This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ Make non-commercial use of the files We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ Refrain from automated querying Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ Maintain attribution The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ Keep it legal Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
P. OVIDII NASONIS

HEROIDES.

XIV.
P. OVIDII NASONIS

HEROIDES

XIV.

EDITED BY

ARTHUR PALMER, M.A.,

FELLOW OF TRINITY COLLEGE, DUBLIN.

LONDON: GEORGE BELL AND SONS.
CAMBRIDGE: DEIGHTON, BELL, AND CO.
DUBLIN: E. PONSONBY.
1874.
JAN 16 1884

Some fund.

DUBLIN:
PRINTED AT THE UNIVERSITY PRESS,
BY M. H. GILL.
VEN. ARTHVRO PALMER, A. M.,

HVNC QVALEMCVNQVE LIBELLVM

DEDICAMVS.
PREFACE.

ADDITIONAL ERRATA.

Pref. p. xxi, line 21, for iii. 100 read ii. 100.
    p. xii, line 12, for it read in.
Ep. ii. 143, note, for easy read early.
Ep. iii., line 33, for his read his.
Ep. x. 186, note, for even read ever.
Ep. xiii., line 9, for en read on.
Ep. xiii. 122, note, for (referre in P.) read (referre in P.)
Ep. xiii. 144, note, sic cet., transpose to end of note on line 137.

Trist. I. vi. 33, lamenting his tediousness to sing her praise as she deserved:—

Prima locum sanctas heroidas inter haberes:

where he appears to allude to his published work "The Heroines." In the MSS. the epistles are entitled Epistolae sive Heroides, Epistolae Heroidum, or Epistolae heroides, a discrepancy which shows uncertainty as to the title. The last
PREFACE.

The title given by Ovid to this work was pro-

ADDITIONAL ERRATA.
Pref. p. xxi, line 21, for iii. 100 read ii. 100.
   p. xli, line 12, for it read is.
Ep. ii. 143, note, for easy read early.
Ep. iii., line 33, for his read his.
Ep. x. 186, note, for even read ever.
Ep. xiii., line 9, for ea read es.
Ep. xiii. 122, note, for (referre in P.) read (referre in P.)
Ep. xiii. 144, note, sic cet., transpose to end of note on line 137.

Trist. I. vi. 33, lamenting his feebleness to sing
her praise as she deserved:—

Prima locum sanctas heroidas inter haberes:

where he appears to allude to his published
work "The Heroines." In the MSS. the epis-
tles are entitled Epistolae sive Heroides, Epistolae
Heroidum, or Epistolae heroides, a discrepancy
which shows uncertainty as to the title. The last
PREFACE.

Title.

of these titles appears to make herois an adjective, and it is in this sense that Loers seems to understand the word, when he calls Herois "carminum genus." There appears to be no authority for this use of the word. There certainly is not in Ovid. He uses the word "herois" four times: Am. ii. iv. 33; Art. i. 713; Trist. v. v. 43; Trist. i. vi. 33, always in the sense of "Heroine," ἡρωίνη, never in the sense of "Heroic epistle."

Spurious Epistles.

Twenty-one epistles are generally published as the Heroides of Ovid. The present edition contains but fourteen: and even of these, the authorship of the last two, Laodamia and Hypermnestra, is questionable. The last nine epistles have all been condemned by some eminent German scholars, while it may be said of the last seven that their condemnation at the present day is all but universal. When Lachmann and Madvig, perhaps the two greatest Latinists of the century, join in condemning them as spurious, I have sufficient authority for excluding them from this edition. A brief recapitulation of the arguments commonly urged against them is all that is here necessary. We must in the first place make a division even of these last epistles. All of them except the epistle of Sappho, the verses of the epistle of Paris which are numbered in the edition of Heinsius 39-142, and the epistle of Cydippe from vs. 13 ad fin., are included with the most ancient MS. of the Heroides. Of these por-
tions Lachmann thus writes: . . . ‘neque ullam excusationem habet inepta editorum vel recentissimorum superstitio, qui epistolam Sapphus et eos versus qui apud Heinsium his numeris notati sunt, xvi. 39-142, xxi. I 3-248, noluerint aut eicere aut circumscribere.’

The epistle that since the time of Heinsius has been classed as the fifteenth is condemned by Lachmann, and by every scholar possessed of common sense. It need not detain us long, but a brief summary of the arguments against it is necessary. It does not appear in any MS. of the slightest value—none earlier than the fifteenth century. Before the time of Heinsius it was placed last of the series, after the epistle of Cydippe, both in the old editions, and also the manuscripts in which it appears. In some MSS. it is published along with the poems of Tibullus, and other poets, instead of Ovid. It is a skilful cento of Ovidian expressions, but abounds in lines such as Ovid could scarcely have written, such as these:

40. Nulla futura tua est: nulla futura tua est.
198. Plectra dolore tacent: muta dolore lyra est.

Lachmann has pointed out that the author lived later than the time of Lucan, as ‘furialis Erictho,’ vs. 139, is derived from the Thessalian witch of that name in the sixth book of the Pharsalia. Some critics have gone so far as to place the composition of this epistle far in the middle ages. I think, myself, the author was
familiar with the writings of Juvenal. I may add that vs. 117, 'Gaudet et e nostro crescit maerore Charaxus,' condemns the epistle, as Ovid does not use the word 'maeror,' rare in poetry of the Augustan age: that 'rependo' in vs. 32, could not have been written by Ovid: vid. ad. xi. 123. The verses inserted in the sixteenth epistle, and the completion of the twenty-first, have even less external authority than the epistle of Sappho.

There remain the five epistles from the sixteenth to the twentieth inclusive, and the first twelve verses of the twenty-first.

These epistles are never mentioned by Ovid in any part of his voluminous writings. They differ in character from the early epistles, in containing replies from men to epistles from women. They differ from the early ones in being much more prolix, in being copied chiefly from Alexandrine writers such as Callimachus and others instead of the old classical models, Homer and the tragedians: most important of all, in their lax, creeping, and mawkish tone. To these general differences should be added the occurrence at the end of pentameters of pudicitiae, xvi. 288, supercilii, xv. 16, deseruit, xix. 202. Ovid, as Lachmann remarks, at the time when he composed the Heroides, always closed his pentameters with dissyllables. Lachmann also points out qui for quo modo, in xvii. 213, a usage not found in Ovid. [He is wrong, however, as Merkel has pointed out, in stating that
nihil occurs nowhere else in Ovid, with both syllables shortened, besides xix. 170. Cf. Trist. v. 8, 2.] Such are the arguments, which appear to me decisive, against the authenticity of the last seven epistles: if cause has been shown for their rejection it will not be matter of regret, but of satisfaction, and Ovid will be vindicated from the charge of having produced a mass of prolix and tedious stuff which has little merit beyond smooth versification.

