia. Argos was situated on the river Ináchus, 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, Argh, -orum.

Argus, -i, 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 Euphrates, 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 Euphrates, 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, Ardesh; Arze, Erzeroum; and Amida, Diarbekir.

 Armenius, -a, -um, adj., of, or relating to Armenia, Armenian. Armeniæ tigres, Armenian tigresses. xv. 2. 27.

Asbolus, -i, m., Soot, or Lampblack, the name of one of Actæon's dogs. Asbolus atris villis, Soot with black hair, iii. 2. 88.

Ascalaphus, -i, m., Ascalaphus, the son of Achérón 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 Phlegethon, and changed him into an owl. See Ceres and Proserpina.

Assyria, -ē, s., Assyria, an extensive country of Asia, corresponding generally with the modern province of Kouristan. It was bounded on the north by Armenia, on the east by Media, on the south by Susiana 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, -ā, -um, adj. of, or relating to Assyria, Assyrian.

Astraea, -ae, s., Astraea, the daughter of Jupiter and Themis, or, as others say, of Astraeus and Aurora. 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 visiters returned to heaven, and Astraea is represented as the last who quitted the abodes of men. She was afterwards changed into the constellation Virgo. *Virgo Astraea*, the virgin Astraea, 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.

Astyages, -is, m., Astyages, one of the companions of Phineus (diss.), who was changed into stone by looking upon the head of the Gorgon Medusa.

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.

Athamās, -antis, m., Athamas, a son of Æolus, and king of a district of Boëotia. He first married Nephele, 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 Leucothoe, and Melicerta, into Palaemon. Superbus Athamanta, the proud Athamas, iv. 11. 52. See Ino and Melicerta.

Athis, -iōs, m., Athis, an Indian prince, the son of Limnäte, 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, -i, 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.

Atlantiädes, -ae, 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 Japetü, 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 hav-
ing 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 observa-
tions. Atlas is said to have been the inventor of the sphere. He
had seven daughters by the nymph Pleiōne, who are said to have
been converted into the constellation called Pleiades, the seven
stars. Atlas ipse laborat, vixque sustinet suis humoris canden-
tem axem, Atlas himself is in distress, and with difficulty supports
with his shoulders the burning heaven, ii. 1. 296. Esse locum
sacentem sub gelido Atlante, that there is a place lying close under
cold Atlas, iv. 15. 20. Insistereque humiris validi Atlantis, to
stand upon the shoulders of the powerful Atlas, xv. 2. 90. Gr.
Acc. -auta. See Pliēas.

Atreus (diss.), -ēi, & -cos, m., Atreus, the son of Pelops
and Hippodamia, was king of Mycēnae. 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 Ērōpe he married, and on the death of
his father-in-law succeeded him in the kingdom. He was murdered
by his nephew Ēgisthus, whom he had adopted as his son. Atreus
was the father of Agamemnon and Menelāus, who are from him
called Atridē. Magnus Atreus cedit titulis Agamemnonis, il-
lustrious Atreus yields in celebrity to Agamemnon, xv. 9. 111.

Atrides, -ēi, m., a son of Atreus. Atridē is a patronymie
applied to Agamemnon and Menelāus as the sons of Atreus. Atri-
des, when placed by itself, generally denotes Agamemnon as being
the elder; and when it refers to Menelāus, is usually accompanied
by a qualifying adjective. Frater majoris Atridē, the brother of
the elder son of Atreus, i. e. Menelāus, xiii. 1. 359. Hasta min- 
oris Atridē, the spear of the younger son of Atreus, i. e. Mene-
laus, xv. 2. 103. Quod Parīs priūs ereptus est infesto Atridē, 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 Octa-
vianus 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 disposition, 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 Boeotia, on the Eupus, 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.

Aurora, -ae, 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, tenæbris fugatis, effulgat, Aurora, i. e. the morning, having dispelled the darkness, shines forth, ii. 1. 144. Quum altera Aurora inseceta croceis rotis reductæ 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, Aurora, the east, i. e. Ethiopia, 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 Ausônes, 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 Austrî, the rainy south wind, i. 2. 35. Nubilus Auster, the gloomy, cloud bringing south wind, xi. 10. 254.

Autonoê, -es, f., Autonoe, a daughter of Cadmus, who was the wife of Aristœus, and mother of Actœon. She assisted her sisters in tearing Pentheus (dis.) to pieces. See Pentheus.

Autonoêius -a, -um, adj., of, or relating to Autonoe: as, Autonoêius heros, the hero, the son of Autonoe, i. e. Actœon, iii. 2. 68.

Avernâlis, -e, adj., of, or relating to the lake Avernus, or the infernal regions. Inter Avernâles 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, cendetem axem, the burning heavens, ii. 1. 296.

**B.**

**Babylon, -onis, f., Babylon, the capital of the Babylonian empire, and the most ancient city in the world, was situated on the Euphrates, 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. Semiramis, 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 Susiana, 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. 1. 248.

**Baccha, -æ, f., a Bacchanal, a female who celebrated the orgies of Bacchus, by raving through the streets and crying evoc, 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, -arum, 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 Cyrrhus, 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 Semélé, the daughter of Cadmus. Juno, actuated by jealousy of her rival, assumed the form of her aged nurse Beroê, and urged Semèle 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 Semèle 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 Ignigêna, and Bimâter (iv. I. 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 Silênnus, 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.

Baleâres, -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 Egyptus, 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 le-tum suis patrœlibus assiduæ repetunt undis, 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 Egyptus.

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, Megâris, 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 Theba, Thebes, founded by Cadmus and a colony of Phœnicians. See Theba.

Bœotius, -a, -um, adj., of, or relating to Bœotia, Bœotian. Vocato illa Bœotia (mænia), call it the Bœotian city, iii. 1. 13.

Boötes, -æ, & -is, m., Bootes, the Greek name for a constel-
lation near the north pole, which was called by the Romans Bubuleus, the herdsman. From its position behind the Great Bear, it was called Arctophylax, the keeper of the Bear. Memorant te quoque, Boote, fugisse turbatum, they say that you too, Bootes, fled in alarm, ii. 1. 176.

Borea, -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 (v. 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,—Camulodunum, Colchester; Verulamium, St Albans; Eboracum, York; Londinium, or Augusta, London.

Britanni, -õrum, 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.

Cadméis, -idis, f., of, or belonging to Cadmus, Cadmean.
Nec rate dubium de morte deplanxere Cadmus 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 Phoenicia. He was sent by his father in quest of his sister Europā, 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 Anguigēne, 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, Iono, Agāve, Autonoë, and Semēle. The misfortunes which the vindictive persecution of Juno inflicted upon their family, so distressed Cadmus and Harmonia, that they retired to Illyricum, 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 Phoenician 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 Æncas, 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 prosecu-
tor, 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 advance-
ment in public life proceeded steadily in opposition even to obstacles which, by a less ambitious mind, would have been deemed insur-
mountable. 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 quaestor, ædile, 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 reconci-
liation between Pompey and Crassus, and attaching them to him-
self. This combination is commonly called the First Triumvirate.
At the close of his consulship, Caesar 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 Bel-
gium, and a large portion of Switzerland), carried the terror of the Roman name across the Rhine into Germany, and twice in-
vaded Britain. Through the interest of his friends, he had proc-
cured 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 reach-
ing 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 di-
rected his march to the south. The approach of Caesar's troops spread alarm among the senatorial party, who immediately quitted Italy and took refuge in Greece. Caesar 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 him-
self 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.

Caicus, -i, m., the Caicus, now the Grimaldh, or Mandragorai, a river of Mysia, in Asia Minor, which rises in Mount Temnos, flows through the plains of Teuthras, and after passing Pergamos, falls into the Ægean Sea at Elæa, opposite to the south-eastern extremity of Lesbos.

Calais, -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 Harpyiae.

Calliope, -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.

Calydon, -onis, f., Calydon, now Evereo Castro, a city of Ætolia, in Greece, situate on the left bank of the Evōnus, 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 Melcager, the son of Òneus (diss.), king of the country.

Calydonius, -a, -um, adj., of, or relating to Calydon, Calydonian. Quam modd Calydonia hasta Tydīde 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 Òneus, 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 curvatum brachia aliter*, the crab bending his claws in a different direction, ii. 1. 83. See Zodiacus.

Canopus, -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 Menelaus, and to have derived its name from Canopus, the pilot of his ship, who was buried there. The inhabitants were proverbial for their luxury and prodigate manners. Opposite to the town was the island of Canopus, *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.

Cassiope, -es, f., *Cassiope*, the wife of Cepheus (dius), king of Ἐθιοπία, and mother of Andromeda. Proud of her beauty, she boasted that she was fairer than Juno or the Nereids, and thus provoked Neptune to punish her insolence by deluging Ἐθιοπία, 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. 1. 14. See Delphi.

Caucasus, -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 Strobilus, 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.

Caýstros, -i, m., the Caýster, now the Kitchick-Meinder, or Little Minder, an inconceivable 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 Ephēsus. Its banks are said by the poets to have been much frequented by swans. Fluminēs volucres calūrē medio Caýstro, the birds of the river, i. e. the swans, grew hot in the middle of the Caýster, ii. 1. 253. Caýstros in labentibus undis audit non plura carmina cygnorum illo, the Caýster, 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. v. 125, and intrusted to magistrates called Cēnōres, 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 age, 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.

Cepheīus, -a, -um, adj., of, or relating to Cepheus. Cepheīa arva, the kingdom of Cepheus, i. e. Ethiopia, iv. 14. 7.

Cephēnes, -um, m., the Cephēnes, the principal subjects of Cepheus, the Æthiopian nobles. Proceres Cepheum, the Æthiopian nobles, iv. 15. 12. Medio Cepheum, amidst the company of Æthiopians, v. 1. 1.

Cepheus (diss.), -ēi, &, -eos. m., Cepheus, king of Æthiopia, a son of Belus, and the father of Andromēda by Cassiōpe, and father-in-law of Perseus (diss.) He was one of the Argonauts, and, after his death, was changed into a constellation. Sunt quī dicant Cepheae 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.

Cephisisis, -idis, adj., f., of, or relating to the Cephisisis. Adeunt pariter Cephisidas undas, ut nondum liquidas, sic jam secantes nota vada, they approach together the waters of the Cephisisis, which, though not yet clear, were now flowing in their wonted channel, i. 8. 57.

Cephisius, -ii, m., the son of the Cephisisis, Narcissus. Cephisius jam addiderat unum annun ad ter quinos, the son of the
Cephus, i. e. Narcissus, had now added one to thrice five years, i. e. was now sixteen years old, iii. 5. 13.

Cephısos, -i, m., the Cephisus, now the Mauro Potamo, a river of Phocis in Greece, which rises near the city of Lileas, 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 Boeotia, and loses its waters in the lake Copais. 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.

Cerberereus, -a, -um, adj., of, or relating to Cerberus. Spumæs Cerberei oris, foam from the mouth of Cerberus, iv. 11. 16.

Cerberus, -i, 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.

Cerealis, -e, adj., of, or relating to Ceres. Cerealia semina, the seeds of Ceres, i. e. grain, i. 4. 11.

Ceres, ēris, 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 Cyane (v. 8. 9.), but the nymph was unable to communicate to her the fate of her daughter. This information she afterwards obtained from Arethusa (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 Ascalaphus 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, Aesclaphus, and Proserpina.

Ceyx, -yclic, 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 Daedalion, and the misfortunes which followed it. His wife Halyóne, 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 Halyóne, in the voice of her husband, the melancholy catastrophe. He and his wife Halyóne, were changed into kingsfishers. See Daedalion and Halyóne.

Chaonius, -a, -um, adj., of, or relating to Chaonia, a province of Epirus. 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, -opus, m., Charops, a Trojan, the son of Hippásus, who was slain by Ulysses.

Charybdis, -isis, f., Charybdis, a dangerous whirlpool in the Straits of Messina, on the Sicilian coast, opposite to Scylla on the east 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.

