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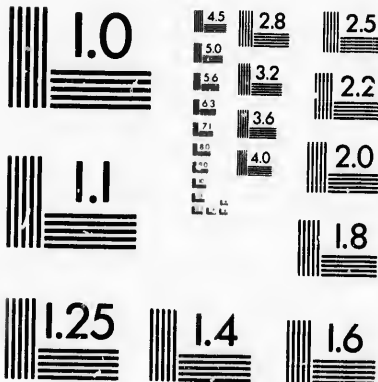
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PUBL

THE
WORKS OF HORACE,
FROM THE TEXT OF DOERING;
WITH NOTES
CRITICAL, PHILOLOGICAL, AND EXPLANATORY;
Together with
AN HISTORICAL, GEOGRAPHICAL
AND MYTHOLOGICAL
INDEX.

By E. R. HUMPHREYS, Esq.
HEAD MASTER OF THE CENTRAL ACADEMY, PRINCE EDWARD
ISLAND; AND FORMERLY OF MAGDALENE COLLEGE,
CAMBRIDGE.

CHARLOTTETOWN:
PUBLISHED BY J. D. HASZARD, PRINTER TO THE
QUEEN'S MOST EXCELLENT MAJESTY.

1845.

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TO THE RIGHT HONORABLE LORD STANLEY,
SECRETARY FOR THE COLONIES.

My Lord;

In availing myself of the permission which you have condescended to grant me to inscribe to your Lordship this new Edition of the works of the Venusian Bard, I have only to express my regret that circumstances, to which I have alluded in the preface, have transpired to render it less worthy of your patronage than it probably might otherwise have been. Still, if your Lordship's public duties will permit you to examine my book, I humbly trust you will find it to be an useful Educational Work, containing much that is wanting in former editions; and not altogether undeserving, as being the first work of the kind published in the British Colonies, of being inscribed to one who gained the "ennobling palm" in more than one contest in the Classical Arena, and to whom is now committed a charge far higher, and of more serious import to mankind than the "tergemini honores" of ancient Rome.

With sincere thanks for your Lordship's kindness, I have the honour to subscribe myself,

your Lordship's very obedient servant,

EDWARD R. HUMPHREYS.

Prince Edward Island,
September 8, 1845.

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P R E F A C E .

THE main object with which the present edition of the works of Horace is published, is to supply the youth of the British Colonies with a class-book, which may contain within itself a Classical Dictionary, and a Dictionary of Antiquities, as far as the illustration of Horace's writings require those works : and which may, at the same time, supply all other information which seemed necessary to elucidate the text.

The work will not be found deficient in a large quantity of commentary and illustration, which is not to be found in other editions ; but the Editor's chief aim has been to select from the former editions whatever seemed best calculated to render his work practically useful. These selections are acknowledged throughout. The Text is, for the most part, that of Doering, as it appeared in the last Oxford Edition : wherever any deviation therefrom has been made, it is alluded to in the notes.

At the present day it is greatly the fashion to place the commentary and notes at the foot of the page, a practice which considerable experience has shewn the Editor to be injudicious, as, when boys can read the answer to a question from the book, few of them will take the trouble to learn it beforehand.

The Historical Index is almost entirely taken from the improved edition of Lempriere's Classical Dictionary, published by Messrs Longman & Co. of London, in 1843.

The Editor has made a point of acknowledging information which he has taken from other writers ; but lest he may, in any instance, have omitted such an acknowledgment, he takes this opportunity of confessing the obligations which he lies under to Doctor Smith, (Editor of the Dictionary of Antiquities,) Doctor Anthon, Doering, Schlegel, and more particularly to Mr. Donaldson, the talented author

PREFACE.

of Varronianus and the New Cratylus; a scholar to whom the Editor feels indebted for his first introduction into the *Adytum* of Ancient Literature.

This publication has laboured under several disadvantages, which make it less complete than the Editor could desire, though not to such a degree (he trusts) as to render it valueless: the want of Greek Type has obliged him to omit a large body of Greek illustrations, which he had noted in the course of his labours as a College Tutor—an omission which will be more felt, however, by the advanced student, than by the Tyro. When the work was but half-way through the press, it pleased God to take away one whose kindness and affection used to cheer the labours of the study—since then, though duty has urged on the Editor to fulfil his task, he no longer has had the joy in it, he once had.

Still, however, he humbly hopes that the work will tend, in some degree, to promote classical learning in this and the neighbouring Colonies. If it attain that end, his highest wish will have been realized.

Prince Edward Island,
September 8th, 1845.

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LIFE OF HORACE.

QUINTUS HORATIUS FLACCUS, the celebrated Roman poet, was born at Venusia or Venusium, B. C. 65. His father, a freedman and client of the Gens Horatia, though poor, gave his son an excellent education, and sent him to Athens to complete his studies at the age of twenty years. He there joined the army of Brutus, became a military tribune, and fought in the last battle for Roman freedom at Philippi, though his courage failed him, and he owed his safety to a timely flight. To this he alludes in the following lines of the 7th Ode of the 2d Book:—

*Tecum Philippos et celerem fugam
Sensi, relictâ non bene parmâ ,
Quum fracta virtus, et minaces
Turpe solum tetigere mento.*

*Sed me per hostes Mercurius celer
Denso paventem sustulit aere :
Te rursus in bellum resorbens
Unda fretis tulit aestuosus.*

The same circumstance is again alluded to in the Epistles. B. 2. Ep. 2 45.

*Dura sed emovere loco me tempora grato,
Civilisque rudem belli tulit aestus in arma,
Caesaris Augusti non responsura lacertis.
Unde simul primum me dimisere Philippi,
Decisis humilem pennis, inopemque paterni,
Et laris et fundi.*

On his return to Rome he applied himself to poetry. His talents claimed the attention of Virgil and Varius, who recommended him to Maecenas, and from this period the life of Horace flowed on in a smooth and tranquil course. The description of his introduction to his great friend and patron is thus given in the 6th Satire of the 1st Book:—

LIFE OF HORACE.

Nulla etenim mihi te fors obtulit ; optimus olim
Virgilius, post hunc Varius, dixere quid essem.
Ut veni coram, singultim pauca locutus,
(Infans namque pudor prohibebat plura profari,)
Non ego me claro natum patre, non ego circum
Me Satureiano vectari rura caballo,
Sed quod eram, narro : respondes (ut tuus est mos)
Pauca : abeo ; et revocas nono post mense, jubesque
Esse in amicorum numero. Magnum hoc ego duco,
Quod placui tibi, qui turpi secernis honestum,
Non patre praeclaro, sed vitâ et pectore puro.

His friendship for Varius and Virgil is also thus alluded to in the 5th Satire :—

Postera lux oritur multo gratissima, namque
Plotius et Varius Sinuessae, Virgiliusque
Occurrunt ; animae, quales neque candidiores
Terra tulit, neque quis me sit devinctior alter.
O qui complexus et gaudia quanta fuerunt !
Nil ego contulerim jucundo sanus amico.

Satisfied with the competency which the kindness of Maecenas had bestowed, he neglected the calls of ambition, and steadily resisted all the solicitations of his friends that he would enter upon a political career. He even refused to become the secretary of Augustus, who, however, invited him to his table, and while sitting at his meals with Virgil at his right and Horace at his left, often ridiculed the short breath of the former, and the watery eyes of the latter, by observing that he sat between sighs and tears. "Ego sum inter suspiria et lachrymas." This weakness in his eyes is also referred to in the Satire from which we last cited a passage :—

Hic oculis ego nigra meis collyria lippu.
Illinere.

Lusum it Maecenas, dormitum ego Virgiliusque :
Namque pilâ lippis inimicum et ludere crudis.

Horace was warm in his friendships ; and, if ever any ill-judged reflection had caused offence, he made every concession which was calculated to effect a reconciliation. The natural cheerfulness of his mind, fortified by his preference for the philosophical tenets of Aristippus, was admirably suited to his position ; for whether he appeared at the imperial court, or listening to the rude jokes of the peasantry on his Sabine farm, he was equally at home. The last years of his life were saddened by the deaths of his most intimate friends, Virgil, Tibullus, and Varius ; but the severest blow he had to sustain, was inflicted by the dissolution of Maecenas. He had declared that he could never survive the loss of one who was "part of his soul," and

LIFE OF HORACE.

his prediction was verified; for the poet survived the patron only three weeks. He died B. C. 8, in the 59th year of his age, bequeathing all his possessions to Augustus.

The subjoined remarks on the character of Horace and his writings are from "Elton's Specimens of the Classic Poets."

"The writings of Horace have an air of frankness and openness about them; a manly simplicity, and a contempt of affectation, or the little pride of a vain and mean concealment, which at once takes hold on our confidence. We can believe the account which he gives of his own character, without scruple or suspicion. That he was fond of pleasure is confessed; but, generally speaking, he was moderate and temperate in his pleasures; and his convivial hours seem to have been far more mental, and more enlightened by social wit and wisdom, than are those of the common herd of Epicurean poets. Of his amorous propensities, with the contamination of his times clinging about them, we may, out of respect to his good qualities, be silent: for let it never be forgotten, that Horace forms an honourable exception to the class of voluptuaries, and that he has left us much the more valuable and praiseworthy to redeem his errors."

The works of Horace consist of his Odes, Epodes, Satires, and Epistles. In the first he has imitated Pindar and Anacreon. Of the Satires and Epistles, the chief characteristics are good sense, and simplicity of style. The Epistle to the Pisos, or Art of Poetry, contains many valuable rules for composition, the majority of which are taken from Aristotle.

METRES OF HORACE.

1. DACTYLIC HEXAMETER

consists of six feet, of which the four first may be dactyls or spondees, the fifth a dactyl, and the last a spondee. Sometimes, in order to give a more solemn tone to the line, a spondee is used in the fifth place, when the line is named spondaic.

2. DACTYLIC TETRAMETER A POSTERIORE

consists of the last four feet of an Hexameter: sometimes a spondee occupies the third place, in which case the second should have a dactyl, to avoid giving too great a heaviness to the line.

3. DACTYLIC TRIMETER CATALECTIC

consists of two dactyls and a caesural syllable.

4. ADONIC

This verse, which derives its name from its being used by the Greeks in the celebration of the festival of Adonis, consists of two feet, a dactyl and spondee.

5. IAMBIC TRIMETER

The Iambic Trimeter or Senarius consists of six feet, or three *metra*. Originally all the feet composing it were Iambic, but it was not long till others were admitted. The spondee was admitted into the first, third, and fifth places. Afterwards, as one long syllable was considered equal to two short ones, a tribrach was admitted in every place except the sixth: and lastly, a dactyl or anapaest was occasionally substituted for a spondee.

6. IAMBIC TRIMETER CATALECTIC

Is the same metre as the last, except that it wants the final syllable. It therefore consists of five feet, followed by a catalectic syllable. The same rules apply to it as to the last, except that the spondee is not admissible into the fifth place. This metre is named Archilochian, from the poet Archilochus.

METRES OF HORACE

7. IAMBIC DIMETER

consists of two *metra*, or four feet, properly all Iambic, but admits of similar variations to the Trimeter (No. 5). Horace most generally uses a spondee in the third place. This verse is also called Archilochian.

8. IAMBIC DIMETER HYPERMETER

is the same as the preceding, with an additional syllable at the end, and is also called Archilochian.

9. ACEPHALOUS IAMBIC DIMETER

is the same as No. 7, except that it wants the first syllable, whence the epithet *acephalous*. This measure can also be scanned as Trochaic Dimeter Catalectic, consisting of three trochees, and a catalectic syllable. The first is however the more correct name and arrangement.

10. SAPPHIC

consists of five feet, viz: a trochee, a spondee, a dactyl, and two trochees. It is named from the poetess Sappho, who, as well as Catullus, sometimes used a trochee in the second place. The Sapphic and Adonic measures are generally used in combination. The caesura should, preferably, take place at the fifth half foot. The chief distinction between the Greek and Latin Sapphic, is that in the former each foot may be terminated by an entire word, nor need the feet be conjoined by caesura, whereas the contrary is the case in the Latin.

11. CHORIAMBIC PENTAMETER

consists of a spondee, three choriambi, and an iambus.

12. ALTERED CHORIAMBIC TETRAMETER

The original Choriambic Tetrameter (also called Phalaeccian, from the poet Phalaeccius) consisted of three Choriambi and a Bacchius. Horace, in altering it, substituted a trochee and spondee joined (or Second Epitrite) for the first choriambus.

13. ASCLEPIADIC CHORIAMBIC TETRAMETER

consists of a spondee, two choriambi, and an iambus, and derives its name from the poet Asclepiades.

14. CHORIAMBIC TRIMETER, OR GLYCONIC

consists of a spondee, a choriambus, and an iambus; or it may be scanned as a Dactylic Trimeter, consisting of a spondee and two dactyls. It is named from the poet Glyco.

15. CHORIAMBIC TRIMETER CATALECTIC OR PHERECRATIC is the same as the preceding, except that it wants the final syllable, and therefore consists of a spondee, a choriambus, and a catalectic syllable. As Horace always makes the first foot a spondee, it may, with him, be scanned as a Dactylic Trimeter.

METRES OF HORACE

16. CHORIAMBIC DIMETER

consists of a Choriambus and a Bacchius. This metre bears the name of Aristophanic.

17. IONIC A MINORE

is entirely composed of the foot of that name, which itself consists of a pyrrhic and spondee combined. It is not limited to any number of feet, but may be extended to any length, provided that, with due attention to Synapheia, the final syllable of the spondee in each measure be either naturally long, or made long by the concurrence of consonants; and that each sentence or period terminate with a complete measure, having the spondee for its close. This metre only occurs in one ode, and there has been much dispute concerning the arrangement, into which it is useless to enter in a practical work like the present.

18. GREATER ALCAIC

consists of two feet, properly both Iambi, and a long catalectic syllable, followed by a Choriambus and an Iambus; the caesural pause always falling after the catalectic syllable; in the first place however, our author has a spondee more frequently than an Iambus. This measure is named Alcaic, from the poet Alcaeus, and is, by some prosodians, arranged with two dactyls in the latter member.

19. ARCHILOCHIAN HEPTAMETER.

consists of two members—the first a Dactylic Tetrameter *a priori*, and the second a Trochaic Dimeter Brachycatalectic: that is, the first portion of the line contains four feet from the beginning of a Dactylic Hexameter, the fourth being always a Dactyl; and the latter portion consists of three trochees.

20. MINOR ALCAIC

consists of two dactyls and two trochees.

21. DACTYLICO-IAMBIC

consists of two members, whereof the former is a Dactylic Trimeter Catalectic (3), and the latter an Iambic Dimeter (7). In consequence of the union of the two different kinds of verse in the same line, the poet is allowed a license as regards the final syllable of the first verse, both in lengthening short syllables, and in preserving vowels from elision. This measure is named Archilochian from the inventor.

22. IAMBICO-DACTYLIC

is directly the reverse of the preceding, and consists of two members, of which the first is an Iambic Dimeter (7) and the second a Dactylic Trimeter Catalectic (3). The same license is permitted in this as in the preceding metre.

THE ODES
OF
HORACE.

BOOK I.

ODE I.

To Mæcnas.

MÆCENAS, atavis editæ regibus,
O et præsidium et dulce decus meum !
Sunt, quos curriculo pulverem Olympicum
Collegisse juvat, metaque fervidis
5 Evitata rotis, palmaque nobilis
Terrarum dominos evehit ad deos :
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus :
Illum, si proprio condidit horreo
10 Quidquid de Libycis verritur areis.
Gaudentem patrios findere sarculo -
Agros, Attalicis conditionibus
Nunquam dimoveas, ut trabe Cypriâ
Myrtoum pavidus nauta secet mare
15 Luctantem Icariis fluctibus Africum
Mercator metuens, otium et oppidi

- Laudat rura sui : mox reficit rates
 Quassas, indocilis pauperiem pati.
 Est, qui nec veteris pocula Massici,
 20 Nec partem solido demere de die
 Spernit: nunc viridi membra sub arbuto
 Stratus, nunc ad aquae lene caput sacrae.
 Multos castra juvant, et lituo tubae
 Permixtus sonitus bellaque matribus
 25 Detestata. Manet sub Jove frigido
 Venator, tenerae conjugis immemor,
 Seu visa est catulis cerva fidelibus,
 Seu rupit teretes Marsus aper plagas.
 Me doctarum hederæ præmia frontium
 30 Dis miscent superis ; me gelidum nemus
 Nympharumque leves cum Satyris chori
 Secernunt populo : si neque tibus
 Euterpe cohibet, nec Polyhymnia
 Lest refugit tendere barbiton.
 Quod s. me Lyricis vatibus inseris,
 Sublimi feriam sidera vertice.

ODE II.

To Augustus Cæsar.

- JAM satis terris nivis atque dirae
 Grandinis misit Pater; et, rubente
 Dexterâ sacras jaculatus arces,
 Terruit urbem :
 5 Terruit gentes, grave ne rediret
 Saeculum Pyrrhae, nova monstra questae ;
 Omne quum Proteus pecus egit altos
 Visere montes ;

- 10 Piscium et summâ gens haesit ulmo,
 Nota quae sedes fuerat columbis
 Et superjecto pavidæ natarunt
 Aequare damæ.

- 15 Vidimus flavum Tiberim, retortis
 Litore Etrusco violenter undis,
 Ire dejectum monumenta regis
 Templaque Vestæ ;

- 20 Iliæ dum se nimium querentis
 Jactat ultorem, vagus et sinistrâ
 Labitur ripâ, Jove non probante, u-
 xorius amnis.

Audiet cives acuisse ferrum,
 Quo graves Persæ meliùs perirent ;
 Audiet pugnas vitio parentum
 Rara juvenus.

- 25 Quem vocet divâm populus ruentis
 Imperi rebus ? prece quâ fatigent
 Virgines sanctæ minùs audientem
 Carmina Vestam ?

- 30 Cui dabit partes scelus expiandi
 Jupiter ? Tandem venias, precamur,
 Nube candentes humeros amictus,
 Augur Apollo ;

- 35 Sive tu mavis, Erycina ridens,
 Quam jocus circumvolat et cupidò :
 Sive neglectum genus et nepotes
 Respicias, auctor,

Heu ! nimis longo satiate ludo,
 Quem juvat clamor, galeaeque leves

- Acer et Marsi peditis cruentum
 40 Vultus in hostem :
 Sive mutatâ juvenem figurâ
 Ales in terris imitaris, almae
 Filius Maiæ, patiens vocari
 Caesaris ultor ;
 45 Serus in cœlum redeas, diuque
 Laetus intersis populo Quirini,
 Neve te nostris vitiis iniquum,
 Ocyor aura
 Tollat. Hic magnos potius triumphos,
 50 Hic ames dici Pater atque Princeps,
 Nec sinas Medos equitare inultos,
 Te duce, Caesar.

ODE III.

To the ship in which Virgil was sailing to Athens.

- Sic te diva potens Cypri,
 Sic fratres Helenæ, lucida sidera,
 Ventorumque regat pater,
 Obstrictis aliis præter Iapygæ,
 5 Navis, quæ tibi creditum
 Debes Virgilium, finibus Atticis
 Reddas incolumem, precor,
 Et serves animæ dimidium meæ.
 Illi robur, et æs triplex
 10 Circa pectus erat, qui fragilem truci
 Commisit pelago ratem
 Primus, nec timuit præcipitem Africum
 Decertantem Aquilonibus,
 Næc tristes Hyadas, nec rabiem Noti ;

- 15 Quo non arbiter Hadriae
Major, tollere seu ponere vult freta.
Quem mortis timuit gradum,
Qui rectis oculis monstra natantia,
Qui vidit mare turgidum et
20 Infames scopulos, Acroceraunia ?
Nequidquam Deus abscidit
Prudens Oceano dissociabili
Terras, si tamen impiae
Non tangenda rates transiliunt vada.
25 Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Audax Japeti genus
Ignem fraude malâ gentibus intulit.
Post ignem aetheriâ domo
30 Subduetum, Macies et nova Febrium
Terris incubuit cohors ;
Semotique prius tarda necessitas
Leti corripuit gradum.
Expertus vacuum Daedalus aëra
25 Pennis non homini datis.
Perrupit Acheronta Herculeus labor.
Nil mortalibus arduum est :
Coelum ipsum petimus stultitiâ, neque
Per nostrum patimur scelus
40 Iracunda Jovem ponere fulmina.

ODE IV.

To L. Sextius.

Solvitur acris hyems gratâ vice veris et Favonî,
Trahuntque siccas machinae carinas :
Ac neque jam stabulis gaudet pecus, aut arator igni,

- Nec prata canis albicant pruinis.
 5 Jam Cytherea choros ducit Venus, imminente
 Lunâ;
 Junctaeque nymphis Gratiae decentes
 Alterno terram quatiant pede, dum graves Cy-
 clopum
 Vulcanus ardens urit officinas.
 Nunc decet aut viridi nitidum caput impedire
 10 Aut flore, terrae quem ferunt solutae. [myrto,
 Nunc et in umbrosis Fauno decet immolare lucis,
 Seu poscat agnâ, sive malit haedo.
 Pallida Mors aequo pulsat pede pauperum taber-
 Regumque turres. O beate Sexti! [nas,
 15 Vitae summa brevis spem nos vetat inchoare
 longam.
 Jam te premet nox, fabulaeque Manes,
 Et domus exilis Plutonia; quo simul meâris,
 Nec regna vini sortiere talis,
 Nec tenerum Lycidan mirabere, quo calet juven-
 20 Nunc omnis, et mox virgines tepebunt. [tus

ODE V.

To Pyrrha.

- Quis multâ gracilis te puer in rosâ
 Perfusus liquidis urguet odoribus
 Grato, Pyrrha, sub antro?
 Cui flavam religas comam,
 5 Simplex munditiis? Heu! quoties fidem
 Mutatosque deos flebit, et aspera
 Nigris aequora ventis
 Emirabitur insolens,

- 10 Qui nunc te fruitur credulus aureâ ;
 Qui semper vacuam, semper amabilem,
 Sperat, nescius auræ
 Fallacis ! Miseri, quibus
 Intentata nites ! Me tabulâ sacer
 Votivâ paries indicat, uvida
 15 Suspendisse potenti
 Vestimenta maris deo.

ODE VI.

To Agrippa.

- Scriberis Vario fortis et hostium
 Victor, Maconii carminis aliti,
 Quam rem cumque ferox, navibus aut equis,
 Miles, te duce, gesserit.
 5 Nos, Agrippa, neque hæc dicere, nec graveri
 Pelidae stomachum cedere nescii,
 Nec cursus duplicis per mare Ulixæi,
 Nec saevam Pelopis domum
 Conamur, tenues grandia : dum pudor,
 10 Imbellisque lyrae Musa potens vetat
 Laudes egregii Caesaris, et tuas,
 Culpâ deterere ingenî.
 Quis Martem tunicâ tectum adamantinâ
 Dignè scripserit ? aut pulvere Troïo
 15 Nigrum Merionem ? aut ope Palladis
 Tydiden superis parem ?
 Nos convivâ, nos proelia virginum
 Strictis in juvenes unguibus acrium
 Cantamus, vacui, sive quid urimur,
 20 Non præter solitum leves.

ODE VII.

To Munatius Plancus.

- Laudabunt *alii* claram Rhodon, aut Mitylenen,
 Aut Epheson, bimarisve Corinthi
 Moenia, vel Baccho Thebas, vel Apolline Delphos
 Insignes, aut Thessala Tempe.
 5 Sunt quibus unum opus est intactae Palladis arces
 Carmine perpetuo celebrare,
 Indeque decerptae frondi praeponere olivam.
 Plurimus in Junonis honorem
 Aptum dicit equis Argos ditiesque Mycenae.
 10 Me nec tam patiens Lacedaemon,
 Nec tam Larissae percussit campus opimae,
 Quam domus Albuncae resonantis,
 Et praeceps Anio, ac Tiburni lucus, et uda
 Mobilibus pomaria rivis.
 15 Albus ut obscuro deterget nubila coelo
 Saepe Notus, neque parturit imbres
 Perpetuos: sic tu sapiens finire memento
 Tristitiam vitaeque labores
 Molli, Plance, mero; seu te fulgentia signis
 20 Castra tenent, seu densa tenebit
 Tiburis umbra tui. Teucer Salamina patremque
 Quum fugeret, tamen uda Lyaeo
 Tempora populeâ fertur vinxisse coronâ,
 Sic tristes affatus amicos:
 25 Quo nos cumque feret melior Fortuna parente,
 Ibimus, o socii comitesque!
 Nil desperandum, Teucro duce et auspice
 Certus enim promisit Apollo, [Teucro:
 Ambiguum tenere novâ Salamina futuram.

- 30 O fortes, pejoraque passi
 Mecum saepe viri ! nunc vino pellite curas :
 Cras ingens iterabimus aequor.

ODE VIII.

To Lydia.

- Lydia, dic, per omnes
 Te deos oro, Sybarin cur properas amando
 Perdere ? cur apricum
 Oderit campum, patiens pulveris atque solis ?
 5 Cur neque militaris
 Inter aequales equitat, Gallica nec lupatis
 Temperat ora frænis ?
 Cur timet flavum Tiberim tangere ? cur olivum
 Sanguine viperinc
 10 Cautius vitat, neque jam livida gestat armis
 Brachia, saepe disco,
 Saepe trans finem jaculo nobilis expedito ?
 Quid latet, ut marinae
 Filium dicunt Thetidis sub lacrimosa Trojae
 15 Funera, ne virilis
 Cultus in caedem et Lycias proriperet catervas ?

ODE IX.

To Thaliarchus.

- Vides, ut altâ stet nive candidum
 Soracte, nec jam sustineant onus
 Silvae laborantes, geluque
 Flumina constiterint acuto.

- 5 Dissolve frigus, ligna super foco
 Large reponens; atque benignius
 Deprome quadrimum Sabinâ,
 O Thaliarche! inerum diotâ.
 Permite divis cetera: qui simul
 10 Stravere ventos æquore fervido
 Deprocliantes, nec cupressi
 Nec veteres agitantur orni.
 Quid sit futurum cras, fuge quaerere, et
 Quem Fors dierum cumque dabit, lucro
 15 Appone; nec dulces amores
 Sperne puer, neque tu choreas,
 Donec virenti canities abest
 Morosa. Nunc et Campus, et areae,
 Lenesque sub noctem susurri
 20 Compositâ repetantur horâ:
 Nunc et latentis proditor intimo
 Gratus puellae risus ab angulo,
 Pignusque dereptum lacertis,
 Aut digito male pertinaci.

ODE X.

To Mercury.

- Mercuri, facunde nepos Atlantis,
 Qui feros cultus hominum recentum
 Voce formasti catus, et decorac
 More palaestrae;
 5 Te canam, magni Jovis et deorum
 Nuntium, curvaeque lyrae parentem;
 Callidum, quidquid placuit, jocosum
 Condere furto.

Te, boves olim nisi reddidisses
 10 Per dolum amotas, puerum minaci
 Voce dum terret, viduus pharetrâ
 Risit Apollo.

Quin et Atridas, duce te, superbos,
 Ilio dives Priamus relictô,
 15 Thessalosque ignes et iniqua Trojæ
 Castra fefellit.

Tu pias lætis animas reponis
 Sedibus, virgâque levem coerces
 Aurêâ turbam; superis deorum
 20 Gratus, et imis.

ODE XI.

To Leuconoë.

Tu ne quaesieris, scire nefas, quem mihi, quem tibi
 Finem dî dederint, Leuconoe; nec Babylonios
 Tentaris numeros. Ut melius, quidquid erit, pati!
 Seu plures hyemes, seu tribuit Jupiter ultimam,
 5 Quæ nunc oppositis debilitat pumicibus mare
 Tyrrhenum. Sapias, vina liques, et spatio brevi
 Spem longam reseces. Dum loquimur, fugerit
 invida
 Aetas. Carpe diem, quam minimum credula
 postero.

ODE XII.

To Augustus.

Quem virum, aut heroa, lyrâ vel acri
 Tibiâ sumis celebrare, Clio?

Quem deum ? cujus recinet jocosa
Nomen imago,

- 5 Aut in umbrosis Heliconis oris,
Aut super Pindo, gelidove in Haemo ?
Unde vocalem temere insecutae
Orpheæ silvæ,

- 10 Arte maternâ rapidos morantem
Fluminum lapsus, celcresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus.

- 15 Quid prius dicam solitis Parentis
Laudibus, qui res hominum ac deorum,
Qui mare ac terras, variisque mundum
Temperat horis ?

- Unde nil majus generatur ipso,
Nec viget quidquam simile, aut secundum :
Proximos illi tamen occupavit
20 Pallas honores.

Proeliis audax, neque te silebo,
Liber, et sævis inimica Virgo
Belluis ; nec te, metuende certâ,
Phœbe, sagittâ.

- 25 Dicam et Alciden, puerosque Ledaë,
Hunc equis, illum superare pugnis
Nobilem : quorum simul alba nautis
Stella refulsit,

- 30 Defluit saxis agitata humor ;
Concidunt venti, fugiuntque nubes ;
Et minax, nam sic voluere, ponto
Unda recumbit.

Romulum post hos prius, an quietum
 Pompilî regnum memorem, an superbos
 35 Tarquinî fasces, dubito, an Catonis
 Nobile letum.

Regulum, et Scauros, animaeque magnae
 Prodigum Paullum, superante Poeno,
 Gratus insigni referam camenâ,
 40 Fabriciumque.

Hunc, et incomtis Curium capillis,
 Utilem bello tulit, et Camillum
 Saeva paupertas, et avitus apto
 Cum lare fundus.

45 Crescit, occulto velut arbor aevo,
 Fama Marcelli : micat inter omnes
 Julium sidus, velut inter ignes
 Luna minores.

Gentis humanæ pater atque custos,
 50 Orte Saturno, tibi cura magni
 Caesaris fatis data : tu secundo
 Caesare regnes.

Ille, seu Parthos Latio imminentes
 Egerit justo domitos triumpho,
 55 Sive subjectos orientis orae
 Seras et Indos,

Te minor latum reget aequus orbem ;
 Tu gravi curru quaties Olympum ;
 Tu parum castis inimica mittes
 60 Fulmina lucis.

ODE XIII.

To Lydia.

- Quum tu, Lydia, Telephi
 Cervicem roseam, cerea Telephi
 Laudas brachia, vae ! meum
 Fervens difficili bile tumet jecur.
 5 Tunc nec mens mihi, nec color
 Certâ sede manent : humor et in genas
 Furtim labitur, arguens
 Quam lentis penitus macerer ignibus.
 Uror, seu tibi candidos
 10 Turparunt humeros immodicae mero
 Rixae, sive puer furens
 Impressit memorem dente labris notam.
 Non, si me satis audias,
 Speres perpetuum, dulcia barbâre
 15 Laedentem oscula, quae Venus
 Quintâ parte sui nectaris imbuit.
 Felices ter et amplius,
 Quos irrupta tenet copula, nec malis
 Divulsus querimoniis
 20 Supremâ citius solvet amor die !

ODE XIV.

To the State.

- O Navis, referent in mare te novi
 Fluctus ? O ! quid agis ? fortiter occupa
 Portum. Nonne vides, ut
 Nudum remigio latus,

- 5 Et malus, celeri saucius Africo,
 Antennaeque gemant? ac sine funibus
 Vix durare carinae
 Possint imperiosius
 Aequor? Non tibi sunt integra lintea,
 10 Non dî, quos iterum pressa voces malo:
 Quamvis Pontica pinus,
 Silvae filia nobilis,
 Jactes et genus et nomen inutile.
 Nil pictis timidus navita puppibus
 15 Fidit. Tu, nisi ventis
 Debes ludibrium, cave.
 Nuper sollicitum quae mihi taedium,
 Nunc desiderium, curaue non levis,
 Interfusa nitentes
 20 Vites æquora Cycladas.

ODE XV.

Prophecy of Nereus concerning the fall of Troy.

- Pastor quum traheret per freta navibus
 Idæis Helenen perfidus hospitam,
 Ingrato celeres obruit otio
 Ventos, ut caneret fera
 5 Nereus fata: Malâ ducis avi domum,
 Quam multo repetet Græcia milite,
 Conjurata tuas rumpere nuptias,
 Et regnum Priami vetus.
 Heu! Heu! quantus equis, quantus adest viris
 10 Sudor! Quanta moves funera Dardanæ

Genti ! Jam galeam Pallas et ægida
Currusque et rabiem parat.

- Nequidquam, Veneris præsidio ferox,
Pectes cæsariem, grataque feminis
15 Imbelli cithara carmina divides :
Nequidquam thalamo graves

- Hastas et calami spicula Gnossii
Vitabis, strepitumque, et celerem sequi
Ajacem : tamen, heu ! serus adulteros
20 Crines pulvere collines.

Non Laertiaden, exitium tuæ
Gentis, non Pylum Nestora respicis ?
Urguent impavidi te Salaminii
Teucer, te Sthenelus sciens

- 25 Pugnæ, sive opus est imperitare equis,
Non auriga piger. Merionen quoque
Nosces. Ecce fuit te reperire atrox
Tydides, melior patre :

- Quem tu, cervus uti vallis in alterâ
30 Visum parte lupum graminis immemor,
Sublimi fugies mollis anhelitu ;
Non hoc pollicitus tuæ.

- Iracunda diem proferet Ilio
Matronisque Phrygum classis Achillei ;
35 Post certas hyemes uret Achæius
Ignis Pergameas domos.

ODE XVI.

Palinodia.

- O ! matre pulchrâ filia pulchrior,
 Quem criminosis cunque voles modum
 Pones iambis ; sive flammâ
 Sive mari libet Adriano
- 5 Non Dindymene, non adytis quatit
 Mentem sacerdotum incola Pythius,
 Non liber aequè, non acuta
 Si geminant Corybantes aera,
 Tristes ut irae ; quas neque Noricus
 10 Deterret ensis, nec mare naufragum,
 Nec saevus ignis, nec tremendo
 Jupiter ipse ruens tumultu.
 Fertur Prometheus, addere principi
 Limo coactus particulam undique
 15 Desectam, et insani leonis
 Vim stomacho apposuisse nostro.
 Irae Thyesten exitio gravi
 Stravere, et altis urbibus ultimae
 Stetere causae, cur perirent
 20 Funditus, imprimeretque muris
 Hostile aratrum exercitus insolens.
 Compesce mentem : me quoque pectoris
 Tentavit in dulci juventâ
 Fervor, et in celeres iambos
 25 Misit furem : nunc ego mitibus
 Mutare quaero tristia ; dum mihi
 Fias recantatis amica
 Opprobriis, animumque reddas.

ODE XVII.

To Tyndaris.

- Velox amœnum saepe Lucretilem
 Mutat Lycao Faunus, et igneam
 Defendit aestatem capellis
 Usque meis, pluviosque ventos.
 5 Impune tutum per nemus arbutos
 Quærunt latentes et thyma deviae
 Olentis uxores mariti:
 Nec virides metuunt colubras,
 Nec Martiales haeduleae lupos:
 10 Utcunque dulci, Tyndari, fistulâ
 Valles et Usticae cubantis
 Laevia personuere saxa:
 Dî me tuentur: dîs pietas mea
 Et Musa cordi est. Hic tibi copia
 15 Manabit ad plenum benigno
 Ruris honorum opulenta cornu.
 Hic in reductâ valle Caniculae
 Vitabis aestus: et fide Teïa
 Dices laborantes in uno
 20 Penelopen vitreamque Circen:
 Hic innocentis pocula Lesbii
 Duces subumbrâ: nec Semeleïus
 Cum Marte confundet Thyoneus
 Prœlia: nec metues protervum
 25 Suspectâ Cyrum, ne male dispari
 Incontinentes injiciat manus,
 Et scindat haerentem coronam
 Crinibus, immeritamque vestem.

ODE XVIII.

To Varus.

- Nullam, Vare, sacra vite severis arborem
 Circa mite solum Tiburis et mœnia Catili.
 Siccis omnia nam dura deus proposuit; neque
 Mordaces aliter diffugiunt sollicitudines.
 15 Quis post vina gravem militiam aut pauperiem
 crepat?
 Quis non te potius, Bacchæ pater, teque, decens
 Venus?
 At ne quis modici transiliat munera Liberi,
 Centaurea monet cum Lapithis rixa super mero
 Debellata; monet Sithoniis non levis Euius,
 20 Quum fas atque nefas exiguo fine libidinum
 Discernunt avidi. Non ego te, candide Bassareu,
 Invitum quatiā; nec variis obsita frondibus
 Sub divum rapiam. Saeva tene cum Berecyntio
 Cornu tympana, quæ subsequitur caecus amor
 sui,
 25 Et tollens vacuum plus nimio Gloria verticem,
 Arcanique Fides prodiga, perlucidior vitro.

ODE XIX.

On Glyceræ.

- Mater saeva Cupidinum,
 Thebanaeque jubet me Semeles puer,
 Et lasciva licentia,
 Finitis animum reddere amoribus.
 5 Urit me Glyceræ nitor
 Splendentis Pario marmore purius:
 Urit grata protervitas,
 Et vultus nimium lubricus adspici.

- In me tota ruens Venus
 10 Cyprum deseruit; nec patitur Scythas,
 Et versis animosum equis
 Parthum dicere, nec quae nihil attinent.
 Hic vivum mihi cespitem, hic
 Verbenas, pueri, ponite, turaque,
 15 Bimi cum paterâ meri;
 Mactatâ veniet lenior hostiâ.

ODE XX.

To Maecenas.

- Vile potabis modicis Sabinum
 Cantharis, Graecâ quod ego ipse testâ
 Conditum levi, datus in theatro
 Quum tibi plausus,
 5 Clare, Maecenas, eques, ut paterni
 Fluminis ripae, simul et jocosa
 Redderet laudes tibi Vaticani
 Montis imago.
 Caecubam et prelo domitam Caleno
 10 Tu bibes uvam: mea nec Falernae
 Temperant vites, neque Formiani
 Pocula colles.

ODE XXI.

In praise of Diana and Apollo.

Dianam tenerae dicite virgines:
 Intonsum, pueri, dicite Cynthium:
 Latonamque supremo
 Dilectam penitus Jovi.

5 Vos lactam fluviis et nemorum comâ,
 Quaecunque aut gelido prominet Algido,
 Nigris aut Erymanthi
 Silvis, aut viridis Cragi:

Vos Tempe totidem tollite laudibus,
 10 Natalemque, mares, Delon Apollinis,
 Insignemque pharetrâ
 Fraternâque humerum lyrâ.

Hic bellum lacrimosum, hic miseram famem
 Pestemque a populo, principe Caesare, in
 15 Persas atque Britannos
 Vestrâ motus aget prece.

ODE XXII.

To Aristius Fuscus.

Integer vitae scelerisque purus
 Non eget Mauris jaculis, neque arcu,
 Nec venenatis gravidâ sagittis,
 Fusce, pharetrâ :

5 Sive per Syrtes iter aestuosas,
 Sive facturus per inhospitalem
 Caucasum, vel quae loca fabulosus
 Lambit Hydaspes.

Namque me silvâ lupus in Sabinâ,
 10 Dum meam canto Lalagen, et ultra
 Terminum curis vagor expeditis,
 Fugit inermem.

Quale portentum neque militaris
 Daunias latis alit aesculetis,

- 15 Néc Jubae tellus generat, leonum
Arida nutrix.
Pone me, pigris ubi nulla campis
Arbor aestivâ recreatur aurâ ;
Quod latus mundi nebulae malusque.
- 20 Jupiter arguet :
Pone sub curru nimium propinqui
Solis, in terrâ domibus negat â:
Dulce ridentem Lalagen amabo,
24 Dulce loquentem.

ODE XXIII.

To Chloë.

- Vitas hinnuleo me similis, Chloë,
Quaerenti pavidam montibus aviis :
Matrem, non sine vano
Aurarum, et silvae metu.
- 5 Nam seu mobilibus vepris inhorruit
Ad ventum foliis, seu virides rubum :
Dimovere lacertae,
Et corde et genibus tremit.
- 10 Atqui non ego te, tigris ut aspera
Gaetulusve leo, frangere persequor :
Tandem desine matrem
Tempestiva sequi viro.

ODE XXIV.

To Virgil.

Quis desiderio sit pudor aut modus
Tam cari capitis? Praecepit lugubres
Cantus, Melpomene, cui liquidam Paternam
Vocem cum citharâ dedit.

5 Ergo Quinctilium perpetuus sopor
Urguet? cui Pudor, et Justitiae soror,
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?

10 Multis ille bonis flebilis occidit;
Nulli flebilior, quam tibi, Virgili.
Tu frustra pius, heu! non ita creditum:
Pescis Quinctilium deos.

15 Quod si Threicio blandius Orpheo
Auditam moderere arboribus fidem,
Non vanae redeat sanguis imagini,
Quam virgâ semel horridâ,

Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi.
Durum! Sed levius fit patientia
20 Quidquid corrigere est nefas.

ODE XXV.

To Lydia.

Parcius junctas quatiunt fenestras
Ictibus crebris juvenes protervi,
Nec tibi somnos adimunt: amatque
Janua limen,

- 5 Quae prius multum facilis movebat
Cardines. Audis minus et minus jam;
Me tuo longas pereunte noctes,
Lydia, dormis ?

- Invicem mœchos anus arrogantes
10 Flebis in solo levis angiportu ;
Thracio bacchante magis sub inter—
—lunia vento :

- Quum tibi flagrans amor, et libido,
Quae solet matres furiare equorum,
15 Saeviet circa jecur ulcerosum ;
Non sine questu,

- Laeta quod pubes hederâ virenti
Gaudeat pullâ magis atque myrto :
Aridas frondes Hyemis sodali
20 Dedicet Euro.

ODE XXVI.

In praise of Ælius Lama.

- Musis amicus, tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis : quîs sub Arcto
Rex gelidæ metuatur orae,
5 Quid Teridatem terreat, unice
Securus. O, quæ fontibus integris
Gaudes, apricos nocte flores,
Nocte meo Lamiae coronam,

- Pimplei dulcis ; nil sine te mei
 10 Possunt honores : hunc fidibus novis,
 Hunc Lesbio sacrare plectro,
 Teque tuasque decet sorores.

ODE XXVII.

To his Boon-Companions.

- Natis in usum laetitiae scyphis
 Pugnare, Thracum est : tollite barbarum
 Morem, verecundumque Bacchum
 Sanguineis prohibete rixis.
 5 Vino et lucernis Medus acinaces
 Immane quantum discrepat ! impium
 Lenite clamorem, sodales,
 Et cubito remanete presso.
 Vultis severi me quoque sumere
 10 Partem Falerni ? dicat Opuntiae
 Frater Megillae, quo beatus
 Vulnere, quâ pereat sagittâ.
 Cessat voluntas ? non aliâ bibam
 Mercede. Quae te cunque domat Venus,
 15 Non erubescendis adurit
 Ignibus, ingenuoque semper
 Amore peccas. Quidquid habes, age,
 Depone tutis auribus—Ah ! miser
 Quantâ laboras in Charybdi,
 20 Digne puer meliore flammâ !
 Quæ saga, quis te solvere Thessalis
 Magus venenis, quis poterit deus ?
 Vix illigatum te triformi
 24 Pegasus expedit Chimærae.

ODE XXVIII.

A Mariner, and Archytas' shade.

MARINER:

Te maris et terrae numeroque carentis arenae
 Mensorem cohibent, Archyta,
 Pulveris exigui prope litus parva Matinum
 Munera: nec quidquam tibi prodest
 5 Aerias tentasse domos, animoque rotundum.
 Percurrisse polum, morituro.

ARCHYTAS' SHADE:

Occidit et Pelopis genitor, conviva deorum,
 Tithonusque remotus in auras,
 Et Jovis arcanis Minos admissus; habentque
 10 Tartara Panthoiden, iterum Orco
 Demissum; quamvis, clypeo Trojana refixo
 Tempora testatus, nihil ultra
 Nervos atque cutem morti concesserat atrae;
 5 Judice te non sordidus auctor
 15 Naturae verique. Sed omnes una manet nox,
 Et calcanda semel via leti.
 Dant alios Furiae torvo spectacula Marti:
 Exitio est avidum mare nautis:
 Mixta senum ac juvenum densentur funera:
 20 Saeva caput Proserpina fugit. [nullum
 Me quoque devexi rapidus comes Orionis
 Illyricis Notus obruit undis.
 At tu, nauta, vagae ne parce malignus arenae
 Ossibus et capiti inhumato

- 25, Particulam dare: sic quodcunque minabitur
 Fluctibus Hesperiiis, Venusinae [Eurus.
 Plectantur silvae, te sospite, multa^{que} merces,
 Unde potest, tibi defluat aequo
 Ab Jove, Neptunoque sacri custode Tarenti.
- 30 Negligis immeritis nocituram
 Postmodo te natis fraudem committere? Fors et
 Debita jura vicesque superbae
 Te maneant ipsum: precibus non linquar inultis;
 Teque piacula nulla resolvent.
- 35 Quamquam festinas, non est mora longa; licebit:
 Injecto ter pulvere curras.

ODE XXIX.

To Iccius.

- Icci, beatis nunc Arabum invides
 Gazis, et acrem militiam paras
 Non ante devictis Sabaeae
 Regibus, horribilique Medo
- 5 Nectis catenas? Quae tibi virginum,
 Sponso necato barbara serviet?
 Puer quis ex aulâ capillis
 Ad cyathum statuatur unctis,
 Doctus sagittas tendere Sericas
- 10 Arcu paterno? Quis neget arduis
 Pronos relabi posse rivos
 Montibus, et Tiberim reverti;
 Quum tu coemptos undique nobiles
 Libros Panaetii, Socraticam et domum.
- 15 Mutare loriceis Iberis,
 Pollicitus meliora, tendis?

ODE XXX.

To Venus.

O! Venus, regina Gnidi Paphique,
 Sperne dilectam Cypron, et vocantis
 Ture te multo Glyceræ decoram
 Transfer in aedem.

- 5 Fervidus tecum Puer, et solutis
 Gratiae zonis, properentque Nymphæ,
 Et parum comis sine te juventas,
 Mercuriusque.

ODE XXXI.

To Apollo.

Quid dedicatum poscit Apollinem
 Vates? Quid orat, de paterâ novum
 Fundens liquorem? Non opimas
 Sardiniae segetes feracis;

- 5 Non aestuosæ grata Calabriae
 Armenta; non aurum aut ebur Indicum;
 Non rura, quæ Liris quieta
 Mordet aquâ, taciturnus amnis.

- Premant Calenâ falce, quibus dedi-
 10 Fortuna, vitem: dives et aureis
 Mercator exsiccet culullis
 Vina Syrâ reparata merce,

- Dîs carus ipsis, quippe ter et quater
 Anno revisens aequor Atlanticum
 15 Impune. Me pascant olivæ,
 Me cichorea, levesque malvæ.

Frui paratis et valido mihi,
 Latoë, dones, et, precor, integrâ
 Cum mente ; nec turpem senectam
 20 Degere, nec citharâ carentem.

ODE XXXII.

To his Lyre.

Poscimus :—si quid vacui sub umbrâ
 Lusimus tecum, quod et hunc in annum
 Vivat, et plures : age, dic Latinum,
 Barbite, carmen,
 5 Lesbio primum modulate civi ;
 Qui, ferox bello, tamen inter arma,
 Sive jactatam religarat udo
 Litore navim,
 Liberum et Musas, Veneremque, et illi
 10 Semper haerentem puerum canebat,
 Et Lycum, nigris oculis nigroque
 Crine decorum.
 O ! decus Phœbi, et dapibus supremi
 Grata testudo Jovis, O ! laborum
 15 Dulce lenimen, mihi cunque salve
 Rite vocanti.

ODE XXXIII.

To Albius Tibullus.

Albi, ne doleas plus nimio, memor
 Immitis Glyceræ, neu miserabiles
 Decantes elegos, cur tibi junior
 Laesa præniteat fide.

- 5 Insignem tenui fronte Lycorida
 Cyri torret amor, Cyrus in asperam
 Declinat Pholoën : sed prius Appulis
 Jungentur capreæ lupis,
 Quam turpi Pholoë peccet adultero.
 10 Sic visum Veneri, cui placet in pares
 Formas atque animos sub jûga aënea
 Saevo mittere cum joco.
 Ipsum me melior quum peteret Venus,
 Gratâ destruit compede Myrtale
 15 Libertina, fretis acrior Hadriae
 Curvantis Calabros sinus.

ODE XXXIV

To himself.

- Parcus deorum cultor et infrequens,
 Insanientis dum sapientiae
 Consultus erro, nunc retrorsum
 Vela dare, atque iterare cursus
 5 Cogor relictos. Namque Diespiter,
 Igni corusco nubila dividens
 Plerumque, per purum tonantes
 Egit equos volucremque currum ;
 Quo bruta tellus et vaga flumina,
 10 Quo Styx et invis horrida Taenari
 Sedes, Atlanteusque finis
 Concutitur. Valet ima summis
 Mutare, et insignia attenuat deus,
 Obscura promens. Hinc apicem rapax
 15 Fortuna cum stridore acuto
 Sustulit, hic posuisse gaudet.

ODE XXXV.

To Fortune.

O diva, gratum quae regis Antium,
 Praesens vel imo tollere de gradu
 Mortale corpus, vel superbos
 Vertere funeribus triumphos:

5 Te pauper ambit sollicitâ prece,
 Ruris colonus; te dominam aequoris,
 Quicumque Bithynâ lacerat
 Carpathium pelagus carinâ.

10 Te Dacus asper, te profugi Scythae,
 Urbesque, gentesque, et Latium ferox,
 Regumque matres barbarorum, et
 Purpurei metuunt tyranni,

Injurioso ne pede proruas
 Stantem columnam, neu populus frequens
 15 Ad arma cessantes ad arma
 Concitet, imperiumque frangat.

Te semper anteit saeva Necessitas,
 Clavos trabales et cuneos manu
 Gestans aëna; nec severas
 20 Uncus abest, liquidumque plumbum.

Te spes et albo rara Fides colit
 Velata panno: nec comitem abnegat,
 Utcunque mutatâ potentes
 Veste domos inimica linquis.

25 At vulgus infidum et meretrix retro
 Perjura cedit: diffugiunt cadis

- Cum faece siccatis amici,
 Ferre jugum pariter dolosi.
- 30 Serves iturum Caesarem in ultimos
 Orbis Britannos, et juvenum recens
 Examen Eois timendum
 Partibus, Oceanoque rubro.
- Eheu ! cicatricum et sceleris pudet
 Fratrumque. Quid nos dura refugimus
- 35 Ætas ? quid intactum nefasti
 Liquimus ? unde manum juvenus
 Metu deorum continuit ? quibus
 Pepercit aris ? O ! utinam novâ
 Incude diffingas retusum in
- 40 Massagetæ Arabasque ferrum.

ODE XXXVI.

To Plotius Numida.

- Et ture et fidibus juvat
 Placare et vituli sanguine debito
 Custodes Numidæ deos,
- 5 Qui nunc, Hesperîâ sospes ab ultimâ,
 Caris multa sodalibus,
 Nulli plura tamen dividit oscula,
 Quam dulci Lamiae, memor
 Actæ non alio rege puertiae,
 Mutataeque simul togæ.
- 10 Cressâ ne careat pulchra dies notâ :
 Neu promptæ modus amphoræ,
 Neu morem in Salûm sit requies pedum :

- Neu multi Damalis meri
 Bassum Threïciâ vincat amystide :
 15 Neu desint epulis rosæ,
 Neu vivax apium, neu breve liliū.
 Omnes in Damalin putres
 Deponent oculos : nec Damalis novo
 Divelletur adultero,
 20 Lascivis hederis ambitiosior.

ODE XXXVII.

To His Boon-companions.

- Nunc est bibendum, nunc pede libero
 Pulsanda tellus ; nunc Saliaribus
 Ornare pulvinar deorum
 Tempus erat dapibus, sodales !
 5 Antehac nefas depromere Caecubum
 Cellis avitis, dum Capitolio
 Regina dementes ruinas,
 Funus et imperio parabat
 10 Contaminato cum grege turpium
 Morbo virorum, quidlibet impotens
 Sperare, fortunâque dulci
 Ebria. Sed minuit furorem
 Vix una sospes navis ab ignibus :
 Mentemque lymphatam Mareotico
 Redegit in veros timores
 15 Cæsar, ab Italiâ volantem
 Remis adurguens ; accipiter velut
 Molles columbas, aut leporem citus
 d

- 20 Venator in campis nivalis
 Hæmoniaë; daret ut catenis
 Fatale monstrum; quæ generosius
 Perire quaerens, nec muliebriter
 Expavit ensem, nec latentes
 Classe citâ reparavit oras :
 25 Ausa et jacentem visere regiam
 Vultu sereno, fortis et asperas
 Tractare serpentes, ut atrum
 Corpore combiberet venenum ;
 Deliberatâ morte ferocior :
 30 Sævis Liburnis scilicet invidens
 Privata deduci superbo
 Non humilis mulier triumpho.

ODE XXXVIII.

To His Servant.

- Persicos odi, puer, apparatus ;
 Displicent nexæ philyrâ coronæ ;
 Mitte sectari, rosa quo locorum
 Sera moretur.
 5 Simplici myrto nihil allabores
 Sedulus curæ; neque te ministrum
 8 Dedecet myrtus, neque me sub arctâ
 Vite bibentem.

M
 Be
 Lu
 Pri
 5 No
 Per
 Tra
 Sup
 Pau
 10 Des
 Res
 Cec
 Insi
 Et

THE ODES
OF
HORACE.

BOOK II.

ODE I.

To Asinius Pollio.

MOTUM ex Metello consule civicum,
Bellique causas et vitia et modos,
Ludumque fortunae, gravesque
Principum amicitias, et arma

5 Nondum expiatis uncta cruoribus,
Periculosae plenum opus aleae,
Tractas, et incedis per ignes
Suppositos cineri doloso.

10 Paullum severae Musa tragœdiae
Desit theatris: mox, ubi publicas
Res ordinaris, grande munus
Cecropio repetes cothurno,
Insigne mœstis praesidium reis
Et consulenti, Pollio, curiae

- 15 Cui laurus aeternos honores
Dalmatico peperit triumpho.
Jam nunc minaci murmure cornuum
Perstringis aures : jam litui strepunt :
Jam fulgor armorum fugaces
- 20 Terret equos equitumque vultus.
Audire magnos jam videor duces
Non indecoro pulvere sordidos,
Et cuncta terrarum subacta
Praeter atrocem animum Catonis.
- 25 Juno, et deorum quisquis amicior
Afris inultâ cesserat impotens
Tellure, victorum nepotes
Retulit inferias Jugurthae.
- Quis non Latino sanguine pinguior
- 30 Campus sepulcris impia praelia
Testatur, auditumque Medis
Hesperiae sonitum ruinae ?
Qui gurgēs, aut quae flumina lugubris
Ignara belli ? Quod mare Dauniaē
- 35 Non decoloravere caedes ?
Quae caret ora cruore nostro ?
Sed ne, relictis, Musa procax, jocis,
Caeae retractes munera naeniae :
Mecum Dionaeo sub antro
- 40 Quacre modos leviori plectro.

Nul
Abd
Crisp
Sple
5 Vive
Notu
Illum
Fama
Latia
10 Spir
Gadil
Serv
Cresc
Nec s
15 Fuger
Corpo
Reddi
Dissid
Eximi
20 Dedoc
Vocibu
Defere
Quisqu
Specta

ODE II:

To Sallustius Crispus.

Nullus argento color est avaris
Abdito terris; inimice lamnae,
Crispe Sallusti, nisi temperato
Splendeat usu.

5 Vivet extento Proculeius aevo
Notus in fratres animi paterni:
Illum aget pennâ metuente solvi
Fama superstes.

10 Latius regnes avidum domando
Spiritus, quam si Libyam remotis
Gadibus jungas, et uterque Pœnus
Serviat uni.

Crescit indulgens sibi dirus hydrops,
Nec sitim pellit, nisi causa morbi
15 Fugerit venis, et aquosus albo
Corpore languor.

Redditum Cyri solio Phraatem
Dissidens plebi numero beatorum
Eximit Virtus, populumque falsis
20 Dedocet uti

Vocibus; regnum et diadema tutum
Deferens uni propriamque laurum,
Quisquis ingentes oculo irretorto
Spectat acervos.

ODE III.

To Delli.

Æquam memento rebus in arduis
 Servare mentem, non secus in bonis
 Ab insolenti temperatam
 Laetitiâ, moriture Delli,

- 5 Seu mœstus omni tempore vixeris,
 Seu te in remoto gramine per dies
 Festos reclinatum bearis
 Interiore notâ Falerni.

- 10 Qua pinus ingens albaque populus
 Umbram hospitalem consociare amant
 Ramis, et obliquo laborat
 Lympha fugax trepidare rivo:

- Huc vina et unguenta et nimium brevis
 15 Flores amœnos ferre jube rosae,
 Dum res et aetas et Sororum
 Fila trium patiuntur atra.

- Cedes coëmtis saltibus, et domo,
 Villâque, flavus quam Tiberis lavit,
 20 Cedes: et exstructis in altum
 Divitiis potietur haeres.

- Divesne prisco natus ab Inacho,
 Nil interest, an pauper et infimâ
 De gente, sub divo moreris,
 25 Victima nil miserantis Orci.

Omnes eodem cogimur: omnium
 Versatur urnâ serius ocyus
 Sors exitura, et nos in aeternum
 Exsilium impositura cymbae.

ODE IV.

To Xanthias Phocæus.

Ne sit ancillæ tibi amor pudori,
Xanthia Phocæu ! Prius insolentem
Serva Briseïs niveo colore
Movit Achillem :

- 5 Movit Ajacem Telamone natum
Forma captivæ dominum Tecmessæe :
Arsit Atrides medio in triumpho
Virgine raptâ,

- 10 Barbaræ postquam cecidere turmæ
Thessalo victore, et ademtus Hector
Tradidit fessis leviora tolli
Pergama Graiis.

- Nescias, an te generum beati
Phyllidis flavæ decorent parentes :
15 Regium certe genus et Penates
Mœret iniquos.

- Crede non illam tibi de scelestâ
Plebe dilectam ; neque sic fidelem,
Sic lucro aversam, potuisse nasci
20 Matre pudendâ.

Brachia et vultum teretesque suras
Integer laudo : fuge suspicari,
Cujus octavum trepidavit aetas
Claudere lustrum.

ODE V.

To Lalage.

Nondum subactâ ferre jugrum valet
 Cervice, nondum munia comparis
 Æquare, nec tauri ruentis
 In venerem tolerare pondus.

5 Circa virentes est animus tuæ
 Campos juvencae, nunc fluviis gravem
 Solantis aestum, nunc in udo
 Ludere cum vitulis salicto

10 Praegestientis. Tolle cupidinem
 Immitis uvæ : jam tibi lividos
 1 Distinguet Actumnus racemos
 Purpureo varius colore.

Jam te sequetur : currit enim ferox
 Ætas, et illi, quos tibi demserit,
 15 Apponet annos : Jam protervâ
 Fronte petet Lalage maritum :

Dilecta, quantum non Pholoë fugax,
 Non Chloris, albo sic humero nitens,
 Ut pura nocturno renidet
 20 Luna mari, Gnidiusve *Gyges* ;

Quem si puellarum insereres choro,
 Mire sagaces falleret hospites
 Discrimen obscurum solutis
 Crinibus ambiguoque vultu.

ODE VI.

To Septimius.

Septimi, Gades aditure mecum et
 Cantabrum indoctum juga ferre nostra, et
 Barbaras Syrtes, ubi Maura semper
 Æstuat unda;

5 Tibur, Argeo positum colono,
 Sit meae sedes utinam senectae;
 Sit modus lasso maris et viarum
 Militiaeque.

10 Unde si Parcae prohibent iniquae,
 Dulce pellitis ovibus Galesi
 Flumen et regnata petam Laconi
 Rura Phalanto.

Ille terrarum mihi præter omnes
 Angulus ridet, ubi non Hymetto
 15 Mella decedunt, viridique certat
 Bacca Venafro.

Ver ubi longum tepidasque praebet
 Jupiter brumas, et amicus Aulon
 Fertili Baccho minimum Falernis
 20 Invidet uvis.

Ille te mecum locus et beatae
 Postulant arces: ibi tu calentem
 Debitâ sparges lacrimâ favillam
 Vatis amici.

ODE VII.

To Pompeius.

O ! saepe mecum tempus in ultimum
 Deducte, Bruto Militiae duce,
 Quis te redonavit Quiritem
 Dis patriis Italoque cœlo,

5 Pompei, meorum prime sodalium ?
 Cum quo morantem saepe diem mero
 Fregi, coronatus nitentes
 Malobathro Syrio capillos.

Tecum Philippos et celerem fugam
 10 Sensi, relictâ non bene parmulâ ;
 Quum fracta virtus, et minaces
 Turpe solum tetigere mento.

Sed me per hostes Mercurius celer
 Denso paventem sustulit aëre :
 15 Te rursus in bellum resorbens
 Undâ fretis tulit aestuosus.

Ergo obligatam redde Jovi dapem,
 Longâque fessum militiâ latus
 Depone sub lauru mea, nec
 20 Parce cadis tibi destinatis.

Oblivioso lævia Massico
 Ciboria exple : funde capacibus
 Unguenta de conchis. Quis udo
 Deproperare apio coronas

25 Curatve myrto ? quem Venus arbitrum
 Dicet bibendi ? Non ego sanius
 Bacchabor Edonis : recepto
 Dulce mihi furere est amico.

ODE VIII.

To Barine.

Ulla si juris tibi pejerati
Pœna, Barine, nocuisset unquam ;
Dente si nigro fieres vel uno
Turpior ungui :

- 5 Crederem. Sed tu, simul obligasti
Perfidum votis caput, enitescis
Pulchrior multo, juvenumque prodis
Publica cura.

- 10 Expedit matris cineres opertos
Fallere, et toto taciturna noctis
Signa cum cœlo, gelidâque divos
Morte carentes.

- 15 Ridet hoc, inquam, Venus ipsâ, rident
Simplices Nymphae, ferus et Cupido,
Semper ardentes acuens sagittas
Cote cruentâ.

- 20 Adde, quod pubes tibi crescit omnis,
Servitus crescit nova ; nec priores
Impiae tectum dominae relinquunt
Saepe minati.

Te suis matres metuunt juvenis,
Te senes parci, miseracque nuper
Virgines nuptae, tua ne retardet
Aura maritos.

ODE IX.

To Valgius.

Non semper imbres nubibus hispidos
Manant in agros; aut mare Caspium
Vexant inaequales procellae
Usque; nec Armeniis in oris,

5 Amice Valgî, stat glacies iners
Menses per omnes; aut Aquilonibus
Querceta Gargani laborant,
Et foliis viduantur orni.

10 Tu semper urges flebilibus modis
Mysten ademtum; nec tibi Vespero
Surgente decedunt amores,
Nec rapidum fugiente Solem.

At non ter aevo functus amabilem
Ploravit omnes Antiochum senex
15 Annos; nec impubem parentes
Troilon, aut Phrygiae sorores

Flevire semper. Desine mollium
Tandem querelarum: et potius nova
Cantemus Augusti tropaea
20 Caesaris, et rigidum Niphaten,

Medumque flumen, gentibus additum
Victis, minores volvere vortices;
Intraque praescriptum Gelonos
Exiguus equitare campis.

ODE X.

To Licinius.

Rectius vives, Licini, neque altum
Semper urguendo, neque, dum procellas
Cautus horrescis, nimium premendo
Litus iniquum.

5 Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidendâ
Sobrius aulâ.

10 Saevis ventis agitatur ingens
Pinus, et celsae graviore casu
Decidunt turres, feriuntque summos
Fulmina montes.

Sperat infestis, metuit secundis
Alteram sortem bene præparatum
15 Pectus. Informes hyemes reducit
Jupiter, idem

Summovet. Non, si male nunc, et olim
Sic erit. Quondam citharâ tacentem
Suscitât Musam, neque semper arcum
20 Tendit Apollo.

Rebus angustis animosus atque
Fortis appare : sapienter idem
Contraheſ vento nimium secundo
Turgida vela.

ODE XI.

To Quinctius.

Quid bellicosus Cantaber, et Scythes,
 Hirpine Quincti, cogitet, Adriâ
 Divisus objecto, remittas
 Quaerere : nec trepides in usum

- 5 Poscentis aevi pauca. Fugit retro
 Levis juvenas et Decor ; aridâ
 Pellente lascivos amores
 Canitie facilemque somnum.

- 10 Non semper idem floribus est honor
 Vernis ; neque uno luna rubens nitet
 Vultu : quid aeternis minorem
 Consiliis animum fatigas ?

- 15 Cur non sub altâ vel platano vel hâc
 Pinu jacentes sic temere, et rosâ
 Canos odorati capillos,
 Dum licet, Assyriâque Nardo

- 20 Potamus uncti ? Dissipat Evius
 Curas edaces. Quis puer ocyus
 Restinguet ardentis Falerni
 Pocula praetereunte lymphâ ?

Quis devium scortum eliciet domo
 Lyden ? Eburnâ, dic age, cum lyrâ
 Maturet, incomtam Lacaenae
 More comam religata nodo.

ODE XII.

To Maecenas.

Nolis longa ferae bella Numantiae,
 Nec durum Hannibalem, nec Siculum mare
 Poeno purpureum sanguine, mollibus
 Aptari citharae modis :

5 Nec saevos Lapithas, et nimium mero
 Hylaeum ; domitosve Herculeâ manu
 Telluris juvenes, unde periculum
 Fulgens contremuit domus

Saturni veteris : tuque pedestribus
 10 Dices historiis prœlia Caesaris,
 Maecenas, melius, ductaque per vias
 Regum colla minacium.

Me dulcis dominae Musa Licymniae
 Cantus, me voluit dicere lucidum
 15 Fulgentes oculos, et bene mutuis
 Fidum pectus amoribus :

Quam nec ferre pedem dedecuit choris,
 Nec certare joco, nec dare brachia
 Ludentem nitidis virginibus, sacro
 20 Dianae celebris die.

Num tu, quae tenuit dives Achaemenes,
 Aut pinguis Phrygiae Mygdonias opes,
 Permutare velis crine Licymniae,
 Plenas aut Arabum domos ?

25 Dum flagrantia detorquet ad oscula
 Cervicem, aut facili saevitiâ negat,
 Quae poscente magis gaudeat eripi,
 Interdum rapere occupat.

ODE XIII.

*To a Tree, by whose fall he had nearly been
killed.*

- Ille et nefasto te posuit die,
Quicumque primum, et sacrilegâ manu
Produxit, arbos, in nepotum
Perniciem, opprobriumque pagi.
- 5 Illum et parentis crediderim sui
Fregisse cervicem, et penetralia
Sparsisse nocturno cruore
Hospitis; ille venena Colcha,
- 10 Et quidquid usquam concipitur nefas,
Tractavit, agro qui statuit meo
Te, triste lignum, te caducum
In domini caput immerentis.
- Quid quisque vitet, nunquam homini satis
Cautum est in horas. Navita Bosporum
15 Pœnus perhorrescit, neque ultra
Caeca timet aliunde fata;
- Miles sagittas et celerem fugam
Parthi; catenas Parthus et Italum
Robur: sed improvisa leti
- 20 Vis rapuit rapietque gentes.
- Quam paene furvæ regna Proserpinae,
Et judicantem vidimus Æacum:
Sedesque discretas piorum; et
Æoliis fidibus querentem
- 25 Sappho puellis de popularibus;
Et te sonantem plenius aureo,

Alcaee, plectro dura navis,
Dura fugae mala, dura belli.

- Utrumque sacro digna silentio
30 Mirantur umbrae dicere : sed magis
Pugnas et exactos tyrannos
Densum humeris bibit aure vulgus.

- Quid mirum ? Ubi illis carminibus stupens
Demittit atras bellua centiceps
35 Aures, et intorti capillis
Eumenidum recreantur angues ;

- Quin et Prometheus et Pelopis parens
Dulci laborum decipitur sono :
40 Nec curat Orion leones
Aut timidos agitare lyncas.

ODE XIV.

To Postumus.

Eheu ! fugaces, Postume, Postume,
Labuntur anni ; nec pietas moram
Rugis et instanti senectae
Afferet, indomitaeque morti.

- 5 Non si trecenis, quotquot eunt dies,
Amice, places illacrimabilem
Plutona tauris ; qui ter amplum
Geryonen Tityonque tristi.

- Compescit undâ, scilicet omnibus,
10 Quicunque terrae munere vescimur,
Enavigandâ, sive reges
Sive inopes erimus coloni.

- Frustra cruento Marte carebimus,
 Fractisque rauci fluctibus Adriae;
 15 Frustra per auctumnos nocentem
 Corporibus metuemus Austrum :
 Visendus ater flumine languido
 Cocytos errans, et Danaï genus
 Infame, damnatusque longi
 20 Sisyphus Æolides laboris.
 Linquenda tellus, et domus, et placens
 Uxor; neque harum, quas colis, arborum
 Te, præter invisas cupressos,
 20 Ulla brevem dominum sequetur.
 25 Absumet hæres Caccuba dignior
 Servata centum clavibus, et mero
 Tinguet pavementum superbis
 Pontificum potiore cœnis.

ODE XV.

Against the Luxury of his Age.

- Jam pauca aratro jugera regiae
 Moles relinquent: undique latius
 Extenta visentur Lucrino
 Stagna lacu: platanusque cælebs
 5 Evincet ulmos: tum violaria, et
 Myrtus, et omnis copia narium,
 Spargent olivetis odorem
 Fertilibus domino priori:
 Tum spissa ramis laurea fervidos
 10 Excludet ictis. Non ita Romuli

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Præscriptum et intonsi Catonis
Auspiciis, veterumque normâ.

- Privatis illis census erat brevis,
Commune magnum : nulla decempedis
15 Metata privatis opacam
Porticus excipiebat Arcton :

- Nec fortuitum spernere cespitem
Leges sinebant, oppida publico
Sumptu jubentes et deorum
20 Templâ novo decorare saxo.

ODE XVI.

To Grosphus.

Otium divos rogat impotente
Pressus Ægæo, simul atra nubes
Condedit lunam, neque certa fulgent
Sidera nautis :

- 5 Otium bello furiosa Thraca,
Otium Medi pharetrâ decori,
Grosphie, non gemmis neque purpurâ ve-
nâle neque auro.

- Non enim gazae, neque consularis
10 Summovet lictor miseros tumultus
Mentis, et curas laqueata circum
Tecta volantes.

- Vivitur parvo bene, cui paternum
Splendet in mensâ tenui salinum :
15 Nec leves somnos timor aut cupido
Sordidus aufert.

- Quid brevi fortes jaculamur aevo
 Multa? Quid terras alio calentes
 Sole mutamus? Patriae quis exsul
 20 Se quoque fugit?
 Scandit æratas vitiosa naves
 Cura: nec turmas equitum relinquit:
 Ocyor cervis, et agente nimbos
 Ocyor Euro.
 25 Lætus in praesens animus, quod ultra est
 Oderit curare, et amara lento
 Temperet risu. Nihil est ab omni
 Parte beatum.
 Abstulit clarum cita mors Achillem,
 30 Longa Tithonum minuit senectus:
 Et mihi forsán, tibi quod negarit,
 Porriget Hora.
 Te greges centum Siculaeque circum
 Mugiunt vaccae: tibi tollit hinnitum
 35 Apta quadrigis equa; te bis Afro
 Murice tinctae.
 Vestiunt lanae: mihi parva rura, et
 Spiritum Graiae tenuem Camenae
 Parca non mendax dedit, et malignum
 40 Spernere vulgus.

ODE XVII:

To Mæcenas.

Cur me querelis exanimas tuis?
 Nec dis amicum est, nec mihi, te prius
 Obire, Mæcenas, mearum
 Grande decus còlumenque rerum.

- 5 Ah! te meae si partem animae rapit
Maturior vis, quid moror altera.
Nec carus aequae, nec superstes
Integer. Ille dies utramque
Ducet ruinam. Non ego perfidum
10 Dixi sacramentum: ibimus, ibimus,
Utcunque praecedes, supremum
Carpere iter comites parati.
Me nec Chimaerae spiritus igneae,
Nec, si resurgat, centimanus Gyges
15 Divellet unquam. Sic potenti
Justitiae placitumque Parcis.
Seu Libra, seu me Scorpius adspicit
Formidolosus, pars violentior
Natalis horae, seu tyrannus
20 Hesperiae Capricornus undae:
Utrumque nostrum incredibili modo
Consentit astrum. Te Jovis impio
Tutela Saturno refulgens
Eripuit, volucrisque fati
25 Tardavit alas, quum populus frequens
Laetum theatris ter crepuit sonum:
Me truncus illapsus cerebro
Sustulerat, nisi Faunus ictum
Dextrâ levasset, Mercurialium
30 Custos virorum. Reddere victimas
Ædemque votivam memento:
Nos humilem feriemus agnam.

ODE XVIII.

- Non ebur neque aureum
 Meâ renidet in domo lacunar;
 Non trabes Hymettiae
 Premunt columnas ultimâ recisas
 5 Africâ; neque Attali
 Ignotus haeres regiam occupavi:
 Nec Laconicas mihi
 Trahunt honestae purpuras clientae.
 At fides et ingenî
 10 Benigna vena est; pauperemque divem
 Me petit; nihil supra
 Deos lacesso: nec potentem amicum
 Largiora flagito,
 Satis beatis uniceis Sabinis.
 15 Truditur dies die,
 Novaeque pergunt interire lunae:
 Tu secanda marmora
 Locas sub ipsum funus; et, sepulcri
 Immemor, struis domos;
 20 Marisque Baiis obstrepentis urgues
 Summovere litora,
 Parum locuples continente ripâ.
 Quid? Quod usque proximos
 Revellis agri terminos, et ultra
 25 Limites clientium
 Salis avaris; pellitur paternos
 In sinu ferens deos
 Et uxor, et vir, sordidosque natos.
 Nulla certior tamen
 30 Rapacis Orci fine destinata
 Aula divitem manet
 Herum. Quid ultra tendis? Æqua tellus

- Pauperi recluditur
 Regumque pueris: nec satelles Orci
 35 Callidum Promethea
 Revexit auro captus. Hic superbum
 Tantalum, atque Tantali
 Genus coercet; hic levare functum
 Pauperem laboribus
 40 Vocatus atque non moratus audit.

ODE XIX.

In praise of Bacchus.

- Bacchum in remotis carmina rupibus
 Vidi docentem, (credite!)
 Nymphasque discentes, et aures
 Capripedum Satyrorum acutas.
 5 Euoe! recenti mens trepidat metu,
 Plenoque Bacchi pectore turbidum
 Laetatur! Euoe! parce, Liber!
 Parce, gravi metuende thyrsos!
 Fas pervicaces est mihi Thyiadas,
 10 Vinique fontem, lactis et uberes
 Cantare rivos, atque truncis
 Lapsa cavis iterare mella.
 Fas et beatæ conjugis additum
 Stellis honorem tectaque Pentheï
 15 Disjecta non leni ruinâ,
 Thracis et exitium Lycurgi.
 Tu flectis amnes, tu mare barbarum;
 Tu separatis uvidus in jugis

- Nodo coerces viperino
 20 Bistonidum sine fraude crines.
 Tu, quum parentis regna per arduum
 Cohors gigantum scanderet impia,
 Rhoetum retorsisti leonis
 Unguibus horribilique malâ.
 25 Quanquam, choreis aptior et jocis
 Ludoque dictus, non sat idoneus
 Pugnae ferebaris; sed idem
 Pacis eras mediusque belli.
 Te vidit insons Cerberus aureo
 30 Cornu decorum, leniter atterens
 Caudam, et recedentis trilingui
 Ore pedes tetigitque crura.

ODE XX.

To Maecenas.

- Non usitatâ, non tenui ferar
 Pennâ biformis per liquidum aethera
 Vates: neque in terris morabor
 Longius: invidiâque major
 5 Urbes relinquam. Non ego pauperum
 Sanguis parentum, non ego, quem vocas
 Dilecte, Maecenas, obibo,
 Nec Stygiâ cohibebor undâ.
 Jam jam residunt cruribus asperae
 10 Pelles; et album mutor in alitem
 Superna: nascunturque leves
 Per digitos humerosque plumae.

- Jam Daedaleo notior Icaro
Visam gementis litora Bospori,
15 Syrtesque Gaetulas canorus
Ales, Hyperboreosque campos.
- Me Colchus, et qui dissimulat metum
Marsae cohortis; Dacus, et ultimi
Noscent Geloni; me peritus
20 Discet Iber, Rhodanique potor.
- Absint inani funera naeniae,
Luctusque turpes et querimoniae:
Compesce clamorem, ac sepulcri
Mitte supervacuos honores.

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THE ODES
OF
HORACE.

BOOK III.

ODE I.

On contentment of mind.

Odi profanum vulgus et arceo :
Favete linguis : carmina non prius
Audita Musarum sacerdos
Virginibus puerisque canto.

5 Regum timendorum in proprios greges,
Reges in ipsos imperium est Jovis,
Clari giganteo triumpho,
Cuncta supercilio moventis.

Est, ut viro vir latius ordinet
10 Arbusta sulcis ; hic generosior
Descendat in Campum petitor ;
Moribus hic meliorque famâ

- Contendat; illi turba clientium
 Sit major: aequâ lege Necessitas
 15 Sortitur insignes et imos;
 Omne capax movet urna nomen.
 Districtus ensis cui super impiâ
 Cervice pendet, non Siculae dapes
 Dulcem elaborabunt saporem,
 20 Non avium citharaeve cantus
 Somnum reducent. Somnus agrestium
 Lenis virorum non humiles domos
 Fastidit umbrosamve ripam,
 Non Zephyris agitata Tempe.
 25 Desiderantem quod satis est, neque
 Tumultuosum sollicitat mare,
 Nec saevus Arcturi cadentis
 Impetus, aut orientis Haedi:
 Non verberatae grandine vineae,
 30 Fundusve mendax, arbore nunc aquas
 Culpante, nunc torrentia agros
 Sidera, nunc hyemes iniquas.
 Contracta pisces aequora sentiunt,
 Jactis in altum molibus: huc frequens
 35 Caementa demittit redemptor
 Cum famulis, dominusque terrae
 Fastidiosus: sed Timor et minae
 Scandunt eodem, quo dominus neque
 Decedit aeratâ triremi, et
 40 Post equitem sedet atra cura.
 Quod si dolentem nec Phrygius lapis,
 Nec purpurarum sidere clarior
 Delenit usus, nec Falerna
 Vitis, Achaemeniumque costum;

- 45 Cur invidendis postibus et novo
 Sublime ritu moliar atrium?
 Cur valle permutem Sabinâ
 Divitias operosiores?

ODE II.

In favor of the ancient discipline.

- Angustam amicè pauperiem pati
 Robustus acri militiâ puer
 Condiscat; et Parthos feroces
 Vexet eques metuendus hastâ;
 5 Vitamque sub divo trepidis agat
 In rebus. Illum et mœnibus hosticis
 Matrona bellantis tyranni
 Prospiciens et adulta virgo
 Suspiret: Eheu! ne rudis agminum
 10 Sponsus accessat regius asperum
 Tactu leonem, quem cruenta
 Per medias rapit ira caedes.
 Dulce et decorum est pro patriâ mori;
 Mors et fugacem persequitur virum,
 15 Nec parcit imbellis juventae
 Poplitibus, timidoque tergo.
 Virtus, repulsae nescia sordidae,
 Intaminatis fulget honoribus:
 Nec sumit aut ponit secures
 20 Arbitrio popularis auræ.
 Virtus recludens immeritis mori
 Cœlum, negatâ tentat iter viâ:

- Cætusque vulgares et udam
Spernit humum fugiente pœnâ.
- 25 Est et fideli tuta silentio
Merces : vetabo, qui Cereris sacrum
Vulgârit arcanae, sub isdem
Sit trabibus, fragilemve mecum
- Solvat phaselon. Saepe Diespiter
- 30 Neglectus incesto addidit integrum :
Raro antecedentem scelestum
Deseruit pede Pœna claudo.

ODE III.

- Justum ac tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ, neque Auster,
- 5 Dux inquieti turbidus Adriac,
Nec fulminantis magna manus Jovis :
Si fractus illabatur orbis,
Impavidum ferient ruinae.
- Hac arte Pollux et vagus Hercules,
- 10 Enisus, arces attigit igneas :
Quos inter Augustus recumbens
Purpureo bibit ore nectar.
- Hac te merentem, Bacche pater, tuæ
Vexere tigres, indocili jugum
- 15 Collo trahentes. Hac Quirinus
Martis equis Acheronta fugit.
- Gratum elocuta consiliantibus
Junone Divis :—" Ilion, Ilion

- Fatalis incestusque iudex
20 Et mulier peregrina vertit
In pulverem ; ex quo destituit deos
Mercede pactâ Laomedon, mihi
Castaeque damnatum Minervae
Cum populo et duce fraudulento.
- 25 Jam nec Lacaenae splendet adulterae
Famosus hospes, nec Priami domus
Perjura pugnaces Achivos
Hectoreis opibus refringit :
Nostrisque ductum seditionibus
30 Bellum resedit. Protinus et graves
Iras, et invisum nepotem,
Troia quem peperit sacerdos,
Marti redonabo. Illum ego lucidas
Inire sedes, discere nectaris
35 Succos, et adscribi quietis
Ordinibus patiar deorum.
Dum longus inter saevia Ilion
Romamque pontus, quâlibet exsules
In parte regnanto beati :
40 Dum Priami Paridisque busto
Insultet armentum, et catulos ferae
Celent inultae ; stet capitolum
Fulgens, triumphatisque possit
Roma ferox dare jura Medis.
- 45 Horrenda late nomen in ultimas
Extendat oras, quâ medius liquor
Secernit Europen ab Afro,
Quâ tumidus rigat arva Nilus :

- 50 Aurum irrepertum, et sic melius situm
 Quum terra celat, spernere fortior,
 Quam cogere humanos in usus
 Omne sacrum rapiente dextrâ.
 Quicunque mundo terminus obstitit,
 Hunc tangat armis; visere gestiens,
 55 Quâ parte debacchentur ignes,
 Quâ nebulae pluviique rores.
 Sed bellicosus fata Quiritibus
 Hac lege dico; ne nimium pii
 Rebusque fidentes avitae
 60 Tecta velint reparare Trojae.
 Trojae renascens alite lugubri
 Fortuna tristi clade iterabitur,
 Ducente victrices catervas
 Conjuge me Jovis et sorore.
 65 Ter si resurgat murus aëneus,
 Auctore Phœbo, ter percat meīs
 Excisus Argivis; ter uxor
 Capta virum puerosque ploret.”—
 Non haec jocosae conveniunt lyrae:
 70 Quo, Musa, tendis? Desine pervicax
 Referre sermones deorum et
 Magna modis tenuare parvis.

ODE IV.

To Calliope.

Descende cœlo, et dic age tibiâ
 Regina, longum, Calliope, mœlos,
 Seu voce nunc mavis acutâ,
 Seu fidibus citharâque Phœbi.

- 5 Auditis ? an me ludit amabilis
 Insania ? Audire et videor pios
 Errare per lucos, amoenae
 Quos et aquae subeunt, et aurae.
- 10 Me fabulosae, Vulture in Appulo,
 Nutricis extra limen Apuliae,
 Ludo fatigatumque somno,
 Fronde novâ puerum palumbes
- 15 Texere : mirum quod foret omnibus,
 Quicunque celsae nidum Acherontiae,
 Saltusque Bantinos, et arvum
 Pingue tenent humilis Forenti ;
- Ut tuto ab atris corpore viperis
 Dormirem et ursis ; ut premerer sacrâ
 Lauroque collatâque myrto,
- 20 Non sine dîs animosus infans.
- Vester, Camenae, vester in arduos
 Tollor Sabinos ; seu mihi frigidum
 Praeneste, seu Tibur supinum,
 Seu liquidae placuere Baiae.
- 25 Vestris amicum fontibus et choris,
 Non me Philippis versa acies retro,
 Devota non exstinxit arbos,
 Nec Siculâ Palinurus undâ.
- Utcunque mecum vos eritis, libens
- 30 Insanientem, navita, Bosporum
 Tentabo, et urentes arenas
 Litoris Assyrii, viator.
- Visam Britannos, hospitibus feros.
 Et laetum equino sanguine Concanum :
- f

35 Visam pharetratos Gelonos
Et Scythicum inviolatus amnem.

Vos Caesarem altum, militiâ simul
Fessas cohortes abdidit oppidis,
Finire quærentem labores,

40 Pierio recreatis antro :

Vos bene consilium et datis, et dato
Gaudetis almæ. Scimus, ut impios
Titanas immanemque turmam
Fulmine sustulerit caduco,

45 Qui terram inertem, qui mare temperat
Ventosum ; et umbras regnaque tristia,
Divosque, mortalesque turbas
Imperio regit unus aequo.

Magnum illa terrorem intulerat Jovi
50 Fidens, juvenus horrida, brachiis,
Fratresque tendentes opaco
Pelion imposuisse Olympo.

Sed quid Typhoëus et validus Mimas,
Aut quid minaci Porphyryon statu,
55 Quid Rhœtus, evulsisque truncis
Enceladus jaculator audax,

Contra sonantem Palladis aegida
Possent ruentes ? Hinc avidus stetit
Vulcanus, hinc matrona Juno, et

60 Nunquam humeris positurus arcum,

Qui rore puro Castaliæ lavit
Crines solutos, qui Lyciæ tenet
Dumeta natalemque silvam,
Delius et Patareus Apollo.

- 65 Vis consilii expers mole ruit sua ;
 Vim temperatam di quoque provehunt
 In majus ; idem odere vires
 Omne nefas animo moventes.
- Testis mearum centimanus Gyges
 70 Sententiarum, notus et integrae
 Tentator Orion Dianae
 Virgineâ domitus sagittâ.
- Injecta monstris terra dolet suis,
 Mœretque partus fulmine luridum
 75 Missos ad Orcum : nec peredit
 Impositam celer ignis Ætner ;
- Incontinentis nec Tityi jecur
 Relinquit ales, nequitiae additus
 Custos : amatorem et trecentae
 80 Pirithoum cohibent catenae.

ODE V.

- Cœlo tonantem credidimus Jovem
 Regnare : praesens divus habebitur
 Augustus, adjectis Britannis
 Imperio gravibusque Persis.
- 5 Milesne Crassi conjuge barbarâ
 Turpis maritus vixit ? et hostium—
 Pro Curia, inversique mores !—
 Consenuit socerorum in arvis,
- Sub rege Medo, Marsus et Appulus
 10 Anciliorum et nominis et togae
 Oblitus, aeternaeque Vestae,
 Incolumi Jove et urbe Româ ?

- Hoc caverat mens provida Reguli,
Dissentientis conditionibus
15 Fœdis, et exemplo trahenti
Perniciem veniens in aevum,
Si non periret immiserabilis
Captiva pubes. "Signa ego Punicis
Affixa delubris, et arma
20 Militibus sine caede," dixit,
Derepta vidi: vidi ego civium
Retorta tergo brachia libero,
Portasque non clusas, et arva
Marte coli populata nostro.
25 Auro repensus scilicet acrior
Miles redibit! Flagitio additis
Damnum. Neque amissos colores
Lana refert medicata fuco,
Nec vera virtus, quum semel excidit,
30 Curat reponi deterioribus.
Si pugnet extricata densis
Cerva plagis, erit ille fortis,
Qui perfidis se credidit hostibus;
Et Marte Pœnos proteret altero,
35 Qui lora restrictis lacertis
Sensit iners, timuitque mortem.
Hic, unde vitam sumeret aptius:
Pacem duello miscuit. O pudor!
O magna Carthago, probrosis
40 Altior Italiae ruinis!"
Fertur pudicae conjugis osculum,
Parvosque natos, ut capitis minor,

- Ab se removisse, et virilem
 Torvus humi posuisse vultum ;
- 45 Donec labantes consilio Patres
 Firmaret auctor nunquam alias dato,
 Interque mœrentes amicos
 Egregius properaret exsul.
- 50 Atqui sciebat, quæ sibi barbarus
 Tortor pararet ; non aliter tamen
 Dimovit obstantes propinquos,
 Et populum reditus morantem,
- Quam si clientum longa negotia
 Dijudicatâ lite relinqueret,
- 55 Tendens Venafranos in agros,
 Aut Lacedaemonium Tarentum.

ODE VI.

To the Romans.

- Delicta majorum inmeritis lues,
 Romane, donec templa refeceris,
 Aedesque labentes decorum, et
 Fœda nigro simulacra fumo.
- 5 Dīs te minorem quod geris, imperas :
 Hinc omne principium, huc refer exitum.
 Dī multa neglecti dederunt
 Hesperiae mala luctuosae.
- 10 Jam bis Monaeses et Pacori manus
 Non auspicatos contudit impetus
 Nostros, et adjecisse prædam
 Torquibus exiguis renidet.

- Paene occupatam seditionibus
Delevit urbem Dacus et Æthiops ;
15 Hic classe formidatus, ille
Missilibus melior sagittis.
Fecunda culpae saecula nuptias
Primum inquinavere, et genus, et domos :
Hoc fonte derivata clades
20 In patriam populumque fluxit.
Motus doceri gaudet Ionicos
Matura virgo, et fingitur artibus :
Jam nunc et incestos amores
De tenero meditatur ungui.
25 Mox juniores quaerit adulteros
Inter mariti vina ; neque eligit,
Cui donet impermissa raptim
Gaudia, luminibus remotis ;
Sed jussa coram non sine conscio
30 Surgit marito, seu vocat institor,
Seu navis Hispanae magister,
Dedecorum pretiosus emptor.
Non his juvenus orta parentibus
Infecit aequor sanguine Punico,
35 Sed rusticorum mascula militum
Proles, Sabellis docta ligonibus
Versare glebas, et severae
Matris ad arbitrium recisos
Pyrrhumque et ingentem cecidit
40 Antiochum, Hannibalenque dirum :
Portare fustes, sol ubi montium
Mutaret umbras et juga demeret
Bobus fatigatis, amicum
Tempus agens abeunte curru.

- 45 *Damnosa quid non imminuit dies !
 Ætas parentum, pejor avis, tulit
 Nos nequiores, mox daturos
 Progeniem vitiosiore.*

ODE VII.

To Asterie.

- Quid fles, Asterie, quem tibi candidi
 Primo restituent vere Favonii,
 Thynâ merce beatum,
 Constantis juvenem fide,*
- 5 *Gygen ? Ille Notis actus ad Oricum
 Post insana Caprae sidera, frigidas
 Noctes non sine multis
 Insomnis lacrimis agit.*
- 10 *Atqui sollicitae nuntius hospitae,
 Suspirare Chloën, et miseram tuis
 Dicens ignibus uri,
 Tentat mille vafer modis.*
- Ut Præcum mulier perfida credulum
 Falsus impulerit criminibus, nimis*
- 15 *Casto Bellerophonti
 Maturare necem, refert.*
- Narrat paene datum Pelea Tartaro,
 Magnessam Hippolyten dum fugit abstinens :
 Et peccare docentes*
- 20 *Fallax historias movet :*
- Frustra : nam scopulis surdior Icarus,
 Voces audit adhuc integer. At, tibi
 Ne vicinus Enipeus
 Plus justo placeat, cave :*

- 25 Quamvis non alius flectere equum sciens
 Æque conspicitur gramine Martio,
 Nec quisquam citus æque
 Tusco denatat alveo.
- 30 Primâ nocte domum claude: neque in vias
 Sub cantu querulae despice tibiae:
 Et te saepe vocanti
 Duram difficilis mane.

ODE VIII.

To Maecenas.

- Martiis caelebs quid agam Kalendis,
 Quid velint flores et acerra turis
 Plena, miraris, positusque carbo
 Cespitem vivo,
- 5 Docte sermones utriusque linguae.
 Voveram dulces epulas et album
 Libero caprum, prope funeratus
 Arboris ictu.
- 10 Hic dies anno redeunte festus
 Corticem adstrictum pice dimovebit
 Amphorae fumum bibere institutae
 Consule Tullo.
- 15 Sume, Maecenas, cyathos amici
 Sospitis centum, et vigiles lucernas
 Perfer in lucem: procul omnis esto
 Clamor et ira.
- 20 Mitte civiles super urbe curas:
 Occidit Daci Cotisonis agmen:
 Medus infestus sibi luctuosus
 Dissidet armis:

sciens

e in vias

ODE IX.

ODES OF HORACE.

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Servit Hispanae vetus hostis orae,
 Cantaber, serâ domitus catenâ :
 Jam Scythae laxo meditantur arcu
 Cedere campis.

- 25 Negligens, ne quâ populus laboret
 Parce privatus nimium cavere :
 Dona praesentis cape laetus horae, et
 Linque severa.

ODE IX.

An Amæbean Ode.

HORACE.

Donec gratus eram tibi,
 Nec quisquam potior brachia candidae
 Cervici juvenis dabat :
 Persarum vigui rege beatior.

LYDIA.

- 5 Donec non aliâ magis
 Arsisti, neque erat Lydia post Chloën ;
 Multi Lydia nominis,
 Romanâ vigui clarior Iliâ.

HORACE.

- 10 Me nunc Thressa Chloë regit,
 Dulces docta modos, et citharae sciens :
 Pro quâ non metuum mori,
 Si parcent puero fata superstiti.

LYDIA.

Me torret face mutuâ
 Thurini Calais filius Ornyti ;

- 15 Pro quo bis patiar mori,
Si parcent puero fata superstiti.

H O R A C E .

- Quid ? si prisca redit Venus,
Diductosque juga cogit aëneo ?
Si flava excutitur Chloë,
20 Rejectaeque patet janua Lydiae ?

L Y D I A .

Quamquam sidere pulchrior
Ille est, tu levior cortice, et improbo
Iracundior Adriâ :
Tecum vivere amem, tecum obeam libens.

ODE X .

To Lyce.

- Extremum Tanain si biberes, Lyce,
Saevo nupta viro ; me tamen asperas
Projectum ante fores objicere incolis
Plorares Aquilonibus.
- 5 Audis quo strepitu janua, quo nemus
Inter pulchra satum tecta remugiat ?
Sentis et positas ut glaciēt nives
Puro numine Jupiter ?
- 10 Ingratam Veneri pone superbiam,
Ne currente rotâ funis eat retro.
Non te Penelopen difficilem procis
Tyrrenus genuit parens.
- O, quamvis neque te munera, nec preces,
Nec tinctus violâ pallor amantium,

- 15 Nec vir Pieriâ pellice saucius
Curvat ; supplicibus tuis
Parcas, nec rigidâ mollior aesculo,
Nec Mauris animum mitior anguib.
Non hoc semper erit aquae
20 Cœlestis patiens latus.

ODE XI.

To Lyde.

- Mercuri, nam te docilis magistro
Movit Amphion lapides canendo,
Tuque, Testudo, resonare septem
Callida nervis,
5 Nec loquax olim neque grata, nunc et
Divitum mensis et amica templis :
Dic modos, Lyde quibus obstinatas
Applicet aures.
Quae, velut latis equa trima campis,
10 Ludit exsultim, metuitque tangi,
Nuptiarum expers, et adhuc protervo
Cruda marito.
Tu potes tigres comitesque silvas
Ducere, et rivos celeres morari ;
15 Cessit immanis tibi blandienti
Janitor aulae,
Cerberus, quamvis furiale centum
Muniant angues caput, aestuetque
Spiritus teter, saniesque manet
20 Ore trilingui.

Quin et Ixion, Tityosque vultu
Risit invito: stetit urna paullum
Sicca, dum grato Danaï puellas
Carminē mulces.

- 25 Audiat Lyde scelus atque notas
Virginum pœnas, et inane lymphæ
Dolium fundo pereuntis imo,
Seraque fata,

- 30 Quæ manent culpas, etiam sub Orco.
Impiæ, nam quid potuere majus?
Impiæ sponso potuere duro
Perdere ferro.

- Una de multis, face nuptiali
Digna, perjurum fuit in parentem
35 Splendide mendax, et in omne virgo
Nobilis ævum.

- “Surge,” quæ dixit juveni marito,
“Surge, ne longus tibi somnus, unde
Non times, detur: socerum et scelestas
40 Falle sorores;

“Quæ, velut nactæ vitulos Iænae,
Singulos, cheu! lacerant. Ego, illis
Mollior, nec te feriam, neque intra
Claustra tenebo.

- 45 “Me pater sævis oneret catenis,
Quod viro clemens misero peperci:
Me vel extremos Numidarum in agros
Classe releget.

- 50 “I, pedes quo te rapiunt et auræ,
Dum favet et Venus: I, secundo
Omīne: et nostri memorem sepulcro
Scalpe querelam.”

Miserarum
Mala viri
Patruæ
Puer ales
Studium
Simul ur
Eques ip
Neque se
Fugiente
Celer alto

O!
Dulc
Cras
Cui f

5 Prim
Frustr
Rubr
Lasci

10 Te fla
Nesci
Fessis
Præb

ODE XII.

To Neobule.

Miserarum est, neque amori dare ludum, neque dulci
Mala vino lavere: aut exanimari metuentes
Patruae verbera linguae. Tibi qualum Cythereae
Puer ales, tibi telas, operosaeque Minervae
Studium aufert, Neobule, Liparaci nitor Hebri,
Simul unctos Tiberinis humeros lavit in undis,
Eques ipso melior Bellerophonte, neque pugno
Neque segni pede victus: catus idem per apertum
Fugientes agitato grege cervos jaculari, et
Celer alto latitantem fruticeto excipere aprum.

ODE XIII.

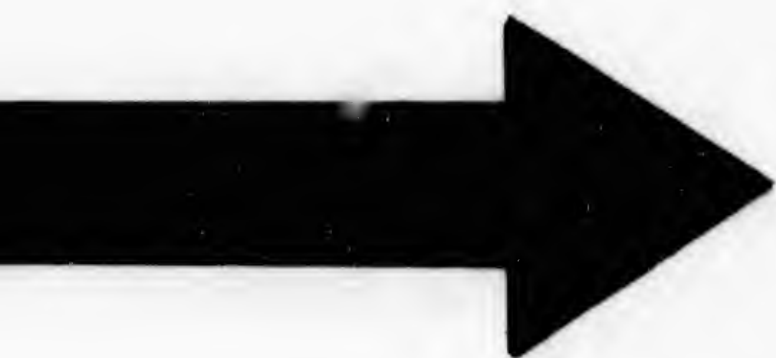
To the Fountain of Bandusia.

O! fons Bandusiae, splendidior vitro,
Dulce digne mero, non sine floribus,
Cras donaberis haedo,
Cui frons turgida cornibus

5 Primis et Venerem et praelia destinat:
Frustra: nam gelidos inficiet tibi
Rubro sanguine rivos
Lascivi soboles gregis.

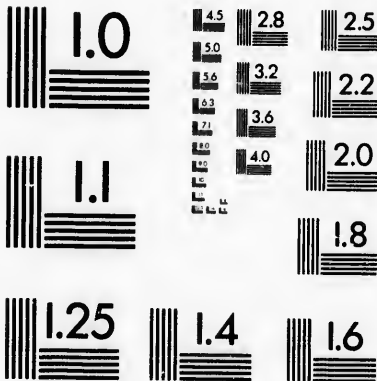
10 Te flagrantis atrox hora Caniculae
Nescit tangere: tu frigus amabile
Fessis vomere tauris
Praebes, et pecori vago.





MICROCOPY RESOLUTION TEST CHART

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- Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
15 Saxis, unde loquaces
Lymphae desiliunt tuae,

25

ODE XIV.

To the Romans.

- Herculis ritu modo dictus, O plebs!
Morte venalem petiisse laurum,
Caesar Hispanâ repetit Penates
Victor ab orâ.
- 5 Unico gaudens mulier marito
Prodeat, justis operata divis;
Et soror clari ducis, et decorae
Supplice vittâ
- 10 Virginum matres, juvenumque nuper
Sospitum. Vos, O! pueri, et puellae
Jam virûm expertes, male nominatis
Parcite verbis.
- Hic dies vere mihi festus atras
Eximet curas: Ego nec tumultum,
15 Nec mori per vim metuam, tenente
Caesare terras.
- I, pete unguentum, puer, et coronas,
Et cadum Marsi memorem duelli,
Spartacum si quâ potuit vagantem
20 Fallere testa.
- Dic et argutae properet Neaerae
Myrrheum nodo cohibere crinem:

5

10

15

Si per invisum mora janitorem
Fiet, abito.

- 25 Lenit albescens animos capillus
Litium et rixae cupidos protervae :
Non ego hoc ferrem, calidus juvenâ,
Consule Planco.

ODE XV.

To Chloris.

- Uxor pauperis Ibyci,
Tandem nequitiae fige modum tuae,
Famosisque laboribus :
Mature propior desine funeri
5 Inter ludere virgines,
Et stellis nebulam spargere candidis.
Non, si quid Pholoën satis,
Et te, Chlora, decet ; filia rectius
Expugnat juvenum domos,
10 Pulso Thyias uti concita tympano.
Illam cogit amor Nothi
Lascivae similem ludere capreae :
Te lanae prope nobilem
Tonsae Lucciam, non citharae, decent,
15 Nec flos purpureus rosae,
Nec poti vetulam facce tenuis cadi.

ODE XVI.

To Maecenas.

Inclusam Danaën turris aenea,
Robustaeque fores, et vigiliū canum

Tristes excubiae munierant satis
Nocturnis ab adulteris,

- 5 Si non Acrisium, virginis abditae
Custodem pavidum, Jupiter et Venus
Risissent: fore enim tutum iter et patens
Converso in pretium deo.

- Aurum per medios ire satellites,
10 Et perrumpere amat saxa potentius
Ictu fulmineo! Concidit auguris
Argivi domus, ob lucrum

- Demersa exitio. Diffidit urbium
Portas vir Macedo, et subruit aemulos
15 Reges muneribus. Munera navium
Saevos illaqueant duces.

- Crescentem sequitur cura pecuniam,
Majorumque fames. Jure perhorru
Late conspicuum tollere verticem,
20 Maecenas, equitum decus!

Quanto quisque sibi plura negaverit,
Ab dīs plura feret. Nil cupientium
Nudus castra peto, et transfuga divitum
Partes linquere gestio;

- 25 Contemtae dominus splendidior rei,
Quam si, quidquid arat impiger Appulus,
Occultare meis dicerer horreis,
Magnas inter opes inops.

- Purae rivus aquae, silvaque jugerum
30 Paucorum, et segetis certa fides meae,
Fulgentem imperio fertilis Africae
Fallit. Sorte beator,

Quamquam nec Calabrae mella ferunt apes,
 Nec Laestrygoniâ Bacchus in amphorâ
 35 Languescit mihi, nec pinguis Gallicis
 Crescunt vellera pascuis :

Importuna tamen pauperies abest ;
 Nec si plura velim, tu dare deneges.
 Contracto melius parva cupidine
 40 Vectigalia porrigam,

Quam si Mygdonii regnum Alyattei
 Campis continuem. Multa petentibus
 Desunt multa. Bene est, cui Deus obtulit
 Parcâ, quod satis est, manu.

ODE XVII.

To Ælius Lama.

Æli, vetusto nobilis ab Lamo !
 Quando et priores hinc Lamias ferunt
 Denominatos, et nepotum
 Per memores, genus omne fastus

5 Auctore ab illo ducit originem,
 Qui Formiarum mœnia dicitur
 Princeps et innantem Maricae
 Litoribus tenuisse Lirim,

Late tyrannus : cras foliis nemus
 10 Multis et algâ litus inutili
 Demissa tempestas ab Euro
 Sternet, aquae nisi fallit augur

- Annosa cornix. Dum potis, aridum
 Compone lignum: cras genium mero
 15 Curabis et porco bimestri,
 Cum famulis operum solutis.

ODE XVIII.

To Faunus.

- Faune Nympharum fugientum amator,
 Per meos fines et aprica rura
 Lenis incedas, abeasque parvis
 Æquus alumnis:
 5 Si tener pleno cadit haedus anno,
 Larga nec desunt Veneris sodali
 Vina craterae, vetus ara multo
 Fumat odore.
 Ludit herboso pecus omne campo,
 10 Quum tibi Nonae redeunt Decembres:
 Festus in pratis vacat otioso
 Cum bove pagus:
 Inter audaces lupo errat agnos:
 Spargit agrestes tibi silva frondes:
 15 Gaudet invisam pepulisse fossor
 Ter pede terram.

ODE XIX.

To Telephus.

Quantum distet ab Inacho
 Codrus, pro patriâ non timidus mori,

- Narras, et genus Æaci,
 Et pugnata sacro bella sub Ilio :
 5 Quo Chium pretio cadum
 Mercemur, quis aquam temperet ignibus,
 Quo praeibente domum et quotâ
 Pelignis caream frigoribus, taces.
 Da lunae propere novae,
 10 Da noctis mediae, da, puer, auguris
 Murenæ : tribus aut novem
 Miscentor cyathis pocula commodis.
 Qui musas amat impares,
 Ternos ter cyathos attonitus petet
 15 Vates : tres prohibet supra
 Rixarum metuens tangere Gratia,
 Nudis jnncta sororibus.
 Insanire juvat : cur Berecynthiae
 Cessant flamina tibiae ?
 20 Cur pendet tacita fistula cum lyrâ ?
 Parcentes ego dexterâs
 Odi : sparge rosas ; audiat invidus
 Dementem strepitum Lycus
 Et vicina seni non habilis Lyco.
 25 Spissam te nitidum comâ,
 Puro te similem, Telephe, Vespero,
 Tempestiva petit Rhode :
 Me lentus Glycercæ torret amor meae.

ODE XX.

To Pyrrhus.

Non vides, quanto moveas periculo,
 Pyrrhe, Gaetulæ catulos leaenæ ?
 Dura post paulo fugies inaudax
 Prælia raptor :

- 5 Quum per obstantes juvenum catervas
Ibit insignem repetens Nearchum :
Grande certamen, tibi praeda cedat
Major an illi.
- Interim, dum tu celeres sagittas
10 Promis, haec dentes acuit timendos,
Arbiter pugnae posuisse nudo
Sub pede palmam
- Fertur, et leni recreare vento
Sparsum odoratis humerum capillis ;
15 Qualis aut Nireus fuit, aquosâ
Raptus ab Idâ.

ODE XXI.

To a Wine Jar.

- O ! Nata mecum consule Manlio,
Seu tu querelas, sive geris jocos,
Seu rixam et insanos amores,
Seu facilem, pia Testa, somnum,
- 5 Quocunque lectum nomine Massicum
Servas, moveri digna bono die,
Descende, Corvino jubente
Promere languidiora vina.
- Non ille, quanquam Socraticis madet
10 Sermonibus, te negliget horridus :
Narratur et prisci Catonis
Saepe mero caluisse virtus.
- Tu lene tormentum ingenio admoves
Plerumque duro : tu sapientium

- 15 Curas et arcanum jocos
 Consilium retegis Lyaeo :
 Tu spem reducis mentibus anxiis
 Viresque : et addis cornua pauperi,
 Post te neque iratos trementi
 20 Regum apices, neque militum arma.
 Te Liber, et, si laeta aderit, Venus,
 Segnesque modum solvere Gratiae,
 Vivaque producent lucernae,
 Dum rediens fugat astra Phœbus.

ODE XXII.

To Diana.

- Montium custos nemo, umque virgo,
 Quae laborantes utero puellas
 Ter vocata audis, adimisque leto,
 Diva triformis :
 5 Imminens villae tua pinus esto,
 Quam per exactos ego laetus annos
 Verris obliquum meditantis ictum
 Sanguine donem.

ODE XXIII.

To Phidyle.

Coelo supinas si tuleris manus
 Nascente lunâ, rustica Phidyle,
 Si ture placaris et hornâ
 Fruge Lares, avidâque porcâ :

- 5 Nec pestilentem sentiet Africum
Fecunda vitis, nec sterilem seges
Rubiginem, aut dulces alumni
Pomifero grave tempus anno.
- Nam, quae nivali pascitur Alcido
10 Devota quercus inter et ilices,
Aut crescit Albanis in herbis,
Victima, pontificum secures
Cervice tinguet. Te nihil attinet
Tentare multâ caede bidentium
- 15 Parvos coronantem marino
Rore deos fragilique myrto.
Immunis aram si tetigit manus,
Non sumptuosâ blandior hostiâ
Mollivit aversos Penates
- 20 Farre pio et saliente micâ.

ODE XXIV.

- Intactis opulentior
Thesauris Arabum et divitis Indiae,
Caementis licet occupes
Tyrrhenum omne tuis et mare Apulicum,
- 5 Si figit adamantinos
Summis verticibus dira necessitas
Clavos, non animum metu
Non mortis laqueis expedies caput.
- 10 Campestris melius Scythae,
Quorum plaustra vagas rite trahunt domos,
Vivunt, et rigidi Getae;
Immetata quibus jugera liberas

- Fruges et Cererem ferunt,
 Nec cultura placet longior annuâ :
 15 Defunctumque laboribus
 Aequali recreat sorte vicarius.
 Illic matre carentibus
 Privignis mulier temperat innocens :
 Nec dotata regit virum
 20 Conjux, nec nitido fudit adultero :
 Dos est magna parentium
 Virtus, et metuens alterius viri
 Certo fœdere castitas,
 Et peccare nefas, aut pretium emori.
 25 O quisquis volet impias
 Caedes et rabiem tollere civicam,
 Si quaeret pater urbium
 Subscribi statuis, indomitam audeat
 Refrenare licentiam,
 30 Clarus postgenitis, quatenus, heu nefas !
 Virtutem incolumem odimus,
 Sublatam ex oculis quaerimus invidi.
 Quid tristes querimoniae,
 Si non supplicio culpa reciditur ?
 35 Quid leges, sine moribus
 Vanae, proficiunt, si neque fervidis
 Pars inclusa caloribus
 Mundi, nec Boreae finitimum latus,
 Durataeque solo nives,
 40 Mercatorem abigunt ? horrida callidi
 Vincunt aequora navitae ?
 Magnum pauperies opprobrium jubet
 Quidvis et facere et pati,
 Virtutisque viam deserit arduae ?
 45 Vel nos in Capitolium,
 Quo clamor vocat et turba faventium,

cum,

domos,

- Vel nos in mare proximum
 Gemmas, et lapides, aurum et inutile,
 Summi materiem mali,
 50 Mittamus, scelerum si bene pœnitet.
 Eradenda cupidinis
 Pravi sunt elementa : et tenerae nimis
 Mentis asperioribus
 Firmandae studiis. Nescit equo rudis
 55 Haerere ingenuus puer,
 Venarique timet ; ludere doctior,
 Seu Graeco jubeas trocho,
 Seu malis vetitâ legibus aleâ :
 Quum perjura patris fides
 60 Consortem socium fallat, et hospitem,
 Indignoque pecuniam
 Haeredi properet. Scilicet improbae
 Crescunt divitiae : tamen
 Curtae nescio quid semper abest rei.

ODE XXV.

To Bacchus.

- Quo me, Bacche, rapis tui
 Plenum ? Quae nemora ? quos agor in specus,
 Velox mente novâ ? Quibus
 Antris egregii Caesaris audiar
 5 Æternum meditans decus
 Stellis inserere et concilio Jovis ?
 Dicam insigne, recens, adhuc
 Indictum ore alio. Non secus in jugis
 Exsomnis stupet Euïas,
 10 Hebrum prospiciens, et nive candidam

- Thracen, ac pede barbaro
 Lustratam Rhodopen. Ut mihi devio
 R'pas et vacuum nemus
 Mirari libet! O! Naiadum potens,
 15 Baccharumque valentium
 Proceras manibus vertere fraxinos:
 Nil parvum aut humili modo,
 Nil mortale loquar. Dulce periculum est,
 O Lenæe! sequi deum
 20 Cingentem viridi tempora pampino.

ODE XXVI.

To Venus.

- Vixi puellis nuper idoneus,
 Et militavi non sine gloriâ:
 Nunc arma defunctumque bello
 Barbiton hic paries habebit,
 5 Laevum marinae qui Veneris latus
 Custodit. Hic, hic ponite lucida
 Funalia, et vectes, et harpas
 Oppositis foribus minaces.
 O! quae beatam, diva, tenes Cyprum, et
 10 Memphin carentem Sithoniâ nive,
 Regina, sublimi flagello
 Tange Chloen semel arrogantem.

ODE XXVII.

To Galatea.

- Impios parrae recinentis omen
Ducat, et praegmans canis, aut ab agro
Rava decurrens lupa Lanuvino,
Fetaque vulpes :
- 5 Rumpat et serpens iter institutum,
Si per obliquum similis sagittae
Terruit mannos.—Ego, cui timebo,
Providus auspex,
- 10 Antequam stantes repetat paludes
Imbrium divina avis imminetum,
Oscinem corvum prece suscitabo
Solis ab ortu.
- Sis licet felix, ubicunque mavis,
Et memor nostri, Galatea, vivas :
- 15 Teque nec laevus vetet ire picus,
Nec vaga cornix.
- Sed vides quanto trepidet tumultu
Pronus Orion. Ego, quid sit ater
Adriae, novi, sinus, et quid sit ater
- 20 Peccet Iapix.
- Hostium uxores puerique caecos
Sentiant motus orientis Austri, et
Aequoris nigri fremitum, et trementes
Verbere ripas.
- 25 Sic et Europe niveum doloso
Credidit tauro latus; et scatentem

Belluis pontum mediasque fraudes
Palluit audax.

- 30 Nuper in pratis studiosa florum, et
Debitae Nymphis opifex coronae,
Nocte sublustri nihil astra praeter
Vidit et undas.

- 35 Quae simul centum tetigit potentem
Oppidis Creten, Pater ! O relictum
Filiae nomen ! pietasque, dixit,
Victa furore !

- 40 Unde ? quo veni ? Levis una mors est
Virginum culpa. Vigilansne ploro
Turpe commissum ? an vitiis carentem
Ludit imago

Vana, quae portâ fugiens eburna
Somnium ducit ? Meliusne fluctus
Ire per longos fuit, an recentes
Carpere flores ?

- 45 Si quis infamem mihi nunc juvencum
Dedat iratae, lacerare ferro, et
Frangere enitar modo multum amati
Cornua monstri !

- 50 Impudens liqui patrios Penates ;
Impudens Orcum moror ! O deorum
Si quis haec audis, utinam inter erre
Nuda leones !

- 55 Antequam turpis macies decentes
Occupat malas, teneraeque succus
Defluat praedae, speciosa quaero
Pascere tigres.

- Vilis Europe, pater urguet absens,
 Quid mori cessas? Potes hac ab orno
 Pendulum zonâ bene te secutâ
 60 Laedere collum.
- Sive te rupes et acuta leto
 Saxa delectant, age, te procellae
 Crede veloci: nisi herile mavis
 Carpere pensum,
- 65 (Regius sanguis!) dominaeque tradi
 Barbarae pellex. Aderat querenti
 Perfidum ridens Venus, et remisso
 Filius arcu.
- Mox, ubi lusit satis, abstinetq,
 70 Dixit, irarum calidaeque rixae,
 Quum tibi invisus laceranda reddet
 Cornua taurus.
- Uxor invicti Jovis esse nescis:
 Mitte singultus; bene ferre magnam
 75 Disce fortunam: tua sectus orbis
 Nomina ducet.

ODE XXVIII.

To Lyde.

- Festo quid potius die
 Neptuni faciam? Prome reconditum,
 Lyde, strenua Caecubum,
 Munitaeque adhibe vim sapientiae.
 5 Inclinare meridiem
 Sentis: ac, veluti stet volucris dies,

- Parcis deripere horreo
 Cessantem Bibuli Consulis amphoram ?
 Nos cantabimus invicem
 10 Neptunum, et virides Nereidum choros :
 Tu curvâ recines lyrâ
 Latonam, et celeris spicula Cynthiae :
 Summo carmine, quae Gnidon
 Fulgentesque tenet Cycladas, et Paphon
 15 Junctis visit oloribus :
 Dicetur meritâ nox quoque naeniâ.

ODE XXIX.

To Maecenas.

- Tyrrhena regum progenies, tibi
 Non ante verso lene merum cado
 Cum flore, Maecenas, rosarum, et
 Pressa tuis balanus capillis
 5 Jam dudum apud me est. Eripe te morae :
 Ut semper-udum Tibur, et Æsulae
 Declive contempleris arvum, et
 Telegoni juga parricidae.
 Fastidiosam desere copiam et
 10 Molem propinquam nubibus arduis :
 Omitte mirari beatæ
 Fumum et opes strepitumque Romae.
 Plerumque gratæ divitibus vices,
 Mundaëque parvo sub lare pauperum
 15 Cœnae, sine aulæis et ostro,
 Sollicitam explicuere frontem.

- Jam clarus occultum Andromedae pater
Ostendit ignem : jam Procyon furit
Et stella vesani Leonis,
20 Sole dies referente siccos.
- Jam pastor umbras cum grege languido
Rivumque fessus quaerit, et horridi
Dumeta Silvani : caretque
Ripa vagis taciturna ventis.
- 25 Tu, civitatem quis deceat status,
Curas, et urbi sollicitus times,
Quid Seres, et regnata Cyro
Bactra parent, Tanaisque discors.
- Prudens futuri temporis exitum
30 Caliginosâ nocte premit deus ;
Ridetque, si mortalis ultra
Fas trepidat. Quod adest, memento
- Componere aequus : cetera fluminis
Ritu feruntur, nunc medio alveo
35 Cum pace delabentis Etruscum
In mare, nunc lapides adesos,
- Stirpesque raptas, et pecus et domos
Volventis una, non sine montium
Clamore vicinaeque silvae,
40 Quum fera deluvies quietos
- Irritat amnes. Ille potens sui
Laetusque deget, cui licet in diem
Dixisse, Vixi : cras vel atrâ
Nube polum Pater occupato,

- 45 Vel sole puro : non tamen irritum,
 Quodcunque retro est, efficiet : neque
 Diffinget, infectumque reddet,
 Quod fugiens semel hora vexit.
- 50 Fortuna saevo laeta negotio, et
 Ludum insolentem ludere pertinax,
 Transmutat incertos honores,
 Nunc mihi, nunc alii benigna—
- Laudo manentem : si celeres quatit
 Pennas, resigno quae dedit, et meâ
- 55 Virtute me involvo, probamque
 Pauperiem sine dote quaero.
- Non est meum, si mugiat Africis
 Malus procellis, ad miseræ preces
 Decurrere ; et votis pacisci,
- 60 Ne Cypriae Tyriaeve merces
 Addant avaro divitias mari.
 Tum me, biremis praesidio scaphae
 Tutum, per Aegaeos tumultus
 Aura feret, geminusque Pollux.

ODE XXX.

- Exegi monumentum aere perennius,
 Regalique situ pyramidum altius ;
 Quod non imber edax, non Aquilo impotens
 Possit diruere, aut innumerabilis
- 5 Annorum series et fuga temporum.
 Non omnis moriar ! multaue pars mei
 Vitabit Libitinam. Usque ego postera
 Crescam laude recens, dum Capitolium

- Scandet cum tacitâ virgine pontifex.
10 Dicar, quâ violens obstrepat Aufidus,
Et quâ pauper aquae Daunus agrestium
Regnavit populorum, ex humili potens,
Princeps Aeolium carmen ad Italos
Deduxisse modos. Sume superbiam
15 Quaesitam meritis, et mihi Delphicâ
Lauro cinge volens, Melpomene, comam.

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THE ODES OF HORACE.

BOOK IV.

ODE I.

Intermissa, Venus, diu
Rursus bella moves. Parce, precor, precor !
Non sum, qualis eram bonae
Sub regno Cinaræ. Desine, dulcium
5 Mater saeva Cupidinum,
Circa lustra decem flectere mollibus
Jam durum imperiis. Abi,
Quo blandae juvenum te revocant preces.
Tempestivius in domum
10 Paulli, purpureis ales oloribus,
Comissabere Maximi,
Si torrere jecur quaeris idoneum.
Namque et nobilis, et decens,
Et pro sollicitis non tacitus reis,
15 Et centum puer artium,
Late signa feret militiae tuae ;
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- Et quandoque potentior
 Largis muneribus riserit aemuli,
 Albanos prope te lacus
 20 Ponet marmoream, sub trabe citreâ.
 Illic plura naribus
 Duces tura, lyraeque et Berecynthiae
 Delectabere tibiae
 Mixtis carminibus, non sine fistulâ ;
 25 Illic bis pueri die
 Numen cum teneris virginibus tuum
 Laudantes, pede candido
 In morem Saliûm ter quatient humum.
 Me nec femina, nec puer
 30 Jam, nec spes animi credula mutui,
 Nec certare juvat mero,
 Nec vincere novis tempora floribus.—
 Sed cur, heu ! Ligurine, cur
 Manat rara meas lacrima per genas ?
 35 Cur facunda parum decoro
 Inter verba cadit lingua silentio ?
 Nocturnis ego somniis
 Jam captum teneo, jam volucrem sequor
 Te per gramina Martii
 40 Campi, te per aquas, dure, volubiles.

ODE II.

To Julius Antonius.

Pindarum quisquis studeat aemulari,
 Jule, ceratis ope Daedaleâ
 Nititur pennis, vitreo daturus
 Nomina ponto.

5 Monte decurrens velut amnis, imbres
 Quem super notas aluere ripas,
 Fervet immensusque ruit profundo
 Pindarus aro :

10 Laureâ donandus Apollinari,
 Seu per audaces nova dithyrambos
 Verba devolvit, numerisque fertur
 Lege solutis :

Seu deos, regesve canit, deorum
 Sanguinem, per quos cecidere justâ
 15 Morte Centauri, cecidit tremendae
 Flamma Chimaerae :

Sive, quos Elea domum reducit
 Palma cœlestes, pugilemve equumve
 Dicit, et centum potiore signis
 20 Munere donat :

Flebili sponsae juvenemve raptum
 Plorat, et vires animumque moresque
 Aureos educit in astra, nigroque
 Invidet Orco.

25 Multa Dircaeum levat aura cyncum,
 Tendit, Antoni, quoties in altos
 Nubium tractus : ego, apis Matinae
 More modoque,

30 Grata carpentis thyma per laborem
 Plurimum, circa nemus uvidique
 Tiburis ripas operosa parvus
 Carmina fingo.

Concines majore poeta plectro
 Caesarem, quandoque trahet feroces

- 35 Per sacrum clivum, meritâ decorus
Fronde, Sygambros ;

Quo nihil majus meliusve terris
Fata donavere, bonique divi,
Nec dabunt, quamvis redeant in aurum

- 40 Tempora priscum.

Concines laetosque dies, et Urbis
Publicum ludum, super impetrato
Fortis Augusti reditu, forumque
Litibus orbum.

- 45 Tum meae (si quid loquar audiendum)
Vocis accedet bona pars : et, O ! sol
Pulcher, o laudande, canam, recepto
Caesare felix.

- 50 Tuque dum procedis, Io triumphe,
Non semel dicemus, Io triumphe,
Civitas omnis, dabimusque divis
Tura benignis.

- 55 Te decem tauri, totidemque vaccae,
Me tener solvet vitulus, relictâ
Matre, qui largis juvenescit herbis
In mea vota,

- 60 Fronte curvatos imitatus ignes
Tertium lunae referentis ortum,
Quâ notam duxit, niveus videri,
Caetera fulvus.

ODE III.

To Melpomene.

- Quem tu, Melpomene, semel
 Nascentem placido lumine videris,
 Illum non labor Isthmius
 Clarabit pugilem, non equus impiger
 5 Curru ducet Achaico
 Victorem; neque res bellica Deliis
 Ornatum foliis ducem,
 Quod regum tumidas contuderit minas,
 Ostendet Capitolio:
 10 Sed quae Tibur aquae fertile praefluunt,
 Et spissae nemorum comae,
 Fingent Æolio carmine nobilem.
 Romae principis urbium
 Dignatur soboles inter amabiles
 15 Vatum ponere me choros:
 Et jam dente minus mordeor invido.
 O, testudinis aureae
 Dulcem quae strepitum, Pieri, temperas;
 O, mutis quoque piscibus
 20 Donatura cycni, si libeat, sonum!
 Totum muneris hoc tui est,
 Quod monstror digito praetereuntium
 Romanae fidicen lyrae:
 Quod spiro et placeo, (si placeo,) tuum est.

ODE IV.

In praise of Drusus.

Qualem ministrum fulminis alitem,
 (Cui rex deorum regnum in aves vagas
 Permisit, expertus fidelem
 Jupiter in Ganymede flavo,)

- 5 Olim juvenas et patrius vigor
 Nido laborem propulit inscium,
 Vernique, jam nimbis remotis,
 Insolitos docuere nisus

- 10 Venti paventem ; mox in ovilia
 Demisit hostem vividus impetus ;
 Nunc in reluctantes dracones
 Egit amor dapis atque pugnae :

- 15 Qualemve laetis caprea pascuis
 Intenta, fulvae matris ab ubere
 Jam lacte depulsum leonem,
 Dente novo peritura, vidit :

- 20 Videre Rhaetis bella sub Alpibus
 Drusum gerentem Vindelici ; quibus
 Mos unde deductus per omne
 Tempus Amazoniâ securi

- Dextras obarmet, quaerere distuli ;
 Nec scire fas est omnia ; sed diu
 Lateque victrices catervae,
 Consiliis juvenis revictae,
 25 Sensere, quid mens rite, quid indoles,
 Nutra. Iustis sub penetralibus,
 Posset, quia Augusti paternus
 In pueros animus Neronis.

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- Fortes creantur fortibus et bonis :
30 Est in juvencis, est in equis, patrum
Virtus : neque imbellem feroces
Progenerant aquilae columbam.
- Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant :
35 Uteunque defecere mores,
Indecorant bene nata culpae.
- Quid debeas, o Roma, Neronibus,
Testis Metaurum flumen, et Hasdrubal
Devictus, et pulcher fugatis
40 Ille dies Latio tenebris,
- Qui primus almâ risit adorê,
Dirus per urbes Afer ut Italas,
Ceus flamma per taedas, vel Eurus
Per Siculas equitavit undas.
- 45 Post hoc secundis usque laboribus
Romana pubes crevit, et impio
Vastata Pœnorum tumultu
Fana deos habuere rectos :
- Dixitqua tandem perfidus Hannibal :
50 Cervi, luporum praeda rapacium,
Sectamur ultro, quos opimus
Fallere et effugere est triumphus.
- " Gens, quae cremato fortis ab Illo
Jactata Tuscis aequoribus sacra,
55 Natosque maturosque patres,
Pertulit Ausonias ad urbes,
- " Duris ut ilex tonsa bipennibus .
Nigrae feraci frondis in Algido,

- Per damna, per caedes, ab ipso
 60 Ducet opes animumque ferro.
 " Non Hyára secto corpore firmior
 Vinci dolentem crevit in Herculem :
 Monstrumve submittere Colchi
 Majus, Echioniaeve Thebae.
 65 " Merses profundo, pulchrior evenit :
 Luctere, multâ prouet integrum
 Cum laude victorem, geretque
 Prælia conjugibus loquenda.
 " Carthagini jam non ego nuntios
 70 Mittam superbos : occidit, occidit
 Spes omnis et fortuna nostri
 Nominis, Hasdrubale interemto.
 " Nil Claudiae non perficient manus :
 Quas et benigno numine Jupiter
 75 Defendit, et curae sagaces
 Expediunt per acuta belli."

ODE V.

To Augustus.

- Divis orte bonis, optime Romulae
 Custos gentis, abes jam nimium diu :
 Maturum reditum pollicitus Patrum
 Sancto concilio, redi.
 5 Lucem redde tuae, Dux bone, patriae :
 Instar veris enim vultus ubi tuus
 Affulsit, populo gravior it dies,
 Et soles melius nitent.

- Ut mater juvenem, quem Notus invido
 10 Flatu Carpathii trans maris aequora
 Cunctantem spatio longius annuo
 Dulci distinet a domo,
 Votis ominibusque et precibus vocat,
 Curvo nec faciem litore demovet:
 15 Sic desideriiis icta fidelibus
 Quaerit patria Caesarem.
 Tutus bos etenim rura perambulat:
 Nutrit rura Ceres, almaque Faustitas:
 Pacatum volitant per mare navitae:
 20 Culpari metuit Fides:
 Nullis polluitur casta domus stupris:
 Mos et lex maculosum edomuit nefas:
 Laudantur simili prole puerperae:
 Culpam Pœna premit comes.
 25 Quis Parthum paveat? quis gelidum Scythen?
 Quis, Germania quos horrida parturit
 Fetus, incolumi Caesare? quis ferae
 Bellum curet Iberiae?
 Condit quisque diem collibus in suis,
 30 Et vitem viduas ducit ad arbores:
 Hinc ad vina redit lætus, et alteris
 Te mensis adhibet deum:
 Te multâ prece, te prosequitur mero
 Defuso pateris: et Laribus tuum
 35 Miscet numen, uti Graecia Castoris
 Et magni memor Herculis.
 Longas O! utinam, dux bone, ferias
 Praestes Hesperiae; dicimus integro
 Sicci mane die, dicimus uvidi,
 40 Quum Sol oceano subest.

ODE VI.

To Apollo.

Dive, quem proles Niobea magnae
Vindicem linguae, Tityosque raptor
Sensit, et Trojae prope victor altae
Pthius Achilles,

- 5 Caeteris major, tibi miles impar ;
Filius quamquam Thetidos marinae
Dardanas turres quateret tremendâ
Cuspide pugnax.

- 10 Ille, mordaci velut icta ferro
Pinus, aut impulsâ cupressus Euro,
Procidit late, posuitque collum in
Pulvere Teucro.

- Ille non, inclusus equo, Minervae
Sacra mentito, male feriatos
15 Troas et laetam Priami choreis
Falleret aulam :

- Sed palam captis gravis heu nefas ! heu !
Nescios fari pueros Achivis
Ureret flammis, etiam latentem
20 Matris in alvo ;

Ni, tuis victus Venerisque gratae
Vocibus, Divôm Pater adnuisset
Rebus Æneae potiore ductos
Alite muros.

- 25 Doctor Argivae fidicen Thaliae,
Phœbe, qui Xantho lavis amne crines ;
Dauniae defende decus Camenae,
Levis Agyieû !

30 Spiritum Phœbus mihi, Phœbus artem
Carminis, nomenque dedit poetæ.
Virginum primæ, puerique claris
Patribus orti,

Deliaæ tutela Deæ, fugaces
Lyncas et cervos cohibentis arcu,
35 Lesbium servate pedem, meique
Pollicis ictum,

Rite Latonæ puerum canentes,
Rite crescentem face Noctilucam,
Prosperam frugum, celeremque pronos
40 Volvere menses :

Nupta jam dices : Ego dīs amicum,
Sæculo festas referente luces,
Reddidi carmen, docilis modorum
Vatis Horatī.

ODE VII.

To Torquatus.

Diffugere nives : redeunt jam gramina campis,
Arboribusque comæ :
Mutat terra vices : et decrescentia ripas
Flumina prætereunt :
5 Gratia cum Nymphis geminisque sororibus audet
Ducere nuda choros.
Immortalia ne speres, monet annus, et alium
Quæ rapit hora diem.
Frigora mitescunt zephyris : Ver proterit æstas,
10 Interitura, simul
Pomifer auctumnus fruges effuderit : et mox
Bruma recurrit iners.

heu !

nes ;

- Damna tamen celeres reparant cœlestia lunae ;
 Nos, ubi decidimus,
 15 Quo pius Æneas, quo dives Tullus et Ancus,
 Pulvis et umbra sumus.
 Quis scit, an adjiciant hodiernae crastina sum-
 Tempora dî superi ? [mae
 Cuncta manus avidas fugient haeredis, amico
 20 Quae dederis animo.
 Quum semel occideris, et de te splendida Minos
 Fecerit arbitria ;
 Non, Torquate, genus, non te facundia, non te
 Restituet pietas.
 25 Infernis neque enim tenebris Diana pudicum
 Liberat Hippolytum :
 Nec Lethaea valet Theseus abrumpere caro
 Vincula Pirithoo.

ODE VIII.

To Censorinus.

- Donarem pateras grataque commodus,
 Censorine, meis aera sodalibus :
 Donarem tripodas, praemia fortium
 Graiorum : neque tu pessima munerum
 5 Ferres, divite me scilicet artium,
 Quas aut Parrhasius protulit, aut Scopas,
 Hic saxo, liquidis ille coloribus
 Sollers nunc hominem ponere, nunc Deum.
 Sed non haec mihi vis : nec tibi talium
 10 Res est aut animus deliciarum egens.
 Gaudes carminibus ; carmina possumus
 Donare, et pretium dicere muneri.

- Non incisa notis marmora publicis,
 (Per quae spiritus et vita redit bonis
 15 Post mortem ducibus ;) non celeres fugae
 Rejectaeque retrorsum Hannibalis minae ;
 Non stipendia Carthaginis impiae,
 Ejus, qui domitâ nomen ab Africâ
 Lucratus rediit, clarius indicant
 20 Laudes, quam Calabrae Pierides : neque
 Si chartae sileant, quod bene feceris,
 Mercedem tuleris. Quid foret Iliæ
 Mavortisque puer, si taciturnitas
 Obstaret meritis invida Romuli ?
 25 Ereptum Stygiis fluctibus Æacum
 Virtus, et favor, et lingua potentium
 Vatum divitibus consecrat insulis.
 Dignum laude virum Musa vetat mori ;
 Cœlo Musa beat ! Sic Jovis interest
 30 Optatis epulis impiger Hercules :
 Clarum Tyndaridæ sidus ab infimis
 Quassas eripiunt æquoribus rates :
 Ornatus viridi tempora pampino
 Liber vota bonos ducit ad exitus.

ODE IX.

To Lollius.

- Ne forte credas interitura, quae
 Longe sonantem natus ad Aufidum
 Non ante vulgatas per artes
 Verba loquor socianda chordis.
 5 Non, si priores Maeonius tenet
 Sedes Homerus, Pindaricae latent,

- Caeaque, et Alcaei minaces
Stesichorique graves Camenae :
Nec, si quid olim lusit Anacreon,
10 Delevit aetas : spirat adhuc amor,
Vivuntque commissi calores
Æoliae fidibus puellae.
Non sola comtos arsit adulteri
Crines, et aurum vestibus illitum
15 Mirata, regalesque cultus
Et comites, Helene Lacaena :
Primusve Teucer tela Cydonio
Direxit arcu : non semel Ilios
Vexata : non pugnavit ingens
20 Idomeneus Sthenelusve solus
Dicenda Musis prœlia : non ferox
Hector, vel acer Deiphobus graves
Excepit ictus pro pudicis
Conjugibus puerisque primus.
25 Vixere fortes ante Agamemnona
Multi ; sed omnes illacrimabiles
Urguentur ignotique longâ
Nocte, carent quia vate sacro.
Paullum sepultae distat inertiae
30 Celata virtus. Non ego te meis
Chartis inornatum silebo,
Totve tuos patiar labores
Impune, Lolli, carpere lividas
Obliviones. Est animus tibi
35 Rerumque prudens, et secundis
Temporibus dubiisque rectus :

- Vindex avarae fraudis, et abstinens
 Ducentis ad se cuncta pecuniae :
 Consulque non unius anni,
 40 Sed quoties bonus atque fidus
 Judex honestum praetulit utili, et
 Rejecit alto dona nocentium
 Vultu, et per obstantes catervas
 Explicuit sua victor arma.
 45 Non possidentem multa vocaveris
 Recte beatum : rectius occupat
 Nomen beati, qui deorum
 Muneribus sapienter uti,
 Duramque callet pauperiem pati,
 50 Pejusque leto flagitium timet,
 Non ille pro caris amicis
 Aut patriâ timidus perire.

ODE X.

To Ligurinus.

- O! crudelis adhuc, et Veneris muneribus potens,
 Inesperata tuae quum veniet pluma superbiae,
 Et, quæ nunc humeris involitant, deciderint comae,
 Nunc et, qui color est puniceae flore prior rosae,
 5 Mutatus Ligurinum in faciem verterit hispidam;
 Dices, Heu! quoties te in speculo videris alterum,
 Quæ mens est hodie, cur eadem non puero fuit?
 Vel cur his animis incolumes non redeunt genae?

ODE XI.

To Phyllis.

Est mihi nonum superantis annum
Plenus Albani cadus : est in horto,
Phylli, nectendis apium coronis :
Est hederæ vis

5 Multa, quâ crines religata fulges.
Ridet argento domus : ara castis
Vincta verbenis, avet immolato
Spargier agno.

10 Cuncta festinat manus : huc et illuc
Cursitant mixtæ pueris puellæ :
Sordidum flammæ trepidant rotantes
Vertice fumum.

Ut tamen noris, quibus advoceris
Gaudiis : Idus tibi sunt agendæ,
15 Qui dies mensem Veneris marinæ
Findit Aprilem ;

Jure sollemnis mihi, sanctiorque
Paene natali proprio, quod ex hac
Luce Maecenas meus affluentes
20 Ordinât annos.

Telephum, quem tu petis, occupavit,
Non tuæ sortis juvenem, puella
Dives et lasciva, tenetque gratâ
Compede vinctum.

- 25 Terret ambustus Phaethon avaras
 Spes : et exemplum grave præbet ales
 Pegasus, terrenum equitem gravatus
 Bellerophontem ;
- 30 Semper ut te digna sequare, et, ultra
 Quam licet sperare nefas putando,
 Disparem vites. Age jam, meorum
 Finis amorum,
- Non enim posthac aliâ calebo
 Feminâ, condisce modos, amandâ
- 35 Voce quos reddas : minuentur atrae
 Carmine curae.

ODE XII.

To Virgil.

- Jam veris comites, quae mare temperant,
 Impellunt animae lintea Thraciae :
 Jam nec prata rigent, nec fluvii strepunt
 Hibernâ nive turgidi.
- 5 Nidum ponit, Ityn flebiliter gemens,
 Infelix avis, et Cecropiae domus
 Æternum opprobrium, quod male barbaras
 Regum est ulta libidines.
- 10 Dicunt in tenero gramine pinguium
 Custodes ovium carmina fistulâ,
 Delectantque deum, cui pecus et nigri
 Colles Arcadiae placent.

- Adduxere sitim tempora, Virgili :
Sed pressum Calibus ducere Liberum
15 Si gestis, juvenum nobilium cliens,
Nardo vina merebere.
- Nardi parvus onyx eliciet cadum,
Qui nunc Sulpiciis accubat horreis,
Spes donare novas largus armaraque
20 Curarum eluere efficax.
- Ad quae si properas gaudia, cum tuâ
Velox merce veni : non ego te meis
Immunem meditor tinguere poculis,
Plena dives ut in domo.
- 25 Verum pone moras et studium lucri ;
Nigrorumque memor, dum licet, ignium,
Misce stultitiam consiliis brevem :
Dulce est desipere in loco.

ODE XIII.

To Lyce.

- Audivere, Lyce, dî mea vota, dî
Audivere, Lyce ! Fis anus, et tamen
Vis formosa videri,
Ludisque et bibis impudens,
5 Et cantu tremulo pota Cupidinem
Lentum sollicitas. Ille virentis et
Doctae psallere Chiaë
Pulchris excubat in genis.
- 10 Importunus enim transvolat aridas
Quercus, et refugit te, quia luridi

Dentes te, quia rugae
Turpant et capitis nives.

Nec Coae referunt jam tibi purpurae,
Nec clari lapides tempora, quae semel
15 Notis condita fastis
Inclusit volucris dies.

Quo fugit Venus? heu! quove color? decens
Quo motus? Quid habes illius, illius,
Quae spirabat amores,
20 Quae me surpuerat mihi,

Felix post Cinaram notaque et artium
Gratarum facies? Sed Cinarae breves
Annos fata dederunt,
Servatura diu parem

25 Cornicis vetulae temporibus Lycen:
Possent ut juvenes visere fervidi,
Multo non sine risu,
Dilapsam in cineres facem.

ODE XIV.

To Augustus.

Quae cura Patrum, quaeve Quiritium,
Plenis honorum muneribus tuas,
Auguste, virtutes in aevum
Per titulos memoresque fastus

5 Æternæ? O, quâ sol habitabiles
Illustrat oras, maxime principum:
Quem legis expertes Latinae
Vindelici didicere nuper,

- Quid Marte posses. Milite nam tuo
10 Drusus Genaunos, implacidum genus,
Breunosque veloces, et arces
Alpibus impositas tremendis,
Dejecit acer plus vice simplici.
Major Neronum mox grave praelium
15 Commisit, immanesque Rhaetos
Auspiciis pepulit secundis ;
Spectandus in certamine Martio,
Devota morti pectora liberae
Quantis fatigaret ruinis ;
20 Indomitas prope qualis undas
Exercet Auster, Pleiadum choro
Scindente nubes, impiger hostium
Vexare turmas, et frementem
Mittere equum medios per ignes.
25 Sic tauriformis volvitur Aufidus,
Qui regna Dauni praeffluit Appuli,
Quum saevit, horrendamque cultis
Diluvium meditatur agris :
Ut barbarorum Claudius agmina
30 Ferrata vasto diruit impetu,
Primosque et extremos metendo
Stravit humum, sine clade victor ;
Te copias, te consilium et tuos
Praebente divos. Nam, tibi quo die
35 Portus Alexandria supplex
Et vacuum patefecit aulam,
Fortuna lustris prospera tertio
Belli secundos reddidit exitus,

Laudemque et optatum peractis
40 Imperiis decus arrogavit.

Te Cantaber non ante domabilis,
Medusque, et Indus, te profugus Scythes
Miratur, O tutela praesens
Italiae dominaeque Romae :

45 Te, fontium qui celat origines,
Nilusque, et Ister, te rapidus Tigris,
Te belluosus, qui remotis
Obstrepat, Oceanus, Britannis :

Te non paventis funera Galliae;
50 Duraeque tellus audit Iberiae :
Te caede gaudentes Sygambri
Compositis venerantur armis.

ODE XV.

In praise of Augustus.

Phœbus volentem prœlia me loqui,
Victas et urbes, increpuit, lyrâ,
Ne parva Tyrrhenum per aequor
Vela darem. Tua, Caesar, aetas

5 Fruges et agris retulit uberes,
Et signa nostro restituit Jovi,
Derepta Parthorum superbis
Postibus et vacuum duellis

Janum Quirinum clusit, et ordinem
10 Rectum evaganti fraena licentiae
Injecit, emovitque culpas,
Et veteres revocavit artes ;

- Per quas Latinum nomen et Italae
Crevere vires, famaue et imperi
15 Porrecta majestas ad ortum
Solis ab Hesperio cubili.
- Custode rerum Caesare, non furor
Civilis aut vis exiget otium,
Non ira, quae procudit enses,
20 Et miseras inimicat urbes.
- Non, qui profundum Danubium bibunt,
Edicta rumpent Julia, non Getae,
Non Seres, infidive Persae,
Non Tanain prope flumen orti.
- 25 Nosque et profestis lucibus et sacris,
Inter jocos munera Liberi,
Cum prole matronisque nostris,
Rite deos prius apprecati,
- Virtute functos, more patrum, duces,
30 Lydis remixto carmine tibiis,
Trojamque et Anchisen et almae
Progeniem Veneris canemus.

THE EPODES

OF

H O R A C E .

EPODE I.

To Maecenas.

- Ibis Liburnis inter alta navium,
 Amice, propugnacula,
 Paratus omne Caesaris periculum
 Subire, Maecenas, tuo?
 5 Quid nos, quibus, te, vita, si superstite,
 Jucunda, si contra, gravis?
 Utrumne jussi persequemur otium,
 Non dulce, ni tecum simul?
 An hunc laborem mente laturi, decet
 10 Quâ ferre non molles viros?
 Feremus; et te vel per Alpium juga,
 Inhospitalem et Caucasum,
 Vel occidentis usque ad ultimum sinum,
 Forti sequemur pectore.
 15 Roges, tuum labore quid juvem meo,
 Imbellis, ac firmus parum?

- Comes minore sum futurus in metu,
 Qui major absentes habet :
 Ut assidens implumibus pullis avis
 20 Serpentium allapsus timet
 Magis relictis ; non, ut adsit, auxili
 Latura plus praesentibus.
 Libenter hoc et omne militabitur
 Bellum in tuae spem gratiae :
 25 Non ut juvencis illigata pluribus
 Aratra nitantur mea :
 Pecusve Calabris ante sidus fervidum
 Lucana mutet pascua ;
 Nec ut superni villa candens Tusculi
 30 Circaea tangat mœnia.
 Satis superque me benignitas tua
 Ditavit : haud paravero,
 Quod aut, avarus ut Chremes, terrâ premam,
 Discinctus aut perdam ut nepos.

EPODE II.

- Beatus ille, qui procul negotiis,
 Ut prisca gens mortalium,
 Paterna rura bubus exercet suis,
 Solutus omni fœnore ;
 5 Neque excitatur classico miles truci,
 Neque horret iratum mare ;
 Forumque vitat, et superba civium
 Potentiorum limina.
 Ergo aut adultâ vitium propagine
 10 Atlas maritat populos,
 Inutilesque falce ramos amputans
 Feliciores inserit ;

- Aut in reductâ valle mugientium
 Prospectat errantes greges ;
 15 Aut pressa puris mella condit amphoris,
 Aut tondet infirmas oves ;
 Vel, quum decorum mitibus pomis caput
 Auctumnus arvis extulit,
 Ut gaudet insitiva decerpens pyra,
 20 Certantem et uvam purpurae,
 Quâ muneretur te, Priape, et te, pater
 Silvane, tutor finium.
 Libet jacere, modo sub antiquâ ilice,
 Modo in tenaci gramine.
 25 Labuntur altis interim ripis aquae,
 Queruntur in silvis aves,
 Fontesque lymphis obstrepunt manantibus,
 Somnos quod invitet leves.
 At quum tonantis annus hibernus Jovis
 30 Imbres nivesque comparat,
 Aut trudit acres hinc et hinc multâ cane
 Apros in obstantes plagas ;
 Aut amite levi rara tendit retia,
 Turdis edacibus dolos ;
 35 Pavidumque leporem, et advenam, laqueo, gruem
 Jucunda, captat, praemia.
 Quis non malarum, quas amor curas habet,
 Haec inter obliviscitur ?
 Quod si pudica mulier in partem juvet
 40 Domum atque dulces liberos,
 Sabina qualis, aut perusta solibus
 Pernicis uxor Appuli,
 Sacrum et vetustis exstruat lignis focum,
 Lassi sub adventum viri ;
 45 Claudensque textis cratibus laetum pecus,
 Distenta siccet ubera ;

- Et horna dulci vina pròmens dolio,
 Dapes inentas apparet ;
 Non me Lucrina juverint conchyliā,
 50 Magisve rhombus, aut scari,
 Si quos Eois intonata fluctibus
 Hyems ad hoc vertat mare ;
 Non Afra avis descendat in ventrem meum,
 Non attagen Ionicus
 55 Jucundior, quam lecta de pinguissimis
 Oliva ramis arborum,
 Aut herba lapathi prata amantis, et gravi
 Malvae salubres corpori,
 Vel agna festis caesa Terminalibus,
 60 Vel haedus ereptus lupo.
 Has inter epulas ut juvat pastas oves
 Videre properantes domum !
 Videre fessos vomerem inversum boves
 Collo trahentes languido !
 65 Positosque vernas, ditis examen domus,
 Circum renidentes Lares !
 Haec ubi locutus fœnerator Alphius,
 Jamjam futurus rusticus,
 Omnem redegit Idibus pecuniam,
 70 Quaerit Kalendis ponere.

EPODE III.

To Maecenas.

- Parentis olim si quis impiâ manu
 Senile guttur fregerit,
 Edit cicutis allium nocentius.
 O dura messorum ilia !
 5 Quid hoc veneni saevit in praecordiis ?

- Num viperinus his cruor
 Incoctus herbis me fecellit? an malas
 Canidia tractavit dapes?
 Ut Argonautas praeter omnes candidum
 10 Medea mirata est ducem,
 Ignota tauris illigaturum juga,
 Perunxit hoc Jasonem:
 Hoc delibutis ulta donis pellicem,
 Serpente fugit alite.
 15 Nec tantus unquam siderum insedit vapor
 Siticulosae Apuliae:
 Nec munus humeris efficacis Herculis
 Inarsit aestuosius.
 At, si quid unquam tale concupiveris,
 20 Jocose Maecenas, precor,
 Manum puella savio opponat tuo,
 Extremâ et in spondâ cubet.

EPODE IV.

- Lupis et agnis quanta sortito obtigit,
 Tecum mihi discordia est,
 Ibericis peruste funibus latus,
 Et crura durâ compede.
 5 Licet superbus ambules pecuniâ,
 Fortuna non mutat genus.
 Videsne, Sacram metiente te Viam,
 Cum bis trium ulnarum togâ,
 Ut ora vertat huc et huc euntium
 10 Liberrima indignatio?
 "Sectus flagellis hic Triumviralibus,
 Praeconis ad fastidium,
 Arat Falerni mille fundi jugera,

- Et Appiam mannis terit ;
 15 Sedilibusque magnus in primis eques,
 Othone contempto, sedet.
 Quid attinet tot ora navium gravi
 Rostrata duci pondere
 Contra latrones atque servilem manum,
 20 Hoc, hoc tribuno militum ?”

ODE V.

In ridicule of Canidia.