In Am. ii. xviii. 21, seqq. Ovid enumerates most of the genuine Heroides. He does not, however, profess to give a complete list, and yet this is tacitly assumed by those who impugn the epistles not here enumerated.

Aut quod Penelopes verbis reddatur Ulixi,
Scribimus, et lacrimas, Phylli relictas, tuas:
Quod Paris et Macareus et quod male gratus Iaso
Hippolytique parens Hippolytusque legant,
Quodque tenens strictum Dido miserabilis ensem
Dicat, et Aeolias Lesbis amica lyrae.

Here Ovid enumerates nine epistles at least: or ten, if we include, as I think we should, both epistles to Jason, that of Hypsipyle, and that of Medea. Accordingly, of the first twelve epistles none have, I believe, ever been questioned except those which are believed not to have been enumerated in the above list. The genuine epistle of Sappho having perished, there remain four which have been subjected to scepticism. These are the letters of Briseïs, Hermione, Deianira, and Medea. The authenticity
of all these has been questioned by no less a personage than Lachmann,¹ of whose opinion Merkelsays that it is 'nulla membranarum auctoritate inferius,' an extravagant compliment.

The third epistle is not absolutely rejected by Lachmann, and the grounds of his objection to it are trivial in the extreme. He asks 'quis unquam puerilius in eodem schemate quater repetendo perstitit quam hic poeta, qui ita scripsit in epistola Briseidos? 3–10:

\[
\begin{align*}
\text{Quascumque aspicies lacrimae fecere lituras;} \\
\text{Sed tamen et lacrimae pondera vocis habent.} \\
\text{Sit mihi pauc queri de te dominoque viroque :} \\
\text{Fas est de domino pauc viroque queri.} \\
\text{Non ego poscenti quod sum cito tradita regi} \\
\text{Culpa tua est : quamvis haec quoque culpa tua est.} \\
\text{Nam simul Eurybates me Talthybiisque vocarunt} \\
\text{Eurybatis data sum Talthybioque comes.}
\end{align*}
\]

The epanalepsis in these lines is, it is true, offensive, but it is made more remarkable than it really is by Lachmann's adopting a false reading of 5, 6, and although when the blemish is pointed out, it is apparent, yet most readers, even careful readers of Ovid, will peruse the lines in question without perceiving it. Such as it is, this is the only objection which Lachmann has brought against the

⁠¹As Lachmann's tract, published Ind. Lect. Berol., 1848, is difficult to obtain, I have given rather a full résumé of its contents. I obtained a copy through the kindness of Professor Gneist, Rector of the University of Berlin.
PREFACE.

epistle, a composition which appears to me most thoroughly Ovidian, full of poetry and spirit, and perhaps contains more beauty in individual lines than any other of the Heroides. The objection of Lachmann, grounded as it is on a charge of want of poetic taste, will seem inconclusive in deed when the composition against which it is urged contains such lines as these, full of the true ring of poetry,

Vs. 45. Diruta marte tuo Lynnesia moenia vidi.
Vs. 88. Et preme turbatos Marte favente viros.
Vs. 93. Fratribus orba
Devovit nati spemque caputque parens,

or that truly fine line,

Vs. 106. Qui bene pro patria cum patriaque iacent,

the effect of which on a poetic mind is equal and similar to that produced by the first two lines of Collins' Ode:

How sleep the brave who sink to rest
By all their country's wishes blest!

The next epistle whose claims to its place are canvassed by Lachmann, is the eighth. Lachmann condemns it altogether as spurious. His condemnation rests exclusively on metrical grounds derived from two lines: vv. 71, 78.

The first is

Orabat superos Leda suumque Iovem.

The second,

Castori Amyclaeo et Amyclaeo Polluci.

The objection to the first line is the shortening of the final syllable of Leda. Lachmann ob-
serves that Ovid wrote *Leda*, and always lengthened the final syllable of feminine nomi-
natives of Greek proper names of the first declension.\(^1\) Accordingly he condemns, and condemns rightly, as not from the pen of Ovid, Her. xvii. 150:

Et quasdam voces rettulit Aethra mihi.

His objection to the second line is, chiefly, the elision at the end of *Castori*. Ovid, he urges, never elides a long vowel at the end of a dactyl. [In connexion with this subject, Lachmann remarks that Ovid never allowed a dissyllable forming an iambus, ending in a vowel, to pre-
cede another word beginning with a vowel. So Her. xvii. 97 is not Ovidian: ‘Disce meo exemplo formosis posse carere.’ Nor is Am. ii. xix. 20: ‘Saepe time insidias, saepe rogata nega,’ where, as Lachmann remarks, ‘time insidias’ is nonsense. Perhaps we should read there ‘saepe tamen sedeas’: cf. Prop. iii. v. 14: ‘Nec mihi ploranti lenta *sedere* potest’; *sede* was a vox amatoria opposed to *venire*. And the old reading in Trist. ii. 295, ‘Stat. Venus ultori iuncta viro ante fores’ ‘multis nominibus absurdum est.’

I agree with Lachmann that vv. 71 and 78, if genuine, are enough to condemn the eighth epistle, but they are in my opinion spu-

\(^1\) The rule, however, is not absolute. In Am. ii. 442, we have ‘Leda fuit nigra con-
spicienda coma,’ a passage where Lachmann wished to change ‘Leda’ to ‘Lyda.’
PREFACE.

rious. I must give the passage at length; it has been certainly grossly interpolated.

Non ego fluminei referam mendacia cygni
Nec querar in plumis delituisse Iovem.
Qua duo porrectus longe freta distincte Isthmos,
Vincta peregrinis Hippodamiae rotis.
Castori Amylcaeo et Amylcaco Polluci
Reddita Mopsopia Taenaris urbe soror.
Taenaris Idaeo trans aequora ab hospite rapta
Argolicas pro se vertit in arma manus.
Vix equidem memini, memini tamen: omnia luctus
Omnia sollicitus plena timoris erant.
Flabat avus Phoebeque soror fratresque gemelli
Orabat superos Leda suumque Iovem.
Ipsa ego non longos etiam tum scissa capillos
Clamabam 'sine me, me sine, mater, abis?'
Nam coniunx aberat. Ne non Pelopeia credar
Ecce Neoptolemo praeda parata fui.