Chersidámas, -antis, m., Chersidámas, 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 Cyclades, situate twelve miles south-east of the promontory of Sunium. It was said to have been once united to Euboea, from which it was torn by an earthquake. The inhabitants were noted for their sobriety and modesty. Applicor ad oras Chiae 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 Sarpedon, who was slain by Ulysses at Troy.

Chryse, -es, f., Chryse, 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, Tersoos, 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, -īcis, adj., of, or relating to Cilicia, Cilician.

Cimmerii, -orum, 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, & Cinýphus, -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.

Cinyphius, -a, -um, adj., of, or relating to the Cinyps hence, Libyan, African. Cinyphium Juba, African Juba xv. 9. 11.
Cithæron, -ŏnis, m., Cithæron, now Elutea, a range of mountains separating Bœotia from Megâris 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. 1. 223. Cithæron electus ad facienda 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 sepulchers, 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.

Clymêne, -es, f., Clymene, the wife of Merops, king of Æthiopia, and mother of Phæthon.

Clymeneius, -a, -um, adj., of, or relating to Clymene. Clymeneia proles, the son of Clymene, i. e. Phæthon, ii. 1. 19.

Clymênus, -i, m., Clymenus, one of the companions of Phineus (diss.), who was slain by Odîtes.

Cœrānos, -i, m., Cœrânos, one of the companions of Sarpedon, who was slain by Ulysses.

Colchi, -ŏrum, m., the inhabitants of Colchis, the Colchians.

Colchis, -ĭdis, 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 Jason.

Colchus, -a, -um, adj., of, or relating to Colchis, Colchian. Colcha litora, the shores of Colchis, xiii. 1. 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 Ephylê long before the siege of Troy, and, from the peculiar advantages of its situation, was considered as the key of the Peloponnesus. 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.

Crocāile, -es, f., Crocale, a Theban nymph, one of Diāna's attendants.

Croto. & Croton, -onis, 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, -inis, 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 whosoever he chose, and through his influence Apollo was inflamed with love for Daphne, i. 10. 1., &c., and Pluto was instigated to carry off Proserpine, v. 6. 25., &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 Bellona without it. When curia simply is used in reference to Rome, it is generally intended to denote the Curia Hostilia, built by Tullius Hostilius. It is also put (xv. 9. 58.) for the Curia Pompeia, in which Julius Caesar was murdered. A. R. A. 7. See Cæsar.

Cyane, -æs, 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 Anapis. Through this fountain Pluto disappeared with Proserpine. *Ext aquor medium Cyanes et Pisææ Arethusa, quod inclusum angustis cornibus coit, there is a sea between Cyane and Pisææ Arethusa, which being enclosed between two promontories, is confined to a narrow space, v. 6. 69. See Ceres, and Anapis.

Cyaniae, -arum, f., the Cyaniae, now Pavorane, two small rugged islands at the entrance of the Euxine Sea, known also by the name of Symplegades (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 medii undis, mountains which are said to clash together in the midst of the waves, vii. 1. 63.

Cyclades, -um, f., the Cyclades, now Dodekanisæ, 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.

Cyclopes, -um, m., the Cyclops, a race of giants, said to be the sons of Celeus and Terra, and to inhabit the east coast of Sicily, in the neighbourhood of Mount Ætna. They were three in number, Arges, Brontes, and Steropes, 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 Cyclopon, to revive the customs of the Cyclops, i. e. the eating of human flesh, xv. 2. 34. Tela fabricata manibus Cyclopum repoumut, the weapons fabricated by the hands of the Cyclops are laid aside, i. e. the thunderbolts, i. 7. 16.
Cycnus, -i, m., Cycnus, the son of Sthenēlus, and king of Liguria, who, for lamenting the death of his friend and relation Phaëthon, was changed into a swan. *Cycnus fit nova avis*, Cycnus 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.

Cyllene, -es, f., Cyllene, now Zyper, 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.

Cyllenis, -idis, n., of, or relating to Mercury, who was born on Mount Cyllene. *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 Cyllene. *Cyllenius dicturus talia*, Mercury, when about to give utterance to such words as these, i. 13. 25.

Cynthia, -i, m., Cynthia, now Cintio, a mountain of considerable height, in the Island of Delos, on which Apollo and Dīna were born, and from which the former received the name of Cynthia, and the latter that of Cynthia.

Cyprian, -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.

Cythera, -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.

Cytherea, -æ, f., Cytherea, a name given to Venus from the Island of Cythera.

Cythnus, -i, f., Cythnus, now Thermia, an island in the Ægean Sea, one of the Cyclades.
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 Polydeuces. See Acrisius.

Danaïus, -a, -um, adj., of, or relating to Danae. Danaïus heros, the hero, the son of Danae, i.e. Perseus, v. 1. 1. See Acrisius.

Danaï, -orum, 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 Egyptus, 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. Danaum rem, the interest of the Greeks, xiii. 1. 59. In Dunaas classes, against the Grecian fleet, xiii. 1. 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 visa, 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. 1. 335. Quod solum restit ut mihi de Dardanio Iulo, 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, Tuscan, 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 Philomela and Procne. Ceperat Daulia (arva) Phoccaque arva Threício 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 Cyclâdes. This island is said to have formerly floated about the Ægean, and to have been fixed by Neptune as a resting-place for Latôna, who here gave birth to Apollo and Diâna. 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, -ôrum, 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 herdsman 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 repeopled. 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, -um, 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 templum, 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. Babylonica Derceti, quam Pulæstini credunt celebrasse 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 (+ syl.) He settled in Thessaly, in the vicinity of Phthia, 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 indigetes, who were heroes, or men who had been deified for their virtue or merit, as Hercules, Castor and Pollux, &c.; the Dii plebei, or Semiones, 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 Pietas, Fortuna, Fama, &c. The gods are represented as of gigantic stature, with large limbs, and heavy bodies, to which Ovid alludes when, speaking of Phaethon, he says that the chariot of the sun was unsteady in consequence of being deprived of its usual burden (soluta gravitate carebat); and their gait consisted of an undulating graceful movement, by which they were distinguished from human beings. *Specto cultum, juciente 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 Anaxagóras, 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 plebei, i. 11. 28. Summe Deum,* greatest of the gods, i. e. Jupiter, ii. 1. 280.

Día, -ae, f., Día, one of the ancient names of the island of Naxos. See Naxos.

Diána, -ae, f., Diana, the daughter of Jupiter and Latona, 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 Diána; girt after the fashion of Diana, i. 13. 7; and sacra succinæta Diána; 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 Hécate, and from this
circumstance she was called Triformis. Nec forma nocturnae Diana 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 Cynthius, &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 Dictæan 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 noct; 2. Medie 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. Antemeridiānum tempus, the forenoon; 8. Meridies, noon, or mid-day; 9. Tempus pomeridiānum, afternoon; 10. Solis occasus, sunset; 11. Vespāra, the evening; 12. Crepusculum, the twilight; 13. Prima fax, when candles were lighted; 14. Concu-bia noct, or c.neulium, bedtime; 15. Intempera noct, far on in the night; 16. Inclinator ad medium 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 intercisi. The Dies festi, holy days, were consecrated to religious purposes; the Dies profesti were given to the common business of life; and the Dies intercisi 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 Lycean.

Dindýmus, -i, m., & Dindýma, -orum, n., Dindymus, now Kapudag, 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 Dindymène.

Diomèdes, -is, m., Diomedes, the son of Tydeus (diss.), king of Ἀττικα, and one of the bravest of the Greeks at the siege of Troy. He fought with Ηεκτόρ and Αένας, 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. 1. 100. Major pars sit Diomedis in illis, let Diomedes have the larger share of them, xiii. 1. 102. See Ulysses.

Diomedéus, -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 Dirith, 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 Eumædes, who undertook to explore the Grecian camp, on promise of receiving the chariot and horses of Achilles, but was seized by Ulysses and Diomodes. In the hope of saving his life, he disclosed to them the situation and plans of his countrymen, but was put to death by Diomodes as a traitor. Interino 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. 1. 244. Here Ulysses claims the merit of killing Dolon. Gr. Acc. -ona.

Dorces (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 δρυς, 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 Acherōns, 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 Athamás 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., Echionides, 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 nymphæ, resonabîlis 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, ii. 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 Eridanus, 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.

Eléleus (tris.), -ěi, & -eos, m., Eleleus, a surname of Bacchus, derived from ἑλέλευς, the cry uttered by the Bacchanalians while celebrating his orgies.

Elementa, -őrum, 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, & īdis, f., Elis, a province of the Peloponnesus, 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 Alpheus, 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.

Emathides, -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 Emathisiis campis ad nivosos Paonias, or let us resign the Macedonian plains as far as the snowy Peonians, i.e. the Peonians situate among the mountains, v. 5. 20. Philippi iterum madefacti (erunt) Emathia caede, Philippi shall again be drenched with Thessalian blood, xv. 9. 80.

Enipeus (tris.), -ěi, & -eos, m., the Enipeus, now the Guro, a river of Thessaly, which rises in Mount Othrys, and after joining the Apidanus, 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.
Epaphus, -i, 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.

Ephyre, -es, f., Ephyre, the ancient name of Corinth. See Corinthus.

Epiméthis, -idès, f., the daughter of Epimétheus (4 syl.), a name applied to Pyrrha. See Pyrrha.

Epópeus (tris.), -èi, m., Epopeus (the person whose duty it was to give time to the rowers), one of the Tuscan pirates who were changed by Bacchus into dolphins. Epopeus hortator animorum, Epopeus who cheers their spirits, iii. 7. 109.

Erébus, -i, m., Erebus (darkness), an infernal deity, the son of Chaos, and brother and husband of Nox, by whom he had Fa-tum, Senectus, Mors, Somnus, &c.

Eridánus, -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, -yos, f., a Fury. The Erinnyes, called also Furies, or Diræ, and Eumenides, were infernal deities, three in number, Alecto, Tisiphône, and Megàera; according to some, the daughters of Juno, and according to others, of Achérôn 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 Obiectit horriferam Erinnyn oculis animoque Argolicæ pellicis presented a dreadful Fury to the eyes and mind of the Grecian
mistress, i. 13. 37. *Infelix Erinnyos ob'sitit obsedite aditum*, the baneful Fury stood in the way, and blocked up the passage, iv. 11. 75.

Erycina, -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 Peloponnesus, 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 Alpheus on the borders of Elis. See Hercules.

Eryx, -ïcis, m., Eryx, one of the companions of Phineus (diss.), whom Perseus (diss.) changed into stone by showing him the head of the Gorgon Medusa.

Eryx, -ïcis, 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 Erycina.

Ethemon, -οnís, m., Ethemon, a native of Nabatæa, in Arabia, who, in attempting to kill Perseus (diss.) at his marriage with Andromeda, 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 Euripus. 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 Epaphus. 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.

Eubœicus, -a, -um, adj., of, or relating to Eubœa. *Eubœicam Aulidem*, Aulis a city opposite to Eubœa, xiii. 1. 182.

Euippe, -es, f., Euippe, a native of Pœonia, in Macedonia, and mother of the Pierides. See Pierides.

Euphorbus, -i, m., Euphorbus, the son of Panthous, 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 Menelæus. The Grecian hero, after his return from Troy, suspended the shield of Euphorbus in the temple of Juno at Argos. Pythagoras, 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.

Euphrates, -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 Babylon, 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 Babylon. See Babylon.

Europa, -æ, f., Europa, the daughter of Agænor, 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, Sarpedon, 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 Phoenician colonies on the coast of Europe.

Erota, -æ, n., 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 iavana, 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 Parcae.
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 Ulterior, in contradistinction to the northern part of Italy, which obtained the name of Gallia Cisalpina, or Ceterior. 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 Platea, in Boeotia, where Actaeon accidentally saw Diana bathing, in consequence of which he was changed into a stag. See Actaeon.

