

**OVID**

FASTI

Ovid

**Fasti**

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# Ovid Fasti

PUBLII OVIDII NASONIS FASTORUM

LIBRI VI

OVID'S FASTI;

NOTES AND AN INTRODUCTION,

BY

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History of Rome, etc.

*Sex ego Fastorum scripsi, totidemque libellos;  
Cumque suo finem mense volumen habet.*

OVID. TRIST. II. 549.

## PREFACE

No one, I should think, who has even done nothing more than look into Ovid's *Fasti*, will refuse his assent to the following words of Hercules Ciofanus, one of the earliest editors of this poem: *Ex omnibus*, says he, *veterum poetarum monumentis nullum hodierno die exstat opus, quod, aut eruditione aut rebus quae ad Romanam antiquitatem cognoscendam pertineant, hos Ovidii Fastorum libros antecellat*. In effect we have here ancient Roman history, religion, mythology, manners and customs, and moreover much Grecian mythology, and that portion of the ancient astronomy which regards the rising and setting of the different constellations. These altogether form a wide field of knowledge; and in my opinion there is not, in the whole compass of classical literature, a work better calculated to be put into the hands of students.

Accordingly the *Fasti* are read at some of our great public schools and at several of the private ones, and I have lately had the gratification of seeing this very edition adopted at one of the most eminent of the great schools. The name of the master of that school, did I feel myself at liberty to mention it, would be a warrant for the goodness, at least the relative goodness, of the present edition.

At the same time I will candidly confess that the work falls far short of my own ideas of perfection in this department of literature. Circumstances, which it is needless to mention, caused it to be executed in a very hurried manner and without the necessary apparatus of books. It was in fact undertaken, written, and printed in little more than two months. This is mentioned in explanation of, not in excuse for, its defects—for no such excuse should be admitted.

The text is that of Krebs, the latest German editor; from which however I have occasionally departed, especially in the punctuation. In the notes will be found the most important various readings of the fifty-eight MSS. of this poem which have been collated. I have also adopted the Calendar of Krebs' edition, as being on the whole the best, and as its copiousness enables it to supply the place of arguments to the several books.

In the Introduction I have given such matter as the student should be acquainted with previous to commencing the poem. The study of it will, I trust, be found to be of advantage. My plan in writing the notes was, to be as concise as was compatible with a full elucidation of the meaning of the author. While therefore no difficult passage is left without at least an attempt at explaining it, I have avoided swelling out my notes with mythic or historic notices and narrations which may be found in the *Classical Dictionary*. I suppose, for example, the student to know, or to be able easily to discover, who Hercules and Romulus were, and where Mount Haemus lies. Perhaps it would have been better if the notes on the first two or three books had been more copious; those on the three last are, I believe, sufficiently so.

Many references will be found to Niebuhr's *History of Rome*, and to my own *Mythology of Greece and Italy*. For those to the former work I may perhaps be entitled to thanks, as leading the attention to the noble discoveries of the Bacon of history, as he is justly styled by Dr. Arnold. This last eminent scholar is himself engaged on a *History of Rome*, of which apart has appeared, and which promises to form a permanent portion of our historic literature. In my own epitome of the Roman history sufficient information on the portions of it alluded to will be found by those who have not access to the work of Niebuhr. For the accuracy and fidelity of the translation of Niebuhr's history by my friends Hare and Thirlwall, I can pledge myself without any reservation. It may be useful here to add, that the dates in the following notes are those of the Varronian chronology, and not the Catonian as in my *History of Rome*.

With respect to my *Mythology*, I may boldly say it is the only work on the subject in our language. Even the first edition (which is the one referred to in the notes) received the approbation of the most competent judges, and the second has been so much enlarged and improved as to form in reality a new work. At the same time, I do not enjoin the study of it: the references were merely

intended for the use of those who desire something more than the ordinary superficial acquaintance with mythology.

The *errata*, or typographical errors, are more numerous than they should have been; but a complete list of them will be found on the page opposite the commencement of the poem. There are, however, two or three errors of a graver kind, which I may here rectify.

The reader will observe perhaps with surprise how completely I mistook the sense of Lib. II. vv. 619, 620; though it is so obvious. The passage might possibly bear the sense which I have given it; but it surely is not what the poet meant. I was led into the error by v. 566. My interpretation certainly gives the more poetical sense, and it is curious enough that I have since met with the very same idea in one of the plays of our old dramatist Ford:

"These holy rites perform'd, now take your times To spend the remnant of the day in feasts. Such fit repasts are pleasing to the saints Who are your guests, though not with mortal eyes To be beheld."

In the note on Lib. III. v. 845, the remark on *furta* is trifling; for that word is equivalent to *fures*, as *servitia* is to *servi*, *operae* to *operarii*, etc., such being one of the peculiarities of the Latin language. The time of the death of the Fabii is given incorrectly in the note on Lib. II. v. 195: it should be "the Quinctilis of the year 277." There is, I believe, no other error of any importance. Should another edition be called for at any future time, I shall endeavour to make it more complete,

T. K.

Tunbridge Wells, Aug. 30, 1839.

## INTRODUCTION

**§ 1. OF THE RISING AND SETTING OF THE STARS—§ 2. OF THE ROMAN YEAR—§ 3. OF THE ROMAN MONTHS AND DAYS—§ 4. OF THE ROMAN FASTI—§ 5. OF OVID'S POEM ON THE FASTI—§ 6. OF THE EDITIONS OF THIS POEM.**

§ 1.

*Of the Rising and Setting of the Stars.*

The attention of a people who, like the ancient Greeks, dwelt in a region where, during a great part of the year, the night might be passed in the open air, and no mists or clouds obscured the heaven, must have been early drawn to those luminous points which are scattered over it in such profusion. They must have early learned to distinguish various clusters of them, and thence to give them appropriate names. Accordingly, in the most ancient portion of Grecian literature, the Homeric and Hesiodic poems, we find various groupes of the stars designated by peculiar names. Such are Orion, the Hyades, the Pleiades, the Bear or Wain, the Dog and the Ploughman or Bear-ward (Boötes or Arcturus). The case was the same in the East; we meet in the book of Job (c. ix. 9.) names for the Pleiades, Hyades and Orion, and (xxvi. 14.) the constellation named the Great Serpent. The people of ancient Italy appear to have done the same: the Latin name of the Pleiades was *Vergiliae*, that of the Hyades *Suculae*, the seven stars, which form the constellation of the Great Bear, were named by them the *Septem Triones*, or Seven Oxen; for, as they go round and round the pole without ever setting, the analogy between them and the oxen, which trod out the corn by going round and round the *area*, or threshing-floor, was an obvious one. Doubtless, the brilliant constellation Orion, had a peculiar Latin name, which has not come down to us; of the others, none but Greek appellations occur.

A very short acquaintance with the face of the stellar heaven sufficed to shew, that it did not always remain the same. During a part of the year Orion flamed in full magnificence on the sky, and, to the eye of the Grecian herdsman and hunter, he and his Dog pursued the Bear, who kept *watching* him while the Pleiades (Peleiades, pigeons) were *flying* before him; at another season the sky was destitute of this brilliant scene. It was soon observed that the stars made 'their exits and their entrances' at regular periods, corresponding with the changes which took place in the course of nature on earth, and these coincidences were marked and employed for agricultural purposes. A people who have no regular scientific calendar, always contrives a natural one, taken from celestial or terrestrial appearances. Thus the North American Aborigines designate times and seasons by the flowering of certain plants; the ancient Greeks appear to have done something of the same kind, for one of Hesiod's designations of a particular season is, *when the thistle is in blossom*; we ourselves call the first season of the year the Spring, (i.e. of plants,) and our Transatlantic brethren term the autumn, the Fall (of the leaves).

The Greeks, however, seem early to have seen the superior accuracy and determinateness of the celestial phenomena. In the didactic poem of Hesiod, this mode of marking the times of navigation and of rural labours is frequently employed, and its use was retained by the countryfolk of both Greece and Italy far into the time of the Roman empire. Those who wrote on rural subjects or natural history, employed it; we meet it in Aristotle, as well as in Pliny and Columella.

When intercourse with Egypt and Phoenicia had called the thoughts of the Greeks to natural science, the rude astronomy of their rustic forefathers became the subject of improvement. The name of Thales is, as was to be expected, to be found at the head of the cultivators of this science. He is said to have been the first who taught to distinguish between the real and apparent rising and setting of a constellation; which implies a knowledge of spheric astronomy. His example was followed and observation extended by others, and as rain, wind, and other aërial phenomena were held to be connected with the rising and setting of various signs, the times of their risings and settings,

both apparent and real, were computed by Meton, Eudoxus, and other ancient astronomers. The tables thus constructed were cut on brass or marble, and fixed up (whence they were called [Greek: *parapegmata*],) in the several cities of Greece, and the peasant or sailor had only to look on one of these *parapegmata*, to know what sign was about to rise or set, and what weather might be expected. Without considering the difference of latitude and longitude, the Romans borrowed the *parapegmata*, like every thing else, from the Greeks. The countrymen, as we learn from Pliny (xviii. 60, 65,) ceased to mark the stellar heaven, a *Kalendarium rusticum siderale*, (Colum. ix. 14) taught him when the signs rose and set, and on what days he was to expect sacrifices and festivals. When Virgil (G. I. 257.) says,

Nec frustra signorum obitus speculamur et ortus,  
Temporibusque parem diversia quattuor annum.

it is, (as Voss observes,) more probable that it is one of these calendars, and not the actual heaven that he means.

Before the time of Thales it was, of course only the visible and apparent risings and settings of the signs that were the subject of observation. But astronomers now learned to distinguish these phenomena into three kinds. These they termed the cosmic, acronych, and heliac risings and settings. The cosmic rising or setting ([Greek: *kosmikos epitolaē*], or [Greek: *dusis*],) was the true one in the morning; the acronych ([Greek: *akronychos*]<sup>1</sup>), *prima nox*, is evening, the beginning (one end) of the night, the true one in the evening; the heliac, ([Greek: *haeliakos*]) the apparent rising in the morning or setting in the evening. A star was said to rise or set cosmically, when it rose or set at sun-rise; it rose or set acronychally, when it rose or set at sun-set; it rose heliacally, when in the morning it just emerged from the solar rays, it set in the same manner, when in the evening it sank immediately after him. Two general observations may be made here. 1. In the morning the true rising precedes the apparent one, perhaps several days. 2. In the evening the apparent setting precedes the real one. To illustrate this. Let us suppose it 'spring time when the sun with Taurus rides,' the Hyades which are in the head of Taurus will rise with the sun, but lost in his effulgence they will elude our vision; at length when in his progress through the Tauric portion of the ecliptic, he has left them a sufficient distance behind him, their rising (as his motion in the ecliptic is contrary to his apparent diurnal motion,) will precede his by a space of time which will allow them to be seen. The real evening setting of a star, is its sinking at the same moment with the sun below the horizon, its heliac setting, is its becoming visible as he is setting and then disappearing, that is ceasing to be visible after sun-set, in the western part of the hemisphere. Thus the sun and the Hyades may actually set together several days before they become sufficiently elongated from him, to admit of their being seen before they set.

There are thus three risings, and three settings of a star, namely:—

The true morning rising, i. e. the cosmic.  
The apparent morning rising, i. e. the heliac.  
The true evening rising, i. e. the acronych.

The true morning setting, i. e. the cosmic.  
The true evening setting, i. e. the acronych.  
The apparent evening setting, i. e. the heliac.

Of these, the one which is most apt to engage the attention, is the acronych or true evening rising, that is the rising of the star at the eastern verge of the horizon, at the moment the sun is sinking on the western side. It is of this I think, that Hesiod always speaks. The attention of the constructors

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<sup>1</sup> [Greek: *Akronyx*, *akronychia*, to *akron taes nuktos*].

of *parapegmata* does not seem to have been directed to the risings of the stars at different hours of the night.

§ 2.

*Of the Roman Year.*

Nothing is better established by competent authority, than that two kinds of year were in use among the ancient Romans, the one of ten, the other of twelve months. In the usual spirit of referring their ancient institutions to those whom they regarded as their first kings, the ten-month year was ascribed to Romulus, the improved one of twelve months to Numa. This was the current opinion, such as we find it in the following poem; some ancient writers, however, such as Licinius Macer and Fenestella, to whom we may perhaps add Plutarch, rejected the ten-month year as a mere fiction. Their opinion has been adopted by the great Joseph Scaliger, who asserts that the Roman year always consisted of twelve months. Both opinions may, I think, be maintained, the Romans may, from the beginning of their state, have had a year of twelve months, which I would call the Roman year, and yet have used along with it a year of ten months, which, for reasons which will presently appear, I call the Etruscan year. I will commence by showing that a year of ten months was in use even in the time of the republic.

Ten months was the term for mourning; the fortunes of daughters, left by will, were to be paid in three instalments of ten months each; on the sale of olives, grapes on the vine, and wine in the vessels, ten month's credit was given; the most ancient rate of interest also supposes a year of ten months. It may further be noted, that even Scaliger, who rejected this year, could not avoid remarking, how singular it was, that the household festivals of the Saturnalia and the Matronalia should be the one at the end of December, the other at the beginning of March. He did not perceive that this would seem to indicate a time when, at the end of a year of ten months, these two festivals were one, and male and female slaves together enjoyed the liberty of the season.

These are mere presumptions; a nearer approach can be made to certainty. There was nothing the ancient inhabitants of Italy more carefully shunned, than drawing down the vengeance of the gods, by even an involuntary breach of faith. It was also the custom, especially of the Etruscans, to make peaces under the form of truces, for a certain number of years. Now we find that, in the year 280, a peace was made with Veii for 40 years. In 316 Fidenas revolted and joined Veii, which must then have been at war with Rome, but 316-280, is only 36, yet the Romans, though highly indignant, did not accuse the Veientes of breach of faith. Suppose the truce made for 40 ten-month years, and it had expired in the year 314. Again, in 329, a truce was made for twenty years, and Livy says that it was expired in 347, but 347-329 is 18 not 20. Let the year have been, of ten months, and the truce had ended in the year 346. These are Etruscan cases, but we find the same mode of proceeding in transactions with other nations; a truce for 8 years was made with the Volscians in 323, and in 331 they were at war with Rome, without being charged with perjury.

This ten-month year was that of the Etruscans who were the most learned and cultivated people of the peninsula. As the civil years of the Latin and other peoples were formed on various principles, and differed in length, the Romans at least, if not the others, deemed it expedient to use, in matters of importance, a common fixed measure of time. On all points relating to science and religion they looked up to the Etruscans; it was, therefore, a matter of course that their year should be the one adopted.

This Etruscan year consisted of 304 days, divided into 38 weeks of eight days each. It is not absolutely certain that it was also divided into months, but all analogy is in favour of such a division. Macrobius and Solinus say, that it contained six months of 31, and four of 30 days, but this does not seem to agree with weeks of eight days; perhaps there were nine months of four weeks and one of

two, or more probably eight of four weeks and two of three.<sup>2</sup> This year, which depended on neither the sun nor the moon, was a purely scientific one, founded on astronomical grounds and the accurate measurement of a long portion of time. It served the Etruscans as a correction of their civil lunar year, the one which was in common use, and, from the computations which have been made, it appears that, by means of it, it may be ascertained that the Etruscans had determined the exact length of the tropical or solar year, with a greater degree of accuracy than is to be found in the Julian computation.

Like the Etruscans, the Romans employed for civil purposes a lunar year, which they had probably borrowed also from that people. This year, which, of course, like every year of the kind, must have consisted of twelve months, fell short of the solar year by the space of 11 days and 6 hours, and the mode adopted for bringing them into accord was to intercalate, as it was termed, a month in every other year, during periods of 22 years, these intercalated months consisting alternately of 22 and 23 days. This month was named Mercedonius. In the last biennium of the period no intercalation took place. As five years made a lustre, so five of these periods made a secle, which thus consisted of 110 years or 22 lustres, and was the largest measure of time among the Romans.<sup>3</sup>

The care of intercalating lay with the pontiffs, and they lengthened and shortened the year at their pleasure, in order to serve or injure the consuls and farmers of the revenue, according as they were hostile or friendly toward them. In consequence of this, Julius Caesar found the year 67 days in advance of the true time, when he undertook to correct it by the aid of foreign science. From his time the civil year of the Romans was a solar, not a lunar one,<sup>4</sup> and the Julian year continued in use till the Gregorian reformation of the Calendar.

We thus see that the civil year of the Romans always consisted of twelve months, and that a year of ten months was in use along with it in the early centuries of the state, which served to correct it, and which was used in matters of importance.<sup>5</sup>

### § 3.

#### *Of the Months and Days of the Roman Year.*

When it was believed that the year of 304 days was the original civil year of the Romans, and evidence remained to prove that the commencement of the year had, in former times, been regulated by the vernal equinox, instead of the winter solstice, it seemed to follow, of course, that the original year of Romulus had consisted of but ten months. The inconvenience of this mode of dividing time must have been thought to have appeared very early, since we find the introduction of the lunar year of twelve months ascribed to Numa, who is said to have added two months to the Romulian year, which, it would thus appear, was regarded as having been a year of ten lunar months. This placing of the lunar twelve-month year in the mythic age of Rome, I may observe, tends to confirm the opinion of its having been in use from the origin of the city.

The ancient Israelites had two kinds of year, a religious and a civil one, which commenced at different seasons. Their months also originally, we are told, proceeded numerically, but afterwards got proper names. As the month Abib is mentioned by name in the book of Deuteronomy, I hazard a conjecture, that the civil and religious years had coexisted from the time of Moses, and that the months of the former had had proper names, while those of the latter proceeded numerically. Is there any great improbability in supposing the same to have been the case at Rome? The religious year of ten months, as being least used, may have proceeded with numerical appellations from its first month to December, while the months of the civil year had each their peculiar appellation derived from the name of a deity, or of a festival. It is remarkable that the first six months of the year alone have proper

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<sup>2</sup> See the Cambridge Philological Museum, No. V. p. 474.