- “ At, O deorum quidquid in cœlo regit
 Terras et humanum genus !
 Quid iste fert tumultus ? aut quid omnium
 Vultus in unum me truces ?
 5 Per liberos te, si vocata partubus
 Lucina veris adfuit,
 Per hoc inane purpuræ decus precor,
 Per improbaturum hæc Jovem,
 Quid ut noverca me intueris, aut uti
 10 Petita ferro bellua ?”
 Ut hæc tremente questus ore constitit
 Insignibus raptis puer,
 Impube corpus, quale posset impia
 Mollire Thracum pectora ;
 15 Canidia, brevibus implicata viperis
 Crines et incontinuum caput,
 Jubet sepulcris caprificos erutas,
 Jubet cupressus funebres,
 Et uncta turpis ova ranae sanguine,
 20 Plumamque nocturnae strigis,
 Herbasque, quas Iolcos atque Iberia

- Mittit, venenorum ferax,
 Et ossa ab ore rapta jejunaë canis,
 Flammis aduri Colchicis.
 25 At expedita Sagana per totam domum
 Spargens Avernales aquas,
 Horret capillis, ut marinus, asperis,
 Echinus, aut Laurens aper.
 Abacta nullâ Veia conscientiâ
 30 Ligonibus duris humum
 Exhaustiebat, ingemens laboribus;
 Quo posset infossus puer
 Longo die bis terque mutatae dapis
 Inemori spectaculo;
 35 Quum promineret ore, quantum extant aquâ
 Suspensa mento corpora:
 Exsucta uti medulla, et aridum jecur
 Amoris esset poculum,
 Interminato quum semel fixae cibo
 40 Intabuissent pupulae.
 Non defuisse masculae libidinis
 Ariminensem Foliam,
 Et otiosa credidit Neapolis,
 Et omne vicinum oppidum:
 45 Quae sidera excantata voce Thessalâ,
 Lunamque cœlo deripit.
 Hic irresectum sæva dente livido
 Canidia rodens pollicem,
 Quid dixit? aut quid tacuit? O rebus meis
 50 Non infideles arbitraë,
 Nox, et Diana, quæ silentium regis,
 Arcana quum fiunt sacra;
 Nunc, nunc adeste, nunc in hostiles domos
 Iram atque numen vertite.
 55 Formidolosae dum latent silvis ferae

- Dulci sopore languidae,
Senem (quod omnes rideant) adulterum
Latrent Suburanæ canes
Nardo perunctum, quale non perfectius
60 Meæ laborârint manus.
Quid accidit? Cur dira barbaræ minus
Venena Medæ valent,
Quibus superba fugit ulta pellicem,
Magni Creontis filiam,
65 Cum palla, tabo munus imbutum, novam
Incendio nuptam abstulit?
Atqui nec herba nec latens in æspers
Radix fefellit me locis.
Indormit unctis omnium cubilibus
70 Oblivione pellicum.
Ah, ah, solutus ambulat veneficæ
Scientioris carmine.
Non usitatis, Vare, potionibus,
(O multa fleturum caput!)
- 75 Ad me recurres: nec vocata mens tua
Marsis redibit vocibus.
Majus parabo, majus infundam tibi
Fastidienti poculum.
Priusque cœlum sidet inferius mari,
80 Tellure porrectâ super,
Quam non amore sic meo flagres, uti
Bitumen atris ignibus.
Sub hæc puer, jam non, ut ante, mollibus
Lenire verbis impias:
85 Sed, dubius unde rumperet silentium,
Misit Thyesteas preces:
Venena, magnum fas nefasque, non valent
Convertere humanam vicem.
Diris agam vos: dira detestatio

- 90 Nullâ expiatur victimâ.
 Quin, ubi perire jussus expiravero,
 Nocturnus occurram furor,
 Petamque vultus umbra curvis unguibus,
 (Quae vis Deorum est Manium)
 95 Et inquietis assidens præcordiis,
 Pavore somnos auferam.
 Vos turba viciatim hinc et hinc saxis petens,
 Contundet obscœnas anus.
 Post insepulta membra different lupi,
 100 Et Esquilinæ alites :
 Neque hoc parentes, heu ! mihi superstites,
 Effugerit spectaculum.

EPODE VI.

- Quid immerentes hospites vexas, canis
 Ignavus adversum lupos ?
 Quin huc inanes, si potes, vertis minas,
 Et me remorsurum petis ?
 5 Nam qualis aut Molossus, aut fulvus Lacon,
 Amica vis pastoribus,
 Agam per altas aure sublatâ nives,
 Quaecumque præcedet fera.
 Tu, quum timendâ voce complêsti nemus,
 10 Projectum odoraris cibum.
 Cave, cave : namque in malos asperrimus
 Parata tollo cornua :
 Qualis Lycambæ spretus infido gener,
 Aut acer hostis Bupalò.
 15 An, si quis atro dente me petiverit,
 Inultus ut flebo puer ?

EPODE VII.

To the Roman people.

- Quo, quo scelesti ruitis? aut cur dexteris
 Aptantur enses conditi?
 Parumne campis atque Neptuno super
 Fusum est Latini sanguinis?
 5 Non ut superbas invidiae Carthaginis
 Romanus arces ureret;
 Intactus aut Britannus ut descenderet
 Sacrâ catenatus viâ:
 10 Sed ut, secundum vota Parthorum, suâ
 Urbs haec periret dexterâ.
 Neque hic lupis mos nec fuit leonibus,
 Nunquam nisi, in dispar, feris.
 Furorne caecus? an rapit vis acrior?
 An culpa? responsum date.
 15 Tancet: et ora pallor albus inficit,
 Mentisque percussae stupent.
 Sic est: acerba fata Romanos agunt,
 Scelusque fraternae necis:
 Ut immerentis fluxit in terram Remi
 20 Sacer nepotibus cruor.

EPODE VIII.

- Rogare longo putidam te sæculo,
 Vires quid enervet meas?
 Quum sit tibi dens ater, et rugis vetus
 Frontem senectus exaret;
 5 Hietque turpis inter aridas nates
 Podex, velut crudæ bovis.

- Sed incitat me pectus, et mammae putres,
 Equina quales ubera ;
 Venterque mollis, et femur tumentibus
 10 Exile suris additum.
 Est beata, funus atque imagines
 Ducant triumphales tuum ;
 Nec sit marita, quae rotundioribus
 Onusta baccis ambulet ;
 15 Quid ? quod libelli stoici inter sericos
 Jacere pulvillos amant :
 Illiterati num minus nervi rigent ?
 Minusve languet fascinum ?
 Quod ut superbo provoces ab inguine,
 20 Ore allaborandum est tibi.

• EPODE IX.

To Maecenas.

- Quando repostum Caecubum ad festas dapes,
 Victore laetus Caesare,
 Tecum sub altâ, sic Jovi gratum, domo,
 Beate Maecenas, bibam,
 5 Sonante mixtum tibiis carmen lyrâ,
 Hâc Dorium, illis Barbarum ?
 Ut nuper, actus quum freto Neptunius
 Dux fugit, ustis navibus,
 Minatus Urbi vincla, quae detraxerat
 10 Servis amicus perfidis.
 Romanus, eheu ! posterî negabitis,
 Emancipatus feminae,
 Fert vallum et arma miles, et spadonibus
 Servire rugosis potest !

- 15 Interque signa turpe militaria
Sol adspicit conopium!
Ad hoc frementes verterunt bis mille equos
Galli, canentes Caesarem;
Hostiliumque navium portu latent
- 20 Puppes sinistrorsum citae.
Io Triumphe! tu moraris aureos
Currus, et intactas boves;
Io Triumphe! nec Jugurthino parem
Bello reportasti ducem;
- 25 Neque Africanum, cui super Carthaginem
Virtus sepulcrum condidit.
Terrâ marique victus hostis, Punico
Lugubre mutavit sagum.
Aut ille centum nobilem Cretam urbibus,
- 30 Ventis iturus non suis;
Exercitatas aut petit Syrtes Notô,
Aut fertur incerto mari.
Capaciores affer huc, puer, scyphos,
Et Chia vina, aut Lesbiâ;
- 35 Vel, quod fluentem nauseam coerceat,
Metire nobis Caecubum.
Curam metumque Caesaris rerum juvat
Dulci Lyaeo solve.

EPODE X.

To the Poet Maevius.

- Malâ soluta navis exit alite,
Ferens olentem Maevium.
Ut horridis utrumque verberes latus,
Auster, memento, fluctibus.
- 5 Niger rudentes Euris, inverso mari,

- Fractosque remos differat ;
 Insurgat Aquilo, quantus altis montibus
 Frangit trementes ilices ;
 Nec sidus atrâ nocte amicum appareat,
 10 Quâ tristis Orion cadit ;
 Quietiore nec feratur aequore,
 Quam Graia victorum manus,
 Quum Pallas usto vertit iram ab Ilio
 In impiam Ajacis ratem.
 15 O quantus instat navitis sudor tuis,
 Tibique pallor luteus,
 Et illa non virilis ejulatio,
 Preces et aversum ad Jovem ;
 Ionius udo quum remugiens sinus
 20 Noto carinam ruperit !
 Opima quod si praeda curvo litore
 Porrecta mergos juveris ;
 Libidinosus immolabitur caper,
 Et agna Tempestatibus.

EPODE XI.

To Petrus.

- Petti, nihil me, sicut antea, juvat
 Scribere versiculos amore percussum gravi ;
 Amore, qui me praeter omnes expetit
 Mollibus in pueris aut in puellis urere.
 5 Hic tertius December, ex quo destiti
 Inachiâ furere, silvis honorem decutit.
 Heu ! me, per urbem (nam pudet tanti mali)
 Fabula quanta fuit ! conviviorum et pœnitet,

- In queis amantem et languor et silentium
 10 Arguit, et latere petitus imo spiritus.
 Contrane lucrum nil valere candidum
 Pauperis ingenium? querebar, applorans tibi;
 Simul calentis inverecondus deus
 Fervidiore mero arcana promorat loco.
 15 Quod si meis inaestuat praeconiis
 Libera bilis, ut haec ingrata ventis dividat
 Fomenta, vulnus nil malum levandia;
 Desinet imparibus certare submotus pudor.
 Ubi haec severus te palam laudaveram,
 20 Jussus abire domum, ferebar incerto pede
 Ad non amicos heu! mihi postes, et heu!
 Limina dura, quibus lumbos et infregi latus.
 Nunc, glorientis quamlibet mulierculam
 Vincere molliâ, amor Lycisci me tenet;
 25 Unde expedire non amicorum queant
 Libera consilia, nec contumeliae graves;
 Sed alius ardor, aut puellae candidae,
 Aut teretis pueri, longam renodantis comam.

EPODE XII.

- Quid tibi vis, mulier nigris dignissima barris?
 Munera cur mihi, quidve tabellas
 Mittis, nec firmo juveni, neque naris obesae?
 Namque sagacius unus odoror,
 5 Polypus, an gravis hirsutis cubet hircus in alis,
 Quam canis acer, ubi lateat sus.
 Qui sudor vietis et quam malus undique membris
 Crescit odor! quum, pene soluto,
 Indomitam properat rabiem sedare, neque illi
 10 Jam manet humida creta, colorque

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- Stercore fucatus crocodili ; jamque subando
Tenta cubilia, tectaque rumpit.
Vel mea quum saevis agitat fastidia verbis :
" Inachiâ langues minus ac me ;
15 Inachiam ter nocte potes ; mihi semper ad unum
Mollis opus : pereat male, quae te,
Lesbia, quaerenti taurum, monstravit inertem,
Quum mihi Cous adesset Amyntas,
Cujus in indomito constantior inguine nervus,
20 Quam nova collibus arbor inhaeret.
Muricibus Tyriis iteratae vellera lanae
Cui properabantur ? tibi nempe ;
Ne foret aequales inter conviva, magis quem
Diligeret mulier sua quam te.
25 O ! ego infelix, quam tu fugis, ut pavet acres
Aгна lupos, capreaeque leones."

EPODE XIII.

To his friends.

barris ?
besae ?
us in alis,
ue membris
eque illi

- Horrida tempestas coelum contraxit, et imbres
Nivesque deducunt Jovem ; nunc mare, nunc
silvae
Threicio Aquilone sonant : rapiamus, amici,
Occasionem de die ; dumque virent genua,
5 Et decet, obductâ solvatur fronte senectus.
Tu vina Torquato move Consule pressa meo.
Caetera mitte loqui : Deus haec fortasse benignâ
Reducet in sedem vice. Nunc et Achaemeniâ
Perfundi nardo juvat, et fide Cylleneâ
10 Levare diris pectora sollicitudinibus.
Nobilis ut grandi cecinit Centaurus alumno :

- “Invicte, mortalis deâ nate, puer, Thetide,
 Te manet Assaraci tellus, quam frigida parvi
 Findunt Scamandri flumina, lubricus et Simois ;
 15 Unde tibi reditum certo subtemine Parcae
 Rupere ; nec mater domum caerulea te revehet.
 Illic omne malum vino cantuque levato,
 Deformis aegrimoniae dulcibus alloquii.”

EPODE XIV.

To Maecenas.

- Mollis inertia cur tantam diffuderit imis
 Oblivionem sensibus,
 Pocula Lethaeos ut si ducentia somnos
 Arente fauce traxerim,
 5 Candide Maecenas, occidis saepe rogando :
 Deus, deus nam me vetat
 Inceptos, olim promissum carmen, iambos
 Ad umbilicum adducere.
 Non aliter Samio dicunt arsisse Bathyllo
 10 Anacreonta Teium ;
 Qui persaepe cavâ testudine flevit amorem,
 Non elaboratum ad pedem
 Ureris ipse miser ; quod si non pulchrior ignis
 Accendit obsessam Ilion,
 15 Gaude sorte tuâ : me libertina, neque uno
 Contenta, Phryne macerat.

EPODE XV.

To Neaera.

- Nox erat et cœlo fulgebat luna sereno
 Inter minora sidera,
 Quum tu, magnorum numen laesura deorum,
 In verba jurabas mea,
 5 Arctius, atque hederâ procerâ adstringitur ilex,
 Lentis adhaerens brachiis:
 Dum pecori lupo, et nautis infestis Orion
 Turbaret hibernura mare,
 Intonsosque agigaret Apollinis aura capillos,
 10 Fore hunc amore mutuum.
 O dolitura meâ multum virtute Neaera!
 Nam, si quid in Flacco viri est,
 Non feret assiduas potiori te dare noctes,
 Et quaeret iratus parem;
 15 Nec semel offensi cedet constantia formae,
 Si certus intrarit dolor.
 At tu, quicumque es felicior, atque meo nunc
 Superbus incedis malo,
 Sis pecore et multâ dives tellure licebit,
 20 Tibique Pactolus fluat,
 Nec te Pythagorae fallant arcana renati,
 Formâque vincas Nirea:
 Eheu! translato alio mœrebis amores:
 Ast ego vicissim risero.

EPODE XVI:

To the Roman People.

- Altera jam teritur bellis civilibus aetes,
 Suis et ipsa Roma viribus ruit :
 Quam neque finitimi valuerunt perdere Marsi,
 Minacis aut Etrusca Porsenae manus,
 5 Æmula nec virtus Capuae, nec Spartacus acer,
 Novisque rebus infidelis Allobrox ;
 Nec fera caeruleâ domuit Germania pube,
 Parentibusque abominatus Hannibal :
 Impia perdemus devoti sanguinis aetas ;
 10 Ferisque rursus occupabitur solum.
 Barbarus, heu ! cineres insistet victor, et urbem
 Eques sonante verberabit ungulâ ;
 Quaeque carent ventis et solibus, ossa Quirini,
 Nefas videre ! dissipabit insolens.
 15 Forte, quid expediat, communiter, aut melior
 Malis carere quaeritis laboribus. [pars,
 Nulla sit hâc potior sententia : Phocaeorum
 Velut profugit exsecrata civitas
 Agros atque Lares proprios, habitandaque fana
 20 Apris reliquit et rapacibus lupis,
 Ire, pedes quocunque ferent, quocunque perun-
 Notus vocabit, aut protervus Africus. [das
 Sic placet ? an melius quis habet suadere ?
 secundâ
 Ratem occupare quid moramur alite ?
 25 Sed juremus in haec : Simul imis saxa renarint
 Vadis levata, ne redire sit nefas ;
 Neu conversa domum pigeat dare lintea, quando

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- Padus Matina laverit cacumina,
 In mare seu celsus procurrerit Apenninus,
 30 Novaque monstra junxerit libidine
 Mirus amor, juvet ut tigres subsidere cervis,
 Adulteretur et columba miluo;
 Credula nec raves timeant armenta leones;
 Ametque salsa laevis hircus aequora.
 35 Haec, et quae poterunt reditus abscondere dulces,
 Eamus omnis exsecrata civitas,
 Aut pars indocili melior greges; mollis et exspes
 Inominata perprimat cubilia.
 Vos, quibus est virtus, muliebrem tollite luctum,
 40 Etrusca praeter et volate litora.
 Nos manet Oceanus circumvagus! arva, beata
 Petamus arva, divites et insulas!
 Reddit ubi Cererem tellus inarata quotannis,
 Et imputata floret usque vinea;
 45 Germinat et nunquam fallentis termes olivae,
 Suamque pulla ficus ornat arborem;
 Mella cavâ manant ex ilice, montibus altis
 Levis crepante lymphâ desilit pede.
 Illic injussae veniunt ad mulctra capellae,
 50 Refertque tenta grex amicus ubera:
 Nec vespertinus circumgemit ursus ovili;
 Nec intumescit alta viperis humus.
 Nulla nocent pecori contagia, nullius astri
 Gregem acstiosa torret impotentia.
 55 Pluraque felices mirabimur; ut neque largis
 Aquosus Eurus arva radat imbribus,
 Pinguia nec siccis urantur semina glebis;
 Utrumque rege temperante Cœlitum.
 Non huc Argoo contendit remige pinus,
 60 Neque impudica Colchis intulit pedem;
 Non huc Sidonii torserunt cornua nautae,

- Laboriosa nec cohors Ulixei.
 Jupiter illa piæ secrevit litora genti,
 Ut inquinavit aere tempus aureum ;
 65 Ærea dehinc ferro duravit saecula, quorum
 Piis secunda, vate me, datur fuga.

EPODE XVII.

To Canidia.

HORACE :

- Jam, jam efficaci do manus scientiæ
 Supplex, et oro regna per Proserpinae,
 Per et Dianæ non movenda numina,
 Per atque libros carminum valentium
 5 Defixa cœlo devocare sidera,
 Canidia, parce vocibus tandem sacris,
 Citumque retro solve, solve turbinem.
 Movit nepotem Telephus Nereium,
 In quem superbus ordinarat agmina
 10 Mysorum, et in quem tela acuta torserat.
 Unxere matres Iliæ addictum feris
 Alitibus atque canibus homicidam Hectorem,
 Postquam relictis mœnibus rex procidit
 Heu ! pervicacis ad pedes Achillei.
 15 Setosa duris exuere pellibus
 Laboriosi remiges Ulixei,
 Volente Circæ, membra ; tunc mens et sonus
 Relapsus, atque notus in vultus honor.
 Dedi satis superque pœnarum tibi,
 20 Amata nautis multum et institoribus.
 Fugit juvenas, et verecundus color

Ra
 Tu
 Nu
 25 Ur
 Le
 Erg
 Sah
 Cap
 30 Qui
 Qua
 Nes
 Fure
 Inju
 35 Cale
 Qua
 Effar
 Parat
 Centr
 40 Voles
 Peran
 Infam
 Frater
 Adem
 45 Et tu,
 O nec
 Nec in
 Noven
 Tibi h
 50 Tuusqu
 Cruore
 Utuncq

- Reliquit ossa, pelle amicta luridâ ;
 Tuis capillus albus est odoribus,
 Nullum a labore me reclinat otium.
- 25 Urguet diem nox, et dies noctem, neque est
 Levare tenta spiritu praeordia.
 Ergo, negatum, vincor, ut credam miser,
 Sabella pectus increpare carmina,
 Caputque Marsâ dissilire naeniâ.
- 30 Quid amplius vis? O mare et terrâ! ardeo,
 Quantum neque atro delibutus Hercules
 Nessi cruore, nec Sicanâ fervida
 Furens in Ætnâ flamma. Tu, donec cinis
 Injuriis aridus ventis ferar,
- 35 Cales venenis officina Colchicis.
 Quae finis? aut quod me manet stipendium?
 Effare: jussas cum fide poenas luam;
 Paratus expiare, seu poposceris
 Centum juvencos, sive mendaci lyrâ
- 40 Voles sonari; tu pudica, tu proba
 Perambulabis astra sidus aureum.
 Infamis Helenae Castor offensus vice,
 Fraterque magni Castoris, victi prece,
 Ademita vati reddidere lumina.
- 45 Et tu, potes nam, solve me dementiâ,
 O nec paternis obsoleta sordibus,
 Nec in sepulcris pauperum prudens anus
 Novendiales dissipare pulveres.
 Tibi hospitale pectus, et purae manus:
- 50 Tuusque venter Pactumeius, et tuo
 Cruore rubros obstetrix pannos lavit,
 Utcunque fortis exsilis puerpera.

CANIDIA :

- Quid obsecratis auribus fundis preces ?
 Non saxa nudis surdiora navitis
 55 Neptunus alto tundit hybernus salo.
 Inultus ut tu riseris Cotyttia
 Vulgata, sacrum liberi Cupidinis ?
 Et Esquilini pontifex venefici
 Impune ut urbem nomine impleris meo ?
 60 Quid proderat ditasse Pelignas anus,
 Velociusve miscuisse toxicum ?
 Sed tardiora fata te votis manent :
 Ingrata misero vita ducenda est, in hoc,
 Novis ut usque suppetas doloribus.
 65 Optat quietem Pelopis infidus pater,
 Egens benignae Tantalus semper dapis ;
 Optat Prometheus obligatus aliti ;
 Optat supremo collocare Sisyphus
 In monte saxum : sed vetant leges Jovis.
 70 Voles modo altis desilire turribus,
 Modo ense pectus Norico recludere ;
 Frustraque vincla gutturi nectes tuo,
 Fastidiosâ tristis aegrimoniâ.
 Vectabor humeris tunc ego inimicis eques,
 75 Meaeque terra cedit insolentiae.
 An, quae movere cereas imagines,
 Ut ipse nosti curiosus, et polo
 Deripere lunam vocibus possim meis,
 Possim crematos excitare mortuos,
 Desiderique temperare poculum,
 Plorem artis, in te nil agentis, exitum ?

PH
 Luc
 Sen
 Ten
 5 Quo
 Virg
 Dis,
 Dicer
 Alme
 10 Prom
 Nasce
 Viser
 Rite r
 Leni
 15 Sive tr
 Seu G

THE
SECULAR HYMN
OF
HORACE.

PHŒBE, silvarumque potens Diana,
Lucidum cœli decus, O colendi
Semper et culti, date, quæ precamur
Tempore sacro;

5 Quo Sibylini monuere versus,
Virgines lectas, puerosque castos,
Dīs, quibus septem placuere colles,
Dicere carmen.

10 Alme Sol, curru nitido diem qui
Promis et celas; aliusque et idem
Nascaris; possis nihil urbe Romæ
Visere majus.

15 Rite maturos aperire partus
Lenis Ilithyia, tuere matres:
Sive tu Lucina probas vocari,
Seu Genitalis.

Diva, producas sobolem, Patrumque
Prosperes decreta super jugandis
Feminis, prolisque novae feraci

20 Lege maritâ :

Certus undenos decies per annos
Orbis ut cantus referatque ludôs,
Ter die claro, totiesque gratâ
Nocte frequentes.

25 Vosque, veraces cecinisse, Parcae,
Quod semel dictum est, stabilisque rerum
Terminus servat, bona jam peractis
Jungite fata.

Fertilis frugum pecorisque tellus
30 Spicâ donet Cererem coronâ :
Nutriant fœtus et aquae, salubres
Et Jovis aerae.

Condito mitis placidusque telo
Supplices audi pueros, Apollo :
35 Siderum regina bicornis, audi,
Luna, puellas !

Roma si vestrum est opus, Iliaequè
Litus Etruscum tenere turmae,
Jussa pars mutare Lares et urbem
40 Sospite cursu ;

Cui per ardentem sine fraude Trojam
Castus Æneas patriae superstes
Liberum munivit iter, daturus
Plura relictis :

45 Dî, probos mores docili juventae,
Dî, senectuti placidae quietem,

Romulae genti date remque prolemque
Et decus omne.

50 Quique vos bubus veneratur albis,
Clarus Anchisae Venerisque sanguis,
Imperet, bellante prior, jacentem
Lenis in hostem.

Jam mari terrâque manus potentes
Medus Albanasque timet secures :
55 Jam Scythae, responsa petunt, superbi
Nuper, et Indi.

Jam Fides, et Pax, et Honor, Pudorque
Priscus, et neglecta redire Virtus
Audet : apparetque beata pleno
90 Copia cornu.

Augur, et fulgente decorus arcu
Phœbus, acceptusque novem Camenis,
Qui salutare levat arte fessos
Corporis artus ;

65 Si Palatinus videt æquus arces,
Remque Romanam, Latiumque felix,
Alterum in lustrum, meliusque semper
Proroget ævum.

Quaeque Aventinum tenet Algidumque,
70 Quindecim Diana preces virorum
Curet, et votis puerorum amicas
Applicet aures.

Haec Jovem sentire, Deosque cunctos,
Spem bonam certamque domum reporto,
Doctus et Phœbi chorus et Dianae
Dicere laudes.

Qu
Ser
Con
O f
5 Mil
Con
Mili
Mon
Agri
10 Sub
Ille, c
Solos
Caete
lo
Delas
l

THE SATIRES
OF
HORACE.

BOOK I.

SATIRE I.

Qui fit, Maecenas, ut nemo, quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat, laudet diversa sequentes?
O fortunati mercatores, gravis annis
5 Miles ait, multo jam fractus membra labore.
Contra mercator, navem jactantibus Austris:
Militia est potior. Quid enim? Concurritur,
horae
Momento aut cita mors venit, aut victoria laeta.
Agricolam laudat juris legumque peritus,
10 Sub galli cantum consultor ubi ostia pulsat.
Ille, datis vadibus qui rure extractus in urbem est,
Solos felices viventes clamat in urbe.
Caetera de genere hoc, adeo sunt multa,
loquacem
Delassare valent Fabium. Ne te morer, audi,

- 15 Quo rem deducam. Si quis deus, En ego, dicat,
 Jam faciam quod vultis: eris tu, qui modo miles,
 Mercator: tu consultus modo rusticus: hinc vos,
 Vos hinc mutatis discedite partibus: cia,
 Quid statis? Nolint. Atqui licet esse beatis.
- 20 Quid causae est merito quin illis Jupiter ambas
 Iratus buccas inflet, neque se fore posthac
 Tam facilem dicat, votis ut praebeat aurem?
 Praeterea, ne sic, ut qui jocularia, ridens
 Percurram, quamquam ridentem dicere verum
- 25 Quid vetat? ut pueris olim dant crustula blandi
 Doctores, elementa velint ut discere prima;
 Sed tamen amoto quaeramus seria ludo.
 Ille, gravem duro terram qui vortit aratro,
 Perfidus hic caupo, miles, nautaeque, per omne
- 30 Audaces mare qui currunt, hâc mente laborem
 Sese ferre, senes ut in otia tuta recedant,
 Aiunt, quum sibi sint congesta cibaria; sicut
 Parvula (nam exemplo est) magni formica laboris
 Ore trahit, quodcunque potest, atque addit acervo,
- 35 Quem struit, haud ignara ac non incauta futuri:
 Quae, simul inversum contristat Aquarius annum.
 Non usquam prorepat, et illis utitur ante
 Quaesitis sapiens; quum te neque fervidus aestus
 Dimoveat lucro, nec hyems, ignis, mare, ferrum;
- 40 Nil obstat tibi, dum ne sit te ditior alter.
 Quid juvat immensum te argenti pondus et auri
 Furtim defossâ timidum deponere terrâ?
 Quod, si comminuis, vilem redigatur ad assem.
 At, ni id fit, quid habet pulchri constructus acer-
 vus?
- 45 Millia frumenti tua triverit area centum,
 Non tuus hoc capiet venter plus, ac meus; ut si
 Reticulum panis venales inter onusto

- Forte vehas humero, nihilo plus accipias, quam
 Qui nil portarit. Vel dic, quid referat intra
 50 Naturae fines viventi, jugera centum an
 Mille aret? At suave est, ex magno tollere acervo.
 Dum ex parvo nobis tantumdem haurire relinquas,
 Cur tua plus laudes cumeris granaria nostris?
 Ut tibi si sit opus liquidi non amplius urnâ,
 55 Vel cyatho, et dicas, Magno de flumine malim,
 Quam ex hoc fonticulo, tantumdem sumere. Eo
 fit,
 Plenior ut si quos delectet copia justo,
 Cum ripâ simul avulsos ferat Aufidus acer:
 At qui tantuli eget, quanto est opus, is neque
 limo
 60 Turbatam haurit aquam, neque vitam amittit in
 undis.
 At bona pars hominum, decepta cupidine falso,
 Nil satis est, inquit; quia tanti, quantum habeas,
 sis.
 Quid facias illi? jubeas miserum esse, libenter
 Quatenus id facit; ut quidam memoratur Athenis
 65 Sordidus ac dives populi contemnere voces
 Sic solitus: Populus me sibilat, at mihi plando
 Ipse domi, simul ac nummos contemplor in arcâ.
 Tantalus a labris sitiens fugientia captat
 Flumina; quid rides? mutato nomine de te
 70 Fabula narratur: congestis undique saccis
 Indormis inhians, et tanquam parcere sacris
 Cogeris, aut pictis tanquam gaudere tabellis.
 Nescis, quo valeat nummus? quem praebeat
 usum?
 Panis ematur, olus, vini sextarius: adde,
 75 Queis humana sibi doleat natura negatis.
 An vigilare metu exanimem, noctesque diesque

- Formidare malos fures, incendia, servos,
 Ne te compilent fugientes, hoc juvat? horum
 Semper ego optarim pauperrimus esse bonorum.
- 80 At si condoluit tentatum frigore corpus,
 Aut alius casus lecto te affixit, habes, qui
 Assideat, fomenta paret, medicum roget, ut te
 Suscitet ac reddat natis carisque propinquis.—
 Non uxor saluum te vult, non filius, omnes
- 85 Vicini oderunt, noti, pueri atque puellae.
 Miraris quum tu argento post omnia ponas,
 Si nemo praestet, quem non merearis, amorem?
 An sic cognatos, nullo natura labore
 Quos tibi dat, retinere velis, servareque amicos:
- 90 Infelix operam perdas, ut si quis asellum
 In campo doceat parentem currere fraenis!
 Denique sit finis quaerendi; quoque habeas plus,
 Pauperiem metuas minus, et finire laborem
 Incipias, parto, quod avebas; ne facias, quod
- 95 Ummidius, qui, tam (non longa est fabula) dives,
 Ut metiretur nummos, ita sordidus, ut se
 Non unquam servo melius vestiret, ad usque
 Supremum tempus, ne se penuria victus
 Opprimeret, metuebat. At hunc liberta secum
- 100 Divisit medium fortissima Tyndaridarum.
 Quid mihi igitur suades, ut vivam Maenius, aut sic,
 Ut Nomentanus? Pergis pugnantia secum
 Frontibus adversis componere? non ego, avarum
 Quum veto te fieri, vappam jubeo ac nebulonem.
- 105 Est inter Tanaim quiddam socerumque Viselli.
 Est modus in rebus, sunt certi denique fines,
 Quos ultra citraque nequit consistere rectum.
 Illuc, unde abii, redeo. Nemone, ut avarus,
 Se probet, at potius laudet diversa sequentes?
- 110 Quodque aliena capella gerat distentius uber,

Tabescat? neque se majori pauperiorum
Turbæ comparet; hunc atque hunc superare
laboret?

Sic festinanti semper locupletior obstat:
Ut, quum carceribus missos rapit ungula currus,

115 Instat equis auriga suos vincentibus, illum
Praeteritum temnens extremos inter euntem.
Inde fit, ut raro, qui se vixisse beatum

Dicat, et exacto contentus tempore vitae
Cedat, uti conviva satur, reperire queamus.

120 Jam satis est: ne me Crispini scrinia lippi
Compilasse putes, verbum non amplius addam.

SATIRE II.

Ambubaiarum collegia, pharmacopolae,
Mendici, mimae, balatrones, hoc genus omne
Mæstum ac sollicitum est cantoris morte Tigelli.
Quippe benignus erat. Contra hic, ne prodigus
esse

5 Dicatur metuens, inopi dare nolit amico,
Frigus quo duramque famem propellere possit.
Hunc si perconteris, avi cur atque parentis
Praeclaram ingratâ stringat malus ingluvie rem,
Omnia conductis coemens obsonia nummis:
10 Sordidus atque animi quod parvi nolit haberi,
Respondet. Laudatur ab his, culpatur ab illis.
Fufidius vappae famem timet ac nebulonis,
Dives agris, dives positus in sœnore nummis,
Quinas hic capiti mercedes exsecat, atque
15 Quanto perditior quisque est, tanto acrius urguet.
Nomina sectatur modo sumtâ veste virili
Sub patribus duris tironum. Maxime, quis non,

- Jupiter, exclamat, simul atque audivit? At in se
 Pro quaestu sumtum facit hic. Vix credere possis,
 20 Quam sibi non sit amicus; ita ut pater ille, Terenti
 Fabula quem miserum nato vixisse fugato
 Inducit, non se pejus cruciaverit atque hic.
 Si quis nunc quaerat, Quo res haec pertinet? illuc:
 Dum vitant stulti vitia, in contraria currunt.
 25 Malthinus tunicis demissis ambulat; est qui
 Inguen ad obscenum subductis usque facetus.
 Pastillos Rufillus olet, Gargonius hircum.
 Nil medium est. Sunt qui nolint tetigisse nisi illas,
 Quarum subsutâ talos tegat instita veste;
 30 Contra alius nullam, nisi olente in fornice stan-
 tem.
 Quidam notus homo quum exiret fornice, Macte
 Virtute esto, inquit sententia dia Catoris;
 Nam simul ac venas inflavit tetra libido,
 Huc juvenes aequum est descendere, non alias
 35 Permolere uxores. Nolim laudarier, inquit,
 Sic me, mirator cunni Cupiennius albi.
 Audire est operae pretium, procedere recte
 Qui mœchis non vultis, ut omni parte laborent,
 Utque illis multo corrupta dolore voluptas,
 40 Atque haec rara cadat dura inter saepe pericla.
 Hic se praecipitem tecto dedit; ille flagellis
 Ad mortem caesus; fugiens hic decidit acrem
 Praedonum in turbam; dedit hic pro corpore
 nummos;
 Hunc perminxerunt calones; quin etiam illud
 45 Accidit, ut cuidam testes caudamque salacem
 Demeteret ferrum. Jure omnes: Galba negabat.
 Tutior at quanto merx est in classe secundâ!
 Libertinarum dico, Sallustius in quas [hic si
 Non minus insanit, quam qui mœchatur. At

- 50 Qua res, qua ratio suaderet, quaque modeste
 Munifico esse licet, vellet bonus atque benignus
 Esse; daret quantum satis esset, nec sibi damno
 Dedecorique foret; verum hoc se amplectitur
 uno,
 Hoc amat, hoc laudat: Matronam nullam ego
 tango.
- 55 Ut quondam Marsaeus, amator Originis ille,
 Qui patrum mimae donat fundumque laremque,
 Nil fuerit mihi, inquit, cum uxoribus unquam
 alienis,
 Verum est cum mimis, est cum meretricibus;
 Fama malum gravius, quam res trahit. An tibi
 abunde
- 60 Personam satis est, non illud, quidquid ubique
 Officit, evitare? bonam deperdere famam,
 Rem patris oblimare, malum est ubicunque.
 Quid inter-
 Est in matronâ, ancillâ peccesse togatâ?
 Villius in Faustâ Sullæ gener, hoc miser uno
- 65 Nomine deceptus, pœnas dedit usque, superque
 Quam satis est; pugnâ cæsus, ferroque petitus,
 Exclusus fore, quum Longarenus foret intus.
 Huic si mutonis verbis mala tanta videntis
 Diceret hæc animus: Quid vis tibi? numquid
 ego a te
- 70 Magno prognatum depono consule cunnum,
 Velatumque stolâ, mea quum corserbuit ira?
 Quid responderet? Magno patre nata puella est..
 At quanto meliora monet, pugnantiaque istis
 Dives opis natura suæ, tu si modo recte
- 75 Dispensare velis, ac non fugienda petendis
 Immiscere! Tuo vitio, rerumne labores,
 Nil referre putas? Quare, ne pœniteat te,

- Desine matronas sectarier, unde laboris [tus.
 Plus haurire mali est, quam ex re decerpere fruc-
 Nec magis huic, inter niveos viridesque lapillos,
 80 Sit licet, hoc, Cerinthe, tuo tenerum est femur
 aut crus
 Rectius, atque etiam melius persæpe togatæ est.
 Adde huc quod mercem sine fucis gestat, aperte,
 Quod venale habet, ostendit: nec, si quid ho-
 nesti est,
 Jactat, habetque palam, quærit, quo turpia calet.
 85 Regibus hic mos est: ubi equos mercantur, op-
 ertos
 Inspiciunt: ne, si facies ut sæpe, decora
 Molli fulta pede est, emtorem inducat hiantem,
 Quod pulchræ clunes, breve quod caput, ardua
 cervix:
 Hoc illi recte: ne corporis optima Lyncei
 90 Contemplare oculis, Hypstæa caecior, illa,
 Quæ mala sunt, spectes. O crus! O brachia!
 verum
 Depygis, nasuta, brevi latere, ac pede longo est.
 Matronæ præter faciem nil cernere possis,
 Cætera, ni Catia est, demissâ veste tegentis.
 95 Si interdicta petes, vallo circumdata, (nam te
 Hoc facit insanum) multæ tibi tum officient res;
 Custodes, lectica, ciniflones, parasitæ,
 Ad talos stola demissa, et circumdata palla,
 Plurima, quæ invidiant pure apparere tibi rem.
 100 Altera nil obstat. Cois tibi pæne videre est
 Ut nudam; ne crure malo, ne sit pede turpi;
 Metiri possis oculo latus. An tibi mavis
 Insidias fieri, pretiumque avellier, ante
 Quam mercem ostendi? *Leporem venator ut alit*
 105 *In nive sectetur, positum sic tangere nolit.*

Captat, et opponit: *meus est amor huic similis*;
nam

Transvolat in medio posita, et fugientia captat.

Hiscene versiculis speras tibi posse dolores,
Atque æstus, curasque graves è pectore pelli?

110 Nonne cupidinibus statuit natura modum quem,
Quid latura sibi, quid sit dolitura negatum,

Quærere plus prodest, et inane abscindere soldo?
Num tibi quum fauces urit sitis, aurea quæris

Pocula? Num esuriens fastidis omnia præter

115 Pavonem rhombumque? Tument tibi quum in-
guina, num, si

Ancilla, aut verna est præsto puer, impetus in
Continuo fiat, malis tentigine rumpi?

Non ego: namque parabilem amo Venerem
facilemque:

Illam, Post paulo; Sed pluris; Si exierit vir;

120 Gallis; hanc, Philodemus ait: sibi, quæ neque
magno

Stet pretio, neque cunctetur, quum est iussa
Candida rectaque sit, munda hactenus, ut ne-

que longa

Nec magis alba velit, quam det natura, videri.

125 Haec ubi supposuit dextro corpus mihi laevum,
Ilia et Egeria est; do nomen quodlibet illi,

Nec vereor, ne, dum futuo, vir rure recurat,
Janua frangatur, latret canis, undique magno

Pulsa domus strepitu resonet, vae! pallida lecto

130 Desiliat mulier, miseram se conscia clamet;

Cruribus haec metuat, doti deprensa, egomet mi.

Discinctâ tunicâ fugiendum est ac pede nudo,
Ne nummi pereant, aut pyga, aut denique fama.

Deprendi miserum est; Fabio vel iudice vincam.

SATIRE III.

- Omnibus hoc vitium est cantoribus, inter amicos
 Ut nunquam inducant animum cantare rogati,
 Injussi nunquam desistant. Sardus habebat
 Ille Tigellius hoc. Caesar, qui cogere posset,
 5 Si peteret per amicitiam patris atque suam, non
 Quidquam proficeret: si collibisset, ab ovo
 Usque ad mala citaret Io Bacche! modo summâ
 Voce, modo hæc, resonat quæ chordis quatuor ima.
 Nil æquale homini fuit illi. Sæpe velut qui
 10 Currebat fugiens hostem, persæpe velut qui
 Juncinis sacra ferret: habebat sæpe ducentos.
 Sæpe decem servos: modo reges atque tetrar-
 chas,
 Omnia magna, loquens: modo, Sit mihi mensa
 tripes et
 Concha salis puri et toga quæ defendere frigus,
 15 Quamvis crassa, queat. Decies centena dedisses
 Huic parco, paucis contento, quinque diebus
 Nil erat in oculis. Noctes vigilabat ad ipsum
 Mane; diem totum stertebat. Nil fuit unquam
 Sic impar sibi.
 Nunc aliquis dicat mihi, Quid tu?
 20 Nullane habes vitia? Immo alia, haud fortasse
 minora.
 Maenius absentem Novium dum carperet, Heus
 tu,
 Quidam ait, ignoras te? an ut ignotum dare nobis
 Verba putas? Egomet mihi ignosco, Maenius in-
 quit. [tari.
 Stultus et improbus hic amor est dignusque no-
 25 Quum tua pervideas oculis male lippus inunctis,

Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila aut serpens Epidaurius? At
tibi contra

Evenit, inquirant vitia ut tua rursus et illi.
Iracundior est paulo; minus aptus acutis

30 Naribus horum hominum; rideri possit eo, quod
Rusticius tonso toga defluit, et male laxus
In pede calceus haeret: at est bonus, ut melior
vir

Non alius quisquam; at tibi amicus; at ingenium
ingens

Inculto latet hoc sub corpore: denique te ipsum.

35 Concute, num qua tibi vitiorum inseverit olim
Natura aut etiam consuetudo mala: namque
Neglectis urenda filix innascitur agris.

Illuc praevertamur: amatorem quod amicae
Turpia decipiunt caecum vitia, aut etiam ipsa
haec

40 Delectant, veluti Balbinum polypus Hagnae.
Vellens in amicitia sic erraremus, et isti

Errori nomen virtus posuisset honestum.

At pater ut nati, sic nos debemus amici,

Si quod sit vitium, non fastidire: strabonem

45 Appellat Paetum pater; et Pullum, male parvus
Si cui filius est, ut abortivus fuit olim

Sisyphus: hunc Varum, distortis cruribus; illum
Balbutit Scaurum, pravis fultum male talis.

Parcius hic vivit: frugi dicatur. Ineptus

50 Et jactantior hic paulo est: concinnus amicis
Postulat ut videatur. At est truculentior atque

Plus aequo liber: simplex fortisque habeatur.

Caldior est: acres inter numeretur. Opinor,

Haec res et jungit, junctos et servat amicos.

55 At nos virtutes ipsas invertimus atque

- Sincerum cupimus vas incrustare. Probus quis
 Nobiscum vivit, multum demissus homo: Illi
 Tardo cognomen pingui et damus. Hic fugit
 omnes
 Insidias, nullique malo latus obdit apertum,
 60 (Quum genus hoc inter vitae versemur, ubi acris
 Invidia atque vigent ubi crimina:) pro bene
 sano
 Ac non incauto fictum astutumque vocamus.
 Simplicior quis et est, qualem me saepe libenter
 Obtulerim tibi, Maecenas, ut forte legentem
 65 Aut tacitum impellat quovis sermone molestus:
 Communi sensu plane caret, iniquimus. Eheu!
 Quam temere in nosmet legem sancimus ini-
 quam!
 Nam vitiis nemo sine nascitur: optimus ille est,
 Qui minimis urgetur. Amicus duleis, ut ac-
 quum est,
 70 Cum mea compenset vitiis bona, pluribus hisce,
 Si modo plura mihi bona sunt, inclinēt. Amari
 Si volet hac lege, in trutinâ ponetur eâdem.
 Qui, ne tuberibus propriis offendat amicum,
 Postulat, ignoscet verrucis illius; acquum est,
 75 Peccatis veniam poscentem reddere rursus.
 Denique, quatenus excidi penitus vitium irae,
 Cætera item nequeunt stultis hærentia; cur non
 Ponderibus modulisque suis ratio utitur, ac res
 Ut quæque est, ita suppliciiis delicta coercet?
 80 Si quis eum servum, patinam quæ tollere jussus
 Semesos pisces tepidumque ligaveri iussus,
 In cruce suffigat; Labeone insanior inter
 Sandos dicatur. Quanto hoc furiosius atque
 Majus peccatum est: Paulum deliquit amicus;
 85 (Quod nisi concedas, habere insuavis,) acerbus

Probus quis
mo : Illi
Hic fugit

ertum,
r, ubi aeris
) pro bene

ocamus.
epe libenter
gentem
molestus :
s. Eheu!
ncimus ini-

us ille est,
lcis, ut ac-

ibus hisce,
et. Amari
eâdem.

nicum,
quum est,
ursus.

um irae,
a; cur non
ur, ac res
coercet?

ere jussus
ius,

nter
atque
it amicus;
(s,) acerbus

Odisti, et fugis, ut Rusonem debitor aeris,
Qui nisi, quum tristes misero venere Kalendae,
Mercedem aut nummos unde unde extricat, ama-
ras

Porrecto jugulo historias, captivus ut, audit.
90 Comminxit lectum potus, mensâve catillum -
Evandri manibus tritum dejecit : ob hanc rem,
Aut positum ante meâ quia pullum in parte ca-
tini

Sustulit esuriens, minus hoc jucundus amicus
Sit mihi ? Quid faciam, si furtum fecerit, aut si
95 Prodiderit commissa fide, sponsumve negarit ?
Quois paria esse fere placuit peccata, laborant,
Quum ventum ad verum est : sensus moresque
repugnant,

Atque ipsa utilitas, justi prope mater et aequi.
Quum prorseperunt primis animalia terris,
100 Mutum et turpe pecus, glandem atque cubilia
propter

Unguibus et pugnibus, dein fustibus, atque ita
porro

Pugnabant armis, quae post fabricaverat usus ;
Donec verba, quibus voces sensusque notarent,
Nominaque invenere : dehinc absistere bello,
105 Oppida coeperunt munire, et ponere leges,
Ne quis fur esset, neu latro, neu quis adulter.
Nam fuit ante Helenam cunnus teterrima belli
Causa : sed ignotis perierunt mortibus illi,
Quas Venerem incertam rapientes more ferarum,

110 Viribus editior caedebat, ut in grege taurus.
Jura inventa metu injusti fateare necesse est,
Tempora si fastosque velis evolvere mundi.
Nec natura potest justo scernere iniquum,
Dividit ut bono diversis, fugienda petendis :

115 Nec vincet ratio hoc, tantundem ut peccet
idemque,

Qui teneros caules alieni fregerit horti,
Et qui nocturnus sacra divûm legerit : Adsit
Regula, peccatis quae poenas irroget aequas,
Nec scuticâ dignum horribili sectere flagello.

120 Nam ferulâ caedas meritum majora subire
Verbera, non vereor, quum dicas, esse pares res
Furta latrociniiis, et magnis parva mineris
Falce recisurum simili te, si tibi regnum
Permittant homines. Si dives, qui sapiens est,
125 Et sutor bonus, et solus formosus, et est rex ;
Cur optas, quod habes ?—Non nosti, quid pater.
inquit,

Chrysippus dicat. Sapiens crepidas sibi nun-
quam,

Nec soleas fecit ; sutor tamen est sapiens.—
Quî ?—

Ut, quamvis tacet Hermogenes, cantor tamen
atque

130 Optimus est modulator ; ut Alfenus vafer, omni
Abjecto instrumento artis, clausâque tobernâ
Sutor erat : sapiens operis sic optimus omnis
Est opifex solus, sic rex.—Vellunt tibi bârbam
Lascivi pueri, quos tu fuste coërces,

135 Urgueris turbâ circum te stante, miserque
Rumperis et latras, magnorum maxime regum !
Ne longum faciam: dum tu quadrante lavatum
Rex ibis, neque te quisquam stipator ineptum
Praeter Crispinum sectabitur ; et mihi dulces

140 Ignoscent, si quid peccaro stultus, amici,
Inque vicem illorum patiar delicta libenter,
Privatusque magis vivam te rege beatus.

SATIRE IV.

Eupolis, atque Cratinus, Aristophanesque, poëtae,
 Atque alii, quorum Comoedia prisca virorum est,
 Si quis erat dignus describi, quod malus, aut fur,
 Quod inoechus foret, aut sicarius, aut alioqui

- 5 Famosus multâ cum libertate notabant.
 Hinc omnis pendet Lucilius, hosce secutus,
 Mutatis tantum pedibus numerisque; facetus,
 Emunctae naris, durus componere versus:
 Nam fuit hoc vitiosus; in horâ saepe ducentos,
 10 Ut magnum, versus dictabat stans pede in uno:
 Quum flueret lutulentus, erat quod tollere velles;
 Garrulus, atque piger scribendi ferre laborem,
 Scribendi recte; nam ut multum, nil moror.

Ecce,

- Crispinus minimo me provocat: Accipe, si vis,
 15 Accipiam tabulas; detur nobis locus, hora,
 Custodes; videamus, uter plus scribere possit.—
 Di bene fecerunt, inopis me quodque pusilli
 Finxerunt animi, raro et perpauca loquentis;
 At tu conclusas hircinis foliis auras,
 20 Usque laborantes, dum ferrum molliat ignis,
 Ut mavis, imitare.

Beatus Fannius, ultro

Delatis capsis et imagine; quum mea nemo
 Scripta legat, vulgo recitare timentis ob hanc
 rem,

- 25 Quod sunt, quos genus hoc minime juvat, utpote
 plures

Culpari dignos. Quemvis mediâ elige turbâ;
 Aut ab avaritiâ aut miserâ ambitione laborat.
 Hic nuptarum insanit amoribus, hic puerorum;

- Hunc capit argenti splendor ; stupet Albius aere ;
 30 Hic mutat merces surgente a sole ad eum, quo
 Vespertina tepet regio ; quin per mala praeceps
 Fertur, uti pulvis collectus turbine, ne quid
 Summâ deperdat, metuens, aut ampliet ut rem.
 Omnes hi metuunt versus, odere poëtas.—
 35 Fœnum habet in cornu, longe fuge ; dummodo
 risum
 Excutiat sibi, non hic cuiquam parceret amico,
 Et quodcunque semel chartis illeverit, omnes
 Gestiet a furno redeuntes scire lacuque,
 Et pueros et anus.—Agedum, pauca accipe
 contra :
 40 Primum ego me illorum, dederim quibus esse
 poëtis,
 Excerptam numero : Neque enim concludere ver-
 sum
 Dixeris esse satis ; neque, si qui scribat, uti nos,
 Sermoni propiora, putes hunc esse poëtam.
 Ingenium cui sit, cui mens diviniore, atque os
 45 Magna sonaturum, des nominis hujus honorem.
 Idcirco quidam, Comoedia, necne, poëma
 Esset, quaesivere ; quod acer spiritus ac vis
 Nec verbis, nec rebus inest ; nisi quod pede
 certo
 Differt sermoni, sermo merus.—At pater ardens
 50 Saevit, quod meretrice nepos insanus amicâ
 Filius uxorem grandi cum dote recuset,
 Ebrius et (magnum quod dedecus) ambulet ante
 Noctem cum facibus.—Numquid Pomponius
 istis
 Audiret leviora, pater si viveret ? Ergo
 55 Non satis est puris versum perscribere verbis ;
 Quem si dissolvas, quivis stomachetur eodem,

- Quo personatus pacto pater. His, ego quae
 nunc,
 Olim quae scripsit Lucilius, eripias si
 Tempora certa, modosque, et quod prius ordine
 verbum est,
 Posterius facias, praepones ultima primis ;
 60 Non, ut si solvas, "*Postquam discordia tetra
 Belli ferratos postes portasque refregit ;*"
 Invenias etiam disjecti membra poëtae.
 Haec : alias, justum sit, necne, poëma ;
 Nunc illud tantum quaeram : meritone tibi sit
 65 Suspectum genus hoc scribendi. Sulcius acer
 Ambulat et Caprius, rauci male, cumque libellis ;
 Magnus uterque timor latronibus ; at bene si quis
 Et vivat puris manibus, contemnat utrumque.
 Ut sis tu similis Caeli, Birrique, latronum,
 70 Non ego sum Capri, neque Sulei ; cur metuas
 me ?
 Nulla taberna meos habeat, neque pila libellos,
 Quae manus insudet vulgi, Hermogenisque
 Tigelli ;
 Nec recito cuiquam, nisi amicis, idque coactus,
 Non ubivis, coramve quibuslibet.—In medio qui
 75 Scripta foro recitent, sunt multi, quique lavantes :
 Suave locus voci resonat conclusus. Inanes
 Hoc juvat, haud illud quaerentes, num sine
 sensu,
 Tempore num faciant alieno.—Laedere gaudes,
 Inquit, et hoc studio pravus facis.—Unde petitum
 80 Hoc in me jadis ? est auctor quis denique eorum
 Vixi cum quibus ? Absentem qui rodit amicum,
 Qui non defendit, alio culpante ; solutos
 Qui captat risus hominum, famamque dicacis ;
 m

- Fingere qui non visa potest, commissa tacere
 85 Qui nequit ; hic niger est, hunc tu, Romane,
 caveto.
 Saepe tribus lectis videas coenare quaternos,
 E quibus imus amet quavis adspergere cunctos,
 Praeter eum qui praebet aquam ; post hunc
 quoque potus,
 Condita quum verax aperit praeccordia Liber.
 90 Hic tibi comis et urbanus, liberque videtur,
 Intesto nigris ; ego, si risi, quod ineptus
 Pastillos Rufillus olet, Gargonius hireum,
 Lividus et mordax diveor tibi ? Mentio si qua
 De Capitolini furtis injecta Petilli
 95 Te coram fuerit ; defendas, ut tuus est mos :
 Me Capitolinus convictore usus amicoque
 A puero est, causâque meâ permulta rogatus
 Fecit ; et incolumis laetor quod vivit in urbe !
 Sed tamen admiror, quo pacto iudicium illud
 100 Fugerit.—Hic nigrae succus loliginis : haec est
 Aerugo mera ; quod vitium procul a fore chartis,
 Atque animo prius, ut si quid promittere de me
 Possum aliud vere, promitto. Liberius si
 Dixero quid, si forte jocosius ; hoc mihi juris
 105 Cum veniâ dabis : Insuevit pater optimus hoc
 me.
 Ut fugerem, exemplis vitiorum quaeque notando.
 Quum me hortaretur, parce, frugaliter, atque
 Viverem uti contentus eo quod mi ipse parasset :
 Nonne vides, Albi ut male vivat filius ? utque
 110 Barrus inops ? magnum documentum, ne patriam
 rem
 Perdere quis velit. A turpi meretricis amore
 Quum deterreret : Sectani dissimilis sis.

Ne sequerer moechas, concessâ quum Venere
uû

Possem: Deprensi non bella est fama Treboni,
115 Aiebat: sapiens, vitatu quidque petita

Sit melius, causas reddet tibi; mi satis est, si
Traditum ab antiquis morem servare, tuamque,

Dum custodis egēs, vitam famamque tueri
Incolumem possum: simul ac duraverit aetas

120 Membra animumque tuum, nabis sine cortice.
Sic me

Formabat puerum dictis; et, sive jubebat,
Ut facerem quid, Habes auctorem, quo facias
hoc,

Unum ex iudicibus selectis objiciebat;
Sive vetabat, An hoc inhonestum et inutile
factu,

125 Necne, sit, addubites, flagret rumore, malo quum
Hic atque ille? Avidos vicinum funus ut aegros

Exanimat, mortisque metu sibi parere cogit;
Sic teneros animos aliena opprobria saepe

Absterrent vitiis. Ex hoc ego sanus ab illis,
130 Perniciem, quaecunque ferunt; mediocribus, et
queis

Ignoscas, vitiis teneor; fortassis et isthinc
Largiter abstulerit longa aetas, liber amicus,
Consilium proprium. Neque enim quum lectulus
aut me

Porticus excepit, desum mihi: Rectius hoc est,
135 Hoc faciens vivam melius; sic dulcis amicis

Occurram; hoc quidam non belle; numquid ego
illi

Imprudens olim faciam simile? Haec ego me-
cum

Compressis agito labris: ubi quid datur oti,

Illudo chartis : hoc est mediocribus illis
 140 Ex vitiis unum ; cui si concedere nolis,
 Multa poëtarum veniet manus, auxilio quae
 Sit mihi (nam multo plures sumus), ac veluti te
 Judaei cogemus in hanc concedere turbam.

SATIRE V.

Egressum magnâ me excepit Aricia Româ
 Hospitio modico ; rhetor comes Heliodorus,
 Graecorum longe doctissimus. Inde Forum
 Appi,
 Differtum nautis, cauponibus atque malignis.
 5 Hoc iter ignavi divisimus, altius ac nos
 Praecinctis unum : nimis est gravis Appia tardis.
 Hic ego, propter aquam, quod erat deterrima,
 ventri
 Indico bellum, coenantes haud animo aequo
 Expectans comites. Jam nox inducere terris
 10 Umbras, et coelo diffundere signa parabat :
 Tum pueri nautis, pueris convicia nautae
 Ingerere. Huc appelle : trecentos inseris !
 ohe !
 Jam satis est. Dum aes exigitur, dum mula
 ligatur,
 Tota abit hora : mali culices ranaeque palustres
 15 Avertunt somnos : absentem ut cantat amicam
 Multâ prolutus vappâ nauta, atque viator
 Certatim : tandem fessus dormire viator
 Incipit ; ac missae pastum retinacula mulae
 Nauta piger saxo religat, stertitque supinus.
 20 Jamque dies aderat, quum nil procedere lintrem
 Sentimus ; donec cerebrosus prosilit unus,

SAT.

25 M

In

H

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Le

30 Hic

Illu

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35 Lin

Prae

I

In M

Mure

Poste

40 Ploti

Occu

Terra

O qui

Nil eg

45 Proxin

Praebu

que

Hinc m

Lusum

Namqu

50 Hinc na

Quae s

pau

Ac mulae, nautaeque caput, lumbosque saligno
Fuste dolat: Quartâ vix demum exponimur
horâ.

Ora, manusque tuâ lavimus, Feronia, lymphâ.

25 Millia tum pransi tria repimus, atque subimus
Impositum saxi late candentibus Anxur.

Huc venturus erat Maecenas optimus, atque
Cocceius; missi magnis de rebus uterque

Legati, aversos soliti componere amicos.

30 Hic oculis ego nigra meis collyria lippus
Illinere. Interea Maecenas advenit, atque

Cocceius, Capitoque simul Fonteius, ad unguem
Factus homo, Antoni, non ut magis alter, amicus.

Fundos Aufidio Lusco praectore libenter

35 Linquimus, insani ridentes praemia scribae,
Praetextam, et latum clavum, prunaeque batil-
lum.

In Mamurrarum lassi deinde urbe manemus,
Murenâ praebente domum, Capitone culinam.

Postera lux oritur multo gratissima: namque

40 Plotius et Varius Sinuessae, Virgiliusque
Occurrunt; animae, quales neque candidiores

Terra tulit, neque quæis me sit devinctior alter.

O qui complexus! et gaudia quanta fuerunt!

Nil ego contulerim jucundo sanus amico.

45 Proxima Campano ponti quæ villula, tectum

Praebuit, et parochi, quæ debent, ligna salem-
que.

Hinc muli Capuae clitellas tempore ponunt.

Lusum it Maecenas, dormitum ego Virgiliusque:

Namque pilâ lippis inimicum et ludere crudis.

50 Hinc nos Coccei recipit plenissima villa,
Quæ super est Caudi cauponas. Nunc mihi
paucis

- Sarmenti scurrae pugnam Messique Cicirri,
Musa, velim memores, et quo patre natus uter-
que
Contulerit lites. Messî clarum genus Osci ;
55 Sarmenti domina exstat. Ab his majoribus orti
Ad pugnam venere. Prior Sarmentus : Equi te
Esse feri similem dico. Ridemus : et ipse
Messius, Accipio ; caput et movet : O, tua
cornu
Ni foret exsecto frons (inquit) quid faceres,
quum
60 Sic mutilus miniteris ? At illi foeda cicatrix
Setosam laevi frontem turpaverat oris.
Campanum in morbum, in faciem permulta joca-
tus,
Pastorem saltaret uti Cyclopa, rogabat ;
Nil illi larvâ aut tragicis opus esse cothurnis.
65 Multa Cicirrus ad haec : Donasset jamne cate-
nam
Ex voto Laribus, quarebat ? scriba quod esset,
Deterius nihilo dominae jus esse. Rogabat
Denique, cur unquam fugisset ; cui satis una
Farris libra foret, gracili sic, tamque pusillo ?
70 Prorsus jecunde coenam produximus illam.
Tendimus hinc recta Beneventum ; ubi sedulus
hospes
Paene, macros, arsit, dum turdos versat in igne :
Nam vaga per veterem dilapso flamma culinam
Vulcano summum properabat lambere teetum.
75 Convivas avidos coenam servosque timentes
Tum rapere, atque omnes restringere velle
videres.
Incipit ex illo montes Appulia notos
Ostentare mihi, quos torret Atabulus, et quos

de Cicerri,
tre natus uter-

nus Osci;
majoribus orti
ntus: Equi te
: et ipse
ovet: O, tua

quid faceres,

a cicatrix
oris.
permulta joca-

gabat;
cothurnis.
et jamne cate-

ba quod esset,
Rogabat
ui satis una
ue pusillo?
nus illam.
n; ubi sedulus

versat in igne:
amma culinam
bere teetum.
e timentes
stinguere velle

tos
ulus, et quos

Nunquam crepsemus, nisi nos vicina Trivici
80 Villa recepisset, lacrimoso non sine fumo,
Udos cum foliis ramos urente camino.
Hic ego mendacem stultissimus usque puellam
Ad mediam noctem exspecto: somnus tamen
aufert
Intentum Veneri; tum immundo somnia visu
85 Nocturnam vestem maculant, ventremque supi-
num.
Quatuor hinc rapimur viginti et millia rhedis,
Mansuri oppidulo, quod versu dicere non est,
Signis perfacile est: venit vilissima rerum
Hic aqua; sed panis longe pulcherrimus, ultra
90 Callidus ut soleat humeris portare viator;
Nam Canus lapidosus, aquae non ditior urna.
Qui locus a forti Diomede est conditus olim.
Flentibus hic Varius discedit moestas amicis.
Inde Rubos fessi pervenimus, utpote longum
95 Carpentem iter et factum corruptius imbri.
Postera tempestas melior; via pejor ad usque
Bari moenia piscosi. Dehinc Gnatia lymphis
Iratris exstructa dedit risusque jocosque,
Dum flammâ sine tura liquescere limine sacro
100 Persuadere cupit: Credat Judaeus Apella;
Non ego: namque deos didici securum agere
aevum;
Nec, si quid miri faciat natura, deos id
Tristes ex alto coeli demittere tecto.
Brundisium longae finis chartaeque viaeque.

SATIRE VI.

- Non quia, Mæcenas, Lydorum quidquid Etruscos
 Incoluit fines, nemo generosior est, te
 Nec, quod avus tibi maternus fuit atque paternus,
 Olim qui magnis legionibus imperitârint,
 5 Ut plerique solent, naso suspendis adunco
 Ignotos, ut me libertino patre natum :
 Quum referre negas, quali sit quisque parente
 Natus, dum ingenuus : persuades hoc tibi vere,
 Ante protestatem Tulli, atque ignobile regnum.
 10 Multos sæpe viros nullis majoribus ortos
 Et vixisse probos, amplis et honoribus auctos :
 Contra, Lævinum, Valerî genus, unde Superbus
 Tarquinius regno pulsus fuit, unius assis
 Non unquam pretio pluris licuisse, notante
 15 Judice, quo nôsti, populo : qui stultus honores
 Sæpe dat indignis, et famæ servit ineptus ;
 Qui stupet in titulis et imaginibus. Quid oportet
 Nos facere, a vulgo longe lateque remotos ?
 Nanque esto, populus Lævino mallet honorem.
 20 Quam Decio mandare novo ; Censorque moveret
 Appius, ingenuo si non essem patre natus :
 Vel merito, quoniam in propriâ non pelle quies-
 sem.
 Sed fulgente trahit constrictos gloria curru
 Non minus ignotos generosis. Quo tibi, Tulli,
 25 Sumere depositum clavum, fierique tribuno ?
 Invidia accrevit, privato quæ minor esset.
 Nam ut quisque insanus nigris medium impediit
 crus
 Pelliibus, et iatum demisit pectore clavum,

Audit continuo: Quis homo hic? aut quo patre
natus?

- 30 Ut, si qui ægrotet quo morbo Barrus, haberi
Et cupiat formosus; eat quacunque, puellis
Injiciat curam quærendi singula; quali
Sit facie, surâ quali, pede, dente, capillo:
Sic qui promittit, cives, urbem sibi curæ,
35 Imperium fore, et Italiam, et delubra Deorum;
Quo patre sit natus, num ignotâ matre inho-
nestus,

Omnes mortales curare et quærere cogit.—
*Tune Syri, Damae, aut Dionysi filius audes
Dejicere e saxo cives, aut tradere Cadmo?*

- 40 *At novius collega gradu post me sedet uno:
Namque est ille, pater quod erat meus. Hoc
tibi Paulus,*

*Et Messala videris? At hic, si plaustra ducenta,
Concurrantque foro tria fenera, magna sonabit
Cornua quod vincatque tubas: Saltem tenet
hoc nos.*

- 45 Nunc ad me redeo libertino patre natum,
Quem rodunt omnes libertino patre natum,
Nunc, quia sum tibi, Mæcenas, convictor; at olim,
Quod mihi pareret legio Romana tribuno.

- Dissimile hoc illi est: quia non, ut forsit honorem
50 Jure mihi invidet quisvis, ita te quoque amicum;
Præsertim cautum dignos assumere, pravâ
Ambitione procul. Felicem dicere non hoc
Me possum casu, quod te sortitus amicum:
Nulla etenim mihi te fors obtulit; optimus olim

- 55 Virgilius, post hunc Varius, dixere quid essem.
Ut veni coram, singultim pauca locutus,
(Infans namque pudor prohibebat plura profari,)

- Non ego me claro natum patre, non ego circum
 Me Satureiano vectari rura caballo: [mos,]
 60 Sed, quod eram, narro. Respondes, (ut tuus est
 Pauca. Abeo: et revocas nono post mense,
 jubesque
 Esse in amicorum numero: magnum hoc ego,
 Quod placui, tibi, qui turpi secernis honestum,
 Non patre præclaro, sed vitâ et pectore puro.
 65 Atqui, si vitiis mediocribus, ac mea paucis
 Mendosa est natura, alioqui recta (velut si
 Egregio inspersos reprehendas corpore nævos);
 Si neque avaritiam, neque sordes, aut mala lustra
 Objiciet vere quisquam mihi; purus, et insons
 70 (Ut me collaudem,) si vivo, et carus amicis;
 Causa fuit pater his, qui macro pauper agello
 Noluit in Flavî ludum me mittere; magni
 Quo pueri magnâ è centurionibus orti,
 Lævo suspensi loculos tabulamque lacerto,
 75 Ibant, octonis referentes Idibus æra.
 Sed puerum est ausus Romam portare docendum
 Artes, quas doceat quivis eques atque senator
 Semet prognatos: vestem servosque sequentes
 In magno ut populo, si quis vidisset, avitâ
 80 Ex re præberi sumptus mihi crederet illos.
 Ipse mihi custos incorruptissimus omnes
 Circum doctores aderat. Quid multa? pudicum
 (Qui primus virtutis honos) servavit ab omni
 Non solum facto, verum opprobrio quoque turpi:
 85 Nec timuit sibi ne vitio quis verteret olim,
 Si præco parvas, aut (ut fuit ipse) coactor
 Mercedem sequer. Neque ego essem questus.
 Ob hoc nunc
 Laus illi debetur, et a me gratia major.
 Nil me pœniteat sanum patris hujus; eoque

- 90 Non, ut magna dolo factum negat esse suo pars,
 Quod non ingenuos habeat clarosque parentes,
 Sic me defendam. Longe mea discrepat istis
 Et vox et ratio. Nam si natura juberet
 A certis annis ævum remeare peractum,
 95 Atque alios legere ad fastum quoscunque paren-
 tes:

Optaret sibi quisque; meis contentus honestos
 Fascibus et sellis nollem mihi sumere, demens
 Judicio vulgi, sanus fortasse tuo, quod
 Nollem onus haud unquam solitus portare mo-
 lestum.

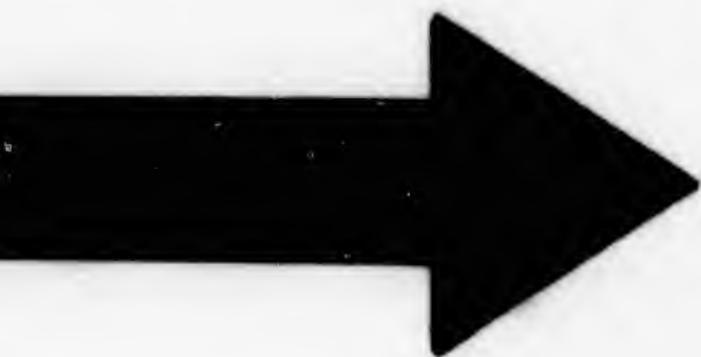
- 100 Nam mihi continuo major quaerenda foret res,
 Atque salutandi plures; ducendus et unus
 Et comes alter, uti ne solus rusve peregreve
 Exirem; plures calones atque caballi
 Pascendi; ducenda petorrita. Nunc mihi curto
 105 Ire licet mulo, vel, si libet, usque Tarentum,
 Mantica cui lumbos onere ulceret, atque eq̃ues
 armos.

Objiciet nemo sordes mihi, quas tibi, Tulli,
 Quum Tiburte viâ praetorem quinque sequuntur
 Te pueri, lasanum portantes oenophorumque.

- 110 Hoc ego commodius, quam tu, praeclare senator,
 Multis atque aliis vivo. Quacunque libido est,
 Incedo solus; percontor, quanti olus, ac far:
 Fallacem circum vespertinumque pererro
 Saepe forum; adsisto divinis; inde domum me
 115 Ad porri et ciceris refero laganique catinum.

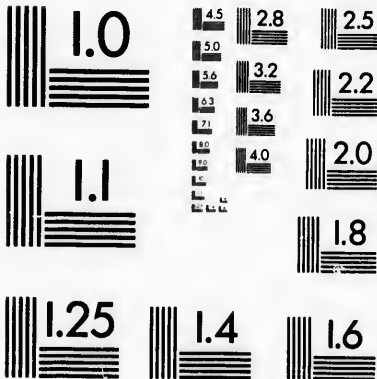
Coena ministratur pueris tribus, et lapis albus
 Pocula cum cyatho duo sustinet; adstat echinus
 Vilis, cum paterâ guttus, Campana supellex.
 Deinde eo dormitum, non sollicitus, mihi quod
 cras





MICROCOPY RESOLUTION TEST CHART

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- 120S urgendum sit mane, obeundus Marsya, qui se
 Vultum ferre negat Noviorum posse minoris.
 Ad quartam jaceo; post hanc vagor, aut ego,
 lecto
 Aut scripto quod me tacitum juvet, ungor olivo,
 125 Non quo fraudatis immundus Natta lucernis.
 Ast ubi me fessum sol acrior ire lavatum
 Admonuit, fugio campum lusumque trigonem.
 Pransus non avide, quantum interpellat inani
 Ventre diem durare, domesticus otior. Hæc
 est
 130 Vita solutorum miserâ ambitione gravique.
 His me consolor victurum suavius, ac si
 Quaestor avus, pater atque meus, patruusque
 fuisset.

SATIRE VII.

- Proscripti Regis Rupili pus atque venenum
 Hybrida quo pacto sit Persius ultus, opinor
 Omnibus et lippis notum et tonsoribus esse.
 Persius hic permagna negotia dives habebat
 5 Clazomenis, etiam lites cum Rege molestas;
 Durus homo, atque odio qui posset vincere Re-
 gem,
 Confidens, tumidusque, adeo sermonis amari,
 Sisennas, Barros ut equis præcurreret albis.
 Ad Regem redeo. Postquam nihil inter ut-
 rumque
 10 Convenit: (hoc etenim sunt omnes jure molesti,

Quo fortes, quibus adversum bellum incidit:
inter

Hectora Priamiden, animosum atque inter Achil-
lem

Ira fuit capitalis, ut ultima divideret mors,
Non aliam ob causam, nisi quod virtus in utroque

15 Summa fuit; duo si discordia vexet inertes,
Aut si disparibus bellum incidat, ut Diomedi
Cum Lycio Glaucō, discedet pigrior, ultro
Muneribus missis.) Bruto Praetore tenente
Ditem Asiam, Rupili et Persi par pugnat: uti
non

20 Compositus melius cum Bitho Bacchius. In jus
Acres procurrunt, magnum spectaculum uterque.
Persius exponit causam, ridetur ab omni
Conventu, laudat Brutum, laudatque cohortem:
Solem Asiae Brutum appellat, stellasque salu-
bres

25 Appellat comites, excepto Rege; canem illum,
Invisum agricolis sidus, venisse. Ruebat,
Flumen ut hibernum, fertur quo rara securis.
Tum Praenestinus salso multoque fluenti
Expressa arbusto regerit convicia, durus

30 Vindemiator et invictus, cui saepe viator
Cessisset, magnâ compellans voce cucullum.
At Graecus, postquam est Italo perfusus aceto,
Persius exclamat: *Per magnos, Brute, deos te*
Oro, qui reges consuesti tollere, cur non
35 *Hunc Regem jugulas? operum hoc, mihi*
crede, tuorum est.

SATIRE VIII.

- Olim truncus eram ficulnus, inutile lignum,
 Quum faber, incertus, scamnum faceretne Priapum,
 Maluit esse deum. Deus inde ego, furum
 aviumque
 Maxima formido; nam fures dextra coercet,
 5 Obscenoque ruber porrectus ab inguine palus;
 Ast importunas volucres in vertice arundo
 Terret fixa, vetatque novis considerare iu hortis.
 Huc prius angustis ejecta cadavera cellis
 Conservus vili portanda locabat in arca.
 10 Hoc miserae plebi stabat commune sepulcrum.
 Pantolabo scurrae, Nomentanoque nepoti.
 Mille pedes in fronte, trecentos cippus in agrum
 Hic dabat; herodes monumentum ne sequeretur.
 Nunc licet Esquiliis habitare salubribus, atque,
 15 Aggere in aprico spatium, qua modo tristes
 Albis informem spectabant ossibus agrum,
 Quum mihi non tantum furesque feracque,
 suetae
 Hunc vexare locum, curae sunt atque labori,
 Quantum, carminibus quae versant atque venenis
 20 Humanos animos; has nullo perdere possum
 Nec prohibere modo, simul ac vaga Luna decorum
 Protulit os, quin ossa legant, herbasque nocentes.
 Vidi egomet nigrâ succinctam vadere pallâ
 Canidiam, pedibus nudis, passoque capillo,
 25 Cum Saganâ majore ululantem (Pallor utraesque
 Fecerat horrendas aspectu) scalpere terram

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Canic
Excic

50 Vinc

Ibam
Nescio
Accur

- Unguibus, et pullam divellere mordicus agnam
 Coeperunt: cruor in fossam confusus, ut inde
 Manes elicerent, animas responsa daturas.
- 30 Lanea et effigies erat, altera cerea; major
 Lanea, quæ poenis compesceret inferiorem.
 Cerea suppliciter stabat, servilibus utque
 Jam peritura modis. Hecaten vocat altera,
 sævam
- Altera Tisiphonen: serpentes atque videres
- 35 Infernas errare canes, Lunamque rubentem,
 Ne foret his testis, post magna latere sepulcra.
 Mentior at si quid, merdis caput inquinare albis
 Corvorum, atque in me veniat mictum atque ca-
 catum
- Julius et fragilis *Pediatia*, furque Voranus.
- 40 Singula quid memorem, quo pacto alterna
 loquentes
- Umbrae cum Sagana resonarent triste et acutum?
 Utque lupi barbam variæ cum dente colubræ
 Abdiderint furtim terris; et imagine cereâ
 Argior arserit ignis; et ut, non testis inultus,
- 45 Obruerim voces Furiarum et facta duarum?
 Nam, displosa sonat quantum vesica, pepedi,
 Diffissâ nate, ficus. At illæ currere in urbem;
 Canidiæ dentes, altum Saganæ caliendrum
 Excidere, atque herbas, atque incantata lacertis
- 50 Vincula, cum magno risuque jocoque videres.

. SATIRE IX.

Ibam forte Viâ sacrâ, sicut meus est mos,
 Nescio quid meditans nugarum; totus in illis:
 Accurrit quidam, notus mihi nomine tantum,

- Arreptâque manu, *Quid agis, dulcissime, rerum?* [*quæ vis.*
- 5 *Suaviter, ut nunc est, inquam; et cupio omnia*
Quum assectaretur, Num quid vis? occupo.
At ille,
Noris nos, inquit; docti sumus. Hic ego, Pluris
Hoc, inquam, mihi cris. Misere discedere
quaerens,
I.e modo ocus, interdum consistere, in aurem
- 10 *Dicere nescio quid puero; quum sudor ad imos*
Manaret talos: O te, Bolane, cerebri
Felicem! aiebam tacitus. Quum quidlibet ille
Garriret; vicos, urbem laudaret: ut illi
Nil respondebam, Misere cupis, inquit, abire,
- 15 *Jam dudum video: sed nil agis: usque tenebo:*
Prosequar. Hinc, quo nunc iter est tibi? Nil
opus est te
Circumagi: quendam volo visere non tibi no-
tum;
Trans Tiberim longe cubat is prope Cæsaris
hortos.—
Nil habeo quod agem, et non sum piger; usque
sequar te.
- 20 *Demitto auriculas, ut iniquæ mentis asellus,*
Quum gravius dorso snbiit onus. Incipit ille:
Si bene me novi, non Viscum pluris amicum.
Non Varium, facies: nam quis me scribere
plures
Aut citius possit versus? quis membra movere
- 25 *Mollius? invidet quod et Hermogenes, ego*
canto.
Interpellandi locus hic erat: Est tibi mater,
Cognati, quis te salvo est opus? Haud mihi
quisquam;

cissime, re-
[quæ vis.
cupio omnia
s? occupo.

ego, Pluris
e discedere

in aurem
dor ad imos

idlibet ille
lli
nit, abire,
quetenebo:
t tibi? Nil

on tibi no-

pe Cæsaris

iger; usque

asellus,

Incipit ille:

s amicum.

me scribere

mbra movere

ogenes, ego

bi mater,

Haud mihi

*Omnes composui. Felices! Nunc ego resto.
Confice; namque instat fatum mihi triste, Sa-
bella*

30 *Quod puero cecinit, motû divina anus urnâ:
"Hunc neque dira venena, nec hosticus auferet
ensis,*

*Nec laterum dolor, aut tussis, nec tarda poda-
gra;*

*Garrulus hunc quando consumet cunque:
loquaces,*

Si sapiat, vitet, simulatque adoleverit ætas."

35 *Ventum erat ad Vestæ, quartâ jam parte dici
Præteritâ; et casu tum respondere vadato
Debebat; quod ni fecisset, perdere litem.*

*Si me amas, inquit, paulum hic ades. Inter-
eam, si*

Aut valeo stare, aut novi civilia jura;

40 *Et propero quo scis. Dubius sum quid faciam,
inquit;*

*Tene relinquam, an rem. Me, sodes. Non
faciam, ille;*

*Et præcedere cœpit. Ego (ut contendere
durum est*

*Cum victore) sequor. Mæcenas quomodo
tecum?*

*Hinc repetit; paucorum hominum, et mentis
bene sanæ;*

45 *Nemo dexterius fortunâ est usus. Haberes
Magnum adiutorem, posset qui ferre secundas;*

*Hunc hominem velles si tradere: dispeream, ni
Summôsses omnes. Non isto vivimus illic,*

*Quo tu rere, modo. Domus hac nec purior
ulla est,*

- 50 *Nec magis his aliena malis ; nil mi officit,
inquam,
Ditior hic aut est quia doctior ; est locus uni-
Cuique suus. Magnum narras, viz credibile.
Atqui
Sic habet. Accendis, quare cupiam magis illi
Proximus esse. Velis tantummodo, quæ tua
virtus,*
- 55 *Expugnabis. Et est qui vinci possit ; eoque
Difficiles aditus primos habet. Haud mihi
deero :
Muneribus servos corrumpam ; non, hodie si
Exclusus fuero, desistam : tempora quæram :
Occurram in triviis, deducam. Nil sine
magno,*
- 60 *Vita labore dedit mortalibus. Haec dum agi,
ecce,
Fuscus Aristius occurrit, mihi carus, et illum
Qui pulchre nôsset. Consistimus : Unde venis :
et
Quo tendis ? rogat, et respondet. Vellere
cœpi
Et prensare manu lentissima brachia ; nutans,*
- 65 *Distorquens oculos, ut me eriperet. Male
salsus
Ridens dissimulare ; meum jecur urere bilis.
Certe, nescio quid secreto velle loqui te
Aiebas mecum. Memini bene ; sed meliore
Tempore dicam : hodie tricesima sabbata
vin' tu*
- 70 *Curtis Judæis oppedere ? Nulla mihi, inquam
Relligio est. At mi : sum paulo infirmior
unus*

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Urbem
5 Nec ta
nar
Et Lab
Ergo ne
Auditor
virtu

el mi officit,

st locus uni-
vix credibile.

m magis illi
do, quæ tua

ssit; eoque
Haud mihi

m, hodie si
ra quæram;
Nil sine

nec dum agi,

s, et illum
Unde venis:

et. Vellere

a; nutans,
peret. Male

rere bilis.

ui te
ed meliore
na sabbata;

mihi, inquam
lo infirmior.

Multorum: ignosces; alias loquar. Hunc-
cine solem
Tam nigrum surrexe mihi! Fugit improbus, ac
me
Sub cultro linquit. Casu venit obvius illi
75 Adversarius, et, *Quo tu, turpissime?* magnâ
Inclamat voce; et, *Licet antestari?* Ego vero
Oppono auriculam. Rapit in jus: clamor
utrinque;
Undique concursus. Sic me servavit Apollo.

SATIRE X.

Lucili, quam sis mendosus, teste Catone.
Defensore tuo, pervincam, qui male factos
Emendare parat versus. Hoc lenius ille,
Est quo vir melior, longe subtilior illo.
5 *Qui multum puer et loris et funibus udis*
Exhortatus, ut esset, opem qui ferre poetis
Antiquis posset contra fastidia nostra.
Grammaticorum equitum doctissimus. Læ
redeam illuc.

Nempe incomposito dixi pede currere versus
Lucili: quis tam Lucili fautor inepte est,
Ut non hoc fateatur? At idem, quod sale multo
Urbem defricuit, chartâ laudatur eadem.
5 Nec tamen hoc tribuens, dederim quoque cetera;
nam sic
Et Laberî mimos, ut pulchra poemata, mirer.
Ergo non satis est, risu diducere rictum
Auditoris (et est quædam tamen hic quoque
virtus);

- Est brevitate opus, ut currat sententia, neu se
 10 Impediat verbis lassas onerantibus aures;
 Et sermone opus est modo tristi, sæpe jocosò,
 Defendente vicem modo rhetoris atque poetæ,
 Interdum urbani, parcentis viribus, atque
 Extenuantis eas consulto. Ridiculum acri
 15 Fortius et melius magnas plerumque secat res.
 Illi, scripta quibus comœdia prisca viris est,
 Hoc stabant, hoc sunt imitandi, quos neque
 pulcher
 Hermogenes unquam legit, neque simius iste,
 Nil præter Calvum et doctus cantare Catallum.
 20 *At magnum fecit, quod verbis Græca Latinis*
Miscuit. O seri studiorum! quine putetis
 Difficile et mirum, Rhodio quod Pitholeonti
 Contigit? *At sermo linguâ concinnus utrâque*
Suavior, ut Chio vota si commixta Falerni est.
 25 Quum versus facias, te ipsum percontor, an et
 quum
 Dura tibi peragenda rei sit causa Petilli?
 Scilicet oblitos patriæque patrisque Latini,
 Quum Pedius causas exsudet Puplicola, atque
 Corvinus, patriis intermiscere petita
 30 Verba foris malis, Canusini more bilinguis?
 Atqui, ego quum Græcos facerem, natus mare
 citra,
 Versiculos, vetuit tali me voce Quirinus,
 Post mediam noctem visus, quum somnia vera
 "In silvam non ligna feras insanius, ac si
 35 Magnas Græcorum malis implere catervas."
 Turgidus Alpinus jugulat dum Memnona
 dumque
 Defingit Rheni luteum caput; hæc ego ludo,
 Quæ nec in æde sonent certantia, iudice Tarpæ

Nec redeant iterum atque iterum spectanda
theatris.

- 10 Argutâ meretrice potes, Davoque Chremeta
Eludente senem, comes garrire libellos,
Unus vivorum, Fundani; Pollio regum
Facta canit, pede ter percusso; forte epos acer.
Ut nemo, Varius ducit; molle atque facetum
15 Virgilio annuerunt gaudentes rure Camœnæ.
Hoc erat, experto frustra Varrone Atacino
Atque quibusdam aliis, melius quod scribere
possem,

- Inventore minor: neque ego illi detrahare ausim
Hærentem capiti multâ cum laude coronam.
50 At dixi, fluere hunc lutulentum, sæpe ferentem
Plura quidem tollenda relinquendis. Age quæso,
Tu nihil in magno doctus reprædis Homero?
Nil comis tragici mutat Lucilius Acci?
Non ridet versus Ennî gravitate minores,
55 Quum de se loquitur, non ut majore reprensus?
Quid vetat et nosmet Lucilî scripta legentes,
Quærere, num illius, num rerum dura negarit
Versiculos natura magis factos et euntes
Mollius, ac si quis, (pedibus quid claudere senis,
60 Hoc tantum contentus,) amet scripsisse ducentos
Ante cibum versus, totidem cœnatus? Etrusci
Quale fuit Cassi rapido ferventius amni
Ingenium, capsis quem fama est esse librisque.
Ambustum propriis. Fuerit Lucilius, inquam,
65 Comis et urbanus; fuerit limatior idem,
Quam rudis et Græcis intacti carminis auctor
Quamque poetarum seniorum turba; sed ille,
Si foret hoc nostrum fato delatus in ævum,
Detereret sibi multa; resideret omne, quod ultra
70 Perfectum traheretur; et in versu faciendo

- Sæpe caput scaberet, vivos et roderet ungues.
 Sæpe stilum veritas, iterum, quæ digna legi sint,
 Scripturus; neque, te ut miretur turba, labores:
 Contentus paucis lectoribus. An tua demens
 75 Vilibus in ludis dictari carmina malis?
 Non ego: nam satis est, equitem mihi plaudere,
 ut audax,
 Contemtis aliis, explosa Arbuscula dixit.
 Men' moveat cimex Pantilius? aut cruciet, quod
 Vellicet absentem Demetrius? aut quod ineptus
 80 Fannius Hermogenis lædat conviva Tigelli?
 Plotius et Varius, Mæcenæ Virgiliusque,
 Valgius, et probet hæc Octavius optimus, atque
 Fuscus; et hæc utinam Viscorum laudet uterque!
 Ambitione relegatâ, te dicere possum,
 85 Pollio, te, Messala, tuo cum fratre; simulque
 Vos, Bibule et Servi; simul his te, candide Furni:
 Complures alios, doctos ego quos et amicôs
 Prudens prætereo, quibus hæc, sunt qualiacum-
 que,
 Arridere velim; doliturus, si placeant spe
 90 Deterius nostrâ. Demetri, teque, Tigelli,
 Discipularum inter jubeo plorare cathedras.
 I, puer, atque meo citus hæc subscribe libello.

SUNT,
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 Omnini
 Optimu
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 Transna
 Irriguur
 10 Aut, si
 Cæsar
 Præmia
 Deficiun
 Agmina,
 15 Aut labe

t unguēs.
na legi sint,
ba, labores :
ua demens
?
hi plaudere,

ixit.
ruciet, quod
uod ineptus
Figelli ?
que,
timus, atque
det uterque!
n,
simulque
ndide Furni:
amicōs
t qualiacum-

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hedras.
cribe libello.

THE SATIRES
OF
HORACE.
BOOK II.

SATIRE I.

SUNT, quibus in Satirā videor nimis acer, et ultra
Legem tendere opus : sine nervis altera, quidquid
Composui, pars esse putat ; similesque meorum
Mille die versus deduci posse. Trebati,
5 Quid faciam, præscribe. Quiescas. Ne faciam,
inquis,
Omnino versus ? Aio. Peream male, si non
Optimum erat ; verum nequeo dormire. Ter
uncti
Transnanto Tiberim, somno quibus est opus alto,
Irriguumque mero sub noctem corpus habento.
10 Aut, si tantus amor scribendi te rapit, aude
Cæsaris invicti res dicere, multa laborum
Præmia laturus. Cupidum, pater optime, vires
Deficiunt : neque enim quivis horrentia pilis
Agmina, nec fractâ pereuntes cuspide Gallos,
15 Aut labentis equo describit vulnera Parthi.

- Attamen et justum poteras et scribere fortem :
 Scipiadam ut sapiens Lucilius. Haud mihi deero,
 Qum res ipsa feret. Nisi dextro tempore Flacci
 Verba per attentam non ibunt Cæsaris aurem ;
 20 Cui male si palpere, recalcitret undique tutus.
 Quanto rectius hoc, quam tristi lædere versu
 Pantolabum scurram, Nomentanumque nepotem !
 Quum sibi quisque timet, quamquam est intactus,
 et odit.
 Quid faciam? saltat Milonius, ut semel icto
 25 Accessit fervor capiti, numerusque lucernis.
 Castor gaudet equis, ovo prognatus eodem
 Pugnis ; quot capitum vivunt, totidem studiorum
 Millia. Me pedibus delectat claudere verba
 Lucili ritu, nostrum melioris utroque.
 30 Ille velut fidis arcana sodalibus olim
 Credebat libris ; neque, si male cesserat, unquam
 Decurrens alio, neque si bene : quo fit, ut omnis
 Votivâ pateat veluti descripta tabellâ
 Vita senis. Sequar hunc, Lucanus an Appulus.
 anceps :
 35 Nam Venusinus arat finem sub utrumque colonus.
 Missus ad hoc, pulsus (vetus est ut fama) Sabellis,
 Quo ne per vacuum Romano incurreret hostis ;
 Sive quod Appula gens, seu quod Lucania bel-
 lum
 Incuteret violenta. Sed hic stilus haud petet
 ultro
 40 Quenquam animantem ; et me veluti custodiet
 ensis
 Vaginâ tectus ; quem cur destringere coner
 Tutus ab infestis latronibus ? O pater, et rex
 Jupiter, ut pereat positum robigine telum,
 Nec quisquam noceat cupido mihi pacis ! at ille.

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Duxit

Ingen

Famo

Primo

70 Scilice

Quin

Virtus

Nugari

- 45 Qui me commôrit (Melius non tangere, clamo),
 Flebit, et insignis totâ cantabitur urbe.
 Cervius iratus leges minitatur et urnam;
 Canidia, Albuti, quibus est inimica, venenum;
 Grande malum Furius, si quid se iudice certos.
- 50 Ut, quo quisque valet, suspectos terreat, utque
 Imperet hoc Natura potens, sic collige mecum:
 Dente lupus, cornu taurus petit: unde, nisi intus
 Monstratum? Scaevæ vivacem crede nepoti
 Matrem; nil faciet sceleris pia dextera, (mirum
- 55 Ut neque calce lupus quemquam, neque, dente
 petit bos;)
 Sed mala tollet anum vitiato melle cicuta.
 Ne longum faciam: seu me tranquilla senectus
 Exspectat, seu Mors atris circumvolat alis,
 Dives, inops; Romæ, seu, Fors ita jusserit,
 exsul;
- 60 Quisquis erit vitæ, scribam, color. O puer, ut
 sis
 Vitalis, metuo; et, majorum ne quis amicus
 Frigore te feriat. Quid? quum est Lucilius
 ausus
 Primus in hunc operis componere carmina mo-
 rem,
 Detrahare et pellem, nitidus qua quisque per ora
- 65 Cederet, introrsum turpis; num Lælius, et qui
 Duxit ab oppressâ meritum Carthagine nomen,
 Ingenio offensi? aut læso doluere Metello?
 Famosisque Lupo cooperto vevsibus? Atqui
 Primores populi arripuit, populumque tributim;
- 70 Scilicet uni æquus virtuti, atque ejus amicis.
 Quin ubi se a vulgo, et secreta remôrant
 Virtus Scipiadæ, et mitis sapientia Læli;
 Nugari cum illo, et discincti ludere, donec

- Decoqueretur olus, soliti. Quidquid sum ego,
 . quamvis
- 75 Infra Lucilî censum ingeniumque, tamen me
 Cum magnis vixisse invita fatebitur usque
 Invidia, et, fragili quærens illidere dentem,
 Offendet solido: nisi quid tu, docte Trebati,
 Dissentis. Equidem nihil hinc diffindere possum;
- 80 Sed tamen, ut monitus caveas, ne forte negoti
 Incutiat tibi quid sanctarum inscitia legum:
 Si mala condiderit in quem quis carmina, jus est
 Judiciumque. Esto, si quis mala: sed bona si
 quis
- Judice condiderit laudatus Cæsare? si quis
- 85 Opprobriis dignum laceraverit, integer ipse?
 Solventur risu tabulæ; tu missus abibis.

S A T I R E I I.

- Quæ virtus, et quanta, boni, sit vivere parvo,
 (Nec meus hic sermo est, sed quæ præcepit
 Ofellus
 Rusticus, abnormis sapiens, crassaque Minervâ,)
 Discite, non inter lances mensasque nitentes,
- 5 Quum stupet insanis acies fulgoribus, et quum
 Adclinis falsis animus meliora recusat;
 Verum hic impransi mecum disquirite. Cur hoc?
 Dicam, si potero. Male verum examinat omnis
 Corruptus iudex. Leporem sectatus, equove
- 10 Lassus ab indomito, vel, si Romana fatigat
 Militia adsuetum Græcari (seu pila velox,
 Molliter austerum studio fallente labore,
 Seu te discus agit, pete cedentem aera disco),
 Quum labor ex tuderit fastidia, siccus, inanis,

- sum ego;
- 15 Sperne cibum vilem ; nisi Hymettia mella Falerno
Ne biberis diluta. Foris est promus, et atrum
Defendens pisces hiemat mare ; cum sale panis
Latrantem stomachum bene leniet. Unde putas,
aut
Quî partum ? Non in caro nidore voluptas
- 20 Summa, sed in te ipso est. Tu pulmentaria
quære
Sudando ; pinguem vitiis albumque neque ostrea
Nec scarus, aut poterit peregrina juvare lagois.
Vix tamen exipiam, posito pavone, velis quin
Hoc potius, quam gallinâ tergere palatum,
- 25 Corruptus vanis rerum ; quia veneat auro
Rara avis, et pictâ pandat spectacula caudâ :
Tanquam ad rem attineat quidquam. Num
vesceris istâ,
Quam laudas, plumâ ? cocto num adest honor
idem ?
Carne tamen, quamvis distat nihil, hac magis illa !
- 30 Imparibus formis deceptum te patet. Esto !
Unde datum sentis, lupus hic Tiberinus, an alto
Captus hiet ? pontesne inter jactatus ; an amnis
Ostia sub Tusci ? Laudas, insane, trilibrem
Mullum, in singula quam minuas pulmenta ne-
cesse est.
- 35 Ducit te species, video ; quo pertinet ergo
Proceros odisse lupos ? Quia scilicet illis
Majorem natura modum dedit, his breve pondus.
Jejunus raro stomachus vulgaria temnit.
Porrectum magno magnum spectare catino
- 40 Vellem, ait Harpyiis gula digna rapacibus. At vos
Præsentes, Austri, conquite horum obsonia !
Quamquam

Putet aper rhombusque recens, mala copia
quando

Ægrum sollicitat stomachum, quum rapula plenus
Atque acidas mavult inulas. Necdum omnis
abacta

- 45 Pauperies epulis regum : nam vilibus ovis
Nigrisque est oleis hodie locus. Haud ita pridem
Gallonî præconis erat acipensere mensa
Infamis. Quid? tum rhombos minus æquora
alebant?

Tutus erat rhombus, tutoque ciconia nido ;

- 50 Donec vos auctor docuit prætorius. Ergo,
Si quis nunc mergos suaves edixerit assos,
Parebit pravi docilis Romana juvenus.
Sordidus a tenui victu distabit, Ofello
Judice ; nam frustra vitium vitaveris illud,
55 Si te alio pravum detorseris. Avidienus,
Cni Canis, ex vero ductum, cognomen adhæret.
Quinquennes oleas est et silvestria corna,
Ac, nisi mutatum, parcit defundere vinum ; et.
Cujus odorem olei nequeas perferre (licebit

- 60 Ille repotia, natales, aliosve dierum
Festos albatu celebret) cornu ipse bilibri.
Caulibus instillat, veteris non parcus aceti.
Quali igitur victu sapiens utetur, et horum
Utrum imitabitur? Hac urget lupo, hac canis
angit

- 65 Mundus erit, qui non offendat sordibus ; atque
In neutram partem cultus miser. Hic neque
servis,
Albuti senis exemplo, dum munia didit,
Sævus erit, neque, sicut simplex Nævius, unctam
Convivis præbebit aquam : vitium hoc quoque
magnum.

mala copia

rapula plenus
cedum omnis

is ovis
ad ita pridem
ensa
inus æquora

nido ;
Ergo,
assos,

tus.
llo
s illud,
enus,
en adhæret.
orna,
e vinum ; et,
(licēbit

bilibri.
s aceti.
horum
us, hac canis

dibus ; atque
Hic neque

idit,
vius, unctam
hoc quoque

70 Accipe munc, victus tenuis quæ quantaque secum
Afferat. In primis valeas bene : nam variæ res
Ut noceant homini, credas, memor illius escæ,
Quæ simplex olim tibi sederit ; at simul assis
Miscueris elixa, simul conchyliæ turdis ;

75 Dulcia se in bilem vertent, stomachoque tumultum
Lenta fere pituita. Vides, ut pallidus omnis
Cœnâ desurgat dubiâ ? Quin corpus onustum
Hesternis vitiis animum quoque prægravat una,
Atque affigit humo divinæ particulam auræ.

80 Alter, ubi dicto citius curata sopori
Membra dedit, vegetus præscripta ad munia
surgit.

Hic tamen ad melius poterit transcurrere quon-
dam,

Sive diem festum rediens advexerit annus,
Seu recreare volet tenuatum corpus, ubive

85 Accedent anni, et tractari mollius ætas
Imbecilla volet. Tibi quidnam accedet ad istam,
Quam puer et validus præsumis, mollitiem, seu
Dura valetudo inciderit, seu tarda senectus ?
Raucidum aprum antiqui laudabant, non quia
nasus

90 Illis nullus erat ; sed, credo, hac mente, quod
hospes

Tardius adveniens vitiatum commodius, quam
Integrum edax dominus consumeret. Hos uti-
nam inter

Heroas natum Tellus me prima tulisset !

Das aliquid famæ, quæ carmine gratior aurem

95 Occupet humanam ? Grandes rhombi patin-
aeque

Grande ferunt una cum damno dedecus. Adde
Iratum patrum, vicinos, te tibi iniquum,

- Et frustra mortis cupidum, cum deerit egent
 As, laquei pretium. Jure, inquit, Trausius istis
 100 Jurgatur verbis: ego vectigalia magna
 Divitiasque habeo tribus amplas regibus. Ergo,
 Quod superat, non est, melius quo insumere
 possis?
 Cur eget indiguus quisquam te divite? quare
 Templā ruunt antiqua Deum? cur, improbe, carae
 105 Non aliquid patriæ tanto emetiris acervo?
 Uni nimirum tibi recte semper erunt res!
 O magnus posthac inimicis risus! Uterne
 Ad casus dubios fidet sibi certius? hic, qui
 Pluribus assuerit mentem corpusque superbum?
 110 An qui, contentus parvo metuensque futuri,
 In pace, ut sapiens, aptarit idonea bello?
 Quo magis his credas, puer hunc ego parvus
 Ofellum
 Integris opibus ovi non latius usum,
 Quam nunc accisis. Videas metato in agello
 115 Cum pecore et gnatis fortem mercede colorem,
 Non ego, narrantem, temere edi luce profestā
 Quidquam præter olus fumosa cum pede pernae;
 Ac mihi, seu longum post tempus venerat hospes
 Sive operum vacuo gratus conviva per imbrem
 120 Vicinus, bene erat, non piscibus urbe petitis,
 Sed pullo atque hædo; tum pensilis uva secundas
 Et nux ornabat mensas cum duplice ficu.
 Post hoc ludus erat culpā potare magistrā;
 Ac venerata Ceres, ita culmo surgeret alto,
 125 Explicuit vino contractæ seria frontis.
 Sæviat atque novos moveat Fortuna tumultus:
 Quantum hinc imminuet? quanto aut ego par-
 cius, aut vos,
 O pueri, nitiistis, ut huc novus incola venit?

erit egenti
Tausius istis
igna
gibus. Ergo,
quo insumere

te? quare
improbe, carae
acervo?
nt res!

terne
hic, qui
e superbum?
ue futuri,
bello?
c ego parvus

m,
to in agello
ede colonum,
ce profestâ
a pede pernae;
enerat hospes
per imbrem
rbe petitis,
uva secundas
e ficu.

agistrâ;
eret alto,
tis.
a tumultus:
aut ego par-

ola venit?

Nam propriâ telluris herum natura neque illum,
130 Nec me, nec quemquam statuit: nos expulit ille;
Illum aut nequities, aut vafri inscitia juris,
Postremo expellet certe vivacior hæres.
Nunc ager Umbreni sub nomine, nuper Ofelli
Dictus erat, nulli proprius, sed cedit in usum
135 Nunc mihi, nunc alii. Quocirca vivite fortes,
Fortiaque adversis opponite pectora rebns.

SATIRE III.

Sic raro scribis, ut toto non quater anno
Membranam poscas, scriptorum quæque retexens,
Iratus tibi, quod vini somnique benignus
Nil dignnm sermone canas. Quid fiet? At
ipsis

5 Saturnalibus huc fugisti! Sobrius ergo
Dic aliquid dignum promissis: incipe; nil est!
Culpantur frustra calami, immeritusque laborat
Iratis natus paries Dis atque poetis.
Atqui vultus erat multa et præclara minantis,
10 Si vacuum tepido cepisset villula tecto.
Quorsum pertinuit stipare Platona Menandro?
Eupolin, Archilochum, comites educere tantos?
Invidiam placare paras virtute relictâ?
Contemnere, miser: vitanda est improba Siren,
15 Desidia; aut quicquid vitâ meliore parasti,
Ponendum æquo animo. Dî te, Damasippe,
deæque,
Verum ob consilium donent tonsore, sed unde
Tam bene me nosti? Postquam omnis res mea
Janum

- Ad medium fracta est, aliena negotia curo,
 20 Excussus propriis : olim nam quærere amabam.
 Quo vafer ille pedes lavisset Sisyphus ære,
 Quid sculptum infabre, quid fustum durius esset :
 Callidus huic signo ponebam millia centum :
 Hortos egregiasque domos mercarier unus
 25 Cum lucro noram ; unde frequentia Mercuriale
 Imposuere mihi cognomen compita. Novi,
 Et morbi miror purgatum te illius. Atqui
 Emovit veterem mire novus, ut solet, in cor
 Trajecto lateris miseri capitisque dolore ;
 30 Ut lethargicus hic, quum fit pugil, et medicum
 urget. [ne te
 Dum ne quid simile huic, esto ut libet. O bone,
 Frustrere ; insanis et tu stultique prope omnes.
 Si quid Stertinius veri crepat ; unde ego mira
 Descripsi docilis præcepta hæc, tempore quo me
 35 Solatus jussit sapientem pascere barbam,
 Atque a Fabricio non tristem ponte reverti.
 Nam male re gesta, quum vellem mittere operto
 Me capite in flumen, dexter stetit, et, Cave faxis
 Te quidquam indignum : pudor (inquit) te malus
 angit,
 40 Insanos qui inter vereare insanus haberi.
 Primum nam inquiram, quid sit furere ; hoc si
 erit in te
 Solo, nil verbi, pereas quin fortiter, addam.
 Quem mala stultitia, et quemcunque inscitia veri
 Cæcum agit, insanum Chrysippi porticus et grex
 45 Autumat. Hæc populos, hæc magnos formula
 reges,
 Excepto sapiente, tenet. Nunc accipe, quare
 Desipiant omnes æque ac tu, qui tibi nomen
 Insano posuere. Velut silvis, ubi passim

Planantes error certo de tramite pellit ;
 50 Ille sinistrorsum, hic dextrorsum abit ; unus
 utrique

Error, sed variis illudit partibus : hoc te
 Crede modo insanum, nihilo ut sapientior ille,
 Qui te deridet, caudam trahat. Est genus unum
 Stultitiæ nihilum metuenda timentis ; ut ignes,
 55 Ut rupes, fluviosque in campo obstare queratur :
 Alterum, et huic varium, et nihilo sapientius, ignes
 Per medios fluviosque ruentis, clamet amica,
 Mater, honesta soror cum cognatis, pater, uxor ;
 Hic fossa est ingens ! hic rupes maxima ! serva !
 60 Non magis audierit, quam Fnfins ebrius olim,
 Quum Ilionam edormit, Catienis mille ducentis,
 “*Mater te appello,*” clamantibus. Huic ego
 vulgus

Errori similem cunctum insanire docebo.
 Insanit veteres statuas Damasippus emendo.
 65 Integer est mentis Damasippi creditor ? Esto.
 Accipe, quod nunquam reddas mihi, si tibi discam,
 Tunc insanus eris, si acceperis ? an magis excors
 Rejectâ prædâ quam præsens Mercurius fert ?
 Scribe decem a Nerio : non est satis ; adde
 Cicutæ

70 Nodosi tabulas centum ; mille addite catenas :
 Effugiet tamen hæc sceleratus vincula Proteus.
 Quum rapies in jus malis ridentem alienis,
 Fiet aper, modo avis, modo saxum, et quum
 volet arbor.

Si male rem gèrere, insani est ; contra bene,
 sani ;
 5 Putidius multo cerebrum est (mihi crede) Perilli,
 Dictantis, quod tu nunquam rescribere possis.

- Audire, atque togam jubeo componere, quisquis
Ambitione malâ aut argenti pallet amore,
Quisquis luxuriâ tristive superstitione,
80 Aut alio mentis morbo calet; hunc propius me.
Dum doceo insanire omnes vos, ordine adite.
Danda est hellebori multo pars maxima avaris:
Nescio an Anticyram ratio illis destinet omnem.
Hæredes Staberî summam incidere sepulcro:
85 Ni sic fecissent, gladiatorum dare centum
Damnati populo paria, atque epulum, arbitrio
Arri,
Frumenti quantum metit Africa. Sive ego prave
Seu recte hoc volui; ne sis patruus mihi. Credo
Hoc Staberî prudentem animum vidisse. Quid
ergo
90 Sensit, quum summam patrimonî inculpere saxo
Hæredes voluit? Quoad vixit, credidit ingens
Pauperiem vitium, et cavit nihil acrius; ut, si
Forte minus locuples uno quadrante perisset,
Ipse videretur sibi nequior: omnis erim res,
95 Virtus, fama, decus, divina humanaque pulchris
Divitiis parent; quas qui construxerit, ille
Clarus erit, fortis, justus. Sapiensne? Etiam
et rex,
Ei quidquid volet. Hoc, veluti virtute paratum,
Speravit magnæ laudi fore. Quid simile isti
100 Græcus Aristippus, qui servos projicere aurum
In mediâ jussit Libyâ, quia tardius irent
Propter onus segnes? Uter est insanior horum.
Nil agit exemplum, litem quod lite resolvit.
Si quis emat citharas, emtas comportet in unum
105 Nec studio citharæ, nec Musæ deditus ulli;
Si scalpra et formas non sutor; nautica vela
Aversus mercaturis: delirus et amens

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Si
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Au
Ac
115 Si,
Mil
Pot
Oct
Blat
120 Nim
Max
Filiu
Dis in
Quan
125 Ung
Cæpe
Si qui
Undiq
sax
Incipia
30 Insanu
Quum
ven
Incolun
hoc
Nec fer
An tu r
Ac non
In matri
Quin ex
Nil sane

- Undique dicatur merito. Qui discrepat istis,
 Qui nummos aurumque recondit, nescius uti
 110 Compositis, metuensque velut contingere sacrum?
 Si quis ad ingentem frumenti semper acervum
 Porrectus vigilet cum longo fuste; neque illinc
 Audeat esuriens dominus contingere granum,
 Ac potius foliis parcus vescatur amaris:
 115 Si, positus intus Chii veterisque Falerni
 Mille cadis, nihil est ter centum millibus! acre
 Potet acetum; age, si et stramentis incubet unde-
 Octoginta annos natus, cui stragula vestis,
 Blattarum ac tinearum epulæ, putrescat in arcâ:
 120 Nimirum insanus paucis videatur, eo quod
 Maxima pars hominum morbo jactatur eodem.
 Filius, aut etiam hæc libertus ut eibat hæres,
 Dis inimice senex, custodis? ne tibi desit?
 Quantulum enim summæ curtabit quisque dierum,
 125 Unguere si caules oleo meliore, caputque
 Cæperis impexâ sædum porrigine? Quare,
 Si quidvis satis est, perjuras, surripis auferis
 Undique? tun' sanus? Populum si cædere
 saxis
 Incipias, servosve, tuo quos ære pararis,
 130 Insanum te omnes pueri clamentque puellæ:
 Quum laqueo uxorem interimis, matremque
 veneno,
 Incolumi capite es? Quid enim? Neque tu
 hoc facis Argis,
 Nec ferro, ut demens genitricem occidit Orestes.
 An tu reris eum occisâ insanisse parente,
 135 Ac non ante malis dementem actum Furiis, quam
 In matris jugulo ferrum tepefecit acutum?
 Quin ex quo habitus malæ tutæ mentis Orestes,
 Nil sane fecit, quod tu reprehendere possis;

Non Pyladen ferro violare aususve sororem
 140 Electram; tantum maledicere utrique, vocando
 Hanc Furiam, hunc aliud, jussit quæ splendida
 bilis.

Pauper Opimius argenti positi intus et auri,
 Qui Veientanum festis potare diebus
 Campanâ solitus trullâ, vappamque profestis,
 145 Quondam lethargo grandi est oppressus, ut
 hæres

Jam circum loculos et claves lætus ovensque
 Curreret. Hunc medicus multum celer atque
 fidelis

Excitat hoc pacto: mensam poni jubet atque
 Effundi saccos nummorum; accedere plures
 150 Ad numerandum: hominem sic erigit: addit
 et illud:

Ni tua custodis, avidus jam auferet hæres:
 Men' vivo? Ut vivas igitur, vigila: hoc age.
 Quid vis?

Deficient inopem venæ te, ni cibus atque
 Ingens accedit stomacho fultura ruenti.

155 Tu cessas? Agendum, sume hoc ptisanarium
 oryzæ.

Quanti eintæ? Parvo. Quanti ergo? Octus
 sibus. Eheu!

Quid referet, morbo, an furtis pereamve rapinis?
 Quisnam igitur sanus? Quid non stultus. Quid
 avarus?

Stultus et insanus. Quid? si quis non sit avarus
 160 Continuo sanus? Minime. Cur, Stoice? Dicam
 Non est cardiacus (Craterum dixisse putato),
 Hic æger. Recte est igitur, surgetque? Negabit
 Quod latus ante omnes morbo tententur acutus.
 Non est perjuræ, neque sordidus: immolet æquæ

165 H

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Do

Ser

An

170 Fer

Ad

Fem

Te,

Exti

175 Tu

Quan

Tu c

Quod

Præte

180 Juran

Vestru

In cie

Latus

Nudus

185 Scilicet

Astuta

Ne qui

Rex su

Rem in

190 Dicere,

Di tibi

Ergo co

Consule.

Putresci

95 Gaudeat

Per quen

165 Hic porcum Laribus. Verum ambitiosus et
audax :

Naviget Anticyram: quod enim differt, barathrone
Dones, quicquid habes ; an nunquam utare
paratis ?

Servius Oppidius Canusî duo prædia, dives
Antiquo censu, natis divisse duobus

170 Fertur, et hæc moriens pueris dixisse vocatis
Ad lectum : Postquam te talos, Aule, nucesque
Ferre sinu laxo, donare et ludere vidi ;

Te, Tiberi, numerare, cavis abscondere tristem :
Extimui, ne vos ageret vesania discors ;

175 Tu Nomentanum, tu ne sequerere Cicutam.
Quare per divos oratus uterque penates,

Tu cave, ne minuas ; tu, ne majus facias id,
Quod satis esse putat pater, et natura coercet.
Præterea, ne vos titillet gloria, jure-

180 Jurando obstringam ambo : uter ædilis, fueritve
Vestrum prætor, is instabilis et sacer esto.

In cicere atque fabâ bona tu perdasque lupinis,
Latus ut in circo spatieri, et aeneus ut stes,

Nudus agris, nudus nummis, insane, paternis ?

185 Scilicet, ut plausus, quos fert Agrippa, feras tu,
Astuta ingenuum vulpes imitata leonem ?

Ne quis humasse velit Ajacem, Atrida, vetas cur ?
Rex sum. Nil ultra quæro plebeius. Et æquam

Rem imperito : at, si cui videor non justus, inulto
190 Dicere, quod sentis, permitto. Maxime regum,

Di tibi dent captâ classem reducere Trojâ !
Ergo consulere, et mox respondere licebit ?

Consule. Cur Ajax heros ab Achille secundus
Putrescit, toties servatis clarus Achivis ? [to,

95 Gaudeat ut populus Priami Priamusque inhumâ-
Per quem tot juvenes patrio caruere sepulcro ?

- Mille ovium insanus morti dedit, inclytum Ulysem
 sem
 Et Menelaum una mecum se occidere clamans.
 Tu quum pro vitulâ statuis dulcem Aulide natam
 200 Ante aras, spargisque molâ caput, improbe, salsâ,
 Rectum animi servas? Quorsum insanus? Quid
 enim Ajax
 Fecit, quum stravit ferro pecus? Abstinuit vim
 Uxore et gnato, mala multa precatus Atridis.
 Non ille aut Teucrum, aut ipsum violavit Ulyssem.
 205 Verum ego, ut hærentes adverso in litore naves
 Eriperem, prudens placavi sanguine Divos.
 Nempe tuo, furiose. Meo, sed non furiosus.
 Qui species alias veri scelerisque, tumultu
 Permistas, capiet, commotus habebitur; atque,
 210 Stultitiâne erret, nihilum distabit, an irâ.
 Ajax, quum immeritos occidit, desipit, agnos;
 Quum prudens scelus ob titulos admittis inanes.
 Stas animo? et purum est vitio tibi, quum tumi-
 dum est, cor?
 Si quis lecticâ nitidam gestare amet agnam,
 215 Huic vestem ut gnatæ paret, ancillas paret
 aurum,
 Rufum et Pusillam appellet, fortique marito
 Destinet uxorem; interdicto huic omne adimat jus
 Prætor, et ad sanos abeat tutela propinquos.
 Quid? si quis gnatam pro mutâ devovet agnâ,
 220 Integer est animi? ne dixeris. Ergo, ubi prava
 Stultitia, hic est summa insania: qui sceleratus
 Et furiosus erit; quem cepit vitrea fama,
 Hunc circumtonuit gaudens Bellona cruentis.
 Nunc age, luxuriam et Nomentanum arripit
 mecum.
 225 Vincet enim stultos ratio insanire nepotes

nclytum Ulys-

dere clamans.
Aulide natam
improbe, salsâ,
nsanus? Quid

Abstinit vim
tus Atridis.
olavit Ulyssem.
in litore naves
ne Divos.

on furiosus.
tumultu
bitur; atque,
an irâ.
sipit, agnos;
admittis inanes.
bi, quum tumi-

et agnam,
ancillas paret.

que marito
omne adimat jus
ropinquos.
devovet agnâ,
Ergo, ubi prava
qui sceleratus,
a fama,
ona cruentis.
entantum arripo

nepotes

Hic simul accepit patrimonî mille talenta,
Edicit, piscator uti, pomarius, auceps,
Unguentarius, ac Tusci turba impia vici,
Cum scurris fartor, cum Velabro omne macellum,
230 Mane domum veniant. Quid tum? Venere
frequentes.

Verba facit leno: Quicquid mihi, quicquid et
Cuique domi est, id crede tuum; et vel nunc
pete, vel cras.

Accipe, quid contra juvenis responderit æquus:
In nive Lucanâ dormis ocreatus, ut aprum

235 Cœnem ego; tu pisces hiberno ex æquore verris;
Segnis ego, indignus, qui tantum possideam: aufer!
Sume tibi decies; tibi tantundem; tibi triplex,
Unde uxor mediâ currit de nocte vocata.

Filius Æsopi detractam ex aure Metellæ,

240 Scilicet ut decies solidum absorberet, aceto
Diluit insignem baccam; quî sanior, ac si
Illud idem in rapidum flumen, jaceretve cloacam?
Quinti progenies Arrî, par nobile fratrum,

Nequitia et nugis pravorum et amore gemellum,
245 Lusciniâ soliti impenso prandere coemtas.
Quorsum abeant? Sani ut cretâ, an carbone
notandi?

Edificare casas, plostello abjungere mures,
Ludere par impar, equitare in arundine longâ,
Si quem delectet barbatum, amentia verset.

250 Si puerilius his ratio esse evincet amare,
Nec quidquam differre, utrumne in pulvere,
trinus

Quale prius, ludas opus, an meretricis amore
Sollicitus plore: quæro, faciasne quod olim
Mutatus Polemon? ponas insignia morbi,

255 Fasciolas, cubital, focalia, potus ut ille

Dicitur ex collo furtim carpsisse coronas,
 Postquam est impransi correptus voce magistri?
 Porrigis irato puero quum poma, recusat:
 Sume, Catelle! negat: si non des, optat. Amator
 260 Exclusus quî distat, agit ubi secum, eat, an non,
 Quo rediturus erat non arcessitus, et hæret
 Invisis foribus? Ne nunc, quum me vocat ultro,
 Accedam? an potius mediter finire dolores?
 Excluit, revocat: redeam? non, si obsecret.
 Ecce

265 Servus, non paulo sapientior: O here, quæ res
 Nec modum habet, neque consilium, ratione
 modoque [bellum

Tractari non vult: in amore hæc sunt mala;
 Pax rursum, hæc si quis tempestatis prope ritu
 Mobilia, et cæcâ fluitantia sorte, laboret

270 Reddere certâ sibi, nihilo plus explicet, ac si
 Insanire paret certâ ratione modoque.

Quid? quum Picenis excerpens semina pomis,
 Gaudes, si cameram percusti forte, penes te es?

Quid? quum balba feriſ annoso verba palato,

275 Ædificante casas quî sanior? Adde cruorem
 Stultitiæ, atque ignem gladio scrutare modo,
 inquam.

Hellade percussâ Marius quum præcipitat se,
 Cerritus fuit? an commotæ crimine mentis
 Absolves hominem, et sceleris damnabis eundem.

280 Ex more imponens cognata vocabula rebus?
 Libertinus erat, qui circum compita siccus
 Lautis mane senex manibus currebat; et, Unum.
 Quiddam magnum addens, unum me surpite morti,
 Diis etenim facile est, orabat: sanus utrisque

285 Auribus atque oculis; mentem, nisi litigiosus,

Exciperet dominus quum venderet : hoc quoque
vulgus

Chrysippus ponit fecundâ in gente Menenî.
Jupiter, ingentes qui das adimisque dolores,

Mater ait pueri menses jam quinque cubantis,
290 Frigida si puerum quartana reliquerit, illo

Mane die, quo tu indicis jejunia, nudus
In Tiberi stabit : casus medicusve levarit

Ægrum ex præcipiti, mater delira necabit
In gelidâ fixum ripâ, febrimque reducet.

295 Quone malo mentem concussa ? timore Deorum.
Hæc mihi Stertinius sapientum octavus amico

Arma dedit, posthac ne compellarer inultus.
Dixerit insanum qui me, totidem audiet ; atque

Respicere ignoto discet pendentia tergo.
300 Stoice, post damnum sic vendas omnia pluris :

Quâ me stultitiâ (quoniam non est genus unum)
Insanire putas ? ego nam videor mihi sanus.

Quid ? caput abscissum. manibus quum portat
Agave

Gnati infelicitis, sibi tum furiosa videtur ?
305 Stultum me fateor (liceat concedere veris)

Atque etiam insanum ; tantum hoc edissere, quo
me

Ægrotare putes animi vitio ? Accipe : primum
Ædificas, hoc est, longos imitaris, ab imo

Ad summum totus moduli bipedalis ; et idem
310 Corpore majorem rides Turbonis in armis

Spiritum et incessum : quî ridiculus minus illo ?
An quodcunque facit Mæcenâs, te quoque verum

est,
Tanto dissimilem, et tanto certare minorem ?
Absentis ranæ pullis vituli pede pressis,

315 Unus ubi effugit, matri denarrat, ut ingens

- Bellua cognato eliserit: illa rogare,
 Quantane? num tantum, sufflans se, magna
 fuisset?
 Major dimidio. Num tanto? Quum magis
 atque
 Se magis inflaret; non, si te ruperis, inquit,
 320 Par eris. Hæc a te non multum abludit imago.
 Adde poemata nunc (hoc est, oleum adde ca-
 mino);
 Quæ si quis sanus fecit, sanus facis et tu.
 Non dico horrendam rabiem. Jam desine.
 Cultum
 Majorem censu. Teneas, Damasippe, tuis te.
 325 Mille puellarum, puerorum mille furores.
 O major tandem parcas, insane, minori.

SATIRE IV.

- Unde, et quo Catius? Non est mihi tempus
 aventi
 Ponere signa novis præceptis, qualia vincunt
 Pythagoran, Anytique reum, doctumque Platona.
 Peccatum fateor, quum te sic tempore lævo
 5 Interpellarim: sed des veniam bonus, oro.
 Quod si interciderit tibi nunc aliquid, repetes
 mox;
 Sive est naturæ hoc, sive artis, mirus utroque.
 Quin id erat curæ, quo pacto cuncta tenerem,
 Utpote res tenues, tenui sermone peractas.
 10 Ede hominis nomen, simul et, Romanus an
 hospes.
 Ipsa memor præcepta canam; celabitur auctor.
 Longa quibus facies ovis erit, illa memento,

Ut succi melioris et ut magis alma rotundis,
Ponere : namque marem cohibent callosa vitel-
lum.

15 Caule suburbano, qui siccis crevit in agris,
Dulcior ; irriguo nihil est elutius horto.

Si vespertinus subito te oppresserit hospes,
Ne gallina malum responset dura palato,

Doctus eris vivam musto mersa Falerno ;
20 Hoc teneram faciet. Pratensibus optima fungis

Natura est : aliis male creditur. Ille salubres
Æstates peraget, qui nigris prandia moris
Finiet, ante gravem quæ legerit arbore solem.

Aufidius forti miscebat mella Falerno,
25 Mendose ; quoniam vacuis committere venis
Nil nisi lene decet : leni præcordia mulso

Prolueris melius. Si dura morabitur alvus,
Mitulus et viles pellent obstantia conchæ,

Et lapathi brevis herba, sed albo non sine Co.
30 Lubrica nascentes implent conchyliæ lunæ ;
Sed non omne mare est generosæ fertile testæ.

Murice Baiano melior Lucrina peloris :
Ostræ Circeiis, Miseno oriuntur echini ;

Pectinibus patulis jactat se molle Tarentum.
35 Nec sibi cœnarum quivis temere arroget artem,
Non prius exactâ tenui ratione saporum.

Nec satis est, carâ pisces averrere mensâ
Ignarum, quibus est jus aptius, et quibus assis

Languidus in cubitum jam se conyiva reponet.
40 Umber et iligna nutritus glande rotundas

Curvet aper lances carnem vitantis inertem :
Nam Laurens malus est, ulvis et arundine pin-
guis.

Vinea submittit capreas non semper edules.
Fecundæ leporis sapiens sectabitur armos.

45 Piscibus atque avibus quæ natura et foret ætas,
Ante meum nulli patuit quæsita palatum.
Sunt, quorum ingenium nova tantum crustula
promit.

Nequaquam satis in re unâ consumere curam :
Ut si quis solum hoc, mala ne sint vina, labore,

50 Quali perfundat pisces securus olivo.
Massica si cœlo supponas vina sereno,
Nocturna, si quid crassi est, tenuabitur aurâ,
Et decedet odor nervis inimicus ; at illa
Integrum perdunt lino vitiata saporem.

55 Surrentina vafer qui miscet fœce Falerno
Vina, columbino limum bene colligit ovo ;
Quatenus ima petit volvens aliena vitellus.
Tostis marcentem squillis recreabis et Afrâ
Potorem cochlea ; nam lactuca innatat acri

60 Post vinum stomacho : pernâ magis ac magis
hillis

Flagitat immorsus refici ; quin omnia malit,
Quæcunque immundis fervent allata popinis.
Est operæ pretium duplicis pernoscere juris
Naturam. Simplex e dulci constat olivo,

65 Quod pingui miscere mero muriâque decebit,
Non aliâ quam quâ Byzantia putuit orca.
Hoc ubi confusum sectis inferbuit herbis,
Corycioque croco sparsum stetit, insuper addes
Pressa Venafranæ quod bacca remisit olivæ.

70 Picens cedunt pomis Tiburtia succo ;
Nam facie præstant. Venucula convenit ollis ;
Rectius Albanam fumo duraveris uvam.
Hanc ego cum malis, ego fæcem primus et
altec,

Primus et invenior piper album, cum sale nigro

75 Incretum, puris circumposuisse catillis.

- Immane est vitium, dare millia terna macello,
 Angustoque vagos pisces urgere catino.
 Magna movet stomacho fastidia, seu puer unctis
 Tractavit calicem manibus, dum furta ligurrit ;
 80 Sive gravis veteri crateræ limus adhæsit.
 Vilibus in scopis, in mappis, in scobe, quantus
 Consistit sumtus ; neglectis, flagitium ingens.
 Ten' lapides varios lutulentâ radere palmâ,
 Et Tyrias dare circum illota toralia vestes,
 85 Oblitum, quanto curam sumtumque minorem
 Hæc habeant, tanto reprimi justius illis,
 Quæ nisi divitibus nequeant contingere mensis ?
 Docte Cati, per amicitiam Divosque rogatus,
 Ducere me auditum, perges quocunque, me-
 mento. [cuncta,
 90 Nam quamvis referas memori mihi pectore
 Non tamen interpretes tantundem juveris : adde
 Vultum habitumque hominis ; quem tu vidisse
 beatus
 Non magni pendis, quia contigit : at mihi cura
 Non mediocris inest, fontes ut adire remotos
 95 Atque haurire queam vitæ præcepta beatæ.

SATIRE V.

- Hoc quoque, Tiresia, præter narrata, petenti
 Responde : quibus amissas reparare queam res
 Artibus atque modis. Quid rides ? Jamne
 doloso
 Non satis est, Ithacam revehi, patriosque penates
 5 Adspicere ? O nulli quidquam mentite, vides ut
 Nudus inopsque domum redeam, te vate, neque
 illic

- Aut apotheca procis intacta est, aut pecus ; atqui
 Et genus, et virtus, nisi cum re, vilior algâ est.
 Quando pauperiem, mis is ambagibus, horres,
 10 Accipe, quâ ratione queas ditescere. Turdus,
 Sive aliud privum dabitur tibi, devolet illuc,
 Res ubi magna nitet, domino sene ; dulcia poma,
 Et quoscunque feret cultus tibi fundus honores,
 Ante Darem gustet venerabilior Lare dives ;
 15 Qui, quamvis perjurus erit, sine gente, cruentus
 Sanguine fraterno, fugitivus ; ne tamen illi
 Tu comes exterior, si postulet, ire recuses.
 Utne tegam spurco Damæ latus ? haud ita Trojæ
 Me gessi, certans semper melioribus. Ergo
 20 Pauper eris. Fortem hoc animum tolerare
 jubebo :
 Et quondam majora tuli. Tu protinus, unde
 Divitias ærisque ruam, dic, augur, acervos.
 Dixi equidem, et dico. Captes astutus ubique
 Testamenta senum : neu, si vafer unus et alter
 25 Insidiatorem præroso fugerit hamo,
 Aut spem deponas, aut artem illusus omittas.
 Magna minorve foro si res certabitur olim,
 Vivet uter locuples sine gnatis, improbus, ultro
 Qui meliorem audax vocet in jus, illius esto
 30 Defensor : famâ civem causâque priorem
 Sperne, domi si gnatus erit secundave conjux.
 Quinte, puta, aut Publi (gaudent prænomine
 molles
 Auriculæ), tibi me virtus tua fecit amicum :
 Jus anceps novi, causas defendere possum :
 35 Eripiet quivis oculos citius mihi, quam te
 Contemptum cassâ nuce pauperet : hæc mea
 cura est, [atque
 Ne quid tu perdas, neu sis jocus. Ire domum

- Pelliculam curare jube : si cognitor ipse.
 Persta, atque obdura, seu rubra Canicula findet
 40 Infantes statuas ; seu pingui tentus omaso
 Furius hibernas canâ nive conspuet Alpes.
 Nonne vides (aliquis cubito stantem prope
 tangens
 Inquiet), ut patiens ! ut amicis aptus ! ut acer !
 Plures annabunt thunni, et cetaria crescent.
 45 Si cui præterea validus male filius in re
 Præclarâ sublatus aletur, ne manifestum
 Cælibis obsequium nudet te, leniter in spem
 Adrepe officiosus, ut et scribare secundus
 Hæres, et, si quis casus puerum egerit Orco,
 50 In vacuum venias : perraro hæc alea fallit.
 Qui testamentum tradet tibi cunque legendum.
 Abnuere, et tabulas a te remove memento :
 Sic tamen, ut limis rapias, quid prima secundo
 Cera velit versu ; solus, multisne cohæres,
 55 Veloci percurrere oculo. Plerumque recoctus
 Scriba ex quinqueviro corvum deludet hiantem,
 Captatorque dabit risus Nasica Corano. [do ?
 Num furis ? an prudens ludis me, obscura canen-
 O Laertiade, quicquid dicam, aut erit aut non :
 60 Divinare etenim magnus mihi donat Apollo.
 Quid tamen ista velit sibi fabula, si licet, ede.
 Tempore quo juvenis Parthis horrendus, ab alto
 Demissum genus Ænea, tellure marique
 Magnus erit, forti nubet procera Corano
 65 Filia Nasicæ, metuentis reddere soldum.
 Tum gener hoc faciet : tabulas socero dabit, atque
 Ut legat, orabit : multum Nasica negatas
 Accipiet tandem et tacitus leget ; invenietque
 Nil sibi legatum, præter plorare, suisque.
 70 Illud ad hæc jubeo : mulier si forte dolosa

- Libertusve senem delirum temperet, illis
Accedas socius: laudes, lauderis ut absens.
Ajuvat hoc quoque; sed vincit longe prius ipsum
Expugnare caput. Scribet mala carmina vecors:
- 75 Laudato: scorfator erit? cave te roget: ultro
Penelopen facilis potiori trade. Putasne?
Perduci poterit tam frugi tamque pudica,
Quam nequiere proci recto depellere cursu?
Venit enim magnum donandi parca juvenus,
- 80 Nec tantum Veneris, quantum studiosa culinæ;
Sic tibi Penelope frugi est: quæ, si semel uno
De sene gustarit tecum partita lucellum,
Ut canis a corio nunquam absterrebitur uncto.
Me sene quod, dicam, factum est: Anus improba
Thebis
- 85 Ex testamento sic est elata: cadaver
Unctum oleo largo nudis humeris tulit hæres:
Scilicet elabi si posset mortua; credo,
Quod nimium institerat viventi. Cautus adito:
Neu desis operæ, neve immoderatus abundes.
- 90 Difficilem et morosum offendes garrulus. Ultro
Non etiam sileas. Davus sis comicus, atque
Stes capite obstipo, multum similis metuenti
Obsequio grassare: mone, si increbuit aura,
Cautus uti velet carum caput: extrahe turbâ
- 95 Oppositis humeris: aurem substringe loquoci.
Importunus amat laudari? donec, Ohe jam!
Ad cælum manibus sublatis, dixerit, urge, et
Crescentem tumidis infla sermonibus utrem.
Quum te servitio longo curâque levarit,
- 100 Et certum vigilans, Quartæ esto partis Ulysses,
Audieris, hæres: ergo nunc Dama sodalis
Nusquam est? unde mihi tam fortem, tamque
fidelem?

Sparge subinde: et, si paulum potes illacrimare.
Est

Gaudia prodentem vultum celare. Sepulcrum,
105 Permissum arbitrio, sine sordibus exstrue: funus
Egregie factum laudet vicinia. Si quis
Forte cohæredum senior male tussiet, huic tu
Dic, ex parte tuâ seu fundi sive domûs sit
Emtor, gaudentem nummo te addicere. Sed me
110 Imperiosa trahit Proserpina: vive, valeque.

SATIRE VI.

Hoc erat in votis: modus agri non ita magnus,
Hortus ubi et tecto vicinus jugis aquæ fons,
Et paulum silvæ super his foret. Auctius atque
Di melius fecere. Bene est! nihil amplius oro,
15 Maiâ nate, nisi ut propria hæc mihi munera
faxis.

Si neque majorem feci ratione malâ rem,
Nec sum facturus vitio culpâve minorem;
Si veneror stultus nihil horum, "O si angulus ille.
Proximus accedat, qui nunc denormat agellum!
20 O si urnam argenti fors quæ mihi monstret, ut
illi,

Thesauro invento qui mercenarius agrum,
Illum ipsum mercatus, aravit, dives amico
Hercule;" si, quod adest, gratum juvat, hac
prece te oro,

Pingue pecus domino facias, et cetera, præter
Ingenium, utque sôles custos mihi maximus adsis.
Ergo ubi me in montes et in arcem ex urbe
removi,

- (Quid prius illustrem satiris Musâque pedestri?)
 Nec mala me ambitio perdit, nec plumbeus Auster
 Auctumnusque gravis, Libitinæ quæstus acerbæ.
 20 Matutine pater, seu Jane libentius audis,
 Unde homines operum primos vitæque labores
 Instituunt, sic Dîs placitum, tu carminis esto
 Principium. Romæ sponsorem me rapis. Eia.
 Ne prior officio quisquam respondeat, urge!
 25 Sive Aquilo radit terras, seu bruma nivalem
 Interiore diem gyro trahit, ire necesse est.
 Postmodo, quod mî obsit, clare certumque locuto.
 Luctandum in turba et facienda injuria tardis.
 Quid tibi vis, insane, et quam rem agis? impro-
 bus urguet
 30 Iratis precibus. Tu pulses omne quod obstat.
 Ad Mæcenatem memori si mente recurras.
 Hoc juvat, et melli est, non mentiar. At simul
 atras
 Ventum est Esquilias, aliena negotia centum
 Per caput et circa saliunt latus. Ante secundam
 35 Roscius orabat, sibi adesses ad Puteal cras.
 De re communi scribæ magnâ atque novâ te
 Orabant hodie meminisses, Quinte, reverti.
 Imprimat his, cura, Mæcenas signa tabellis.
 Dixeris, Experiar: Si vis, potes, addit et instat
 40 Septimus octavo propior jam fugerit annus,
 Ex quo Mæcenas me cœpit habere suorum
 In numero, duntaxat ad hoc, quem tollere rhas
 Vellet iter faciens, et cui concedere nugas
 Hoc genus: Hora quota est? Threx est Gallus
 Syro par?
 45 Matutina parum cautos jam frigora mordent:
 Et quæ rimosâ bene deponuntur in aure.

que pedestri ?)
 ambeus Auster
 æstus acerbæ.

audis,
 que labores
 rminis esto
 ne rapis. Eia.
 eat, argue!

na nivalem
 cesse est.

tumque locuto.
 njuria tardis.

m agis? impro-

e quod obstat.

e recurras.

ntiar. At simul

gotia centum

Ante secundam

Puteal cras.

tque novâ te

nte, reverti.

gna tabellis.

, addit et instat

gerit annus,

gere suorum

uem tollere rhe

edere nugas

Threx est Gall

gora mordent:

ur in aure.

Per totum hoc tempus subjectior in diem et
 horam

Invidiæ. Noster ludos spectaverat una,
 Luserat in campo; Fortunæ filius! omnes.

50 Frigidus a Rostris manat per compita rumor;
 Quicunque obvius est, me consulit: O bone

(nam te

Scire, Deos quoniam propius contingis, oportet),
 Numquid de Dacis audisti? Nil equidem. Ut tu

Semper eris derisor! At omnes Di exagitent me,
 55 Si quicquam. Quid? militibus promissa Tri-

questrâ

Prædia Cæsar an est Itala tellure daturus?
 Jurantem me scire nihil; mirantur ut unum

Scilicet egregii mortalem altique silenti.

Perditur hæc inter misero lux, non sine votis:

60 O rus, quando ego te adspiciam? quandoque
 licebit,

Nunc veterum libris, nunc somno et inertibus
 horis

Ducere sollicitæ jucunda obliviam vitæ?

O quando faba Pythagoræ cognata, simulque

Uncta satis pingui ponentur oluscula lardo?

5 O noctes cœnæque Deum, quibus ipse inique

Ante Larem proprium vescor, vernasque pro-

caces

Pasco libatis dapibus. Prout cuique libido est,

Siccat inæquales calices conviva solutus

Legibus insanis, seu quis capit acria fortis

Pocula, seu modicis uvescit lætius. Ergo

Sermo oritur non de villis domibusve alienis,

Nec, male necne Lepos saltet; sed, quod magis
 ad nos

Pertinet, et nescire malum est, agitamur :
utrumne

Divitiis homines, an sint virtute beati ?

75 Quidve ad amicitias, usus rectumne, trahat nos ?

Et quæ sit natura boni, summumque quid ejus ?

Cervius hæc inter vicinus garrit aniles

Ex re fabellas. Si quis nam laudat Arelli

Sollicitas ignarus opes, sic incipit : Olim

80 Rusticus urbanum murem mus paupere fertur
Accepisse cavo, veterem vetus hospes amicum ;

Asper et attentus quæsit, ut tamen arctum

Solveret hœpitiis animum. Quid multa ? neque

Sepositi ciceris nec longæ invidit avenæ, [ille

85 Aridum et ore ferens acinum se esaque lardi

Frusta dedit, cupiens variâ fastidia cœnâ

Vincere tangentis male singula dente superbo.

Quum pater ipse domus paleâ porrectus in horna

Esset ador loliumque, dapis meliora relinquens.

90 Tandem urbanus ad hunc, Quid te juvat, inquit,
amice,

Prærupti nemoris patientem vivere dorso ?

Vis tu homines urbemque feris præponere silvis

Carpe viam, mihi crede, comes, terrestria quando

Mortales animas vivunt sortita, neque ulla est

95 Aut magno aut parvo leti fuga. Quo, bone
circa,

Dum licet, in rebus jucundis vive beatus ;

Vive memor, quam sis ævi brevis. Hæc u
dicta

Agrestem pepulere, domo levis exsilit ; inde

Ambo propositum peragunt iter, urbis avent

100 Mœnia nocturni subrepere. Jamque tenet

Nox medium cœli spatium, quum ponit uterq

In locuplete domo vestigia ; rubro ubi cocco

Tincta super lectos canderet vestis eburnos,
 Multaque de magnâ superessent fercula cœnâ,
 105 Quæ procul exstructis inerant hesterna canistris.
 Ergo ubi purpureâ porrectum in veste locavit
 Agrestem, veluti succinctus cursitat hospes,
 Continuatque dapes, nec non verniliter ipsis
 Fungitur officiis, prælambens omne quod affert.
 110 Ille cubans gaudet mutatâ sorte, bonisque
 Rebus agit lætum convivam; quum subito
 ingens
 Valvarum strepitus lectis excussit utrumque.
 Currere per totum pavidi conclave, magisque
 Exanimes trepidare, simul domus alta Molossis
 115 Personuit canibus. Tum rusticus, Haud mihi
 vitâ
 Est opus hac, ait, et valeas: me silva cavusque
 Tutus ab insidiis tenui solabitur ervo.

SATIRE VII.

Jamdudum ausculto, et cupiens tibi dicere servus
 Pauca, reformido. Davusne? Ita. Davus,
 amicum
 Mancipium domino, et frugi, quod sit satis;
 hoc est,
 Ut vitale putes. Age, libertate Decembri,
 Quando ita majores voluerunt, utere: narra.
 Pars hominum vitiis gaudet constanter, et arguet
 5 Propositum: pars multa natat, modo recta
 capessens,
 Interdum pravis obnoxia. Sæpe notatus
 Cum tribus anhellis, modo lævâ Priscus inani.
 10 Vixit inæqualis, clavum ut mutaret in horas;

- Edibus ex magnis subito se conderet, unde
 Mundior exiret vix libertinus honeste :
 Jam mœchus Romæ, jam mallet doctor Athenis
 Vivere ; Vertumnis, quotquot sunt, natus iniquis.
 15 Scurra Volanerius, postquam illi justa cheragrâ
 Contudit articulos, qui pro se tolleret atque
 Mitteret in phinum talos, mercede diurnâ
 Conductum pavit : quanto constantior idem
 In vitiis, tanto levius miser ac prior illo,
 20 Qui jam contento, jam laxo fune laborat.
 Non dices hodie, quorsum hæc tam putida ten-
 dant,
 Furcifer ? Ad te, inquam. Quo pacto, pes-
 sime ? Laudas
 Fortunam, et mores antiquæ plebis, et idem,
 Si quis ad illa Deus subito te agat, usque
 recuses :
 25 Aut quia non sentis, quod clâmas, rectius esse,
 Aut quia non firmus rectum defendis, et hæres,
 Nequidquam cœno cupiens evellere plantam.
 Romæ rus optas ; absentem rusticus Urbem
 Tollis ad astra levis. Si nusquam es forte
 vocatus
 30 Ad cœnam, laudas securum olus ; ac, velut
 usquam
 Vincit eas, ita te felicem dicis, amasque,
 Quod nusquam tibi sit potandum. Jusserit ad se
 Mæcenæ serum sub lumina prima venire
 Convivam : Nemon' oleum fert ocyus ? ecquis
 35 Audit ? cum magno blateras clamore, furisque.
 Mulvius, et scurræ, tibi non referenda precati,
 Discedunt. Etenim, fateor me, dixerit ille,
 Duci ventre levem ; nasum nidore supinor :
 Imbecillus, iners, si quid vis, adde, popino.

- 40 Tu, quum sis, quod ego, et fortassis nequior,
ultra
Insectere, velut melior? verbisque decoris
Obvolvas vitium? Quid, si me stultior ipso
Quingentis emto drachmis deprenderis? Aufer
Me vultu terrere; manum, stomachumque
teneto;
- 45 Dum, quæ Crispini docuit me janitor, edo.
Te conjux aliena capit; meretricula Davum:
Peccat uter nostrum cruce dignius? Acris ubi me
Natura incendit, sub clarâ nuda Incernâ
Quæcumque excepit turgentis verbera caudæ,
- 50 Clunibus aut agitavit equum lasciva supinum,
Dimittit neque famosum, neque sollicitum ne
Ditior, aut formæ melioris, meiat eodem.
Tu, quum projectis insignibus, annulo equestri
Romanoque habitu, prodis ex judice Dama
- 55 Turpis, odoratum caput obscurante lacernâ,
Non es quod simulas? Metuens induceris, atque
Altercante libidinibus tremis ossa pavore.
Quid refert, uri virgis, ferroque necari
Auctoratus eas: an turpi clausus in arcâ,
- 60 Quo te demisit peccati conscia herilis,
Contractum genibus tangas caput? Estne marito
Matronæ peccantis in ambo justa potestas,
In corruptorem vel justior? Illa tamen se
Non habitu, mutæve loco, peccatæ superne,
- 65 Quum te formidet mulier, neque credat amanti.
Ibis sub furcam prudens; dominoque furenti
Committes rem omnem, et vitam, et cum cor-
pore famam.
Evasti? credo, metues, doctusque cavebis.
Quæres, quando iterum paveas, iterumque perire
- 70 Possis, o toties servus! quæ bellua ruptis,

Quum semel effugit, reddit se prava catenis?
Non sum mœchus, ais. Neque ego, hercule, fur,
ubi vasa

Prætereo sapiens argentea. Tolle periculum:
Jam vaga prosiliet frenis natura remotis.

75 Tune mihi dominus, rerum imperiis, homin-
umque, [que

Tot tantisque minor? quem ter vindicta quater-
Imposita haud unquam miserâ formidine privet?
Adde super dictis, quod non levius valeat: nam,
Sive vicarius est, qui servo paret (utî mos

80 Vester ait), seu conservus: tibi quid sum ego?
nempè

Tu, mihi qui imperitas, aliis servis miser; atque
Ducersis, ut nervis alienis mobile lignum. [sus;
Quisnam igitur liber? Sapiens, sibi qui imperio-
Quem neque pauperies, neque mors, neque
vincula terrent;

85 Responsare cupidinibus, contemnere honores
Fortis; et in se ipso totus, teres, atque rotundus,
Externi ne quid valeat per leve morari,
In quem manca ruit semper Fortuna. Potesne
Ex his ut proprium quid noscere? Quinque
talenta

90 Poscit te mulier, vexat, foribusque repulsum
Perfundit gelidâ; rursus vocat: eripe turpi
Colla jugo. Liber, liber sum, dic age! Non quis:
Urguet enim dominus mentem non lenis, et acres
Subjectat lasso stimulos, versatque negantem.

95 Vel quum Pausiacâ torpes, insane, tabellâ,
Quî peccas minus atque ego, quum Fulvî Ru-
tubæque,

Aut Placideiani contento poplite miror
Prœlia, rubricâ picta aut carbone; velut si

a catenis?
hercule, fur,

periculum:
notis.
peris, homin-
[que
ndicta quater-
nidine privet?
valeat: nam,
ut mos
id sum ego?

miser; atque
num. [sus;
i qui imperio-
mors, neque

re honores
que rotundus,
prari,
na. Potesne
ere? Quinque

repulsum
ipe turpi
ge! Non quis:
n lenis, et acres
e negantem.
tabellâ,
um Fulvî Ru-

miror
; velut si

Re verâ pugnent, feriant, vitentque moventes
100 Arma viri? Nequam, et cessator Davus; at ipse
Subtilis veterum judex et callidus audis.
Nil ego, si ducor libo fumante; tibi ingens
Virtus, atque animus cœnis responsat opimis?
Obsequium ventris mihi perniciosius est: cur?
105 Tergo plector enim; quî tu impunitior illa,
Quæ parvo sumi nequeunt, obsonia captas?
Nempe inamarescunt epulæ sine fine petitæ,
Illusique pedes vitiosum ferre recusant
Corpus. An hic peccat, sub noctem qui puer
uvam

110 Furtivâ mutat strigili? qui prædia vendit,
Nil servile, gulæ parens, habet? Adde, quod
idem

Non horam tecum esse potes; non otia recte
Ponere: teque ipsum vitas fugitivus, et erro,
Jam vino quærens, jam somno fallere curam:
115 Frustra; nam comes atra premit, sequiturque
fugacem.

Unde mihi lapidem? Quorsum est opus? Unde
sagittas?

Aut insanit homo, aut versus facit. Ocyus hinc te
Ni rapis, accedes opera agro nona Sabino.

SATIRE VIII.

Ut Nasidieni juvit te cœna beati?
Nam mihi quærenti convivam dictus here illic
De medio potare die. Sic, ut mihi nunquam
In vitâ fuerit melius. Da, si grave non est,
Quæ prima iratum ventrem placaverit esca.
In primis Lucanus aper (leni fuit Austro

- Captus, ut aiebat cœnæ pater); acria circum
 Rapula, lactucæ, radices, qualia lasso
 Pervellunt stomachum, siser, halec, sæcula Coa.
 10 His ubi sublati puer alte cinctus acernam
 Gausape purpureo mensam pertersit, et alter
 Sublegit quodcunque jaceret inutile, quodque
 Posset cœnantes offendere; ut Attica virgo
 Cum sacris Cereris, procedit fuscus Hydaspes,
 15 Cæcuba vina ferens, Alcon Chium maris experts.
 Hic herus: Albanum, Mæcenas, sive Falernum
 Te magis appositis delectat: habemus utrumque.
 (Divitias miseras!) Sed quis cœnantibus una,
 Fundani, pulchre fuerit tibi, nosse laboro.
 20 Summus ego, et prope me Viscus Thurinus, et
 infra,
 Si memini, Varius; cum Servilio Balatrone
 Vibidius, quos Mæcenas adduxerat umbras.
 Nomentanus erat super ipsum, Porcius infra,
 Ridiculus totas simul obsorbere placentas.
 25 Nomentanus ad hoc, qui, si quid forte lateret,
 Indice monstraret digito: nam cetera turba,
 Nos, inquam, cœnamus aves, conchylia, pisces,
 Longe dissimilem noto celantia succum,
 Ut vel continuo patuit, quum passeris assi et
 30 Ingustata mihi porrexerat ilia rhombi.
 Post hoc me docuit, melimela rubere minorem
 Ad lunam delecta. Quid hoc intersit, ab ipso
 Audieris melius. Tum Vibidius Balatrone:
 Nos, nisi damnose bibimus, moriemur inulti;
 35 Et calices poscit majores. Vertere pallor
 Tum parochi faciem, nil sic metuentis, ut acres
 Potores, vel quod maledicunt liberius, vel
 Fervida quod subtile exsurdant vina palatum.
 Invertunt Allifanis vinaria tota

- 40 Vibidius Balatroque, secutis omnibus; imi
Convivæ lecti nihilum nocuere lagenis.
Adfertur squillas inter muræna natantes
In patinâ porrecta. Sub hoc herus, Hæc gravi-
da, inquit,
Capta est, deterior post partum carno futura.
45 His mistum jus es: oleo, quod prima Venafri
Pressit cella; garo de succis piscis Iberi;
Vino quinquenni, verum citra mare nato,
Dum coquitur (cocto Chium sic convenit, ut non
Hoc magis ullum aliud), pipere albo, non sine
aceto,
50 Quod Methymnæam vitio mutaverit uvam.
Erucas virides, inulas ego primus amaras
Monstravi incoquere, illotos Curtillus echinos,
Ut melius muriâ, quam testa marina remittit.
Interea suspensa graves aulæa ruinas
55 In patinam fecere, trahentia pulveris atri,
Quantum non Aquilo Campanis excitat agris.
Nos majus veriti, postquam nihil esse pericli
Sensimus, erigimur. Rufus, posito capite, ut si
Filius immaturus obisset, flere. Quis esset
60 Finis, ni sapiens sic Nomentanus amicum
Tolleret: Heu, Fortuna, quis est crudelior in nos
Te Deus? Ut semper gaudes illudere rebus
Humanis! Varius mappâ compescere risum
Vix poterat. Balatro suspendens omnia naso,
65 Hæc est conditio vivendi, aiebat; eoque
Responsura tuo nunquam est par fama labori.
Tene, ut ego accipiar, laute, torquerier omni
Sollicitudine districtum? ne panis adustus,
Ne male conditum jus apponatur? ut omnes
70 Præcincti recte pueri comtique ministrent?
Adde hos præterea casus, aulæa ruant si,

- Ut modo ; si patinam pede lapsus frangat agaso.
 Sed convivatoris, uti ducis, ingenium res
 Adversæ nudare solent, celare secundæ.
- 75 Nasidienus ad hæc ; Tibi Dî quæcunque preceris,
 Commoda dent ; ita vir bonus es convivaque
 comis :
 Et soléas poscit. Tum in lecto quoque videres
 Stridere secretâ divisos aure susurros.
 Nullos his mallet ludos spectasse ; sed illa
- 80 Redde, age, quæ deinceps risisti. Vibidius dum
 Quærit de pueris, num sit quoque fracta lagena,
 Quod sibi poscenti non dentur pocula ; dumque
 Ridetur fictis rerum, Balatrone secundo ;
 Nasidienne, redis mutatæ frontis ut arte
- 85 Emendaturus fortunam ; deinde secuti
 Mazonomo pueri magno discerpta ferentes
 Membra gruis, sparsi sale multo non sine farre ;
 Pinguibus et ficis pastum jecur anseris albæ ;
 Et leporum avulsos, ut multo suavius, armos,
- 90 Quam si cum lumbis quis edit ; tum pectore
 adusto.
 Vidimus et merulas poni et sine clune palumbes ;
 Suaves res, si non causas narraret earum et
 Naturas dominus ; quem nos sic fugimus ulti,
 Ut nihil omnino gustaremus, velut illis
- 95 Canidia afflasset pejor serpentibus Afris:

Pr
 Sp
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 No
 5 He
 Ne
 Est
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 10 Nur
 Qui
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 Con
 Ac r
 Null
 15 Quo
 Nun
 Virtu
 Nunc
 Et m

angant agaso.
m res
ndæ.
que preceris,
convivaque

oque videres
os.

sed illa
Vibidius dum
racta lagena,
ula; dumque
indco;

arte
cuti
ferentes
on sine farre;
eris albæ;
us, armos,
tum pectore

ne palumbes;
earum et
gimus ulti,
illis
Afris:

EPISTLES

OF

HORACE.