Gigas, -antis, m., a giant. The Gigantes, or giants, are said by some mythologists to have sprung from the blood of Ceus, when wounded by his son Saturn, and by others to have been the sons of Celus 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 Epialtes, Typhoeus (tris.) (v. 5. 28.), Aegeon, Briareus (tris.), Tityos (iv. 11. 42.), and Enceladus. The scene of the battle is called Phlegra, or the Phlegraean plains, which some place in Thessaly, some in Thrace, and others in Macedonia, in the peninsula of Pallene. 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 Penus. 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 Daedalus fled from Athens and here he is said to have con-
structured the celebrated labyrinth which contained the Minotaur. It was also famed for the adventure of Theseus (diss.) and Ariadne. See Theseus.

Gorgo, -onis, f., a Gorgon. The Gorgons were the daughters of Phorcys and Ceto, and were three in number, Stheno, Euryale, and Medusa, 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 Phorcides, 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 anguicoma Gorgonis, Perseus, the slayer of the snake-haired Gorgon, i.e. of Medusa, iv. 14. 37. Concrevit Gorgone conspecta 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 Phorcides.

Gorgoneus, -a, -um, adj., of, or relating to the Gorgons. Cruenta gutta Gorgonei capitis cecidere, 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 Gradi-ve 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 Epirus, 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, Epîrus, 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 conglomeration, and the intervening valleys are beautified by numerous mountain-streams.

Graii, -orum, m., the Greeks, the inhabitants of Greece.
Graius, -a, -um, adj., of, or relating to Greece, Grecian.

Gyaurus, -i, f., Gyarus, now Ghioura, one of the Cyclades, 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 Epirus, on the south by Græcia Propria, and on the east by the Ægean Sea. Next to Boeotia 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 Penæus, 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. 1. 81. Per tot Hæmonias et tot Achaïdas urbes, through so many cities of Thessaly and Achaia, v. 5. 13. Hæmonis juvenis, of the Thessalian youth, i.e. of Jason, vii. 1. 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, -i, m., Hæmus, now called Eminèh Dagh, or Bal-han, 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 Danube, 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.

Halcyône, -es, f., Halcyone, the daughter of Æolus, 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 apprize 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, kings-fishers. 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 Sarpèdon, who was slain by Ulysses.

Hamadryâdes, -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 Nymphs.

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.

Harpaîlos, -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.), -ärum, 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 Thaumus and Electra, three in number, Æillo, Ocyptê, 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 Strophæides, where they were found by Ænæs 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 Sco-mius, Hæmns, and Rhodópe, 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 (dis.) and Eurydïce.

Hecâte, -es, f., Hecate, the daughter of Perses, king of Tau-rica, and Asteria, the sister of Latôna. By the older mythologists she appears to have been regarded as a distinct goddess, and held in high estimation. She was afterwards confounded with Proser-pina, was invoked as the goddess of the infernal regions, and became the patroness of magic and incantations. She was called Luna in heaven, Diâna on earth, and Proserpine or Hecate in hell. Hence she was said to have three bodies, and is called Triformis Dea (vii. 1. 93.). 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, -ôris, m., Hector, the eldest son of Priam and He-cûba, 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 country-men, 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. Hec-toreis flammis, to the fire brought by Hector, i. e. the fire with which ne attempted to burn the Grecian fleet, xiii. 1. 7.

Hèlêna, -æ, f., Helen, the daughter of Tydårus and Leda, and wife of Menelâus. 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, Menelæus, 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 Deiphobus, 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.

Helenus, -i, m., Helenus, one of the sons of Priam and Hecuba, who was celebrated for his skill in divination. In consequence of Helen being given in marriage to Deiphobus 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. 1. 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 Andromache, the wife of Hector, and also king of Chaonia, in Epirus. From his knowledge of futurity he is called Dardanius vates, xiii. 1. 335.

Heliades, -um, f., the Heliaedes, the daughters of Sol and Clymene, and the sisters of Phaëthon. According to Ovid, they were three in number, the eldest of whom was Phaëthusa, 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 Erídæus, 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.

Helicon, -ōnis, 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 Helico
naiades. 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 Hippocrene. *Virginius Helicon,
Helicon frequented by the muse;* who were all unmarried, ii. 1,
29, and v 4 5. Deas coletes Helicona vici-se, that the god-
desses 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 Proserpina was amusing herself in collect-
ing 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. Hand
procuit a Hennæis mænibus est lacus alte aquæ, nomine Pergus,
not far from the walls of Henna is a lake of deep water, by name
Pergus, v. 6. 45. See Pergus.

Hercules, -is, m., Hercules, a celebrated Grecian hero, the
son of Jupiter and Alcmēna, the wife of Amphitryon, king of
Argos. Jupiter having decreed that the first-born of the descend-
ants of Perseus (diss.) should reign over Mycēna, 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 Sthenēlus
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 in-
structed in the liberal arts, and, like most of his illustrious con-
temporaries, 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 Vul-
can 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
Argolí; 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 Stymphalus, 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 Hippolīte, 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 Abýla and Calpe. He accompanied the Argonauts in their expedition to Colchis, and on his way delivered Hesiónē, the daughter of Laomēdon, king of Troy, from a sea-monster to which she was exposed. He slew the giant Antæus 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 Omphále, 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 Æneus (diss.), king of Calvōdon 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 Tōle, the daughter of Eurýtus, king of Æchaliā, who accompanied him to Mount Æta, 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 Maidens), 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.

Hesperus, -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. Constiitit 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.

Hippocrène, -es, f., Hippocrene, a fountain near the top of Mount Helicon in Boeotia, sacred to the Muses. It is said to have first risen from the ground when struck by the foot of the horse Pegæus, whence it was called ἅρπων ἑρυθρός, the horse's fountain, (v. 4. 13.) See Pegæus.

Hippotades, -ae, 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 Ithaca. 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. 1. 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 Suciilae, swine, because they were so ignorant of the Greek language that they believed the Greek name to be derived from ἕτα, a sow.

Hyālē, -es, f., Hyale, a nymph in the train of Dianæ.

Hyantēus, & Hyantius, -a, -um, adj. of, or relating to the Hyantes, an ancient name of the Boeotians, which they derived from a king Hyas,—hence Boeotian. Hyanted Aganippe, the Boeotian Aganippe, v. 5. 19. Hyantius, the Boeotian youth, i. e. Actaeon, iii. 2. 17.

Hylactor, -ōris, m., Barker, the name of one of Actaeon’s dogs.

Hylæus, -i, m., Woodman, the name of one of Actaeon’s dogs.

Hymen, -īnis, & Hymenaeus, -i. m., Hymen, and Hymenæus, the god of marriage, the son of Apollo and the muse Calliôpe, 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 Prothoënor, and was himself slain by Lyncides at the marriage of Perseus (diss.).

I. Iacchus, -i, m., Iacchus, a name of Bacchus, probably derived from ᾱω, an exclamation of joy. See Bacchus.

Iapetionidēs, -ae, m., the son of Japetus, a patronymic applied to Atlas. See Atlas.

Japētus, -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 Menoëtius. Satus Iapeto, the son of Japetus, i. e. Prometheus, i. 2. 51.

Iāson, -onis, m., Jason, the hero of the Argonautic expedi-
tion, was the son of Æson, king of Iolcos, in Thessaly, and of Alcímède. 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, Telamón and Péleus (diss.), Hercúles, Theseus (diss.), Laërtes, Æsculapius, Polyphémus, 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 Medea, 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, & -idis,-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.

Icēlos, -ī, 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 Phobōtōr by mortals.

Ichnobātes, -ā, m., Tracer, the name of one of Actaeon's dogs.

Ida, -ā, & Ide, -ēs, f., Ida, now Kaz Dag, or Idā, 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, -ā, m., Idas, a man who was accidentally killed by a javelin at the marriage of Perseus (diss.).

Idomēneus (4 syl.), -ēi, & -ēs, 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, -ā, 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 Iliacum arces, I am sent a fearless envoy to the Trojan city, xiii. 1. 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 Illyris 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 Mœsia.
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. Congit Illyricos fines cum profugi conjvuc, 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 Epaphus, 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.

Inachis. -idôs, f., the daughter of Inachus, Io. Vultus Inachidos, the appearance of the daughter of Inachus, i. e. Io, i. 11. 44.

Inachis, -idôs, adj., f., of, or relating to Inachus. Inachidas ripas, the banks of the Inachus, i. 12. 16.

Inachus, -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 Acarnania, which, after joining the Achelœus, passed under ground and reappeared in Argolis. 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 Hindostan; 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 Heracles 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 debellata 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 Melicertes into the sea between Megara and the Isthmus of Corinth, and was changed by Neptune into a sea-deity, called by the Greeks Leucothea, and Matuta by the Romans. See Athamas.

Inous, -a, -um, adj., of, or relating to Ino. *Ino ruptu*, 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 her 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 thrallom of her keeper, Juno, whose resentment was inexpressible, 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 Boritza, a powerful and ancient city in the south of Thessaly, situated at the head of the Pelasgic 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 Acroceranum promontory was generally called by the Greeks Ionius Sinus. The origin of the name is also involved in uncertainty.

Iphigenia, -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. 1. 257.

Iris, -is, f., Iris, the daughter of Thaumas 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 (annes), the Thracian rivers, ii. 1. 257.

Ismārus, -i, m., (Plur. -a, -örum, 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, -idōs, adj., f., of, or relating to the Isemens; hence Theban. Isemis Crocale doctor illis, the Theban nymph Crocale being more skilful than they, iii. 2. 39.

Ismēnos, -i, m., the Ismenus, a small stream in Boeotia, which flows past Thebes, and falls into the Euripus. 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 Asopus by Metöpe.

Ister, -tri, 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 Euxinus, 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, -i, m., a native of Ithaca, the Ithacan, i.e. Ulysses, a name contemptuously applied to him by Ajax, xiii. 1. 95 and 103.

Iūlus, -i, m., Iulus, a surname of Ascanius, the son of Æneas and Creusa. 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 Latinus, 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. Romulus traced his descent from Ascanius.

Ixion, -ōnīs, m., Ixion, the son of Phlegyas, and king of the Lapithae, 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 voluitur, et sequiturque fugitque se,* Ixion turns on his wheel, and both follows and flies from himself, *iv.* 11. 46.

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 praenomen of the Julian gens, the most celebrated of whom was Cæius Julius Cæsar, the Dictator. *Dies Julianus,* the deified Julius, i. e. Julius Cæsar, *xiv.* 9. 98. See Cæsar.

Juno, -onis, f., *Juno,* the daughter of Saturn and Ops, and the sister and wife of Jupiter. After her birth she was reared by Aeánus 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, Semèle, and Latōna, is frequently mentioned by mythological writers, and her resentment doomed Hercules 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 Mycènae 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 Amalthea, 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 Antiöpe, into a bull to carry off Euröpa, 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 Semêle, 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 Serapis, 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 Epirus, 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 men; 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.
Labros, -i, m., Worrier, the name of one of Actaeon's dogs. 
Labros (natus) Dictaeo 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 Actaeon's dogs. Lachne hirsuta corpore, Wool-hair, a rough-bodied bitch, iii. 2. 92.

Lacon, -önis, m., Lacon, or Spartan, the name of one of Actaeon's dogs.

Laconia, -æ, f., Laconia, sometimes called Lacedaemon, celebrated as the kingdom of Menelæus, was the largest province of the Peloponnesus, and occupied the south-east corner of the peninsula. To the west it bordered on Messenia, to the north on Arcadia and Argolis, and on the east and south it was bounded by the sea. Laconia was a rugged and mountainous country, naturally harren, 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 Lacedaemon, or Sparta. See Sparta.

Laconiæ, -idis. adj., of, or relating to Laconia, Lacedaemonian, 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 Hercúles 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, -önis, m., the Ladon, a sandy stream of Arcadia, which falls into the Alphæus. On its banks the nymph Syrinx was changed into a reed. See Syrinx.

Ladon, -önis, m., Ladon, or Harrier, the name of one of Actaeon's dogs. Ladon gerens substricta ilia, Ladon having a thin or lank belly, iii. 2. 86.