The portions italicised are probably spurious. How is the 11th line to be translated? My grandfather, and her sister Phoebe, is the meaning, but the change of subject is not warranted by the Latin. 'Nam coniunx aberat' means her husband was absent, and it ought to mean my husband was absent. And where do we find a picture of the rape of Helen similar to this one, the most ridiculous point in which is perhaps the poor figure cut by the weeping Dioscuri. With this tissue of absurdities compare what we know the poet to have

---

1 As I reject this passage as spurious, I must of course resign the introduction of Phoebe as an argument in favour of my emendation of xii. 149.
Hermione. said, iv. 53, sqq., when speaking of family fate in the case of Phaedra.

Forsitan hunc generis fato reddamus amorem
Et Venus ex tota gente tributa petat.
Iuppiter Europen, prima est ea gentis origo,
Dilexit tauro dissimulante deam:
Pasiphae mater decepto subdita tauro
Enixa est utero crimen onusque suo.
En ego nunc ne forte parum Minoia credar
In socias leges ultima gentis eo.

What the poet should have said in the corresponding passage in the eighth epistle ought to be then something like this:

Num generis fato quod nostros errat in annos
Tantalides matres apta rapina sumus?
Non ego fluminei referam mendacia cygni
Nec querar in plumis delituisse Iovem.
Qua duo porrectus longe freta distinet Isthmos,
Vecta peregrinis Hippodamia rotis.
Taenaris Idaeo trans aequora ab hospite rapta
Argolicas pro se vertit in arma manus.
Ipsa ego nunc ne forte parum Pelopeiæ credar
Ecce Neoptolemo praeda parata fui.

If the absurdities and incongruities of the passage are excised, the metrical solecisms are excised along with them. The passages obelised have all the appearance of interpolations, as they are introduced in a manner peculiarly appropriate to interpolations, the first two verses repeating the mention of Helen, and the latter lines introducing an unseemly digression.

I have no great disposition to defend the authenticity of the Hermione, as it treats of
an uninteresting subject in an uninteresting manner. I am, however, convinced that it is from the pen of Ovid, for the following reason. One of the most remarkable features in this poet’s compositions is the manner in which his imitated compositions reflected the conception of the sources from which they were taken: a feature by which he is distinguished from his contemporaries, and indeed from most poets, except Shakspeare. Thus his Phaedra is Euripides’ Phaedra repeated over again, contending between passion and shame: his Jason is the smooth-tongued, ungrateful Jason of Euripides: his Dido is Virgil’s Dido, a little softened. But no idea was realised more exactly by Ovid than that which dominates in so many Greek tragedies—namely, the idea of a certain fate attaching itself to some unhappy family or race. Ovid, as a true poet, embraced this truly poetical idea, and constantly recurs to it. So we find poor Phaedra sullenly exclaiming—

Forsitan hunc generis fato reddamus amorem,
Et Venus ex tota gente tributa petat.

So Deianira:—

Heu! devota domus / solio sedet Agrius alto,
Oenea desertum nuda senecta premit;
Exulat ignotis Tydeus germanus in oris:
Alter fatali vivus in igne fuit:
Exeget ferrum sua per praecordia mater:
Impia quid dubitas Deianira mori!

Ovid alone of the Roman poets entered thoroughly into this conception; and in the
PREFACE.

Hermione.

eighth epistle, which I am now discussing, it appears brought forward in the most forcible manner:

Num generis fato quod nostros ERRAT in annos
Tantalides matres apta rapina sumus?

No other poet but Ovid could have written the first line, with the remarkable word 'errat.' I will repeat here what I have said in my note, ad loc: that, by 'errat,' Ovid, more than probably, intended to represent the word ἐκοπίζεται, which occurs in the Hippolytus of Euripides, a word by which the Greek poet forcibly emphasises his conception of a curse arising from ancestral crime descending to remote generations.

Deianira.

Lachmann's objections to the ninth epistle are also based on metrical grounds. He objects to insani Alcidae in vs. 133, on the ground that a hiatus of this sort is only allowed by Ovid where either the fourth or fifth foot is a dactyl. But the reading insani has long been condemned as corrupt, and Αονίι has been, with great probability, restored by Merkel. Lachmann impugns vs. 131, 141.

Forsitan et pulsa Aetolide Deianira.

Semivir occubuit in letifero Eveno.

He asserts that Ovid only admitted hiatus of this sort (that is, in the middle of the verse), in two cases: (1) where the same vowel begins the second word which ends the
first; (2) where the second word is either of the conjunctions *et* or *aut*. The second line is objectionable, according to Lachmann, on account of the lengthening of the last syllable of *occubuit*. Lachmann lays down that Ovid only lengthens a final short syllable in the middle of the line in two cases: (1) where either of the conjunctions *et* or *aut* follows a caesura in third foot of the hexameter: (2) where a Greek word follows. Now, both these rules would demand a very large induction to establish that there cannot be any exception to them, and the instances quoted by Lachmann, chiefly from the Metamorphoses, certainly do not suffice to sustain such apparently unreasonable canons. We may well acquiesce in the conclusion of Merkel, that Ovid, in these instances, allowed himself the license, if license it is to be called, common enough among other poets; but that when writing his epic poem, the Metamorphoses, he bound himself by stricter rule, according to Greek custom. I do not think the authenticity of the ninth epistle has ever been questioned by any scholar of real eminence except Lachmann; and, for my part, I would

---

1 Of course it has been attacked by some of the numerous band of remodellers, revisers, and would-be Bentleys which the German land, rich in impostors, produces. But as their criticisms generally do more harm to themselves than the objects of their attack, there is no reason why they should not be allowed to continue them. Thus L. Müller, attacking the four-
as soon think of questioning the existence of the poet himself.