<sup>3</sup> Certus undenos decies per annos Orbis ut cantus referatque ludos. HORACE CAR. SEC. 21.

<sup>4</sup> It is for this reason that in my note on I. 1, I have called the Latin year a solar one, for such it was when Ovid wrote.

<sup>5</sup> On the subjects treated of in this section, see Niebuhr on the Secular Cycle, in his History of Rome, and Scaliger de Emendatione Temporum.

names; but the remaining ones may have had them also, though, from causes which we are unable to explain, they have gone out of use, and those of the cyclic year have been employed in their stead.<sup>6</sup>

The oriental division of time into weeks of seven days, though resulting so naturally from the phases of the moon, was not known at Rome till the time of the emperors. The Etruscan year, as we have seen, consisted of weeks of eight days, and in the Roman custom of holding markets on the *nundines*, or every ninth day, we see traces of its former use, but a different mode of dividing the month seems to have early begun to prevail.

In the Roman month there were three days with peculiar names, from their places with relation to which the other days were denominated. These were the Kalends (*Kalendae* or *Calendae*), the Nones, (*Nonae*) and the Ides (*Idus* or *Eidus*). The Kalends (from *calare*, to proclaim,) were the first day of the month; the Nones (from *nonus*, ninth) were the ninth day before the Ides reckoning inclusively; the Ides, (from *iduate*, to divide,) fell about, not exactly on, the middle of the months. In March, May, July and October, the Ides were the 15th, and, consequently, the Nones the 7th day of the month; in the remaining months the Ides were the 13th, the Nones the 5th. The space, therefore, between the Nones and Ides was always the same, those between the Kalends and Nones, and the Ides and Kalends, were subject to variation. Originally, however, it would appear, the latter space also was fixed, and there were in every month, except February, 10 days from the Ides to the Kalends. The months, therefore, consisted of 31 and 29 days, February having 28. In the Julian Calendar, January, August and December were raised from 29 to 31 days, while their Nones and Ides remained unchanged. It was only necessary then to know how many days there were between the Kalends and Nones, as the remaining portions were constant. Accordingly, on the day of new moon, the pontiff cried aloud *Calo Jana novella*<sup>7</sup> five times or seven times, and thus intimated the day of the Nones, which was quite sufficient for the people.

We thus see that the Roman month was, like the Attic, divided into three portions, but its division was of a more complex and embarrassing kind; for while the Attic month consisted of three decades of days, and each day was called the first, second, third, or so, of the decade, to which it belonged; the days of the Roman month were counted with reference to the one of the three great days which was before them. It is an error to suppose that the Romans counted backwards. Thus, taking the month of January for an example, the first day was the Kalends, the second was then viewed with reference to the approaching Nones, and was denominated the *fourth before the Nones*; the day after the Nones was the *eighth before the Ides*; the day after the Ides, the *nineteenth before the Kalends* of February.

The technical phraseology of the Roman Calendar ran thus. The numeral was usually put in the ablative case, and as the names of the months were adjectives, they were made to agree with the Kalends etc. or followed in the genitive, *mensis* being understood. Thus, to say that an event occurred on the Ides of March, the term would be *Idibus Martiis*, or *Idibus Martii* (*mensis*). So also of the Kalends and Nones, for any other day the phrase would be, for example, *tertio Kalendas*, *i. e. tertio* (*die ante*) *Kalendas* or *tertio* (*die*) *Kalendarum*. The day before any of the three principal days was *pridie* (*i. e. priore die*) *Kalendas* or *Kalendarum*, *Nonas* or *Nonarum*, *Idus* or *Iduum*.

Another mode of expression, was to use a preposition, and an accusative case. Thus, for *tertio Nonas* they would say *ante diem tertium Nonas*, which was written *a. d. III. Non*. This form is very much employed by Livy and Cicero. It was even used objectively, and governed of the prepositions *in* and *ex*. We thus meet *in ante tertium Nonas*, and *ex ante diem Nonas*, in these authors. Another preposition thus employed is *ad*, we meet *ad pridie Nonas*.

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<sup>6</sup> That this is by no means improbable is evident from the circumstance, that the name of the intercalary month, Mercedonius, is to be found in no Latin writer. It would be unknown to us, if Plutarch had not chanced to mention it.

<sup>7</sup> *Jana* was the moon, and from *Dea Jana* (pronounced *Yana*), was made Diana.

As the Romans reckoned inclusively, we must be careful in assigning any particular day to its place in the month, according to the modern mode of reckoning. We must, therefore, always diminish the given number by one, or we shall be a day behind. Thus, the 5th of June being the Nones, the 3d is III. Non. but if we subduct 3 from 5 we get the 2d instead of the 3d of the month. The rule then is, as we know the days on which the Nones and Ides fall in each month, to subduct from that day the Roman number *minus* 1, and we have the day of the month. For days before the Kalends, subduct in the same manner from the number of days in the month.

The days of the Roman year were farther divided into *fasti*, *nefasti* and *endotercisi*,<sup>8</sup> or *intercisi*, which were marked in the Kalends by the letters F. N. and EN. The *dies fasti* were those on which courts sat, and justice was administered; they were so named from *fari* to speak, because on them the Praetor gave judgement, that is *spoke* the three legal words, Do (*bonorum possessionem*), Dico (*jus*), Addico (*id de quo quaeritur*); the *dies nefasti*, were festivals, and other days on which the courts did not sit; the *dies intercisi* were those days, on only a part of which justice might be administered. Thus, we are told that some holidays were *nefasti*, during the time of the killing of the victim, but *fasti*, *inter caesa et porrecta (exta)*, again *nefasti* while the victim was being consumed on the altar.

Manutius, by merely counting up the number of the *dies fasti* in the Julian Calendar, found that they were exactly 38 in number. This strongly confirms what has been said above, respecting the division of the cyclic year into 38 weeks, and is one among numerous instances of the pertinacity with which the Romans retained old forms and names, even when become no longer applicable; for as 38 days were quite insufficient for the business of the Forum, a much larger number of other days, under different appellations, had been added to them long before. The making the market days *fasti* was, we are told,<sup>9</sup> the act of the consul Hortensius.

§ 4.

*Of the Roman Fasti.*

The Roman patricians derived from their Tuscan instructors, the practice, common to sacerdotal castes, of maintaining power by keeping the people in ignorance of matters which, though simple in themselves, were of frequent use, and thence of importance. One of the things, which such bodies are most desirous of enveloping in mystery and confining the knowledge of to themselves, is the Calendar, by which religious rites and legal proceedings are regulated. Accordingly, for a long time, the Roman people had no means of learning with certainty what days were *fasti* and what not, but by applying to the pontiff, in whose house the tables of the *fasti* were kept, or by the proclamation which he used to make of the festivals which were shortly to take place. As we have seen above, the knowledge of the length of the ensuing month could only be obtained in the same manner. This, and the power of intercalating, gave a highly injurious degree of power to the pontiffs.

Accordingly, nothing could exceed the indignation of the senate when, in the year 440, Flavius, the clerk or secretary of App. Claudius, as a most effectual mode of gaining the popular favour, secretly made tables of the Calendar and set them up about the Forum.<sup>10</sup> Henceforth the *dies fasti* and *nefasti*, the *stative* festivals, the anniversaries of the dedications of temples, etc. were known to every one. The days of remarkable actions, such as the successes and reverses of the arms of the republic, were also noted. Copies for the use of the public and individuals were multiplied; the *municipia* and other towns of Italy, as the fragments which have been discovered shew, followed the example of Rome, and the colonies, in this as in every thing else, presented the mother-city in little. The custom was transmitted to modern Europe, and, in the Calendar part of our own Almanacks, we may see

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<sup>8</sup> *Endo* or *indu*, was an old form for *in*. It may still be seen in the fragments of Ennius and in Lucretius.

<sup>9</sup> Macrob. Sat. I. 16.

<sup>10</sup> Liv. ix. 46.

a copy of those Fasti, which once formed a portion of the mysterious treasures of the patricians of ancient Rome.

These were the Fasti Sacri or Kalendares, but the word Fasti was applied to another kind of register, named the Fasti Historici or Consulares, which contained the names of the magistrates of each year, especially the consuls, and the chief events of the year were set down in them, so that they formed a kind of annals of the state. When we read of the name of any consul, as was the case with L. and M. Antonius, being erased from the Fasti by a senatusconsult, it is always these Fasti that are meant.

§ 5.

*Of Ovid's Poem on the Fasti.*

Among the choir of poets who shed glory on the reign of Augustus, the first place for originality may be claimed by P. Ovidius Naso. His Heroic Epistles had no model in Grecian literature; his Art of Love, the most perfect of his works, was equally his own, though didactic poetry had been cultivated in Greece; his Metamorphoses bore perhaps a resemblance to a lost poem of Nicander or Callimachus; but unless a work of this last poet, presently to be noticed, was of the same kind with it, Grecian literature contained nothing resembling his Fasti.

To a poet like Ovid, of various powers and great command of language, few subjects could have appeared to possess more 'capabilities,' to use a hackneyed but expressive term. He had here an opportunity of displaying his power in the light, easy, and graceful style, when narrating the adventures of the god of Grecian theology; while the real and legendary history of his country afforded subjects which might have called forth the highest powers of genius, and have awakened the sympathies of every Roman reader. Here, however, I think he has failed; Ovid in fact very much resembled a distinguished poet of our own days, who, like him, excels in the light and amatory, and sportive style, but whose efforts in the grave and dignified are not equally successful. In reading the poem, I have sometimes asked myself if it would not have been better had the Fasti of Rome been the theme of the Mantuan instead of the Pelignian bard. Where Ovid fails Virgil would certainly have succeeded, and the Regifugium and fall of the Fabii would have come down to us in strains equal to those which celebrate the wars of ancient Italy. Whether the reverse would have been the case, and that, in those lighter and more familiar parts, where Ovid succeeds Virgil would have failed, I take not on me to decide; but I should reckon much on the taste and judgement of the author of the Georgics. Still, even in the higher parts, we know not to what disadvantage even Virgil's verses might have competed with the venerable Annals of Ennius, with whom he rather seemed to shun than to seek collision. This is a question, however, which can never be decided, and, much as I delight in the poetry of Virgil, I regard him as inferior in genius to Ovid. Virgil depends on others, he always imitates; Ovid borrows rarely, in composition he is always best when most independent.

I do not think that Ovid had any model for his Fasti; the idea might have been suggested to him, as it is thought, by this verse of Propertius (iv. 1. 69):

Sacra, diesque canam et cognomina prisca locorum,

with which he concludes a poem, in which he feigns himself to be shewing to a stranger the principal monuments of Rome. Callimachus, too, had written a poem which, like all the poetry of the Alexandrian period, was well known at Rome and was quoted by Varro, Martial, Servius and others. Its title was [Greek: Aitia], and, from its name and the few fragments and scanty accounts of it which remain, it appears that it treated of the *causes* of matters relating to the gods and ancient heroes of Greece. From an epigram in the Anthology, we learn that he feigned that he was transported in a dream to Mt. Helicon, and there received his information from the Muses. The epigram ends thus:

[Greek:

Ai de hoi eiromeno, amph' Ogugion Haeroon

Aitia kai makaron eiron ameibomenai].

It is uncertain whether the poem was in heroic or elegiac measure. Ovid appears to have been acquainted with it, for (*Trist.* v. 5. 33.) when speaking of the dividing of the flame on the pyre of the Theban brothers he adds—

Hoc, memini, quondam fieri non posse loquebar,  
Et me Battiades iudice falsus erat.

The difference, however, between this poem and the *Fasti*, must have been considerable. A Greek poet, named Butas, according to Plutarch (*Rom.* 21.), wrote [Greek: *aitias muthodeis en elegeiois ton Romaikon*], from which he quotes these two verses relating to the Luperci, and in explanation of their custom of striking those whom they met—

[Greek:  
Empodious tuptontas hopos tote phasgan' echontes  
Ex Albaes etheon Romulos aede Remos].

This might appear to have been the model of Ovid's poem, but it is unknown when Butas lived, and he may as well have written after as before the Latin poet.

On the whole, I think Ovid's claim to originality in this poem cannot justly be contested. Even though he may have taken the idea of it from others his mode of treating the subject is his own.

When Ovid first conceived the idea of writing a poem on the Roman *Fasti*, it is not likely that he was very well furnished with the requisite knowledge. Any one, who is familiar with the internal history of literature, knows how common it is for a writer, especially a poet, to select a subject of which he is sufficiently ignorant, and then to go in search of materials. Such appears to me to have been the case with Ovid, and the errors into which he falls prove that though a diligent enquirer, as I think he was, he never arrived at accuracy in history or science; with Grecian mythology he was intimately acquainted, and here he is superior to Virgil, whose knowledge of the history and institutions of ancient Italy much exceeded his.

The *Annals* of Ennius, the historical works of Fabius Pictor and his successors down to Livy, contained the history of Rome, and these works, it is evident, Ovid had studied; for the institutions and their origins his chief source must have been the writings of L. Cincius Alimentus, the contemporary of Fabius Pictor, the most judicious investigator of antiquities that Rome ever produced. The various *Fasti*, such as those of his contemporary Verrius Flaccus, of which fragments have been discovered and published,<sup>11</sup> contributed much information, and various passages of the poem intimate that personal inquiry and oral communication aided in augmenting his stores of antiquarian lore. His astronomical knowledge was probably derived from the ordinary Calendars, and as they were not strictly correct, and the poet, in all probability, did not apply himself with much relish to what he must have viewed as a dry and uninviting study, we are not to look in him for extreme accuracy on this head, and must not be surprised to meet even gross blunders.

Two points are to be considered respecting this poem, namely, the time when it was written and published, and whether, when published, it contained any more than the six books which have come down to us.

The mysterious relegation of Ovid to Tomi, on the coast of the Euxine, took place A.U.C. 762, in the fifty-second year of the poet's age. In the long exculpatory epistle to Augustus, which forms the second book of his *Tristia*, he mentions the *Fasti* as a work actually written, and dedicated

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<sup>11</sup> At Rome, in 1772, by Fogginius.

to that prince, but interrupted by his exile. The poem itself contains many passages which were evidently addressed to him. On the other hand, it is actually dedicated to Germanicus, the adoptive son of Tiberius, and L. I. v. 285, he mentions the triumph of that prince over the Catti, Cherusci and Angevarii, which, according to Tacitus (Ann. II. 41.), took place in the year 770, which was the year of the poet's death. It would, therefore, seem to follow at once that this is the true date of the publication of the poem, were it not that Tacitus (II. 26.) tells us that the triumph had been decreed by the senate in the year 768, so that the poet's words may be proleptical. The other, however, is by far the most natural and probable interpretation of his words. It is confirmed by a passage (L. II. 55. *et seq.*) in which he praises Tiberius as the builder and restorer of the temples of the gods, and in this very year 770, as we learn from Tacitus, the emperor repaired and dedicated the temple of Liber, Libera and Ceres, that of Flora and that of Janus. We may, therefore, venture to assert that the year 770 was that of the publication of this poem. We are now to enquire whether any more appeared then than what has come down to us.

In the epistle to Augustus, above alluded to, Ovid says,

Sex ego Fastorum scripsi totidemque libellos;  
Cumque suo finem mense volumen habet.  
Idque tuo nuper scriptum sub nomine, Caesar,  
Et tibi sacratum sors mea rupit opus.

Hence it has become the prevalent opinion that he wrote twelve books, of which the half has perished. This appears certainly to follow plainly enough from the words of the poet, but the silence of the ancients respecting the last six books is strong on the negative side, for of all the quotations which we meet of this work, particularly in Lactantius, there is not a single one that is not to be found in the books which we possess. I, therefore, agree with Masson, in his life of the poet, that the meaning of those verses is, that he had collected his materials for the whole work, and digested them under the different months, and in part versified them. This is applying no force to the verb *scribo*; we should recollect that Racine, when he had his materials collected and his plot arranged, used to say *Voilà ma tragédie faite!* We cannot say whether Ovid had versified the last six books, for he may have done so, and they may have been lost at the time of his death. There is a curious coincidence between the fate of Ovid's *Fasti* and Spenser's *Faerie Queene*; of each we have but the one half, and it is a matter of controversy respecting the remaining books of each, whether they were never written, or, having been written, unhappily chanced to perish.

§ 6.

*Of the Editions of Ovid's Fasti.*

The earliest edition of this poem with notes was in the works of Ovid, edited by A. Navagero, a Venetian nobleman, and printed by Aldus, in the year 1502. An edition appeared at Basle, in 1550, edited by J. Micellus, with the commentaries of several men of learning. Hercules Ciofani, a native of Sulmo, edited in 1578-1580, the works of his compatriote poet. In the *Fasti* he used twelve of the best MSS. and he added a body of notes on the whole of Ovid's works, which were afterwards printed separately, by Plantin, at Antwerp. The next who devoted his labours to the *Fasti* was a young Sicilian nobleman, named Carlo Neapolis, who wrote, at the age of twenty one, a commentary on this poem, which was published at Antwerp, in 1639, under the title of *Anaptyxis ad Fastos Ovidianos*. The celebrated N. Heinsius also undertook the task of elucidating this pleasing poet, whose entire works, castigated by the aid of upwards of sixty MSS. and of great learning and critical sagacity, he gave to the light, in 1658-1661, at Amsterdam, in 3 Tom. 12. with brief notes. Finally, appeared at the same place, in 1727, in 4 vols. 4. the works of Ovid, edited by Peter Burmann; this editor gave

a revision of the text of Heinsius, which he occasionally altered, and he added, in whole or in part, the notes of the preceding commentators.

These were the principal editions of this poem previous to the present century. I should add that G. C. Taubner published an edition of it at Leipzig, in 1747, with a selection of notes from preceding commentators, to which he added his own observations; and that C. W. Mitscherlich published at Göttingen, in 1796-98, in 2 vols. 8vo. the works of Ovid with an amended text. But in the year 1812, G. E. Gierig, who had already published an edition of the *Metamorphoses* with a commentary, gave out the *Fasti* in a similar manner. He has revised the text, and his notes are generally extremely good, though liable to the charge of needless prolixity in some parts, and too great brevity in others. It is however, a valuable edition on the whole, and the best for general use. In the Oxford edition of the works of Ovid, published in the year 1825, the entire notes of this critic have been given.