BOOK I.

EPISTLE I.

PRIMA dicte mihi, summâ dicende Camœnâ,
Spectatum satis, et donatum jam rude, quæris,
Mæcenâs, iterum antiquo me includere ludo?
Non eadem est ætas, non mens. Veianius,
armis

- 5 Herculis ad postem fixis, latet abditus agro,
Ne populum extremâ toties exoret arenâ.
Est mihi, purgatam crebro qui personet aurem:
Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.
- 10 Nunc itaque et versus et cetera ludicra pono:
Quid verum atque decens curo et rogo, et omnis
in hoc sum:

- Condo et compono, quæ mox depromere possim.
Ac ne forte roges, quo me duce, quo lare tuter:
Nullius addictus jurare in verba magistri,
- 15 Quo me cumque rapit tempestas, deferor hospes.
Nunc agilis fio, et mersor civilibus undis,
Virtutis verâ custos rigidusque satelles:
Nunc in Aristippi furtim præcepta relabor,
Et mihi res, non me rebus subjungere conor.

- 20 Ut nox longa, quibus mentitur amica, diesque
 Longa videtur opus debentibus; ut piger annus
 Pupillis, quos dura premit custodia matrum:
 Sic mihi tarda fluunt ingrataque tempora, quæ
 spem
 Consiliumque morantur agendi gnaviter id, quod
- 25 Æque pauperibus prodest, locupletibus æque,
 Æque neglectum pueris senibusque nocebit.
 Restat, ut his ego me ipse regam solerque
 elementis:
 Non possis oculo quantum contendere Lynceus,
 Non tamen idcirco contemnas lippus inungi;
- 30 Nec, quia desperes invicti membra Glyconis,
 Nodosâ corpus nolis prohibere cheragrâ.
 Est quadam prodire tenus, si non datur ultra.
 Fervet avaritiâ miseroque cupidine pectus?
 Sunt verba et voces, quibus hunc lenire dolorem
- 35 Possis, et magnam morbi deponere partem.
 Laudis amorë tumes? sunt certa piacula, quæ te
 Ter pure lecto poterunt recreare libello.
 Invidus, iracundus, iners, vinosus, amator?
 Nemo adeo ferus est, ut non mitescere possit,
- 40 Si modo culturæ patientem commodet aurem.
 Virtus est vitium fugere, et sapientia prima
 Stultitiâ caruisse. Vides, quæ maxima credis
 Esse mala, exiguum censum, turpemque repul-
 sam,
 Quanto devites animi capitisque labore:
- 45 Impiger extremos curris mercator ad Indos,
 Per mare pauperiem fugiens, per saxa, per ignes:
 Ne cures ea quæ stulte miraris et optas,
 Discere et audire et meliori credere non vis?
 Quis, circum pagos et circum compita pugnax,
- 50 Magna coronari contemnat Olympia, cui spes,

55 P

60 Si

65 Ism

70 Qu

75 Om

80 Mult

Esto,

Iidem

- Cui sit conditio dulcis sine pulvere palmæ?
 Vilius argentum est auro, virtutibus aurum.
 O cives, cives! quærenda pecunia primum est,
 Virtus post nummos! hæc Janus summus ab imo
 55 Prodocet: hæc recinunt juvenes dictata senes-
 que,
 Lævo suspensi loculos tabulamque lacerto.
 Si quadringentis sex septem millia desunt,
 Est animus tibi, sunt mores, et lingua fidesque,
 Plebs eris. At pueri ludentes, Rex eris, aiunt,
 60 Si recte facies. Hic murus alieneus esto,
 Nil conscire sibi, nullâ pallescere culpâ.
 Roscia (dic sodes) melior lex, an puerorum est
 Nænia, quæ regnum recte facientibus offert,
 Et maribus Curiis et decantata Camillis?
 65 Isne tibi melius suadet, qui rem facias, rem,
 Si possis, recte; si non, quocunque modo rem,
 Ut propius spectes lacrimosa poemata Pupî:
 An, qui fortunæ te responsare superbæ
 Liberum et erectum præsens hortatur et aptat?
 70 Quodsi me populus Romanus forte roget, cur
 Non, ut porticibus, sic judiciis fruar isdem,
 Nec sequar, aut fugiam, quæ diligit ipse, vel odit:
 Olim quod vulpes ægroto cauta leoni
 Respondit, referam: *Quia me vestigia terrent*
 75 *Omnia te adversum spectantia, nulla retrorsum.*
 Bellua multorum es capitum: nam quid sequar?
 aut quem?
 Pars hominum gestit conducere publica: sunt,
 Crustis et pomis viduas venentur avaras,
 Excipiantque senes, quos in vivaria mittant:
 80 Multis occulto crescit res fœnore. Verum
 Esto, aliis alios rebus studiisque teneri;
 Idem eadem possunt horam durare probantes?

- Nullus in orbe sinus Baiis præluceat amœnis,
 Si dixit dives, lacus et mare sentit amorem
 85 Festinantis heri; cui si vitiosa libido
 Fecerit auspicium, cras ferramenta Teanum
 Tolletis, fabri. Lectus genialis in aulâ est:
 Nil ait esse prius, melius nil cælibe vitâ;
 Si non est, jurat bene solis esse maritis.
 90 Quo teneam vultus mutantem Protea nodo?
 Quid pauper? ride: mutat cœnacula, lectos,
 Balnea, tonsores: conducto navigio æque
 Nauseat ac locuples, quem ducit priva triremis.
 Si curatus inæquali tonsore capillos
 95 Occurro, rides: si forte subucula pexæ
 Trita subest tunicæ, si toga dissidet impar,
 Rides. Quid? mea cum pugnat sententia
 secum?
 Quod petiit, spernit; repetit,, quod nuper omisit:
 Æstuat, et vitæ disconvenit ordine toto?
 100 Diruit, ædificat, mutat quadrata rotundis?
 Insanire putas solemnna me, neque rides,
 Nec medici credis, nec curatoris egere
 A prætore dati, rerum tutela mearum
 Quum sis, et prave sectum stomacheris ob un-
 105 De te pendentis, te respicientis amici! [guem
 Ad summam, sapiens uno minor est Jove, dives,
 Liber, honoratus, pulcher, rex denique regum;
 Præcipue sanus, nisi quum pituita molesta est.

EPISTLE II.

Trojani belli scriptorem, maxime Lolli,
 Dum tu declamas Romæ, Præneste relegi;
 Qui, quid sit pulchrum, quid turpe, quid utile,
 quid non,

- Planius ac melius Chrysippo et Crantore dicit.
 5 Cur ita crediderim, nisi quid te detinet, audi.
 Fabula, quâ Paridis propter narratur amorem
 Græcia Barbariæ lento collisa duello,
 Stultorum regum et populorum continet æstus.
 Antenor censet belli præcidere causam :
 10 Quid Paris ? ut salvus regnet vivatque beatus,
 Cogi posse negat. Nestor componere lites
 Inter Peliden festinat et inter Atriden :
 Hunc amor, ira quidem communiter urit utrum-
 que.
 Quidquid delirant reges, plectuntur Achivi :
 15 Seditio, dolis, scelere, atque libidine et irâ,
 Iliacos intra muros peccatur et extra.
 Rursus, quid virtus et quid sapientia possit,
 Utile proposuit nobis exemplar Ulyssem ;
 Qui domitor Trojæ, multorum providus urbes
 20 Et mores hominum inspexit ; latumque per
 æquor,
 Dum sibi, dum sociis reditum parat, aspera multa
 Pertulit, adversis rerum immersabilis undis.
 Sirenum voces et Circæ pocula nosti ;
 Quæ si cum sociis stultus cupidusque bibisset,
 25 Sub dominâ meretrice fuisset turpis et excors,
 Vixisset canis immundus, vel amica luto sus.
 Nos numerus sumus, et fruges consumere nati,
 Sponsi Penelopæ, nebulones, Alcinoique,
 In cute curandâ plus æquo operata juvenus,
 30 Cui pulchrum fuit in medios dormire dies, et
 Ad strepitum citharæ cessatum ducere curam.
 Ut jugulent homines, surgunt de nocte latrones ;
 Ut te ipsum serves, non expergisceris ? atqui,
 Si noles sanus, curres hydropicus : et, ni

35. Posces ante diem librum cum lumine, si non
Intendes animum studiis et rebus honestis,
Invidia vel amore vigil torquere. Nam cur,
Quæ lædunt oculum, festinas demere; si quid
Est animum, differs curandi tempus in annum?
- 40 Dimidium facti, qui cœpit, habet: sapere aude;
Incipe: qui recte vivendi prorogat horam,
Rusticus exspectat, dum defluat amnis; at ille
Labitur, et labetur in omne volubilis ævum.
Quæritur argentum, puerisque beata creandis
- 45 Uxor, et incultæ pacantur vomere silvæ.
Quod satis est, cui contigit, hic nihil amplius
optet.
Non domus et fundus, non æris acervus et auri
Ægroto domini deduxit corpore febres,
Non animo curas. Valeat possessor oportet,
- 50 Si comportatis rebus bene cogitat uti.
Qui cupit, aut metuit, juvat illum sic domus et
res,
Ut lippum pictæ tabulæ, fomenta podagrum,
Auriculas citharæ collectâ sorde dolentes.
Sincerum est nisi vas, quodcunque infundis
acescit.
- 55 Sperne voluptates: nocet emta dolore voluptas.
Semper avarus eget: certum voto pete finem.
Invidus alterius macrescit rebus opimis:
Invidia Siculi non invenere tyranni
Majus tormentum. Qui non moderabitur iræ,
- 60 Infectum volet esse, dolor quod suaserit et mens,
Dum pœnas odio per vim festinat inulto.
Ira furor brevis est: animum rege; qui, nisi
paret,
Imperat: hunc frenis, hunc tu compesce catenâ.
Fingit equum tenerâ docilem cervice magister

- 65 Ire viam qua monstret eques. Venaticus, ex quo
 Tempore cervinam pellem latravit in aulâ,
 Militat in silvis catulus. Nunc adhibe puro
 Pectore verba puer, nunc te melioribus offer.
 Quo semel est imbuta recens, servabit odorem
 70 Testa diu. Quodsi cessas, aut strenuus anteis,
 Nec tardum opperior, nec præcedentibus insto.

EPISTLE III.

- Juli Flore, quibus terrarum militet oris
 Claudius, Augusti privignus, scire laboro.
 Thracane vos, Hebrusque nivali compede vinctus,
 An freta vicinas inter currentia turres,
 5 An pingues Asiæ campi collesque morantur?
 Quid studiosa cohors operum struit? hæc quo-
 que curo;
 Quis sibi res gestas Augusti scribere sumit?
 Bella quis et paces longum diffundit in ævum?
 Quid Titius, Romana brevi venturus in ora,
 10 Pindarici fontis qui non expalluit haustus,
 Fastidire lacus, et rivos ausus apertos?
 Ut valet? ut meminit nostri? fidibusne Latinis
 Thebanos aptare modos studet, auspice Musâ?
 An tragicâ desævît et ampullatur in arte?
 15 Quid mihi Celsus agit? monitus multumque
 monendus,
 Privatas ut quærat opes, et tangere vitet
 Scripta, Palatinus quæcunque recepit Apollo;
 Ne, si forte suas repetitum venerit olim
 Grex avium plumas, moveat cornicula risum
 20 Furtivis nudata coloribus. Ipse quid audes?
 Quæ circum volitas agilis thyma? non tibi
 parvum

- Ingenium, non incultum est, nec turpiter hirtum.
 Seu linguam cauis acuis, seu civica jura
 Respondere paras, seu condis amabile carmen ;
 25 Prima feres hederæ victricis præmia : quodsi
 Frigida curarum fomenta relinquere posses,
 Quo te cœlestis sapientia duceret, ires.
 Hoc opus, hoc studium parvi properemus et
 ampli,
 Si patriæ volumus, si nobis vivere cari.
 30 Debes hoc etiam rescribere, si tibi curæ,
 Quantæ conveniat, Munatius : an male sarta
 Gratia nequicquam coit, et rescinditur ? At vos,
 Seu calidus sanguis, seu rerum inscitia vexat
 Indomitâ cervice feros, ubicunque locorum
 35 Vivitis, indigni fraternum rumpere fœdus.
 Pascitur in vestrum redditum votiva juvenca.

EPISTLE IV.

- Albi, nostrorum sermonum candide iudex,
 Quid nunc te dicam facere in regione Pedanâ ?
 Scribere quod Cassi Parmensis opuscula vincat ?
 An tacitum silvas inter reptare salubres,
 5 Curantem quidquid dignum sapiente bonoque est :
 Non tu corpus eras sine pectore. Dî tibi for-
 mam,
 Dî tibi divitias dederant, artemque fruendi.
 Quid voveat dulci nutricula majus alumno,
 Qui sapere, et fari possit quæ sentiat, et cui
 10 Gratia, fama, valetudo contingat abunde,
 Et mundus victus, non deficiente crumenâ ?
 Inter spem curamque, timores inter et iras,
 Omnem crede diem tibi diluxisse supremum :
 Grata superveniet, quæ non sperabitur, hora.

rpiter hirtum.
a jura
bile carmen ;
a : quodsi
e posses,
ires.
operemus et

cari.
curæ,
male sarta
tur? At vos,
itia vexat
locorum
fœdus.
juvenca.

e judex,
one Pedanâ?
scula vincat?
bres,
e bonoque est:
Di tibi for-

fruendi.
alumno,
at, et cui
ounde,
rumenâ?
r et iras,
upremum :
itur, hora.

15 Me pinguem et nitidum bene curatâ cute vises,
Quum ridere voles, Epicuri de grege porcum.

EPISTLE V.

Si potes Archiacis conviva recumbere lectis,
Nec modicâ cœnare times olus omne patellâ ;
Supremo te sole domi, Torquate, manebo.
Vina bibes iterum Tauro diffusa palustres
5 Inter Minturnas Sinuessanumque Petrinum.
Sin melius quid habes, arcesse, vel imperium fer.
Jamdudum splendet focus, et tibi munda supel-
Mitte leves spes, et certamina divitiarum, [lex.
Et Moschi causam : cras nato Cesare festus
10 Dat veniam somnumque dies : impone licebit
Æstivam sermone benigno tendere noctem.
Quo mihi, fortunâ si non conceditur uti ?
Parcus ob hæredis curam nimiumque severus
Assidet insano. Potare et spargere flores
15 Incipiam, patiarque vel inconsultus haberi.
Quid non ebrietas designat ? operta recludit ;
Spes jubet esse ratas ; in prælia trudit inertem ;
Sollicitis animis onus eximit ; addocet artes :
Fecundi calices quem non fecere disertum ?
20 Contractâ quem non in paupertate solutum ?
Hæc ego procurare et idoneus imperor, et non
Invitus : ne turpe toral, ne sordida mappa
Corruget nares ; ne non et cantharus et lanx
Ostendat tibi te ; ne fidos inter amicos
5 Sit, qui dicta foras eliminet ; ut coeat par
Jungaturque pari. Butram tibi, Septiciumque,
Et nisi cœna prior potiorque puella Sabinum
Detinet, assumam : locus est et pluribus umbris ;

- Sed nimis arcta premunt olidæ convivia capræ.
 30 Tu, quotus esse velis, rescribe ; et, rebus omissis,
 Atria servantem postico falle clientem.

EPISTLE VI.

- Nil admirari prope res est una, Numici,
 Solaque, quæ possit facere et servare beatum.
 Hunc solem, et stellas, et decedentia certis
 Tempora momentis, sunt, qui formidine nullâ
 5 Imbuti spectent : quid censes munera terræ ?
 Quid maris extremos Arabas ditantis et Indos ?
 Ludicra quid, plausus, et amici dona Quiritis ?
 Quo spectanda modo, quo sensu credis et ore ?
 Qui timet his adversa, fere miratur eodem,
 10 Quo cupiens, pacto ; pavor est utrobique mo-
 lestus,
 Improvisa simul species exterret utrumque.
 Guadeat, an doceat ; cupiat, metuatne ; quid
 ad rem,
 Si, quidquid vidit melius pejusve suâ spe,
 Defixis oculis, animoque et corpore torpet ?
 15 Insani sapientis nomen ferat, æquus iniqui,
 Ultra quam satis est virtutem si petat ipsam.
 I nunc, argentum et marmor vetus, æraque et
 artes
 Suspice, cum gemmis Tyrios mirare colores :
 Gaude, quod spectant oculi te mille loquentem
 20 Gnavus manæ forum, et vespertinus per
 tectum ;
 Ne plus frumenti dotalibus emetat agris
 Mutus, et, indignum ! quod sit pejoribus ortu
 Hic tibi sit potius, quam tu mirabilis illi ;
 Quidquid sub terrâ est, in apicem proferet æ-

- 25 Defodiet condetque nitentia ; quum bene notum
 Porticus Agrippæ, et via te conspexerit Appi,
 Ire tamen restat, Numâ quo devenit et Ancus.
 Si latus aut renes morbo tentantur acuto,
 Quære fugam morbi. Vis recte vivere ? quis
 non ?
- 30 Si virtus hoc una potest dare, fortis omissis
 Hoc age deliciis. Virtutem verba putes, ut
 Lucum ligna ? cave ne portus occupet alter ;
 Ne Cibyrica, ne Bithyna negotia perdas ;
 Mille talenta rotundentur ; totidem altera por-
 ro, et
- 35 Tertia succedant, et quæ pars quadret acervum.
 Scilicet uxorem cum dote, fidemque, et amicos,
 Et genus et formam regina Pecunia donat ;
 Ac bene nummatum decorat Suadela, Venusque.
 Mancipiis locuples eget æris Cappadocum rex :
- 40 Ne fueris hic tu. Chlamydes Lucullus ut aiunt,
 Si posset centum scenæ præbere rogatus,
 Qui possum tot ? ait ; tamen et quæram, et, quot
 habebo,
 Mittam : post paulo scribit, sibi millia quinque
 Esse domi chlamydum ; partem, vel tolleret
 omnes.
- 45 Exilis domus est, ubi non et multa supersunt,
 Et dominum fallunt, et prosunt furibus. Ergo,
 Si res sola potest facere et servare beatum,
 Hoc primus repetas opus, hoc postremus omittas.
 Si fortunatum species et gratia præstat ;
- 50 Mercemur servum, qui dictet nomina, lævum
 Qui fodicet latus, et cogat trans pondera dex-
 tram
 Porrigere : Hic multum in Fabiâ valet, ille
 Velinâ ;

- Cui libet, is fasces dabit, eripietque curule,
 Cui volet, importunus ebur : Frater, Pater, adde ;
 55 Ut cuique est ætas, ita quemque facetus adopta.
 Si, bene qui cœnat, bene vivit, lucet, eamus,
 Quo ducit gula : piscemur, venemur ; ut olim
 Gargilius, qui mane plagas, venabula, servos
 Differtum transire forum populumque jubebat,
 60 Unus ut e multis populo spectante referret
 Emtum mulus aprum. Crudi tumidique lavemur,
 Quid deceat, quid non, obliti, Cœrite cœra
 Digni, remigium vitiosum Ithacensis Ulyssei,
 Cui potior patriâ fuit interdicta voluptas,
 65 Si Mimnermus uti censet, sine amore jocisque
 Nil est jucundum ; vivas in amore jocisque.
 Vive, vale : si quid novisti rectius istis,
 Candidus imperti ; si non, his utere mecum.

EPISTLE VII.

- Quinque dies tibi pollicitus me rure futurum,
 Sextilem totum mendax desideror. Atqui,
 Si me vivere vis recteque videre valentem,
 Quam mihi das ægro, dabis ægrotare timenti,
 5 Mæcenas, veniam ; dum ficus prima calorque
 Designatorem decorat lictoribus atris ;
 Dum pueris omnis pater et matercula pallet ;
 Officiosaque sedulitas, et opella forensis
 Adducit febres, et testamenta resignat.
 10 Quodsi bruma nives Albanis illinet agris,
 Ad mare descendet vates tuus, et sibi parcat,
 Contractusque leget ; te, dulcis amice, reviset
 Cum Zephyris, si concedes, et hirundine prima
 Non, quo more piris vesci Calaber jubet hospes
 15 Tu me fecisti locupletem. Vescere sodes.
 Jam satis est. At tu quantumvis tolle. Benigne

ne curule,
r, Pater, adde;
acetum adopta.
cet, eamus,
nur; ut olim
ula, servos
aque jubebat,
te referret
idique lavemur,
erite cerâ
nsis Ulyssei,
oluptas,
more jocisque
e jocisque.
s istis,
ere mecum.

ure futurum,
or. Atqui,
valentem,
rotare timenti,
ima calorque
atris;
reula pallet;
forensis
esignat.
et agris,
et sibi parcat,
amice, reviset
nirundine primâ
per jubet hospes
cere sodes.
s tolle. Benigne

Non invisa feres pueris munuscula parvis.
Tam teneor dono, quam si dimittar onustus.
Ut libet: hæc porcis hodie comedenda relinquis.
20 Prodigus et stultus donat, quæ spernit et odit.
Hæc seges ingratos tulit, et feret omnibus annis.
Vir bonus et sapiens dignis ait esse paratus;
Nec tamen ignorat, quid distent æra lupinis.
Dignum præstabo me etiam pro laude merentis.
25 Quodsi me noles usquam discedere, reddes
Forte latus, nigros angustâ fronte capillos;
Reddes dulce loqui; reddes ridere decorum, et
Inter vina fugam Cinaræ mœrere protervæ.
Forte per angustam tenuis nitedula rimam
30 Repserat in cumeram frumenti; pastaque rursus
Ire foras pleno tendebat corpore frustra:
Cui mustela procul, Si vis, ait, effugere istinc,
Macra cavum repetes arctum, quem macra sub-
isti.

Hac ego si compellor imagine, cuncta resigno:
35 Nec somnum plebis laudo, satur altitium, nec
Otia divitiis Arabum liberrima muto.
Sæpe verecundum laudasti; rexque paterque
Audisti coram; nec verbo parcius absens:
Inspice, si possum donata reponere lætus.
40 Haud male Telemachus, proles patientis Ulyssei:
Non est aptus equis Ithace locus; ut neque planis
Porrectus spatiis, neque multæ prodigus herbæ:
Atride, magis apta tibi tua dona relinquam.
Parvum parva decent: mihi jam non regia Roma,
45 Sed vacuum Tibur placet, aut imbellè Tarentum.
Strenuus et fortis, causisque Philippus agendis
Clarus, ab officiis octavam circiter horam
Dum redit, atque foro nimium distare Carinas
Jam grandis natu queritur, conspexit, ut aiunt,

- 50 Abrasum quendam vacuâ tonsoris in umbrâ,
 Cultello proprios purgantem leniter unguēs.
 Demetri (puer, hic non læve jussa Philippi
 Accipiebat), abi, quære, et refer: unde domo,
 quis,
 Cujus fortunæ, quo sit patre, quove patrono.
- 55 It, redit et narrat: Vulteium, nomine Menam,
 Præconem, tenui censu, sine crimine notum;
 Et properare loco, et cessare, et quærere, et uti,
 Gaudentem parvisque sodalibus, et lare certo,
 Et ludis, et, post decisa negotia, Campo.
- 60 Scitari libet ex ipso, quæcunque refert: dic
 Ad cœnam veniat. Non sane credere Mena:
 Mirari secum tacitus. Quid multa? Benigne,
 Respondet. Neget ille mihi? Negat improbus,
 et te
 Negligit aut horret. Vulteium mane Philippus
- 65 Vilia vendentem tunicato scruta popello
 Occupat, et salvere jubet prior. Ille Philippo
 Excusare laborem, et mercenaria vincla,
 Quod non mane domum venisset; denique
 quod non
 Providisset eum. Sic ignovisse putato
- 70 Me tibi, si cœnas hodie mecum. Ut libet. Ergo
 Post nonam venies; nunc i, rem strenuus auge.
 Ut ventum ad cœnam est, dicenda tacenda
 locutus,
 Tandem dormitum dimittitur. Hic, ubi sæpe
 Occultum visus piscis decurrere ad hamum,
- 75 Mane cliens et jam certus conviva, jubetur
 Rura suburbana indictis comes ire Latinis.
 Impositus mannis, agrum cœlumque Sabinum
 Non cessat laudare. Videt ridetque Philippus:
 Et, sibi dum requiem, dum risus undique quærit,

- 80 Dum septem donat sestertia, mutua septem
 Promittit, persuadet, uti mercetur agellum.
 Mercatur : ne te longis ambagibus ultra,
 Quam satis est, morer ; ex nitido fit rusticus,
 atque
 Sulcos et vineta crepat mera, præparat ulmos,
 85 Immoritur studiis, et amore senescit habendi.
 Verum ubi oves furto, morbo periere capellæ,
 Spem mentita seges, bos est enectus arando ;
 Offensus damnis, mediâ de nocte caballum
 Arripit, iratusque Philippi tendit ad ædes.
 90 Quem simul adspexit scabrum intonsumque
 Philippus,
 Durus, ait, Vultei, nimis attentusque videris
 Esse mihi. Pol, me miserum, patrone, vocares,
 Si velles, inquit, verum mihi ponere nomen.
 Quod te per Genium, dextramque, Deosque
 Penates
 95 Obsecro et obtestor, vitæ me redde priori.
 Qui semel adspexit, quantum dimissa petitis
 Præstent, mature redeat, repetatque relictâ.
 Metiri se quemque suo modo ac pede, verum
 est.

EPISTLE VIII.

- Celso gaudere, et bene rem gerere, Albinovano,
 Musa rogata, refer, comiti scribæque Neronis.
 Si quæret, quid agam, dic, multa et pulchra
 minantem,
 Vivere nec recte, nec suaviter : haud quia grando
 5 Contuderit vites, oleamve momorderit æstus,
 Nec quia longinquis armentum ægrotet in agris ;

- Sed quia, mente minus validus, quam corpore
toto,
Nil audire velim, nil discere, quod levet ægrum;
Fidis offendar medicis,, irascar amicis,
10 Cur me funesto properent arcere veterno;
Quæ nocuere, sequar; fugiam, quæ profore
credam:
Romæ Tibur amem ventosus, Tibure Romam.
Post hæc, ut valeat, quo pacto rem gerat et se;
Ut placeat juveni, percontare utque cohorti.
15 Si dicet, Recte; primum gaudere; subinde
Præceptum auriculis hoc instillare memento:
Ut tu fortunam, sic nos te, Celse, feremus.

EPISTLE IX.

- Septimius, Claudii, nimirum intelligit unus,
Quanti me facias: nam, quum rogat, et prece
cogit,
Scilicet ut tibi se laudare et tradere coner,
Dignum mente domoque legentis honesta Nero-
nis,
5 Munere quum fungi propioris censet amici,
Quid possim, videt ac novit me valdius ipso.
Multa quidem dixi, cur excusatus abirem:
Sed timui, mea ne finxisse minora putarer;
Dissimulator opis propriæ, mihi commodus uni.
10 Sic ego, majoris fugiens opprobria culpæ,
Frontis ad urbanæ descendendi præmia. Quodsi
Depositum laudas ob amici jussa pudorem,
Scribe tui gregis hunc, et fortem crede bonum-
que.

EPISTLE X.

Urbis amatorem Fuscum salvere jubemus
 Ruris amatores, hac in re scilicet unâ
 Multum dissimiles, ad cetera pæne gemelli,
 Fraternis animis, quidquid negat alter, et alter;
 5 Annuimus pariter vetuli notique columbi.
 Tu nidum servas, ego laudo ruris amœni
 Rivos, et musco circumlita saxa, nemusque.
 Quid quæris? vivo et regno, simul ista reliqui,
 Quæ vos ad cælum effertis rumore secundo,
 10 Utque sacerdotis fugitivus liba, recuso:
 Pane egeo, jam mellitis potiore placentis.
 Vivere naturæ si convenienter oportet,
 Ponendæque domo quærenda est arca primum,
 Novistine locum potiore rure beato?
 15 Est ubi plus tepeant hyemes? ubi gratior aura
 Leniat et rabiem Canis, et momenta Leonis,
 Quum semel accepit solem furibundus acutum?
 Est ubi depellat somnos minus invida cura?
 Deterius Libycis olet aut nitet herba lapillis?
 20 Purior in vicis aqua tendit rumpere plumbum,
 Quam quæ per pronum trepidat cum murmure
 rivum?
 Nempe inter varias nutritur silva columnas,
 Laudaturque domus, longos quæ prospicit agros.
 Naturam expelles furcâ, tamen usque recurret,
 5 Et mala perrumpet furtim fastidia victrix.
 Non, qui Sidonio contendere callidus ostro
 Nescit Aquinatam, totantia vellera fucum,
 Certius accipiet damnum, propiusve medullis,
 Quam qui non poterit vero distinguere falsum.
 Quem res plus nimio delectavere secundæ,

- Mutatæ quatient : si quid mirabere, pones
 Invitus : fuge magna : licet sub paupere tecto
 Reges et regum vitâ præcurrere amicos.
 Cervus equum pugnâ melior communibus herbis
 35 Pellebat, donec minor in certamine longo
 Imploravit opes homines, frenumque recepit :
 Sed postquam victor violens discessit ab hoste,
 Non equitem dorso, non frenum depulit ore.
 Sic qui, pauperiem veritus, potiore metallis
 40 Libertate caret, dominum vehet improbus, atque
 Serviet æternum, quia parvo nesciet uti.
 Cui non conveniet sua res, ut calceus olim,
 Si pede major erit, subvertet ; si minor, uret.
 Lætus sorte tuâ vives sapienter, Aristi :
 45 Nec me dimittes incastigatum, ubi plura
 Cogere quam satis est, ac non cessare videbor.
 Imperat, haud servit, collecta pecunia cuique,
 Tortum digna sequi potius quam ducere funem.
 Hæc tibi dictabam post fanum putre Vacunæ,
 50 Excepto, quod non simul esses, cetera lætus.

EPISTLE XI.

- Quid tibi visa Chios, Bullati, notaque Lesbos ?
 Quid concinna Samos ? quid Cræsi regia Sardis ?
 Smyrna quid, et Colophon ? majora minorave
 famâ ?
 Cunctane præ campo et Tiberino flumine sor-
 dent ?
 5 An venit in votum Attalicis ex urbibus una ?
 An Lebedum laudas, odio maris atque viarum ?
 Scis, Lebedus quid sit ; Gabiis desertior atque
 Fidenis vicus ; tamen illic vivere vellem,
 Oblitusque meorum, obliviscendus et illis,

- 10 Neptunum procul e terrâ spectare furem.
Sed neque qui Capuâ Romam petit, imbre
lutoque
Adpersus, volet in cauponâ vivere; nec, qui
Frigus collegit, furnos et balnea laudat,
Ut fortunatam plene præstantia vitam.
- 15 Nec, si te validus jactaverit Auster in alto,
Idcirco navem trans Ægæum mare vendas.
Incolumi Rhodos et Mitylene pulchra facit, quod
Penula solstitio, campestre nivalibus auris,
Per brumam Tiberis, Sextili mense caminus.
- 20 Dum licet, et vultum servat Fortuna benignum,
Romæ laudetur Samos, et Chios, et Rhodos
absens.
Tu, quæcumque Deus tibi fortunaverit horam,
Gratâ sume manu; nec dulcia differ in annum;
Ut, quocumque loco fueris, vixisse libenter
- 25 Te dicas: nam si ratio et prudentia curas,
Non locus effusi late maris arbiter, aufert;
Cælum, non animum, mutant qui trans mare
currunt.
Strenua nos exercet inertia: navibus atque
Quadrigis petimus bene vivere: quod petis, hic
est;
- 30 Est Ulubris, animus si te non deficit æquus.

EPISTLE XII.

Fructibus Agrippæ Siculis, quos colligis, Icci,
Si recte frueris, non est ut copia major
Ab Jove donari possit tibi: tolle querelas;
Pauper enim non est cui rerum suppetit usus,
Si ventri bene, si lateri est pedibusque tuis, nil
Divitiæ poterunt regales addere majus.

- Si forte in medio positorum abstemius herbis
 Vivis et urticâ, sic vives protenus, ut te
 Confestim liquidus fortunæ rivus inauret :
 10 Vel quia naturam mutare pecunia nescit ;
 Vel quia cuncta putas unâ virtute minora.
 Miramur, si Democriti pecus edit agellos
 Cultaque, dum peregre est animus sine corpore
 velox ;
 Quum tu inter scabiem tantam et contagia lucrî
 15 Nil parvum sapias, et adhuc sublimia cures :
 Quæ mare compescant causæ ; quid temperet
 annum ;
 Stellæ sponte suâ, jussæne vagentur et errent ?
 Quid premat obscurum Lunæ, quid proferat
 orbem ;
 Quid velit et possit rerum concordia discors ;
 20 Empedocles, an Stertinium deliret acumen.
 Verum seu pisces seu porrum et cæpe trucidas,
 Utere Pompeio Grospho ; et, si quid petet ultro,
 Defer : nil Grosphus nisi verum orabit et æquum.
 Vilis amicorum est annona, bonis ubi quid deest.
 25 Ne tamen ignores, quo sit Romana loco res :
 Cantaber Agrippæ, Claudî virtute Neronis
 Armenius cecidit : jus imperiumque Phraates
 Cæsaris accepit genibus minor : aurea fruges
 Italiæ pleno defudit Copia cornu.

EPISTLE XIII.

- Ut proficiscentem docui te sæpe diuque,
 Augusto reddes signata volumina, Vini,
 Si validus, si lætus erit, si denique poscet ;
 Ne studio nostri pecces, odiumque libellis
 5 Sedulus importes operâ vehemente minister.

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15 Ut c
Ne v
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Cæsa
Vade

Villice
Quem
Quinq
Certem
5 Evellas
Me qua
Fratrem
Insolabi
Fert, et
0 Rure ego
Cui place
Stultus
iniqu
In culpâ
Tu media
Nunc urb
r

Si te forte meæ gravis uret sarcina chartæ,
 Abjicito potius, quam, quo perferre juberis
 Clitellas, ferus impingas, Asinæque paternum
 Cognomen veritas in risum, et fabula fias.
 10 Viribus uteris per clivos, flumina, lamas:
 Victor propositi simul ac perveneris illuc,
 Sic positum servabis onus, ne forte sub ala
 Fasciculum portes librorum, ut rusticus agnum;
 Ut vinosa glomos furtivæ Pyrrhia lanæ;
 15 Ut cum pileolo soleas conviva tribulis.
 Ne vulgo narres te sudavisse ferendo
 Carmina, quæ possint oculos auresque morari
 Cæsaris: oratus multâ prece, nitere porro.
 Vade, vale, cave ne titubes, mandataque frangas.

EPISTLE XIV.

Villice silvarum et mihi me reddentis agelli,
 Quem tu fastidis, habitatum quinque focis, et
 Quinque bonos solitum Variam dimittere patres;
 Certemus, spinas animone ego fortius, an tu
 5 Evellas agro; et melior sit Horatius, an res.
 Me quamvis Lamiæ pietas et cura moratur,
 Fratrem mœrentis, raptò de fratre dolentis
 Insolabiliter; tamen istuc meus animusque
 Fert, et amat spatiis obstantia rumpere claustra.
 10 Rure ego viventem, tu dicis in urbe beatum:
 Cui placet alterius, sua nimirum est odio sors.
 Stultus uterque locum immeritum causatur
 inique;
 In culpâ est animus, qui se non effugit unquam.
 Tu mediastinus tacitâ prece rura petebas;
 Nunc urbem et ludos et balnea villicus optas:

Me constare mihi scis, et discedere tristem,
 Quandocunque trahunt invisâ negotia Romam.
 Non eadem miramur; eo disconvenit inter
 Meque et te: nam, quæ deserta et inhospita
 tesqua

- 20 Credis, amœna vocat, mecum qui sentit, et odit
 Quæ tu pulchra putas: fornix tibi et uncta
 popina

Incutiunt urbis desiderium, video; et quod
 Angulus iste feret piper et tus ocus uvâ;
 Nec vicina subest, vinum præbere, taberna,

- 25 Quæ possit tibi; nec meretrix tibicina, cujus
 Ad strepitum salias terræ gravis: et tam... urgues
 Jampridem non tacta ligonibus arva, bovemque
 Disjunctum curas, et strictis frondibus explēs:
 Addit opus pigro rivus, si decidit imber,

- 30 Multâ mole docendus aprico parcere prato.
 Nunc, age, quid nostrum concentum dividat, audi.
 Quem tenues decuere togæ nitidique capilli,
 Quem scis immunem Cinaræ placuisse rapaci,
 Quem bibulum liquidi mediâ de luce Falerni,

- 35 Cœna brevis juvat, et prope rivum somnus in
 herbâ:

Nec lusisse pudet, sed non incidere ludum.
 Non istic obliquo oculo mea commoda quisquam
 Limat; non odio obscuro morsuque venenat:
 Rident vicini glebas et saxa moventem.

- 40 Cum servini urbana diaria rodere mavis?
 Horum tu in numerum voto ruis? Invidet usu
 Lignorum et pecoris tibi calo argutus et horti.
 Optat ephippia bos piger; optat arare caballus.
 Quam scit uterque, libens (censebo) exercere
 artem.

EPISTLE XV.

Quæ sit hyems Velinæ, quod cœlum, Vala,
Salerni,
Quorum hominum regio, et qualis via; (nam
mihi Baias

Musa supervacuas Antonius, et tamen illis
Me facit invisum, gelidâ cum perluor undâ
5 Per medium frigus. Sane murteta relinqui,
Dictaque cessantem nervis elidere morbum
Sulphura contemni, vicus gemit, invidus ægris,
Qui caput et stomachum supponere fontibus
audent
Clusinis, Gabiosque petunt, et frigida rura.
10 Mutandus locus est, et diversoria nota
Præteragendus equus: Quo tendis! non mihi
Cumas

Est iter, aut Baias, lævâ stomachosus habenâ
Dicet eques: sed equi frenato est auris in ore :)
Major utrum populum frumentia copia pascat;
15 Collectosne bibant imbres, puteosne perennes
Jugis aquæ; (nam vina nihil moror illius oræ:
Rure meo possum quidvis perferre patique;
Ad mare quum veni, generosum et lene requiro,
Quod curas abigat, quod cum spe divite manet
20 In venas animumque meum, quod verba minis-
tret,

Quod me Lucanæ juvenem commendet amicæ:
Tractus uter plures lepores, uter educet apros:
Utra magis pisces et echinos æquora cœlent,
Pinguis ut inde domum possim Phæaxque reverti;
Scribere te nobis, tibi nos accredere, par est.
Mænius, ut, rebus maternis atque paternis

- Fortiter absumtis, urbanus cœpit haberi,
 Scurra vagus, non qui certum præsepe teneret,
 Impransus non qui civem dignosceret hoste,
 30 Quælibet in quemvis opprobria fingere sævus,
 Pernicies et tempestas barathrumque macelli,
 Quicquid quæsierat, ventri donabat avaro.
 Hic, ubi nequitiae fautoribus et timidis nil
 Aut paullum abstulerat, patinas cœnabat omasi,
 35 Vilis et agninæ, tribus ursis quod satis esset ;
 Scilicet ut ventres lamnâ candente nepotum
 Diceret urendos, corrector Bestius. Idem
 Quicquid erat nactus prædæ majoris, ubi omne
 Verterat in fumum et cinerem, Non hercule
 miror,
 40 Aiebat, si qui comedunt bona ; quum sit obeso
 Nil melius turdâ, nil vulvâ pulchrius amplâ.
 Nimirum hic ego sum : nam tuta et parvula
 laudo,
 Quum res deficient, satis inter vilia fortis :
 Verum ubi quid melius contingit et unctius, idem
 45 Vos sapere et solos aio bene vivere, quorum
 Conspicitur nitidis fundata pecunia villis.

EPISTLE XVI.

- Ne perconteris, fundus meus, optime Quincti,
 Arvo pascat herum, an baccis opulentet olivæ,
 Pomisne, an pratis, an amictâ vitibus ulmo :
 Scribetur tibi forma loquaciter, et situs agri.
 5 Continui montes, nisi dissociantur opacâ
 Valle ; sed ut veniens dextrum latus adspiciat
 Lævum descendens curru fugiente vaporet.
 Temperiem laudes. Quid ? si rubicunda benigna
 Corna vepres et pruna ferunt ? si quercus et ilex

- 10 Multâ fruge pecus, multâ dominum juvat umbrâ ?
 Dicas adductum propius frondere Tarentum.
 Fons etiam, rivo dare nomen idoneus, ut nec
 Frigidior Thracam nec purior ambiat Hebrus,
 Infirmo capiti fluit utilis, utilis alvo.
- 15 Hæ latebræ dulces, et jam, si credis, amœnæ,
 Incolumem tibi me præstant Septembribus horis.
 Tu recte vivis, si curas esse quod audis :
 Jactamus jampridem omnis te Roma beatum.
 Sed vereor, ne cui de te plus quam tibi credas ;
- 20 Neve putes alium sapiente bonoque beatum ;
 Neu, si te populus sanum recteque valentem
 Dictitet, occultam febrem sub tempus edendi
 Dissimules, donec manibus tremor incidat unctis.
 Stultorum incurata pudor malus ulcera celat.
- 25 Si quis bella tibi terrâ pugnata marique
 Dicat, et his verbis vacuas permulceat aures :
*"Tene magis salvum populus velit, an popu-
 lum tu,*
Servet in ambiguo, quo consulit et tibi et urbi,
Jupiter;" Augusti laudes agnoscere possis ?
- 30 Quum pateris sapiens emendatusque vocari,
 Respondesne tuo, dic sodes, nomine ?—Nempe
 Vir bonus et prudens dici delector, Ego ac tu.
 Qui dedit hoc hodie, cras, si volet, auferet ; ut, si
 Detulerit fasces indigno, detrahet idem.
- 35 Pone, meum est, inquit : pono, tristisque recedo.
 Idem, si clamet furem, neget esse pudicum,
 Contendat laqueo collum pressisse paternum ;
 Mordear opprobriis falsis, mutemque colores ?
 Falsus honor juvat, et mendax infamia terret,
- 40 Quem, nisi mendosum et medicandum ? Vir
 bonus est quis ?
 Qui cœsulata patrîm, qui leges juraque servat ;

- Quo multæ magnæque secantur iudice lites ;
 Quo res sponsore, et quo causæ teste tenentur.
 Sed videt hunc omnis domus et vicinia tota
- 45 Introrsus turpem, speciosum pelle decorâ.
 Nec furtum feci, nec fugi, si mihi dicat
 Servus ; Habes pretium, loris non ureris, aio.
 Non hominem occidi : Non pascas in cruce
 corvos.
- Sum bonus et frugi. Renuit negitatque Sabellus :
 50 Cautus enim metuit foveam lupo, accipiterque
 Suspectos laqueos, et opertum milvius hamum.
 Oderunt peccare boni virtutis amore :
 Tñ nihil admittes in te formidine pœnæ.
 Sit spes fallendi, miscebis sacra profanis :
- 55 Nam de mille fabæ modis quum surripis unum,
 Damnum est, non facinus, mihi pacto lenius isto.
 Vir bonus, omne forum quem spectat et omne
 tribunal,
 Quandocunque Deos vel porco vel bove placat,
 Jane pater clare, clare quum dixit Apollo,
- 60 Labra movet, metuens audiri : Pulchra Laverna,
 Da mihi fallere, da justo sanctoque videri ;
 Noctem peccatis, et fraudibus objice nubem.
 Quî melior servo, quî liberior sit avarus,
 In triviis fixum quum se demittit ob assem,
- 65 Non video : nam qui cupiet, metuet quoque ;
 porro
 Qui metuens vivet, liber mihi non erit unquam.
 Perdidit arma, locum virtutis deseruit, qui
 Semper in augenda festinat et obruitur re.
 Vendere quum possis captivum, occidere noli :
- 70 Serviet utiliter : sine pascat durus, aretque ;
 Naviget, ac mediis hiemet mercator in undis ;
 Annonæ prosit ; portet frumenta penusque.

dice lites ;
este tenentur.
cinia tota
decorâ.
licat
ureris, aio.
sces in cruce

tque Sabellus :
accipiterque
ivius hamum.
re :
pœnæ.
ofanis :
surripis unum,
acto lenius isto.
pectat et omne

l bove placat,
Apollo,
ulchra Laverna,
e videri ;
jice nubem.
avarus,
ob assem,
netuet quoque ;

n erit unquam.
eruit, qui
ruitur re.
occidere noli :
s, aretque ;
tor in undis ;
penusque.

Vir bonus et sapiens audebit discere : Pentheu,
Rector Thebarum, quid me perferre patique
75 Indignum coges ? Adimam bona. Nempe pecus,
rem,
Lectos, argentum : tollas licet. In manicis et
Compedibus sævo te sub custode tenebo.
Ipse Deus, simulatque volam, me solvet. Opinor,
Hoc sentit : Moriar ; mors ultima linea rerum est.

EPISTLE XVII.

Quamvis, Scæva, satis per te tibi consulis, et scis
Quo tandem pacto deceat majoribus uti ;
Disce, docendus adhuc quæ censet amicus,
ut si
Cæcus iter monstrare velit : tamen adspice, si
quid

- 5 Et nos, quod cures proprium fecisse, loquamur.
Si te grata quies et primam somnus in horam
Delectat ; si te pulvis strepitusque rotarum,
Si lædit caupona ; Ferentinum ire jubebo.
Nam neque divitibus contingunt gaudia solis ;
10 Nec vixit male, qui natus moriensque fefellit.
Si prodesse tuis, pauloque benignius ipsum
Te tractare voles, accedes siccus ad unctum.
Si pranderet olus patienter, regibus uti
Nollet Aristippus. Si sciret regibus uti,
15 Fastidiret olus, qui me notat. Utrius horum
Verba probes et facta, doce ; vel junior audi,
Cur sit Aristippi potior sententia : namque
Mordacem Cynicum sic eludebat, ut aiunt :
Scurrer ego ipse mihi, populo tu : rectius hoc et
20 Splendidius multo est : equus ut me portet, alat
rea,

- Officium facio. Tu poscis vilia rerum
 Dante minor, quamvis fers te nullius egentem.
 Omnis Aristippum decuit color et status et res,
 Tentantem majora fere, præsentibus æquum.
- 25 Contra, quem duplici panno patientia velat,
 Mirabor, vitæ via si conversa decebit.
 Alter purpureum non exspectabit amictum,
 Quidlibet indutus celeberrima per loca vadet,
 Personamque feret non inconcinnus utramque :
- 30 Alter Mileti textam cane pejus et angue
 Vitabit chlamydem ; morietur frigore, si non
 Retuleris pannum : refer, et sine vivat ineptus.
 Res gerere et captos ostendere civibus hostes,
 Attingit solium Jovis, et cœlestia tentat ;
- 35 Principibus placuisse viris, non ultima laus est.
 Non cuivis homini contingit adire Corinthum.
 Sedit, qui timuit, ne non succederet ; esto :
 Quid ? qui pervenit, fecitne viriliter ? Atqui
 Hic est, aut nusquam, quod quærimus : hic onus
 horret,
- 40 Ut parvis animis et parvo corpore majus :
 Hic subit et perfert. Aut virtus nomen inane est,
 Aut decus et pretium recte petit experiens vir.
 Coram rege suâ de paupertate tacentes
 Plus poscente ferent : distat, sumasne pudenter,
- 45 An rapias ; atqui rerum caput hoc erat, et fons.
 Indotata mihi soror est, paupercula mater,
 Et fundus nec vendibilis, nec pascere firmus,
 Qui dicit, clamat, Victum date : succinit alter,
 Et mihi dividuo findetur munere quadra.
- 50 Sed tacitus pasci si corvus posset, haberet
 Plus dapis, et rixæ multo minus invidiæque.
 Brundisium comes aut Surrentum ductus amœ-
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- Qui queritur salebras et acerbum frigus et imbres,
 Aut cistam effractam, aut subducta viatica plorat ;
 55 Nota refert meretricis acumina, sæpe catellam,
 Sæpe periscelidem raptam sibi flentis ; uti mox
 Nulla fides damnis verisque doloribus adsit.
 Nec semel irrisus triviis attollere curat
 Fracto crure planum ; licet illi plurima manet
 60 Lacrima : per sanctum juratus dicat Osirin,
 Credite, non ludo ; crudeles, tollite claudum :
 Quære peregrinum, vicinia rauca reclamationat.

EPISTLE XVIII.

- Si bene te novi, metues, liberrime Lolli,
 Scurrantis speciem præbere, professus amicum.
 Ut matrona meretrici dispar erit atque
 Discolor, infido scurræ distabit amicus.
 5 Est huic diversum vitio vitium prope majus,
 Asperitas agrestis et inconcinna gravisque,
 Quæ se commendat tonsâ cute, dentibus atris ;
 Dum vult libertas dici mera, veraque virtus.
 Virtus est medium vitiorum, et utrinque reduc-
 tum.
 10 Alter in obsequium plus æquo pronus, et imi
 Derisor lecti sic nutum divitis horret,
 Sic iterat voces, et verba cadentia tollit,
 Ut puerum sævo credas dictata magistro
 Reddere, vel partes mimum tractare secundas :
 15 Alter rixatur de lanâ sæpe caprinâ,
 Propugnat nugis armatus : Scilicet, ut non
 Sit mihi prima fides, et, vere quod placet, ut non
 Acriter elatrem, pretium ætas altera sordet.
 Ambigitur quid enim ? Castor sciat, an Dolichos
 plus ?

- 20 Brundisium Minuci melius via ducat, an Appi?
 Quem damnosa Venus, quem præceps alea nudat,
 Gloria quem supra vires et vesot et ungit,
 Quem tenet argenti sitis importuna famesque,
 Quem paupertatis pudor et fuga, dives amicus,
 25 Sæpe decem vitis instructior, odit et horret:
 Aut, si non odit, regit; ac, veluti pia mater,
 Plus quam se sapere, et virtutibus esse priorem.
 Vult; et ait prope vera: Meæ (contendere noli)
 Stultitiam patiuntur opes; tibi parvula res est:
 30 Arcta decet sanum comitem toga; desine mecum
 Certare. Eutrapelus, cuicunque nocere volebat,
 Vestimenta dabat pretiosa: beatus enim jam
 Cum pulchris tunicis sumet nova consilia et spes;
 Dormiet in lucem; scorto postponet honestum
 35 Officium; nummos alienos pascet; ad inum
 Threx erit, aut olitoris aget mercede caballum.
 Arcanum neque tu scrutaberis illius unquam;
 Commissumque teges, et vino tortus et irâ.
 Nec tua laudabis studia, aut aliena reprendes:
 40 Nec, quum venari volet ille, poemata panges.
 Gratia sic fratrum geminorum, Amphionis atque
 Zethi, dissiluit, donec suspecta severo
 Conticuit lyra. Fraternalis cessisse putatur
 Moribus Amphion; tu cede potentis amici
 45 Lenibus imperiis; quotiesque educet in agros
 Ætolis onerata plagis jumenta canesque,
 Surge et inhumanæ senium depone Camænæ,
 Cœnes ut pariter pulmenta laboribus emta.
 Romanis solemne viris opus, utile famæ
 50 Vitæque et membris; præsertim quum valeas et
 Vel cursu superare canem vel viribus aprum
 Possis; adde, virilia quod speciosius arma
 Non est qui tractet (scis, quo clamore coronæ

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- Proelia sustineas campestra); denique sævam
 55 Militiam puer et Cantabrica bella tulisti,
 Sub duce, qui templis Parthorum signa refigit
 Nunc, et, si quid abest, Italis adjudicat armis.
 Ac (ne te retrahas et inexcusabilis abstes),
 Quamvis nil extra numerum fecisse modumque
 60 Curas, interdum nugaris rure paterno:
 Partitur lintres exercitus; Actia pugna
 Te duce per pueros hostili more refertur;
 Adversarius est frater; lacus, Adria; donec
 Alterutrum velox victoria fronde coronet.
 65 Cosnentire suis studiis qui crediderit te,
 Fautor utorque tuum laudabit pollice ludum.
 Protenus ut moneam (si quid monitoris eges tu),
 Quid de quoque viro, et cui dicas, sæpe videto:
 Percontatorem fugito, nam garrulus idem est,
 70 Nec retinent patulæ commissa fideliter aures;
 Et semel emissum volat irrevocabile verbum.
 Non ancilla tuum jecur ulceref ulla, puerve,
 Inter marmoreum venerandi limen amici;
 Ne dominus pulchri pueri caræve puellæ
 75 Munere te parvo beet, aut in modum angat.
 Qualem commendes, etiam atque etiam adspice,
 ne mox
 Incutiant aliena tibi peccata pudorem.
 Fallimur, et quondam non dignum tradimus: ergo
 Quem sua culpa premet, deceptus omitte tueri;
 80 Ut penitus notum, si tentent crimina, serves,
 Tuterisque tuo fidentem præsidio: qui
 Dente Theonino quum circumroditur, ecquid
 Ad te post paulo ventura pericula sentis?
 Nam tua res agitur, paries quum proximus ardet;
 85 Et neglecta solent incendia sumere vires.
 Dulcis inexpertis cultura potentis amici:

- Expertus metuit. Tu, dum tua navis in alto est,
 Hoc age, ne mutata retrorsum te ferat aura.
 Oderunt hilarem tristes, tristemque jocosus ;
 90 Sedatum celeres, agilem gnævumque remissi :
 Potores bibuli mediâ de nocte Falerni
 Oderunt porrecta negantem pocula ; quamvis
 Nocturnos jures te formidare vapores.
 Deme supercilio nubem : plerumque modestus
 95 Occupat obscuri speciem, taciturnus acerbi.
 Inter cuncta leges et percontabere doctos ;
 Quâ ratione queas traducere leniter ævum :
 Ne te semper inops agitet vexetque cupido,
 Ne pavor, et rerum mediocriter utilium spes :
 100 Virtutem doctrina paret, naturæ donet :
 Quid minuat curas, quid te tibi reddat amicum :
 Quid pure tranquillet, honos, an dulce lucellum,
 An secretum iter, et fallentis semita vitæ.
 Me quoties reficit gelidus Digentia rivus,
 105 Quem Mandela bibit, rugosus frigore pagus,
 Quid sentire putas, quid credis, amice, precari ?
 Sit mihi quod nunc est ; etiam minus : et mihi
 vivam,
 Quod superest ævi, si quid superesse volunt Di :
 Sit bona librorum et provisæ frugis in annum
 110 Copia ; neu flitem dubiæ spe pendulus horæ.
 Sed satis est orare Jovem quæ donat et aufert :
 Det vitam, det opes, æquum mihi animum ipse
 parabo.

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EPISTLE XIX.

- Prisco si crêdis, Mæcenas, docte, Cratino,
 Nulla placere diu, nec vivere carmina possunt,
 Quæ scribuntur aquæ potioribus. Ut male sanos
 Adscripsit Liber Satyris Faunisque poetas.
 5 Vina fere dulces oluerunt mane Camœnæ.
 Laudibus arguitur vini vinosus Homerus:
 Ennius ipse pater nunquam, nisi potus, ad arma
 Prosiluit dicenda. Forum putealque Libonis
 Mandabo siccis, adinam cantare severis.
 10 Hoc simul edixi, non cessavere poetæ
 Nocturno certare mero, putere diurno.
 Quid? si quis vultu torvo ferus, et pede nudo,
 Exiguæque togæ simulet textore Catonem,
 Virtutemne repræsentet moresque Catonis?
 15 Rupit larbitam Timagenis æmula lingua,
 Dum studet urbanus, tenditque disertus haberi.
 Decipit exemplar vitiis imitabile: quod si
 Pallerem casu, biberent exsanguè cuminum.
 O imitatores, servum pecus, ut mihi sæpe
 20 Bilem, sæpe jocum vestri movere tumultus!
 Libera per vacuum posui vestigia princeps:
 Non aliena meo pressi pede. Qui sibi fidit,
 Dux regit examen. Parios ego primus iambos
 Ostendi Latio, numeros animosque secutus
 25 Archilochi, non res et agentia verba Lycamben.
 Ac, ne me foliis ideo brevioribus ornes,
 Quod timui mutare modos et carminis artem;
 Temperat Archilochi Musam pede mascula Sappho,
 Temperat Alcæus; sed rebus et ordine dispar,
 30 Nec socerum quærit, quem versibus oblinat atris,

- Nec sponsæ laqueum famoso carmine nectit.
Hunc ego, non alio dictum prius ore, Latinus
Vulgavi fidicen ; juvat immemorata ferentem
Ingenuis oculisque legi, manibusque teneri.
- 35 Scire velis, mea cur ingratus opuscula lector
Laudet ametque domi, premat extra limen iniquus?
Non ego ventosæ plebis suffragia venor,
Impensis cœnarum, et tritæ munere vestis ;
Non ego, nobilium scriptorum auditor et ultor,
- 40 Grammaticas ambire tribus et pulpita dignor :
Hinc illæ lacrimæ ! Spissis indigna theatris
Scripta pudet recitare, et nugis addere pondus,
Si dixi ; Rides, ait, et Jovis auribus ista
Servas : fidis enim manare poetica mella
- 45 Te solum, tibi pulcher. Ad hæc ego naribus uti
Formido : et, luctantis acuto ne secer ungui,
Displicet iste locus, clamo, et diludia posco.
Ludus enim genuit trepidum certamen et iram,
Ira truces inimicitias et funebre bellum.

EPISTLE XX.

- Vertumnum Janumque, liber, spectare videris ;
Scilicet ut prostes Sosiorum pumice mundus.
Odisti claves, et grata sigilla pudico :
Paucis ostendi gemis, et communia laudas.
- 5 Non ita nutritus ! Fuge, quo descendere gestis :
Non erit emisso reditus tibi. Quid miser egi ?
Quid volui ? dices, ubi quis te læserit ; et scis,
In breve te cogi, plenus quum languet amator.
Quod si non odio peccantis desipit augur,
- 10 Carus eris Romæ, donec te deseret ætas,
Contrectatus ubi manibus sordescere vulgi
Cœperis, aut tineas pasces taciturnus inertes,

Ant fugies Uticam, aut vinctus mitteris Ilerdam.
 Ridebit monitor non exauditus ; ut ille
 15 Qui male parentem in rupes protrusit asellum
 Iratus : quis enim invitum servare labore ?
 Hoc quoque te manet, ut pueros elementa docen-
 tem

Occupet extremis in vicis balba senectus.
 Quum tibi sol tepidus plures admoverit aures,
 20 Me libertino natum patre, et in tenui re
 Majores pennas nido extendisse loqueris ;
 Ut quantum generi demas, virtutibus addas :
 Me primis urbis belli placuisse domique ;
 Corporis exigui, praecanum, solibus aptum,
 25 Irasci celerem, tamen ut placabilis essem.
 Forte meum si quis te percontabitur aevum,
 Me quater undenos sciat implevisse Decembres,
 Collegam Lepidum quo dixit Lollius anno.

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EPISTLES
OF
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BOOK II.

EPISTLE I.

QUUM tot sustineas et tanta negotia solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes; in publica commoda peccem,
Si longo sermone morer tua tempora, Cæsar.
5 Romulus, et Liber pater, et cum Castore Pollux,
Post ingentia facta Deorum in templa recepti,
Dum terras hominumque colunt genus, aspera
bella

Componunt, agros assignant, oppida condunt;
Ploravere suis non respondere favorem
10 Speratum meritis: diram qui contudit hydram,
Notaque fatali portenta labore subegit,
Comperit invidiam supremo fine domari;
Urit enim fulgore suo, qui prægravat artes
Infra se positas: extinctus amabitur idem.
15 Præsenti tibi maturos largimur honores,
Jurandasque tuum per nomen ponimus aras,

- Nil oriturum alias, nil ortum tale fatentes.
 Sed tuus hic populus, sapiens et justus in uno,
 Te nostris ducibus, te Graiis antefereundo,
 20 Cetera nequaquam simili ratione modoque
 Æstimat, et, nisi quæ terris semota suisque
 Temporibus defuncta videt, fastidit et odit:
 Sic fautor veterum, ut tabulas peccare vetantes,
 Quas bis quinque viri sanxerunt, fœdera regum
 25 Vel Gabiis vel cum rigidis æquata Sabinis,
 Pontificum libros, annosa volumina vatum,
 Dictitet Albano Musas in monte locutas.
 Si, quia Græcorum sunt antiquissima quæque
 Scripta vel optima, Romani pensantur eâdem
 30 Scriptores trutinâ, non est quod multa loquamur:
 Nil intra est oleam, nil extra est in nuce duri.
 Venimus ad summam fortunæ; pingimus, atque
 Psallimus, et luctamur Achivis doctius unctis.
 Si meliora dies, ut vina, poemata reddit,
 35 Scire velim, pretium chartis quotus arroget annus:
 Scriptor abhinc annos centum qui decidit, inter
 Perfectos veteresque referri debet? an inter
 Viles atque novos? excludat jurgia finis.
 Est vetus atque probus, centum qui perficit
 annos.
 40 Quid? qui deperiit minor uno mense vel anno,
 Inter quos referendus erit? veteresne poetas?
 An quos et præsens et postera respuat ætas?
 Iste quidem veteres inter ponetur honeste,
 Qui vel mense brevi vel toto est junior anno.
 45 Utor perinisso, caudæque pilos ut equinæ,
 Paulatim vello, et demo unum, demo etiam
 unum,
 Dum cadat elusus ratione ruentis acervi,
 Qui redit ad fastos, et virtutem æstimat annis,

Miraturque nihil nisi quod Libitina sacravit.
 50 Ennius, et sapiens et fortis, et alter Homerus,
 Ut critici dicunt, leviter curare videtur,
 Quo promissa cadant et somnia Pythagorea.
 Nævius in manibus non est, et mentibus hæret
 Pæne recens, adeo sanctum est vetus omne
 poema.

55 Ambigitur quoties uter utro sit prior; aufert
 Pacuvius docti famam senis, Accius alti:
 Dicitur Afrani toga convenisse Menandro;
 Plautus ad exemplar Siculi properare Epicharmi;
 Vincere Cæcilius gravitate, Terentius arte.
 60 Hos ediscit, et hos arcto stipata theatro,
 Spectat Roma potens; habet hos numeratque
 poetas

Ad nostrum tempus Livi scriptoris ab ævo.
 Interdum vulgus rectum videt; est ubi peccat.
 Si veteres ita miratur laudatque poetas,

65 Ut nihil anteferat, nihil illis comparet, errat:
 Si quædam nimis antique, si pleraque dure
 Dicere cedit eos, ignave multa fatetur,
 Et sapit, et mecum facit, et Jove judicat æquo.
 Non equidem insector, delendave carmina Livi
 70 Esse reor, memini quæ plagosum mihi parvo
 Orbiliū dictare; sed emendata videri,
 Pulchraque, et exactis minimum distantia, miror.
 Inter quæ verbum emicuit si forte decorum,
 Si versus paulo concinnior unus et alter,

75 Injuste totum ducit venditque poema.
 Indignor quidquam reprehendi, non quia crasse
 Compositum illepideve putetur, sed quia asper;
 Nec veniam antiquis, sed honorem et præmia
 posci.

Recte, necne, crocum floresque perambulet Attæ

- 80 Fabula, si dubitem, clament periisse pudorem
 Cuncti pæne patres, ea quum reprehendere
 coner,
 Quæ gravis Æsopus, quæ doctus Roscius egit :
 Vel, quia nil rectum, nisi quod placuit sibi,
 ducunt ;
 Vel, quia turpè putant parere minoribus, et quæ
- 85 Imberbi didicere, senes perdenda fateri.
 Jam Saliare Numæ carmen qui laudat, et illud,
 Quod mecum ignorat, solus vult scire videri ;
 Ingeniis non ille favet plauditque sepultis,
 Nostra sed impugnat, nos nostraque lividus odit.
- 90 Quod si tam Graiis novitas invisâ fuisset,
 Quam nobis, quid nunc esset vetus ? aut quid
 haberet,
 Quod legeret tereretque viritim publicus usus ?
 Ut primum positis nugari Græcia bellis
 Cœpit, et in vitium fortunâ labier æquâ,
- 95 Nunc athletarum studiis, nunc arsit equorum :
 Marmoris aut eboris fabros aut æris amavit :
 Suspexit pictâ vultum mentemque tabellâ ;
 Nunc tibi cinibus, nunc est gavisa tragædis :
 Sub nutrice puellâ velut si luderet infans,
- 100 Quod cupide petiit, mature plena reliquit.
 Quid placet aut odio est, quod non mutabile
 credas ?
 Hoc paces habuere bonæ, ventique secundi.
 Romæ dulces diu fuit et solenne reclusâ
 Mane domo vigilare, clienti promere jura,
- 105 Cautos nominibus rectis expendere numinos,
 Majores audire, minori dicere, per quæ
 Crescere res posset, minui damnosa libido.
 Mutavit mentem populus levis, et calet uno
 Scribendi studio : puerique patresque severi

EP.

110

115

120 M

125 Si

Os

Tor

Mox

Asp

130 Rec

Instr

Cast

Disc

Posc

135 Cœle

Aver

Impe

Carm

Agric

140 Cond

110 Fronde comas vincti cœnant, et carmina dictant.
Ipse ego, qui nullos me affirmo scribere versus,
Invenior Parthis mendacior; et prius orto
Sole, vigil calamum et chartas et scrinia posco.
Navem agere ignarus navis timet; abrotonum
ægro

115 Non audet, nisi qui didicit, dare: quod medi-
Promittunt medici; tractant fabrilis fabri:
Scribimus indocti doctique poemata passim.
Hic error tamen et levis hæc insania, quantas
Virtutes habeat, sic collige: vatis avarus
120 Non temere est animus; versus amat, hoc studet
unum:

Detrimenta, fugas servorum, incendia ridet;
Non fraudem socio puerove incogitat ullam
Pupillò; vivit siliquis et pane secundo:
Militiæ quamquam piger et malus, utilis urbi.
125 Si das hoc, parvis quoque rebus magna juvari,
Os tenerum pueri balbumque poeta figurat;
Torquet ab obscœnis jam nunc sermonibus
aurem;

Mox etiam pectus præceptis format amicis,
Asperitatis et invidiæ corrector et iræ;
130 Recte facta refert; orientis tempora notis
Instruit exemplis; inopem solatur et ægrum.
Castis cum pueris ignara puella mariti
Disceret unde preces, vatem ni Musa dedisset?
Poscit opem chorus, et præsentia numina sentit;
135 Cœlestes implorat aquas doctâ prece blandus;
Avertit morbos, metuenda pericula pellit;
Impetrat et pacem et locupletem frugibus annum;
Carmine Dî superi placantur; carmine Manes.
Agricolæ prisci, fortes parvoque beati,
140 Condita post frumenta, levantes tempore festo

- Corpus et ipsum animum spe finis dura ferentem,
 Cum sociis operum, pueris et conjuge fidâ,
 Tellurem porco, Silvanum lacte piabant,
 Floribus et vino Genium, memorem brevis ævi.
- 145 Fescennina per hunc invecta licentia morem
 Versibus alternis opprobria rustica fudit,
 Libertasque recurrentes accepta per annos
 Lusit amabiliter; donec jam sævus apertam
 In rabiem verti cœpit jocus, et per honestas
- 150 Ire domos impune minax. Doluere cruento
 Dente lacesiti; fuit intactis quoque cura
 Conditione super communi: quin etiam lex
 Pœnaque lata, malo quæ nolle carmine quem-
 quam
 Describi. Vertere modum, formidine fustis
- 155 Ad bene dicendum delectandumque redacti.
 Græcia capta ferum victorem cepit, et artes
 Intulit agresti Latio. Sic horridus ille
 Defluxit numerus Saturnius, et grave virus
 Munditiæ pepulere; sed in longum tamen ævum
- 160 Manserunt hodieque manent vestigia ruris:
 Serus enim Græcis admovit acumina chartis,
 Et post Punica bella quietus quærere cœpit,
 Quid Sophocles et Thespis et Æschylus utile
 ferrent.
- Tentavit quoque rem, si digne vertere posset;
 165 Et placuit sibi, naturâ sublimis et acer;
 Nam spirat tragicum satis, et feliciter audet;
 Sed turpem putat inscite metuitque lituram.
 Creditur, ex medio quia res arcessit, habere
 Sudoris minimum; sed habet Comœdia tanto
- 170 Plus oneris, quanto veniæ minus. Adspice,
 Plautus
 Quo pacto partes tutetur amantis ephēbi!

ura ferentem,
ge fidâ,
bant,
a brevis ævi.
tia morem
fudit,
r annos
apertam
honestas
e cruento
e cura
etiam lex
armine quem-

ine fustis
ue redacti.
, et artes
s ille
ve virus
a tamen ævum
gia ruris:
na chartis,
re cœpit,
Æschylus utile

tere posset;
acer;
iter audet;
e lituram.
it, habere
mœdia tanto
Adspice,

ephebi!

Ut patris attenti, lenonis ut insidiosi!
Quantus sit Dossennus edacibus in parasitis!
Quam non adstricto percurrat pulpita socco!
175 Gestit enim nummum in loculos demittere, post
hoc

Securus, cadat, an recto stet fabula talo.
Quem tulit ad scenam ventoso Gloria curru,
Exanimat lentus spectator, sedulus inflat:
Sic leve, sic parvum est, animum quod laudis
avarum

180 Subruit ac reficit! Valeat res ludicra, si me
Palma negata macrum, donata reducit opimum.
Sæpe etiam audacem fugat hoc terretque poetam,
Quod numero plures, virtute et honore minores,
Indocti stolidique et depugnare parati,

185 Si discordet eques, media inter carmina poscunt
Aut ursum, aut pugiles: his nam plebecula gaudet.
Verum equitis quoque jam migravit ab aure
voluptas

Omnis ad incertos oculos et gaudia vana.

Quatuor aut plures aulæa premuntur in horas,
190 Dum fugiunt equitum turmæ peditumque ca-
tervæ;

Mox trahitur manibus regum fortuna retortis;
Esseda festinant, pilenta, petorrita, naves;

Captivum portatur ebur, captiva Corinthus.
Si foret in terris, rideret Democritus; seu

195 Diversum confusa genus panthera camelo,
Sive Elephas albus vulgi converteret ora:

Spectaret populum ludis attentius ipsis,
Ut Sibi præbentem mimo spectacula plura;

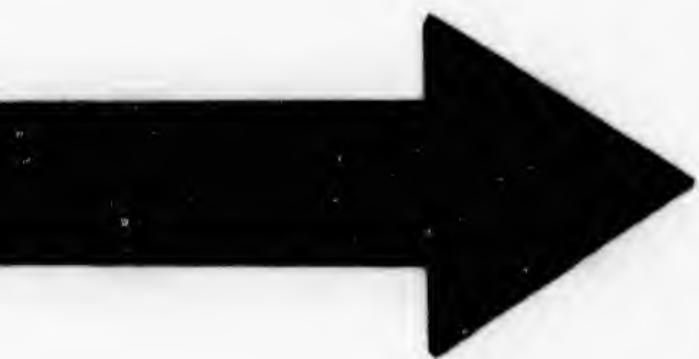
Scriptores autem narrare putaret asello

200 Fabellam surdo: nam quæ pervincere voces
Evaluere sonum, referunt quem nostra theatra?

- Garganum mugire putes nemus, aut mare Tuscum:
 Tanto cum strepitu ludi spectantur et artes,
 Divitiæque peregrinæ; quibus oblitus actor
 205 Quum stetit in scenâ, concurrit dextera lævæ.
 Dixit adhuc aliquid? Nil sane. Quid placet ergo?
 Lana Tarentino violas imitata veneno.
 Ac ne forte putes me, quæ facere ipse recusem,
 Quum recte tractent alii, laudare maligne;
 210 Ille per extentum funem mihi posse videtur
 Ire poeta, meum qui pectus inaniter angit,
 Irritat, mulcet, falsis terroribus implet,
 Ut magus, et modo me Thebis, modo ponit
 Athenis.
 Verum age, et his qui se lectori credere malunt,
 215 Quam spectatoris fastidia ferre superbi,
 Curam redde brevem, si munus Apolline dignum
 Vis complere libris, et vatibus addere calcar,
 Ut studio majore petant Helicon virentem.
 Multa quidem nobis facimus mala sæpe poetæ
 220 (Ut vineta egomet cecidit mea), quum tibi
 librum
 Sollicito damus, aut fesso; quum lædimur, unum
 Si quis amicorum est ausus reprehendere versum;
 Quum loca jam recitata revolvimus irrevocati;
 Quum lamentamur, non apparere labores
 225 Nostros, et tenui deducta poemata filo; [que
 Quum speramus, eo rem venturam, ut, simulat-
 Carmina rescieris nos fingere, commodus ultro
 Arcessas, et egere vetes, et scribere cogas.
 Sed tamen est operæ pretium cognoscere, quales
 230 Ædituos habeat belli spectata domique
 Virtus, indigno non committenda poetæ.
 Gratus Alexandro regi Magno fuit ille
 Chœrilus, incultis qui versibus et male natis

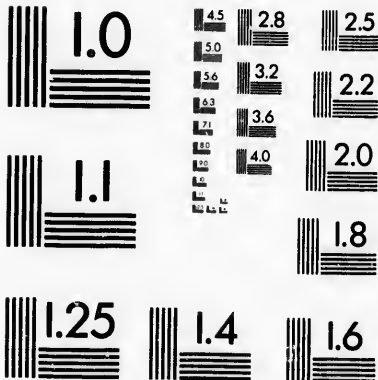
- Retulit acceptos, regale nomisma, Philippos.
 235 Sed veluti tractata notam labemque remittunt
 Atramenta, fere scriptores carmine sædo
 Splendida facta linunt. Idem rex ille, poema
 Qui tam ridiculum, tam care prodigus emit,
 Edicto vetuit, ne quis se præter Apellen
 240 Pingeret, aut alius Lysippo duceret æra
 Fortis Alexandri vultum simulantia. Quod si
 Judicium subtile videndis artibus illud
 Ad libros et ad hæc Musarum dona vocares,
 Bæotum in crasso jurares ære natum.
 245 At neque dedecorant tua de se judicia, atque
 Munere, quæ multâ dantis cum laude tulerunt,
 Delecti tibi Virgilius Variusque poetæ;
 Nec magis expressi vultus per athenæa signa,
 Quam per vasis opus mores animique virorum
 250 Clarorum apparent. Nec sermones ego malletm
 Repentes per humum, quam res componere
 gestas,
 Terrarumque situs et flumina dicere, et arces
 Montibus impositas, et barbara regna, tuisque
 Auspiciis totum confecta duella per orbem,
 255 Clausitraque custodem pacis cohibentia Janum,
 Et formidatam Parthis te principe Romam,
 Si, quantum cuperem, possem quoque; sed
 neque parvum
 Carmen majestas recipit tua, nec meus audet
 Rem tentare pudor, quam vires ferre recusent.
 260 Sedulitas autem stulte, quem diligit, urguet,
 Præcipue quum se numeris commendat et arte:
 Discit enim citius meminitque libentius illud
 Quod quis deridet, quam quod probat et venera-
 tur.
 Nil moror officium quod me gravat, ac neque ficto





MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

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(716) 482 - 0300 - Phone
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- 265 In pejus vultu proponi cereus usquam,
 Nec prave factis decorari versibus opto :
 Ne rubeam pingui donatus munere, et una
 Cum scriptore meo capsâ porrectus apertâ,
 Deferar in vicum vendentem tus et odores,
 270 Et piper, et quidquid chartis amicitur ineptis.

EPISTLE II.

- Flore bono claroque fidelis amice Neroni,
 Si quis forte velit puerum tibi vendere natum
 Tibure vel Gabiis, et tecum sic agat: "Hic et
 Candidus et talos a vertice pulcher ad imos,
 5 Fiet eritque tuus nummorum millibus octo ;
 Verna ministeriis ad nutus aptus heriles,
 Litterulis Græcis imbutus, idoneus arti
 Cuilibet : argillâ quidvis imitaberis udâ :
 Quin etiam canet indoctum, sed dulce bibenti.
 10 Multa fidem promissa levant, ubi plenius æquo
 Laudat venales, qui vult extrudere, merces.
 Res urguet me nulla : meo sum pauper in ære.
 Nemo hoc mangonum faceret tibi ; non temere
 a me
 Quivis ferret idem : semel hic cessavit, et, ut fit,
 15 In scalis latuit metuens pendentis habenæ.
 Des nummos, excepta nihil te si fuga lædit.
 Ille ferat pretium pænæ securus, opinor.
 Prudens emisti vitiosum : dicta tibi est lex :
 Insequeris tamen hunc et lite moraris iniquâ ?
 20 Dixi me pigrum proficiscenti tibi, dixi
 Talibus officiis prope mancum ; ne mea sævus
 Jurgares ad te quod epistola nulla veniret.
 Quid tum profeci, mecum facientia jura [quod
 Si tamen attentas ? Quereris super hoc etiam,

25 Expectata tibi non mittam carmina mendax.
 Luculli miles collecta viatica multis
 Ærumnis, lassus dum noctu stertit, ad assem
 Perdiderat; post hoc vehemens lupus, et sibi et
 hosti

Iratus pariter, jejunis dentibus acer,
 30 Præsidium regale loco dejecit, ut aiunt,
 Summe munito et multarum divite rerum.
 Clarus ob id factum donis ornatur honestis;
 Accipit et bis dena super sestertia nummum.
 Forte sub hoc tempus castellum evertere prætor
 35 Nescio quod cupiens, hortari cœpit eundem
 Verbis quæ timido quoque possent addere
 mentem:

"I bone, quo virtus tua te vocat; i pede fausto,
 Grandia laturus meritorum præmia! Quid stas?"
 Post hæc ille catus, quantumvis rusticus, "Ibit,
 40 Ibit eo, quo vis, qui zonam perdidit," inquit.
 Romæ nutrirî mihi contigit, atque doceri,
 Iratus Graiis quantum nocuisset Achilles.
 Adjecere bonæ paulo plus artis Athenæ,
 Scilicet ut possum curvo dignoscere rectum,
 45 Atque inter silvas Academi quærere verum.
 Dura sed emovere loco me tempora grato,
 Civilisque rudem belli tulit aestus in arma,
 Caesaris Augusti non responsura lacertis.
 Unde simul primum me dimisere Philippi,
 50 Decisis humilem pennis, inopemque paterni
 Et larîs et fundi, paupertas impulit audax
 Ut versus facerem. Sed, quod non desit, habentem,

Quæ poterunt unquam satis expurgare cicutæ,
 Ni melius dormire putem quam scibere versus?
 55 Singula de nobis anni prædantur euntes:

- Eripuere jocos, Venerem, convivia, ludum ;
 Tendunt extorquere poemata. Quid faciam vis ?
 Denique non omnes eadem mirantur amantque :
 Carmine tu gaudes, hic delectatur iambis ;
- 60 Ille Bioneis sermonibus et sale nigro.
 Tres mihi convivæ prope dissentire videntur,
 Poscentes vario multum diversa palato.
 Quid dem ? quid non dem ? Renuis tu, quod
 jubet alter ;
 Quod petis, id sane est invisum acidumque
 duobus.
- 65 Præter cetera, me Romæne poemata censes
 Scribere posse, inter tot curas totque labores ?
 Hic sponsum vocat, hic auditum scripta, relictis
 Omnibus officiis ; cubat hic in colle Quirini,
 Hic extremo in Aventino, visendus uterque ;
- 70 Intervalla vides humane commoda. Verum
 Puræ sunt plateæ, nihil ut meditantibus obstat.
 Festinat calidus mulis gerulisque redemptor ;
 Torquet nunc lapidem, nunc ingens machina
 tignum ;
 Tristia robustis luctantur funera plaustis ;
- 75 Hac rabiosa fugit canis, hac lutulenta ruit sus :
 I nunc, et versus tecum meditare canoros.
 Scriptorum chorus omnis amat nemus et fugit
 urbes,
 Rite cliens Bacchi, somno gaudentis et umbrâ :
 Tu me inter strepitus nocturnos atque diurnos
- 80 Vis canere, et contracta sequi vestigia vatum ?
 Ingenium, sibi quod vacuas desumsit Athenas,
 Et studiis annos septem dedit, insenuitque
 Libris et curis, statuâ taciturnius exit
 Plerumque, et risu populum quatit ; hic ego
 rerum

a, ludum ;
uid faciam vis ?
ntur amantque :
iambis ;
gro.
ire videntur,
alato.
enuis tu, quod
um acidumque

ata censes
tque labores ?
scripta, relictis
le Quirini,
us uterque ;
l. Verum
antibus obstat.
redemptor ;
ngens machina

plaustris ;
enta ruit sus :
canoros.
nemus et fugit

antis et umbrâ :
atque diurnos
stigia vaturn ?
nsit Athenas,
nsenuitque
exit
quatit ; hic ego

85 Fluctibus in mediis et tempestatibus urbis
Verba lyræ motura sonum connectere digner ?
Frater erat Romæ consulti rhetor, ut aliter
Alterius sermone meros audiret honores,
Gracchus ut hic illi foret, huic ut Mucius ille.

90 Quis minus argutos vexat furor iste poetas ?
Carmina compono, hic elegos, mirabile visu
Cœlatumque novem Musis opus ! Adspice
primum,

Quanto cum fastu, quanto molimine circum-
Spectemus vacuum Romanis vatibus ædem !

95 Mox etiam, si forte vacas, sequere, et procul audi,
Quid ferat, et quare sibi nectat uterque coronam.
Cædimur, et totidem plagis consumimus hostem,
Lento Sannites ad lumina prima duello.

100 Discedo Alcæus puncto illius : ille meo quis ?
Quis nisi Callimachus ? si plus adposcere visus,
Fit Mimnermus, et optivo cognomine crescit.

Multa fero, ut placem genus irritabile vatum,
Quum scribo, et supplex populi suffragia capto :
Idem, finitis studiis, et mente receptâ,

105 Obturem patulas impune legentibus aures.
Ridentur mala qui componunt carmina : verum
Gaudent scribentes, et se venerantur, et ultro,
Si taceas, laudant, quicquid scripsere, beati.

110 At qui legitimum cupiet fecisse poema,
Cum tabulis animum censoris sumet honesti ;
Audebit, quæcunque parum splendoris habebunt,
Et sine pondere erunt, et honore indigna feren-
tur,

Verba movere loco, quamvis invita recedant,
Et versentur adhuc intra penetralia Vestæ.

115 Obscurata diu populo bonus eruet, atque
Proferet in lucem speciosa vocabula rerum,

Quæ, priscis memorata Catonibus atque Cethegis,

Nunc situs informis premit et deserta vetustas :
Adsciscet nova, quæ genitor produxerit usus.

120 Vehemens et liquidus puroque simillimus amni
Fundet opes, Latiumque beabit divite lingua.

Luxuriantia compescet, nimis aspera sano
Levabit cultu, virtute carentia tollet :

Ludentis speciem dabit, et torquebitur, ut qui
125 Nunc Satyrum, nunc agrestem Cyclopa movetur.
Praetulerim scriptor delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quam sapere et ringi. Fuit haud ignobilis
Argis,

Qui se credebat miros audire tragædos,
130 In vacuo laetus sessor plausorque theatro ;
Cetera qui vitæ servaret munia recto
More ; bonus sane vicinus, amabilis hospes,
Comis in uxorem, posset qui ignoscere servis,
Et signo laeso non insanire lagenæ ;

135 Posset qui rupem et puteum vitare patentem.
Hic ubi cognatorum opibus curisque refectus
Expulit helleboro morbum bilemque meraco,
Et redit ad sese, " Pol, me occidistis, amici,
Non servastis, ait, cui sic extorta voluptas,

140 Et demtus per vim mentis gratissimus error."
Nimirum sapere est abjectis utile nugis,
Et tempestivum pueris concedere ludum ;
Ac non verba sequi fidibus modulanda Latinis,
Sed veræ numerosque modosque ediscere vitæ.

145 Quocirca mecum loquor hæc, tacitusque recor-
dior :

Si tibi nulla sitim finiret copia lymphæ,
Narrares medicis : quod, quanto plura parasti,

Arge.

ous atque Ce-
 erta vetustas :
 uxorit usus.
 millimus amni
 ivite linguâ.
 era sano
 let :
 ebitor, ut qui
 yclopa movetur.
 que videri,
 denique fallant,
 haud ignobilis

gædos,
 e theatro ;
 recto
 ilis hospes,
 oscere servis,
 ae ;
 are patentem.
 que refectus
 que meraco,
 istis, amici,
 voluptas,
 ssimus error."
 e nugis,
 e ludum ;
 ulanda Latinis.
 e ediscere vitæ.
 e, tacitusque re-
 ymphæ,
 o plura parasti,

Tanto plura cupis, nulline faterier audes ?
 Si vulnus tibi monstratâ radice vel herbâ,
 150 Non fieret levius, fugeres radice vel herbâ,
 Proficiente nihil, curarier. Audieras, cui
 Rem Dî donarint, illi decedere pravam
 Stultitiam ; et, quum sis nihilo sapientior, ex quo
 Plenior es, tamen uteris monitoribus isdem ?
 155 At si divitiæ prudentem reddere possent,
 Si cupidum timidumque minus te; nempe ruberes,
 Viveret in terris te si quis avarior uno. [est,
 Si proprium est, quod quis librâ mercatus et aere
 Quaedam, si credis consultis, mancipat usus :
 160 Qui te pascit ager, tuus est ; et villicus Orbî,
 Quum segetes occat, tibi mox frumenta daturas,
 Te dominum sentit : das nummos, accipis uvam,
 Pullos, ova, cadum temeti : nempe modo isto
 Paulatim mercaris agrum, fortasse trecentis,
 165 Aut etiam supra, nummorum millibus emtum.
 Quid refert, vivas numerato nuper an olim ?
 Emtor Aricini quondam Veientis et arvi
 Emtum cœnat olus, quamvis aliter putat ; emtis
 Sub noctem gelidam lignis calefactat ahenum ;
 170 Sed vocat usque suum, qua populus adsita certis
 Limitibus vicina refugit jurgia ; tanquam
 Sit proprium quidquam, puncto quod mobilis
 horæ,
 [supremâ,
 Nunc prece, nunc pretio, nunc vi, nunc sorte
 Permutet dominos, et cedet in altera jura.
 175 Sic, quia perpetuus nulli datur usus, et haeres
 Haeredem alterius, velût unda supervenit undam,
 Quid vici prosunt, aut horrea ? Quidve Calabris
 Saltibus adjecti Lucani, si metit Orcus
 Grandia cum parvis, non exorabilis auro ?
 180 Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas
 Argentum, vestes Gaetulo murice tinctas,

- Sunt qui non habeant, est. qui non curat habere.
 Cur alter fratrum cessare, et ludere, et ungi,
 Praeferat Herodis palmetis pinguibus ; alter,
 185 Dives et importunus, ad umbram lucis ab ortu
 Silvestrem flammis et ferro mitiget agrum,
 Scit Genius, natale comes qui temperat astrum,
 Naturae Deus humanae, mortalis in unum-
 Quodque caput, vultu mutabilis, albus et ater.
- 190 Utar, et ex modico, quantum res poscet, acervo
 Tollam ; nec metuum quid de me judicet haeres,
 Quod non plura datis invenerit ; et tamen idem
 Scire volam, quantum simplex hilarisque nepoti
 Discrepet, et quantum discordet parcus avaro.
- 195 Distat enim, spargas tua prodigus, an neque sum-
 Invitus facias, neque plura parare labores ; [tum
 Ac potius, puer ut festis quinquatribus olim,
 Exiguo gratoque fruaris tempore raptim. [utrum
 Pauperies, immunda domus, procul absit : ego
- 200 Nave ferar magnâ an parvâ, ferar unus et idem.
 Non agimur tumidis velis Aquilone secundo ;
 Non tamen adversis aetatem ducimus Austris ;
 Viribus, ingenio, specie, virtute, loco, re,
 Extremi primorum, extremis usque priores.
- 205 Non es avarus : abi. Quid ? cetera jam simul isto
 Cum vitio fugere ? caret tibi pectus inani
 Ambitione ? caret mortis formidine et irâ ?
 Somnia, terrores magicos, miracula, sagas,
 Nocturnos lemures portentaque Thessala rides ?
- 210 Natales grate numeras ? ignoscis amicis ?
 Lenior et melior fis accedente senectâ ?
 Quid te exemta juvat spinis de pluribus una ?
 Vivere si recte nescis, decede peritis.
 Lusisti satis, edisti satis, atque bibisti :
- 215 Tempus abire tibi est ; ne potum largius aequo
 Rideat et pulset lasciva decentius actas.

n curat habere.
 re, et ungi,
 ibus; alter,
 lucis ab ortu
 et agrum,
 mperat astrum,
 in unum-
 albus et ater.
 s poscet, acervo
 e iudicet haeres,
 et tamen idem
 ilarisque nepoti
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 s, an neque sum-
 e labores; [tum
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 raptim. [utrum
 cul absit: ego
 ar unus et idem.
 one secundo;
 cimus Austris;
 , loco, re,
 que priores.
 era jam simul isto
 tus inani
 ne et irâ?
 cula, sagas,
 Thessala rides?
 is amicis?
 enectâ?
 pluribus una?
 eritis.
 oibisti:
 cum largius aequo
 us aetas.

EPISTLE

TO THE

P I S O N E S.

HUMANO capiti cervicem pictor equinam
 Jungere si velit, et varias inducere plumas
 Undique collatis membris, ut turpiter atrum
 Desinat in piscem mulier formosa superne;
 5 Spectatum admissi risum teneatis, amici?
 Credite, Pisones, isti tabulæ fore librum
 Persimilem, cujus, velut ægri somnia, vanæ
 Fingentur species, ut nec pes, nec caput uni
 Reddatur formæ. Pictoribus atque poetis
 10 Quidlibet audendi semper fuit æqua potestas.
 Scimus, et hanc veniam petimusque damusque
 vicissim.

Sed non, ut placidis coeant immitia; non, ut
 Serpentes avibus gementur, tigribus agni.
 Inceptis gravibus plerumque et magna professis
 15 Purpureus, late qui splendeat, unus et alter
 Assuitur pannus, quum lucus et ara Dianæ,
 Et properantis aquæ per amœnos ambitus agros,
 Aut flumen Rhenum, aut pluvius describitur
 arcus;
 Sed nunc non erat his locus: et fortasse cupres-
 [sum
 t

- 20 Scis simulare; quid hoc, si fractis enatat exspes
Navibus, ære dato qui pingitur? Amphora cœpit
Institui; currente rotâ cur urceus exit?
Denique sit quodvis, simplex duntaxat et unum.
Maxima pars vatium, pater et juvenes patre digni,
- 25 Decipimur specie recti. Brevis esse laboro,
Obscurus fio; sectantem levia nervi
Deficiunt animique; professus grandia turget;
Serpit humi tutus nimium timidusque procellæ.
Qui variare cupit rem prodigialiter unam,
- 30 Delphinum silvis appingit, fluctibus aprum.
In vitium ducit culpæ fuga, si caret arte.
Æmilium circa ludum faber unus et ungues
Exprimet et molles imitabitur ære capillos,
Infelix operis summâ, quia ponere totum
- 35 Nesciet. Hunc ego me, si quid componere
curem,
Non magis esse velim, quam naso vivere pravo,
Spectandum nigris oculis nigroque capillo.
Sumite materiam vestris, qui scribitis, æquam
Viribus; et versate diu, quid ferre recusent,
- 40 Quid valeant humeri. Cui lecta potenter erit
res,
Nec facundia deseret hunc, nec lucidus ordo.
Ordinis hæc virtus erit et Venus, aut ego fallor,
Ut jam nunc dicat jam nunc debentia dici,
Pleraque differat et præsens in tempus omittat.
- 45 In verbis etiam tenuis cautusque serendis,
Hoc amet, hoc spernat promissi carminis auctor.
Dixeris egregie, notum si callida verbum
Reddiderit junctura novum. Si forte necesse est
Indiciis monstrare recentibus abdita rerum;
- 50 Fingere cinctutis non exaudita Cethegis
Continget; dabiturque licentia sumta pudenter.

Et nova fictaque nuper habebunt verba fidem, si
Græco fonte cadant, parce detorta. Quid au-
tem?

Cæcilio Plautoque dabit Romanus, ademtum

55 Virgilio Varioque? ego cur, acquirere pauca
Si possum, invideor, quum lingua Catonis et
Ennî

Sermone:n patrium ditaverit, et nova rerum
Nomina protulerit? Licuit, semperque licebit,
Signatum præsentem notâ procudere nomen.

60 Ut silvæ foliis pronos mutantur in annos,
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata vigentque.
Debemur morti nos nostraque; sive receptus

Terrâ Neptunus classes Aquilonibus arcet,
65 Regis opus, sterilisque diu palus, aptaque remis,
Vicinas urbes alit, et grave sentit aratrum;
Seu cursum mutavit iniquum frugibus amnis,
Doctus iter melius: mortalia facta peribunt,
Nedum sermonum stet honos et gratia vivax.

70 Multa renascentur, quæ jam cecidere, cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est et jus et norma lo-
quendi.

Res gestæ regumque ducumque et tristia bella,
Quo scribi possent numero, monstravit Homerus.

75 Versibus impariter junctis querimonia primum,
Post etiam inclusa est voti sententia compos.
Quis tamen exiguos elegos emisit auctor,
Grammatici certant, et adhuc sub judice lis est.

Archilochum proprio rabies armavit iambo:
80 Hunc socci cepere pedem, grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.

- Musa dedit fidibus Divos puerosque Deorum,
 Et pugilem victorem, et equum certamine pri-
 mum,
- 85 Et juvenum curas, et libera vina referre.
 Descriptas servare vices operumque colores,
 Cur ego, si nequeo ignoroque, poeta salutor?
 Cur nescire, pudens prave, quam discere malo?
 Versibus exponi tragicis res comica non vult:
- 90 Indignatur item privatis ac prope socco
 Dignis carminibus narrari cœna Thyestæ:
 Singula quæque locum teneant sortita decenter.
 Interdum tamen et vocem comœdia tollit,
 Iratusque Chremes tumido delitigat ore:
- 95 Et tragicus plerumque dolet sermone pedestri.
 Telephus et Peleus, quum pauper et exsul, uter-
 que
 Projicit ampullas et sesquipedalia verba,
 Si curat cor spectantis tetigisse querelâ.
 Non satis est pulchra esse poemata: dulcia
 sunt,
- 100 Et, quocunque volent, animum auditoris agunto.
 Ut ridentibus arrident, ita flentibus adsunt
 Humani vultus. Si vis me flere, dolendum est
 Primum ipsi tibi; tum tua me infortunia lædent
 Telephe, vel Peleu male si mandata loqueris,
- 105 Aut dormitabo, aut ridebo. Tristia mœstum
 Vultum verba decent, iratum plena minarum,
 Ludentem lasciva, severum seria dictu.
 Format enim natura prius nos intus ad omnem
 Fortunarum habitum; juvat aut impellit ad iram,
- 110 Aut ad humum mœrore gravi deducit et angit;
 Post effert animi motus interprete linguâ.
 Si dicentis erunt fortunis absona dicta,
 Romani tollent equites peditesque cachinnum.

- Intererit multum, Davusne loquatur, an heros,
 115 Maturusne senex, an adhuc florente juventâ
 Fervidus; an matrona potens, an sedula nutrix;
 Mercatorne vagus, cultorne virentis agelli;
 Colchus, an Assyrius; Thebis nutritus, an Argis.
 Aut famam sequere, aut sibi convenientia finge,
 120 Scriptor. Honoratum si forte reponis Achillem;
 Impiger, iracundus, inexorabilis, acer,
 Jura neget sibi nata, nihil non arroget armis:
 Sit Medea ferox invictaque, flebilis Ino,
 Perfidus Ixion, Io vaga, tristis Orestes.
 125 Si quid inexpertum scenæ committis, et audes
 Personam formare novam; servetur ad imum,
 Qualis ab incepto processerit, et sibi constet.
 Difficile est proprie communia dicere, tuque
 Rectius Iliacum carmen diducis in actus,
 130 Quam si proferres ignota indictaque primus.
 Publica materies privati juris erit, si
 Nec circa vilem patulumque moraberis orbem;
 Nec verbum verbo curabis reddere fidus
 Interpres; nec desilies imitator in arctum,
 135 Unde pedem proferre pudor vetet aut operis lex.
 Nec sic incipies, ut scriptor cyclicus olim:
 "Fortunam Priami cantabo et nobile bellum."
 Quid dignum tanto feret hic promissor hiatu?
 Parturiunt montes, nascetur ridiculus mus.
 140 Quanto rectius hic, qui nil molitur inepte:
 "Dic mihi, Musa, virum, captæ post tempora
 Trojæ,
 Qui mores hominum multorum vidit et urbes."
 Non fumum ex fulgore, sed ex fumo dare lucem
 Cogitat, ut speciosa dehinc miracula promat,
 145 Antiphatem, Scyllamque, et cum Cyclope
 Charybdim.

- Nec reditum Diomedis ab interitu Meleagri,
 Nec gemino bellum Trojanum orditur ab ovo.
 Semper ad eventum festinat, et in medias res,
 Non secus ac notas, auditorem rapit, et quæ
 150 Desperat tractata nitescere posse, relinquit ;
 Atque ita mentitur, sic veris falsa remiscet,
 Primo ne medium, medio ne discrepet inum.
 Tu, quid ego et populus mecum desideret, audi.
 Si plausoris eges aulæa manentis, et usque
 155 Sessuri donec cantor *Vos plaudite* dicat ;
 Ætatis cujusque notandi sunt tibi mores,
 Mobilibusque decor naturis dandus et annis.
 Reddere qui voces jam scit puer et pede certo
 Signat humum, gestit paribus colludere, et iram
 160 Colligit ac ponit temere, et mutatur in horas.
 Imberbus juvenis, tandem custode remoto,
 Gaudet equis, canibusque et aprici gramine
 campi ;
 Cereus in vitium flecti, monitoribus asper,
 Utilium tardus provisor, prodigus æris
 165 Sublimis, cupidusque, et amata relinquere pernix.
 Conversis studiis ætas animusque virilis
 Quærit opes et amicitias, inservit honori,
 Commisisse cavet quot mox mutare laboret.
 Multa senem circumveniunt incommoda ; vel
 quod
 170 Quærit, et inventis miser abstinet, ac timet uti ;
 Quæ quod res omnes timide gelideque ministrat ;
 Dilator, spe longus, iners avidusque futuri,
 Difficilis, querulus, laudator temporis acti
 Se puero, castigato censorque minorum.
 175 Multa ferunt anni venientes commoda secum,
 Multa recedentes adimunt. Ne fore seniles
 Mandentur juveni partes, pueroque viriles :

Meleagri,
 ut ab ovo.
 medias res,
 ait, et quæ
 relinquit;
 remiscet,
 et imum.
 consideret, audi.
 et usque
 te dicat;
 mores,
 et annis.
 et pede certo
 ludere, et iram
 ur in horas.
 e remoto,
 apriçi gramine
 is asper,
 æris
 linquere pernix.
 virilis
 honori,
 re laboret.
 commoda; vel
 t, ac timet uti;
 eque ministrat;
 ue futuri,
 oris acti
 minorum.
 moda secum,
 fore seniles
 ue viriles:

Semper in adjunctis ævoque morabimur aptis.
 Aut agitur res in scenis, aut acta refertur.
 180 Segnius irritant animos demissa per aurem,
 Quam quæ sunt oculis subjecta fidelibus, et
 quæ
 Ipse sibi tradit spectator. Non tamen intus
 Digna geri promes in scenam; multaque tolles
 Ex oculis, quæ mox narret facundia præsens.
 185 Ne pueros coram populo Medea trucidet,
 Aut humana palam coquat exta nefarius Atreus,
 Aut in avem Progne vertatur, Cadmus in an-
 guem:
 Quodcunque ostendis mihi sic, incredulus odi.
 Neve minor, neu sit quinto productior actu
 190 Fabula, quæ posci vult et spectata reponi.
 Nec Deus intersit, nisi dignus vindice nodus
 Inciderit; nec quarta loqui persona laboret.
 Actoris partes chorus officiumque virile
 Defendat; neu quid medios intercinat actus,
 195 Quod non proposito conducat et hæreat apte.
 Ille bonis faveatque et consilietur amicis,
 Et regat iratos, et amet peccare timentes;
 Ille dapes laudet mensæ brevis, ille salubrem
 Justitiam, legesque, et apertis otia portis;
 200 Ille tegat commissa, Deosque precetur et oret,
 Ut redeat miseris, abeat fortuna superbis.
 Tibia non, ut nunc, orichalco vincta, tubæque
 Æmula, sed tenuis simplexque foramine paucio,
 Adspirare et adesse choris erat utilis, atque
 205 Nondum spissa nimis complere sedilia flatu;
 Quo sane populus numerabilis, utpote parvus
 Et frugi, castusque verecundusque, coibat.
 Postquam cœpit agros extendere victor, et urbem
 Latior amplecti murus, vinoque diurno

- 210 Placari Genius festis impune diebus,
 Accessit numerisque modisque licentia major.
 Indoctus quid enim saperet liberque laborum
 Rusticus urbano confusus, turpis honesto?
 Sic priscae motumque et luxuriam addidit arti
- 215 Tibicen, traxitque vagus per pulpita vestem.
 Sic etiam fidibus voces crevere severis,
 Et tulit eloquium insolitum facundia praeceps,
 Utiliumque sagax rerum, et divina futuri,
 Sortilegis non discrepuit sententia Delphis.
- 220 Carmine qui tragico vilem certavit ob hircum,
 Mox etiam agrestes Satyros nudavit, et asper
 Incolumi gravitate jocosum tentavit eo, quod
 Illecebris erat et gratâ novitate morandus
 Spectator, functusque sacris, et potus, et exlex.
- 225 Verum ita risores, ita commendare dicaces
 Conveniet Satyros, ita vertere seria ludo,
 Ne, quicumque Deus, quicumque adhibebitur
 heros,
 Regali conspectus in auro nuper et ostro,
 Migret in obscuras humili sermone tabernas;
- 230 Aut, dum vitat humum, nubes et inania captet.
 Effutire leves indigna tragoedia versus,
 Ut festis matrona moveri jussa diebus,
 Intererit Satyris paullum pudibunda protervis.
 Non ego inornata et dominantia nomina solum.
- 235 Verbaque, Piones, Satyrorum scriptor amabo;
 Nec sic enitar tragico differre colori,
 Ut nihil intersit, Davusne loquatur et audax
 Pythias emuncto lucrata Simone talentum,
 An custos famulusque Dei Silenus alumni.
- 240 Ex noto fictum carmen sequar, ut sibi quivis
 Speret idem, sudet multum frustra laboret
 Ausus idem: tantum series juncturaque pollet

Tantum de medio sumtis accedit honoris !
 Silvīs deducti caveant, me iudice, Fauni,
 245 Ne, velut innati triviis aut pene forenses,
 Aut nimium teneris juvenetur versibus unquam,
 Aut immunda crepent ignominiosaque dicta :
 Offenduntur enim, quibus est equus, et pater,
 et res,

Nec, si quid fricti ciceris probat et nucis emtor,
 250 Æquis accipiunt animis, donantve coronā.
 Syllaba longa brevi subjecta vocatur iambus,
 Pes citus : unde etiam trimetris ad crescere jussit
 Nomen iambeis, quum senos redderet ictus.

Primus ad extremum similis sibi : non ita pridem,
 255 Tardior ut paulo graviorque veniret ad aures,
 Spondeos stabiles in jura paterna recepit
 Commodus et patiens ; non ut de sede secundā
 Cederet aut quartā socialiter. Hic et in Acci
 Nobilibus trimetris apparet rarus, et Ennī

260 In scenam missos magno cum pondere versus,
 Aut operæ celeris nimium curæque carentis,
 Aut ignoratæ premit artis crimine turpi.
 Non quivis videt immodulata poemata iudex,
 Et data Romanis venia est indigna poetis.

265 Idcircone vager scribamque licenter ? Ut omnes
 Visuros peccata putem mea, tutus et intra
 Spem veniæ cautus ? Vitavi denique culpam,
 Non laudem merui. Vos exemplaria Græca
 Nocturnā versate manu, versate diurnā.

270 At vestri proavi Plautinos et numeros et
 Laudavere sales ; nimium patienter utrumque,
 Ne dicam stulte, mirati ; si modo ego et vos
 Scimus inurbanum lepido seponere dicto,
 Legitimumque sonum digitis callemus et aure.
 275 Ignotum tragicæ genus invenisse Camœnæ

- Dicitur, et plaustris vexisse poemata Thespis,
 Quæ canerent agerentque peruncti sæcibus ora.
 Post hunc personæ pallæque repertor honestæ
 Æschylus, et modicis instravit pulpita tignis,
 280 Et docuit magnumque loqui, nitique cothurno.
 Successit vetus his comædia, non sine multâ
 Laude; sed in vitium libertas excidit, et vim
 Dignam lege regi: lex est accepta, chorusque
 Turpiter obtulit sublato jure nocendi.
 285 Nil intentatum nostri liquere poetæ:
 Nec minimpm meruere decus vestigia Græca
 Ausi descrere, et celebrare domestica facta,
 Vel qui prætextas, vel qui docuere togatas.
 Nec virtute foret clarisve potentius armis,
 290 Quam linguâ, Latium, si non offenderet unum-
 Quemque poetarum limæ labor et mora. Vos, o
 Pompilius sanguis, carmen reprehendite, quod
 non
 Multa dies et multa litura coercuit, atque
 Præsectum decies non castigavit ad unguem.
 295 Ingenium miserâ quia fortunatius arte
 Credit, et excludit sanos Helicone poetas
 Democritus, bona pars non unguis ponere curat,
 Non barbam; secreta petit loca, balnea vitat.
 Nanciscetur enim pretium nomenque poetæ,
 300 Si tribus Anticyris caput insanabile nunquam
 Tonsori Licino commiserit. O ego lævus,
 Qui purgor bilem sub verni temporis horam!
 Non alius faceret meliora poemata: verum
 Nil tanti est; ergo fungar vice cotis, acutum
 305 Reddere quæ ferrum valet, exsors ipsa secandi:
 Munus et officium, nil scribens ipse, docebo;
 Unde parentur opes; quid alat formetque
 poetam;

- Quid deceat, quid non; quo virtus, quo ferat error.
 Scribendi recte sapere est et principium et fons :
 310 Rem tibi Socraticæ poterunt ostendere chartæ ;
 Verbaque provisam rem non invita sequentur.
 Qui didicit patriæ quid debeat et quid amicis,
 Quo sit amore parens, quo frater amandus et
 hospes,
 Quod sit conscripti, quod iudicis officium, quæ
 315 Partes in bellum missi ducis, ille profecto
 Reddere personæ scit convenientia cuique.
 Respicere exemplar vitæ morumque jubebo
 Doctum imitatore, et veras hinc ducere voces.
 Interdum speciosa locis morataque recte
 320 Fabula, nullius veneris, sine pondere et arte,
 Valdius oblectat populum meliusque moratur,
 Quam versus inopes rerum, nugæque canoræ.
 Graiis ingenium, Graiis dedit ore rotundo
 Musa loqui, præter laudem nullius avaris.
 325 Romani pueri longis rationibus assem
 Discunt in partes centum diducere. Dicat
 Filius Albin, Si de quincunce remota est [Eu !
 Uncia, quid superet ? Poteras dixisse, Triens.
 Rem poteris servare tuam. Redit uncia, quid fit ?
 330 Semis. An, hæc animos ærugo et cura peculi
 Quum semel imbuerit, speramus, carmina fingi
 Posse linenda cedro, et levi servanda cupresso ?
 Aut prodesse volunt, aut delectare poetæ,
 Aut simul et jucunda et idonea dicere vitæ,
 335 Quidquid præcipies, esto brevis ; ut cito dicta
 Percipiant animi dociles, teneantque fideles :
 Omne supervacuum pleno de pectore maniat.
 Ficta voluptatis causâ sint proxima veris,
 Nec, quodcunque volet, poscat sibi fabula credi ;
 340 Neu pransæ Lamiæ vivum puerum extrahat alvo.

Centuriæ seniorum agitant expertia frugis ;
 Celsi prætereunt austera poemata Ramnes :
 Omne tulit punctum qui miscuit utile dulci,
 Lectorem delectando pariterque monendo.

345 Hic meret æra liber Sosiis ; hic et mare transit,
 Et longum noto scriptori prorogat ævum.
 Sunt delicta tamen, quibus ignovisse velimus :
 Nam neque chorda sonum reddit quem vult ma-
 nus et mens,

Poscentique gravem persæpe remittit acutum ;
 350 Nec semper feriet quodcunque minabitur arcus.
 Verum ubi plura nitent in carmine, non ego
 paucis

Offendar maculis, quas aut incuria fudit,
 Aut humana parum cavit natura. Quid ergo est?
 Ut scriptor si peccat idem librarius usque,

355 Quamvis est monitus, veniâ caret ; et citharædus
 Ridetur, chorda qui semper oberrat eâdem :
 Sic mihi, multum cessat, fit Chœrilus ille,
 Quem bis terque bonum cum risu miror ; et idem
 Indignor, quandoque bonus dormitat Homerus.

360 Verum operi longo fas est obrepere somnum.
 Ut pictura, poesis ; erit quæ, si propius stes,
 Te capiet magis, et quædam, si longius abstes ;
 Hæc amat obscurum, volet hæc sub luce videri,
 Judicis argutum quæ non formidat acumen :

365 Hæc placuit semel, hæc decies repetita placebit.
 O major juvenum, quamvis et voce paternâ
 Fingeris ad rectum, et per te sapis, hoc tibi dic-
 tum

Tolle memor : certis medium et tolerabile rebus
 Recte concedi : consultus juris et actor

370 Causarum mediocris abest virtute disert
 Messalæ, nec scit quantum Cascellius Aulus ;

Sed tamen in pretio est : mediocribus esse poetis
Non homines, non Dî, non concessere columnæ.
Ut grates inter mensas symphonia discors,
375 Et crassum unguentum, et Sardo cum melle
papaver

Offendunt, poterat duci quia cœna sine istis :
Sic animis natum inventumque poema juvandis,
Si paullum a summo decessit, vergit ad imum.
Ludere qui nescit, campestribus abstinet armis,
380 Indoctusque pilæ discive trochive quiescit,
Ne spissæ risum tollant impune coronæ :
Qui nescit, versus tamen audet fingere ! Quidni?
Liber et ingenuus, praesertim census equestrem
Summam nummorum, vitioque remotus ab omni!
385 Tu nihil invitâ dices faciesve Minervâ ;
Id tibi iudicium est, ea mens : si quid tamen olim
Scripseris, in Metii descendat iudicis aures,
Et patris, et nostras, nonumque prematur in
annum,

Membranis intus positis. Delere licebit,
390 Quod non edideris ; nescit vox missa reverti.
Silvestres homines sacer interpretsque Deorum
Caedibus et victu fœdo deterruit Orpheus ;
Dictus ob hoc lenire tigres, rabidosque leones :
Dictus et Amphion, Thebanæ conditor arcis,
395 Saxa movere sono testudinis, et prece blandâ
Ducere quo vellet. Fuit hæc sapientia quondam,
Publica privatis secernere, sacra profanis,
Concubitu prohibere vago, dare jura maritis,
Oppida moliri, leges incidere lingo :
400 Sic honor et nomen divinis vatibus atque
Carminibus venit. Post hos insignis Homerus,
Tyrtæusque mares animos in Martia bella
Versibus exacuit ; dictæ per carmina sortes,

- Et vitae monstrata via est ; et gratia regum
405 Pieriis tentata modis ; ludusque repertus,
Et longorum operum finis : ne forte pudori
Sit tibi Musa lyrae solers, et cantor Apollo.
Naturâ fieret laudabile carmen, an arte,
Quaesitum est : ego nec studium sine divite venâ.
410 Nec rude, quid possit, video ingenium : alterius
Altera poscit opem res, et conjurat amice. [sic
Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit et alsit ;
Abstinit Venere et vino : qui Pythia cantat
415 Tibicen, didicit prius extinuitque magistrum.
Nec satis est dixisse : “ Ego mira poemata pango:
Occupet extremum scabies, mihi turpe relinqui
Et, quod non didici, sane nescire, fateri.” [est,
Ut praeco, ad merces turbam qui cogit emendas,
420 Assentatores jubet ad lucrum ire poeta
Dives agris, dives positus in sœnore nummis.
Si vero est, unctum qui recte ponere possit,
Et spondere levi pro paupere, et eripere atris
Litibus implicitum, mirabor, si sciet inter-
425 Noscere mendacem verumque beatus amicum.
Tu seu donaris, seu quid donare voles cui,
Nolito ad versus tibi factos ducere plenum
Laetitiae ; clamabit enim, *Pulchre ! bene ! recte !*
Pallescet, super his etiam stillabit amicis
430 Ex oculis rorem ; saliet, tundet pede terram.
Ut, qui conducti plorant in funere, dicunt
Et faciunt prope plura dolentibus ex animo, sic
Derisor vero plus laudatore movetur.
Reges dicuntur multis arguere culullis,
435 Et torquere mero, quem perspexisse laborant
An sit amicitia dignus. Si carmina condes,
Nunquam te fallant animi sub vulpe latentes.

- Quintilio si quid recitares, Corrige, sodes,
 Hoc, aiebat, et hoc; melius te posse negares,
 440 Bis terque expertum frustra, delere jubebat,
 Et male tornatos incudi reddere versus.
 Si defendere delictum, quam vertere, malles,
 Nullum ultra verbum aut operam insumebat
 inanem,
 Quin sine rivali teque et tua solus amares.
 445 Vir bonus et prudens versus reprehendet inertes,
 Culpabit duos, incomitis allinet atrum
 Transverso calamo signum, ambitiosa recidet
 Ornamenta, parum claris lucem dare coget,
 Arguet ambigue dictum, mutanda notabit :
 450 Fiet Aristarchus; non dicet, Cur ego amicum
 Offendam in nugis? Hae nugae seria ducent
 In mala derisum semel exceptumque sinistre.
 Ut mala quem scabies aut morbus regius urguet,
 Aut fanaticus error et iracunda Diana,
 455 Vesantum tetigisse timent fugiuntque poetam,
 Qui sapiunt; agitant pueri, incautique sequen-
 tur.
 Hic, dum sublimis versus ructatur et errat,
 Si, veluti merulis intentus, decidit, auceps,
 In puteum foveamve, licet, Succurrite, longum
 460 Clamet, Io cives! non sit qui tollere curet.
 Si quis curet opem ferre, et demittere funem,
 Qui scis, an prudens huc se dejecerit, atque
 Servari nolit? Dicam, Siculique poetae
 Narrabo interitum: Deus immortalis haberi
 465 Dum cupit Empedocles, ardentem frigidus
 Ætnam
 Insiluit. Sit jus, liceatque perire poetis:
 Invitum qui servat, idem facit occidenti.
 Nec semel hoc fecit; nec, si retractus erit, jam

Fiet homo, et ponet famosae mortis amorem.

- 470 Nec satis apparet cur versus facitet ; utrum
Minxerit in patrios cineres, an triste bidental
Moverit incestus : certe furit, ac velut ursus,
Objectos caveae valuit si frangere clathros,
Indoctum doctumque fugat recitator acerbus ;
475 Quem vero arripuit, tenet occiditque, legendo,
Non missura cutem, nisi plena cruoris, hirudo.

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HISTORICAL, GEOGRAPHICAL, AND MYTHOLOGICAL, TO HORACE.

ACA

ACADEMUS, an ancient hero, identified by some writers with Cadmus. The garden of the Academy, presented by him to the Athenian people, derived its name from him.

Achaemenes, the founder of the Persian monarchy, identified, by some writers, with the celebrated Djemschid.

Achaia. 1. One of the ancient divisions of the Peloponnesus, extending from Cape Araxus, along the Corinthian Bay, to the territory of Sicyon, which divided it from that of Corinth. In Homer's time this name comprehended Argolis, Mycenæ, Laconia, Messenia, and Elis. 2. A District of Thessaly, which derived its name from the Achæi, bounded on the West by the river Apidanus, and on the East by the Maliae and Pelasgic gulfs.

Acheron. 1. A river of Epirus, rising in the western part of the chain of Pindus, and falling into the Ionian sea. 2. In the poetic myths, one of the rivers of Orcus, over which the souls of the dead were said to be first conveyed, and whose waters were muddy and bitter. Acheron is said by the poets to have been the son of Sol and Terra, and to have been precipitated into Orcus, and changed into a river, for having supplied the Titans with water, when they were waging war against Jupiter.

Acherontia, now *Acerenza*, a city of Lucania, on the borders of Appulia,

ACH

Achilles, the hero of the Greeks in the Trojan war; son of Peleus and the sea-goddess Thetis. After having slain Hector, he was himself killed by Paris, who wounded him with an arrow in the heel, which, according to the myth, was the only vulnerable part of his body, his mother having held him by that part while immersing him in the river Styx. His ashes were mingled in the same urn with those of his friend Patroclus, and buried on the Sigæan promontory. These events happened, according to the common chronology, about B. C. 1184.

Achivi. This was *properly* the Greek name for the *Achaean race*, Latinised; it was, however, frequently used by the Roman poets, to designate the whole Greek nation.

Acrisius, son of Abas, king of Argos, and brother of Proetus, whom he drove from Argos. He was father of Danae, by Eurydice, daughter of Lacedaemon. An oracle having foretold that his daughter's son would kill him, he confined her in a brazen tower, to prevent her from becoming a mother. This precaution, however, proved unavailing, for, Jupiter having entered the tower, in the form of a golden shower, she became the mother of Perseus, who afterwards accidentally killed his grandfather with a quail. See Danae.

Acroceraunia. The Ceraunian mountains formed the boundary between Epirus and Illyricum. *Acroceraunia* was the name given to that portion which extended beyond Oricum, forming a bold promontory. The word is derived from the Greek words *akra*, summits, and *keraunos*, lightning, from their being often struck with lightning. The modern name of this promontory is *Cape Linguetta*, and that of the Ceraunian range *Monte Khimarra*.

Actium, originally the name of a promontory, also called *Acte*, at the entrance of the *Sinus Ambracius*, now the *Gulf of Arta*, on which the inhabitants of Anactorium had erected a temple to Apollo. Actium is famous for the battle fought at the entrance of the Gulf, B. C. 29, between Augustus and Mark Antony.

Adriaticum Mare, or *Sinus Adriaticus*—the branch of the sea which lay between Italy, and Illyricum, Epirus, and Greece, comprehending not only the Gulf of Venice, but also the Ionian Sea. The Adriatic is also called by Roman writers the *Mare Superum*; if they did not, as some think, include in this term the sea at the south of Italy, as far as the Sicilian Straits.

Adria, properly a town of Picenum, on the shore of the Adriatic Sea. It is, however, also used to designate that sea, in Horace's Odes, B. 1, O. 3.

Æacus, son of Jupiter, by Ægina, daughter of Asopus, and king of the island CEnone, which he changed to Ægina (now Engia) in honour of his mother. He was eminent for his wisdom and piety, on which account he was made one of the judges of Orcus, with Minos and Rhadamanthus. Some divided the offices of these three

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judges as follows: that of Rhadamanthus, inquisitorial—of Minos, judicial, and of Æacus, executive: while others supposed that the two former judged the Asiatic, while Æacus was judge of the European shades.

Ægeæum Mare, that part of the Mediterranean lying between Greece and Asia Minor, and now called *Archipelago*. It is full of various clusters of islands.

Æneas, a Trojan Prince, son of Anchises and Venus, whose adventures form the subject of Virgil's Epic Poem, the *Æneid*, and from whom the Romans pretended to derive their origin. They asserted that "Æneas, having escaped from the destruction of Troy, after many adventures, arrived in Italy, and was there kindly received by king Latinus, who gave him his daughter Lavinia in marriage: That Turnus, King of the Rutuli, who had been betrothed to Lavinia, attacked Æneas in war; the latter was victorious; and, to commemorate his success, built a city, which he called, in honour of his wife, Lavinium—that a second city, Alba, was built by a colony from Lavinium; and lastly, that Romulus, with a colony from Lavinium, founded Rome." The date assigned for the arrival of Æneas in Italy, is A. M. 2821, or B. C. 1183.

Æolia, or Æolis, a region of Asia Minor, which was colonized by the Æolians: It extended, on the coast, from Cyme to Pitane; and, inland, from the Hermus, on the south, to the vicinity of Mt. Ida. The island of Lesbos was the seat of government. There were twelve principal cities, and thirty inferior ones, united by a federal union, called the Æolian League. The two chief cities were Cyme and Smyrna.

Æolides. 1. A patronymic of Ulysses, from Æolus; his mother, Anticlea, having been pregnant by Sisyphus, son of Æolus, when she married Laertes. 2. Also a patronymic of Sisyphus, the son of Æolus.

Æolus. 1. God of the winds, son of Hippotas and Melanippe, daughter of Chiron, and king of the Æolian Islands. His name is derived from the Greek "aiolos," changeable. In the *Æneid*, Juno thus commences her address to him, and acknowledges his power: "Æole, namque tibi divum pater atque hominum rex
"Et mulcere dedit fluctus et tollere vento."

2. A son of Hellen, and father of Sisyphus, Cretheus, and Athamas. From this Æolus the Æolic race is said to have been descended. Æschylus, a celebrated tragic writer, son of Euphorion, born at Eleusis, in Attica, B. C. 525; died at Gela, B. C. 456. He is said to have been killed by a tortoise, which an Eagle let fall upon his bald head. Æschylus is chiefly distinguished from the two other great Tragedians by the warlike and high-flown style of his diction. "We at once recognize (says my late respected tutor Mr. Donaldson,) in the tone of Æschylus's Tragedies, the high-minded

Athenian, the brother of Ameinias and Cynegeirus, whose sword drank the blood of the dark-haired Medes at Marathon and Salamis." Æschylus is said to have written seventy Dramas, of which only seven remain. He made the following improvements in Tragedy, viz: He added a second actor, limited the functions of the chorus, and gave them a more artificial character; he made the dialogue, which he created by the addition of a second actor, the principal part of the drama; he provided his Tragedy with all sorts of imposing spectacles, and introduced the custom of contending with trilogies, or three plays at a time. He seems also to have improved the theatrical costumes, and to have made the mask more expressive and convenient, while the stature of the performers was increased by making them wear thicksoled boots. "In short, he did so much for the Drama, that he was considered the father of Tragedy." (Donaldson's Greek Theatre.)

Æsopus. 1. A celebrated Roman Tragedian, said to have been born about 620 U. C. He was a rival of Roscius, and, like him, lived on intimate terms with Cicero. He appeared, for the last time, in public on the day of the dedication of Pompey's Theatre, A. U. C. 699. He amassed a large fortune, which his son, Clodius, squandered in extravagance.—Cf. Sat. 2. 3. 239. 2. The celebrated Fabulist, said to have been a Phrygian, and to have flourished about B. C. 620.

Æthiopia, that part of Africa which was below ancient Egypt. The word is derived from the Greek "*aitho*," to burn, and "*ops*," the countenance; and hence the ancient Greeks named all persons of a dark complexion *Æthiopes*. Homer mentions Eastern and Western Æthiopia, the former of which probably meant Southern Arabia, the latter Libya. By Æthiopia Herodotus understands the modern countries of Nubia and Abyssinia. It is no longer doubted that this people are the same as the *Cush*, so frequently mentioned in Holy Writ.

Ætna, or *e*, a celebrated volcanic mountain of Sicily, now called Ætna, and Monte Gibello. It is 180 miles in circumference at the base, and 10,954 feet above the level of the sea. The earliest allusions to it are found in the *Orphic Poems*, and in Pindar: for, strange to say, Homer is silent concerning it. In the myths of the Greeks, Typhon is said to be placed under it; and Virgil represents Enceladus in the same predicament. Upwards of eighty eruptions of this volcano have taken place.

Africa, one of the main divisions of the world, known to history for upwards of 3000 years. It is about 5000 miles in length, and nearly 4600 in breadth, and contains an area of nearly 13,430,000 square miles. It was anciently called *Libya*. The term *Africa* seems to have been originally applied by the Romans to the country around Carthage: the district of *Africa proper*, on the coast of the Mediterranean, corresponding to the modern kingdom of

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Tunis, with part of that of Tripoli. Previously to the age of
Herodotus, the African continent was imagined to be of very small
dimensions, and washed on the south by Oceanus, which was con-
sidered to be a vast river encircling the world.
Africa, a wind which blew from S. W. by W. between the Auster
and the Zephyrus.

Agave, daughter of Cadmus and Hermione, wife of Echion, and
mother of Pentheus, who was torn to pieces by the Bacchanals.
Agrippa, M. Vipsanius (Ode 1. 6.) a celebrated Roman General,
born B. C. 63. His skill mainly insured the success of the battles
of Philippi, Mylae, and Actium. In consequence of these services
he was very dear to Augustus, who is even supposed to have once
had an intention of appointing him his successor. He was thrice
Consul, and, upon entering his third Consulate, he erected the
Pantheon. He died of a fever, A. U. C. 742, B. C. 12.
Agyieus, an appellation given to Apollo, from the custom of burning
perfumes upon the *Cippi* erected in his honor in the streets (in Greek,
"aguiai") of Athens.

Ajax. 1. Son of Telamon, and, next to Achilles, the bravest of the
Greeks at the siege of Troy. He fought with Hector, and came
off with equal honor. After the death of Achilles, Ulysses disputed
his claim to that hero's arms, and when they were awarded to his
rival, Ajax went mad, and in his delirium slaughtered a flock of
sheep, under the idea that they were the sons of Atreus, and then
stabbed himself. His body was buried at Sigaeum, some say at
Mt. Rhæteum. 2. The son of Oileus, King of Locris, who went
with 40 ships to the Trojan war. On the night of Troy's capture,
he offered violence to Cassandra in the temple of Minerva, for
which offence the Goddess destroyed his ship in a storm: Ajax swam
to a rock, and boasted that he was safe, in spite of the Gods.
Neptune, offended at his audacity, struck the rock with his Trident,
and dashed it, with Ajax, into the sea. Virgil represents his
death somewhat differently, thus, by means of Minerva:

"Illum expirantem transfixo pectore flammæ,
"Turbine corripuit, scopuloque infixit acuto."

Albania. the tract of country which lay between the Caspian sea, and
Iberia. It is included in the modern province of Roumelia. The
Albanians are said to have been the ancestors of the European
Alani.

Albunea, the largest of the springs which formed the *Albulæ aquæ*,
(certain mephitic springs, about 16 miles from Rome.) In the
vicinity of the fountain was a thick grove, in which were a temple
and oracle of Faunus. The grove and fountain were sacred to the
nymph Albunea, worshipped at Tibur, (now *Tivoli*), whose temple
still remains on the summit of the cliff, overhanging the cascade.
This temple is most probably designated by the words "*domus*
Albuneæ resonantis."

Alcaeus, one of the most celebrated of the Grecian Lyric Poets. He was born at Mitylene, in Lesbos, (now Mitylin,) and wrote B. C. 600. He was the contemporary and lover of Sappho. His name gave a title to the Alcaic Metre. Only a few fragments of his poetry remain.

Alcides, a name of Hercules, derived, by some, from his grandfather Alcaeus, by others from "*alkè*," the Greek word for strength.

Alcinous, son of Nausithous, and king of Phacacia, (now Corfu.) He kindly entertained Ulysses, who had been shipwrecked on his coast. He was celebrated for his love of agriculture, as his people were for commercial enterprise. Horace, however, reflects upon them as being too fond of good living.

Alexandria, the capital of Egypt under the Ptolemies, and one of the most celebrated cities of antiquity, was founded by Alexander, B. C. 332. It was about 12 miles west of the Canopic mouth of the Nile, between the Lake Mareotis, (now *Mairout*,) and the harbour formed by the Island of Pharos. Under the Ptolemies it became the literary metropolis of the world, nor did it lose its high reputation for wealth and learning till its capture by Omar, A. D. 640. From that it continued to decline, till the year 1497, when the discovery of the passage to India, by the Cape of Good Hope, entirely annihilated its importance. In its palmy days, Alexandria contained 300,000 free inhabitants, and as many slaves, and occupied an area of 15 miles. It had two splendid libraries, one of 400,000 volumes, in the Museum, the other of 300,000 volumes, in the temple of Serapis. Of these books a great portion was burnt during the siege of the city by J. Cæsar, B. C. 48, and nearly all the remainder by the Christians, in 389, A. D. The chief remains of Alexandria's ancient splendour, now surviving, are its celebrated Cisterns, an Amphitheatre, the Catacombs, Pompey's Pillar, and Cleopatra's Needle.

Alfenus, Publius Varus, a barber of Cremona, who, having left his business, came to Rome, where he attended the lectures of Servius Sulpicius and made such progress in his studies, that he eventually became the greatest lawyer of his day. He was advanced to the highest offices of the state, and was at last elected Consul, A. D. 2.

Algidus, a chain of mountains in Latium, near the Tusculan Hills, sacred to Diana and Fortune. The neighbourhood was remarkable for numberless conflicts between the Romans and the *Æqui* and *Volsci*.

Allifae, also called *Alifa*, and *Alipha* (now *Alife*,) a town of Samnium, north-west of the *Vulturnus*, (now *Vollurno*,) celebrated for the manufacture of large drinking vessels.

Allobroges, a people who inhabited that part of Gaul, now known by the titles of *Dauphinè*, *Piedmont* and *Savoy*. Their chief city was *Vienna*, (now *Vienne*) on the left bank of the Rhone. They were finally reduced under the Roman power by *Fabius Maximus*, styled, for that cause, *Allobrogicus*. Their name is equivalent to "*Highlanders*."

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f Gaul, now known by v. Their chief city was e Rhone. They were by Fabius Maximus name is equivalent to

Alpes, a chain of mountains separating Italy from Gaul, Helvetia (Switzerland) and Germany. They extend a distance of 600 miles from the *Gulf of Carnero* (anciently Sinus Flanaticus) to *Savona* (anciently Vada Sabatia) on the Gulf of Genoa: different names were given to different parts of the chain.

Alpes Rætæ extended from St. Gothard, to Mount Brenner; in the Tyrol.

Alyattes, succeeded Sadyattes on the throne of Lydia, and was father of Cræsus. He drove the Cimmerians from Asia, made war upon Cyaxares, king of the Medes, and died after a reign of 57 years. An eclipse of the sun, which had been predicted by Thales, occurred during his reign, and put an end to a battle between him and Cyaxares, Sept. 30th, 601 B. C.

Amazones, or Amazonides, a nation of female warriors, who took their name from the Greek "a," "noí," and "maza," a breast, because it was their habit to cut off the right breast, that they might better use their bows. They are supposed to have dwelt near the southern coast of the Euxine (Black) Sea. Their three most celebrated Queens, according to the poets, were Penthesilea, Hippolyta, and Thalestris.

Ambubaiaæ, Syrian women of immoral character, who attended festivals and assemblies as minstrels.

Amphion, son of Jupiter, by Antiope, and king of Thebes, was, together with his brother Zethus, abandoned at his birth, on Mount Cithæron, where they were found and brought up by shepherds. When Amphion grew up, having learned to play on the lyre from Mercury, he became so skilful a musician, that he is said to have moved even the stones by his playing, and by this means to have raised the walls of Thebes. He married Niobe, the daughter of Tantalus, through grief for whose loss he is said to have slain himself.

Anacreon, a celebrated Greek poet, of whose life little is known. He is generally supposed to have been born at Teos, in Ionia, in the 6th century, B. C. His parents having fled from the dominion of Cræsus to Abdera, he went from thence to Samos, where king Polycrates received him with distinction. He afterwards visited Hipparchus, of Athens, who also showed him great respect.

Anchises, son of Capys, by Themis, the daughter of Ilus. Having gained the love of Venus, he became, by her, father of Æneas; who, when Troy was in flames, bore his father on his shoulders out of the city. He accompanied Æneas, in his wanderings, as far as Sicily, where he died, and was buried on Mount Eryx, and was honored by the institution of an annual festival to his memory.

Ancus Martius, grandson of Numa Pompilius, by his daughter, Pompilia, and 4th King of Rome; was chosen King A. U. C. 114, B. C. 640. He added considerably to the power of Rome, no less by his success in war, than by his additions to the city; but, more

particularly still by being the first to institute the popular part of the Roman Commonwealth, the *plebs*, which afterwards proved the great source of Rome's greatness. He died A. U. C. 138, B. C. 616.

Andromeda, daughter of Cepheus, king of Æthiopia, by Cassiope. She was promised in marriage to Phineus, her uncle, when Neptune, to punish her for having boasted that she was more beautiful than Juno, and the Nereids, inundated the kingdom, and sent a sea-monster to ravage the country. The Oracle of Jupiter Ammon having declared that the only means of appeasing Neptune's anger was to expose Andromeda to the sea-monster, she was bound to a rock; but Perseus, seeing her in this situation, as he was returning through the air, from the conquest of the Gorgons, offered to deliver her, on condition of receiving her in marriage for his reward. Perseus then changed the monster into a rock, freed Andromeda, and married her. Phineus, for opposing the union, was changed into a stone. Andromeda, after her death, was translated into a constellation.

Anio, a river of Italy, more anciently called the Anien, and whose modern name is the *Teverone*: it rises in the Apennines, and joins the Tiber three miles north of Rome. Near *Tivoli* (the ancient Tiber) it forms some very beautiful cascades.

Anticyra. 1. A Town in Thessaly, at the mouth of the river Sperchius. 2. A Town of Phocis, near the Sinus Corinthiacus (now *Gulf of Lepanto*). Both these places were celebrated for the production of hellebore, a plant used for the cure of insanity. Hence it was common to apply to an insane person, the proverb, "*naviget Anticyram*."

Antilochus, eldest son of Nestor, by Eurydice. At the siege of Troy he was slain by Memnon, the son of Aurora, as Homer relates: or, as Ovid asserts, by Hector.

Antiochus, (alluded to in O. III, 6, 36,) surnamed *the Great*, succeeded his father Seleucus Ceraunus, on the throne of Syria, B. C. 224. Having engaged in a war with the Romans, he suffered a partial defeat at Thermopylæ, and a complete one at Magnesia (now *Magnisi*.) A. U. C. 564, B. C. 190. The Romans granted his request for peace on condition that he should retire beyond Mount Taurus, and pay them an annual tribute of 2000 talents (about £16,000). Finding his revenue inadequate to meet this demand, he attempted to plunder the Temple of Belus, which so enraged the inhabitants, that they slew him and his followers, B. C. 187, A. U. C. 567.

Antiphates, a king of the Laestrygonæ, an ancient and barbarous tribe of Sicily. Ulysses, on his return from Troy, having approached these coasts, sent three of his companions to examine the country: one of these was devoured by Antiphates, and the other two pursued to the ships, all of which Antiphates sank with stones, except that in which Ulysses was.

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Antium, a city on the coast of Latium, and anciently in the territory of the Volsci. Its foundation was ascribed to Anthreas, son of Circe, or to Ascanius, son of Æneas. It was of considerable importance at a very distant period, and is connected with some remarkable events. Here Coriolanus joined the Volsci against his country, and here he died. Here Augustus was saluted by the Senate "*Pater patriæ*." Here was Nero born. Its modern name is *Anzio*, or *Porto d'Anzio*.

Antonius Marcus, the Triumvir, (son of M. Antonius, surnamed Creticus, and Julia, sister of L. Julius Caesar) the most illustrious of the Antonian family, was born B. C. 81 or 86. Losing his father when very young, he fell into dissipated habits, and had run through his patrimony before he assumed the *Toga virilis*. After his stepfather Lentulus had been executed on the charge of having been privy to the conspiracy of Cataline, he went to Greece, where he devoted himself with zeal to the study of oratory and the military art. Having been invited by Gabinus, at that time pro-consul in Syria, to join him, he did so, and, while there, displayed such courage and military skill, that he became the idol of the army. From thence he departed to Gaul, where he gained the approbation of Cæsar. On his return to Rome, he became a candidate for the quaestorship, and subsequently for a place in the College of Augurs, vacant by the death of Crassus. Rome being distracted at this time by the contending factions of Cæsar and Pompey, he advised the Senate to require of both, that they resign the command of their armies, and, when this advice was disregarded, he retired to Caesar, who, when he had made himself master of Rome, gave Mark Antony the governorship of Italy; and, afterwards, as a reward for his brave assistance, he appointed him Master of the Horse. About this time Antony behaved in a very dissolute and shameless manner. He divorced his wife Antonia, and, on one occasion, even had the shameless effrontery to pass through the streets of Rome with a woman of low character by his side, on a car drawn by lions. In the year 44 B. C., being col- league with Caesar in the Consulate, he would have been assassi- nated along with him, but for the friendly interference of Brutus. By various artful measures, he gained such popularity after Caesar's death, that he seemed likely to attain an absolute power as the former had possessed, when Cæsar, assuming the name of Caesar, by which *ruse* he gained over the veterans, came forward as his rival. For some time dissension ran high between them, but was at length temporarily terminated by the formation of a triumvirate, of which the members were Octavius, Antony, and Lepidus, A. U. C. 711., B. C. 43. This is what is called the *second Triumvirate*. These three generals agreed to divide all the provinces between them: To Antony's share fell the province of the two Gauls; he also was entrusted with the conduct of the war

against Brutus and Cassius, which terminated in their defeat. Having sojourned some time in Athens, he passed into Asia, where he lived in a style of princely magnificence at Ephesus: thence he proceeded to Tarsus, where, in compliance with his request, Cleopatra, met him: with her he proceeded to Alexandria, and, for a time, was so entranced by the attractions of that celebrated princess, that he totally gave himself up to voluptuousness and luxury, to the neglect of his dominions, and of every manly pursuit. An invasion of the Parthians first awoke him from his lethargy, and, while he was making preparations to oppose them, he received a summons from his wife Fulvia, to proceed to Italy, to assist her in an attempt against the power of Augustus. He complied with her request, but, on his arrival, found the war at an end; his wife soon after died, and friendship was reestablished between him and Octavius, whose sister, Octavia, became his wife. A new division was made of the Roman provinces, but the *male sarta amicitia* between Octavius and Antony was soon broken again, by the latter's repudiation of Octavia, and total surrender of himself to Cleopatra's charms. Hence arose a new war, which, with Antony's hopes, was finally ended by the battle of Actium, September 2, A. U. C. 722, B. C. 32. Antony retired to Alexandria, where, soon afterwards, being besieged by Octavius, and driven to despair, he slew himself in the 50th, or, according to others, in the 56th year of his age, A. U. C. 724, B. C. 30. He left seven children by his three wives.

Anxur, the ancient Volscian name of Terracina, (modern, *Tarracina*.) a maritime city of Latium, situated to the N. E. of the Circeian Promontory. It was built long previous to the foundation of Rome.

Anytus, a rhetorician at Athens, and one of the three accusers of Socrates. One of the other accusers having been condemned to death by the people, when they repented of having condemned Socrates, Anytus fled into exile to avoid a like fate.

Apelles, the most celebrated painter of antiquity, born at Cos, or according to others, at Ephesus. The exact date of his birth cannot be ascertained, but his having painted portraits of Alexander, prove him to have flourished B. C. 332.

Apenninus, the name of the mountain range which intersects Italy longitudinally: its course is about 670 miles. The word is of Celtic extraction, being derived from *alp*, high; and *penn*, a summit. See Livy, B. 21, ch. 38.

Apollo, son of Jupiter and Latona, and God of archery, prophecy, music and all the fine arts; and of the sun. He was born on the Island of Delos, whither his mother had fled for refuge from the persecution of Juno, and his first exploit was to slay the dragon Pytho. For this deed, as some state, he was subjected to servitude under Admetus, king of Thessaly: others assert that he was banished from heaven for having slain the Cyclops, who made the thunder-

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temples at a great many places; the most celebrated were those at
Delphi, Delos, Patara, Claros and Tenedos. The Bay tree was
sacred to him.

Appia Via, the most celebrated of the roads leading from Rome. It
was formed by Appius Claudius the Censor, A. U. C. 442. B. C.
312, and extended from the *Porta Capena* to *Capua*, and thence
to Brundisium (i. e. *Brindisi*.) It was wide enough to allow the
passage of two Chariots abreast.

Aprilis, the name of the second month of the old Roman year, derived
from *aperire*, "to open," because then the flowers and plants begin
to bud forth.

Apulia, the name of a division of southern Italy, which, in the time of
the Romans, was bounded on the N. by the country of the Fretani,
on the W. by Samnium and Lucania, on the S. by the Sinus Taren-
tinus, and on the E. by the Adriatic. It was famous for its wool.
Its chief towns were Arpi, Venusia (Horace's birth-place,) Arpi-
num, and Luceria. Its modern name is *Puglia*.

Aquarius, one of the signs of the zodiac. Porphyrius asserted that
the sun passed into this sign on the 17th of the Calends of February.
Aquila, the wind blowing from the north by north-east.

Aquinum, a Town of Latium, on the via Latina, celebrated for having
been the birth-place of Juvenal, the Emperor Pescennius Niger,
and of Thomas Aquinas. The modern name is *Aquino*.

Arabia, the Asiatic Peninsula formed by the Arabian and Persian
Gulfs. It is about 1800 miles in length, and 800 in the average
breadth. It was divided, by Strabo, into Arabia Felix, and Arabia
Deserta, giving the former appellation to the southern, and the
latter to the northern part. Ptolemy and Megasthenes introduced
the present division into the three parts, Felix, Petraea, and Deserta.
In ancient times, Arabia formed the point of connexion between
Europe and the East, as it was the mart in which the European
Merchants procured the pearls, spices, perfumes, and other pro-
ducts of the Eastern countries.

Arcadia, a country in the centre of the Peloponnesus, (now *Morea*),
bounded on the N. by Achaia, W. by Elis and Triphylia, S. by
Messenia and Laconia, and E. by Argolis. It was pre-eminently
the land of Shepherds and of pastoral song. It is said to have
derived its name from Arcas, a descendant of Pelægus.

Archilochus, a Greek poet, a native of Paros (now *Paro*) lived about
B. C. 688. Horace, in the following line, seems to ascribe to him
the invention of Iambic Verse:

"Archilochum proprio rabies armavit ismbo."

His father, Telesicles, was a citizen of high rank, but his mother,
Enipo, was a slave. He was killed, in single combat, by Coros,
Archytas, a Pythagorean philosopher, of Tarentum, who lived about
450 B. C. He was one of the Teachers of Plato, and, in addition

to being a philosopher and mathematician, was celebrated as a general and a statesman. He was lost by shipwreck.

Arcturus, a star of the first magnitude in the constellation Bootes. It derives its name from two Greek words, *arctos*, bear, and *oura*, tail, and, though not in the constellation *ursa major*, it is very nearly in a right line drawn between the two hinder stars of the tail. Its rising and setting were supposed by the ancients to portend storm.

Argivi, properly the inhabitants of Argos, and the vicinity; but the term is used by the poets to designate the Greeks in general.

Argonautae, the chieftains who went with Jason to Colchis (now *Mengrelia*.) in the ship *Argo*, in quest of the golden fleece of Phryxus. See Jason.

Argos, also written *Argi* (pl. m.), the capital of Argolis, on the river Inachus. It was founded B. C. 1856, by Inachus, and was said to be the most ancient city of Greece. In extent and population it was inferior to Sparta alone, and was adorned with many splendid buildings and works of art, some vestiges of which still survive. The people were particularly celebrated for their love of music. Argos was peculiarly sacred to Juno.

Aricia, a city of Latium, near Lanuvium. The modern names of it are La Riccia and Nemi.

Ariminum, a city of Umbria, near the mouth of the Ariminus. Its modern name is Rimini. It was colonized by the Romans, in A. U. C. 485, B. C. 269. It was in this place that Caesar addressed his army, after having crossed the Rubicon.

Aristarchus, the great critic and grammarian, was born at Samothrace (*Samothraci*) B. C. 229, A. U. C. 525, a pupil of Aristophanes, of Byzantium, and tutor to the children of Ptolemy Philometor. When his pupil Euergetes 2d, began to act with cruelty and oppression towards literary men, Aristarchus fled to Cyprus, where he starved himself to death, B. C. 157, A. U. C. 597. So high was his reputation that, in the works of Cicero and Horace, his name is synonymous with that of an accurate critic. He is said to have arranged the works of Homer into books.

Aristippus, the Cyrenaic philosopher, was born at Cyrene, B. C. 424, A. U. C. 330, and, when very young, came to Athens and became a disciple of Socrates. His habits and opinions, however, were so different from those of his virtuous master, that he was, in consequence of them, obliged to flee from Athens. He first betook himself to the Court of Dionysius of Syracuse, who showed him much favour; but finally he returned to his native place, and founded the Cyrenaic School of Philosophy, whose chief doctrine was that "pain was the great evil, pleasure the chief good."

Aristophanes, the greatest comic writer of antiquity, was the son of Philippus, and born B. C. 456, but whether at Athens, Rhodes, or Ægina, is uncertain. Of his private life, few particulars are known.

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nor do I think it useful, here, to give a catalogue of his writings, which were very numerous. I think it better to transcribe the concluding part of Mr. Donaldson's sketch of this illustrious character. "It must not be supposed (observes Mr. Donaldson) because Aristophanes was a Pantagruelist, a fabricator of allegorical caricatures, giving vent, at times to the wildest buffoonery, and setting no bounds to the coarseness and plain-spokenness of his language, that his writings contain nothing but a political *gergo*. On the contrary, we find here and there bursts of Lyric poetry, which would have done honor to the sublimest of his Tragical contemporaries. The fact is, that Aristophanes was not merely a wit and a satirist; he had, within himself, all the ingredients which are necessary to form a great poet; the nicest discrimination of harmony, a fervid and active imagination, drawing upon the stores of an ever-creating fancy, and a true and enlarged perception of ideal beauty. This was so notorious, even in his own time, that Plato, who had little reason to speak favorably of him, declared that the Graces having sought a temple to dwell in, found it in the bosom of Aristophanes; and, it is very likely, in consequence of Plato's belief in the real poetical power of Aristophanes, that he makes Socrates convince him in the "Banquet," that the real artist of Tragedy and Comedy is one and the same. Of the private character of Aristophanes, we know little, save that he was, like all other Athenians, a free liver, and fond of pleasure. That coarseness of language was, in those times, no proof of moral depravity has already been sufficiently shewn by a modern admirer of Aristophanes (Porson); the fault was not in the man, but in the manners of the age in which he lived, and to blame the Comedian for it, is to give a very evident proof of that unwillingness to shake off modern associations which we have already deprecated. The object of Aristophanes was one most worthy of a wise and good man; it was, to cry down the pernicious quackery, which was forcing its way into Athens, and polluting or drying up, the springs of public and private virtue, which had turned religion into *cagotisme*, and sobriety of mind into all the folly of wordwisdom; and which was the cause alike of the corruption of Tragedy, and of the downfall of the state. He is not to be blamed for his method of opposing these evils: it was the only course open to him: the demagogues had introduced the *Comus* into the city, and he turned it against them, till it repented them that they had ever used such an instrument. So far then, from charging Aristophanes with immorality, we would repeat, in the words which a great and good man of our own days used when speaking of Rabelais, that the morality of his works is of the most refined and exalted kind, however little worthy of praise their manners may be; and, on the whole, we would fearlessly recommend any student, who is not so imbued with the lisping and drivelling mawkishness of the present day, as to shudder at the

ingredients with which the necessities of the time have forced the great Comedian to dress up his golden truths, to peruse and re-peruse Aristophanes, if he would either know the full force of the Attic dialect, or the state of men and manners at Athens, in the most glorious days of her history." (Donaldson's G. T. p. 116.)

Armenia, a large country of Asia, bounded on the N. by a branch of the Moschiel mountains, which divided it from Iberia, on the W. by Colchis and Asia Minor, on the S. by Mesopotamia and Corduene, and on the E. by the river Araxes. It was divided into Major and Minor, of which the former corresponded to the present pachalics of *Erzerum*, *Kars*, and *Van*, together with the Russian Province *Iran*. Asia Minor (which was properly a part of Cappadocia) corresponded to the pachalics Merashe and Sivas, and is collectively called Pegian or Aladulia. See Dr. Butler's Atlas.

Asinius Pollio, a celebrated Roman, distinguished alike as a writer, a speaker, and a warrior, was born B. C. 76, A. U. C. 678. In the civil war he adopted Cæsar's side. He was afterwards appointed Consul, by the Triumvirate, but when war again broke out between Antony and Octavius, he retired into private life and gave himself up to study, till his death, A. D. 4, A. U. C. 758. He was an intimate friend of Horace and Virgil, and a liberal patron of learning and learned men.

Assaracus, a Trojan prince, the son of Tros and Callirrhoe, and the father of Capys, whose son Anchises was.