Lælaps, -äpis, m., Storm, the name of one of Actaeon's dogs.

Laërtes, -æ, m., Laertes, a king of Ithaca, was the son of Arceús, and husband of Anticlea. 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.

Laërtiades, -æ, m., the son of Laertes, a name given to Ulysses from his supposed father. Precaris Laërtiadae, qua 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.

Latinus, -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 Sabini, 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 Latinus, a king of the country. Here Ascanius founded Alba Longa, and, 400 years later, Romulus 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 Phoebe, and one of the wives of Jupiter, by whom she had Apollo and Diana. 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 Diana, 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 Mosychlos, the oldest volcano known to the Greeks. In the forum of Myrina, 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 Philoctetes was left there by the Greeks on their way to Troy (xiii. I. 46.). The efficacy of their skill depended, it is said, on a species of red earth found in the island, called Lemenian 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.

Leneus, -i, m., Leneus, a surname of Bacchus, derived from ἄνος, a wine-press. Et cum Leno consitor genialis uva, and along with Leneus, the planter of the genial grape, iv. 1. 14.

Leo, -onis, 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. 1. 81. See Zodiacus.

Lerna, -æ, f., Lerna, or Muloi, a lake near Argos, in the Peloponnesus, 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. 11. 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. Mytilêne, the capital, was a noble and splendid city, and was a long time celebrated for its commerce and learning. This island gave birth to Alcaeus, 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. 1. 152.

Lethe, -es, f., Lethe, 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 aquae 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 Actaeon's dogs.

Leucothoë, -es, f., Leucothoe, the name given to Ino, the wife of Athamas, after she had been changed into a sea-goddess by Neptune. See Athamas and Ino.

Liber, -ēri, 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.

LibyCUS, -a, -um, adj., of, or relating to Libya, Libyan, African. Quum victor penderet super Libycas 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 Sahara. According to Ovid (ii. 1. 237.), the black colour of the Africans was produced by the conflagration of Phaethon, during which the blood was drawn to the surface of the body.

Libys, -yos, 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.

Ligūres, -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 Typhœus (tris.) was struck by the thunderbolt of Jupiter, and placed under Sicily, his legs were buried under this promontory.

Limmātē, -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.
Liriophé, -es, f., Liriópe, the daughter of Océanus and Tethys, and mother of Narcissus, by the river Cephisus. Cærula Liriópe, the grey-eyed Liriópe, 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 Hesperus. According to the fable, Lucifer was the son of Aurora, and the father of Ceyx and Dædalon. Dum Lucifer evocet ignes Aurorae, 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.

Lucina, -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 Dianæ.

Luna, -æ, f., Luna, the goddess of the moon, is by some mythologists said to be the same with Dianæ (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 dividuae Lunae 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 λωρ, I fre. Lyæus is frequently used to signify wine.

Lycábas, -æ, m., Lycabæus, an Assyrian who was killed by Perseus (diss.) at his marriage with Andromèda. Also, one of the Tuscan pirates who were changed into dolphins by Bacchus.

Lycaeus, -i, m., Lyæus, 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 Lycaea, and being carried by Evander to Latinum, were there solemnized under the name of Lupercalia. Pineta gelidi Lycei, the pine groves of cold Lyæus, i. 6. 55.

Lycaeus, -a, -um, adj., of, or relating to Lycaeus. Pan videt hanc redeuntem Lyceo colle, Pan sees her returning from Mount Lycaeus, i. 13. 10.

Lycaon, -onis, m., Lycaon, 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 Lycaon 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 lighting, 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, -ae, 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 Sarpedon, assisted Priam in the siege of Troy.

Lycisce, -es, f., Wolf, the name of one of Actaeon’s dogs.

Lyctius, -a, -um, adj., of, or relating to Lycia, Lycian.

Lycormanus, -ae, m., the Lycormas, now the Fiduri, a rapid river in the east of Aetolia, whose sands were of a golden colour, whence it is called Flavus Lycormas, the Yellow Lycormas. It was afterwards called Evenus, from Evenus, 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 Edones, 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, -ae, m., Lyncides, an Ethiopian, who killed Hypseus (diss.) at the marriage of Perseus (diss.) and Andromeda. Petr gladio pectora Lyncidae, strikes with his sword the breast of Lyncides, v. 1. 128.

Lyceus, -i, m., Lyceus, a mountain of Argolis, on the borders of Arcadia, whence the river Inachus derived its source.

Lyceus, -a, -um, adj., of, or relating to Lyceus, Lycean. Lyceae arva consita arboribus, the fields of Lyceus planted with trees, i. 11. 31.

Lyncesius, -a, -um, adj., of, or relating to Lyncesius. Lycestis mania procubuisse solo, that the walls of Lyncesius were levelled with the ground, xiii. 1. 176.

Lyncesus, -i, f., Lyncesus, a city of Mysia, in Asia Minor, which was taken by Achilles during the Trojan war. The female captive Briseis 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 Maeander, now the Mendere, 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. 1. 246.

Mænalus, -i, m., (Plur. -a, ōrum, n.), Mænalus, 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., Mæonia, 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 celebràrant carmine Mæonias ripas*, which had made famous by their songs the banks of the Mæonian river, i. e. the Caýster, a river in Mæonia, ii. 1. 252. *Vertere Mæonias 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 unwill-
ing 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 Larva, 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 amph-
thatre at Rome to appease the manes of the noble Romans. To
desecrate the ashes or bones of the dead was regarded by the Ro-
mans 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 inter-
ested 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 wor-
shipped 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. 1. 140. Quantum ego valeo fero ci Marte, as much as I excel in fierce warfare, xiii. 1. 11. Nec ulla copia aperti Martis, and no opportunity was given us of open warfare, xiii. 1. 208.

Martius, -a, -um, adj., of, or relating to Mars, sacred to Mars, martial. Martius anquis, a serpent sacred to Mars, iii. 1. 32.

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, -ae, f., Medea, the daughter of Æötes, 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 Jason.

Medon, -ontis, m., Medon, one of the Tuscan pirates who were changed into dolphins by Bacchus.

Medūsa, -ae, f., Medusa, the daughter of Phorcys 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.

Meduseus. -s, -sae, 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. *Victa 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 Spartanæ gente*, Blackfoot of a Spartan breed, iii. 2. 78.

Melanchætes, -æ, m., Blackhair, the name of one of Actæon’s dogs.

Melæneus (tris.), -ēi, & -ēcos, 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 Melænes Sinus, the Gulf of Saros, to the north eastern corner of the Ägean 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 Korenoz, or Karasou, a river of Cappadocia, in Asia Minor, which rises on the northern side of Mount Argæus, and flows eastward into the Euphrætes.

Melicerta, -ae, 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 Athāmas 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 Æneus (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 Deiphobus, 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 Atrides, 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, October, November, December. Quintilis was afterwards called Julius, from Julius Caesar, and Sextilis was named Augustus, in honour of the emperor Augustus. Julius Caesar, 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 Kalendas, from a priest calling out (calendas) to the people that it was new moon; the fifth day Nona, because, counting inclusively, the Nones were nine days from the Ides; the thirteenth Idus, the Ides, from the obsolete verb iduare, 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 Nona, 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 Cyllene, 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 palaestra; of eloquence, of thieving, in short of everything 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 Admetus, king of Phere, 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 taluria, 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.

Meriônes, -æ, m., Meriones, the son of Molus, a Cretan prince, and Melphys. He was the friend and charioteer of Idomêneus (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 Clymène, and the supposed father of Phaëthon. To mortify the vanity of Phaëthon, Epaphus 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 Phaethon.

Milon, -ōnis. m., Milo, a celebrated athleta, was a native of Crotôna, in the south of Italy, and one of the disciples of Pythagóras. 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 Crotôna 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 Pythagóras 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., Mima, now Karaburen, a high mountain in the peninsula of Êrythrai, 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 Athēnai, from her Greek name Αθήναι, 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 Parthenon, 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 aegis, 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 intempestivā Minervā, profaning the festival by ill-timed industry, i.e. by weaving, iv. 1. 33. Penetrale signum Phrygīæ Minervae, the statue of the Phrygian Minerva placed in the interior of her temple, i.e. the Palladium, q. v. xiii. 1. 337. Fatales signum Minervae, the fatal statue of Minerva, i.e. the Palladium, on which the fate of Troy depended, xiii. 1. 381.

Minyae, -ārum, m., the Minyae, 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. Minyae jam secaabant fretum Pegasæā puppe, the
Argonauts were now cutting the sea in a ship from Pagasæ, vii. 1. 1. See Íason.

Minyas, -æ, m., Minyas, a king of Thessaly, whose daughter Alcimède was the mother of Jason; also a son of Orchomènos, and father of Aleithoë, Leuconoë, and Arsippe, who from him were called Minyeïdes.

Minyeïas, -âdis, 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. Triptides Minyeïdes, the three daughters of Minyas, iv. 11. 10.

Minyeïus, -a, -um, adj., of, or relating to Minyas. Minyeïa proles, the offspring of Minyas, i.e. his three daughters, iv. 10. 1. See Minyeïdes.

Mithridátes, -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.

Mithridatéus, -a, -um, adj., of, or relating to Mithridates. Pontum tumentem Mithridateis nominibus, Pontus proud of the name of Mithridates, xv. 9. 11.

Mnemonïides, -um, f., the Mnemonïdes, a name given to the Muses, as being the daughters of Mnemosyne, the goddess of memory. Gr. Acc. -das. See Museæ.

Molossis, -idís, f., Molossis, a district in the south-east of
Epîrus, 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 Achêron (See Acheron), and Dodôna, 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 Molossâ gente, from the country of the Molossi, i. 6. 64.

Molpus (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 Andromèda. 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 μορφή, 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 Halcyôn, at the request of Juno, in the form of her husband, to intimate to her his untimely death. Morpheus, along with Icêlos and Phantâssos, 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. Morpheus artificem simulatoremque figura, Morpheus a skilful artist, and one who could assume any shape, xi. 10. 226. Gr. -acc. -ea. See Halcyone.

Muleiber, -ēris, & -ēri, m., Muleiber, a surname given to Vulcan from mulceo, because fire softens iron and makes it ductile. Muleiber 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 Mnemosynê, the goddess of memory. The names of the Muses are, Calliope, Clio, Melpoméne, Euterpe, Erátô, Terpsichôre, Urania, Thália, and Polyême. Pieria in Macedonia is said to have been the birthplace of the Muses, and they received various names from mountains, grotoes, and wells, chiefly in that country, and in Thessaly and Bœotia, such as Pimpla, Pindus, Helicon, Hippocrêne, Aganippe, Libêthrús, Parnassus, Castalia, and the Corycian cave. From these they received the names of Pimpliâdes, Heliconides, Hippocrenides, Libethridès, &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 (v. 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 Octavianus, was forced to raise the siege. *Mæniu Mutiniæ obscssa auspicis 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., Mycale, now Sanson, a chain of mountains in Lydia, a province in Asia Minor, which extends for some distance along the right bank of the Maeander 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 (v. c. 479.); the same day that Mardonius was defeated at Plataeæ.

Mygdonius, -a, -um, adj., of, or relating to Mygdonia, Mygdonian, Thracian. See Melas.

N.

Nabatæa, -æ, f., Nabataëa, 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 Petraea. The principal tribe was the Nabataei, who are supposed to have derived their name from Nebaioth, the son of Ishmael. The Nabataei were a very powerful people, and acquired considerable importance by transporting the merchandise of the southern country through their territory to the Mediterranean.
Nabataeans, -a, -um, adj., of, or belonging to Nabataea, Nabataean, eastern. Nabataea regna, the country of Nabataea, i. e. Arabia, 1. 2. 30. Nabataeus Ethemon, Ethemon from Nabataea, i. e. from Arabia, v. 1. 106.

Naias, -ādis, & -ādos, f., a Naid, used for any nymph, i. 13. 3.