The next epistle cavilled at by Lachmann is the twelfth. He does not reject it, and the only reason for questioning it is, that it possesses 'molestam quandam et exuberantem orationis abundantiam.' This being the only fault Lachmann's microscopic eye has been able to detect in it, we may leave this epistle to speak for itself. I doubt if many readers will say of its vigorous, abrupt opening, for instance, which is thoroughly in Ovid's manner —

At tibi Colchorum, memini, regina, vacavi,

that it possesses any offensive superfluity or prolixity. The poem is a very beautiful one, and contains one line that is worthy of being quoted:—

Hoc ipsum ingratus quod potes esse meum est.

And that word *ingratus* recalls one argument of a positive kind that this epistle is from the pen of Ovid. In his enumeration he includes 'quod male gratus Iason legat.' Now, Hypsipyle says nothing about Jason's ingratitude. The word 'ingratus' is not to be found in the sixth epistle. But ingratitude is the head and front of Jason's offending against Medea. It is her theme from first to last; and naturally

teenth epistle, has exposed an amount of careless incompetence almost incre-
dible in a person possessed of his reputation.
so, for she had saved his life at the price of her own exile. Hence we have in the twelfth epistle:—

vs. 21. Est aliqua ingrato meritum exprobrare voluptas.
vs. 124. Debuit ingratiss Scylla nocere viris.
vs. 206. Hoc ipsum ingratus quod potes esse meum est.

The objections to the authenticity of the thirteenth appear to me to be more formidable, although Lachmann condemns it only on account of ‘exilis ingenii vena.’ In the first place, this epistle was evidently from the same hand that wrote the letters from Paris to Helen, and Helen to Paris, the sixteenth and seventeenth epistles in ordinary editions. I do not think any one who reads the three carefully will deny this. The same smooth versification, the same prolix and nerveless style, joined with numerous similarities in diction which are common to the three, demonstrate that they must stand or fall together. The question who was their author seems, at first sight, capable of an easy answer, from Ovid’s words, Am. ii. xviii., where, addressing his friend Macer, he says:—

Nec tibi qua tutum vati, Macer, arma canenti,
Aureus in medio marte tacetur amor.
Et Paris est illic et adultera nobile crimen
Et comes extincto Laodamia viro.
Si bene te novi non bella libertius ıstis
Dicis et a vestris in mea castra venis.

In this passage Macer is all but said to have written the thirteenth, sixteenth, and seventeenth. It has, however, been pointed
Laodamia. out to me by Professor Maguire, who stoutly upholds the authenticity of all the epistles, except that of Sappho, that Ovid here is speaking of episodes on these subjects introduced by Macer in his epic poem on the Trojan war. This, he urges, is shown by illic, which refers to the words in medio marte. This view is plausible and ingenious. The authorship of the poems, however, is a question I do not feel called upon to answer; and whether it was Macer, Sabinus, or some other friend of Ovid's, the argument that they never formed a part of the Heroides of Ovid remains unaffected.

Hypermnestra. Lachmann pointed out generis, ending vs. 62: and potitur, with the middle syllable lengthened, contrary to Ovidian usage, in vs. 113. But, curiously enough, neither of these lines is to be found in the best MS., and both are certainly interpolations. This fact ought to strengthen our belief in the authenticity of the epistle, although there is enough still left to make us doubt. I have ejected one barbarism in vs. 42, and I ought to have marked as spurious 103, 104, containing Io, with the first syllable short. There remains mittit, without an accusative, in vs. 1, the curious expression funere digna in vs. 32, and a general inaccuracy of detail as regards the legend, which I have pointed out in my notes. The imitations of Horace need not make us falter, as Ovid would have followed his treatment of the
story of Hypermnestra as closely as he did Virgil's treatment of the story of Dido. There is, too, a rough strength in the poetry, especially in vss. 14, 120, which should rather incline us to the belief that this epistle is from the pen of Ovid, but lacking the benefit of careful revision, perhaps one of those compositions of which he writes (Trist. i. vii. 30):—

Defuit et scriptis ultima lima meis.

The tiro in criticism could not possibly have a better introduction to that art than a careful study of the Heroides, for several reasons. In the first place he there has exhibited to him in the strongest light the difference between a good and a bad manuscript, and learns to hold to the one and despise the other. He finds that the very corruptions in a single good MS. are more precious than the concurrent voice of a hundred later and inferior ones, in which correction has taken the place of corruption. Take for instance iii. 100. By steadfastly fixing his gaze on the corrupt \textit{negateta} of the codex Puteaneus, and refusing to believe that \textit{negata meo} could possibly have come out of it, he at last succeeds in extracting in a perfectly legitimate manner the words \textit{negante data}, thereby restoring sense and poetry to a passage which has been misread for a thousand years. Again, xiii. 116, 122, he finds to his satisfaction that in both passages the bad or awkward Latin of the vulgate is not supported by his MS., and
that by a careful scrutiny of the corruption he can restore the passage in accordance with his ideas of what Ovid should have written. It is only when he comes to deal with a poet like Propertius that he fully realises the loss of such a faithful friend as the Puteaneus. When shocked by bad Latin, or unpoetic language, or amazed by extreme obscurity, the critic has in the latter case no good, though it may be corrupt MS., whose corruptions he can decipher for himself, but he must fall back upon the solutions arrived at by the poor scholars who formed the copyists of the fourteenth and fifteenth centuries. He must either reject them or adopt them, and if he reject them, his own emendation must, in order to be accepted, have on its side an overpowering amount of self-evidence, inasmuch as it can appeal to no MS. authority in its favour. For instance, let us examine a passage which, I believe it will be admitted, is the most difficult in Propertius, It is iii. xxvi. 83 (ed. Paley). He is there addressing Virgil, and after depreciation of his own light poems in comparison with the higher efforts of his friend, goes on to say that, after all, his own poetry will find readers. We shall, I think, agree that the passage should run as follows:—

Tale facis carmen, docta testudine quale
Cynthius impositis temperat articulis.
Non tamen haec ulli venient ingrata legenti
Sive in amore rudis sive peritus erit.
PREFACE.

Nec minor *his audis*, aut si minor, ore canorus
Anseris indocto carmine cessit olor.

*Haec quoque perfecto ludebat Iasone Varro*
Varro Leucadiæ maxima flamma suae.