Assyria, a country of Asia, bounded, according to Ptolemy, as follows, viz: N. by part of Armenia and Mt. Niphates, W. by the Tigris, S. by Susiana and E. by part of Media, and the Mountains Chaotra and Zagros. It corresponded to the modern Kurdistan. The Assyrian Empire was one of the greatest, as well as the most ancient of the olden world: its founder was Ashur, son of Shem or Ninus, the Nimrod of the Old Testament, about 1900 years before the christian era.

Atabulus, a wind which blew very frequently in Apulia, and, like the Sirocco, was fatal to plants and flowers.

Athenae, the celebrated capital of Attica, founded by Cecrops, B. C. 1550: the primitive name was Cranae; so called from Cranaos, who gave the Pelasgi the name of Cranai, and all Attica that of Cranae. At a later period it was called Cecropia, from Cecrops, and finally Athenae, by Erechthonius, from its being under the protection of Minerva, or Athene. The city was first erected on the summit of a lofty rock, probably as a protection against attacks from the sea; and a distinction was made between it and the part subsequently added in the plain. The former, the primitive Cecropia, was called the "Acropilas," or "Upper City." The buildings in the plain, where, eventually, Athens itself stood, were termed the "Lower City." The Acropolis was 60 stadia (nearly 7 English miles) in circumference. Little can be averred with cer-

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tainty respecting the size of Athens, under its earliest Kings: but it is supposed that, even down to the time of Theseus, it was entirely confined to the Acropolis and Areopagus. Subsequently to the Trojan war, it increased considerably in population and extent; and the improvements continued during the reign of Pisistratus. The invasion of Xerxes, and the irruption of Mardonius, effected the destruction of the ancient city, and reduced it to a heap of ruins. But, when the battles of Salamis, Plataea and Mycale, had averted all danger of invasion, Athens soon rose from its state of ruin and desolation; and, furnished, by the energetic conduct of Themistocles, with military works necessary for its defence, attained, under the administrations of Cimon and Pericles, especially the latter, to the highest pitch of beauty, magnificence and strength. At this period, the whole of Athens, with its three ports of Piræus, Munychia, and Phaleros, connected by means of the celebrated long walls, formed one great city, inclosed within a vast peribolus of massive fortifications. She had now attained the summit of her splendour and prosperity: but the Peloponnesian war gave the first effective blow to her grandeur; and her successive humiliations under Philip of Macedon, and his son, received their final consummation, when the victorious Sylla planted the Roman Eagles on the Acropolis, B. C. 86. But, notwithstanding her political annihilation, Athens long remained the teacher and arbiter of all matters of taste and philosophy. Under Hadrian, and four of his successors, she even regained some of her former splendour; but, at the invasion of Alaric, king of the Goths, A. D. 400, her stately structures were completely laid in ruins, and she thenceforth sunk into utter insignificance. It would be useless to pursue her history through the dark records of the middle ages. Suffice it to say, that she became the prey of every spoiler, till at length she fell into the hands of the Turks, under whose jurisdiction she remained, until the treaty of Adrianople, in 1829, established the new kingdom of Greece, of which she is now the capital. (Lempriere's Classical Dictionary, Cauvin's Edition.)

Atlas, one of the Titans, son of Japetus and Clymene, and brother of Prometheus, Epimetheus, and Menæstus, was King of Mauretania, and obliged by Jupiter to support the heavens on his shoulders, for the part which he took in the Gigantomachia. By a myth of later date he is represented as having been changed into the mountain, which still bears his name, by Perseus, for having refused him hospitality, as he was returning from the conquest of the Gorgons.

Atlas, a range of mountains in Africa, some of which attain the height of 13,000 feet above the level of the sea. Some mythologists connect the myth with these mountains, asserting that the early mariners imagined that their summits pierced the skies; and that

the poets, turning this ideas into fiction, represented Atlas as a giant, supporting the heavens on his shoulders. Atreus, son of Pelops and Hippodamia, and king of Mycenæ. Having, in conjunction with his brother Thyestes, killed, out of jealousy, his half-brother Chrysippus, they were both banished by their father. Atreus retired to the court of Eurystheus, King of Argos, whose daughter Aerope he married, and became by her the father of Plisthenes, Menelaus, and Agamemnon. Thyestes, captivated by the beauty of his sister-in-law Aerope, prevailed on her to be unfaithful to her husband; but, on the discovery of his crime, was deservedly driven with ignominy from the court of Mycenæ, along with his two sons, the offspring of their unholy intercourse. Not satisfied with his first crime, he induced one of Atreus' sons, whom he had educated as his own, to attempt the murder of his father; but the plot was discovered, and Atreus, who took the assassin for the son of Thyestes, ordered him to be put to death. When he discovered the awful mistake he had committed, his vengeance knew no bounds, and he resolved to find consolation in the most violent measures. Feigning to be reconciled to Thyestes, he invited him, with his two children, to return to Mycenæ, where a great feast was given, to celebrate their reconciliation; but Atreus, having caused the children of Thyestes to be murdered, served some of their members up to their father, and, after the repast was finished, produced the arms and heads of the children to convince Thyestes of what he had feasted on. At the sight of this horrible deed, the sun is said to have checked his chariot in his course through the heavens. Thyestes fled to Thesprotia, and thence to Sicyon, where he became the father of Ægisthus, by his own daughter Pelopea, without knowing who she was. Menelaus, while famine and plague were desolating the kingdom of Atreus, and the oracle having declared that nothing but the return of Thyestes could stay their virulence, he set out to Thesprotia in search of him; saw Pelopea, and married her. Atreus afterwards adopted Ægisthus, and sent him to murder Thyestes, who had been seized and imprisoned by Agamemnon and Menelaus. But Thyestes recognized his son by means of the sword which he had brought to murder him, and having made himself known to him, induced him to espouse his cause, and avenge his wrongs, whereupon he returned to Atreus and assassinated him. This is the most terrible legend in the Greek Mythology. (Lempriere's Classical Dictionary.)

NOTE.—It is probable that *some* true facts at least formed the foundation of this dreadful tale of crime: but, even if we regard it as purely fictitious, it should call to our minds the solemn truth that the punishment of sin is sure to recoil, even in this world, upon the head of the transgressor. E. R. H.

Atridae, the patronymic appellation of Agamemnon and Atreus.

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Atta, T. Quinctius, a Roman comic writer, who died B. C. 121. He was given the surname of Atta, from a defect in his feet.

Attalus, 3d, surnamed Philometor, succeeded to the throne of Pergamum by the murder of his uncle Attalus 2d, B. C. 138. The commencement of his reign was rendered infamous by his cruelty and tyranny, but afterwards, being struck with remorse for his evil conduct, he shut himself up in his palace, and devoted himself to the study of botany and gardening. He died, from a sun-stroke, after a reign of five years, B. C. 133. He made his will in these words "P. R. bonorum meorum hæres esto." In consequence of which, the Romans took possession of his kingdom and treasures.

Attica, the most celebrated district of ancient Greece was bounded N. by Bœotia and the Euripus (now the *Negropont*), W. by Megaris, S. by the Sinus Saronicus (*Gulf of Engia*), and E. by the Ægean Sea (*Archipelago*.) The population of Attica, in the year of Rome 437, was about 530,000.

Attius, or Accius, a Roman tragic writer, was born A. U. C. 584, B. C. 170. Instead of taking his subjects from Grecian models, he set the example of adopting native ones, and was held in much esteem for the vigour of his style, and the flow of his language.

Aufidius Luscus, a petty prætor of Fundi in the time of Horace.

Aufidus, a very rapid river of Apulia, on whose banks the celebrated battle of Cannæ was fought, May 21, A. U. C. 538, B. C. 216.

Its modern name is the *Ofanto*.

Augustus, Caius Octavius Caesar, the first Emperor of Rome, was the son of Octavius, a Senator, and Accia, the niece of Julius Caesar. He was given the title of Augustus, B. C. 30, the year after the battle of Actium: and he died at Nola, August 19, A. D. 14, in the 45th year of his reign, and 76th of his age. From the great number of high literary characters that appeared in his time, and the patronage which he bestowed upon them, his reign is termed the "Augustan age" of literature. A sketch of the circumstances, which led him on to power, has already been given in the life of Marcus Antonius, which see.

Autolis, a town of Bœotia, on the shore of the Euripus (*Negropont*), nearly opposite Chalcis. The Grecian fleet assembled here, previously to setting sail for Troy, and, being detained by adverse winds, Agamemnon was desired by the oracle to sacrifice his daughter Iphigenia as a propitiation. To this Virgil alludes in the lines:

"Sanguine placastis ventos et virgine caesâ,
"Quum primum Iliacas Danaï venistis ad oras."

Avellon, a fertile valley of Tarentum, celebrated for its wine; now *Terra di Melone*.

Aventinus, the South wind, corresponding to the Greek *Notos*.

Aventinus, the largest of the seven hills of Rome. It derived its name from Aventinus, a king of Alba, who was buried on it. Temples were built on it in honor of Juno, Diana, Luna, Bona Dea and Hercules. Its modern name is *Monte di Santa Sabina*.

B

Babylon, the ancient capital of Chaldaea and the Assyrian Empire, and one of the most celebrated cities of antiquity. Its site is conjectured to have been near the modern Hillah, a town on the Euphrates, and about 48 miles south of Bagdad.

Herodotus, (Book 1, C. 178—186), gives the following description of this city, at the time of his visiting it: "It was the most celebrated city of Assyria. The Kings of the country made it their residence after the destruction of Nineveh. The city, situated in a great plain, was of a square form, each side 120 stadia in length, which makes the circuit 480 stadia. It was so magnificent that none could be compared with it. It was moreover encompassed with a wide ditch, deep and full of water. Besides this, there was a wall, 50 royal cubits thick, and 200 high. As soon as the earth was dug out to form the ditch, it was made into bricks, which were burnt in furnaces. Hot bitumen was used to cement these together, and after every thirty layers of bricks, a layer of reeds was placed. The sides of the ditch were first built in this manner and then the walls above them: and upon the edges of the wall they erected buildings, with only one chamber, each opposite the other, between which there was space enough left for a chariot with four horses. In the wall there were a hundred gates made of brass, as well as the jambs and lintels. The Euphrates runs through the city and divides it into two parts. Each wall forms an elbow or angle on the river, at which point a wall of baked bricks commences and the two sides of the river are lined with them. The houses were built of three or four stories. The streets were straight and intersected by others which opened on the river. Opposite the end of the streets small gates of grass were formed in the walls which lined the river. By these gates there was a descent to the river, and there were as many gates as there were transverse streets. The external wall served for defence, there was also an internal wall, which was not less strong, but narrower. The centre of each of these two parts of the town is remarkable: the one for the palace of the king, of which the inclosure was large and well fortified: the other for the palace consecrated to Jupiter Belus, of which the gates were of brass, and in existence when Herodotus wrote.

"The sacred inclosure was a regular square, each side but two stadia: in the centre was a massive tower, one stadium in length as well as width, and above this tower was raised another and above that again were raised others, until there were eight. An ascent, which winds round the towers on the outside, led to them. About midway in the ascent there is a resting place for seats, where those who ascend rest themselves: in the last tower is a large chapel, and in this chapel a large and magnificent altar, and near it a table of gold.

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"A bridge was built by Nitocris, a queen of Babylon, to connect the two parts of the city, divided by the Euphrates. The piers were formed of large hewn stones, and in order to fix them in the river the waters of the Euphrates were turned into a great excavation, leaving the bed of the river dry. It was at this time that the banks of the river were lined with the walls, and the descents to the river from the smaller gates were made. The bridge was built about the middle of the city, and the masonry was connected with iron and lead; during the day, pieces of square wood were laid from pier to pier, which were removed at night, lest the inhabitants on each side should rob one another. When the bridge was finished the waters of the Euphrates were turned back into their ancient bed."

Such is the account given of this city by Herodotus, who was an eye-witness of what he stated. The size assigned to Babylon is scarcely credible, as, if we believe what is stated, it must have covered an extent of 72 square miles, even at the *lowest* computation; while the *highest* makes the area to have been 188½ square miles, or nine times that of London.

Babylon had reached the zenith of her glory and prosperity in the reign of Nebuchadnezzar, but "in the hour of her pride," the voice of the prophet was raised against her. In the reign of Belshazzar, Nebuchadnezzar's son, Cyrus took the city, and reduced it to the rank of a mere provincial town, nor did it ever regain its former greatness.

In connection with the fall of Babylon, I feel induced to transcribe, for my youthful readers, Byron's Poem entitled "The Vision of Belshazzar":—

I.

The King was on his throne,
The Satraps throng'd the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold
In Judah deemed divine—
Jehovah's vessels hold
The godless heathen's wine.

II.

In that same hour and hall,
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:
The fingers of a man:—
A solitary hand
Along the letters ran,
And traced them like a wand.

III.

The monarch saw, and shook,
And bade no more rejoice ;
All bloodless wax'd his look,
And tremulous his voice.
" Let the men of lore appear,
The wisest of the Earth,
And expound the words of fear,
That mar our royal mirth ! "

IV.

Chaldea's seers are good,
But here they have no skill ;
And the unknown letters stood
Untold and awful still.
And Babel's men of age
Are wise and deep in lore ;
But now they were not sage,
They saw—but knew no more.

V.

A captive in the land,
A stranger and a youth,
He heard the King's command,
He saw that writing's truth—
The lamps around were bright,
The prophecy in view ;
He read it on that night,—
The *morrow* proved it true.

VI.

" Belshazzar's grave is made,
His kingdom past away,
He in the balance laid,
Is light and worthless clay.
The shroud his robe of state,
His canopy the stone ;
The Mede is at his gate !
The Persian on his throne ! "

For the full history of the circumstances on which the above poem is founded, read the solemn account contained in the chapter of the Book of the Prophet Daniel.

Bacchus, son of Jupiter and Semele, the daughter of Cadmus. His rash request of his mother having given him a premature birth, was sewn up in his father's thigh ; and, in course of time, produced to light. He was then conveyed by Mercury to Ino, Semele's

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sister, and her husband Athamas, with instructions to bring him up as a girl; but Juno (who had been the malicious cause of Semele's misfortune) caused Athamas and Ino to go mad, and Jupiter changed Bacchus into a kid, under which form Mercury conveyed him to the nymphs of Nisa, by whom he was reared. When he grew up, he discovered the culture of the vine, but being driven mad by Juno, he wandered over Asia. In Phrygia he was cured by Rhea, who instructed him in her mysteries, and gave him a large army, with which he marched into Thrace: but his progress was stopped by Lycurgus, who attacked and defeated his forces, and compelled Bacchus to take refuge with Thetis. Bacchus, however, in return, drove Lycurgus mad, and caused him to slay his own son Dryas, while in that state.

He next came to Thebes, where he introduced the rites of Rhea, and compelled the women to hold Bacchanalian revels on Mount Cithaeron. Pentheus, king of Thebes, having opposed these orgies, and having come to Cithaeron to watch them, was torn in pieces by his mother Agave. Having thus manifested his divinity to the Thebans, he proceeded to Attica, where he taught the culture of the vine; and thence to Argos, where the introduction of his worship at first met with considerable obstacles, but was ultimately acceded to, on the intervention of Jupiter. Desiring to be conveyed to Naxos, he hired a piratical trireme, belonging to the Tyrrhenians, who, having taken him on board, bound him with cords, and resolved to sail for Asia, to sell him for a slave. But the God turned the mast and oars into serpents, and filled the vessel with ivy, while the mariners, becoming frantic, plunged into the sea through terror, and were changed into Dolphins. At Naxos, he found the beautiful Ariadne, whom he married, and after his celebrated expedition into India, transformed into a constellation. In this expedition he marched at the head of an army, composed of men and women, all armed with *thyrsi*, clashing cymbals, and other musical instruments. His conquests were easy, and without bloodshed; the people readily submitted, and elevated to the rank of a God the hero who taught them the use of the vine, the cultivation of the earth, and the art of making honey. Returning from his Indian conquest, he descended into Hades, to seek his mother Semele, and calling her by the name of Thyone, he ascended with her to Heaven.

The worship of Bacchus seems to have arisen from that "striking after objectivity" which is the characteristic of a nation in its primitive state, and which leads man, in his rude condition, to the worship of the active and productive powers of nature. The worship of this deity was also intimately connected with that of Demeter: Under the name of Iacchus he was worshipped, along with that Goddess, at Eleusis. Virgil (G. 1. 5.) invokes them together as "*clarissima mundi lumina*." According to the Egyptians

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they were the joint rulers of the realms below. Pindar calls Bacchus (Dionysus) the companion of Demeter, and, in a Cameo, he is represented sitting by the Goddess in a chariot drawn by male and female centaurs.

From the testimony of all the ancient writers, it appears that Bacchus was represented as a young man with an effeminate face, with long blond hair, a fillet on his head, or an ivy crown, with a long purple robe and nebris (deerskin) and with a thyrsus in his hand. For further information on every subject connected with worship, the reader may consult the following works, viz: *Wachsmuth Hell: Alt. ii. 2, p. 113. Creuzer's Symbolik, Donaldson's Greek Theatre, Keightley's Mythology, Buonarroti's Osservazioni sopra alcuni Medaglioni antichi, p. 441, and Mariette, Traité des Pierres Gravées. tii p. 1.*

Bactra, now *Balkh*, (called also Zariaspa) the capital of Bactria, situated on the Bactrius, a tributary of the Oxus.

Bactra, and Bactriana, a country of Asia, now included in *Afghanistan* and *Coubul*.

Baiæ, now *Baja*, a city of Campania, on a small bay, west of Neapolis, famous for its pleasant situation, and for its baths. It was said to have been founded by Baius, one of the companions of Ulysses, and was first called Aquæ Cumanæ. It held the same position among the ancient Romans, as *Bath* or *Brighton* in modern England, and great numbers of the nobles used to have splendid villas there. It is now only a deserted and ruinous village.

Bandusia, now *Fonte Bello*, a fountain on Horace's Sabine farm.

Bantia, a town of Apulia, south-east of Venusia. The Roman General Marcellus was defeated and slain in its vicinity by the stratagem of Hannibal.

Barrus; all we know of this personage is contained in the statement of the Scholiast, "*homo vilissimæ libidinis atque vitæ.*"

Bassaræus, a surname of Bacchus, derived from the Greek "*bassaros*," or "*bassarion*," a fox, the skin of which animal was worn by the Bacchantes in celebrating the Dionysiac orgies.

Bathyllus, a Samian youth, celebrated for his beauty, and frequently mentioned in the poems of Anacreon.

Bellerophon, son of Glaucus, king of Ephyre, and grandson of Sisyphus. He was at first called Hipponous; but the murder of his brother Bellerus procured him the name of Bellerophon, "murderer of Bellerus," and compelled him to seek refuge at the court of Prætus, king of Argos. There the king's wife, Antæa, or Sthenobæa, fell in love with him, and on his slighting her passion, accused him, before her husband, of having attempted her virtue. Prætus, unwilling to violate the laws of hospitality, sent him to his father-in-law, Jobates, king of Lycia, with a letter desiring him to put the bearer to death. (Hence a letter calculated to injure the bearer, has been termed "*literæ Bellerophontis.*")

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Jobates, to satisfy his son-in-law, sent Bellerophon to conquer the horrible monster Chimaera, in which dangerous expedition he was assured he must perish. But Minerva supported him, and with the aid of the winged horse Pegasus, he conquered the monster.

In his next expedition, against the Solymi, and the Amazons, he was equally successful; on his return he was attacked by a party sent against him by King Jobates, but he destroyed all his assailants: on which the King convinced that innocence is always protected by the Gods, no longer sought his life, but gave him his daughter in marriage, and made him his successor on the throne.

Bellerophon, elated with his success, attempted, by means of Pegasus, to ascend into Heaven; but Jupiter, enraged at his audacity, sent an insect to sting the steed, which flung the rider to the Earth, where he wandered in solitude and sorrow till his death. Beneventum, now *Benevento*, a city of Samnium, 10 miles beyond Caudium, on the *Via Appia*. Its more ancient name was *Maleventum*, said to have been given to it from its unhealthy atmosphere. The more auspicious appellation was substituted, when the Romans sent a colony thither, A. U. C. 483. Tradition ascribes the origin of Beneventum, either to Diomedes, or the Ausones. During the whole of the second Punic war, it remained faithful to Rome, for which it received the thanks of the Senate. It was subsequently recolonized by Augustus, and again by Nero. Beneventum is richer in remains of ancient sculpture than any town in Italy. Berecynthus, a mountain of Phrygia Major, sacred to Cybele, who was hence styled *Berecynthia Mater*.

Bibulus, son of M. Calpurnius Bibulus, by Portia, Cato's daughter. He was Caesar's colleague in the Consulship, A. U. C. 694; but, disliking his measures, he retired in a great degree from public life. In the war between Caesar and Pompey, he sided with the latter, and obtained the command of the fleet; but he died at sea during the civil conflict.

Bioneus, an adjective formed from

Bion, a native of Borysthenes, a satiric poet, and a Cynic, and afterwards a Cyrenaic philosopher. Early in life he was sold as a slave to an orator, who afterwards gave him his freedom, together with much wealth. He flourished about 336 B. C.

Bithynia, a country of Asia Minor, bounded on the W. by the river Rhindacus, E. by the Sangarius or Sagaris, N. and N. W. by the Euxine and Propontis, and S. by Phrygia and Galatia. It partly corresponded to the present Turkish district of *Khodavendikar*, and the peninsula of *Khodjaili*. It was famed for its natural productions, more especially for its timber, which was much used in shipbuilding. This country has been the scene of several important events in modern history; amongst others, of the defeat and slaughter of the host led by Peter the Hermit, in 1096, by the Sultaun Solymian.

Boreas, the north wind, deified by the Greeks. He was son of the Strymon, or of Astraëus and Aurora; he loved Orithyia, daughter of Erechtheus, king of Athens, and carried her off to Thrace, where she became mother of the winged youths Zetes and Calais, and two daughters, Cleopatra and Chione. When Xerxes was meditating the invasion of Attica, Boreas is said to have sent a storm to destroy his fleet, upon which the Athenians erected a temple to his honor, and ever afterwards worshipped him with zeal. Boreas was usually represented with the feet of a serpent, his wings dripping with golden dew-drops, and the train of his garment sweeping along the ground.

Bosphorus, or **Bosporus**, a long narrow sea, which an ox (in Greek "*Bous*") can swim over. The name is chiefly confined to two straits, the Thracian and the Cimmerian Bosphorus: the former of which is now known as the *Strait of Constantinople*, the latter as the *Straits of Caffa*, or of *Zabache*.

Breuni, or **Breuni**, an Italian tribe, who inhabited what is now called the *Val Braunia*, to the north-east of the *Lago Maggiore* (the ancient *Lacus Verbanus*). This people, together with the Genauini, were subdued by Drusus, whose victory our author celebrates in O. IV. 14.

Briseis, a patronymic of Hippodamia, daughter of Brises, high-priest of Jupiter at Pedasus in Troas. She was taken captive by Achilles, when he took the city Lyrnessus, whither she had been brought, by her father, to marry Mynes, the King.

Britanni, the natives of Britain. Also, a nation of Gallia Belgica, now *Bretagne*.

Britannia, also called Albion, the largest island connected with Europe. The Phœnicians and Carthaginians appear to have carried on a commerce with Britain, long before the Romans were acquainted with it: but little was known of the island till the time of Julius Caesar, who endeavoured, but in vain, to conquer it. After a long interval, Ostorius, Claudius's general, reduced the southern part of the island, about A. D. 51; and, subsequently, Agricola, in the reign of Domitian, extended the Roman dominion to the Frith of Forth and the Clyde, A. D. 70. Britain remained a Roman province till the year 414, when they finally evacuated it. Britain is 550 miles in length, and 290 in width.

Brundisium, or **Brundisium**, an ancient and celebrated city on the coast of Appulia. It was the great port through which the intercourse was carried on between Italy and the East. The Romans colonized it, B. C. 246. Its site is occupied by the modern *Brindisi*, situated in long. 18. 15. E., lat. 40. 45. N.

Brutus. 1. Lucius Junius, the author of the great revolution which drove Tarquinius Superbus from the throne, was son of M. Junius, and of Tarquinia, second daughter of Tarquinius Priscus. While still young, he had seen his father and brother murdered by Tar-

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great revolution which
e, was son of M. Junius
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quin the Proud; and seeing himself unable to avenge them, he
feigned the appearance of an idiot, that he might not excite the
tyrant's suspicions: hence he was named Brutus. At length,
however, when Lucretia had been outraged by Sextus Tarquinius,
Brutus threw off the mask and swore immortal hatred to the Royal
family. His example animated the Romans. The Tarquini were
proscribed by a decree of the Senate, and the Royal authority
vested in the hands of Consuls, chosen from patrician families,
Brutus and Collatinus (the husband of Lucretia) being the first who
were elected. Their entrance upon office was signalized by a
solemn renunciation of the kingly office on the part of the people.
But the proscribed family still had adherents, who struggled for
the overthrow of the new government, and the restoration of the
old. Among these, were the sons of Brutus, who on the discovery
of the conspiracy, had his justice put to a severe test in trying,
condemning, and executing his own children. Brutus sank under
the blow inflicted on his paternal feelings; and, some time after, in
a conflict between the Romans and the troops of Tarquin, he
encountered Aruns, son of the exiled king, with such impetuosity,
that they both fell dead on the spot, pierced through with each
other's weapons.

2. A nephew of Cato Uticensis, was born B. C. 86. He was
lineally descended from J. Brutus, who expelled the Tarquins from
Rome, and seemed to inherit the republican principles of his great
progenitor; for he joined the party of Pompey, his father's
murderer, only because he looked upon his cause as the more just.
After the battle of Pharsalia, Cæsar not only spared the life of
Brutus, but raised him to high favour, appointing him to the
government of Cisalpine Gaul, pardoning, at his intercession,
Cassius, and Deiotarus, tetrarch of Galilee, and, not long after-
wards, appointing him to the high office of prætor urbanus, A. U. C.
709. But, notwithstanding these favours, Brutus was one of the
chief conspirators against him on the Ides of March; and it is said
that he resisted the attack made on him in the senate-house, until
he saw the dagger of Brutus raised to strike him, when he covered
his head with his robe, and resigned himself to his fate. After the
assassination of Cæsar, Brutus and the other conspirators endea-
voured to excite the people in favour of liberty; but Antony, by
reading the will of the dictator, raised such a violent storm of odium
against them, that they were obliged to flee from the city. Brutus
retired into Greece, and was soon after pursued thither by Antony
and Octavius. A battle was fought at Philippi, in which the repub-
lican army was defeated; and soon afterwards, in a second engage-
ment near the same place, Brutus, being surrounded by a detach-
ment of the enemy, and seeing no hopes of escape, threw himself
on his sword, and expired, in the forty-third year of his age, B. C.

42. One of the most singular circumstances in the life of Brutus is that of the so-called apparition, which, it is said, on one occasion appeared to him in his tent at midnight. "Who art thou?" enquired Brutus. "Thy evil genius," replied the phantom: we will meet again at Philippi." And, as the story goes, so it happened. The spirit re-appeared on the eve of the second battle of Philippi. Brutus was twice married. His first wife was Appia, daughter of Appius Claudius, whom he divorced to marry the famous Portia, daughter of Cato, who killed herself by swallowing burning coals, when she heard of the fate of her husband.

Byzantium, a celebrated city on the Thracian Bosphorus, founded by a colony from Megara, under the conduct of Byzas, a Thracian prince, B. C. 658. Its admirable position raised it, at a very early period, to commercial prosperity; though it was frequently exposed to attacks from the Thracians, Bithynians, Gauls, and, subsequently, the Greeks and Romans. It would be impossible within our limits to give even an outline of its varied history. It was destroyed by the Roman Emperor Severus, and rebuilt by Constantine, A. D. 328, who transferred thither the seat of Empire from Rome, and called the city, after his own name, Constantinopolis. The ancient city had possessed a circuit of forty stadia; but the new city was nearly thrice as large. Every effort was made to embellish it; an imperial palace, numerous residences for the chief officers of the court, churches, baths, &c. were erected; inhabitants were procured from every quarter; and the rapid increase of the population called for a corresponding enlargement of the city, until, in the reign of Theodosius II., it attained its present circumference. The Turks call Constantinople *Stamboul*, or *Istamboul*, a corruption of the modern Greek phrase "*es tan polin*." The modern Constantinople is surrounded by walls of freestone, and flanked by 478 towers; it also has 20 gates, six on the land side and seven each towards the harbour and the sea. It is situated in long. 28. 53. E. lat 41. 1. N.

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Cadmus, 1., son of Agenor, king of Phœnicia, and Telephassa or Agriope, and brother of Europa. The latter having been carried off by Jupiter, Agenor commanded his sons, Cadmus, Phœnix, and Cilix, to go forth, and not to return till they had recovered their sister. The search proving fruitless, Cadmus consulted the oracle of Apollo, and was ordered to build a city where he should see a young heifer stop in the grass. Leaving the temple he found a heifer belonging to Pelagon, which he purchased, and followed till she came to the site of Thebes in Bœotia, where she lay down. Thereupon, desirous of sacrificing to the gods, he sent his companions to fetch water from a neighbouring fountain sacred to Mars. But the

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waters were guarded by a dragon, which devoured all the Phoeni-
cian's attendants. Cadmus then attacked the dragon in person,
overcame it by the assistance of Minerva, and sowed its teeth in a
plain, on which armed men suddenly rose up, and, turning their
arms one against the other, fought till all perished except five, who
assisted him in building his city. After spending a year in servitude
to Mars, for having killed the sacred dragon, he was so favoured of
Minerva that she procured for him in marriage Hermione, daugh-
ter of Mars and Venus; and all the Gods even descended from
Olympus to be present at the celebration of their nuptials. The
disastrous fate of all his children, Semele, Ino, Autonoe, Agave,
and Polydorus, will be told in other places. Their well-known
misfortunes so distracted Cadmus and Hermione, that they retired
to Illyricum, which received him as its sovereign, and shortly
afterwards entreated the gods to remove them from life, and were
changed into serpents. Cadmus is said to have first introduced
the use of letters into Greece; but others maintain that the alpha-
bet brought from Phœnicia was only different from that used by
the ancient inhabitants of Greece. Cadmus is supposed to have
come into Greece B. C. 1493, and died sixty-one years after.

2. This was also the name of a public executioner at Rome, alluded
to in Satire 1. 6. 39.

Cæcilius, (Statius) a Comic poet, originally a Gallic slave, whose
productions were placed by the Romans on an equality with those
of Terence and Plautus. Fragments of nearly thirty of his pieces
remain. He died one year after Ennius.

Cæcubus Ager, a district near Formiæ and Caieta in Latium, famous
for its wines.

Cære, one of the most considerable cities of Etruria, founded by the
Tyrrhenian Pelasgi. The more ancient name was Agylla, which,
indeed, is always used by the Greek writers. The earliest notice
of Cære represents her as seeking, in conjunction with the Cartha-
ginians, to dispossess the Phocians of their settlements in Corsica;
and, on her success, treating the vanquished with unparalleled
cruelty. But, at a subsequent period, her inhabitants had a great
reputation for justice. The Romans were first engaged in hostili-
ties with Cære in the reign of Tarquinius Priscus. Under Servius
Tullius a treaty was concluded between the two states; and, long
afterwards, when Rome was captured by the Gauls, the inhabitants
of Cære rendered her the most vital aid, for which the Romans
admitted them to the privileges of Roman citizens, though without
the right of voting.

Cæsar, Julius. See Julius.

— Augustus. See Augustus.

Calabria, that portion of the Iapygian peninsula in Italy extending
from Brundisium to Hydruntum, and corresponding nearly to what
is now called *Terra di Lecce*. This district gave birth to the poet

Ennius; hence, Horace, in allusion to Ennius, speaks of the Calabræ Pierides.

Calenus, an adj. formed from Cales.

Cales, now *Calvi*, a city of Campania, south of Teanum, celebrated for its vineyards. It belonged originally to the Ausones, but was conquered by the Romans, and colonised A. U. C. 421.

Callimachus. 1. A celebrated poet, descended of an illustrious family, was born at Cyrene, B. C. 256. He established himself at Alexandria, where he gave instruction in grammar or belles-letters, and enjoyed in an eminent degree, the favour of Ptolemy Philadelphus.

Calliope, daughter of Jupiter and Mnemosyne, the muse who presided over eloquence and heroic poetry; represented with books and sometimes with a trumpet, in her hand. She was the mother of Orpheus and of Linus, and derived her name from her beautiful voice, in Greek "*kale ops*."

Calvus, Corn. Licinius, a Roman, distinguished as an orator and poet. As an orator he is spoken of by Cicero with great respect; but little is known of his poetical merits, except that he is usually classed along with Catullus. He was also noted for his satirical effusions.

Camœnæ, a name given to the Muses; a *cantu amano*, or, according to Varro, from *carmen*. See Musæ.

Campania, a celebrated district of Italy, below Latium, from which it was originally separated by the Liris, (now the *Garigliano*); but, at a later period, part of Latium was included in its limits. It now forms the territory of the kingdom of Naples called *Terra di Lavoro*. It was originally peopled by the Osci. At a later period it was taken possession of by the Tuscaus, who built Capua, the Capital of the district; but they, in their turn, yielded to the Samnites, who were finally driven out by the Romans, A. U. C. 411. During the brilliant successes of Hannibal, the inhabitants faltered for a season in their allegiance to Rome; an offence which was visited with a rigour unexampled in history. See Capua.

Campus Martius (so called because dedicated to Mars), a large plain at Rome, inclosed by a bend of the Tiber, and bounded by the Capitoline and Quirinal hills, originally used as a place of exercise, and for the meetings of the people. Towards the end of the republic, it began to be occupied with buildings, and it was enclosed by the Emperor Aurelian within the walls. Amongst those buildings were: The Mausoleum of Augustus; the Antonine Pillar; Septa Julia, or Ovilia, enclosures for the people to vote in; Temple of Minerva, built by Pompey; Pantheon, now *Rotonda*; Circus Agonalis; Pompey's Theatre.

Caniculares Dies, certain days in the summer, in which the star Canicula is said to influence the season, and to make the days more warm during its appearance. This idea originated with the Egyptians.

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tians, from whom it was borrowed by the Greeks. The Romans sacrificed annually a dog to Canicula, at its rising, to appease its rage.

Canidia, a reputed sorceress at Rome, ridiculed by Horace.

Cantabri, a ferocious people of Spain, who for more than 200 years resisted the Roman power. They were finally reduced by Agrippa, A.U.C. 734. Their country answers to *Biscay*, and part of *Asturias*.

Canusium, a town of Apulia, on the right bank of the Aufidus, about twelve miles from its mouth. It was said to have been built by Diomedes, or in a period antecedent to the records of Roman history, and was one of the most considerable cities in Italy for extent, population and magnificence. The walls had a circumference of 16 miles; and various ruins still remain to attest its former gran-

deur. Great numbers of fictile vases have been found here, surpassing in size and beauty those discovered in the tombs of any other ancient city, not even excepting Nola. Canusium was the place to which the wreck of the Roman army retreated after the battle of Cannæ. The city was colonised by Hadrian, and it seems to have been at the acme of its prosperity under Trajan. The modern town of *Canosa* occupies the site of the ancient city.

Capito, Fonteius, a Roman nobleman, a friend of Horace, sent by Capito, Fonteius to settle his disputes with Augustus.

Capitolinus. 1. A surname of Jupiter, from his temple on Mt. Capitolinus.—2. A surname of M. Manlius, who, for his ambition, was thrown from the Tarpeian rock, which he had nobly defended.—3. Mons, one of the seven hills on which Rome was built, containing the citadel and fortress of the Capitol. It was called also Mons Saturnius and Mons Tarpeius.—4, an appellation given to Metellius, governor of the Capitol, who was accused of having stolen a golden crown consecrated to Jupiter; but he was acquitted by the judges, to gratify Augustus.

Capitolium, a celebrated temple and citadel at Rome on the Tarpeian rock. The foundations were laid by Tarq. Priscus, B. C. 615; the walls were raised by his successor Serv. Tullius; Tarq. Superbus finished it, B. C. 533; and it was consecrated by the consul Horatius, the third year after the expulsion of the kings. The ascent to it was by 100 steps. All the Consuls successively made donations to the Capitol, and Augustus bestowed on it at one time 2000 pounds weight of gold. The gilding of the arch of the temple of Jupiter cost 21,000 talents. The gates of the temple were of brass, covered with large plates of gold; the inside wall was all of marble, adorned with vessels and shields of solid silver, with gilded chariots, &c. After it had been destroyed three times, Domitian raised it to greater grandeur than it had seen under any of his predecessors, and spent 12,000 talents in gilding it. This temple was the principal sanctuary of Rome. The consuls and magistrates offered sacrifices there when they first entered on their offices,

and the procession in triumphs was also conducted to the Capitol. In process of time, numerous other temples were successively raised on the Capitoline Hill.

Cappadocia, a country of Asia Minor, bounded on the north by Galatia and Pontus; west by Phrygia; east by the Euphrates; and south by Cilicia. Its eastern part was called Armenia Minor. Under the Persians the term Cappadocia had a more extended meaning, than in later geography. It comprised two great divisions; Cappadocia the Great (whose boundaries have been given above), often called simply Cappadocia, and Cappadocia bordering on the Pontus, often called only Pontus. (See Pontus.) It is said to have been first divided into two separate kingdoms, or rather satrapies, by Darius Hystaspes, the sovereigns of which were at first vassals of the Persian empire, but subsequently established their independence. Anaphus, one of the conspirators who slew the false Smerdis, was the founder of the new Cappadocian dynasty; but his grandson, Datames, was the first who assumed the kingly title, and after him and his son Ariamnes there was a long list of princes, all bearing the title of Ariarathes. On the death of the last member of this dynasty, the Cappadocians were offered their liberty by the Romans, but they refused to accept it. Three princes of the new dynasty, called Ariobarzanes, then followed, and these were succeeded by Archelaus; on whose death Cappadocia was reduced to a Roman province, which it continued till it was invaded by the Turks. It received its name from Cappadox, which separates it from Galatia, or from Cappadocus, the founder. Traversed by the mountain chains of Argæus and Taurus, Cappadocia was rich in pasturage, and produced large herds of cattle and an excellent breed of horses. The inhabitants were completely addicted to a pastoral life; but, unlike the shepherds of the other mountainous countries, were of a peaceful and slothful disposition. They bore the character of being unprincipled and faithless; and on this account Cappadocia was considered one of the three bad *Kappas*, or names beginning with the letters K or C, the Cilicians and Cretans being the other two. The inhabitants are called white Syrians by Herodotus, to distinguish them from the more swarthy tribes beyond Mount Taurus.

Capricornus, a sign of the zodiac, consisting of twenty-eight stars in the form of a goat. Some suppose it to be the goat Amalthæa, which fed Jupiter with her milk; while others maintained that Pan, assuming this form, while terrified at the giant Tpphon, was transferred by Jupiter to the heavens, where he formed this constellation. The Greek form of the word is *Ægoceros*.

Capua, a rich and flourishing city, the capital of Campania, situated in the centre of a beautiful plain, not far from the Vulturinus. It was founded about fifty years before Rome, by

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the Tuscans, and was originally called *Vulturnum*; but received the name of *Capua* about 400 years afterwards, when the Samnites took possession of it, either from *Capys*, the leader of the invaders, or from its situation in the plain. During the Punic war it vied in magnificence with Rome and Carthage. The citizens of *Capua* opened their gates to Hannibal after the battle of *Cannæ*; but five years afterwards it fell into the hands of the Romans, who inflicted on it a terrible retribution, by putting to the sword all the senators, imprisoning 300 nobles, and condemning to slavery the great bulk of its inhabitants. From this period it fell into decay. The modern *Capua* is built about 2½ miles from the ancient city, and has nothing in common with it, except that it is built of the ruins of the latter. Various ruins, among which are those of its splendid amphitheatre and its tombs, still exist to attest the splendour and magnificence of ancient *Capua*.

Carinæ, a street of Rome, where Cicero, Pompey, and others of the principal Romans dwelt.

Carpathus, now *Scarpanto*, and *Carpatho*, an island in the Mediterranean, between Rhodes and Crete, which gave the name of *Mare Carpathium* to part of the neighbouring sea. It was originally peopled by Minos, king of Crete, and an Argive Colony. The chief town was *Nisyros*.

Carthago, a famous maritime city, long the rival of Rome. *Carthage* was principally built along the coast of the peninsula to the north-east of *Tunis*, from a little north of the goletta or entrance to the lagoon of *Tunis* to Cape *Carthage*, and then round to Cape *Quadrat*. It was defended on the land side, where it was most open to attack, by a triple line of walls of great height and thickness, flanked by towers that stretched across the peninsula from the lagoon of *Tunis* to the sea on the north. The harbour lay to the south of Cape *Carthage*, and was entered from what is now the Gulf of *Tunis*. Having less to fear from attacks by sea than by land, the city had on that side only a single wall. At the period of its greatest splendour *Carthage* must have been one of the richest and finest cities in the ancient world. It consisted of three principal divisions; viz. the *Byrsa*, or citadel, built on an eminence, the summit of which was occupied by a magnificent temple, in honour of *Æsculapius*; and it also contained the famous temple of the Phœnician *Astarté*, the Juno of *Virgil*: the *Megara*, or town so called, lay to the west of the *Byrsa*, along the triple wall, and was of great extent, comprising extensive squares and gardens. The third division was called the *Coltho*, or port: this, as its name implies, was artificially excavated, and consisted of two great basins, an outer and an inner; the first for merchantmen, and the latter for ships of war. The access to both basins was by a common entrance, which was shut up by a chain; and each was sup-

plied with quays, warehouses, stores, &c., suitable to its destination. It was in this quarter that the seamen, shipwrights, merchants, and others, connected with the warlike and mercantile marine of the republic, principally resided. Besides the public buildings already alluded to, Carthage had a famous temple in honour of its tutelary deity, Melcarthus, or Saturn, whose altars were sometimes stained with the blood of human victims; with temples to Ceres, Jupiter, &c. It had also all the usual places of public resort and amusement, including a magnificent forum, a circus and a theatre. The water within the precincts of the city seems to have been at once scarce and bad; and to obviate the inconvenience thence arising, vast cisterns, of which the ruins still exist, were constructed for saving and preserving the rain water. The streets were all paved; and this essential improvement in the construction of streets is said to have been originally introduced by the Carthaginians. Strabo states that the population of Carthage amounted to 700,000; but the best modern authorities maintain that no reliance can be placed on this statement, and that the population, previously to the destruction of Carthage by the Romans, cannot safely be estimated at above 250,000 persons, slaves included. The early history of Carthage is involved in the greatest obscurity. All that is certainly known with respect to it is, that it was founded by a body of emigrants from Tyre; but of the occasion and epoch of their emigration we have no certain knowledge. The common opinion is, that Utica, also a Tyrian colony, was founded before Carthage; and that the foundation of the latter took place anno 1259, B. C. It is probable that the colony subsequently received fresh accessions of immigrants from the mother country; and it is supposed that one of these was headed by Elisa or Dido, to whom Virgil has ascribed the foundation of the city. The Carthaginians appear to have inherited in its fullest extent the enterprising character of their ancestors; and, like them, were principally addicted to navigation and commerce. After extending their sway over a considerable part of Africa, they began to make settlements in, and to endeavour to subjugate, more distant countries. The fine and fertile island of Sicily seems to have early excited the ambitious views of the Carthaginians; but though they had several valuable settlements in it, they were uniformly thwarted in their efforts to effect its complete subjugation. After the destruction of Tyre, Carthage inherited the possessions of the former in Spain, to which she afterwards made large additions; and she also subjugated the island of Sardinia. Of the long-continued struggle between Carthage and Rome, it would be useless, even if our limits permitted, to say any thing. It is a favourite subject of every classical reader, and has been ably treated of in many modern works; but it is much to be regretted, that we have no Carthaginian history of this memorable contest, and that we

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Besides the public a famous temple in Saturn, whose altars human victims; with all the usual places of magnificent forum, a precincts of the city and to obviate the of which the ruins preserving the rain his essential improvement have been originally that the population of Carthage by the 250,000 persons, is involved in the own with respect to its from Tyre; but of we have no certain Utica, also a Tyrian that the foundation of is probable that the of immigrants from one of these was head-ribed the foundation of re inherited in its full-ancestors; and, like nation and commerce. le part of Africa, they deavour to subjugate, island of Sicily seems of the Carthaginians; ents in it, they were its complete subjugation inherited the possession afterwards made large of Sardinia. Of the and Rome, it would be any thing. It is a fact has been ably treated be regretted, that we sole contest, and that we

are constrained to depend wholly on the one-sided, prejudiced accounts of the Latin historians and the Sicilian Greeks. The reader will do well to bear this in mind, and to modify most of their statements unfavourable to the Carthaginians. The last struggle of Carthage was not unworthy of her ancient reputation, and of the great men she had produced. The conduct of the Romans on this occasion, was most treacherous and base. They now practised that bad faith (*Punica fides*) and contempt of engagements, of which they had gratuitously accused the Carthaginians, to an extent, and with a shamefulness of which history has happily but few examples. But, though betrayed on all hands, deceived, without allies, and all but defenceless, Carthage made a brave defence; and all that she had, that was brave and really illustrious, fell with her fall. The Romans, having glutted their vengeance and quieted their fears by the total destruction of Carthage (B. C. 146), it remained for a while in ruins. But about thirty years after its fall, Caius Gracchus, by order of the Senate, carried a colony to Carthage, the first that was founded beyond the limits of Italy. Julius Cæsar, on his return from Africa, settled in it some of his troops, and a number of colonists collected from the adjoining country. During the early ages of the Christian era it was regarded as the Capital of Africa. It fell under the domination of the Vandals, A. D. 419; and under that of the Saracens in 698. Under the latter its destruction was again effected; and so completely, that it is now *propriis non agnoscenda ruinis*.

Cassellius Aulus, a distinguished lawyer in the Augustan age. Caspium Mare, a celebrated inland sea in Upper Asia, deriving its name from the Caspii, who dwelt on its southern shores; or from the Caucasian word Casp, signifying a *mountain*, in allusion to its vicinity to Caucasus. Its length is estimated at 760 miles. Its smallest width is 113, its greatest, 275 miles. The precise situation of this sea was not ascertained 100 years ago. With the exception of Herodotus, the ancients believed that it was a gulf of the Northern Ocean; and this mistake was not corrected in the maps till the second century of our era. An endless variety of names has been given to this sea; but the "Caspian" is one of the most ancient, and is not only common to the Latin and Greek languages, but enters into the Georgian, the Armenian, and the Syriac. The Jewish rabbis and Peritsol call it the *Dead Sea*; the Turks *Khoosghoon Denghizi*; the Byzantine and Arabian writers, the "Sea of Khozares," after a powerful nation. Cassius (1.) Parmensis, so called from his being a native of Parma, a Latin poet, of considerable talent. He sided with Brutus and Cassius in the Civil wars, and obtained the office of military tribune. After their defeat, he returned to Athens, where he was murdered by Varius at the instigation of Octavius. He must not be confounded with Cassius the Etrurian, whose poetry was of a

very different stamp. 2. T. Severus, a Roman, distinguished for his eloquence and his satirical effusions. He was banished by Augustus to the island Seriphus, where he died wretchedly in his twenty-fifth year.

Castalius Fons, or Castalia a celebrated fountain on Mt. Parnassus, sacred to the Muses. It poured down the cleft between the two famous summits of the mountain, and was fed by its snows.

Castor and Pollux, twin brothers, the former the son of Leda and Tyndarus, the latter of Leda and Jupiter. (See Leda.) They were born at Amyclæ in Laconia; and their first exploit was to rescue their sister Helena from the hands of Theseus, whose mother Æthra they dragged into captivity. They took part in all the great undertakings of their time; were at the Calydonian Hunt, accompanied Hercules against the Amazons, sailed on the Argonautic expedition, and aided Peleus to storm Iolcos. Castor was the most skilful charioteer, and Pollux the most distinguished pugilist. From Juno they received the swift steeds Xanthus and Cyllarus; and from Mercury, Phlagius and Harpagus, the offspring of the Harpy Podarge. Being invited to a feast, when Lynceus and Idas, sons of Aphareus, were going to celebrate their marriage with Phœbe and Talaira, daughters of Leucippus, brother of Tyndarus, they became enamoured of the brides, and carried them off. Idas and his brother pursued them; and, in the conflict which ensued, Castor fell by the spear of Idas; but Pollux, aided by the kindred of his father, laid prostrate the two sons of Aphareus. The story of the quarrel between the twin brothers and the sons of Aphareus has been differently related; but all accounts agree that Pollux, being inconsolable for the loss of his brother, implored Jupiter to allow him to divide his immortality with his brother, which was granted, and they consequently passed day and day alternately in heaven and under the earth. They were called Dioscuri, or sons of Jupiter, and Anaces or princes, and were frequently identified with the Cabiri. They were regarded as the protectors of ships in tempests; the meteor known by their name was sacred to them; and it was also said that, to reward their paternal affection, Jupiter had transformed them into the constellation the Gemini, *Twins*. They were generally represented as two youths on horseback, each holding a spear in his hand, and their heads surmounted by a circular cap.

Catienus, the name of some Roman actor.

Catillus, or Catilus, son of Amphiarus, and brother of Coras and Tiburtus, to whose memory he built Tibur in Italy.

Catius, M., a fictitious name under which Horace alludes to persons who abused the genuine doctrines of Epicurus.

ato, a surname given to Marcus Portius Priscus, called also Major and Censorius, who was born B. C. 232 at Tusculum, and passed his earliest years on a little farm which he inherited from his father.

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At the age of seventeen he served his first campaign against Hannibal, who was then laying waste the north of Italy; five years later he fought at the siege of Tarentum, and after the capture of that city he devoted himself to the study of philosophy, under the guidance of Nearchus the Pythagorean. Returning to his farm, where his practical sagacity gained him the surname of Cato, or "The Wise," from the neighbouring peasantry, he was induced to remove to Rome, at the instance of Valerius Flaccus, a noble proprietor of the neighbourhood, in conjunction with whom he afterwards attained the highest offices in the state. Having passed with eclat through the various offices of military tribune, ædile, and quæstor, in which capacity he came into violent collision with Scipio Africanus, he became prætor, and was sent into Calabria, where his austere self-control, integrity, and justice, contrasted most favourably with the rapacious conduct of his predecessors. Here, too, he became acquainted with the poet Ennius, who taught him the Greek language, and accompanied him to Rome. Being elected Consul, B. C. 193, he set out for Spain, where the vigour of his conduct and the policy of his councils added greatly to the Roman influence, and procured him the honour of a triumph, on his return to Rome. But hardly had he descended from the triumphal chariot and laid aside the consular robe, than, assuming the garb of a lieutenant, he accompanied the new consul Sempronius into several of the Grecian states, he crowned his military achievements by defeating Antiochus at the pass of Thermopylæ, B. C. 191. Seven years later, he was elected to the censorship, and fulfilled its duties with such inflexible rigour that his name has passed into a proverb. On the expiration of his term of office he was honoured with a public statue. As might have been expected, the severity of his manners and the whole tenor of his character embroiled Cato with many of his contemporaries. His political career was one continued warfare, and he was continually accusing others, or was himself an object of accusation. The banishment of Scipio Africanus, the trial of Scipio Asiaticus, the expulsion of Carneades and the other ambassadors from Greece, originated at his instance; while he himself was fifty times prosecuted and as often acquitted. Even in his eighty-first year, he was not exempt from a malicious accusation. The last act of his public life was his embassy to Carthage, to settle the disputes between the Carthaginians and king Massinissa; and to his envy at witnessing the flourishing state of that city is to be ascribed that hatred towards it which he ever after inculcated upon the Romans, and which finally led to its destruction. He died in the eighty-fifth year of his age, B. C. 147, about a year after his return to Rome, leaving one son, who was termed Saloninus from his mother Salonia, and the grandfather of Cato Uticensis. Of his numerous and highly-praised writings, his

treatise "*De Re Rustica*" is the only one that has reached our times in a tolerably perfect state. Fragments of his historical writings have been collected and published at different times.

2. Marcus, surnamed *Uticensis*, from his death at Utica, was great-grandson to the censor of the same name, and born B. C. 93. In his childhood he was remarkable for the firmness of character which he displayed in after life; and it is said that, when at the age of fourteen he witnessed the scenes of blood then enacted by Sylla, he earnestly asked his preceptor for a sword to stab the tyrant. When priest of Apollo, the first public office he obtained, he became a strict adherent of the Stoic sect; and the principles which he then imbibed exercised a powerful influence over his subsequent career. His first campaign was made in the Servile War; he then served as military tribune in Macedonia; subsequently he was elected *quæstor*; and, on the expiration of his term of office, he received the congratulations of the senate for his strict impartiality. He took an active part in denouncing the conspiracy of Catiline, and was the first who bestowed on Cicero the title of *Pater Patriæ*. Vehemently opposed to the union of Pompey, Caesar and Crassus, in the first triumvirate, he was removed to Cyprus, in a kind of honourable banishment; but, on his return, he was elected *prætor*, and subsequently, on the rupture between Pompey and Cæsar, took part with the latter, considering his cause to be the more just. Hence Lucan has nobly said,

"*Victrix causa diis placuit, sed victa Catoni.*"

After the battle of Pharsalia, Cato took the command of the Corycean fleet; but when he heard of Pompey's death, he traversed the deserts of Libya with his forces, and resigned the command to Scipio, greatly against the inclination of the army. The result is well known. Scipio having, in opposition to Cato's instructions, hazarded an engagement at Thapsus, was completely defeated, and Africa submitted to the victor. The cause of liberty was now lost; and Cato, after furnishing his friends with every means in his power to effect their escape, and too proud himself to accept a pardon at the hands of the conqueror, retired to his chamber, when, after reading a portion of Plato's *Phædon*, a dialogue which turns on the immortality of the soul, he stabbed himself in the breast, and died the same night in his fifty-ninth year, B. C. 46. His son, Marcus Porcius Cato, was spared, but followed the fortunes of Brutus, and died gloriously at Philippi.

Catullus, Caius Valerius, a celebrated poet, descended from an ancient and honourable family, was born in the neighbourhood of Verona, on the Lacus Benacus, B. C. 87. His father appears to have been allied by ties of hospitality to Julius Cæsar; hence, notwithstanding many provocations, the dictator to the last manifested strong feelings of attachment towards Catullus. In consequence

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of an invitation from Manius Torquatus, he proceeded to Rome; and, with a view of improving his pecuniary circumstances, he accompanied Caius Memmius to Bithynia, where he was appointed prætor. But his situation was but little ameliorated by this expedition, and in the course of it he lost a beloved brother who had accompanied him. On his return to Rome he mingled in the most dissipated society of the metropolis; but the levity of his conduct did not deprive him of the friendship of Rome's most distinguished citizens. The period of his death is uncertain. A collection of his poems has been preserved, consisting of upwards of 100 pieces, written in every variety of style and metre, lyrical, descriptive, elegiac, and dithyrambic, and excellent in all. The epithet "Doc-tus," so frequently applied to him, refers to his familiarity with Greek literature, and the Grecian spirit which pervades his compositions. Numerous editions of his works have been published. Caucasus, the highest and most extensive range of mountains in Northern Asia. According to Strabo, it extended from the Eux-ine to the Caspian sea, and divided Albania and Iberia towards the south from the level country of the Sarmatæ on the north. The inhabitants of these mountains formed, according to some, 70, ac-cording to others, 300 different nations, who spoke various lan-guages, and lived in a savage state. The highest summit is 5900 feet above the level of the Black Sea. The two principal passages of Caucasus are mentioned by the ancients under the name of the Caucasian and Albanian gates.

Audium, a city of Samnium; near which was the famous defile, *Furcæ Caudinæ*, where the Roman army was compelled by the Samnites to pass under the yoke. The present valley of *Arpaia* is thought to answer to this pass.

Cecropius, an adj. formed from Cecrops.

Cecrops, one of those personages in antiquity who hold a middle place between history and fable, is said to have been a native of Sais in Egypt. whence, about B. C. 1556, he led a colony to Attica, and reigned over part of the country, called from him Cecropia. He married Agraulos, daughter of Actæus, by whom he became the father of three daughters, Aglauros, Herse, and Pandrosos; and after a long reign spent in introducing among his subjects the blessings of civilization, he died, leaving the kingdom to Cranaus, whose history is no less enveloped in fable. As a mythological person, Cecrops was described as half man and half beast, indicat-ing, no doubt, his superior wisdom, the attribute of the serpent. In the contest between Neptune and Minerva for the sovereignty of Attica, he is said to have decided in favour of Minerva, who thence-ward became the tutelary deity of Athens.

Cæcilius Albinovanus, a young Roman, an acquaintance of Horace. He was of a literary turn, but addicted to plagiarism.

Centaurus, adj. from Centauri.

Centaurs, a people of Thessaly, fabled to have been half men and half horses. By some writers they are said to have been the offspring of Centaurus, son of Apollo, by Stilbia, daughter of the Peneus. Others allege that they were the fruit of Ixion's adventure with the cloud; while others say that they sprang from the union of Centaurus with the mares of Magnesia. The battle of the Centaurs with the Lapithæ, so famous in history, originated as follows:—At the marriage of Hippodamia with Pirithous, the Centaurs, who had been invited, being intoxicated with wine, offered violence to the women. Upon this the Lapithæ, roused to indignation, attacked the Centaurs, and after a dreadful conflict, defeated them, and obliged them to return into Arcadia. The battle of the Lapithæ forms the subject of the famous Elgin Marbles, now in the British Museum. The insolence of the Centaurs was a second time punished by Hercules, who, on his way to hunt the boar Erymanthus, was kindly entertained by the Centaur Pholus; but the rest of the Centaurs, enraged at the havoc the hero had made on their wine, attacked him, and in the conflict which ensued they were almost entirely extirpated. The most celebrated of the Centaurs were Amycus, Arneus, Caumus, Chiron, Eurytus, Gryneus, Lycidas, Medon, Mermeros, Pisenor, Pholus, Rhoetus. It is generally believed that the Centaurs and Lapithæ are two purely poetic names, used to distinguish two opposite races of men; the former, the rude horse-riding tribes, which tradition records to have been spread over the north of Greece; the latter, the more civilized race, which founded towns, and gradually drove their wild neighbours back into the mountains.

Ceos, or *Cea*, now *Zea*, an island of the Ægean, one of the Cyclades, opposite the promontory of Sunium, in Attica, and famous for its fertility and rich pastures. It is said to have been an Ionian colony, peopled from Africa. The two chief towns were Iulis and Carthæa, the former of which was the birthplace of Simonides.

Ceraunii, Montes, a chain of mountains of Epirus, forming the boundary between it and Illyricum. That portion extending beyond it and Oricum formed a bold promontory, called Acroceraunia, from its summits (*akra*) being often struck by lightning (*keraunos*). The modern name is *Monte Khimarra*; that of the Acroceraunian promontory *Cape Linguetta*. This cape was much dreaded by the ancient mariners, from the belief that the mountains attracted storms; and the Greek and Latin poets teem with allusions to its dangers.

Cerberus, a monster regarded as the watch-dog of the infernal regions, and represented with three, fifty, or even a hundred heads. He was the fruit of Echidna's union with Typhon. Orpheus lulled him to sleep with his lyre, and Hercules dragged him from Hades, in the performance of his twelfth and last labour.

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Cerealia, an annual festival celebrated at Rome in honour of Ceres, whose wailings in search of her lost daughter were represented by women, clothed in white, running about with lighted torches. It was held on the 7th or 13th of April, and during its continuance games were celebrated in the Circus Maximus. On occasions of public mourning both games and festival were omitted.

Ceres, the Roman goddess of corn, equivalent to the Demeter of the Greeks, was the daughter of Saturn and Vesta, or Rhea, and mother of Proserpine by Jupiter. The most celebrated event in the history of Ceres is her search after her daughter, who had been carried away by Pluto, throughout the world. Nine days she wandered over the earth with flaming torches in her hands; at length, the god Helios, or, according to others, the Nymph Arethusa, informed her that Pluto, by the permission of her sire, had carried away her daughter. Incensed at the conduct of Jupiter, Ceres thereupon abandoned the gods, came down among men, and, disguising herself as an aged woman, was employed by Metanira, queen of Eleusis, as a nurse for her son Demophoon. Meanwhile, in consequence of the anger of Ceres, the earth yielded no produce, and Jupiter sent all the gods to entreat her to return to Olympus; but she refused until she had permission to see her daughter, which was granted. Being reunited to her daughter, though only for a portion of the year, she again became benignant to mankind, and fertility once more prevailed over the earth. She thereupon taught mankind the mode of performing her rites, and returned to Olympus. The chief seats of the worship of Ceres were Attica, Arcadia, Sicily, and Thebes. The worship of Demeter, or Ceres, as the Romans rendered the name, was introduced at an early period into Rome, where a temple was erected in the Circus Maximus, and an annual festival celebrated to her honour. See Cerealia. She was represented with a garland of ears of corn on her head holding in one hand a lighted torch, in the other a poppy, which was sacred to her.

Cethegus, M. Cornelius, a distinguished Roman orator, who being sent as prætor into Sicily, quelled a sedition of the soldiers. He obtained the censorship six years previously to the consulship, B. C. 204—a most unusual occurrence; and subsequently defeated Mago, who was bringing succour to Hannibal.

Ceus, adj. formed from Ceos, which see.
Charon, the fabulous ferryman who conducted the souls of the dead in a boat over the Styx and Acheron to the infernal regions. He received an obolus from every passenger; and hence the ancients used to put that piece of money in the mouths of the dead.
Charybdis, a whirlpool on the coast of Sicily, opposite another whirlpool called Scylla, on the coast of Italy; dangerous to sailors, and fatal to part of the fleet of Ulysses. The words of a modern poet, "Incidit in Scyllam, qui vult vitare Charybdin," became a proverb,

to shew that in our eagerness to avoid one evil we fall into a greater. See Scylla.

Chimæra, a fabulous monster, sprung from Echidna and Typhon, which ravaged the country of Lycia until destroyed by Bellerophon. According to one account he had the head of a lion, which vomited forth flames, the body of a goat, and the tail of a serpent.

Chios, now *Scio*, a celebrated island in the Ægean sea, between Lesbos and Samos, on the coast of Asia Minor. Its chief town, Chios, had a beautiful harbour, which could contain 80 ships. The wines of Chios, especially those produced in the district of Arvisia, were amongst the most esteemed of any in the ancient world. Chios gave birth to many distinguished individuals; among whom may be specified Ion, the tragic poet, Theopompus, the historian, Theocritus, the sophist, and Metrodorus, the physician and philosopher. But Chios, aspires to a still higher honour, that of being the native country of the first and greatest of poets,

"The blind old man of Scios' rocky isle;"

and it is admitted by the ablest critics that, of all the cities that contended for the honour of having been the birthplace of Homer, the claims of Chios and Smyrna were apparently the best founded.

Chius, adj. formed from Chios.

Chloe, a surname of Ceres at Athens, in whose honour yearly festivals, called Chloia, were celebrated with much rejoicing. Chloe is supposed to bear the same signification as *Flava*. The name, from its signification ("Chloe," blossom), has generally been applied to women possessed of beauty and simplicity.

Chærilus, a poet of Iassus, in Asia Minor, to whom Alexander the Great promised a piece of gold for every good verse he should compose in his praise. Only seven lines were deemed by the monarch worthy of the promised reward.

Chrysippus, son of Apollonius, was born at Soli, in Cilicia Campestris, B. C. 280. Having lost his patrimony, came to Athens, where he devoted himself to the study of philosophy under Cleanthes, whom he afterwards succeeded. His dialectical skill procured for him the highest reputation; and such was his indefatigable industry that he is said by Diogenes to have written 705 volumes. Of these numerous works, however, nothing remains except a few extracts preserved in the works of Cicero, Plutarch, Seneca, and Aulus Gellius. After Zeno he is regarded as the main prop of the Stoic school; and to him is attributed the invention of the logical form Sorites. He died, B. C. 208, and a statue was erected to his memory.

Cibyra, a commercial city of Phrygia, between Lycia and Caria; surnamed the great, to distinguish it from a city of the same name in Pamphylia.

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Cicero, M. T., after Demosthenes, the most celebrated orator of antiquity, was born at Arpinum, B. C. 107, the same year which gave birth to Pompey the Great. His family was of equestrian rank, but had never taken any part in the affairs of Rome. His father, whom ill health prevented from engaging in public life, was on intimate terms with some of the most distinguished citizens of Rome; and among these was the celebrated Crassus, who undertook the education of young Cicero and his brother Quintus, selected their teachers, and directed their studies. After displaying many promising abilities at school, on attaining the manly gown he served his first campaign under Sylla and Pompeius Strabo, B. C. 89, and on his return to Rome, devoted himself to philosophy and rhetoric under two of the greatest masters of the day, Philo and Apollonius Molo, of Rhodes, then exiles from their native country. During the cruelties of Marius, and the proscriptions of Sylla, Cicero lived in retirement, perfecting himself in those studies and acquirements which ultimately raised him to the highest offices of the state. At the age of twenty-six, when Sylla had completely extinguished the democratic elements of the Roman constitution, he made his first appearance as an advocate; and the first case of importance which he undertook, the defence of Roscius Amerinus, accused of parricide by his enemies, placed him at once amongst the first orators of Rome. But his delicate health obliged him soon afterwards to abandon his professional occupations for a time; and the next two years were spent in Athens, where he resumed his friendship with his old school-fellow Pomponius Atticus, and in visiting and studying under the principal philosophers and rhetoricians of Asia. On his return to Rome he soon eclipsed all his competitors at the bar; and the voice of his fellow-citizens called him to the quæstorship, the first public office which he filled, B. C. 76. Sicily fell to his share; and his administration of this office so endeared him to his people, that on his return he was received with every demonstration of respect, and after conducting his celebrated prosecution against Verres, and defending Roscius, Fonteius, and Cæcina, he was elected ædile, B. C. 69, and two years afterwards prætor. His prætorship was celebrated for his advocacy of the Manilian law, which transferred the command of the Mithridatic war from P. Crassus to Pompey, and for his defence of Cluentius. Refusing to accept a foreign province, the usual reward of the prætorship, he now directed his aim to the consulship; and though a new man, as it was termed, and with the noblest citizens of Rome for his competitors, he succeeded in attaining the object of his ambition. His consulship is chiefly memorable for his detection of Catiline's conspiracy; and the vigorous measures which he adopted for the condemnation of the criminals obtained for him the title of "Father and Deliverer of his Country." Hitherto the life of Cicero had been a series of triumphs; he was now

doomed to experience in a signal manner, the mutability of fortune. On one hand, his vanity and presumption had rendered him odious to the aristocracy, by whom he was regarded as an upstart; on the other, the people had begun to discern in his recent conduct a want of sympathy with their body. Hence, when the tribune Clodius, availing himself of these symptoms, proposed his famous measure, which, though expressed in general terms, was distinctly aimed against Cicero, he saw himself abandoned even by his friends, and was forced to retire into voluntary exile. When, however, the faction had subsided at Rome, the whole senate and people were unanimous for his recall; and, after sixteen months' absence, he returned to Rome, having borne his exile most unphilosophically and effeminately. Five years afterwards, he was sent, with the power of proconsul, to Cilicia, where he prosecuted the war with great success, and was greeted by the soldiers with the title of *Imperator*. During the civil commotions between Cæsar and Pompey, he joined himself to the latter, after much hesitation, and followed him to Greece. When victory had declared in favour of Cæsar, at the battle of Pharsalia, Cicero went to Brundisium, and was reconciled to the conqueror, who treated him with great humanity; and from this time he retired into the country, and seldom visited Rome. The assassination of Cæsar, however, once more brought him on the public stage of affairs. He recommended a general amnesty; but when he saw the interest of Cæsar's murderers decrease, and Antony come into power, he retired into Sicily, but soon afterwards returned and delivered the celebrated series of *Philippics* against Antony, which, though at first eminently successful, ultimately ended in his ruin. The two consuls, Octavius and Lepidus, whom he had so zealously supported, having formed an alliance with Antony, Cicero, convinced that liberty was at end, retired to Tusculum, where he learned that Octavius had deserted him, and that his name, at Antony's demand, had been placed on the list of the proscribed. Being pursued by the emissaries of Antony, he fled in a litter towards the sea at Caieta; and, on being overtaken by the assassins, he stretched out his head with perfect calmness, and submitted his neck to the sword of Popilius, who had been one of his clients. This memorable event happened in Dec. B. C. 43. His head and right hand were carried to Rome, and hung up in the Roman forum. We have been unable to give any more than the most slender outline of the life of this distinguished Roman, and have not found room even to glance at many of the most important events in his eventful history, and more especially in his oratorical and literary career. Cicero has acquired more real fame for his literary compositions than by his exertions as a Roman senator. His learning and abilities have been the admiration of every age and country, and his style has always been accounted the true standard of pure Latinity. He was twice

mutability of fortune. rendered him odious as an upstart; on the recent conduct a want of the tribune Clodius, was distinctly aimed at by his friends, and, however, the faction and people were unanimous in their absence, he returned philosophically and effeminate, with the power of war with great success the title of *Imperator*. and Pompey, he joined in, and followed him to the favour of Cæsar, at Brundisium, and was with great humanity; rarely, and seldom visited, once more brought commended a general of Cæsar's murderers retired into Sicily, but he celebrated series of at first eminently successful two consuls, Octavius reported, having formed that liberty was at end, Octavius had deserted, had been placed on by the emissaries of Caieta; and, on being his head with perfect sword of Popilius, who event happened in December carried to Rome, and been unable to give any of this distinguished glance at many of the, and more especially hero has acquired more by his exertions as have been the admirer, style has always been continuity. He was twice

married; first to Terentia, whom he afterwards divorced, and by whom he had a son and a daughter; afterwards to a young lady, to whom he was guardian, and whom he afterwards repudiated, because she seemed elated at the death of his daughter Tullia. *Circeus*, adj. formed from *Circe*. *Circe*, an ocean nymph, daughter of Sol and Perseis, sister of *Æetes*, king of Colchis, and Pasiphae, wife of Minos, was celebrated for her skill in magic, and for her knowledge of subtle poisons. She dwelt in a beautiful island, attended by four nymphs, who passed their time in knitting and embroidery, and relieved their labours with songs. Ulysses, when thrown upon her shores, deputed some of his companions to explore the country, who approached the palace of the nymph, and were hospitably entertained; but, having incautiously tasted of the magic cup, were all, forthwith, changed into wine, except Eurylochus, who alone escaped to inform Ulysses of their fate. The latter, fortified against all enchantments, by the herb *moly*, which he had received from Mercury, went to *Circe*, drank freely of her cup, without the usual effect being produced, and, placing his sword at her breast, demanded the restoration of his companions to their former state. She complied, loaded the hero with honours, yielded to his love, and became the mother of *Telegonus*, or, according to Hesiod, of *Agrius* and *Latinus*. Ulysses remained with *Circe* a whole year; and, at his departure, the nymph advised him to descend to hell, and consult the manes of *Tiresias* concerning the fate which attended him. Later legends have incorporated a variety of stories on the fable of *Circe*. Thus it has been said she was married to a Sarmatian prince of Colchis, whom she murdered to obtain his kingdom; but was expelled by her subjects, and fled to the headland named from her in Italy (see *Circeii*), or to the island *Æaa*. There she changed king *Picus* into a magpie, for not returning her love; and, among other supernatural acts ascribed to her, she is said to have changed her rival *Scylla* into a sea-monster. Among the various theories, that have been started to explain the fable of *Circe*, the simplest and most satisfactory is that of Heyne, who thinks that Homer merely gave a kind of historical aspect to an ancient allegory which showed the brutalising influence of sensual indulgences. *Circeii*, now *Monte Circello*, a promontory of Latium, below Antium. The adjacent country being very low, this promontory, at a distance, has the appearance of an island, and was fabled to be the residence of *Circe*. The promontory of *Circeii* was famous for its oysters. 2. A town of Latium, not far from the promontory of *Circeii*, built probably on the site of the village of *San Felice*. It was colonised by *Tarquinius Superbus*: in the time of Cicero, *Circe* was worshipped there; and it was the spot whither *Lepidus* was banished by Augustus.

Claudius, Tiber. Drusus Nero, the second son of Drusus Nero, and Antonia, daughter of Mark Antony, by Octavia, sister of Augustus, was born at Lyons, B. C. 10. His early life was passed in great obscurity; and on his growing up to manhood he employed himself chiefly in literary pursuits, in which he attained considerable proficiency. He was associated with his nephew Caligula in the consulship, A. D. 37; and after the murder of the latter, he was dragged from a corner in which he had concealed himself, and proclaimed emperor by the soldiers, A. D. 41. The commencement of his reign was distinguished by acts of clemency and mercy. He recalled the exiles; restored to their rightful owners much property that had been confiscated by his predecessors, and embellished Rome with many magnificent works. He reduced Maeritania to a Roman province; his armies fought successfully against the Germans; and for his triumphs in Britain he obtained with his infant son the surname of Britannicus. But he soon sank into apathy, and allowed himself to be governed by worthless favourites, and more especially by the empress Messalina, whose licentiousness and avarice plundered the state and distracted the provinces. When the career of this guilty woman was terminated, he married his niece Agrippina, whose influence over him was such that she induced him to nominate her son Nero by a former marriage heir to the imperial throne, to the prejudice of Britannicus; and on his afterwards displaying some symptoms of returning favour for his son, she caused him to be poisoned in the 63d year of his age, and 14th of his reign, A. D. 54.

Clazomenæ and Clazomena, a city of Ionia on the coast of the Ægean sea. There were two cities of this name; the more ancient stood on the continent, and was strongly fortified by the Ionians to resist the Persians. After the defeat of Cræsus they withdrew to a neighbouring island, where they built the second Clazomenæ, so often mentioned in Roman history. Alexander joined it to the continent by a mole 250 paces in length; and it was so greatly embellished by Augustus that, by a species of euphemism, he was said to be founder. It was the birthplace of Anaxagoras. It is now *Dourlak* or *Vourla*.

Cleopatra, the daughter of Ptolemy Auletes, king of Egypt, and distinguished for her beauty, and still more for her personal accomplishments, was born B. C. 69. Her father, who died B. C. 51, leaving two sons, called Ptolemy, besides Cleopatra and her sister Arsinoë, had nominated Cleopatra joint sovereign with her eldest brother; but a quarrel soon broke out between them, and Cleopatra took refuge in Syria. About this period Julius Cæsar, having arrived in Egypt in pursuit of Pompey, resolved to see the will of Ptolemy fulfilled; and Cleopatra, conscious of her personal charms, procured a private interview with the Roman general, and by her fascinating manners completely gained his favor. The young king, Ptolemy, however, proved refractory; and an engagement soon afterwards taking place, he was drowned in the Nile, and Cleopatra was proclaimed joint sovereign with her younger brother Ptolemy, then a boy of eleven. Cæsar continued some time at the Egyptian court, and, on his departure, Cleopatra followed him to Rome, where she remained till his assassination. Meanwhile her brother, who

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Drusus Nero, and sister of Augustus, passed in great ob- employed himself considerable pro- la in the consulship, was dragged from a claimed emperor by his reign was distin- called the exiles; had been confisca- with many magnificent province; his armies his triumphs in Bri- of Britannicus. But governed by worth- Messalina, whose distracted the pro- terminated, he mar- was such that she marriage heir to the; and on his after- our for his son. she ge, and 14th of his

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had attained his majority (fourteen), demanded his share in the govern- ment, and was poisoned by order of Cleopatra; her sister Arsinoë shared the same fate; and she remained in sole possession of the royal authority. But the dissension among the rival leaders, who divided the power of Caesar, had nearly involved her in a contest with both parties; when the decisive issue of the battle of Philippi relieved her from all scruple as to the line of conduct to be adopted, and determined her inclinations, as well as her interests, in favour of the conquerors. To afford her an opportunity of explaining her conduct, Antony sum- moned her to Cilicia, B. C. 40; and from the moment of the famous interview on the river Cydnus (so beautifully described both by the historians and the poet), his fame and his ambition were forgotten in an all-absorbing passion for the Egyptian queen. He accompanied her to Alexandria; and spent in her society several months amidst scenes of gaiety and magnificence, which only boundless wealth, and boundless extravagance could invent. The death of his wife Fulvia, and his marriage with Octavia, separated them for a time; but they met again in Syria, previously to the unsuccessful war against Parthia; and from this time their fate was united. Meanwhile they returned to her kingdom Phœnicia, Syria, Crete, Cyprus, and Libya, while her son Cæsarion, whom she had by Cæsar, was declared joint sovereign of Egypt. But the sin of Cleopatra was now about to set. Octavius, whose friendship for Antony had been gradually converted into enmity, induced the Roman people to make war upon him and Cleopatra, whose kingdom was no less at stake than the power of Antony, accompanied him to Ephesus, Smyrna, Athens, and, finally, to Actium, where she ruined the cause of her lover by her precipitate flight. Arrived in Egypt, she shut herself up, and caused the rumour of her death to be spread abroad, on which Antony committed suicide; and the queen, to prevent herself falling into the hands of Octavius, who anxiously desired that she might grace his triumphal entry into Rome, followed the example of her lover. A small puncture in the arm was the only mark of violence which could be detected on her body; and hence it was believed that she had occasioned her death by the bite of an asp, or by the scratch of a poisoned bodkin. She died in her thirty-ninth year, B. C. 30; and with her ended the dynasty of the Greek monarchs of Egypt, who had swayed the sceptre nearly 300 years. She received from Octavius a magnificent funeral; and, agree- ably to her request, she was laid by the side of Antony. Her son Cæsa- rion was afterwards put to death by Octavius; and her three children by Antony,—Alexander, Ptolemy, and Cleopatra, graced the conqueror's triumph. Besides the personal attractions of Cleopatra, she is said to have been a skilful musician, to have spoken ten languages fluently, and to have been otherwise highly accomplished. *Clio*, daughter of Jupiter and Mnemosyne, the Muse who presided over history. She is represented crowned with laurels, holding in one hand a trumpet, and a book, with sometimes a *plectrum* or quill with a tute, in the other. Her office was to record the actions of illustrious heroes.

Clusinus, adj. formed from Clusium.

Clusium (more anciently Camers), *Chiuse*, a town of Etruria, on the banks of the Clanis. It was the capital of Porsenna, king of Etruria, of whose splendid mausoleum Pliny has left us an account.

Cocceius Nerva. See Nerva.

Cocytus, a river of Epirus, which, according to Pausanias, blended its nauseous waters with those of the Acheron, from "*kokuo*" to *weep*. Its etymology, the unwholesomeness of its waters, and its vicinity to the Acheron, have made the poets call it one of the rivers of hell: hence "*Cocytia virgo*," applied to Alecto, one of the Furies.

Codrus, son of Melanthus, and last king of Athens. When the Heraclidæ made war against Athens, the oracle declared that the victory would be granted to that nation whose king should be killed in battle. The Heraclidæ on this gave strict orders to spare the life of Codrus; but the response being communicated to the king, he went in disguise into the enemies' camp; and, having provoked a quarrel with two of them, was killed, B. C. 1070. The Athenians, thereupon, sent a herald to claim the body of their king; and the chiefs of the Heraclidæ, deeming the war hopeless, withdrew their forces from Attica. Codrus was styled the father of his country; and, to pay greater honour to his memory, the Athenians made a resolution, that no man after Codrus should reign in Athens under the name of *king*, and substituted for it that of *Archon*.

Colchis and **Colchos**, now *Mingrelia*, a country of Asia, south of Asiatic Sarmatia, east of the Euxine sea, north of Armenia, and west of Iberia. It was famous for being the land to which the expedition of the Argonauts was directed, and for being the scene of the story of Jason and Medea. Colchis was divided into Cisphasiana and Transphasiana by the Phasis, on which were the towns *Æea*, *Cyle*, and *Phasis*. The inhabitants were said to be of Egyptian origin; but the whole question of their origin and early history is involved in obscurity. At the period of the Argonautic expedition, Colchis formed an opulent kingdom under *Æetes*; at a later period it was parcelled out into numerous independent states; and, on its subjugation by Mithridates, it was governed by prefects appointed by the conqueror. Colchis was a rich and fertile country, abounding with fruit of every kind, and every material requisite for navigation. It had valuable mines of gold and silver; and its inhabitants were famed for their manufacture of linen.

Colchus, adj. formed from Colchis.

Colophon, a city of Ionia, north-west of Ephesus, founded by Andraemon, son of Codrus, and destroyed by Lysimachus, together with Lebedus, in order to people the new city he had founded at Ephesus. The inhabitants of Colophon were generally regarded as effeminate; but they possessed a flourishing navy, and the success

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Metellus was anxious to avert the catastrophe; but his offers to bring about a reconciliation, which might have saved Corinth, were contemptuously rejected, and his deputies thrown into prison. The Corinthians suffered severely for this inconsiderate conduct. The consul Mummius, having superseded Metellus, appeared before Corinth with a powerful army; and, after defeating the Achæans, entered the city, which had been left without any garrison, and was deserted by the greater number of its inhabitants. It was first sacked, and then set on fire; and it is said that the accidental mixture of the gold, silver and copper, melted on this occasion, furnished the first specimens of the *Corinthian brass*, so much esteemed in subsequent ages! Not satisfied with the total destruction of the city, the natives of Corinth who had escaped, were carefully hunted out and sold as slaves, their lands being at the same time disposed off to strangers, mostly to the Sicyonians. Corinth remained in the ruinous state to which it had been reduced by Mummius, till a colony was sent thither by Julius Cæsar. Under its new masters it once more became a considerable city, as is evident from the account given of it by Pausanias, and is much distinguished in the Gospel history. After being sacked by Alaric, it came, with the fall of the Eastern empire, into the possession of the Venetians. Corvinus, Messala, an eloquent orator, in the Augustan age. See Messala.

Corybantes, the priests of Cybele, called also Galli and Curetes. In celebrating the festivals of the goddess, they ran about with loud cries and howlings, beating their cymbals, and conducting themselves so frantically as to have enriched the Greek language with several terms expressive of frenzy or insanity. The name is said to be derived either from Corybas, a son of Cybele, or from the Greek words, signifying "*shaking the head violently*." They first dwelt on Mt. Ida, or rather in Phrygia, whence they passed into Crete, where they secretly brought up Jupiter, and are said to have first turned their attention to metallurgy.

Corycius, adj. formed from Corycus.

Corycus, a small maritime town of Cilicia Trachea, near the confines of Cilicia Campestris. It appears to have been a fortress of great strength, and to have served at one time as the harbour of Seleucia. In its vicinity was produced the best saffron of antiquity. The famous Corycian Cave, which must not be confounded with the grotto of the same name on Mt. Parnassus, celebrated as the fabled residence of the giant Typhæus, was situated near it.

Cos, now *Stan-Co*, an island of the Ægean, celebrated for its purple dye, its wines, and for its manufacture of a species of transparent silk stuff, in great request at Rome. From this island also came both the substance and the name of the whetstone (*Cos*). Its ancient city was *Cos*, anciently called *Astypalæa*, a city which, though large, was very attractive. It was famous for a temple of

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Cotiso, king of the Daci, whose army invaded Pannonia, and was defeated by Corn. Lentulus, lieutenant of Augustus.

Cotyttius, adj. formed from Cotytto.

Cotytto, a goddess worshipped by the Thracians, and also by some of the Greeks, and apparently identical with the Phrygian Cybele. Her festivals were celebrated with great indecency and licentiousness.

Cous, adj. formed from Cos.

Cragus, a chain of woody mountains, sacred to Diana, running along the eastern shore of the Sinus Glaucus, in Lycia. The fabulous monster Chimæra, said to have been subdued by Bellerophon, had its residence here. It was also the name of a town near the mountain range so called.

Crantor, a philosopher of Soli, among the pupils of Plato, B. C. 310, and highly celebrated for the purity of his moral doctrines.

Crassus, M. Licinius, surnamed *Rich*, on account of his wealth, which he acquired by educating slaves, and selling them at a high price. The cruelties of Cinna obliged him to leave Rome; and, after the death of the latter, he passed into Africa, and thence to Italy, where he served under Sylla, whose favour he conciliated. When the gladiators, with Spartacus at their head, had defeated some of the Roman generals, Crassus, being sent against them, by one decisive blow, put an end to the war, and was honoured with an ovation on his return. Soon afterwards, he was made consul with Pompey, with whom he did not agree; but Cæsar, in order to consolidate his own power, effected a reconciliation between them, and associated them with himself in the first triumvirate. Being appointed to the province of Syria, which seemed to promise an inexhaustible source of wealth, he set off from Rome, regardless of evil omens and denunciations, and hastened to make himself master of Parthia. But he was betrayed on his march by Ariamnes, and was met in a large plain by Surena, general of the forces of Orodes, king of Parthia, when a battle was fought, in which 20,000 Romans were killed, and 10,000 taken prisoners. Crassus, forced by the mutiny of his soldiers, and treachery of his guides, to meet Surena in a conference, was perfidiously murdered by the barbarians, B. C. 52, and his head and right hand cut off and sent to Orodes, the Parthian king. Crassus was fond of philosophy, and his knowledge of history was extensive.

Cratinus, the son of Callinder, an Athenian comic poet, born B. C. 519. Though in his 71st year, when his first comedy was performed, he lived to gain three victories, in one of which he bore away the palm from his youthful competitor Aristophanes. His love of wine was a favourite subject of ridicule with his contemporaries; but, notwithstanding this propensity, he attained his 97th year.

Creon, king of Corinth, son of Sisyphus, and father of Creusa, or Glauce, the wife of Jason. See Medea.

Cressua, adj. Cretan.

Creta, one of the largest islands of the Mediterranean sea, at the south of all the Cyclades; designated by the several appellations of *Aria*, *Doliche*, *Idæa*, and *Telchinia*. Crete is highly interesting from its classical associations. Its history leads us back to the earliest mythological ages. It was the birth-place of Jupiter, "king of gods and men." Adventurers from Phœnicia and Egypt introduced arts and sciences into Crete, while Greece and the rest of Europe were involved in the darkest barbarism. The laws of Minos served as a model to those of Lycurgus; so that Crete became, as it were, a channel by which the civilization of the East was transferred to Europe. Its wealth, and the number (100) and flourishing condition of its cities, particularly those of *Cnossus*, *Cortyns*, *Cydonia*, &c. are repeatedly referred to by Homer. Unluckily, however, the most violent animosities usually subsisted among the principal cities of the island, which formed so many independent republics; and thus Crete was prevented from playing any conspicuous part in the affairs of Greece, or from making that figure in history it could hardly have failed to make, had it been a single state. It was conquered by the Romans, after an obstinate resistance, B. C. 67. After being possessed for a while by the Byzantine emperors, the Saracens took it in the ninth century; but when they were expelled in 952, it was again restored to the eastern empire. The chief magistrates of Crete were ten in number, called *Cosmoi*, and elected annually. The *Gerontes* constituted the Council of the nation, and were selected from those who were thought worthy of holding the office of *cosmoi*. The Cretan Soldiers were held in high estimation as light troops and archers, and offered their services for hire to such states, whether Greek or Barbarian, as needed them. But Polybius charges them repeatedly with the grossest immorality, and the most hateful vices. The interior of Crete was very mountainous and woody, and intersected with fertile valleys. It contains no lakes, and the rivers are mostly mountain-torrents, dry during the summer season. The modern name is *Candia*. Chalk was produced in great abundance here, called *Creta terra*, or simply *Creta*.

Creticus, adj. formed from *Creta*.

Crispinus, a Stoic philosopher, remarkable for his loquacity, and the foolish poem he wrote to explain the tenets of his sect. He lived in the time of Horace.

Crispus, Sallustius. See Sallustius.

Cræsus, fifth and last of the Mermnadæ who reigned in Lydia, son of Alyattes, and born about B. C. 591. On ascending the throne, B. C. 560, he attacked and reduced to subjection, the Lydians and Æolians, in Asia, and all the nations west of the Hellespont to any

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which constituted the boundary of his kingdom. He then applied himself to the arts of peace, and to the patronage of literature and the arts. Poets and philosophers were invited to his court, and, amongst others, Solon, with whom he held a conversation on human happiness, which subsequently had a powerful influence on his fate. The sudden death of his son Atys, which took place soon after, was a heavy blow to Cræsus; but the deep affliction into which he was plunged by this loss, yielded, after two years of mourning, to a feeling of disquiet at the rapid advances of Cyrus, and the increasing greatness of the Persian empire. With a view to ward off impending danger, he allied himself with the Lacedæmonians, and, after a doubtful response of the oracle as to the success of the enterprise, which, however, he interpreted in his favour, he marched against the Persians, with an army of 420,000 men, and 60,000 horse. In the first battle, victory declared for neither side; but, Cræsus having retreated to Sardis, declared for forces, Cyrus marched against him, besieged his capital, and, having taken him prisoner, ordered him to be burned alive. The pile was already on fire, when Cyrus, hearing the conquered monarch three times pronounce the name of Solon, with lamentable energy, asked him the reason of his exclamation; and, upon Cræsus repeating the conversation he once had had with Solon, on the instability of human happiness, Cyrus was so moved at the recital that he not only spared his life, but made him one of his most intimate friends, and in his last moments recommended him to his son Cambyses, as one in whom he might place the most unlimited confidence. Cambyses, however, treated him with great insolence, and is said to have even condemned him to death; but though it is believed that he escaped from this sentence, his subsequent history is unknown. The wealth of Cræsus was proverbial in the ancient world.

Cumæ, a city in Campania, in Italy, north-west of Neapolis, famous for the oracular Sibyl, who dwelt in the Cumæan cave, whence she delivered her prophetic lore. Cumæ was founded about B. C. 1050 by some Greeks of Eubœa, under the conduct of Hippocles of Cumæ and Megasthenes of Chalcis, and is supposed to have been the most ancient of the Greek colonies, both in Italy and Sicily. The fertility of the surrounding country, and the excellent harbours along the coast, soon rendered it one of the most powerful cities of southern Italy, and enabled it to form numerous settlements on the Italian shores, and to send out colonies as far as Sicily. It placed itself, along with Campania, under the protection of Rome, and soon became a municipal city. It was attacked by Hannibal, during the second Punic war, but successfully defended by Sempronius Gracchus. Augustus elevated it into a Roman colony; but, owing to the superior attractions of Baiæ and Neapolis, it did not attain to any considerable prosperity; and in Juvenal's time it was

nearly deserted. Numerous ruins of amphitheatres and temples attest, even in the present day, the former magnificence of Cumæ. Cupido, among the Romans the god of love, equivalent to, though not perfectly identical with, the Eros of the Greeks. There were three divinities, or rather three forms of the same deity, with this appellation; but the one usually meant, when spoken of without any qualification, was the son of Mercury and Venus.

Curius Dentatus, Manius, a Roman, celebrated for his valour, noble sentiments, disinterestedness, and simplicity of life. He was raised thrice to the consulship, and enjoyed twice the honour of a triumph. He defeated the Samnites, Sabines, and Lucanians, and gained the decisive victory over Pyrrhus near Tarentum, B. C. 272, which drove the latter from Italy, and paved the way for the future conquests of Rome.

Cybele, a celebrated Grecian and Roman goddess, daughter of Cælus and Terra, distinguished by the epithet "Great mother of the Gods," and, from some resemblance in attributes, identified by the Greeks with Rhea, the wife of Cronos or Saturn, and by the Romans with Ops, Tellus, Bona Dea, Vesta, &c. She is said to have been of Asiatic origin, and was considered as the personification of the earth and its productive powers. The chief seat of her worship was Phrygia, whose lofty regions were her chosen haunt, and hence, the epithets, by which she is generally distinguished, are derived from the Phrygian mountains of Berecynthus, Dindymene, and Ida. She was represented under the form of a matron crowned with towers, seated in a chariot drawn by lions, attended by her favourite Atys. The rites of Cybele were brought into Greece at an early period, probably before B. C. 500. Her worship was introduced into Rome near the close of the second Punic war, when a solemn embassy was sent to Attalus, king of Pergamus, to request her celebrated image, which had fallen from heaven, and which was preserved at Pessinus. The monarch having yielded a ready compliance, the statue was conveyed to Rome, where a stately temple was built to receive her, and an annual festival, called *Megalensia*, instituted in her honour, in the celebration of which her priests called Corybantes, Galli, &c., filled the air with dreadful shrieks and howlings, mixed with the confused noise of drums, tabrets, bucklers and spears.

Cyclades, a name applied by the ancient Greeks to the cluster (derived from the Greek "*kuklos*," a circle) of islands which encircle Delos; at first only twelve in number, afterwards increased to fifteen. These were Andros, Ceos, Cimolos, Cythnos, Gyaros, Melos, Myconos, Naxos, Olearos, Paros, Prepesinthos, Seriphos, Siphnos, Syros, and Tenos. The Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piratical habits rendered them formidable to the cities on the continent, till they were conquered, and finally extirpated by Minos. They were subsequently

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occupied for a short time by Polycrates, tyrant of Samos, and the Persians; but, after the battle of Mycale, became dependent on the Athenians.

Cyclici poetæ, the name given to a succession of minor bards, who followed Homer, and wrote merely on the Trojan war, and the adventures of the heroes who had taken part in it, thus confining themselves, as it were, to one range of subjects. From the hackneyed nature of these themes, the term *cyclicus* came at length to denote "a poet of little or no merit."

Cyclopes, were, according to Hesiod, three sons of Cælus and Terra, with only one eye, in the middle of their forehead, whence their name, (from "*kuklos*" a circle, and "*ops*," an eye.) They were called Arges, Brontes, and Steropes, and their occupation was to forge the thunderbolts of Jupiter. These seem originally to have been quite distinct from the Cyclopes of Homer, and of other ancient poets, by whom they are represented as forming a distinct and savage race of men, and inhabiting the island of Sicily, with Polyphemus for their king. From their vicinity to Mt. Ætna, they have been supposed to be the workmen of Vulcan, and, in addition to the thunderbolts of Jupiter, to have fabricated the shield of Pluto, and the trident of Neptune. They were reckoned among the gods, and we find a temple dedicated to their service at Corinth, where sacrifices were solemnly offered. They are sometimes said to have been cast into Tartarus by their father, and sometimes to have been destroyed by Apollo, for having forged the thunderbolts of Jupiter, with which his son Æsculapius was killed. In regard to what are termed *Cyclopiæ walls*, supposed to have been, from their massy structure, the work of a giant race, it is now well ascertained that they were erected by the ancient Pelasgi, and should consequently be called Pelasgian.

Cydonia, or Cydonis, the most ancient city in the island of Crete. Its inhabitants were the best of the Cretan archers. From Cydonia the quince-tree was first brought into Italy, and thence the fruit was called *malum Cydonium*, "Cydonian apple." The ruins of this ancient city are to be seen on the site of *Jerami*.

Cydonius, adj. formed from Cydonia.

Cyllene, the loftiest and most celebrated mountain of Arcadia, on the borders of Achaia. It was said to take its name from Cyllen, son of Elatus, and was, according to the poets, the birth-place of Mercury (thence called Cyllenius), to whom a temple was dedicated on the summit. The modern name is *Zyria*, or *Chelmos*.

Cylleneus, adj. formed from Cyllene.

Cynici, a sect of philosophers so called from Cynosarges, where Antisthenes, founder of the sect, lectured, or from the Greek term "*kuon*," a dog, in allusion to the snarling humour of their master. It was formed for the purpose of providing a remedy for the moral disorders of luxury, ambition, and avarice; the great aim of its

adherents being to inculcate a love of virtue, and to produce simplicity of manners. The rigorous discipline of the first Cynics degenerated afterwards into the most absurd severity. Of this sect the most distinguished member was Diogenes.

Cynthus, a mountain of Delos, on which Apollo and Diana were born, whence the epithets *Cynthius* and *Cynthia* respectively applied to them. It is now *Monte Cinto*.

Cynthius, adj. formed from *Cynthus*.

Cyprus, a large island in the Mediterranean sea, south of Cilicia, and west of Syria. It was famous for its fertility, and the variety and excellence of its products; but it owed its chief celebrity in antiquity to its being the favourite residence of Venus, to whose service many of its cities and mountains were consecrated, but more especially Paphos, Amathus, Cythera, and Idalia. In modern times Cyprus retains its character for fertility; the chief productions being cotton, timber, oranges and wine. The inhabitants were much given to pleasure and dissipation.

Cyrus, founder of the Persian monarchy, was the son of Cambyses and Mandane, daughter of Astyages, king of Media. The whole of his early history is involved in great difficulty, owing to the discrepant statements of the ancient historians respecting him; but the story, as told by Herodotus, is the account generally received. Having grown up to boyhood as the alleged son of the shepherd, who had preserved his life, his daring spirit led to an opportunity of his being introduced to Astyages, who discovered his real origin; and, shortly afterwards, the circumstances of his exposure having been communicated to Cyrus by Harpagus, who had been the instrument of Astyages, the former roused the Persians to revolt from the Medes, and succeeded in dethroning his grandfather, B. C. 560. From this victory the empire of Media became tributary to the Persians. Cyrus made war against Cræsus, king of Lydia, whom he conquered, B. C. 548. and subdued the eastern part of Asia, invaded the kingdom of Assyria, and took the city of Babylon, by drying the channels of the Euphrates, and marching his troops through the bed of the river, while the people were celebrating a grand festival. He afterwards marched against Tomyris, queen of the Massagætæ, a Scythian nation, and was defeated in a bloody battle, B. C. 530. The victorious queen, who had lost her son in a previous encounter, was so incensed against Cyrus, that she cut off his head and threw it into a vessel filled with human blood, exclaiming, "Take then thy fill." Authorities, however, differ much about the death of Cyrus as about his birth.

Cythera, now *Cerigo*, an island on the coast of Laconia in Peloponnesus; particularly sacred to Venus, thence surnamed *Cytheræa*, and who rose, as some suppose, from the sea, near its coasts. It is now one of the Ionian Islands.

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Dacia, a large country of Europe, corresponding nearly to *Wallachia*, *Transylvania*, *Moldavia*, and that part of Hungary which lies east of the *Tabiscus*, now *Teiss*, one of the northern branches of the *Danube*.

Daci, the people of Dacia.

Dædaleus, adj. from *Dædalus*.

Dædalus, in fabulous history, the great-grandson of *Erechtheus*, king of Athens, is celebrated as the most ancient statuary, architect, and mechanist of Greece. To him is ascribed the invention of the saw, the axe, the plummet, and many other tools and instruments; and to such a degree did he excel in sculpture, that his statues are fabled to have been endowed with life. For the alleged murder of his nephew, he was obliged to quit Athens, whence he repaired to Crete, then under the sway of *Minos*, by whom he was favourably received. Here he constructed the famous labyrinth, on the model of the still more famous one of Egypt; but, having assisted the wife of *Minos* in an intrigue with *Taurus*, he was, by a strange fatality, confined in this very labyrinth, along with his son *Icarus*. By means, however, of wings, which he formed of linen or feathers and wax, *Dædalus* and his son contrived to make their escape. The former pursued his aerial journey, and arrived safely in Sicily; but the latter, having soared too near the sun, in consequence of which the wax that fastened the wings was melted, dropped into and was drowned in the sea, thence called the *Icarian*. In Sicily *Dædalus* continued to prosecute his ingenious labours, and lived long enough to enrich that land with various works of art. From the plastic powers of *Dædalus*, the ancient poets used to regard his name as synonymous with *ingenious*.

Dalmatia, part of Illyricum, between the rivers *Titius* and *Drinus*, and the ranges of the *Bibian* mountains and *Scardus*. The *Dalmates*, a valiant but barbarous race of Thracian origin, gave name to this province. The Romans destroyed their capital *Dalminium*, B. C. 119; but the whole country was not subjugated till the time of *Augustus*. *Dalmatia* gave birth to several of the Roman emperors. It contained many splendid cities and structures; and, after the new division of the Roman provinces by *Constantine*, it became one of the most important parts of the empire.

Dalmaticus, adj. formed from the preceding.

Damasippus, a dealer in antiques and curiosities, who, after losing his all in unfortunate speculations, assumed the name and habit of a Stoic philosopher.

Danaë, daughter of *Acrisius*, king of *Argos*, who confined her in a brazen tower, the oracle having foretold that his daughter's son would put him to death. But *Jupiter*, enamoured of the maiden, poured through the roof of her prison, under the form of a golden

shower, and Danae, in consequence, became the mother of a son, whom she called Perseus. On the discovery of the birth, Acrisius enclosed his daughter and her child in a coffer, and threw them into the sea; but the wind drove the bark to the coast of the island of Seriphus, where it was picked up by some fishermen, and carried to Polydectes, king of the place, whose brother Dictys educated the child, and tenderly treated the mother. Polydectes fell in love with her; but, afraid of her son, sent him to conquer the Gorgon, pretending that he wished Medusa's head to adorn the nuptials he was going to celebrate with Hippodamia, daughter of Ctenomachus. When Perseus had victoriously finished his expedition, he retired to Argos with Danae, to the house of Acrisius, whom he inadvertently killed. Some suppose that it was Proetus, brother of Acrisius, who introduced himself to Danae in the brazen tower; and, instead of a golden shower, it was maintained that the keepers of Danae were bribed by the gold of her seducer. Virgil mentions that Danae came to Italy with some fugitives of Argos, and founded a city called Ardea.

Danaï, a name given to the people of Argos, and promiscuously to all the Greeks, from Danaus, their king.

Danaides, 50 daughters of Danaus, king of Argos. (See Danaus.) When their uncle Ægyptus came from Egypt with his 50 sons, they were promised in marriage to their cousins; but, before the celebration of their nuptials, Danaus, informed by an oracle that he was to be killed by one of his sons-in-law, made his daughters solemnly promise that they would murder their husbands. They were provided with daggers by their father, and all, except Hypermnestra, stained their hands with the blood of their cousins the first night of their nuptials, and each presented him with the head of her husband. Hypermnestra was summoned to appear before her father and answer for her disobedience, but the unanimous voice of the people declared her innocent: in consequence of her honourable acquittal, she dedicated a temple to the Goddess of Persuasion. The sisters were purified of this murder by Mercury and Minerva, by order of Jupiter; but, according to the more received opinion, condemned in hell to fill with water a vessel full of holes, so that the water ran out as soon as poured into it, and therefore their labour was infinite, and punishment eternal.

Danaus, a son of Belus and Anchinoe: succeeded his father on the throne of Libya, his brother Ægyptus having received Arabia for his inheritance. A difference having arisen between the brothers, Danaus set sail with his fifty daughters in quest of a settlement, and arrived safe on the coast of Peloponnesus, where he was hospitably received by Gelanor, king of Argos, who voluntarily resigned to him his crown. In Gelanor, the race of the Inachidae was extinguished, and the Belides began to reign at Argos in Danaus. The harrowing deed which he enjoined on his daughters has been

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noticed above. Danaus at first persecuted Lynceus, who alone had been spared from the butchery, with unremitted fury, but afterwards became reconciled to him, and made him his successor. He died about B. C. 1425, after a reign of fifty years, and, after death, was honoured with a splendid monument. According to Æschylus, Danaus left Egypt, not to be present at the marriage of his daughters with the sons of his brother, a connexion deemed unlawful and impious.

Danubius, the largest river of Europe, except the Rha, Volga; called in German *Donau*, by us *Danube*. It rises on the mountains of the *Black Forest*, and—after a course of 1700 miles, in which it receives 30 navigable rivers, the largest of which is the *Enus, Inn*, and 120 smaller streams—falls into the Black Sea. It is of irregular width; its waters are extremely muddy; and its mouth choked up with multifarious deposits. The ancients gave the name of *Ister* to the eastern part of this river after its junction with the *Savus, Saave*; but they were imperfectly acquainted with the whole course of the stream. It formed, for a long period, the northern boundary of the Roman empire in this quarter. This river was an object of worship by the Scythians: the river god is represented on a medal of Trajan, and on his column at Rome.

Dardanus. adj. Trojan, derived from Dardanus, the founder of the Trojan kingdom.

Daanus and Daunius, adjectives formed from Daunia.

Daunia, or Daunias, a country of Italy, forming part of Apulia. The Daunii appear to have been one of the earliest Italian tribes with whom the Greeks became acquainted. Its name is supposed to be derived from Daunus, father-in-law of Diomedes, who settled here after the Trojan war; but more ancient accounts ascribe it to Daunus, an Illyrian chief.

Davus, the name of a slave in the works of the Roman comedians. Decius, a Roman consul, who, after many exploits, devoted himself to the Manes, for the safety of his country, in a battle against the Latins, B. C. 338.

Deiphobus, son of Priam and Hecuba. He married Helen after the death of his brother Paris; but his wife betrayed him by introducing into his chamber her first husband, Menelaus, who killed him.

Delius, adj. an epithet of Apollo, from Delos. Delos, a small but celebrated island of the Ægean, situated nearly in the centre of the Cyclades. It had a variety of names, such as, Asteria, Pelasgia, Chlamydias, Lagia, Pyrpilis, Scythias, Mydia, and Ortygia. According to ancient tradition, it was originally a floating island, but became fixed by the command of Jupiter, in order to form an asylum for Latona, who was on the eve of giving birth to Apollo and Diana. It was originally peopled by the Pelasgi, B. C. 1500. Four hundred years later, the Cretans established in it the worship of Apollo, which, in the course of time, attracted a

vast concourse of strangers from all parts of Greece and Asia; and the religious festivals (see Delia) being accompanied by a kind of fair, it soon became a place of great commercial importance. On the destruction of Corinth by the Romans, many of its principal merchants sought an asylum in Delos, which acquired a large portion of the traffic that had been derived from the former. Such was its character for sanctity that it commanded the respect even of barbarians; and the Persian admirals, who ravaged the other islands would not even touch at Delos, but sent to offer a most sumptuous sacrifice to the Delian Apollo. After the Persian war, the Athenians made it the treasury of the Greeks, and ordered that all meetings, relative to the confederacy, should be held there. It was finally devastated by the generals of Mithridates, and remained ever after in a state of desolation. It was situated in the centre of a plain, watered by the small river Inachus, and the lake Trochreides. The island is now called *Delo* or *Sdille*, and is so covered with ruins and rubbish, as to admit of little or no cultivation.

Delphi, more anciently called Pytho, the capital of Phocis, and the seat of the most celebrated oracle of antiquity, was built on the southern declivity of Mt. Parnassus, in the form of an amphitheatre. The origin of the oracle at Delphi is wrapt in obscurity. By some authors it is ascribed to chance; but many inclined to believe that it owed its origin to certain exhalations, which, issuing from a cavern on which it was situated, threw all who approached it into convulsions, and, during their continuance, communicated the power of predicting the future. Be this as it may, these exhalations were soon invested with a sacred character; and, as their reputation extended, the town of Delphi insensibly arose around the cavity from which they issued. The responses were delivered by a priestess called Pythia, who sat upon a tripod placed over the mouth of the cavern, and, after having inhaled the vapour, by which she was thrown into violent convulsions, gave utterance to the wished-for predictions, either in verse or prose, which were then interpreted by the priests. Originally the consultation of the oracle was a matter of great simplicity; but, in process of time, when the accuracy of the predictions became known, a series of temples, each more magnificent than its predecessor, was erected on the spot. Immense multitudes of priests and domestics were connected with the oracle; and to such a height of celebrity did it attain, that it wholly eclipsed all the other oracles of Greece. The position of the oracle was the most favourable that could well be imagined. Delphi formed at once the seat of the Amphictyonic council, and the centre of Greece, and, as was universally believed, of the earth. Hence, in every case of emergency, if a new form of government was to be instituted, war to be proclaimed, peace concluded, or laws enacted, it came to be consulted, not only by the Greeks, but

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even by the neighbouring nations; and thus the temple was enriched by an incredible number of the most valuable presents and the most splendid monuments, and the town of Delphi rose to be one of the most wealthy and important of the cities of Greece. As it is well known that the riches of all Greece were concentrated in the temple at Delphi, this sacred repository became frequently an object of plunder. It was successively plundered by the Phocians under Philomelus, by the Gauls, under Brennus; by Sylla; and Nero is said to have deprived it of no fewer than 500 bronze statues. But, in spite of all the rapacity to which it was exposed, the oracle continued to utter its responses long after the seat of empire had been transferred from Greece to Rome; and it was only when Constantine the Great removed the sacred tripods to adorn the hippodrome of his new city, that the responses of the oracle ceased to be delivered. The village *Castro* occupies the site of Delphi.

Delphicus, adj. formed from Delphi.
Democritus, a celebrated philosopher, born at Abdera, a city of Thrace, about from B. C. 460 to B. C. 494. He was the founder of the Atomic theory, which was, nearly a century later, renewed by Epicurus; and, as he was said to laugh at the follies and vanities of mankind, he has been generally characterised as the "laughing philosopher." He died, B. C. 361.

Diana, in mythology, the Latin name of the goddess known to the Greeks by the name of Artemis, the daughter of Jupiter and Latona, and sister of Apollo. She was the virgin goddess of the chase, and also presided over health. The sudden deaths of women were attributed to her darts, as those of men were to the arrows of Apollo. In the later times she was confounded with various other goddesses, as Hecate, Lucina, Proserpina, and Luna. In the two last of these characters she was said to appear in the nether world and in heaven respectively, while on earth she assumed the character of Artemis; whence she was called the three-formed goddess. Her power and functions in these characters have been happily expressed in the couplet—

"Terret, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feras, sceptrum, fulgor, sagitta."

She was generally represented as a healthy active maiden, in a huntress's dress, with a handsome but ungentle expression of countenance. Of all the temples erected to her honor, that at Ephesus was the most celebrated. It was erected at the joint expence of all the states of Asia; and, according to the accounts of ancient authors, it must have surpassed in splendour all the structures of antiquity, and fully deserved to be regarded as one of the wonders of the world. A small statue of the goddess, or, as she was termed by her votaries, the "Great Diana of the Ephesians," which was commonly supposed to have been sent from heaven, was here

enshrined and adorned with all that wealth and genius could contribute. The fate of this temple is well known. On the day that Alexander the Great was born, it was set on fire by Eratosthratus, from a morbid desire to transmute his name, even with infamy, to posterity. This edifice was afterwards built on a plan of similar magnificence; and it remained in full possession of its wealth and reputation till the year 260 A. D., when it was completely destroyed, during an invasion of the Goths.

Diapiter, a surname of Jupiter, as the "father of light."

Digentia, now *Licenza*, a small but celebrated stream, which watered Horace's farm, in the country of the Sabines. It discharges itself into the Anio.

Dindymene, a surname of Cybele, derived from her being worshipped on Mount Dindymus.

Dindymus, or *a. (orum)*, a mountain of Galatia, in Asia Minor, called by Manert Didymus, in allusion to its two summits.

Diogenes, a celebrated Cynic philosopher of Sinope. His father, a banker, being convicted and obliged to leave the country for debasing the public coin, returned to Athens with his son, who speedily became the disciple of Antisthenes, the founder of the Cynics. His disregard of the conveniences and luxuries of life soon gained him notoriety. He wore a coarse cloak, carried a wallet and staff, exposed himself to the extremes of heat and cold with indifference, and lived upon the simplest diet, casually supplied by the hand of charity. In his old age, when sailing from Athens to Ægina, he was carried by pirates to Crete, and sold as a slave to Xenias, a wealthy Corinthian, who placed his children under his care, and, in requital for his services, gave him his liberty. The last years of his life were spent in the Cranion, a gymnasium, near Corinth, where he is said to have died on the same day as Alexander the Great, B. C. 323, in the ninetieth year of his age.

Diomedes, son of Tydeus and Deiphyle, king of Ætolia, and one of the bravest of the Greek chiefs in the Trojan war.

Dionæa, a surname of Venus, as the daughter of Jupiter and Dione.

Dionæus, adj. formed from the preceding.

Dirce, wife of Lycus, king of Thebes, after he had divorced Antiope. Her cruelties to Antiope so excited the indignation of Amphiion and Zethus, whom the latter had borne to Jupiter, that they tied her by the hair to a wild bull, and let the animal drag her over rocks and precipices, till the gods, pitying her fate, changed her into a fountain in the neighbourhood of Thebes.

Dirceus, adj. formed from the preceding, and synonymous with "Theban."

Dis, a name given to Pluto, the god of hell. See Pluto.

Dores, one of the branches of the great Hellenic race, commonly supposed to have derived their origin from Dorus, a son of Hellen, and whose first seats appear to have been about Mount Olympus, whence they migrated southwards, and settled in the district named from them, Doris, between Mount Ceta and Parnassus. Herodotus mentions successive migrations of this race; but the last and the greatest

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the migration of the Dorians to the Peloponnesus, called in history "the return of the Heracleidæ," and which is stated to have occurred, B. C. 1104. This important event changed the whole character of the Peloponnesus. The new settlers founded a military and landed aristocracy, and destroyed every trace of the manners and institutions of their predecessors; while the conquered people, driven out of the Peloponnesus, retired into Attica, where the ancient seeds of Oriental customs and religion had been preserved. Athens became the capital of the Ionian cities; Sparta of the Dorian. From that period begins afresh, on a new stage, the animated contest of these two races, who have left the stamps of their peculiar genius in the two legislative codes of Solon and Lycurgus. The Pelasgian or Ionian character is to be recognized in the elegance of the manners of Attica, its love of art and desire of amusement; the Grecian or Dorian character is to be seen in the rude severity and unbending and fierce patriotism of Sparta. Here a powerful aristocracy, there a stormy democracy; on the one hand agriculture, an exuberant soil, and numerous and well disciplined armies; on the other, commerce, adventurous enterprises, the wealth of industry, and great naval power. The natural discrepancy of the two races was exhibited, besides, in the Peloponnesian war. Sparta triumphed in the field of battle; but Athens owed to the genius of her artists and her writers much nobler and more lasting triumphs than those of arms. The martial kingdom of Philip and Alexander issued forth from the heart of the Dorians; but the Athenian schools of philosophy reigned no less over the minds of men. The originally broad distinctions of the two races gradually wore away, however, in the amalgamating process of a uniform civilisation; and when the Romans formed Greece into a province of their great empire, they left there but one people, one religion, one language and one common degradation.

Dorius, *adj.* formed from the preceding.

Dorsennus, more recently Dossennus, a Roman Comic poet and writer of Atellane fables, who enjoyed no mean reputation as a popular dramatist.

Drusus, Claudius Nero, son of Tib. Claudius Nero and Livia, and brother of the emperor Tiberius, was born B. C. 38, three months after his mother's marriage with Augustus. Assisted by his brother Tiberius, he subjugated the Rhæti and Vindelici, B. C. 17. He next served in Gaul, with honour, under Augustus, and subsequently, in four successive campaigns in Germany, advanced the Roman arms as far as the Elbe. He was honoured with an ovation, and was elected successively prætor and proconsul; but died on his return from his fourth German campaign near the Rhine, in his thirtieth year, in consequence of a fall from his horse. His remains were conveyed to Rome, and buried with great solemnity, Augustus and Tiberius pronouncing the funeral orations; and the surname of Germanicus was conferred on him and his descendants. By his wife Antonia, daughter of Antony and Octavia, he left three children, Germanicus, Livilla, and Claudius.

Dryades, Nymphs who presided over the woods. The Dryades differed from the Hamadryades, because the latter were attached to some particular tree, with which they were born and died; whereas the Dryades were the goddesses of the trees and woods in general, and lived at large in the midst of them. Oblations of milk, oil, and honey, and sometimes a goat, were offered to them.

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Echion, one of those who sprang from the dragon's teeth sown by Cadmus. He was one of the four that survived the conflict that ensued, and assisted Cadmus in building Thebes. He married Agave, the daughter of Cadmus, by whom he became father of Pentheus, and succeeded his father-in-law on the throne of Thebes; hence the epithet "Echionian" applied by the poets to that city.

Echionius, adj. *Echionian*, from preceding.

Edoni or **Edones**, a people of Thrace, near the Strymon, whose name is often used to express the whole of the nation, of which they formed a part.

Egeria, a Nymph of Aricia in Italy, the wife and instructress of Numa. (See Numa.) Ovid says that Egeria was so disconsolate at the death of Numa, that she melted into tears, and was changed into a fountain by Diana. Some regarded her as one of the Camœnæ; others maintain that she is identical with Lucina or Diana.

Egnatia or **Gnatia**, a maritime town of Apulia, which communicated its name to the consular way along the coast, from Canusium to Brundisium. Its ruins are still apparent near the *Torre de Agnazzo*, and the town of *Monopoli*.

Electra, a daughter of Agamemnon, king of Argos. On the murder of her father, she rescued her brother Orestes from the hands of Ægisthus; and, when he grew up to manhood, first incited him to revenge his father's death, by assassinating his mother Clytemnestra. She married Pylades, cousin and friend of Orestes, and became mother of two sons, Strophius and Medon. Her adventures and misfortunes formed the subject of two plays, one by Sophocles, the other by Euripides.

Eleus, adj. formed from *Elis*.

Elis, a district in the western part of Peloponnesus, in which the Olympian games were celebrated. The immediate place of their celebration was Olympia, on the banks of the Alpheus.

Empedocles, a philosopher, poet, and historian of Agrigentum in Sicily, who flourished about B. C. 450. His wealth, no less than his talents, raised him to great eminence in his native city; but he refused the sovereign power, which the citizens of Agrigentum were anxious that he should assume. After having travelled, in various parts of the world, in Italy, Greece, Asia Minor, and Egypt, he returned to Agrigentum, and is said to have thrown him-

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self into the crater of Mount *Ætna*, that the manner of his death might not be known. Encecladus, a son of Titan and Terra, the most powerful of the giants who conspired against Jupiter. According to the poets, he was overwhelmed under Mount *Ætna*; and as often as he turned, his weary side, the whole island of Sicily felt the motion, and shook from its foundations.

Ennius, Q., a poet, who has generally received the distinguished appellation of the Father of Roman Song, was born at Rudia, a town in Calabria, B. C. 239. When a young man he served in the army, and came from Sardinia in the train of M. Porcius Cato, B. C. 204, to Rome, where he passed the remainder of his life, except a short period, in which he accompanied M. Fulvius Nobilior on an expedition against the *Ætolians*, B. C. 189. He was admitted to the honours of a Roman citizen, B. C. 185. His convivial qualities leading him into intemperance, he died B. C. 169, at the age of seventy, and was buried in the tomb of the Scipios, having lived on terms of the greatest intimacy with many members of that illustrious family. His chief work, which had the somewhat unpoetical name of *Annales*, was written in hexameters, a measure which he first introduced from the Greeks, and consisted of a history of Rome, in eighteen books. In addition to this work, he published four books of *Satiræ*, a translation of the work of *Euemerus* on the History of the Gods, besides numerous epigrams and minor pieces, of which the titles alone have been preserved. Though no portion of his works has been preserved entire, there can be no doubt whatever of their excellence. For a long series of years, his verses were recited to multitudes throughout Italy; even in the days of Cicero he was still considered the Prince of Roman song; and Virgil was not ashamed to borrow from Ennius many of his thoughts and expressions.

Eos, the name of Aurora among the Greeks, whence the epithet *Eous* is applied to all the eastern parts of the world. Ephesus, a celebrated city of Ionia, near the mouth of the Cayster, called by Pliny "*Alterum lumen Asiae*." The foundation of this city has been ascribed to the Amazons, at a period antecedent to authentic history; but it subsequently received a colony of Ionian Greeks under Androcles, son of Codrus, and it soon occupied a distinguished place among the twelve confederate cities of Asia Minor. From the remotest period Ephesus was celebrated for a temple of Diana, hence called the Ephesian goddess, in its immediate vicinity; and, on being besieged by Cræsus, the inhabitants made an offering of their city to Diana, uniting it to her temple by a rope seven stadia in length. Subsequently to this period the original city was gradually abandoned, and a new one grew up round the temple; but its situation was again abandoned, especially by the

interference of Lysimachus, who is said to have compelled a portion of the inhabitants to go to a new town he had built on higher ground. Ephesus, Miletus, and other Ionian cities were early distinguished by their commerce, and became among the greatest emporiums of the ancient world. The wealth they had thus accumulated enabled the Ionians to erect at their joint expense a splendid temple in honour of Diana, which was reckoned one of the seven wonders of the world. St. Paul resided here for three years; and founded a church that became, as it were, the metropolis of Asia. (*Acts*, xx. 31.) Nero despoiled the city of Ephesus, together with its temple, of a large amount of treasure; but it recovered, in some degree, from this attack; and continued to attract some portion of its ancient celebrity, till it was finally destroyed by the Goths, in the reign of Gallienus. Besides Apelles, his great rival Parrhasius, Heraclitus the philosopher, Hipponax the poet, Artemidorus the geographer, &c., were natives of Ephesus; but its inhabitants were distinguished more by their voluptuousness, refinement and traffic, than by their taste for learning or philosophy. They are also said to have been addicted to sorcery and such like arts. What were called the *Ephesian letters* appear to have been magical symbols inscribed on the crown, girdle, and feet of the statue of Diana, in the great temple; and it was believed that whoever pronounced them forthwith obtained all that he desired. Besides its temple, Ephesus had many noble buildings, among which may still be traced the ruins of a circus, a theatre, gymnasium, &c.; but the ravages of earthquakes, and other convulsions of nature, have completed the ruin of this once famous city, and her ancient magnificence is indicated by the extent, rather than the preservation of her remains.

Epicharmus, the first Greek comic writer was born in the island Cos, about B. C. 480. He studied under Pythagoras, and practised as a physician at Megara, but subsequently removed to Syracuse, where he is said to have written fifty-two comedies on mythological subjects, distinguished at once for elegance of composition and originality of conception. He died at the age of ninety, or, as some say, ninety-seven. Epicharmus is said to have added the letters *Xi, Eta, Psi, Omega*, to the Greek alphabet.

Epicurus, a celebrated philosopher, was born at Gargettus, in Samos, B. C. 342, though he possessed the rights of an Athenian citizen, his father belonging to Gargettus, a deme of Attica. His early years were passed at the schools of Samos and Teos, where he gave early proofs of an enquiring mind; and at the age of eighteen he went to Athens, where he studied philosophy for a short time though under what teacher is unknown. After visiting his father at Colophon, he spent some time in travelling, and at the age of thirty-two, opened a school of philosophy, first at Mitylene, and subsequently at Lampsachus, where he remained four years. He then repaired to Athens, B. C. 306, and, having purchased a gar-

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den, in which he might live with his pupils, founded the school of philosophy, which afterwards bore his name, and taught with unprecedented success till his death, which took place B. C. 270. But for the fragments of his very voluminous writings preserved by Diogenes Laertius, it would be impossible, among the conflicting statements of his friends and enemies, to judge of the character of Epicurus as a man and a philosopher. There can be no doubt whatever, that his private character has been unjustly aspersed; but there can be as little doubt that his merits as a philosopher have been as undeservably extolled. The name of Epicurean has become the general designation of those who, either practically or theoretically, make pleasure the chief end of life and the standard of all virtue. But this was by no means the doctrine of Epicurus. The happiness which he regards as the true end of existence is rather a species of quietism, in which the philosopher holds himself open to all the pleasurable sensations, which the temperate indulgence of his ordinary appetites, the recollection of past enjoyments, and the anticipation of future, are sufficiently abundant to supply. His physical theory was the atomic system of Democritus. His followers were numerous, especially among the Romans. Little more, however, than their names are recorded, with the exception of Lucretius, who, in his well known poem, "*De Rerum natura*," illustrates and defends the physical and religious tenets of his master. In modern times, Gassendi has published an able account of the Epicurean system.

Epidaurus, a city of Argolis, on the shores of the Saronic gulf, where Æsculapius had a celebrated temple.

Erianyes, the Greek appellation for the Furies or Furie of the Latins. According to Hesiod they sprang from the blood drops that fell from the wound inflicted by Kronos or Saturn on his father Uranus. Their number was first said to be three by Euripides, and the names Aleto, Megæra, and Tisiphone, are first mentioned by the Alexandrian writers. They were generally regarded as active and avenging spirits, who inflicted punishment on impious criminals, awakening remorse in this life, and torturing them in Hades. They were worshipped by the Greeks under the propitiatory title of Eumenides (*benevolent*) and "*Semnai Theai*" (*venerable goddesses*), and were regarded as the maintainers of order, both in the natural and moral world.

Erycina, a surname of Venus, from Mt. Eryx, where she had a temple. The Erycinian Venus appears to have been the same with the Astarte of the Phœnicians, whose worship was brought over by the latter people, and a temple erected to her on Mt. Eryx.

Erymanthus, now *Olonos*, a mountain chain in the north-west angle of Arcadia, celebrated as the haunt of the savage bear destroyed by Hercules.

Eryx, a mountain of Sicily, near Drepanum, which received its name from Eryx, who was buried there. On its summit stood the temple of Venus Erycina, one of the most celebrated fanes not only of Sicily, but of the whole ancient world; and lower down, accessible only by a long and difficult path, stood the city Eryx, renowned in the annals of the first Punic war as the scene of one of the most brilliant and daring of the exploits of Hamilcar. The foundation of the temple was ascribed to Æneas, and sometimes to Eryx; and its celebrity attracted thither numerous strangers long after the city had sunk into insignificance. At the distance of thirty stadia stood the harbour of the same name. The native inhabitants were called Elymi; and Eryx is said by some to have been their king. On the summit of the mountain, now called *St. Giuliano*, is an ancient castle, supposed to have been erected by the Saracens.

Esquilæ and Esquillus mons, the most extensive of the seven hills of Rome, added to the city by Serv. Tullius, and divided into two principal heights, called Cispius and Oppius. The Campus Esquilinus was granted by the Senate as a burying-place for the poor, and stood without the Esquiline Gate. On this hill were the baths and palace of Titus, among the ruins of which was found the celebrated statue of Laocoon and his sons, the gardens of Mæcenas, and a temple of Juno, the site of which is now occupied by the church of Santa Maria Maggiore.

Etrusci, an ancient and flourishing people of Italy, who occupied the tract now called Tuscany, and great part of the modern Papal states; a region extending from the Apennines, north of Florence, to the Tiber, from which tradition reported them to have expelled a still older nation, the Umbrians. Conflicting notions prevailed among the ancients as to the country of their origin; but common opinion regarded it as oriental, while the most definite tradition was that which represented them as descendants of the Syrians of Asia Minor. Among the moderns, some call them "indigenous." Others maintain the oriental theory of the ancients; some derive them from Greece through the enigmatical Pelasgians; others, adopting the adventurous conjecture of Niebuhr, bring one race from the north through the passes of the Alps, to meet with another from the East on the shores of the Tyrrhene Sea, and form, by their amalgamation, the Etruscan people. At a period long antecedent to the existence of Rome, they sent out colonies, which spread over the plains of Lombardy as far as Mantua and Adria, and even into the defiles of the Rætian mountains; while in the south they subdued and colonized the beautiful region of Campania. They were early expelled from their conquests, both in the north and south of Italy; but they maintained their great federation in the central part of the peninsula, or Etruria Proper, for many ages more; and in this, their earliest and principal seat, they attained to a degree of power and proficiency in all the mechanical

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branches of civilization, which no ancient people ever surpassed. They had twelve principal cities or states, each forming an independent community, but united by a federative league, resembling that of the cantons of Switzerland; and of these the principal were Veii, the rival of Rome; Cære, the ancient Agylla, the seat of a people even older than the Etruscans, by whom they were driven out; Tarquinii, the religious and political metropolis of the federation, (all of which are utterly destroyed); and Cortona, Perugia, and Vulturni, which stand on the very foundations that the Etruscans laid, and occupy the exact surface of the ancient cities. Corn, wine, oil and cattle were the staple products of the land; but the Etruscans were a commercial, even more than an agricultural people. They traded with the East, and imported from Egypt many a strange mystery, which conjecture has not yet approached, and many a process of art, which modern ingenuity has never revived. They were evidently in constant and intimate connection with Greece. Their commerce extended to the far South; for their artists were well acquainted with the colour and physiognomy of the negro race. They brought from the West those precious metals of which they made so lavish a use for purposes of ornament. They gave name to the sea which bathed their shores, and contested its supremacy with the Phœnicians; and, together with their wealth, they possessed a fixed, durable system of society, in which civil and religious institutions were more intimately interwoven than in any other state of antiquity; scarcely excepting Egypt herself, the mother of ancient polity. They had a language and a literature of their own; arts of war and of peace, of which a part are transferred into the usages of Rome, but the greater and more valuable portion perished with them; they had all the magnificence, all the refinement of ancient life—the games and shows of Greece, the domestic and personal comforts, and more than the luxuries of Egypt; the family worship and family institutions of early Rome; and all with a national type and character peculiarly their own. All these facts have been brought to light by modern research; but the picture, though it seems almost to live and breathe, is absolutely mute; for the literature of Etruria was nearly all destroyed in the Roman conquest; and in the absence of a known language, it is only in their sepulchres, which have been found to contain innumerable vases of terra cotta, fresco paintings, and other works of art, that the history of this people must be sought. Upon this important subject, to which the labours of modern philologists have been assiduously directed, our limits necessarily preclude us from entering, and we must content ourselves with referring the reader for full information to the learned work of Micali, Muller's History of the Etruscans, and to Mrs. Hamilton Gray's interesting *Tour to the Sepulchres of Etruria*. The oldest government of the Etruscan cities was purely aristocratic; and it was not until compara-

tively recent times that individual Lucumones and Lartes, out of the governing houses, were raised to the royal dignity. Such were Lars Tolumnius of Clusium, and the conqueror of Rome, Lars Porsenna. But such royalty does not seem to have been durable. The same family which had furnished kings to the state for a season, remained great and flourishing as a patrician house, after the commonwealth had returned to its former condition. It is not until the very last days of Etruscan independence that we hear of popular insurrections; but these served in their turn to awaken the remaining force of the mighty confederacy, and to aid the sword of the Gaul and the Roman in the work of subjugation. It is now universally admitted that the Romans borrowed from the Etruscans their most important arts and institutions, their religion, magistracies, architecture, and knowledge of navigation. Long before the Romans possessed a single ship, the flag of the Etruscans was seen, as above remarked, on every sea known to antiquity, and even when the power of Rome had attained considerable solidity, she trembled before her menacing neighbours with Porsenna at their head. But the "eternal city" was destined finally to triumph over all opposition. Weakened by long civil dissensions, and by the devastations of the Gauls, twice routed with terrible slaughter at the Vadimonian Lake, the Etrurian nation gave up the conflict. Single cities, however, carried it on, to their own destruction; and at last, after a series of intense struggles, continued nearly 400 years from the foundation of Rome, the complete subjugation of Etruria was effected in the downfall of its metropolis, Tarquinii.

Etruscus, adj. from the preceding.

Evander, a celebrated artist, brought from Athens to Alexandria, and thence to Rome, by Marc Antony.

Euius, a surname of Bacchus, given to him by Jupiter, whom he was aiding in the contest with the giants. Jupiter was so delighted with his valour, that he called out to him, "*eu uie*," (well done, O son!) Others suppose it to have originated from a cry of the Bacchantes, "*eu oi*."

Euias, a Bacchante, or votaress of Bacchus.

Eumenides. See Erinnyes.

Eupolis, one of the most distinguished writers of the ancient comedy, born at Athens, B. C. 446, and therefore nearly of the same age with Aristophanes. He is said to have been thrown overboard at the instigation of Alcibiades, whom he had lampooned in one of his plays, during the voyage of the Athenian armament to Sicily, B. C. 415; but Cicero has shewn that this story has no foundation in fact. Several fragments of his writings remain.

Europa. 1., one of the three main divisions of the ancient world, bounded on the east by the Ægean sea, Hellespont, Euxine, Palus Mæotis, and the Tanais in a northern direction; on the south by the Mediterranean, which divides it from Africa; and on the west

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and north, by the Atlantic and Northern Oceans. With the north-
ern parts of Europe the ancients were very slightly acquainted, viz.
what are now *Prussia*, *Sweden*, *Denmark*, *Norway*, and *Russia*.
They applied to this part the general name of *Scandinavia*, and
thought it consisted of a number of islands. From the Portuguese
Cape, denominated by mariners the *Rock of Lisbon*, to the *Uralian*
Mountains, the length of modern Europe may be reckoned at about
3,400 British miles, and from *Cape Nord*, in Danish Lapland, to
Cape Matapan, the southern extremity of the Morea, it may be
about 2,450. It is supposed to obtain its name from Europa,
daughter of Agenor, who was carried thither by Jupiter; but for a
concise account of the numerous derivations of the term, we beg to
refer the reader to Facciolati's *Lexicon*, art. *EUROPA*.—2. A
daughter of Agenor, king of Phœnicia, and Telephassa. Jupiter
having become enamoured of her, assumed the shape of a bull, and
mingling with the herds of Agenor, while Europa with her female
attendants was gathering flowers in the meadows, was caressed by
the beautiful maiden who at last had the courage to sit on his back.
With precipitate steps the bull retired towards the shore, crossed the
sea with Europa on his back, and arrived safe in Crete, where he
assumed his original shape, and declared his love. The Nymph
consented, though she had once made vows of perpetual celibacy,
and became mother of Minos, Æacus, and Rhadamanthus; but she
subsequently married Asterius, king of Crete, who, seeing himself
without children by Europa, adopted her children. Some suppose
that Europa lived about B. C. 1552. The simple statement of
Herodotus, that Europa was carried off by some Cretan merchants,
who, according to some authors, arrived at Sidon for mercantile
purposes, in a ship bearing on its prow a white bull, but according
to Diodorus, with a commander named Taurus (*bull*), offers one of
many probable solutions of this fabulous story. The word is prob-
ably derived from "*ourus*," *large*, and "*ops*," *the eye*; large eyes
having been regarded by the Greeks, as well as by other nations, as
a mark of great beauty.

Eurus, also called Vulturnus, a wind blowing from the south-east. It
was sometimes also used for the east wind.
Euterpe, the Muse who presided over music. She was looked on as
the inventress of the flute, and was represented as crowned with
flowers, and holding a flute in her hands. To her was also some-
times ascribed the invention of tragedy. Her name signifies "*well-
delighting*" ("*eu*," *well*, and "*terpo*," *to delight*).
Eutrapelus, a friend of Marc Antony.

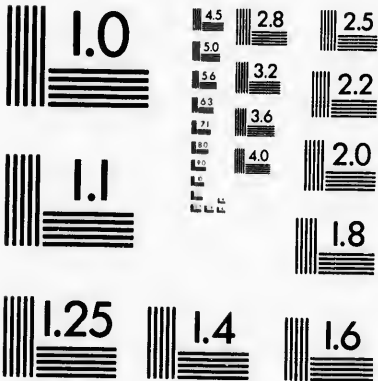
Evander, a son of Hermes and the prophetess Carmenta, and king of
Arcadia. An accidental murder having obliged him to leave his
country, he came to Italy, drove the aborigines from their ancient
possessions, and reigned in that part of the country where Rome
was afterwards founded. He received Hercules hospitably on his





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return from the conquest of Geryon, assisted Æneas against the Rutuli, and distinguished himself by his hospitality. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. He was honoured as a god after death, and his subjects raised an altar on Mount Aventine to his honour.

Euius, see Euuius.

Euias, see Euuias.

F

Fabia Gens, a large and powerful family of ancient Rome, which became subdivided into several branches, distinguished by their respective cognomina, such as Fabii, Maximi, Ambusti, Vibulani, &c. Fabius, (Sat. 1. 1. 14.) some very talkative and tiresome person, of whom nothing certain is known.

Fabricius, Caius, surnamed Luscinus, a celebrated Roman, who, in his first consulship, B. C. 283, obtained several victories over the Samnites and Lucanians, and was honoured with a triumph. Two years after, he went as an ambassador to Pyrrhus, and refused, with contempt, the presents offered to him. Pyrrhus had occasion to admire the magnanimity of Fabricius, but his astonishment was more awakened when he saw him make a discovery of the perfidious offers of his physician, who pledged himself to the Roman general for a sum of money to poison his royal master. To this greatness of soul was added consummate knowledge of military affairs, and great simplicity of manners. He lived and died in the greatest poverty.

Fabricius pons, a bridge at Rome, built by the consul Fabricius, over the Tiber.

Falernus, a part of Italy famous for its wine. Falernus is spoken of by Florus and Martial, as a mountain; but Pliny, Polybius, and others denominate it a field or territory. See Cæcubus.

Fannius, an inferior poet, ridiculed by Horace.

Faunus, an ancient Latin rural deity, who presided over woods and wilds, and whose attributes bear a strong analogy to those of the Grecian Pan, with whom he is sometimes identified. He was an object of peculiar adoration of the shepherd and husbandman; and at a later period he is said to have peopled the earth with a host of imaginary beings identical with himself.

Fausta, a daughter of Sylla, and wife of Milo, the friend of Cicero. She disgraced herself by a criminal intimacy with the historian Sallust.

Faustitas, a goddess among the Romans, supposed to preside over cattle, and the productions of the seasons generally. She is frequently equivalent to the Felicitas Temporum of Roman medals.

Favonius, the western breeze. It is derived from *faveo*, to favour, because it is favourable to vegetation.

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Ferentinum, now *Ferenti*, a town of Etruria, south-east of Vulturni.
The emperor Otho's family belonged to this city.
Ferentum, or Forentum, *Forenza*, a town of Apulia, eight miles south-
east of Venusia.

Feronia, a goddess commonly ranked among the rural divinities, and
worshipped with great solemnity both by the Sabines and the Latins,
but more especially by the former. She had a famous temple at
Soracte, and another near Anxur.

Fescennia (*iorum* or *ium*), a town of Etruria east of the Ciminian
lake, and near the Tiber. It is supposed to have been founded by
the Siculi, who were afterwards expelled by the Pelasgi, and to
correspond to the modern *Galese*. The Fescennine verses are
said to derive their origin from this city. These were a sort of
rustic dialogue spoken extempore, in which the actors exposed the
failings and vices of their adversaries. They were often repeated
at nuptials, and at harvest-home, with gesticulations adapted to the
sense of the unpolished verses. They were prohibited by Augustus
as of immoral tendency.

Fescenninus, adj. from the preceding.

Fidenæ, a town of the Sabines, on the Tiber, about five miles from
Rome. It was originally a colony of Alba Longa, fell subsequently
into the hands of the Etrurians, or rather of the Veientes, and was
finally conquered by Romulus. Of several attempts which it made
to throw off the Roman yoke, the last, which took place, A. U. C
329, ended in the complete destruction of the city, under the Roman
general, Æmilius Mamercus. But that it again rose into impor-
tance, is evident from the tremendous accident which occurred in
the reign of Tiberius, when, owing to the fall of a wooden amphi-
theatre, 50,000 persons were killed or wounded. Its site is fixed at
Castel Giubileo.

Fides, the goddess of faith and honesty, worshipped by the Romans.
Flavius, a schoolmaster at Venusia, our author's native place.

Florus, Lucius Julius, a Roman, who accompanied Tiberius in his
military expeditions, and to whom Horace has addressed two of
his epistles.

Forentum, see Ferentum.

Formiæ, a town of Latium, south-east of Caieta, said to have been
anciently the abode of the Læstrygones. It is chiefly interesting
from having been long a favourite residence of Cicero, and the
scene of the tragical event which terminated his existence. Near
its ruins is the modern *Mola di Gae'la*.

Formianus, adj. from preceding.

Formianum, a villa of Cicero near Formiæ. See Formiæ.

Fortuna, in mythology, the goddess who presided over the destinies
of mankind, and generally speaking, over all the events of life. She
was represented as blind, with winged feet, and resting on a wheel.
This goddess was not known in the ancient systems of the Greek

theogony: all the guidance of human affairs, for instance, is intrusted by Homer, to Destiny; but in Italy, and chiefly at Rome, Actium, and Præneste, her worship was most assiduously cultivated. Forum Appii, a small town on the Via Appia, 16 miles from Tres Tabernæ; now *Borgo Lungo*.

Fufidius, a noted usurer,

Fufius, a Roman actor.

Fulvius, a celebrated gladiator.

Fundanius, a comic writer of whom little is known.

Fundi, now *Fondi*, a town of Italy, near Caieta, on the Appian way near the Lacus Fundanus. It received most of the privileges of Roman citizenship A. V. C. 417; its inhabitants were enrolled in the Æmilian tribe A. V. C. 564, and it was subsequently colonised by the veterans of Augustus.

Furiæ, see Eumenides; Erinnyes.

Furius, M. Bibaculus, a Latin poet of Cremona, who wrote annals in Iambic verse, and was ridiculed by Horace for the turgidity and bombast of his style.

Furnius, a Roman historical writer of some eminence, as it would seem from the scholiast's note on Satire 1. 10. 86., "*Furnius historiarum fide et elegantia claruit.*"

Fuscus, Aristius, a friend of Horace, conspicuous for his integrity, learning, and abilities. To him are addressed the well-known ode and epistle of Horace.

G

Gabii, an ancient city of Latium, somewhat north of Tusculum, whose site is supposed to be occupied by the modern *L' Osa*. It was one of the numerous colonies founded by Alba, and first came into possession of the Romans by the artifices of Sextus, son of Tarquin, who gained the confidence of the inhabitants by deserting to them, and pretending his father had ill treated him. It suffered severely during the civil wars, but appears to have again risen into importance under Antoninus and Commodus. The inhabitants had a peculiar mode of tucking up their dress, whence the phrase *Gabinus cinctus*. Juno was worshipped with peculiar sanctity at Gabii; hence she was styled *Gabina*.

Gades, (*ium*), Gadis, (*is*), and Gadora, *Cádiz*, a commercial city of Spain, built upon a small cognominal island, at the mouth of one of the arms of the Bætis. It was said to have abounded with wild olive-trees, and hence named *Cotinus*. Gades was founded about B. C. 1500, by a Phœnician colony; it came into the power of the Carthaginians in the first Punic war, and in the second surrendered itself voluntarily to the Romans. From J. Cæsar it received the privileges of a Roman colony; and in a later age was styled *Augusta Julia Gaditana*. Hercules, surnamed *Gaditanus*, had there a cele-

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brated temple. The inhabitants were called *Gaditani*. Near
Gades lay the small island *Erythea*, called by the inhabitants
Juno's Island, with which it was sometimes identified.
Gædulus, adj. from the preceding; it may be freely translated
"African."

Gælæsus, see *Galesus*.

Galba, *Servius Sulpitius*, a Roman lawyer, father of the emperor
Galba.

Galesus, *Galeso*, a river of Calabria, flowing into the bay of *Taren-*
tum; celebrated for the shady groves in its neighbourhood, and for
the beautiful fleeces of the sheep which pastured on its banks.

Galli, 1., a warlike race of antiquity. (See *Gallia*.) 2. A name of
the *Corybantes* or priests of *Cybele*.

Gallia, an extensive country of Europe, bounded on the west by the
Atlantic, on the north by the *Insula Bavatorum* and part of the
Rhenus, *Rhine*, on the east by the *Rhenus* and *Alps*, on the south
by the *Pyrenees*. The Greeks called the country itself *Galatia*,
by the *Pyrenees*. The Greeks called the country itself *Galatia*,
Celticæ, and *Celto-Galatia*, the last being used to distinguish it
from *Galatia* in *Asia Minor*. At the invasion of Gaul by *Julius*
Cæsar, the whole country was divided among the three great na-
tions, *Belgæ*, *Celtæ*, and *Aquitani*, whom the Romans called by
one general name *Galli*, while the Greeks styled them *Celtæ*. The
Celtæ extended from the *Sequana*, *Seine*, in the north, to the *Gar-*
onna, *Garonne*, in the south. Above the *Celtæ* lay the *Belgæ*,
between the *Seine* and *Lower Rhine*, intermixed with Germanic
tribes. The *Aquitani* lay between the *Garonne* and *Pyrenees*, and
were intermingled with Spanish tribes. These three great divisions,
however, were subsequently altered by *Augustus*, B. C. 27, who
divided *Aquitania* into *Celtica*, as far as the *Liger* or *Loire*; the
remainder of *Celtica*, was called *Gallia Lugdunensis*, from the
city of *Lugdunum*, *Lyons*, while the rest of *Celtica*, towards the
Rhine, was added to the *Belgæ*, under the title of *Belgica*: and
lastly, the south of Gaul, which, from having been the first provin-
ce occupied by the Romans, had been styled *Gallia Provincia*, was
distinguished by the name of *Narbonensis*, from *Narbo*, *Narbonne*.

Gallia Narbonensis was called *Braccata*, on account of the peculiar
covering of the inhabitants for their thighs. The epithet of *Comata*
is applied to *Gallia Celtica*, because the people suffered their hair to
grow to an uncommon length. In later ages these four provinces
were called the *Four Gauls*, and subdivided into seventeen districts.
The inhabitants were great warriors. They overcame the *Ro-*
man armies, invaded *Greece* in different ages, and spread them-
selves over the greatest part of the world; but were ultimately
subjected to the Roman sway by *Julius Cæsar* and his successors,
and so remained till the overthrow of *Lyægius* at *Soissons*, A. D.
486, by *Clovis*, the founder of the French monarchy.
Galicus, adj. from the preceding.

Gallina, a gladiator.

Gallonius, P., a luxurious Roman, who never dined well, because he was never hungry.

Ganymedes, son of Tros and Callirrhoe, daughter of the Scamander, and brother of Ilus and Assaracus. He was remarkable for his beauty, and was, on this account, carried away by the eagle of Jupiter, to be his celestial cup-bearer, instead of Hebe.

Garganus, *Punta di Viesti*, a lofty mountain of Apulia, terminating in a bold promontory of the same name. It is frequently mentioned by the Latin poets, especially on account of its fine groves of oaks.

Gargilius, an individual of whom nothing more is known than what is stated by Horace in Epistle 1. 6. 58.

Gelones and Geloni, a people of Seythia, inured from their youth to labour and fatigues. They painted themselves, to appear more terrible in battle, and were said to have been descended from Gelonus, son of Hercules.

Genauni, a people of Vindelicia. See Brenni.

Germania, an extensive country of Europe, east of Gaul, whose ancient boundaries were much more extensive than at present, as they comprised the vast tract of country extending from the Baltic to the Vistula, and from the Rhine to the Danube.

Geryon and Geryones, a celebrated monster, sprung from the union of Chrysaor with Callirrhoe, and represented as having three bodies. He lived in the island of Erythea, close to Gades, where he kept numerous flocks, guarded by a two-headed dog, Orthos, and by the herdsman Eurythion. Hercules, by order of Eurystheus, destroyed Geryon, Orthos, and Eurythion, and carried away all his flocks to Tirynthus.

Getæ, the name of a northern tribe, which originally inhabited the country south of the Danube, corresponding to *Servia* and *Bulgaria*. They were driven to the north of the Danube by Philip and Alexander of Macedon, together with the Daci, with whom they became completely identified. The country of the Getæ called *Seythia Parva*, and also *Pontus*, is well known, under the latter name, through the poems which Ovid, in his exile, wrote from Tomi, the place of his residence. See Daci.

Gigantes, sons of Cælus and Terra, born after the destruction of the Titans. They were represented as of vast stature and strength, and having their feet covered with serpent's scales. The defeat of the Titans incensed them against Jupiter, and they conspired to dethrone him. They made use of rocks, oaks, and burning wood for their weapons, and had already heaped Mount Ossa on Pelion to scale with more facility the walls of heaven; when Jupiter, in compliance with the behests of an oracle which had declared that the gods could only be successful in this war by the aid of a mortal, armed his son Hercules in his cause; and the giants were soon put to flight, and defeated. Some were crushed to pieces under

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mountains, or buried in the sea; others were slayed alive, or beaten to death with clubs. The giants were born either in Phlegræ or Pallene. The names of the principal giants were Porphyriion, Alcynoneus, Eurytus, Clytion, Enceladus, Polybotes, Hippolytus, Cratæon, Agrius, Thoon. They are frequently confounded with the Titans, and with the monsters called the Hundred-headed, Briareus, Gyges, and Cottus.

Glaucus, a son of Hippolochus, son of Bellerophon. He assisted Priam in the Trojan war, and had the simplicity to exchange his golden suit of armour with Diomedes, for an iron one, whence came the proverb *Glauci et Diomedis permutatio*, to express a foolish exchange.

Glyceon, a famous gladiator, contemporary with Horace.
Gnatia. See Egnatia.

Gnidus, (also called Cnidus) a town and promontory of Doris in Caria, at the extremity of a promontory called Triopium. Venus was the chief deity, and had there a famous statue made by Praxiteles. It was celebrated for its wines, and for being the birthplace of Eudoxus, Agatharchides, Theopompus, and Ctesias.—The modern name is Cape Crio.

Gnosus, the Royal city of Crete, more anciently called Caeratus. The vestiges of the ancient city are still to be seen on the site occupied by Long Candia.

Gnosius, adj. formed from Gnosus.

Gracchus, T. Sempronius, father of Tiberius and Caius Gracchus, by Cornelia, daughter of Scipio Africanus the Elder. He died while his children were still young, after having been twice consul, once censor, and having twice obtained a triumph for his successes in Gaul and Spain. His children, Tiberius (born B. C. 163) and Caius (B. C. 152), were educated under the watchful eye of their mother, and rendered themselves famous for their eloquence, and an obstinate attachment to the interest of the people, which at last proved fatal to them both. With a winning eloquence and uncommon popularity, Tiberius renewed the Agrarian law, which had already caused such dissensions at Rome; and by means of violence his proposition passed into a law. He was appointed one of the Commissioners to carry it into effect; but after the legal expiration of his term of office, he attempted to get himself reelected tribune, and was slain in a tumult which arose, B. C. 133. Caius, after his death, though appointed one of the Commissioners in room of his brother, does not appear to have taken any part in public affairs till ten years afterwards, when he began to support the cause of the people with more vehemence even than Tiberius. His election to the office of tribune, while it evinced his popularity, enabled him to forward his views; and after proposing various organic changes in the government, and enjoying almost unlimited power, he assembled a large body of partisans on the Aventine Mount, in order to overawe the senate; but the consul Opimius attacked and overthrew his forces, and Caius being closely pursued, desired a slave to put an end to his life, B. C. 121. His body was thrown into the Tiber, and his wife forbidden to put on mourning for his death.