Naïdes, -um, f., the Naids, 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 ναίνω, 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 Naids, i. e. the other daughters of Inachus, i. 12. 18. Sorores Naïdes planxere, his sisters the Naids beat their breasts, i. e. the daughters of the Cephisus, iii. 6. 105.

Náis, -ídis, & -ídos, 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 Actaeon's dogs.

Narcissus, -i, m., Narcissus, the son of the river Cephisus and the nymph Liriope. 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.

Naupliádes, Æ, m., Naupliades, the son of Nauplius, a patronymic applied to Palamedes from his father Nauplius. Naupliades retezit commenta timidí 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 Cyclades, 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 Actaeon's dogs.

Nephēle, -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 Jason.

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 Laomĕdon. 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 Trezēne; 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 Æge, 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, Poseidon, Glauce, and Phorcys, and the goddesses Thetis, Melita, and Panopea, 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.

Nereides, -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, Galathea, Cymothoe, &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 Nereidum,* the enragèd majesty of the Nereids, v. 1. 17.

Nereus, -a, -um, adj., of, or relating to Nereus, or the sea. *Genitrix Nereia praestia 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.), -cis, & -cos, m., Nereus, a sea-deity, the son of Pontus and Terra, who married Doris, and had by her fifty daughters, called Nereides (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, *Quod Nereus circumsonat totum orbem,* where the sea roars around the whole world, i. 6. 25.

Nestor, -oris, m., Nestor, the son of Neleus (diss.) and
Chloris, and king of Pylos, a town on the west coast of Messenia, in the Peloponnèsus. 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 Pirithöus, 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.), -ci, & eos, m., Nileus, an Egyptian, 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 Andromèda.

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 quaerere," 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. 3. 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. Septemfluus 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 septemfluam flumina papyriferi Nili, through the seven streams of the Nile which produces the papyrus, xv. 9. 9. See Αἰγύπτιος.

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 Νίμροδ, who enlarged and beautified the city Babylon, and who was succeeded in the government by his wife Semirāmis. See Babylon.

Noēmon, -ōnis, m., Noemon, one of the companions of Σαρπόδων, who was killed at Troy by Ulysses. Gr. ἄκτος-one.

Nonacrinus, -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. 7.

Numidæ, -ārum, m., the inhabitants of Numidia, the Numidians.

Numidia, -ae, 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-
Nyctelius, -ii, m., Nyctelius, a surname applied to Bacchus, because his orgies were celebrated by night. The name is derived from νυξ, night, and τελεω, I accomplish.

Nympha. -α, & Nymphe, -es, f., a nymph, a young woman. The nymphae 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 Oreides, who presided over mountains; the Nereides, who presided over valleys; the Dryades and the Hamadryades (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 Naides (q. v.), or nymphs of the fountains; and the Limniides, 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.), -ei, & -cos, 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, -α, 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 Cepheum post regem, Odites, first of the Æthiopians, and next to the king in rank, v. 1. 82. See Cephēnes.

Œagrius, -a, -um, adj., of, or relating to Œagrus, 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 Œagrius, Hæmus not yet celebrated on account of the death of Orpheus, or, not yet under the government of Œagrus, ii. 1. 219.

Œbalius, -a, -um, adj., of, or relating to Œbalus, 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 Zephyrus, the latter of whom he incensed by his coldness and indifference. Zephyrus 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 但她, expressive of his sorrow. A similar honour was conferred upon Ajax, xiii. 1. 396. 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. 1. 396. See Ajax.

Œta, -œ, & Oœtes, -es, m., & f., Œta, 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). Œta was a spur of Pindus, and extended eastward to the Malaic Gulf, and the celebrated defile of Thermopylae.

Œtæus, -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 Oleniae capella, 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 Olymippo, I descend from the top of Olympus, i. e. from heaven, i. 6. 50. Rector vasti Olympi quoque, 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.

Oresitrophos, -i, m., Mountain-reared, or Rover, the name of one of Actæon's dogs. Oresitrophos hasit in armo, Rover fixed upon his shoulder, iii. 2. 103.

Oribæsus, -i, m., Mountain-ranger, the name of one of Actæon's dogs.

Orion, -onis, & -onis, 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 Hyrieus (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, Hyrieus dug up the skin, and found it to contain a beautiful child, whom he named Orion, as indicative of his origin. Orion attained a gigantic stature, and soon acquired great fame. He was rendered blind by CEnopion, king of Chios, whose daughter he sought in marriage, but recovered his sight by visiting the temple of the sun. He was taken by Diana 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. Nilidum 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 Libanus. and Anti-Libanus 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 Axios 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 Ascalaphus by Achéron.

Ortygia, -ae, 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 Arethusa. See Syracuse and Arethusa.

Ortygian, -a, -um, adj., Ortygian, of, or relating to Ortygia, one of the ancient names of Delos, the island on which Apollo and Diana were born. Colebat Ortygiam deam studiis ipsaque 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, -ae, f., sometimes m., Ossa, now Kissovo, a lofty mountain in Thessaly, on the right bank of the Penéus, 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 Lapithæ. See Olympus and Tempe.

Othrys, -yos, 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 Penéus, from those received by the Sperchius. This mountain is celebrated in antiquity as the residence of the Centaurs.

P.

Pachynum, -i, n., & Pachýnus, -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 Typhó-eus (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 Eridánus and Bodineus, 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 Adriatic 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 Phaéthon'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 Phaéthon and Eridanus.
Pæan, -ánis, m., Pæan (a physician), a name given to Apollo as god of physic.

Pæones, -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 Saccarus, and towards the borders of Illyria. \( \text{Nivosos Pæonas,} \) the snowy Pæonians, i. e. the Pæonians inhabiting the lofty mountains, v. 5. 20.

Pæonis, -idis, adj., of, or relating to Pæonia; also a Pæonian woman. Euippe Pæonis, Euippe from Pæonia, a Pæonian woman, v. 5. 10. See Pæones.

Pagása, -ae, & 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 Jason.

Pagasæus, -a, -um, adj., of, or relating to Pagasæ, Pagasæan. \( \text{Intravit Colcha litora Pagasæâ carinâ,} \) 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.

Palaemon, -ōnis, m., Palaemon, a sea-deity. His original name was Melicerta, but he assumed the name of Palaemon when he was changed into a god by Neptune. \( \text{Dixit Deum Palaemonan cum matre Leucothee,} \) called him the god Palaemon, and his mother the goddess Leucothee, iv. 11. 127. Gr. Acc. -ona. See Melicerta.

Palaestina, -ae, 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 Phænicia 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 Palaestina was divided into five principal parts,—Galilæa, Samaria, and Judeæa, on the west of the Jordan; and Batanaea or Bashan, and Perea, 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. Palaestina, in later times, formed a part of the province of Syria, and is used by Ovid to denote that country.

Palaestini, -orum, m., the inhabitants of Palestine, the Syrians, iv. 1. 46. See Palaestina.
Palamedes, -is, m., Palamedes, a Grecian chief, the son of Nauplius, king of Euboea, and Clymène. 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. 1. 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. 1. 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, -i, 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 Æneas 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 cæli, the palace of great heaven, i. 6. 14.

Palici, -orum, 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 ταλιν ἐξειν, because they re-
turne 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 Palicór, 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 unequivo
cal 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 Pa
cór, Ovid uses Stagna Palicorum for the lakes of Sicily generally.
Stagna Palicorum olentia sulfure, ferventia ruptâ terrâ, the pools
of the Palicór, 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 Ju
piter 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 excite 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 Diomèdes were commissioned to
steal it (xiii. 1. 99. and 345.). They effected their object, it is
said, by the assistance of Helènus, 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
Deiphobus 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 sacri
gleious persons who might attempt to steal it. According to them
the Palladium was safely conveyed from Troy to Italy by Ænéas,
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. -ădis. 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 Aurōra, and Currus the father of Pallas, being brothers, the sons of Cœlus and Terra. Quam Pallantias praevia luci inficit orbem tradendum Phebo, when the daughter, or cousin of Pallas, i.e. Aurōra, who precedes the light, tinges the world which she is to deliver up to Phoebus, xv. 2. 131.

Pallas, -ādis, & -ādos, 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 παλαδίς, I brandish a spear; or from παλάδα, a maiden, in allusion to the promise of celibacy which the goddess obtained from her father (v. 6. 35.). Cum raptā Pallade, and the stealing of the Palladium, xiii. 1. 99. Gr. Acc. -ada. See Minerva and Palladium.

Pamphāgus, -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 Penelope, 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 Lyceus, but was afterwards extended over the rest of Greece. His festivals, called by the Greeks Lycea, 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.

Panōpe, -es, f., Panope, now Agios Blasios, a town of Phocis, in Greece. Arva Panopes, the fields of Panope, iii. 1. 19.

Panthoīdes, -ae, m., the son of Punthous, a patronymic applied to Euphorbus; and also to Pythagoras, 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.

Parcae, -ārum, f., the Parcae, or Fates, powerful goddesses who were believed to preside over the life and death of mankind. They were three in number, Clotho, Lachesis, and Atropos, and were the daughters of Erēbus and Nox, or of Jupiter and Themis. Their Roman names were Nona, Deciima, 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:

Clitho column retinet, Lachesis net, et Atropos occat.

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, -īdis, 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 Hesione whom Hercūles (See Her-
cules) had given in marriage to Telämôns, he equipped a fleet, and sailing from Troy, landed at Sparta, where he was hospitably entertained by Menelâus (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 Polyxéné, and is said to have himself fallen by the hand of Pyrrhus or Philoctètes. *Gr. Acc. -in.*

Parius, -a, -um, adj., of, or relating to Paros, Pariâns, now Paros, is an island in the Ægean Sea, one of the Cyclâdes, 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. _Pierbeamus Parnassia templum, we were making for the temples (of Apollo and Bacchus) on Mount Parnassus, v. 4. 29._

Parnassus, -i, m., Parnassus, now Lyahoura, a mountain in Phocis, which extends from the country of the Locri Ozôlæ in a north-easterly direction through Phocis, and joins the chain of Æta. 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 Bîceps Parnassus, the two-topped Parnassus, ii. 1. 221.), the one of which was sacred to Apollo and Diâna, 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 Coryciûm), 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._ Umbrósâ arce Parnassi, on the shady top of Parnassus, i. 10. 16. *See Delphi.*

Patâra and Pataræus. *See page 324.*

Pegâsus, -i, m., Pegâsus, a winged horse or monster, said to have been the son of Neptune and Médusa, 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 Bellerophon while drinking at the fountain Piriêne in Corinth, and, by the stroke of his hoof, produced the fountain on Mount Helicon, called Hippocrêne. 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.

Pelagii, -ōrum, m., the Pelagii, 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 Pelagii. From them, too, the Peloponnēsus was called Pelasia, and a district of Thessaly, Pelagiōtis.

Pelagius, -a, -um, adj., of, or relating to the Pelagii, Pelasgian, Grecian.

Peleus (diss.), -ēi, & -eos, m., Peleus, the son of Æacus and Endēis, and the grandson of Jupiter. Having been accessory, along with Telämōn, 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 Nereids, by whom he had Achilles, who was called after his father, Peilies. 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.

Pelas, -ādis, adj., of, or relating to Mount Pelion. Pelas hasta, the spear cut from Mount Pelion, i.e. the spear of Achilles, xiii. 1. 109.

Pelion, -iī, 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 Bebêis, 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 Lapithae. 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 Osse subjecto,* threw down Pelion from Ossa, which was placed under it, i. 5. 5.

Pella, -ae, 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 birthplace 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, Pelæan. *Dives Pieros genuit in Pelleis arvis,* rich Pieros begot them in the fields of Pella, i. e. in Macedonia, v. 5. 9.

Pelórus, -i, m., & Pelórum, -i, n., Pelorum, now Cape Pelo-roro, 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 Pelórus, 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 Typhoeus (tris.) was buried when he was killed by the thunderbolts of Jupiter. See Typhoeus.