J. P. Krebs, who had thirty years before translated this poem into German, gave an edition of it for the use of schools in 1826. His attention was chiefly directed to the text, and he has most carefully given all the various readings, to which he adds parallel and explanatory passages from other writers, and the dates of the several events which are mentioned in the poem. Beyond this his notes do not extend. His text has been adopted for the present edition, but I have noticed only the various readings of greatest importance.

# FASTI

## KALENDARES ROMANI

### Ex Ovidio

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1. D. KAL. NP. In flaminum domibus, regia, curia, Vestae aede novae ponuntur laureae, ignis Vestae reficitur, 137. Matronalia, 170. et Salinorum dies festi, 259. 2. E. VI. NON. F. 3. F. V. NON. C. Alter c Piscibus occidit, 399. 4. G. IV. NON. C. 5. H. III. NON. C. Arctophylax occidit, 403. Vindemitor nondum occidit, 407. 6. A. PR. NON. NP. Vestae sacrum, Caesar Augustus Pontifex Maximus factus, 415. 7. B. NON. F. Vejovis templum consecratum, 429. Pegasi collum oritur, 449. 8. C. VIII. ID. F. Corona Gnossis oritur, 459. 9. D. VII. ID. C. 10. E. VI. ID. C. 11. F. V. ID. C. 12. G. IV. ID. C. 13. H. III. ID. EN. 14. A. PR. ID. NP. Equiria altera in campo Martio, 517. vel monte Coelio, 521. 15. B. ID. NP. Annae Perennae sacra, 523. Julii Caesaris caedes, 697. 16. C. XVII. KAL. APR. F. Scorpius ex parte occidit, 711. Itum ad Argeos hac et sequenti die, 791. 17. D. XVI. KAL. NP. Liberalia, Bacchi sacrum, 713. Toga libera data, 771. Milvi ortus, 793. 18. E. XV. KAL. C. 19. F. XIV. KAL. N. Quinquatria Minervae sacra, 809. Minervae natalis, 811. Minerval magistris solutum, 829. Delubra Minervae Captae dedicata, 835. 20. G. XIII. KAL. C. Alter Quinquatruum dies gladiatoris certaminibus cum tribus sequentibus celebratus, 818. 21. H. XII. KAL. C. 22. A. XI. KAL. N. Sol ingreditur Arictem, 851. 23. B. X. KAL. NP. Quintus idemque ultimus Quinquatruum dies, et Tubilustrium Minervae sacrum, 849. 24. C. IX. KAL. Q. R. C. F. 25. D. VIII. KAL. C. 26. E. VII. KAL. C. Aequinoctium vernalis, 877. 27. F. VI. KAL. NP. 28. G. V. KAL. C. 29. H. IV. KAL. C. 30. A. III. KAL. C. Jani, Concordiae, Salutis, Pacis estus dies, 879. 31. B. PR. KAL. C. Lunae sacra in monte Aventino, 833.

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1. A. KAL. N. Capella oritur, 111. Laribus Praestitibus ara posita, 130. Bonae Deae sacrum, 148. 2. B. VI. NON. F. Argeste flante, 161, Hyades oriuntur, 163. 3. C. V. NON. C. Florarium ultimus dies, 183. Chiron (Centaurus) oritur, 379. 4. D. IV. NON. C. 5. E. III. NON. C. Lyra oritur, 415. 6. F. PR. NON. C. Scorpius occidit (oritur) medius, 417. 7. G. NON. N. 8. H. VIII. ID. F. 9.

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1 H. KAL. N. Camae deae sacrum, 101. Kalendae fabariae, 180. Junonia Monctae templum sacratum, 180. Martis extra portam Capenam sacra, 191. Tempestatis aedes dedicata, 193. Aquila tota apparet, 196. 2. A. IV. NON. F. Hyadum ortus et Tauri cornuum, pluit, 197. 3. B. III. NON. C. Bellonae aedes consecrata, 199. 4. C. PR. NON. C. Herculi Custodi aedes in circo Flaminio posita, 209. 5. D. NON. (N.) Sanco Fidio Semoni Patri aedes posita, 213. 6. E. VIII. ID. N. 7. F. VII. ID. N. Arctophylax (Lycaon) totus occidit, 235. Ludi Tibridi sacri a piscatoribus celebrati, 237. 8. O. VI. ID. N. Menti delubra data, 241. 9. H. V. ID. N. Vestae sacra, 249. Jovis Pistoris ara in Capitolio, 349. Brutus Gallaecos vicit, 461. Crassus a Parthis victus et occisus, 465. 10. A. IV. ID. N. Delphinua oritur, 469. 11. B. III. ID. N. Matralia Matri Matutae sacra, 473. Matutae templum a Servio rege positum, 479. Rutilius et Didius occisi, 563. Fortunos templum a Servio rege dedicatum, 569. Concordiae aedes per Liviam consecrata, 637. 12. C. PR. ID. N. 13. D. ID. N. Jovi invicto templa data. 650. Quinquatrus minores Minervae sacra, 651. Nubere ante Idus non bonum, 219. nec fas Flaminis Dialis oonjugi crines depectere, 220. nec unguis praesecare, 230. nec viro concumbere, 231. exspectanda dies Q. St. D. F. 233. 14. E. XVIII. KAL. JUL. N. 15. F. XVII. KAL. Q. St. D. F. Thyene, stella in Tauri fronte, oritur, 711. Stercus ex aede Vestae defertur, 713. 16. G. XVI. KAL. C. Zephyro secundo fiante, 715. Orion oritur, 717. 17. H. XV. KAL. C. Delphinus totus apparet, 720. Postumius Tubertus Aequos Volcosque fudit, 721. 18. A. XIV. KAL. C. 19. B. XIII. KAL. C. Sol e Geminis in Cancrum abit, 725. Pallas in Aventino coli coepta, 728. 20. C. XII. KAL. C. Summani templum positum, 729. Ophiuchus (Aesculapius) oritur, 733. 21. D. XI. KAL. C. 22. E. X. KAL. C. 23. F. IX. KAL. C. Flaminus ad lacum Trasimenum victus, 766. 24. G. VIII. KAL. C. Syphax victus, 769. Hasdrubal occisus, 770. Fortunae Fortis honores, 771. 25. H. VII. KAL. C. 26. A. VI. KAL. C. Orionis zona apparet, 785. Solstitium, 789. 27. B. V. KAL. C. Larium delubra posita, 791. et Jovis Statoris aedes, 793. 28. C. IV. KAL. C. Quirino templum positum, 795. 29. D. III. KAL. F. 30. E. PR. KAL. C. Musis et Herculi Musagetae aedes consecrata, 797.

## P. OVIDII NASONIS FASTORUM

### LIBER I

Tempora cum causis Latium digesta per annum,  
Lapsaque sub terras orta que signa canam.  
Excipe pacato, Caesar Germanice, vultu  
Hoc opus, et timidæ dirige navis iter;  
Officioque, levem non aversatus honorem, 5  
Huic tibi devoto numine dexter ades.  
Sacra recognosces annalibus eruta priscis,  
Et quo sit merito quæque notata dies.  
Invenies illic et festa domestica vobis.  
Saepe tibi pater est, saepe legendus avus; 10  
Quæque ferunt illi pictos signantia fastos,  
Tu quoque cum Druso præmia fratre feres.  
Caesaris arma canant alii, nos Caesaris aras,  
Et quoscumque sacris addidit ille dies.  
Annue conanti per laudes ire tuorum, 15  
Deque meo pavidos excute corde metus.  
Da mihi te placidum, dederis in carmina vires,  
Ingenium vultu statque caditque tuo.  
Pagina iudicium docti subitura movetur  
Principis, ut Clario missa legenda deo. 20  
Quæ sit enim culti facundia sensimus oris,  
Civica pro trepidis quum tulit arma reis.  
Scimus et, ad nostras quum se tulit impetus artes,  
Ingenii currant flumina quanta tui.  
Si licet et fas est, vates rege vatis habenas, 25  
Auspice te felix totus ut annus eat.

Tempora digereret quum conditor urbis, in anno  
Constituit menses quinque bis esse suo.  
Scilicet arma magis, quam sidera, Romule, horas,  
Curaque finitimos vincere major erat. 30  
Est tamen et ratio, Caesar, quæ moverit illum,  
Erroremque suum quo tueatur habet.  
Quod satis est utero matris dum prodeat infans,  
Hoc anno statuit temporis esse satis.  
Per totidem menses a funere conjugis uxor 35  
Sustinet in vidua tristia signa domo.  
Hoc igitur vidit trabeati cura Quirini,  
Quum rudibus populis annua jura daret.  
Martis erat primus mensis, Venerisque secundus,  
Haec generis princeps, ipsius ille pater. 40  
Tertius a senibus, juvenum de nomine quartus,

Quae sequitur numero turba notata fuit.  
At Numa nec Janum, nec avitas praeterit umbras,  
Mensibus antiquis apposuitque duos.

Ne tamen ignores variorum jura dierum: 45  
Non habet officii Lucifer omnis idem.  
Ille Nefastus erit, per quem tria verba silentur:  
Fastus erit, per quem lege licebit agi;  
Neu toto perstare die sua jura putaris:  
Qui jam Fastus erit, mane Nefastus erat. 50  
Nam simul exta deo data sunt, licet omnia fari,  
Verbaque honoratus libera prsetor habet.  
Est quoque, quo populum jus est includere septis:  
Est quoque, qui nono semper ab orbe redit.  
Vindicat Ausonias Junonis cura Kalendas: 55  
Idibus alba Jovi grandior agna cadit:  
Nonarum tutela deo caret. Omnibus istis  
—Ne fallare, cave—proximus Ater erit.  
Omen ab eventu est, illis nam Roma diebus  
Damna sub adverso tristia Marte tulit. 60  
Haec mihi dicta semel, totis haerentia fastis,  
Ne seriem rerum scindere cogar, erunt.

Ecce tibi faustum, Germanice, nuntiat annum,  
Inque meo primus carmine Janus adest.  
Jane biceps, anni tacite labentis origo, 65  
Solutus de superis qui tua terga vides,  
Dexter ades ducibus, quorum secunda labore  
Otia terra ferax, otia pontus agit.  
Dexter ades patribusque tuis, populoque Quirini,  
Et resera nutu Candida templa tuo. 70  
Prospera lux oritur: linguisque animisque favete!  
Nunc dicenda bono sunt bona verba die.  
Lite vacent aures, insanaque protinus absint  
Jurgia; differ opus, livida lingua, tuum.  
Cernis, odoratis ut luceat ignibus aether, 75  
Et sonet accensis spica Cilissa focus?  
Flamma nitore suo templorum verberat aurum,  
Et tremulum summa spargit in aede jubar.  
Vestibus intactis Tarpeias itur in arces,  
Et populus festo concolor ipse suo est. 80  
Jamque novi praeceunt fasces, nova purpura fulget,  
Et nova conspicuum pondera sentit ebur.  
Colla rudes operum praebent ferienda juvenci,  
Quos aluit campis herba Falisca suis.  
Jupiter, arce sua totum quum spectet in orbem, 85  
Nil nisi Romanum, quod tueatur, habet.  
Salve, laeta dies, meliorque revertere semper,  
A populo rerum digna potente coli!

Quem tamen esse deum te dicam, Jane biformis?  
Nam tibi par nullum Graecia numen habet. 90  
Ede simul causam, cur de coelestibus unus,  
Sitque quod a tergo, sitque quod ante, vides.  
Haec ego quum sumptis agitare mente tabellis,  
Lucidior visa est, quam fuit ante, domus.  
Tum sacer ancipiti mirandus imagine Janus 95  
Bina repens oculis obtulit ora meis.  
Obstupui, sensique metu riguisse capillos,  
Et gelidum subito frigore pectus erat.  
Ille tenens dextra baculum, clavemque sinistra,  
Edidit hos nobis ore priore sonos: 100  
Disce, metu posito, vates operose dierum,  
Quod petis, et voces percipe mente meas.  
Me Chaos antiqui—nam res sum prisca—vocabant.  
Adspice, quam longi temporis acta canam.  
Lucidus hic aër, et, quae tria corpora restant, 105  
Ignis, aquae, tellus, unus acervus erant.  
Ut semel haec rerum secessit lite suarum,  
Inque novas abiit massa soluta domos;  
Flamma petit altum, propior locus aëra cepit,  
Sederunt medio terra fretumque solo. 110  
Tunc ego, qui fueram globus et sine imagine moles,  
In faciem redii dignaque membra deo.  
Nunc quoque, confusae quondam nota parva figurae,  
Ante quod est in me, postque videtur idem.  
Accipe, quaesitae? quae causa sit altera formae, 115  
Hanc simul ut noris officiumque meum.  
Quidquid ubique vides, coelum, mare, nubila, terras,  
Omnia sunt nostra clausa patentque manu.  
Me penes est unum vasti custodia mundi,  
Et jus vertendi cardinis omne meum est. 120  
Quum libuit Pacem placidis emittere tectis,  
Libera perpetuas ambulat illa vias.  
Sanguine letifero totus miscebitur orbis,  
Ni teneant rigidae condita bella serae.  
Praesideo foribus coeli cum mitibus Horis: 125  
It, redit officio Jupiter ipse meo.  
Inde vocor Janus. Cui quum Cereale sacerdos  
Imponit libum farraque mixta sale,  
Nomina ridebis; modo namque Patulcius idem,  
Et modo sacrifice Clusius ore vocor. 130  
Scilicet alterno voluit rudis illa vetustas  
Nomine diversas significare vices.  
Vis mea narrata est: causam nunc disce figurae;  
Jam tamen hanc aliqua tu quoque parte vides.  
Omnis habet geminas hinc atque hinc janua frontes, 135  
E quibus haec populum spectat, at illa Larem.  
Utque sedens vester primi prope limina tecti

Janitor egressus introitusque videt;  
Sic ego prospicio, coelestis janitor aulae,  
Eoas partes Hesperiasque simul. 140  
Ora vides Hecates in tres vergentia partes,  
Servet ut in ternas compita secta vias.  
Et mihi, ne flexu cervicis tempora perdam,  
Cernere non moto corpore bina licet.  
Dixerat, et vultu, si plura requirere vellem, 145  
Se mihi difficilem non fore, fassus erat:  
Sumpsi animum, gratesque deo non territus egi,  
Verbaque sum spectans pauca locutus humum:  
Dic, age, frigoribus quare novus incipit annus,  
Qui melius per ver incipiendus erat? 150  
Omnia tunc florent, tunc est nova temporis aetas,  
Et nova de gravido palmite gemma tumet,  
Et modo formatis operitur frondibus arbor,  
Prodit et in summum seminis herba solum,  
Et tepidum volucres concentibus aëra mulcent, 155  
Ludit et in pratis luxuriatque pecus.  
Tum blandi soles, ignotaque prodit hirundo,  
Et luteum celsa sub trabe fingit opus.  
Tum patitur cultus ager, et renovatur aratro.  
Haec anni novitas jure vocanda fuit. 160  
Quaesieram multis: non multis ille moratus,  
Contulit in versus sic sua verba duos:  
Bruma novi prima est, veterisque novissima solis:  
Principium capiunt Phoebus et annus idem.  
Post ea mirabar, cur non sine litibus esset 165  
Prima dies. Causam percipe, Janus ait.  
Tempora commisi nascentia rebus agendis,  
Totus ab auspicio ne foret annus iners.  
Quisque suas artes ob idem delibat agendo,  
Nec plus quam solitum testificatur opus. 170  
Mox ego: Cur, quamvis aliorum numina placem,  
Jane, tibi primo tura merumque fero?  
Ut per me possis aditum, qui limina servo,  
Ad quoscumque voles, inquit, habere deos.  
At cur laeta tuis dicuntur verba Kalendis, 175  
Et damus alternas accipimusque preces?  
Tum deus incumbens baculo, quem dextra gerebat,  
Omina principiis, inquit, inesse solent.  
Ad primam vocem timidas advertitis aures,  
Et primum visam consulit augur avem. 180  
Templa patent auresque deûm, nec lingua caducas  
Concipit ulla preces, dictaque pondus habent.  
Desierat Janus: nec longa silentia feci,  
Sed tetigi verbis ultima verba meis:  
Quid vult palma sibi rugosaque carica, dixi, 185  
Et data sub niveo Candida mella cado?