Græcia, a celebrated country of Europe, bounded on the west by the Ionian sea, south by the Mediterranean, east by the Ægean, north by Thrace and Dalmatia; generally divided into four large provinces, Macedonia, Epirus, Achaia or Hellas, and Peloponnesus. When the necessary deduction has been made for the inequalities of its surface, Greece may perhaps be properly considered as a land, on the whole, not less rich than beautiful. And it probably had a better claim to this character in the days of its youthful freshness and vigour. Its productions were various as its aspect: and if other regions were more fertile in grain, and more favourable to the cultivation of the vine, few surpassed it in the growth of the olive, and of other valuable fruits. Its hills afforded abundant pastures: its waters and forests teemed with life. In the precious metals it was perhaps fortunately poor; the silver mines of Laurium were a singular exception; but the Peloponnesian mountains, especially in Laconia and Argolis, as well as those of Eubœa, contained rich veins of iron and copper, as well as precious quarries. The marble of Pentelicus was nearly equalled in fineness by that of the isle of Paros, and that of Carystus in Eubœa. The Grecian woods still excite the admiration of travellers, as they did in the days of Pausanias by trees of extraordinary size. Even the hills of Attica are said to have been once clothed with forests; and the present scantiness of its streams may be owing in a great measure to the loss of the shades which once sheltered them. Herodotus observes that, of all countries in the world, Greece enjoyed the most happily tempered seasons. But it seems difficult to speak generally of the climate of a country in which each district has its own, determined by an infinite variety of local circumstances. The inhabitants of Greece maintained that they sprang from the earth where they dwelt; and in the early portion of their history it is impossible to separate fact from fable. Greece, during the earlier ages, had no common appellation. Of the names of tribes used in a sense more or less extensive by the poets, in imitation of Homer, such as Argivi, Achivi, Danaï, Pelasgi, the last is perhaps the most ancient. **HELLAS** (inhabitants *Hellenes*) was at first the name of a district in Thessaly, but by degrees it acquired a more enlarged signification, so as to comprehend Græcia Propera and Thessaly, and sometimes Peloponnesus also; and at last, in a loose sense, even Macedonia, Epirus and Acarnania. Our limits preclude us from doing more than merely glancing at the principal epochs in the history of the country. 1. The first great epoch in the annals of Greece is the long period of the Heroic and Homeric ages, amidst the fabulous obscurity of which there are a few prominent points of authentic history. Such, for example, are two events which were the principal means of civilising Greece,—the establishment of the Amphictyonic Council, and the institution of the Olympic Games. 2. The second epoch comprehends—the rise of the Greek republics,—the mutual jealousies and petty warfare among the different states, which gave temporary supremacy to Athens and Lacedæmon,—the two invasions of the Persians, that which led to the battle of Marathon, and that of Xerxes, which ended in the sea-fight of Salamis. This period carries us down to the 83d Olympiad, B. C. 449, when Athens

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Pericles reached the summit of her greatness and glory.—an era nearly contemporaneous with the fall of the decemviri at Rome, and the establishment of the laws of the twelve tables, A. U. C. 302,—3. The third epoch, beginning with this golden age of Athens, includes the events of Grecian history to the defeat and capture of the Athenian fleet at Ægospotami, by Lysander the Lacedæmonian, B. C. 405. This includes the twenty-seven years of the Peloponnesian war.—4. A period of sixty-six years carries us from the demolition of the fortifications of Athens, and the establishment of the thirty Tyrants, which followed the battle of Ægospotami, to the battle of Charonea in Bœotia, B. C. 338, which gave Philip of Macedon the command of Greece. This period comprehends the events that led to the peace of Antalcidas, B. C. 336, the political rise of Thebes, and its short-lived preeminence in Greece, from the battle of Leuctra to that of Mantinea.—5. A fifth period extends from the battle of Charonea to the final submission of Greece to the Roman yoke, after the taking of Corinth by Mummius, B. C. 146. From this time Greece followed the fates of the republic and empire, till the taking of Constantinople by the Turks, A. D. 1453; and, since then, it has been in bondage to them till the establishment of the new kingdom of Greece in 1829.—(Cauvin's Lempriere.)
Thalia (*the blooming one*), and Euphrosyne (*joy*), daughters of Jupiter, and the ocean nymph Eurynome.
Grosphus, Pompeius, a Roman knight, and freedman of Pompey the Great.

Gyges or Gyes, 1., a son Cælus and Terra, represented as having 100 hands. With his brothers, Briareus and Cottus, he made war against the gods, and was afterwards punished in Tartarus. 2. A Lydian, who obtained possession of the throne of Lydia at the instigation of the wife of king Candaules, whose feelings the latter had outraged. Having murdered Candaules, he married the queen, ascended the vacant throne, about B. C. 718, which he occupied thirty-eight years, and distinguished himself by the immense presents which he made to the oracle of Delphi. He was the first of the Mermnadæ who reigned in Lydia.

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Hadriaticum Mare. See Adriaticum Mare.

Haedi, the *kids*, a constellation consisting of two stars on the arm of *Auriga*.

Hæmonia, one of the earlier appellations of Thessaly, supposed to be derived from the name of an ancient monarch, Hæmon.

Hæmus, now the *Balkan*, was the general name given to the whole of the eastern portion of the great chain of mountains by which Thrace and Macedonia were separated from the valley of the Danube. It was celebrated for its great elevation and extent. It received its name from Hæmus, son of Boreas and Orithyia, who was changed into this mountain for aspiring to divine honours.

Hannibal, a celebrated Carthaginian general, son of Hamilear, was born B. C. 247, and educated in his father's camp. He passed into Spain when nine years old, and, at the request of his father, took a solemn oath he never would be at peace with the Romans. After his father's death, he was appointed over the cavalry in Spain; and, on the death of Hasdrubal, was invested with the command of all the armies of Carthage, though not in the twenty-fifth year of his age. In three years he subdued all the nations of Spain which opposed the Carthaginian power, and took Saguntum, after a siege of eight months. This was the cause of the second Punic war. He levied three large armies, one of which he sent into Africa, left another in Spain, and marched, at the head of the third, towards Italy. Marching up the Rhone till he reached the Isara, he followed its course to the Alps, which he crossed in nine days—an exploit till then believed impossible—and remained some time in the territories of the Insubrian Gauls to recruit his forces. After defeating P. Corn. Scipio, and Sempronius, near the Rhone, the Po, and the Trebia, he crossed the Apennines, and invaded Etruria. He defeated the army of the consul Flaminius near the lake Trasimenus, and soon after met the two consuls C. Terentius and L. Æmilius at Cannæ. His army consisted of 40,000 foot and 10,000 horse, when he engaged the Romans at the celebrated battle of Cannæ. No less than 40,000 Romans were killed: the conqueror made a bridge with the dead carcases, and, as a sign of his victory, sent to Carthage three bushels of gold rings, taken from 5630 Roman knights slain in the battle. He then retired to Capua. After the battle of Cannæ, the Romans became more cautious; and, after many important debates in the senate, it was decreed that war should be carried into Africa, to remove Hannibal from the gates of Rome; and Scipio, the proposer of the plan was empowered to put it into execution. This recalled Hannibal from Italy. He and Scipio met near Carthage, and determined to come to a general engagement. The battle was fought near Zama: Scipio made a great slaughter of the enemy; 20,000 were killed and the same number made prisoners. Hannibal, after he had lost the day, fled to Adrumetum, afterwards to Syria, to king Antiochus, whom he advised to make war against Rome. Antiochus distrusted the fidelity of Hannibal, and was conquered by the Romans, who granted him peace on condition of delivering their mortal enemy into their hands. Hannibal, apprised of this, fled to Prusias, king of Bithynia, and encouraged him to declare war against Rome. The senate sent ambassadors to demand him of Prusias. The king was unwilling to betray Hannibal, though he dreaded the power of Rome. Hannibal, extricated him from his embarrassment, by taking poison, which he always carried with him in a ring on his finger. He died in his sixty-fifth year, according to some, B. C. 182. (Lempriere.)

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Harpyiæ, daughters of Neptune and Terra; winged monsters who had the face of a woman, the body of a vulture, and their feet and fingers armed with sharp claws; called Aello, Celæno, Ocypete. They were sent by Juno to plunder the tables of Phineus, whence they were driven to the islands called Strophades by Zethes and Calais. They emitted an infectious smell, and spoiled whatever they touched by their filth. They plundered Æneas during his voyage towards Italy, and predicted many of the calamities which beset him.

Hasdrubal, a son of Hamilear, who crossed the Alps and entered Italy with a large reinforcement for his brother Hannibal; but some of his letters to Hannibal having fallen into the hands of the Romans, the consuls, M. Livius Salinator and Claudius Nero, attacked him, suddenly near the Metaurus, and defeated him, B. C. 207. He was killed in battle, and 56,000 of his men shared his fate. The Romans lost about 8,000 men, and took upwards of 5000 prisoners. The head of Hasdrubal was cut off and, some days after, thrown into the camp of Hannibal, who, in the moment that he was in the greatest expectation of a promised supply, exclaimed at the sight, "In losing Hasdrubal I lose all my happiness, and Carthage all her hopes."

Hebrus, now *Maritza*, the largest river of Thrace, and one of the most important of Europe. It rises at the point where Mt. Rhodope branches off from Mt. Hæmus and Mt. Scomius, and after a course of about 300 miles, falls into the Ægean, opposite Samothrace, one of its branches emptying itself into the Stentoris Palus, *Gulf of Ænus*. It was supposed to roll its waters on golden sands. Hecate, in mythology, a Grecian goddess, daughter of Jupiter, or of Perses and Asteria. She presided over popular assemblies, war, the administration of justice, and the rearing of children. There is a good deal of obscurity attached to this goddess, who is often confounded with Artemis or Diana, and Proserpine; whence she is sometimes considered the patroness of magic and the infernal regions. She was called the triple goddess, and was supposed to wander along the earth at night. Statues were set up to her in market places, and especially at cross roads. Her festivals, called Hecatesia, were observed by the Stratonicensians; and the Athenians also paid particular worship to her, as the patroness of families and children.

Hector, son of Priam and Hecuba, and the most valiant of all the Trojan chiefs who fought against the Greeks. He married Andromache, daughter of Eëtion, by whom he had Astyanax; was appointed captain of all the Trojan forces, and for a long period proved the bulwark of his native city. The fates having decreed that Troy could never be taken as long as Hector lived, every opportunity was sought by the most eminent of the Grecian chiefs

to engage him in battle; but all their efforts to overthrow him were in vain, till at length Minerva having assumed the form of Deiphobus, urged him to encounter Achilles, who, eager to avenge the death of his friend Patroclus, (who had fallen by the hand of Hector), slew him, and thus effected the overthrow of Troy. (See Achilles.) After suffering inhuman treatment from the victor, his dead body was ransomed by Priam, who repaired in person for this purpose to the tent of Achilles.

Hectoreus, adj. formed from the preceding.

Hecuba, daughter of Dymas, a Phrygian prince, or, according to others, of Cisseus, a Thracian king, second wife of Priam, king of Troy. When pregnant of Paris, she dreamed that she had brought forth a burning torch, which had reduced all Troy to ashes; and the soothsayers having declared that the child whom she should bring into the world would prove the ruin of his country, she exposed him, soon after his birth, on Mt. Ida, to avert the calamities threatened; but her attempts to destroy him were fruitless, and the prediction of the soothsayers was fulfilled. (See Paris.) During the Trojan war she saw the greatest part of her children perish by the hands of the enemy. When Troy was taken, Hecuba fell to the lot of Ulysses, and she embarked with the conquerors for Greece. The fleet, however, was detained off the Thracian Chersonese by the appearance of the ghost of Achilles, who demanded the sacrifice of a human victim, to ensure the safety of its return; and Polyxena, daughter of Hecuba, was torn from her mother to be sacrificed; Hecuba was inconsolable; but her grief was still more increased at the sight of the body of her son Polydorus washed on the shore, who had been murdered by Polymnestor, king of Thrace, to whose care and humanity he had been recommended by Priam. Bent on revenge, she succeeded in getting Polymnestor and his children into her power, and inflicted upon them retributive justice; but her conduct excited the indignation of the Thracians, who assailed her with darts and showers; and in the act of biting a stone in impotent rage, she was suddenly metamorphosed into a dog. Some say that she threw herself into the sea; others, that she was changed into a dog who on the eve of throwing herself into the sea.

Helena, I., the most beautiful woman of her age, fabled to have sprung from one of the eggs which Leda, wife of Tyndarus, king of Sparta, brought forth after her amour with Jupiter metamorphosed into a swan. According to some authors, she was daughter of Nemesis by Jupiter, and Leda was only her nurse; and to reconcile the variety of opinions, some imagine that Nemesis and Leda are the same person. The fame of her beauty being bruited abroad over all Greece, Theseus, assisted by Pirithous, carried her away before she had attained her tenth year, and concealed her at Aphidna. By her brothers, Castor and Pollux, recovered her by force of arms, and restored her to her family. From the increased reputation

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her personal charms, Helen's hand was subsequently solicited by
 many of the most celebrated princes of Greece; but Tyndarus was
 rather alarmed than pleased at the number of her suitors, who, how-
 ever, were at length bound, by a solemn oath, to approve of the
 uninfluenced choice which Helen herself should make, and to unite
 together to defend her, if ever any attempt were made to force her
 from her husband. Helen fixed her choice on Menelaus, and mar-
 ried him. Hermione was the early fruit of this union. After this,
 Paris, son of Priam, came to Lacedæmon on pretence of sacrificing
 Apollo, and was kindly received by Menelaus; but, during his
 absence in Crete, shamefully corrupted the fidelity of his wife Helen,
 and persuaded her to flee with him to Troy, *v. c. 1198*. At his
 return, Menelaus assembled the Grecian princes, and reminded
 them of their solemn promises. Thereupon they resolved to make
 war against the Trojans; but previously sent ambassadors to Priam
 to demand the restitution of Helen. They returned home without
 receiving the satisfaction required; and soon afterwards the com-
 bined Grecian forces assembled and sailed for the coast of Asia.
 The behaviour of Helen during the Trojan war is not clearly known.
 When Paris was killed, in the ninth year of the war, she voluntarily
 married Deiphobus, one of Priam's sons; but, on the capture of
 Troy, made no scruple to betray him, to ingratiate herself with
 Menelaus, who forgave her infidelity, and took her with him to
 Sparta. Here she lived many years; but on the death of her hus-
 band she was driven from Peloponnesus by Megapenthes and Nico-
 stratus, illegitimate sons of Menelaus, and retired to Rhodes, where
 Polyxo, a native of Argos, who reigned over the country, remem-
 bering that Helen was the cause of her widowhood, her husband
 Telemachus having perished in the Trojan war, caused her to be
 tied to a tree and strangled. Her misfortunes were afterwards
 commemorated, and the crimes of Polyxo expiated by the temple
 which the Rhodians raised to Helen Dendritis, "tied to a tree."
 Helen was honoured after death as a goddess; the Spartans built
 her a temple at Therapne, which was said to be endowed with the
 power of giving beauty to all deformed women who entered it.
 Such is the account in the main given by Herodotus of this beauti-
 ful woman; but nothing is more uncertain than her history; and it
 would be impossible within our limits to attempt to reconcile the
 discrepant statements that exist respecting her.
 Helicon, a famous mountain in Bæotia, near the Gulf of Corinth,
 sacred to Apollo and the Muses, thence called Heliconiades. The
 Muses had here their statues of wood; here also were statues of
 Apollo and Mercury, Bacchus, Orpheus, and famous poets and
 musicians. On it were situated the fountains Hippocrene and
 Aganippe, the grand sources of poetic inspiration. It is now called
Palaorouni or rather *Zagura*.
 Heliodorus, a rhetorician who was contemporary with Hæro-
 dorus.

Hellas, a term first applied to a city and region of Thessaly, in the district of Phthiotis, where Hellen, son of Deucalion, reigned, but afterwards extended to all Thessaly, and finally to the whole of Greece, Thessaly itself excluded. See Græcia.

Hercules, a celebrated hero, who, after death, was ranked among the gods, and received divine honours. Diod. S. mentions three of this name, Cicero, six, and some authors forty-three. Of all these, the son of Jupiter and Alcmena, generally called the Theban, is the most celebrated; and to him the actions of the others have been attributed. On the day on which Alcmena was to be delivered in Thebes, Jupiter having announced to the gods that a man was that day to see the light who would rule over all his neighbours, Juno, pretending incredulity, extracted from him an oath that what he had said should be accomplished. Upon this, Juno hastened to Argos, brought Eurystheus, son of Sthenelus, brother of Alcmena, to light that day, while she checked the parturition of Alcmena, whose son was thus fated to serve his cousin Eurystheus. Before Hercules had completed his eighth month, the jealousy of Juno sent two snakes to devour him. But the child boldly seized them in both hands and squeezed them to death, while his brother Iphiclus alarmed the house with his frightful shrieks. He soon became the pupil of the Centaur Chiron, and rendered himself the most valiant and accomplished youth of the age. In his eighteenth year he subdued a huge lion, which preyed on the flocks of Amphitryon, his supposed father; and he afterwards delivered his country from the annual tribute of 100 oxen, which it paid to Erginus. Having been, as already mentioned, subjected, before his birth, to the power of Eurystheus, and obliged to obey him in every respect, he was ordered by the latter to appear at Mycenæ; but he at first refused, and Juno, to punish his disobedience, rendered him delirious. The oracle of Apollo having subsequently declared that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter, he at length resolved to go to Mycenæ, and bear with fortitude whatever gods or men might impose on him. Eurystheus then commanded him to achieve a number of enterprises the most difficult and arduous ever known, generally called the twelve labours of Hercules; but, previously to his undertaking them, the hero received a sword from Mercury, a bow from Apollo, a golden breastplate from Vulcan, horses from Neptune, and a robe from Minerva. His first labour, imposed by Eurystheus, was to kill the lion of Nemæa, which ravaged the country of Mycenæ. 2. To destroy the Lernæan Hydra, which had seven heads, according to Apollodorus, fifty according to Simonides, 100 according to Diodorus. 3. To bring alive and unhurt into the presence of Eurystheus a stag famous for swiftness, golden horns and brazen feet, which frequented the neighbourhood of Enoë. To bring alive to Eurystheus a wild boar which ravaged the neigh-

tion of Thessaly, in the Deucalion, reigned, but finally to the whole of Æcia.

was ranked among the S. mentions three of this three. Of all these, the called the Theban, is the of the others have been a was to be delivered in gods that a man was that all his neighbours, Juno, him an oath that what he in this, Juno hastened to elus, brother of Alcmena, parturition of Alcmena, asin Eurystheus. Before the jealousy of Juno sent boldly seized them in both his brother Iphiclus alarm. He soon became the pupil of himself the most valiant and eighteenth year he subdued Amphitryon, his supposed country from the annual Arginus. Having been, as is birth, to the power of in every respect, he was æ; but he at first refused, dered him delirious. The clared that he must be sub- urystheus, in compliance gth resolved to go to My- ods or men might impose him to achieve a number of us ever known, generally ut, previously to his under from Mercury, a bow from can, horses from Neptune- bour, imposed by Eurys- which ravaged the country n Hydra, which had sev- according to Simonides g alive and unhurt into the or swiftness, golden horn- ighbourhood of Ænoe. r which ravaged the neigh-

bourhood of Erymanthus. 5. To cleanse the stables of Augeas, where 3,000 oxen had been confined for many years. 6. To kill the carnivorous birds which ravaged the country near the lake Symphalus, in Arcadia. 7. To bring alive into Peloponnesus a prodigious wild bull which laid waste the island of Crete. 8. To obtain the mares of Diomedes, which fled on human flesh. 9. To obtain the girdle of the queen of the Amazons. 10. To kill the monster Geryon, king of Gades, and bring to Argos his numerous flocks, which fed on human flesh. (See Geryon.) 11. To obtain apples from the garden of the Hesperides. 12. To bring to earth the three-headed dog Cerberus, which guarded the portals of the infernal regions. Besides these arduous labours, which Eurystheus imposed on him, he achieved others of his own accord, equally great and celebrated. He accompanied the Argonauts to Colchis before he delivered himself up to the king of Mycenæ; he assisted the gods in their wars against the giants, (see Gigantes), conquered Laomedon, and pillaged Troy. When Iole, daughter of Eurytus, king of Æchalia, of whom he was deeply enamoured, was refused to his entreaties, he became the prey of a fit of insanity, and murdered Iphitus, the only one of the sons of Eurytus who favoured his addresses to Iole. Some time after, he was visited by a disorder, which obliged him to apply to the oracle of Delphi for relief. The coldness with which he was received by the Pythia having irritated him, he resolved to plunder Apollo's temple, and carry away the sacred tripod, but the thunderbolts of Jupiter prevented the sacrilege. He was, on this, told by the oracle, that, to recover from this disorder, he must be sold as a slave, and remain three years in the most abject servitude. He was accordingly sold to Omphale, queen of Lydia. Here he cleared all the country of robbers; on which Omphale restored him to liberty, and married him. After he had completed his slavery, he returned to Peloponnesus, where Hippocoon; became one of Dejanira's suitors, and married her, after he had overcome all his rivals. Some time afterwards, being obliged to leave Calydon, his father-in-law's kingdom, because he had inadvertently killed a man, he retired to the court of Ceyx, king of Trachinia. In his way he was stopped by the swollen streams of the Evenus, where the Centaur Nessus attempted to offer violence to Dejanira, under the perfidious pretence of conveying her over the river. Ceyx, king of Trachinia, received him and his wife with friendship. Hercules, however, still mindful that he had been refused the hand of Iole, made war against her father Eurytus, killed him, with three of his sons, and took Iole away captive. Dejanira, informed of her husband's attachment to Iole, sent him the tunic which Nessus had given her, with the assurance that it possessed the power of recalling the wandering affections of a husband. Hercules put it on, and soon finding the poison of the

Lernæan Hydra penetrate through his bones, attempted to pull off the fatal dress, but it was too late, and the distemper was incurable. He then implored the protection of Jupiter, gave his bow and arrows to Philoctetes, erected a large pile on the top of Mt. Ceta, over which he spread the skin of the Nemæan lion, and having laid himself down on it, ordered Philoctetes, or, according to others, Pæan or Hyllus, to set fire to the pile; and was, on a sudden, surrounded with the flames. After his mortal parts were consumed, he was carried up to heaven in a chariot drawn by four horses. His worship soon became as universal as his fame, and Juno forgot her resentment, and gave him her daughter Hebe in marriage. Hercules has received many surnames and epithets, from the places where his worship was established, or the labours which he achieved. His temples were numerous and magnificent. The white poplar was particularly dedicated to his service. He is generally represented naked, with strong and well-proportioned limbs; sometimes covered with the skin of the Nemæan lion; holding a knotted club in his hand, on which he often leans. The children of Hercules were driven from the Peloponnesus after his death. Such are the most striking characteristics of the life of Hercules, who is said to have supported for a while the weight of the heavens on his shoulders, and to have separated, by the force of his arm, the celebrated mountains, afterwards called the boundaries of his labours. He is held out by the ancients as a true pattern of virtue and piety; and as his whole life had been employed for the benefit of mankind, he was deservedly rewarded with immortality. (Lempriere.)

Hermogenes. See Tigellius.

Herodes, surnamed the *Great* and *Ascalonita*, second son of Antipater the Idumæan, was born B. C. 71, at Ascalon in Judæa. At the age of twenty-five he was made, by his father, governor of Galilee, and at first embraced the party of Brutus and Cassius; but, after their death, he reconciled himself to Antony, who appointed him first tetrarch; and, after the expulsion of Antigonus from Judæa, B. C. 37, king of the Jews. The first years of his reign were marked by various intrigues and crimes, to answer for which he was summoned to Rome, but found the means of procuring an acquittal. In the civil war between Octavius and Antony, Herod joined the latter, and undertook, at his command, a campaign against the Arabians, whom he defeated; but, after the battle of Actium, he went to meet Octavius at Rhodes, by whom he was kindly received. Having, on his return, put his wife Mariamne to death, on a false charge of adultery, he suffered the deepest remorse, and shut himself up in Samaria, where he was seized with a sickness which nearly proved fatal. Soon afterwards, his disregard of the Jewish law and ordinances, led to a conspiracy being formed against him; but it was detected in time; and, though the latter part of his reign was disturbed by the most violent private and public dissensions,

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he maintained his throne till his death, which took place in the year
 of our blessed Saviour's birth.
 Hesperia, a name applied by the poets to Italy, as lying to the
 west of Greece. It is derived from "*hespera*," evening, so that
 Hesperia properly means the "evening land," i. e. the western
 region. It is also, though less frequently, applied to Spain, as
 lying west of Italy.

Hesperius, adj. from the preceding.

Hippolyte, 1. (also called Astydamia) wife of Acastus, king of Iolchos.
 She fell in love with Peleus, but her overtures were rejected by him :
 in revenge she accused him to her husband of having insulted her,
 and caused him to be exposed to wild beasts. Chiron, by Vulcan's
 orders, delivered Peleus, who returned to Thessaly and put to death
 Acastus and his wife. 2. Queen of the Amazons.
 'Ipirinus, Quinctius, a person of timid character, to whom Horace has
 addressed Ode II, 11. and Epis. I, 16.

Hippolytus, a son of Theseus and Hippolyte, or, according to others,
 of Antiope. His step-mother, Phædra, having falsely accused him
 before Theseus of dishonorable conduct, the latter prayed to Nep-
 tune for revenge upon his son; and, as Hippolytus was driving his
 chariot along the sea-shore, the god sent a monster, which so ter-
 rified his horses, that they burst away in fury, when the chariot
 was dashed to pieces, and the driver was dragged to death. Ac-
 cording to some accounts he was restored to life by Æsculapius,
 and afterwards transported by Diana into Italy, where, under the
 name of Virbius, he was worshipped in the grove of Aricia. When
 the tragical end of Hippolytus was known at Athens, Phædra con-
 fessed her crime, and hung herself in despair. The death of Hip-
 polytus and passion of Phædra form the subject of one of the *Tra-
 gedies* of Euripides and Seneca. Phædra was buried at Træzene.
 She was represented in a painting in Apollo's temple at Delphi, as
 suspended in the air, while her sister Ariadne stood near her, with
 fixed eyes.

Hispania, or Hispaniæ, an extensive country in the south-west of
 Europe; bounded on the north by the Pyrenees and Sinus Cantab-
 ricus, *Bay of Biscay*; west by the Atlantic, Fretum Herculeum,
Strait of Gibraltar, and the Mediterranean, which last bounds it
 also on the east. The Greeks called it *Iberia*, but attached, at dif-
 ferent periods, different ideas to the name. The coast of Spain on
 the Atlantic, they called *Turtessis*: and the interior of the coun-
 try, *Celtice*, a name applied to the whole north-western part
 of Europe; but in later times they understood by Iberia, the
 whole of Spain. The Phœnicians were the first civilized peo-
 ple that visited Spain, more than 100 years before Christ: they
 founded Gades, Malaca, &c. Afterwards, the inhabitants of
 Massilia, in Gaul, built Rhoda, now *Rosas*, and Emporiæ now

Ampurias, in the north-east corner of the peninsula. The Carthaginians, coming next, built Tarraco, Barcino, and Nova Carthago, and held possession of a great part of the country, till they were expelled by the Romans; who, after contending for the possession of Spain, for a period of 200 years before Christ, became its sole masters at the end of the second Punic war. In the time of the Roman Republic, Hispania was divided into Duæ Hispaniæ, Citerior, and Ulterior, by the river Iberus. Under Augustus, it was divided into three parts:—1. *Tarraconensis*, comprising all the north and north-east part, from the Durus and Tader to the Pyrenees, in which were the native tribes, Callaici, Astures, Cantabri, Concani, Vascones, Iltergetes, Celtiberi, &c.; 2. *Bætica*, all the southern part, as far north as the Anas and Tader, in which were the Turdetani, Bastuli Pæni, &c.; and 3. *Lusitania*, the western and central part, corresponding to the modern *Portugal*, between the Anas, the Durus, and the Atlantic, in which division were the Vettones, and the country called *Cuneus*. Hispania remained in possession of the Romans down to the fifth century of the Christian era. For the next 300 years, it was occupied by the Barbarians, who overturned the Roman empire, particularly by the Vandals and Goths; and for seven centuries after, by the Saracens or Moors. The Spanish Christians who had taken refuge in the mountains of Asturias encroached by degrees on the Mahometans, pressing them southward, and erecting a number of separate kingdoms, which were all united, under the government of Ferdinand and Isabella, A. D. 1492.

Homerus, the most celebrated poet of antiquity, and the most ancient of all the profane writers. Of his parentage, his age, his rank, and the circumstances of his life and death, we know so little that can be relied on, that it would be hopeless to attempt to give even an outline of the various opinions that have been broached respecting him. The most commonly received account makes him to have been a native of some of the Greek colonies of Asia Minor, and to have lived about the ninth century before the Christian era. Seven cities disputed the honour of having given him birth.

“Smyrna, Chios, Colophon, Salamis, Rhodos
Argos, Athenæ,
Orbis de patria certat, Homere, tua.”

In his two most celebrated poems, the *Iliad* and *Odyssey*, Homer has displayed the most consummate knowledge of human nature, and has secured immortality by the sublimity, fire, sweetness, and elegance of his poetry. None of his successors have been able to surpass, or even to equal, their great master. In his *Iliad*, Homer has described the resentment of Achilles, and its fatal consequences to the Grecian army before the walls of Troy. In the *Odyssey*, the poet has taken for his subject the return of Ulysses into his

peninsula. The Carthago, and Nova Carthago, the country, till they were finding for the possession of the Christ, became its sole ar. In the time of the into Duæ Hispaniæ, Citerior and Ulterior. Under Augustus, it was divided into six provinces, comprising all the Iberian Peninsula, and Tader to the Pyreneæ, Astures, Cantabri, &c.; 2. Bætica, all the south of Tader, in which were Lusitania, the western part of Portugal, between the Tader and the Pyreneæ, which division were the Roman provinces. Hispania remained in the hands of the Barbarians, particularly by the Vandals, and the Saracens, and taken refuge in the mountains of the Mahometans, a number of separate kingdoms, and the most ancient of them, and the most ancient of his age, his rank, and we know so little that can attempt to give even an account of his life, and his achievements respecting his country, and his people, and his Christian era. Seven centuries after his birth.

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and *Odyssey*, Homer's knowledge of human nature, his simplicity, fire, sweetness, and his successors have been able to imitate him. In his *Iliad*, Homer describes the consequences of his country. In the *Odyssey*, the return of Ulysses into his

country, with the many misfortunes which attended his voyage after the fall of Troy. The poetry of Homer was so universally admired that, in ancient times, every man of learning could repeat with facility any passage in the *Iliad* or *Odyssey*; and such was the universal veneration for their author, that the ancients not only raised temples and altars to him, but offered sacrifices, and worshipped him as a god. Alexander was so fond of Homer that he generally placed his compositions under his pillow. It is said that Pisistratus, tyrant of Athens, first collected and arranged the *Iliad* and *Odyssey* in the manner in which they now appear to us; and to the well-directed pursuits of Lycurgus we are indebted for their preservation. For the last half-century, the learned world has been eagerly discussing the question whether the Homeric poems are really the production of the man whose name they bear, and transmitted to posterity by the singular class called the Rhapsodists, or whether they were not the joint composition of various writers, collected and remodded at a later age.

Horæ, divinities regarded in two points of view—as the goddesses of the seasons, and hours of the day; and their number is stated in different ways accordingly. Their duty was to hold the gates of heaven, which they opened to send forth the chariot of the sun in the morning, and receive it again in the evening.

Horatius, Q. Flaccus. See Life of Horace, prefixed to this work. Hyades, daughters of Atlas, king of Mauritania, so disconsolate at the death of their Brother Hyas, killed by a wild boar, that the gods in compassion translated them to the skies, and placed them in the Bull's forehead, where they still continued to weep, and were thence supposed to presage rain. Their names, as given by Phæcydes, are *Æsula*, *Ambrosia*, *Eudora*, *Coronis*, *Dione*, and *Polyxo*; but Hesiod calls them *Phæsula*, *Coronis*, *Cleæ*, *Phæo*, and *Eudora*.

Hydaspes, a river of India, one of the tributaries of the Indus. D'Anville makes it the modern *Shantrou*; Mannert is in favour of the *Behut*; but the true modern name is the *Ilhum*. Alexander crossed this river to give battle to Porus.

Hydra, a celebrated monster, which infested the lake Lerna in Peloponnesus, the fruit of Echidna's union with Typhon. It had 100 heads, and as soon as one was cut off, two grew up, if the wound was not stopped by fire. It was one of the labours of Hercules to destroy this monster; this he effected with the assistance of Iolaus, who applied a burning iron to the wounds as soon as the head was cut off. While Hercules was destroying the Hydra, Juno sent a sea-crab to bite his foot. This new enemy was soon dispatched; and the goddess, unable to lessen the fame of Hercules, placed the crab among the constellations, now called *Cancer*. The conqueror dipped his arrows in the gall of the Hydra, and all the wounds which he gave proved incurable.

Hylæus, a name given to several of the Centaurs.

Hymettius, adj. from the following.

Hymettus, a mountain of Attica, within three miles of Athens, celebrated for its honey. Hymettus is neither high nor picturesque, but for the most part a flat ridge of bare rocks. It has two summits, one anciently called Hymettus (now Trelouvouni); the other Anydros (now Lamprovouni). The sides are covered with brown shrubs and heath, whose flowers scent the air with perfume. The honey of Hymettus is still held in repute at Athens, being distinguished by a superior flavour.

Hyperborei, the name given by the ancients to the unknown inhabitants of the most northern regions of the globe, who, as their name implied, were supposed to be placed beyond the influence of the north wind, and consequently to enjoy a mild and delightful climate. The question of the existence and exact situation of the Hyperboreans long formed one of the most intricate in the whole compass of ancient history; but the general opinion now inclines to regard them as synonymous with the Laplanders, Norwegians, and some other nations of northern Europe.

Hyrieus and **Hyreus**, a peasant, or, as some say, a prince of Tanagra, who entertained Jupiter, Neptune, and Mercury, when travelling over Bœotia. Childless, he asked of the gods to give him a son without marrying, as he had promised his wife, lately dead, that he would never marry again. The gods, to reward the hospitality of Hyreus, took the hide of the bull, which he had sacrificed the day before to their divinity, and ordered him to bury it for nine months. In nine months, Hyreus opened the earth, and found a beautiful child in the bull's hide, whom he called Orion.

I.

Iapetus, a son of Cœlus and Terra, and one of the Titans. He married Asia, or, according to others, Clymene, by whom he had Atlas, Epimetheus, Menœtius, and Prometheus, and was looked on by the Greeks as the father of all mankind. His sons received the patronymic Iapetionides.

Iapyx, a wind, which blows from Apulia, favourable to such as sailed from Italy towards Greece. It is identical with the Argestes of the Greeks.

Iarbita, a native of Africa, whose true name was Cordus. He is ridiculed by Horace, for his imitation of Timagenes the Rhetorician.

Iberi, a powerful nation of Spain, along the Iberus, who, mingling with the Celtic tribes, took the name of Celtiberi; thought to have come from Iberia in Asia.

Iberia, I., a country of Asia, answering to *Imeriti* and *Georgia*, bounded on the west by Colchis, north by Mt. Caucasus, east by Albania, and south by Armenia. According to some, who derive

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gia or Kurgia. Pompey invaded it, made great slaughter of the
inhabitants, and obliged them to surrender by setting fire to the
woods, to which they had fled for safety.—II. An ancient name of
Spain, derived from the Iberus. See Hispania.

scarium Mare, a part of the Ægean Sea near the islands of Myconos
and Gyaros. The ancient mythologists deduce the name from
Icarus, who fell into it, and was drowned; but others derive it
from a Phœnician term, signifying "the sea of fish," in which it
abounded. See Icarus.

Icarus, a son of Dædalus, who, with his father, fled with wings from
Crete to escape the resentment of Minos. His flight being too
high, proved fatal to him; for the sun melted the wax which ec-
mented his wings; and he fell into that part of the Ægean Sea,
which was called after his name.

Icius, a lieutenant of Agrippa in Sicily. Horace ridicules him for
abandoning philosophy and the Muses for military employments.

Ila, 1., the general name given to the mountain range which sweeps
round the plain of Troy. The highest peak, which by Homer is
called Gargarus, rises to an elevation of more than five thousand
feet. It was the source of many streams, and was famous for being
the scene where Paris adjudged to Venus the prize of beauty. 2.
The highest and most celebrated mountain of Crete, rising nearly
in the centre of the island, and celebrated for being the birth-place
of Jupiter, who was brought up here by the Corybantes.

Idæus, adj. from preceding.

Idomeneus, succeeded his father Deucalion on the throne of Crete,
and accompanied the Greeks to the Trojan war with a fleet of ninety
ships. During this war, he rendered himself famous by his valour.
On his way home he made a vow to Neptune, in a dangerous tem-
pest, that if he escaped he would offer to the god whatever living
creature first presented itself to his eye on the Cretan shore. This
was no other than his son, who came to congratulate him on his
safe return; but Idomeneus performed his promise, and the inhu-
manity of his sacrifice rendered him so odious to his subjects, that
he left Crete in quest of a settlement, came to Italy, and founded a
city on the coast of Calabria, which he called Salentia. He died
in extreme old age, after witnessing the prosperity of his new
kingdom.

Ilerda, the capital city of the Ilorgetes, in Spain, on the Sicoris, *Segre*,
a tributary of the Iberus. In the plain immediately below it, Scipio
gained a signal victory over the Carthaginian Hanno, B. C. 216; and
150 years later, it was celebrated for the resistance it made to Cæsar
under the lieutenantancy of Pompey, Afranius, and Petreius, who were
however, finally defeated. It is now *Lerida* in Catalonia.

Ilia or Rhea, a daughter of Numitor, king of Alba, consecrated by her
uncle Amulius to the service of Vesta, that she might not become a
mother to dispossess him of his crown. Violence, however, having

been offered to Ilia, she brought forth Romulus, and Remus, who drove the usurper from his throne, and restored the crown to their grandfather Numitor. Ilia was buried alive by Amulius for violating the laws of Vesta. Because her tomb is near the Tiber, some suppose that she married the god of that river.

Iliacus, adj. Trojan.

Iliene, the eldest daughter of Priam, and wife of Polymnestor, king of Thrace.

Ilios, see Ilium.

Ilithia, a Grecian goddess, who presided over childbirth, equivalent to the Juno Lucina of the Romans. In the Iliad, Homer mentions the name in the plural, and calls them the daughters of Juno; but in the Odyssey, in Hesiod, and Pindar, the number is reduced to one. The term signifies literally, "*light-wanderer*," a probable epithet of the Moon; and as a woman's time was reckoned by moons, Ilithia, as a moon goddess, was naturally said to preside over childbirth.

Ilium or Ilion, and Ilios, the true appellation of the city of Troy, Troja, the name applied to it by the Roman writers being, strictly speaking, the name of the district.. (See Troja.)

Ilius, adj. Trojan, from preceding.

Illyricum, Illyris, and Illyria, consisted chiefly of a strip of sea-coast between the Adriatic on one side, and on the other a chain of mountains called, in different parts, Albii, Bæbii, and Scardus or Scodrus, which run parallel with that sea, and are connected with the Alps to the west, and with Mount Hæmus to the east. Illyricum was separated from Italy by the Arsia, and its south-eastern limit is generally reckoned the Drilo, *Drin*, though the country between that river and the confines of Epirus was also inhabited by Illyrian tribes. Illyricum was divided into two provinces—Liburnia, between the Arsia and the Titius, *Kerca*, and Dalmatia, between the Titius and Drilo. The country between the Drilo and the Acrocerannian promontory was peopled by various Illyrian tribes, and watered by a number of rivers, the chief of which were the Apsus, *Cavroni*, on which was Eordea, now *Berat*; and the Aôus, *Vojutza*, on which were Stena Pelagoniæ, the *Pass of Klissura*; the modern town of *Tepeleni*; and Apollonia, *Polina*. Along the coast of this tract were the towns Epidamnus, afterwards Dyrrachium, now *Durazzo*, Oricum, and Anlon, *Aolona*. The most remarkable of the numerous islands along this coast are, Scardona, now *Isola Grossa*; Issa, *Lissa*, opposite to Zara; Coreyra Nigra, *Curzola*; and Melita, *Meleda*. Illyricum became a Roman province after Gentius, its king, had been conquered by the prætor Anicius; and its frontiers subsequently received such an extension as to comprise the districts of Noricum, Pannonia, and *Mæsia*. It now forms part of *Croatia*, *Bosnia*, and *Sclavonia*.

Illyricus, adj. from the preceding.

Inachus, a son of Oceanus and Tethys, and father of Io. He was said to have founded the kingdom of Argos, and to have been succeeded by his son Phoroneus, B. C. 1807. He gave his name to a river of which he became the tutelary deity. Inachus and Phoroneus were the persons

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to whom the Argives considered themselves indebted for a knowledge of the useful arts, and the establishment of social order.
India, an extensive country of Asia, formerly divided into *India intra Gangem*, and *extra Gangem*. The first division answers to *Hindostan*; the latter to the *Birman empire*, *Pegu*, *Siam*, *Laos*, *Cambodia*, *Cochin China*, *Tonquin*, and *Malacca*. India took its name from the Indus, which formed its western boundary. India has always been celebrated in the Western world, not only as a region abounding in rich products, but as an early seat and fountain of civilisation and philosophy. Whatever literary talent or application, however, the Hindoos might possess, none of it was turned to history, of which only some faint traces appear, amid the most extravagant fables. The first authentic notice is afforded by the invasion of Alexander; but that event, so celebrated in Greek history, was a mere partial inroad, producing no lasting effects. Yet the narratives of this expedition are precious, in so far as they show that the Hindoos were then precisely the same people as now; divided into castes, addicted to ascetic superstition, religious suicide, and abstruse philosophy. It does not appear that India was then the seat of any extensive empire; but it was divided among a number of small-er states. The expedition of Seleucus and the embassy of Megasthenes brought to light the existence of a great empire, of which the capital was Palibothra on the Ganges; but the histories neither of the East nor of the West convey any details of the dynasty which reigned in that mighty metropolis. The interposition of the hostile monarchy of the Parthians cut off all communication between Rome and India, though one embassy from the latter country is said to have reached the court of Augustus. The Mahometan conquest by the Gaznevide dynasty formed the era at which a regular series of authentic history commences for India. The bold and rough population who inhabit the mountains of Afghanistan enabled Mahmoud the Great to unite all the west of India, with Khorassan and a great part of Tartary, into one empire. His dynasty, indeed, was subverted by that of Ghori, which was followed by the long series of the Patan emperors. In 1398 they were vanquished by Timour; but it was more than a century afterwards that Baber founded the Mogul empire, which, extended under Akbar and Aurengzebe, displayed a power and splendour scarcely equalled by any monarchy even of Asia.

Indicus, adj. from the preceding.

Indi, the natives of India.

Ino, a daughter of Cadmus and Harmonia, nurse of Bacchus, and second wife of Athamas, king of Thebes. Her husband having become mad, and killed his son, Ino, fearing a similar fate for her son, Melicerta, sprung with him from the cliff Molyris, into the sea, where Neptune gave them a place among the sea-deities.
Io, daughter of Inachus, or, according to others, of Jasus or Pirene, priestess of Juno at Argos. Jupiter became enamoured of her; and to elude the suspicions of Juno, changed her into a beautiful heifer. But the goddess, who well knew the fraud, obtained from her husband the animal, whose beauty she had condescended to

commend. Juno commanded the hundred-eyed Argus to watch the heifer; but Jupiter sent Mercury to destroy Argus, and restore her to liberty. (See Argus.) Io, freed from the vigilance of Argus, was now persecuted by Juno, who sent one of the Furies, or rather a malicious insect, to torment her. She wandered over the earth and crossed over the sea, till at last she stopped on the banks of the Nile, where she resumed her former shape, and gave birth to Epaphus. She afterwards married Telegonus, king of Egypt, or Osiris according to others. After death she received divine honours, and was worshipped under the name of Isis. She is sometimes called Phoronis, from her brother Phoroneus.

Iolchos, a town of Thessaly in the district of Magnesia, at the head of the Sinus Pelasgius, celebrated as the birth-place of Jason. It was founded by Cretheus, son of Æolus and Enaretta, and subsequently attained to great importance; but its ruin was ultimately completed by the foundation of Demetrias in its immediate vicinity. Iolchos was the place whence the Argo started on its expedition.

Ionica, 1., a district of Asia Minor, in which Ionians from Attica settled, about B. C. 1050. It extended from the river Hermus along the shore of the Ægean sea, to Miletus, but its southern limits varied at different times. Ionia was divided into twelve small states, united by a confederacy, Priene, Miletus, Colophon, Clazomenæ, Ephesus, Lebedos, Teos, Phocæa, Erythræ, Smyrna, and the capitals of Samos and Chios. The inhabitants of Ionia built a temple called *Pan-Ionium*, from the concourse of people which flocked thither from every part of Ionia. They remained independent of a foreign yoke, till the time of Cræsus, who subdued their country and incorporated it with his Lydian kingdom. From the Lydian they passed to the Persian sway, thence to the Macedonian, and were finally reduced by the Romans under the dictator Sylla. In the refinement and the cultivation of the arts they were equal, if not superior, to their European brethren; and they can boast of the all but unrivalled excellence of their poets, historians, philosophers, sculptors, architects, and musicians. 2. Ancient name given to that part of the Peloponnesus occupied by the Ionians, previously to their being driven out by the Achæans, B. C. 1150, from whom the district subsequently took the name of Achaia.

Ionicus, adj. from preceding.

Ister, the name of the Eastern part of the Danube, after its junction with the Savus or *Saave*. See Danubius.

Isthmia, one of the four great national festivals of the Greeks, deriving its name from the Isthmus of Corinth, where they were celebrated. They were instituted in commemoration of Melicerta, changed into a sea-deity, when his mother Ino had thrown herself into the sea with him in her arms. After they had been celebrated for some time with great regularity, an interruption took place, at the expi-

Argus to watch the vigilance of Argus, the Furies, or rather placed over the earth on the banks of the gave birth to Epas of Egypt, or Osiris divine honours, and is sometimes called

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Ionians from Attica on the river Hermus is, but its southern divided into twelve Miletus, Colophon, Erythræ, Smyrna, inhabitants of Ionia concourse of people Ionia. They remained Cæsus, who subdued Ilian kingdom. From hence to the Macedonians under the dictator of the arts they were Ithra; and they can their poets, historians, musicians. 2. Ancient occupied by the Ionians by the Achæans, B. C. y took the name of

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of the Greeks, deriving they were celebrated. Melicerta, changed into herself into the sea men celebrated for some took place, at the expi-

ration of which they were re-established by Theseus in honour of Neptune. These games were common to all the Grecian states, with the exception of the Elæans, against whom a curse had been pronounced, should they ever present themselves there. They were held near a temple of Neptune, who presided over them; and were celebrated every third year, according to some accounts, but others assign them a period of one or four years. The contests were the same as in the other sacred games: the victors were crowned with garlands of pine leaves.

Isthmius, adj. from preceding. "Isthmius Labor" is synonymous with "Isthmia."

Italia, a celebrated country of Europe, bounded on the north by the Alps, south by the Ionian Sea, north-east by the Hadriatic or Mare Superum, south-west by the Mare Tyrrhenum, or Inferum. It was called Hesperia by the Greeks, from its western situation in relation to Greece, and from the Latin poets received the appellations of Ausonia, Ænotria, and Saturnia. When the Greeks became first acquainted with this country, they observed it to be peopled by several distinct nations as they thought; hence they divided it into six countries or regions, Ausonia or Opica, Henetia, Iapygia, Liguria, Umbria, and Tyrrhenia. At a later period, Italy was divided into three parts: the northern, Gallia Cisalpina; middle, Italia Propria; southern, Magna Græcia. Its principal states were Gallia Cisalpina, Etruria, Umbria, Picenum, Latium, Campania, Samnium and Hirpini, Apulia, Calabria, Lucania, and Bruttiorum Ager. Originally the whole of Italy appears to have been peopled by one common race, the Itali, (who were fabled to derive their name from Italus, an ancient king,) and who were spread from the Alps to the southernmost extremity of the land; each community, however, being known at the same time by a specific and peculiar appellation, as Latini, Umbri, &c. These different states have been separately considered, and we shall merely subjoin the chief historical epochs of the whole country. Italy, besides the aboriginal population, that is, the tribes of whose first settlement there is no record, is said to have been colonised at an early period from various quarters:—1. from Pallantium, in Arcadia, by Evander, who settled on the banks of the Tiber, some time before the Trojan war, and built on the Palatine hill; 2. from Asia Minor, by Tyrrhenus, with a colony of Lydians, and by Antenor, the Trojan, who led a band of Heneti into Italy after the fall of Troy, and founded Patavium; 3. from Ætolia, by Diomedes, the Grecian hero, who settled in Apulia, and built Argyripa, or Arpi; 4. by Æneas, with his Trojan followers; and 5. by the Gauls who overran the northern part. All these tribes and colonies fell successively under the power of Rome, during the first 500 years of her existence as a state. During the next 700 years, Italy formed a part, first of the Roman Republic, and then of the Empire. Odoacer, a Barbarian adventurer, was crowned king of

Italy, A. D. 476, and during the next thousand years, comprehending what are called the Middle Ages, the Republics of modern Italy were produced, flourished and decayed. (Lempriere.)

Italus, adj. from preceding.

Ithaca, a celebrated island in the Ionian Sea, north east of Cephalonia. It had a city of the same name, celebrated as the residence of Ulysses. The island is rocky and mountainous, and measures about twenty-five miles in circumference. The modern name is *Theaki*.

Ithacensis, adj. from preceding.

Itys, a son of Tereus, king of Thrace, by Procne, daughter of Pandion, king of Athens. He was killed by his mother, when about six years old, and served up before his father. He was changed into a pheasant, his mother into a swallow, and his father into an owl.

Ixion, king of Thessaly, son of Phlegyas, Peisyon, Antion, or Mars, by Perimela, daughter of Amythaon. He obtained the hand of Dia, daughter of Deioneus, having, according to the usage of the heroic ages, promised his father-in-law large gifts; but, not keeping his engagement, Deioneus seized his horses and detained them a pledge. Ixion concealing his resentment invited Deioneus to a festival at Larissa; and, on his arrival, treacherously threw him into a pit, which he had previously filled with wood and burning coals. After this deed Ixion became deranged; but the atrocity of his crime was such that neither gods nor men would grant him expiation, until Jupiter himself took pity upon him, purified him, and admitted him to his table in Olympus. Unmindful, however, of his obligation to his celestial benefactor, he cast an eye of desire upon Juno; but the goddess, being in consort with her lord, substituted a cloud, moulded in her own form; which Ixion embraced, and became the father of the Centaurs. To punish his ingratitude, Jupiter hurled him, with his thunder, into Erebus, where, bound to an ever-revolving wheel, he atoned for his offences by endless torments.

J.

Janus, one of the most celebrated divinities of ancient Rome, and the only one who had no equivalent in the Grecian mythology. He was represented as a son of Apollo, who emigrated from Thessaly, and came to Italy, where he built a small town on the Tiber, which he called Janiculum. During his reign, Saturn came to Italy, and, in return for the hospitality he received, instructed his entertainers in agriculture and the arts of civilized life. Peace, prosperity and happiness were every where diffused under the joint sway of Janus and Saturnus, the latter of whom founded Saturnia on what was afterwards called the Capitoline Hill, immediately opposite to

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Janiculum. The coins of the two monarchs were impressed on one side with a double head, typical of the wisdom of Janus, which enabled him to look into futurity as well as back upon the past, while the reverse bore a ship, in honour of Saturnus, who came from beyond the seas. After death, Janus was ranked among the gods, for the civilization which he had introduced among the wild inhabitants of Italy. Such is a brief view of the manner in which the ancient Romans attempted to account historically for the origin of the worship of Janus, to whom greater reverence was accorded than to any of their numerous divinities. As the origin of the name implies (*janua, a gate*), Janus was the god of gates, but of gates in the most extended sense of the word, of the gates of heaven, earth, sea, and sky; and in token of his office he bore a key in his hand. Moreover, as the commencement of any undertaking may be regarded as the entrance into it, he was invariably invoked the first of all the gods, as through him alone prayers were said to be able to reach the others. The first month of the year received its name from him; he shared the homage rendered to Juno on the first day of every month, and he presided over the dawn of every day. Janus was usually represented with two heads (hence he was called *Bifrons*) looking in opposite directions, grasping a key in his left hand and a staff in his right; though he was occasionally represented with four heads, hence his epithet *Quadrifrons*. Sometime he holds the number 300 in one hand, in the other, 65, to shew that he presides over the year. He was sometimes supposed to be equivalent to Chaos, presiding as he did, over the beginning of all things, while some believed him to be a personification of heaven, and others maintained that he represented the united divinities of Apollo and Diana. But the most probable theory assigns him a Tuscan origin. He had numerous temples at Rome. The temples of Janus *Quadrifrons* were built with four equal sides, with a door and three windows on each side. The four windows in each of the sides are the three months of each season; all together, the twelve months of the year. His temple at Rome was kept open in the time of war, and shut in peace. The warlike disposition of the Romans is manifest from the fact that this temple was only shut six times in 800 years: viz. once in the reign of Numa; at the conclusion of the first Punic war; thrice in the reign of Augustus; and once again under Nero.

Jason, a celebrated hero, son of Alcimede, daughter of Phylacus, and Eson, the son of Cretheus and Tyro, daughter of Salmonius. Tyro, before her union with Cretheus, son of Æolus, had two sons, Pelias and Neleus, by Neptune, the former of whom de-throned Eson, who had succeeded his father on the throne of Iolchos, and sought also the life of Jason an oracle having declared

that one of the descendants of Æolus would dethrone the usurper. Æson however, gave out that Jason was dead, and meanwhile had him conveyed secretly to the Centaur Chiron, with the request that he would bring him up. After he had made progress in every branch of science, Jason left the Centaur, and, in compliance with the command of the oracle, proceeded to Iolchos to regain his father's kingdom. His progress was stopped by the inundation of the Evenus or Enipeus, over which he was carried by Juno, who had changed herself into an old woman. In crossing the stream he lost one of his sandals, and on his arrival at Iolchos, the singularity of his dress attracted the people, and drew a crowd round him. Pelias came to see him with the rest, and as he had been warned by the oracle to beware of a man who should appear at Iolchos with one foot bare, and the other shod, the appearance of Jason alarmed him. His terrors were soon after augmented, when Jason, accompanied by his friends, repaired to the palace of Pelias, and boldly demanded the kingdom, which he had unjustly usurped. Pelias, to postpone his claims to the crown, reminded him that Æetes, king of Colchis, had inhumanly murdered their relation Phryxus; that such a treatment called for punishment, and the undertaking would be accompanied with much glory; alleging his old age had prevented him from avenging the death of Phryxus, and, if Jason would undertake the expedition, he would cheerfully resign to him the crown of Iolchos, when he returned from Colchis. Jason readily accepted a proposal which promised military fame. His expedition was made known; the bravest of the Greeks accompanied him. They embarked on board the ship *Argo*, and after numerous adventures arrived at Colchis. On their arrival at Æea, the capital of Colchis, Jason explained the cause of his voyage to Æetes; but the conditions on which he was to recover the golden fleece were so hard that the Argonauts must have perished in the attempt, had not Medea, the king's daughter, fallen in love with their leader. After mutual oaths of fidelity, Medea pledged herself to deliver the Argonauts from her father's hard conditions, if Jason agreed to marry her and carry her with him into Greece. He was to tame two bulls which had brazen feet and horns, and vomited clouds of fire, to tie them to a plough made of adamant, and to plough a field of two acres never before cultivated. After this, he was to sow in the plain the teeth of a dragon, from which an armed multitude was to spring up, and to be all destroyed by his hands. This done, he was to kill an ever-watchful dragon, which lay at the bottom of the tree on which the golden fleece was suspended. All these labours were to be performed in one day; but through Medea's assistance, whose knowledge of herbs and magic was unparalleled, Jason tamed the bulls, ploughed the field, sowed the dragon's teeth, and when the armed men sprang from the earth, he threw a stone in the midst of them, when they immediately turned their weapons one against the other, till they all perished. After this he went to the dragon, and, by means of enchanted herbs and a draught which Medea had given him, lulled the monster to sleep, obtained the golden fleece, and immediately set sail with Medea. Æetes, to revenge the perfidy of his daughter, Medea, sent his son Absyrtus to

dethrone the usurper, and meanwhile had him the request that he would in every branch of science, with the command of the usurper's kingdom. His pro-Evmenus or Enipeus, over-angled herself into an old of his sandals, and on his attracted the people, and ee him with the rest, and are of a man who should e other shod, the appear- ere soon after augmented, repaired to the palace of o, which he had unjustly the crown. reminded him murdered their relation unishment, and the under- ory; alleging his old age of Phryxus, and, if Jason cheerfully resign to him in Colchis. Jason readily y fame. His expedition accompanied him. They numerous adventures ar- the, the capital of Colchis, Eetes; but the conditions ce were so hard that the apt, had not Medea, the der. After mutual oaths the Argonauts from her marry her and carry her bulls which had brazen to tie them to a plough vo acres never before cult- ain the teeth of a dragon, ring up, and to be all des- ill an ever-watchful drag- which the golden fleece was performed in one day; but e of herbs and magic was ed the field, sowed the prang from the earth, he they immediately turned y all perished. After this anted herbs and a draught ster to sleep, obtained the Medea. Eetes, to re- sent his son Absyrtus to

pursue the fugitives, and he was seized and murdered. After many disasters the Argonauts came in sight of the promontory of Malea in the Peloponnesus, where Jason was purified of the murder of Absyrtus, and soon afterwards arrived safe in Thessaly. The return of the Argonauts into Thessaly was celebrated with festivity; but Eson, Jason's father, was unable to attend on account of old age. This obstruction was removed; Medea restored Eson to the vigour of youth. Pelias was then cut off by the instrumentality of Medea; but Jason was driven from the country by Acastus, son of Pelias, and compelled to retire to Corinth with Medea. Jason's partiality for Glauce, daughter of the king of Corinth, afterwards disturbed their matrimonial happiness; but his infidelity was revenged by Medea, who destroyed her children in the presence of their father. After his separation from Medea, Jason lived an unsettled life; and while one day reposing by the side of the ship which had carried him to Colchis, a beam fell and crushed him to death. This event had been predicted by Medea. Juba, a king of Numidia, succeeded Hiempsal on the throne B. C. 50. He favoured the cause of Pompey against J. Cæsar; defeated Curio, B. C. 49, whom Cæsar had sent to Africa, and after the battle of Pharsalia, joined his forces to those of Scipio and Cato. He was conquered in a battle at Thapsus, and being totally abandoned by his subjects, he killed himself with Petreus, who had shared his good fortune and adversity. His kingdom became a Roman province, of which Sallust was the first governor. Judæa, a province of Palestine, of which it formed the southern division. After the return of the Jews from the Babylonian captivity, the tribe of Judah first settled at Jerusalem, but afterwards gradually spreading over the whole country, gave to it the name of Judæa. Jugurtha, the illegitimate son of Manastabal, and grandson of Masinissa, king of Numidia. Micipsa, who had inherited his father's kingdom, educated his nephew Jugurtha with his sons Adherbal and Hiempsal; but Jugurtha, being of an aspiring disposition, was sent with a body of troops to the assistance of Scipio, then besieging Numantia, in the hope that the chances of war would cut off a youth whose ambition seemed to threaten the tranquillity of his children. His hopes were frustrated, for Jugurtha showed himself brave and active, and so endeared himself to the Roman general, that at the close of the war he was sent back to Micipsa, with strong recommendations from Scipio. Micipsa thereupon appointed him joint heir to his kingdom with his two sons; but after his uncle's death, B. C. 118, Jugurtha, aspiring to undivided sovereignty, destroyed Hiempsal, and stripped Adherbal of his possessions, and obliged him to fly to Rome for safety. The Romans then appointed a commission to portion out the kingdom between the two claimants; but Jugurtha's gold prevailed so far over the senators that they assigned to him the best portion of the kingdom. He soon afterwards invaded the possessions of his cousin, and having put him to death under circumstances of great barbarity and presumption, the Romans sent Calpurnius, and subsequently Posthumus Albinus, to take vengeance upon him. Meanwhile, on the demand of the senate, he appeared at Rome, where he procured the assassination of his cou-

sin Massiva; but being under the public guarantee, instead of being brought to trial for the crime, he was only ordered to leave Rome immediately. Cæcilius Metellus was at last sent against him, and reduced him to the last extremity. Marius, who succeeded Metellus, B. C. 107, fought with equal success. Still Jugurtha maintained his ground. But the alliance which he had formed with his father-in-law Bocchus, king of Mauritania, led to his ruin. The latter, seeing the overwhelming power of Rome, entered into negotiations with Marius, and as the price of his own safety betrayed Jugurtha into the hands of Sylla, the quæstor of Marius, after a war of five years. He was dragged in chains to adorn the triumph of Marius, after which he was thrown into a dungeon, where he was starved to death, or, according to others, strangled, B. C. 106. The name and wars of Jugurtha, have been immortalised by the pen of Sallust. Lempriere.

Julius Cæsar. See Cæsar.

Julius, adj. formed from Julius (Cæsar.)

Juno, a celebrated deity of the Romans, identical with the Hera of the Greeks, and generally regarded as the daughter of Saturn and Rhea, and the sister and wife of Jupiter. Her nuptials with Jupiter were celebrated with the greatest solemnity; the gods, all mankind, and even the brute creation were present. Juno thus became the queen of the gods, and mistress of heaven and earth; but her conjugal happiness was frequently disturbed by the amours of her husband; and she showed herself jealous and inexorable in the highest degree. The repeated infidelities of Jupiter at last so provoked Juno that she retired to Eubœa. But a reconciliation was effected, which, however, was soon interrupted by new offences. Her severities to Alemena, Ino, Athamas, Semele, &c. are well known. Jupiter punished the cruelties she had exercised on his son Hercules, by suspending her from the heavens by a golden chain, and tying a heavy anvil to her feet. According to Hesiod, she was mother of Mars, Hebe, and Ilithyia, or Lucina; and was said to have brought forth Vulcan by only smelling a certain plant. The chief seats of her worship were Argos, Samos, Carthage, and afterwards Rome, where sacrifices were offered to her with the greatest solemnity. Among the birds, the hawk, goose, and particularly the peacock, often called the *Junonia avis*, were sacred to her. The dittany, poppy, and lilly were her favourite flowers. The surnames of Juno are various; being derived either from her functions, the things over which she presided, or the places where her worship was established. She presided over marriage and child-birth, and, as the goddess of all power and empire, and the patroness of riches, is represented sitting on a throne with a diadem on her head, and a golden sceptre in her right hand. Some peacocks generally sit by her, and a cuckoo is often perched on her sceptre, while Iris behind her displays the thousand colours of her

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beautiful rainbow, She is sometimes carried through the air in a rich chariot drawn by peacocks, The Roman consuls, when they entered on office, were always obliged to offer her a solemn sacrifice. The Juno of the Romans was called *Matrona*, or *Romana*, and was generally represented as veiled from head to foot. Jupiter, the supreme Roman deity, identical with the Zeus of the Greeks. He was the son of Saturn and Rhea. Saturn, who had received the kingdom of the world from his brother Titan, on condition of not raising male children, devoured all his sons as soon as born; but Ops secreted Jupiter,, and gave a stone to Saturn, which he devoured, on the supposition that it was a male child. Jupiter was educated in a cave on Mt. Ida, in Crete, and fed on honey and the milk of the goat Amalthæa. As soon as he was a year old, he made war against the Titans, who had imprisoned his father. The Titans were conquered, and Saturn set at liberty by the hands of his son; but soon afterwards, being apprehensive of the power of Jupiter, he conspired against his life, and for this treachery was driven from his kingdom, and obliged to fly for safety into Latium. Jupiter now became the sole master of the empire of the world, which he divided with his brothers, reserving to himself the kingdom of heaven, giving the empire of the sea to Neptune, and that of the infernal regions to Pluto. (For the warfare of Jupiter with the Titans and Giants, see *TITANES* and *GIGANTES*.) In the Theogony, he is represented as having married successively Metis, Euronymé, Ceres, Mnemosyne, Latona, and Juno. But he had innumerable intrigues with many mortal women, and he employed every species of transmutation and disguise to promote his views. The most celebrated of his children were Minerva, who had no mother, but sprung armed from her father's forehead, Bacchus, the Muses, Venus, Apollo and Diana, Mercury, Proserpine, Hercules, and Minos. As Jupiter was the king and father of gods and men, his power was extended over all the deities; every thing was subservient to his will except the Fates. From him mankind received their blessings and miseries; they looked on him as acquainted with every thing past, present, and future. The worship of Jupiter surpassed that of the other gods in solemnity. His altars were not stained with human blood, but he was delighted with the sacrifice of goats, sheep, and white bulls. The oak was sacred to him, because he first taught mankind to live on acorns. His most famous temple was at Elis in Olympia, where, every fourth year, the Olympic games were celebrated in his honour: and his most favourite oracle was at Dodona in Epirus. The Romans considered Jupiter as the especial patron of their city, and built some splendid temples to his honour, of which that in the Capitol was the grandest. He is generally represented as sitting on a golden or ivory throne, holding in one hand thunderbolts just ready to be hurled, and in the other a sceptre of cypress: while the eagle stands with

expanded wings at his feet. The derivation of the word Jupiter; and its Greek form Zeus, has given rise to many discussions among philologists; but it is now universally admitted to contain some of the elements of the Latin *dies*, and to have implied originally the notion of *Heaven and Day*.

K, see C.

Kalendæ, see Calendæ.

L.

Laberius, Decimus, a Roman knight, famous for his poetical talent in writing pantomimes. When he was in his sixtieth year he was prevailed upon by J. Cæsar to appear on the stage; but the latter having taken offence at some expressions that had escaped from Laberius, strongly inimical to tyranny, bestowed the dramatic crown on his rival Publius Syra. After this mortification he retired to Puteoli, where he died about ten months after the assassination of Cæsar. A few fragments of the writings of Laberius still remain.

Lacedæmon, a noble city of Peloponnesus, capital of Laconia, called also Sparta, now *Misatra*.

Lacedæmonius, adj. formed from the preceding.

Lacon, Laconicus, adjs. Lacedæmonian.

Lælius, C., son of the preceding, surnamed Sapiens, was celebrated as a philosopher, orator, and commander. He distinguished himself at the siege of Carthage; was afterwards sent as prætor into Spain, where he broke the power of the chieftain Viriathus; was elected into the college of augurs, B. C. 113, and associated with C. Servilius Cæpio in the consulship, B. C. 104. Besides Scipio and other distinguished generals, he numbered among his friends Pacuvius and Terence, the latter of whom he is said to have assisted in the composition of his comedies.

Laertiades, a patronymic of Ulysses, from his father Laertes. See Ulysses.

Læstrygones, a gigantic and anthropophagous race, mentioned by Homer in the wanderings of Ulysses. By some they are supposed to be the most ancient inhabitants of Sicily; by others to be the same as the people of Leontium, and to have been neighbours to the Cyclops. The name of their king was Antiphates. See Antiphates.

Læstrygonius, adj. from preceding.

Lævinus, P. Valerius, a Roman consul sent against Pyrrhus, A. U. C. 472. On being offered terms of accommodation, he informed the monarch that the Romans would not accept him as an arbitrator in the war with Tarentum, and feared him not as an enemy.

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was defeated by Pyrrhus, near Heraclea; but, subsequently, gave that monarch some decided checks; and by great generalship, prevented Capua from falling into his hands.
Lamia, Aelius, a Roman of distinguished family, claiming descent from Lamus, the most ancient king of the Læstrygones. He signalized himself in the wars with the Cantabri as one of the lieutenants of Augustus.

Lamia, an imaginary being, concerning which many superstitious notions were prevalent among the Greeks and Romans; sometimes represented as a species of monstrous animal, sometimes as a spectre or vampire. The Lamiae of Pliny are animals, with the face and head of a woman and tail of a serpent, inhabiting the deserts of Africa. According to mythologists, the first Lamia was a daughter of Neptune, a malevolent goddess, who seizes and devours new-born infants in their cradles.

Lamus, a king of the Læstrygones, fabled to have founded Formiæ in Italy, and to have given their origin to the Roman family of the Lamiae.

Lanuvinus, adj. from the following.

Lanuvium,, a town of Latium, about sixteen miles from Rome on the Appian road. On the subjugation of the whole of Latium by the Romans, Lanuvium was treated with more moderation than the other Latin towns; the inhabitants were made Roman citizens, and their privileges and their sacred rights were preserved, on condition that the temple and worship of Juno Sospita, which were held in great veneration in their city, should be common to the Romans also. It remained ever after faithful to the Romans. Lanuvium was the birth-place of Milo, Roscius, the three Antonines, and several other distinguished persons.

Laomedon, son of Ilus, king of Troy, married Strymon, daughter of the Seamander, or Plakia, daughter of Atreus, by whom he had Tithonus, Lampus, Clitius, Hicetæon, Podarces (afterwards called Priam), Hesione, and two other daughters. When Apollo and Neptune had been banished from heaven by Jupiter, and condemned to obey Laomedon for one year, they agreed to build a wall round Troy for a stipulated sum. But when, on the completion of the walls, Laomedon refused to reward the labours of the gods, and dismissed them with contumely, his territories were soon afterwards laid waste by the god of the sea, and his subjects visited by a pestilence sent by Apollo. Sacrifices were offered to the offended divinities, but the oracle declared that nothing could appease them but the annual exposure of a Trojan virgin to a sea monster.

Lapithæ, a people of Thessaly, whose contest with the Centaurs form a conspicuous legend in classical mythology. See Centaurs. Lapides, a term of Tuscan origin, equivalent to princes or kings, generally applied to a class of deities among the Romans, regarded as

certain spirits of dead men who were supposed to watch over and protect the living. They were very numerous, and were ranked in classes according to the departments over which they presided; but the great division was into *Lares Privati* and *Lares Publici*. The *Lares Privati*, or, as they are sometimes called, *Domestici*, or *Familiares*, were tutelary spirits who received the homage of all the persons who lived under the same roof. The spot peculiarly sacred to them was the focus or *hearth*, situated in the Atrium, or principal apartment, and considered the central point of the mansion. Here stood the altar for domestic sacrifice, and near it was usually a niche, containing little images of these gods, to whom offerings of flowers, frankincense, and wine were presented from time to time, and regularly on the kalends of each month. To these *Lares* marked attention was paid at all the most important periods of life. Of the *Lares Publici*, the chief were, 1. the *Lares Rurales*, who presided over flocks, herbs, and the fruits of the earth. 2. *Lares Compitales*, worshipped at the spot where two or more roads crossed each other. 3. *Lares Viales*, probably the same as the preceding. 4. *Lares Vicorum*, guardians of the streets. 5. *Lares Præstitæ*, protectors of the city, and 6. *Lares Permarini*, the guardians of mariners. See *Penates*.

Larissa, an ancient and flourishing city of Thessaly, on the right bank of the Peneus. It is of very high antiquity, claiming, in competition with Phthia, the honour of being the birth-place of Achilles, hence called *Larissean*.

Latinæ Feriæ, or Latin Holidays, religious festivals celebrated on the Alban mount by all the states of Latium in common. The deputies of the various cities, with those from Rome, met on the Alban mount, where, under the presidency of the latter, they sacrificed a bull to Jupiter Latialis, and, under sanction of this ceremony, took oaths to preserve their mutual friendship and alliance. This festival was originally instituted by the second Tarquin, in whose time, and long subsequently, it lasted for one day only; but in process of time it was extended to four. It was observed by the consuls regularly before they set out for their provinces.

Latini, the inhabitants of Latium. See *Latium*.

Latinus, adj. from the following.

Latium, a country of Italy which originally extended only from the Tiber to Circeii, but afterwards comprised the territories of the Volsci, Æqui, Hernici, Ausones, Umbri, and Rutuli; whence arose the distinction between *Latium antiquum* and *Latium novum*. *Latium* was originally possessed by the Siculi, who were driven out by the Pelasgi and Aborigines; and the latter gave the country the name of *Latium*, calling themselves *Latini*, probably from the king, *Latinus*. Soon after the foundation of Rome, a war broke out between the Romans and the Latins, which ended in the subjugation of the latter, and the destruction of their capital. Under

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Servius Tullius the two nations became united, and from this pe-
riod may be dated the rise of the grandeur and power of Rome.
Tarquinius Superbus sought to draw more close the bonds that
united them; but after his expulsion from Rome, he induced the
Latins to embrace his cause, and their defeat at the Lake Regillus,
rendered them more than ever dependent upon Rome. A perpetual
league was some years afterwards formed between them; but B. C.
339, the Latins having demanded that one of the consuls and half
of the senate should be chosen from their body, the Romans refused,
and a war little else than civil broke out, which ended in the sub-
mission of the Latins. After the termination of the Social war,
all the Latin cities which had not taken part with the allies, ob-
tained the rights of Roman citizens. Many of them were, how-
ever, afterwards deprived of their privileges by Sylla; and it was
not till the close of the republic that the Latins were admitted
generally to participate in all the rights and immunities enjoyed by
the Quirites. Laurentum was the capital of Latium in the reign
of Latinus; Lavinium under Æneas; Alba Longa under Ascanius.
Latona, a daughter of Cœus the Titan, or according to Homer, of
Saturn and Phœbe. In the Iliad, she appears as one of the wives
of Jupiter, and no traces of enmity between her and Juno are
visible. Later poets, however, speak much of the persecutions she
underwent from that goddess. Thus it is said that when she was
pregnant by Jupiter, Juno sent the serpent Pytho to persecute her.
She accordingly wandered from place to place, was driven from
heaven, and even the earth refused to give her a place of rest.
Neptune, at last, moved with compassion, struck with his trident,
and made immovable the island of Delos, which before floated
about in the Ægean sea; and Latona, changed into a quail by Ju-
piter, repaired thither, where she assumed her original shape, and
gave birth to Apollo and Diana. Juno having discovered the place
of her retreat, she was obliged to fly from Delos, and wandered
over the greatest part of the world. Being insulted and ridiculed
by some peasants in Caria, whom she asked for water, she intreated
Jupiter to punish their barbarity, and they were all changed into
frogs. She was exposed to repeated insults by Niobe; and her
beauty proved fatal to the giant Sityus, whom Apollo and Diana
put to death. At last, however, Latona became a powerful deity,
and saw her children receive divine honours. Her worship was
generally established where her children received adoration, par-
ticularly at Argos, Delos, &c., where she had temples. She had
an oracle in Egypt, celebrated for its true and decisive answers.
Latona is usually represented under the form of a large and comely
woman, with a black veil on her head.
Laurentes Agri, the name given to the low sandy tract stretching
along the coast south of the mouth of the Tiber, from the number
of laurels which grew there. The chief town was Laurentum (now

Torre di Paterno), the residence of Latinus ; and the inhabitants were called Laurentini.

Laurentius, and Laurens, belonging to Laurentum.

Laverna, a Roman divinity, the patron-goddess of thieves, anciently called Laverniones, and of all who practised artifice and fraud. She had an altar near one of the gates of Rome, thence called the "Gate of Laverna." She had also a temple near Formice, called Lavernium. Her name was probably derived from *lateo*, indicating darkness or obscurity.

Lebedus, or Lebedos, one of the twelve cities of Ionia, north-west of Colophon, on the coast. It was at first a flourishing city ; but on the removal of a large portion of its inhabitants to Ephesus by Lysimachus, it sunk greatly in importance, and in the time of Augustus it was in ruins.

Leda, a daughter of Thestius, king of Ætolia, and Eurythemis, and wife of Tyndarus, king of Sparta. According to the common account, she admitted the caresses of Jupiter in the form of a swan, and brought forth two eggs, from one of which sprang Pollux and Helen, children of Jupiter, and from the other Castor and Clytemnestra, children of Tyndarus. See Castor and Pollux.

Lenæus, a surname of Bacchus, from *lenos*, "wine-press ;" hence, too, a festival in his honour was called Lenæa.

Leo, a sign of the zodiac, into which the sun enters on the 20th July.

Lepidus, Q. A. became consul, together with Lollius, A. U. C. 773.

Lepos, a celebrated dancer in the time of Horace.

Lesbius, and Lesbous, adjs. from the following.

Lesbos, *Mytilin*, a celebrated island of the Ægean, at the entrance of the Gulf of Adramyttium. It was first occupied by a body of Pelasgi, who, driven from Argos, under Xanthus their king, passed from Lycia into this island, called Issa, which they named Pelasgia. Seven generations after this, Macareus passed from Attica, then denominated Ionia, with a colony to this island, which, from him, was named Macarea. Lesbus, an Æolian, joined himself to this colony, married the daughter of Macareus, Methymne, and gave his own name to the island. The elder daughter of Macareus Mitylene, and her name was given to the capital of the whole island. Lesbos anciently contained nine cities, for the most part in a flourishing condition. It was originally governed by kings, but was afterwards subjected first to the Athenians, and then successively to the Macedonians, Romans, and Byzantines. The wine it produced was greatly esteemed. Lesbos has given birth to many illustrious persons, among who are Arion, Terpander, Alcæus, and Sappho. But the morals of the great bulk of the people were so corrupt, that it was usual to say of a debauchee, that he lived like a Lesbian.

Lethæus, adj. from Lethe.

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Lethe, one of the streams of the infernal regions, whose waters pos-
sessed the quality of causing those who drank them to forget the
whole of their former existence. Hence the name, from "*lethe*,"
forgetfulness or oblivion. Geographers have placed the river Le-
the (that is, its supposed issue on the surface of the earth,) in
Bœotia, near Lebadea in Crete, and on the coast of Africa.

Liber, the name of an ancient Italian deity, identified with the Gre-
cian Dionysus or Bacchus. When the worship of Ceres and Pros-
erpina was introduced at Rome, Proserpina was named Libera, and
the conjoined deities were honoured as Ceres, Liber, and Libera.
The name Liber is commonly derived from liber, "free," and is
referred to the influence of wine in freeing from care. Others,
however, prefer deducing it from libo, "to pour forth," and make
Liber to be the god of productiveness effected by moisture.

Libitina, a goddess at Rome presiding over funerals. In her temple
were sold all things requisite for them. By an institution ascribed
to Servius Tullius, a piece of money was paid her for every one
who died, and the name of the deceased entered in a book called
Libitinæ ratio. The object of this custom was to ascertain the
number of deaths annually.

Libo, see my note on Epistle 1. 19. 8.

Libra, the *balance*, one of the signs of the zodiac.

Liburnia, a province of Illyricum, between Dalmatia and Istria. The
Liburnians were an Illyrian tribe, and are supposed to have sent
forth a part of their number to Italy, dividing into three tribes, the
Iapyges, Peucetii, and Calabri. At Rome a number of men, em-
ployed as public heralds, were called *Liburni*, probably because
they were of Liburnian extraction. Some ships of a light con-
struction, with strong beaks, were also called *Liburnian*. The
country is now *Croatia*.

Libya, the name given to what was otherwise called Africa. In a
more restricted sense, Libya was applied to that part of Africa
which contained Cyrenaica and Marmorica, together with a very
extensive region in the interior, and was generally styled Libya
Interior.

Libycus, adj. from Libya.

Licinius, Varro Muræna, brother of Proculeius. He conspired
against Augustus with Fannius Cæpio, and suffered for his crime.

Licinus, a barber and freedman of Augustus, raised to the rank and
dignity of a senator on account of his hatred to Pompey's family.

Lipara, *Lipari*, originally called Meligunis, the largest of the Æolian
islands on the coast of Sicily; so called from Liparus, son of Auson,
king of these islands, whose daughter Cyane married his successor
Æolus. The capital was also called Lipara. The island was cele-
brated for its fruits, and had some convenient harbours, and a
fountain much frequented for its medicinal powers. It was said to
have been colonised by Greeks from Cindus; at a later period it

was occupied by the Carthaginians, and became an important station for their fleets during their occupation of Sicily. It fell into the power of the Romans during the first Punic war.

Liris, now *Garigliano*, more anciently *Klonis*, or *Glanis*, a river of Campania, which it separated from Latium, after the southern boundary of the latter had been removed from the Circæan promontory. Its source is in the country of the Marsi, west of the Lacus Fucinus, and it falls into the sea near Minturnæ. This river is particularly noticed by the poets for the sluggishness of its stream.

Livius Andronicus, a dramatic poet who flourished at Rome about B. C. 240; native of Magna Græcia. When his country was finally subdued by the Romans, Livius was made captive, and brought to Rome. It is generally believed that he there became the slave, and afterwards freedman, of Livius Salinator, from whom he derived one of his names. He was the first who turned the personal satires and Fescennine verses, so long the admiration of the Romans, into the form of a proper dialogue, and regular play.

Lollius, I. M. Palicanus, a Roman nobleman in the time of Augustus, who gave him, B. C. 26, the government of Galatia, with the title of proprætor. He acquitted himself so well in this office, that the emperor, in order to recompense his services, named him consul, B. C. 22, with L. Aurelius Lepidus. Being sent, B. C. 17, to engage the Germans, who had made an irruption into Gaul, he had the misfortune, after some successes, to experience a defeat, known in history by the appellation of *clades Lolliana*, and in which he lost the eagle of the fifth legion. It appears, however, that he was able to repair the disaster, and regained the confidence of Augustus, for this monarch chose him, about B. C. 3, to accompany Caius Cæsar (afterwards the Emperor Caligula) into the East, as a kind of director of his youth. In the course of this mission, he became guilty of the greatest depredations, and formed secret plots, which were disclosed to Caius Cæsar by the king of the Parthians; and a few days afterwards Lollius died suddenly, leaving behind him immense riches, but a most odious memory. Horace addressed to him one of his odes (the ninth of the fourth book) in the year of his consulship with Lepidus, but died seven or eight years before Lollius had disgraced himself by his conduct in the East.—II. A son of the preceding, to whom Horace addressed two of his epistles (the second and eighteenth of the first book). He was the eldest son of M. Lollius Palicanus, and is therefore styled by Horace *Maxime* (*scil. natu.*)

Lucania, a country of Magna Græcia, below Apulia, occupied, in common with the other provinces of southern Italy, by numerous Greek colonies. But the native race of the Lucani, who were said to be of Samnitic origin, were numerous and warlike, succeeded in making themselves masters of several of the Greek cities, and were

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Lucanus, adj. Lucanian.

Luceria, now *Lucera*, a city of Apulia, about twelve miles west of
Arpi. It was said to have been founded by Diomedes, whose offer-
ings to Minerva were still to be seen in the temple of that goddess
in the time of Strabo. Luceria was the first Apulian city which
the Romans appear to have been solicitous to possess, and though
it was long an object of contention with the Samnites, they finally
secured their conquest and sent a colony thither, A. V. c. 440. It
remained firm in its allegiance to Rome during the invasion of
Hannibal. It was noted for the excellence of its wool, a property,
indeed, which was common to the whole of Apulia.

Lucilius, C., a Roman knight born at Suessa, a town of the Aurunci,
B. c. 149. By the mother's side he was grand-uncle of Pompey
the Great. In early youth he served at the siege of Numantia, in the
same camp with Marius and Jugurtha, under the younger Africa-
nus; and on his return to Rome he continued to live on terms of
the closest intimacy with Scipio and his friend Lælius. He is looked
on as the founder of satire, and as the first great satirical writer
among the Romans. Of his thirty satires, only a few verses remain.
He died at Naples in his 46th year.

Lucina, a surname of Juno, or according to some of Diana, as the
goddess who presided over child-birth, the name being probably de-
rived from *lux*, *light*. She had a famous temple at Rome. She is
called Ilithyia by the Greeks.

Luceretiis, *Libretti*, a mountain in the country of the Sabines, hang-
ing over a pleasant valley, near which the house and farm of Horace
was situated.

Lucrinus Lacus, a celebrated lake of Italy, near Cumæ, on the coast
of Campania. According to Dion Cassius there were three lakes
in this quarter, lying one behind the other. The outermost was
called Tyrrhenus, middle Lucrinus, innermost Avernus. Agrippa
cut a communication between these lakes and the sea, and built at
the opening the famous Julian harbour. The shores of the Lucrine
lake were famous for oysters. The Lucrine lake was almost en-
tirely filled up by the subterranean eruption of *Monte Nuovo*
in 1538.

Lucrinus, adj., belonging to the Lucrine Lake.

Lucullus, Lucius Lucinius, a Roman general, celebrated for his
luxury, born about B. c. 115. His first campaign was in the Mar-
sian war, where his valour and constancy gained him the confidence
of Sylla. During his quaestorship in Asia, and praetorship in
Africa, he rendered himself conspicuous by his justice and humanity.
Being raised to the consulship, B. c. 74, he was intrusted with the
care of the Mithridatic war, which he conducted with great success,
repeatedly defeating Mithridates and his father-in-law, Tigranes, in

a series of brilliant engagements. At length, however, his troops becoming mutinous in consequence of his severity, he was recalled, and Pompey was soon afterwards sent to succeed him, B. C. 66. On his return to Rome he was received with coldness, and obtained with difficulty the triumph due to his victories and fame. He then retired to the enjoyment of ease and peaceful society, and dedicated his time to studious pursuits, and the society of the learned. He fell into a delirium in the last part of his life, and died in his sixty-seventh or sixty-eighth year. Lucullus has been admired for many accomplishments, but censured for severity and extravagance. The immense riches which he obtained in the East enabled him to gratify his taste to the utmost, and he lived in a style which astonished even the most wealthy of his contemporaries.

Lupus, P. Rutilius, a powerful but unprincipled nobleman, lashed by Lucilius in his satires.

Lyæus, a surname of Bacchus, from "*lucin*," to loose, because wine, over which he presides, gives freedom to the mind, and delivers it from cares and melancholy.

Lycæus, a mountain of Arcadia, sacred to Jupiter, where a temple was built in honor of the god Lycæus, by Lycaon, son of Pelasgus. It was also sacred to Pan.

Lycambes, father of Neobule, whom he had promised to Archilocus as a bride. He afterwards broke his word, whereon Archilochus wrote some verses upon him, so severely satirical, that both father and daughter hanged themselves in despair.

Lycia, a country of Asia Minor, bounded on the north-east by Pamphylia, west and north-west by the Carians, north by Phrygia and Pisidia. It was first named Milyas, and its earliest inhabitants seem to have been the Solymi. Sarpedon, however, driven from Crete by his brother Minos, came hither with a colony, and drove the Solymi into the interior. The new comers took the name of Termilæ. Afterwards, Lycus, driven from Athens by his brother Ægeus, retired to the Termilæ, where he was well received by Sarpedon, and gave the name Lycia to the country, and Lycii to the people. Lycia was known under this name to Homer, who speaks also of the Solymi. The Solymi disappeared from history after Homer's time, and the name Milyas remained for ever afterwards applied to the region commencing in the north of Lycia, and extending into Phrygia and Pisidia. From its general fertility, the natural strength of the country, and the goodness of its harbours, Lycia was one of the richest and most populous countries of Asia in proportion to its extent. The Lycians appear to have possessed considerable power in early times, and it is recorded, to the honour of the inhabitants, that they never committed acts of piracy like those of Cilicia and other quarters. They were almost the only people west of the Halys who were not subdued by Cræsus and they made also an obstinate resistance to Harpagus, the general

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of Cyrus, but were eventually conquered. After the downfall of the Persian empire, they continued subject to the Seleucidæ till the overthrow of Antiochus by the Romans, who assigned their country to the Rhodians; but they were allowed to retain their own laws and their political constitution. The six principal cities were Xanthus, Patara, Pinara, Olympus, Myra, and Tlos. At Patara was a celebrated oracle of Apollo; and the epithet *hyberna* is applied to the country, because the god was said to pass the winter in this temple.

Lycius, adj., from preceding.

Lycurgus, a king of Thrace, who, when Bacchus was passing through his country, assailed him so furiously that the god was obliged to take refuge with Thetis. Bacchus avenged himself by driving Lycurgus mad, and the latter thereupon killed his own son Dryas with a blow of an axe, taking him for a vine-branch. The land became, in consequence, sterile; and his subjects, having been informed by an oracle that it would not regain its fertility until the monarch was put to death, bound Lycurgus, and left him on Mount Pangæus, where he was destroyed by wild horses.

Lydia, a country of Asia Minor, south of Mysia. At the period of its becoming a Roman province, it was bounded on the west by the Grecian colonies of Ionia, north by the Hermus, south by the Mæander, east by Phrygia. Under the Persian dominion it was more extensive, since it then comprehended the Greek cities on the coast. According to some Greek writers the country was divided between two nations, Lydians and Mæones; the former dwelling in the plains adjacent to the Cayster and in the neighbouring mountains, while the latter occupied the northernmost part of the country around the Mt. Tmolus, and near the Hermus and Hyllus. Homer calls the nation by the general name of Mæones. Herodotus states that the people of the country were first called Mæones, but afterwards Lydii, from Lydus, one of their kings. Three dynasties are mentioned by Herodotus as having held sway in Lydia in ancient times, the *Atyadæ*, who ruled from the remotest period down to B. C. 1221; the *Heraclidæ* from B. C. 1221 to B. C. 716, and the *Mermnadæ* from B. C. 716 to B. C. 556; but it is only with the last of the dynasties that the kingdom of Lydia emerges into authentic history. Under Cræsus, the last of the Mermnadæ, it became the most powerful kingdom in Western Asia; but it was overthrown by Cyrus, B. C. 556, and became a province of the Persian empire, to which it remained subject till the latter was conquered by Alexander B. C. 330. It next formed part of the empire of the Seleucidæ; on the overthrow of Antiochus by the Romans, B. C. 189, it was given to Eumenes, king of Pergamus, and was finally bequeathed with the other dominions of the kings of Pergamus to the Romans by Attalus III. B. C. 133. The chief cities were Sardis, Philadelphia, and Thyatira.

Lydus, adj., from the preceding.

Lynceus, son of *Aphareus*, was among the hunters of the *Calydonian* boar, and one of the *Argonauts*. He was so sharp-sighted that he could see through the earth, and distinguish objects at the distance of several miles. He was slain by *Pollux*. *Palæphatus* has explained the fable of *Lynceus* seeing objects beneath the earth, by supposing him to have first carried on the operation of mining.

Lysippus, a celebrated sculptor and statuary, born at *Sicyon* about B. C. 300, and contemporary with *Sthenis*, *Euphronides*, *Sostratus*, &c. His productions were held in the highest esteem both by his contemporaries and posterity. He was greatly patronised by *Alexander the Great*. Long lists of his works have been preserved by *Pliny*, *Pausanias*, and *Vitruvius*.

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Mæcenas, *Caius Cilnius*, a Roman knight, descended from an ancient Etruscan family of *Arretium*. The time and place of his birth are both unknown, nor are we informed he spent his youth; but on arriving at maturity, he followed the fortunes of *Octavius*, and was present at the battles of *Mutina*, *Philippi*, and *Actium*. During the absence of *Augustus* in *Egypt* he was made prefect of *Rome*, and though luxurious and effeminate in the hours of recreation, he distinguished himself by his knowledge of business, and moderation and address; and, on the return of the emperor, he shared with *Agrippa*, his full confidence and friendship. But it is chiefly as a patron of literature that *Mæcenas* has come down to posterity. It was mainly owing to his assistance that *Virgil* and *Horace* were raised to independence, and enabled to devote themselves to poetry; and his splendid palace on the *Esquiline Mount* was open to all who could contribute to social enjoyment. A few years before his death he fell into disgrace with the emperor, probably owing to the intrigues of his wife *Terentia*; but he was probably again received into favour; for at his death, which took place, B. C. 8, he left *Augustus* heir to his vast wealth and possessions. *Mæcenas* wrote several works, of which only a few fragments have come down to our times; but these are not calculated to inspire regret for the loss, for, as has been well observed, they prove that "si *Mécène* jugeait bien, il écrivit fort mal."

Mænius, a spendthrift and parasite of *Horace's* time.

Mæonia. (See *Lydia*.) The Etrurians, as descended from a *Lydian* colony, are often called *Mæonidæ*, and even the lake *Thrasymenus* in their country is called *Mæonius Lacus*.

Mæonides, a surname of *Homer* in allusion to his supposed *Lydian* or *Mæonian* origin.

Mæonius, adj. from *Mæonia*.

*Mæti*us, see *Tarpa*.

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Mævius, a stupid and malevolent poet in the time of Augustus.
Magnessus, adj. formed from Magnesia, a province of Thessaly.
Maia, a daughter of Atlas and Pleione, mother of Mercury by Jupi-
ter; one of the Pleiades, the most luminous of the seven sisters.
Malthinus, a name under which Horace has lashed some of his friends
or enemies.

Mamurra, a native of Formiæ, of obscure origin, who served under
Julius Cæsar in Gaul, and rose so high in favour that Cæsar per-
mitted him to enrich himself at the expense of the Gauls in any way
he was able. Mamurra, in consequence, became possessed of
enormous wealth, and returned to Rome with his ill-gotten riches.
Here he displayed so little modesty and reserve in the employment
of his fortune, as to have been the first Roman that incrustated his
entire house with marble. This structure was situate on the Cælian
Hill. We have two epigrams of Catullus against him, in which he
is severely handled. Horace also alludes to him with sly ridicule
in one of his satires, calling Formiæ "*Mamurrarum urbs*," the
city of the Mamurræ,—a race of whom nothing was known.
Mandela, *Bardelu*, a village in the country of the Sabines, near Hor-
ace's country seat.

Manes, a word of uncertain etymology, applied generally by the
Romans to souls separated from the dead. There is some obscu-
rity, however, about the precise meaning of the term. According
to Apuleius, the Manes were originally called Lemures, and con-
sisted of two classes,—the *Lares* and the *Larvæ*; the former of
whom were the souls of those who had led virtuous lives, and the
latter of those who had lived improperly; and, at a later period,
the term *Manes* came to be a general designation for both. On the
other hand, St. Augustin maintains that *Manes*, was, from the first,
a term applied to the spirits of deceased men when no definite
opinion could be formed of their merits:—"Animas hominum
dæmones esse, et ex hominibus fieri Lares, si meriti boni sint;
Lemures sive Larvas, si mali; manes autem cum incertum est bo-
norum eos, sive malorum esse meritorum." In the month of Feb-
ruary, annually, the Manes were propitiated at their sepulchres
during twelve days. It was the duty of the pontifex maximus to
see that proper ceremonies were observed. The stones in the
Roman burial-places, and their funeral urns, were generally in-
scribed with the letters D. M. S. (*Dis Manibus Sacrum*).
Manlius, Torquatus was son of L. Manlius, surnamed *Imperiosus*,
who was dictator B. C. 362. Notwithstanding the harshness of his
father, he exhibited so striking an instance of filial affection that he
was at once appointed military tribune, B. C. 359. In a war against
the Gauls, he accepted the challenge of one of the enemy, whose
gigantic stature and ponderous arms had rendered him terrible,
and almost invincible, in the eyes of the Romans. The Gaul was

conquered, and Manlius stripped him of his arms, and from the collar, *torquis*, which he took from the enemy's neck, was surnamed *Torquatus*. Manlius was the first Roman raised to the dictatorship without having been previously consul. The severity of Torquatus to his son, whom he put to death, because he had engaged the enemy and obtained a victory without his permission, has been deservedly censured. This uncommon rigour displeased many of the Romans; and from it all edicts and actions of severity have been called *Manliana edicta*. He was twice dictator, and at least three times consul.

Marcellus, Marcus Claudius, commonly known as the Young Marcellus, was the son of Octavia, the sister of Augustus, and consequently the nephew of the latter. Augustus gave him his daughter Julia in marriage, and intended him for his successor; but he died at the early age of eighteen, universally regretted on account of the excellence of his private character. Virgil has immortalised his memory by the beautiful lines at the close of the sixth book of the *Aeneid*, and which are said to have drawn from Octavia so munificent recompence.

Mareotis, *Mairout*, a lake in Egypt, near Alexandria, about 150 stadia in breadth and 300 in length. From the earliest period of antiquity it was connected with the Nile by means of canals, but it first rose into celebrity on the founding of Alexandria. Its neighbourhood was famous for wine, though some make the *Mareoticum vinum* grow in Epirus, or in a certain part of Libya, called also *Mareotis*, near Egypt.

Mareoticus, *adj.* from preceding.

Marica, a nymph of the river Liris, who had a grove near Minturnæ, into which if any thing was brought, it was not lawful to take it out again. According to some authorities, she was the same with Circe. Virgil, however, makes her the wife of Faunus, and mother of Latinus.

Marius. See note on Satire II, 3, 277

Mars, or Mavors, in the Sabine and Oscan dialect called Mamers, and usually considered identical with the Grecian Ares, was worshipped by the Romans as the God of war. He was said by some to be a son of Jupiter and Juno, by others of Enyo or Bellona; while, according to Ovid, he was the offspring of Juno alone, being conceived by means of the virtue of a certain plant. The education of Mars was intrusted to the God Priapus, who instructed him in every manly exercise. His trial before the court of Ares pagus, for the murder of Halirrothius, forms an interesting episode in history. In the wars of Jupiter and the Titans, Mars was seized by Otus and Ephialtes, and confined for fifteen months, till Mercury procured him his liberty. During the Trojan war Mars took the side of the Trojans, and defended the favourites of Venus with uncommon activity. His temples were not numerous in Greece.

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but in Italy he received the most unbounded honors, being looked upon as the progenitor of Romulus, and the protector of Rome. His priests among the Romans were called *Salii*. The best known of the children of this God were Ascalaphus and Ialmenus, Eno-maus king of Pisa, Diomedes of Thrace, Cycnus, Phlegyas, Dryas, Parthenopæus, and Tereus. He was also said to be the sire of Meleager and other hero-princes of Ætolia. He was represented as a warrior, of a severe and menacing air, dressed in the heroic style, with a cuirass on his breast, and a round Argive shield on his arm. His arms are sometimes borne by his attendants. Among the rustic inhabitants of Latium, Mars was regarded not merely as the god of war, but as the god who watched over the peculiar interests of the shepherd and the husbandman, and in this capacity they used to offer him, under the title of Mars Sylvanus, the sacrifice called *Suovetaurilia*, which, as the derivation of the word implies, consisted of a pig, a sheep, and a bull. Hence it is generally supposed that when the same peasants were obliged to lay aside their ploughs for the spear and to march forth to battle, they still clung to the worship of the original deity, but changed his designation into *Gradivus*, *Quirinus Ultor*, &c., according to the objects immediately in view.

Marsaci, a people of Gallia Belgica, of German origin, and belonging to the great tribe of the *Istævones*. They are supposed to have occupied the islands between the mouth of the *Maese* and *Scheldt*, though it has been said that their territory corresponded to the modern province of *Utrecht*.

Marsi, a small nation of Italy, whose territory lay to the north-east of Latium, and south-east of the country of the Sabines, celebrated for their hardihood and warlike spirit. Their origin, like that of many other Italian tribes, is enveloped in obscurity and fiction. They were at first inimical to the Romans, but in process of time became their firmest supporters. The civil war in which they engaged with the Romans for their liberty was named from them the *Marsian war*.

Marsus, adj. from preceding.

Marsyas, a satyr of Phrygia, son of Olympus, who, having found the pipe which Minerva, for fear of injuring her beauty, had thrown away, contended with Apollo for the palm in musical skill. The Muses were the umpires, and it was agreed that the victor might do what he pleased with the vanquished. Marsyas lost, and Apollo slayed him alive for his temerity. The tears of the nymphs and rural deities, for the fate of their companion, gave origin, it is fabled, to the stream which bore his name; and his skin was said to have been hung up in the cave whence the waters of the river flowed. The fable admits of a very rational explanation. The pipe, as cast away by Minerva, and Marsyas as punished by Apollo, are intended merely to denote the preference given, at some

period, by some particular Grecian race with whom the myth originated, to the music of the lyre over that of the pipe, or, in other words, to the *Citharoedic* over the *Auletic* art. The double pipe was a Phrygian or Asiatic invention, and ascribed to a certain Marsyas. The music of this instrument was generally used in celebrating the wild and enthusiastic rites of Cybele, of whom Marsyas is generally represented as a follower or champion.

Martius, adjective from Mars. *Campus Martius*, "the field of Mars."

Massagetæ, a nation of Scythia, east of the Iaxartes, whose country is supposed to answer to *Turkestan*. The term became general for the northern nations of Asia, like that of Scythia. The *Massagetæ* had no temples, but worshipped the sun, to whom they offered horses on account of their swiftness. When their parents had come to a certain age, they generally put them to death.

Massicus Mons, a range of hills in Campania, famous for its vineyards.

Matinum, a city of Messapia or Iapygia, south-east of Callipolis. Near it was the Mons Martinus, famed for its bees and honey. The modern *Matinata* seems to mark the site of the ancient city.

Matinus, adj. from preceding.

Mauri, the inhabitants of Mauritania. The name is supposed to be derived from *Mahur*, or, as an elision of gutturals is very common in the Oriental languages, from *Maur*, i. e. one from the west, Mauritania being west of Carthage and Pœnicia.

Mauritania, now *Fez* and *Morocco*, a country of Africa, on the Mediterranean, bounded on the north by the Straits of Gibraltar and the Mediterranean, on the east by Numidia, on the south by Gætulia, and on the west by the Atlantic. It was, properly speaking, in the time of Bocchus the betrayer of Jugurtha, bounded by the river Mulucha or Molochath, now *Malva*, and corresponded nearly to the present kingdom of *Fez*; but in the time of Claudius, the western part of Numidia was added to this province under the name of Mauritania Cæsariensis, the ancient kingdom of Mauritania being called *Tingitana*, from its principal city Tingis, *Old Tangier*, on the west of the straits.

Maurus, adj. from preceding.

Mecænas, Caius Cilnius, a Roman knight, descended from an ancient Etruscan family of Arretium. The time and place of his birth are both unknown, nor are we informed how he spent his youth; but on arriving at maturity, he followed the fortunes of Octavius, and was present at the battles of Mutina, Philippi, and Actium. During the absence of Augustus in Egypt he was made prefect of Rome, and though luxurious and effeminate in the hours of recreation, he distinguished himself by his knowledge of business and moderation and address; and, on the return of the emperor, he shared with Agrippa his full confidence and friendship. But it is chiefly as a patron of literature that Mecænas has come down to posterity.

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Medea, daughter of Æëtes, king of Colchis, and famed for her skill in sorcery and enchantment. When Jason came to Colchis in quest of the golden fleece, she aided him in obtaining it, and then fled with him to Greece. Here she is said to have displayed her magic skill in the recovery of Æson, father of Jason, whom she restored from the infirmities of age to the vigour of youth: but there is much discrepancy of statement in regard to this story. Having treacherously deprived Pelias of life, she was obliged to seek refuge in Corinth, where she found herself deserted by Jason who espoused the daughter of Creon, the Corinthian king. Taking, thereupon, summary vengeance on her rival, and having destroyed her two sons whom she had by Jason, Medea mounted a chariot drawn by winged serpents and fled to Athens, where she had by King Ægeus a son named Medus. Being detected, however, in an attempt to destroy Theseus, she fled from Athens with her son, and returned unknown to Colchis, where finding that her father Æëtes had been robbed of his throne by her brother Perses, she restored him, and deprived the usurper of life. After death she was deified by the Colchians.

Media, an extensive country of Asia, separated from Armenia by the Araxes; bounded by Assyria on the west, on the north by the Caspian, east by Hyrcania and Aria, and south by Persis and Susiana. Its boundaries, however cannot be stated with precision, since they differed materially at different times. It is now *Irak Ajami*, Persian *Irak*, to distinguish it from *Irak Arabi*, Babylonian *Irak*. Media was divided into Great Media and Atropatene, of the former of which Ecbatana, and of the latter Gaza, now Zebriz, was the capital. The Medes are said to have sprung from Madai, third son of Japhet. According to Herodotus, they were divided into six tribes, who were remarkable, in the primitive ages of their power, for their loyalty to their sovereigns, and their warlike disposition. On first emerging into notice, Media formed part of the Assyrian empire; but it became an independent monarchy, under Dejoces, B. C. 716, which continued down to B. C. 595, when it was reduced by Cyrus to a province of Persia. On the overthrow of the Persian

empire it formed part of the kingdom of the Seleucidæ, and was subsequently subject to the Parthians.

Medi, the people of Media.

Medus, adj. Median.

Meleager, a celebrated hero of antiquity, son of Ceneus, king of Ætolia, by Althæa, daughter of Thestius. When he was seven days old, the Moiræ or Fates came to the dwelling of his parents, and declared that when the billet which was burning on the hearth should be consumed, the babe would die. Althæa, on hearing this, snatched the billet from the fire, and laid it carefully away in a coffer. The fame of Meleager increased with his years; he signalled himself in the argonautic expedition, and subsequently in the Calydonian boar-hunt. Of this latter event there appeared to have been two legends, an early and a later one. According to the version of the story, commemorated in the Iliad, Ceneus, in the celebration of his harvest-home feast, had treated Diana with neglect, and the goddess took vengeance upon him by sending a wild boar, of surpassing size and strength, to ravage the territory of Calydon. Hunters and dogs were collected from all sides, and the boar was, with the loss of several lives, at length destroyed. A quarrel arose, however, between the Curetes and Ætolians about the head and hide, and a war was the consequence. As long as Meleager fought, the Curetes had the worst of it, and could not keep the field; but when enraged at his mother Althæa, he remained with his wife, the fair Cleopatra, and abstained from the war, noise and clamour rose about the gates, and the towers of Calydon were shaken by the victorious Curetes. In vain did his aged father and the elders of the Ætolians implore him to return to the fight. He remained inexorable. At last, however, his wife besought him with tears, picturing to him the evils of a captured town, the slaughter of the men, and the dragging away into captivity of the women and children. Moved by this last appeal, he arrayed himself in arms, went forth, and repelled the enemy; but, as he had not done it out of regard for them, the Ætolians refused to give him the proffered recompence. Such is the more ancient form of the legend, in which it would appear that the Ætolians of Calydon and the Curetes of Pleuron alone took part in the hunt. In after times, when the vanity of the different states of Greece made them send their national heroes to every war and expedition of the mythic ages, it underwent various modifications. Meleager, it is said, invited all the heroes of Greece to the hunt of the boar, proposing the hide of the animal as the prize of whoever should slay him. Many of the heroes inflicted grievous wounds upon the boar, but Meleager ran him through the flanks and killed him. He presented the skin and head to Atalanta; but the sons of Thestius, his two uncles, offended at this preference of a woman, took the skin from her, saying that it fell to them of right, on account of their family, if Meleager

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resigned his claim to it. Meleager, in a rage, killed them, and re-
stored the skin to Atalanta. Althæa, on hearing of the death of her
brothers, influenced by the resentment for their loss, took from its
place of concealment the billet, on which depended the existence of
Meleager, and cast it into the flames. As it consumed, the vigour
of Meleager wasted away, and when it was reduced to ashes his
life terminated. Repenting, too late, of what she had done, Althæa
put an end to her own life. Cleopatra died of grief, and the sisters
of Meleager, who would not be comforted in their affliction, were,
by the compassion of the gods, all but Gorgo and Deianira, changed
into birds called Meleagrides. There was another tradition, ac-
cording to which Meleager was slain by Apollo, the protecting
deity of the Curetes.

Melpomene, one of the Muses, daughter of Jupiter and Mnemosyne.
Her name is derived from "*melpomai*," "I celebrate in song."
She presided over tragedy, of which the poets made her the inven-
tress, and was commonly represented as veiled, and holding in her
hand a tragic mask. Her instrument was the lyre. Melpomene
became by the river-god Achelous, the mother of the Sirens. See
Musæ.

Memnon, in Greek mythology, the fabulous king of Ethiopia, son of
the goddess Aurora, who is said to have assisted the Trojans in the
siege of Troy, and to have been slain by Achilles. Several Egyp-
tian kings of this name are also mentioned by different Egyp-
tians; but the name is, in fact, supposed to be a general appel-
lation or epithet (*Mei-amun, beloved of Ammon*), borrowed by the
Greeks from the Egyptian language, and erroneously applied by
them to particular individuals. The famous statue called by the
Greeks Memnon, at Thebes, in Upper Egypt, which possessed the
real or imaginary property of emitting a sound like that of a
harp, at the rising of the sun, is supposed to have been in the build-
ing called by M. Champollion the Rhamesseion, from its founder
Rhameses or Sesostris, of which the stupendous ruins are still seen
between Medinet-Habou and Kournah. The statue of black gra-
nite in the British Museum, already styled the brother of the
younger Memnon, was found in the Rhamesseion. The real Mem-
nonium was, however, probably the temple erected by Amenoph,
or Amenothph.

Memphis, a famous city of Egypt, on the left side of the Nile, said by
Diodorus Siculus to have been seven leagues in circumference.
The village of *Gisa* is supposed to occupy its site, but it is more
accurate to make the town of *Memph* correspond to the ancient
city. After the course of the Nile, which lost itself in the sands of
Lybia, had been changed, and the Delta was formed out of the mud
deposited by its waters, canals were cut to drain Lower Egypt.
On this the king of Thebes founded Memphis, which soon eclipsed
in splendour the ancient capital of Thebes. It once contained
many beautiful temples, particularly those of the god Apis (*bois*

Memphites). In the neighbourhood those famous pyramids were built, whose grandeur still astonishes the modern traveller. Memphis is thought by many to have been the Noph of Scripture. Menander, the most distinguished among the authors of the new Comedy, was born at Athens, B. C. 342, exhibited his first play, B. C. 321, and after having written above 100 dramas, and gained the prize, died, B. C. 291, having, as some state, been drowned while bathing in the harbour of Piræus. His writings were replete with elegance, wit, and judicious observations. Of the hundred dramas nothing remains but detached fragments; but an accurate conception of his plots and general style may be gained from Terence, nearly all of whose plays are translations or adaptations from the works of Menander.

Menenius. See my note on Sat. ii, 3, 287.

Mercurius, a celebrated Latin deity, equivalent to the Hermes of the Greeks, and the Thaut of the Egyptians. He was the son of Jupiter and Maia, one of the Atlantides, and was born on the summit of the Arcadian Cyllene. Mercury, as the name imports, (being evidently derived from Merx, merchandise,) was originally the Roman god of traffic and gain, and the protector of merchants and shopkeepers; but the Romans, in their usual spirit of imitation at once confounded him with Hermes, the god of merchandise among the Greeks, and invested him with all the attributes of the latter, and made him the inventor of the lyre, the patron of the gymnasium, the herald of the gods, the teacher of eloquence, and the conductor of the souls of the dead into the infernal regions. His infancy was intrusted to the seasons or Horæ; but he had hardly been laid in his cradle, when he gave a proof of his skill in abstracting the property of others, by stealing away the oxen of Admetus, which Apollo was tending on the banks of the Amphrysus, but gave him in exchange the lyre which he had invented. He displayed his thievish propensities on other occasions also, by depriving Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. Jupiter took him as his messenger, interpreter and cup-bearer, in which office he was succeeded by Hebe and Ganymede. It would far exceed our limits to attempt to give an outline of his exploits; but his attributes and insignia are briefly enumerated by Horace:—

Mercuri, sacunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formasti catus, et decoræ
More palæstræ :

Te canam, magni Jovis et Deorum
Nuntium, curvæque lyræ parentem :
Calidum, quidquid placuit, jocos
Condere furto.

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Between this passage and the lines of Ovid (*Fasti*, 663, &c.) a curious coincidence will be found. Mercury was represented as a youth lightly clad, with the *petasus*, or winged hat, and wings on his heels. In his hand he bears the emblem of his herald's office, the *caduceus*, a rod with two serpents twined about it. The more ancient statues of Mercury were square blocks of stone, with a rudely carved head on them. They were set up in great numbers in the streets of Athens. His worship was well established, particularly in Greece, Egypt, and Italy. The Roman merchants yearly celebrated a festival on the fifteenth of May, in honour of him, in a temple near the Circus Maximus, and then entreated him to forgive whatever artful measures or falsehoods they had used in the pursuit of gain.

Mercurialis, adj. from the preceding.

Meriones, son of Molus, a Cretan prince, and Melphidis, was chariot-
teer of Idomenus, king of Crete, during the Trojan war. He
signalled himself before Troy, and fought with Deiphobus, son of
Priam, whom he wounded. The Cretans paid him divine honours
after death.

Messala, Marcus Valerius Corvinus, sprung from an ancient Roman
family, was born B. C. 59, the same year as Livy. While yet a
very young man he was proscribed by the triumvirs, and fled to
Brutus and Cassius. His name was almost immediately struck
out of the fatal list, but he remained true to the cause of the repub-
lic until after the battle of Philippi, when, the soldiers who escaped
having chosen him for their general, he persuaded them to yield to
fortune and surrender. For a considerable period, Messala remain-
ed in close alliance with Antony, but, disgusted by the conduct of
Cleopatra, he passed over to Octavius, who received him with the
greatest distinction, and admitted him at once to full confidence.
He distinguished himself in a campaign against the tribes of Illyria,
was consul B. C. 31, and one of the leaders of Actium; was after-
wards despatched against the rebel Gauls of Aquitania, when he
earned a triumph, and was the first person named to hold the hon-
ourable and important office of *Præfectus Urbis*, a charge which,
however, he soon resigned. Messala also enjoyed the highest repu-
tation in literature, and his compositions are warmly praised by
Seneca, Quintilian, and the two Plinys. He was the author of a
work, *De Auspiciis*, and of a treatise *De Romanis Familiis*; but his
fame rested chiefly on his oratorical efforts, which were character-
ised by great purity of style and neatness of expression, and by a
lofty and generous tone. None of his works have been preserved,
with the exception of a few insignificant fragments.

Metaurus, a river of Umbria, in Italy, flowing into the Adriatic, me-
morable for the defeat of Hasdrubal, the brother of Hannibal, by
the consuls Livius Salinator and Claudius Nero. It is now the
Metro.

Metellus, Quintus Cæcilius, surnamed **Macedonicus** for his triumphs in Macedonia, was sent as prætor into that country, B. C. 148, against Andriscus, whom he defeated at Pydna and captured, and, after having humiliated the Achæan league, and reduced Macedonia to a Roman province, returned to Rome, where he was honoured with a triumph. Appointed consul, B. C. 143, he marched into Spain, where he obtained several victories over Veriathus, and would have made himself master of the whole country, had not the envy which his triumphs had excited at Rome caused him to be superseded in his command. Having, when censor, B. C. 132, expelled C. Atenius Labeo from the senate, he escaped with difficulty the vengeance of the latter, who, when tribune, insisted on his being precipitated from the Tarpeian rock. He was borne to his funeral by four sons, one of whom had been prætor, three consuls; two had enjoyed a triumph.

Methymna, a city of Lesbos, situated opposite to Assus in Trons, and near the northernmost point of the island. It was, next to Mitylene, the most important city of Lesbos. The territory of the place was contiguous to that of Mitylene, a circumstance which appears to have created considerable rivalry between them, and probably induced the Methymneans to adhere to the Athenians, while their neighbours were bent on detaching themselves from that power. Towards the close of the Peloponnesian war, Methymna fell into the power of the Spartan commander Callicratides, who, though urged to treat the citizens with severity, and to sell them as slaves, refused to comply with the advice, declaring that, as long as he was admiral, no Greek, as far as lay in his power, should be enslaved. The best Lesbian wine was obtained from an adjacent territory belonging to this city, and hence Bacchus was frequently called the god of Methymna. It was the native place of the historian Hellanicus, and of Arion. The modern name, according to D'Anville, is *Porto Petera*; but Oliver makes *Molivo* correspond to the site of the ancient city.

Methymnaeus, adjective from the preceding.

Miletus, a celebrated city of Asia Minor, and the capital of all Ionia, situated on the southern shore of the gulf, into which the Mæander emptied. It was a very ancient city, and had borne several names before it received that of Miletus, given to it by Neleus, son of Codrus, king of Athens, who conducted thither the colony of Ionians, 1230 B. C. Few cities have been more celebrated for their population, wealth, commerce, and civilisation. The citizens of Miletus early distinguished themselves by their skill in navigation, and still more by the number of colonies they had established along the coast of the Hellespont, the Propontis, and the Euxine; which enabled them to engross the greater part of the trade in slaves, which, in antiquity, were principally furnished by the country round the Euxine, as well as the trade in corn, fish and furs. It

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was also famous for its numerous works of art, the magnificence of its festivals, and the luxury, refinement and opulence of its people. Among its most illustrious citizens were the names of Thales, one of the sages of Greece ; Hecataeus, one of the most ancient historians ; the philosophers Anaximander and Anaximenes ; Cadmus the first who wrote in prose, and Timotheus, a famous musician and poet. It also gave birth to Aspasia, the most accomplished and celebrated of courtesans. Near the Posideum promontorium, now *Cape Arbo-ra*, about 12 miles south by west of Miletus, was an oracle and splendid temple of Apollo, surnamed Didymæus. This temple having been burned down by Xerxes, was rebuilt on a still more magnificent scale, by the Milesians. Miletus fell successively into the hands of the Persians, the Macedonians, and finally the Romans, and continued to be a flourishing city down to the time of Pausanias. The village *Palatscha* occupies its present site.

Milonius, a dancer.

Mimas, one of the giants that warred against the gods.
Mimnermus, an elegiac poet, a native of Colophon in Ionia, and contemporary with Solon. He was one of the colonists of Smyrna from Colophon, and his ancestors came from Nclean Pylos. His poems had reference, for the most part, to those appetites which, in poetical language, are expressed by the name of love ; but his mind was of a melancholy turn, which gave to his writings a pensive cast nowhere perceptible in the writings of the same class of authors. He was the first author who adapted the elegiac measure to the purposes for which it was afterwards rendered subservient by the muse of Tibullus, Ovid, and Propertius. The few fragments of his poems that still remain have been frequently edited.
Minerva, the Latin goddess corresponding to, and confounded with, the Grecian Pallas, or Athena. She was fabled to have sprung, in full armour, from the forehead of her father Jupiter. Minerva was worshipped as the goddess of wisdom, and the patroness of industry and the arts. Athens, the city to which she gave name, was her favourite spot ; and there her worship was celebrated with great splendour, and the magnificent temple the Parthenon erected to her honour. But she was also worshipped at Rome, with peculiar veneration. There she had three temples : one on the Capitol, which she shared with Jupiter and Juno ; a second on the Aventine ; and a third on the Cælian mount, in which she was worshipped as *Minerva Capta*, an epithet said to have been applied when her statue was transported from Falerii, after the capture of that city by Camillus. At Rome there were also two great festivals celebrated annually to her honour ; the one called *Quinquatrus* or *Quinquatria*, the other *Quinquatria Minora*. (See these words.) The origin of the name of Minerva has long puzzled etymologists. Cicero says she is called "*Minerva, qui minuit or minatur*," but it is much more probable that the word is a shortened form of *Memi*

nerva (from *memini*, *I remember*), she being the goddess of memory. It is evidently from the same root as the Latin *mens*, *mind*, which is expressed so clearly in many languages wholly unallied, of which the Germ. *mann* (whence the English *man*), and the Hindostan *mena*, may serve as examples. The goddess was represented as a young woman, with a grave and noble countenance, clothed in armour. Her quarrel with Neptune concerning the right of giving a name to the capital of Cecropia deserves notice. The assembly of the gods settled the dispute by promising the preference to whichever of the two gave the most useful present to the inhabitants of the earth. Neptune, on this, struck the ground with his trident, and immediately a horse issued from the earth. Minerva produced the olive, and obtained the victory by the unanimous voice of the gods, who observed that the olive, as the emblem of peace, is far preferable to the horse, the symbol of war and bloodshed. (Lempriere.)

Minos, king of Crete, son of Jupiter and Europa, gave laws to his subjects B. C. 1406, (according to the Arundelian marbles, B. C. 1642, and, according to Banier, 1340,) which still remained in full force in the age of Plato. His justice and moderation procured him the appellation of the favourite of the gods, confidant of Jupiter, and wise legislator; and, according to the poets, he was rewarded, after death, with the office of supreme judge in the infernal regions. In this capacity he is represented sitting in the middle of the shades, holding a sceptre in his hand. Minos occupies a middle place between history and fable; but it is probable that he was the first who introduced civilisation into Crete, encouraged commerce, and exercised a mild sway over his subjects. He was the first Greek sovereign that possessed a considerable navy; and Aristotle says, that he conquered and colonised several islands, and at last perished in an expedition against Sicily. He married Ithone, by whom he had Lycastes, father of Minos II.

Minturnæ, a town of Latium, on the Liris. It originally belonged to the Ausones; but when that nation ceased to exist, it fell into the hands of the Romans, by whom it was colonised, A. U. C. 456. A second colony was afterwards sent thither under the direction of Julius Cæsar. Minturnæ is chiefly known in history from the events by which it was connected with the fallen fortunes of Marius. The grove and temple of Marcia, supposed to have been the mother of Latinus, and sometimes identified with Circe, were in the vicinity, and held in great veneration.

Minutia, Via, a public way from Rome to Brundisium through the country of the Sabines.

Misenum, Promontorium, now Cape *Miseno*, a promontory of Campania, forming the upper extremity of the Bay of Naples, so named from Misenus, the trumpeter of Æneas, who was drowned and interred here.

Mitylene, and Mitylenæ the capital city of the island of Lesbos, so called from Mitylene, daughter of Macareus, king of the country. It was distinguished alike by the magnificence of its buildings, the amenity of its climate, its proficiency in the *belles lettres* and philosophy, the number of its great men, and the luxury and refinement of its inhabitants. Epicurus is said to have read lectures in Mitylene; and Aris-

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totle resided in it for two years to profit by the society and conversa-
tion of its learned men. At a later period it became, like Rhodes, a
favourite resort of those Romans who preferred quiet enjoyment to the
turmoil and bustle of Rome. Among the illustrious persons who were
natives of the city of Mitylene may be mentioned Pittacus, one of the
seven sages of Greece; Theophrastus, the scholar and successor of
Aristotle; Alceus, so famous for his odes; Sappho, celebrated alike
for her beauty, her poetical talents, her loves, and her death; Terpan-
der, who added a seventh string to the lyre; Diophanes, a famous
rhetorician, tutor to Tiberius Gracchus, &c. Mitylene was taken and
sacked by Julius Caesar; but Pompey restored it to the full enjoyment
of its privileges; and Trajan, who enriched it with several costly
buildings, gave it the name of *Trajanopolis*, which, however, it did
not retain.

Molossi, a people of Epirus, who inhabited that part of the country called
Molossia, or Molossis, from king Molossus, corresponding chiefly to
the territory of *Joannina*, the capital of modern Albania. This country
had the bay of Ambracia on the south, and the country of the Perrhae-
beans on the east; but its limits cannot be precisely ascertained. The
principal town of the Molossi was Ambracia. Under their king Alex-
ander, about 320 B. C., they gained the preponderance over the rest of
Epirus, which they maintained under his successors, of whom Pyrrhus
was the most celebrated. After the defeat of Perseus, Paulus Æmilius,
the Roman general, ravaged the country of the Molossi, as well as the
rest of Epirus, and destroyed their towns. This country was famed
for its dogs.

Monæses, a king of Parthia who defeated Crassus, and favoured the
cause of Mark Antony against Augustus.

Mors, one of the infernal deities, born of Night, without a father. She
was worshipped with great solemnity, and represented not as an ac-
tually existing power, but as an imaginary being.

Moschus, a rhetorician of Pergumes. He was accused of poisoning, and
was defended, on his trial, by Torquatus and Asinius Pollio.

Mucius. See Mutius.

Mulvius, a dependant of Horace.

Munatius, 1, Plancus, a Roman whose name frequently occurs in the his-
tory of the civil wars. He was one of the warmest partisans of Cæsar,
who sent him into Gaul to found colonies, and intended him for the
consulship. After the battle of Mutina, he joined his forces to those of
Antony and Lepidus, and became consul with the former, A. V. C. 712.
He afterwards accompanied Antony into Egypt, where he performed
the part of a vile courtier, and even of a buffoon, around the person of
Cleopatra. When fortune deserted his protector, he turned his back
upon him and embraced the party of Octavianus; A. V. C. 732 he was
chosen censor. Several of his letters exist in the correspondence of
Cicero. 2, a son of Munatius Plancus, alluded to in the 3d Epistle of
the 1st Book.

Murena, a friend of Horace.

Muse, in the Greek and Roman Mythology, nymphs or inferior divi-
nities, distinguished as the peculiar protectresses of poetry, painting,

rhetoric, music, and generally of the *belles lettres* and liberal arts ; with which, indeed, they are sometimes identified :—*Quis est omnium, qui modo cum Musis, id est cum humanitate et cum doctrina, habeat aliquod commercium, qui, &c.* Helicon and the region round Parnassus, was the favourite seat of the Muses, where they were supposed, under the presidency of Apollo, to be perpetually engaged in song and dance, and in elevating the style and conceptions of their favoured votaries. It appears probable that the early Grecian poets, struck with the beauty and sublimity of the scenery in this part of Greece, ascribed the humanising influence it was so fitted to exercise over the mind to the agency of the nymphs and other tutelary deities of the place, to whom they gave the name of Muses. Originally there appear to have been only three of these divinities ; and their names—*Mneme, Melete* and *Aœde*, or Memory, Reflection, and Song—sufficiently shew the nature of the faculties over which they were supposed to preside. According as the fine and liberal arts were cultivated and expanded, the province of each muse seems to have been more restricted ; and additions were made to their number, which ultimately was fixed at nine. Their names and functions are succinctly stated in the following verses of Ausonius :—

“ CLIO gesta canens, transactis tempora reddit.
MELPOMENE tragico proclamât mœsta boatu.
Comica lascivo gaudet sermone THALIA.
Dulciloquos calamos EUTERPE flatibus urget.
TERPSICHOIRE affectus citharis movet, imperat, auget.
Plectra gerens ERATO, saltat pede, carmine, vultu.
Carmina CALLIOPE, libris heroica mandat.
URANIA cœli motus scrutatur, et astra.
Signat cuncta manu, loquitur POLYHYMNIA gestu.
Mentis Apollinæ vis has movet undique Musas.
In medio residens complectitur omnia Phœbus.”

EDYLL. 20.

They have been called *Pierides, Aganippides, Aonides, Castalides, Heliconiades, Lebethrides*, &c., from the places where they were worshipped, or over which they presided. Apollo, as patron and conductor of the Muses, was named *Musagetes*, “Leader of the Muses ;” the same surname was also given to Hercules. They were generally represented as young, beautiful and modest virgins, commonly appeared in different attire, according to the arts and sciences over which they presided ; and sometimes as dancing in the chorus, to intimate the near and indissoluble connexion between the liberal arts and sciences. Their worship was universally established, particularly in Greece, Thessaly, and Italy. No sacrifices were offered to them ; but the poets, invariably, prefaced their compositions with a solemn invocation for their aid and inspiration.

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Festivals were instituted in their honour in several parts of Greece, especially among the Thespians, every fifth year. The Macedonians observed also a festival in honour of Jupiter and the Muses. (Lempriere.)

Mutus (Epistle I. 6, 22,) some individual of low birth, who made his fortune by marriage.

Mycenæ, an ancient city of Argolis, north-east of Argos, built by Perseus, son of Danae, and named after Mycene, a nymph of Laconia. Mycenæ, which had been superior even to Argos in the Trojan war, declined after the return of the Heraclidæ; and in the 78th Olympiad, or 468 B. C., the Argives, having attacked and captured the city, levelled it to the ground and enslaved its inhabitants. Many ruins are still extant, indicative of the power and opulence of the ancient city. The modern *Krabrata* stands on its site.

Mygdonia, a small province of Macedonia near Thrace, between the Axius, and Strymo. The inhabitants, called Mygdones, migrated into Asia, and settled near Troas, where the country received the name of their ancient habitation. Cybele was called *Mygdonia*, from the worship she received in Mygdonia, in Phrygia.

Mygdonius, now *Hermas* or *Sindschar*, a river of Mesopotamia, called also the *Saocoras*, rising in the district of Mygdonia and falling into the Chaboras. The epithet "*Mygdonian*," is applied by Horace to Phrygia, either from a branch of the Mygdones having settled there at a very early period, or else from one of the ancient kings.

Myrtale, a freed woman, alluded to in O. I. 33, 14.

Myrtoum mare, that part of the Ægean sea lying between Eubœa, Attica and Peloponnesus, as far as Cape Malea: or, according to Strabo, between Argolis, Attica and Crete. It derived its name from a woman named Myrto mentioned by Pausanias.

Mysia, a country of Asia Minor, lying to the north of Lydia and west of Bithynia, and divided into the Greater and Lesser Mysia. The latter was situated on the Propontis, and thence extended to Mount Olympus, including a part of what was afterwards called Bithynia. Mysia Major was bounded on the west by Troas, north by the Propontis, east by Mysia Minor and Phrygia, south by Ætolia. Its chief cities were Cyzicus, Lampsacus, &c. The inhabitants were once warlike, but became so degenerated that the words *Mysiorum ultimus* were used to signify "a person of no merit." It was the prevailing opinion of antiquity, that the Mysians were not an indigenous people of Asia, but that they had been transplanted to its shores from the banks of the Danube.

Mysi, the people of Mysia.

Myses, a son of the poet Valgius, whose early death was so deeply lamented by the father that Horace wrote an ode, the 9th of the 2d book, to allay his grief.

Mytilene. See Mitylene.

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Nævius, 1., Cn., a native of Campania, and the first imitator of the regular dramatic works produced by Livius Andronicus. He served in the first Punic war, and his earliest plays were represented at Rome B. C. 235. Cicero has given us some specimens of his jests, with which he appears to have been greatly amused. Nævius indulged in such personal invective and satire against the patrician family of the Metelli, that he was thrown into prison, whence he was liberated on a recantation; but relapsing soon after into his former courses, he was driven from Rome and retired to Carthage, where he died about B. C. 240. 2. A contemporary of Horace.

Naiades, or Naides, (Gr. "naio," *I inhabit*, or "nao," *I flow*), female deities who presided over fountains, rivers, brooks, &c. The number of these goddesses was indefinite. In his *Georgics* (book iv.) Virgil enumerates sixteen; and Ovid, in his *Elegies* (book iii. 64), speaks of at least one hundred in the river Anio. The most beautiful of the Naides is said to have been Ægle. Many of the Homeric heroes are represented to have been the offspring of these deities.

Nasica, an avaricious fellow, who married his daughter to one Coranus, as mean as himself, that he might not only not repay money borrowed, but become his creditor's heir. Coranus purposely alienated his property from him and his daughter, and exposed him to ridicule.

Nasidienus, (*Quadrisyll*), a Roman knight, whose luxury, arrogance, and ostentation, were ridiculed by Horace.

Natta, a person ridiculed by Horace for his manner of living, which became so mean that his name passed into a proverb.

Neera, a favourite of Horace and Tibullus.

Neapolis, now *Naples*, a celebrated city of Campania, rising like an amphitheatre at the back of a beautiful bay, twelve miles in diameter. It was founded by the people of Cumæ, a colony from Greece, who gradually spread themselves round the Bay of Naples, and was called, from this circumstance, Neapolis, or the new city. It was also called Parthenope, from its being the burying-place of one of the sirens of that name. It was, therefore, to all intents and purposes, a Greek city; its inhabitants spoke the Greek language, and were long distinguished by their attachment to the manners and customs of their ancestors. It was on this account, according to Tacitus, that it was selected by Nero to make his *début* on the stage, such a proceeding being less offensive there and less repugnant to the prevailing sentiments, than in Rome. Naples, in truth, was then, as now, a chosen seat of pleasure. Its hot baths were reckoned equal to those of Baïæ; and the number and excellence

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the inhabitants, made it a favourite retreat of the wealthy and
luxurious Romans, and justifies Ovid in calling it *in otia natam*
Parthenopen. After the fall of the Roman empire, it underwent
many vicissitudes. It, however, early became the capital of the
modern kingdom of *Naples*; and, notwithstanding the calamities it
has suffered from war, earthquakes, &c., it has long been the most
populous city of Italy.

Nearchus, 1., an officer of Alexander, in his Indian expedition, who
was ordered to conduct Alexander's fleet along the Indian Ocean to
the Persian Gulf, and to examine it along with Onesicritus. He
wrote an account of this voyage, which still exists, and after the
king's death, was appointed over Lycia and Pamphylia. 2. A
beautiful youth mentioned by Horace in the 20th Ode of the 3d
Book.

Neobule, 1.; a daughter of Lycambes, betrothed to the poet Archilochus.
2. A young lady, to whom Horace addressed the 12th Ode of the
3d Book.

Neptunius Dux, an expression applied by Horace to Sextus Pompeius,
who boastingly styled himself the son of Neptune, because he had
obtained numerous successes at sea.

Neptunus, one of the great Roman deities, whose attributes were
nearly identical with those of the Greek Poseidon, was son of
Saturn and Ops or Rhea, and brother of Jupiter, Pluto, and Juno.
He was worshipped as the god of water generally, but more par-
ticularly as the god of the sea, which he obtained as his share of
the dominions of Saturn. His queen was Amphitrite, and his
paramours were nearly as numerous as those of his brother; but
his progeny was not celebrated, with the exception of the hero
Pelops. His most famous temples were at the Corinthian isthmus,
Helice, Trœzene, and the promontories of Sunium and Tænarus;
to which may be added the magnificent temple of Pæstum, in Italy,
still in existence. Neptune was said to preside over horses and
the manger. He is represented similar in appearance to Jupiter,
but his symbols are a trident and the dolphin. His festivals, called
Neptunalia, were celebrated by the Romans, during the month of
July, in honour of Neptune. There were other festivals in honour of
Neptune in his capacity of presiding over horses, called *consualia*;
but the former were instituted to him in his character as god of the
sea. During the solemnity, it was customary to live in booths
erected on the banks of the Tiber.

Nereids, nymphs of the sea, daughters of Nereus and Doris. They
are said by most ancient writers to have been fifty in number, but
Propertius makes them a hundred. The most celebrated of them
were Amphitrite, the wife of Neptune; Thetis, the mother of

Achilles; Galatæa, Doto, &c. The worship of the Nereids was generally connected, as might be supposed, with that of Neptune. Thus they were worshipped in Corinth, where Neptune was held in especial honour, as well as in other parts of Greece. The Nereids were originally represented as beautiful nymphs, but they were afterwards described as beings with green hair, and with the lower part of their body like that of a fish.

Nereus, a sea-deity, the eldest son of Pontus and Earth, and husband of Doris, an ocean nymph, by whom he had the nymphs called Nereids. He was endowed with the gift of prophecy. When Hercules was in quest of the apples of the Hesperides, he was directed by the nymphs to Nereus. He found the god asleep, and seized him. Nereus, on awaking, changed himself into a variety of forms, but in vain: he was obliged to instruct him how to proceed before the hero would release him. He also foretold to Paris, when carrying away Helen, the evils he would bring on his country and family. He was generally represented as an old man, with a long flowing beard, and with hair of an azure colour. His chief place of residence was in the Ægean sea, where he was attended by his daughters, who often danced in choruses round him. Nereus is sometimes called the most ancient of all the gods. The word *Nereus* is often taken for "the sea."

Nerius, a banker in the time of Horace, very skilful in tying down his creditors, by written obligations, for repayment.

Nero, Claudius: See Claudius. The surname *Nero*, in the Latin language, signifies "strong," "war-like."

Nessus, a celebrated Centaur, son of Ixion and Nephele, who offered violence to Dejanira. Having been hit by Hercules, with a poisoned arrow, while offering insult to Dejanira, he gave her his tunic, covered with the poisoned blood, and persuaded her that it possessed a power of securing a husband's love. He did this with a view to revenge. She afterwards sent the tunic to Hercules, but when she found that it had caused his death, she was inconsolable, and slew herself.

Nestor, a son of Neleus and Chloris, nephew of Pelias, and grandson of Neptune. He was the youngest of twelve brothers, all of whom except him were put to death by Hercules, who spared his life on account of his tender years, and placed him on the throne of Pylos. He married Eurydice, the daughter of Clymenus, or, as some say, Anaxibia, the sister of Agamemnon, and had seven sons and two daughters. The most conspicuous enterprises in which Nestor bore a part, were the war of the Pylians against the Elians, the affair of the Lapithæ and Centaurs, and the Argonautic expedition. He subsequently led his forces to the Trojan war, in which he particularly distinguished himself among the Grecian chiefs by his eloquence, wisdom, justice and prudence, and indeed by every quality becoming an excellent prince. He returned in safety from

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the Trojan war, and ended his days in his native land. Nestor is sometimes caled the "Pylian sage," from his native city Pylos. He is also styled by Homer "the Gerenian," an epithet commonly supposed to have been derived from Gerenia, where he is said to have been educated, although others refer it to his advanced age (*geras*.) Homer makes Nestor, at the time of the Trojan war, to have survived two generations of men, and to be then living among a third. This would make his age about seventy years and up-wards.

Nilus, (Gr. "*Neilus*," from "*nean ilun*," "new mud," because it brings down vast quantities of slime or mud), a large and famous river of north-east Africa, flowing north through Abyssinia, Nubia, and Egypt, to the Mediterranean sea, celebrated alike for its mag-nitude, the inexhaustible fertility which it confers on the "land of Egypt," the uncertainty of its origin, its connection with some of the most interesting events in the remotest periods of authentic history, the great cities that were early built on its banks, and the stupendous monuments that still attest the wealth and power of their founders. The discovery of its real source was an object of intense curiosity to the ancients, as it still remains to the travellers and geographers of modern days, the words of Tibullus,

Nile pater, quam te possim dicere causâ
Aut quibus in terris occuluisse caput,

being nearly as applicable now as in his time. It issues from a chain of mountains caled *Gebel-el-Kumr*, "Mountains of the Moon," under the name of "White River;" and, after running in an easterly direction along the foot of the mountains, turns to the north, and receives two principal tributaries, the *Astapus*, *Abawi*, mistaken by Bruce for the Nile itself, and *Astaboras*, *Tacazze*. It then pursues a circuitous course through Nubia, and on the fron-tiers of Egypt forms two cataracts, the lowest of which is near Syene. Below Syene, it continues its course for 500 miles, till, a little below *Cairo*, the river divides into two branches; the one of which flowing to *Rosetta*, the other to *Damietta*, contain between them the dresent Delta. The ancients were acquainted with seven mouths of the Nile: 1, the Canopic, partly lost in Lake *Elko*; 2, *Bobitine* at *Rosetta*; 3, *Sebennyitic*, probably the opening into Lake *Burlos*; 4, *Phatnitic* or *Bucolic* at *Damietta*; 5, *Mendesian*, lost in the Lake *Menzaleh*; 6, *Tanitic*, or *Saitic*, seems to leave some traces of its termination to the east of Lake *Mezaleh*, under the name of *Omm-Faredje*. The branch of the Nile which con-veyed its waters to the sea corresponds to the canal of *Moez*, which now loses itself in the lake; 7, the *Pelusiatic* seems to be repres-ented by what is now the most easterly mouth of Lake *Menzaleh*, where the ruins of *Pelusium* are still visible. The periodical rains, which begin to fall in *Abyssinia* about the end of June, occasion

the overflow of this celebrated river. It continues to rise until the autumnal equinox, when it attains its greatest height. It then continues stationary for a few days, and after this diminishes at a less rapid rate than it rose. At the winter-solstice it is very low, but some water still remains in the large canals. Crocodiles, the largest about twenty-five feet long, are seen a little below Diospolis Parva. They are supposed not to go further down the river than *Girgeh*, but abound between that place and Syene. The Nile is said by Herodotus to have flowed, previous to the time of Menes, on the side of Libya. That prince, by constructing a mound 100 stadia from Memphis toward the south, diverted its course; and the ancient bed may be traced across the desert, passing west of the Lakes of *Natroun*. Pocock makes the word *Nile* to be a contradiction of *Nahal*, "the River," by way of eminence, while Abdollatif derives it from *Nal*, "to give, to be liberal."

Niobe, in classical mythology, daughter of Tantalus, and one of the Pleiades, married to Amphion, king of Thebes. Proud of her numerous and flourishing offspring, she provoked the anger of Apollo and Diana, who slew them all: she was herself changed by Jupiter into a rock in Phrygia, from which a rivulet, fed by her tears, continually pours.

Niobeus, adj. from Niobe.

Niphates, a range of mountains in Armenia, forming part of the chain of Taurus, south-east of the Arsissa Palus or Lake Van. Their summits were covered with snow during the whole year, and to this circumstance the name Niphates is supposed to allude. There was also a river of the same name rising in this mountain chain.

Nireus, son of Charops and Aglaia, and king of Naxos. He was one of the Grecian chiefs during the Trojan war, and was celebrated for his beauty.

Nomentanus, a spendthrift mentioned by Horace.

Noricum, a province of the Roman empire, bounded on the north by the Danube, on the west by Vindelicia and Rhætia, on the east by Pannonia, and on the south by Illyricum and Gallia Cisalpina, and answering to the modern *Styria*, *Carinthia*, and *Salzburg*, and to part of *Austria* and *Bavaria*. The iron drawn from Noricum was esteemed excellent; hence *Noricus ensis* was used to express the goodness of a sword.

Novii, two brothers obscurely born, distinguished in the age of Horace for their officiousness.

Numa Pompilius, second king of Rome, was born at Cures, a town of the Sabines. At the death of Romulus, the Romans selected him to be their king; but Numa refused, and was only at last prevailed on to accept the royalty, when he was assured by the auspices that his election would be acceptable to the gods. He applied himself to tame the ferocity of his subjects, inculcate a reverence for the deity, and quell dissensions by dividing all the citizens into different

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classes. He established different orders of priests, abolished the worshipping of images, and encouraged the report that he was divinely instructed by the Nymph Egeria, whose name he used to give sanction to the laws and institutions he had introduced. During his reign the *ancile* or sacred shield dropped from heaven. He dedicated a temple to Janus, which, during his whole reign, remained shut, as a mark of peace and tranquillity at Rome, and died after a reign of forty-three years, B. C. 672. He married Tatia, daughter of Tattius, king of the Sabines, and left behind one daughter, Pom-pilia, who married Numa Marcius and became the mother of Ancus Martius, fourth king of Rome. The reign of Numa belongs to a period when it is difficult to separate truth from fiction. According to Niebuhr, and the writers who adopt his views of Roman history, the reign of Numa is considered, in its political aspect, only as a representation of the union between the Sabines and the original inhabitants of Rome, or, in other words, between the tribes of the Titienses and the Ramnes.

Numantia, now *Soria*, a celebrated city of the Celtiberi in Spain, near the source of the *Durius*, *Douro*, said to have been the capital of the Arevaci. It was situated on a steep hill of moderate size, and, though it possessed no walls, was rendered all but impregnable by nature. It was twenty-four stadia in circumference. Numantia is memorable in history for the war which it carried on against the Romans for fourteen years, to the great annoyance of the latter, whose generals, Q. Pompeius, M. Popellus, Mancinus, Æmilius, Lepidus, and Piso, were successively repulsed. A treaty was then entered into between them; but the Romans having gained their immediate purposes, sent Scipio Africanus, who had destroyed Carthage, to wage a war of extermination against the Numantines. Scipio, who knew the bravery of those he had to contend with, did not attempt to carry the city by storm; but having surrounded it by strong lines of circumvallation, left famine to effect its reduction. But notwithstanding their inferior numbers, the Numantines made the most astonishing efforts to break through and destroy the works of the Romans; but having been repulsed, they were reduced to the most dreadful extremities. It is uncertain how the final catastrophe of this noble city was consummated; whether, as Florus affirms, the Numantines set it on fire and perished in the flames, or whether, as Appian states, having surrendered, the small remnant of its inhabitants that were found alive were sold as slaves. The conqueror obtained the surname of *Numantinus*.

Numicius, one of Horace's friends, who seems to have been rather prone to covetousness and ambition.

Numida, Plotius, a friend of Horace, who had returned, after a long absence, from Spain, where he had been serving under Augustus in the Cantabrian war.

Numidia, a country of Africa, corresponding to *Algiers* and *Biledulgerid*, bounded on the east by Africa Propria, on the north by the Mediterranean, on the south by Gætulia, and on the west by Mauritania. The inhabitants were called *Nomades*, afterwards *Numidae*. The Numidians were excellent warriors, and rode without saddles or bridles, hence called *infrani*. Numidia was occupied by the Massyli towards Africa Propria in the eastern part, and Massæyli towards Mauritania in the western. The Romans first became acquainted with this country during the second Punic war; and after remaining in alliance with the latter more than a century, it was reduced by Cæsar on the death of Juba, B. C. 46, to a Roman province. The chief cities of Numidia were Cirta, Hippo Regius, and Zama. In the time of Claudius, the western part was added to Mauritania under the title of Mauritania Cæsariensis, *Morocco*.

Numonius Vala, a friend of Horace.

Nymphæ, certain female deities with which the imagination of the Greeks peopled all the regions of earth and water, and divided them into various orders, according to the place of their abode. Thus, 1. the Mountain-Nymphs, or *Oreades*, haunted the mountains; 2. the Dale-Nymphs, or *Napææ*, the valleys; 3. the Mead-Nymphs, or *Leimoniades*, the meadows; 4. the Water-Nymphs, *Naiades*, the rivers, brooks, and springs; 5. the Lake-Nymphs, or *Limniades*, the lakes and pools. There are also, 6. the Tree-Nymphs, or *Hamadryades*, who were born and died with the trees; 7. the Wood-Nymphs, or *Dryades*, who presided over the forests generally; and 8. the Fruit-tree Nymphs, or Flock-Nymphs, who watched over gardens or flocks of sheep.—The Nymphs occur in various relations to gods and men. The charge of rearing various deities and heroes was committed to them: they were, for instance, the nurses of Bacchus, Pan, and even Jupiter himself, and they also brought up Aristæus and Æneas. They were, moreover, the attendants of the goddesses; they waited on Juno and Venus, and in huntress attire they pursued the deer over the mountains in company with Diana. The Sea-Nymphs also formed a numerous class, under the appellation of Oceanides and Nereides.

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Oceanus, the god of the stream Oceanus, and the offspring of Cælus and Terra, or Heaven and Earth. He espoused his sister Tethys, and their children were the rivers of the earth, and the three thousand Oceanides or Nymphs of Ocean. Homer speaks of him and Tethys as the origin of the gods. In the "Prometheus Bound," Oceanus comes borne through the air on a hippo-griff, to console and advise the lofty-minded sufferer; and from the account he gives of his journey, it is manifest that he came from the West. But besides being the name of a deity, the term Oceanus is used by

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Homer to signify an immense stream, which, according to the rude ideas of that early age, circulated around the terraqueous plain, and from which the different seas ran out in the manner of bays. This opinion, which is also that of Eratosthenes, was prevalent even in the time of Herodotus.

Octavius, a poet and historian, intimate with Horace. See my note on Sat. i. 10. 82.

Ofellus, a character drawn in the satires of Horace, whose plain good sense is agreeably contrasted with the extravagance and folly of the great.

Olympia, the greatest of the national festivals of Greece, celebrated once every four years at Olympia, or Pisa, in Elis, in honour of Olympian Jupiter. Their institution is variously attributed to Jupiter, Pelops, and Hercules; but it appears that they had fallen into disuse for some time, till they were revived by Iphitus, B. C. 776. From this period it is that the Olympiads are reckoned. Like the other public festivals, the Olympian games might be attended by all who bore the Hellenic name; and such was their universal celebrity, that spectators quaternally crowded to witness them, not only from all parts of Greece itself, but from every Grecian colony in Europe, Asia, and Africa. In these games, none were allowed to contend but those who could prove that they were freemen of genuine Hellenic origin, and unstained by crime or immorality. The superintendence of these games belonged sometimes to the Pisans, but for the most part to the Eleans, by whom the Pisans were destroyed. On one occasion, in the 104th Olympiad, the management was forcibly seized on by the Arcadians. The contests at these games consisted in the athletic exercises, and also in those of music and poetry. The orators were crowned with garlands of wild olive. The place where these renowned games were celebrated is a plain, now called Anti-Lalla, opposite the little town of Lalla. They commenced a little after the summer solstice, on the fourteenth of the Attic month Hecatombæon.

Olympicus, adj. from the preceding.

Olympus, a celebrated mountain on the coast of Thessaly, forming the limit, when regarded as an entire range, between the latter country and Macedonia. The highest summit in the chain was supposed to touch the heavens with its top, hence the poets placed the residence of the gods there, and made it the court of Jupiter. The modern name of Olympus with the Greeks is *Elimbo*, and with the Turks, *Semavat Evi*.

Opimius, an avaricious character—perhaps a fictitious one—introduced by our author.

Oppidius, a rich old man introduced by our author, as wisely dividing his possessions between his two sons, and warning them against follies and extravagance.

Orbilius Pupillus, a grammarian of Beneventum, and the first instructor of our author. In early life he had served as a soldier, but came to Rome in his fiftieth year, in the consulship of Cicero, where he acquired more fame than profit. Orbilius reached nearly his 100th year. A statue was erected to him at Beneventum.

Orbius, some wealthy person, of whom nothing definite is known.

Orcus, the god of the lower world, in the old Latin religion, corresponding to the Hades or Pluto of the Greeks. The word is sometimes used poetically for "the lower regions."

Orestes, son of Agamemnon and Clytemnestra. On the assassination of Agamemnon, Orestes, then quite young, was saved from his father's fate by his sister Electra, who had him removed to the court of their uncle Strophius, king of Phocis. There he formed an intimate friendship with Pylades, the son of Strophius, and with him concerted the means, which he successfully adopted, of avenging his father's death, by slaying his mother and Ægisthus. After the murder of Clytemnestra, the Furies drove Orestes into insanity; and when the oracle of Delphi was consulted respecting the duration of his malady, an answer was given that Orestes would not be restored until he went to the Tauric Chersonese, and brought away from that quarter the statue of Diana to Argos. It was the custom in Taurica to sacrifice all strangers to this goddess, and Orestes and Pylades, having made the journey together, and having both been taken captive, were brought as victims to the altar of Diana. Iphigenia, the sister of Orestes, who had been carried off by Diana from Aulus when on the point of being immolated, was the priestess of the goddess among the Tauri. Perceiving the strangers to be Greeks, she offered to spare the life of one of them, provided he would carry a letter from her to Greece. This occasioned a memorable contest of friendship between them, which should sacrifice himself for the other, and it ended in Pylades' yielding to Orestes, and agreeing to be the bearer of the letter. The letter being intended for Orestes, a discovery was the consequence. Iphigenia, thereupon, on learning the object of their visit, contrived to aid them in carrying off the statue of Diana, and all three arrived safe in Greece. Orestes reigned many years in Mycenæ, and became the husband of Hermione, after having slain Neoptolemus.

Oricum, or Oricus, a port of Illyricum, or, according to some writers, of Epirus, founded, it is supposed, by the Eubœans after their return from Troy. It is chiefly known in history as a haven frequented by the Romans in their communication with Greece, being very conveniently situated for that purpose from its proximity to Hydruntum and Brundisium. During the second Punic war, it was taken by Philip, king of Macedonia, but was afterwards recovered by the prætor Valerius Lævinus, who put Philip to the rout, and established winter-quarters at Oricum. It was subsequently occupied by Cæsar, soon after his landing on this coast; and Horace, Propertius, and Lucan speak of it as a well-known port in their time. It was famous for its turpentine. The name of *Ericho* is still attached to the spot on which the town stood.