Penátes, -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.

Penéis, -idos, 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 Peneide,* the god fixed the latter in the nymph, the daughter of the Peneus, i. 10. 21. *Nympha, Penei,* O nymph, daughter of the Peneus, i. 10. 52. *Voc. -eï.*

Penéis, -idos, adj., of, or relating to the Peneus. *Spectans Peneidas undas,* looking upon the waters of the Peneus, i. 10. 93.

Peneiús, -a, -um, adj., of, or relating to the Peneus.
Daphne Peneia (fuit) primus amor Phæbi, Daphne the daughter of the Peneus was the first love of Phæbus, i. 10. 1. Peneia (puella), the daughter of the Peneus, i. e. Daphne, i. 10. 74.

Peneus, & Penēos, -i, m., the Peneus, now the Salembria, a river of Thessaly which rises in Mount Pindus near the sources of the Achelous, 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 Ägean 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 αράστωι, I strike), which is also given to the Peneus. Ovid describes the Pen. us 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 Agāve, 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 Aëstes, allowed himself to be taken and brought before the king (See Aëstes). 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 Autonoë, and his body was torn to pieces Mater prima violavit suum Pentheus thyrsu misso, his mother first wounded her son Pentheus by throwing the thyrsus at him, iii. 7 202. See Agave. Gr. Acc. -ea.
Pentheus, -a, -um, adj., of, or relating to Pentheus. Pentheus, by the murder of Pentheus, iv. 11. 14.

Pergamus, -i, m., more frequently Pergamina, -orum, 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, -i, m., Pergus, now Gordion, a lake in Sicily, on the edge of which the town of Henna was situated. Pergus was reckoned the Umbilicus of Sicily, being midway between Gela and the northern coast, and nearly so between the promontories Lilybaeum and Pelorium. See Henna.

Perseis, -idos, f., the daughter of Perses, a patronymic applied to Hecate. Hecates Perseidos, of Hecate the daughter of Perses, vii. 1. 74. See Hecate.

Persephone, -es, f., Persephone, the Greek name of Proserpine. Ostendit zonam Persephonem in summis undis, showed Proserpine’s girdle on the surface of her waters, v. 8. 9. Gr. Acc. -en.

Perseus (diss.), -ei, & -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 his 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 Seriphus, 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 Medusa. 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 talavria, 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 Pégasus (See Pégasus), 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. Persens 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 Andromèda 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, poising 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 Persens 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, Persens 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 Peloponnesus, and went to Larissa to attend funerary 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 grand father Acrisius, and thus fulfilled the prediction of the oracle Persea, quem Danaè conceperat pulvío auro, esse (filium) Jovis that Persens, whom Danae had conceived from a shower of gold was the son of Jupiter, iv. 13. 7. Perseus natus Jove et illa
quam clausam Jupiter implevit secundo 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 Susiana, on the south by the Sinus Persicus, the Persian Gulf, and corresponded generally with the modern province of Fars. 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 Andromeda, who settled there. Gr. Acc. -ida.

Phaëthon, -ontis, m., Phaethon (shining), an Æthiopian, the son of Phæbus or Sol and Clymene. He was honoured by the attention of Venus, and intrusted by her with the care of one of her temples. To check his vanity, Æpaphus, the son of Jupiter, disputed his celestial origin, alleging that his mother Clymene 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 Eridanus, and being found by the nymphs of the place, was honoured with a decent burial. Phaethon satus Sole, Phaethon, the son of Sol, i. 14. 4. Gr. Acc. -onta. See Eridanus and Heliades.

Phaethusa, -æ, f., Phaethusa (shining), one of the sisters
of Phaethon, who was changed into a poplar tree, on the banks of the Po. E quis Phaethusa maxima sororum, of whom Phaethusa the eldest of the sisters, ii. 2. 22. See Heliades.

Phantásos, -í, m., Phantasos, one of the sons of Somnus, who had the power of assuming the form of inanimate objects. Est etium tertius diversæ artis Phantasos, there is also a third possessing skill of a different kind, namely, Phantasos, xi. 10. 233.

Pharsalia, -ae, f., Pharsalia, a large plain in Thessaly adjoining the town of Pharsalus, famed for the great battle fought there between Julius Caesar and Pompey (æ. c. 48), which consummated the downfall of the senatorial party, and obtained for the former the empire of the world. Pharsalí sentiet illum, Pharsalia shall feel his power, xv. 9. 79. See Pharsalus.

Pharsalus, -í, f., sometimes m., Pharsalus, now Suttons, or Pharsala, a town of Phthiotis, the southern division of Thessaly, situate near the river Enipeus (tris.), not far from its junction with the Apidanus, one of the tributaries of the Penus.

Phasis, -idis, & -idos, m., the Phu-is, 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 χοαιρα, whence phae-sants, after the name of the river. Rapidas undas limosi Phasis-dos, the rapid waters of the slimy Phasis, vii. 1. 6.

Phiale, -es, f., Phiale, a nymph, one of the attendants of Diana.

Philippi, -órum, 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 Macedon, subsequently increased it, and named it Philippi after himself. Philippi is celebrated in history, from the great victory gained there by Antony and Octaviánus 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.

Philoctetes, -ae, m., Philoctetes, the son of Peas, king of Meliboea, in Thessaly, and the friend and companion of Herócles. He set fire to the funeral pile by which the hero of the twelve labours was consumed on Mount Óeta, 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. 1. 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 maenads 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.), -či, & -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.), -či, & -eos, m., Phineus, a son of Agénor or Neptune, and king of Thrace, or as some mythologists maintain, of Arcadia, was celebrated for his skill in augury. He married Cleopâtra, the daughter of Boreas, by whom he had two sons. After the death of Cleopatra he married Idæa, the daughter of Dardânus. 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 Harpyiae) 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 Symplegadés (See Cyaneae), and landed in safety on the shores of Colchis. See Iason.

Phlegethón, -ontis, m., Phlegethon (burning), one of the rivers in the infernal regions, deriving its name from the Greek verb φλεγεῖν, to burn.

Phlegethontis, -idis, adj., f., of, or relating to Phlegethón. Sparsum caput Phlegethontide lymphā vertit in rostrum et plumas et grandia lumina, sprinkling his head with water from Phlegethón, 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 φλεγεῖν, 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. Profusus Phorbas cum Phlegyis faciebat Delphica templum invia, the profane Phorbas and the Phlegyæ rendered the temple of Delphi inaccessible, xi. 10. 5.

Phobetor, -ōris, m., Phobetor (the terrifier), one of the sons of the god Somnus, who was called by the gods Icēlos. Mortale vulgus nominat Phobetor, the race of mortals call him Phobetor, xi. 10. 231. Gr. Acc. -ora. See Icēlos.

Phocēus, -a, -um, adj., of, or relating to Phocis. Phocea 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 Özōlæ, 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.

Phoebæ, -es, f., Phoebæ, the sister of Phoebus; a name given to Diàna, as indicative of her brightness. Ἀεμύλα ἁίνυτε Ἀεφαία, an imitator of the unmarried Diàna, i. 10. 25. This name is also applied to her as goddess of the moon, i. 1. 7.
Phæbēus, -α, -um, adj., of, or relating to Phæbus. 

Phæbēus, -ι, m., Phæbus, a name given to Apollo, or the Sun, expressive of his brightness, and of his vivifying influence. Lítora jacentia sub utroque Phæbo, the shores lying under both suns, the rising and setting sun, i. e. the east and west, i. S. 26. Repercusso Phæbo, by reflecting the rays of the sun, ii. 1. 110. Phæbus distat idem utrāque terrā, Phæbus is equally distant from both lands, i. e. from the east and west, iii. 2. 21. Draconem præbentem liuentia 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.

Phœnica, -æ, f., Phœnicia, a small tract of country in Asiatic Turkey, between Mount Libâmus and the sea, corresponding with the modern Pachalic of Acre, and the southern part of the Pachalic of Tripolit. It extended from the river Chérseus (diss.) on the south to the Eleuthēros 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 (φαίνεις) which grew in the country, while others deduce it from Phœnix, the son of Aγēnɔr, who, like his brothers Cadmus and Cilix, went in quest of his sister Eυrōpā, 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 Phlegye, 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 Phlegye.

Phorcýdes, -um, f., the Phorcýdes, the daughters of Phorcys and Ceto, and sisters and guardians of the Gorgons. They were gray-haired (γαυρίς) 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, Perphrêdo 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.). Gaeminas sorores Phorcýdas, 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, -idis, & -idos, f., the daughter of Phorcys, i. e. Medusa. Imponit ora Medusæ Phorcynidos, lays upon them the head of Medusa, the daughter of Phorcys, iv. 14. 81. Gr. Acc. -ida.

Phorocus, -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.

Phorônis, -idis, & -idos, f., Phoronis, a patronymic applied to Io, from Phorâneus (tris.), who, according to some mythologists, was the father, and, according to others, the son of Inâchus. See Io and Inachus.

Phry gia, -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 φυγεω, 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 Cybêle, 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 Hierapôlis, where was a Christian church, which is alluded to by St Paul; Laodicea, 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 areses, to the Phrygian towers. i.e. to the towers of Troy, xiii. 1. 44. De Phrygiâ gente, of the Phrygian or Trojan nation, xiii. 1. 244.

Phryx, -ygis, m., a Phrygian, a Trojan. Phryges, the Trojans, xiii. 1. 389.

Phryxëus, -a, -um, adj., of, or relating to Phryxus. Pos- cunt Phryxea vellera, demand the fleece brought by Phryxus, vii. 1. 7.

Phryxus, -i, m., Phryxus, the son of Athamas, king of Thebes, and Nephele, 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, -x, f., Phthia, a district of Phthiotis, 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. 1. 156. See Pyrrhus.

Pierides, -um, f., the Pierides, the daughters of Piërús, 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.

Piërós & Piërús, -i, m., Pierus, a rich king of Macedonia
or Thessaly, who married Euphpe, 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 Epirus, and, after throwing off the various branches of Othrys, Æta, 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, -idis, & -idos, 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. Ephyrē (quaerit) Pirenidas undas, Corinth bewails the loss of the waters of Pirene, ii. 1. 240.

Pisa, -æ, f., Pisa, a city of Elis, in the Peloponnesus, situate on the left bank of the Alpheus. Pisa was the city of Pelops, and formerly disputed with Elis the presidency of the Olympic games. Tradition assigned its foundation to Pises, a grandson of Æolus; 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 Arethusa, Arethusa from Pisa, a city of Elis, v. 6. 69. See Arethusa.

Plēias, -ādis & -ādos, f., one of the Pleiades, or one of the Seven Stars. The Pleiades (4 syl.), were the seven daughters of Atlas and Pleione (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 πλαειν, 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 Vergiliae, from ver. Quem lucida Pleiæs enixa est, whom the bright Pleias (Maia) brought forth, i. e. Mercury, i. 12. 45.

Pœantiades, -æ, m., the son of Pæas, i. e. Philoctetes. Quod Vulcania Lemnos habet Pœantiades, because Lemnos, sacred to Vulcan, contains the son of Pæas, xiii. 1. 313.

Pœantius, -a, -um, adj., of, or relating to, or proceeding from Pæas, Pœan. Lemnos non haberet te, Pœantia proles, the
island of Lemnos would not contain thee, O son of Pœas, xiii. 1. 45.

Pœas, -antis, m., Paus, the father of Philoctëtes, who is said to have been one of the Argonauts. Gr. Acc. -anta.
Pœmēnis, -idis, & -idos. f., Shepherdess, the name of one of Actœon'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 (Ἀκτής); and the South Pole is called the Antarctic, because it is opposite (αντί) the Arctic. Polus is often used by the poets to signify heaven. Australēm polum, the South or Antarctic Pole, ii. 1. 131. Gla-
ciali polo, the icy or North Pole, ii. 1. 173. See Axis.

Polycrates, -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. Poly-
crates 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 in-
duced 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 Oreutes, the Persian governor of Magnesia.