Omen, ait, causa est, ut res sapor ille sequatur,  
Et peragat coeptum dulcis ut annus iter.  
Dulcia cur dentur, video: stipis adjice causam,  
Pars mihi de festo ne labet ulla tuo. 190  
Risit, et, O quam te fallunt tua saecula, dixit,  
Qui stipe mel sumpta dulcius esse putes!  
Vix ego Saturno quemquam regnante videbam,  
Cujus non animo dulcia lucra forent.  
Tempore crevit amor, qui nunc est summus, habendi; 195  
Vix ultra, quo jam progrediatur, habet.  
Pluris opes nunc sunt, quam prisci temporis annis,  
Dum populus pauper, dura nova Roma fuit,  
Dum casa Martigenam capiebat parva Quirinum,  
Et dabat exiguum fluminis ulva torum. 200  
Jupiter angusta vix totus stabat in aede,  
Inque Jovis dextra fictile fulmen erat.  
Frondebis ornabant, quae nunc Capitolia gemmis,  
Pascebatque suas ipse senator oves;  
Nec pudor in stipula placidam cepisse quietem, 205  
Et fenum capiti supposuisse fuit.  
Jura dabat populis posito modo consul aratro,  
Et levis argenti lamina crimen erat.  
At postquam Fortuna loci caput extulit hujus,  
Et tetigit summos vertice Roma deos; 210  
Creverunt et opes, et opum furiosa cupido,  
Et, quum possideant plurima, plura volunt.  
Quaerere, ut absumant, absumpta requirere certant:  
Atque ipsae vitiis sunt alimenta vices.  
Sic, quibus intumuit suffusa venter ab unda, 215  
Quo plus sunt potae, plus sitiuntur aquae.  
In pretio pretium nunc est; dat census honores,  
Census amicitias; pauper ubique jacet.  
Tu tamen, auspiciis cur sit stipis utile, quaeris,  
Curque juvent nostras aera vetusta manus. 220  
Aera dabant olim; melius nunc omen in auro est,  
Victaque concedit prisca moneta novae.  
Nos quoque templa juvant, quamvis antiqua probemus,  
Aurea; majestas convenit ista deo.  
Laudamus veteres, sed nostris utimur annis; 225  
Mos tamen est aequae dignus uterque coli.  
Finierat monitus; placidis ita rursus, ut ante,  
Clavigerum verbis alloquor ipse deum:  
Multa quidem didici: sed cur navalis in aere  
Altera signata est, altera forma biceps? 230  
Noscere me duplici posses in imagine, dixit,  
Ni vetus ipsa dies extenuaret opus.  
Causa ratis superest: Tuscum rate venit in amnem  
Ante pererrato falcifer orbe deus.  
Hac ego Saturnum memini tellure receptum; 235

Coelitibus regnis ab Jove pulsus erat.  
Indediu genti mansit Saturnia nomen:  
Dicta quoque est Latium terra, latente deo.  
At bona posteritas puppim servavit in aere,  
Hospitis adventum testificata dei. 240  
Ipse solum colui, cujus placidissima laevum  
Radit arenosi Tibridis unda latus.  
Hic, ubi nunc Roma est, incaedua silva virebat,  
Tantaque res paucis pascua bubus erat.  
Arx mea collis erat, quem cultrix nomine nostro 245  
Nuncupat haec aetas, Janiculumque vocat.  
Tunc ego regnabam, patiens quum terra deorum  
Esset, et humanis numina mixta locis.  
Nondum Justitiam facinus mortale fugarat:  
—Ultima de superis illa reliquit humum— 250  
Proque metu populum sine vi pudor ipse regebat;  
Nullus erat justis reddere jura labor.  
Nil mihi cum bello, pacem postesque tuebar.  
Et clavem ostendens, Haec, ait, arma gero.  
Presserat ora deus: tune sic ego nostra resolvo, 255  
Voce mea voces eliciente dei:  
Quum tot sint Jani, cur stas sacratus in uno,  
Hic ubi juncta foris templa duobus habes?  
Ille manu mulcens propexam ad pectora barbam,  
Protinus Oebalii rettulit arma Tati, 260  
Utque levis custos armillis capta Sabinis  
Ad summae Tatium duxerit arcis iter.  
Inde, velut nunc est, per quem descenditis, inquit,  
Arduus in valles et fora clivus erat.  
Et jam contigerat portam, Saturnia cujus 265  
Dempserat oppositas insidiosa seras.  
Cum, tanto veritus committere numine pugnam,  
Ipse meae movi callidus artis opus,  
Oraque, qua pollens ope sum, fontana reclusi,  
Sumque repentinas ejaculatus aquas. 270  
Ante tamen calidis subjeci sulfura venis,  
Clauderet ut Tatio fervidus humor iter.  
Cujus ut utilitas pulsus percepta Sabinis,  
Quaeque fuit, tuto reddita forma loco est;  
Ara mihi posita est parvo conjuncta sacello: 275  
Haec adolet flammis cum strue farra suis.  
At cur pace lates, motisque recluderis armis?  
Nec mora, quaesiti reddita causa mihi.  
Ut populo reditus pateant ad bella profecto,  
Tota patet dempta janua nostra sera. 280  
Pace fores obdo, ne qua discedere possit:  
Caesareoque diu nomine clausus ero.  
Dixit, et, attollens oculos diversa tuentes,  
Adspexit toto quidquid in orbe fuit.

Pax erat, et vestri, Germanice, causa triumphi 285  
Tradiderat famulas jam tibi Rhenus aquas.  
Jane, face aeternos pacem pacisque ministros,  
Neve suum, praesta, deserat auctor opus.  
Quod tamen ex ipsis licuit mihi discere fastis:  
Sacravere patres hoc duo templa die. 290  
Acceptit Phoebus Nymphaque Coronide natum  
Insula, dividua quam premit amnis aqua.  
Jupiter in parte est; cepit locus unus utrumque,  
Junctaque sunt magno templa nepotis avo.  
Quid vetat et stellas, ut quaeque oriturque caditque, 295  
Dicere? promissi pars fuit ista mei.  
Felices animos, quibus haec cognoscere primis,  
Inque domos superas scandere cura fuit!  
Credibile est illos pariter vitis locisque  
Altius humanis exseruisse caput. 300  
Non Venus et vinum sublimia pectora fregit,  
Officiumve fori, militiaeve labor.  
Nec levis ambitio, perfusaque gloria fuco,  
Magnarumve fames sollicitavit opum.  
Admovere oculis distantia sidera nostris, 305  
Aetheraque ingenio supposuere suo.  
Sic petitur coelum, non ut ferat Ossan Olympus,  
Summaque Peliculus sidera tangat apex.  
Nos quoque sub ducibus coelum metabimur illis,  
Ponemusque suos ad stata signa dies. 310

Ergo ubi nox aderit venturis tertia Nonis,  
Sparsaque coelesti rore madebit humus;  
Octipedis frustra quaeruntur brachia Cancris:  
Praeceptis occiduas ille subivit aquas.

Institerint Nonae, missi tibi nubibus atris 315  
Signa dabunt imbres, ex oriente Lyra.

Quattuor adde dies ductos ex ordine Nonis,  
Janus *Agonali* luce piandus erit.  
Nominis esse potest succinctus causa minister,  
Hostia coelitibus quo feriente cadit; 320  
Qui calido strictos tincturus sanguine cultros,  
Semper, *Agathe*, rogat; nec nisi jussus agit.  
Pars, quia non veniant pecudes, sed agantur, ab actu  
Nomen *Agonalem* credit habere diem.  
Pars putat hoc festum priscis *Agalia* dictum, 325  
Una sit ut proprio littera dempta loco.  
An, quia praevisos in aqua timet hostia cultros,  
A pecoris lux est ista notata metu?  
Pars etiam, fieri solitis aetate priorum  
Nomina de ludis Graia tulisse diem. 330

Et pecus antiquus dicebat *Agonia* sermo:  
Veraque iudicio est ultima causa meo.  
Utque ea nunc certa est, ita Rex placare Sacrorum  
Numina lanigeræ conjuge debet ovis.  
*Victima*, quæ dextra cecidit victrice, vocatur; 335  
Hostibus amotis *hostia* nomen habet.  
Ante, deos homini quod conciliare valeret,  
Far erat, et puri lucida mica salis.  
Nondum pertulerat lacrimatas cortice myrrhas  
Acta per æquoreas hospita navis aquas; 340  
Tura nec Euphrates, nec miserat India costum,  
Nec fuerant rubri cognita fila croci.  
Ara dabat fumos, herbis contenta Sabinis,  
Et non exiguo laurus adusta sono.  
Si quis erat, factis prati de flore coronis 345  
Qui posset violas addere, dives erat.  
Hic, qui nunc aperit percussi viscera tauri,  
In sacris nullum culter habebat opus.  
Prima Ceres avidæ gavisæ est sanguine porcæ,  
Ultra suas merita caede nocentis opes. 350  
Nam sata, vere novo, teneris lactentia succis,  
Eruta setigeræ comperit ore suis.  
Sus dederat poenas. Exemplo territus hujus  
Palmite debueras abstinuisse, caper.  
Quem spectans aliquis dentes in vite prementem, 355  
Talia non tacito dicta dolore dedit:  
Rode, caper, vitem: tamen huic, quum stabis ad aram,  
In tua quod spargi cornua possit, erit.  
Verba fides sequitur: noxæ tibi deditus hostis  
Spargitur affuso cornua, Bacche, mero. 360  
Culpa sui nocuit: nocuit quoque culpa capellæ.  
Quid bos, quid placidæ commeruistis oves?  
Flebat Aristæus, quod apes cum stirpe necatas  
Viderat inceptos destituisse favos.  
Caerula quem genitrix ægre solata dolentem, 365  
Addidit hæc dictis ultima verba suis:  
Siste, puer, lacrimas! Proteus tua damna levabit,  
Quoque modo repares, quæ periire, dabit.  
Decipiat ne te versis tamen ille figuris,  
Impediant geminas vincula firma manus. 370  
Pervenit ad vatem juvenis, resolutaque somno  
Alligat æquorei brachia capta senis.  
Ille sua faciem transformis adulterat arte:  
Mox domitus vinculis in sua membra redit,  
Oraque caerulea tollens rorantia barba, 375  
Qua, dixit, repares arte, requiris, apes,  
Obrue mactati corpus tellure juveni:  
Quod petis a nobis, obrutus ille dabit.  
Jussa facit pastor. Fervent examina putri

De bove: mille animas una necata dedit. 380  
Poscit ovem fatum. Verbenas improba carpsit,  
Quas pia dis ruris ferre solebat anus.  
Quid tuti superest, animam quum ponat in aris  
Lanigerumque pecus, ruricolaeque boves?  
Placat equo Persis radiis Hyperiona cinctum, 385  
Ne detur celeri victima tarda deo.  
Quod semel est triplici pro virgine caesa Dianae,  
Nunc quoque pro nulla virgine cerva datur.  
Exta canum vidi Triviae libare Sapaeos,  
Et quicumque tuas accolit, Haeme, nives. 390  
Caeditur et rigido custodi ruris asellus.  
Causa pudenda quidem est, huic tamen apta deo.  
Festa corymbiferi celebrabat Graecia Bacchi,  
Tertia quae solito tempore bruma refert.  
Di quoque cultores gelidi venere Lycaeï, 395  
Et quicumque joci non alienus erat:  
Panem, et in Venerem Satyrorum prona Juventus,  
Quaeque colunt amnes solaque rura deae.  
Venerat et senior pando Silenus asello,  
Quique rubro pavidas inguine terret aves. 400  
Dulcia qui dignum nemus in convivia nacti  
Gramine vestitis accubere toris.  
Vina dabat Liber: tulerat sibi quisque coronam.  
Miscendas parce rivus agebat aquas.  
Naïdes effusis aliae sine pectinis usu, 405  
Pars aderant positae arte manuque comis.  
Illa super suras tunicam collecta ministrat,  
Altera dissuto pectus aperta sinu.  
Exserit haec humerum, vestem trahit illa per herbas,  
Impediunt teneros vincula nulla pedes. 410  
Hinc aliae Satyris incendia mitia praebent:  
Pars tibi, qui pinu tempora nexa geris.  
Te quoque, inextinctae Silene libidinis, urunt.  
Nequitia est, quae te non sinit esse senem.  
At ruber hortorum deus et tutela Priapus 415  
Omnibus ex illis Lotide captus erat.  
Hanc cupit, hanc optat: sola suspirat in illa:  
Signaque dat nutu, sollicitatque notis.  
Fastus inest pulchris, sequiturque superbia formam.  
Irrisum vultu despicit illa suo. 420  
Nox erat, et, vino somnum faciente, jacebant  
Corpora diversis victa sopore locis.  
Lotis herbosa sub acernis ultima ramis,  
Sicut erat lusu fessa, quievit humo.  
Surgit amans, animamque tenens vestigia furtim 425  
Suspenso digitis fert taciturna gradu.  
Ut tetigit niveae secreta cubilia Nymphae,  
Ipsa sui flatus ne sonet aura, cavet.

Et jam finitima corpus librabat in herba:  
Illa tamen multi plena soporis erat. 430  
Gaudet, et, a pedibus tracto velamine, vota  
Ad sua felici coeperat ire via.  
Ecce rudens rauco Sileni vector asellus  
Intempestivos edidit ore sonos.  
Territa consurgit Nymphæ, manibusque Priapum 435  
Rejicit, et fugiens concitat omne nemus.  
Morte dedit poenas auctor clamoris: et hinc est  
Hellespontiaco victima grata deo. 440  
Intactæ fueratis aves, solatia ruris,  
Assuetum silvis innocuumque genus,  
Quæ facitis nidos, quæ plumis ova fovetis,  
Et facili dulces editis ore modos.  
Sed nihil ista juvant, quia linguae crimen habetis, 445  
Dique putant mentes vos aperire suas.  
Nec tamen id falsum: nam, dis ut proxima quæque,  
Nunc penna veras, nunc datis ore notas.  
Tuta diu volucrum proles tum denique caesa est,  
Juveruntque deos indicis exta sui. 450  
Ergo saepe suo conjux abducta marito  
Uritur in calidis alba columba focis.  
Nec defensa juvant Capitolia, quo minus anser  
Det jecur in lances, Inachi lauta, tuas.  
Nocte deae Nocti cristatus caeditur ales, 455  
Quod tepidum vigili provocat ore diem.  
Interea Delphin clarum super aequora sidus  
Tollitur, et patriis exserit ora vadis.

Postera lux hiemen medio discrimine signat,  
Aequaque praeteritæ, quæ superabit, erit. 460

Proxima prospiciet Tithono Aurora relicto  
Arcadiae sacrum pontificale deae.  
Te quoque lux eadem, Turni soror, aede recepit,  
Hic ubi Virginea campus obitur aqua.  
Unde petam causas horum moremque sacrorum? 465  
Dirigat in medio quis mea vela freto?  
Ipsa mone, quæ nomen habes a carmine ductum,  
Propositoque fave, ne tuus erret honos.  
Orta prior Luna,—de se si creditur ipsi—  
A magno tellus Arcadæ nomen habet. 470  
Hic fuit Evander, qui, quamquam clarus utroque,  
Nobilior sacra; sanguine matris erat,  
Quæ, simul aetherios animo conceperat ignes,  
Ore dabat vero carmina plena dei.  
Dixerat hæc, nato motus instare sibi, 475  
Multaque præterea, tempore nacta fidem.  
Nam juvenis vera nimium cum matre fugatus

Deserit Arcadium Parrhasiumque larem.  
Cui genitrix flenti, Fortuna viriliter, inquit,  
—Siste, puer, lacrimas!—ista ferenda tibi est. 480  
Sic erat in fatis, nec te tua culpa fugavit,  
Sed deus; offenso pulsus es urbe deo.  
Non meriti poenam pateris, sed numinis iram,  
Est aliquid magnis crimen abesse malis.  
Conscia mens ut cuique sua est, ita concipit intra 485  
Pectora pro facto spemque metumque suo.  
Nec tamen ut primus maere mala talia passus;  
Obruit ingentes ista procella viros.  
Passus idem, Tyriis qui quondam pulsus ab oris  
Cadmus in Aonia constitit exsul humo. 490  
Passus idem Tydeus, et idem Pagasaesus Iason,  
Et quos praeterea longa referre mora est.  
Omne solum forti patria est, ut piscibus sequor,  
Ut volucris, vacuo quidquid in orbe patet.  
Nec fera tempestas toto tamen horret in anno, 495  
Et tibi—crede mihi—tempora veris erunt.  
Vocibus Evander firmata mente parentis  
Nave secat fluctus, Hesperiamque tenet.  
Jamque ratem doctae monitu Carmentis in amnem  
Egerat, et Tuscis obvius ibat aquis. 500  
Fluminis illa latus, cui sunt vada juncta Terenti,  
Adspicit, et sparsas per loca sola casas.  
Utque erat, immissis puppim stetit ante capillis,  
Continuitque manum torva regentis iter;  
Et procul in dextram tendens sua brachia ripam, 505  
Pinea non sano ter pede texta ferit;  
Neve daret saltum properans insistere terrae,  
Vix est Evandri vixque retenta manu;  
Dique petitorum, dixit, salvete locorum,  
Tuque novos coelo terra datura deos, 510  
Fluminaque, et Fontes, quibus utitur hospita tellus,  
Et nemorum Nymphae, Naiadumque chori!  
Este bonis avibus visi natoque mihique,  
Ripaque felici tacta sit ista pede!  
Fallor? an hi fient ingentia moenia colles, 515  
Juraque ab hac terra cetera terra petet?  
Montibus his olim totus promittitur orbis.  
Quis tantum fati credat habere locum?  
Et jam Dardaniae tangent haec litora pinus.  
Hic quoque causa novi femina Martis erit. 520  
Care nepos, Palla, funesta quid induis arma?  
Indue: non humili vindice caesus eris.  
Victa tamen vinces, eversa Troja resurges;  
Obruet hostiles ista ruina domos.  
Urite victrices Neptunia Pergama flammae: 525  
Num minus hic toto est altior orbe cinis?