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Orion, a celebrated giant, with whom many myths are connected.

When Orion grew up he went to the island of Chios, where he became enamoured of Merope, the daughter of Enopion, and sought her in marriage; but his conduct towards the young lady so incensed her father that, having made Orion drunk, he blinded him and cast him on the sea-shore. Orion contrived to reach Lemnos, and came to the forge of Vulcan, who, taking pity on him, gave him Kedalion, one of his men, to be his guide to the abode of the Sun. Placing Kedalion on his shoulder, Orion proceeded to the East; and there meeting the Sun-god, was restored to vision by his beams. His death is variously related. Some say that Diana slew him with her arrows for having attempted to offer violence either to herself or to Opis, one of her Hyperborean maids; others, again, allege that it was for presuming to challenge the goddess at the discus. It has been said that Diana loved Orion, and was about to marry him. Her brother, highly displeased, often chid her, but to no purpose; and at length, observing one day Orion wading through the sea with his head just above the waters, he pointed it out to his sister, and maintained that she could not hit that black object on the sea. The archer-goddess discharged a shaft; the waves rolled the dead body of Orion to the land; and, bewailing her fatal error with many tears, Diana placed him among the stars. Orion is not mentioned in the *Iliad*; but the *Odyssey* says that rosy-fingered Aurora took him, and that Diana slew him with her gentle darts in Ortygia. The constellation of Orion, which represents a man of gigantic stature, wielding a sword, is mentioned as early as the time of Homer and Hesiod. Orion had two daughters, Menippe and Metioche, who, when the oracle had declared that Bœtia should not be delivered from a dreadful pestilence before two of Jupiter's descendants were immolated on the altars, voluntarily sacrificed themselves for the good of their country. Their bodies were burned by the Thebans; but from their ashes sprung two stars which Jupiter placed in the heavens in the form of a crown.

Osci, a people between Campania and the country of the Volsci, who assisted Turnus against Æneas. They seem to have been identical with the Ausones and Aurunci, and to have been the aboriginal inhabitants of the southern part of the Peninsula, whence sprang the Sabini, Apuli, Messapii, Campani, Aurunci, and Volsci. The Greek colonists of Magna Græcia being superior to the native tribes in refinement and mental cultivation, affected to despise them, and applied to the native Italian tribes, including the Romans, the epithet *Oscan* or *Opican*, as a word of contempt, to denote barbarism both in language and manners; and the later Roman writers themselves adopted the expression in the same sense: "*Osceloqui*" was tantamount to a barbarous way of speaking. The Oscan language was the parent of the dialects of the native tribes from the Tiber to the extremity of the Peninsula; while in the regions north of the Tiber the Etrurian predominated. It continued to be understood at Rome down to a late period of the empire, and the *Fabula Atellana*, which were in the Oscan tongue, were highly relished by the great body of the people.

Osiris, in mythology, one of the chief Egyptian divinities, the brother and husband of Isis, and, together with her, the greatest benefactor of Egypt, into which he introduced a knowledge of religion, laws, and the arts and sciences. After having accomplished great reformatations at home, he visited the greater part of Europe and Asia, where he enlightened the minds of men by teaching them the worship of the gods and the arts of civilisation; but on his return he found his own subjects excited to rebellion by his brother Typhon, by whose hand he was ultimately assassinated. Both ancient and modern writers have differed considerably respecting the powers and attributes of Osiris. His principal office, as an Egyptian deity, was to judge the dead, and to rule over that kingdom into which the souls of the good were admitted to eternal felicity. The characters of Osiris, like those of Isis, who was thence called Myrionymus, or "with 10,000 names," were numerous. He was that attribute of the deity which signified the divine goodness; and in his most mysterious and sacred office, as an *avator*, or manifestation of the divinity on earth, he was superior to any even of the Egyptian gods; for, as Herodotus observes, though all the Egyptians did not worship the same gods with equal reverence, the adoration paid to Osiris and Isis was universal. He was styled "the Manifestor of Good;" and to this title he had an undisputed right, for he appeared on earth to benefit mankind; and after having performed the duties he had come to fulfil, and fallen a sacrifice to Typhon, the evil principle (which was at length overcome by his influence after his leaving the world), he "rose again to a new life, and became the judge of mankind in a future state." Other titles of Osiris were, "President of the West," "Lord of the East," "Lord of Lords," "Eternal Ruler," "King of the Gods," &c. These, with many others, are commonly found in the hieroglyphic legends accompanying his figure; and the Papyri frequently present a list of forty-nine names of Osiris in the funeral rituals. Osiris has been identified with many of the Grecian divinities; but more especially with Jupiter, Pluto, and with Bacchus, on account of his reputed conquest of India. Osiris was particularly worshipped at Philæ and Abydos: so sacred was the former that no one was permitted to visit it without express permission; and the latter was regarded with such veneration that persons living at a distance from it sought, and with difficulty obtained, permission to possess a sepulchre within its necropolis. The worship of Osiris was, at a later period, introduced into Rome; but the prurient imagination of the Romans soon converted the rites and mysteries of this deity into a means for practising the most unbounded licentiousness, which at length reached such a height that his worship was prohibited by law. Osiris was venerated under the form of the sacred bulls Apis and Mnevis; or, as a human figure with a bull's head, distinguished by the name Apis-

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Osiris. He is usually represented as clad in pure white; and his usual attributes are the high cap of Upper Egypt, a crozier, a flagellum, and sometimes a spotted skin, an emblem supposed to connect him with the Grecian Bacchus.

Otho, Roscius, a tribune of the people, who, in Cicero's consulship, made a regulation to permit the Roman knights at public spectacles to have the fourteen first rows behind the senators.

P.

Pacorus, the eldest of the sons of Orodes, king of Parthia, by whom he was sent, after the defeat of Crassus, to invade Syria, having **Osaces**, a veteran commander, associated with him. the **Par-**thians were driven back, however, by Caius Cassius, and **Osaces** was slain. After the battle of Philippi, **Pacorus**, in conjunction with **Labienus**, invaded Syria, which he reduced under the **Par-**thian sway; thence he passed into Judæa, and placed on the throne **Antigonus**, son of **Hyrceanus**; but the Roman power having been re-established in Syria by the efforts of **Ventidius**, **Pacorus** again crossed the **Euphrates**, but was defeated and slain by the Roman commander. His death was deeply lamented by **Orodes**, who, for several days, refused all nourishment.

Pactolus, now *Bagouly*, a celebrated river of **Lydia**, rising on **Mount Tmolus**, and falling into the **Hermus** after it has watered the city of **Sardes**. It was famous for its golden sands, which were fabled to have been produced by **Midas** having bathed in its waters.

Pacuvius, M., a native of **Brundisium**, son of the sister of the poet **Ennius**, born **B. C. 219**. He distinguished himself by his skill in painting, and, together with **Attius**, was regarded as the immediate successor of **Ennius** in tragic composition. With one exception, all his plays were translated from the Greek; and even in the **Augus-**tan age they were spoken of with great enthusiasm. In his old age he retired to **Tarentum**, where he died about **B. C. 140**.

Padus, now *Po*, the largest river of **Italy**, anciently called **Eridanus**. It rises in **Mons Vesulus**, *Monte Viso*, near the sources of the **Druentia**, *Durance*, flows in an easterly direction for 500 miles, and discharges its waters into the **Adriatic**, thirty miles south of **Portus Venetus**, *Venice*. During its long course it receives a great number of tributaries, its channel being the final receptacle of almost every stream that rises on the eastern and southern declivities of the **Alps**, and the northern declivities of the **Apennines**. The mouths of the **Po** were anciently reckoned seven in number, the principal of which were called **Padusa**, **Caprasia**, **Ostium**, **Sagis**, and **Carbonaria**. The **Fossæ Philistinæ** is the *Po grande*. The **Po** is famous for the death of **Phaethon**, who fell into it when struck down from heaven by the thunderbolts of **Jupiter**.

Palatinus Mons, the largest of the seven hills on which Rome was built. On it Romulus laid the first foundation of the capital of Italy, and it formed the residence of the Cæsars from the time of Augustus to the decline of the empire. It was almost entirely covered with the *Palace* of Augustus, the temple of Jupiter Stator, said to have been built by Romulus; and the temple of Apollo (Palatinus Apollo. Epist. I, 17.) with the library attached to it. Of all these nothing remain but the substructures.

Palinurus, now *Capo di Palinuro*, a promontory of Italy, on the western coast of Lucania, just above the Laus Sinus. Tradition ascribes its name to Palinurus, the pilot of Æneas.

Pallas (gen. *-adis*), an appellation given to the goddess Minerva. The ordinary derivation make the goddess to have obtained this name from having slain the Titan or giant, Pallas; but it is more probably derived from "*pallein*," to brandish. See Minerva.

Panætius, a Greek philosopher, a native of Rhodes who studied at Athens under Diogenes the Stoic, and came to Rome B. C. 140, where he instructed Scipio Æmilianus, the younger Lælius, and Polybius. After a time he again returned to Athens, where he became the leader of the Stoic School, and where he died at a very advanced age. None of his works have reached our times.

Panthoides, a patronymic of Euphorbus, son of Pantheus. Pythagoras is sometimes called by that name, as he asserted that he was Euphorbus during the Trojan war.

Pantilius, a buffoon ridiculed by Horace.

Pantolabus, a buffoon in the time of our author. His true name, (according to the Scholiast) was Mallius Verna; he obtained that of Pantolabus from his habit of borrowing from every one.

Pathos, two ancient cities on the southern coast of Cyprus were so called; the one called Palæpaphos *Old Paphos*, the other Neapaphos, *New Paphos*, which after the destruction of the former, was rebuilt by Augustus, and thence named *Augusta*, about six miles from Palæpaphos, on the site occupied by the modern *Baffa*. It was the favourite residence of Venus, *Diva potens Cypri*, the place where the sea-born goddess first took up her abode, and was famous from a very remote epoch for its temples appropriated to her worship, and for the rites and processions performed by her votaries. Hence the epithets Pathian and Cyprian applied to Venus. It is worthy of remark that, according to Tacitus, the goddess was not represented at Pathos under the human figure, but under that of a cone. There were also temples and altars where sacrifices were offered to the goddess in New Paphos. The office of high priest of the Paphian Venus was both lucrative and honourable. In proof of this it may be mentioned, that when Cato was sent to Cyprus, he represented to Ptolemy that if he submitted without fighting, he should not want either for money or honour, for the Roman people would make him grand priest of the Paphian Venus.

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Parcæ, the Latin name of the Fates. According to Klausen, the original Roman Parca (the harsh or avaricious goddess) was equivalent to Mors, the goddess of death, the third of the Fates. It was not until the Augustan age, when the Greek and Roman mythology became mingled, that the Parcæ became plural, and acquired their similarity to the Greek Moirai, Clotho, Lachesis, and Atropos. Clotho, the youngest of the sisters, presides over the moment in which we are born; Lachesis spins out all the events and actions of our life; while Atropos, eldest of the three, cuts the thread of existence. The power of the Parcæ was extensive. Some suppose that they were subjected to none of the gods but Jupiter, while others maintain that even Jupiter himself was obedient to their commands. According to the more received opinions, they were the arbiters of the life and death of mankind. Their worship was established in some cities of Greece; and though mankind were convinced that they were inexorable, yet they were eager to raise to them temples and statues. The Parcæ were generally represented as three old women wearing chaplets made with wool, and interwoven with the flowers of the narcissus, and covered with a white robe, and fillet of the same colour. Some call them the secretaries of heaven and keepers of the archives of eternity.

Paris, called also Alexander, a son of Priam, king of Troy, and Hecuba, destined, even before his birth, to become the ruin of his country. Paris, exposed at his birth by his parents, was educated among shepherds and peasants on Mount Ida, gave early proofs of courage, and, from his care in protecting the flocks from the rapacity of wild beasts, obtained the name of Alexander (*defender*). He married Enone, a nymph of Ida, but their conjugal peace was soon disturbed. At the marriage of Peleus and Thetis, the goddess of Discord, not invited to partake of the entertainment, showed her displeasure by throwing into the assembly of the gods, at the celebration of the nuptials, a golden apple, on which were written the words "*He Kale labeto*," "let the most beautiful among you take it." Juno, Minerva, and Venus laid claim to it; and Jove being unwilling to decide, commanded Mercury to lead the three deities to Mount Ida, and to intrust the decision of the question to the shepherd Alexander, whose judgment was to be definitive. The goddesses appeared before him, urged their respective claims, and each, to influence his decision, made him an alluring offer of future advantage. Juno endeavoured to secure his preference by the promise of a kingdom, Minerva by the gift of intellectual superiority and martial renown, and Venus by offering him the fairest woman in the world for his wife. To Venus he assigned the prize, and brought upon himself, in consequence, the unrelenting enmity of her two disappointed rivals, which was extended also to his whole family and the entire Trojan race. Soon after this event, Priam proposed a contest among his sons and other princes, and promised to

reward the conqueror with one of the finest bulls of Mount Ida. Persons were sent to procure the animal, and it was found in the possession of Paris, who reluctantly yielded it up. The shepherd, desirous of obtaining again this favourite animal, went to Troy, and entered the lists of the combatants. Having proved successful against every competitor, and having gained an advantage over Hector himself, that prince, irritated at seeing himself conquered by an unknown stranger, pursued him closely, and Paris must have fallen a victim to his brother's resentment had he not fled to the altar of Jupiter. This sacred place of refuge preserved his life; and Cassandra, the daughter of Priam, struck with the similarity of the features of Paris to those of her brothers, inquired his birth and his age. From these circumstances she soon discovered that he was her brother, and as such introduced him to her father and to his children. Priam thereupon, forgetful of the alarming predictions of Æsacus, acknowledged Paris as his son, and all enmity ceased immediately between the new-comer and Hector. Not long after this, at the instigation of Venus, who had forgotten her promise to him, Paris proceeded on his memorable voyage to Greece, from which the soothsaying Helenus and Cassandra had in vain endeavoured to deter him. The ostensible object of the voyage was to procure information respecting his father's sister Hesione, who had been given in marriage by Hercules to his follower Telamon, the monarch of Salamis. The real motive, however, which prompted the enterprise, was a wish to obtain, in the person of Helen, then the fairest woman of her time, a fulfilment of what Venus had offered him when he was deciding the contest of beauty. Arriving at Sparta, where Menelaus, the husband of Helen, was reigning, he met with an hospitable reception; but Menelaus soon after having sailed away to Crete, the Trojan prince availed himself of his absence, seduced the affections of Helen, and bore her away to his native city, together with a large portion of the wealth of her husband. Hence ensued the war of Troy, which ended in the total destruction of that ill-fated city. Paris, though represented in general as effeminate and vain of his personal appearance, yet distinguished himself during the siege of Troy by wounding Diomedes, Machaon, Antilochus, and Palamedes, and subsequently by discharging the dart which proved fatal to Achilles. Venus took him under her special protection, and, in the single combat with Menelaus, rescued him from the vengeance of the latter. The death of Paris is differently related. Some suppose that he was mortally wounded by one of the arrows of Philoctetes. Lempriere.

Paros, now *Paro*, a celebrated island among the Cyclades, according to Pliny, about thirty-six miles in circumference, a measure which some of the moderns have extended to fifty, and even eighty miles. According to Thucydides, Paros was originally settled by Phœnicians. It early attained to great wealth and consideration, and

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established colonies in Thasos and other islands. During the first Persian war it sided with the Persians; and after the defeat of the latter at Marathon, the city of Paros was unsuccessfully besieged by Miltiades. Themistocles, however, rendered it tributary to Athens. Paros was famous in antiquity for its beautiful snow-white marble, whence Virgil has called the island *nivea Paros*. The finest of the ancient statues, including the Venus de Medicis, the Apollo Belvidere, and the Antinous, were formed out of this material. The quarries were situated about four miles from the city of Paros, and remain exactly in the state in which they were left by the ancients. Dr. Clark says they had been wrought with infinite skill; and that the blocks had been cut out with such precision that there was not the smallest waste. Paros also produced several distinguished individuals, among whom may be specified Archilochus, the inventor of Iambics. In modern times, the only event of importance connected with the history of Paros is the discovery of the "Parian or Arundelian Chronicle," which was procured originally by M. de Peirce, a Frenchman, afterwards purchased by the Earl of Arundel, and given by him to the University of Oxford. This is a chronological account of the principal events in Grecian, and particularly in Athenian history, during a period of 1318 years, from the reign of Cecrops, B. C. 1450, to the archonship of Diognetus, B. C. 264. But the chronicle of the last ninety years was lost, so that the part now remaining ends at the archonship of Diotimus, B. C. 354. The authenticity of this chronicle has been called in question by Mr. Robertson, who, in 1788, published a *Dissertation on the Parian Chronicle*. His objections, however, have been ably and fully discussed, and the authenticity of this ancient document has been fully vindicated by Porson, in his review of Robertson's essay.

Parrhasius, a celebrated painter, son and pupil of Evenor, and a native of Ephesus, but who became eventually a citizen of Athens, having been presented with the freedom of that city. He was contemporary with Zeuxis, and is supposed to have flourished about B. C. 415.

Parthia, a celebrated country of Asia, called by the Greeks Parthyæa and Parthiene, originally bounded on the west by Media, south by Carmania, north by Hyrcania, east by Aria, &c.; but what the ancients called the Parthian empire was of vast extent, bounded on the east by the Indus, west by the Tigris, south by the Mare Erythræum, and north by the Caucasus. The Parthians were the most expert horsemen and archers in the world, and were famous for their peculiar custom of discharging arrows while retiring full speed. They were originally a tribe of Scythians, who being exiled, as their name implies, from their own country, settled near Hyrcania. Arsaces laid the foundation of an empire which ultimately extended all over Asia, B. C. 260; and at one time the Parthians disputed the empire of the world with the Romans, and could never be wholly

subdued by that nation, who had left no other people unconquered by their arms. The last king was Artabanus IV., on whose death A. D. 229, his territories were annexed to the new kingdom of Persia, usually called the dynasty of the Sassanidæ, under Artaxerxes.

Patara (*-orum*), a town of Lycia, on the eastern side of the mouth of the Xanthus, with a capacious harbour, a temple and oracle of Apollo **Patareus**. The god was supposed by some to reside for the six winter months at Patara, and the rest of the year at Delphi. Numerous ruins of this ancient city are still to be seen at *Patara*, which occupies its site.

Patareus. See *Patara*.

Paulus, Fabius Maximus (Odes iv. 1. 10) was consul with Q. Aelius Tubero A. U. C. 743.

Pausias, a celebrated painter of Sicyon, who, after learning the rudiments of his art from his father Brietes, became a fellow-pupil of Apelles and Melanthius, and was the first who understood how to apply colours to wood or ivory by means of fire. His pictures obtained great celebrity.

Pausiacus, adj. formed from the preceding.

Pax, an allegorical divinity among the ancients. The Athenians raised her a statue, representing her as holding Plutus, god of wealth, in her lap, to intimate that peace gives rise to prosperity and opulence. She was represented among the Romans with the horn of plenty, and carrying an olive-branch in her hand. The emperor Vespasian built her a celebrated temple, which was consumed by fire in the reign of Commodus. It was customary for men of learning to deposit their writings there, as in a place of the greatest security.

Pedum, *Zagarolo*, an ancient town of Latium, in the vicinity of Præneste, taken by storm, and destroyed by Camillus. Our author mentions the *Regio Pedana* in the 4th Epistle of the 1st Book.

Pedanus, adj. from *Pedum*.

Pedius Poplicola, a distinguished lawyer in Horace's time.

Pegasus, a winged steed which sprang forth from the neck of Medusa after her head had been severed by Perseus; so called because born near the sources of Ocean. As soon as he was born he flew upwards, and fixed his abode on Mount Helicon, where, with a blow of his hoof, he produced the fountain Hippocrene. He used, however to come and drink occasionally at the fountain of Pirene, on the Acrocorinthus, and it was here that Bellerophon caught him preparatory to his enterprise against the Chimera. After throwing off Bellerophon when the latter wished to fly to the heavens, Pegasus directed his course to the skies, and was made a constellation by Jupiter. The Muses derived from him, among the poets, the appellation of *Pegasides*; and from him also the fountain of Hippocrene is called *Pegasides undæ*, or *Pegasis unda*. Perseus according to Ovid, was mounted on the horse Pegasus when he destroyed

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Pelus, king of Thessaly, son of Æacus, monarch of Ægina, and the
nymph Endeis, the daughter of Chiron. Having been accessory,
along with Telamon, to the death of their stepbrother Phocus, he
was banished from his native island, but found an asylum at the
court of Eurytion, son of Actor, king of Phthia in Thessaly, who
purified him from the blood-stain, and gave him his daughter Anti-
gone in marriage, with the third part of the kingdom as a marriage
portion. Pelus was present with Eurytion at the chase of the
Calydonian boar; but having unfortunately killed his father-in-law
with the javelin which he had hurled against the animal, he was
again doomed to be a wanderer. His second benefactor was
Acastus, king of Iolchos; but here again he was involved in trou-
ble, through a false charge brought against him by Atydamia, or
Hippolyte, the wife of Acastus. To reward the virtue of Pelus,
the gods resolved to give him a goddess in marriage, which, after
much coyness on the part of Thetis, who was selected for his bride,
was at last consummated. Their nuptials were celebrated with
great solemnity, on Mount Pelion, and were honoured with the
presence of all the deities of Olympus, the goddess of discord alone
excepted, who made them each valuable presents. The offspring
of this union was the celebrated Achilles, whose death caused such
grief to Pelus, that Thetis, to comfort her husband, promised him
immortality, and ordered him to retire into the grotto of the island
Leuce, where he would see and converse with the manes of his son.
Pelus had a daughter, named Polydora, by Antigone.
Pelides, a patronymic of Achilles and Pyrrhus, as descended from
Pelus.

Peligni, an Italian tribe, belonging to the Sabine race, situated east
and north-east of the Marsi. Their territory was small and moun-
tainous, and noted for the coldness of its climate. Hence we find
in our author, the expression "*Pelignis frigoribus*."

Pelion, a range of mountains on the eastern coast of Thessaly. Its
principal summit rises behind Iolchos and Ormenium, and was
famous for a temple dedicated to Jupiter Actæus. Its sides formed
the ancient abode of the Centaurs, who were ejected by the Lapi-
thæ; but it was more especially the haunt of Chiron, whose cave
occupied the highest point on the mountain. In their wars against
the gods, the giants, as the poets fable, placed Ossa upon Pelion,
and "rolled upon Ossa the leafy Olympus," in their daring attempt
to scale the heavens. The famous spear of Pelus, which descen-
ded to his son Achilles, and which none but the latter and his parent
could wield, was cut from an ash tree on this mountain, and thence
received its name of *Pelias Arbor*.

Pelias, a celebrated prince, son of Tantalus, king of Phrygia, and
Laryanassa, or Euprytone, Eurystemista, or Dione. At an enter-

tainment given to the gods, by Tantalus, the latter, in order to try their divinity, is said to have killed and dressed his son Pelops, and to have served his limbs up at table. The gods, however, perceived the horrid nature of the banquet, and refused to touch the meat, except Ceres, who, engrossed by the recent loss of her daughter, in a moment of abstraction, ate one of the shoulders of Pelops. Jupiter restored him to life, and placed a shoulder of ivory instead of that which Ceres had devoured. This shoulder had an uncommon power, and could heal by its very touch every complaint. Some time after, the kingdom of Tantalus being invaded by Troes, king of Troy, on pretence that he had carried away his son Ganymedes, Tantalus was obliged to fly with his son Pelops, and seek a shelter in Greece. When Pelops had attained to manhood, he resolved to seek in marriage Hippodamia, the daughter of Enomaus, king of Pisa. An oracle having told this prince that he would lose his life through his son-in-law, or, as others say, being unwilling, on account of her surpassing beauty, to part with her, he proclaimed that he would give his daughter only to the man who should conquer him in the chariot-race. The race was run in the following manner: Enomaus, placing his daughter in the chariot with the suitor, gave him the start; he himself followed with a spear in his hand, and, if he overtook the unhappy lover, he ran him through. Thirteen had already lost their lives when Pelops entered the lists; but Neptune, who had always treated Pelops with affection, bestowed upon him a golden chariot, and horses of winged speed, and assured him of success. Pelops then bribed Myrtilus, son of Mercury, the charioteer of Enomaus, to leave out the linchpins of the wheels of his chariot, or, as others say, to put in waxen ones instead of iron. In the race, therefore, the chariot of Enomaus having broke down, he fell out and was killed, and thus Hippodamia became the bride of Pelops. Pelops is said to have promised Myrtilus, for his aid, one half of his kingdom; but being unwilling to keep his promise, he took an opportunity, as they were driving along a cliff, to throw Myrtilus into the sea, where he was drowned. To the vengeance of Mercury for the death of his son were ascribed all the future woes of the line of Pelops. When he had established himself on the throne of Pisa, Hippodamia's possession, he extended his conquests over the neighbouring countries; and from him the peninsula, of which he was one of the monarchs, was named Peloponnesus. Pelops, after death, received divine honours. Hippodamia bore to Pelops five sons, Atreus, Thyestes, Copreus, Alcathous, and Pittheus; and two daughters, Nicippe and Lysidice, who married Sthenelus and Mestor, sons of Perseus. His descendants were called *Pelopidae*. Some suppose that Pelops first instituted the Olympic Games, in honour of Jupiter, and to commemorate the victory obtained over Enomaus.

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Penates, the household gods of the ancient Italians, who presided over families, and were worshipped in the interior of each dwelling. The term is derived from *penitus*, *within*. Penates is in fact a generic term, comprising in its strict sense all the gods worshipped in the interior of the house, and consequently including the Lares, with whom they are continually mentioned in conjunction. The number and names of the Penates were indeterminate. As there were public as well as domestic Lares, so there were public Penates, who exercised a general influence over the destinies of the whole Roman people. Thus Tacitus relates, that "*delubrum Vestæ cum Penatibus populi Romani*," was consumed, along with other very ancient temples, in the great fire during the reign of Nero. But the term may, perhaps, be considered as belonging to the rhetoric style of that author, and to signify merely the tutelary god of the republic. The subject of the domestic deities of the Romans, the Lares and Penates, is involved in great obscurity, from the conflicting statements of the classic authors respecting them.

Penelope, a celebrated princess of Greece, daughter of Icarius, wife Ulysses king of Ithaca, and mother of Telemachus. She was obliged to part from her husband when the Greeks compelled him to go to the Trojan war. Twenty years passed away, and Ulysses returned not to his home. Meanwhile his palace at Ithaca was crowded with numerous suitors, aspiring to the hand of the queen. Her relations also urged her to abandon all thoughts of the probability of her husband's return, and not to disregard the solicitations of the rival aspirants to her favour. Penelope, however, exerted every resource which her ingenuity could suggest, to protract the period of her decision: among others, she declared that she would make choice of one of them as soon as she should have completed a web that she was weaving (intended as a funeral ornament for the aged Laertes); but she baffled their expectations by undoing at night what she had accomplished during the day. This artifice has given rise to the proverb of "*Penelope's web*," or "*to unweave the web of Penelope*," (*Penelopes telam retexere*), applied to whatever labour appears to be endless. For three years this artifice succeeded; but, on the beginning of the fourth, a disclosure was made by one of the female attendants; and the faithful and unhappy Penelope, constrained at length by the renewed importunities of her persecutors, agreed, at their instigation, to bestow her hand on him who should shoot an arrow from the bow of Ulysses through a given number of axe-eyes placed in succession. An individual disguised as a beggar was the successful archer. This was no other than Ulysses, who had just returned to Ithaca. The hero then directed his shafts at the suitors, and slew them all. The character of Penelope has been variously represented; but it is the more singular opinion that she is to be considered as the model of conjugal and domestic virtue.

Pentheus, son of Echion and Agave, and king of Thebes in Bœotia. During his reign, Bacchus came from the East, and sought to introduce his orgies into his native city. The women all enthusiastically embraced the new religion, and Mount Cithæron resounded with the frantic yells of the Bacchantes. Pentheus opposed his influence to the spread of the orgies, and even laid hands upon Bacchus and put him in prison; but the god soon made his escape, and inspired Pentheus with a desire to be an eye-witness of their revels. Accordingly, he went secretly, and ascended a tree on Cithæron; and while there he was descried by his mother and aunts, to whom Bacchus made him appear to be a wild beast, and he was torn to pieces by the Bacchanals.

Pergamus (Pergama, *pl.*), the citadel or Acropolis of Troy, often used for the city itself.

Pergamensis, adj. from the preceding.

Perillius, a noted usurer in our author's time.

Persæ, the inhabitants of Persia. See Persia.

Persia, a celebrated kingdom of Asia, comprising in its utmost extent all the countries between the Indus and the Mediterranean, and from the Euxine and Caspian to the Persian Gulf and Indian Ocean. In its more limited acceptation, however, the name Persia (or rather Persis) denoted a particular province, the original seat of the conquerors of Asia, bounded on the north and north-west by Media, from which it was separated by the mountain range known to the ancients under the name of Parachoathras; on the south by the Persian Gulf; on the east by Carmania; and on the west by Susiana, from which it was separated by rugged and inaccessible mountains. At the earliest period to which any trace is preserved, Persia appears to have formed a province of the great Assyrian empire, on the disruption of which it fell under the power of the Medes, B. C. 820. For nearly three centuries it remained tributary to Media, till Cyrus the Great, of Persian origin by his father's side, having dethroned his grandfather Astyages, king of Media, founded the empire of Persia, about B. C. 559, which became under the succeeding monarchs one of the most considerable kingdoms of the earth. But the tyranny of its government, the depravity of its princes, the oppression of the Satrapæ, the slavery of the people, and the want of union among the different parts of the empire, served to precipitate its fall; and at length under Darius III., the Persian empire was invaded by Alexander the Great, and after the three great battles of the Granicus, Issus, and Arbela, the whole extent of his dominions, from the Hellespont to the Indus, was reduced under the sway of the Macedonian conqueror. On the death of Alexander, B. C. 323, Persia fell to the lot of Seleucus Nicator, founder of the Syrian dynasty of the Seleucidæ; but B. C. 250 it became part of the Parthian empire, and so remained for nearly 500 years, till A. D. 229, when Artaxerxes founded the dynasty of the Sassanids.

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nidæ, and restored to Persia its ancient appellation. The most ancient name of this extensive region is that of Elam. The name of Persia, by which it was afterwards known in Europe, appears to have been derived from that of the province of Fars, or Phars, which being changed by the Greeks to "*Persis*" was applied by them to the whole country. This designation has not, however, been adopted in the East; the Persians, both in ancient and modern times, having styled their country Iran. Modern Persia comprises the countries known in antiquity by the names of Media, Susiana, Caramania, Hyrcania, and Persia Proper. The Persians were divided into several races, or tribes, of which the principal were the Pasargadæ, Maraphii, and Maspîi. The Pasargadæ were the noblest; and to their chief clan, called the Achæmenidæ, the royal family belonged. Herodotus says that the Persians were originally Artæi; which word probably contains the same root as Arii, the original name of the Medes.

Persicus, adj. from the preceding.

Persius, an insignificant character introduced in Satire i. 7.

Petillius, an individual at Rome who was accused of having stolen, during his governorship of the capitol, a gold crown consecrated to Jupiter, but was acquitted by the judges in order to gratify Augustus, with whom he was on friendly terms. Hence he was surnamed *Capitolinus*.

Petrinum, a village of Campania, in the vicinity of Sinuessa.

Phæacia, the Homeric name for the island of Corcyra, the modern Corfu. It is at present the most important, though not the largest of the Ionian Islands.

Phæax, a native of Phæacia.

Phæathon, son of Helios and the ocean nymph Clymene. His claims to a celestial origin being disputed by Epaphus, son of Jupiter, Phæathon went to the palace of his sire, the sun-god, from whom he extracted an unwary oath that he would grant him whatever he asked. The ambitious youth instantly demanded permission to guide the solar chariot for one day, to prove himself thereby the undoubted progeny of the sun. Helios, aware of the consequences, remonstrated, but to no purpose. The youth persisted, and the god, bound by his oath, reluctantly committed the reins to his hands, warning him of the dangers of the road, and instructing him how to avoid them. Phæathon grasped the reins; the flame-breathing steeds sprang forward; but, soon aware that they were not directed by the well-known hand, they ran out of the course; the world was set on fire, and a total conflagration would have ensued, had not Jupiter, at the prayer of the Earth, launched his thunder, and hurled the terrified driver from his seat into the river Eridanus. Phæanthus, a Lacedæmonian, son of Aracus, who founded Tarentum in Italy, at the head of the Partheniæ (for an account of whom, see *Thirlwall's Greece*, vol. i. p. 352.

Phidyle, a female friend of Horace, who lived in the country.

Philippi, a city of Thrace, north-east of Amphipolis, in the immediate vicinity of Mount Pangæus, founded by Philip of Macedon, on the site of an old Thasian settlement called Crenides. The Romans settled a colony in it after their conquest of Macedonia, and it was in the time of Tiberius one of the most flourishing cities in this part of the empire. Philippi is celebrated in history for being the scene of the great victory gained by Antony and Octavianus over the forces of Brutus and Cassius, by which the republican party was completely overthrown; but it is still more interesting from the circumstance of its being the first place in Europe where the Gospel was preached by St. Paul, A. D. 51, who also addressed one of his Epistles to the Philippian converts. It afterwards became the seat of a Christian bishop; and its ruins still retain the name of *Falibah*.

Philippi, gold coins with king Philip's head on them.

Philippus, King of Macedonia, and father of Alexander the Great, ascended the throne B. C. 360, and was assassinated B. C. 336, in the 47th year of his age.

Philippus, Lucius Marcius, a lawyer of whom Cicero frequently makes mention. He was distinguished for his eloquence and courage, and was eventually raised to the offices of censor and consul.

Philodemus, an Epicurean philosopher and poet, mentioned by Cicero and Horace.

Philomela, daughter of Pandion, king of Athens, and sister of Procne, who had married Tereus, king of Thrace. Procne, separated from Philomela, spent her time in great melancholy, till she prevailed on her husband to go to Athens, and bring her sister to Thrace. Tereus obeyed, but had no sooner prevailed on Pandion to let Philomela accompany him, than he became enamoured of her, offered violence to her, and afterwards cut out her tongue, that she might not be able to proclaim the barbarous indignities she had suffered. He then confined her in a lonely castle, and on his return to Thrace, told Procne that Philomela had died by the way. Procne was plunged in the deepest affliction at the loss of her sister; but Philomela soon contrived to communicate her story to her sister by means of characters woven into a peplus or robe. At the time Procne became informed of this circumstance, she was about to celebrate the orgies of Bacchus, and as, during the festivals, she was permitted to rove about the country, she hastened to deliver her sister from confinement, and, by way of avenging herself upon Tereus, murdered her son Itylus, then in the sixth year of his age, and served him up as food before her husband. Tereus, in the midst of his repast, called for Itylus, but Procne informed him that he was then feasting on his flesh. The two sisters then fled away; but Tereus pursued them with an axe, and finding themselves nearly overtaken, they prayed to the gods to change them into birds,

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whereupon Proene immediately became a swallow, Philomela a nightingale, Itylus a pheasant, and Tereus a hoopoe. This story is related, with numerous variations, by the ancient mythologists. Phocæa, a maritime town of Ionia in Asia Minor, founded by some emigrants of Phocis, under the guidance of two Athenian chiefs named Philogenes and Damon. When Harpagus, general of Cyrus, attempted to reduce the Phocæans under his power, they left Ionia, and repaired first to Corsica, whence they were expelled, and then to Gaul, where they settled and founded Massilia, now *Marseilles*.

Phœbus, one of the names of Apollo, derived from "*phao*" to shine. Phrahates, nominated king of Parthia by his father Orodes, whom he afterwards murdered, B. c. 37. He made war against M. Antony, and obliged him to retire with much loss. Some time after he was dethroned by the Parthian nobility, but soon regained his power, and expelled the usurper Tiridates, who, however, contrived to carry off the youngest son of Phrahates, and conveyed him to Augustus, whose protection he implored. Menaced by a Roman invasion, and in danger from a large part of his own subjects, Phrahates willingly made great concessions to Augustus. He sent four of his sons to Rome as hostages, and restored Augustus the Roman standards which had been taken on the defeat of Crassus, an event which is frequently alluded to by the poets of the Augustan age.

Phrygius, adj. from the preceding.

Phrygia, a country of Asia Minor, bounded on the north by Paphlagonia and Bithynia, west by Lydia and Caria, south by Lycia, Pisidia, and Isauria, and east by Cappadocia and Pontus; but the limits of this district varied so much at different times, that it is difficult to define them accurately. The Phrygians were called barbarians by the Greeks, and are generally stigmatised by the ancients as a slavish nation, destitute of courage or energy, and possessing but little skill in anything save music and dancing. Their music (*Phrygii cantus*) was of a grave and solemn nature, when opposed to the more cheerful Lydian airs.

Phryx, (gen.-ygis) a native of Phrygia.

Phthia, a town of Phthiotis, at the east of Mount Othrys in Thessaly where Achilles was born, hence called *Phthius heros*.

Phthius, adj. from the preceding.

Piceni, the inhabitants of Picenum. See Picenum.

Picenum, a district of Italy, along the Adriatic, south and east of Umbria, occupied by the Picentes, a colony of the Sabines, who were said to have been guided to this land by a woodpecker (*picus*), a bird sacred to Mars. The conquest of Picenum was effected by the Romans about 484 A. V. C., not long after the expedition of Arrhulus into Italy, when 360,000 men submitted. Picenum constituted the fifth region in the division of Augustus.

Picenus, adj. from the preceding.

Pimpleides (in sing. *Pimpleis*) a title given to the Muses from Pimplea, a town of Pieria.

Pieria, a region pointed out by Greek tradition as the first seat of the Muses, was a narrow strip of land stretching along the Thermaic gulf from the mouth of the Haliacmon to the mouth of the Peneus, being separated from the rest of Macedonia by the ridges of Mount Olympus.

Pierides, a name given to the Muses, from the district of Pieria in Thessaly, their natal region.

Pierius, adj. from Pieria.

Pindarus, the most celebrated lyric poet of antiquity, was born at Cynoscephalæ, a village of Thebes, about B. C. 522. His family were the hereditary flute-players of Thebes; but he was early trained in the higher departments of music and poetry by Myrtis and Corinna, who had both attained celebrity for their lyric compositions during the infancy of Pindar. Both were competitors with him in poetry. Myrtis strove with the bard for a prize at public games; and although Corinna said, "It is not meet that the clear-toned Myrtis, a woman born, should enter the lists with Pindar," yet she is said (perhaps from jealousy of his rising fame) to have often contended against him in the *agones*, and five times to have gained the victory. At the age of twenty he composed a song of victory in honour of a Thessalian youth belonging to the family of the Aleuadae, B. C. 502, and soon extended the boundaries of his art to the whole Greek nation. Pindar spent the rest of his life in lucrative intercourse with the tyrants and wealthy men of Greece and its dependencies. Thus we find him employed for the Sicilian rulers, Hiero of Syracuse and Theron of Agrigentum; for Arcesilaus, king of Cyrene, and Amyntas, king of Macedonia. The free states vied with one another in honouring the great lyric poet. The Athenians made him their "*public guest*," and the inhabitants of Ceos employed him to compose "*a proceSSIONAL song*," although they had their own poets, Simonides and Bacchylides. In the public assemblies of Greece, where females were not permitted to contend, he was rewarded with the prize in preference to every other competitor. His hymns and pæans were repeated before crowded assemblies in the temples of Greece; and the priestess of Delphi declared that it was the will of Apollo that Pindar should receive half of all the first-fruit offerings annually heaped on his altars. After his death, which took place about B. C. 442, he was honoured with every mark of respect, even to adoration; and statues were erected at Thebes and Athens to his memory. Of his works the Odes are the only compositions extant, and they have always been esteemed models for sublimity of sentiment, grandeur of expression, energy and magnificence of style, boldness of metaphors, harmony of numbers, and elegance of diction.

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Pindaricus, adj. from Pindarus.
Pindus, a name applied by the Greeks to the elevated chain which separates Thessaly from Epirus. Towards the north it joined the great Illyrian and Macedonian ridges of Bora and Scardus, while to the south it was connected with the ramifications of Eta, and the Ætolian and Acarnanian mountains. It was sacred to Apollo and the Muses.

Pirithous, son of Ixion and Dia, one of the chieftains, (or, according to another account, the monarch) of the Lapithæ, and memorable in mythological narrative for his friendship with Theseus. The renown of Theseus having spread widely over Greece, Pirithous became desirous of witnessing his exploits; and he accordingly made an irruption into the plain of Marathon, and carried off the herd of the king of Athens. Theseus, on receiving information, went to repel the plunderers. The moment Pirithous beheld him, he was seized with secret admiration, and, stretching out his hand as a token of peace, exclaimed, "Be judge thyself! What satisfaction dost thou require!"—"Thy friendship," replied the Athenian; and they thereupon swore eternal fidelity. Theseus and Pirithous were both present at the hunt of the Calydonian boar; and the former also took part in the famous conflict between the Centsurs and Lapithæ, that arose upon the marriage of Pirithous and Hippodamia. After the death of Hippodamia, Pirithous resolved, with his friend Theseus, to carry away Helen; and the beautiful prize having fallen to the share of Theseus, they resolved on the daring deed of carrying away from the palace of the monarch the wife of Pirithous. They descended together to the region of shadows; but Pluto, knowing their design, seized them, and placed them upon an enchanted rock at the gate of his realms. Here they sat, unable to move, till Hercules, passing by in his descent for Cerberus, freed Theseus, having taken him by the hand and raised him up; but when he would do the same for Pirithous, the earth quaked, and he left him. Pirithous therefore remained everlastingly on the rock, in punishment of his audacious attempt. Piso, L. Calpurnius, was at first one of the warmest opponents of the party of Cæsar, after whose death he followed the fortunes of Brutus and Cassius, until the overthrow of the republican forces. Being at length restored to his country, he refused all public offices. He was afterwards appointed upon him to accept the consulship, A. U. C. 731, Augustus himself being his colleague. He was afterwards named governor of Pamphylia, and having subsequently passed into Europe, gained a complete victory over the Bessi, a Thracian tribe. He was appointed, after this, prefect of the city by Tiberius. It was to this individual and his two sons that the epistle of Horace, commonly called the "Art of Poetry," was addressed.

Pytholeon, a foolish poet, the author of some silly epigrams, in which Greek and Latin expressions were intermingled together.

Placideianus, a famous gladiator in the time of Augustus.

Plancus, L. Munatius, a native of Tibur, in early life a pupil of Cicero. He obtained considerable eminence in the oratorial art, and afterwards commanded a legion under Cæsar in Gaul. On the assassination of that individual Plancus displayed great political versatility. After the victory of Mutina, he affected the utmost zeal for the cause of Brutus and freedom; but subsequently, when he saw Antony reestablished in power, he went over to him with four legions which he had at the time under his command. Upon this he obtained the consulship along with Lepidus, B. C. 42; but tired at last of Antony, he sided with Octavius, who received him with the utmost cordiality. It was Plancus who proposed in the senate that the title of Augustus should be bestowed on Octavius.

Plato, one of the most illustrious philosophers of antiquity, and the founder of the academic sect, was born in the island of Ægina, in the eighty-eighth Olympiad, or B. C. 429. His father was Ariston, the son of Aristocles,—the name which Plato originally bore;—and his origin is traced back, on his father's side, to Codrus, and on that of his mother, Perictione, through five generations, to Solon. In his youth he applied himself to poetry and painting; but he relinquished these pursuits to become a disciple of Socrates. During the imprisonment of his master, Plato attended him, and committed to writing his last discourses upon the Immortality of the Soul. On the death of Socrates he retired to Megara; after which he extended his travels to Egypt and the East. When he had exhausted the philosophical treasures of distant countries, he repaired to Italy, to the Pythagorean school at Tarentum, where he endeavoured to improve his own system, by incorporating in it the doctrine of Pythagoras, as then taught by Archytas, Timæus, and others. On his return to Athens, he formed his school in a grove, called the Academy, over the door of which seminary was this inscription, 'Let no one ignorant of geometry enter here.' He was soon attended by a crowd of hearers of every description, and among other illustrious names to be ranked among his disciples, are those of Dion, Aristotle, Hyperides, Lycurgus, Demosthenes, and Isocrates. The ancients thought more highly of him than of all their philosophers, and always called him the Divine Plato. Cicero, whose regard and veneration for him were boundless, observes that he was justly called by Panætius, the divine, the most wise, the most sacred, the Homer of philosophers; and made him so implicitly his guide in wisdom and philosophy, as to declare, that he would rather err with Plato than be right with any one else. Plato thrice visited the court of Sicily—once invited by the elder Dionysius, and twice by the younger. The former he so much offended, that the tyrant caused him to be seized on his passage home, and sold for a slave; and the philosopher was indebted for his liberation to Anicetus of Cyrene. On his return to Athens, Plato resumed his school, and no persuasion could afterwards induce him to quit his peaceful retirement. At his death, which happened in his eighty-first year, B. C. 348, statues and altars were erected to his

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Plautinus, adj. formed from **Plautus**.

Plautus, *M. Accius*, a Roman Comic poet, born at Sarsina, in Umbria, of whom few authentic particulars are known. After having realised a small fortune by his plays, he embarked it all in commercial speculations, but lost it, and was reduced to such poverty that, to maintain himself, he entered into the family of a baker as a common servant, and was employed in grinding corn. He died about B. C. 184. His plays, twenty of which have reached our times, were universally esteemed at Rome.

Pleiades, a name given to seven of the daughters of Atlas by Pleione or Æthra, one of the Oceanides. Their names were Maia, Electra, Taygeta, Hecyone, Celeno, Sterope, and Merope. While these nymphs were hunting with Diana, Orion, happening to see them, became enamoured, and pursued them. In their distress they prayed to the gods to change their form, and Jupiter, taking compassion on them, turned them into pigeons, and afterwards made them a constellation in the sky. The constellation of the Pleiades, rising in the spring, brought with it the spring rains, and opened navigation. Hence, according to the common etymology, the name is derived from "*pleo*," or "*pleio*," to sail, and is thought to indicate the stars that are favourable to navigation. All had some of the immortal gods for their suitors, except Merope, who married Sisyphus, king of Corinth: hence the star of Merope is dim and obscure among the rest of her sisters. **Platius**, one of the persons appointed by Augustus to revise the *Æneid*, after Virgil's death.

Pluto, called also Hades and Aidoneus as well as Orcus and Dis, was the brother of Jupiter and Neptune, and lord of the lower world, or the abode of the dead. He is described as being inexorable and deaf to supplication, and an object of aversion and hatred to both gods and men. The appellation of **Pluto** would seem to be connected with the term "*ploutos*," wealth, as mines within the earth are the producers of the precious metals. The realms of Pluto did not offer much field for such legends of the gods as Grecian fancy delighted in; yet the tale of his carrying off Proserpina is one of the most celebrated in antiquity. Pluto was represented similar to his brothers, but he was distinguished from them by his gloomy and rigid mien. The dog Cerberus watched at his feet, Harpies hovered around him, Proserpine sat on his left hand, and the Parce occupied the right. Few temples were raised in his honour. The cyprus, the narcissus, the adianthus, and the thighs of victims, were sacred to him, and his sacrifices consisted of black sheep or oxen.

Plutonium, adj. from the preceding.

Puni, a name given to the Carthaginians; derived, apparently from **Pheni**, or **Phanices**, as the Carthaginians were of Phœnician origin.

Pomus, adj. Carthaginian.

Polemon, a noble Athenian, who, in his youth was addicted to vice and debauchery. As he was returning early one morning from a scene of nocturnal revelry, crowned with garlands reeking with perfume, and

intoxicated with wine, he entered the school of Xenocrates, with the intention of turning the philosopher and his doctrines into ridicule. So great an effect, however, had the discourse of Xenocrates upon him, that he determined, instantly, to abandon his vicious habits, and devote himself to philosophy.

Pollio, C. Asinius, a celebrated Roman, who distinguished himself by eloquence, writings, and exploits in the field, was born B. C. 76. On the breaking out of the civil war he joined the party of Cæsar, to whom he remained faithful to the last. He was subsequently nominated one of the consuls by the triumvirs B. C. 40; but at the commencement of the war between Antony and Octavius, he retired into private life, and devoted himself to literary pursuits till his death, which took place A. D. 4. Pollio was a great patron of literature and the fine arts. He was the intimate friend of Horace and Virgil; and though none of his productions have reached our times he is said to have excelled equally as a poet, orator, and historian.

Pollux, a son of Jupiter by Leda, wife of Tyndarus, and brother of Castor. See Castor.

Polyhymnia and **Polymnia**, one of the Muses, daughter of Jupiter and Mnemosyne, who presided over singing and rhetoric, and was deemed the inventress of harmony. She was represented veiled in white, holding a sceptre in her left hand, and with her right raised up, as if ready to harangue.

Pompeius, Grosphus. See Grosphus.

Pompilius, Numa, the second king of Rome. (See Numa.) His descendants were called *Pompilius Sanguis*, an expression applied by Horace to the Pisos.

Ponticus, adj. from Pontus.

Pontifex, the highest Roman sacerdotal title. The pontifices were originally four in number, afterwards increased to eight, called the *Majores*; and in the time of Sylla seven more were added, called the *Minores*. The chief of the pontifices was called the *pontifex maximus*, and was always created by the people, being generally chosen from those who had borne the first offices in the state. His station was one of great dignity and power, as he not only had supreme authority in religious matters, but, in consequence of the close connection between the civil government and religion of Rome, he had also considerable political influence. The title of pontifex maximus being for life, Augustus never assumed it till the death of Lepidus, after which it was always held by himself and his successors to the time of Theodosius. The insignia consisted of the toga *prætexta*, and a conical woollen cap with a tassel (*galerus*.)

Pontus, a kingdom of Asia Minor. The name implies a political rather than a geographical division of territory; having been originally applied to the coast of the Euxine, situated between the Colchian territory and the river Halys, but afterwards extended to the mountainous districts which lie towards Cappadocia and Arme-

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nia, and including at one time Paphlagonia and part of Bithynia. The climate was consequently extremely bleak and severe, the soil rugged and barren, and the different tribes scattered over its surface wild and savage to the last degree. But the western portion of the country, around the Hæly, and the valleys of the Thermodon and Iris, were rich and fertile, and abounded in produce of every kind. Porcius, a low parasite mentioned in the 8th Satire of the 2nd Book. Porphyryion, son of Cælus and Terra, one of the giants who made war against Jupiter, by whom, in conjunction with Hercules, he was slain.

Porsenna, or Porsena (called also Lars Porsenna), was Lucumo of Clusium, and the most powerful of all the Etrurian monarchs of his time. Tarquinius Superbus, after being driven from his throne, finding the inability of the Veientians and Tarquinians to replace him, applied to Porsenna, who raised a large army and marched towards Rome. He was met by the Romans near the fortress on the Janiculum Hill; but almost at the first encounter they took to flight, and the Etrurians pursued them impetuously as they sought safety by crossing the *Pons Sublicius*. After a series of brilliant exploits and heroic deeds on the part of the Romans, in which the names of Cocles, Mutius Scaevola; and Clælia are conspicuous, Porsenna quitted Rome, entered the Latin territories, and attacked Aricia, the chief town of Latium. The Aricians, being aided by the other Latin cities, and also by the Cumæans, under the command of Aristodemus, defeated the Etruscans in a great battle, and put a stop to their aggressions. The Romans received the fugitives from Porsenna's army, and treated them with great kindness; in requital of which, Porsenna restored to them the lands which he had conquered beyond the Tiber. The remains of Porsenna were interred in a splendid mausoleum near Clusium. The story of Porsenna has been examined with great care by modern literati, most of whom are of opinion that the war of the Romans with Porsenna was, in reality, a great outbreak of the Etruscan power upon the nations southward of Etruria, in the very front of whom lay the Romans. The Roman historians naturally enough sought to throw a veil of romance over the defeats of their ancestors; but, disguise the fact as they will, the result of the war was the complete conquest of Rome by the invaders, who only restored to the Romans their city and territory on condition of their renouncing the use of iron, except for implements of husbandry.

Postumus, a rich but avaricious friend of our author, who lost all present pleasure by anxiety for the future.

Præneste, an ancient city of Latium, about twenty-one miles south-east of Rome, built by Telegonus, son of Ulysses and Circe, or, according to others, by Cæculus, son of Vulcan, and celebrated for a magnificent temple of fortune, and an oracle which continued to be consulted down to the period of the early Roman emperors.

Præneste first formed an alliance with Rome in the war which followed the expulsion of Tarquinius; but we soon find it ranged under the banner of the Latin states against the Romans, with whom it maintained perpetual hostilities till it was finally captured by Sylla, who put the inhabitants to the sword. The site of Præneste is occupied by *Palestrina*, where many statues and other remains of antiquity have been found.

Praenestinus adj. from Praeneste.

Priamus, the last king of Troy, son of Laomedon by Strymo, daughter of the Scamander, or, according to others, Placia, daughter of Atreus or Leucippus. When Hercules took the city of Troy, Priam was in the number of his prisoners, but his sister Hesione redeemed him from captivity; and he then exchanged his name of *Podarces* for that of *Priam*, "ransomed," and was placed on his father's throne by Hercules. Priam had married, by his father's orders, Arisba, whom now he divorced for Hecuba, daughter of Dimas, or Cisseus, a neighbouring prince, by whom he had nineteen children. After he had reigned for some time, being seized with a desire to recover his sister Hesione, whom Hercules had carried into Greece and married to Telamon his friend, he manned a fleet, and gave the command to his son Paris, with orders to bring back Hesione. Paris neglected his father's injunctions, and carried away Helen, wife of Menelaus, king of Sparta. This violation of hospitality kindled the flames of war. Priam might have averted the impending blow by the restoration of Helen; but this he refused to do when the ambassadors of the Greeks came to him for that purpose. Troy was accordingly beleaguered. The siege was continued for ten years, and Priam had the misfortune to see the greater part of his sons fall in defence of their native city. Hector, the eldest of these, was the only one to whom the Trojans now looked for protection and support; but he, too, fell a sacrifice to his own courage, and was slain by Achilles. Priam thereupon resolved to go in person to the Grecian camp, and ransom the body of his son. His meeting with Achilles was solemn and affecting, and a truce of twelve days was agreed upon to allow time for the performance of the funeral obsequies. When Troy was betrayed into the hands of the Greeks by Antenor and Æneas, Priam, resolving to die in the defence of his country, put on his armour, and advanced to meet the Greeks; but Hecuba, by her tears and entreaties, detained him near an altar of Jupiter, where he was found and slain by Neoptolemus, son of Achilles.

Priapus, a rural deity of the Greeks and Romans, fabled to have been the son of Venus by Bacchus, whom she met on his return from his Indian expedition at the Lampsacene town Aparnis. Owing to the malignity of Juno, he was born so deformed that his mother was struck with horror and renounced him. Others said that he was the son of Bacchus by Chione, or a Naiad; others that he had

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by Strymo, daughter of the city of Troy, Priam's Hecione redeemed her name of *Podarces* placed on his father's orders, daughter of Dimas, or and nineteen children. carried with a desire to Greece, and gave the king back Hecione. carried away Helen, nation of hospitality, averted the impending refused to do when that purpose. Troy's continued for ten greater part of his, the eldest of these, looked for protection to his own courage, resolved to go in person of his son. His king, and a truce of the performance of the resolving to die in the and advanced to meet treaties, detained him and slain by Neopto-

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long-eared father, Pan or a satyr, perhaps, or it may be his own sacred beast, the ass; others gave him Mercury or Adonis, or even Jove himself for a sire. His worship was introduced at a comparatively late period into the Grecian mythology; and his favourite city was Lampsacus, on the Hellespont, famous for its vineyards. He was looked upon as the god of fruitfulness in general; hence fishermen made offerings to him, as the deity presiding over the fisheries; and in the Anthology, Priapus of the haven is introduced, giving a pleasing description of the spring, and inviting the mariners to put to sea. Priapus was usually represented with a gardener's knife in his hand, a cornucopia in his arms, and his figure distinguished by other emblems of fruitfulness. The gardens and pleasure grounds of the Romans were adorned by his statues. Priscus, a person of very fickle character mentioned Sat. ii. 7. Procne. See Philomela.

Proculeius, a Roman knight, and the intimate friend of Augustus, who held him in such high esteem as to entertain thoughts at one time of making him his son-in-law. When his brothers, L. Licinius and M. Terentius, had lost their estates for siding with the party of Pompey, Proculeius generously shared his own with them. He was sent by Augustus to Cleopatra to endeavour to bring her alive into his presence. He destroyed himself when suffering under a severe malady.

Procyon, a constellation so called from its rising just before the dog-star, from "*pro*," (*before—in front of*), and "*kuon*," (*a dog*); whence its Latin name of *Antecanis* or *Ante-Canem*.

Prætus, a king of Argos, son of Abas and Ocalea, and twin brother of Acrisius, with whom he quarrelled even before birth. This dissension increased with his years: Acrisius succeeded his father, (see Acrisius,) and Prætus retired to the court of Jobates, king of Lycia, where he married Stenobœa, called by some *Antea* or *Antiope*. He afterwards returned to Argolis, accompanied by Stenobœa, who became by him mother of the Prætidæ, and of Megapenthes, who, after his father's death, succeeded to the throne of Tirynthus.

Prometheus, a son of Iapetus by Clymene, one of the Oceanides, brother of Atlas, Menœtius, and Epimetheus, and fabled to have surpassed all mankind in sagacity. He deceived even Jupiter himself, who, to punish Prometheus, and the rest of mankind, took fire away from the earth; but the son of Iapetus climbed the heavens, by the assistance of Minerva, and stole fire from the chariot of the Sun. This provoked Jupiter the more, who resorted to a stratagem to take vengeance on Prometheus. Prometheus took no notice of Pandora or her box, but made his brother Epimetheus marry her; whereupon the god, now more irritated, ordered Mercury, or Vulcan, to carry this artful mortal to Mt. Caucasus, and tie him to a rock, where, for 30,000 years, a vulture was to feed on his liver, which was never to diminish. He was, however, delivered about

30 years afterwards, by Hercules, who killed the bird of prey. To Prometheus mankind are indebted for the invention of many useful arts. He taught them the use of plants, and from him they received the knowledge of taming horses and various other animals.

Proserpina, the Latin form of Persephone, the name of a Grecian goddess, sprung from Jupiter and Ceres. She was stolen from her mother by Pluto, who, enamoured of her beauty, carried her off from the plains of Enna in Sicily, while sporting with her companions, to the infernal regions, where she became his queen. The wanderings of Ceres in search of her daughter were much celebrated by the ancient poets. When she at last discovered the place of her concealment, a compromise was entered into, by which Proserpine was allowed to spend two-thirds of the year with her parents, and the rest with Pluto, in his empire. See Ceres.

Proteus, a sea-deity, son of Oceanus and Tethys, or, according to some, of Neptune and Phœnice. Like Nereus and Phorcy, he received the gift of prophecy from Neptune; and he usually resided in the Carpathian sea, reposing himself occasionally on the seashore. When consulted as to the future, he often refused to give answers, and, by immediately assuming different shapes, eluded the grasp of the enquirer. When Menelaus was wind-bound at the island of Pharos, off the coast of Egypt, and he and his crew were suffering from want of food, by direction of Erdothea, daughter of Proteus, he disguised himself in a seal skin, and seized the god, who transformed himself into a lion, a serpent, a pard, a boar, water, and a tree; but at length, finding he could not escape, he resumed his own form, and revealed to Menelaus the remedy for his distress. Some suppose that he was, originally, a king of Egypt, known by the name of *Cetes*, and assert that he had two sons, Telegonus and Polygonus, both killed by Hercules, and also some daughters, among whom were Cabira, Idothea and Rhetis.

Punicum Bellum, the name given to the wars between Rome and Carthage. the Punic wars were three in number. The *first* took its rise from the affair of the Mamertini, who, when the Syracusans and Carthaginians had united to punish them for their grievous delinquencies, applied to the Romans for support. It began, B. C. 264, and was ended B. C. 241 by the naval battle fought off the Ægates Insulæ; and it was also memorable for the naval victory of Duillius, the first ever gained by the Romans. The *second* Punic war began 218 B. C., in which year Hannibal marched a numerous army of 90,000 foot and 12,000 horse towards Italy, resolved to carry the war to the gates of Rome. He crossed the Rhodæ, the Alps, and the Apennines, with uncommon celerity; and the Roman consuls who were stationed to stop his progress were severally defeated. The battles of Trebia, of Ticinus, and of the lake of Thrasymenus, followed. This war lasted seventeen years, and ended B. C. 201. The *third* Punic war began B. C. 149, and was terminated by the fall of Carthage, B. C. 146.

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Punleus, adj. Carthaginian.

Pupius, a tragic poet in the age of J. Cæsar, famous for his power in exciting emotion.

Pyhlades, a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was educated together with his cousin Orestes, with whom he formed a most intimate friendship, and whom he aided in avenging the murder of Agamemnon by the punishment of Clytæmnestra and Ægisthus.

Pylos, 1, an ancient city of Elis, about eighty stadia to the east of the city of Elis, and which disputed with two other towns of the same name the honour of being the capital of Nestor's dominions; these were Pylos of Triphylia, and the Messenian Pylos. It was originally founded by Pylus, son of Cleon, king of Megara; but was destroyed by Hercules, and afterwards restored by the Eleans. 2, a city of Elis, in the district of Triphylia, thirty stadia from the coast, and near a small river, once called Amathus and Panisus, but subsequently Mamaus and Arcadicus. 3, a city on the western coast of Messenia, situated at the foot of Mount Ægaleus, now Geranio or *Agio Elia*, off which lay the island of Sphaacteria. It was deserted by its inhabitants after the Messenian war, but was subsequently restored; and in the time of Pausanias it was inhabited, and comprised among other monuments a temple of Minerva Coryphasia, and a monument of Nestor. The site of Pylos is occupied by the modern *Navarino*, famous for the defeat of the Turkish fleet by Admiral Codrington, 1829.

Pyramides, celebrated monuments of massive masonry, which, from a square base, rise by regular gradations, till they terminate in a point, but so that the width of the base always exceeds the perpendicular height. The pyramids commence immediately south of Cairo, but on the opposite bank of the Nile, and extend in an interrupted range for many miles in a southerly direction, parallel with the banks of the river. The three largest are situated in the vicinity of Ghizeh, not far from Cairo, and of these the loftiest is called the pyramid of Cheops, from the prince by whom it is supposed to have been erected. The sides of its base, which are in the line of the four cardinal points, measure at the foundation 7634 feet; so that it occupies a space of more than thirteen acres. Its perpendicular height is 480 feet, being consequently 43 feet higher than St. Peter's at Rome, and 136 feet higher than St. Paul's. According to the information communicated to Herodotus by the priests, 100,000 men were employed for twenty years in the construction of this prodigious edifice; and ten years were employed in constructing a causeway by which to convey the stones to the place, and in their conveyance. The other pyramids are of inferior dimensions; but they are mostly all, notwithstanding, of vast magnitude—*instar montium eductæ*; they are not all of stone, some of them

being of brick. Many learned dissertations have been written, and many fanciful and a few ingenious conjectures have been framed, to account for the original use and object of these imperishable structures. But the difficulty of the subject is such, that hitherto no satisfactory conclusion has been arrived at. Even in the remotest antiquity their origin was matter of doubt, and nothing certain was known with respect to them or their founders. On the whole, however, it would seem to be most probable that they were intimately connected with the religion of the ancient Egyptians; and that they were at once a species of tombs and temples, but participating more of the latter than of the former character. The pyramids were esteemed by the ancients as one of the seven wonders of the world, and most deservedly; for it is impossible to look at these stupendous structures without being overwhelmed with a sense of their sublimity. They are associated, too, with some of the most interesting events in the history of the human race. Herodotus, Plato, and Pythagoras beheld them with wonder and admiration; Alexander the Great and Napoleon marshalled their hosts under their shadow; and they are probably destined to survive long after the proudest monuments of the present generation have crumbled into dust. The etymology of the word *pyramid* is involved in as great obscurity as the object of the structures themselves. The most usual derivations that have been assigned to the term almost all proceed on the supposition that it is of Greek origin, than which nothing can be more erroneous. Perhaps the most probable conjecture is that of De Sacy, which is as follows:—The “*is*” in “*pyramis*” he regards as a Greek termination; the first syllable “*pur*” he holds to be the Greek version of the Egyptian article *pt* (and so written by the Greeks from their wish to derive the word from “*pur*” *fire*); and he refers the syllable “*ram*” to the root *ram*, which, in the Egyptian language, signified *separating*, or *setting apart from common use*: consequently the word *pyramid* will denote a *sacred place or edifice set apart for some religious purpose*.

Pyrria, a daughter of Epimetheus and Pandora, wife of Deucalion, and mother of Amphictyon, Hellen, and Protogenea. Pyrria married Deucalion, after whom the flood which took place in Thessaly, is called. Pyrria and her husband are said to have been saved in an ark. The date given for “Deucalion’s Deluge” is B. C. 1548.

Pyrrius, a king of Epirus, son of Æacides and Phthia, and descended from Achilles on the mother’s side. When his father was banished from his kingdom, Pyrrius, then an infant, was carried to the court of Glautias, king of Illyricum, who educated him with great care; and when Cassander, king of Macedonia, wished to despatch him, Glautias not only refused to deliver him up, but even went with an army and placed him on the throne of Epirus, though only twelve years of age. About five years afterwards, Pyrrius was expelled from his throne by Neoptolemus, who had usurped it after the death of Æacides, and applied to his brother-in-law Demetrius for assistance. He accompanied Demetrius at the battle of Ipsus, and afterwards passed into Egypt, where, by his marriage with Antigone, daughter of Berenice, he soon obtained a sufficient force to enable him to recover his throne. To

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remove all causes of quarrel, however, he took the warper to share with him the royalty, but some time after he put him to death, under pretence that he had attempted to poison him. In the subsequent years of his reign Pyrrhus engaged in the quarrels which disturbed the peace of the Macedonian monarchy; and he was meditating new conquests, when the Tarentines invited him to Italy to assist them against the Romans. Ambitions of equalling in the west the conquests of his cousin Alexander in the east, he readily complied with the request of the Tarentines, and immediately dispatched a body of 3000 men to their relief, under the command of Cineas, his favourite general. Pyrrhus himself soon followed with 20,000 foot, 3000 horse, 2000 archers, 500 slingers, and twenty elephants. His fleet being dispersed by a storm, and his own ship in great danger, he threw himself into the sea and swam on shore. Having collected about 2000 of his troops, he advanced towards Tarentum, where he was received by Cineas, and soon after joined by the greatest part of his army. In his first battle with the Romans he obtained the victory, but for this he was more particularly indebted to his elephants, whose bulk and uncommon appearance astonished the Romans. The number of the slain was equal on both sides; and the conqueror said such another victory would totally ruin him. A second battle was soon after fought near Asculum; and the valour was so conspicuous on both sides, that the Romans and their enemies reciprocally claimed the victory. Pyrrhus still continued the war in favour of the Tarentines, when he was invited into Sicily by the cruelty of their own petty tyrants. His fondness for Carthage and the terminated him to quit Italy. He left a garrison at Tarentum, and crossed over to Sicily, where he obtained two victories over the Carthaginians, and took many of their towns. He then formed the project of invading Africa; but his popularity soon vanished. His troops became insolent, and he showed himself so oppressive, that his return to Italy was deemed a fortunate event for all Sicily. He had no sooner arrived at Tarentum than he renewed hostilities with the Romans with great acrimony; but when his army of 80,000 men had been defeated by 20,000 of the enemy under Curius, he left Italy with precipitation, B. c. 274, ashamed of the enterprise, and mortified by the victories which had been obtained over one of the descendants of Achilles. In Epitrus he began to repair his military character by attacking Antigonus, who was then on the Macedonian throne. He gained some advantage over his enemy, and was at last restored to the throne of Macedonia. He afterwards marched against Sparta at the request of Cleonymus; and retired to Argos, whither the treachery of Aristeus invited him. The combat which ensued was obstinate and bloody. The monarch was attacked by one of the enemy, but as he was going to run him through, the mother of the Argive, who saw her son's danger from the top of a house, threw down a tile, and brought Pyrrhus to the ground. His head was cut off and carried to Antigonus, who gave his remains a magnificent funeral, and presented his ashes to his son Helenus, B. c. 272.

Pythagoras, one of the most celebrated philosophers of antiquity, and the founder of the Italic school, was the son of Mnesarchus, an engraver of Samos, and born at Sidon, in Phœnicia, about B. C. 580, while his parents were travelling in that country. He first made himself known in Greece at the Olympic games, where he obtained, in his eighteenth year, the prize for wrestling; and, after travelling through Egypt and the East in search of instruction, finally fixed his abode at Crotona, one of the Dorian colonies in the south of Italy. He here attached himself to a large number of youths of noble descent, whom he formed into a secret fraternity for religious and political, as well as philosophical purposes; and by their assistance produced many beneficial changes in the institutions of Croton and the other Græco-Italian cities. After a life of great persecution, he died at Metapontum, in the temple of the Muses, where, according to tradition, he perished from want of sustenance, at eighty years of age. Of the strictly philosophical tenets of the Pythagoreans very few records are preserved. Many of the doctrines imputed to them are evidently the fabrication of the latter Pythagoreans, a class of visionaries who lived during the decline of the Roman empire. The doctrine of *metempsychosis*, or the transmigration of souls through different orders of animal existence, is the main feature by which the Pythagorean philosophy is popularly known. It is, however, by no means certain that the genuine Pythagoreans held this doctrine in a literal sense. It may have been only a mythical way of communicating their belief in the individuality and *post mortem* duration of the soul. The disciples of Pythagoras paid a superstitious regard to his memory, erected statues in honour of him, converted his house in Crotona into a temple of Ceres, and appealed to him as a divinity, swearing by his name. Pythagoras had a daughter, named Damo. There is now extant a poetical composition ascribed to the philosopher, entitled *Golden Verses of Pythagoras*; but many hold them to be supposititious. He distinguished himself by his discoveries in geometry, astronomy, and mathematics; and was the first who assumed the title of *philosopher*.

Pythagoreus, adj. from the preceding.

Pythia, one of the four great national festivals of Greece, celebrated every fifth year, in honour of Apollo, near Delphi. Their institution is variously referred to Amphictyon, son of Deucalion, founder of the council of Amphictyons, and Diomedes, son of Tydeus; but the most common legend is, that they were founded by Apollo himself, after he had overcome the dragon Python. The contests were the same as those at Olympia, and the victors were rewarded with apples and garlands of laurel.

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Quinctius. See Hirpinus.

Quinctilius, Varus, a distinguished critic and poet, who died A. U. C. 729.

Quinquatrus, or quinquatria, in Roman Classical Antiquities, the feast of Minerva, which began on the 14th of the Kal. of April, and lasted five days; on all the days except the first, there were gladiatorial exhibitions; and on the last a ceremony was performed called tubilustrum or "*purification of trumpets*," the invention of which was attributed to the goddess. It is in allusion to the well-known attributes of the goddess that Juvenal makes this the season in which her youthful votaries pray for forensic success.

Eloquium et famam Demosthenis et Ciceronis
Incipit optare, et totis Quinquatribus optat.

Another festival of Minerva, called the Quinquatrus Minuscula, was celebrated on the Ides of June, with great pomp, by the Tibicines, or flute-players.

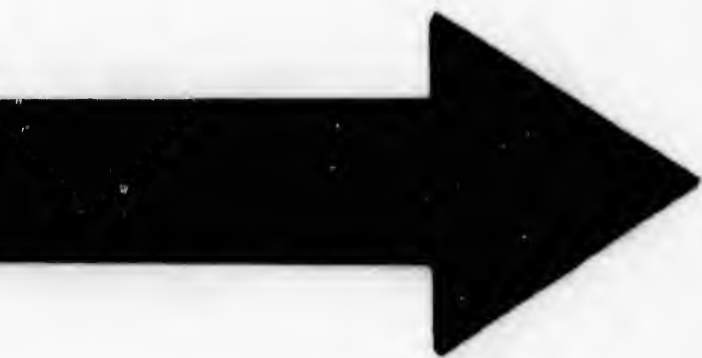
Quirinus, a name given to Mars and Janus, and to Romulus after his deification. The term signifies "*warrior*," and is derived from the Sabine word Quiris or Curis, "*a spear*." Quirites, (in sing. Quires-itis), a name given to the Roman citizens, because they admitted into their city the inhabitants of the Sabine town Cures, called *Quirites*.

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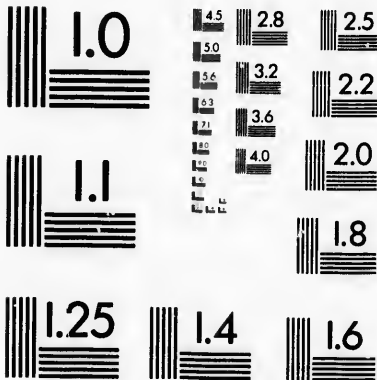
Ramnes, or Rhamnenses, the name of the first century of the 300 horsemen who constituted the cavalry of Rome under the early kings. Most probably the name was also applied at first to the original century of patrician houses established by Romulus, and distinguished from the Tatienses and Luceres; whose names, in like manner, must be supposed to extend not merely to the two remaining centuries of cavalry, but to the two centuries of tribes respectively instituted by Romulus, on the accession of the Sabines and Tarquinius Priscus. It is occasionally used for Equites.

Regulus, M. Attilius, a consul during the first Punic war. He reduced Brundisium, and in his second consulship took sixty-four, and sunk thirty, galleys of the Carthaginian fleet on the coast of Sicily. He then landed in Africa, and made himself master of about two hundred places of consequence on the coast, but was soon after defeated in a battle by Xanthippus, in which 20,000 were left on the field, and 15,000 taken prisoners, among whom was Regulus. He was carried in triumph to Carthage, where he was kept some years; and afterwards sent to Rome to propose an ex-





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change of prisoners, having been first compelled to bind himself, by an oath, that he would return, in case he proved unsuccessful. When he came to Rome, he dissuaded his countrymen from accepting the terms proposed, and having returned to Carthage, agreeably to his engagements, was inhumanly put to death by the Carthaginians, B. C. 251.

Remus, the brother of Romulus, exposed together with him by the cruelty of his granduncle. See Romulus.

Rhæti, the inhabitants of Rhætia. See Rhætia.

Rhætia, a country of Europe, which occupied a part of the Alps, north of Italy and east of Helvetia. It was bounded on the north by Vindelicia, and, in general, corresponded to the country of the *Grisons*, and to the cantons of *Uri*, *Glari*, &c., as far as the *Lake of Constance*. This country was originally called western Illyricum, and was subjected to the Romans by Drusus, in the reign of Augustus; but, when Vindelicia was reduced by Tiberius, it was formed, together with western Illyricum, into the province called Rhætai, afterwards divided into Rhætia Prima and Secunda.

Rhenus, one of the largest rivers in Europe, which rises in *Switzerland*, on the north-east side of *Mount St. Gothard*, flows through the lake of Constance, and, passing by *Basle*, *Strasburg*, and *Mannheim*, receives the *Maine* a little west of *Frankfort*, on the side of Germany; and a little north of this the *Moselle*, on the side of France, at *Coblentz*. It then passes by *Cologne*, and, after entering the *Netherlands*, turns sharply to the west, divides itself into two branches (hence called *Bicornis*), the southern and largest of which is called the *Waal*, the northern becomes subdivided, and only a small and comparatively insignificant stream retains the name of the Rhine and flows into the sea west of *Utrecht* and *Leyden*. Its course is above 800 miles. The Rhine was long a barrier between the Romans and the Germans; it was crossed by Julius Cæsar.

Rhodanus, now *Rhone*, a large and rapid river of Europe, which rises in the *Glacier of Furca*, in *Switzerland*; and, after passing through the Lake of Geneva, where it receives the *Saone* at *Lyons*, and the *Durance* at *Avignon*, enters the Mediterranean east of *Nismes* and *Montpellier*. Its whole course is about 470 miles.

Rhodus, a celebrated island in the Mediterranean sea, with a capital of the same name, lying southwest of the coast of *Caria*, and about forty-three miles distant from the main land. It is about forty-five miles in length, and where broadest about eighteen miles across. Rhodes was early distinguished by its wealth, its naval power, and the wisdom of its laws and institutions, and its superiority in art and science.

Rhodope, now *Despoto Dagh*, a lofty mountain range of *Thrace*, sweeping down to the south from the great chains of *Hæmus* and

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Scomius, and sending out a number of lateral ridges which spread over the whole of the southern and western districts of Thrace. Rhætus or Rhæcus, one of the giants killed by Bacchus, under the form of a lion, in the war against Jupiter and the gods.

Roma, formerly the capital of the world, but now of a small part of Italy, (the Papal States), is situated in the midst of a great plain, called the "Campagna di Roma," on both banks of the Tiber, sixteen miles in a straight line from its mouth. The foundation of Rome is hidden in the obscurity of an age, respecting which few records remained in the time of its historians; but its origin is universally ascribed to Romulus, who is said to have laid the foundation April 20, B. C. 753, 3251 years after the creation of the world, 431 years after the Trojan war, and in the 4th year of the 6th Olymp. In its original state it occupied but a small castle on the summit of Mount Palatine; but before the death of the founder, the Romans had covered with their habitations the Palatine, Capitoline, Aventine, and Esquiline hills, with Mounts Cælius and Quirinalis. Ancient Rome was divided into fourteen regions or districts:—*Regio*. 1. Porta Capena; 2. Celimontana; 3. of Isis by Rufus, Moneta, and by Victor of Serapis; 4. Pia Sacra or Templum Pacis; 5. Esquilina; 6. Alta Semita; 7. Via Lata; 8. Forum Romanum; 9. Circus Flaminius; 10. Palatium; 11. Circus Maximus; 12. Piscina Publica; 13. Aventinus; 14. Transtiberina. Almost all these districts contain numerous monuments of Roman grandeur; but, for a succinct though luminous account of these, we must refer the reader to *McCulloch's Geog. Dict.*, art. "Rome." During 244 years the Romans were governed by kings, but the public and private vices of Tarquinius Superbus led (anno 510 B. C.) to the abolition of kingly government, and the establishment of the republic, under two consuls, annually chosen, originally from the patricians only, but afterwards from either patricians or plebeians. The temporary ascendancy of the patrician party effected the institution (B. C. 500) of the dictatorship, by which, on extraordinary emergencies, the whole power of the state was committed to a single individual, who might act with despotical authority. In the sequel, after many delays and much opposition, officers called tribunes were appointed by the people, who had a veto on the proceedings of the senate. The constitution was thus founded on the principle of a distribution of power between the aristocracy and the commonality; and in this state it remained without any considerable change, to the end of the Punic wars, the empire of Rome being in the meanwhile extended over Italy, Sicily, Corsica and Sardinia, the N. coast of Africa, and part of Spain. Amid these successes the distinction of patricians and plebeians seemed to have disappeared; but the unequal distribution of the public lands, or of those conquered by the arms of the republic, led to new, protracted, and bloody struggles between the patricians, who had appropriated to

themselves the lion's share of these lands, and the plebeians, who sought to bring about their more equitable division. This occasioned the introduction, by the latter, of an Agrarian Law. It would be impossible within our limits to enter into details respecting the contests that ensued respecting these laws, or to give even an outline of the various fortunes of Rome in her onward progress to universal empire. Suffice it here to observe that in the course of time the whole power of the state came to be engrossed by the great military leaders; and Marius and Sylla, Pompey and Cæsar, and Mark Antony were successively masters of the Roman world. After the battle of Actium, the Romans seemed unable to govern themselves without the assistance of a chief, who, under the title of *imperator*, an appellation given to every commander by his army after some signal victory, reigned with as much power and sovereignty as another Tarquin. Under these emperors the Romans lived a life of luxury. They had long forgotten to appear in the field, and their wars were left to be waged by mercenary troops, who fought without spirit, and were ever ready to yield to him who bought their allegiance and fidelity with the greatest sums. Few were the emperors of Rome whose days were not shortened by poison or the sword of an assassin. At length the Roman possessions were divided into two distinct empires by the enterprising Constantine, A. D. 328. Constantinople became the seat of the Eastern empire; Rome remained in the possession of the Western emperors, and continued to be the capital of their dominions. Rome with Italy was, A. D. 800, delivered by Charlemagne, then emperor of the West, into the hands of the Pope, who still continues to hold the sovereignty and maintain his independence.

Romulus, a son of Mars and Ilia, grandson of Numitor, king of Alba, born at the same birth with Remus. These two children were thrown into the Tiber by order of Amulius, who usurped a crown of his brother Numitor, but were preserved by a she-woman, who came and fed them with her milk; and being found by Faustulus, one of the king's shepherds, were educated as his own children. The two youths grew up, employed in the pastoral occupation of their foster-father. But their superior mien, courage, and abilities soon acquired for them a decided superiority over their young companions, and they became leaders of the youthful herdsmen in their contests with robbers or with rivals. Having quarrelled with the herdsmen of Numitor, whose flocks were accustomed to graze on the neighbouring hill Aventinus, Remus fell into an amuscade, and was dragged before Numitor to be punished. While Numitor, struck with the noble bearing of the youth, was hesitating what punishment to inflict, Romulus, accompanied by Faustulus, hastened to the rescue of Remus. On their arrival at Alba, the secret of their origin was discovered, and a plan was speedily organized for the expulsion of Amulius, and the restoration of their grandfather Nu-

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mitor to his throne. This was soon accomplished; but the two brothers, feeling little disposition to remain in a subordinate position at Alba, undertook to build a new city, and, to determine which of the two brothers should have the management of it, they had recourse to omens and the flight of birds. Romulus marked with a furrow the place where he wished to erect the walls; but their slenderness was ridiculed by Remus, who leaped over them with contempt, and was immediately put to death, either by his brother, or one of the workmen. Romulus, by making an asylum of a sacred grove, soon collected a multitude of fugitives, foreigners and criminals, whom he received as his lawful subjects. The Romans celebrated games in honour of the god Consus, and forcibly carried away all the females assembled to be spectators of these unusual exhibitions. These violent measures offended the neighbouring nations. They made war against the ravishers with various success, till at last they entered Rome, betrayed to them by one of the stolen virgins. The Sabines were conquered, or, according to Ovid, the two enemies laid down their arms, when the women had rushed between the two armies, and by their entreaties raised compassion in the bosoms of their parents and husbands. The Sabines left their original possessions, and came to live in Rome, where Tatius, their king, shared the sovereign power with Romulus. Afterwards Romulus divided the lands obtained by conquest. One part was reserved for religious uses, to erect temples, and consecrate altars; the other appropriated for the expenses of the state; the third equally distributed among his subjects, divided into three classes or tribes. The most aged and experienced, to the number of 100, were also chosen, whom the monarch might consult in matters of importance, and from their age called *senators*, and from their authority *patres*. The whole body of the people was also distinguished by the names *patricians* and *plebeians*, *patrons* and *clients*, who by mutual interest were induced to preserve the peace of the state, and promote the public good. Some time after Romulus disappeared as he was giving instructions to the senators, and it was asserted that the king had been taken up to heaven, B. C. 714, after a reign of thirty-nine years. Divine honours were paid to him under the name of *Quirinus*. A temple was raised to him; and a regular priest, *Flamen Quirinalis*, appointed to preside over the sacrifices.

Roscius, 1, Q., a Roman actor, from his surname Gallus, supposed to have been a native of Gaul, north of the Po, although educated in the vicinity of Lanuvium and Aricia. He was so celebrated on the stage that his name has become, in modern times, a usual term to designate an actor of extraordinary excellence. He died about B. C. 62. 2, Otho, a tribune, who made a law to discriminate the knights from the common people at public spectacles.

Rubi, now *Ruro*, a town of Apulia; hence the epithet *Rubeus* was applied to bramble bushes, which grew there. The inhabitants were called *Rubini*.

Rufillus, a Roman "*exquisite*" mentioned by Horace.

Rupilius, a native of Præneste, surnamed *Rex*, who, having been proscribed by Octavianus, then a triumvir, fled to the army of Brutus, and became a fellow-soldier of Horace. Jealous, however, of the military advancement which the latter had obtained, Rupilius reproached him with the meanness of his origin, and Horace retaliates in the seventh Satire of the first book.

Ruso, a Roman usurer, who also aimed at a literary character. When his debtors were unable to pay him, they were obliged, if they wished to sooth his anger, to listen to the recital of his productions.

Rutuba, a famous gladiator in Horace's time.

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Sabæa, a part of Arabia Felix, corresponding to the northernmost part of the modern Yemen.

Sabelli, a people of Italy, descended from the Sabines, or, according to some, from the Samnites, who inhabited the country between the Sabines and Marsi; hence the epithet *Sabellicus*.

Sabini, an ancient people of Italy, reckoned among the Aborigines, or those inhabitants whose origin was not known. Their possessions were situated near Rome, between the Nar and Anio, and bounded on the north by the Apennines and Umbria, south by Latium, east by the Æqui, west by Etruria.

Sabinus, a friend of Horace.

Sacra via, a celebrated street of Rome, where a treaty of peace and alliance was fabled to have been made between Romulus and Tatius. It led from the amphitheatre to the Capitol, and triumphal processions passed through it to the Capitol.

Sagana, a sorceress who assisted Canidia.

Salamis, an island in the Sinus Saronicus opposite Eleusis and the coast of Attica.

Salaminius, adj. from Salamis.

Salernum, now *Salerno*, a city of Campania, south-east of Neapolis, and near the shore of the Sinus Pæstanus, said to have been built by the Romans as a check upon the Picentini.

Saliaris, adj. from Salii.

Salii, a college of priests at Rome, instituted in honour of Mars, and appointed by Numa to take care of the twelve sacred shields called *Ancilia*, B. C. 709. Their number was originally twelve, but it was afterwards doubled by Tullus Hostilius. The Salii were all of patrician families, and the office was very honourable. The first of March was the day on which the Salii observed their festivals in honour of Mars; and on these occasions they proceeded through the city *dancing*, whence they received their name (*salio*, to dance).

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Sallustius, Crispus, a nephew of the historian, by whom he was adopt-
ed. Horace dedicated the 2d Ode of the 2d Book to him.
Samnites, an ancient nation or confederation of nations in Central
Italy, distinguished by implacable hatred against the Romans in
the early ages of their empire. They occupied an extensive tract
of country on both sides of the central ridge of the Apennines.

Samius, adj. from Samos.

Samos, an island of the *Ægean*, lying off the lower part of the coast
of *Ionia*, and nearly opposite the *Trogilian Promontory*. *Samos*
was, from a remote period, famous for the worship of Juno. Her
temple was adorned with a profusion of the finest works of art; and
her festivals, called *Heræa*, were celebrated with extraordinary
splendour. *Samos* was also celebrated for its pottery, and for
being the birthplace of *Pythagoras*, *Rhæcus*, and *Theodorus*, &c.
Sappho, a celebrated Greek poetess, nearly contemporaneous with
Alcæus, born at *Mitylene*, in the island of *Lesbos*, about B. C. 600.
Sardes. See *Sardis*.

Sardis, or *Sardes*, now *Sart*, the ancient capital of the kingdom of
Lydia, at the foot of *Mt. Tmolus*, on the banks of the *Pactolus*. It
was famous for its citadel, which was considered to be impregna-
ble on one side, till the time of *Cyrus*, who took it. On the over-
throw of the dynasty of *Cræsus*, *Sardis* became the chief residence
of the Persian satrap. In the time of *Darius* it was attacked by
the *Ionians*, aided by the *Athenians*, and burnt. After the time of
Alexander the Great, to whom it surrendered, *Sardis* followed the
fate of the rest of *Asia Minor*, and ultimately fell into the posses-
sion of the Romans. In the reign of *Tiberius* it was destroyed by
an earthquake, but was again rebuilt; and it was one of the Seven
Churches of *Asia* mentioned in the *Revelations*.

Satureium, a town in the *Tarentine* territory, famed for the fertility
of the surrounding country, and for its breed of horses.

Saturnalia, a festival celebrated at *Rome* in the month of *December*,
in honour of *Saturn*. It at first lasted but one day (19th); but was
afterwards extended to three, and subsequently, by order of *Cali-
gula* and *Claudius*, to seven. The utmost liberty prevailed during
its continuance; all was mirth and festivity; friends made presents
to each other; schools were closed; the senate did not sit; no war
was proclaimed; no criminal executed; and slaves were permitted
to jest with their masters, and were even waited on at table by
them. The *Saturnalia* were emblematic of the freedom enjoyed in
the golden age, when *Saturn* ruled over *Italy*.

Saturnius, adj. from *Saturnus*.

Saturnus (called by the Greeks "*Kronos*"), the youngest son of *Cælus*
or *Uranus*, and *Gaia*, or the goddess of the earth. Instigated by
Gaia, who was grieved at the unnatural conduct of *Uranus*, in
casting her former progeny, the *Cyclopes*, into *Tartarus*, *Saturn*
mutilated his father with a sickle, and the drops which fell on the

earth gave birth to the Erinyes. After this, Saturn obtained his father's kingdom with the consent of his brethren, provided he did not bring up any male children. Pursuant to this agreement Saturn always devoured his sons as soon as born, because, as some observe, he dreaded from them a retaliation of his unkindness to his father; till his wife Rhea, unwilling to see her children perish, concealed from her husband the birth of Jupiter, Neptune, and Pluto, and, instead of the children, gave him large stones, which he immediately swallowed, without perceiving the deceit. The other Titans having been informed that Saturn had concealed his male children, made war against him, dethroned and imprisoned him, with Rhea; and Jupiter, who was secretly educated in Crete, was no sooner grown up than he flew to deliver his father, and to place him on his throne. Saturn, unmindful of his son's kindness, conspired against him; but Jupiter banished him from his throne, and the father fled for safety into Italy, where the country retained the name of *Latium*, as being the place of his concealment (from *latco*, "to lie concealed.") Janus, who was then king of Italy, received Saturn with marks of attention. He made him his partner on the throne; and the king of heaven employed himself in civilising the barbarous manners of the people of Italy, and in teaching them agriculture, and the useful and liberal arts. His reign there was so mild and beneficent that mankind have called it the *golden age*, to intimate the happiness and tranquillity which the earth then enjoyed. There were no temples of Kronus in Greece; but there was a chapel of Kronus and Rhea at Athens, and sacrifices were made to him on the Kronian Hill at Olympia. The Athenians, moreover, had a festival in his honour, named the *Kronia*, which was celebrated on the twelfth day of the month *Hecatombaion*, or at the end of July, and which strongly resembled the Italian *Saturnalia*. Saturn is generally represented as an old man bent through age and infirmity. He holds a scythe in his right hand, with a serpent which bites his own tail, which is an emblem of time and of the revolution of the year. In his left hand he has a child, which he rises up as if instantly to devour it. The whole history of this deity is probably allegorical. The name itself, with a slight variation, signifies time (*Chronos*); and his attribute of the sickle, together with the account of his being the son of heaven, by whose luminaries time is measured, and the husband of Rhea (*flowing*), and of devouring his own progeny, are corroborative of this conjecture. Niebuhr regards Saturn and Ops as the god and goddess of the earth, its vivifying and its respectively productive powers. Creuzer makes Saturn the great god of nature, in many respects assimilated to Janus. He is the god who suffices for himself—the god who is satisfied with his own powers. Hence the derivation of the name from the Latin *satur*, *full*, *satisfied*. (Lempriere.)

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Satyri, rural deities of Greece, identical with the Fauni of the Latins. They are regarded as the attendants of Bacchus, and are represented as roaming through the woods, dwelling in caves, and endeavouring to gain the love of the Nymphs. They are usually represented with the feet and legs of goats, short horns on the head, and the body covered with thick hair. The term Satyr is usually said to be derived from the Doric "*tituros*," a he-goat.

Scæva, a Roman knight and friend of Horace, who addressed to him Ep. i. 17.

Scaeva, a spendthrift, who poisoned his own mother. See Satire ii. 1, 53.

Scamander, Scamandros, now *Bonnarbachi*, a celebrated river of Troas, which rises on the highest part of Mount Ida, and, after receiving the Simois, falls into the sea at Sigæum. This river, according to Homer, was called *Xanthus* by the gods, and *Scaman-*der by men.

Scaurus, L. M. Æmilius, a Roman consul, who, after distinguishing himself by his eloquence at the bar, and by his successes in Spain, was sent against Jugurtha, but some time after accused of suffering himself to be bribed by the Numidian prince. He conquered the Ligurians, and in his censorship he built the Milvian bridge at Rome, and began to pave the road which, from him, was called the Æmilian. His son, of the same name, made himself known by the large theatre he built during his ædileship. This theatre, which could contain 30,000 spectators, was supported by 360 columns of marble, 38 feet in height, and adorned with 300 brazen statues. This celebrated edifice proved more fatal to the manners and the simplicity of the Romans than the proscriptions and wars of Sylla had done to the inhabitants of the city. 2. A Roman of consular dignity. When the Cimbri invaded Italy, the son of Scaurus behaved with great cowardice, upon which the father sternly ordered him never to appear again in the field of battle. The severity of the father's reproach induced the son to destroy himself.

Scipio, Publius Cornelius, surnamed *Africanus*, was son of Publius Scipio, who was killed in Spain. He first distinguished himself at the battle of Ticinus, where he saved his father's life. The battle of Cannæ, which proved so fatal to the Roman arms, did not dishearten the young Scipio. In his twenty-first year he was made ædile; and not long after this, the Romans having heard of the defeat and death of the two Scipios in Spain, Scipio was immediately appointed to avenge the death of his father and of his uncle, and to vindicate the military honour of the republic. His ability was soon discovered. In four years the Carthaginians were banished from Spain, and the whole province became tributary to Rome; New Carthage submitted in one day; and in one battle 54,000 of the enemy were left dead on the field. Scipio was then recalled to

Rome, which still trembled at the continual alarms of Hannibal, who was at her gates. The conqueror of the Carthaginians in Spain was looked upon as a proper general to encounter Hannibal in Italy; but Scipio opposed the measures which his countrymen wished to pursue, and declared in the senate that if Hannibal was to be conquered, he must be conquered in Africa. With the dignity of consul he embarked for Carthage, and his conquests were there as rapid as in Spain. The Carthaginian armies were routed, the camp of the crafty Asdrubal was set on fire during the night, and his troops totally defeated in a drawn battle. These repeated losses alarmed Carthage. Hannibal, who was victorious at the gates of Rome, was instantly recalled to defend the walls of his country, and the two greatest generals of the age met in the field of Zama (see Hannibal); but in the parley which the two commanders had together nothing satisfactory was offered; and, while the one enlarged on the vicissitudes of human affairs, the other wished to dictate like a conqueror, and recommended the decision of the controversy to the sword. This celebrated battle was fought near Zama, and both generals displayed their military knowledge in drawing up their armies and in choosing their ground. Their courage and intrepidity were not less conspicuous in charging the enemy. A thousand acts of valour were performed on both sides; and though the Carthaginians fought in their own defence, and the Romans for fame and glory, yet the conqueror of Italy was vanquished. About 20,000 Carthaginians were slain. This battle was decisive; the Carthaginians sued for peace, which Scipio at last granted on the most severe and humiliating terms. The conqueror after this returned to Rome, where he was received with the most unbounded applause, honoured with a triumph, and dignified with the appellation of *Africanus*. Here he enjoyed for some time the tranquillity and the honours which his exploits merited; but in him also, as in other great men, fortune showed herself inconstant. Scipio offended the populace in wishing to distinguish the senators from the rest of the people at the public exhibitions; and when he canvassed for the consulship for two of his friends, Scipio Nasica and Caius Lælius, he had the mortification to see his application slighted, and the honours which he claimed bestowed on a man of no character, and recommended neither by abilities nor meritorious actions. He retired from Rome, no longer to be a spectator of the ingratitude of his countrymen, and in the capacity of lieutenant he accompanied his brother against Antiochus, king of Syria. In this expedition his arms were attended with his usual success, and the Asiatic monarch submitted to the conditions which the conquerors dictated. At his return to Rome Africanus found the malevolence of his enemies still unabated. Cato, his inveterate rival, seemed bent on his ruin; and he urged on the Petillii, two tribunes of the commons, to move in the senate that Africanus should be cited to give an ac-

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count of all the money he had received from Antiochus, together with such spoil as was taken in that war. But the accusation was stopped, and the accusers silenced. Some time after, Scipio died in the place of his retreat, B. C. 184, in the fifty-seventh year of his age; and so strong was his sense of the ingratitude of his countrymen, that he directed his remains to be interred at Linternum, not to be conveyed to Rome. If Scipio was robbed during his lifetime, of the honours which belonged to him as conqueror of Africa, he was not forgotten when dead. The Romans viewed his character with reverence; with raptures read of his warlike actions, and he was regarded as a pattern of virtue, innocence, courage, and liberality. The poet Ennius is known to have been held in such esteem by him, that he ordered the statue of his learned friend to be placed on his sepulchre by his own, and the remains of the poet to be deposited in the same tomb. As an instance of Scipio's continence, ancient authors state that the conqueror of Spain refused to see a beautiful princess that had fallen into his hands after the taking of New Carthage; and that he not only restored her inviolate to her parents, but also added large presents for the person to whom she was betrothed. (Lempriere.)

Scopa, a celebrated architect and sculptor of Paros who flourished between B. C. 392 and 352, and was one of the four artists engaged by Artemisia, queen of Caria, in erecting and adorning the mausoleum to the memory of her husband Mausolus. Scopas was employed also to contribute one of the columns to the temple of Diana at Ephesus, and the one which he executed was regarded as the most beautiful of all. He seems indeed to have been scarcely, if at all, inferior to Polyclethus or Myron. His statues were numerous: among the most remarkable of them were the images of Venus, and Phaethon; and many of his compositions were among the noblest ornaments of Rome in the days of Pliny.

Scorpius, a sign of the zodiac, whose influence in a horoscope, was considered by the ancient astrologers to be evil.

Seylla, a fearful monster, of whom mention is made in the *Odyssey*. Her origin has been variously given; but she is usually considered to be the daughter of Phoreys and Hecate. Later poets feigned that Seylla was once a beautiful maiden, who was fond of associating with the Nereids. The sea god Glaucus beheld and fell in love with her, and being rejected, applied to Circe to exercise her magic arts in his favour. Circe wished him to transfer his affections to herself; and, filled with rage at his refusal, she infected with noxious juices the water in which Seylla was wont to bathe, and thus transformed her into a monster. The metamorphosis so terrified her, that she threw herself into that part of the sea which separates the coast of Italy and Sicily, where she was changed into rocks, which bear her name, deemed dangerous to sailors. Propertius, Virgil, and Ovid have confounded the daughter of Typhon with

the daughter of Nisus. According to another account, the change in Scyllin's form was affected by Amphitrite, in consequence of her intimacy with Neptune. Charybdis was said to have been a woman who stole the oxen of Hercules, and who was, in consequence, struck with thunder by Jupiter, and turned into a whirlpool.

Scythæ, the inhabitants of Scythia. See Scythia.

Scythia, a name given by the ancients to a large portion of Asia, and divided into *Scythia intra* and *extra Imaum*. In its widest acceptation, Scythia embraces the whole of southern Russia, in Europe, together with the vast steppes of central Asia, the land of the Tartars and the Mongols. In its narrowest meaning, Scythia comprised the country extending from the Danube to the Tanais or *Don*, and was bounded on the south by the coast of the Black Sea, from the mouth of the Danube to the Palus Mæotis; on the east by the Persian Gulf and the *Don*, to its rise out of the Lake Ivan; on the north by a line drawn from Lake Ivan to the lake out of which the Tyrus flows; and on the west by a line drawn thence to the Danube. The same uncertainty prevails in the use of the name for the people, the term Scythians being sometimes applied to a particular people inhabiting Scythia Proper, whose boundaries are described above, and sometimes to all the nomadic tribes who were settled throughout that immense tract of country extending from the north of the Black and Caspian Seas into the heart of Asia.

Scythicus, adj. from preceding.

Sectanus, a person of dissolute character.

Semele, a daughter of Cadmus and Hermione. Jupiter, by whom she was beloved, promised to grant whatever boon she might ask, Semele, beguiled by the treacherous advice of the jealous Juno, requested the god to appear before her in the same manner as when he wooed the queen of heaven. Jupiter, unable to refuse, entered her chamber with the lightning and thunder flaming, flashing, and roaring around him. Overcome with terror, Semele expired in the flames, and Jupiter, taking the babe, afterwards called Bacchus, thus prematurely born, sewed it up in his thigh, whence it in due time issued forth. After death Semele was honoured with immortality under the name of Thyone.

Semeleius, adj. from preceding.

Septimius, or Titus Septimius, a Roman knight, intimate with Horace, who addressed to him the 6th Ode of the 2d Book. He was a votary of the Muses, and composed lyric pieces and tragedies; but none of his productions have reached us.

Seres, a nation of Asia, according to Ptolemy, between the Ganges and Eastern Ocean. Malte-Brun considers the ancient Serica to have included the western parts of *Thibel*, *Serinagur*, *Little Thibet*, and perhaps a small part of *Little Bucharia*. Some maintain that the Seres are identical with the Chinese. The Seres were naturally of a meek disposition. Silk was brought to Rome from

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their country, hence the name *Sericum*; and a garment or dress of
silk was called *serica vestis*.
Servius, (Sat. i. 10, 86,) Sulpicius, cousin of D. Brutus, was tribune
of the Commons, B. C. 47. He was devoted to the study of philo-
sophy and the fine arts.
Sextius, L. a friend of our author.

Sibyllæ, certain women supposed to be inspired by heaven, who
flourished in different parts of the ancient world. The term is sup-
posed to be derived from "*sios*," Æol. for "*theos*," and "*boule*,"
counsel, and to signify, one who declares the counsel of the gods.
According to the received opinion, founded on the authority of
Varro, the Sibyls were ten in number, Persica, Delphica, Cumæa
(of Cumæ, in Italy), Erythræa, Samia, Cumana (of Cymæ, in
Æolis, called Amalthæa, Herophile, and Demophile), Hellespontica,
Phrygia, who prophesied at Ancyra, Libyssa, and Tiburs, called
Albunea, worshipped at Tibur. Besides these there were a He-
brew, a Chaldean, a Babylonian, an Egyptian, a Sardinian Sibyl,
and some others. But the list of Sibyls may be considerably redu-
ced; for it is all but certain that the first eight Sibyls in the above
list were identical, and of Asiatic origin; and hence it might be
inferred that there was but one Sibyl for Asia (Cumana), one for
Africa (Libyssa), and one for Europe (Tiburs). But be this as it
may, the most celebrated of the whole number was the Cumæan,
the poetic fable relative to whom is as follows: Apollo, having
become enamoured of her, offered to give her whatever she should
ask. The Sibyl demanded to live as many years as she had grains
of sand in her hand, but unfortunately forgot to ask for the enjoy-
ment of health and bloom, of which she was then in possession.
The god granted her request, but she refused in return, to listen to
his suit; and the gift of longevity, therefore, unaccompanied by
freshness and beauty, proved a burden rather than a benefit. See
Sibyllini Libri.

Sibyllini Libri, documents supposed to contain the fate of the Roman
empire. Nine of them are said to have been offered by an old wo-
man called Amalthæa to Tarquin the Proud; but Tarquin refusing
to give the price she asked, she went away, and burnt three of them.
Returning with the remainder she offered them to the king on the
same terms as before, and, on his second refusal, departed again,
and returned with three, which she still offered at the same price as
the original nine. The king, struck with her conduct, at last ac-
ceded to her offer, and entrusted the care of the books to certain
priests (the *quindecimviri*). They were preserved in a stone chest,
beneath the temple of Jupiter Capitolinus, and were consulted in
times of public danger or calamity. They were destroyed by the
fire that consumed the Capitol in the Marsic war. After this cala-
mity, ambassadors were sent to collect such fragments of Sibylline

prophecies as they could pick up in various countries; and from the verses thus collected Augustus formed two new books, which were deposited in two gilt cases in the temple of the Palatine Apollo. Sibylline verses are often quoted by Christian writers, as containing prophecies of Christianity; but these are spurious, a forgery of the second century.

Sibyllinus, adj. from Sibyllæ.

Sicani, an ancient nation of Sicily, who are supposed to have been of Iberian origin, and to have come originally from Upper Asia. They first descended into Italy, and took possession of the district afterwards known as *Riviera di Genoa*, whence they spread themselves over Etruria, Latium, and Campania; but being driven towards the south by the Ligurians, proceeded as far as Rhegium, crossed the Strait of Messina, and finally settled on the western coast of Sicily. Some consider them to be the aboriginal inhabitants of Sicily.

Sicania, an ancient name of Sicily. See Sicani.

Sicanus, adj. Sicilian.

Siculum fretum. *Straits of Messina*, the straits separating Sicily from Italy, supposed to have been formed by an earthquake, which separated the island from the continent.

Siculus, adj. Sicilian.

Sidon, now *Saïde*, in Scripture Zidon, a powerful city of Phœnicia, celebrated in remote antiquity as one of the greatest emporiums of the Mediterranean, and as being the parent city of Tyre. It is supposed to have been founded by Sidon, the eldest son of Canaan, which will carry up its origin to about 2000 years before Christ. Sidon is first mentioned in Gen. x. 15. 19.; and appears to have arisen into importance at a very early period, since it is spoken of in Joshua as the "great Zidon." In the division of Palestine it was allotted to the descendants of Asher; but we learn from Judges i. 31. that it never came into the actual possession of that tribe. Its inhabitants were anciently eminent in ship-building, and were employed by Solomon in the construction of the Temple, there being, among the Jews, none who had "skill to hew timber like unto the Sidonians." Pliny states that it was also famous for its glass manufactures. In its commercial importance, it appears, however, to have been early eclipsed by Tyre, and afterwards generally followed the fortunes of that city. Sidon afterwards passed into the hands of the Macedonians, and, lastly, into those of the Romans.

Sidonius, adj. from Sidon.

Silenus, a Grecian deity, represented as having been the guardian tutor of Bacchus in his infancy, and afterwards his constant companion. Silenus was represented as old, bald, and flat-nosed, riding on an ass, usually intoxicated, and carrying his can (*cantharus*), or tottering along supported by his staff of fennel (*ferula*). The poets usually make him the butt and laughing stock of the attendants of Bacchus; but they invest him also with the attributes of a poet and a philosopher. He is variously said to have been a son of Pan, of a Naiad, and to have sprung from the blood of Uranus.

Silvanus, a deity among the Romans, who had the care of fields and cattle, and who also presided over boundaries. He was usually represented as old, and bearing a cypress plucked up by the roots; and the legend

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care of fields and cattle was usually represented the roots; and the legs

of Apollo and Cypris was transferred to him. The usual offering to Silvanus was milk. Cato directs prayer to be made to Mars Silvanus for the health of the oxen.

Simo, a character in one of Terence's plays.

Simois, (*entis*), a celebrated river of Troas, rising on Mount Ida, and falling into the Xanthus. In its neighbourhood were fought many battles during the Trojan war.

Sinuessa, a town of Campania, south-east of Minturnæ, and the mouth of the Liris, said to have been founded on the ruins of Sinope, an ancient Greek city. It derived its name from the *sinuosity* of the coast, which at that place formed a small gulf; and was celebrated for hot baths and mineral waters. Sinuessa was colonised together with Minturnæ A. v. c. 456, and ranked also among the maritime cities of Italy. Its territory suffered considerable devastation from Hannibal's troops when opposed to Fabius.

Sinuessanus, adj. from the preceding.

Sirenes, melodious divinities, who dwelt on the shores of Sicily, and so charmed passing mariners by the sweetness of their song that they forgot their homes, and remained there till they perished of hunger. Originally there were only two Sirens; but their number was afterwards increased to three, and their names are given with great variety.

Sisenna, a writer mentioned by Dio Cassius, and noted for his abusive language.

Sisyphus, 1, in ancient mythology one of the descendants of Æolus, respecting whom a variety of opinion prevails. By some he is said to have resided at Epyra in the Peloponnese; others maintain that he was a Trojan prince, who was punished for betraying state secrets; while others allege that he was a notorious robber, slain by Theseus. Be this as it may, all the ancient poets are agreed that he was distinguished for his craftiness and cunning; and that his punishment in Tartarus for his crimes committed on earth consisted in rolling a huge stone to the top of a high hill, which constantly recoiled, and thus rendered his labour incessant. The term Sisyphus is supposed to be derived from Gr. "*sisop'ios*" (by a common duplication for *wise*), and to signify *overwise*. 2, a dwarf of M. Antony, who was under two feet in height, but extremely shrewd and acute, whence he obtained the name of Sisyphus, in allusion to the cunning and dexterous chieftain of fabulous times. This is the Sisyphus alluded to in Satire i. 3. 47.

Sithonia, the central of the three promontories which lie at the extremity of Chalcidice, a province of Macedonia, the other two being Mount Athos and Pallene. As Chalcidice was originally a part of Thrace, the term *Sithonia* is often used by the poets to express the whole of Thrace and the north of Macedonia.

Sithonii, the Thracians.

Smyrna, a celebrated city of Asia Minor, on the coast of Ionia, said to have been originally built by a colony from Ephesus. After undergoing various vicissitudes, it was destroyed by Alyattes, king of Lydia, the inhabitants being dispersed among the surrounding villages. After the lapse of about 400 years, a project for reconstructing the city would appear to have been entertained by Alexander the Great; but, if so, it

was not carried into effect by that conqueror, but by Antigonus and Lysimachus. The city built by them was not, however, on the site of the old city, which stood on the flat shore on the other side of the Meles, about 2½ miles north-east from the modern city. The admirable port, and other advantages enjoyed by the newly built city rendered it in a short time one of the most populous, wealthy and handsome of the Asiatic cities. "It is," says Strabo, "the finest city of Asia. Part of it is built on a hill, but the finest edifices are on the plain not far from the sea, over against the temple of Cybele. The streets are the most beautiful that can be, straight, wide, and paved with freestone. It has many stately buildings, magnificent porticoes, majestic temples, a public library, and a convenient harbour, which may be shut at pleasure." Under the Romans, Smyrna enjoyed the greatest consideration; and Marcus Aurelius rebuilt the city, after it had been almost destroyed by an earthquake. It was much frequented by the Sophists; and, along with Ephesus, became renowned as a school of oratory and science. Smyrna was one of the many places that laid claim to being the birth-place of Homer, and it enjoyed, perhaps, the best title of all to this distinguished honour. In commemoration of the bard, a beautiful square structure was erected, called Homerion, in which his statue was placed. The Smyrneans also showed a cave, where it was said that Homer composed his works. Smyrna was also one of the seven churches mentioned in the Revelations. It is now called *Ismir*, and by the western nations *Smyrna*, and is the great mart of the Levant trade.

Socrates, the most celebrated philosopher of antiquity, was born at Alopece, a village near Athens, B. C. 469. His father, Sophroniscus was a statuary; his mother, Phænarete, a midwife. Sophroniscus brought up his son in his own manual employment; and it would appear that Socrates attained some skill in his occupation. For, while he was a young man, he is said to have made statues of the Graces, which were allowed a place in the citadel of Athens. Upon the death of his father, he was left with so small an inheritance that he was under the necessity of supporting himself by labour, and continued to practise the art of statuary in Athens; at the same time, however, devoting all the leisure he could command to the study of philosophy. Crito, a wealthy Athenian, remarking the strong propensity to study which this young man discovered, and admiring his ingenuous disposition and distinguished abilities, intrusted him with the instruction of his children; and Socrates availed himself of this opportunity of attending the public lectures of the most eminent philosophers of the time, Anaxagoras and Archelaus. Under these instructors he diligently prosecuted the study of nature, and became well acquainted with Prodicus, Evenus, Theodorus, and Damon. Aspasia, a woman no less celebrated for her intellectual than her personal accomplishments,

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whose house was frequented by the most celebrated characters of the day, had also some share in the education of Socrates. With these endowments, both natural and acquired, Socrates appeared in Athens under the respectable characters of a good citizen and a true philosopher. Being called upon by his country to take up arms in the long and severe struggle between Athens and Sparta, he signalled himself at the siege of Potidæa, both by his valor and the hardihood with which he endured fatigue. During the severity of a Thracian winter, while others were clad in furs, he wore only his usual clothing, and walked barefooted upon the ice. In an engagement near Potidæa, seeing Alcibiades, whom he accompanied during this expedition, falling down wounded, he advanced to defend him, saved his life, and then, with the utmost generosity, entreated the judges to give the prize of valour, although justly his own due, to the young Alcibiades. Several years afterwards, Socrates voluntarily entered upon a military expedition against the Boeotians, and fought for his country in the disastrous battle of Delium. During the engagement he was indebted for his preservation to Alcibiades; and afterwards, observing Xenophon lying wounded on the ground, he bore him from the field on his shoulder, fighting his way as he went. Soon afterwards, he went out a third time, in a military capacity, in the expedition for the purpose of reducing Amphipolis; but this proving unsuccessful, he returned to Athens, where he remained until his death. When sixty years of age, he became one of the senate of 500; and distinguished himself by the boldness and fearlessness with which he performed his duties. But his character appears more conspicuous as a philosopher and moralist, than as a warrior or a statesman; and the moral improvement of his fellow-men was the end and aim of his exertions. He had no particular place for delivering lectures, but was present everywhere and drew the attention of his auditors in the groves of Academus, or the Lyceum, or on the banks of the Illyssus. His method of teaching was by proposing to his hearers a series of questions in such a manner as to produce in their minds a conviction of the truth of the proposition originally advanced; a mode of argument ever since termed Socratic. He spoke with freedom on every subject, religious as well as civil. He maintained the existence of one Supreme Intelligence, whose providence is all over his works; and he was equally clear in the existence of a future state. His system of morals corresponded with these principles; and his invariable maxim was, that virtue and wisdom are inseparable. But his virtuous life, his principles of morality, his belief in the existence of a Supreme Ruler of the universe, and under the government of the Thirty Tyrants, Melitus, Anytus, and Lycon accused him before the council of 500 of corrupting the youth, of despising the gods, and of endeavouring to introduce new

divinities. The minds of the populace being easily inflamed by a misrepresentation of his doctrines, he was condemned to drink hemlock. His death did not belie his principles. The solemn celebration of the Delian festival prevented his execution for thirty days. During that time he was confined in prison, loaded with irons; his friends, and particularly his disciples, were his constant attendants. With great composure he spent his last days, inculcating on his pupils the doctrine of the immortality of the soul, reprobating the custom of suicide, and disregarding the intercession of his friends. When the hour to drink the poison was come, the executioner presented him the cup with tears in his eyes. Socrates received it with composure, made a libation to the gods, drank it with an unaltered countenance, and expired a few moments after. A short time afterwards the Athenians repented of their injustice, and, by way of atonement, condemned Melitus to death and the others to banishment. A bronze statue by the celebrated Lysippus, was raised to his honour, and a temple to his memory. His actions, conversations and opinions, have been transmitted to us by the two most distinguished of his disciples, Xenophon and Plato.

Socraticus, adj. from the preceding.

Sol (*the Sun*), an object of veneration among the ancients; particularly worshipped by the Persians under the name of *Mithras*. Apollo, and Phœbus and Sol, are generally supposed to be the same deity. Somnus, son of Erebus and Nox, one of the deities of the lower world, and the god of sleep. Ovid, probably following some Grecian predecessor, as was usually the case, gives a beautiful description of the Cave of Sleep, near the land of the Cimmerians, and of the *cor-tège* which there attended on him, as Morpheus, Icelos or Phobetor, and Phantasos; the first of whom takes the form of man to appear in dreams, the second of animals, the third of inanimate objects.

Sophocles, a celebrated Tragic poet, son of Sophilus, born at Colonus, a village little more than a mile from Athens, B. C. 495, being thirty years junior to Æschylus, and fifteen senior to Euripides, with both of whom he had frequent contests for the prize. He died in the year 405 B. C., some months before the defeat of Ægospotamos put the finishing stroke to the misfortunes of Athens. The accounts of his death are very diverse, all tending to the marvellous. Ister and Neanthes state that he was choked by a grape; Satyrus makes him to have expired from excessive exertion, in reading aloud a long paragraph out of the *Antigone*; others ascribe his death to extreme joy at being proclaimed the Tragic victor.

I cannot refrain from transcribing some remarks on Sophocles from the Lectures of the celebrated German critic Schlegel—writer whose works should be diligently perused by every student who desires to attain correct views of dramatic poetry, whether

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ancient or modern. After alluding to the circumstances of his birth, &c., Schlegel thus writes:—"It might seem, (to speak in the spirit of ancient religion) as if a gracious Providence had singled out this man for the purpose of revealing to the human race, in his person, the dignity and blessedness of its lot, by conferring upon him all conceivable blessings of this life, in addition to all that can adorn and elevate the mind and heart. Born of wealthy and respected parentage—a free citizen of the most polished community in Greece—this was but the prerequisite and foundation of his destined felicity. Beauty of person and mind, and uninterrupted enjoyment of both in perfect soundness, to the extreme term of human life—a most choice and finished education in the gymnastic and musical arts, the one so efficacious to impart energy, the other, harmony, to exquisite natural capacity: the sweet bloom of youth, and the mature fruit of age—the possession and uninterrupted enjoyment of poetry and art, and the exercise of supreme wisdom; the love and esteem of his fellow-citizens, renown abroad, and the favour of the well-pleased gods:—these are the general outlines of the life and fortunes of this pious and holy poet. It seems as if the gods, (we still speak in the spirit of the pagan religion) to whom, and to Bacchus in particular, as the giver of all gladness, and the civilizer of rude mankind, he devoted himself in his earliest youth, by the exhibition of tragedy at his festivals,—would have wished to make him immortal; so long did they defer his death: and, as this might not be, they loosened this life from him as gently as was possible, that he might imperceptibly exchange one immortality for the other—the long duration of his earthly existence for the deathlessness of his name. When a youth of sixteen years old, he was chosen, on account of his beauty, to lead the dance according to the Grecian custom, accompanying it with the lyre, in the Paean which was performed by the chorus of youths around the trophy erected after the battle of Salamis—that battle in which Aeschylus had fought, and which he has depicted in such glorious colours. Thus, then, the most beautiful disclosure of his youthful bloom coincided with the most glorious epoch of the Athenian people. He held the office of general as colleague with Pericles and Thucydides, at a time when he was drawing near to old age; moreover he was priest to a native hero. In his twenty-fifth year he began to exhibit tragedies; twenty times he gained the *victory*—frequently the *second* place—the third never; in this employment he went on with increasing success till past his 90th year; nay, perhaps some of his greatest works belong to this period of his life. There is a tradition which tells how, in consequence of his shewing a tender partiality for a grandson by a second wife, he was charged by an elder son, or sons, with dotage and incapacity to manage his property: that, in place of all other defence, he simply recited to his judges his "*Œdipus at Colonus*," which he had just then composed, or,

according to others, the magnificent chorus in that play which sings the praises of his native Colonus; whereupon the judges, without more ado, broke up the court in admiration, and the poet was escorted in triumph to his house. If it be well established that he composed this, his second piece on Œdipus, at so advanced an age, the marks of which it does in fact bear with it, in its remoteness from all the harsh impetuosity of youth, in its ripe mildness, then we have here the picture of an old age at once most amiable and most venerable. Although the varying traditional accounts of the manner of his death have a fabulous look with them, yet in this they agree, and have also this true purport, that he was employed about his or something connected with it, when death fell upon him, and he expired without the touch of disease; like an aged swan of Apollo, breathing out his life in song.

The story, again, of the Lacedæmonian general, who, having intrenched the burial-ground of the poet's ancestors, was twice warned by Bacchus in a vision to allow Sophocles to be there interred, I regard as true *in the same sense*, and all else likewise that serves to display the glorified venerableness of the man. Pious and holy I call him in *his own sense of the words*. But, though his works breathe altogether the *antique* grandeur, sweetness, gracefulness, and simplicity, he is, of all the Grecian poets, the one whose feelings have most in common with the spirit of our religion. (Schlegel's Lectures on the Dramatic Art and Literature of the Ancients and moderns. Translated by J. W. Donaldson, M. A. of Trin. Coll. Cambridge.)

Soracte, *Monte Santo Silvestro*, a mountain of Etruria, a little south-east of Falerii. On the summit were a temple and grove dedicated to Apollo, to whom an annual sacrifice was offered by a people of the country, called Hirpii, who were on that account held sacred, and exempted from military service and other duties. The sacrifice consisted in their passing over heaps of red-hot embers without being injured by the fire. A remarkable fountain the exhalations of which were fatal to birds, is mentioned as existing in the vicinity of this mountain.

Sosii, celebrated booksellers at Rome, in the age of Horace.

Spartacus, a celebrated gladiator, a Thracian by birth, who escaped from the gladiatorial training-school at Capua along with some of his companions, and was soon followed by great numbers of other gladiators. Bands of desperate men, slaves, murderers, robbers, and pirates, flocked to him from all quarters; and he soon found himself at the head of a force able to bid defiance to Rome. Four consular armies were successively defeated by this daring adventurer, and Rome itself was considered in imminent danger. But he was at length met and defeated by Crassus, and fell with 40,000 of his followers, B. C. 71.

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Stertinius, a stoic philosopher of Horace's time, who (according to the Scholiast) left behind him upwards of 200 volumes on the tenets of his sect, written in Latin.

Stesichorus, a Greek Lyric poet, a native of Himera in Sicily, who flourished about B. C. 570. To him we owe the first introduction of the triple division into *strophe*, *antistrophe*, *epode*. Hence he is said to have been named *Stesichorus*, "placer or arranger of the chorus;" his previous name having been *Tisias*. He died at Catania, in his eighty-fifth year.

Sthenelus, a son of Capaneus, one of the Epigoni, and also one of the suitors of Helen. He went to the Trojan war, and was one of those snut up in the wooden horse.

Stoici, a celebrated sect of philosophers, founded by Zeno of Citium, about B. C. 360. They received their name from the *portico "stoa"* where the philosopher delivered his lectures. This was the "*Pœcile*," adorned with various paintings from the pencil of Polygnotus and other eminent masters, and hence was called, by way of eminence, *the Porch*.

Stoicus, adj. from the preceding.

Stygius, adj. from Styx.

Styx, in mythology, a nymph; the daughter, according to Hesiod, of Oceanus and Thetis; but other mythologists relate the genealogy differently. She dwelt in a rock palace in the infernal regions, from whence one of the infernal rivers burst forth. This river, Styx, was one of the ten arms or branches of Oceanus. The gods of Olympus swore by the water of Styx; and a deity who took this oath in vain was banished from the heavenly mansions for ten years, to endure various torments. The river Styx has been sought for in various places; but the most remarkable stream of the name was in Arcadia. It forms a terrific waterfall.

Suada, or Suadela, the goddess of Persuasion, equivalent to the *Peitho* of the Greeks.

Subura, one of the most populous and profligate parts of ancient Rome, situated between Mt. Viminalis and Quirinalis, and remarkable as the residence of the obscurer years of Julius Cæsar. The term Subura is sometimes used synonymously with that of Rome.

Suburanus, adj. from the preceding.

Sulcius, an informer whom our authour describes as hoarse with the number of defamations he daily gave.

Sulla. See Sylla.

Sulpicius, Galba, a well known merchant in Horace's time. Ode iv. 12. 18.

Surrentum, now *Sorrento*, an ancient city of Campania, on the lower shore of the Sinus Craterna, and near the Promontorium Minervæ, said to have derived its name from the Sirens, who made this coast their favourite haunt. Surrentum became a Roman colony in the reign of Augustus. The wine of the Surrentine hills was held in great estimation by the ancients.

Surrentinus, adj. from the preceding.

Sybaris, a celebrated city of Lucania, situated on the Sinus Tarentinus, and between the rivers Sybaris and Crathis, and said to have been founded by the people of Trœzene, not long after the siege of Troy. The rise and progress of this celebrated republic were wonderfully rapid. It held dominion over four different people and twenty-five towns; and the city extended fifty stadia, or upwards of six miles, along the Crathis. The number of its inhabitants capable of bearing arms is computed at 300,000. The accounts which we have of their luxury and opulence are not less extraordinary: and to such a degree, indeed, did they indulge their taste for pleasure, that a Sybarite and a voluptuary became synonymous terms. But this prosperity and excess of luxury were not of long duration; and the fall of Sybaris was hastened with a rapidity only equalled by that of its sudden elevation. A democratical party, at the head of which was Telys, having gained the ascendancy, expelled 500 of the principal citizens, who sought refuge at Crotona. This city, upon receiving a summons to give up the fugitives, or prepare for war, by the advice of Pythagoras made choice of the latter alternative; and the hostile armies met near the river Traens, in the Crotonian territory. The forces of Crotona, headed by the celebrated Milo, amounted to 100,000 men, while those of Sybaris were triple that number; the former, however, gained a complete victory, and but few of the Sybarites escaped from the sword of the enemy in the rout which ensued. The victorious Crotonians, following up their success, advanced against Sybaris, and, finding it in a defenceless state, totally destroyed the town by turning the waters of the Crathis, and thus overwhelming it with the inundation. The city of Thurii was afterwards founded in the immediate vicinity.

Sylla, L. Cornelius Sylla Felix, the dictator, was born at Rome, B. C. 138. He seems to have enjoyed an excellent education, but on reaching the age of puberty, he gave himself up to dissipation, and having obtained wealth by the bequests of a courtesan and of his mother-in-law, he aspired to political distinction, and in B. C. 107 he was chosen quæstor. He served with reputation under Marius in Africa (where his address induced Bocchus to give up Jugurtha), Pontus, and on various other occasions. Some time after he obtained the prætorship, and was appointed by the Roman senate to place Ariobarzanes on the throne of Cappadocia, against the views and interest of Mithridates, king of Pontus. One battle left him victorious. About this period, the Marsian war having broken out, Sylla was appointed joint legatus with Marius to bring it to an end; and already had his arms been crowned with victory at Stabiae and Bovianum, and he was now laying siege to Nola, when he was appointed to conduct the war against Mithridates. Marius, unable to endure that his rival should have this honour, obtained the recall

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of the decree, and got himself appointed. On receiving this intel-
ligence, Sylla marched to Rome, and compelled Marius to flee
into Africa. He then hastened over to Greece, most of which
submitted to him. Athens alone shut her gates and was gallantly
defended by Archelaus, Mithridates' general: he, however, soon
retreated to Bœotia; and an engagement took place near Chæronea,
in which the Pontic troops were totally defeated. Another battle
followed at Orchomenus, which was equally fatal to the interests of
Mithridates, who now sued for peace; and Sylla, who, in conse-
quence of tidings from Italy, was in haste to return thither, readily
consented, promising to secure Mithridates in his paternal domini-
ons, and have him entitled a friend and ally of Rome, that monarch
agreeing to surrender Bithynia, Cappadocia, and Asia. Meanwhile,
during his three years' absence from Italy, his enemies had regained
the superiority in Rome. Marius had been recalled; the blood of
the friends of Sylla had been shed in torrents; he himself had been
proscribed, and his property confiscated. But Marius was not at
ease in the midst of his triumph; the report of Sylla's victories had
reached his ears. To blunt his senses against the thought of im-
pending vengeance, he gave way to dissipation, which carried him
off in the seventieth year of his age, B. C. 86. (See Marius). The
conqueror hurried towards Rome immediately on the conclusion of
peace, and was joined by the majority of the army, and all the
wealthier orders; but even when he was at the gates the Marian
party attacked and massacred the senate in the Hostilian curia.
The extent of his revenge far exceeded the provocation, for the sen-
ate-house resounded with the shrieks of no fewer than 8000 of the
opposite party, who were murdered in its vicinity, after having sur-
rendered; and the names of 5000 citizens are said to have been
published on the proscription lists. If blood had flowed in the time
of Marius, it now poured in torrents. In these dreadful commotions,
33 consulars, 70 prætors, 60 ædiles, 200 senators, and 150,000
Roman citizens lost their lives, while thousands more were stripped
of their property, and driven forth in beggary. Sylla divided among
his legions the lands and properties of the Marians: he renewed
will and authority in his own person the dictatorship, now out of
use 120 years; sought to bring back the republic to its old form,
when all power lay with the patricians; deprived the tribunes of
the people of the right of proposing laws; completed the reduced
senate from the equestrian order; increased, for the advantage of
his friends, the colleges of pontiffs and augurs. After he had fin-
ished whatever the most absolute sovereign may do, from his own
will and authority, he suddenly abdicated the dictatorial power, and
retired to Puteoli, where he resigned himself chiefly to sensual en-
joyments, which ultimately cut him off, B. C. 78. His body was
carried to Rome with great pomp, and burnt in the Campus Martius,
at his own request. Sylla was married five times, and left three

children by his fourth wife, Cæcilia Metella, and a posthumous daughter by his fifth wife, Valeria. His son Faustus served with great distinction in Asia, under Pompey, whose daughter he married. After the battle of Pharsalia, he fled into Africa, was taken prisoner at the battle of Thapsus, and murdered in Cæsar's camp during a mutiny of the soldiers. Two brothers of the dictator are also noticed in history, as having taken part in the conspiracy of Catiline, but as having been acquitted. Sylla has been commended for patronage of the arts and sciences: he brought from Asia the extensive library of Apellicon, the Peripatetic philosopher, in which were the works of Aristotle and Theophrastus; and he was himself the author of voluminous memoirs, part of which are to be found in Plutarch's Life of Sylla.

Sylvanus. See Silyanus.

Syrtes, two gulfs on the northern coast of Africa, one called Syrtis Minor, on the coast of Byzacium, now *Gulf of Cabes*; the other Syrtis Major, on the coast of Cyrenaica, now *Gulf of Sidra*. The term Syrtis seems to be derived from the Greek, and has reference to the effect of the winds and waves on the quicksands in these two gulfs. The word has been used to denote "any part of the sea of which the navigation was attended with danger from whirlpools or hidden rocks."

Syrus, a gladiator, Satire ii. 6. 44.

Syrus, adj. Syrian.

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Tænarus, *Cape Matapan*, a promontory of Laconia, forming the southernmost extremity of the Peloponnesus, and of Europe. Near it was a large and deep cavern, whence issued a black and unwholesome vapour; hence the poets imagined that it was one of the entrances of hell, through which Hercules dragged Cerberus. On the promontory was a temple sacred to Neptune, accounted an inviolable asylum. About forty stadia from the promontory stood the city of Tænarus, afterwards *Cene* or *Cenepolis*. Tænarus became famous among the Romans for the beautiful black marble of its quarries, now known as *Nero Antico*.

Tanais, now the *Don*, a large river of Europe, rising in the *Valdai* hills, in the government of *Tula*, and falling into the *Palus Mæotis*, after a most circuitous course of about 1000 miles. In ancient times it was considered the line of demarcation between Europe and Asia.

Tanais, a freed man of Mæcenas.

Tantalus, a king of Lydia, son of Jupiter and a nymph called Pluto (*Wealth*), and father, by Dione, or, as others say, by Euryanassa, one of the Atlantides, of Pelops and Niobe. The common account makes him to have killed and dressed his son Pelops, and to have

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placed his remains as food before the gods, whom he had invited to a banquet, in order to test their divinity. (See Pelops.) Pindar, however, rejects this legend as unbecoming the majesty of the gods, and says that Tantalus, being admitted to feast at the table of the gods on nectar and ambrosia, stole some of the divine food, and gave it to his friends on earth; while Euripides says that the offence of Tantalus consisted in not restraining his tongue; or, in other words, divulging the secrets of the gods. But, whatever may have been the crime of Tantalus, he is universally believed to have been severely punished. The Homeric account describes him as standing up to the chin in water in the lower world, which constantly eludes his lips as often as he attempts to quench the thirst that torments him. Over his head grow all kinds of fruits; but, whenever he reaches forth his hands to take them, the wind scatters them to the clouds. According to Pindar, Jupiter hung a vast rock in the air over the head of Tantalus, which, always menacing to descend and crush him, deprives him of all joy, and makes him "a wanderer from happiness;" while Euripides represents him as swinging aloft, midway between heaven and earth, while a rock suspended from golden chains whirls about his head. The story of Tantalus is probably intended to represent the man who is *flourishing* and abounding in wealth, but whose desires are insatiable.

Tarentum, Tarentus, or Taras, now *Taranto*, a celebrated city of Calabria, situated in the north-eastern angle of the Sinus Tarentinus, near the mouth of the Galesus. It was founded, according to some by a Cretan colony before the Trojan war; but the real origin of the city may be ascribed to a body of Laconian emigrants, who settled in it under Phalanthus, about B. C. 600. The favourable situation of Tarentum contributed to its rapid prosperity. The adjacent country was fertile in grain and fruit; the pastures were excellent, and the flocks afforded a very fine wool, while the city itself enabled it to monopolise the whole commerce of the Adriatic, Ionian, and Tyrrhenian Seas.

Tarpe, Spurius Mælius, a critic at Rome in the age of Augustus; appointed with four others in the temple of Apollo to examine the merit of every dramatic production before it was allowed to be represented on the stage.

Tarquinius, surnamed Superbus, from his pride and insolence, was grandson of Tarquinius Priscus, and seventh and last king of Rome; ascended the throne after Servius Tullius, whose eldest daughter Tullia he had married. He enacted many oppressive laws against the plebeians, and, protected by a strong body-guard, tyrannised also over the patricians; he, nevertheless, upheld the dignity of the Roman state, and all Latium acknowledged its supremacy. He built a temple to Jupiter, Juno, and Minerva, on the summit of the Capitoline Hill, in which were deposited the sacred treasures with the mysterious books of the Sibyl. Soon

after this event, Tarquinius waged war against Ardea, the capital of the Rutuli, a people on the coast of Latium; and while his army lay encamped before the place, the affair of Lucretia occurred, which hurled him from his throne. In vain did the cities of Tarquinii and Veii take up arms to effect his restoration; in vain did Porseuma the Lucumo of Clusium, endeavour to effect the same end; in vain, too, did the Latins exert themselves in his behalf. In a bloody battle fought at the Lake Regillus, the two sons of Tarquinius were slain; and the father at length gave up the contest with his former subjects, and retired to Cumæ, where he ended his days, A. V. C. 259, or B. C. 495.

Tartarus (in the plural *-a, orum*), the fabled place of punishment in the lower world, situated as far below the earth as earth is below heaven. Hesiod says it would take nine days for an anvil to fall from heaven to earth, and an equal space of time would be occupied by its fall from Earth to Tartarus. Tartarus was at one time represented as perfectly distinct from Erebus; and as being the general place of punishment for the Titans, the hundred-handed Tantalus, and others whose lives had been stained by crimes of the deepest dye; but in later times they came to be regarded as identical, and to be used for the place in which all the wicked suffered punishment for the crimes they had committed in this world.

Taurus, Statilius, a friend of Agrippa, who conquered Lepidus in Sicily, and gained also many victories in Africa, for which he obtained triumphal honours, B. C. 26. He was twice consul; and is said also to have built the first durable amphitheatre of stone, at the desire of Augustus.

Teanum, now *Teano*, a town of Campania, on the Appian road, called also *Sidicium*, to be distinguished from another town of the same name at the west of Apulia. It became a Roman colony under Augustus.

Teomessa, daughter of a Phrygian prince, called by some Teuthras, by others, Teleutas. When her father was killed in war by Ajax, she became the property of the conqueror, and by him had a son called Eurysaces.

Teius, adj. from Teos, which see.

Telamon, king of the island of Salamis, son of Æacus and Endeis, brother of Peleus, and father of Teucer and Ajax, the latter of whom is thence called *Telamonius heros*.

Telegonus, a son of Ulysses and Circe, born in the island of Ælia, where he was educated. When arrived at the years of manhood, he went to Ithaca to make himself known to his father, but he was shipwrecked on the coast, and, being destitute of provisions, plundered some of the inhabitants of the island. Ulysses and Telemachus, having come to defend the property of their subjects against this unknown invader, a quarrel arose, and Telegonus killed his father without knowing who he was. He afterwards returned to

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his native country, and, according to Hygini, carried thither his father's body, where it was buried. Telemachus and Penelope also accompanied him in his return, and soon after the nuptials of Telegonus with Penelope were celebrated by order of Minerva. Penelope had by Telegonus a son called Italus. He was said to have founded Tusculum in Italy, and, according to some, he left one daughter called Mamilia, from whom the patrician family of the Mamilii at Rome were descended.

Telemachus, son of Ulysses and Penelope. He was still in the cradle when his father went to the Trojan war; and, at the end of this war, being anxious to see his father, he went in search of him, and visited the court of Menelaus and Nestor to obtain information respecting him. He afterwards returned to Ithaca, where the suitors of his mother had conspired to murder him, but he avoided their snares, and by means of Minerva discovered his father, who had arrived in the island two days before him, and was then in the house of Eumæus. With this faithful servant and Ulysses, he concerted how to deliver his mother from the importunities of her suitors, and his efforts were crowned with success. After the death of his father, he is said to have gone to the island of Ææa, where he married Circe, or, according to others, Cassiphone, daughter of Circe, by whom he had a son called Latinus.

Telephus, 1. king of Mysia, son of Hercules and Auga, daughter of Aleus. After numerous adventures, he married one of the daughters of king Priam, whom he valiantly assisted against the Greeks, and would have been victorious in the first onset had not Bacchus suddenly raised a vine from the earth, which entangled the feet of the monarch, and laid him on the ground. Achilles rushed on him, and wounded him mortally; but he was informed by the oracle that he who had inflicted the wound could cure it. Upon this, application was made to Achilles, but in vain. At last, however, by the persuasion of Ulysses, who knew that Troy could not be taken without the assistance of one of the sons of Hercules, and who wished to make Telephus the friend of the Greeks, Achilles consented; and as the weapon which had given the wound could alone cure it, the hero scraped the rust from the point of his spear, and, by applying it to the sore, gave it immediate relief. Telephus showed himself so grateful to the Greeks, that he accompanied them to the Trojan war, and fought with them against his father-in-law. 2. A friend of Horace, remarkable for beauty, and elegance of person. Ode i. 13, 1.

Tellus, the goddess of the Earth.

Tempe (*pl.*) a valley in Thessaly, between Mount Olympus at the north, and Ossa at the south, through which the Peneus flows into the Ægean. The poets have described it as the most delightful spot on the earth; and hence the word Tempe has come to be applied to all delightful valleys.

Terentius Publius, a Latin Comic poet, a native of Carthage, born about the 560th year of Rome. In what manner he came or was brought to the latter city is uncertain. He was in his earliest youth the slave of one Terentius Lucanus at Rome, a Roman senator, who educated him, and manumitted him for the brilliancy of his genius. Scipio, the elder Africanus, and his friend Lælius, have been suspected of assisting the poet in the composition of his Comedies; and the fine language, pure expressions, and delicate sentiments, with which the plays of Terence abound, perhaps favour the supposition. After he had given six comedies to the stage, Terence left Rome for Greece, whence he never returned. According to one account he perished at sea while on his voyage from Greece to Italy, bringing with him one hundred and eight comedies, which he had translated from Menander. According to others, he died in Arcadia, for grief at the loss of those comedies, which he had sent before him by sea to Rome. In whatever way it was occasioned, his death happened at the early age of thirty-four. The titles of his six plays are: the *Andria*, *Eunuchus*, *Heautontimoroumenos*, *Adelphi*, *Phormio*, and *Hecyra*.

Teridates, the leader of a rebellion against the Parthian monarch Phraates; see Phraates.

Terminalia, an annual festival at Rome, observed in honour of the god Terminus, in the month of February. It was then usual for peasants to assemble near the principal landmarks which separated fields, and, after they had crowned them with garlands and flowers, to make libations of milk and wine, and to sacrifice a lamb or a young pig. This festival was originally established by Numa; and though at first it was forbidden to shed the blood of victims, yet, in process of time, landmarks were plentifully sprinkled with it.

Terminus, a divinity at Rome, who was supposed to preside over boundaries. His worship was first introduced at Rome by Numa. His temple was on the Tarpeian rock, and he was represented with a human head, without feet or arms, to intimate that he never moved, wherever he was. It is said that when Tarquin the Proud wished to build a temple on the Tarpeian rock to Jupiter, the god Terminus alone refused to give way.

Terra, one of the most ancient deities in classical mythology, wife of Uranus, and mother of Oceanus, the Titans, Cyclopes, Giants, Thea, Rhea, Themis, Phœbe, Tethys, and Mnemosyne.

Teucer, a son of Telamon, king of Salamis, by Hesione, daughter of Laomedon. He was one of Helen's suitors, and accordingly accompanied the Greeks to the Trojan war, where he greatly signified himself. His father having refused to receive him into his kingdom, for having left the death of his brother Ajax unrevenged, he left Salamis, and retired to Cyprus, where, with the assistance of Belus, king of Sidon, he built a town called *Salamis*, after his native country.

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Thalia, (*"the Blooming one,"*) one of the Muses, generally regarded as the patroness of comedy. She was supposed by some, also, to preside over husbandry and planting, and is represented leaning on a column, holding a mask in her right hand, by which she is distinguished from her sisters, as also by a shepherd's crook.

Thaliarchus, a friend of Horace, to whom the 9th Ode of the 1st Book is addressed.

Thebæ, the capital of Bœotia, and one of the most ancient and important cities of Greece, situated near the Ismenus in the plain between Lake Hylice on the north, and a range of low hills on the south. It was founded by a colony of Phœnicians under Cadmus.

Thebanus, adj. from Thebæ.

Theon, an obscure poet of the Augustan age, noted for his propensity to slander.

Theoninus adj. from the preceding.

Theseus, king of Athens, and son of Ægeus by Æthra, the daughter of Pittheus, monarch of Trœzene, was one of the most celebrated heroes of antiquity. He was reared in the palace of his grandfather; and when he had reached the proper age, his mother having led him to the rock under which his father had deposited his sword and sandals, he removed the rock, and taking possession of what was deposited beneath it, he resolved to proceed to Athens, and present himself to Ægeus. On his way thither, he met with many adventures, and destroyed Periphatès, Sinis, Sciron, Procrustes, and the monstrous sow Phæa, which ravaged the country in the neighbourhood of Crommyon. Having overcome all the perils of the road, Theseus at length reached Athens, where new dangers awaited him. He found his father's court all in confusion. The Pallantidæ, or sons and grandsons of Pallas, the brother of Ægeus, had long seen with jealousy the sceptre in the hands of an old man, and now meditated wresting it from his feeble grasp. Thinking, however, that his death could not be very remote, they resolved to wait for that event; but they made no secret of their intentions. The arrival of Theseus threatened to disconcert their plan. They feared that if this young stranger should be received as a son of the old king he might find in him a protector and avenger; and they resolved to poison his mind against him. Their plot so far succeeded that Ægeus was on the point of sacrificing his son, when he recognised him by the sword which he wore, and then acknowledged him in the presence of all the people. The Pallantidæ had recourse to arms, but Theseus defeated and slew them. The bull of Marathon next engaged the attention of Theseus. He caught the animal alive, led it through the streets of Athens, and sacrificed it to Minerva, or the god of Delphi. The Athenians were at this period in deep affliction on account of the tribute which they were forced to pay to Minos, king

of Crete. Theseus resolved to deliver them from this calamity, or die in the attempt. Accordingly, when the third time of sending off this tribute came, and the youths and maidens were, according to custom, drawn by lot to be sent, in spite of the entreaties of his father to the contrary, he voluntarily offered himself as one of the victims. The ship departed as usual under black sails, which Theseus promised his father to change for white ones in case of his returning victorious. When they arrived in Crete, the youths and maidens were exhibited before Minos previously to their being consigned to the Minotaur; but Ariadne, the daughter of the king, who was present, becoming deeply enamoured of Theseus, furnished him with a clew of thread, which enabled him to penetrate in safety the windings of the labyrinth till he came to where the Minotaur lay, whom he caught by the hair and slew. He then got on board with his companions, and sailed for Athens. Ariadne accompanied his flight, but was abandoned by him on the isle of Dia or Naxos. On his return to Athens, Theseus turned his attention to legislation. He abolished the previous division of the people of Attica into four tribes, and substituted that of a distribution into three classes,—the nobles, the husbandmen, and the artisans. As a farther means of uniting the people, he established numerous festivals, particularly the Panathenæa, solemnised with great splendour every fifth year, in commemoration of this union of the inhabitants of Attica. These civic cares did not prevent Theseus from taking part in military enterprises: he accompanied Hercules in his expedition against the Amazons, who then dwelt on the banks of the Thermædon; and he distinguished himself so much in the conflict, that Hercules, after the victory, bestowed on him, as the reward of his valour, the hand of the vanquished queen. Theseus was also a sharer in the dangers of the Calydonian hunt; he was one of the adventurous band who sailed in the Argo to Colchis; and he aided his friend Pirithous and the Lapithæ in their conflict with the Centaurs. With the assistance of Pirithous, he carried off the celebrated Helen, daughter of Leda, then a child of but nine years, though already of surpassing loveliness, and placed her under the care of his mother Æthra, at Aphidnæ. He then prepared to aid his friend in a bolder and more perilous adventure, the abduction of Proserpina from the Palace of Pluto; an attempt which resulted in the imprisonment of both by the monarch of Hades. From this confinement Theseus was released by Hercules; but Pirithous remained ever afterwards a captive. After the death of Antiope, who had borne him a son named Hippolytus, Theseus married Phædra, the daughter of Minos, and sister of Ariadne. On the invasion of Attica by Castor and Pollux, for the recovery of their sister Helen, Theseus retired to Lycomedes, king of the island of Scyros, where he met with his death, either by accident or by the treachery of his host; for ascending with Lycomedes a lofty rock to take a view of the

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Thespis, a Greek dramatic poet, born at Icaria, an Athenian borough, at the beginning of the sixth century B. C. He was a contemporary of Solon and Pisistratus, and is generally regarded as the inventor of tragedy. His birthplace derived its name, according to tradition, from the father of Erigone.

Thessalia, a country of Greece, whose boundaries differed at different periods; but, properly speaking, it was bounded on the north by the chain of Olympus, west by that of Pindus, south by that of Eta, east by the Ægean Sea. It seems to have been the general opinion of antiquity, founded on very early traditions, that the great basin of Thessaly formed by the mountains just specified was at some remote period covered by the waters of the Peneus and its tributary rivers, until some great revolution of nature had rent asunder the gorge of Tempe, and thus afforded a passage to the pent-up streams.

Thessalius, adj. from Thessalia.

Thetis, one of the sea-deities, daughter of Nereus and Doris. She became wife of Peleus, and mother of Achilles.

Thracia, Thraca, or Thrace, a large country of Europe, bounded on the north by the Danube, on the south by the Propontis and the Ægean sea, on the east by the Black Sea, and on the west by the Strymon, and the ridges of Mt. Hæmus, which separated it from Macedonia. The country is fabled to have derived its name from Thrax, a son of Mars; and the inhabitants were described by Herodotus as a barbarous and savage people; but that it must have attained to a high state of civilisation long prior to the age of Herodotus is evident from the fact that the earliest Greek poets, Orpheus, Linus and Musæus, and Eumolpus, the institutor of the Eleusinian mysteries, are all represented as having been natives of this country. Byzantium was the capital of this country, which now forms the Turkish province of *Romania* or *Rumelia*.

Thracius and Threicus adjs. from the preceding.

Thrax, a native of Thrace.

Thurii or Thurium, a city of Lucania, in Lower Italy, near the site of Sybaris, founded B. C. 443, by an Athenian colony, to which belonged Herodotus, and Lysias the orator.

Thurinus, adj. from the preceding.

Thyestes, a son of Pelops and Hippodamia, and grandson of Tantalus. For the legend relating to him, consult the article *Atræus*.

Thyesteus, adj. from Thyestes.

Thyias, a Bacchante.

Thyni, another name for the Bithyni, or inhabitants of Bithynia. Hence *Thyna merx* is applied to the commodities of that country. See Bithynia.

Thyoneus, a surname of Bacchus, from his mother Semele, called *Thyone*.

Tyberinus, adj. from Tiberis.

Tiberis, Tyberis, Tiber, or Tibris, a celebrated river in Italy, on whose banks Rome was built, which rises in the Apennines, and, after a course of about 150 miles, falls into the Tyrrhene Sea, sixteen miles below Rome. It was said to have been originally called *Albula*, from the whitish hue of its waters, and afterwards Tiberis, from Tiberinus, king of Alba, who was drowned in it; but it is probable that *Albula* was the Latin name of the River, and *Tiberis* or *Tibris* the Tuscan one. It is often called by the Greeks *Thymbris*. This stream is also called *Tyrrhenus amnis*, "the Tuscan river," from its watering Etruria on one side in its course, and also *Lydius*, "the Lydian," stream, or Tiber, on account of the popular tradition which traced the arts and civilisation of Etruria to Lydia, in Asia Minor. The Tiber was capable of receiving vessels of considerable burden at Rome, and small boats to within a short distance of its source.

Tibullus, Aulus Albius, a Roman knight, the representative of an ancient and wealthy family, and a contemporary of Horace and Virgil, was born B. C. 59. He was in possession of a small portion only of the estates of his forefathers; but, whether this diminution of fortune was caused by the confiscation of the triumvirate, in which so many Italian estates were involved, or by his own extravagance, or by unknown circumstances, cannot be ascertained. Tibullus was distinguished by the beauty of his person. At an early period he attached himself to the famous M. Valerius Messalla Corvinus, and enjoyed through life his patronage and friendship. He formed one of his retinue during a campaign against the tribes of Aquitania, the glories of which are commemorated in one of his most spirited elegies, and was accompanying his protector on an Asiatic mission, when he was attacked by illness, and obliged to remain behind at Coreyra. After his recovery he returned home, and spent the rest of his life at Pedum, a small town of Latium, between Præneste and Tibur. He died in the prime of life; but the exact period has not been ascertained. Four books of *Elegies* are the only remaining pieces of his composition; but these entitle him to be ranked as the prince of elegiac poets.

Tibur, now *Tivoli*, an ancient Town of Latium, twenty miles north-east of Rome, on the banks of the Anio, founded by Catillus, a son of Amphiarus, who, with his two brothers, migrated to Italy, and having conquered the Siculi, gave to one of their towns the name of Tibur, from his brother Tiburtus. Along with the other cities of Latium, Tibur was subjected by the Romans, B. C. 337. In reman-

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antiquity, Tibur was a populous and flourishing city, hence called *Superbum* by Virgil; but it appears to have been thinly inhabited even in the time of Augustus, hence called *Vacuum* by Horace. Its neighbourhood, however, from the wholesomeness of the air, was crowded with country seats. At the bottom of the eminence on which *Tivoli* stands are the ruins of a magnificent villa, built by the emperor Hadrian. Julius Cæsar, Cassius, Augustus, Mæcenas, and other illustrious Romans, had also villas here. But Tibur is rendered chiefly interesting from its being so often celebrated by Horace, whose farm is generally thought to have been near it. Hercules was the deity held in the greatest veneration at Tibur; and his temple, on the foundations of which the present cathedral is said to be built, was famous throughout Italy. Hence the epithet of Herculean given by the poets to this city.