Pompeius (tris.) (Sextus), -i, m., Sextus Pompeius, was the youngest son of Pompey the Great. After the battle of Mun-
da (b. c. 45), which nearly extinguished the hopes of the republic-
ican party, and in which his brother Cneius was slain, S. Pompey supported himself for some time in Spain by joining a party of rob-
ers, 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 oc-
casion Octaviānus and Antony supped with Sextus on board his ship. During the entertainment, Menas, one of his captains, pro-
posed 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 Mithridates 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.

Priamus, -i, m., Priam, the son of Laomédon, 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 Hesione, and assumed the name of Priam, from πειαμωι, I purchase. He was placed by Hercules on the throne of Troy, and had fifty sons, seventeen of whom were born by Hecúba, the daughter of Cisseus (diss.), a neighbouring prince. Of his children by Hecuba, the most celebrated were Hector, Heléneus, Paris, Polyxéna, &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.

Prometheus (tris.), -ëi, & -eos, m., Prometheus, the son of Iapètus and Clymène, and brother of Atlas and Epimètheus (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 Pandôra (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.

Promethides, -æ, m., the son of Prometheus, i.e. Deucalion. See Deucalion.

Proserpina, -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 Aτρόpos, 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 Hecate. Proserpina repetet cælum, Proserpine shall return to heaven, v. 8. 69. See Hecate.

Proteus (diss.), -ēi, & -cos, m., Proteus, a sea-deity, the son of Neptune and Phœnix, or, according to others, of Oceanus 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 Proteus, shape-changing Proteus, ii. 1. 94): 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.

Prothoënor, -ōris, m., Prothoënor, a man who was killed by Hypseus (diss.) at the marriage of Perseus (diss.). Gr. Acc. -ora.

Prytanis, -is, m., Prytanis, one of the companions of Sarpedon, king of Lycia, who was killed at Troy by Ulysses. Gr. Acc. -in.

Psecas, -ādis, & -adōs, f., Psecas (a dr. p), a nymph in the train of Diana.
Psophaiicus, -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.

Pterēlas, -æ, m., Swiftwing, the name of one of Actaeon'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, & Pylius, -i, -ius, 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 La- don, a tributary of the Penēus; another in Triphyllia, 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 Amathus. 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 Athenians in the Peloponneshian 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 Babylōn, 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.), -ēi, & -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 Pyrenens attempting to follow them through the air was dashed in pieces on the ground.

Pyroeis, -entsis, m., Pyroeis (fiery), the name of one of the horses of the sun.

Pyrrha, -æ, f., Pyrrha, the daughter of Epimētheus (4 syl.) and Pandora, 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 Deidamia, 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 Epirus, 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. 586. 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 Babylon, 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 Polycrates, 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 metempsychosis, 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 Ethalides, the son of Mercury, then Euphorbus (See Euphorbus), then Pyrrhus of Delos, and at last Pythagoras.

Pythia, -orum, 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, -onis, 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 persevere Latona before the birth of Apollo and Diana, 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.

Quirinus, -i, m., *Quirinus*, a name applied by the Romans to Romulus, 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 Faustulus 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.

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, -idis, & -idos, 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 horders of which country it sends off a large stream on the left, called the Vahālis, or Waaal, 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 Rotter-dam. 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 Maese, 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 Eioncus (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 Diomèdes 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. Petri tentoria Rhesi, I went to the tent of Rhesus, xiii. 1. 249.

Rhodanæus, -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 Lemánus, 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 Metapinum; 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.

Rhodôpe, -es, f., Rhodope, now Despotu Dag, a lofty range of mountains in Thrace, which detaches itself from Mount Sco- minus 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 Rhodôpe, 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. 1. 222. Gr. Acc. -en.

Rhætus, -i, m., Rhætus, one of the companions of Phineus (diss.), who was killed by Perseus (diss.) at his marriage with Androméda. Cupis non irrita adhaesit fronte Rhæti, the spear taking effect stuck in the forehead of Rhætus, 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-
quenty agitated, and still remains undecided. According to the popu-
lar account it was founded by Romulus (See Quirinus) on the Pa-
latine 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
estent 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
Cōlius, 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 ne-
necessary haste prevented due attention from being paid to the regu-
larity 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 mar-
ble. Some of the most remarkable places in Rome were, the Ca-
pitol (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
Colisēum, or Amphitheatre of Vespasian; and between the Pala-
tine 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
Cloācae, or sewers. The largest of these, called the Cloaca Max-
ima, 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 em-
pire, i.e. 6. 39. Quāque Romana potentia patet domitis terris,
wherever the Roman power extends over the subjugated world,
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 Ἅρκεσ 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 Hyämonius 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.

Sarpédon, -onis, 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 Telólemus, 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 Europa, and the brother of Æacus and Rhadamantus. Quid referam agmina Lyciī Sarpedonis devastata meo féro, 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 Κόλος, or Urà-
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. 6. 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 areus, 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. Scorpius curvament brachia longo circuitu, the scorpion bending his claws in an extended curve, ii. 1. 83. Gr. Acc. -on. See Orion.

Scylla, -α, 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 Typhon, and the friend and companion of the Nereids. The sea-god Glauce 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 cineta saevis 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 Egean Sea, which lies to the east of Euboea, and has a town of the same name. Lycomedes 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 Imâum, a branch of the Altaian Mountains, into Scythia intra Imâum on the north, which corresponded generally with Independent Tartary; and Scythia extra Imâum, 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.

Semèlæ, -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, Hercules, Romulus, &c.

Semirâmis, -is, & -idis, f., Semiramis, a celebrated queen of Assyria, was the daughter of the goddess Dercëtis 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 Babylon; 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 cinsisse altam 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 (sesnes), 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 Caesar 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 sestertes, or £6458:6:8. The place where the senate met was called Curia. Mediiæ sede Senatús, in the centre of the senate-house, xv. 9, 99. See Curia.

Septemtrio, -onis, & Septemtriones, -um, 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 Aegæan Sea, one of the Cyclades, 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 cavē nube descrit Seriphon, hid in a hollow cloud, she abandons Seriphus, v. 4. 2. Gr. Acc. -on. See Danaë and Perseus.

Serpens, -ús, c., the Serpent, a constellation between the two Bears, near the North Pole. Serpens quæ posita est proxima glacialis 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 Typhoeus). In the interior was the plain of Henna, where Proserpine was carried off by Pluto (See Henna). The principal cities were Zanclae, or Messāna, Leonτīni, Syracūsae, Agrigentum, Drepānum, and Panormus. The inhabitants of Sicily were so much addicted to luxury, that the expression Sicula mensa became proverbial; and the richness of their country rendered it an object of ambition to the Roman governors.

Siculus, -a, -um, adj., of, or relating to Sicily, Sicilian. Cautus ambibat fundamina Siculae terrae, 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, -onis, f., Sicyon, now Basilico, the capital of Sicily, 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, Sicilian. Sicyonius Ladon, Ladon from Sicyon, iii. 2. 86.

Sidon, -onis, 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. Sidonia comites, her Sidonian companions, iv. 11. 125.

Sigeiûs, -a, -um, adj., of, or relating to Sigeûm, now Cape Ienishehr, 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 Antilochus 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.

Silvânuus, -i, 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 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. Ante Simois fluet retro, sooner shall the Simois flow back to its source, xiii. 1. 324.

Siren, -en^is, f. a Siren. The Sirens were the daughters of the Achelous and the Muse Melpomene, 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, Aglaipheme (clear-voice), and Thlexiepeia (magic-speech). They inhabited the Sirenusa, 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 mixta 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.

Sisyphius, -a, -um, adj., of, or relating to Sisyphus. Cre tus 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.

Sisyphos, & Sis^yphus, -i. m., Sisyphus, one of the sons of Æolus, king of Thessaly (See Æolus), was the most crafty prince of the heroic age. He was the founder of Ephyre (See Ephyre), and married Meropa, 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 Autolycus, who was so pleased with his superior
dexterity, that he allowed his daughter, Anticlea, 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 Asopus of Jupiter having carried off his daughter Αigion. 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 Phoebus, 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 Clymene he had Phaethon, 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 aequo utrâque metà, the sun was equally distant from both terminations of his course, i. e. from the east and west, iii. 2. 15. Qui solit 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 Erebus 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-
The Styx, long 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, -ae, f., S; arta, or Lacedæmon, the capital of Laconia, was situate in an extensive plain, on the right bank of the Eurótas, 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 Eurótas, and wife of Lacedæmon. See Laconia.

Spartanus, -a, -um, adj., of, or relating to Sparta, S; artan, Lacedæmonian. S; artanæ gente, of Spartan breed, iii. 2. 78.

Spercheis, -idis, adj., f., of, or relating to the Sperchius. Spercheides ripa, the banks of the Sperchius, ii. 1. 250.

Spercheos, & Sperchius, -i, m., the Sperchius, now the Ellada, a river of Thessaly, which rises in Mount Tymphrestus, now Klytzois, the southern part of Pindus, flows eastward through the valley formed by the ranges of Othrys and Æta, 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 ἄνεξίν, to hasten. From its banks being covered with poplars, it is called by Ovid Ἀπόλυσφερ, 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.

Stheneleius, -a, -um, adj., of, or relating to Sthenelus, a king of Liguria, who was the father of Cycnus. Cycnus Sthenelëia proles, Cycnus, the son of Sthenelus, ii. 3. 1. See Cycnus.

Sticte, -es, f., Spotted, the name of one of Actæon's dogs.

Strymon, -onis, 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 Con-tessa. 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 Stygiae 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 Tartārus, 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.

Supēri, -ōrum, m., *the gods above*, the celestial deities, as opposed to inferi, the infernal gods. *Numine Superorum*, by the will of the gods, i. 8. 99. *Rector Superūm*, the king of the gods, i. 12. 44.

Syracūsae. -ārum, 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 Syrāco, 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, Acradina, Tycha, and Neapolis, to which a fifth, called Epipolae, 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.
Archimedes the geometrician, and the poets Theocritus and Epicharmus, were natives of Syracuse.

Syrinx. -ingis, f., Syrinx, a Naiad of Nonacris, in Arcadia, who was devoted to the service of Diana. As he was returning one day from the chase, and passing Mount Lycaeus, 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.

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 faucis 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 Tænarus, or Cape Matapan. Tænarius Eurotas, the Eurotas near Cape Tænarnus, ii. i. 247.

Tænarus, -i, f., Tænarus, now Cape Matapan, a promontory in the south of Laconia, the most southern point of the Peloponnesus, 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 inferior regions, through which Hercúles dragged up Cerbèreus. 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 Idubëda among the Celtibéri, 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.

Tanaïs, -is, m., the Tanais, now the Don, a large river of Europe, which rises in the Riphai Montes, the Valdai hills, in the government of Tula in Russia, and after a south-westerly course of 1260 miles falls into the Palus Maeotis, 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.
Tantálus, -i, m., Tantalus, a son of Jupiter, and king of Phrygia. By Dioné, one of the Atlantides, he was the father of Nióbé, 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. *Nulla aquae deprenduntur tibi, Tantale, arbosque, quae 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 occupiext the Capitol, or the temple on the Tarpeian, or Capitoline hill, xv. 9. 122. See Roma, and Capitolium.

Tartárus, -i, m., Plur. Tartāra, -orum, 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, unhappy, 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 Sisyphus, Tityus, Tantálus, 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 Cerbérus guarded the entrance; and three judges, Mimos, Æacus, 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, un lamented 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 Euphrates. According to Strabo it extends much farther, as that geographer connects it with the great Indian ridge of Imās, or Emōdis, 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 Aēcus 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 Glaucē, 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, Hercūles gave him in marriage Hēsīone, the daughter of Laomēdon. Telamon was the father of Teucer and Ajax. *Creatus Telamone, qui sub forti Hercule cepit Trojana mania*, being the son of Telamon, who, under the brave Hercūles, took the city of Troy, xiii. 1. 22. *Satus Telamone*, the son of Telamon, i. e. Ajax, xiii. 1. 123.