Jam pius Aeneas sacra, et sacra altera patrem,  
Afferet: Iliacos excipe, Vesta, deos.  
Tempus erit, quum vos orbemque tuebitur idem,  
Et fiet ipso sacra colente deo: 530  
Et penes Augustos patriae tutela manebit.  
Hanc fas imperii frena tenere domum.  
Inde nepos natusque dei—licet ipse recuset—  
Pondera coelesti mente paterna feret.  
Utque ego perpetuis olim sacrabor in aris, 535  
Sic Augusta novum Julia numen erit.  
Talibus ut dictis nostros descendit ad annos,  
Substitit in medios praescia lingua sonos.  
Puppibus egressus Latia stetit exsul in herba.  
Felix, exsilium cui locus ille fuit! 540  
Nec mora longa fuit; stabant nova tecta, nec alter  
Montibus Ausoniis Arcade major erat.  
Ecce boves illuc Erytheidas applicat heros,  
Emensus longi claviger orbis iter.  
Dumque huic hospitium domus est Tegeaea, vagantur 545  
Incustoditae laeta per arva boves.  
Mane erat: excussus somno Tirynthius hospes  
De numero tauros sentit abesse duos.  
Nulla videt taciti quaerens vestigia furti:  
Traxerat aversos Cacus in antra ferox; 550  
Cacus, Aventinae timor atque infamia silvae,  
Non leve finitimis hospitibusque malum.  
Dira viro facies, vires pro corpore, corpus  
Grande, pater monstri Mulciber hujus erat;  
Proque domo longis spelunca recessibus ingens, 555  
Abdita, vix ipsis invenienda feris.  
Ora super postes affixaque brachia pendent,  
Squalidaque humanis ossibus albet humus.  
Servata male parte boum Jove natus abibat:  
Mugitum ranco furta dedere sono. 560  
Accipio revocamen, ait, vocemque secutus  
Impia per silvas ultor ad antra venit.  
Ille aditum fracti praestruxerat objice montis:  
Vix juga movissent quinque bis illud onus.  
Nititur hic humeris,—coelum quoque sederat illis— 565  
Et vastum motu collabefactat onus.  
Quod simul evulsum est, fragor aethera terruit ipsum,  
Ictaque subsedit pondere molis humus.  
Prima movet Cacus collata proelia dextra,  
Remque ferox saxis stipitibusque gerit. 570  
Quis ubi nil agitur, patris malo fortis ad artes  
Confugit, et flammis ore sonante vomit.  
Quas quoties proflat, spirare Typhoëa credas,  
Et rapidum aetnaeo fulgur ab igne jaci.  
Occupat Alcides, adductaque clava trinodis 575

Ter quater adversi sedit in ore viri.  
Ille cadit, mixtosque vomit cum sanguine fumos,  
Et lato moriens pectore plangit humum.  
Immolat ex illis taurum tibi, Jupiter, unum  
Victor, et Evandrum ruricolasque vocat, 580  
Constituitque sibi, quae Maxima dicitur, aram,  
Hic ubi pars urbis de bove nomen habet.  
Nec tacet Evandri mater, prope tempus adesse,  
Hercule quo tellus sit satis usa suo.  
At felix vates, ut dñs gratissima vixit, 585  
Possidet hunc Jani sic dea mense diem.

Idibus in magni castus Jovis aede sacerdos  
Semimaris flammis viscera libat ovis:  
Redditaque est omnis populo provincia nostro,  
Et tuus Augusto nomine dictus avus. 590  
Perlege dispositas generosa per atria ceras;  
Contigerunt nulli nomina tanta viro.  
Africa victorem de se vocat: alter Isauras,  
Aut Cretum domitas testificatur opes;  
Hunc Numidae faciunt, illum Messana superbum; 595  
Ille Numantina traxit ab urbe notam.  
Et mortem et nomen Druso Germania fecit.  
Me miserum, virtus quam brevis illa fuit!  
Si petat a victis, tot sumat nomina Caesar,  
Quot numero gentes maximus orbis habet. 600  
Ex uno quidam celebres, aut torquis ademptae,  
Aut corvi titulos auxiliaris habent.  
Magne, tuum nomen rerum mensara tuarum est:  
Sed qui te vicit, nomine major erat.  
Nec gradus est ultra Fabios cognominis ullus; 605  
Illa domus meritis Maxima dicta suis.  
Sed tamen humanis celebrantur honoribus omnes:  
Hic socium summo cum Jove nomen habet.  
Sancta vocant *augusta*, patres: *augusta* vocantur  
Templa sacerdotum rite dicata manu. 610  
Hujus et augurium dependet origine verbi,  
Et quodcumque sua Jupiter auget ope.  
Augeat imperium nostri ducis, augeat annos:  
Protegat et vestras querna corona fores.  
Auspibusque deis tanti cognominis heres 615  
Omne suscipiat, quo pater, orbis onus.

Respiciet Titan actas ubi tertius Idus,  
Fient Parrhasiae sacra relata deae.  
Nam prius Ausonias matres carpenta vehebant:  
—Haec quoque ab Evandri dicta parente reor— 620  
Mox honor eripitur, matronaque destinat omnis  
Ingratos nulla prole novare viros;

Neve daret partus, ictu temeraria caeco  
Visceribus crescens excutiebat onus.  
Corripuisse patres ausas immitia nuptas, 625  
Jus tamen exemptum restituisse, ferunt.  
Binaque nunc pariter Tegeaeae sacra parenti  
Pro pueris fieri virginibusque jubent.  
Scorteae non illi fas est inferre sacello,  
Ne violent puros exanimata focos. 630  
Si quis amas ritus veteres, assiste precanti:  
Nomina percipies non tibi nota prius,  
Porrimum placantur Postvertaque, sive sorores,  
Sive fugae comites, Maenali Nympha, tuae.  
Altera, quod porro fuerat, cecinisse putatur: 635  
Altera, versurum postmodo quidquid erat.

Candida te niveo posuit lux proxima templo,  
Qua fert sublimes alta Moneta gradus:  
Nunc bene prospicies Latiam, Concordia, turbam:  
Nunc te sacratae restituere manus. 640  
Furius antiquum populi superator Etrusci  
Voverat, et voti solverat ante fidem.  
Causa, quod a patribus sumptis secesserat armis  
Vulgus, et ipsa suas Roma timebat opes.  
Causa recens melior: passos Germania crines 645  
Porrigit auspiciis, dux venerande, tuis.  
Inde triumphatae libasti munera gentis,  
Templaque fecisti, quam colis ipse, deae.  
Haec tua constituit Genitrix et rebus et ara,  
Sola toro magni digna reperta Jovis. 650  
Haec ubi transierint, Capricorne, Phoebe, relicto,  
Per juvenis cures signa gerentis aquam.

Septimus hinc Oriens quum se demiserit undis,  
Fulgebit toto jam Lyra nulla polo.  
Sidere ab hoc ignis venienti nocte, Leonis 655  
Qui micat in medio pectore, mersus erit.

Ter quater evolvi signantes tempora fastos,  
Nec Sementiva est ulla reperta dies:  
Quum mihi—sensit enim—Lux haec indicitur, inquit  
Musa: quid a fastis non stata sacra petis? 660  
Utque dies incerta sacro, sic tempora certa,  
Seminibus jactis est ubi fetus ager.  
State coronati plenum ad praesepe juvenci,  
Cum tepido vestrum vere redibit opus.  
Rusticus emeritum palo suspendat aratrum: 665  
Omne reformidat frigida vulnus humus.  
Villice, da requiem terrae, semente peracta:  
Da requiem, terram qui coluere, viris,

Pagus agat festum; pagum lustrate, coloni,  
Et date paganis annua liba focus. 670  
Placentur matres frugum, Tellusque, Ceresque,  
Farre suo gravidae visceribusque suis.  
Officium commune Ceres et Terra tuentur;  
Haec praebet causam frugibus, illa locum.  
Consortes operum, per quas correcta vetustas, 675  
Quernaque glans victa est utiliore cibo,  
Frugibus immensis avidos satiate colonos,  
Ut capiant cultus praemia digna sui.  
Vos date perpetuos teneris sementibus auctus,  
Nec nova per gelidas herba sit usta nives. 680  
Quum serimus, coelum ventis aperite serenis;  
Quum latet, aetheria spargite semen aqua;  
Neve graves cultis Cerealia dona, cavete,  
Agmine laesuro depopulentur aves.  
Vos quoque subjectis, formicae, parcite granis: 685  
Post messem praedae copia major erit.  
Interea crescat scabrae robiginis expers,  
Nec vitio coeli palleat aegra seges,  
Et neque deficiat macie, neque pinguior sequo  
Divitiis pereat luxuriosa suis; 690  
Et careant loliis oculos vitiantibus agri;  
Nec sterilis culto surgat avena solo.  
Triticeos fetus, passuraque farra bis ignem,  
Hordeaque ingenti fenore reddat ager.  
Hoc ego pro vobis, hoc vos optate coloni, 695  
Efficiatque ratas utraque diva preces.  
Bella diu tenuere viros: erat aptior ensis  
Vomere: cedebat taurus arator equo.  
Sarcula cessabant, versique in pila ligones,  
Factaque de rastro pondere cassis erat. 700  
Gratia dīs domuique tuae! religata catenis  
Jampridem nostro sub pede bella jacent.  
Sub juga bos veniat, sub terras semen aratas.  
Pax Cererem nutrit: pacis alumna Ceres.

At quae venturas praecedet sexta Kalendas, 705  
Hac sunt Ledaeis templa dicata deis.  
Fratribus illa deis fratres de gente deorum  
Circa Juturnae composuere lacus.

Ipsam nos carmen deducit Pacis ad aram.  
Haec erit a mensis fine secunda dies. 710  
Frondebis Actiacis comptos redimita capillos  
Pax ades, et toto mitis in orbe mane.  
Dum desunt hostes, desit quoque causa triumphii.  
Tu ducibus bello gloria major eris.  
Sola gerat miles, quibus arma coërceat, arma, 715

Canteturque fera, nil nisi pompa, tuba,  
Horreat aeneadas et primus et ultimus orbis:  
Si qua parum Romam terra timebit, amet.  
Tura, sacerdotes, pacalibus addite flammis,  
Albaque percussa victima fronte cadat: 720  
Utque domus, quae praestat eam, cum pace perennet,  
Ad pia propensos vota rogate deos.  
Sed jam prima mei pars est exacta laboris,  
Cumque suo finem mense libellus habe.

### NOTES: (numbers refer to lines)

1. *Tempora* in Virgil. (Ecl. iii. 42. Geor. i. 257,) is the seasons, here it denotes the festivals and other remarkable days of the year.—*Latium*, adj. Latin, *Latius annus* is the solar year.

2. *Lapsa ortaue signa*. The subject of the poem is the Roman festivals, and the rising and setting of the constellations. See Introduction, § 1.

3. *Caesar Germ*, son of Drusus Claudius Nero, and nephew of Tiberius, by whom he was adopted at the desire of Augustus. See Tacit. Annal II. 73. Suet. Calig. 1-4.—*Pacato vultu*, etc. as if he were a deity.

5. Heinsius and Burmann, following some of the best MSS. read *officii ... In tibi devoto munere*, which gives a good sense. Lenz, Mitscherlich and Krebs, prefer the present reading.

7, 8. See Introd. § 4.

9. *Vobis*, your family, i.e. the Claudii, or rather the Julii, into which he had been adopted.

10. *Pater*, Tiberius; *avus*, Augustus, who had adopted Tiberius.

11. Germanicus and his brother, the poet says, will perform actions and receive honors similar to those of Augustus and Tiberius. Drusus was the son of Tiberius; and therefore, only the adoptive brother of Germanicus. —*Pictos*. the *Fasti*, were like all other books, adorned with various colours.

13. *Aras*. The altars dedicated by Augustus, perhaps the altars raised to him, Hor. Ep. II. 1. 15. The following line shows the former sense to be preferable.

15-20. All the terms *annue*, etc. used here, are such as would be addressed to a deity. —*Laudes*, praiseworthy deeds.—*Tuorum*, like *vobis*, v. 9.—*Pagina* for *liber*.—*Movetur* scil; with awe. He personifies the book.—*Clario Deo*. There was a celebrated oracle of the Clarian Apollo, near Colophon, in Asia Minor, which Germanicus himself once consulted. Tac. Annal. xii. 22.

21, 22. Germanicus had pleaded causes publicly with success, Suet. Cal. 4. Dion. 56. 26.

23-25. He had written Greek comedies, Suet, *ut sup*. He also made a version of Aratus which is still extant,

26. *Totus annus*, i. e. the whole poem on the year.

27. *Tempora*, the parts of the year, i. e. months and days.—*Cond. urb.* Romulus.

28. See Introd. § 2.

33, 34. That is ten lunar months.

35, 35. This is putting the effect for the cause, the mourning was for ten months, because that was the length of the original year.—*Tristia signa*, the signs of grief, such as avoiding society, wearing mourning, &c.

37. *Trabeati*, Romulus wore the trabea. Liv. I. 8.

38. *Populis*, i. e. *civibus*.—*Annua jura daret*, i.e. regulated the year, v. 27.

40. *Princeps* head or origin. Venus was the mother of aeneas, Mars the father of Romulus.

41. See the beginning of Books III and IV.

42. Quinctilis, Sextilis, September, &c.

43. *Nec avitas*, see below II. 19. *et seq.*

45-62. See Introd. § 3.

50. *Qui jam*, &c. a half holiday, the latter part of the day might be devoted to business.

52. *Honoratus*, as bearing office. It was applied with peculiar propriety to the Praetor whose edicts were called the *Jus honorarium*.

53. The *Dies comitiales* on which *cum populo licebat agi*, i. e. laws might be proposed, &c. —*Septis* the wooden palings, within which the people were assembled in the Campus Martius, to pass laws.

54. The *Nundinae*. Every ninth day the country people came into Rome to attend the market. By the Hortensian law, these days were made *fasti* in order that their rustic disputes might be settled.

55. On all the Kalends the Pontifex Minor and the Regina Sacrorum sacrificed to Juno who was by some regarded as the moon. For the name Juno see my Mythology, p. 461.—*Junonis*, Heinsius would read *Junonia*.

56. A sacrifice of a lamb was offered on the Capitol to Jupiter on the Ides of each month.

57. The Nones were not under the care of any deity.

57-60. The days following the Kalends, Nones and Ides were termed *Atri*, black or unlucky, as on these days, the Romans had met with their most memorable defeats at the Cremera, the Allia, and elsewhere. A public calamity on any particular day of any one month rendered *ater*, that day in every other month.

61, 62. I say it once for all.

63. For the mythology of Janus, see Mythology, p. 466, *et seq.*

65. *An. tac lab.* denotes the noiseless pace of time.—*Origo* as the year began with January.

66. See his figure. Mythology, Plate xii. 4.

67. *Ducibus*, perhaps Tib. and Germ, after the victory gained by the latter over the Catti and Cherusci, and other German tribes, A.U.C. 770; it may, however, include Augustus and other generals.

68. *Terra ferax*, the [Greek: *zeidoros arera*] of Homer.

69. *Tuis*, Burmann would read *tui* as it seems awkward to say the *Patres Jani* and the *Populus Quirini*. *Quirinus* was a name of Janus (*Janum Quirinum terclusit* Suet. Aug. 22.) and Gierig thinks the true reading might have been *Quirine*. After all it was perhaps the constraint of the metre that made the poet express himself thus.

70. *Candida templa*, either as being built of marble, or on account of those who frequented them on festival days, being clad in white. Gierig inclines to the latter, I should prefer the former sense.

71. *Lin. anim. fav.* [Greek: *euphaemeite*] by using no words of ill omen and by admitting no thoughts but what were good.

75. *Odor. ig.* with the frankincense, cinnamon, saffron, &c. which were burnt on the altars.

76. *Spica Cilissa*, the saffron from Mount Corycus in Cilicia.—*Spica*, the chives or filaments of the saffron.—*Sonet*, when the saffron was good it crackled in the fire.

77. *Aurum*, the gilded roof of the temple.

79, 80. *Vest, intact.* with new or white garments, the Roman *toga* was white.—*Concolor*, a festal or happy day was metaphorically termed white.—*Tarp. Arces*, the Capitol. It was the practice ever since A.U.C. 601 for the consuls elect, followed by the people, to go in procession to the Capitol and offer a sacrifice to Jupiter.

81, 82. The consuls entered on their office on this day.—*Purpura*, the *toga praetexta* or *trabea*, worn by magistrates.—*Ebur*, the curule chair.

83. *Rudis operum*, that had never been worked.

84. *Herba Fal.* &c., the land of Falerii in Etruria, whence the animals for sacrifice were chiefly brought, the water of the Clitumnus, in Umbria, was supposed to make them white, Virg. G. II. 146.

85. *Arce*, either the Capitol, or the dome of Heaven, see Met. I. 163. Virg. aen. I. 223.

88. *Pop. rer. pol.* the *Romanos rerum dominos* of Virgil.
89. The poet here commences his enquiry into the mythology of Janus.
90. There was no deity worshipped in Greece whose attributes were the same as those of Janus. A curious similarity has been traced out between him and the Ganesa of India.
93. *Tabellis*, his writing-tables.
94. A usual sign of the presence of a Deity.
100. *Ore priore*, his front face. See his image.
101. *Vat. oper. dier.* Poet engaged on the days.
103. *First* opinion, Janus was the World.
- 105-110. Compare Met. I. *init.*
- 113, 114. His back and front figure were the same, a memorial of the time when the world was in a chaotic state of confusion, all its parts being alike. This is a very silly explanation.
115. *Second* opinion, see below v. 135-140.
116. His office of door-keeper (*Janitor*) of heaven and earth.
120. The *cardines* of heaven, if they are meant, are the cardinal points, where according to the poetic creed of the Augustan age there were doors for the gods to go in and out of heaven. Stat. Theb. i. 158, vii. 35. x. 1. See Mythology, p. 39.
121. He represents Peace and War as persons in the custody of Janus.—*Placidis* as being the abode of Peace.
122. *Perpetuas*, long.
125. See Hom. II. v. 749, *et seq.* Mythology p. 150.
127. *Janus à janua.*
- 127, 128. *Cereale libum*, the *Janual*, a kind of cake offered to Janus. Festus *sub. voc.*—*Imponit* on the altar.—*Far mix. sal.* the *Mola salsa.*
- 129, 130. *Patulcius (à pateo)* the Opener, *Clusius (à claudio)* the Shutter; sacrificial names of Janus.
133. *Vis* i.e. *officium.*
134. From what I have said you already in part perceive it.
137. *Primi tecti*, the first part of the house, i.e. the entrance.
- 141, 142. The three-faced Hecate, (see her figure Mythology, Plate III. 2.) was placed at the *triviae*, or the point where a road branched off (like the Greek capital Y) so that a face looked down each road.
- 149, 150. The poet naturally asks why the year began in the middle of winter and not in the spring. This gives him an opportunity of introducing the following lovely description with which compare, Virg. G. II. 324, *et seq.* Lucret I. 5, *et seq.* and below III. 236 *et seq.* IV. 87 *et seq.*
153. *Oper. frond.* Heinsius, Burmann and Gierig on the authority of nine MSS. read *amicitur vitibus*; four MSS. have *amicitur frondibus* which I should feel disposed to prefer.
154. *Seminis herba* appears to be the corn which had been sown and was now coming up; one MS. reads *graminis.*
157. *Ignota*, the stranger, as the swallow returns in spring.
158. *Lut. fing. opus.* her clay-built nest: *Fingere* is the proper term when speaking of pottery any work in clay.
163. *Bruma*, the winter solstice after which the days begin to lengthen.
- 165-170. It was usual with all classes of the people to practice a little at their respective trades, or occupations on the Kalends of January by way of omen and not for payment. Thus the shoe-maker or the fuller did some little job or another, the peasant some rural work, pleaders skirmished a little in the forum, &c,—*Delibat*, i.e. *leviter attingit.*
- 171-174. The reason is here required and given, why the Romans when about to sacrifice to any other of the gods, first made offerings to Janus. The old historian, Fabius Pictor, said it was because

Janus first taught to use spelt (*far*) and wine in sacrifice. Macrobius says because he was the first who erected temples to the gods in Italy. Others give other reasons equally unsatisfactory.