Tiburs, adj. from Tibur.

Tigellius, M. Hermogenes, a native of Sardinia, and a favourite of Julius Cæsar, Cleopatra, and Augustus, successively. He was celebrated for the melody of his voice and his courtly and insinuating address.

Tigris, a large river of Asia, rising on the mountains of Armenia Major, and falling into the Euphrates, near the modern Koma. Besides this branch, another issues from a chain of mountains, now called *Kurdistan*, to the west of the Arsissa Palus, *Lake of Van*, and afterwards joins the western Tigris. The river formed by the junction of the Tigris and Euphrates was called *Pasitigris*, now *Shat-el-Arab*, "River of Arabia." The Tigris, though a far less noble stream than the Euphrates, is one of the most celebrated rivers in history, and many famous cities, at various periods, have decorated its banks; among these may be mentioned Nineveh, Seleucia, Ctesiphon, and in modern times *Bagdad*, *Monsul*, *Diarbekr*. The length of the Tigris is eight hundred miles.

Tullius, or Tullus, a person of low origin, who was made a senator. He was deposed by J. Cæsar, but restored to the Senate after Cæsar's death.

Timagenes, a Greek historian of Alexandria, brought to Rome by Gabinius B. c. 54, and sold as a slave to Faustus, the son of Sylla, who gave him his freedom. After practising the humble trade of a cook and of a litter bearer, he opened a school for rhetoric, and attracted the notice of Augustus, who appointed him his historiographer. Being afterwards banished from the presence of the emperor for impertinence, Timagenes, to revenge himself on his patron, burnt the interesting history he had composed of his reign. Chariclo, a celebrated prophet of Thebes, son of Evenus and the nymph Chariclo, struck blind by Juno, according to one account, because he had seen Minerva bathing, and for having divulged to mankind the secrets of the gods; while another story is related in the *Melampodia*. Jupiter, to compensate for his blindness, gave him an extent

of life for seven generations, and the power of foreseeing coming events. Tiresias was contemporary with all the events of the times of Laius and Oedipus, and the two Theban wars. At the conclusion of the last he recommended the Thebans to abandon their city, and he was the champion of their flight. It was still night when they arrived at the fountain of Tilphussa. Tiresias, whose period of life was fated to be co-extensive with that of the city of the Cadmeans, drank of its waters, and immediately died.

Tiridates. See Teridates.

Tisiphone, one of the Furies. See Furiæ.

Titæus, a name given to the children of Cœlus (or Uranus) and Terra.

They were six males, Oceanus, Cœlus, Crius, Hyperion, Japetus, and Cronus; and six females, Theia, Rheia (or Rhea), Themis, Mnemosyne, Phœbe, and Tethys. These children, according to the commonly-received legend, were hated by their father, who, as soon as they were born, thrust them out of sight into a cavern in the earth, who, grieved at his unnatural conduct, produced the "substance of hoary steel," and, forming from it a sickle, roused her children, the Titans, to rebellion against him. The wars of the Titans against the gods, so celebrated in mythology, are often confounded with that of the giants; but it is to be observed that the war of the Titans was against Saturn, and that of the Giants against Jupiter.

Tithonus, son of Laomedon, king of Troy, by Strymo, daughter of the Scamander. He was so beautiful, that Aurora, having become enamoured of him, carried him away, and obtained for him, from Jupiter, the gift of immortality. She unfortunately neglected, however, to combine this privilege with an immunity from age, and in the course of time Tithonus became so decrepid, that Aurora, out of pity, transformed him into a grasshopper, in which shape he still retained the garrulity of old age.

Titus, Septimius, a young poet in the time of Horace. The 6th Ode of the 2d Book is addressed to him.

Tityos, a celebrated giant, son of Terra, and, according to others, of Jupiter, by Elara, daughter of Orchomenos. He insulted Latona, but her children Apollo and Diana came to her assistance, and slew him with their arrows. His punishment, however, did not end with life; he lay extended in Erebus, covering with his vast frame nine entire jugera, while a vulture kept feeding upon his liver and entrails, which were continually reproduced. The fable of Tityos is considered by Lucretius as an allegorical representation of the tortures caused by the unrestrained passions and desires.

Torquatus. See Manlius.

Trebatius Testa, C., a distinguished lawyer, in the time of Julius Cæsar and Augustus, celebrated for his wit. Cicero held him in high estimation.

Trebonius, a noble who was convicted of adultery.

Triquetra, a name given to Sicily by the Latins, from its triangular form.

Triquetrus, adj. *Sicilian*, from Triquetra.

Triumphus, the highest military honour that could be obtained by a Roman general. It was a solemn procession, with which the victor

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ous leader and his army advanced through the city to the capitol, accompanied by the captives taken in war, and vehicles bearing the spoils, and all the furniture that could add magnificence to the spectacle. On arriving at the capitol, the general offered up a prayer of thanksgiving to Jupiter and the other gods, and sacrificed white bulls. A triumph was decreed by the senate, and sometimes by the people against the will of the senate, to the general who, in a just war with foreigners, and in one battle, had slain above 5000 enemies of the state, and enlarged the limits of the empire. A lesser kind of triumph was called ovatio, from ovis, a *sheep*, which the general offered to Jupiter instead of a bull. The chief difference between the ovatio and the triumphus was, that in the former the general entered the city on foot, and in later times on horseback. He also wore only the toga prætexta, and was frequently unaccompanied by his army.

Triumviri, the name given to a class of persons who filled various offices at Rome, which were considered as the first steps to preferment. Of these, the chief were the Triumviri Monetales, *Commissioners of the Mint*; Triumviri Capitales, *Commissioners who had the charge of prisoners, and who attended the execution of criminals*; Triumviri Nocturni, *Commissioners of the Night Police*; Triumviri Agarii, *Colonial Commissioners, &c.*

Trivium, *Tripico*, a place situated among the mountains that separate Samnium from Apulia.

Troilus, a son of Priam and Hecuba, remarkable for youthful beauty, slain by Achilles during the Trojan war.

Troes, the inhabitants of Troy.

Troja, a celebrated city, the capital of Troas, which appears from Homer to have stood in the immediate vicinity of the sources of the Scamander, on a rising ground between that river and the Simois. The Trojans, or Teucri, appear to have been of Thracian origin, and their first monarch is said to have been Teucer. In the reign of this king, Troy was not as yet built. Dardanus, probably a Pelasgic chief, came from the island of Samothrace to the Teucrian territory, received from Teucer his daughter Batia in marriage, together with the cession of part of his kingdom, founded the city of Dardanus, and called the adjacent region Dardania. Dardanus had two sons, Ilus and Erichthonius. Ilus died without issue, and was succeeded by Erichthonius, who married Asyoche, daughter of the Sinois, and became by her the father of Tros. This last, on succeeding to the throne, called the country Troas, or Troja, and had three sons, Ilus, Assaracus, and Ganymedes. Ilus founded a city lower down in the plain than the city of Dardanus, which he called Ilium or Troy. This city, the citadel of which was called Pergamus, became now the capital of all Troas, and, during the reign of Laomedon, the successor of Ilus, was surrounded with walls, which the poets fabled were the work of Apollo and Neptune. During the reign of this last mentioned monarch, Troy was taken by Hercules, assisted by Telamon, son of Æacus, but was restored by the victor to Priam, the son of its conquered king. Priam reigned here in peace and prosperity for many years, having a number of adjacent tribes under his sway, until his son, Paris, attracted to Laconia by the fame of Helen's beauty, abused the hospitality of Mene-

laus by carrying off his queen in his absence. All the chiefs of Greece, thereupon combined their forces under the command of Agamemnon, to avenge this outrage, sailed with a great armament to Troy, and, after a siege of ten years, took and razed it to the ground, B. C. 1184. Long subsequently to the destruction of Troy, a city called Novum Ilium, by way of distinction, was built in the Troad; but whether it occupied the site of the ancient city or not has never been satisfactorily ascertained.

Trojani and Trojgenæ, inhabitants of Troy.

Troius, adj. from Troja.

Tullius, Servius. See Servius.

Tullus, Hostilius, the third king of Rome. After the death of Numa, B. C. 673, a short interregnum took place; but Tullius Hostilius was at last chosen his successor. The new king sought to rival the military glory of Romulus. He first turned his arms against the people of Alba, whom he conquered and transferred to Rome, and afterwards carried his arms against the Latins and neighbouring states, with success. He is said to have been struck by lightning, and to have perished, with all his family, about B. C. 640, after a reign of thirty-two years. The tribe of the Luceres is said to have received its development in the reign of Tullus Hostilius.

Tullus, L. Volcatius, was consul together with M. Æmil Sepedus, B. C. 65.

Turbo, a brave but diminutive gladiator.

Turius, an unjust and corrupt judge.

Tusculum, a town of Latium, on the summit of the ridge of hills which forms the continuation of the Alban Mount, and above the modern town of *Frascati*. This was one of the most ancient cities of Italy, its foundation being ascribed to Telegonus the son of Circe. It was strong, as well from its position as from the walls by which it was surrounded, portions of which still exist. It was also one of the most faithful of the allies of Rome; and successfully resisted an attack by Hannibal. The top of the hill on which Tusculum was built, 2,079 French feet above the level of the sea, was surmounted by a citadel now wholly destroyed. Like Frascati, in modern times, Tusculum was crowded with the villas of distinguished Roman citizens, among which may be mentioned those of Lucullus and Mæcenæ.

Tuscul, belonging to Etruria; hence the Tiber is called *Tuscus Amnis*, because it formed the boundary between Latium and Etruria.

Tuscus Vicus, a street in Rome, which led to that part of the city called the Velabrum, and to the Circus Maximus. It was named from the Etrurians of Porsenna's army, who settled there.

Tyrides, a patronymic of Diomedes, as son of Tydeus.

Tyndaridæ, a patronymic of the children of Tyndarus; as Castor, Pollux, Helen, &c.

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Tyndaris, a patronymic of Helen, as daughter of Tyndarus. **Typhoeus** (three syllables), a monstrous giant, who warred against the gods. See **Typhon**.

Typhon, or **Typhaon**, a monstrous giant, whom Earth, enraged at the destruction of her previous giant progeny, brought forth to contend with the gods. The stature of this being reached the sky; fire flashed from his eyes; he hurled glowing rocks, with loud cries and hissing, against heaven, and storms burst from his mouth. The gods, in dismay, fled to Egypt, and concealed themselves under the form of different animals. But Jupiter, at last, after a severe contest, overcame him, and placed him beneath *Ætna*, or, as others said, in the *Palus Serbonis*, or "Serbonian bog." Typhon is the same, apparently with Typhoeus, though Hesiod makes a difference between them. Typhon is made the sire of the *Chimæra*, *Echidna*, and other monsters. Typhon was the evil genius of Egyptian mythology, and the great opponent of Osiris. See **Osiris**.

Tyrrheni, the inhabitants of Etruria. See **Hetrusci**.

Tyrrhenum Mare, that part of the Mediterranean which lies on the coast of Etruria. it is also called *Inferum*, as washing the lower shore of the peninsula.

Tyrtæus, of Miletus, a celebrated Greek Elegiac poet, who settled at Athens, about B. C. 670. In the war between the Lacedæmonians and Messenians, the Spartans, by the advice of the oracle, applied to the Athenians for a general; and the latter, unwilling to assist the Spartans in extending their dominion in the Peloponnesus, yet reluctant to obey the oracle, sent them, in derision, **Tyrtæus**, a poor Schoolmaster, who was lame, and had never shown any sign of talent. The bard, however, so inspired the Spartans by his warlike songs, that they reduced the Messenians to subjection. He was accordingly treated with great respect, and granted the rights of citizenship; and his martial airs were constantly sung by the Spartans before they went out to battle, as long as their republic existed. We have several fragments remaining of the elegies of Tyrtæus. They are written in the Ionic dialect, though addressed to Dorians, and are full of enthusiastic and patriotic feeling.

Tyrius, adj. from **Tyrus**.

Tyrus or **Tyros**, now *Sur*, a very ancient city of Phœnicia, founded by a colony of Sidonians, B. C. 1255. It was on a small island south of Sidon, 200 stadia from the shore called in the Old Testament *Zor*; and the Roman traders called it *Sar* and *Sarra*, hence *Sarranus* in Virgil. Originally the city was built on the mainland; but having been besieged for a lengthened period by the Babylonian monarch Nebuchadnezzar, the inhabitants conveyed themselves and their goods to an island at a little distance, where a new city was founded, which enjoyed an increased degree of celebrity and commercial prosperity. The old city was, on that account, entitled *Palatyre*, and the other simply *Tyre*. The new city continued to

flourish, extending its colonies and its commerce on all sides, till it was attacked by Alexander the Great. In despite, however, of the cruelties inflicted on the city, she rose again to considerable eminence. But the foundation of Alexandria, by diverting the commerce that had formerly centered at Tyre into a new channel, gave her an irreparable blow; and she gradually declined till, consistently with the denunciation of the prophet, her palaces have been levelled with the dust, and she has become "a place for the spreading of nets in the midst of the sea."

U

Ulubæ, a small town of Latium. Its marshy situation is alluded to by Cicero, who calls the inhabitants *little frogs*.

Ulysses, or Ulyxes, king of Ithaca, father of Telemachus, and one of the leaders of the Greeks at the siege of Troy. See Telemachus, Telegonus, Penelope, &c.

Umbèr adj. Umbrian.

Umbria, a country of Italy, east of Etruria and north of the Sabine territory. The Umbri were settled in Italy long before the arrival of the Tyrrhenian colony. Their primary seat was the country around Reate, a district formerly occupied by the aborigines.

Umbrenus. See Sat. ii. 2. 133.

Ummidius. See Sat. i. 1. 95.

Ustica, a mountain and valley in the Sabine territory near Horace's farm.

Utica, a celebrated city of Africa Propria, on the coast of the Mediterranean, founded by a Syrian colony above 287 years before Carthage. It was originally a free and independent city, like all the other large settlements of the Phœnicians, and had a senate and suffetes, or presiding magistrates, of its own; but as Carthage rose gradually into power, it assumed a kind of protection over Utica. It became the metropolis of Africa after the destruction of Carthage in the third Punic war; but it is chiefly celebrated for the death of Cato, thence called *Uticensis*. The ruins of Utica are still visible near *Porto Farina*.

V

Vacuna, a goddess at Rome, who presided over leisure and repose (*vacare*).

Vala, Numonius, a friend of Horace, to whom the 15th Epistle of the 1st Book is inscribed.

Valerius. See Laevinus.

Valgius Rufus, a Roman poet, in the Augustan age, intimate with Horace and Tibullus, who held his poetry in high estimation.

Varia, a small town near our author's farm.

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Varius, L., a contemporary of Horace and Virgil, and one of the best tragic and epic poets of his time. He was one of those whom Augustus appointed to revise Virgil's *Æneid*.

Varro, P. Terentius, surnamed Atacinus, from the river Atax (*Aude*) in Gallia Narbonensis, on the banks of which he was born about B. C. 82. He translated into Latin verse the "*Argonautica*" of Apollonius Rhodius, with great elegance, and wrote a poem, "*De Bello Sequanico*," besides some Satires, Epigrams and Elegies, a few fragments of which only remain. He died B. C. 37.

Varus, Quinctilius, an acute critic in the Augustan age, with whom Horace was intimate, and whose death he mourned in the 24th Ode of his First Book. He was a native of Cremona.

Vaticanus, Mons, a hill at Rome, forming the prolongation of the Janiculum towards the north, and supposed to derive its name from the Latin word *vates* ("a soothsayer"), as it was once the seat of Etruscan divination. The Campus Vaticanus included all the space between the foot of this range and the Tiber; and the air of this part of Rome was considered very unwholesome. Here Caligula erected a circus, in which he placed the great Egyptian obelisk that now stands in front of St Peter's. It is now covered by St. Peter's, and the papal palace, museum, and gardens.

Veia, a sorceress.

Veianius, a celebrated gladiator in the time of Horace.

Veiens and Veientanus, adj. from Veii.

Veii, a powerful city of Etruria, about twelve miles from Rome. The site of ancient Veii answers to the spot known by the name of *l'Isola Farnese*, near which numerous remains of antiquity have been recently discovered.

Velabrum, a name generally applied to all the ground lying on the left bank of the Tiber, between the base of the Capitol and the Aventine, but subsequently restricted to two streets, distinguished from each other by the titles of *Velabrum Majus* and *Minus*. In this quarter were the shops of the oil-venders. &c.

Velia, originally called Helia, a maritime city of Lucania, between the promontories of Palinurum and Posidium, about three miles from the left bank of the river Heles. *Castelamara della Bruca* occupies the site of Velia.

Velina, the name of one of the Roman tribes, said to be so called from Velinus, a lake in the Sabine territory. Its locality was in the vicinity of Mt. Palatine.

Venafranus, adj. from Venafrum.

Venafrum, a town of Campania, said to have been founded by Diomedes. It abounded in olive-trees, and was famed for oil.

Venus, 1, the Latin name of the Grecian Aphrodite. This goddess is generally supposed to have been of eastern origin, and to have been the same as the Phœnician Astarte. By the Grecian poets she was called the daughter of Jupiter and Dione; or, according to some

accounts, arose from the foam of the sea. She was worshipped as the goddess of beauty and love, her principal seats being the islands of Cyprus and Cythera. The Romans regarded her as the progenitress of their nation, which was fabled to have sprung from Æneus, the offspring of her union with the Trojan Anchises. She was married to Vulcan, but was not remarkable for fidelity to her husband. Her amour with Adonis is particularly celebrated in ancient poetry. The power of Venus over the heart was supported and assisted by a girdle, which gave beauty, grace and elegance, even to the most deformed, excited love, and rekindled extinguished flames. The contest of Venus for the golden apple of Discord is well known; she gained the prize over Pallas and Juno, and rewarded her impartial judge with the hand of the fairest woman in the world. The rose, myrtle, and apple were sacred to Venus. Among birds, the dove, swan, and sparrow were her favourites; and, among fishes, the aphyæ and lycostomus. She is generally represented with her son Cupid in a chariot drawn by doves, or, at other times, by swans or sparrows. 2, a planet called by the Greeks *Phosphorus*, (Lat. *Lucifer*,) when it rises before the sun, but when it follows it *Hesperus* or *Vesper*.

Venusia, or **Venusium**, now *Venosa*, a city of Apulia on the Via Appia, about fifteen miles south of the Aufidus. It became a Roman colony some time before the war with Pyrrhus, and, after the battle of Cannæ, afforded a retreat to the consul Varro, and the handful of men who escaped from that bloody field; but it is chiefly memorable for being the birthplace of Horace.

Venusianus, adj. from *Venusia*.

Vertumnus, an Italian deity of rather obscure character. Some make him preside over merchandise, and others over the spring or the seasons in general. Ceres and Pomona were usually associated with him. His festivals were celebrated in October. He was generally represented as a young man crowned with flowers, holding in his right hand fruit, and a crown of plenty in his left.

Vesta, a Roman goddess, identical with the Grecian Hestia, the goddess of the domestic and public hearth, and generally regarded as the eldest daughter of Kronos and Rhea. This deity was evidently of Pelasgian origin, and her worship was said to have been introduced into Rome by Numa, who built a temple in her honour between the Capitoline and Aventine hills. Here the goddess had no statue, but was respresented by the sacred fire which blazed perpetually on her altars, and which was tended by the Vestal Virgins. The fire was never permitted to expire; but if such an accident occurred through neglect, it was considered an omen of the worst description, and required the most careful and solemn expiations. It was renovated on the Kalends of March. A great deal of mystery is attached to the history and attributes of Vesta. In the Augustan age she was represented as a personification of Terra or

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the Earth, and at a later period we find her confounded with Ops, Rhea, Cybele, Bona Dea, and Maia. Her festivals, called Vestalia, were celebrated June 8th, and on these occasions, besides the solemn sacrifices offered by the Vestal Virgins, the mill-stones were wreathed with garlands, and the mill-asses adorned with flowers and necklaces made of cakes, because Vesta presided over the fire by which the flour was rendered available for the wants of man. On the seventh day after the festival the sweepings of the temple were carried forth, and solemnly thrown into the river; and it was held unlucky to marry in June until this ceremony was over.

Vesperus. See Venus 2.

Victoria, one of the deities of the Romans, called by the Greeks *Nike*. She was sister of Strength and Valour, and was one of the attendants of Jupiter. Sylla raised her a temple at Rome, and instituted festivals in her honour. She was represented with wings, crowned with laurel, and holding the branch of a palm-tree in her hand. A golden statue of this goddess, weighing 320 pounds, was presented to the Romans by Hiero, king of Syracuse, and deposited in the temple of Jupiter on the Capitoline Hill.

Vindelici, a people of Germany, whose territory, called Vindelicia, extended from the city of Brigantia, on the Lacus Brigantinus, or *Lake of Constance*, to the Danube; while the lower part of the *Genus* or *Inn* separated it from Noricum. Their country answered, therefore, to part of *Württemberg* and *Bavaria*. In the angle formed by the rivers *Vindo* and *Lieus*, now the *Wertach* and the *Lech*, from which the Vindelici derived their name, was situated their capital *Augusta Vindelicorum*, now *Augsburg*.

Vinnius, Asella, a servant of Horace.

Virgilius, Maro Publius, the prince of Latin poets, born at the village of Andes, a few miles distant from Mantua, about 70 B. C. The studies of Virgil commenced at Cremona, where he remained till he assumed the toga virilis. At the age of sixteen he removed to Mediolanum, and shortly afterwards to Neapolis, where he laid the foundation of that multifarious learning which shines so conspicuously in the *Æneid*. During his residence in this city he perused the most celebrated Greek writers, being instructed in their language and literature by Parthenius Nicæus. Here also he studied the Epicurean system of philosophy under Syro, a celebrated teacher of that sect; but medicine and mathematics were the sciences to which he was chiefly devoted. After the battle of Mutina, Virgil at first enjoyed the protection of Asinius Pollio, who had been appointed to the command of the district; but when it was found necessary to add the territory of Mantua to that of Cremona, to be distributed among the veterans of the triumvirate, the patronage of Pollio no longer sufficed, and the poet was dispossessed of his property under circumstances of peculiar violence, and which even threatened danger to his personal safety; being compelled on one

occasion to escape the fury of the centurion Arrius by swimming over the Mincius. He had the good fortune, however, to obtain the favour of Alphenus Varus, with whom he had studied philosophy at Naples, and who now either succeeded Pollio in the command of the district, or was appointed by Augustus to superintend in that quarter the division of the lands. Under his protection Virgil twice repaired to Rome, where he was received, not only by Mæneas, but by Augustus himself, from whom he procured the restoration of the patrimony of which he had been deprived. It was about this time that he wrote all his Eclogues, except the last. It was probably, also, during this period of favour with the emperor and his minister, that he contributed the verses in celebration of the deity who presided over the gardens of Mæneas; and wrote, though without acknowledging it, that well-known distich in honour of Augustus,

“Nocte pluit tota; redeunt spectacula mane;
Divisum imperium cum Jove Cæsar habet.

The story goes on to relate, that Bathyllus, a contemptible poet of the day, claimed these verses as his own, and was liberally rewarded. Vexed at the imposture, Virgil again wrote the verses in question near the palace, and under them

“Hos ego versiculos feci tulit alter honores;”

with the beginning of another line in these words,

“Sic vos non vobis,

four times repeated. Augustus wished the lines to be finished; Bathyllus seemed unable, and Virgil, at last, by completing the stanza in the following order,

“Sic vos non vobis nidificatis aves;
Sic vos non vobis vellera fertis oves;
Sic vos non vobis mellificatis apes;
Sic vos non vobis fertis aratra boves,”

proved himself to be the author of the distich, and the impostor became the sport and ridicule of Rome. During his residence at Rome, Virgil inhabited a house on the Esquiline Hill, which was furnished with an excellent library, and was pleasantly situated near the gardens of Mæneas. But he retired to Naples, in the thirty-third year of his age, and continued, during the remainder of his life, to reside there chiefly, or at a delightful villa which he possessed in the neighbourhood of Nola, ten miles east of that city. About the time when he first went to reside at Naples he commenced his *Georgics*, by order of Mæneas, and continued for the seven following years, closely occupied with the composition of that inimitable poem. The *Eneid* was commenced, B. C. 30, the same year in which he had completed his *Georgics*. After he had been engaged for some time in its composition, the greatest curiosity and

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interest concerning it began to be felt at Rome. Augustus himself at length became desirous of reading the poem so far as it had been carried; and, B. C. 25, while absent from Rome on a military expedition against the Cantabrians, he wrote to the author from the extremity of his empire, entreating him to be allowed a perusal of it. Prevailed on at length, by these importunities, Virgil, about a year after the return of Augustus, recited to him the sixth book, in presence of his sister Octavia, who had recently lost her only son Marcellus, the darling of Rome, and the adopted child of Augustus. The poet, probably in the prospect of this recitation, had inserted the affecting passage in which he alludes to the premature death of the beloved youth:

"O nate, ingentem luctum ne quære tuorum," &c.
But he had skillfully suppressed the name of Marcellus till he came to the line

"Tu Marcellus eris—manibus date lilia plenis."

It may well be believed that the widowed mother of Marcellus swooned away at the pathos of these verses, which no one, even at this day, can read unmoved. Virgil is said to have received from the afflicted parent 10,000 sesterces (*dena sesteritia*) for each verse of this celebrated passage. Having brought the *Æneid* to a conclusion, Virgil resolved to travel into Greece, and had been engaged for some months at Athens in revising his great work, when Augustus arrived there on his return to Italy, from a progress through his eastern dominions, and the poet embraced the opportunity of returning to Italy in the retinue of the emperor. But the hand of death was already upon him. From his youth he had been of a delicate constitution; and, as age advanced, he was afflicted with frequent headaches, asthma, and spitting of blood. The vessel in which he embarked with the emperor touched at Megara, where he was seized with great debility and languor. When he again went on board, his distemper increased by the motion and agitation of the vessel, and he expired a few days after he had landed at Brundisium, B. C. 19, in the fifty-first year of his age. When he felt the near approach of death, he ordered his friends Varius and Plotius Tucca, who were then with him, to burn the *Æneid* as an imperfect poem; an injunction which, happily for posterity, was not obeyed. Virgil bequeathed the greater part of his wealth, which was considerable, to a brother. The remainder was divided among his patron Mæneas, and his friends Varius and Tucca. The body of the poet, according to his own directions, was conveyed to Naples; and interred with solemnity in a monument erected on the road from Naples to Puteoli. The following epitaph, which Pietro Stefana, who lived in the thirteenth century, mentions he had seen on an urn, is said to have been written by the poet himself a few moments before his death:

"Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope. Cecini pascua, rura, duces."

(Lempriere.)

Viscus, there were two brothers named Viscus, of senatorian rank, sons of Vibius Viscus, who was much esteemed by Augustus. They were both distinguished by their literary talents.

Vicellius. See Sat. i. 1, 105, note.

Volaneius. See Sat. ii. 7, 15.

Volcanus. See Vuleanus.

Vulcanus, also called **Mulciber**, the Latin name for the divinity called by the Greeks **Hephæstus**,—the god who presided over the working of metals. He was the son of Jupiter, who, incensed at his interference on the part of his mother, Juno, cast him out of heaven: he fell in the isle of Lemnos, and broke his leg in the fall. His feats as the patron of armourers and workers in metal, his marriage with Venus, and her infidelities, form the subjects of many of the best-known classical stories. The description of his cavern in the Isle of Vulcan, or Hiera, in the eighth book of the *Æneid*, is among the best-known passages in classical poetry.

Vulteius, **Mena**, an auctioneer. See Epist. i. 7, 55.

Vultur, a mountain on the borders of Apulia, now Monte Vulture. It was very near to Venusia.

X

Xanthus, **Phoceus**, a native of Greece, to whom the 4th Ode of the 2d Book is addressed.

Xanthus, or **Xanthos**, a river of Lycia, falling into the sea above Patara. It was the most considerable of the Lycian streams, and at an early period bore the name of **Sirbes** or **Sibrus**. See Ode iv. 6, 26.

Z

Zephyrus, one of the Winds, son of **Astræus** and **Aurora**, the same as the *Favonius* of the Latins. He had a son named **Carpus**, by one of the Seasons. **Zephyrus** is described by Homer as a strong-blowing wind; but it was afterwards regarded as genial in its influence both on man and all nature, and the name was considered as synonymous with "*zoephuros*" life-bearing.

Zetus, or **Zethus**, a son of Jupiter and **Antiope**, brother of **Amphion**. See **Amphion**.

METRE: Asc
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Line 1. *Mæcen*
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8. *Tergemi*
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10. *Libycis*,
12. *Attalici*
13. *Cypria*,
15. *Icariis*—
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NOTES ON HORACE.

THE ODES.

Book I. Ode I.

METRE: Asclepiadic Choriambic Tetrameter.

Subject: Men's desires and tastes are various; Horace's chief ambition is to excel in lyric poetry, and gain the approbation of his friend and patron Mæcenas.

Line 1. *Mæcenas*, see Classical Index to this work.

3. *Olympicum*, see Classical Index.

4. *Metaque ferridis evitata rotis*. "In the centre of the area (of the circus) was a low wall running lengthways down the course, which, from its resemblance to the position of the dorsal bone in the human body, was called the *spina*. At each extremity of the *spina* were placed, upon a base, three wooden cylinders, of a conical shape, like cypress trees, which were called *metae*, the goals."—Smith. The charioteer who gained the place nearest to these, had the shortest distance to traverse.

6. *Terrarum dominos*, "refer ad Deos, quorum est in terras dominatio; inepte quidam de Romanis, qui alias *terrarum domini* vocantur, explicant."—Doering.

7. *Quintium*, see Classical Index.

8. *Tergeminis honoribus*. The dative case by a Graecism for *ad honores*. *Tergeminis* is equivalent here to *summis*.

10. *Libycis*, see Classical Index.

12. *Attalicis*, see Classical Index.

13. *Cypria*, see Cla. Ind.

15. *Icariis—Africum*. See Cla. Ind.

18. *Pauperiem*. This word, as well as *paupertas*, does not (unless qualified by an adjective) seem to signify absolute want, but only the absence of wealth.

19. *Est qui nec—spernit*, for the common construction *alius non spernit*. *Massici*. See Cl. Ind.

Line 22. *Sacrae*, "diis agrestibus vel Nymphis fontes fuerunt sacri." —Doering.

23. *Lituo tubae*. The Old Scholiast informs us that the *lituus*, which was used by the cavalry, was bent, and sharp-toned; while the *tuba*, used by the infantry, was straight and deep-toned.

28. *Marsus*, see Classical Index. *Tercetes*, "intricately wrought."

29. *Ederae*. On the use of ivy, as well as of bay, in forming the chaplets of poets, cf. Juvenal Sat. vii. 29. *Ut dignus venias ederis et imagine sacra*; and Virgil Ecl. vii. 25. *Pastores edera crescentem ornate poetam*. It was so used because the Muses were the companions, not only of Apollo, but of Bacchus.

For the words *Nympharum*—*Satyris*—*Euterpe*—*Polyhymnia*—*Lesboun*, consult the Classical Index.

ODE II.

Metre.—Sapphic and (4th line) Adonic.

Subject: This ode was composed in allusion to a violent storm and inundation of the Tiber, which occurred on the 18th of January A. U. C. 727, the day after that on which Octavianus assumed the new title of Augustus. Horace, considering that occasion as a forerunner and omen of some great calamity, enquires to what god must the people look for aid.

Line 1. *Misit*, for immisit.

3. *Jaculatus arces*. The phrase *jaculari arces*, is poetical for "fulmen jaculando arces percutere." *sacras arces* refers to the temples on the Capitoline Mount. See Cl. Index.

6. *Pyrrhae*, see Classical Index.

7. *Proteus*, see Cl. Ind.

8. *Visere*. This is a Greek construction for *ad visendum*.

13-17. *Tiberim*—*Etrusco*—*Vestae*—*Iliae*—See Classical Index.

15. *Monumenta Regis*. "The memorial of King Numa," alluding to his palace, which, according to Plutarch, stood in the vicinity of the temple of Vesta, and was distinct from his other residence on the Quirinal Hill—Anthon.

17. *Nimium*. I agree with Doering in considering this word to be an adjective, which qualifies *ultorem*. Translate, "excessive or intemperate avenger." Many of the old commentators regarded it as an adverb qualifying *querenti*.

18. *Sinistra ripa*—that is, the side on which the city was built.

22. *Persae*, equivalent to *Parthi*, for which see Classical Index. *Perirent* is for *perituri fuissent*.

26. *Rebus*. A Graecism for "ad res."

32-34. *Apollo*—*Erycina*—*Cupido*. See Classical Index.

39. *Marsi*. The old reading was *Mauri*, to which serious objections arise from the facts, that the *Mauri* were not, in ane-

fontes fuerunt sacri."

as us that the *lituus*,
ent, and sharp-toned;
as straight and deep-

"intricately wrought."
of bay, in forming the
29. *Ut dignus venias*
vii. 25. *Pastores edere*
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but of Bacchus.

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uri were not, in acci-

ent times, remarkable for their valour, and that their *infantry*
was inferior to their cavalry. For Marsi see Classical Index.
Line 43. *Filius Maiæ*. Mercury. See Classical Index for Maia, and
Mercurius.

46. *Quirini*. Consult Classical Index.

47-48. *Iniquum*—"disgusted with," *oeyor aura*, "an untimely
blast."

50. *Pater*. The title of "Father of his country" was conferred
upon Augustus A. U. C. 752.

ODE III.

Metre: First line, Choriambic Trimeter.

Second line, Aselepiadic Choriambic Tetrameter.

Subject.—The poet prays that the ship, in which his friend Virgil is
about to embark, may have a safe voyage; while at the same
time he inveighs against the dangers of the sea.

Line 1. *Cypri Diva*—*Venus*—See Classical Index.

2. *Helenæ*, consult Classical Index. *Fratres*—*Castor* and *Pol-*
lux.

3. *Ventorum pater*—*Aeolus*, for whom consult Classical Index.
4. *Japyga*, see Class. Ind.

9. *Ille robur et aces triplex*, "That man had the strength of
triple brass around his breast." equivalent to "*robur æris tri-*
plicis."

12-15. For the terms *Africum*—*Aquilonibus*—*Hyades*—*Noti*—
Hadriae, consult Clas. Index.

17. *Quem mortis timuit gradum* equivalent to *quam ad mortem*
viam &c.

20. *Acroceræunia*, see Class. Index.

27. *Japeti genus*, the son of *Iapetus*—*Prometheus*. See Class.
Index.

28. *malâ*; not wicked, but injurious, fatal in its consequences.

34 to end—*Daedalus*—*Acheronta*—*Herculeus*—*Jovem*, consult
Class. Index.

36. *Herculeus labor*, a Greek periphrasis for *Hercules*; cf. the
similar phrases in Juvenal, "*Crispi Senectus*," "*Thaletis*
ingenium," "*virtus Catonis*," and our own phrase, "The
Queen's Most Excellent Majesty."

38. *Calum ipsum petimus*, cf. Juvenal Sat. iii. 78. *Graeculus*
esuriens in calum, *jusscris, ibit*.

ODE IV.

Metre : First line, Archilochian Heptameter.
Second line, Iambic Trimeter Catalectic.

Subject : He urges his friend Sextus to enjoy the present time, since all enjoyment must be lost in death.

- Line 1. *Solvitur acris hyems gratâ vice et Favoni*. "Severe winter is melting away beneath the pleasing change of Spring and the western breeze."—Anthon. Favoni, see Class. Index.
2. *Trahunt*. During the winter the vessels were drawn up on shore, and supported by props; when the season for navigation returned, rollers were placed under them, and they were drawn by ropes down to the sea.
- 5-8. For *Cytherea*—*Venus*—*Luna*—*Nymphis*—*Gratiae*—*Cyclo-pum*—*Vulcanus*—consult Cl. Index.
9. *Caput impedire myrto*. The use of chaplets at festive entertainments sprung from Greece, and owed its origin to the practice of tying a woollen fillet tight round the head, for the purpose of mitigating the effects of intoxication. But as luxury increased, they were made of various flowers or shrubs, such as were supposed to prevent intoxication : of roses, (which were the choicest) violets, *myrtle*, *ivy*, and even *parsley*—*myrto*, this shrub was sacred to Venus.
11. *Fauno*, consult Classical Index.
- 13-14. *Pallida Mors* &c. "Pale death, advancing with impartial footstep, knocks for admittance at the cottages of the poor, and the lofty dwellings of the rich."—Anthon.
16. *fabulaeque Manes*; understand by the Manes of fable, the shades of the dead, often made the subject of the wildest fictions of poetry, (Anthon.); or, the future world, respecting which all is fable, (Doering).
17. *Plutonia*, see Class. Index.
18. *Talis*. Some commentators (amongst whom is Dr. Anthon) regard this as the adjective, rendering "*such wine as we have here on earth*;" Doering and others consider it the ablative plural of *talus*—"Thou shalt neither cast lots *with the dice*." This is the more usual, and, I think, the more correct view.
- Ibid. Regra vini*. "The guests at a banquet reclined on couches and were crowned with garlands of flowers. A master of the revels (arbitrator bibendi) was usually chosen, whose command the whole company had to obey, and who regulated the whole order of the entertainment. The choice was usually determined by the throwing of *astragali* or *tali* (dice)."—Smith's D. of A. p. 325.

ODE V.

Metre: First two lines Asclepiadic, Choriambic, Tetrameter.
 Third line, Choriambic Trimeter catalectic, or Pherecratic.
 Fourth line, Choriambic Trimeter, *r* Glyconic.

Subject: The inconstancy of Pyrrha, and the dangers of her new admirer.

Line 1. *in rosa*, "crowned with roses," cf. Cic. de. Fin. ii. 20, *potare in rosa*.

7. *nigris ventis*, "with winds that darken the sky with clouds."
 "Venti dicuntur *nigri* sensu activo, h. e. cælum nigrum reddentes, sive nubibus obscurantes.—Doering.

14-16. *Voliva paries*, &c. "Persons who had escaped from shipwreck, usually dedicated to Neptune the *dress* which they wore at the time of their danger; but if they had escaped naked, they dedicated some locks of their hair. Shipwrecked persons also suspended votive tablets in the temple of Neptune, on which their accident was described or painted."—Smith's D. of Ant.

ODE VI.

Metre: First three lines Asclepiadic Choriambic Tetrameter. Fourth line, Choriambic Trimeter, or Glyconic.

Subject: Horace pleads inability as an excuse for his not attempting to handle so lofty a theme as the praises of Agrippa, and of Cæsar.

Line 1-2. *Vario—Mæconii*. Consult Class. Index. *Vario* and *aliti* are datives.

5-6. *Agrippa—Pelidae*. See Classical Index.

7-8. *Ulixes—Pelopis*. See Classical Index. *Ulixes* was an old form for *Ulysses*.

13-16. For *Martem—Troic—Merionem—Palladis—Tydiden*, Consult Classical Index. *Nigrum*, equivalent to *obductum-conspersum*.

18. *Strictis*—the common reading is *sectis*. *Strictis* is Bentley's, and is well defended by Doering. Authon remarks that *strictis* conveys the idea of a serious contest, but Roman taste was not so delicate, as to be displeased or surprised at the image of a maiden assailing her lover "*strictis unguibus*."

ODE VII.

Metre: First line, Dactylic Hexameter. Second line, Dactylic Tetrameter *a posteriore*.

Subject: The praise of the beautiful scenery about the Anio, as surpassing the scenes of Greece. It was probably composed with the view of dissuading M. Plancus from leaving Italy for Greece.

Line 1. *Rhodon, Mitylenen*—for these, and all the other proper names throughout the Ode, consult the Classical Index.

Ibid. *Laudabunt alii*, "Let others praise"—Dœring. "Others are wont to praise"—Anthon. The former is preferable.

Ibid. *Claram*; "illustrious for its commerce, arts and literature"—Doering and others. "Sunny," Anthon. On account of the boast of the Rhodians, mentioned by Pliny in Nat. H. 2, 62, "that not a day passed in which this city was not illuminated by the sun" I prefer Anthon's interpretation.

7. *Indeque olivam*, h. e. "et quæsitam sibi ex hoc (*inde*) Athenas carminibus celebrandi studio laudem (*fronti præponere*) publice præ se ferre"—Doering.

11. *Percussit*, "has charmed."

12. *Domus Albunæ resonantis*, understand the temple of the Sibyl on the cliff at Tibur (now Tivoli.)

15-16. *Albus Notus*. This wind was generally a moist one, but at certain seasons it fairly merited the appellation of the "clear south wind." In illustration of the expression *albus Notus*, cf. Virgil. G. I. 460, *clarus Aquilo* and *infra* iii. 7. 1. *candidi Favonii*.

19. *Molli mero*, "wine mellow with age." cf. Juvenal, Sat. i, 69, *molle Calenum*.

26. *Socii*—*comites*. *Socii*—companions, equals. *Comites*—followers, dependents, clients. cf. Juvenal, Sat. i. 46, *gregibus comitum*.

ODE VIII.

Metre: First line, Choriambic Dimeter, Aristophanic.

Second line, Altered Choriambic Tetrameter.

Subject: Horace chides Lydia for causing Sybaris to desert the manly exercises in which he had formerly been distinguished.

Line 4. *Campum*. The Campus Martius, in which the Roman youth performed their exercises. "The Campus Martius was a favourite resort for air, exercise, or recreation, when the labours of the day were over. Its ample area was crowded by the young, who there initiated themselves in all warlike and athletic exercises, and in the games usual to the palaestra; for which purpose the contiguous Tiber rendered it peculiarly appropriate in early times, before public baths were established."—Smith's D. of A, p. 191.

6. *Gallica nec lupatis*, &c. "The Gallic steeds were held in high estimation by the Romans. Tacitus speaks of Gaul's

about the Anio, as probably composed from leaving Italy for

other proper names index.

-Doering. "Others is preferable.

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On account of the in Nat. H. 2, 62, was not illuminated on.

hoc (*inde*) Athenas *anti praeponere* pub-

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being once almost drained of its horses. They were, however, so fierce and spirited a breed as to render necessary the employment of "*frena lupata*," i. e. curbs armed with iron points resembling the teeth of wolves"—Doering, translated by Anthon.

8. *Olivum*, the oil or ointment used for making the limbs pliable.

11. *Disco*. "The discus was a circular plate of stone or iron, made for throwing to a distance, as an exercise of strength and dexterity. It was ten or twelve inches in diameter, so as to reach above the middle of the fore-arm, when held in the right hand. The object was, to throw it from a fixed spot to the greatest distance; and, in doing this, each player had a friend to mark the point at which the discus, when thrown by him, struck the ground"—Smith's D. of A, p. 345.

14. *Filium Thetidis*—Achilles, for which, as also for *Tiber*, *Thetis*, *Troja*, and *Lycius*, see Classical Index.

Ibid. *Sub lucrimosa tempora Troje*—"just before the mournful destruction of Troy."

ODE IX.

Metre: Two first lines, Greater Alcaic.

Third—Iambic Dimeter Hypermeter.

Fourth—Minor Alcaic.

Subject: The consolation of his friend Thaliarchus, who was labouring under some heavy sorrow.

Line 1. *Soracte*, consult Classical Index.

6. *Benignius*. I agree with Doering in considering this an adverb: render, "*more liberally*."

7. *Diotê*, a vessel having two ears ("*otâ*") or handles, and used for holding wine. It appears to have been much the same as the *amphora*.

14. *Quem* *Fors* *dierum cunque*, a Tmesis for *quemcunque*. *Ibid.* *Lucro appone*, "count as gain."

24. *male* equivalent to *minus*, render, "faintly opposing."

ODE X.

Metre: First three lines, Sapphic.

Fourth line, Adonic.

Subject: The praises of Mercury.

Line 1. *Atlantis*, see Class. Index. In scanning this line, divide the above word thus, *A-tlan-tis*.

2. *Feros cultus hominum recentum*. "The savage manners of the early race of men"—Anthon. The ancients believed that the early state of mankind was but little removed from that of the brutes.

Line 6. *Curvæque lyra parentem.* See the article on Mercury in the Index.

9. *Boves*—the cattle of Admetus. See Class. Index.

12-20. *Apollo—Atridas—Priamus—Theasulos—Troja*—consult Classical Index.

18. *Virgâ.* Mercury's caduceus.

19. *Superis deorum*; Græcè pro *superis diis*.

ODE XI.

Metre: Choriambic Pentameter.

Subject: He urges Leuconoe to abstain from useless attempts to pry into the future.

Line 1. *Nè quæsieris*—pro *noli quærere*. The subjunctive is often used as a softened imperative, to express entreaty, or request.

2. *Babylonios numeros.* "Chaldean tables." The Babylonians, or, more strictly speaking, Chaldeans, were the great astrologers of antiquity, and constructed tables for the calculation of nativities, and the prediction of future events. This branch of charlatanism made such progress, and such regular form among them, that subsequently the terms Chaldean and astrologer became synonymous"—Anthon.

8. *Carpe diem &c.*, cf. Persius, Sat. v. 151. *Carpamus dulcia: nostrum est.*

Quod vivis: cinis et manes, et fabula fies.

Vive memor leti, fugit hora: hoc, quod loquor, inde est.

ODE XII.

Metre: First three lines, Sapphic.

Fourth line, Adonic.

Subject: The praises of Augustus, whom he ranks with Gods and heroes.

Line 1. *Quem virum aut heroa.* "What living or departed hero."

2. *Chio.* For this, and all other proper names in the Ode, consult the Classical Index.

Ibid. Celebrare, a Græcism for *ad celebrandum*.

9. *Arte maternâ.* This refers to his mother Calliope, one of the Muses.

11. *Blandum et auritas &c.* "Sweetly persuasive also to lead along, with melodious lyre, the listening oaks"—Anthon.

17. *Unde*, equivalent to "*a quo*."

27-32. *Quorum simul &c.* "As soon as their auspicious storm has risen, the storm forthwith ceases to rage, and the agitated sea, in which the sailors thought they were about to perish, becomes smooth and calm."

Metre: First

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Line 35. *Tarquini fasces superbos*. "The splendid reign of Tarquinius Superbus." Commentators think it incongruous to make mention of Tarquin the Proud in an ode, which closes with the praises of Augustus. This difficulty, however is easily explained. The phrase *dubito an prius memorem*, far from being a mere poetic form, is meant to express actual doubt in the mind of the poet. The bard is uncertain whether to award the priority in the scale of merit to Romulus, the founder of the Eternal City—or to Numa, who first gave it civilization and regular laws—or to Tarquin the Proud, who raised the regal authority to the highest splendour—or to Cato the last of the republicans, who defended the old constitution until resistance became useless—Anthon.

54. *Iusto triumpho*. A *triumphus* was a solemn procession, in which a victorious general entered the city in a chariot drawn by four horses. He was preceded by the captives and spoils taken in war, was followed by his troops, and, after passing in state along the Via Sacra, ascended the Capitol to offer sacrifice in the temple of Jupiter. The four following conditions were necessary to a *iustus triumphus*: 1st. That at least 5000 of the enemy should have been slain in a single battle, and that the loss, on the side of the Romans, should have been small, compared with that of their adversaries. 2d. That the war should have been a legitimate contest against public foes, and not a civil contest. 3d. That the dominion of the state should have been extended, and not merely something previously lost, regained. And 4th. That the war should have been brought to a conclusion, and the province reduced to a state of peace, so as to permit of the army being withdrawn, the presence of the victorious soldiers being considered indispensable in a triumph.

57. *Teminor*, "next in rank to thee."

59. *Parum castis*. "Flagitiis et adulterio pollutis et profanatis; ex hac enim causâ demitti ab Jove irato in lucos credebantur fulmina"—Doering.

ODE XIII.

Metre: First line, Choriambic Trimeter, or Glyconic.

Second line, Asclepiadic Choriambic Tetrameter.

Subject. The Poet's jealousy of Telephus; and the happiness resulting from a mutual affection.

Line 2. *Cerea*, "waxen," that is, glossy and smooth.

6. *Manent*. The regular construction would require *manet*, but the plural is used on account of the metre, and may be regarded as equivalent to the double *manet*.

Line 8. *Lentis ignibus*: "by the slow-consuming fires"—Anthon.

16. *Quintâ parte sui nectaris imbuit*, "bona sui nectaris parte, h. e. multo nectare (in numeris enim *quintus* haud argutandum est) rigavit et perfudit"—Doering. "The fifth part of all her nectar"—Anthon; who adds, "Each god, observes Porson, was supposed to have a given quantity of nectar at his disposal; and to bestow the fifth, or the tenth part of this on any individual, was a special favour."

20. *Citius supremâ die*—priuspiam diem supremum obierunt, i. e. ante mortem.—Doering.

ODE XIV.

Metre: First two lines, Asclepiadic Choriambic Tetrameter.

Third line, Choriambic Trimeter, Catalectic, or Pherecratic.

Fourth line, Choriambic Trimeter, or Glyconic.

Subject: An address to the state, under the metaphor of a ship, just rescued from the storm of civil war, and threatened with its renewal.

Line 5. *Africum*, see Classical Index.

6. *Antennaeque*. Antenna, the yard of a ship. The ships of the ancients had a single mast in the middle, and a square-sail, to raise and support which a transverse pole or yard was extended across the mast, not far from the top. In winter, or stormy weather, the yard was let down, and lodged in the vessel, or taken on shore.—Smith's D. of A. p. 52.

Ibid. *Sine funibus*—"anchor cables," or ropes girt round ships in stormy weather, to prevent the planks from starting asunder."

7. *Carinae*, plural for singular.

10. *Di*. The images of the tutelary gods used to be placed in the stern of the vessel. cf. Persius, Sat. vi. 30.

"*Ingentes de puppe dei, jamque obvia mergis
Costa ratis lacerae.*"

The poet seems to allude figuratively to the Tutelary Gods of Rome, offended at the late civil war, and threatening to withhold their protection from the state in the event of its renewal.

11. *Pontica*, see Classical Index.

14. *Pictis puppibus*; "ad externum enim navium splendorem pertinebant picturae, quibus puppes inprimis decorari solebant"—Doering.

20. *Cycladas*, consult Classical Index.

ODE XV.

Metre: First three lines, Asclepiadic Choriambic Tetrameter.

Fourth line, Choriambic Trimeter, or Glyconic.

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Line 4. *Adrian*

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Ibid. *Adytis*.

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Anthon.

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Subject: The prediction of Nereus, concerning the destruction of Troy. Under this allegory Horace is supposed to allude to the breaking out of the last civil war between Octavianus and Antony. Paris is the type of Antony, whose mad passion for Cleopatra will, he predicts, produce the same fatal results as that of the Trojan for Helen; and the Grecian heroes represent leaders of the party of Octavianus.

Line 1. *Idæis*—*Helenen*. For these, and all other appellative terms, in this Ode, consult the Index.

5. *Malū avi*, h. e. infausto omine, "with evil omen." Consult Potter's Antiquities of Greece, and Smith's D. of A. under Augurium.

7. *Conjurata*, &c. "Bound by a common oath to sever the union between thee and thy loved one, and to destroy the ancient kingdom of Priam"—Anthon.

12. *Parat*—this word is used *zeugmatically*.

18. *Celerem sequi*, a Graecism for "*celerem ad sequendum*." Ajax, the son of Oileus, is referred to.

22. *Pylium*—see Classical Index. Each of the three cities named Pylos claimed to be the birth-place of Nestor. Strabo, however, is in favour of the Triphylian.

29. *Quem tu, cervus uti vallis in alterâ*, &c.—"whom, as a stag, unmindful of its pasture, flees from a wolf seen by it in the opposite extremity of some valley, thou, effeminate one, shalt flee from, with deep panting, not having promised this to thy beloved"—Anthon.

30. *Graminis immemor*, cf. Virgil, *Ecl. viii*, 2, "immemor herbarum."

ODE XVI.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic dimeter hypermeter.

Fourth line, Minor Alcaic.

Subject: The effects of not restraining one's anger; together with a retraction of certain imperious verses which he had formerly written against a young female.

Line 4. *Adriano*. For this and the other appellatives in the Ode, consult the Index.

5. *Non Dindymene*, &c. "Neither Cybele, nor the Pythian Apollo, god of prophetic inspiration, so agitate the minds of their priesthood in the secret shrines; Bacchus does not so shake the soul, nor the Corybantes, when they strike with redoubled blows on the shrill cymbals, as gloomy anger rages"—Anthon.

Ibid. *Adytis*. The *adytum* was the most important part of the temple, as it was, properly speaking, the habitation of the

deity whose statue it contained. In temples where oracles were given, or where the worship was connected with mysteries, only the priests and the initiated had access to the adytum.

Line 19. *Stetere*, exquisitius pro "fuere," "extitere." cf. Virgil *Æn.* viii. 553. *Stant belli causæ*—Doering.

21. *Hostile aratrum*. It was a custom of the ancients, after storming and sacking a town, to drive a plough over the ruins.

24. *Celeres iambos*. cf. Ep. to Pisos, line 252. *Pes citus*.

25. *Mitibus (modis)*, the ablative, as the instrument of exchange.

ODE XVII.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter hypermeter.

Fourth line, Minor Alcaic.

Subject: The praises of his Sabine farm, and an invitation to Tyndaris to visit it.

Line 1. *Lucretilem*—the Sabine mountain, amidst whose windings the poet's farm was situated.

2. *Lycaeο*, the ablative, as the instrument of exchange. For this and the other proper names, consult the Index.

5. *Arbutos*. The arbutus or arbutum is the wild strawberry tree, the *arbutus unedo* of Linnaeus.

9. *Martiales lupos*. From the fierceness of its disposition, the wolf was sacred to Mars.

10. *Fistulā*; this instrument, the Pan's Pipe, was usually composed of seven hollow reeds, or stems of hemlock (*cicuta*) fitted together by means of wax, and so adjusted as to form an octave; sometimes nine were admitted, giving an equal number of notes. This instrument was considered to be chiefly appropriate to those who attended flocks and herds. It was used by the Lydians, together with other instruments, for regulating the march of their soldiers.

Ibid. *Ulcunque*—for *quandocunque*.

18. *Fide Teia*. "On the Teian lyre, that is in Anacreontic strains. Consult the Index.

27. *Coronam*; this was a circular ornament of metal leaves or flowers, worn by the ancients round the head or neck, used as a festive ornament, as well as for other purposes. The use of "cenvivales coronae" arose from the practice of tying a woollen fillet around the head, to alleviate the effects of intoxication. Afterwards they were made of various flowers and shrubs.

ODE XVIII.

Metre: Choriambic Pentameter.

Subject: The praise of wine when used in moderation:

Line 1. *Sacrâ*, sacred to Bacchus.Ibid. *Severis*. "The subjunctive of the present is also used, as a softened imperative, to express a wish, a request, a precept, or with *ne*, a prohibition. In this case, too, the *perfect subjunctive* is often used for the present"—Zumpt's Latin Grammar, 76, 5.2. *Tiburis*. For this, and the other proper names, consult the Index.8. *Mero*.—Merum signifies wine in an undiluted state. On the subject of the wines used by the ancients, consult Smith's Dictionary of antiquities, page 1044.9. *Sithoniis*, "to the Thracians," who were noted for their intemperate habits.10. *Fas atque nefas*, "what is morally right and wrong."12. *Quatiam*. In the celebration of festivals, the statues of the gods, together with the sacred utensils, were brought out; and the ceremony began with the waving to and fro (*quatiendo*) of the latter.

ODE XIX.

Metre: First line, Choriambic Trimeter, or Glyconic.

Second line, Asclepiadic Choriambic Tetrameter.

Subject: The poet's newly conceived passion for Glycera.

Line 1. *Mater* &c.—Venus.2. *Semeles puer*—Bacchus. Consult the Index.6. *Pario marmore*. The marble of Paros was of a beautiful white colour, somewhat inferior to that of Pentelicus, but better adapted for works of art, inasmuch as it became harder by exposure to the atmosphere. The Laocoon, and Antinous are executed in this marble. The Carrara marble, which is so much used in modern sculpture, is very similar to the Parian, but of a finer grain.14. *Verbenas*; this plant was looked upon by the ancients with a feeling of superstitious reverence.15. *Bimi*, "two years old;" new wine was preferred for libations to the gods.

16. A difficulty arises in this passage from the statement of Tacitus, that "it was unlawful to shed blood on the altar of the Paphian Venus." As however other writers prove that animals, more particularly white goats and swine, were offered to her, we must understand this to mean no more than that it was necessary to keep the altar itself unstained by blood.

ODE XX.

Metre: First three lines, Sapphic.
Fourth line, Adonic.

Subject: A description of the humble fare which Maccenas must expect at Horace's farm.

Line 2. *Cantharis*. The cantharus was a kind of drinking-cup, furnished with handles. It is said by some writers to have derived its name from one Cantharus, who first made cups of this form; others trace the name to its resemblance to a beetle (the Greek term for which is "*kantharos*"). It was sacred to the wine-god.

3. *Levi*. The mouths of the wine-jars were closed up, so as to be air-tight, with plaster, or a mixture of pitch and wine-lees.

4. *Quum tibi plausus*. On Maccenas' entering the Theatre for the first time after his recovery from a dangerous illness, the place re-echoed to the acclamations of the multitude. Horace's allusion to a circumstance so gratifying to the feelings of his patron, displays no small tact.

7. *Vaticani*. For this, and the other proper names, consult the Index.

ODE XXI.

Metre: Two first lines, Asclepiadic Choriambic Tetrameter.
Third line, Choriambic Trimeter Catalectic, or Pherecratic.
Fourth line, Choriambic Trimeter or Glyconic.

Subject: A hymn in praise of Apollo and Diana.

Line 1. *Dianam*. For this, and the other proper names, consult the Index.

12. *Fraternâque lyrâ*. "The lyre invented by his brother (Mercury)."

15. *Persas*, equivalent to Parthos.

ODE XXII.

Metre: First three lines, Sapphic.
Fourth line, Adonic.

Subject: Rectitude is the best safe-guard.

Line 2. *Mauris*—Mauretanicis. See Mauri and Mauretaniam in the Index.

4. *Pharetra*. "The quiver, like the bow case, was principally made of hide or leather, and was adorned with gold, painting, and braiding. It had a lid, and was suspended from the right shoulder by a belt, passing over the breast, and behind the back. Its most common position was on the left hip"—Smith's D. of A. p. 749.

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Line 5. *Syrtis aestuosas*, "the burning sands" of the desert; not the quicksands called Major Syrtis, and Minor Syrtis, (now gulf of Sidra, and Gulf of Cades.)

7. *Vel quae loca fabulosus*. "Or through those regions, which the Hydaspes, source of many a fable, laves. The epithet *fabulosus* refers to the strange accounts which were circulated respecting this river, its golden sands, the monsters inhabiting its waters, &c."—Anthon.

8. *Hydaspes*; for this, and the other appellatives, consult the Index.

9. *Silva Sabina*—a wood in the vicinity of his Sabine farm.

17. *Pigris campis*; "the barren and frozen plains of the Arctic zone."

22. *Terrâ domibus negatâ*. Modern Geography has shown the fallacy of the ancient notion that the countries at the equator were uninhabitable; as well as of that other unfounded idea which is alluded to in the 17th line, namely, that the arctic regions were void of vegetation.

ODE XXIII.

Metre: Two first lines, Asclepiadic Choriambic Tetrameter.
Third line, Choriambic Trimeter Catalectic, or Pherecratic.
Fourth line, Choriambic Trimeter, or Glyconic.

Subject: Horace solicits a return of his affection from Chloe.

Line 5. *Vepris*. For the common reading *veris*, I have followed Doering and Anthon in adopting *vepris*. There are two serious objections to the common reading: 1st, The foliage of the woods is not sufficiently put out in Spring to allow us to speak of its "rustling;" 2d, the young fawns do not follow the parent till about June.

8. *Lacertae*. At the present day, the green lizard abounds in the gardens of Italy.

10. *Gaetulus*; see the Index.

XXIV.

Metre: First three lines, Asclepiadic Choriambic Tetrameter.
Fourth line, Choriambic Trimeter, or Glyconic.

Subject.—An attempt to console Virgil, for the loss of their mutual friend Quinctilius.

Line 2. *Capitis*; cf. the Antigone of Sophocles, the first line.

3. *Melpomene*; consult the Index.

11. *Tu frustra pius* &c. "Thou, alas, displaying a fruitless affection, dost pray the gods for the restoration of Quinctilius, not on such terms entrusted to thy care." "The train of ideas is as

follows : Thy affectionate sorrow leads thee to pray for the restoration of our common friend ; but the effort is a vain one, he was not given thee as a lasting possession."—Anthon.

16. *Horrida*, that is, keeping in awe and terror the shades as they move forwards toward the river of Orcus.

17. *Lenis recludere*—ad recludendum, a Græcism.

XXV.

Metre : First three lines, Sapphic.

Fourth line, Adonic.

Subject: The description of a wicked and dissolute woman, advanced in years.

Line 5. *Facilis movebat cardines*. cf. Juvenal Satire iv. 63.

"*Facili patuerunt cardine valvae*."

11. *Thracio vento*. "The North wind."

12. *Sub interlunia*. "h. e. eo temporis intervallo ubi nec vetus nec nova luna conspicitur, quum venti vehementius saevire solent"—Doering.

ODE XXVI.

Metre : First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The praises of his friend Ælius Lama.

Line 2. *Creticum mare*—see the Index. Here it is put for any sea.

4. *Rex gelidæ oræ*—the king of Scythia—quis metuatur (the people by whom he is feared.) The Parthians headed by Teridates. See "Teridates" in the Index.

6. *Fontibus integris*. h. e. a nemine adhuc tactis ; per fontes integros designatur poesis lyrica. Horatius nempe primus ex fontibus, quos nemo adhuc Romanorum poësin lyricam tentavit"—Doering.

8. *Implet*. For this, and the other proper names, consult the Index.

10. *Mei honores*, "My rank as a lyric poet."

11. *Plectro*. The plectrum was a quill for striking the chords of the lyre. It is here used for the lyre itself.

ODE XXVII.

Metre : Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The reproof of his friends for wrangling over their wine.

Line 1. *Natis in usum lætitiæ*. Cf. Ovid's Metam. xv. 116. oves, placidum pecus, inque tuendos natum homines ; also Juvenal Sat. i. 141., animal propter convivia natum.

2. *Thracum*. Consult the Index for this, and the other appellatives.

3. *Verecundum*, "temperate."

Line 5. *As*

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Line 5. *Acinaces*. This was a Persian sword, straight, and made to be worn on the right side, whereas, the Greeks and Romans usually had their swords suspended on the left side. Several modern writers consider the *Acinaces* to have been curved, but, the following passage from Josephus, shews that idea to be incorrect, and is confirmed by the bas-reliefs in the ruins of Persepolis, of which plates have been published by Le Bruyn, Chardin and others. Giving an account of the assassins who interested Judea, before the destruction of Jerusalem by the Romans, he says—"They used daggers, in size resembling the Persian *acinaces*, but *curved*, and like those which the Romans call *sicae*."—Joseph. Ant. J. xx. 7. Hence, it appears that the *sica* was crooked—the *acinaces* straight.

8. *Cubito remanete presso*; in our idiom, "keep your seats"—literally, "remain with your elbow pressed (on the couch)." The Greeks and Romans, were accustomed, in later times, to recline at their meals; though this practice could not have been of great antiquity in Greece, since Homer never describes persons as reclining, but always as sitting at their meals. Isidore, of Seville, also attributes the same practice to the ancient Romans. Roman ladies continued the practice of sitting at table, even after the recumbent position had become common with the sex. Before lying down, the shoes or the sandals were taken off, and this was commonly done by the attendants"—Smith's D. of A, p. 252.
13. *Cessat voluntas?* Dost thou hesitate?

ODE XXVIII.

Metre: First line, Dactylic Hexameter.

Second line, Dactylic Tetrameter a posteriore.

Subject: All men must submit to the power of death.

- Line 3. *Pulveris exigui munera parva*. I prefer Doering's interpretation of this passage, taking the above words to be equivalent to *exiguus locus*, and cohibent to be used for *habent*, as being more forcible. "A small spot of earth now holds thee." Mitscherlich and Jani also take this view. Dr. Anthon, on the other hand, considers the words to apply to the non-performance of any funeral rites—the non-sprinkling of a little dust over his remains. For *Archytas* and the other proper names, consult the Index.
7. *Conviva deorum*. Though the common myth represents *Tantalus* as having been the host of the gods, an earlier one, which Horace here follows, makes him the guest.
19. *Densentur*, from the old verb *denseo*, ère.

Ibid. *Nullum sacra caput Proserpina fugit*, an hypallage for *nullum caput fugit saevam Proserpinam*. It was believed that no one could die until Proserpine, or Atropos, her messenger, had cut a lock of hair from the head.

23. *Unde potest*—"a quibus hoc fieri potest."

34. *Teque piacula nulla resolvent*. The ancients attached great importance to the burial of the dead: they believed that their souls could not enter the Elysian fields till their bodies had been buried (or had earth thrown on them.) So strong was this feeling among the Greeks that it was considered a religious duty to throw earth upon a dead body, which a person might happen to find unburied. The neglect of this duty was a serious offence against morals and religion. Three handfuls of dust were sufficient to comply with the custom—hence the expression in the text, *licebit injecto ter pulvere curras*.

ODE XXIX.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The poet rallies Iccius, for having turned from the study of philosophy, to that of war.

Line 1. *Icci*. For this, and the other proper names, consult the Index.

Ibid. *Arabum*. In the year 23 B. C. Ælius Gallus, prefect of Egypt, was sent by Augustus on an expedition against Arabia Felix, which was unsuccessful. Iccius seems to have held a command in this expedition.

5. *Quae virginum barbara*, a Graecism for *quae virgo barbara*.

7. *Ex aula*, equivalent to *regius*.

15. *Loricis Iberis*. The Spanish coats of mail were much esteemed.

ODE XXX.

Metre: Three first lines, Sapphic.

Fourth line, Adonic.

Subject: The invocation of Venus to visit the dwelling of Glycera.

Line 1-8. *Venus, Guidi, Paphi, Cypron, Nymphae, Mercurius*. For these, consult the Index.

2. *Sperne*, equivalent to *desere*.

5. *Fervidus Puer*. "Est enim Amor animosus et servidioris ingenii puer"—Doering.

7. *Parum comis sine te*, "a venero enim juvenas lenocinia sua accipit—Amor juventam amabilem reddit"—Id.

ODE XXXI.

Metre : Two first lines, Greater Alcaic.
 Third line, Iambic Dimeter Hypermeter.
 Fourth line, Minor Alcaic.

Subject . Horace asks of Apollo soundness of body and mind.

Line 1. *Dedicatum*, "on the consecration of his temple," on which occasion the Ode is composed.

4. *Sardiniae*. For this, and the other appellatives, see the Index.

11. *Cubullis*. For this word, cf. *infra*, Epistle to the Pisos, 434 ; "multis urguere *cubullis*;" also, Juvenal, Satire iii. 170. "veneto duroque *culullo*," where I understand *culullo* to refer to a vessel, not as some commentators explain, to an article of dress. The *culullus* was made of common earthenware, and was used in sacred rights.

16. *Cichorea*, "bitter succory." "Est et erraticum intubum, quod in Ægypto Cichorium vocant"—Pliny, Lib. xix, c. 8. "This is still called Cichorio in Rome, and is very much eaten by the common people, and is esteemed a very wholesome salad. But, the outside being remarkably bitter, they are obliged to strip off the skin, and therewith the fibres (which are the bitterest part) in order to make it eatable. In the season of the year one sees people stripping this succory in every herb-stall in Rome."—Miscellanea Virgiliana, p. 22.

ODE XXXII.

Metre : Three first lines, Sapphic.
 Fourth line, Adonic.

Subject : An Address to his Lyre, combined with the praise of Alcaeus.

Line 1. *Poscimur*, "we are called upon for a strain"—Anthon. Bentley reads, *poscimus*, on which Doering remarks "haec lectio, licet docte a Bentleio adstructa, mihi parum probatur."

5. *Lesbio cive*—Alcaeus. For this, and the other proper names, consult the Index.

15. *Cunque*, for *quandocunque*.

Ibid. Salve, "vox sollemnis tam in appellandis deis heminibusque, quos nobis propitios atque benevolos esse cupimus. quam in aliis rebus, quas nobis gratissimas accidere significamus"—Doering.

ODE XXXIII.

Metre : First three lines, Asclepiadic Choriambic Tetrameter.
 Fourth line, Choriambic Trimeter or Glyconic.

Subject: To console Albius Tibullus under a disappointment in love.

Line 1. *Albi*—For this, and the other appellatives, consult the Index.

4. *Praeniteat*, equivalent to *tibi praeferatur*.

5. *Tenui fronte*. "A low and narrow forehead was considered by the ancients to be a point of beauty, insomuch that (as Mitscherlich observes on this passage) girls used to bring their hair low down on their forehead to make it appear lower."—Translated from Doering.

14. *Grata compe*, an oxymoron.

ODE XXXIV.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: An expression of his belief in the superintending providence of the Gods, in consequence of his having heard thunder in a cloudless sky.

Line 1. *Parcus*, &c. Horace was a follower of the Epicurean sect of philosophy. Consult the article on Epicurus in the Index.

2. *Insanientis sapientiae*—an oxymoron—"An unwise and visionary system of philosophy."

5. *Relictos*. Bentley has adopted Heinsius' reading *relectos*.

Ibid to end. Diespiter, Styx, Taenari, Atlanteus. Consult the Index.

14. *Huic apicem rapax*, &c. "From the head of this one, Fortune, with a loud rushing sound of her pinions, bears away the tiara in impetuous flight; on the head of that one she delights in having placed it"—Anthon.

Ibid. Cf. Juvenal, Satire iii. 39.

"Quales ex humili magna ad fastigia rerum
Extollit, quoties voluit Fortuna jocari."

ODE XXXV.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: An invocation of Fortune, imploring her to confer success on the arms of Augustus, who was about to lead an army against the Britons, B. C. 27.

Line 1. *Antium*. For this, and all the proper names contained in the ode, consult the Index.

ODES 34-35

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8. *Rege*, &c.

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Line 4. *Funeribus*, the ablative of the *instrument*.

6. Markland, whom Anthon follows, places a comma after *ruris*, which he governs by *dominam* understood. I prefer the reading of the text.

9. *Profugi*. "Seythæ, ob sedem eorum vagam et instabilem dicuntur *profugi*, ut infra Odes iii. 24. 9. *campestres*—quorum *plaustra* vagas rite trahunt domos"—Doering.

13. *Injurioso ne pede*. "Lest with destructive foot thou overthrow the standing column of affairs"—Anthon. *proruas* is used actively.

17. *Anteit*; this must be read as a dissyllable.

13-20. *Clavos trabales*, "quibus ad aedium trabes firmissime copulandas olim utebantur." *Cuneos*, "non ad dislindendum sed ad compingendum et firmius coagmentandum." "*Uncus*, "hamus ferreus, cujus usus fuit in lapidibus firmius jungendis, adfuso liquefacto *plumbo*, ne uncus inde dissolvi posset."—Doering.

32. *Oceanoque rubro*. The name Erythraeum or Rubrum was applied to the whole ocean from the coast of Ethiopia to the island of Taprobana. Afterwards the appellation was limited to the sea before Arabia, and to the Arabian and Persian gulfs. The oriental name Idumæan signifying "red" is the most probable origin of the Greek and Latin names; and not as some say, a monarch called Erythras.

38. *O utinam diffingas*. "O mayest thou forge again." "The poet's prayer to Fortune is, that she would forge anew the swords which had been stained with the blood of the Romans in the civil war, so that they might be employed against the enemies of the republic"—Anthon.

ODE XXXVI.

Metre: First line, Choriambic Trimeter, or Glyconic.

Second line, Asclepiadic Choriambic Tetrameter.

Subject: Horace bids his friends celebrate the safe return of Plotius Numida from Spain, about B. C. 23.

Line 4. *Hesperia*. For this, and the other proper names, consult the Index.

8. *Rege*, equivalent here to *magistro*.

9. *Mutataque simul togæ*. "The toga virilis was assumed at the Liberalia in the month of March, and though no age appears to have been positively fixed for the ceremony, it probably took place, as a general rule, on the feast which next followed the completion of the 14th year; though it is certain that the completion of the 14th year was not always the time observed. This assumption of the *toga virilis* was called

tirocinium fori, as being the young man's introduction to public life. The occasion was celebrated with great rejoicings by the youth's friends, who attended him in a solemn procession to the Forum and Capitol."—Smith's D. of A.

Line 10. *Cressâ notâ*, "a white or chalk mark." The ancients marked their lucky days with white, the unlucky with black.

14. *Amystide*. This term denotes both a large drinking vessel and "a draining the cup at one draught."

20. *Ambitiosior*, "magis brachiis suis ambiens, h. e. arctius et tenacius inhaerens atque se implicans"—Doering.

ODE XXXVII.

Metre : Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject : The celebration of the victory at Actium, and the final defeat of Antony and Cleopatra.

Line 2. *Saliiaribus*, see the Index under "Salii." After finishing their procession, the Salii used to sit down to a splendid banquet, with which the phrase *Saliares dapes* consequently became synonymous.

3. *Pulvinar*. Sacrifices being of the nature of feasts, the Romans used, on occasions of extraordinary solemnities, to place images of the gods reclining on couches, with tables and viands before them, as if they were really partaking of the things offered in sacrifice. This ceremony was called *lectisternium*, and the couches, on which the statues were placed, were named *pulvinaria*. Afterwards *pulvinar* came to signify a temple or shrine.

4. *Erat*. The imperfect is here used for the present.

5. *Antehac*, to be read as a dissyllable. *Caecubum*; for this, and the other proper names, consult the Index.

10. *Quidlibet impotens sperare*, a Græcism for *impotens ut quidlibet speraret*.

13. *Una*. This is exaggerated, as Cleopatra was attended in her flight by 60 ships.

25. *Jacentem*, equivalent to *mœstam*.

27. *Tractare serpentes*. There is a good deal of doubt as to whether Cleopatra destroyed herself in the way commonly reported.

Metre : First
Fourth

Subject : The

Line 1. *Puer*,

knave

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Ibid. Persic

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6. *Curae*.

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ODE XXXVIII.

Metre: First three lines, Sapphic.
Fourth line, Adonic.

Subject: The disapproval, by inference, of luxurious banquets.

Line 1. *Puer, servant*, compare the French *garçon*. Our own word *knave*, derived from the German *knabe*, originally signified a boy, and afterwards a servant.

Ibid. *Persicos apparatus*. The Persians were noted for the luxury and magnificence of their entertainments.

6. *Curae*. The common reading is *curo*: that in the text, which was adopted by Bentley from the Bodleian MS., is deservedly preferred by Doering. *Sedulus curae* is a Greek idiom for *sedulâ curâ*.

NOTES ON HORACE.

THE ODES.

BOOK II.

ODE I.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The incitement of Pollio to perseverance in the history of the civil war, which he had begun to compose, and the expression of the poet's high expectations of it.

Line 4. *Principum amicitias*. This alludes to the two triumvirates, the first of which was formed B. C. 60, and consisted of Julius Cæsar, Pompey, and Crassus; the second was formed B. C. 43, between Octavius, Antony, and Lepidus.

9. *Musa tragœdiæ*—"Melpomene." The meaning is, "desist for a while from your labours as a tragic poet."

10. *Ubi publicas res ordinaris*. There are two ways of rendering this passage; "when thou hast settled our public affairs," that is, "brought your history down to the present period of peace," and "when thou hast completed the history of our affairs." I prefer the latter, which is Anthon's.

12. *Cothurno*. This word primarily signifies a high shoe or boot, such as used to be worn by the ancient horsemen. It was adopted by the Attic Tragedians in order to add dignity to their appearance, and thus came to be synonymous with "Tragedy."

Ibid. *Cecropio*, "Athenian," see Index.

16. *Dalmatico*. For this, and the other appellatives, see the Index.

17. *Jam nunc minaci*. "The poet fancies himself listening to the recital of Pollio's poem, and to be hurried on by the animated and graphic periods of his friend into the midst of the combats."—Anthon.

ODES 1-3.

Line 28. *Re*38. *Cæ*

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mou

Iris

Metre: *Thro*

Four

Subject: *The*

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Line 5. *Proce*

Index.

11. *Uter*

Afric

18. *Dissi*19. *Popu*

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22. *Prop*23. *Ocul*

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Metre: Two f

Third

Fourth

Subject: "Let

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Line 4. *Moritur*

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6. *Dies fe*

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8. *Intertore*

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15. *Sororur*

Lachesi

- Line 28. *Retulit inferias*, &c. The battle of Thapsus is alluded to.
 38. *Ceae naeniae*. *Ceae* refers to Simonides of *Ceos*, the elegiac writer, *naenia* properly meant the funeral cry of the mourning women at funerals; similar to the "keening" at an Irish funeral.

ODE II.

Metre: Three first lines, Sapphic.
 Fourth line, Adonic.

Subject: The commendation of Crispus Sallustius for his wise employment of his fortune, and the impossibility of obtaining happiness through the mere possession of wealth.

Line 5. *Proculius*. For this and the other proper names consult the Index.

11. *Uterque Pænus*, alluding as well to the Carthaginians in Africa, as their colonies in Spain.

18. *Dissidens plebi*, "dissenting from the popular opinion."

19. *Populumque fulsis dedocet uti vocibus*, "et populum deponere jubet falsas, quas de felicitate humanâ imbibere, sententias."

—Doering.

22. *Propriam*, "perennem, aeternam."—Id.

23. *Oculo irretorto*, "with a straight-forward glance", not with the oblique look of envy.

ODE III.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: "Let us calmly enjoy such happiness as life may afford, since death is the final doom."

Line 4. *Moriture*, "doomed to die." *Delli*, for this, and the other proper names, consult the Index.

6. *Dies festos*. In a religious point of view, all the days of the Roman year were either "*dies festi*" "*dies profesti*," or "*dies intercesi*." The first were entirely dedicated to the gods, and were spent with sacrifices, repasts, games, and other solemnities; the second belonged to men for the administration of their public and private business; the third were shared between gods and men—that is, were partly devoted to religion and partly to business.

8. *Interiore notâ Fulcrni*, "with the old Falernian."—Anthon. The wine which was first put into the binn, would be the last used, and therefore the oldest.

15. *Sorum sîla* &c., cf. Juvenal Sat. iii. 27, *dum superest Lachesi quod torquat*.

ODE IV.

Metre: Three first lines, Sapphic.

Fourth line, Adonic.

Subject: He urges Xanthias Phoeus not to be ashamed of the affection which he had conceived for a female slave.

Line 3. *Briseis*. For this, and the other proper names in this Ode consult the Index.

6. *Tecmessae*. In scanning, this word must be thus divided, *Te-cmessae*.

11. *Tolli*, a Graecism for *ad tollendum*.

14. *Flavae*. For proofs of the esteem in which "golden hair" was held by the ancients, we need only refer to Homer.

Ibid. *Beati*, "potentes, nobiles"—Doering.

22. *Integer*, "omnis amoris expers"—*Ib.*

24. *Lustrum*. This word was derived from *luo*, and properly signified the lustration or purification of the Roman people by one of the Censors in the Campus Martius, after the business of the census was concluded. As this only took place once in five years, the word *lustrum* came to signify the interval. The first lustrum was performed in B. C. 566, by king Servius, after he had completed his census. Our author, as well as other writers of his own and subsequent date, used the word without any reference to the Census: and some used it as synonymous with *saeculum*.

ODE V.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: An address to Lalage. This Ode is a translation from some Greek poet.

Line 5. *Circa virentes est campos*; "is buried amid the grassy plains"—Anthon.

10. *Lividos distinguet*, equivalent to *maturescet*. cf. *Sil. Ital.* viii. 208, *liventes sole racemos*.

18. *Albo, sic, &c.*; "shining as brightly with her fair shoulder, as the unclouded moon upon the midnight sea"—Anthon.

ODE VI.

Metre: Three first lines, Sapphic.

Fourth line, Adonic.

Subject: Horace's desire to spend the remainder of his days in retirement with his friend Septimius.

ODES 4-8.

Line 1. *A*

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3. *Ba*

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7. *Ma*10. *Go**Ibid.* *P*

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17. *Te*19. *Jup***Metre:** Tw

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Subject: Th

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Metre: First

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Subject: TheLine 1. *Juris*

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- Line 1. *Additure*; "paratus ad eundum, si necessarium esset"—Doering.
3. *Barbaras Syrtis*; the Major Syrtis, now the Gulf of *Sidra*, and Minor Syrtis, now the Gulf of *Cabes*.
7. *Maris, virum, militiae*, genitives by a Græcism, for ablatives.
10. *Galaesi*—for this, and the other proper names, see the Index.
- Ibid. *Pellitis*. "Oves dicuntur *pellitae*, quia oves in his regionibus, ne sentibus et dumetis corrumpere earum lana praestantior pelibus velari solebant"—Doering.
17. *Tepidas*, "mild."
19. *Jupiter*, "the climate."

ODE VII.

Metre: Two first lines, Greater Alcaic.
Third line, Iambic Dimeter Hypermeter.
Fourth line, Minor Alcaic.

Subject: The celebration of the return of his friend Pompeius Græpius, who had been exiled for the part he had taken in the civil wars.

- Line 1. *Tempus*, equivalent to *periculum*.
2. *Bruto*. Consult the Index for this and the other proper names.
3. *Quiritem*; "possessed of the rights of Roman citizenship."
8. *Malobathro*, the perfume made from an odoriferous shrub of the same name, which grew in the marshes of India, and which obtained the name "Syrian" from its being obtained in Syria by the Roman merchants.
15. *Te rursus in bellum*, &c. After the battle of Philippi, Horace retired from the war to Rome, but his friend continued in arms.
22. *Ciboria*. *Ciborium* properly signified the pod of the Egyptian bean, and thence was applied to a cup of a similar shape.
25. *Arbitrum bibendi*, "A master of the revels (*arbiter bibendi*) was usually chosen, whose commands the whole company were bound to obey. The choice was generally determined by the throwing of *astragali*, or *tali*"—Smith's D. of A.

ODE VIII.

Metre: First three lines, Sapphic.
Fourth line, Adonic.

Subject: The reproaches of a female acquaintance for her sickness.

- Line 1. *Juris pejerati*. The ancient poets frequently make allusion to the punishment of perjury after death, which they assign to the infernal gods or furies; and we find many proofs of a persuasion that perjurers would not prosper in this world.

Women, as well as men, swore by most of the gods; but some were peculiar to one of the sexes. Thus, women never swore by Hercules, nor men by Castor. Varro states that in ancient times women only swore by Castor and Pollux.

Line 18. *Servitus nova*, equivalent to *nova servorum turba*.

23. *Virgines*. This passage proves that *virgo* is not absolutely restricted to the signification of "an unmarried female."

ODE IX.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: He urges his friend to cease lamenting the death of his son Mystes, and to join himself in singing the praises of Augustus.

Line 1. *Hispidos*: "squalidos, uti agri sunt in tempore pluvioso"—Doering.

9. *Tu semper urgues*—"yet you are ever, in mournful strains, pressing close upon the footsteps of thy Mystes, torn from thee by the hand of death"—Anthon.

10. *Vespero*. The planet Venus, when it precedes the sun, is styled Lucifer, "the morning star;" and when it follows the sun, Vesper or Hesperus, "the evening star."

17. *Desine mollium querelarum*; a Graccism for *desine queri*.

21. *Medum*, translate "Parthian"—the Euphrates.

ODE X.

Metre: Three first lines, Sapphic.

Fourth line, Adonic.

Subject: The security and happiness attendant on a life of moderation and content.

Line 1. *Licini*. Consult the Index. Render the passage freely, as follows—"You will live more happily, Licinius, by neither, on all occasions, striking out too far into the sea, nor, through an over-cautious dread of storms, keeping too near the danger-fraught shore."

7. *Curet invidendâ aulâ*, "stands in no need of the palace obnoxious to envy."

15. *Informes hyemes*, cf. Juvenal, Satire iv. 58. *deformis hyems*.

17. *Non si male nunc, et olim sic erit*. Cf. Idylls of Theocritus, 4. 41-43.

18. *Tucentem suscitât musam*, equivalent to *intermissa carmina retractat*.

Metre: Two

Third

Fourth

Subject: He and to

Line 1. *Canta*

Index

3. *Divisu*

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15. *Canos*

21. *Scort*

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23. *Incom*

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Ibid. *Laca*

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Metre: Three f

Fourth

Subject: The e

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Line 1. *Numant*

Index.

3. "Mollib

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6. *Domitost*

"Gigan

7. *Unde, eq*

9. *Pedestrib*

this, that

12. *Minaci*

13. *Licymni*

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26. *Facili sa*

Metre: Two first

Third line

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Subject. The exp

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ODE XI.

Metre: Two first lines, Greater Alcaic.
Third line, Iambic Dimeter Hypermeter.
Fourth line, Minor Alcaic.

Subject: He exhorts Quinctius to banish anticipations of future evil, and to enjoy the present moment.

Line 1. *Cantaber*—for this, and the other proper names, consult the Index.

3. *Divisus objecto*. This does not mean that the enemies named lived on the opposite shore of the adriatic.

15. *Canos*, "canescere incipientes"—Doering.

21. *Scortum*. I understand this word to mean here nothing more than "a dancing-gril."

23. *Incomtam*. Doering approves of this reading. Anthon has in *comtum*, "in a graceful knot."

Ibid. Lacaenae more. We find no other evidence of the custom alluded to in the text.

ODE XII.

Metre: Three first lines, Aselepiadic Choriambic Tetrameter.
Fourth line, Choriambic Trimeter, or Glyconic.

Subject: The exhortation of Maecenas to take upon himself the duty of recording the exploits of Augustus, a task to which the poet confesses himself to be inadequate.

Line 1. *Numantiae*. For this and the other proper names consult the Index.

3. "*Mollibus citharae modis*," "the gentle strains of lyric poetry."

6. *Domitosve Herculeâ manu*. See the Index, under the article "*Gigantes*."

7. *Unde*, equivalent to a *quibus*.

9. *Pedestribus historiis*, "in historic prose." It is evident from this, that Maecenas did not aspire to the name of poet.

12. *Minacium*, others read *minantium*.

13. *Lycymnia*. Bentley understands this to refer to Terentia, the wife of Maecenas.

26. *Facili saevitiâ*, "with playful cruelty."

ODE XIII.

Metre: Two first lines, Greater Alcaic.
Third line, Iambic Dimeter Hypermeter.
Fourth line, Minor Alcaic.

Subject. The expression of the poet's anger against a tree by whose fall his life had been endangered, and against the person who planned it.

- Line 1. *Nefasto die.* Dies Nefasti were properly days on which neither courts of justice, nor comitia were allowed to be held, and which were dedicated to other purposes. Afterwards, as those days came to be generally dedicated to the worship of the gods, the term was applied generally to religious days. As *dies* Nefasti signified *no-court* days, so, of course, *Dies Fasti* were days on which courts and comitia could be held. The *Dies Fasti* were sub-divided as follows: 1st, "*Dies fasti propriè et toti.*" 2d, "*Dies propriè sed non toti fasti,*" and 3d, "*Dies non propriè sed casu fasti.*" The first were days on which the Praetor could hold his court at all hours. They were marked in the Roman Calendar by the letter F, and their number in the course of the year was 38. The second were days on which the Praetor might hold his courts, but not at all hours; so that sometimes one half of such a day was *fastus*, while the other half was *nefastus*. Their number in the year was 65. The third were days which were not properly *fasti*, but became so accidentally: a *dies comitalis* for instance might become *fastus*, if, during its whole course, or during a part, no comitia were held, so that it accordingly became either a "*dies fastus totus,*" or "*fastus ex parte.*"
5. *Crediderim.* "The present and perfect of the subjunctive are used to soften an assertion or statement. The perfect especially is used frequently in this way, with the force of a present" —Zumpt's Latin Gr. Lxxvi. 3.
8. *Colcha.* For this and the other appellatives consult the Index.
12. *Caducum*, equivalent to "*casurum.*"
23. *Sedesque discretas piorum.* The Elysian fields: see their description in Virgil's sixth Book of the *Æneid*.
29. *Sacro digna silentio*, "*carmina tam egregia, ut digna sint quæ summo silentio auscultentur, 'sacro' tanquam in re sacrâ, ubi, quicunque adsunt, linguis favere (id est, silere) solent.*"—Doering.
34. *Bellua centiceps.* Cerberus.

ODE XIV.

Metre: Two first lines, Greater Alcaic.
Third line, Iambic Dimeter Hypermeter.
Fourth line, Minor Alcaic.

Subject: "Since life is short, and death certain, let us take advantage of the present moment."

- , Line 5. *Trecenis*, notice the force of the distributive numeral; "three hundred bulls for every day which passes."
7. *Plutona.* For this and the other proper names, see the Index.
11. *Reges, pro* "divites." The use of the word, both by our author, and other writers, will be fully illustrated in another place.

Line 23. *Inv*
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28. *Pon*

Metre: First
Third
Fourth
Subject: Mod
lity.

Line 3. *Lucrin*
Index

12. *Auspr*
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Line 23. *Invisas cupressus*—"the odious cypresses." "The cypress is here said to be the only tree that will accompany its possessor to the grave, in allusion to the custom of placing cypresses around the funeral piles, and the tombs of the departed. A branch of cypress was also placed at the door of the deceased, at least if he was a person of consequence, to prevent the Pontifex Maximus from entering and thereby being polluted. This tree was sacred to Pluto, because when once cut it never grows again; its dark foliage also renders it peculiarly proper for a funeral tree"—Anthon.

28. *Pontificum cænas*. See my note on Ode 1, 35. 12.

ODE XV.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: Modern luxury unfavourably contrasted with ancient frugality.

Line 3. *Lucrino*. For this, and the other proper names, consult the Index.

12. *Auspiciis*, *Auspicium*, originally meant a sign from birds, as its derivation shows; but gradually the word came to have a wider signification, until it included any supernatural sign. The chief difference between this word and *augurium* was, that the latter was never applied to the *spectio* of the magistrate. The manner of taking the auspices was as follows: The augur went out before the dawn of day, and sitting in an open place, with his head veiled, marked out with a wand (*lituus*) the divisions of the heavens. Next he declared, in a solemn form of words, the limits assigned, making shrubs or trees called *tesqua* his boundary on earth, correspondent to that in the sky. The *Templum augurale*, which appears to have included both, was divided into four parts; those to the east and west were termed *sinistrae* and *dextrae*, to the north and south, *anticae* and *posticae*. If a breath of air disturbed the calmness of the heavens, the auspices could not be taken, and, according to Plutarch, it was for this reason the augurs carried lanterns open to the wind. After sacrificing, the augur offered a prayer for the desired omens to appear, repeating a set form of words after an inferior minister. The place where the auspices were taken was called *auguraculum*, *augurale*, or *auguratorium*, and was open to the heavens. One of the most ancient of these places was on the Palatine Hill, the regular station for the observations of augurs. In the present passage, however, the word *auspiciis* is used in a general sense, and is equivalent to *exemplis*.

Line 20. *Novo*, new, that is as yet but little used in the construction of private edifices.

ODE XVI.

Metre: First three lines, Sapphic.

Fourth line, Adonic.

Subject: Content the only true source of happiness.

Line 2. *Aegaeo*, consult the Index for this and the other proper names.

11. *Laqueata*. This word may here be generally translated *splendid*. Originally the ceilings of the Roman houses were left uncovered, the beams which supported the roof or the upper story being visible. Afterwards planks were placed across these beams at certain intervals, leaving hollow spaces called *lucunaria*, or *luqucaria*, which were frequently covered with gold and ivory, and sometimes with paintings.

14. *Salinum*, a salt-cellar. It is here figuratively put for any household utensil. Salt itself was always held in great veneration, and the family salt-cellar was preserved with great care and respect. This remark applies to other nations of antiquity besides the Romans, and even to the present day the same respect for salt prevails amongst many Eastern nations. Among the poor a shell served the purpose of a cellar, but all who were raised above poverty had one of silver, which descended from father to son, and was accompanied by a silver plate, which was used, together with the salt-cellar, in the domestic sacrifices. These two articles of silver were alone compatible with the simplicity of Roman manners in the early times of the republic. The salt-cellar was placed in the middle of the table, to which it imparted a sacred character, the meal partaking of the nature of a sacrifice.

21. *Aeratus naves*, "the brazen-beaked galleys." In the Roman galleys, just below the prow or figure-head, and projecting a little above the keel, was the *rostrum*, or *beak*, which consisted of a beam, to which were attached sharp-pointed pieces of iron or brass, for the purpose of attacking another vessel and breaking its sides.

34. *Hinnitum*; the last syllable is cut off before *apta*, and the *ni* becoming the last syllable of the line, can be scanned as short.

36. *Murex*. This word properly signified the fish from which the purple dye was obtained. It was found at the Taenarian promontory in Greece, at Tyre in Asia Minor, at Meninx, an island near the Syrtis Minor (*Gulf of Gabes*), and on the coast of Africa.

38. *Spiritum Graiae tenuem Camenae*, "tenuem ad modos Graecorum poetarum canendi facultatem."—Doering.

ODES 16–18.

Metre: First

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Subject: He e

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Line 3. *Obire*,5. *Meae p*10. *Sacra*

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17. *Libra*,21. *Utrumq*

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necesse e

26. *Laetum*,28. *Sustuler*

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329.

Metre: First line,

Second line

Subject: Horace a

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ODE XVII.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: He endeavours to console and cheer the spirits of his friend and patron Maecenas, who was labouring under a protracted illness.

Line 3. *Obire, understand mortem.*

5. *Meae partem animae*—"the one-half of my soul."

10. *Sacramentum*. Reference is here made to the oath taken by the Roman soldiers, which was administered in the following manner. Each *tribunus militum* assembled his legion, and picked out one of the men, to whom he put the oath, that he would obey the commands of his generals, and execute them punctually. The other men then came forward, one after the other, and repeated the same oath. The military oath was, according to Dionysius, the most sacred of all, and the law allowed a general to put to death, without a formal trial, any soldier who ventured to violate it. It was taken upon the *signa*, which were themselves considered sacred. In the time of the Empire a clause was added to the military oath, in which the soldiers declared that they would consider the safety of the Emperor more important than anything else, and that they loved neither themselves nor their children more than their sovereign.

17. *Libra, Scorpius, Capricornus*—see the Index.

21. *Utrumque, &c.* "In quocunque zodiaci sidere horoscopus meus fuerit inventus, licet diverso a tui horoscopi sidere, tamen horoscopus meus cum tuo quam maxime consentiat necesse est"—Mitscherlich.

26. *Laetum, &c.* Compare my note on O. i. 20, 23.

28. *Sustulerat*. "In the consequent member or apodosis of a conditional proposition, the past tenses are frequently put in the indicative, to give more liveliness to the representation, although in the conditional clause or protasis the imperfect or pluperfect subjunctive has been used"—Zumpt, L. G. page 329.

ODE XVIII.

Metre: First line, Iambic Dimeter Acephalous.

Second line, Iambic Trimeter Catalectic.

Subject: Horace asserts that he, in his humble lot, is happier than those possessed of a superabundance of wealth.

Line 2. *Lacunar*: See my note on Odes ii. 16, 11.

3. *Hymettiae*; consult the Index.

4. *Columnas ultimâ recisas Africâ*—alluding to the Numidian marble, which was much valued. The best kind was dark, and variegated with spots. Compare Juvenal, Satires viii. 182.

Longis Numidarum fulta lacernis.

8. *Honestae*, "well-born." Female dependants, whom reduced circumstances compelled to labour for rich and noble patrons.

12. *Potentem amicum*. The reference is to Maecenas.

15. *Truditur dies die*. "The train of thought appears to be as follows: Contented with my slender fortune, I am the less solicitous to enlarge it, when I reflect on the short span of human existence. How foolishly then do they act, who, when day is chasing day in rapid succession, are led on by their eager avarice, or their fondness for display, to form plans on the very brink of the grave"—Anthon.

22. *Parum locuples continente ripâ*—not rich enough (that is, not contented with) the shore of the mainland.

31. *Aula*. In this passage *aula* may be translated "palace." Properly, however, it signified the peristyle of the house, a space open to the sky in the centre, and surrounded on all its four sides by porticos, which were used for exercise. Here was commonly the station of the household Gods, round the *impluvium* (a place in the centre into which the rain fell from the opening above) and it was the public reception room.

ODE XIX.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The celebration of the praises of Bacchus.

Line 1. *Carmina docentem*, "dictating strains." As these are supposed to have reference to the mysteries of the God, the scene is laid in *remotis rupibus*, "amid rocks far remote from the haunts of men"—Anthon.

4. *Acutas*, equivalent to "acriter auscultantes."

5. *Euoe*. The poet now feeling himself under the inspiration of the god, commences his hymn with the cry usually uttered in the Bacchanalian Orgies.

6. *Plenique Bacchi*, cf. infra, Odes, iii. 25, 2, *Quo me, Bacchi plenum tui*; and Ovid's *Fasti*, vi, 535: *Fitque sui totopotore plena dei*.

Ibid. *Turbidum*, neuter of the adjective used adverbially.

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14. *Beatae*

18. *Separat*

20. *Biston*

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Ibid. *Sine*

28. *Pucis* n

Metre: Two first

Third line

Fourth line

Subject: The poet

Line 1. *Non vsito*

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8. *Nec Stygi*

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11. *Superna*

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15. *Syrtesque*

Gulls (S)

17. *Colchas*;

Ode, cois

21. *Naenice*.

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mourning

8. *Thyrso*, "a pole carried by those who took part in the Bacchic rites. It was sometimes terminated by the apple of the pine, or fir cone, being dedicated to Bacchus in consequence of the use of the turpentine which flowed from it, and also of its cones, in making wine. The monuments of ancient art, however, most commonly exhibit, instead of the pine-apple, a bunch of vine or ivy leaves, with grapes or berries, arranged into the form of a cone. Very frequently also a white fillet was tied to the pole, just below the head. The fabulous history of Bacchus relates, that he converted the *thyrsi*, carried by himself and followers, into dangerous weapons, by concealing the iron points in the head of leaves. Hence the *thyrsus* is called by Ovid "a spear enveloped in vine leaves," and its point was thought to incite to madness"—Smith's Dictionary of Antiquities, p. 968.

14. *Beatæ conjugis*—Ariadne.

18. *Separatis jugis*, cf. 1st line, *remotis montibus*.

20. *Bistonidum*. For this and the other proper names, consult the Index.

Ibid. Sine fraude, "without injury to them."

28. *Pacis mediusque belli*; "the arbiter of peace and war."

ODE XX.

Metre: Two first lines, Greater Aleaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Aleaic.

Subject: The poet predicts his own immortality.

Line 1. *Non usitatâ*, &c. "A bard of two-fold form, I shall be borne through the liquid air on no common, no feeble pinion." The epithet *biformis* alludes to his transformation from a human being to a swan, which is to take place on the approach of death: then, becoming the favoured bird of Apollo, he will soar aloft on strong pinions, beyond the reach of envy and detraction"—Anthon.

8. *Nec Stygiâ cohibebor undâ*—"nec a Styge me cohibebit Charon; h. e. nec ex hac terrâ migrabo ad inferos"—Doering.

11. *Superna*—"quod ad superna corporis membra, ad superiorem corporis partem attinet"—Id.

15. *Syrtesque Gætulas*. The Syrtis Major and Minor, now the Gulfs of Sidra and Gabes.

17. *Colchus*; for this, and the other appellatives contained in the Ode, consult the Index.

21. *Nænicæ*. The ancient funerals were headed by musicians of various kinds, who played mournful strains, and next came mourning women, called *Præficæ*, who were hired to lament

and sing the funeral song (*naenia* or *lessus*) in praise of the deceased. Very similar is the keening at the funerals in Ireland at the present day.

Line 24. *Supervacuos*. "The poet will need no tomb: death will never claim him for his own, since he is destined to live for ever in the praises of posterity"—Anthon.

Metre: First two
Third line
Fourth line

Subject: Tranquil
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Line 1. *Odi profecto*
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7. *Giganteo*.
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9 *Est ut viro*
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13. *Clientum*
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NOTES ON HORACE.

THE ODES.

BOOK III.

ODE I.

Metre : First two lines, Greater Alcaic.
Third line, Iambic Dimeter Hypermeter.
Fourth line, Minor Alcaic.

Subject : Tranquillity and content—not external circumstances—
bestow happiness.

Line 1. *Odi profanum*, &c. "I hate the uninitiated crowd, and I keep them at a distance." "Speaking as the priest of the Muses, and being about to disclose their sacred mysteries (in other words, the precepts of true wisdom) to the favoured few, the poet imitates the form of language by which the uninitiated and profane were directed to retire from the mystic rites of the gods. The tales of a happy life cannot be comprehended, and may be abused by the crowd."—Anthon.

7. *Giganteo*. Consult the Index for this and the other appellatives.

9. *Est ut viro vir latius ordinet arbusta sulcis* : It happens that one man plants his trees in the trenches at a greater distance from each other, "that is, is possessed of greater landed property."

13. *Clientium* In the present passage, this word has the general meaning of dependants : but it is necessary to bear in mind the proper signification of the term, which may be best understood by the account given by Diodorus of the relative rights of the patron and client : it is to the following effect :—
"The patron was the legal adviser of the client ; he was the client's guardian and protector, as he was the guardian and protector of his own children : he maintained the client's suit when he was wronged, and defended him when another complained of being wronged by him : in a word, the patron was the guardian of the client's interests both public and

private. The client contributed to the marriage portion of the patron's daughter, if the patron was poor: and to his ransom, or that of his children, if they were taken prisoners: he paid the costs and damages of a suit which the patron lost, and of any penalty in which he was condemned; he bore a part of the patron's expences, incurred by his discharging public duties, or filling the honorable places in the state. Neither party could accuse the other, or bear testimony, or give his vote against the other. This relationship between patron and client subsisted for many generations, and resembled in all respects the relationship by blood. It was the glory of illustrious families to have many clients (*turba clientium*), and to add to the number transmitted to them by their ancestors."

ODE II.

Metre: The same as in the last Ode.

Subject: Horace urges on his fellow-countrymen a return to the simplicity of the olden time.

Line 1. *Angustam pauperiem*, "duriorem illam sortem, quâ, rebus in angustum contractis, contentus esse debet miles."—Deering.

3. *Parthos*. Consult the Index.

13. *Dulce et decorum est pro patria mori*. Let every student who reads this noble line, make it the subject of a theme.

17. *Virtus, repulsæ nescius sordidæ*. The Roman youth must not however confine his attention to martial prowess alone. He must also seek after virtue, and the precepts of true philosophy. When he has succeeded in this, his will be a moral magistracy that lies not in the gift of the crowd, and, in aiming at which, he will never experience a disgraceful repulse. His will be a feeling of moral worth, which, as it depends not on the breath of popular favour, can neither be given, nor taken away by the fickle multitude."—Anthon.

19. *Secures*, "authority." The lictors bore twelve fasces before each of the Roman Kings, and after the expulsion of the Tarquins, one of the consuls was preceded by twelve lictors with the fasces and secures, and the other by the same number of lictors with the fasces only, or, according to some accounts, with crowns round them. But Publicus V. Poplicola ordained that the *secures* should be removed from the fasces, and allowed only one of the consuls to be preceded by the lictors while they were at Rome. When they were out of Rome, and at the head of the army, each of the consuls retained the axe in the fasces, and was preceded by his own lictors, as formerly.

ODES 2-4.

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21. *Ex quo*,
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58. *Pii*. Th
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Metre: The same
Subject: The prai
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Line 2. *Calliope*.
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5. *Auditis*?
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20. *Dis*. The

38. *Cohortes* a
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29. *Phaselon*. This term was applied to a long and narrow kind of vessel, which was probably thus named from its resemblance in shape to a phaselus or kidney bean. It was chiefly used by the Egyptians, and was of various sizes, from a mere boat to a good sized vessel; and was more calculated for speed than strength or durability.

ODE III.

Metre: The same as in the preceding ode.

Subject: After showing the high reward that awaits a steady adherence to justice and honour, Horace (according to Faber's view) endeavours to divert Augustus from a plan he had formed of leaving Rome, and, by making Ilium the seat of empire, restore the city of Priam from its ruin.

Line 4. *Auster*. Consult the Index for this, and the other proper names in the ode.

21. *Ex quo*, "since," understand *tempore*. For this Græcism cf. Juvenal Sat. i. 81.

Ex quo Deucalion, nimbis tollentibus æquor.

38. *Exsules*. This has reference to the mythic story which made the Trojans the ancestors of the Romans.

54. *Visere gestiens* &c. "Eagerly desiring to visit that quarter, where the fires of the sun rage with uncontrolled fury, and that, where mists and rains exercise a continual sway."—Anthon. The allusion is to the torrid and frigid zones.

58. *Pii*. This word has reference to the reverence and affection which the ancients considered to be owed by a colony to its parent state.

ODE IV.

Metre: The same as in the last Ode.

Subject: The praise of Augustus for his protection and generous patronage of literature.

Line 2. *Calliope*. For this and all the other proper names consult the Index.

5. *Auditis*?. The poet, fancying that the goddess has complied with his invocation "*descende cælo*," asks those around if they also hear the melodious strains of Calliope.

20. *Dis*. The Muses are here alluded to.

38. *Cohortes abdidit oppidis*. Allusion is here made to the lands assigned the veteran soldiers for their services in the civil wars. There is an elegant force in the term *abdidit*, which denotes their complete retirement from the busy scenes of warfare. cf. Epistles, i. 1. 5.

Veianius, armis
Herculis ad postem fixis latet abditus agro.

Line 51. *Fratresque*. Otus and Ephialtes.

73. *Injecta monstis terra dolet suis*. This is a Greek construction for *se injectam esse* &c.

74. *Partus*. The Titans.

ODE V.

Metre : Same as in the last Ode.

Subject . The poet obliquely flatters Augustus by comparing the strictness of discipline introduced by him, to the stern virtue of the old Romans.

Line 1. *Cælo* &c. "We believe, from his thundering, that Jupiter reigns in the skies."

7. *Curia*. "The senate." Originally this word meant one of the ten wards into which each of the tribes was divided, in the early period of Roman history. Thence it came to be applied to their places of meeting, or corporation halls; and afterwards to different places of public meeting, the most important of which was that in which the Senate generally met, named *Hostilia*, from its having been built by Tullus Hostilius. This was destroyed by fire, and in its place, Augustus erected another, which he named *Julia*.

10. *Anciliorum*. The sacred shields carried by the *Salii*. They were of an oval shape and made of bronze. The original *ancile* was said to have been found in the palace of Numa, and to have been sent from heaven: and the aruspices declared that the Roman state would endure so long as this shield remained in Rome. To secure its preservation in the city Numa had eleven other shields made like it, and appointed twelve priests of Mars *Gradivus*, named the *Salii*, to be the especial guardians of the twelve *ancilia*. Consult the Index under the article *Salii*.

11. *Aeternaeque Vestae*. Consult the Index under the article *Vesta*.

19. *Eclubris*. "In what manner a *delubrum* differed from a *templum*, it is difficult to decide, and neither ancient nor modern writers agree in their definitions. Some ancients believe that *delubrum* was originally the name given to a place before or at the entrance of a temple, which contained a font or a vessel with water, by which persons, before entering, performed a symbolic purification. Others state that *delubrum* was originally the name for a wooden representation of a god, which derived its name from *librum* the bark of a tree, which was taken off (*delibrare*) before the tree was

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worked into an image of the god, and that hence *delubrum* was applied to the place where this image was erected. Hartung derives the word *delubrum* from *liber* (anciently *liber*) free, and thinks that it originally meant a locus liberatus, or a place separated by the augur from the profane land, in which an image of a god might be erected, and sacred rites performed. A *delubrum* would therefore be a sanctuary, whose chief characteristic was its being separated from the profane land."—Smith's D. of A. page 945.

42. *Capitis minor*. "Caput is also used to express a man's status, or civil condition; and the persons who were registered in the tables of the Censor are spoken of as *capita*, sometimes with the addition of the word *civium*, and sometimes without it. Thus, to be registered in the Census was the same as *caput habere*; and a slave and a *filiius familias*, in this sense of the word, were said to have no *caput*. He who lost or changed his status, was said to be *capite minutus*, *diminutus*, or *capitis minor*."—Id. p. 196.

ODE VI

Metre: Same as in the last Ode.

Subject: The corrupt state of morals in Rome, and the praise of Augustus for his efforts in the cause of reform.

Line 2. *Templa*. It is rather difficult to state what was the exact difference between *templum* and *aedes*, as applied to a sacred building; but, from what Varro states, we are inclined to suppose that it chiefly consisted in the fact, that, previous to the consecration of a *templum*, the will of the gods had to be consulted by the augurs taking the omens, whereas a *sacra aedes* was consecrated by the mere act of man.

12. *Torquibus*. "The word *torquis*, or *torques* originally signified an ornament of gold, twisted spirally, and bent into a circular form, which was worn round the neck by men of rank among the Persians, the Gauls, and other northern and Asiatic nations. *Torc* was its name among the ancient Britons and Irish. *Torques*, no doubt, formed a considerable part of the wealth of those who wore them; hence they were an important portion of the spoil when any Celtic or Oriental nation was conquered, and they were among the rewards of valour bestowed after an engagement on those who had most distinguished themselves"—Yates.

38. *Ligonibus*. The *ligo* was a species of mattock, formed of iron, sometimes in the form of a spade, at others with two prongs. It seems to have been chiefly used for breaking the sods, and clearing the fields of weeds.

Line 45. *Damnosa quid non imminuit dies.* Cf. Juvenal, Sat. iii. 23. *Cras deteret exiguis aliquid.*

47. *Mox daturos progeniem vitiosiore.* That Horace's prediction was verified, we have evidence in Juvenal, Sat. 1, 87.

"Et quando uberior vitiorum copia? quando
Major avaritiæ patuit sinus? alea quando," &c.

Juvenal flourished nearly a century after our author.

ODE VII.

Metre: Two first lines, Asclepiadic Choriambic Tetrameter.

Third line, Choriambic Trimeter Catalectic, or Pherecratic.

Fourth line, Choriambic Trimeter, or Glyconic.

Subject: He exhorts Asterie to be faithful to the absent Gyges.

Line 3. *Thynâ merce*—"Bithynian merchandise."

4. *Fide*, an old form of the genitive for *fidei*.

5. *Oricum*. For this, and the other proper names, consult the Index.

14. *Criminibus*, accusations. 25, *flectere*, a Græcism for *flexendi*. 26, *aeque conspicitur*, "aeque conspicuus est." 28, *alveo*, to be read as a dissyllable—the Tiber is called Tuscus from its rising in Etruria. 32, *difficilis*, "inexorable."

ODE VIII.

Metre: Three first lines, Sapphic.

Fourth line, Adonic.

Subject: The poet, having invited Maecenas to a banquet on the Kalends of March, on which day the Matronalia were celebrated, states, in explanation, that on that day, he had narrowly escaped death by the fall of a tree, and that therefore he always kept it as a holiday, through gratitude for his deliverance.

Line 1. *Martiis Kalendis*. The Kalends of March being especially sacred to Juno, as the presiding deity of marriage, the matrons used, on that day, to offer sacrifices in her honor. This celebration of the day was termed the Matronalia.

2. *Acerra*, "the incense-box" used in sacrifices. In a passage of Virgil, where the word is used, Servius' explanation is "arca thuralis." The term was also applied to a small altar placed before the dead, on which perfumes were burnt.

9. *Dies festus*.—Refer to my note on O. ii, 3, 6.

11. *Amphoræ*. The amphora was a tall and narrow vessel, with a narrow neck, used for holding wine, oil, &c. It derived its name from having a handle on each side of the neck ("amphi," on both sides, and "phero," to carry. At the bottom,

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Metre: First
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Line 2. *Potio*

7. *Multi*

8. *Ilia*

12. *Anima*

17. *Venus*

Metre: Three
Fourth

Subject: A ser

Line 1. *Tanain*

Index.

2. *Saero*

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5. *Nemus*

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Metre: Threou
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Subject: A com

it terminated in a point, which was placed in a stand, or stuck into the ground, to keep the vessel upright. The material of which the *amphorae* were made, was commonly earthenware, but occasionally they were formed of stone, brass, and even of gold. When filled with wine, the cork was covered with pitch or gypsum, and a label (*pittacium*) was attached to the amphora, inscribed with the names of the consuls under whom it was filled. The term *amphora* was also used to signify a measure, which, with the Greeks was equal to 8 gallons and 7.365 pints, and, with the Romans, to 5 gallons 7.577 pints.

12. *Consue Tullio*. This is supposed to allude to L. Volcatius Tullus, who was consul with M. Aem. Lepidus, B. C. 65. In that case the wine must have been 46 years old, as it appears from verse 17, that this Ode was composed B. C. 19.
17. *Super urbe curas*. Maecenas was appointed Prefect of the city during the absence of Augustus in Egypt.
18. *Cotisonis*. Consult the Index for this and the other proper names in this Ode.

ODE IX.

Metre: First line, Choriambic Tri-meter, or Glyconic.

Second line, Asclepiadic Choriambic Tetrameter.

Subject: The reconciliation of two lovers.

Line 2. *Potior*, mihi praelatus.

7. *Multi nominis*, "of distinguished fame"—Anthon.

8. *Illa*—consult the Index.

12. *Animae superstiti*, cf. Odes i, iii, viii. *Animae meae dimidio*.

17. *Venus*, here equivalent to *amor*.

ODE X.

Metre: Three first lines, Asclepiadic Choriambic Trimeter.

Fourth line, Choriambic Trimeter, or Glyconic.

Subject: A serenade.

Line 1. *Tanain*.—For this, and the other proper names, consult the Index.

2. *Sacro nupta viro*, "wedded to a Barbarian husband"—Anthon.

5. *Nemus inter pulchra satum tecta*. This refers to the shrubs planted at the edge of the peristyles, in the dwellings of the rich.

ODE XI.

Metre: *Threous* 4 lines, Sapphic.

Fouriāna, Adonic.

Subject: A complaint against the obduracy of Lyde.

Line 1. *Amphion*.—Consult the Index for this and the other proper names.

4. *Callida resonare*, a Graecism for *callida in resonando*.

5. *Nec loquax olim*, &c.—“Once neither vocal nor gifted with the power to please, now acceptable both to the tables of the rich and the temples of the gods”—Anthon.

23. *Una de multis*, Hypermnestra—consult the Index under the word Danaides.

51. *Sepulchro*. For full particulars respecting the Roman manner of burial, a subject too long to be treated of in a work like this, consult Smith's Dictionary of Greek and Roman Antiquities, page 440; also, Meursius, *De funere*, and Kirchmann *de funeribus Romanis*.

ODE XII.

Metre: Ionic, *a minore*.

Subject: He condoles with Neobule, whose love for Hebrus has brought on her the displeasure of her friends.

Line 2. *Lavere*. This is an old form of *lavare*.

3. *Qualum*. The *qualus* or *calathus* was the basket in which women placed their work, and especially the materials for spinning: and was made of osiers or reeds, and in the earlier times, of silver, and other valuable materials. The term *calathus* is also applied to baskets for carrying fruit &c., and to cups for holding wine.

Ibid. *Cythereae*. Consult the Index for the proper names.

6. *Simul unctos*. “The ancients anointed themselves previous to their engaging in gymnastic exercises, and bathed after these were ended. The arrangement of the common text is consequently erroneous in placing the line beginning with *simul unctos* after *segni pede victus*.”—Anthon. The ancients however anointed themselves previous to *bathing*, as well as before entering on what are properly termed “gymnastic exercises.”—E. R. H.

8. *Cutus jaculari* and (line 10) *celer excipere* are Graecisms for *catus jaculandi*, *celer ad excipiendum*.

ODE XIII.

Metre: Two first lines, Asclepiadic Choriambic Tetrameter.

Third line, Choriambic Trimeter Catalectic, or Pherecratic.

Fourth line, Choriambic Trimeter, or Glyconic.

Subject: He promises to honour with sacrifice and song the fountain of Bandusia.

Line 1. *Bandusiae*. The common reading is *Bandusiae*. Consult the Index.

Line 6. *Gel*
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9. *Can*

Metre: First
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Subject: The
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Line 5. *Mulie*

7. *Soror*

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19. *Sparta*

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Subject: Happin

Line 1. *Danae*

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3. *Munieran*

14. *Vir Mac*

15. *Navium*

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ditur.”

Line 6. *Gelidos inficiet tibi*. "The altars on which sacrifices were offered to fountains, were placed in their immediate vicinity, and constructed of turf."—Anthon.

9. *Caniculae*—consult the Index.

ODE XIV.

Metre: First three lines, Sapphic.
Fourth line, Adonic.

Subject: The welcome of Augustus on his return from his expedition against the Cantabri.

Line 5. *Mulier*. Livia, the empress.

7. *Soror*. Octavia, Augustus' sister.

8. *Supplice vittâ*. When considered as an ordinary portion of female dress, the *vittâ* was simply a band encircling the head, and serving to confine the tresses. When employed for sacred purposes, it was usually twisted round the *insula* and held together the loose flocks of wool. This *insula* was a flock of white and red wool, slightly twisted, drawn into the form of a wreath or fillet, and used by the Romans on solemn occasions. Suppliants used to carry branches of olive wound round with pieces of wool. "Nam manibus ferebant ramos lanâ obvolutos, qui Graecis 'stemmata' vocantur."—Brunek.
"Illi deponabantur in aris," adds Hermann on Soph. *Oedipus Rex*. line 3.

18. *Marsi duelli*. The Marsian war lasted from B. C. 93 to B. C. 91. If then, as is the general opinion, the date of this ode be B. C. 23, the wine must have been nearly 70 years old.

19. *Spartacum*. For this and the other proper names consult the Index.

27. *Consule Planco*. Plancus was consul with M. *Æmilius Lepidus*, B. C. 42.

ODE XVI.

Metre: First three lines, Asclepiadic Choriambic Tetrameter.
Fourth line, Choriambic Trimeter, or Glyconic.

Subject: Happiness is found only in content.

Line 1. *Danaen*. For this, and the following proper names, consult the Index.

3. *Munierant*. Indicative for subjunctive.

14. *Vir Macedo*. Philip, father of Alexander the Great.

15. *Navium duces*; "refertur ad Menodorum vel Menam, qui muneribus corruptus a Pompeio, ejus classi praefectus fuerat, ad Augustum, et ab eo vicissim ad illum desecisse traditur."—Doering.

Line 31. *Fertilis Africae*. That part of Africa which was near to the modern Gulf of Gabes, and was anciently called Emporiae or Byzacium, was one of the principal granaries of Rome.

34. *Laestrygoniâ amphorâ*. For the explanation of these words, refer to the Index under the articles *Laestrygones* & *Formiæ*.

ODE XVII.

Metre : First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject : He urges his friend Lamia to devote the next day to joy and feasting, since the crow had given warning of its being stormy.

Line 4. *Fastus*. *Fas* signifies divine law: the epithet *fastus* (the adjective) is properly applied to anything in accordance with divine law, and hence, those days on which the Praetor might hold his court without impiety, were named *fasti*; hence the term came to signify the tablets on which those days were recorded, and afterwards the public annals of the state generally. The *Fastus* or *Fasti Annales* were registers containing the names of the chief magistrates for each year, and a short account of the most remarkable events noted down opposite to the days on which they occurred. They obtained the title of *fastus* from their resemblance in arrangement to the sacred *Fasti*. The noble descent of the Lamian family is then clearly shewn by their being frequently mentioned in the *Fastus Annales*.

6. *Formiarum*. Consult the Index.

13. *Potis*—understand *es*.

16. *Operum solutis*, a Graecism for *ab operibus solutis*.

ODE XVIII.

Metre : Three first lines, Sapphic.

Fourth line Adonic.

Subject : The invocation and propitiation of Faunus.

Line 1. *Faune*—consult the Index. Two festivals were celebrated annually at Rome in honour of Faunus, each called *Faunalia*, the first on the 13th February, the second on the nones of December.

4. *Aequus alumnis*—"propitius tenero gregis fœtui, agnis nempe et hædulis, cf. *infra* iii. 27, 3, *dulces alumni*," (Doering); and not as some explain the passage, referring to the little children of the farm slaves.

14. *Spergit agrestes tibi silva frondes*. "As in Italy the trees do not shed their leaves until December, the poet converts

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Line 1. *Inach*
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this into a species of natural phenomenon in honour of Faunus, as if the trees, touched by his divinity, poured down their leaves to cover his path"—Anthon, translated from Doering.

ODE XIX.

Metre: First line, Choriambic Trimeter or Glyconic.
Second line, Asclepiadic Choriambic Tetrameter.

Subject: Telephus, who was engaged in composing a history of Greece, being in company with our poet at a party that was held to celebrate the appointment of Murena to the office of Augur, introduces an historical discussion, which so annoys Horace, that he interrupts his friend, and urges him to speak of matters more suited to the occasion.

Line 1. *Inacho*—for this, and the other proper names, refer to the Index.

10. *Puer*. Consult my note on O. i. 38, 1.

11. *Tribus aut novem*—"Let our goblets be mixed with three or with nine cups, according the temperaments of those who drink." In order to understand this passage we must bear in mind that the poculum was the goblet out of which each guest drank, while the *cyathus* was a small measure used for diluting the wine with water, or for mixing the two in certain proportions. Twelve of these *cyathi* went to the sextarius. Horace, as Symposiarch, or master of the feast, issues his edict, which is well expressed by the imperative form *miscentor*, and prescribes the proportions in which the wine and water are to be mixed on the present occasion. For the hard drinkers, therefore, among whom he classes the poets, of the twelve *cyathi* that compose the sextarius, nine will be of wine and three of water; while for the more temperate, for those who are friends to the Graces, the proportion, on the contrary, will be nine *cyathi* of water to three of wine. In the numbers here given there is more or less allusion to the mystic notions of the day, as both three and nine were held sacred"—Anthon.

ODE XX.

Metre: First three lines, Sapphic.
Fourth line, Adonic.

ODE XXI.

Metre: First two lines, Greater Alcaic.
Third line, Iambic Dimeter Hypermeter.
Fourth line, Minor Alcaic.

Subject: The praise of a choice amphora of wine, which Horace is about to produce for the entertainment of M. Val. Messala Cervinus. Date of this ode, about B. C. 30.

Line 1. *Consule Manlio*. Manlius Torquatus was consul B. C. 64, and Messala was for the first time consul B. C. 30.

6. *Bono die*, equivalent to *festo die*.

8. *Languidiora*, "rendered more mellow by time."

10. *Sermonibus*. With respect to the manner of teaching pursued by the great Athenian philosopher, refer to the Index under Socrates.

11. *Catonis*. For this and similar words consult the Index.

18. *Pauperi*. This word and its cognate noun pauperies, do not, as we have already remarked, denote *absolute penury*.

20. *Apices*, "tiaras"—"a particular allusion to the costume of Parthia and the East."—Boyd.

22. *Nodum solvere*. A Graecism for *ad solvendum nodum*.

ODE XXII.

Metre: Three first lines, Sapphic.

Fourth line, Adonic.

Subject: A vow to Diana.

Line 1. *Montium custos nemorumque*, cf. Catull, 34. 10.

*Montium domina ut fores
Silvarumque virentium.*

2. *Quae laborantes*, cf. Ovid. "Tuque laborantes utero miserata puellas."

4. *Diva triformis*. Luna in heaven, Hecate in Hades, and Diana on earth.

5. *Tua*, "tibi sacra" ut *tua quercus* apud Virg. *Æn.* x. 423.—Doering.

ODE XXIII.

Metre: Two first lines, Greater Alcæic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcæic.

Subject: The Poet seeks to console Phidyle, who was grieved at being unable to offer rich sacrifices, by assuring her that, if accompanied with sincerity and piety, the humblest offerings would be acceptable to the gods.

Line 1. *Supinas manus*, "hands with the palms turned backwards," the usual gesture of supplicants; render "with suppliant hands."

5. *Africum*. For this and other proper names consult the Index.
9-16. "Sensus; lautiores enim vel porcos vel boves, pontificibus pro publicâ salute convenit mactare victimas; tu vere non opus habes multis victimis deorum tibi conciliare gratiam, dummodo corollam a rare marina et myrto nexam exiguis Larium simulacris imposueris."—Doering.

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2. *Arabum*

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ODE XXIV.

Metre : First line, Choriambic Trimeter, or Glyconic.
Second line, Asclepiadic Choriambic Tetrameter.]

Subject : The licentious luxury and covetousness of the age.

Line 1. sqq. *Intactis opulentior*, &c. "Though wealthier than the yet unrisfled treasures of the Arabians, and of rich India, thou coverest with thy structures all the Tuscan and Apulian seas, still, if cruel Destiny once fixes her spikes of adamant in thy head, thou wilt not free thy breast from fear, thou wilt not extricate thy life from the snares of death"—Anthon.

2. *Arabum*. Consult the Index for proper names.

10. *Plaustra*—*plaustrum* or *plostrum* (*dim. plostellum*)—a cart or waggon which commonly had two wheels, but sometimes four, in which case it was called *plaustrum majus*. Besides the wheels and axle the *plaustrum* consisted of a strong pole (*temo*) to the hinder part of which was fastened a table of wooden planks. The blocks of stone, or other things to be carried were either laid upon the table without any other support, or boards were fixed at the sides, or a wicker basket was placed on the planks"—D. of A. p. 764.

Ibid. *Rite*, "ut fert eorum mos ut vitæ ratio"—Doering.

12. *Immetata*, "unmarked by boundaries," the land being in common.

27. *Pater urbiū subscribi*, an allusion to the title of *Pater patriæ* conferred on Augustus by the people.

42. *Magnum pauperies opprobrium jubet, quidvis et facere el pati*. cf. Juvenal, Sat. iii, 152.

Nil habet infelix paupertas durius in se
Quam quod ridiculos homines facit.

Also, cf. Plautus—*Paupertas fecit, ut ridiculus forem*.

57. *Trocho*, "a hoop. The Greek boys used to exercise themselves like ours with trundling a hoop. It was a bronze ring, and sometimes had bells attached to it. It was impelled by means of a hook with a wooden handle, called *clavis*"—Smith's D. of A. p. 1010.

58. *Alea*. This word properly denoted *gaming*. Hence, also, *aleator* a gambler. Playing with *tali* or *tesserae* was generally understood, for this was the most common game among the Romans. Gaming was forbidden by law, both during the time of the Republic and under the Emperors, except during the Saturnalia, when games of chance were tolerated. Sometimes *alea* denotes the implement used in play, as in Cæsar's speech, before he passed the Rubicon; "*jacta alea est*;" and it is often used for chance or uncertainty in general, as in Ode ii, 1, 6: *Periculosæ plenum opus aleæ*.

ODE XXV.

Metre: First line, Choriambic Trimeter, Glyconic.

Second line, Asclepiadic Choriambic Tetrameter.

Subject: A beautiful dithyrambic ode in honour of Augustus. The bard, full of poetic enthusiasm, fancies himself borne along amid woods and wilds to celebrate in some distant cave, the praises of the monarch. Then, like another Bacchanalian, he awakes from the trance-like feelings into which he had been thrown, and gazes with wonder upon the scenes that lie before him. An invocation to Bacchus succeeds, and allusion is again made to the strains in which the praises of Augustus are to be poured forth to the world.—Anthon.

Line 6. *Concilio Jovis.* The twelve Dii Majores, who formed the immediate council, as it were of Jupiter.

10. *Hebrus.* Consult the Index.

14. *Naiadum potens.* cf. O. i, 3. 1. *Venus Cyprî potens*; also *Carmen Sacculare*, 1. *Diana silvarum potens*.

ODE XXVI.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: He bids farewell to Love.

Line 3. *Nunc arma defunctumque.* It was customary with the ancients, when about to resign any art or profession, to dedicate to the presiding god of that art the instruments used in it. As illustrative of this, compare Epistle 1, 1. 4. sq.

5. *Laevum marinae*, &c. "The wall which guards the left side of the sea-born Venus." (*Venus Anadyomene*.) For *Venus* see the Index.

7. *Funalia* "Links" used in the same manner as torches, but made of papyrus and other fibrous plants, twisted like a rope, and smeared with pitch and wax. Antipater describes them as "lights coated with wax."

Ibid. *Harpas.* I have, with Anthon, adopted Cunningham's reading, which means *swords*, to be used against the doors, if the *vectes* failed. The common reading is *arcus*. Bentley proposes *securæque*.

ODE XXVII.

Metre: First three lines, Sapphic.

Fourth line, Adonic.

Subject: He dissuades Galatea from a voyage, which she is about to make in the stormy season.

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73. *Uxor*—

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Line 3. *Lanuvino*. For this and all the other appellatives in the ode, consult the Index.

"The leading idea in the three first stanzas is: Let evil omens accompany the wicked alone, and may those that attend the departure of her for whose safety I am solicitous, be favourable and happy ones."—Boyd.

11. *Oscinem*. Those birds which gave omens by sound were called oscines, and those which gave them by their flight, praepetes. The manner of taking the auspices has been fully described in a previous part of my notes.

14. *Memor nostri vivas*, cf. Juvenal Sat. 3. 318, *Ergo vale mor nostri*.

15. *Laevus*, "unlucky," "ill boding." No small degree of confusion arises from the words "left" and "right," being interchanged by Latin authors, as denoting "lucky" and "unlucky." Originally with the Etruscans and Romans, "left" denoted favourable, and "right" the contrary; whereas the terms were used in a directly opposite manner by the Greeks. The Latin "left" and the Greek "right" however, both referred to the same quarter of the heavens—the East—for the Roman augurs, in taking the omens, turned their faces to the south, the Greek augurs to the north. The intermixture of terms arose, when the Romans began to be familiar with Grecian literature.

41. *Porta eburna*. There is here an allusion to the Homeric myth respecting the two gates through which dreams come—the one made of ivory, the other of horn—The dreams which come through the latter were true, the others false. See Hom. *Odyssey*, xix. 562, and Heyne's Exc. xv. ad Virg. *Aen. vi.* 894.

73. *Uxor—nescis*. A Greek construction.

ODE XXVIII.

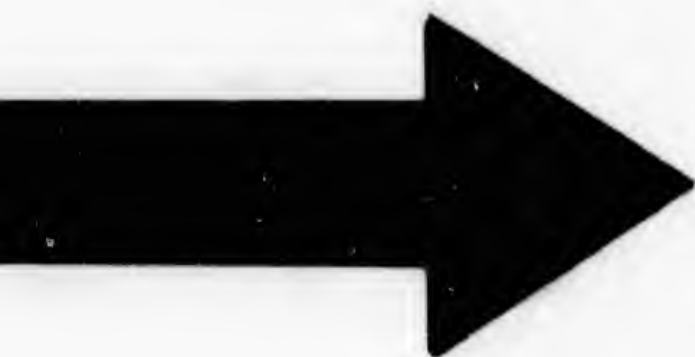
Metre: First line, Choriambic Trimeter or Glyconic.

Second line, Asclepiadic Choriambic Tetrameter.

Subject: The celebration of the festival of Neptune.

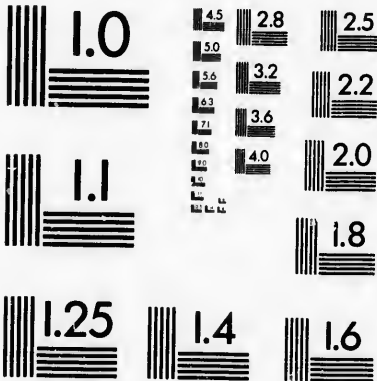
Line 1. *Die Neptuni*. "The Neptunalia was a festival of Neptune, celebrated at Rome, of which very little is known. The day on which it was held was probably the 23d of July. In the ancient *calendaria* this day is marked as *Nept. ludi et feriae*, or *Nept. ludi*, from which we see that the festival was celebrated with games. Respecting the ceremonies of this festival nothing is known, except that the people used to build huts of branches and foliage, in which they probably feasted, drank, and amused themselves."—Smith's D. of A. p. 636.





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- Line 3. *Strenua*. I have adopted Doering's view, as regards the punctuation of this line. "*Strenua*, Graece pro "*strenue*," hoc est, prompto paratoque animo." Anthon places the comma after *strenua*, and renders "my active Lyde."
5. *Inclinare meridiem*. cf. Juvenal Sat. iii. 316.
Sol inclinatus; eundem est.
7. *Parcis deripere horreo*. "Dost thou delay to hurry down from the wine-room, the lingering amphora of the Consul Bibulus." i. e. which contains wine made, as the mark declares, in the consulship of Bibulus A. U. C. 694. The lighter wines, or such as lasted only from one vintage to another, were kept in cellars; but the stronger and more durable kinds were transferred to another apartment, which the Greeks called "*apotheke*," and the poet, on the present occasion, "*horreum*." With the Romans it was generally placed above the *furnarium*, or drying-kiln, in order that the vessels might be exposed to such a degree of smoke, as was calculated to bring the wines to an early maturity."—Henderson.
10. *Nereidum*. For this and the other proper names consult the Index.
13. *Summo carmine*. "At the conclusion of the strain."
16. *Naenia*. I have, in a former part of my notes, explained the proper meaning of this term. Here it means the closing hymn, and, as Anthon remarks, the epithet is well chosen—for as the *naenia* was sung at the end of existence, so the last hymn closes the banquet.

ODE XXIX.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: He invites Maecenas to lay aside for a time his anxiety for the public welfare, and to spend a few days at his quiet and humble home. He proceeds to assert that he only is happy, who, at each day's end, can say he has enjoyed it; and the best safe-guard against the fickleness of Fortune is a good conscience.

Line 1. *Tyrrhena*. Maecenas was descended from Elbius Volturnus, one of the Lucumones of Etruria.

4. *Balanus*: The ancients gave this name, to a species of nut, from which a valuable unguent was extracted.

6. *Tibur*. Consult the Index for this and the other proper names.

10. *Molem*—the palace of Maecenas on the Esquiline Hill, attached to which was a lofty tower.

15. *Sine aulaeis et ostro*; "refer ad externam triclinatorum magnificentiam; per aulaea, ut docet Scholiast infra ad Sat. ii. 8."

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—Alca
16. *Volens*
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54. *intelligenda sunt pretiosa vela, quae sub cameras in triclinio tendebantur, ut, si quid pulveris deciderit, ab iis excipere-tur; per ostrum autem, purpurea vel conchyliata peristromata, quibus lecti tricliniales insternebantur.*—Doering.
16. *Explicuere*, "are wont to smooth." The perfect is here used, in the same way as the Greek aorists frequently are, to denote custom.
17. *Andromedae pater*: Cepheus, a constellation near the tail of Ursa Minor, which rose on the 9th of July.
54. *Resigno*. This word seems to be used for *rescribo*. When a man borrowed a sum of money, the amount and the borrower's name were written in the usurer's books; and when the money was paid, a similar memorandum was entered: hence the phrases *scribere nummos*, and *rescribere nummos* came to signify "to borrow money," and "to pay it back."
64. *Geminusque Pollux*. It was the peculiar duty of Castor and Pollux, to bring aid to sailors in distress.

ODE XXX.

Metre: Asclepiadic Choriambic Tetrameter:

Subject: The presage of his own immortality.

Line 1. Doering and (after him) Anthon compare the lines at the conclusion of Ovid's *Metamorphoses*; "*Jamque opus exegi quod nec Jovis ira nec imbres, &c.*" *Exegi* is equivalent to *erexi*, *in altum eduxi*.

6. *Non omnis moriar*. cf. supra ii. 20. 6. *Non ego, quem vocas, dilecte, Maecenas, obibo, nec Stygiâ cohibebor undâ.*

7. *Libitina*. Consult the Index for this and the other proper names.

12. *Populorum*. This use of a genitive after a "verb of governing," is a Græcism.

13. *Æolium carmen*, "*Lyric poetry*." The chief writers of which—Alcæus and Sappho—were of the Æolic race.

16. *Volens*, "propitious." For this use of the term cf. Livy, i. 16. *uti volens propitius suam semper sospitet progeniem*.

NOTES ON HORACE.

THE ODES.

BOOK IV.

ODE I.

Metre : First line, Choriambic Trimeter, or Glyconic.
Second line, Asclepiadic Choriambic Tetrameter.

Subject : An introduction to the fourth book of the odes, under the form of a supplication to Venus, that she would now transfer her empire to a worthier subject, the gay Maximus.

Line 6. *Lustra*. See my note on ode ii. 4. 24.

10. *Paulli—maximi*. Paullus Fabius Maximus, the person alluded to in the text, was consul with Quintus Ælius Tubero B. c. 10.

1b. *Purpureis ales oloribus*, "quæ, tanquam ales, currit nitidis oloribus juncto per aerem veheris ; *purpureus* pass. coloribus fulgidis et pulchre nitentibus"—Doering compare Gray—"the purple light of love."

17. *Quandoque*, for *quandocunque*.

22. *Berecynthiae*. 28. *Salium*. Consult the Index.

30. *Spes—mutui*; "the deceptive hope of reciprocated love."

35. *Decoro*. The last syllable of this word is elided before the vowel of the next.

36. *Silentio*. cf. Epod. 11. 9. *amantem et languor et silentium arguit*.

ODE II.

Metre : Three first lines, Sapphic.
Fourth line, Adonic.

Subject : Horace, having been requested by Julius Antonius to celebrate in Pindaric verse the expedition of Augustus against certain German tribes, (B. c. 15) declines the task on the grounds of want of sufficient talent.

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Line 3. *Vitreo*, "caeruleo, viridi"—Doering. "Sparkling like glass"—Anthon.

10. *Dithyrambos*. "The earliest species of choral poetry connected with the worship of Bacchus was called the *dithyramb*; the inventor of this hymn is as little known as the meaning of the name; it is attributed by Herodotus to Arion—by others to Lasus—and Archilochus, who lived long before either of them, mentions it by name. It was danced by a chorus of fifty men around a blazing altar; hence it was also called the *Cyclic chorus*. The subjects were generally the birth of Bacchus and his misfortunes. It was originally distinguished by a disorderly and enthusiastic wildness of tone, which in the end degenerated into turgidity and bombast. The music was Phrygian, (therefore stirring and rapid) and the flute its original accompaniment."—Donaldson's Greek Theatre. The term *audaces* has reference to the boldness with which the *Dithyrambic* poets adopted novel constructions, and uses of words.

13. *Seu deos*, &c. This alludes to the *Paeans*.

17. *Sive, quos*, &c. The *epinicia*, or songs of victory.

1bid. *Elea*. Consult the Index, under this word, and likewise under "*Olympia*."

21. *Flebili*, equivalent to *flenti*. *Juvenemve*. This is the only instance in which Horace violates the rule, which requires the enclitic to be joined to the first word of a clause, unless that word be a preposition of one syllable.

24. *Orco*. For this, and all the other proper names, consult the Index.

35. *Sacrum clivum*. The *Via Sacra*, which led toward the Capitol, and along which triumphal processions moved.

44. *Forumque litibus orbem*, "ergo non in rebus trepidis tantum et tumultu, causarum actiones in foro cessabant (quod dicebatur *justitium*) sed in publica etiam, ut ex hoc loco apparet, laetitia."—Doering.

57. *Curvatos ignes*. "The bending fires of the moon when she brings back her third rising;" i. e. the crescent of the moon when she is three days old. The comparison is between the crescent, and the horns of the young animal."—Anthon.

ODE III.

Metre: First line, *Choriambic Trimeter*, or *Glyconic*.

Second line, *Asclepiadic Choriambic Tetrameter*.

Subject: The expression of his gratitude to *Melpomene*, for his inspiration in lyric verse.

Line 1. *Melpomene*. For this, and the other proper names, consult the Index.

Line 6. *Deliiis foliis*. The leaves of the laurel, which was sacred to Apollo.

10. *Praefluunt*, for *praeterfluunt*. cf. *infra* iv. 14. 26, and *Livy* xliv. 31,

12. *Folio*. See my note on Ode iii. 30. 13.

14. *Romae soboles*—*Romani*. For *Principis urbium*, cf. *infra* iv. 14. 44, and *Martial* xii. 8. 1. *Terrarum Dea gentiumque*, Roma, Cui par est nihil, et nihil secundum.

22. *Monstror digito praetereuntium*. cf. *Persius* i. 28. At pulchrum est digito monstrari et dicier "hic est."

ODE IV.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The praise of Drusus Nero, for his victories over the Rhaeti and Vindelici. The ode consists of three parts: In the first the bravery of Drusus is celebrated: the second lauds Augustus for the manner in which he had educated the two princes; and the third is devoted to the praise of the Claudian race.

Line 1. *Qualem ministrum*, &c. Translate "As, at first, the fire of youth and hereditary vigour have impelled from the nest, still ignorant of toils, the bird, the thunder-bearer, to whom Jove, the king of gods, has assigned dominion over the wandering fowls of the air, having found him faithful in the case of the golden-haired Ganymede, and the winds of spring, the storms of winter being now removed, have taught him, still timorous, unusual daring; presently a fierce impulse &c. Such did the Vindelici behold Drusus waging war at the foot of the Rhaetian Alps."—*Anthon*. The Rhaetian Alps extended from Mount St. Gothard to Mount Brenner in the Tyrol.

18. *Vindelici*. For this and the other proper names consult the Index.

Ibid. Quibus. Some commentators (amongst whom is *Anthon*) consider the words from *quibus* to *omnia* as spurious. I feel more inclined to adopt *Doering's* view. He thus writes: "Vix dubitari potest, quin hi versus, quos Cl. Jani in peculiari ad hoc locum excursu ut spurios, et e margine temere in textum importatos damnat, ab ipso Horatio profecti sint. Exstitisse enim aliquem, qui ingenii sui ostentandi causâ ejusmodi sententiam numeris adstrictam textus Horatiani margini allineret, Judaeus Apella, non ego, credat."

48. *Fana deos habuere rectos*. This refers to the renewal of public worship and sacred rites, which had been interrupted by war.

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ODE V.

Metre: First three lines, Asclepiadic Choriambic Tetrameter.
Fourth line, Choriambic Trimeter, or Glyconic.

Subject: He solicits Augustus to return to the capital, from which he had now been long absent.

Line 2. *Abes jam nimum diu.* Augustus, while engaged in arranging the affairs of Gaul, was absent from Rome for nearly three years, from B. C. 15, to B. C. 12.

5. *Lucem redde tuæ*, &c. We may, with reverence, compare the scriptural expression. "Lord, let the light of thy countenance shine upon us."

9. *Notus.* Consult the Index for this and the other proper names.

17-20. *Tutus bos etenim*, &c. "Nexus et sensus: nec mirum, patriam tanto tui teneri desiderio; nam sub tuo imperio rediit in illam securitas, fertilitas, faustitas, opulentia, fides, castitas, conjugiorum sanctitas, et legum auctoritas."—Doering.

21. *Nullis*, &c. This refers to the "Lex Julia de adulterio" which was passed by Augustus.

24. *Pœna premit.* cf. Juv. Sat. 1. 142. *Pœna tamen praesens*, &c.

31. *Alteris mensis*; "the second course." The dinner usually consisted of three courses: first, the *promulsis* or *antecana*, called also *gustatio*, made up of all sorts of stimulants to the appetite, such as are described in Satire ii. 8. 8.

Rapula, lactucae, radices, qualia lassum

Pervellunt stomachum, siser, halec, faecula Coa.

Second, the *altera mensa*, or second course, which consisted of various dishes of fish, flesh, and fowl; and third, the desert, (*bellaria*) consisting of fruits, such as almonds, dried grapes, dates, sweetmeats and confectionary, &c.

34. *Laribus.* The Lares Publici, here alluded to, are supposed by some to have been identical with the Patrii Penates.

37. *Ferias.* Ferae (holidays) were, generally speaking, days or seasons, during which free born Romans suspended their political transactions and lawsuits, and during which slaves enjoyed a cessation from labour. All *feriae* were thus *dies nefasti*. The *feriae* included all days consecrated to any deity; consequently all days on which public festivals were celebrated were *feriae* or *dies feriati*. But some of them, such as the *feria vindexialis*, and the *feriae aestivae* seem to have had no direct connection with the worship of the gods. All *feriae* were divided into two classes, public and private: the latter were only observed by private individuals or families, in commemoration of some particular event which had been of importance to themselves or their ancestors. For full information on this subject consult Smith's D. of A. p. 413, and Niebuhr's History of Rome.

ODE VI.

Metre: Three first lines, Sapphic.
Fourth line, Adonic.

Subject: A prelude to the Secular Hymn, and an invocation of Apollo's aid for the composition of that work.

Line 1. Niobe. Consult the Index for all the proper names contained in this ode.

Ibid. *Magnae vindicem linguæ.* Compare the last part of the Antigone of Sophocles.

13. *Ille non, inclusus, &c.* "The poet means that if Achilles had lived, the Greeks would not have been reduced to the dishonorable necessity of employing the stratagem of the wooden horse, but would have taken the city in open fight"—Anthon.

16. *Falleret, for fefellisset* ; so also below, *ureret for ussisset.*

28. *Agyieū.* The explanation of this term is given in the Index.

29-40. *Spiritus &c.* "Sequentia poeta, jam preces suas a deo exauditas esse sentiens, pronuntiat. *Virginum primæ:* "ad chorum puellarum puerorumque se convertit, quos, ut inodos carminis, ad quod publice in ludis saecularibus decantandum e nobilissimis gentibus electi fuerant, se praecinentem audiant, jam praesto adesse fingit."—Doering.

42. *Saeculo.* The civil saeculum, according to the calculation of the Etruscans, which was adopted by the Romans, was a space of time containing 110 lunar years. The return of each saeculum at Rome was announced by the Pontiffs, who also made the necessary intercalations in such a manner, that at the commencement of a new saeculum, the beginning of the ten months' year, of the twelve months' year, and of the solar year coincided. But in these arrangements the greatest arbitrariness and irregularity appears to have prevailed at Rome, as may be seen from the unequal intervals at which the *ludi saeculares* were celebrated.

ODE VII.

Metre: First line, Dactylic Hexameter.
Second line, Dactylic Trimeter Catalectic.

Subject: The shortness of life, and the consequent wisdom of enjoying the present moment.

Line 3. *Mutat terra vices.* "Vices terrae de colore ejus, per annuas vices apparente, ac pro diversâ anni tempestate variante, dictae."—Mitscherlich.

13. *Damna tamen &c.* "The rapid months, however, repair the losses occasioned by the changing seasons." Before the Julian reformation of the Calendar the Roman months were

ODES 6-8.

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lunar ones. Hence *lunae* was frequently used in the language of poetry, even after the change had taken place, as equivalent to *mensēs*.—Anthon. For full information respecting the Roman months consult Smith's Dictionary of Antiquities, under the article "Calendar (Roman)."

15. *Aeneas*. Consult the Index for the proper names.

19. *Amico*, by a Graecism for *tuo*.

21. *Splendida Minos fecerit arbitria*, equivalent to "sententiam in iudicio pronunciaverit." Anthon considers *splendida* to mean *fair, impartial*, and adduces in illustration *splendidior vitro*, (Ode iii. 13. 1.)

ODE VIII.

Metre: Asclepiadic Choriambic Tetrameter.

Subject: The praises of the poetic art. The Ode constituted Horace's gift to his friend Censorinus, at the time of the Saturnalia, when it was customary for friends to send presents to one another. C. Marcius Censorinus, the person to whom the ode was most probably addressed, was consul together with C. Asinius Gallus B. C. 7.

Line 1. *Pateras*. "*Patera*: a round dish, a plate, a saucer. Macrobius states that it derived its name from its expanded form. The *paterae* of the most common kind are thus described by Festus: "*Vasa picata, parva, sacrificiis faciendis apta.*" They were small plates of the common red earthenware, on which an ornamental pattern was drawn. The more valuable *paterae* were metallic, being chiefly of bronze; but every family, raised above poverty, possessed one of silver, together with a silver salt cellar. *Paterae* were used at meals to eat upon, as with us, although it appears that very religious persons abstained from this practice on account of the customary employment of them in sacrificing to the gods."—Smith's D. of A. p. 722.

3. *Tripodas*. The tripod was any article of furniture supported by three feet. The term, however, was more especially applied to the following things: 1st, a three-legged table; 2d, a pot or caldron, used for boiling meat, and either raised upon a three-legged stand of bronze, or made with three feet in the same piece; 3d, a bronze altar, not differing probably in its original form from the tall tripod caldron mentioned above.

6. *Parrhasius*. For this and the other proper names consult the Index.

13-22. "*Sensus et nexus: carminibus scilicet aeterna magnorum virorum virtutibus apud posteros paratur gloria. Scipionis enim gloriam non signa marmorea, quibus rerum ab eo gestorum summa incisa sit (quippe quae externam tantum defunct-*

orum ducum speciem referent), non incisus titulus "*Hannibalem per Scipionem celerrime ex Italia fugere coactum esse*," non incisa laus, "*Perfidam Carthaginem per Scipionem Romanis vectigalem et stipendiariam factam esse*," magis quam Ennii carmina celebrant!"—Doering.

20. *Calabrae Pierides*. Ennius, who celebrated the exploits of the elder Scipio, was born at Rudiae in Calabria.
 27. *Divitibus consecrat insulis*: "alluding to the earlier mythology, by which Elysium was placed in one or more of the isles of the western ocean."—Anthon.

ODE IX.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The praises of Lollius: Poetry the surest means of securing immortality.

Marcus Lollius Palicanus was a Roman nobleman in the time of Augustus, who gave him (B. C. 26) the government of Galatia with the title of Proprætor. He acquitted himself so well in this office, that the emperor, in order to recompense his services, named him Consul with L. Aurelius Lepidus, B. C. 22. Being sent (B. C. 17) to engage the Germans, who had made an irruption into Gaul, he had the misfortune, after some successes, to experience a defeat, known in history by the appellation of *clades Lolliana*, and in which he lost the eagle of the fifth legion. It appears however that he was able to repair the disaster, and regain the confidence of Augustus, who selected him (about B. C. 3.) to accompany Caius Caesar—afterwards the Emperor Caligula—as a kind of director to his youth. In the course of this mission he became guilty of the greatest depredations, and formed secret plots, which were disclosed to Caius Caesar by the King of the Parthians; and, a few days afterwards, Lollius died suddenly, leaving behind him immense riches, but a most odious memory."—Lemprière by Caussin. The present ode was addressed to him in the year of his consulship B. C. 22.

Line 1. *Ausidium*. For this, and the other proper names, consult the Index.