'However, these light poems of mine will not be ungrateful to any reader, whether he be a tiro or an adept in love: nor have *you*, Virgil, *less fame in this sort of composition* than I have, or if you have, the tuneful swan is worsted by the rude cackle of the goose.' That this is the simple, easy, and certain restoration, I have not the slightest doubt, confirmed as it is by the whole tenor of the passage, both prior and subsequent to the portion I have quoted. But this restoration has to be made without help from MSS., for they all read *animis* for *audis*, the result of which has been that no modern has ever understood the passage, although a few have honestly persuaded themselves that they have done so. Now had we a MSS. like the Puteaneus, we should probably have been assisted in restoring *audis* by a corruption *avidis*, but as it is, the passage has to be restored in the teeth of the MSS. And this is unfortunately often the case in emending Propertius.

Secondly, the Heroides form an easy introduction to criticism, because of the excellent and thorough recension of the best MSS. published by Merkel, from the collation of H. Keil. That this recension is thorough and faithful, is shown by the fact that Keil thought it worth his while to record such apparently unmeaning
corruptions as those in ii. 100, xiii. 110, 122, and many others. That these give the key to restorations, I have shown in my notes, and I must express the deep obligations I am under to this collation, without which this edition would have had little value. For the recension of Jahn is by no means thorough as regards P, and Heinsius generally only recorded its variants, where he was able to build something on them himself.

The third reason why the Heroides form a good rudimentum in criticism is derived from the nature of Ovid's poetical genius. He is essentially devoid of conceit, more so than any other Latin poet, and always writes in the same easy style. He is also the most voluminous of Latin poets. From the former quality the critic derives a negative, from the latter fact a positive advantage. He can say with more confidence in the case of Ovid than he could in the case of any other poet, that this or that passage could never have been written by him. He could not venture to assert even this in the case of Virgil, much less in the case of poets like Persius or Statius. On the other hand, the large amount of Ovid's poetry that we possess supplies us with the means of restoring the true reading in such passages, as there are few idioms that he has not often repeated. When it is added that more than an average share of corruption has fallen to the lot of these epistles, it will be conceded that they possess, in a high
degree, the qualities requisite for testing and training the critical acumen of a student.

The recension of the text in this edition is based upon the critical apparatus given by Merkel, supplemented only occasionally by readings of the later MSS., taken from the editions of Jahn and Loers. Merkel’s recension is exclusively based on two MSS. (1) P, which I sometimes call by its old name of Puteaneus. This is a manuscript of the ninth or tenth century, and is, Merkel observes, one of the best classical manuscripts in existence. It is now in the National Library at Paris, Cat. No. 8242. (2) G, called Guelferbytanus I. in other editions, placed by Merkel about the beginning of the twelfth century. I cannot but think that Merkel has attached too much weight to this codex, and I am glad to find I am supported in this estimate by the judgment of Dilthey (Cydippa, p. 134), ‘Omnino hunc codicem a Merkelio iusto pluris esse factum crediderim’). In fact, the true division of the MSS. is into two classes. They are—first, the Puteaneus; second, all other manuscripts. The latter class number, probably, some hundreds, of dates varying from the twelfth to the fifteenth century. But the Puteaneus alone is worth all the rest put together: it is first, and the rest nowhere. Heinsius, who first collated it, called it his ‘sacra ancora.’ I cannot see, after careful

‘Puteaneus ad quem frequenter recurrimus’ tantum ad sacram anchoram.’ Note on xii. 17.
consideration of the question, that G is deserving of any extraordinary pre-eminence among the more recent MSS. I believe, contrary to the opinion of Merkel, that G was copied from P, either directly or indirectly; for there is hardly a single passage where a reading of any importance, hopelessly lost in P, is regained in G. On the other hand, the corruptions in P are the very places where G either goes wrong, or supplies an obvious correction. For instance, let the reader examine vi. 140, vii. 71, 152, ii. 100, and he can hardly avoid coming to any other conclusion. Here and there G and his younger brethren are unfortunately not only useful, but absolutely necessary, as there are two or three gaps in P. These are all, Ep. i. to vs. 14 of Ep. ii.: from iv. 48 to iv. 103: from v. 97 to vi. 49.

Faults in P. In awarding such high praise to this manuscript, I do not mean to be understood to say that it is free from faults, but that it is comparatively free from the greatest of faults—namely, alteration. It frequently goes wrong in unimportant points, where the scribe, who was evidently a very unlearned man, trusted himself to make a small correction. But this does not occur in important passages, or where the reading is one of difficulty. There the corruptions of the archetype are handed down to us unchanged, while, where the copyist has gone wrong himself, it is by making mistakes easily corrected.
PREFACE.

Perhaps the most striking feature in the Codex Puteaneus is the omission of one of two similar syllables or words in juxtaposition. This habit of copyists is well known to critics, and so important is a knowledge of it, that it may be called the chief aid of the emendator. Any one ignorant of its value who will turn over the pages of Mr. Munro's Lucretius, in which the omitted syllables are printed in italics, will derive an instructive lesson respecting this habit. It arises from the very nature of copying, and is by no means confined to ancient scribes. Every one who has corrected proofs for his printer will remember how often he has had returned to him such slips as these: vit for vivit, eleides for eleleides, commissaque dextrae for commissaque dextera dextrae, all of which actually were sent in to the editor in the preparation of this edition. The law may be thus stated: wherever in poetry there is a deficiency of syllables or words in a line, or where in prose there is a deficiency in sense, probably the deficiency arises from the omission of a syllable or word, the same as, or similar to, a syllable or word, next to which it originally stood. This habit in its most elementary form is seen exemplified in a remarkable manner in the MS. we are speaking of. Take for instance the following defective lines:

vi. Hanc o demens Colchisque ablate venenis.

iv. Praeposuit Theseus nisi manifesta negemus.

xiii. Troas invidia quae sic lacrimosa suorum.
PREFACE.

A V O I D A N C E o f d i t t o g r a p h y .

xiii. Cur venit a verbis multa querela tens.

xvii. Et dabo cunctas tempore victa manus.

From not recognising the common cause of the corruptions these passages are very badly corrected in later MSS. Here are the corrections, which have been allowed to disfigure the pages of many editions:—

Hanc *lamen* o demens Colchisque ablate venenis.

_Prae_posuit Theseus nisi *nös* manifesta negemus.

_Tro_adas invideo quae sic lacrimosa suorum.

Cur venit a verbis multa querella _tuis._

Et dabo _coniunctas_ tempore victa manus.

The student, from the mere enunciation of the above law, will supply the deficiencies better himself. There are many other instances in P, not quite so simple, which will be found explained in the notes.