175-182. In our own custom of wishing each other a happy new year, &c. may still be witnessed, the practice of which the poet here asks the reason. The *bona verba* were used for the sake of omen.—*Ulla lingua*, any tongue which then utters a prayer.—*Caducas*, unavailing.

186, 187. The *strenae* (Fr. *étrennes*) or New Year's gift—*Palma*, dates, the fruit of the palm, (*caryotae*) covered with gold leaf, were a part of the *strenae*.—*Carica* the [Greek: *ischas*] or dried fig.—*Cado*, some MSS. read *favo*.

189. *Stipis*, pieces of money were then as now, a part of the New-year's gift. Augustus himself, as inscriptions shew, did not scruple to receive money as his *strenae* on the Kalends of January, See Suet. Aug. 91.

191-218. The praises of ancient simplicity, and censure of the vices of his own times,—a common place with Ovid and the other poets.

191. *Quam te fallunt*, etc. How little you know the character of your own times.

193, 194. Such was hardly the case even in the golden age.

*Pris. tem. an.* In the years of the olden time.

199. *Martigena*, Mars-begotten, like *terrigena*, etc.

201. *Angusta aede*, either the temple of Jupiter Feretrius, built by Romulus on the Capitol, and which was not quite fifteen feet long, or that built by Numa, or rather any temple of those ancient times.—*Vix totus stabat* seems to mean that the statue was in a sitting posture, and the roof of the temple so low, that it would not admit of its being placed erect in it.

202. *Fictile fulmen*. The images of the gods at Rome, in those times, were of baked clay, manufactured in Etruria. Even the four-horse chariot which was placed on the Capitoline temple, when first built, was of baked clay. Niebuhr, Rom. Hist. I. 491.

208. *Levis lamina* is employed to express more strongly the simplicity of those days, as if the possession of even the smallest quantity of the precious metals was a crime. Fabricius, when censor, A.U.C. 478, put out of the senate Cornel. Rufinus, who had been twice consul and dictator, for having ten pounds weight of wrought silver.

210. Rome would appear to be personified in this place.

212, 213. The union of luxury and avarice, Sallust Cat. 5 and 12. They vie in gaining what they may consume, in regaining, what they have consumed, and these very alternations (of avarice and luxury) are the aliment (or support) of (these) vices.

215, 216. The usual comparison of avarice to the dropsy. See Hor. Carm. II. 2. 13.

217, 218. *In pret. pret.* a play on words.—*Dat census*, etc. Hor. Epist. I. 6.

219. *cur sit*. Heinsius, Burmann and Gierig, read *si sit*.—*Quaeris*, means you will probably ask, or you wish to know, for the poet had not yet asked the question.—*Ausp. utile*, a good omen.

220. *Aera vestua*, the *stips* or *as*. was a copper coin. In the old times, the Romans had none but copper money. See Niebuhr, Rom. Hist. I. 449 *et seq.*

223. *Nos*, we, the gods, or I, Janus.

226. The manners of each time are suited to it, and should be followed.

227. *Munitus*, acc. plur. of the substantive. Five MSS. read *manitis*.

229, 230. The old Roman coin bore on one side the figure of a ship; on the other, a two-headed Janus.

232. The impression on the old coins was, of course, often effaced by time and use.

234. *Falcifer* Saturn. See Mythology, p. 465, Virg. aen. viii. 315 *et seq.*

241. The Janiculum on the left, or Tuscan bank of the Tiber. See vv. 245, 246.

242. *Aren. Tib.* the *flavus Tib.* of Horace, Carm. I. 3.—*Radit*, like *rodet* and *mordet*, is very appropriately applied to a stream. See Hor. Carm. I. 22, 8.

243. Virg. aen. viii. 314. Propert, iv. 1. Tibul. II. 5, 25. This contrast of the former and the present state of the Seven Hills, was a favorite theme with poets of the Augustan age.—*Incaedua uncut*, i.e. ancient, denoting in general a wood, which was an object of religious awe and veneration.

245. *Arx*. The dwelling of the princes of the heroic ages was usually on an eminence, like the castles of the feudal chiefs of the middle ages.

247, 248. In the golden age.

249, 250. See Met. I. 89, *et seq.* 150. Hesiod [Greek: herga] 195. Mythology, 258-262.

251. Pudor, [Greek: Aidos].

257, 258. The Romans gave the name of *Jani* to arches, like that of Templebar, in London, under which people passed from one street into another. They were always double, people entering by one and going out the other, every one keeping to the right. Lenz, understands by *Jani*, in this place, temples of Janus, of which there were three at Rome.—*Stas sacratus* have a statue. *For. duob.* the fish and the ox-market. This temple was built by Duilius.

260. *Oebalii*, alluding to the fancied descent of the Sabines, from the Lacedaemmonians, one of whose ancient kings Oebalus is said to have been. *Tati*—One MS. reads *Titi*, which Heinsius and Gierig adopted. for this story, see Met. xiv. 771 *et seq.* and Livy I 11.

261. *Levis custos* Tarpeia.—*levis*, light-minded.

264. *Arduus clivus*, a steep path.

265. *Portam*, the Palantine gate.—*Saturnia*, Juno.

267. *Tanto numine* Scil. Juno.

268. *Meae artis*, that is, of openings.

269. He caused streams of hot sulphurous water to gush out of the ground.

274. When after the repulse of the Sabines, the hot waters ceased to flow, and the place became as it was before.

275, 276. This earliest temple was exceedingly small, containing nothing but a statue of the god, five feet high. Procopius (de Bell. Goth.) describes it. *Strue*. The *strues*—was a kind of cake.

277. The well known circumstance of the temple of Janus being open in time of war, closed in time of peace.

279-281. For what is probably the true reason, see Niebuhr's Roman History, I. 287, or Mythology, p. 467.

283. *Diversa tuentes*, on account of his two faces.

285, 286. This was A.U.C. 770, when on the vii. Kal. Jun. Germanicus triumphed over the Catti, the Cherusci, and the Angivarii, Tacit. An. II. 41.—*Fam. Rhe. aq.* the river, as was usual with the poets, put for the people who dwelt on its banks, to denote that the Germans now obeyed Rome.

287. *Face, fac.*—*Ministros pacis*, Tiberius and Germanicus.

288. May not he (Germ. or Tib.) who has procured this peace for the empire, break it by resuming arms.

289, 290. The poet now ceases to discourse with Janus, and informs the reader of what he had found in the Fasti, namely, that two temples had been consecrated, at different times, on the Kalends of January.

291, 292. A.U.C. 462, in consequence of a plague at Rome, by the direction of the Sybelline books, an embassy was sent to Epidaurus, and one of the serpents sacred to Aesculapius was brought to Rome; a temple was built to the god on the island in the Tiber. See Met. xv. 622—744. *Ph. n. Cor. nat.* Aesculapius. See Mythology, p. 384.

293, 294. *In parte est*, is a sharer in the day and place. The temple of Jupiter in the island was dedicated by C. Servilius Duumvir, some time after the second Punic war.

295-310. Being now for the first time about to perform the other part of his promise, namely, to note the risings and settings of the stars, he prefaces it by the praises of the astronomers. See Introd. § 1.

299, 300. As the study of astronomy elevates the mind above the terrestrial abode of men, so it raises, or should raise it, above all mean and groveling pursuits and ideas.

305. They have brought the distant stars to our eyes. Gierig, following one MS. for *nostris*, reads *terris*, a reading which Burmann approved, though he did not adopt it.

307, 308. Alluding to the Alodïes, Otus and Ephialtes, Hom. Od. xi. 304-316. Virg. G. I. 280. Hor. Carm. III. 4, 49.

311-314. The cosmic setting of Cancer, on the morning of the 3rd January, the third before the Nones. See Introd. §. 1.

316. The cosmic rising of Lyra, which was usually attended with rain.

317, 318. On the 9th January was celebrated the festival of Jannus, named the Agonia or Agonalia, the origin of which name the poet now proceeds to discuss.

319-322. One etymon was *ago*, to do, as the *popa* or officiating minister of the altar cried *Agone?* Shall I act? before he struck the victim.—*Agatne*. Four of the best MSS. read *Agone*; they are followed by Heinsius, Burmann and Gierig.

323, 324. A second from *agor*, because the victims were *led* to the altar. Both equally silly.

325. a third; *quasi* Agnalia from *Agna*.

327, 328. A fourth from the Greek [Greek: *agonia*, *agoniazein*]—*In aqua*, the vessels of water by the altar in which the knives were placed.

329, 330. A fifth from the Greek [Greek: *agones*] *ludi*.

331. A sixth, which the poet approves, from *Agonia*, an old name for cattle.

333, 334. A ram was the victim offered on this day by the Rex Sacrorum.

335, 336. Two trifling etymologies. The *victima*, he intimates, was offered after a victory; the *hostia*, in time of peace, when there was no enemy, *hostibus amotis*. Krebs reads *a motis*: almost all the MSS. *a domitis*.

337-456. A long digression on the origin and causes of the various sacrifices offered to the gods.

338. The *Mola salsa*.—*Pura* because it purifies or keeps from decay.

340. *Hospita navis*, a foreign ship.

343. *Herbis Sabinis*. The *Savin*, called by the Greeks [Greek: *brathu*]. *Duorum generum est*, says Pliny, *altera tamaraci similis folio, altera cupresso*.

344. A loud crackling of the leaves of the bay or laurel in the fire was a good omen.

347. This was in the golden age, before animals were slain in honor of the gods.

349. He now proceeds to explain how the altars came to be stained with the blood of animals. This was caused chiefly by the anger of the gods, on account of the mischief which they did.

357. [Greek: *Kaen me phagaes epi rizan, omos eti karpophoraeeo Osson epispeisai soi, trage, Ouomeno*], Euenus in Anthol. Gr. T. I. p. 165, *Jacobs*.

363. *Aristaeus*, the son of Apollo, by the nymph Cyrene. See Virg. G. iv. 281-558. Mythology, p. 294-296. This tale, after all, gives not the reason why the ox was offered in sacrifice.

381. Some popular legend probably assigned this silly cause.—*Verbena*, herbs gathered in a sacred place.

385. *Persis*, Persia.—*Hyperiona*, the Persian Mithras, the presiding deity of the Sun, identified by the Greeks with their god Helius, also called Hyperion.

387. *Quod*, because; given by Heinsius from the best MSS. others read *\_quaae*.—*Trip. Dianae*, identifying her with Hecate. See above, v. 41.—*Virgine*, Iphigenia.

389. *Sapaeos*, a people of Thrace. Herod, vii. 110. Most MSS. have *Sabaeos*, or *Saphaeos*, but incorrectly.—*Vidi*. When Ovid was going into exile, at Tomi, A.U.C. 763, he passed through Thrace.

391. *Custodi ruris*, Priapus. This god who was chiefly worshiped at Lampsacus, was said to be the offspring of Bacchus and Venus. See Mythology, p. 205.

393. *Festa*, etc. the Trieterides, celebrated once in every three years.—*Corymbiferi*, Bacchus was frequently represented crowned with bunches of ivy-berries. Some MSS. read *racemiferi*.—*Celebrabat*, Heinsius, Burmann and Gierig, read *celebrabas*, on the authority of two MSS.

395. *Di cultores Lycaei*. Scil. the Pans and Satyrs, the gods of Arcadia. Gierig, on the authority of some of the best MSS. reads *Lyaei*. For Pan, etc. see Mythology, p. 198-205.

398. The Naïdes and other nymphs.

400. Priapus.

403. *Parce* is to be joined with *miscendas*.

407. That is, *succincta*.

410. *Vincula nulla*, they were barefoot. It is to be recollected that in the heroic ages, after which the poets modelled the life of the gods, the attendants at meals were females.

412. Pan.

414. *Nequitia*, lust.

420. She evinces her haughty contempt of him by her looks.

423. *Ultima*, the most remote.

425. *Animam*, his breath.

426. *Digitis scil pedis*, his toes. A beautiful description of one stealing on tip-toe.

436. *Omne nemus*, all the gods in the grove.

440. *Hellesp. Deo*. Priapus, the god of Lampsacus, on the Hellespont.

445. *Linguae crimen*. Still ascribing a revengeful character to the gods, he supposes them to be pleased with the sacrifice of the birds, who revealed their intentions to mankind.

447. *Dis ut proxima*. Flying high towards heaven. "Ye birds, That singing up to heaven gate ascend."—Milton.

448. *Penna*, the *Praepetes*; *ore*, the *oscines*, as they were styled in language of augury.

453. See Liv. v. 47, for this well-known story.

454. *Inachi lauta*. Isis the Egyptian deity, supposed to be the same with Io, the daughter of the river-god, Inachus. See Met. I. 747, *et seq.* Mythology, 367.—*Lauta*, dainty, as *lautioribus cibis utens*, such as the livers of geese. Isis was much worshiped at Rome at this time.

455. *Deae Nocti*. A cock was sacrificed to Night, as being odious to her.—*Ales*, like the Greek [Greek: ornīs], the *bird* [Greek: kat exochaen].

456. *Tepidum diem*, the dawn, warm after the chill of the night.—*Provocat*, calls forth.

457. The cosmic rising of the Dolphin, on the ninth of January.

459. *Postera lux*, the tenth of January, which, according to the poet, was the *bruma*, or middle of winter. Columella and Ptolemy place it on the 4th January, the day before the Nones; Pliny, xviii. 5, makes it the viii. Kal. Jan. or 25th December.

461. *Aurora*. Heinsius, Burmann and Gierig read *nupta*, on the authority of seven MSS.

462. The Carmentalia, on the 10th, or III. Id. of January.—*Arcad. deae*. Carmenta, the mother of Evander; her altar was at the Carmental gate, at the foot of the Capitol.

463. *Turni soror*, Juturna. See Virg. aen. xii. 134, *et seq.*

464. The temple of Juturna stood in the Campus Martius, by the *Aqua Virgo*, which Agrippa had brought thither on account of its excellence.

467. *Quae nomen*, etc. Scil. Carmenta.

496, 470. *Orta*, etc. The Arcadians called themselves [Greek: proselaenous] as having existed before the Moon.—*Tellus*, scil. *gens*.—*Areade*, Arcas, the son of Jupiter and Callisto. See Met. II. 401, *et seq.* Mythology, p. 387.

471. Evander was the son of Mercury and Carmenta. According to Servius, on the aeneis, his father was Echemus, and I am inclined to think that Ovid followed this last genealogy.

473. *aetherios ignes*, the inspiration of the god.

474. *Plena* may be joined either with *carmina*, or with the nominative to *dabat*.

475. *Motus*, civil discord.  
475. Time verified her predictions.  
478. *Parrhasium*, for Arcadian, part for the whole. Evander dwelt at Pallantium.  
490. See Met. III. *init.* Mythology, 291.  
491. Iason is always a trisyllable. For Tydeus and Jason, see Mythology under their names.  
493. [Greek: Apas men aær aieto perasimos, Apasa de chthon andri gennaio patris]. Eurip. frag. Comp. Hor. Carm. II. 9.  
494. *Vacuo*, etc. the air.  
495. Hor. Carm. II. 10. 15.  
498. *Hesperiam tenet*. He reaches Italy, not, as Gierig understands it, he held his course for Italy.  
500. Sailed up against the stream,—*Tuscis*, as flowing by Etruria.  
501. There was a place in the Campus Martius, named Terentum, where was an altar of Dis and Proserpine, at which secular games were celebrated. I rather incline to think with Gierig, that the *vada Terenti* was a part of the river near the Terentum.  
502. The abodes of the Aborigines.  
503-508. The *furor divinus* comes over her; her hair is disheveled; her countenance becomes stern; by signs she directs the steersman to turn the ship to the land; she is hardly restrained from jumping out of the vessel.  
510. Romulus and the Caesars—the flattery of the poet.  
511. *Hospita*, stranger.  
515-518. The future greatness of Rome.  
519. The fleet of Aeneas. All the following events occur in the last six books of the Aeneis.  
520. *Femina*, Lavinia.  
521. Pallas, the son of Evander, slain by Turnus, and avenged by Aeneas.  
523, 524. The future conquest of Greece by the Romans. Virg. aen. I. 283.  
525. Troy was walled by Neptune. Eight MSS. read *moenia* for *Pergama*.  
526. *Num*, etc. Are those ashes (of Troy) nevertheless not higher than the whole world? i.e. Will not Rome spring from them?  
527. A tradition, followed by Cato, Strabo, Dio Cassius, and others, related that Anchises came to Italy. Perhaps Ovid followed the same tradition.  
528. According to Dionysius. (I. 67,) the temple of the Penates, whom Aeneas brought from Troy, was near that of Vesta. Others (Tacit. An. xv. 41) thought that they were in the temple of that goddess.  
529. Julius Caesar who was Pontifex Maximus, and was deified after his death. Some think it is Augustus who is meant.  
531. *Augustos* seems to be equivalent to *Caesares*.  
532. *Hanc domum*, scil: the Caesarian.  
533. Tiberius, by adoption the son of Augustus, and grandson of Julius Caesar, both of whom were deified. His affected reluctance to accept the imperial dignity is well known. Tac. An. I. *init.*  
534. *Pondera*, the weight of empire.  
536. *Augusta Julia*. Livia, the wife of Augustus, adopted by his testament into the Julian family. This prediction of the poet was accomplished by the emperor Claudius, who placed Livia among the gods.  
539. *Exsul*, Evander.  
540. The poet had probably his own miserable place of exile in view.  
542. *Arcade*, Evander.  
543. Hercules, when driving the oxen of Geryon from the isle of Erythea. See Mythology, p. 320.