Telamoniādes, -ae, m., the son of Telamon, a patronymic applied to Ajax, xiii. 1. 231.

Telamonius, -ii, m., the son of Telamon, i. e. Ajax. *Telamonius impedidit nihil sanguinis*, the son of Telamon has spent none of his blood, xiii. 1. 266.

Telēphus, -i, m., Teleiphus, 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 pro-
tected the Greeks, caused a vine to spring from the ground, which
entangled his feet and caused him to fall. Achilles, taking advan-
tage 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, -ūrīs, f., Tellus, the goddess of the earth, the most
ancient of all the divinities after Chaos, and the wife of Cēlus.
Tellus was the same goddess as Rhea, Cybēle, Bona Dea, &c.,
and, as mother of all things, is represented with the various em-
blems of fecundity. Tellus is frequently used by the poets to de-
ote the earth itself. Neo 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 Tsampas, 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 fea-
ture 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 Penēus is said by Ovid
(i. 11. 3., &c.), to rush through it with great violence; while mo-
dern 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 τεμι
ω, 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.

Tenēdos, -i, f., Tenedos, a small and fertile island in the
Argean Sea, off the coast of Troas, and about twelve miles south-
west of the promontory of Sigēum. 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 sig-
nify 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. 1. 156.) the grandmother of Phaethon. Tethys
is often used by the poets to denote the sea, ii. 1. 69.

Teucer, -cri, m., Teucer, a son of Telāmon, king of Salāmis-
by Hesio̓ne, 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 re-
turned 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 minis isto patruelis Achilli, nor
is Teucer less a cousin to Achilles than he, xiii. 1. 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. Teuthrantēus Caicus, the Caicus in Mysia, ii. 1. 243.

Thaumantias, -ādis, & Thaumantis, -idis, f., the daugh-
ter of Thaumas, patronymies applied to Iris, the goddess of the
rainbow, from her father Thaumas. Iris Thaumantias lustravit
roratīs aquis, Iris the daughter of Thaumas sprinkled with dripp-
ing waters, iv. 11. 65.

Thaumas, -antis. m., Thaumas, a son of Pontus and Terra,
and father of the Harpies and Iris. See Harpyiae and Iris.

Thebæ, -ārum, f., Thebes, or Thīva, 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 Polynices. The Thebans participated in the dulness and stu-
pidity which has been ascribed to the rest of the Bœotians, though
Pelopidēs 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 cecidere, meum est, that Thebes fell, or was taken, is due to me, xiii. 1. 173.

Themis, -īdis, & -īdos, f., Themis, was the daughter of Cēlus 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, 1. 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 Thermel, 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 Hippolýte, queen of the Amazons.

Theron, -ontis, m., Hunter, the name of one of Actæon’s dogs.

Thersîtes, -ē, m., Thersîtes 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. 1. 233.). He was killed by Achilles with a blow of his fist, because he laughed at that hero for mourning the death of Penthesilēa, the queen of the Amazons, whom he had slain in battle.

Thescélus, -i, m., Thescélus, one of the companions of Phineus (diss.), who was changed into stone by Perseus (diss.) at his marriage with Andromēda.

Theseus (diss.), -ēi, & -cos, m., Theseus, king of Athens, was the son of Ægeus (diss.) and Aēthra, daughter of Pittheus (diss.), king of Traezēne. 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 Hercûles. 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 Theseus, 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 Medea. 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 Marathon. He next prevailed upon his father (See Theseus) 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 Phaedra, 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 Lapithae 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 Cerbérus, 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 Lycomedes, 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 Boeotia, 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 luna, which Babylonian Thisbe saw at a distance by the rays of the moon, iv. 2. 45. See Pyramus.

Thoon, -onis, m., Thoon, one of the companions of Sarpedon, 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 Mæsia; on the east, by the Black Sea and the Bosporus Thraecius, 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 ἄρχειος, 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.

Threicius, -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 Thuscà urbe, from a Lydian city, iii. 7. 114.

Thyôneus (tris.), -ei, & -eos, m., Thyoneus, a name given to Bacchus from the Greek verb βουρ, to rage.

Thybris, -idis, m., the Tiber, or Tevere, a river in Italy which rises in the Apennines, flows southward, separating Etruria from Umbria, the country of the Sabini, 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 Tíbereis, 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, -idis, m., Tiger, the name of one of Actæon’s dogs.

Tiresias, -æ, m., Tiresias, a celebrated Theban prophet, the son of Évérus and Chariclo, of the race of Údæus, 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 Cyllène, 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. Liriöpe, 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.

Tisiphône, -es, f., Tisiphone, one of the three Furies, of whom a graphic description is given by Ovid, iv. 11. 66., &c. See Erinnys.

Titan, -άνις, & Titánus, -i, m., Titan, the son of Cælus 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, Iapétus, Oceâns, 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, -ας, f., Titania, a name applied to Diâna, as Titan is to Sol. Dum Titania ibi perluitur solitâ lympha, 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 Iapétus, 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 Latona 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 distantus 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, -i, 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 Tonaniis, the palace of the great Thunderer, i. 6. 8.

Trachinius, -a, -um, adj., of, or relating to Trachis, Trachini. Trachinia puppis ipsa quodque agitur his vicibus, the Trachinian ship itself too is subjected to these changes, xi. 10. 93.

Trachis, & Trachis. Ìnis, f., Trachis, a town in the south of Thessaly, giving its name to Trachia, the surrounding district, of which Ceyx was king. The name, according to Herodotus, was derived from τσακώς, 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 Heraclea Trachina. Herculea 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, & Trinacris, -idis, & -idos, f., Trinacria, & Trinacris, names applied to the island of Sicily from its three promontories (τσακώς ανακώς), Pelorum, Pachynum, and Lilybœum, 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.

Triones, -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 primum gelidi Triones calvère radiis, then for the first time the cold Triones were warmed by the rays of the sun, ii. 1. 171.

Triton, -onis, m., Triton, a sea deity, the son of Neptune and Amphitrite. 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, -ς, & Tritonis, -ίδις, & -ίδος, f., Tritonia, and Tritonis, names given to Minerva from a Cretan word τριτων, 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 τριτώνια (head-sprung). According to some mythologists Minerva received this name from Tritonis, 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, -i, 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 Caesinenses, 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 Bellona, 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 Capitolinianus. 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 trium-
pho, 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 situated in a plain on a small eminence, a few miles from the mouth of the Hellespont, and between the two rivers Simois 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 Dardanus, 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 Pergamus (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 Menelaus. The Greeks collected a fleet of 11:6 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 Ethio-
pians. 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 Aeneas 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.

Trojanus, -æ, -um, adj., of, or relating to Troy, Trojan.

Qui cepit Trojanu mænia 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 Hercule in the time of Laomedeon, in consequence of that king refusing to pay 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 Rutuli, a people of Latium, at the time when Aeneas arrived in Italy. Lavinia, the daughter of king Latinus, had been
betrothed to him before the arrival of the Trojan fugitives, and Tyrius 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, -m., Tydides, the son of Tydeus, a patronymic applied to Diomedes, from his father Tydeus (diss.). See Diomedes.

Tyndaris, -idis, & -idos, f., Tyndaris, the daughter of Tyndarbus, a patronymic applied to Helen from Tyndarbus, the husband of Leda. See Helen.

Typhoeus (tris.), -ëi, & -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 Pachnum, his feet by Lilybeum, 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. Indus Tyriam chlamydem, clad in a Tyrian, or purple cloak, v. 1. 51.

Tyros, & Tyrus, -ì, f., Tyre, now Soor, a maritime city of Phœnia, 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 Anticēa, 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 Anticēa 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. 1. 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 Penelope, 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. Palamedès, 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 Philoctetes 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 Cícônes, in Thrace, and took and plundered their town Ismárus; next to the Lotophágì (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 Polyphémus. The crafty prince intoxicated the king, pierced out his eye, and made his escape with the rest of his crew. He then visited ΑÉolia, where he was kindly received by ΑÉolus 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, -e, & 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 Auróra. In the Odyssey, and in the ΑÉneid, they are placed under the control of ΑÉolus as their king, who keeps them confined in a cave in ΑÉolia (See ΑÉolus). The later poets and artists furnished them with wings to indicate their velocity. The ancients observed only four winds, called Venti Cardináles, 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 Cardináles. The twelve winds were,—Boreas, the north wind, Aquílo, Corus; Subsolánius, the east wind, Vulturnus, Eurús; Auster, the south wind, Notus, Africús; Favonius, the west wind, Ζéphyrus, Cir-ciús. The points of the compass have, in modern times, been increased to thirty-two.

Venus, -éris, f., Venus, the goddess of love and beauty, was the daughter of Jupiter by the nymph Diône. By some mythologists she is said to have sprung from the foam of the sea near the Island of Cythêra, to which she was wafted by the Ζéphyrus, and
received on the shore by the Seasons (See Aphrodite). She was the wife of Vulcan, and the mother of Cupid and Æneas. Venus was worshipped with particular devotion at Paphos and Amathus, 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 (Ἑστιά) 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 Æneas; 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. 1. 106. Vulcania Lemnos, Lemnos sacred to Vulcan, xiii. 1. 313. See Lemnos.

Vulcanus, -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 Eurynéome, 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 subterranean 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 Æneas 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. Vulnerus is frequently used by the poets to signify fire. Efflant Vulcánnum adamanteis naribus, blow out fire from their adamantine nostrils, vii. 1. 104.
Xanthus, -i, m., the Xanthus, now the Bunarbashi, a small brook scarcely ten miles long, which joins the Simois 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. 1. 245. See Simois 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.

Zodiæcus, -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. 1. 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 ζώdia, 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 (ἐκλείψεις) 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 (zones), 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. Patura, 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 Putarōeus. The name Patara is derived by some from Pat'rus, a son of Apollo, while Pliny affirms that it was more anciently called Satyros.

Patarōeus, a, um, adj. of, or relating to Patara, Patarean. Patarōea regio servit mihi, the city Patara is subject to me. i. 10. 65.
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**TABLE OF THE DECISION OF GREEK NOUNS**
PECULIARITIES OF SCANNING.

Margine terrarum porrexerat - *Amphi- trite*, i. 1. 10.
Persidaque, et radiis juga subdita - *mātū- tinis*, i. 2. 31.
*Deerāt ad- hoc*, et quod dominari in cetera posset, i. 2. 46.
Perque hiemis æstusque et inæqua - lēs au- tumnos, i. 4. 5.
*Fauni- quē Sūtār- ique et monticol- æ Sil- vani*, i. 6. 31.
*O ūtī- nam possem populos reparare paternis*, i. 8. 51.
Nīlus, et antiquo sua flumina reddidit - *alveo*, i. 9. 8.
Inter Hamadryadas celeberrimas - *Nōnā- crinas*, i. 13. 2.
Et gemitu et lacrimis et luctiso - quōs purpur- a
*Atla*, veniet, tua quo spoliabitur auro, iv. 13. 41.
Perque vias vidisse hominum simulacra fer- ãrōm- que, iv. 15. 28.
Silvarum lucos circumspicit - ãnti- quarum, v. 4. 16.
*Fonte Medusaeo et Hyante- ã Apa- nippe*, v. 5. 19.
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Sidera- quē vēn- tique nocent; avidēaque volucres, v. 8. 23.
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*Hēros Æsoni- ã pōtī- tur*; spolioque superbus, vii. 1. 156.
Aptarique suis pinum jubet - ãrmā- mentis, xi. 10. 47.
*Sē pōtī- tur tandem, laudisque accensus amore*, xi. 10. 118.
*Cæsaron Iphitiden, et Alastora- quē Chrôni- umque*, xiii. 1. 257.
*Alcandrūmque Haliumque Nōēmona- quē Prygān- inque*, xiii. 1. 258.

Nos animo. Quantoque ratem qui temperat- antēit, xiii. 1. 366.

THE END.

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