I have remarked that this principle is very well known to critics; but it does not seem to me to have been so thoroughly applied as it might be. Its application is quite as effective in Greek as in Latin. By its use my friend Mr. Tyrrell has made, in my opinion, a certain and brilliant restoration in the Bacchae of Euripides. The MS. gives:—

_Θ' ὁ βάκχε θηραγρέταν βακχὰν._

Mr. Tyrrell, by the insertion of a second _θηρ_, at once restores metre and poetry.

_Θ' ὁ βάκχε θηρ, θηραγρέταν βακχὰν._
The following emendations will not be out of place in illustrating the carrying out of this law.

_Eur. Frag. 674._

χαίρω γε σ᾽ ὡ βελτιστον Ἀλκμήνης τέκος
. . . . . . . τὸν τε μιαρὸν ἔξολωλότα.

The passage is an illustration of the use of χαίρω with accusative. In the lacuna Heath proposed Ἀθένα, Cobet Ἀθένα. But neither of these words could well have been omitted. Apply the law of the accidental omission of similar words, and read:

ἐτ’ ὄντα τὸν τε μιαρὸν ἔξολωλότα.

‘I'm glad, Hercules, you're alive, and the rascal slain.’ ἐτ’ ὄντα fell out before τὸν τε.

_Eur. Frag. 254._

This fragment should run thus:

ἐκ τῶν δικαίων γὰρ νόμοι τ᾽ αὐξήματα
μεγαλὰ φέρουσι πάντα ἐν ἀνθρώποις τάδε.
τάδε ἐστὶ χρήματ' ἢν τις εὑσεβὴθ' θεόν.

For ἐκ in the first line, the MSS. have εἰ, and τάδε is left out in verse three before the following τάδε. ‘From justice law is strengthened, and justice is everything to man: _justice is money_, if a man be pious.’ The repetition of τάδε is in accordance with a universal custom, by which a word is repeated from the end
Avoidance of a preceding line to emphasise a climax. Thus Hor. Ep. i. xi. 30:

Quod petis hic est:
Est Ulubris, animus si te non deficit aequus.


Πόλλα ἐπιδεῖς ψεύδοντι καὶ ἀλογοὶ προτοὺς.
καὶ λόγοι is proposed by Dindorf; but λόγοι has no business here. If the form καλόλογος can exist I would read:

Πόλλα ἐπιδεῖς ψεύδοντι καλόλογοι προτοὺς.
‘Fine talking hopes’ (castles in the air). According to the law, καλόλογοι became καλόγοι = καὶ ἀλογοί.

Tacitus, Annals, i. 51.

‘Incessitque itineri et proelio.’ I cannot but think that this is too pregnant a construction even for Tacitus. ‘He advanced [prepared alike] for marching and fighting.’ Orelli defends it by Ann. xiii. 40: ‘qui viae pariter ac pugnae composuerat exercitum.’ But this is nothing like so strong an expression. Substitute ‘in’ or ‘ad’ with the accusative for the datives in the latter passage, and there is nothing unusual to strike a reader. Make the same substitution in the first passage, and the construction is nearly as harsh as before the substitution. I cannot help believing, inasmuch as the word pars begins the next sentence, that a contracted form of paratus, resembling pars, has dropped out. Read: ‘Incessitque itineri et proelio paratus. Pars,’ etc.
So Curtius iii. 8, 'itineri simul paratus et proelio.'

I will conclude this subject with an application of this principle which may fail to convince the reader, although it has convinced me.

Propertius, III. xxxi. 5.

Hic equidem Phoebus visus mihi pulchrior ipso
Marmoreus tacita carmen hiare lyra.

The poet is describing a statue of Apollo. The reading above has two glaring faults:—
(1) Equidem is properly only used with the first person; (2) Marmoreus has nothing to agree with. Read:—

Hic PHOEBUS Phoebus visus mihi pulchrior ipso
Marmoreus tacita carmen hiare lyra.

'Here a marble Apollo, more beautiful it seemed to me than Apollo himself, oped his his lips, accompanying his silent lyre.'

Phoebus was lost before Phoebus, and equidem was just the word that a half learned scribe would select to make up a line with.

This edition being in the main critical, I have never shrunk from altering the text where an emendation appeared necessary. In doing so I have bound myself by three conditions:—(1) to avoid needless alterations: (2) to adhere as closely as possible to the best

'Madvig's condemnation of causeless alterations is pithy and just: 'coniectu-ris non necessariis, id est, malis,' Adv. Lat., p. 45.
MSS. (3) to take care that my emendation should be in keeping with Ovidian usage. While adhering to these three rules, I have, I flatter myself, been fortunate enough to relieve the text of several barbarisms.

The following is a complete list of deviations from Merkel’s text, which are either proposed for the first time in this edition, or are defended on original grounds:—

i. 1. _haec_ for _hanc._
ii. 40. _vigil_ for _dolo._
iii. 100. _negante data_ for _negata meo._
iv. 86. _militia_ for _materia._
vi. 54. _nauta—fui_ for _causa—fuit._
vi. 55. _iuvi_ for _vidi._
vi. 100. _cavit_ for _favet._
vi. 118. _dotales_ for _res tales._
vi. 131. _hanc, hanc,_ for _hanc tamen._
ii. 45. _quid non censeris_ for _quod non verearis._
ii. 71. _ut tum_ for _totum._
ii. 152. _remque_, or _iamque_, for _hancque._
ii. 120. _se_ for _sic._
ii. 123. _mersisset_ for _misisset._
ii. 149. _Cum clamore Pheres_ for _cum minor e pueris._
ii. 170. _Et—abit_ for _nec—habet._
ii. 110. _muta querella latens_ for _multa querella tuis._
ii. 122. _repecta_ for _referre._
ii. 42. _plena soporis_ for _vina soporis._

---

1 See Corrigenda.
The majority of these readings approach more closely than those hitherto adopted to the best MS., and nearly all are easily deducible from it, according to established critical rules: while in those instances where an arbitrary change has seemed necessary, that change has been as slight as possible, as, for instance, in the substitution *cavet* for *favet*, vi. 100. The only case in which I can be charged with audacity is in my conjecture on xii. 149. I have, however, introduced it into the text, which I should not have ventured to do had any reading previously suggested appeared even tolerable.