545. For this adventure with Cacus, see Virg. aen. viii. 190, *et. seq.* Liv. I. 7.—Tegeaea, Arcadian.

553. *Pro corpore*, suited to his body.

559. *Servata male*, having ill kept, i.e. lost.

560. *Furta*, the stolen oxen.

564. *Opus*. The Greeks used their [Greek: ergon] in the same sense. Homer says that twenty-two waggons (*juga*) would not have moved the rock with which Polyphemus closed the mouth of his cave.

565. When he supported the heavens for Atlas. See Mythology, p. 324.

575. *Occupat*, attacks him. *Jussit quatuor admoveri, canes, qui celeriter occupavere feram.* Curtius, ix.—*Clava trinodis*, his knotty club. It was of the wood of the *oleaster* ([Greek: kotinos]) or wild olive.—*Trinodis*, a definite for an indefinite.

581, 582. The Ara Maxima of Hercules was in the Forum Boarium. According to Virgil, it was built by Evander.

583, 584. The apotheosis of Hercules.

587, 588. The usual sacrifice to Jupiter on the Ides, was a lamb, (see above, v. 57,) here it is a wether.

589. On the Ides of January, A.U.C. 727, Octavianus, after a speech full of hypocritical moderation, restored to the Senate and People such of the provinces as were in a state of tranquillity, retaining those which were still disturbed.—The Senate, on account of this, decreed him the title of Augustus.

591. *Generosa atria*, the halls of the different noble families at Rome.—*Ceras*, the waxen images of their ancestors, under which were inscribed their titles and actions.

593. *Africa* etc. P. Cornelius Scipio Africanus.—*Isauruas*. P. Servilius Isauricus.

594. *Cretum*. Q. Caecilius Metellus Creticus.

595. *Numidae*. another Q. Caecilius Metellus, the predecessor of Marius, in the war against Jugurtha.—*Messana*. Claudius Caudex was sent to the aid of the Mamertines in Messana. He relieved the town, but derived no title from it. His statue and deeds, however, stood in the Atrium of the Claudii.

596. *Numantina*. Scipio aemilianus.

597. *Druso*. Drusus, the brother of Tiberius, and father of Germanicus, to whom the poem is dedicated, died in consequence of a broken leg, caused by his horse falling on him in the summer-camp on the Rhine, A.U.C. 745. The senate decreed the title of Germanicus to him and his children.

598. *Quam brevis*. How shortlived! Paterculus speaks in high terms of the virtues of Drusus. See also Hor. Car. iv. 4.

599. *Caesar*. C. Julius Caesar.

601. T. Manlius Torquatus. Liv. viii. 10.

602. M. Valerius Corvinus. Liv. vii. 26.

603. *Magne*. Cn. Pompeius Magnus.

604. C. Julius Caesar.

605, 606. When Fabius (A.U.C. 449.) divided the lower class of people into the four tribes named the *Urbanas* he was given the title of Maximus, which adhered to his family.—*Nec gradus ullus*, of comparison, playing on the *magne* of v. 603.

608. *Hic*. Augustus.

609. The Greeks rendered Augustus by [Greek: sebastus], from [Greek: sebo], to venerate. This name was considered beyond any human title.

610. *Sacerd. manu*. The Pontifex, when dedicating a temple, held one of the door-posts.

611. I do not think, with Gierig, that the poet derives *augurium* from *augustus*. It appears to me that he deduces them both from *augeo*. *Loca quoque religiosa et in quibus augurato quid consecratur augusta dicantur ab auctu vel ab avium gestu gustive.* Suet. Aug. 7.

614. An oak-leaf garland, the symbol of protection, hung over the door of the Palatium; a laurel, the emblem of victory, stood on each side.

615. Tiberius, who bore the name of Augustus.

617-636. The Carmentalia were repeated on the 18th Kal. Feb. or the 15th of the month.

617. *Actas*, scil. *exactas*, past.

619. *Matres*. scil. *Matronae*.—*Carpenta*, the *carpentum*, was a covered two-wheel carriage. The etymon given by the poet is unworthy of attention.

629. *Scortea*, things made of skin or leather.

631. *Precanti*, by any one who is praying.

633. *Porrima*. This goddess is so named only in this place, and by Servius, on aen. viii. 336. Macrobius (Sat. I. 7.) calls her Antevorta. Varro, *apud*. A. Gellius (N. A. xvi. 6.) speaking of women who had a difficult labour, says, *hujus periculi deprecandi causa arae statutae sunt Romae duabus Carmentibus; quarum altera Postverta nominata est, Prosa (alii Prorsa) altera; a recti perversique partus et potestate et nomine*. We have here the true meaning of this feast of the Carmentalia, about which our poet has been puzzling.

634. *Nympha*, scil. Carmenta. Virg. aen. viii. 336. Thus Homer, (II. in. 130,) calls Helen a *nymph*. See Mythology, p. 206, note. For *nympha*, in this place, eight MSS. read *diva*.

635. *Porro*, usually denotes the future; in this place, it evidently denotes the past. Burmann knows no other instance of its occurrence in this sense.

637. On the following day, the xvii. Kal. Feb. the most ancient of the five temples of Concord at Rome, had been vowed, A.U.C. 386, by L. Furius Camillus. It was repaired and dedicated anew by Tiberius, A.U.C. 762. The temple of Juno Moneta (*Warner*) stood on the site of the house of Manlius on the Capitol; a flight of 100 steps led from the temple of Concord up to it.—*Candida lux*, auspicious day, as being that on which the temple of Concord was dedicated.—*Niveo*, as being built of marble.

639. The temple being on the side of the Capitol over the Forum.

640. *Sacratae manus* of Tiberius. Every thing belonging to the emperor was *sacratum* and *sanctum*.

641. *Antiquum*, scil. templum? Neapolis, I think is wrong, in taking *antiquum* to be used adverbially for *olim*, and joining it with *pop. sup. Etr.* Burmann, as he enclosed it in brackets, also understood it adverbially. *Antiquum*, which is unquestionably the right reading, is that of only three MSS. The others read *antiquam* or *antiquus*, or *antiqui* or *antiquo*.—*Populi*, etc. merely a designation of Furius, and has nothing to do with the occasion of the vow,—*Ante*, olim.

643. On the occasion of the Licinian rogations. Niebuhr, on this subject, prefers the authority of Ovid to that of Livy, who says, *Prope ad secessionem*.—*venit*.

644. *Opes*, the Plebeians.

645. A compliment to Tiberius. The first temple was built in consequence of civil discord; the second, in consequence of victories gained over the most formidable foes of Rome.—*Passos*, etc. Germany (i.e. the Germans) holds forth her dishevelled locks, vanquished by the Roman arms, under thine auspices. *Jam tibi captivos mittet Germania crines; Culta triumphatae munere gentis eris*, says our poet (Am. I. 14,) to a lady, as the false hair used at Rome mostly came from Germany. Nations, when conquered, were said *porrigere*, to surrender, those things for which they were distinguished. Thus he says, (Trist. II. 227,) *Nunc porrigit arcus Parthus eques timida captaque manu*, see below, V. 593. It is therefore supposed, that a condition of the peace was the delivery of a large quantity of hair for the use of the Roman wig-makers. There is nothing very sublime in this.

646. *Dux*, Tiberius.

647. *Libasti*, You have offered.

648. *Quam colis ipse*, by your love of peace.

649. *Haec*. scil. templa. This place is very obscure. Some MSS. read *hanc*.—*Rebus*, the commentators say, by the harmony in which she lived with Augustus.—*Ara*, by an altar, which they suppose she placed in the temple of Concord.

650. *Magni Jovis*, Augustus, the vicegerent of Jove on earth.

651. The passage of the sun into Aquarius, the xvi. Kal. Feb.—*Haec*. scil. tempora. The first editions, and two MSS. read *transieris*. Two other MSS. read *transierit*, which I should incline to prefer, and make *haec* refer to *dies* or to *lux*, v. 637. Heinsius would read *Nox*, or *Lux ubi transierit*.

653, 654. On the 10th Kal. Feb. Lyra sets heliacally.—*Oriens*, scil. Sol.

655, 656. The following day (Jan. 24,) Regulus, the bright star in the breast of the Lion, sets cosmically. The poet is mistaken here; according to Colunnella, he sets on the 27th of January.

657, 658. The Romans (see Macrob. Sat. I.) had two kinds of festivals, the *Stativae* and the *Conceptivaae*. The former were fixed to certain days, and were marked in the Fasti; such were the Agonalia, Carmentalia, Lupercalia, etc.: the latter were annually given out, (*indicebantur*) for certain, or even uncertain days, by the magistrates or priests; such were the Ferae Latinae, the Paganalia, Sementinae, Compitalia, etc. Seven MSS. read *Sementinae*; seven read *Sementiva*; twelve *Sementita*. *Sementinae* (seu *vae*) *feriae: dies is appellatus a Sementi, quod Sationis causa susceptae*. Varro. L. LV.

661. The time was well known, but not the exact day.

669. *Pagus*. Servius Tullius divided the Roman territory into *Pagi*. In each *Pagus* was an altar, on which a common sacrifice was offered every year by the *Pagani*, or people of the *Pagus*. This festival was called the Paganalia. The origin of our word Pagan, is curious. As the country people held out longest against Christianity, Pagan became equivalent to heathen, and we find it at last applied to Mohammedans!—*Lustrate*, by leading the victims round it. See Virg. G. I. 339, *et seq.* Ovid here follows Tibullus, Eleg. II. 1.

670. *Liba*, [Greek: pelanoi], cakes brought by the different families of the *pagus*.

675. *Consortes operum*, Ceres and Tellus.

693. The ancients parched the *far* before they ground it. It was afterwards baked.

701. *Tuae* scil. Germanici.—*Religata*, etc. Virg. aen. I. 291. *et seq.*

707. A.U.C. 769. Tiberius built a temple to Castor and Pollux, which he inscribed with his own name, and that of his brother Drusus.—*Gente Deorum*, the Caesarian family.

709, 710. The Romans erected no altar to Peace until A.U.C. 741. Sacrifices were offered on it on the 30th of January and of March.

711. *Actiacis*. Because the battle of Actium gave peace to the world. There is an allusion to Apollo Actius, and the laurel.

717. *Primus*, the near.

721. *Domus*, the Caesarian family.

## LIBER II

Janus habet finem: cum carmine crescit et annus.  
Alter ut hinc mensis, sic liber alter eat.  
Nunc primum velis, elegi, majoribus itis:  
Exiguum, memini, nuper eratis opus.  
Ipse ego vos habui faciles in amore ministros, 5  
Quum lusit numeris prima juvena suis.  
Idem sacra cano, signataque tempora fastis.  
Ecquis ad haec illuc crederet esse viam?  
Haec mea militia est: ferimus, quae possumus, arma,  
Dextraque non omni munere nostra vacat. 10  
Si mihi non valido torquentur pila lacerto,  
Nec bellatoris terga premuntur equi,  
Nec galea tegimur, nec acuto cingimur ense:  
—His habilis telis quilibet esse potest—  
At tua prosequimur studioso pectore, Caesar, 15  
Nomina, per titulos ingredimurque tuos.  
Ergo ades, et placido paulum mea munera vultu  
Respice, pacando si quid ab hoste vacas.  
*Februa* Romani dixere piamina patres:  
Nunc quoque dant verbo plurima signa fidem. 20  
Pontifices ab Rege petunt et Flamine lanas,  
Quis veteri lingua *Februa* nomen erat;  
Quaeque capit lictor domibus purgamina certis,  
Torrída cum mica farra, vocantur idem.  
Nomen idem ramo, qui caesus ab arbore pura 25  
Casta sacerdotum tempora fronde tegit.  
Ipse ego Flaminicam poscentem februa vidi:  
Februa poscenti pinea virga data est.  
Denique quodcumque est, quo pectora nostra pientur,  
Hoc apud intonsos nomen habebat avos. 30  
Mensis ab his dictus, secta quia pelle Luperci  
Omne solum lustrant, idque piamen habent;  
Aut quia placatis sunt tempora pura sepulcris,  
Tunc quum ferales praeteriere dies,  
Omne nefas omnemque mali purgamina causam 35  
Credebant nostri tollere posse senes.  
Graecia principium moris fuit. Illa nocentes  
Impia lustratos ponere facta putat.  
Actoriden Peleus, ipsum quoque Pelea Phoci  
Caede per Haemonias solvit Acastus aquas. 40  
Vectam frenatis per inane draconibus aegeus  
Credulus immerita Phasida juvit ope.  
Amphiarāides Naupactoo Acheloo,  
Solve nefas, dixit. Solvit et ille nefas.  
Ah nimium faciles, qui tristia crimina caedis 45

Fluminea tolli posse putetis aqua!  
Sed tamen—antiqui ne nescius ordinis erres—  
Primus, ut est, Jani mensis et ante fuit.  
Qui sequitur Janum, veteris fuit ultimus anni;  
Tu quoque sacrorum, Termine, finis eras. 50  
Primus enim Jani mensis, quia janua prima est;  
Qui sacer est imis Manibus, imus erat.  
Postmodo creduntur spatio distantia longo  
Tempora bis quini continuasse Viri.

Principio mensis Phrygiae contermina Matri 55  
Sospita delubris dicitur aucta novis.  
Nunc ubi sint illis, quaeris, sacrata Kalendis  
Templa deae: longo procubere die.  
Cetera ne simili caderent labefacta ruina,  
Cavit sacrati provida cura ducis, 60  
Sub quo delubris sentitur nulla senectus.  
Nec satis est homines, obligat ille deos.  
Templorum positor, templorum sancte repostor,  
Sit superis, opto, mutua cura tui.  
Dent tibi coelestes, quos tu coelestibus, annos, 65  
Proque tua maneant in statione domo.  
Tum quoque vicini lucus celebratur Asyli,  
Qua petit aequoreas advena Tibris aquas.  
Ad penetrale Numae, Capitolinumque Tonantem,  
Inque Jovis summa caeditur arce bidens. 70  
Saepe graves pluvias adopertus nubibus Auster  
Concitat, aut posita sub nive terra latet.

Proximus Hesperias Titan abiturus in undas  
Gemmae purpureis quum juga demet equis,  
Illa nocte aliquis tollens ad sidera vultum 75  
Dicet: Ubi est hodie, quae Lyra fulsit heri?  
Dumque Lynam quaeret, medii quoque terga Leonis  
In liquidas subito mersa notabit aquas.

Quem modo caelatum stellis Delphina videbas,  
Is fugiet visus nocte sequente tuos; 80  
Seu fuit occultis felix in amoribus index,  
Lesbida cum domino seu tulit ille lynam.  
Quod mare non novit, quae nescit Ariona tellus?  
Carmine currentes ille tenebat aquas.  
Saepe sequens agnam lupus est hac voce retentus: 85  
Saepe avidum fugiens restitit agna lupum:  
Saepe canes leporesque umbra cubere sub una,  
Et stetit in saxo proxima cerva leae;  
Et sine lite loquax cum Palladis alite cornix  
Sedit, et accipitri juncta columba fuit. 90  
Cynthia saepe tuis fertur, vocalis Arion,

Tamquam fraternis obstupuisse modis.  
Nomen Arionium Siculas impleverat urbes,  
Captaque erat lyricis Ausonis ora sonis.  
Inde domum repetens puppim conscendit Arion, 95  
Atque ita quaesitas arte ferebat opes.  
Forsitam, infelix, ventos undamque timebas;  
At tibi nave tua tutius aequor erat.  
Namque gubernator dextrico constitit ense,  
Ceteraque armata conscia turba manu. 100  
Quid tibi cum gladio? dubiam rege, navita, pinum.  
Non sunt haec digitis arma tenenda tuis.  
Ille metu pavidus, Mortem non deprecor, inquit:  
Sed liceat sumpta pauca referre lyra.  
Dant veniam, ridentque moram. Capit ille coronam, 105  
Quae possit crines, Phoebe, decere tuos.  
Induerat Tyrio bis tinctam murice pallam:  
Reddidit icta suos pollice chorda sonos:  
Flebilibus veluti numeris canentia dura  
Trajectus penna tempora cantat olor. 110  
Protinus in medias ornatus desilit undas;  
Spargitur impulsa caerulea puppis aqua.  
Inde—fide majus—tergo delphina recurvo  
Se memorant oneri supposuisse novo.  
Ille sedens citharamque tenet, pretiumque vehendi 115  
Cantat, et aequoreas carmine mulcet aquas.  
Dî pia facta vident; astris delphina recepit  
Jupiter, et stellas jussit habere novem.

Nunc mihi mille sonos, quoque est memoratus Achilles,  
Vellem, Maeonide, pectus inesse tuum. 120  
Dum canimus sacras alterno carmine Nonas,  
Maximus hinc fastis accumulatur honos.  
Deficit ingenium, majoraque viribus urgent.  
Haec mihi praecipuo est ore canenda dies.  
Quid volui demens elegis imponere tantum 125  
Ponderis? heroi res erat ista pedis.  
Sancte Pater Patriae, tibi plebs, tibi Curia nomen  
Hoc dedit, hoc dedimus nos tibi nomen Eques.  
Res tamen ante dedit; sero quoque vera tulisti  
Nomina; jam pridem tu pater orbis eras. 130  
Hoc tu per terras, quod in aethere Jupiter alto,  
Nomen habes; hominum tu pater, ille deum.  
Romule, concedas; facit hic tua magna tuendo  
Moenia: tu dederas transilienda Remo.  
Te Tatius, parvique Cures, Caeninaque sensit; 135  
Hoc duce Romanum est solis utrumque latus.  
Tu breve nescio quid victae telluris habebas:  
Quodcumque est alto sub Jove, Caesar habet.  
Tu rapis, hic castas duce se jubet esse maritas.