5. *Non si priores* &c. cf. Cic. Orat. i. "Nam in poetis non Homero soli locus est (ut de Graecis loquar) aut Archilochos, aut Sophocles, aut Pindarus, sed horum vel secundis, vel infra secundos."

11. *Æoliae puellae*. Sappho.

13. *Non sola* &c.; order of construction: Lacaena Helene non sola arsit comitos crines adulteri, et mirata (est) aurum.

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ODE X.

Metre : Choriambic Pentameter.

Subject : An address to Ligurinus.

Line 5. *Hispidam*. "Rough with the covering of manhood." The term applies to the beard, the growth of manhood, and not, as some suppose, to the wrinkles of age.—Anthon,

ODE XI.

Metre : Three first lines, Sapphic.

Fourth line Adonic.

Subject : An invitation to Phyllis to come to his residence, and join with him in celebrating the birth day of Maecenas.

Line 2. *Albani*. Pliny speaks of the Alban, as an inferior kind of wine, but from the praises bestowed upon it by Horace and Juvenal, we must conclude that, in their time, it was held in considerable esteem.

4. *Hederae vis multa*, equivalent to *magna copia*.

5. *Quâ crines religata fulges*. "Explicant, qua coronata enitescis, nitidior et venustior appares, vel simpliciter, quâ coronari soles; sed hederam accipere demum debebat Phyllis apud Horatium; malim igitur explicare pro, quâ coronaberis apud me; et sic *fulges* est futurum ab antiquo verbo Lucretiano *fulgère*."—Doering.

14. *Idus*. The Ides fell on the 15th of March, May, July, and October: and on the 13th of the other months.

ODE XII.

Metre : Three first lines, Asclepiadic Choriambic Tetrameter.

Fourth line, Choriambic Trimeter, or Glyconic.

Subject : An invitation of Virgilius to a banquet, at which each guest was to contribute his own share of the entertainment.

Line 1. *Jam Veris* &c. "Now the Thracian winds, the companions of spring, which calm the sea, begin to swell the sails." The allusion is to the northern winds, whose home, according to the poets, was the land of Thrace. These winds began to blow in the commencement of spring. The western breezes are more commonly mentioned in descriptions of Spring, but as these are changeable and inconstant, the poet prefers, on this occasion, to designate the winds which blow more steadily at this season of the year"—Doering translated by Anthon.

6. *Infelix avis*—Progne.

11. *Nigrae colles*. "The hills dark with woods." Lycaeus and Maenalus in Arcadia.

Line 15. *Juvenum nobilium cliens*. "O tu qui juvenum nobilium gratiâ ac favore frueris, qui nobilibus juvenibus es in deliciis: cliens, nos, *Gunsling* Per *juvenes nobiles* haud dubie innuit Neronem, Augusti privignos, Drusum et Tiberium; non sine causâ autem Horatius Virgilium suum *juvenum nobilium clientem* appellasse videtur; latet enim, nisi fallor, in hac appellatione jocus fere hic. dummodo a te impetrare poteris hoc, ut e fastigio tuo descendas, et juvenum nobilium consortium cum pauperis Horatii societate permutes"—Doering.

19 *Donare largus*; a Graecism for *largus ad donandum*.

Ibid. *Amara curarum*; another Graecism. The regular Latin construction would be *amaras curas*.

ODE XIII.

Metre: Two first lines, Asclepiadic Choriambic Tetrameter.

Third line, Choriambic Trimeter Catalectic, or Phœreatic.

Fourth line, Choriambic Trimeter, or Glyconic.

Subject: Ridicule of Lyce.

Line 7. *Doctæ psallere*. A Graecism for *in psallendo*.

12. *Capitis nives*, "thy hoary locks."

13. *Coae*. For this and the other appellatives, consult the Index.

17. *Venus*. "Thy beauty," "amabilis Gratia."

28. *Dilapsam in cineres facem*. "Aptâ imagine pro, Lyceen e puellâ olim fervidâ et formosâ mutatam nunc in frigidam et deformem vetulam"—Mitscherlich.

ODE XIV.

Metre: First two lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The praise of Tiberius, and, indirectly, of Augustus.

Line 1, *Quæ cura*. "What care on the part of the Fathers, or what on the part of the Roman people at large, can, by offerings rich with honours, perpetuate to the latest ages, O Augustus, the remembrance of thy virtues, in public inscriptions, and recording annals?"—Anthon.

4. *Fastus*. See my note on odes iii, 17, 4.

8. *Vindelici*. Consult the Index for this and the other proper names.

14. *Major Neronum*. The Elder of the Neros, that is, Tiberius.

26. *Praefluit*, for *praeterfluit*.

34. *Quo die* &c. Alexander was taken B. C. 29, and the war with the Rhaeti and Vindelici was terminated B. C. 14.

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Line 46. *Rapidus Tigris*. "The reference is to Armenia, over which country Tiberius, by the orders of Augustus, A. D. C. 734, placed Tigranes as king. The epithet here applied to the Tigris is very appropriate. It is a very swift stream, and its great rapidity, the natural effect of local circumstances, has procured for it the name of *Tigr* in the Median tongue, *Dig-lito* in Arabic, and *Hiddekel* in Hebrew; all which terms denote the flight of an arrow."—Boyd.

ODE XV.

Metre: Two first lines, Greater Alcaic.

Third line, Iambic Dimeter Hypermeter.

Fourth line, Minor Alcaic.

Subject: The prosperity and blessings conferred on the Romans by the reign of Augustus.

Line 5. *Fruges uberes*, "rich harvests" after the termination of the wars.

6. *Et signa nostro restituit*. There is here a reference to the recovery of the standards which had been lost in the defeat of Crassus.

9. *Janum clusit*. The temple of Janus was open in the time of peace, and shut in the time of war. During the reign of Augustus it was closed three times: 1st, after the defeat of Antony, B. C. 28: 2d, when the Cantabri were subdued, B. C. 24: and 3d, after the subjugation of the Dacians and some German tribes by Tiberius and Drusus.

16. *Hesperio cubili*. Compare Lover's song, the land of the west.

"But where doth he go when he seeks his sweet rest?
Oh! doth he not haste to the beautiful west?"

25. *Profectis lucibus*. See my note on Ode ii. 13, 1.

30. *Lydis tibiis*. Three different kinds of pipes or flutes were originally used to produce music in the Dorian, Phrygian, and Lydian modes. The Lydian mode was quick, varied and animating. The Lydians used this instrument in leading their troops to battle, and the pipes employed for the purpose are distinguished by Herodotus as "male and female," that is probably, bass and treble, corresponding to the ordinary sexual difference in the human voice. The corresponding Latin terms are *tibia dextra* and *sinistra*, which derived their names from the hands in which they were held. The *tibia dextra* was used to lead or commence a piece of music, and the *sinistra* to accompany it. Hence the former was called *incentiva* and the latter *succentiva*.

NOTES ON HORACE.

THE EPODES.

EPODE I.

Metre : First line, Iambic Trimeter.

Second line, Iambic Dimeter.

Subject : He offers to accompany Maecenas in the expedition against Antony.

Line 1. *Alta navium propugnacula*. "Towards the end of the republic the Romans increased the size of their ships, and built war-vessels of from six to ten *ordines* of rowers. (Florus iv. ii ; Virgil *Æn.* viii, 691.) The construction of their ships, however, scarcely differed from that of Greek vessels ; the only great difference being that the Roman galleys were provided with a greater number of destructive engines of war than those of the Greeks. They even erected turrets and tabulated upon the decks of their great men of war, (*naves turritæ*) and fought upon them in the same manner as if they were standing upon the walls of a fortress"—Schmitz.

12. *Caucasum*.—Consult the Index for proper names.

19. *Ut assidens*, &c. "As a bird sitting near her unfledged young, dreads the approaches of serpents more for them when left by her, unable, however, though she be with them, to render any greater aid on that account to her offspring placed before her eyes"—Anthon:

25. *Non et juvenis illigata*, &c. Hypallage for *Non ut plures juvenis illigati meis aratris nilantur*.

34. *Discinctus*, "proprie de eo; qui male cinctus laxâ tunicâ incedit, quod desidiosae et mollioris fere vitae signum fuit; hinc *discincti* dicti sunt homines negligentis et parum rerum suarum curiosi"—Doering:

Ibid. *Nepos*, "luxuriosae vitae homines *nepotes* appellantur, quod non magis his rei suae familiaris cura est, quam iis quibus pater avusque vivunt"—Festus.

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EPODE II.

Metre : Same as the last Epode.

Subject : The love of gain, once indulged in, cannot be subdued.

Line 4. *Fœnore*. This word originally meant any increase, and was thence applied, like the Greek "*tokos*," to denote the increase or interest of money. *Fœnus* (says Varro) dictum a *fœtu*, et quasi a *fœturâ* quâdam pecuniæ parientis atque increscentiæ." The same root is found in *fecundus*. *Fœnus* was also used for the principal, as well as the interest. Another term for interest was *usuræ*, generally found in the plural, and also *impedium*, on which Varro remarks "a quo (*pondere*) usura quod in sorte accedebat, *impedium* appellatum." Towards the close of the republic, the interest of money became due on the first of every month. At that period the 'gal rate was 12 per cent. per annum.

5. *Classico*. The *classicum* originally meant the signal sounded by the cornu, and not the instrument itself—cf. Sen. Od. 731.

Sonuit reflexo *classicum* cornu,
Lituusque adunco stridulos cantus
Elisit aere.

7. *Forumque*. "Among the *fora judicialia* the most important was the *Forum Romanum*, which was simply called *Forum*, as long as it was the only one of its kind which existed at Rome. It was situated between the Palatine and Capitoline Hills and its extent was seven *jugera*, whence Varro calls it the "*septem jugera forensia*." It was originally a swamp or marsh, but was said to have been filled up by Romulus and Tatius and to have been set apart as a place for the administration of justice, for holding the assemblies of the people, and for the transactions of other kinds of public business"—Smith's *D* of A. p. 430.

22. *Silvane*. Consult the Index for the proper names.

43. *Focum*. The hearth or brazier was dedicated to the Lares, and was placed in the Atrium, which served, in early times as a kitchen and dining room. It remained there even after another apartment came to be used for cooking.

47. *Dolio*. The *dolium* was a cylindrical vessel, in which wine was put to ferment: It was at first made of earth, afterwards of wood. As soon as made they were covered with pitch, nearly filled with wine, and placed in the wine cellar. Wine which would not keep long, was drunk from the *dolium*; that which would keep was transferred from it to the *amphoræ*.

EPODE III.

Metre : The same as in the preceding Epode.

Subject : The poet vents his anger against some garlic, of which he had partaken at supper, and which had made him ill.

Line 3. *Edit*, the old form for *edat*.

6. *Viperinus cruor*, the ancients considered this to be a most virulent poison.

9. *Argonautas*. Consult the Index for this and the other proper names.

EPODE IV.

Metre : Same as in the preceding Ode.

Subject : The expression of his regret that a certain person who had risen, during the civil wars, from the condition of a slave, to wealth and rank, but who was justly odious for his insolence, should have it in his power to take precedence at the public spectacles, &c.

Line 1. *Lupis*, &c. "There is as strong an aversion on my part towards thee, O thou whose back has been galled by the Iberian lash, and whose legs have been lacerated by the hard fetter, as falls by nature to the lot of wolves and lambs"—Anthon.

14. *Appiam*. The *Via Appia*, or great south Road, was commenced by Appius Claudius Caecus, when Censor. It issued from the Porta Capena, and, passing through Aricia, Tres Tabernae, Appii Forum, Tarracina, Fundi, Formiae, Minturnae, Sinuessa, and Casilinum terminated at Capua, but was eventually extended through Calatia and Caudium to Beneventum, and finally from thence through Venusia, Tarentum and Uria, to Brundisium. The traces which remain to this day prove that it was one of the greatest works of antiquity, and that it well deserved the epithet bestowed on it by Statius, "*regina viarum*."

16. *Othone contemto*. In the year 67 B. C. a law, entitled the Lex Roscia Theatralis was passed by L. Roscius Otho, which gave the equites a special place at the public spectacles in fourteen rows of seats, next to the place of the senators, which was in the orchestra.

17. *Quid attinet*, &c. This refers to the expedition fitted out against Sextus Pompeius, the pirate chief, B. C. 35.

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EPODE V.

Metre: Same as in the preceding.

Subject: Ridicule of Canidia for seeking to supply the place of youth and beauty, in securing lovers by charms and magic rites. The Ode opens with the supplications of a boy, who is surrounded by Canidia and other hags, and who, divining from their glances, his approaching fate, entreats them to spare him.

Line 7. *Inane purpuræ decus*, the toga praetexta, which was worn by youths of rank, until they assumed the *toga virilis*. The toga praetexta and the *bullæ aurea* were first given to boys in the case of the son of Tarquinius Priscus, who, at the age of fourteen, in the Sabine war, slew an enemy with his own hand.

21. *Iolcos*—for this, and the other proper names, consult the Index.

27. *Marinus echinus*, a sea-urchin. "The sea-urchin among fishes is analogous to the hedge-hog among land animals, and hence the name echinus applied by the ancients to both. The sea-urchin, however, has finer and sharper prickles than the other, resembling more human hair in a bristly state"—Anthon.

84. *Lenire*. "The infinitive is often used alone, instead of the present or imperfect indicative, in narrative sentences. It is called *infinitivus historicus*, or *narratorius*. Grammarians usually explain this by an ellipsis of *cæpit* or *cæperunt*, which may often be supplied; in other cases it will not accord with the sense"—Zumpt, page 369.

87. *Fas nefasque convertere*. Cf. Virgil Georg. i, 505: *Quippe ubi fas versum atque nefas*.

92. *Nocturnus occurram furor*. Cf. Virg. Æn. iv. 384:

Sequar atris ignibus absens,
Et, quum frigida mors animâ seduxerit artus,
Omnibus umbra locis adero.

EPODE VI

Metre: Same as in the preceding Epode.

Subject. An attack upon a base and cowardly slanderer.

Line 5. *Molossus*, &c.; consult the Index for all proper names. Also, cf. Virg. Georg. iii. 404:

Nec tibi cura canum fuerit postrema; sed una
Veloce Spartæ catulos acremque Molossum
Pasce sero pingui. Nunquam custodibus illis
Nocturnum stabulis furem, incursumque luporum
Horrebis.

EPODE VII.

Metre : Same as in the preceding.

Subject : A lamentation for the civil wars, with which his country was disturbed.

Line 2. *Conditi*, "which had been sheathed." After the defeat of Sextus Pompey, there was a short interval of peace, which was, however, soon terminated by the renewed misunderstanding between Octavianus and Antony.

5. *Carthaginis*. Consult the Index.

Ibid. *Non ut superbas*. "The idea intended to be conveyed is as follows : These swords are not drawn against the enemies of our country, as they were in former days against haughty Carthage, and as they now should be against the Britons, still bidding defiance to our arms: they are to be turned upon ourselves—they are to enter our own bosoms, in order that the wishes of the Parthians, of our bitterest foes, may be accomplished, and that Rome may fall in ruins by the hands of her sons"—Anthon.

7. *Descenderet sacrâ calenatus viâ*. cf. Cicero in Verrem, v. 30 : "At etiam qui triumphant, eoque diutius vivos hostium duces servant, ut, his per triumphum ductis, pulcherrimum spectaculum, fructumque, victoriae populus Romanus percipere possit : tamen quum de foro in Capitolium currum flectere incipiunt, illos duci in carcerem jubent : idemque dies et victoribus imperii, et victis vitæ finem facit."

EPODE VIII.

Metre : Same as in the preceding.

Subject : A description of a disgusting old woman.

EPODE IX.

Metre : Same as in the preceding.

Subject : A congratulation of Maccenas on the victory at Actium.

Line 13. *Vallum*, "the stake." Each soldier was obliged to carry a certain number of stakes (*valli*) to assist in forming the *vallum* of the camp. These *valli* were young trees, or branches—In forming the *palisade* the Romans used to fix them close together, and interlace the branches, so that it required great force to pull it down. In this respect the Roman *vallum* was far superior to the Greek, which was more open, and less firm.

Ibid. *Spadonibus*. This refers more especially to the Eunuch Mardion, who had the management of Cleopatra's affairs.

EPODES I

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Line 16. *Conopium*. "A gnat curtain, i. e. a covering made to be expanded over beds and couches to keep away gnats and other flying insects, so called from the Greek "*conops*" a gnat. The gnat-curtains mentioned by Horace were probably of linen, but of the texture of gauze. The use of them is still common in Italy, Greece, and other countries, surrounding the Mediterranean. *Conopium* is the origin of the English canopy"—Smith's D. of A. p. 282.

28. *Sagum*. This was the cloak worn by the Roman soldiers. It was thick, made of wool, open in front, and generally fastened across the shoulders by a clasp. In this passage the word is synonymous with *paludamentum*, the general's cloak, which was similar in shape.

EPODE X.

Metre: Same as in the preceding epode.

Subject: He prays that Maevius, a slanderous poet of the day, may be wrecked in a voyage which he is about to make.

Line 1. *Malè alite*, "under evil auspices."

2. *Olentem*. "*Hircini odoris hominem*."—Mitscherlich.

4. *Auster*. Consult the Index.

5. *Niger*. "*Cælum nigrum reddens et obscurans*."—Doering.

EPODE XI.

Metre: First line, Iambic Trimeter.

Second line, Dactylico Iambic.

Subject: An address to Pectius on the subject of love.

Line 2. *Percussum*. Mitscherlich reads *perculsum*.

6. *Silvis honorem decutit*. cf. Virgil Georg. ii. 404.
Frigidus et silvis Aquilo decussit honorem.

13. *Inverecundus*. "Qui verecundiam abstergit, tacenda proloqui jubet"—Mitscherlich.

17. *Fomenta*. "The fomenta of which the poet speaks are the hopes which he had all along entertained that Inachia would at length be sensible of the superior value of his affection. With this hope he was consoling himself, until at length his indignation at her neglect could no longer be repressed, and he resolved to abandon her for ever"—Anthon.

EPODE XII.

Metre: First line, Dactylic Hexameter.

Second line, Dactylic Tetrameter a posteriore.

Subject: The lust of a wicked old woman.

EPODE XIII.

Metre : First line, Dactylic Hexameter.

Second line, Iambico-Dactylic.

Subject : He invites some friends to join him in passing a stormy day in drinking, and exhorts them to enjoy the present moment.

Line 2. *Deducunt Jovem*. The ancients considered rain to be the air dissolved.

5. *Senectus* ; " gloomy sadness." " *Senectutem pro gravitate ac severitate accipe*"—Porphyrio.

6. *Torquato consule*. Manlius Torquatus was consul B. C. 64.

8. *Achaemenia*. Consult the Index.

11. *Nobilis ut grandi &c.* cf. Juvenal Sat. viii. 210.

Metuens virgae jam grandis Achilles

Cantabat patriis in Montibus.

The centaur was Chiron.

15. *Subtemine*. Everything woven consists of two essential parts, the warp and the woof. The former was called in Latin *stamen*, the latter *subtemen*, *subtegmen*, or *trama*.

EPODE XIV.

Metre : First line, Dactylic Hexameter.

Second line, Iambic Dimeter.

Subject : He pleads the excuse of " love" for not having composed an ode, which he had promised to write in honour of his friend Maecenas.

Line 3. *Lethaeos*. Consult the Index.

6. *Deus, deus*. " Cupid."

8. *Ad umbilicum adducere*. " To bring to an end." " In the papyrus rolls found at Herculaneum, the stick on which the papyrus is rolled does not project from the papyrus, but is concealed by it. Usually however there were balls or bosses, ornamented or painted, called *umbilici* or *cornua*, which were fastened at each end of the stick, and projected from the papyrus"—Smith's D. of A. p. 568.

13. *Pulchrior ignis*. cf. Ter. E. i. 2. 5, *accede ad ignem hunc*; also Virgil Ecl. iii. 66.

At mihi sese offert ultro meus ignis Amyntas.

EPODE XV.

Metre : First line, Dactylic Hexameter.

Second line, Iambic Dimeter.

Subject : The faithlessness of Neaera.

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Line 4. *In verba jurabas mea*. Any oath might be taken in two ways; the person who took it either framed it for himself, or it was put to him in a set form, and in this case he was said *in verba jurare*, or *jurare verbis conceptis*.

12. *Si quid viri*. "Cf. Terent: Eun. i. 1. 21. Sentiet qui vir siem: also i. 2. 74. En! noster, laudo, tandem perdoluit; vir es"—Doering.

15. *Offensi*. The common reading is *offensae*. I have followed Doering in adopting Bentley's. Doering thus writes: "Dedi nempe pro vulgari lectione, *offensae*, quae sive hanc vocem active, 'ubi me semel offendisti' sive passive, 'ubi semel te offendero,' explicaveris, friget et dura est, cum Bentleio *offensi*, nec semel *offensi constantia*, nec mea constantia, quum semel a te offensus et aliis postpositus fui, *cedet formae*, formae tuae venustate se vinci et immutari patietur."

EPODE XVI.

Metre: First line, Dactylic Hexameter.
Second line, Iambic Trimeter.

Subject: He advises the Romans to leave their country, distracted as it is with civil war, and to seek a more peaceful home in the Fortunate Islands. When this ode was composed, the contest between Antony and Octavianus was on the eve of being brought to a decision.

Line 1. *Altera aetas*. This second age refers to the period between the death of Caesar and the contest of Octavianus and Antony. The first age extended from Sylla's entrance into Rome, to the death of Julius Caesar.

3. *Marsi*. For this and the other proper names consult the Index.

8. *Parentibus abominatus*. cf. odes i. 1. 24, *bella matribus detestata*.

13. *Quaeque carent ventis* &c. "And insolently scatter the bones of Romulus, which lie concealed from winds and suns (unlawful to be beheld!) The sanctity of sepulchres was always guarded by the strictest laws, and their sacred character was founded on the circumstance of their being dedicated to the Manes. The tombs of the founders of cities were regarded as particularly entitled to veneration; and it was deemed a most inauspicious omen, if the remains contained in them were, by accident or any other means, exposed to view"—Boyd.

41. *Beata arva*. The Canary islands are generally supposed to be here alluded to.

49. *Injussae veniunt ad mulctra capellae*. Cf. Virgil iv. 21. *Ipsae lacte domum referunt distenta capellae ubera*.

EPODE XVII.

Metre : Iambic Trimeter.

Subject : An ironical recantation of the 5th Epode.

Line 1. *Do manus*. "I submit."

2. *Proserpinae*. Consult the Index for all the proper names.

7. *Turbinem*. This was a kind of wheel used in magic rites, and to which a thread was affixed. As the *turbo* was turned the thread was gradually wound upon it, and the person against whom the magic rite was directed came more within the power of the magician. In the same way *solvere turbinem* "to turn the wheel back" would weaken the spell.

15. *Setosa duris exuere pellibus*. This refers to the transformation of Ulysses' companions by Circe. Consult the Index under "Ulysses."

23. *Odoribus*, "per odores intellige herbas magicas"—Doering.

47. *Nec in sepulchris*, &c. "And knowest not what it is to go as a sorceress amid the tombs of the poor, and scatter their ashes on the ninth day after interment." The ashes of the dead were frequently used in magic rites, and the rules of the art required that they must be taken from the tomb on the ninth day after interment. The sepulchres of the rich were protected against this profanation by watches, and the sorceresses were therefore compelled to have recourse to the tombs of the poor"—Anthon.

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NOTES ON HORACE.

The Secular Hymn.

Among the instructions given in the Sibylline Books, respecting the *Ludi Saeculares*, was an injunction that a hymn in praise of Apollo and Diana should be sung by a chorus of maidens and youths. In the year B. C. 17, Augustus, being about to celebrate those games, directed Horace to compose the Secular Hymn. The following account of the *Ludi Saeculares* is transcribed from Smith's Dictionary of Antiquities:—

“If we were to judge from their names, these games would have been celebrated once in every century or *saeculum*; but we do not find that they were celebrated with this regularity at any period of Roman History, and the name *ludi saeculares* itself was never used during the time of the Republic. In order to understand their real character we must distinguish between the time of the Republic, and of the Empire, since at those two periods the *ludi* were of an entirely different character. During the time of the Republic they were called *Ludi Tarentini*, or *Taurii*, while, during the empire, they bore the name of *Ludi Saeculares*. Their origin is described by Valerius Maximus, who attributes their institution to the miraculous recovery of three children of one Valerius, who had been attacked by a plague raging at that time in Rome, and were restored to health by drinking some water warmed at a place in the Campus Martius, called Tarentum. Valerius afterwards offered sacrifices in Tarentum to Dis and Proserpina, to whom the recovery of his children was supposed to be owing, spread lectisternia for the gods, and held festive games for three successive nights, because his three children had been saved. The account of Valerius Maximus agrees in the main with those of Censorinus and of Zosimus, and all appear to have derived their information from the ancient annalist, Valerius Antias. While according to this account the Tarentine games were first celebrated by Valerius, another legend seems to consider the fight of the Horatii and Curiatii as connected with their first celebration. A third account (Festus) ascribes their first institution to the reign of Tarquinius Superbus. A fearful plague broke out, by which all pregnant women were effected in such a manner that the children died in the womb. Games were then instituted to propitiate the infernal divinities, together with sa-

crifices of sterile cows, (taureae) whence the games were called *ludi Taurii*. These games and sacrifices took place in the Circus Flaminius, that the infernal deities might not enter the city. Festus and Censorinus ascribe the first celebration to the consul Valerius Poplicola. This account admits that the worship of Dis and Proserpina had existed long before, but states that the games and sacrifices were now performed for the first time to avert a plague, and in that part of the Campus Martius which had belonged to the last king Tarquinius, from whom the place derived its name Tarentum. Valerius Maximus and Zosimus, who knew of the celebration of these games by Valerius Poplicola, endeavour to reconcile their two accounts by representing the celebration of Poplicola as the second in chronological order. As regards the names Tarentini and Taurii, they are perhaps nothing but different forms of the same word, and of the same root as Tarquinius. All the accounts mentioned above, though differing as to the time at which, and the persons by whom the Tarentine games were first celebrated, yet agree in stating that they were celebrated for the purpose of averting from the state some great calamity by which it had been afflicted, and that they were held in honour of Dis and Proserpina. From the time of the consul Valerius Poplicola down to that of Augustus, the Tarentine games were only held three times, and again only on certain emergencies, and not at any fixed time, so that we must conclude that their celebration was in no way connected with certain cycles of time (*saecula*). The deities in whose honour they were held during the republic, continued as at first to be Dis and Proserpina. As to the times at which these three celebrations took place, the commentarii of the quindecimviri, and the accounts of the annalists, did not agree, and the discrepancy of the statements still extant shows the vain attempts which were made in later times to prove that during the republic the games had been celebrated once in every *saeculum*. All these misrepresentations and distortions arose in the time of Augustus. Not long after he had assumed the supreme power in the republic, the *quindecimviri* announced that according to their books *ludi saeculares* ought to be held, and at the same time tried to prove from history that in former times they had not only been celebrated repeatedly, but almost regularly once in every century. The games, of which the *quindecimviri* made this assertion, were the *ludi Tarentini*.

"The celebrated jurist and antiquary Ateius Capito, received from the Emperor command to determine the ceremonies, and Horace was requested to compose the festive hymn for the occasion. But the festival which was now held was in reality very different from the ancient Tarentine games; for Dis and Proserpina, to whom formerly the festival exclusively belonged, were now the last in the list of divinities, in honour of whom the *ludi saeculares* were instituted. A description of the various solemnities is given by Zosimus. Some days before they commenced, heralds were sent about to invite the

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people to a spectacle which no one had ever beheld, and which no one would ever behold again. Hereupon the *quindecimviri* distributed, upon the Capitol and the Palatine, among the Roman citizens, torches, sulphur, and bitumen, with which they were to purify themselves. In the same places, and on the Aventine in the temple of *Diana*, the people received wheat, barley and beans, which were to be offered at night-time to the *Parcae*; or, according to others, were given as pay to the actors in the dramatic representations, which were performed during the festive days. The festival took place in summer, and lasted for three days and three nights. On the first day, the games commenced in the *Tarentum*, and sacrifices were offered to *Jupiter*, *Juno*, *Neptune*, *Minerva*, *Venus*, *Apollo*, *Mercury*, *Ceres*, *Vulcan*, *Mars*, *Diana*, *Vesta*, *Hereules*, *Latona*, the *Parcae*, and to *Dis* and *Proserpina*. The solemnities began at the second hour of the night, and the Emperor opened them by the river side with the sacrifice of three lambs to the *Parcae* upon three altars erected for the purpose, and which were sprinkled with the blood of the victims. The lambs themselves were burnt. A temporary scene like that of a theatre was erected in the *Tarentum*, and illuminated with lights and fires. In this scene festive hymns were sung by a chorus, and various other ceremonies, together with theatrical performances, took place. During the morning of the first day the people went to the Capitol to offer solemn sacrifices to *Jupiter*: thence they returned to the *Tarentum*, to sing choruses in honour of *Apollo* and *Diana*. On the second day, the noblest matrons, at an hour fixed by an oracle, assembled on the Capitol, performed supplications, sang hymns to the gods, and also visited the altar of *Juno*. The emperor and the *quindecimviri* offered sacrifices, which had been vowed before, to all the great divinities. On the third day, Greek and Latin choruses were sung in the sanctuary of *Apollo* by three times nine boys and maidens of great beauty, whose parents were still alive. The object of those hymns was to implore the protection of the gods for all cities, towns and officers of the Empire. One of these hymns was the *Carmen Saeculare*, by *Horace*, which was especially composed for the occasion, and adapted to the circumstances of the times. During the whole of the three days and nights, games of every description were carried on in all the circuses and theatres, and sacrifices were offered in all the temples.

"The first celebration of the *ludi seculares* in the reign of *Augustus* took place in the summer of the year 17 B. C. The second took place in the reign of *Claudius* A. D. 47; the third in the reign of *Domitian* A. D. 88; and the last in the reign of *Philippus* A. D. 248, and, as was generally believed, just 1000 years after the building of the city."

Metre: Three first lines, Sapphic.

Fourth line, Adonic.

- Line 16. *Genitalis*. "Quae gignentes seu puerperas ope sua levat, geniturae favet, et se propitiam praebet"—Doering.
- 20 *Lege maritæ*. This refers to the Julian law for the encouragement of marriage. Consult Smith's D. of A. page 536.
25. *Parcae*. Consult the Index for all the proper names.
54. *Albanas*, equivalent to *Romanas*. It refers to the popular belief that Rome was a colony of Alba Longa.
57. *Jam Fides &c.* "According to the bard, the golden age has now returned, and has brought back with it the deities who had fled to their native skies, during the iron age, from the crimes and miseries of earth."—Anthon.

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NOTES ON HORACE.

THE SATIRES.

BOOK I.

SATIRE I.

Argument: Under the form of a dialogue between himself and a miser, the poet assails that covetous and eager desire for wealth, which constituted one of the greatest vices of the time.

Line 7. *Concurritur*. cf. Juvenal Sat. iv. 35. *Itur ad Atridem*.

9. *Juris legumque*, "unwritten and written law."

11. *Datis vadibus*. "When the Praetor had granted an action, the plaintiff required the defendant to give security for his appearance before the Praetor (*in jure*) on a day named, commonly the day but one after the *in jus vocatio*, unless the matter in dispute was settled at once. The defendant, on finding a surety was said *vades dare*, *vadimonium promittere*, or *facere*; the surety (*vas*) was said *spondere*: the plaintiff when satisfied with the surety was said *vadari reum*, to let him go on his sureties, or to have sureties from him."—Long.

14. *Ne te morer*. cf. the Roman form of adjourning the Senate, "Nil vos moror, Patres conscripti," also Juvenal Sat. 3. 182, *Quid vos moror?*

19. *Nolint*; subjunctive dependent on the sentence "*si quis &c.*"

29. *Caupo*. Anthon reads *cautor* "lawyer." I have followed Doering in retaining the common reading; Doering writes thus on the word: "*repetit poeta homines diversa sequentes; sed pro legum jurisque periculis, ne carperet et elevaret eorum studia, vel quia jurisconsulti non lucri, sed honoris et utilitatis causâ de jure respondebant, prudenter posuit caupones, qui lucri faciendi et ditescendi gratiâ perfide homines, ad se divertentes, circumvenire solent, dum, parvo lucro intenti, merces, quas vendunt, corrumpunt.*"

36. *Aquarius*. Consult the Index.

Line 43. *Assem.* The *as* was made of copper, or of the mixed metal called *aes*. It was originally of the weight of a pound Troy. Its value varied at different periods: At one time it was equal to 3.4 farthings, afterwards its value decreased to 2½ farthings.

45. *Centum millia*, understand *modiorum*.

50. *Jugera*. The *jugerum* was the common measure of land among the Romans: it was 240 feet in length and 120 in breadth, and therefore contained 28,800 square feet.

Ibid. Virenti. The dative after *referat* is unusual, but there is good authority for the reading.

58. *Aufidus*. Consult the Index.

62. *Quia tanti, quantum habeas, sis.* Cf. Juvenal Sat. iii. 143. *Quantum quisque suū nummorum servat in arcā, Tantum habet et fidei.*

64. *Athenis—Tantalus*—For these and the other proper names, refer to the Index.

74. *Sextarius*. A Roman dry and liquid measure, which derived its name from containing one sixth of the *congius*. The latter contained 5.9471 pints, therefore the measure of the *sextarius* was .9911 pint.

106. *Est modus in rebus, sunt certi denique fines*

Quos ultra citraque nequit consistere rectum.

Young scholars can hardly select a better subject for a theme, than these lines.

114. *Carceribus*, translate *freely* "barriers." At the extremity of the Roman Circus were placed the stalls for the horses and chariots, commonly called *carceres*. Their number is supposed to have been usually twelve. They were vaults, closed in front by gates of open woodwork, which were opened simultaneously upon the signal being given, by removing a rope, attached to pilasters between each stall; upon which a number of men, called *armementarii*, threw open the gates.

120. *Lippi*. It has given commentators some trouble to account for the poet's using this epithet, since he suffered under the same disease himself. Doering accounts for it thus: "Equidem puto Horatium, contentum ab adversariis poetam lippum appellatum, hoc ridiculum convicii genus, a corporis vitio petitum, in eos, quos contemnebat, salse regessisse."

SATIRE II.

Horace, in this Satire, more fully illustrates his assertion "*sunt certi denique fines &c.*," and shows the evil effects that result from rushing into extremes. The good to be derived from reading this production is however more than counterbalanced by the impurity of the style. I therefore advise pupils to omit reading it.

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SATIRE III.

Argument: "We should not be ill-natured or severe in the construction which we put on the actions of others: The doctrine of the Portico, which places all faults on a par, is wrong."

Line 4. *Caesar*. Augustus. 5, *patris*. "Julius Caesar," father of Augustus by adoption.

6. *Ab ovo usque ad mala*: "from the beginning to the end of the feast." Eggs formed a part of the promulsis or first course; apples were brought on with the *bellaria*, desert or third course.

8. *Resonat quae chordis quatuor ima*, "which sounds deepest in the four strings," that is, which corresponds to the base of the Tetrachord.

15. *Decies centena*, understand *millia sestertium*.

30. *Rideri possit—calceus haeret*. cf. Juvenal Sat. iii. 147.

materiam praebet causasque jocorum
Omnibus hic idem, si foeda et scissa lacerna,
Si toga sordidula est, et rupta calceus alter
Pelle patet.

40. *Polypus*. "The first syllable is lengthened by the arsis. By the polypus is here meant a swelling in the hollow of the nostrils, which either grows downward, and dilates the nostrils so as to deform the visage, or else, taking an opposite direction, extends into the fauces, and produces danger of strangulation. In both cases a very offensive smell is emitted. It receives its name from resembling, by its many roots or fibres, the sea animal termed polypus, so remarkable for its numerous feet, or rather feelers."—Anthon.

45. *Pactum*. The epithets *Pætus*, *Pullus*, *Varus*, and *Seaurus*, were surnames of celebrated Roman families. In the *double entendre* they respectively signified, *pink-eyed*, *chicken*, *having twisted legs*, and *club-footed*. The parent seeks to cover his child's deformities, with a dignified title.

69. *Amicus dulcis* &c. "Let my friend, when he weighs my evil qualities against my good ones, kindly incline, as is but fair, to the latter as the more numerous, provided that these are the more numerous."

71. *Trutinâ*. (from the Greek "trutanê") included both *libra*, a balance, and *statera* a steelyard. The former was the more ancient, but the latter is more frequently found in ruins. The parts of the steelyard, mentioned by Vitruvius are as follows: The scale (*lancula*) depending from the head (*caput*) near which is the point of revolution (*centrum*) and the handle (*ansa*). On the other side of the centre from the scale is the beam (*scapus*) with the weight or equipoise (*aequipondium*) which is made to move along the points (*per puncta*) expressing the weights of the different things put into the scale.

- Line 87. *Tristes Kalendae*. Towards the close of the Republic the interest of money (see my note on Epode 2. 4) became due on the first of every month: hence arose the phrases *tristes Kalendae*, *celeris Kalendae*, and *calendarium* an account-book.
95. *Fide*; an old form of the dative.
96. *Queis paria*, &c. Here the poet commences his attack on the dogma of the Portico.
99. *Quum prorseperunt*. "Horace here follows the opinion of Epicurus respecting the primitive state of man. According to this philosopher, the first race of men rose out of the earth, in which they were formed by a mixture of heat and moisture"—Anthon.
101. *Pugnis*, ablative of *pugnus*.
117. *Sacræ divum legerit*. "Several of the imperial constitutions made death a punishment for a sacrilegus, which consisted, according to circumstances, either in being given up to wild beasts, in being burned alive, or hanged. Paulus says in general that a sacrilegus was punished with death, but he distinguishes between such persons as robbed the *sacra publica*, and *privata*, and he is of opinion that the latter, though more than a common thief, yet deserves less punishment than the former"—L. Schmitz.
137. *Quadrante*. The quadrans or teruncius was the fourth part of the as, and was marked with three balls to denote its value. The usual devices on this coin were an open hand, a strigil, a dolphin, grains of corn, heads of Hercules, Ceres, &c.

SATIRE IV:

Argument: A defence of the style of his satiric writings, and a justification of his adoption of that species of composition.

- Line 2. *Comædia prisca*. "The Comedy of the Greeks admits of subdivision into three species or rather three successive variations in form, which are generally distinguished as the Old, the Middle and the New. The Old Comedy was the result of a successful attempt to give to the waggon jests of the country *comus*, a particular and political bias. Its essence, or, to use the words of Vico, its *eterna proprietas* was personal satire. Not merely the satire of description—the abuse of words—but the satire of representation. The object of popular dislike was not merely called a coward, a villain, a rogue, or a fool, but he was exhibited on the stage doing everything contemptible, and suffering every thing ludicrous. it is difficult, perhaps impossible, to draw a clearly defined line of demarcation between the writers of the Old and the Middle Comedy. We cannot say that *this* author was an Old Comedian, *that* a Middle Comedian: they may have been

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both, as Aristophanes certainly was, if the criterion was the absence or presence of a *Parabasis*, or speech of the chorus, in which the audience are addressed in the name of the poet, and without, in many cases, any reference to the subject of the play. Nor will the proper interpretation of the law passed about B. C. 404, "concerning the not introducing characters by name in Comedy," enable us to distinguish between the comedians as belonging to one class or the other. As to the comedians themselves, however, we may safely conclude, on the authority of Platonius, that the Middle Comedy was a form of the Old, but differed from it in three particulars: it had no chorus, and therefore no *parabasis*; this deviation was occasioned by the inability of the impoverished state to furnish the Comic poets with Choragi: living characters were not introduced on the stage—this was owing to the want of energy produced by the temporary subversion of the democracy: as a consequence of both these circumstances, the objects of its ridicule were literary rather than political. If therefore we were called upon to give the Old and Middle Comedy their distinctive appellations, we should call one *Caricature*, and the other *Criticism*, and if we wished to illustrate the difference by modern instances, we should compare the former to the *Lampoon*, and the latter to the *Review*. The New Comedy commenced, as is well known, in the time of Alexander, and we can see in Plautus and Terence, who translated or imitated the Greek writers of this class, satisfactory specimens of this branch of Comedy. It corresponded, as nearly as possible, to our own Comic Drama, especially to that of Farquhar and Congreve, which Charles Lamb calls the Comedy of *Manners*, and Hurd the Comedy of *Character*. It arose, in all probability, from a union of the style of the Euripidean Dialogue with the subjects and characters of the later form of the Middle Comedy—Donaldson's Greek Theatre.

Though I fully agree with Mr. Donaldson's remarks respecting the difficulty of accurately distinguishing the writers of the Middle, from those of old Comedy, it may be as well to mention that the common division classes the following as writers of the Middle: Eubulus, Araros, Antiphanes, Anaxandrides, Alexis, and Epicrates: and the following as authors of the New Comedy: Philippiades, Timocles, Philemon, Menander, Diphilus, Apollodorus, and Posidippus. Aristotle thus defines Comedy. "The aim of Comedy is to make men worse than we find them—It is an imitation of bad characters: bad, not with respect to every sort of vice, but to the ridiculous only, as being a *species* of turpitude or deformity; since it may be defined to be a *fault* or *deformity* of such sort as is neither *painful* nor *destructive*. A ridiculous face, for example, is something *ugly* and *distorted*, but not so as to cause pain"—Aristotle's Treatise on Poetry, chap. 5. For full information on the subject of ancient Comedy, I must refer the Student to Donaldson's Greek Theatre, pages 51, 55, 57, 99, 159, 208, 413, and 429.

Line 8. *Emunctae naris*, "of refined and critical taste."

14. *Minimo*, "the smallest sum." Lays a heavy wager to any small one—lays long odds.

19. *At tu conclusas—emolliat ignis*. cf. Persius, Sat. v, 10 :

Folle premis ventos.

Also, Juvenal, Sat. viii. 3 :

Tunc immensa cavi spirant mendacia folles.

21. *Utro*, "sine ejus curâ et studio"—Scholiast.

28. *Albius*; "non Tibullus, sed ignobilis quidam homo, insano aeris amore captus"—Doering.

39. *Dederim*. "The present and perfect of the subjunctive are used to soften an assertion or statement: the perfect subjunctive, especially, is used frequently in this way, with the force of the present?"—Zumpt's Latin Grammar, p. 334.

48. *Pater ardens*: this refers to Chremes in Terence's play, the "*Heautontimorumenos*."

60. *Non ut si*, &c.; meaning "none will find the scattered fragments animated with the true spirit of poetry, as he will if he take to pieces the two lines of Ennius, which are cited."

86. *Tribus lectis*. Among the Romans, the usual number of persons occupying each couch at a banquet, was three, so that the three couches of a *triclinium* afforded accommodation for a party of nine. It was the rule of Varro that the number of guests ought not to be less than that of the Graces, nor more than that of the Muses. Each man, when eating, lay nearly flat on his breast, in order to stretch out his hand towards the table, but when his hunger was appeased, he turned to rest on his left elbow. The couches were placed on the right and left sides of the room, and at the *side* furthest from the door, the fourth side of the table being left open for the bringing in of dishes, &c. The couch on the right hand (as you entered) was called *summus lectus*, that on the left *imius lectus*, and the third *medius lectus*. The middle place on each couch was the most honourable of the three, and the middle place of the *Medius lectus* was the most honourable of the nine.

123. *Selectis judicibus*—consult Smith's Dictionary of Antiquities, pages 529, 530, 531, 532, 533.

142. *Veluti Judaeos*. "Poeta carpit Judaeos; quovis persuasionis genere et quibuscumque machinis, alios tum temporis in doctrinae et disciplinae suae societatem trahentes"—Doering.

SATIRE V.

Argument: A comic and satirical description of his journey, in company with Maccenas, Virgil, Plotius; and Varius, to Brundisium.

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- Line 1. *Aricia*. For this, and all the other proper names, consult the Index, which contains all the most important information connected with the Satire. The student should place his map before him, and mark the course of the journey.
3. *Longe*; Anthon reads *linguae*. I have followed Doering in retaining *longe*, for which there is most evidence in M.S.S.
5. *Alius ac nos præcinctis*, "more active than we." The toga was tied up higher in proportion as the wearer required greater freedom of exertion.
23. *Quarta hora*, ten o'clock. They reckoned the hours from our six, a. m.
32. *Ad unguem factus homo*, "a perfect gentleman."
36. *Prætextam—latum clavum—prunæ batillum*. The first word has been fully treated in my notes on the Odes. The *latus clavus* or *tunica laticlavata*, the distinctive badge of the Senatorian order, consisted of a single broad band, of a purple colour, which extended perpendicularly from the neck down the centre of the tunic. The *tunica laticlavata* was left loose, in order to display the *clavus*. The *latus clavus* was first introduced by Tullus Hostilius after his conquest of the Etruscans. The right of wearing it was occasionally granted to the sons of equites, as a prelude to their entering the senate-house. A similar badge was worn by the priests of Saturn at Carthage, and the priests of Hercules at Cadiz. The *batillum* was a shovel or pan for burning incense, and used to be borne before the Roman Magistrate. Luscus vainly assumes the same ensign of dignity on the present occasion.
46. *Parochi*, provincial officers, whose business it was to see that every person travelling on state business should be properly supplied with lodging and entertainment.
101. *Deos securum agere ævum*. That the gods did not concern themselves about human affairs, was one of the chief doctrines of the Epicureans. Cf. Lucretius, vi. 57.

SATIRE VI.

Argument: A defence against those who sneered at his birth, and a description of his education, and manner of life.

- Line 1. *Mæcenas*—for this and the other proper names consult the Index.
6. *Libertino*. Libertini were those persons who had been released from legal servitude. According to Suetonius, *libertinus* was the son of a *libertus* in the time of the Censor Appius Claudius, and for some time after: but this is not the meaning of the word in the Latin writers, that have come down to us. In them the distinction between *libertus* and *libertinus* is that the freed slave was called the former with reference to

his late master, and the latter with reference to the class to which he belonged.

Line 20. *Censor*. Censors were first created B. C. 442, and were chosen from and by the patricians. At first they held their office for five years, but in the year 433 B. C. a law was passed by Mamerus Æmilius, the dictator, which limited the duration to 18 months, the election still taking place every five years, so that the office was only filled during 18 months. No plebeians were admitted to the office till B. C. 350, after which it was open to all. The duties of the Censors were to register the citizens according to their orders, to take account of the property and revenues of the state, and of the public works, and to keep the land-tax rolls: they had the power to degrade any person from his rank for an offence which was worthy of such a punishment: such offences were ill-treatment of his family, extravagance, gross misconduct of any kind, neglect of his profession, &c.

21. *Ingenuo*: this word designated one sprung from parents who had always been free.

26. *Invidia accrevit, privato quae minor esset*. cf. Tacitus, "invidia enim summa quaeque appetit." Also, Velleius Paterculus i.—"invidia assidua est eminentis fortunae comes, altissimisque adhaeret." And Juvenal, Satire x, 56:

"Quosdam praecipitat subjecta potentia magnae Invidiae."

27. *Nigris pellibus*. The Roman nobles wore black buskins, to which a small ivory crescent was attached.

68. *Mala lustra*, "evil haunts," primarily lustra signified "dens of wild beasts."

75. *Referentes aera*. I prefer taking this to have reference to the payment of the school fees on the Ides of each month. Such is the view entertained by the Scholiast, by Gesner, and by Doering. Anthon renders thus: "bringing with them, from home, calculations of interest for a given sum, to the day of the Ides."

126. *Trigonem*. "The most favourite game at ball seems to have been the *trigon*, or *pila trigonalis*, which was played by three persons, who stood in the form of a triangle, and threw and caught the ball with their left hands"—Smith's D. of A. p. 761.

SATIRE VII.

Argument: The relation of a pseudo-witticism uttered by one of a pair of litigants in a suit brought before Marcus Brutus. It is the general opinion that the subject was very unworthy of record: Dunlop remarks that the faces and gestures of the parties, and the impudence of addressing such a piece of folly to Brutus may have diverted the audience and made an impression on

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Horace, who was probably present, as he was then following the fortunes of the conspirator. Cf. Dunlop's R. L. vol. 3, p. 251.

Line 1. *Regis Rupili*. Consult the Index for proper names.

2. *Hybrida*, "a mule." Persius' mother was Roman, and his father Greek.

8. *Equis præcurreret albis*. "Proverbiali locutione pro superaret, sc. maledicentiâ: *albis*, præstantioribus et velocioribus, nam equi albi ceteros cursu superare putabantur."—Doering.

30. *Vindemiator*. "The vines in Italy were trimmed and pruned early in the spring. If any vine-dresser, therefore, attended to this branch of his duties late in the season, (the period when the cuckoo begins to put forth its note) he was sure of encountering the raillery of passengers for his indolence and loss of time; and it was customary with them in allusion to the lateness of the season, in which his labours had only just commenced, to salute his ears with the cry of *culullus*. ("*cuckoo*;" i. e., in the vulgar dialect of our own day, "lazy lubber.") On this a fierce war of invective and abuse invariably ensued, and the more extensive vocabulary of the vine-dressers generally ensured them the victory. Horace compares Rupilius therefore to a vine-dresser who had been in many such conflicts, and had always come off victorious: in other words he pays a high compliment to his unrivalled powers of abuse."—Anthon. The *i* and *a* of *vindemiator* must be pronounced as one syllable.

35. *Operum*, supply *unum*, as at Ode iii. 13. 13: *Fies nobilium tu quoque fontium*. Or consider the genitive here to be a Greek construction.

SATIRE VIII.

Argument: A Satire upon the superstitious practices of his country. Priapus describes the magic rites performed by Canidia in a garden on the Esquiline Mount, which he guarded from robbers, but could not protect from Canidia and another witch.

Line 3. *Furum aviumque* &c. A wooden figure of Priapus, adorned with a garland of reeds, and having a scythe or wooden club in his right hand, used to be placed in gardens.

7. *Novis hortis*. "The new gardens" belonging to Maecenas on the Esquiline Mount.

9. *Vili in arcâ*. The dead bodies of slaves and of the poor were thrown into boxes or coffins roughly made, and thus carried forth for interment. The corpses of the higher orders and of the wealthy were conveyed on litters (*lecticæ*) to the funeral pile.

Line 12. *Cippus*. Cippus was a low column, sometimes round, but more frequently rectangular. Cippi were used for various purposes: the decrees of the Senate were sometimes inscribed upon them; and with distances engraved upon them, they also served as mile-stones. They were however more frequently employed as sepulchral monuments. It was also usual to place at one corner of the burying-ground a cippus, on which the extent of the cemetery was marked, towards the road (*in fronte*) and backwards to the fields (*in agrum*).

17. *Ferae*; "birds of prey."

18. *Vexare locum*. Cf. Juvenal Satire i. 100.

Nam vexant limen et ipsi nobiscum.

25. *Sagana majore*. "Haec Sagana liberta fuisse dicitur Pompeii Senatoris, qui a triumviris est proscriptus; habuit autem sororem, se natu minorem: idcirco major hic dicitur."—Scholiast. "Sed fortasse ideo jam Sagana dicitur major, quod Canidiam adeo superaret annis."—Doering.

42. *Lupi barbam*. "A wolf's snout (says Pliny) was considered powerful in repelling enchantments. The witches bury a wolf's beard, to guard their enchantments from a counter-charm."

SATIRE IX.

Argument: Under the guise of describing the trouble he experiences in endeavouring to get rid of a troublesome sop, whom he has met in the street, he satirizes the impudence of parasites.

Line 1. Translate—"I was strolling by chance along the Sacred Way, musing on some trifle, as I am wont."

5. *Cupio omnia quae vis*. This was a form of taking leave of a person.

9. *Ire*. "The infinitive is often used alone, instead of the present or imperfect Indicative, in narrative sentences. It is called *Infinitivus historicus*, or *narratorius*."—Zumpt's Latin Gr. lxxviii. 8.

11. *Bolane*. "Bolanus fuit homo, qui nullius ineptias ferebat, sed statim vel in faciem quemvis reprehendebat, vel, de eo quid sentiret, non dissimulare dicebat."—Scholiast Cruq.

18. *Caesaris hortos*. The gardens, on the right bank of the Tiber, left by Julius Caesar to the Roman people.

22. *Viscum*. Consult the Index.

28. *Felices*. "From this to *aetas*, line 34, inclusive, is supposed to be spoken aside by the poet. Nothing can be more amusing than to picture to ourselves the poor bard, moving along with drooping head, and revolving in mind his gloomy destiny. The prediction, of course, to which he alludes, is a mere fiction, and got up expressly for the occasion."—Anthon.

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35. *Quarta jam parte diei praeterita*. It was therefore 9 A. M. at which the law courts opened.
69. *Tricesima Sabbata*. "De tricesimis sabbatis Judaeorum diversa plane tradunt, tam veteres Scholiastae, quam recentiores interpretes. Optimum fortasse est, ut ait Gesnerus, sequi Scaligerum et Selden, et intelligere tricesimum Lunaris mensis diem, ad precepta quaedam a Judaeis celebratum. Sed quaecunque tandem haec tricesima Judaeorum sabbata fuerint, certe, diem festum per ea designari, quo nihil rei judaeis gerere liceret, ex hoc ipso loco apparet."—Doering.

SATIRE X.

Argument: A critical defence of an opinion formerly expressed by him respecting the Satires of Lucilius.

Note: The first eight lines are printed in Italics, because their purity is suspected.

Line 6. *Laberi mimos*. "Moreover the Romans had their own *Mimes*. The unlatin name of these little pieces certainly seems to imply an affinity to the Greek *Mimes*; but in their form they differed considerably from these, and doubtless they had local truth of manners, and the matter was not borrowed from Greek exhibitions. * * * * The Greek *Mimes* were dialogues written in prose, and not intended for the stage. Those of the Romans were composed in verse, were acted, and often delivered extempore. The most famous authors in this department were Laberius and Syrus, contemporaries of Julius Caesar. He, as a dictator, by his courtly request, compelled Laberius, a Roman knight, to exhibit himself publicly in his *Mimes*, though the Scenic profession was branded with the loss of civil rights. Laberius made his complaint of this in a prologue which is still extant, and in which the painful feeling of annihilated self-respect is nobly and touchingly expressed. It is not easy to conceive how, in such a state of mind, he could be capable of cracking ludicrous jokes, and how the audience, with so bitter an example of a despotic act of degradation before their eyes, could find pleasure in them. Caesar kept his word: he gave Laberius a considerable sum of money, and invested him anew with the equestrian rank, which however could not reinstate him in the opinion of his fellow-citizens. But he took his revenge for the prologue and other allusions, by awarding the prize, against Laberius, to Syrus, once the slave, and afterwards the freed man and pupil of Laberius in the art of composing *Mimes*. Of Syrus' *Mimes* there are still extant a number of sentences, which in matter and terse conciseness of expression, deserve to be ranked with Menander's. Some of them even transcend the moral horizon

of serious comedy itself, and assume an almost Stoic sublimity. How could the transition be effected from vulgar jokes to such sentiments as these? And how could such maxims be at all introduced, without a development of human relations as considerable as that exhibited in the perfect comedy? At all events they are calculated to give one a very favourable idea of the Mimes. Horace indeed speaks disparagingly of Laberius' mimes, considered as works of art, either on account of the arbitrary manner in which they were put together, or their carelessness of execution. Yet this ought not of itself to determine our judgment against them, for this critical poet, for reasons which it is easy to conceive, lays much greater stress upon the diligent use of the file, than upon original boldness and fertility of invention."—Schlegel's Lectures on the Dramatic Art and Literature of the ancient Greeks and Romans. 8th Lecture.

Line 16. *Quibus Comædia prisca* &c. Cf. my note on the commencement of the 4th Satire of this Book.

18. *Hermogenes*. For this and the other proper names consult the Index.

22. *Pitholeonti*. "Dicitur Pitholeon epigrammata ridicula scripsisse, in quibus Græca verba mixta erant cum Latinis."—Scholiast.

33. *Quum somnia vera*. "Opinio veterum fuit vera esse post mediam noctem somnia."—Doering.

48. *Inventore minor*, "inferior to the inventor," i. e. Lucilius.

67. *Sed ille* &c. The reference is to Ennius, and the idea intended to be conveyed is as follows: Grant that Lucilius is superior in grace and polish to Ennius, yet the latter (*sed ille*), were he to live in this our age, would not, like Lucilius, leave behind him many things deserving of being removed and cast away, but would retrench whatever appeared objectionable or superfluous: neither would he again, like that same poet, pour forth a host of verses rapidly composed, but would exercise in their formation the utmost circumspection and care."—Anthon.

72. *Stilum*. The pocket-books, and other common writing materials of the Romans consisted of thin pieces of wood, covered over with wax, on which they wrote with the point of an instrument called *stilus*, the other end of which was blunt for the purpose of erasure.

77. *Arbuscula*. This female, having once on the stage, been hissed by the mob, spiritedly remarked that she cared not for their disapproval, so long as she pleased the upper and better informed classes.

82. *Octavius*. Some friend of Horace, but not Augustus. Horace always styles the latter either Augustus or Caesar.

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Ibid.

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NOTES ON HORACE.

THE SATIRES.

BOOK II.

SATIRE I.

Argument: Finding that he had given offence to many by his Satiric compositions, he consults the Lawyer Trebatius, as to continuing to write in the same style, only, however, in such a way as to show that he is determined to do so.

Line 7. *Verum nequeo dormire.* cf. Juvenal, Satire i, 30:

"Difficile est Satiram non scribere."

Ibid. *Uncti*. The ancients used to anoint themselves previous to bathing, the poorer people with common oil, the higher classes with expensive unguents. These they used generally to bring in bottles with them to the baths; many of these bottles have been found in the ruins of the baths at Pompeii. Anthon considers that *uncti* here means to go through a course of gymnastic exercises previous to swimming.

13. *Pilis—fractâ pereuntis*, &c. "Pilum, the Javelin, was much thicker and stronger than the Grecian lance. Its shaft, often made of cornel, was partly square, and $5\frac{1}{2}$ feet long. The head, nine inches long, was of iron. It was used either to throw or to thrust with; it was peculiar to the Romans, and gave the name of *pilani* to the division of the army, by which it was adopted. When Marius fought against the Cimbri, he ordered that of the two nails or pins, by which the head was fastened to the staff, one should be of iron, and the other of wood: the consequence was, that when the *pilum* struck the shields of the enemy the trenail gave way, and the shaft was turned on one side, so that the spear could not be sent back again"—Smith's D. of A, p. 468.

20. *Palpere*. Cf. Juvenal, Sat. i, 3—*quem munere palpat*.

- Line 33. *Votivd.* After an escape from some imminent danger, it was customary to suspend a painting, commemorative of the occurrence, in some of the temples.
42. *Latronibus.* *Latro* is derived from the Greek "*latron*," a soldier's pay. Even in comparatively modern times, when an army was disbanded, what was more usual than for the soldiers, unused to gain a livelihood by any trade, to become robbers and banditti?
43. *Albutius* (according to the Scholiast) poisoned his own wife.
60. *Ut sis vitalis metue.* "After the verbs *metuo*, *timeo*, *vereor*, *ne* is used when the following verb expresses a result contrary to our wish, *ut* when it is agreeable to it; ex. gr. *metuo ne frustra laborem susceperis*—I fear that you have undertaken this labour in vain; *vereor ut mature veniat*, I fear that he may not come in time. *Ne* therefore after these verbs, must be rendered by *that*, and *ut* by *that not*"—Zumpt's Latin Grammar, LXXVI. 6. b.
53. *Mala.* Horace plays upon this word, which as used by Trebatius meant *slanderous*.

SATIRE II.

Argument: A Sabine peasant assails the gluttony and luxury of the Romans, and gives plain and simple rules for a temperate mode of life.

Line 3. *Crassâ Minervâ*, "of strong common sense."

11. *Graecari.* "Græcorum more pilæ et disci jactu exerceri"—Doering.
13. *Discus*, this was a circular plate of stone or metal, about ten or 12 inches in diameter, and the manner of using it was to throw it from a certain point to the greatest distance. The word *discus* was also used metaphorically to signify the orb of the sun, a mirror, and a dish, which last is derived from it.
15. *Hymettia.* For this, and all other appellatives, consult the Index.
22. *Lagotis.* There is great uncertainty respecting this word, some consider it to signify a bird, others a fish: the former is the most likely. Baxter considers it to be a species of grouse, corresponding to the German *Berghuhn*.
33. *Trilibrem mullum.* Horace seems to have thought three pounds a great weight for a surmullet. In Juvenal, Satire iv. 16, we find mention made of one weighing six pounds; and Pliny states that one of eight pounds (!) was caught in the Red Sea. cf. Pliny, ix. 18.
45. *Epulis regum.* This is another instance of Horace's use of *rex* in the sense of a rich man, a noble. cf. Persius, Satires 1, 67, *prandia regum*.

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- Line 46. *Nigrisque oleis*. "Nigri coloris oleas ad condiendum commendat Columella xii. 48, 49."—Gesner.
50. *Auctor docuit prætorius*, Asinius Sempronius Rufus, who, in the time of Augustus, introduced young storks as a new dish.
55. *Avidienus*, nothing more is known of this character.
60. *Repotia*. On the day after marriage, the husband gave a repast to his friends, which was called *repotia*. This must not be confounded with the *cæna nuptialis*, which was given by the husband on the wedding day to the whole train of relatives and friends who accompanied the bride.
62. *Veteris aceti*. I prefer the view of those who render the word *veteris* in this passage, by "stale," "flat."
100. *Vectigalia*. Here this word has a general sense of "wealth," "income." Properly, however, it designated all the regular revenues of the Roman state. It is derived from *veho*, and probably originally signified the duties on imports and exports (*res quæ vehebantur*.) Others apply it to that which was brought (*vehebatur*) into the Roman Treasury. "Previous to the time of Pompey (writes Plutarch) the revenue of Rome was fifty millions of drachmae, and by him it was increased to eighty millions, which sums, calculating by the Attic Drama, would, respectively, be about equal to £2,708,333 6s. 8d.; and £4,333,333 6s. 8d. sterling."
132. *Quocirca—rebus*—a good subject for a theme.

SATIRE III.

Argument: While demonstrating through the mouth of a Stoic, that all mankind are mad, he ridicules the Stoics themselves for the extravagant lengths to which they carried their peculiar doctrines.

Line 7. *Calami*. Pens and ink (*atramentum*) were used for writing on parchment.

17. *Tonsore*. The philosophers wore long beards. Horace, jokingly, pretends to suppose that Damasippus wore his from carelessness, and not from the above cause.

18. *Janum ad medium*. There were arches in the Roman Forum, adorned with statues of Janus, and dedicated to him. The middle one was the place where the usurers and brokers transacted most of their business.

38. *Cave*: the "e" is short, as the word comes from the old verb of the third conjugation.

69. *Nerio*. Consult the Index for all the proper names.

72. *Malis ridentem alienis*, "laughing with another's cheeks," that is, "immoderately."

82. *Danda est*, &c. The explanation of this will be found in the Index, under "Anticyra."

Line 94. *Omnis enim res*, &c. Cf. *infra* iii. 5, 8. Atqui :

Et genus et virtus, nisi cum re vilior algâ est.

Also, Juvenal Sat. i, 110: Vincant divitie, &c.

105. *Nec Musae deditus ulli*, "nor attached to any Muse," i. e., any branch of the musical art.

119. *Tinearum epulae*. (cf. *infra* Ep. 1, 20, 12,) aut *tineas* pasces taciturnus inertes. Also, Juvenal, Satire vii. 26:

Aut claude et positos *tineâ* pertunde libellos.

141. *Splendida bilis*. Cf. Persius, Sat. iii, 8: Turgescit vitrea bilis.

144. *Trullâ*. This word, the diminutive of *trua*, primarily signified a large ladle, pierced with holes—then a trowel—and lastly, perhaps, a kind of common mug. We find the word in Juvenal, Sat. iii, 108.

180. *Ædiliis*. This name is said to have been derived from these officers having the care of the temple of Ceres (*ædes*). The *ædiles* were originally two in number; they were elected from the plebes, and the institution of the office dates from the same time as that of the Tribuni Plebis, B. C. 494. Their duties were numerous—they had the care of public and private buildings—of the supply of water to the city, when there were no censors—of the city sewers—of distributing corn to the plebes—of the public lands—of the markets—and of the general police of the city. The *Ædiles* belonged to the class of Magistratus Minores.

181. *Praetor*. This office was instituted B. C. 366. It was originally a kind of third Consulship, and was monopolised by the Patricians until the year 337, B. C. The Praetor was one of the Curules Magistratus, and therefore of the Majores. He had six lictors. In the year 246 B. C. a second Praetor was appointed, called the Praetor Peregrinus, whose duty it was to arrange disputes between foreigners and Roman citizens.

255. *Fusciolas*, rollers for the legs of women. *Cubital*, a long sleeve, worn by invalids. *Focalia*, wrappers for keeping the jaws and neck warm.

274. *Balba feris annoso verba palata*. cf. Persius, Sat. i, 35: "Tenero supplantat verba palato."

277. *Hellade percussa*, &c. "A certain Marius, enraged at the desertion of a girl named Hellas, slew her, and afterwards threw himself from a rock"—Scholiast.

287. *Meneni*, some contemporary humorously brought forward as the head of the "fool family."

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SATIRE IV.

Argument: A person called Catus is introduced, detailing to Horace, with philosophic solemnity, various precepts of *gourmanderie*, which had been given him by a friend. The Satire is directed against those who make happiness consist in the pleasures of the table, "whose belly is their god."

In cute curandâ plus aequo operata juvenus.

Line 3. *Anytique rëum*. "Socrates." Consult the Index for a full account of that eminent philosopher.

11. *Celabitur auctor*. Manso thinks that the person alluded to, from whom these precepts originally proceeded, was one Malius, a Roman knight.

16. *Irriguo horto*, "a garden too much watered." The garden is put instead of its productions.

19. *Musto*. This word signified the sweet, unfermented, juice of the grape. There were three kinds, viz: 1st, that which flowed from the grape clusters before they were subjected to any pressure, and which was reserved for making a peculiar kind of wine. 2d, That which was obtained by a partial pressure of the grapes, and which was called *mustum livivum*—this was considered best for keeping. 3d. That which was obtained after the grape had been fully trodden out, by cutting the edges of the husks, and subjecting the whole mass again to press; this was called *mustum tortivum* or *ciscumciscitum*, and was only used for inferior purposes. When it was necessary to preserve *must* in the sweet state, an amphora was coated with pitch inside and outside, filled with the *mustum livivum* and tightly corked. It was then placed in cold water, or damp sand, and preserved the *must* unchanged for a year.

26. *Mulso*, "mead." This generally formed part of the promulsis of the cœna, helping to whet the appetite.

33. *Circeiis—Miseno*. Consult the Index for all proper names.

59. *Lactuca*. This advice of Catus is directly contrary to the custom of the day, which adopted this plant on account of its cooling properties, to allay the heat and fumes of wine. The greater part of the precepts contained in this Satire are so much at variance with the rules of *gourmanderie*, that it is probable they are inverted for the purpose of ridicule.

SATIRE V.

Argument: In a discourse supposed to be held between Ulysses and Tiresias, the poet satirizes the court which was wont to be paid to aged bachelors and widowers of property in Rome, for interested purposes. Ulysses is introduced, consulting Tiresias.

sias as to how he can repair his shattered fortunes. As Dunlop remarks, Tiresias' answer is so pointedly levelled at Roman manners, that we cannot forget the incongruity of such a dialogue taking place between a Grecian chief, and a Grecian soothsayer, both of whom existed before the foundation of Rome. "We may however (Dunlop continues) perhaps regard the whole as a sort of parody in which Greek names and characters are accommodated to the circumstances of Roman life."

Line 6. *Te vate*; "as thou didst foretell." Consult the Index under the articles Ulysses and Tiresias.

14. *Lare*. "The Lares privati, or as they were sometimes called Domestici, or familiares, were tutelary spirits who received the homage of all persons under the same roof. The spot peculiarly sacred to them was the focus or hearth, situated in the Atrium. Here stood the altar for domestic sacrifice, and near it was usually a niche, containing little images of these gods, to whom offerings of flowers, frankincense and wine were presented from time to time, and regularly on the kalends of each month."—Lempriere by Caussin.

18. *Tegam latus*. *Tegere* or *claudere latus* is to walk on a person's left side and give him the wall. cf. Juv. Sat. iii. 131. *Divitis hic servi claudit latus ingenuorum*.

24. *Testamenta*. On the subject of will-making, too extensive an one to be treated in a work like this, consult Smith's Dictionary of Antiquities, pages 948-9-50-51-52-53.

38. *Cognitor*. A person might maintain or defend an action by his cognitor or procurator, or as we should say, by his attorney. The plaintiff and defendant used a certain form of words in appointing a cognitor, and it appears that the appointment was made in presence of both parties.

53. *Quid prima secundo*. The chief heir was named in the second line of the first tablet. cf. Juvenal Satire iv. 19:

Praecipuam in tabulis ceram senis abstulit orbi.

Also Suetonius Caesar, 83.

55. *Plerumque* &c. "Often will a cunning notary, who has risen from the station of quinquevir, disappoint the gaping raven. A quinquevir was one of the inferior public officers.

62. *Juvenis*; "Augustus," who was at this time about 30 years of age.

SATIRE VI.

Argument: The happiness and tranquillity of a country life.

Line 5. *Maiâ*. Consult the Index for the proper names.

10. *O si urnam argenti fors quae mihi monstret*. Cf. Persius Satire ii. 10.

O si sub rastro crepet argenti mihi seria.

Line 12. *Dives amico Hercule*. Treasure found in the country was attributed to the favour of Hercules, in the city to that of Mercury.

17. *Musæque pedestri*. Cf. Ode ii. 12. 9: *Pedestribus historiis*.

26. *Interiore diem gyro*. "The inequality in the length of the solar days in winter and summer is very beautifully illustrated by a figure drawn from chariot-races, in which the driver who was nearest the metae or goal (around which the chariot had to run) marked a narrower circuit, and was therefore called *interior*, while those further off were obliged to take a larger compass, and were thence styled *exteriore*."—Anthon.

32. *Atras Esquilias*. This refers to the circumstance that before Mæcenas built his palace there, there was a cemetery for the poor on the Esquiline.

36. *Scribae*. The scribae were public notaries or clerks in the pay of the state. They were chiefly employed in making out the public accounts, copying laws, and recording the acts of the different members of the Executive. Being very numerous, they were divided into companies or classes, and assigned by lot to different magistrates. The appointment to the office of a scriba was either made on a magistrate's nomination, or purchased. The office was not considered a high one, though Cicero states that they formed a respectable body of men. He however enters into an explanation of his reasons for making that statement, so that we may conclude it was contrary to the general opinion.

104. *Fercula*. The *ferculum* (derived from *fero*) properly signified a bearer of any kind, a tray. Hence it came to signify a dish &c.

109. *Praelibans*. It was the duty of one of the slaves, the butler, to taste the dishes, previously to their being brought to table, to ascertain whether they were properly made.

SATIRE VII.

Argument: He introduces a slave upbraiding him with his own vices, and shows that no one is free but the wise man.

Line 10, *Clavum mutaret in horas*. Sometimes the sons of equites were permitted to wear the *latus clavus*, as a prelude to their becoming senators, in which case they assumed it at the same time as the *toga virilis*. When the proper time for admission into the Senate arrived, if the young man felt unwilling to enter that order, he had to resign the *latus*, for the *angustus clavus*. The former could, however, be resumed whenever the person changed his mind, and again wished to become a senator. Hence the application of the phrase *clavum mutari* to a fickle mind.

Line 15. *Illi justa cheragra.* Cf. Persius, Sat. v. 53:

Sed quum lapidosa cheragra

Fregerit articulos.

17. *Phimum—talos.* The phimus was a box occasionally used for throwing the tali into the *fritillus*, the throwing box. Two persons played at the game *tali*, which they either threw up in the air, or emptied out of a dice-box, and observed the numbers on the upper sides. The lowest throw was four aces. The value of a throw was not in all cases the sum of four numbers. The highest in value was that called *Venus* or *jactus Veneris*, in which the numbers cast up were all different, the sum being only fourteen.
36. *Scurrae.* "The first class of parasites are the *scurrae* or jesters, who, in order to get some invitation, not only tried to amuse persons with their jokes, but even exposed their own persons to ridicule, and would bear all kinds of insult and abuse, if they could only hope to obtain the desired object." —L. Schmitz.
53. *Annulo equestri.* When the custom of wearing rings was introduced into Rome by the Sabines, they were of iron, and every Roman citizen was entitled to wear one. In the course of time it became customary for the upper classes to wear a golden seal-ring, and for a considerable time no one under the rank of an *equus* was eligible to this distinction.
59. *Auctoratus.* See the note on Epistle i. 1. 2.
76. *Tantisque minor.* Cf. Persius, Sat. v. 120: *Liber ego. Unde datum hoc sumis, tot subdite rebus.*
- Ibid.* *Vindicta quaterque.* The *vindicta* was the wand which the praetor laid on the head of the manumitted slave, when he declared him free. The blow which the slave received at manumission, was similar to the manner of conferring knight-hood in the present day.
87. *Externi ne quid valeat per leve morari.* Cf. Persius Sat. i. 64.

* * ut rer leve severos

Effundat junctura unguis.

88. *Potesne ex his ut proprium quid noscere?* "Of these qualities can you recognise any as your own?"
92. *Non quis;* "you cannot," 2nd person of *queo*.
110. *Strigili.* This was an instrument used in the Roman baths for scraping off the perspiration. It was of a curved shape, and made of bone, bronze, iron, or silver. The *strigil* was rather a sharp instrument, and therefore its edge was softened with oil which was dropped on it from a vessel called *guttus*, which had a narrow neck, so as to let out the oil drop by drop.

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SATIRE VIII.

Argument: The satirical description of a banquet given by a person of bad taste, who aped the manners of his superiors.

Line 3. *De medio die*. This was earlier than the usual hour for the cœna, which, with the modern Romans, was 3 P. M.

15. *Maris expers*. An imitation, which had "never crossed the sea." Some consider the *expers* equivalent to *expertum*.

20. *Summus ego*. The person who sat in the middle of each couch was *summus* or *primus*. Consult my note on Satire i. iv. 86.

22. *Umbras*. "Guests of a guest," uninvited by the host.

29. *Passeris*, "understand *marini*:" "of a flounder."—Anthon.

31. *Melimela*. The introduction of honey-apples in this part of the feast, displayed the host's ignorance of etiquette, as their proper place was with the *bellaria* or desert.

39. *Allifanis*. Consult the index under Allifae.

72. *Pede lapsus agaso*. "All this comfortable speech is mere irony. The bread was burnt; the sauce ill made; the servants awkwardly dressed, and some of them brought from the stable to attend at supper (*agaso* denoting a groom, a stable-boy). Poor Nasidienus however takes it all in good part, and thanks his guest for his good nature."—Francis.

77. *Soleas*. The solea was a very simple kind of sandal, consisting of a sole, with a strap to fasten it over the instep. As worn by the upper classes, it was chiefly adapted for wearing in the house, so that when a man went out to dinner he walked in shoes (*calcei*), and took with him soleae to put on when he entered the house. When he was about to recline to the meal, these were removed by a servant, but brought back at the end of the banquet.

83. *Fictis rerum*: a Graecism for *fictis rebus*. *Edat*, (line 90) the old form of the subjunctive *edat*.

NOTES ON HORACE.

THE EPISTLES.

BOOK I.

EPISTLE I.

NOTE.—This Epistle was intended to serve as an apology to Maecenas for the Poet's long silence, three years having now elapsed since the appearance of his last publication.

Line 1. *Primâ—summâ.* The Odes, Epodes, Satires and Epistles, all commence with an address to Maecenas.

2. *Rude.* As there have been some previous references to gladiators, it may be as well, in this place, to give a sketch of their profession. Gladiators were men who fought in public for the amusement of the Roman people, a custom said to have originated in the Etruscan practice of killing captives at the pyres of the dead. They were first exhibited in Rome, B. C. 264, in the Forum Boarium, by Marcus and Decimus Brutus, at their father's funeral. Gladiators consisted either of captives, slaves and malefactors, or of freemen who entered the arena voluntarily for the sake of hire: these were called *auctorati*, and their wages *auctoramentum* or *gladiatorium*. Gladiators were kept in schools (*ludi*) and trained by masters called *Lanistæ*: in these *ludi* they fought with wooden swords called *rudes*. When the day for a gladiatorial exhibition arrived, they were led along the arena and matched in pairs: the show commenced with a sham battle (*prælusio*) in which they fought with blunt weapons; after which, the signal was given with a trumpet, and the real fight commenced. When a gladiator was wounded, the people shouted *habet*; the victor then stood with uplifted sword over his prostrate foe, and looked to the people, on whom the life of the vanquished depended, for an intimation of their will. If they wished him to be saved, they pressed down their thumbs; if not, they turned them up, and shouted *recipiat ferrum*. The victorious gladiators, exclusive of pecuniary rewards, received palms, whence the expression of Cicero, "*plurimarum palmarum gladiator*." Old gladiators, or any who had given the people much satisfaction by their courage, were frequently discharged by the Editor, at the public request, and, as a sign of their freedom, were given a *rudiis*, and were thence called *rudiarii*. If, after this dis-

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charge, any circumstance induced them to enter the lists again, they were obliged to solicit their discharge anew from the people; hence the expression in the text, *Ne populum extortolies exoret arena.*

Line 5. *Ad postem fixis.* The custom prevalent among the ancients, of dedicating the instruments connected with any trade or profession to the presiding deity of it, when the person was about to resign that calling, has already been alluded to.

16. *Agilis fio, et mensor, &c.,* equivalent to "I become a Stoic." The doctrines of which sect inculcated the necessity of taking part in public affairs.

18. *Aristippi.* Consult the Index for all the proper names.

36. *Sunt certa piacula, &c.* "Sunt certa remedia, quibus landis cupiditatem, qua pectus tuum turget, compescere et comprimere potes, sapientius scilicet et puro animo legendo libellos philosophorum quorum praeceptis aequae ac piaculis purgari atque expiari potes"—Doering.

50. *Magna Olympia.* Consult the Index.

54. *Janus summus ab imo.* Another allusion to the three arches of Janus in the Forum, so that the expression is equivalent to "the Forum, from one end to the other."

57. *Est animus tibi, sunt mores, est lingua fidesque.* Compare Massinger's Fatal Dowry, ii. 1: "In this partial, avaricious age, what price bears honour? virtue? Long ago, it was but praised, and freezed—Nowadays, 'tis colder far, and has nor love nor praise!"

61. *Hic murus aeneus esto, nil conscire sibi, nulla pallescere culpa.* Cf. Cicero, Nemo potest esse felix sine virtute; also, Juvenal Satire iii. 8: Nemo malus felix; and Pope's Essay on Man: "Virtue alone is happiness below."

63. *Naenia.* This properly signified the dirge sung by the mourning women or praeficae at the Roman funerals. The naenia resembled the Irish keening, in recounting all the praises of the deceased.

79. *Vivaria.* Cf. Juvenal Satire iii. 308:

Sic inde huc omnes, tanquam ad vivaria, currunt.

87. *Lectus genialis in aula est.* The lectus genialis, also called adversus, was the bridal bed, which stood in the atrium, opposite the janua, whence it was called adversus. It was generally high, with steps by its side, and in later times beautifully adorned. It was also festooned with garlands of flowers.

99. *Aestuatur.* The metaphor is taken from the sea. Cf. Isaiah lvii. 20. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

102. *Curatoris egere &c.* When a man was of unsound mind, or a spendthrift, a curator or guardian was appointed either by the law, or the Praetor: If by the latter, he was called honorarius. This guardianship of spendthrifts, and persons of unsound mind, originated in the laws of the Twelve Tables. The technical word for a person of unsound mind in the Twelve Tables, is *furiosus*, which is equivalent to *demens*; and both are distinguished from

insanus. Though *furor* implies only violence in conduct, and *dementia* only mental imbecility, there was no legal difference between the two terms, so far as concerned the guardianship. In later times the Praetor appointed a curator for all persons whose infirmities required it.

106. *Ad summam—regum*. Cf. *supra*, Satire i. 3. 124:

Si dives, qui sapiens est,
Et sutor bonus, et solus formosus, et est rex.

Also, cf. Juvenal Satire vii. sqq., for a similar passage on the "lucky man:"

Felix, et pulcher et acer;
Felix et sapiens et nobilis et generosus—
Felix orator quoque maximus et Jaculator;
Etsi perfrixit, cantat bene.

108. *Praecipue sanus*: "ergo corporis quoque sanitatem referebant Stoici ad bona, quae disciplinae suae praecipue deberent; sed addit salse, nisi quum gituita molesta est, nam, qui pituita laborant, rebus subtilius examinandis et perpendendis haud apti sunt; hine, *hebetiores*."—Gesner.

EPISTLE II.

NOTE.—Horace after having, in retirement, reperused the Homeric Poems, expresses to Lollius his opinion that they contain excellent lessons of virtue and philosophy; and hence proceeds to demonstrate that, to be happy, we must learn to command and keep in check our own passions.

Line 2. *Declamas*: "declamando, dicendi arte exerceris."—Doering. Ibid. *Praeneste*. Consult the Index for all proper names.

10. *Quod Paris &c.* "Paris refuses to be persuaded to this measure, even though it would secure him safe dominion and a happy life."

28. *Nebulones*. Some connect this with *Alcinoique*: I do not.

34. *Ni posces &c.* "According to the old Roman custom, every individual arose at the break of day to attend to his particular avocations. To prolong one's slumbers into the day, as the luxurious Phaeacians did, would have been as dishonourable to a freeman, as to appear abroad intoxicated in the public streets. To get up, therefore, before break of day, for the purposes of mental improvement, was not requiring too much of a young man of family like Lollius, who was desirous of acting a distinguished part on the theatre of life, and who would, therefore, feel the strongest inducements to put in practice this good old rule of former days."—Anthon.

41. *Qui recte—cerum.* Cf. Young N. Th. i :

Be wise to-day ! 'Tis madness to defer :
 Next day the fatal precedent will plead.
 Thus on—till wisdom is pushed out of life.
 Procrastination is the thief of Time—
 Year after year it steals, till all are fled,
 And to the mercies of a moment leaves
 The vast concerns of an eternal scene !

Also Shakspeare :

To-morrow, and to-morrow, and to-morrow,
 Creeps in this petty pace from day to day
 To the last syllable of recorded time ;
 And all our yesterdays have lighted fools
 The way to dusty death !

56. *Certum voto pete finem.* Cf. Persius Satire v. 64 :

Petite hinc juvenesque senesque
 Finem animo certum.

Also, Seneca Epist. 71 : “ vita sine scopo vaga. Scire debet, quid petat ille, qui sagittam vult mittere, et tunc dirigere et moderari telum ; errant consilia nostra, quia non habent, quo dirigantur.”

58. *Siculi Tyranni.* The most celebrated were Dionysius the Elder, and Phalaris. The former was born B. C. 430, and died (it is thought, by poison) B. C. 367, having been tyrant of Syracuse 38 years. Phalaris was a tyrant of Agrigentum and flourished about 550 B. C. He is said to have invented the instrument of torture, called the brazen bull. In modern times his name is familiar to scholars through the celebrated contest between Bentley and Boyle respecting the authenticity of certain epistles attributed to him.

EPISTLE III.

NOTE.—This Epistle was addressed to Julius Florus in the year B. C. 19 when he had been absent for three years in attendance upon Tiberius in an expedition against the Dalmatians.

Line 3. *Thracia.* For the proper names, consult the Index.

4. *Vicinas turres.* “ Seston et Abydon, urbes munitas Hellesponti, Leandri et Herus amore satis notas.”—Doering.

10. *Pindarici fontis &c.* “ Who has separated himself from the herd of common poets, and, aiming at higher efforts, has boldly taken the Grecian Pindar for his model.”—Anthon.

17. *Palatinus Apollo.* In the year B. C. 27, Augustus founded a library on the Palatine Hill, adjoining the temple of Apollo, for the reception of such works as should be approved of by certain judges appointed for the purpose. Hence the admis-

sion of a writer's works into that library, was considered the stamp of merit

EPISTLE IV.

NOTE.—This Epistle is addressed to the poet Albius Tibullus; it contains an inquiry as to his engagements, and an invitation to our author's home.

Line 11. *Crumenâ*. The purse of the Romans, commonly called *marsupium*, was generally a small leathern bag, drawn together at the mouth by means of strings. In the Stosch collection at Berlin, there is a figure of Mercury, in which he is represented as holding in his hand one corresponding to the above description.

16. *Epicuri de grege porcum*. "Hoc refer per appositionem ad *pinguem et nitidum*; Epicuri scilicet, qui summan voluptatem in corpore lautioribus et largioribus cibis curando ponebant, contemtim *Epicuri de grege porci* vocabantur; hinc Cicero L. Pisonem (in orat. in Pis. c. 16) hominem luxuriosum, Epicureum, non ex scholâ, sed ex harâ, (porcorum stabulo) *productum* appellat."—Doering.

EPISTLE V.

NOTE.—This Epistle contains an invitation to Torquatus, to a homely supper on the next day, the birth day of Julius Cæsar.

Line 1. *Archiacis*, small and plain couches made by Archias, a mechanic of the day. Another reading is *archaicis*, "old-fashioned."

4. *Ilerum Tauro*, "when Taurus was Consul for the second time," B. c. 26. Understand Consule.

5. *Minturnas*. Consult the Index for the proper names.

18. *Addocet artes*; "teaches new means for the accomplishment of what we desire"—Anthon.

19. *Fecundi*. "Bibentis ingenium fecundum reddentes: non vini enim copia, sed vis disertos reddit, et sic Nilus fecundus, agros fecundos reddens, apud Plinium, v. c. 9."—Doering.

22. *Toral*, "sofa-cover;" *mappa*, "napkin." The fact that forks were not invented in ancient times, gave occasion for the use of napkins at meals to wipe the fingers. In eastern countries, at the present day, slaves bring round to the guests, water and napkins for the same reason. The napkins used at an ancient period were of coarse linen: afterwards fine linen, and woollen cloth, with a soft, smooth nap, came to be used. In the time of the Empire, the wealthy Romans used fine linen, embroidered or interwoven with gold: a kind which (as we learn from Fellows) is still used in the east.

Line 23. *Cantharus*. This was a kind of drinking cup, furnished with handles, and which is said by some to have derived its name from the first maker; by others from the Greek for a beetle. It was sacred to Bacchus.

31. *Postico*. "The houses of the Romans commonly had a back-door, called *posticum*, *postica*, or *posticula*. Cicero also calls it *pseudothyron*, "the false door," in contradistinction to *janua*, "the front door," and because it often led into the garden of the house, it was called the "garden door" Smith's D. of A.

EPISTLE VI.

NOTE.—Horace demonstrates to Numicius that equanimity is necessary to happiness.

Line 21. *Dotalibus agris*. It is worthy of mention that the Roman law permitted the husband to dispose as he pleased of such parts of his wife's dowry as consisted of things movable, but prohibited him from alienating land. There were two species of dowry, the *dos profecticia*, and *dos adventicia*. The former was the dowry given by the bride's father, or paternal grandfather; all other kinds of dowry were included under the latter term. The dowry was a matter of great importance in the Roman law, as the disputes respecting it were numerous, owing to the frequency of divorces.

39. *Mancipiis*, "slaves." Such is the meaning of the word in this passage. Properly, however, it has the same signification as *mancipatio*, which means the corporeal apprehension of a thing, with a view to transfer of ownership, and accompanied by certain forms. Consult Smith's Dictionary, page 591, for full information on this subject.

51. *Qui fodicet latus*. Cf. Juvenal, Sat. viii, 10:

Si tetigit acrior illo.

Also, Persius, Sat. iv, 34:

Cubito qui tangat et acre.

The candidate for a public office at Rome, in going his rounds, or taking his walk, was accompanied by a nomenclator, who gave him the names of such persons as he might meet; the candidate was thus enabled to address them by name, an indirect compliment, which could not fail to be generally gratifying to the electors. The address was accompanied by a shake of the hand.

53. *Fasces*; these insignia of power were borrowed from the Etruscans.

Ibid. *Eripietque curule*, &c. Cf. Juvenal, Sat. x. 91:
Atque illi summas donare curules?

Also, Statius, S. i. iv, 82: The *sella curulis* is said to have been used at Rome from a very remote period, as an emblem of kingly power, and to have been imported, along with other insignia, by Tullus Hostilius or Tarquinius Priscus. It was, from the first, adorned with ivory: hence the expression in the text.

Line 61. *Crudi tumidique lavemur.* Cf. Juvenal, Sat. 1, 143:

Turgidus et crudum pavonem in balnea portas.

EPISTLE VII.

NOTE.—Horace excuses himself to Maecenas for not having returned from the country so soon as he had promised, and, while he gratefully acknowledges the past kindness of his patron, claims a certain degree of liberty and indulgence, on account of his age and infirmities.

Line 2. *Sextilem*, "August." "Lastly, an old Latin year of ten months is implied in the fact, that at Laurentum a sacrifice was offered to Juno Kalendaris, on the first of every month, except Januarius and Februarius. These ten months were called Martius, Aprilis, Maius, Junius, Quinctilis, Sextilis, September, October, November, December. That March was the first month in the year, is implied in the last six names; and even Plutarch, who ascribes twelve months to the Romulan year, places Januarius and Februarius at the end. The fact is also confirmed by the ceremony of rekindling the sacred fire in the temple of Vesta on the first day of March, by the practice of placing fresh laurels in the public buildings on that day, and by many other customs, recorded by Macrobius. With regard to the length of the months, Censorinus, Macrobius, and Solinus agree—31 days to four of them, called *pleni menses*; 30 to the rest, called *cavi menses*."—Smith's D. of A.

6. *Designatorem*. The order of the funeral procession at Rome was regulated by a person called *designator* or *dominus fune-ris*, who was attended by lictors dressed in black. His office was somewhat similar to that of the undertaker among us.

12. *Contractusque leget*, "*contractus*, scilicet in angustum locum"—Doering.

13. *Zephyris*. Consult the Index for all proper names.

16. *Benigne*, a polite way of declining, "you are very kind, but I would rather not."

76. *Indictis Latinis*. "The Latin Holidays having been appointed by the Consul." The *Feriae Latinae* had been instituted (according to the Roman legends) by Tarquin the Proud, in commemoration of the alliance between the Romans and

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Latins: But Niebuhr has shewn that the festival, which was originally a *panegyris* of the Latins, is of much higher antiquity; for we find it stated that the towns of the Priscans and Latins received their share of the sacrifices on the Alban Mount—which was the place of its celebration—along with the Albans, and the thirty towns of the Alban commonwealth. All that the last Tarquin did was to convert the original Latin festival into a Roman one, and to make it the means of hallowing and cementing the alliance between the two nations. Before the union, the chief magistrate of the Latins had presided at the festival; but Tarquin now assumed this distinction, which subsequently, after the destruction of the Latin commonwealth, remained with the chief magistrates of Rome. The object of this *panegyris* on the Alban Mount was the worship of Jupiter Latiaris, and, at least as long as the Latin Republic existed, to deliberate and decide on matters of the confederacy, and to settle any disputes which might have arisen among its members. The *Feriae Latinae* were appointed by the Magistrates, in whose hands they formed a powerful political engine, as they might so arrange the time of celebration as to stop any public proceedings to which they were opposed.

EPISTLE VIII.

PREFATORY NOTE.—Were we to take this Epistle literally, we should consider Horace to have been a complete hypochondriac, but I prefer the view of Torrentius, who considers that the poet merely represents himself as labouring under these infirmities, in order that he may indirectly reprove similar ones in Celsus Albinovanus.

Line 1. *Celso &c.* Order of construction: Musa, rogata, refer Celso Albinovano, comiti scribaeque Neronis, gaudere et gerere rem bene.

3. *Dic, multa &c.* "Tell him that though promising many fine things, I live neither well, nor agreeably." The distinction here made is one, observes Francis, of pure Epicurean morality. *Recte vivere* is to live according to the rules of virtue; and *vivere suaviter* to have no other guidance for our actions but pleasure and our passions."—Anthon.

16. *Instillare.* Cf. Juvenal Sat. iii. 122: *Facilem stillavit in aurem.* Also, cf. Ovid Her. 23.

EPISTLE IX.

NOTE.—This epistle was intended as a modest and humble introduction of his friend Titus Septimius to Tiberius Claudius Nero.

- Line 9. *Dissimulator opis propriae*. "Ops vel opis, ut potentia, passim de gratiâ, quâ quis multum pollet, multum efficere potest; vocat autem hanc *propriam*, quasi eâ (*mihî commodus unî*) unice in suum ipsius commodum utatur."—Doering.
11. *Frontis ad urbani descendi praeemia*. "I have descended into the arena, to contend for the rewards of town-bred assurance;" that is, I have resolved at last to put in for a share of those rewards which a little city assurance is pretty certain of obtaining. The *frons urbana* is sportively, but truly applied to that open and unshrinking assurance so generally found in the population of cities."—Anthon.

EPISTLE X.

Subject: He describes to his friend the pleasures of a rural life.

Line 1. *Tuscum*. Cf. O. i. 22, and the Index.

10-11. *Liba—placentis*. The former word designates a kind of consecrated wafer, consisting of oil, honey, and flour: the latter, cheese-cakes, made of flour, cheese, honey, &c. They were both used in sacrifices, and, being the perquisite of the priests, were given by them to their slaves.

16. *Leonis*. For this and the other proper names, consult the Index.

19. *Libyca lapillis*. The Mosaic pavement, composed of small square pieces of Numidian marble.

22. *Inter varias nutritur*. This refers to the shrubs and trees planted round the peristyles of the Roman houses.

27. *Nescit Aquinatem &c.* The inhabitants of Aquinum used to manufacture a dye, which was an imitation of the Sidonian purple: Hence, the poet's meaning is, that he who cannot distinguish truth and falsehood, will suffer loss as certainly as the merchant, who cannot distinguish between the spurious imitation, and the genuine valuable purple. The word *contendere* is well chosen: it alludes to *stretching out* cloths *beside each other*, when comparing them.

47. *Haud servit*. The common reading is *aut*.

49. *Dictabam*. "In writing letters, the Romans used the imperfect tense, to denote what was going on at the time when they wrote, putting themselves, as it were, in the place of the person who received the letter, and using the term which would be proper when it came to his hands."—Zumpt's Latin Grammar, LXXIV. 8. note.

EPISTLE XI.

He demonstrates to his friend Bullatius, that happiness does not spring from external, but internal causes.

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Line 1. *Chios, Lesbos*. For these, and the other proper names, consult the Index.

12. *Campoda*. This word signifies either an inn, or a provision shop. Some writers are of opinion that the Greeks and Romans had no inns for the accommodation of respectable travellers. There is however clear proof to the contrary. At the same time it must be allowed, that while the general hospitality of the ancients rendered such houses much less necessary than in modern times, so also they were not on a par with our hotels either in size or accommodation.

13. *Balnea*. For a familiar description of the baths of the ancients, I can refer the student to no better work than Sir Edward Lytton Bulwer's Novel, "The Last Days of Pompeii."

18. *Paenula*. This was a thick travelling cloak. It appears to have been long, and without sleeves. It was usually made of wool, particularly of that kind called Gausapa (much used for table covers), but sometimes of leather.

Ibid. Campestre. The covering used round the loins, in the gymnastic contests.

EPISTLE XII.

Subject: He advises Iccius (the same person to whom the 29th Ode of the 1st Book is addressed) to lay aside his discontented covetousness, and be satisfied with what he had already acquired.

Line 1. *Fructibus Agrippae*. Iccius was, at this time, manager of Agrippa's estates in Sicily. These lands had been given by Augustus to Agrippa, as a reward for his services in the contest with Sextus Pompeius, and the subjection of the island.

8. *Urtica*. As it is plain from the conclusion of this Epistle, that it was written in Autumn, and as nettles were only eaten in the spring, when they were tender, it is probable that the sea fish *urtica marina* is here meant.

9. *Liquidus fortunae rivus*. "De Pactolo et Midā cogitasse Horatius videtur."—Baxter.

24. *Vilis amicorum est annona*. "Respondet hic versus sententiae, Grosphum nil, nisi quod rectum et aequum sit, petiturum esse: sensus igitur: si vir bonus, qualis est Grosphus, re aliquā, quā ille indiget, a te juvabitur, vili pretio cum tibi amicum parare poteris, quia ea tantum, quae villioris pretii sunt, a te petet. *Vilis annona*, proverbiali locutione de iis quae, sicut annona, vili pretio acquiruntur."—Doering.

EPISTLE XIII.

Subject: He directs Vinus as to the manner in which he shall present the writings with which he had entrusted him, to Augustus.

Line 7. *Quam quo perferre*. "Than roughly throw down thy panner, where thou art directed to carry it, and turn into ridicule thy paternal cognomen of Asella." Horace puns upon the name of his neighbour, and tells him to beware of blundering in the presence of the courtiers, who would most certainly rally him, in such an event, upon his surname of Asella (a little ass.) The poet prepares us for this witticism, such as it is, by the use of *clitellas*, in the commencement of the line, under which term the rolls, mentioned above, are figuratively alluded to"—Anthon.

15. *Pileolo*. *Pileolus*, or-*um*, is a diminutive of *pileus*, which properly signifies a piece of felt, or a felt cap. The Romans used this species of cap on all occasions when they were likely to be much exposed to the weather, and, as we see from the present passage, it was customary to take it, along with slippers, to a party, in order to wear it in returning. This cap was also used among the Romans as an emblem of liberty. A manumitted slave had his head shaven, and assumed the *pileus* in the temple of Feronia.

19. *Mandalaque frangas*, "injure the things committed to thy care."

EPISTLE XIV.

Subject: He reproves the inconstancy of his steward, who, having formerly solicited employment in the country, as preferable to the hardships of town slavery, is now anxious to return to the city.

Line 3. *Variam*. Consult the Index for the proper names.

9. *Claustra*, an allusion to the carceres of the circus.

14. *Mediastinus*. This was the appellation given to slaves used for any common purpose. The Scholiast on this passage, thus explains the word: "*qui in medio stat ad quaevis imperata paratus*." The name was more usually applied to rustic, than to civic slaves.

21. *Popina*. The *popinae* were houses, where persons were allowed to eat and drink. They were principally frequented by slaves and the lower classes, and were consequently only furnished with stools to sit upon, instead of couches. Many of these *popinae* seem to have been little better than brothels.

46. *Diana*. "In early times, the slaves were treated as members of their master's family, and allowed to take their meals along with them, though not at the same table, but on benches placed at the foot of the lectus. But with the increase of numbers and of luxury among masters, the ancient simplicity of manners was changed: a certain quantity of food was allowed them (*dimensum*) which was granted to them either monthly (*menstruum*) or daily (*diarium*). Their chief food

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was the corn, called *far*, of which either four or five modii were granted them per month, or one Roman pound a day. They also obtained an allowance of salt and oil: Cato allowed his slaves a sextarius of oil a month, and a modius of salt a year. They also got a small quantity of wine, with an additional allowance on the Saturnalia, and Compitalia, and sometimes fruit, but seldom vegetables. Butcher's meat seems hardly to have been ever given them."—Smith's D. of A. page 874.

EPISTLE XV.

Horace seeks information of his friend Numonius Vata respecting the climate of Velia and Salernum, &c. &c.

Line 1. *Veliae*. For this, and the other proper names, consult the Index.

'6. *Cessantem morbum*. "This lingering disease is produced by a phlegmatic humour, which, obstructing the nerves, causes a languid heaviness, and sometimes deprives the part effected of all sensation and action, as in palsies and apoplexies."—Sanadon.

16. *Vina nihil moror*. "I stop not to enquire respecting the wines." I know they are good.

28. *Scurra vagus*. A buffoon, who was attached as parasite to one master, but went from one to another, as he found the best entertainment.

36. *Scilicet ut &c.* "Hæc sorte famelicâ Maenius morum censor exstitit, tanquam alter Bestius, scilicet ut diceret hominum luxuriosorum ventribus candente lamnâ notam vel stigma inurendum esse. Bestius videtur fuisse homo avarus, qui nepotes et prodigos acerbissime tractandos censeret, Persius quoque Sat. vi. 37, severum morum censorem Bestii nomine insignit."—Doering.

46. *Nilidis*—"pulchritudine et nitore conspicuus." *Fundata*—"bene et tuto collocata."

EPISTLE XVI.

In this Epistle, Horace, after having given a description of his country retreat, enters upon a discourse on the real nature and qualities of virtue.

Line 3. *An amicti vitibus ulmo*. "Elegantissime pro vulgari, an vino; in arbutis enim nascuntur uvæ in vitibus, arborum, præcipue ulmorum, trunco applicatis; ulmus igitur amicitur vitibus."—Doering.

12. *Tarentum*. Consult the Index for the proper names.

Line 48. *Pasces in cruce corvos*. "Crucifixion, as is well known, was the peculiar punishment of slaves and the lowest malefactors. It was abolished by Constantine on his conversion."—Præteus. "The manner of crucifying was as follows:—The criminal, after sentence pronounced, carried his cross to the place of execution: a custom mentioned by Plutarch and Artemidorus, as well as in the gospels. From Livy and Valerius Maximus, scourging appears to have formed a part of this, as of other capital punishments among the Romans. The scourging of our Saviour however is not to be regarded in this light, as Grotius and Hammond have observed, it was inflicted before sentence was pronounced. The criminal was next stript of his clothes, and nailed or bound to the cross. The latter was the more painful method, as the sufferer was left to die of hunger. Instances are recorded of persons who survived nine days. It was usual to leave the body on the cross after death. The breaking of the legs of the thieves, mentioned in the gospels, was accidental; because, by the Jewish law, it is expressly remarked, the bodies could not remain on the cross during the Sabbath day."—B. Jowett.

61. *Iusto sanctoque*. A Graecism.

63. *Qui liberior &c.* Cf. Juvenal Sat. v. 724:

Liber ego. Unde datum hoc sumis, tot subdite rebus?

Also, for the following line, Id. iii:

Inque luto fixum possis transcendere nummum.

EPISTLE XVII.

In the following Epistle the poet instructs his young friend, Scaeva, in the best means of gaining and securing court-success. "As this and the next Epistle are written upon the same subject, the copyists would seem to have joined them together. Baxter and Gennet incline to the opinion that they were both written to the same person. We do not find, however, as Gesner himself acknowledged, that the house of Lollius ever took the cognomen of Scaeva, which appears in the Junian and Cassian families only. It is probable that the individual here meant was the son of that Scaeva, whose valour is so highly spoken of by Caesar, B. G. iii, 53."—Boyd.

Line 2. *Majoribus*; "thy superiors," i. e., The Great.

3. *Amiculus*. Some consider the diminutive to be used in reference to the smallness of his own stature, an opinion in which I do not concur. I think it is rather used as an expression of endearment and intimacy, in order to render his advice less offensive.

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Line 10. *Fefellit*. For this use of *fallo* (like the Greek "*lanthanein*,")
cf. Odes iii. 16. 31 :

*Fulgente imperio fertilis Africæ
Fallit sorte beator.*

12. *Unctum* ; "unguento delibutum, et ita divitem."—Zeunius.
19. *Scurror ego ipse mihi &c.* "I play the buffoon for my own
advantage, thou to please the populace." "Aristippus does
not in fact acknowledge he was a buffoon, but rather makes
use of the term to insult Diogenes, and dexterously puts other
words of more civil import in the place of it when he again
speaks of himself. My buffoonery, says he, if it deserves the
name, procures me profit and honour ; *thine* leaves thee in
meanness, indigence, filth, and contempt. My dependence is
on kings, to whom we are born in subjection ; thou art a
slave to the people, whom a wise man should despise."—
Sanadon, cited by Anthon.
36. *Non cuivis homini contingit adire Corinthum.* "Non cuivis
homini sed ditioribus tantum, vel majora strenue et gnaviter
tentantibus. Nemo enim urbem illam opulentissimam sine
magnis sumtibus adire et frequentare poterat."—Doering.
51. *Viatica.* "Viaticum is, properly speaking, everything neces-
sary for a person setting out on a journey, and thus compre-
hends money, provisions, dresses, vessels, &c. When a Ro-
man magistrate, praetor, proconsul, or quaestor went to his
province, the state provided him with all that was necessary
for his journey. But as the state in this, as in most other
cases of expenditure, preferred paying a sum at once to hav-
ing any part in the actual business, the state engaged con-
tractors, who, for a stipulated sum, had to provide the magis-
trates with the viaticum, the principal parts of which appears
to have been beasts of burden, and tents. Augustus intro-
duced some modification of this system, as he, once for all,
fixed a certain sum to be given to the proconsuls (probably to
other provincial magistrates also) on setting out to their
provinces, so the redemptores had nothing more to do with
it."—Schmitz. In the present passage the word is used in
its general sense.

EPISTLE XVIII.

In this Epistle Horace gives Lollius similar advice to that which he
had given Scaeva in the foregoing.

Line 10. *Imi derisor lecti.* "A buffoon who reclines on the lowest
couch." Cf. my note on Sat. ii. 8. 40.

14. *Minum.* Cf. note on Sat. x. 6.

19. *Castor—Dolichos* ; celebrated gladiators.

Line 36. *Threx*; "a gladiator," originally the word as used in the arena, had reference to the arms worn by a certain class of gladiators.

47. *Inhumanae senium Camœnae*. Cf. Persius, Sat. i. 26:

En! pallor seniumque.

56. *Qui temphlis—nunc*. "This epistle was written at the time when Phraates restored the Roman standards, Augustus being in Bithynia, Tiberius in Armenia, and the consulship being filled by M. Appuleius, and P. Silius Nerva. Horace would then be entering his 46th year."—Bentley, cited by Anthon.

59. *Extra numerum modumque*. "*Numerus et modus sunt proprie Rhythmus et certi pedes, quibus versus componitur; extra numerum modumque, extra normam ad quam aliquid exigi debet; et in hoc quidem loco, praeter decorum, praeter ea quae decent, et tibi conveniunt.*"—Doering.

61. *Lintres*. These were light boats, somewhat like our wherries; but formed out of a single tree. There is in the British Museum an ancient boat, which is a good specimen of the primitive form of the *linter*. In a previous passage (Sat. i. v. 20) our Author describes the linter as a tow-boat, drawn by a mule. The word was also used to designate a trough or tub made of one block of wood, which was used by country people for various purposes, such as pressing grapes &c.

Ibid. Actia. Consult the Index.

66. *Utroque laudabit pollice*. To press down the thumbs was a sign of approbation, more particularly used by the Romans when they wished the life of a defeated gladiator to be spared, and to raise them (*pollices vertere* or *subrigere*) was a mark of the contrary. Cf. Juv. Sat. iii. 35:

Munera nunc edunt, et verso pollice vulgus,
Quemlibet occidunt populariter.

73. *Limen*. "The doorway, when complete, consisted of four indispensable parts—the threshold or sill: the lintel, and the two jambs. The threshold (*limen*) was the object of superstitious reverence, and it was thought unfortunate to tread on it with the left foot. On this account the steps leading into a temple were of an uneven number, because the worshipper, after placing his right foot on the bottom step, would then place the same foot on the threshold also."—Young.

EPISTLE XIX.

Written with the view of ridiculing certain contemporary poets, who seemed to consider ample potations of wine necessary for poetic inspiration.

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Line 1. *Cratino*. Refer to the Index for all the proper names.

18. *Biberent exsangue cumini*. Cf. Juv. Sat. v. 55.

Pallentis grana cumini. "Cumini pallorem libentibus gignit, ita certe ferunt Porcii Latronis, clari inter magistros dicendi, affectatores similitudinem coloris studiis contracti imitatores &c."—Plin. N. H. xx. 14. "The Cummin, which is a mere dwarf in our gardens, grows to the height of eight or nine feet in hot countries. It is much cultivated by the Maltese, with whom it forms an article of commerce."—Sir. W. Drummond.

23. *Parios iambos*. The epithet *Parios* refers to Archilochus, to whom the invention of this species of verse is generally attributed. As regards the origin of the word *Iambus*, Donaldson thus writes: "Aristotle says that the Iambic verse derived its name from its being originally used for the purposes of satire. The present state of our knowledge of the structure of the Greek language forbids us to accept this derivation. The word "*iambizein*" to satirize, was certainly derived from "*iambos*," and gained its signification from the frequent employment of that species of verse for the purpose of personal invective by Archilochus.

38. *Tritae munere vestis*. Cf. Persius Sat. i. 54:

Scis comitem horridulum tritâ donare lacernâ.

On the derivation of the word *suffragium* (in preceding line) Doctor Smith thus writes: "The etymology is uncertain, for the opinions of those who connect it with "*phrazesthai*" or *frago* do not deserve notice. Wunder thinks that it may possibly be allied with *suffrago*, and signified originally an ankle-bone or knuckle-bone."

41. *Ambire*. "Qui studiose aliquid sectantur et appetunt, id ambire dicuntur."—Doering.

EPISTLE XX.

In this production he anticipates ill success for the first Book of the *Epistles*, which he represents as anxious to go forth to the public against his will. The lines commencing at "*Hoc quoque te inanet*" show that this anticipation was only assumed.

Line 2. *Pumice mundis*. In preparing the manuscripts for sale, it was usual to polish off all roughnesses with the pumice stone. For *Sosiorum* consult the Index.

3. *Grata sigilla pudico*. It is supposed that reference is here made to the custom of sealing, as well as locking, the apartments appropriated to the children.

5. *Quo descendere gestis*. To the Roman Forum, which was in the valley between the Palatine and Capitoline Hills.

Line 9. *Augur*. This word primarily meant a diviner by birds. It is thought to be connected in derivation, with *augeo*, *auguro*, in the same manner as *fulgor* with *fulgeo* and *fulguro*. "*Auguro* (says Jowett) bears many traces of a religious meaning, to which it may have been at first restricted. The idea of a second derivation from *avis*, confirmed by the analogy of *auspex* (*avis*pex) may perhaps have limited the signification of *augur*. It is not improbable that this etymology is the true one; but if so, it is impossible to explain the second element of the word.—*Augur*, quod ab *avium* *garritu* derivari grammaticæ *garriunt*."

10. *Aetas*, "youth"—"the bloom and vigour of life."

20. *Libertino*. Freemen were either *ingenui* or *libertini*. *Libertini* were those persons who had been released from legal servitude. A manumitted slave was *libertus* (i. e. *liberatus*) with reference to his master: and *libertinus* with reference to the class to which he belonged. Suetonius states, that in the time of Appius Claudius, the censor, and for some time after, *libertinus* signified the son of a *libertus*, but this is not the meaning in the good Latin authors.

23. *Anno quod duxit*, &c., "B. C. 20." The Collegueship had first been offered to Augustus.

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NOTES ON HORACE.

THE EPISTLES.

BOOK II.

EPISTLE I.

Our Author's chief object, in composing this Epistle, seems to have been to conciliate, for the Poets of the day, the favour of Augustus, who would seem to have upbraided him with not dedicating any of his Satiric or Epistolary writings to him. It is no less remarkable for the delicacy of its flattery than for the correctness of its criticism. He enters on his subject by acknowledging that though the Romans did not give due consideration to the merits of living poets, yet they had the justice and wisdom to give divine honours to Augustus, while yet remaining among them. In conclusion, he applauds the Emperor for the patronage and aid, which he had already afforded to the poets of the day.

- Line 1. *Tot sustineas et tanta negotia solus*. In the year 26 B. C. Octavianus was saluted with the title of Augustus, and invested with the authority of Tribune, and guardian of the laws and public morals, in addition to the office of consul: so that from that time he may be said to have reigned alone.
4. *Longo*. This word seems to involve a contradiction, inasmuch as this is one of the longest of the Poet's productions. Parr thus explains it—"As to *longo*, the proper measure of it seems the length of the Epistle itself, as compared with the extent and magnitude of the subject."
10. *Contudit*. "Respicit forte ad clavam Herculis, quae contudit et comminuit quocunque incidit"—Gesner.
13. *Urit enim fulgore*. The sense is—"the superiority which is oppressive to humbler minds, excites envy." Terentius renders "qui artifices se inferiores suâ præstantiâ opprimit."
23. *Tabulas peccare vetantes*, the twelve tablets which were drawn up B. C. 451.
26. *Pontificum libros*. The details of the various duties of the pontiffs (one of which it was to record all the remarkable

events and natural phenomena of the year) were contained in books called *libri pontificales*, which they were said to have received from Numa, and which were sanctioned by Ancus Martius. One part of these books contained the names of the gods, and the manner in which they were to be worshipped. A second part contained the formulas of their office.

Line 31. *Nil intra oleam* &c. "Deductio ad absurdum: Si Romana destinamus ad formulam illam Graecorum! renunciandum est communi sensui negandum aliquid intra in oleâ, extra in nuce, duri esse—dicendum statuariam artem, et musicam, et palaestram a majoribus jam perfectam; quæ quidem aperte falsa."—Gesner.

57. *Afrani toga*. Those comedies of which the subjects were Roman, and which adhered to the Roman manners and dress, were named *togatae*, as those of which the subjects were Greek were called *palliatae*. Comedy was divided as follows: 1, *Palliata*, as in Terence and Menander. 2, *Togata*, (Roman) as in Afranius. 3, *Atellana*, farce acted by amateurs. 4, *Tabernaria*, low comedy. 5, *Rhinthonica*, burlesque tragedy: and 6, *Mimica*, low farce, acted by mummers.

62. *Livi scriptoris*. Livius Andronicus is said to have exhibited his first play about B. C. 240.

93. *Nugari*. "To devote herself to amusement."

105. *Cautos nominibus rectis expendere nummos*. "To put out money, carefully guarded by good securities." The terms *rectis nominibus*, have reference to the written obligation of repayment, as signed by the borrower, and having the names of witnesses also annexed."—Anthon.

117. *Scribimus indocti*. Cf. Persius Sat. i. 13.

Scribimus inclusi numeris ille, hic pede liber.

Also, cf. Juvenal Sat. vii. 51:

tenet insanabile multos

Scribendi cacoethes.

As also, Gifford's paraphrase. "The insatiate itch of scribbling creeps, like a tetter, through the human breast, and knows nor hopes a cure."

120. *Temere*—facile.

130. *Orientia tempora notis instruit exemplis*. "Ante oculos ponit nota exempla, quæ futurae ætatis homines virtutem sequi et vitia fugere doceant."—Doering.

145. *Fescennina*. "scil: carmina—one of the earliest kinds of Italian poetry, which consisted of rude and jocular verses, or rather dialogues of extempore verses, in which the merry country folk assailed and ridiculed one another. This amusement seems originally to have been peculiar to country people, but it was also introduced into the towns of Italy, and at

Line 169.

Rome, where we find it mentioned as one of those which young people indulged in at weddings. The *Fescennina* were one of the popular amusements at various festivals, and especially at the conclusion of harvest. After their introduction into the towns they seem to have lost much of their original rustic character, and to have been modified by the influence of Greek refinement: they remained however in so far the same as they were at all times irregular, and mostly doggerel verses. Sometimes however *versus Fescennini* were written as satires upon persons. That these raileries had no malicious character, and were not intended to hurt or injure, may be inferred from the circumstance that one person often called upon another to answer and retort in a similar strain. The *Fescennina* are generally believed to have been introduced among the Romans from *Hetruria*, and to have derived their name from *Fescennia*, a town of that country. But, in the first place, *Fescennia* was not an *Hetruscan*, but a *Faliscan* town; and, in the second, this kind of amusement, has at all times been, and is still, so popular in Italy, that it can scarcely be considered as peculiar to any particular place. The derivation of a name of this kind from that of some place was formerly a favourite custom, as may be seen in the derivation of *caerimonia* from *Caere*. Festus endeavours to solve the question by supposing *Fescennina* to be derived from *fascinum*, either because they were thought to be a protection against sorcerers and witches, or because *fascinum* (*phallus*) the symbol of fertility, had in early times, or in rural districts, been connected with the amusements of the *Fescennina*.—Smith's D. of A. page 415.

Line 169. *Comædia*. "As Earnest (says Augustus Von Schlegel) carried to the highest degree is the essence of Tragedy, so sport of Comedy. The sportive tone of mind is when in the comfortable feeling of present well-being, we are fain to forget all melancholy considerations. In such a state of feeling one is disposed to take all things as in play, and let them glide away lightly over the mind. Men's infirmities and perversities are then no longer a theme of discomfort and lamentation, but these strange contrasts entertain the understanding, and amuse the fancy. The Comic poet, therefore, must keep at a distance whatever is calculated to excite moral indignation at the actions, true sympathy in the situations of his personages; otherwise we inevitably get into the tone of earnest. Their perverse actions he must exhibit as occasioned by the animal nature getting the upper hand in their constitution, and the incidents which befall them, as merely laughable distresses upon which no pernicious consequences will ensue. This is still the case in what we call Comedy, though there is some touch of Earnest in it too."—Lecture 2.

Line 189. *Aulæa premuntur*. The Stage of the Theatre was closed behind by a wall (*scena*) which represented a suitable background, or the locality in which the action was going on. Before the play commenced this *scena* was concealed by a curtain (*aulæum*), which was let down when the play began, and rolled upon a roller underneath the stage.

193. *Captiva Corinthus*. "Aut de more quo simulachra captarum urbium in triumpho praeferri et ostendi solebant, accipiendum est; aut Horatius jam Corinthum ut urbem opulentissimam, non praestantior aere tantum et satius inde effectis nobilem, sed multarum rerum copiâ abundantem posuit, ita ut, per *captivam Corinthum* splendidissima et pretiosissima quaeque intelligenda sint."—Doering.

216. *Munus Apolline dignum*. "Templum dicit Apollinis Palatinum cum bibliothecâ"—Baxter. The Palatine library was founded by Augustus B. C. 27, cf. Ep. i. 3. 17.

EPISTLE II.

In this Epistle our Author makes various excuses for not having written to Julius Florus, during his absence on a military expedition with Tiberius; he assails with severe criticism the vanity and conceit of the bad poets of the day, and gives several instructive admonitions for the guidance of poetic writers.

Line 6. *Verna*; here used for *servus*. It properly signifies a slave born in the master's house.

13. *Mangonum*. "The trade of slave-dealers (*mangones*) was considered disreputable, and expressly distinguished from that of merchants, (*"mangones non mercatores sed venaliciarii appellantur."*—Digest 50.) but it was very lucrative, and great fortunes were frequently realized from it."—Smith

34. *Praetor*. "According to Cicero, Praetor was a title which designated the Consuls as the leaders of the armies of the state; and he considers the word to contain the same elemental parts as the verb *praeire*."—Long.

40. *Zonam*. "Men used their girdles to hold money instead of a purse. The wallet was fastened to the girdle; and still more frequently the fold of the tunic, formed by tucking it up, and called *sinus*, was used as a pocket to carry whatever was necessary."—Young.

43. *Artis*; here equivalent to *doctrinae*.

44. *Scilicet ut possem*, &c. An allusion to the Geometrical studies pursued by the disciples of the Academy.

49. *Philippi*. Consult the Index for the proper names.

53. *Cicutæ*. Hemlock in large doses was poisonous, but in small ones advantageously used as a medicine.

55. *Singula de nobis*. Cf. Ep. ad Pis. 176: *Multa recedentes adimunt*. Also, Virg. Ecl. 51: *Omnia fert aetas*.

Line 60. *Bioneis sermonibus*. "Intellige satiras acerbissimas, quas scripsisse dicitur *Bion Borysthenes*, philosophus Cyrenaicus —nigro, refer ad satirae, quâ quis perficitur, acerbitatem." —Doering.

77. *Scriptorum chorus omnis amat nemus et fugit urbes*. Cf. Sat. vii. 58:

cupidus sylvarum aptusque bibendis,
Fontibus Aonidum.

Also, Ovid, Trist. i. 1, 41.

Carmina secessum scribentis et otia quaerunt.

87. *Frater*—"eo sensu quo apud nos quoque vocatur intimae amicitiae vinculo cum aliquo conjunctus"—Doering.

94. *Aedem*, the Temple of Apollo.

144. *Penetralia Vestae*, "a figurative expression. None but the Pontifex Maximus was allowed to enter within the inmost shrine of the temple of Vesta, and with this sacred place is the poet's cabinet compared. Here his works are in a privileged abode, inaccessible to the criticisms of the public; and it is here that the poet himself should act the part of a rigid censor, retrench whatever is superfluous, and give the finishing hand to his pieces"—Anthon.

124. *Torquebitur*—"hoc est, fiet quod ipse voluerit: omnes gestus et motus Pantominaus movit, sic et ille dramaticos characteres"—Baxter.

126. *Praetulerim*, another instance of the use of the perfect subjunctive to soften an assertion.

128. *Ringi*.—"proprie de canibus, qui quum irascuntur et impetum minantur, rictu diducto dentes nudant"—Doering.

140. For *per vim*, Tarot reads *pretium*.

168. *Quod quis mercatus et aere est*. "Mancipatio is effected in the presence of not less than five witnesses, who must be Roman citizens, and of the age of puberty, and also in the presence of another person of the same status, who holds a pair of brazen scales, and hence is called *libripens*. The purchaser, taking hold of the thing, says, I affirm that this slave is mine *ex jure Quiritium*, and he is purchased by me with this piece of money (aes) and brazen scales. He then strikes the scales with the piece of money, and gives it to the seller as a symbol of the price."—Gaius, i. 119.

INTRODUCTION

TO THE

EPISTLE TO THE PISOS.

BY DOCTOR ANTHON.

THIS celebrated work of Horace, commonly called the *Ars Poetica*, is usually considered as a separate and insulated composition, but may be more properly regarded as the third epistle to the present book; since, like the others, it is chiefly critical, and addressed to the Pisos in an epistolary form. These friends of the author were a father and two sons. The father was a senator of considerable note and distinguished talents, who was consul in 739. He was a man of pleasure, who passed his evenings at table, and slept till noon; but he possessed such capacity for business, that the remainder of the day sufficed for the despatch of those important affairs with which he was successively entrusted by Augustus and Tiberius. Of the sons, little is accurately known, and there seems no reason why a formal treatise on the art of poetry should have been addressed either to them or to the father. As the subjects of Horace's epistles, however, have generally some reference to the situation and circumstances of the individuals with whose names they are inscribed, it has been conjectured that this work was composed at the desire of Piso, the father, in order to dissuade his elder son from indulging his inclination for writing poetry, for which he was probably but ill qualified, by exposing the ignominy of bad poets, and by pointing out the difficulties of the art; which our author, accordingly, has displayed under the semblance of instructing him in its precepts. This conjecture, first formed by Wieland, and adopted by Colman, is chiefly founded on the argument, that Horace, having concluded all that he had to say on the history and progress of poetry, and general precepts of the art, addresses the remainder of the epistle, on the nature, expediency, and difficulty of poetical pursuits, to the elder of the brothers alone, who, according to this theory, either meditated, or had actually written a poetical work, probably a tragedy, which Horace wishes to dissuade him from completing and publishing,

"O major juvenum, quamvis et voce paterna,"

It has been much disputed, whether Horace, in writing the present work, intended to deliver instructions on the whole art of poetry, and criticism on poets in general, or if his observations be applicable only to certain departments of poetry, and poets of a particular period. The opinion of

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the most ancient scholiasts on Horace, as Acron and Porphyryon, was, that it comprehended precepts on the art in general, but that these had been collected from the works of Aristotle, Neoptolemus of Paros, and other Greek critics, and had been strung together by the Latin poet in such a manner as to form a medley of rules without any systematic plan or arrangement. This notion was adopted by the commentators who flourished after a revival of literature, as Robertellus, Juson de Nores, and the elder Scaliger, who concurred in treating it as a loose, vague, and desultory composition; and this opinion continued to prevail in France as late as the time of Dacier. Others have conceived that the epistle under consideration comprises a complete system of poetry, and flatter themselves they can trace in it, from beginning to end, a regular and connected plan. D. Heinsius stands at the head of this class, and he maintains that, wherever we meet with an apparent confusion or irregularity, it has been occasioned by the licentious transposition of the copyists. The improbability, however, that such a writer would throw open his precepts at random, and the extreme difficulty, on the other hand, of reducing it to a regular and systematic treatise on poetry, with perfect coherence in all its parts, have induced other critics to believe either that this piece contains but fragments of what Horace designed, which was Pope's opinion, or that the author had only an aim at one department of poetry, or class of poets. Of all the theories on this subject, the most celebrated in its day, though now supplanted by the theory of Wieland, is that which refers every thing to the history and progress of the Roman drama, and its actual condition in the author's time. Lambinus, and Baxter, in his edition of Horace, had hinted at this notion, which has been fully developed by Hurd, in his excellent commentary and notes on the present epistle, where he undertakes to shew, that not only the general tenor of the work, but every single precept, bears reference to the drama; and that, if examined in this point of view, it will be found to be a regular, well-conducted piece, uniformly tending to lay open the state and remedy the defects of the Roman stage. According to this critic, the subject is divided into three portions: Of these, the first (from verse 1 to 89,) is preparatory to the main subject of the epistle, containing some general rules and reflections on poetry, but principally with a view to the succeeding parts, by which it serves as an useful introduction to the poet's design, and opens it with that air of ease and negligence essential to the epistolary form. 2d, The main body of the epistle (from verse 80 to 295,) is laid out in regulating the Roman stage, and chiefly in giving rules for tragedy, not only as that was the sublimer species of the drama, but, as it should seem, the least cultivated and understood. 3d, The last portion (from verse 295 to the end) exhorts to correctness in writing, and is occupied partly in explaining the causes that prevented it, and partly in directing to the use of such means as might serve to promote it. Such is the general plan of the epistle, according to Hurd, who maintains that, in order to enter fully into its scope, it is necessary to trace the poet attentively through all the elegant connexions of his own method.

Sanadon, and a late German critic, M. Engel, have supposed, that the great purpose of Horace, in the present epistle, was to ridicule the pro-

tending poets of his age. Such, however, it is conceived, does not appear to have been his primary object, which would in some degree have been in contradiction to the scope of his epistle to Augustus. (Dunlop's *Roman Literature*, vol. iii. p. 270. seqq.) The same remark will apply to the theory of Ast, which is in effect identical with that of Sanadon and Engel. Ast supposes that Horace, in composing this epistle, had in view the Phædrus of Plato, and, that, as in the Greek dialogue the philosopher ridicules the rhetoricians, so Horace wishes to indulge his raillery at the worthless poets of his time. Döring maintains that the object of Horace, in the present piece, is to guard against the pernicious influence of the bad poets of the day, and that he therefore gives a collection of precepts, unconnected, it is true, yet having all a direct bearing on the object at which he aims, and describing, as well the excellencies in composition that should be sought after, as the errors and defects that should be carefully avoided. Finally, De Bosch, in his notes to the Greek Anthology, supposes that the poem was not actually addressed to any of the Pisos, but that the poet made use of this name by way of *prosopopœia*.

We have already remarked that the theory of Wieland has supplanted Hurd's, and, as we have given an outline of the latter, it may not be amiss to subjoin a slight sketch of the former; the more especially as we intend to follow it in our Explanatory Notes on this piece. We will use the words of Colman: "The poet begins with general reflections addressed to his three friends. In these preliminary rules, equally necessary to be observed by poets of every denomination, he dwells on the importance of unity of design, the danger of being dazzled by the splendour of partial beauties, the choice of subjects, the beauty of order, the elegance and propriety of diction, and the use of a thorough knowledge of the nature of the several different species of poetry; summing up this introductory portion of his epistle in a manner perfectly agreeable to the conclusion of it.

" *Descriptas servare vices, operumque colores,
Cur ego si nequeo ignoroque, poeta salutor ?
Cur nescire, pudens prave, quam discere malo ?*

From this general view of poetry, on the canvass of Aristotle, but entirely after his own manner, the writer proceeds to give the rules and the history of the drama, adverting principally to Tragedy, with all its constituents and appendages of diction, fable, character, incidents, chorus, measure, music, and decorations. In this part of the work, according to the interpretation of the best critics, and indeed, I think, according to the manifest tenor of the Epistle, he addresses himself entirely to the two young Pisos, pointing out to them the difficulty, as well as the excellence, of the dramatic art; insisting on the avowed superiority of the Grecian writers, and ascribing the comparative failure of the Romans to negligence and the love of gain. The poet, having exhausted this part of his subject, suddenly drops a second, or dismisses at once no less than two of the three persons to whom he originally addressed his Epistle, and, turning short on the elder Piso, most earnestly conjures him to ponder on the danger of precipitate publication, and the ridicule to which the author

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of wretched poetry exposes himself. From the commencement of this partial address, *O major juvenum*, &c. (verse 366,) to the end of the poem, almost a fourth part of the whole, the second person plural, *Pisones!*—*Vos!*—*Vos, O Pompilius sanguis!* &c. is discarded, and the second person, singular, *Tu, Te Tibi*, &c. invariably takes its place. The arguments, too, are equally relative and personal; not only shewing the necessity of study, combined with natural genius, to constitute a poet; but dwelling on the peculiar danger and delusion of flattery, to a writer of rank and fortune; as well as the inestimable value of an honest friend, to rescue him from derision and contempt. The Poet, however, in reference to the Muse, qualifies his exaggerated description of an infatuated scribbler with a most noble encomium on the use of good poetry, vindicating the dignity of the art, and proudly asserting, that the most exalted characters would not be disgraced by the cultivation of it.

“*Ne forte pudori
Sit tibi Musa, lyræ solers, et cantor Apollo.*”

It is worthy of observation, that, in the satirical picture of a frantic bard, with which Horace concludes his epistle, he not only runs counter to what might be expected as a corollary of an Essay on the *Art of Poetry*, but contradicts his own usual practice and sentiments. In his Epistle to Augustus, instead of stigmatizing the love of verse as an abominable phrenzy, he calls it a *slight madness* (*levis hæc insania*), and descants on its good effects (*quantas virtutes habeat, sic collige!*)—In another Epistle, speaking of himself, and his attachment to poetry, he says,

“*ubi quid datur olî,
Illudo chartis: hoc est mediocribus illis
Ex vitiiis unum,*” &c.——

All which, and several other passages in his works, almost demonstrate that it was not without a particular purpose in view that he dwelt so forcibly on the description of a man resolved

“in spite
Of nature and her works to write.”

Various passages of this work of Horace have been imitated in Vida's *Poeticorum*; in the Duke of Buckingham's *Essay on Poetry*; in Roscommon, *On Translated Verse*; in Pope's *Essay on Criticism*; and in Boileau's *Art Poétique*. The plan, however, of this last production is more closely formed than any of the others on the model of Horace's Epistle. Like the first division of the *Ars Poetica*, it commences with some rules and introductory principles. The second book touches on elegiac and lyric poetry, which are not only cursorily referred to by Horace, but are introduced by him in that part of his epistle which corresponds to this portion of the present work. The third, which is the most important, and by much the longest of the piece, chiefly treats, in the manner of Horace, of dramatic poetry; and the concluding book is formed on the last section of the Epistle to the Pisos; the author, how-

ever, omitting the description of the frantic bard, and terminating his critical work with a panegyric on his sovereign. Of all the modern Arts of Poetry, Boileau's is the best. It is remarkable for the brevity of its precepts, the exactness of its method, the perspicacity of its remarks, the propriety of the metaphors; and it proved of the utmost utility to his own nation, in diffusing a just mode of thinking and writing; in banishing every species of false wit, and introducing a pure taste for the simplicity of the ancients. Boileau, at the conclusion of his last book, avows, and glories as it were in the charge, that his work is founded on that of Horace.

“ Pour moi, qui jusqu'ici nourri dans la Satire,
N'ose encore manier la Trompette et la Lyre;
Vous me venez pourtant, dans ce champ glorieux;
Vous offrir ces leçons, que Mûse au Parnasse,
Rapporta, jeune encore, du commerce d'Horace.”

NOTES.

Line 1. Dr. Hurd considers these first lines merely introductory: so far however from such being the case it is evident that the poet plunges at once in *medias res*, and illustrates, by a spirited simile, one of the most essential rules of his art, viz, the preservation of unity.

14. *Inceptis gravibus* &c. Too great a fondness for description was probably beginning at this time to be the fault, not merely of young poets, but of the age. Colman cites in illustration the lines from Pope's essay on criticism:

Some to conceit alone their taste confine,
And glittering thoughts struck out at every line,
Pleased with a work where nothing's just or fit,
One glittering chaos, and wild heap of wit.

16. *Et fortasse cupressum*. The meaning is, “To be clever in individual and particular descriptions is useless: you must be able to treat the whole of a proposed subject.”

20. *Si fractis enatat expes*. Persons who had been wrecked used to carry paintings depicting their misfortune. Cf. Persius Sat. ii. 89:

Quum fractâ te in trabe pictum ex humero portes.

30. *Delphinum silvis appingit* &c. Smart supposes that this censure of too great a fondness for the marvellous is aimed at Ovid's *Metamorphoses*.

34. *Ponere totum*. On this use of ponere cf. Juvenal Sat. i. 155: *Pone Tigellinum*. Also, Persius Sat. i. 70: *Nec ponere lucum*.

Line 38. *Sumite materiam* &c. This passage has been imitated by Pope.

"Be sure yourself and your own reach to know,
How far your genius, taste, and learning go.
Launch not beyond your depth but be discreet;
And mark that point where sense and dullness meet."

42. *Ordinis haec virtus erit* &c. "This will constitute the chief excellence, and the beauty of method (or I am much deceived) that the writer say, in the very commencement, those things which ought there to be said, that he put off most things, and omit them for the present."—Anthon.

45. *In verbis etiam tenuis cautusque serendis,
Hoc amet, hoc spernat promissi carminis auctor.
Dixeris egregie, notum si callida verbum
Reddiderit junctura novum.*

There has been no small disagreement respecting the interpretation of this passage. Hurd thus explains it: "Instead of framing new words, I recommend to you any kind of artful arrangement, by which you may be able to give a new air and cast to old ones." Sanadon and Dacier understand it to mean "you should form a new word by joining two old ones." Dr. Beattie's view is as follows. He considers the Poet in the whole passage from line 46 to 72 to be speaking of new words, and arranges the passage thus: "Dixeris egregie, si callida junctura reddiderit novum verbum, notum." "New words are to be cautiously and sparingly introduced; but, when necessary, an author will do well to give them such a position in the sentence, as that the reader shall be at no loss to discover their meaning."

50. *Cinctus*. This word, which properly signified "girded for action," owing to the active habits of the early Romans, came to signify "ancient," "old-fashioned."

60. *Ut silvae* &c. Cf. Homer's *Iliad*, vi. 146 sqq. of which passage this is an imitation.

63. *Recepto terra Neptuno*, and (65) *palus urbes alit*. These passages allude to the Julian Harbour, constructed at the order of Augustus, by Agrippa, and to the draining of the Pomptine Marshes.

67. *Cursum mutavit*. This has reference to checking the inundations of the Tiber, by turning it into a new channel.

73. *Res gestae*. From a general view of poets, Horace now proceeds to a particular one, in the following order, Epic, Elegiac, Dramatic, and Lyric.

99. *Non satis est pulchra esse poemata, dulcia suntu*. This passage has been paraphrased as follows by Robertellus: "It is not enough that Tragedies have that kind of beauty which

arises from a pomp, and splendour of diction; they must also be pathetic or affecting." And similarly by Boscawen—

'Tis not enough your Poem shine;
Sweet pathos should with beauty join,
And lead, with all-persuasive skill,
The hearer's mind where'er you will.

Line 102. *Si vis me flere, dolendum est primum ipsi tibi.* Cf. Persius Sat. ii. 91:

Plorabit qui me volet incurvasse querelâ.

120. *Honoratam* &c. Beattie remarks, in his Essay on Poetry and Music: "Those who form their judgment of Achilles from the imperfect sketch given of him here, and consider him only as a hateful composition of anger, revenge, fierceness, obstinacy, and pride, can never enter into the views of Homer, nor be suitably affected with his narration. All these vices are, no doubt, in some degree, combined in Achilles; but they are tempered with qualities of a different sort, which render him a most interesting character, and of course make the Iliad a most interesting poem."

163. *Cereus in vilium flecti.* Cf. Persius Sat. vii. 237:

Exigite, ut mores teneros ceu pollice ducat,
Ut si quis cerâ vultum facit.

So also Seneca Epis. 50: "Curvatas trabes calor explicat, et aliter natae in id finguntur, quod usus noster exigit: quanto facilius animus accipit formam, flexibilis et omni humore obsequentior."

192. *Nec quarta loqui persona laboret.* In the advanced state of the Greek Drama the number of actors was limited to three, as arranged by Sophocles—Thespis had only one actor besides the chorus, and Æschylus two.

193. *Officium virile*; "an active part."

235. *Satyrorum.* This word here, as well as in some preceding passages, has the meaning of "*Satyrical Drama*," to which allusion has been made in more than one part of my notes on the other works of Horace.

285. *Togatas.* A full explanation of this term, together with a sketch of the ancient Comedy has been given in a former part of the notes. As regards the expression, cf. Juvenal Sat. i. 3: *Recitaverit ille togatas.*

325. *Assem in partes centum diducere.* The Romans divided the as into twelve parts or unciae, which were computed thus: one-twelfth uncia, one-sixth sextans, $\frac{1}{4}$ quadrans, $\frac{1}{3}$ triens, five-twelfths quincunx, $\frac{1}{2}$ semis, seven-twelfths septunx, $\frac{2}{3}$ besis, $\frac{5}{6}$ dodrans, five-sixths dextans, eleven-twelfths (1—one-twelfth) deunx, twelve-twelfths (1) as.

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Line 340. *Neu pransae* &c. This alludes to some drama of the day, in which a horrid incident of the kind was exhibited.

408. *Naturâ fieret* &c. Cf. Cicero pro. Arch. 8: "*Ceterarum rerum studia et doctrinâ et præceptis et arte constant: poeta naturâ ipsâ valet, et mentis viribus excitatur, et quasi divino quodam spiritu inflatur.*"

Cf. Persius

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PAPER I.

ON THE ORIGIN OF DRAMATIC EXHIBITIONS IN GENERAL.

From Donaldson's Greek Theatre.

WE cannot assign any historical origin to the drama. Resulting as it did from the constitutional tendencies of the inhabitants of those countries in which it sprung up, it necessarily existed, in some form or other, long before the age of history; consequently we cannot determine the time when it first made its appearance, and must therefore be content to ascertain in what principle of the human mind it originated. This we shall be able to do without much difficulty. In fact the solution of the problem is included in the answer to a question often proposed,—“how are we to account for the great prevalence of idol worship in ancient times?” for, strange as it may appear, it is nevertheless most true, that not only the Drama, (the most perfect form of poetry,) but all poetry, sculpture, painting, architecture, and whatever else is beautiful in art, are the results of that very principle which degraded men, the gods of the earth, into grovelling worshippers of wood and stone, which made them kneel and bow down before the works of their own hands. This principle is that which is generally called the love of imitation, a definition, however, which is rather ambiguous, and has been productive of much misunderstanding. We would rather state this principle to be that desire to express the abstract in the concrete, that “striving after objectivity,” as it has been termed by a modern writer, that wish to render the conceivable perceivable, which is the ordinary characteristic of an uneducated mind.

The inhabitants of southern Europe, in particular, have in all ages shewn a singular impatience of pure thought, and have been continually endeavouring to represent under the human form, either allegorically or absolutely, the subjects of their contemplations. Now the first abstract idea which presented itself to the minds of these rude but imaginative men was the idea of God, conceived in some one or other of his attributes. Unable to entertain the abstract notion of divinity, they called in the aid of art to bring under the controul of

their senses the object of their thoughts, and willingly rendered to the visible and perishable, the homage which they felt to be due to the invisible and eternal. By an extension of the same associations, their anthropomorphized divinity was supposed to need a dwelling place; hence the early improvements of architecture in these countries. His worshippers would then attempt some outward expression of their gratitude and veneration:—to meet this need, poetry arose among them. The same feelings would suggest an imitation of the imagined sufferings or gladness of their deity; and to this we owe the mimic dances of ancient Hellas, and the first beginnings of the Drama.

Since, therefore, the fine arts and idolatry have had in some measure a common origin, we should expect to find that the former attained to the highest degree of excellence in those countries in which idolatry and polytheism have been most prevalent: and, on the other hand, that they were generally neglected by those nations of antiquity, whose established religion was monotheism: and this has been the case; so much so, that when Solomon wished to build a temple to the true God, he was obliged to call in the aid of his idolatrous neighbours: (1 Kings vii. 13.) and may there not have been some connexion between Solomon's patronage of the arts and his subsequent idolatry? The Dramatic art: especially, wherever it has existed, has always been connected in its origin with the religious rites of a polytheism, and generally with those of an elementary worship. That such was the case with the Greek Drama we shall see presently: the same is stated of the Indian plays, and the mummeries and mysteries of the middle ages were not very different either in their origin or in their character.

True it is that the Drama of modern Europe contains little or no religion. This, however, is no argument against its religious origin. The element which originally constituted its whole essence has been overwhelmed and superseded by the more powerful ingredients which have been introduced into it by the continually diverging tastes of succeeding generations, till it has at length become nothing but a walking novel or a speaking jest book. The plays of Shakspeare and Calderon (with the exception, of course, of the *Autos Sacramentales* of the latter) are Dramatic reproductions of the prose romances of the day, with the omission of the religious element which they owed to the monks, just as the tragedies of Æschylus and Sophocles would have been mere Epic Dramas, had they broken the bonds which connected them with the elementary worship of Attica.

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PAPER II.

THE DRAMATIC LITERATURE OF ROME.

(Translated from Schlegel's Lectures.)

IN treating of the Dramatic Literature of the Romans, whose Theatre is everyway immediately attached to that of the Greeks, we have only to remark, properly speaking, one vast chasm, partly arising from the want of proper creative genius in this department, partly from the loss of almost all their written performances, with the exception only of a few fragments. The only extant works of the good classical age are those of Plautus and Terence, of whom I have already spoken as imitators of the Greeks.

Poetry in general had no native growth in Rome. It was not till those later times, in which the original Rome, by aping foreign manners, was drawing nigh to her dissolution, that poetry came to be artificially cultivated among the other devices of luxurious living. In the Latin we have an instance of a language modelled into poetical expression, altogether after foreign forms of grammar and metre. This approximation to the Greek was at first effected with much violence: the Græcism extended even to rude interpolation of foreign words and phrases. Gradually the poetic style was softened: of its former harshness we may perceive in Catullus the last vestiges, which however, are not without a certain rugged charm. The language rejected those syntactical constructions, and especially the compounds, which were too much at variance with its own interior structure, and could not be lastingly agreeable to Roman ears; and at last the poets of the Augustan age succeeded in effecting the happiest possible incorporation between the native and the borrowed elements. But scarcely was the desired equipoise obtained, when a pause ensued: all free developement was impeded, and the poetical style, notwithstanding its apparent elevation into a bolder and more learned character, had irretrievably imprisoned itself within the round of the phraseology it had once adopted. Thus the Latin language in poetry enjoyed but a brief interval of bloom between its unfashioned state and its second death. With the spirit also of their poetry it fared no better.

It was not by the desire to enliven their holiday leisure by exhibitions, which bear away one's thoughts from the real world, that the Romans were led to the invention of theatrical amusements; but in the disconsolateness of a dreary pestilence, against which all remedies seemed unavailing, they first caught at the theatrical spectacle, as an experiment to propitiate the wrath of the gods, the exercises and games of the circus having till then been their only public exhibitions. But the *Histriones*, whom for this purpose they called in from Etruria, were only dancers, and probably not mimetic dancers, but merely

such as endeavoured to amuse by the adroitness of their movements. Their oldest spoken dramas, those which were called the *Attellane Fables*, the Romans borrowed from the Oscans, the original inhabitants of Italy. With these *Fables* (so called because they were at first improvisatory farces, without dramatic coherence, for *Satura* means a *medley*) they rested satisfied till Livius Andronicus, more than five hundred years after the building of Rome, began to imitate the Greeks, and introduced the regular kinds of drama, namely, Tragedy, and New Comedy, for the Old was from its nature, incapable of being transplanted.

Thus the Romans were indebted to the Utrascans for the first notion of the stage-spectacle, to the Oscans for the effusions of sportive humour, to the Greeks for a higher cultivation. In the comic department, however, they showed more original genius, than in Tragedy. The Oscans, whose language, early extinct, survived only in those farces, were at least so near akin to the Romans that their dialect was immediately intelligible to Latin hearers: for how else could the *Attellane Fables* have afforded them entertainment? So completely indeed did they naturalize this diversion among themselves, that noble Roman youths exhibited the like performances at festivals: on which account the actors, whose regular profession it was to exhibit the *Attellane Fables*, stood exempt, as privileged persons, from the infamy attached to other theatrical artists, namely, exclusion from the tribes, and likewise enjoyed an immunity from military service.

To come to Tragedy; we must remark in the first place, that in Rome, the acting of the borrowed Greek Tragedy was considerably dislocated by the circumstance that there was no place for the Chorus in the Orchestra, where the principal spectators, the Kings and Senators, had their seats: the Chorus therefore appeared on the stage. Here then was the very incongruity, which we alleged as an objection to the modern attempts to introduce the Chorus. Other deviations also, scarcely for the better, from the Greek style of acting, were favourably received. At the very first introduction of regular plays, Livius Andronicus, a Greek by birth, and Rome's first tragic poet and actor, in his *monodies* (viz., those lyric parts which were to be sung by a single person and not by the Chorus) separated the song from the mimetic dance, only the latter being left to the actor, while the singing part was performed by a boy stationed beside the flute-player. Among the Greeks in their better times both the tragic song and the rhythmical gesticulation which accompanied it were certainly so simple, that a single individual might do ample justice to both. But the Romans, it seems, preferred isolated excellence to harmonious union. Hence, at a later period, their avidity for the pantomimes, which attained to great perfection in the times of Augustus. To judge from the names of the most famous performers in this kind, Pylades, Bathyllus, it was by Greeks that this dumb eloquence was exercised

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In Rome, and the lyric parts, which were expressed by their gesticulative dance, were delivered in Greek. Lastly, Roscius, and probably not he alone, frequently played without a mask: of which procedure there never was an instance, so far as we know, among the Greeks. It might further the display of his art; and here again, the satisfaction which this gave the Romans proves, that they had more taste for the disproportionately conspicuous talent of a virtuoso, than for the harmonious impression of a work of art considered as a whole.

In the tragic literature of the Romans, two epochs may be distinguished; the older epoch of Livius Andronicus, Nævius, Ennius, also of Pacuvius and Attius, both which last flourished awhile later than Plautus and Terence; and the polished epoch of the Augustan age. The former produced none but translators and remodellers of Greek words, yet probably succeeded better and with more fidelity in the tragic than in the comic department. Sublimity of expression is apt to turn out somewhat awkwardly in an untutored language, it may be reached, however, by an effort; but to hit off the careless gracefulness of social wit requires natural humour and fine cultivation. We do not possess (any more than in the case of Plautus and Terence) even a fragment of a version from an extant Greek original, to help us to a judgment of the accuracy and general success of the copy; but a speech of some length from Attius's Prometheus Unbound is nowise unworthy of Æschylus; its metre also is much more careful than that of the Latin comedians usually is. This earlier style was brought to great perfection by Pacuvius and Attius, whose pieces seem to have stood their ground alone on the tragic stage in Cicero's times and even later, and to have had many admirers. Horace directs his jealous criticism against these, as he does against all the other more ancient poets.

The contemporaries of Augustus made it their ambition to compete with the Greeks in a more original manner; not with equal success, however, in all departments. The rage for attempts at tragedy was particularly great; works of this kind by the emperor himself are mentioned. There is therefore much to favour the conjecture, that Horace wrote his epistle to the Pisos, principally with a view of deterring those young men, who, perhaps without any true call to such a task, were bitten by the mania of the day, from so critical an undertaking. One of the chief tragedians of this age was the famous *Asinius Pollio*, a man of a violently impassioned character, as Pliny says, and who was partial to the same character in works of fine art. He it was who brought with him from Rhodes and set up in Rome the well known group of the Farnese Bull. If his tragedies bore but about the same relation to those of Sophocles, as this bold, wild, but somewhat overwrought group does to the still sublimity of the Niobe, their loss is still very much to be lamented. But Pollio's political greatness might easily dazzle the eyes of his contemporaries as to the true value of his poetical works. Ovid

tried his hand upon Tragedy, as he did upon so many other kinds of poetry, and composed a *Medea*. To judge from the drivelling common-places of passion in his *Heroides*, one would expect of him, in Tragedy, at best an overdrawn Euripides. Yet Quintilian asserts that here he shewed for once what he might have accomplished if he had but kept himself within bounds rather than give way to his propensity to extravagance.

These and all the other tragic attempts of the Augustan age have perished. We cannot exactly estimate the extent of our loss, but to all appearance it is not extraordinarily great. In the first place, the Greek Tragedy laboured there under the disadvantage of all transplanted exotics: The Roman worship indeed was in some measure allied to that of the Greeks, (though not nearly so identical with it as many suppose,) but the heroic mythology of the Greeks was altogether indebted to the poets for its introduction into Rome, and was in no respect interwoven with the national recollections, as it was in such a multitude of ways among the Greeks. There hovers before my mind's eye the Ideal of a genuine Roman form of Tragedy, dimly indeed and in the back-ground of ages, as one would figure to oneself a being, that never issued into reality from the womb of possibility. In significance and form, it would be altogether distinct from that of the Greeks, and religious and patriotic in the old-Roman sense of the words. Truly creative poetry can only issue from the interior life of a people and from religion which is the root of that life. But the Roman religion was originally, and before they endeavoured to conceal the loss of its intrinsic substance by varnishing its outside with borrowed finery, of quite a different spirit from the religion of the Greeks. The latter had all the plastic flexibility of Art, the other the unchangeable fixity of the Priesthood. The Roman Faith and the ceremonies established on it were more earnest, more moral, and pious, more penetrating in their insight into Nature, more magical and mysterious than the Grecian Religion—than that part of it at least, which was exoteric to the mysteries. As the Grecian Tragedy exhibits the free man struggling with Destiny, so the spirit of a Roman Tragedy would be the prostration of all human motives beneath that hallowing binding force, *Religio*, and its revealed omnipresence in all things earthly. But when the craving for poetry of a cultivated character awoke in them, this spirit had long been extinct. The Patricians, originally an Etruscan school of priesthood, had become merely secular statesmen and warriors, who retained their hereditary sacerdotal character only as a political form. Their sacred books, their Vedas, were become unintelligible to them, not so much by reason of the obsolete letter, as because they no longer possessed that higher science which was the key to the sanctuary. What the heroic legends of the Latins might have become under an earlier development, and what the colouring was that properly belonged to them, we may still see from some traces in Virgil, Propertius, and Ovid, though even these poets handled them only as matters of antiquarian interest.

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