The above, with one or two other suggestions of less importance, constitute the sum of what I have been able to do for the text of the Heroïdes. I am indebted to Mr. Tyrrell for *hac* instead of *hinc*, in i. 103: and in vi. 156 will be found an an emendation of Linde mann's, which I looked upon as certain, until I saw Madvig's defence of the MS. reading, which is, however, substantially the same as regards meaning.¹

These are all the points of difference from Merkel's text due to modern scholars. Those derived from Heinsius, and the ancient commentators, are pointed out in the notes.

As Professor Madvig in his *Adversaria Graeca*, published in 1871, had anticipated me in a very

¹ See infra, p. xxxv.
important emendation on vii. 71, I looked forward with much interest to the appearance of his second volume, the Adversaria Latina, which have lately been given to the world. I find that he has hit upon the same conjecture as I had on two passages—namely, on xii. 17, and xiii. 122. My sheets, however had been printed some months before the appearance of the Adversaria Latina, so it was too late to mention this fact in the notes, as I had done on vii. 71. It is, doubtless, highly satisfactory to find one's judgment confirmed by such an authority. I look upon Madvig as by far the greatest critic of the present generation, differing not only in degree of excellence, but in kind, from the numerous emendators of the Herwerden and Lucian Müller type. Madvig's emendations are, for the most part, so pointed, so thoroughly do they address themselves to the real weakness of the text, so replete are they with common sense, and withal so felicitous, that the short perusal I have been able to give to his second volume has been one of the richest intellectual treats I have enjoyed for a very long time. But though confirmation by such an authority is to be coveted, yet there is probably more disappointment than pleasure in being anticipated in a certain emendation, no matter by whom: and therefore I confess it

\[1\] In this restoration I find, that we have both been anticipated by one Francius.
was with a feeling of relief I found that I had been left a good deal of my own. Madvig has, he says, given more pains to the Heroides than any other of the poems of Ovid. I subjoin a list of his emendations (which had not also occurred to me), so far as they were not previously known from other sources.

ii. 105. Madvig reads ‘Alque tibi excidimus nullam puto Phyllida nosti.’ This is, of course, possible; but an emendation is not, I think, absolutely necessary here.

iii. 19. This verse Madvig would punctuate thus:—

Si progressa forem, caperer ne, nocte, timebam;
joining ‘nocte’ with ‘progressa forem’: wrongly in my opinion.

iii. 136. For ‘tuis’ Madvig reads patris. In this he is probably right, although the occurrence of ‘pater’ in the previous line does not at first sight seem to favour the change.

iv. 137. I am glad to find Madvig finds a difficulty in this passage, although his reading does not appear to me to clear up anything: he reads:—

Nec labor est celare: licet: pete munus ab ipsa (Venere).

The latter part of my English note on this should be cancelled, as the alteration there proposed is much too extravagant. I would mark the couplet as spurious. The words ‘pete munus ab illa’ seem to be imported from Art. ii. 575, where they have a meaning. They have none here.
vi. 100. For 'se favet' Madvig reads Sese avet: suggested to me some time ago by Mr. S. Allen, for want of a better. This is a most un-Ovidian expression, and I believe my own emendation is right.

vi. 140. Admirers of Madvig will be truly sorry to see him assenting to a modification of the reading of G, which involves a false quantity. He proposes:—

Quodlibet ad facinus iste dat arma dolor.

Ovid would on no account allow the last syllable of the first pentemimer to be short; and the only line of this sort now left standing by Mr. Paley in Propertius, ii. viii. 8:—

Vinceris aut vincis: haec in amore rota est, should be corrected—

Vinceris aut vincis: sic in amore rota est.

vi. 156. The reading of the best MSS. is, I think, here defended with justice by Madvig.

A totidem natis orba sit illa viro: i.e. 'after having so many children, may she be bereft of her husband.' For 'a' or 'ab' = 'after,' Madvig quotes Livy, xxiv. xxii. 6; xxxi. viii. 1, 'ab hac contione,' 'ab hac oratione;' and in Ovid, Art. iii. 226; Met. xii. 578; Pont. iv. xv. 4; and other passages. The passage from the Metamorphoses best defends the idiom:—

A sermone senis repetito munere Bacchi.

Lindemann, however, whose emendation I
PREFACE.

have adopted in the text, is not to be de-
 frauded of his due merit of having first seen
the meaning of the passage, although he substi-
tuted *cum* for 'a,' through forgetfulness of the
Ovidian use of the latter preposition, pointed
out by Madvig.

vii. 33. Here Madvig reads:—

Aut ego, quae coepi—nēque enim dedignor—*amorem,*
Materiam curae praebeat ille meae.

This is the best emendation yet proposed,
and gives the meaning;¹ but I do not believe
in it. I do not think 'praebere amorem' is a
likely expression: *praebere* is too material.

vii. 45. Madvig reads:—

Non ego sum tanti—quid nos *metiris* inique?

But *metior* is never used by Ovid, except of
spacial mensuration. And Madvig's reading
is objectionable on account of *nos,* which he
is obliged to understand to mean Dido and
Aeneas ('Inique et se et Aeneam aestimari di-
cit'). But there is nothing in the passage which
allows us to suppose that Aeneas is blamed
for forming a false estimate of himself. Madvig
does not attempt to take *nos=* me, I suppose
on account of the awkward change from *ego.*

I prefer my own reading if *censeres* may stand
for *aestimas,* which I still believe it may; but

¹ The sentiment of these
lines is well expressed in
Byron's lines:—

'Tis time this heart should be
unmoved,

Since others it hath ceased to
move.

Yet though I cannot be beloved,
Still let me love!"
if it may not, then a better reading than Madvig's is—

Non ego sum tanti—quid non *mentiris*, inique?

If I were re-writing my note, I think I should give this the preference. 'Inique' in this case would be the vocative. 'Mentiris' occurs again in the epistle, vs. 81. Another obvious suggestion, not devoid of merit, is:—

Quid non *mercaris* inique?

vii. 85. Madvig suggests:—

Haec mihi narraras: *di me monuere*: merentem Ure, cet.

This is quite devoid of value, in my opinion.

vii. 159. He proposes:—

*Sic superent quoscumque tua de gente reportat*
Mars ferus, et damnii sit modus ille tui.

'hoc est: sic vivant et salvi maneant, quos ferus Mars ex excidio Troiano superstites fecit et reportat, *nec plus cladis ac damnii patiare*. Mars quos in bello et proeliis non delet, reportat.'