Tu recipis luco, submovet ille nefas. 140  
Vis tibi grata fuit, florent sub Caesare leges;  
Tu domini nomen, principis ille tenet.  
Te Remus incusat, veniam dedit hostibus ille.  
Coelestem fecit te pater, ille patrem.

Jam puer Idaeus media tenus eminent alvo, 145  
Et liquidas mixto nectare fundit aquas.  
En etiam, si quis Borean horrere solebat,  
Gaudeat: a Zephyris mollior aura venit.

Quintus ab aequoreis nitidum jubar extulit undis  
Lucifer, et primi tempora veris erunt. 150  
Ne fallare tamen, restant tibi frigora, restant,  
Magnaque discedens signa reliquit hiems.

Tertia nox veniat: Custodem protinus Ursae  
Adspicies geminos exseruisse pedes.  
Inter Hamadryadas jaculatricemque Dianam 155  
Callisto sacri pars fuit una chori.  
Illa deae tangens arcus, Quos tangimus, arcus,  
Este meae testes virginitatis, ait.  
Cynthia laudavit, promissaque foedera serva,  
Et comitum princeps tu mihi, dixit, eris. 160  
Foedera servasset, si non formosa fuisset.  
Cavit mortales: ab Jove crimen habet.  
Mille feras Phoebe silvis venata redibat,  
Aut plus, aut medium sole tenente diem.  
Ut tetigit lucum,—densa niger ilice lucus, 165  
In medio gelidae fons erat altus aquae—  
Hac, ait, in silva, virgo Tegeaeae, lavemur.  
Erubuit falso virginis illa sono.  
Dixerat et Nymphis: Nymphae velamina ponunt.  
Hanc pudet, et tardae dat mala signa morae. 170  
Exuerat tunicas: uteri manifesta tumore  
Proditur indicio ponderis ipsa sui.  
Cui Dea, Virgineos, perjura Lycaoni, coetus  
Desere, nec castas pollue, dixit, aquas.  
Luna novum decies implerat cornibus orbem: 175  
Quae fuerat virgo credita, mater erat.  
Laesa furit Juno, formam mutatque puellae.  
Quid facis? invito pectore passa Jovem est.  
Utque ferae vidit turpes in pellice vultus,  
Hujus in amplexus Jupiter, inquit, eat. 180  
Ursa per incultos errabat squalida montes,  
Quae fuerat summo nuper amanda Jovi.  
Jam tria lustra puer furto conceptus agebat,  
Quum mater nato est obvia facta suo.  
Illa quidem, tamquam cognosceret, adstitit amens, 185

Et gemit: gemitus verba parentis erant.  
Hanc puer ignarus jaculo fixisset acuto,  
Ni foret in superas raptus uterque domus.  
Signa propinqua micant. Prior est, quam dicimus *Arcton*;  
*Arctophylax* formam terga sequentis habet. 190  
Saevit adhuc canamque rogat Saturnia Tethyn,  
Maenaliam tactis ne lavet *Arcton* aquis.

Idibus agrestis fumant altaria *Fauni*,  
Hic ubi discretas insula rumpit aquas.  
Haec fuit illa dies, in qua *Vejentibus* arvis 195  
Ter centum *Fabii* ter cecidere duo.  
Una domus vires et onus susceperat urbis:  
Sumunt gentiles arma professa manus.  
Egreditur castris miles generosus ab isdem,  
E quis dux fieri quilibet aptus erat. 200  
*Carmentis* portae dextro via proxima *Jano* est.  
Ire per hanc noli, quisquis es, omen habet.  
Ill fama refert *Fabios* exisse trecentos.  
Porta vacat culpa; sed tamen omen habet.  
Ut celeri passu *Cremeram* tetigere rapacem, 205  
—*Turbidus* hibernis ille fluebat aquis—  
*Castra* loco ponunt: destrictis ensibus ipsi  
*Tyrrhenum* valido *Marte* per agmen eunt:  
Non aliter, quam quum *Libyca* de rupe leones  
Invadunt sparsos lata per arva greges. 210  
Diffugiunt hostes, inhonestaque vulnera tergo  
Accipiunt: *Tusco* sanguine terra rubet.  
Sic iterum, sic saepe cadunt. Ubi vincere aperte  
Non datur, insidias armaque caeca parant.  
*Campus* erat: campi claudebant ultima colles, 215  
*Silvae*que montanas occulere apta feras.  
In medio paucos armentaque rara relinquunt:  
Cetera virgultis abdita turba latet.  
Ecce, velut torrens undis pluvialibus auctus  
Aut nive, quae *Zephyro* victa tepente fluit, 220  
Per sata perque vias fertur, nec, ut ante solebat,  
Riparum clausas margine finit aquas:  
Sic *Fabii* latis vallem discursibus implent,  
Quosque vident, spernunt, nec etus alter inest.  
Quo ruitis, generosa domus? male creditur hosti. 225  
Simplex nobilitas, perfida tela cave.  
Fraude perit virtus. In apertos undique campos  
Prosiliunt hostes, et latus omne tenent.  
Quid facient pauci contra tot millia fortes?  
Quidve, quod in misero tempore restet, habent? 230  
Sicut aper silvis longe *Laurentibus* actus  
Fulmineo celeres dissipat ore canes;  
Mox tamen ipse perit: sic non moriuntur inulti,

Vulneraque alterna dantque feruntque manu.  
Una dies Fabios ad bellum miserat omnes: 235  
Ad bellum missos perdidit una dies.  
Ut tamen Herculeae superessent semina gentis,  
Credibile est ipsos consuluisse deos.  
Nam puer impubes et adhuc non utilis armis  
Unus de Fabia gente relictus erat, 240  
Scilicet, ut posses olim tu, Maxime, nasci,  
Cui res cunctando restituenda foret.

Continuata loco tria sidera, Corvus et Anguis,  
Et medius Crater inter utrumque jacet.  
Idibus illa latent: oriuntur nocte sequenti. 245  
Quae sibi cur tria sint consociata, canam.  
Forte Jovi festum Phoebus sollemne parabat:  
—Non faciet longas fabula nostra moras—  
I mea, dixit, avis, ne quid pia sacra moretur,  
Et tenuem vivis fontibus affer aquam. 250  
Corvus inauratum pedibus cratera recurvis  
Tollit, et aërium pervolat altus iter.  
Stabat adhuc duris ficus densissima pomis:  
Tentat eam rostro: non erat apta legi.  
Immemor imperii sedisse sub arbore fertur, 255  
Dum fierent tarda dulcia poma mora.  
Jamque satur nigris longum rapit unguibus hydrum,  
Ad dominumque redit, fictaque verba refert:  
Hic mihi causa morae, vivarum obsessor aquarum:  
Hic tenuit fontes officiumque meum. 260  
Addis, ait, culpae mendacia? Phoebus, et audes  
Fatidicum verbis fallere velle deum?  
At tibi, dum lactens haerebit in arbore ficus,  
De nullo gelidae fonte bibantur aquae.  
Dixit, et antiqui monumenta perennia facti 265  
Anguis, Avis, Crater, sidera juncta micant.

Tertia post Idus nudos Aurora Lupercos  
Adspicit, et Fauni sacra bicornis erunt.  
Dicite, Pierides, sacrorum quae sit origo,  
Attigerint Latias unde petita domos. 270  
Pana deum pecoris veteres coluisse feruntur  
Arcades. Arcadiis plurimus ille jugis.  
Testis erit Pholoë, testes Stymphalides undae,  
Quique citis Ladon in mare currit aquis,  
Cinctaque pinetis nemoris juga Nonacrini, 275  
Altaque Cyllene, Parrhasiaequae nives.  
Pan erat armenti custos, Pan numen equarum:  
Munus ob incolumes ille ferebat oves.  
Transtulit Evander silvestria numina secum.  
Hic, ubi nunc urbs est, tum locus urbis erat. 280

Inde deum colimus, devectaque sacra Pelasgis.  
Flamen ad haec prisco more Dialis erat.  
Cur igitur curret, et cur—sic currere mos est—  
Nuda ferant posita corpora veste, rogas.  
Ipse deus velox discurrere gaudet in altis 285  
Montibus, et subitas concitat ille feras.  
Ipse deus nudus nudos jubet ire ministros:  
Nec atis ad cursum commoda vestis erat.  
Ante Jovem genitum terras habuisse feruntur  
Arcades, et Luna gens prior illa fuit. 290  
Vita feris similis, nullos agitata per usus:  
Artis adhuc expers et rude vulgus erat.  
Pro domibus frondes norant, pro frugibus herbas:  
Nectar erat palmis hausta duabus aqua.  
Nullus anhelabat sub adunco vomere taurus: 295  
Nulla sub imperio terra colentis erat:  
Nullus adhuc erat usus equi, se quisque ferebat.  
Ibat ovis lana corpus amicta sua.  
Sub Jove durabant, et corpora nuda gerebant,  
Docta graves imbres et tolerare Notos. 300  
Nunc quoque detecti referunt monumenta vetusti  
Moris, et antiquas testificantur opes.  
Sed, cur praecipue fugiat velamina Faunus,  
Traditur antiqui fabula plena joci.  
Forte comes dominae juvenis Tirynthius ibat: 305  
Vidit ab excelso Faunus utrumque jugo.  
Vidit, et incaluit, Montanaque numina, dixit,  
Nil mihi vobiscum est; haec meus ardor erit.  
Ibat odoratis humeros perfusa capillis  
Maeonis, aurato conspicienda sinu. 310  
Aurea pellebant rapidos umbracula soles,  
Quae tamen Herculeae sustinere manus.  
Jamque nemus Bacchi, Tmoli vineta, tenebat,  
Hesperus et fusco roscidus ibat equo,  
Antra subit tophis laqueataque pumice vivo; 315  
Garrulus in primo limine rivus erat.  
Dumque parant epulas potandaque vina ministri,  
Cultibus Alciden instruit illa suis.  
Dat tenues tunicas Gaetulo murice tinctas:  
Dat teretem zonam, qua modo cincta fuit. 320  
Ventre minor zona est: tunicarum vincla relaxat,  
Ut possit vastas exseruisse manus.  
Fregerat armillas non illa ad brachia factas.  
Scindebant magni vincula parva pedes.  
Ipsa capit clavamque gravem spoliumque leonis, 325  
Conditaque in pharetra tela minora sua.  
Sic epulis functi, sic dant sua corpora somno,  
Et positis juxta secubuere toris.  
Causa: repertori vitis pia sacra parabant,

Quae facerent pure, quum foret orta dies. 330  
Noctis erat medium: quid non amor improbus audet?  
Roscida per tenebras Faunus ad antra venit,  
Utque videt somno comites vinoque solutos,  
Spem capit in dominis esse soporis idem,  
Intrat, et huc illuc temerarius errat adulter, 335  
Et praefert cautas subsequiturque manus,  
Venerat ad strati captata cubilia lecti,  
Et prima felix sorte futurus erat.  
Ut tetigit fulvi setis hirsuta leonis  
Vellera, pertimuit, sustinuitque manum, 340  
Attonitusque metu riguit: ut saepe viator  
Turbatum viso rettulit angue pedem.  
Inde tori, qui junctus erat, velamina tangit  
Mollia, mendaci decipiturque nota.  
Cetera tentantem cubito Tirynthius heros  
Reppulit. E summo decidit ille toro. 350  
Fit sonus: inclamat comites, et lumina poscit  
Maeonis. Illatis ignibus acta patent.  
Ille gemit lecto graviter dejectus ab alto,  
Membraque de dura vix sua tollit humo.  
Ridet et Alcides, et qui videre jacentem: 355  
Ridet amatorem Lyda puella suum.  
Veste deus lusus fallentes lumina vestes  
Non amat, et nudos ad sua sacra vocat.  
Adde peregrinis causas, mea Musa, Latinas,  
Inque suo noster pulvere currat equus. 360  
Cornipedi Fauno caesa de more capella,  
Venit ad exiguas turba vocata dapes;  
Dumque sacerdotes veribus transsuta salignis  
Extā parant, medias sole tenente vias,  
Romulus et frater, pastoralisque juvenus, 365  
Solibus et campo corpora nuda dabant,  
Caestibus, et jaculis, et missi pondere saxi  
Brachia per lusus experienda dabant.  
Pastor ab excelso, Per devia rura juvencos,  
Romule, praedones, eripe, dixit, agunt. 370  
Longum erat armari. Diversis exit uterque  
Partibus; accursu praeda recepta Remi.  
Ut rediit, veribus stridentia detrahit exta:  
Atque ait, Haec certe non nisi victor edet.  
Dicta facit, Fabiique simul. Venit irritus illuc 375  
Romulus, et mensas ossaque nuda videt.  
Risit, et indoluit Fabios potuisse Remumque  
Vincere: Quinctilios non potuisse suos.  
Fama manet facti. Posito velamine currunt:  
Et memorem famam, quod bene cessit, habet. 380  
Forsitan et quaeras, cur sit locus ille *Lupercal*,  
Quaeve diem tali nomine causa notet.

Ilia Vestalis coelestia semina partu  
Ediderat, patruo regna tenente suo.  
Is jubet auferri pueros et in amne necari. 385  
Quid facis? ex istis Romulus alter erit.  
Jussa recusantes peragunt lacrimosa ministri;  
Flent tamen, et geminos in loca jussa ferunt.  
Albula, quem Tibrin mersus Tiberinus in unda  
Reddidit, hibernis forte tumebat aquis. 390  
Hic, ubi nunc Fora sunt, lintres errare videres,  
Quaque jacent valles, Maxime Circe, tuae.  
Hic ubi venerunt,—neque enim procedere possunt  
Longius—ex illis unus et alter, ait:  
At quam sunt similes! at quam formosus uterque! 395  
Plus tamen ex illis iste vigoris habet.  
Si genus arguitur vultu, ni fallit imago,  
Nescio quem vobis suspicor esse deum.  
At si quis vestrae deus esset originis auctor,  
In tam praecipiti tempore ferret opem. 400  
Ferret opem certe, si non ope mater egeret,  
Quae facta est uno mater et orba die.  
Nata simul, moritura simul, simul ite sub undas  
Corpora. Desicrat; deposuitque sinu,  
Vagierunt clamore pari: sentire putares. 405  
Hi redeunt udis in sua tecta genis.  
Sustinet impositos summa cavus alveus unda.  
Heu quantum fati parva tabella tulit!  
Alveus in limo silvis appulsus opacis,  
Paullatim fluvio deficiente, sedet. 410  
Arbor erat: remanent vestigia, quaeque vocatur  
Rumina nunc ficus, Romula ficus erat.  
Venit ad expositos—mirum—lupa feta gemellos.  
Quis credat pueris non nocuisse feram?  
Non nocuisse parum est: prodest quoque: quos lupa nutrit, 415  
Perdere cognatae sustinere manus.  
Constitit, et cauda teneris blanditur alumnis,  
Et fingit lingua corpora bina sua.  
Marte satos scires; timor abfuit: ubera ducunt,  
Nec sibi promissi lactis aluntur ope. 420  
Illa loco nomen fecit; locus ipse Lupercis.  
Magna dati nutrix praemia lactis habet.  
Quid vetat Arcadio dictos a monte Lupercos?  
Faunus in Arcadia templa Lycaeus habet.  
Nupta, quid exspectas? non tu pollentibus herbis, 425  
Nec prece, nec magico carmine mater eris.  
Excipe fecundae patienter verbera dextrae:  
Jam socer optatum nomen habebit avi.  
Nam fuit illa dies, dura quum sorte maritae  
Reddebant uteri pignora rara sui. 430  
Quid mihi, clamabat, prodest rapuisse Sabinas,

Romulus—hoc illo sceptrā tenente fuit—  
Si mea non vires, sed bellum injuria fecit!  
Utilius fuerat non habuisse nurus.  
Monte sub Esquilio, multis incaeduis annis 435  
Junonis magnae nomine lucus erat,  
Huc ubi venerunt, pariter nuptaeque virique  
Suppliciter posito procubere genu.  
Quum subito motae tremuere cacumina silvae,  
Et dea per lucos mira locuta suos, 440  
Italidas matres, inquit, sacer hircus inito!  
Obstupuit dubio territa turba sono.  
Augur erat: nomen longis intercidit annis:  
Nuper ab Etrusca venerat exsul humo.  
Ille caprum mactat. Jussae sua terga puellae 445  
Pellibus exsectis percutienda dabant.  
Luna resumebat decimo nova cornua motu,  
Virque pater subito, nuptaque mater erat.  
Gratia Lucinae: dedit haec tibi nomina lucus,  
Aut quia principium tu, dea, lucis habes. 450  
Parce, precor, gravidis, facilis Lucina, puellis,  
Maturumque utero molliter effer onus.

Orta dies fuerit: tu desine credere ventis,  
Perdidit illius temporis aura fidem.  
Flamina non constant: et sex reserata diebus 455  
Carceris aëlii janua laxa patet.  
Jam levis obliqua subsedit Aquarius urna.  
Proximus aetherios excipe, Piscis, equos.  
Te memorant fratremque tuum—nam juncta micatis  
Signa—duos tergo sustinuisse deos. 460  
Terribilem quondam fugiens Typhona Dione,  
Tunc quum pro coelo Jupiter arma tulit,  
Venit ad Euphraten comitata Cupidine parvo,  
Inque Palaestinae margine sedit aquae.  
Populus et cannae riparum summa tenebant, 465  
Spemque dabant salices, hos quoque posse tegi.  
Dum latet, intonuit vento nemus. Illa timore  
Pallet, et hostiles credit adesse manus;  
Utque sinu natum tenuit, Succurrite Nymphae,  
Et dīs auxilium ferte duobus, ait. 470

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