This is an excellent conjecture, and I would adopt it. But, strange to say, Madvig does not seem to see the point of his own emendation. It clearly is: 'Let Mars (war) be the limit to your disasters, not *Neptune* (the sea) [with whose storms Dido had been threatening Aeneas, vs. 60 seqq.].' 

vii. 172, Madvig reads,

*Nunc levis *ejectam* continet alga ratem.*

This emendation appears to me to rob the line of its poetry.
ix. 106, he reads (P giving ‘quem’) *Quum tu non esses, iure vir illa fuit.*

This may be true; it is probable, however, that the copyist of P wrote ‘quem’ instead of ‘quod,’ taking it for the relative agreeing with ‘vir.’

ix. 141. Madvig reads ‘lentifero Eveno.’ G (according to Iahn, not Merkel) has *lenfero.* Madvig objects to ‘letifero’ on the ground that ‘[Eveni] fluminis pestiferam aut omnino insalubrem naturam neque in hac re, neque alioquin quisquam commemoravit.’ Of ‘lentifero’ he says: ‘appellatio sumpta a lentium palustrium supra aquam natantium (τῶν ἐπὶ τῶν τελμάτων φαλῶν) copia.’ Madvig says of this somewhat audacious conjecture, ‘confirmatione non eget,’ but I hardly think he will find many to agree with him. The river may be very well called ‘deadly,’ not as a general epithet, but as fatal in this instance to Nessus.

x. 31. Here Madvig notices the difficulty which must strike every one, and reads,

Aut vidi aut *tantum quia* me vidisse putavi.

This deserts P, which gives ‘putarem’ and does not offer a good sense. The passage still wants emendation. Probably *ut* should be substituted for the first *aut,* as the whole line ought to form the protasis to the pentameter. Cf. xiii. 89.

xiii. 110. Madvig reads,

Cur venit *ah!* verbis multa querela tuis.
PREFACE.

Venere.

I am glad to find him objecting to 'querela a verbis venit' as I have done. He has not, however, discovered the chief corruption in the line.

xiv. 14. Madvig reads,

Non est, quam piget esse, pia.

This does not sound well to my ear.

On xiv. 86,

Scilicet ex illo Junonia permanet ira
Quo bos ex homine est, ex bove facta dea,

he writes, Non sic omittur tempore (quo). Scribendum quoq bos cet.

'Reliquas epistolae, quia ab Ovidio abidican-
tibus plane assentior, non attingo,' says Madvig, thus giving his sanction to my concluding with Ep. xiv. As I wrote notes on these 'nequitiae sordes' for some time before I was glad to be convinced that they were not by Ovid, I may as well mention that I believe cunctatas should be read for 'coniunctas' (MS. cunctas) in xvi. [xvii.] 260: sapiam for 'faciam' (MS. sautiam) ibid. 259: and perhaps excidit? = 'Have you forgotten?' for 'exit et,' MS., esset et, in xv. [xvi.] 301.

Excidit? 'Idaei mando tibi' dixit 'iturus.'

Editions.

I have had before me the notes of Heinsius, Burmann, Van Lennep, Jahn, Loers, and Merkel. The first and last of these are distinguished from the rest, by the fact that they alone allowed a great pre-eminence to the Codex Puteaneus among the MSS. The edi-
tions of Jahn and Loers, which would otherwise be extremely valuable, are thus rendered comparatively useless. It is painful indeed to read a note of Loers where he gives the preference to a false reading, *propter auctoritatem librorum*, because, forsooth, there are more copies in favour of it than on the opposite side. For, if ever there was a case where votes should be weighed, not counted, it is in that of the election between contending readings. Jahn and Loers are alike also in superstitious willingness to accept as genuine whatever it placed before them with Ovid's name on it. Thus they both accept the spurious verses in the Epistle of Paris, xvii. 39–142, and of Cydippe, xxi. 13, ad fin., and enter into an elaborate defence even of the Epistle of Sappho, which Jahn has the hardihood to call *omnia praestantissima*.

I know of no complete English edition of the Heroïdes; but I have occasionally made use of the useful notes in Ramsay's selections, and the Eton edition. To these I should add Ruhnken's Dictata on the Heroïdes, an excellent book for illustration and reference, but deficient in critical faculty, and hasty in interpretation.

I have also looked at an edition, with a metrical German translation by H. Lindemann, (Leipsic, 1867), a work of merit not generally known.

*December 10, 1873.*
ADDENDA ET CORRIGENDA.

v. 21, note, for 203 read xvii. 203.
vi. 64. I now perceive that the true reading of this verse is:

Milite tam forti, nauta, tuenda fui.

Everything in P is accounted for by nauta: the corrupt fortuna, the reading vita of a second hand, the loss of -ta before tu- in tuenda. Note that tuenda fui suits the context better than vita tuenda fui. It marks a distinction between Hypsipyle and the other Lemnian women. They were able to conquer men, as they had shewn by murdering their husbands: but Hypsipyle did not share their crime. Therefore it is better to say, ‘I might well have been defended by such brave soldiers,’ than ‘our lives might have been defended by such brave soldiers as we are.’ ‘Milite’ and ‘nauta’ are intentionally contrasted, a sailor being always slightlying spoken of by the ancients, as compared with a soldier. Ovid is rather fond of the vocative of navita: so, six lines previously, ‘navita Tiphy.’

vii. 64, note, for tam read quam.

ix. 172 (Latin note), for scilleuissectam read scilleuissectam.

ix. 10 (in Latin note), for 6 read 10.

ix. 27, note, last line but one, for nominor read nominer.

x. 31 (Latin note), for 27 read 31.

xii. 149 (Latin note), for i. 27 read i. ix. 27.

" " note, for as read was.

______________________________

ABBREVIATIONS.

P = Codex Puteanus.
G = Codex Guelferbytannus I.
M = The Edition of Rudolph Merkel (1871).
HEROIDES.

EPISTOLA I.

PENEOLE ULIXI.

Haecl tua Penelope lento tibi mittit, Ulixe:
Nil mihi rescribas ut tamen: ipse veni.
Troia iacet certe, Danais invisa puellis:
Vix Priamus tanti totaque Troia fuit.

1. Hanc libri (P nondum extantae), quod miror editoribus satisfacisse. Sic x. 3
libri recentiores dant quam pro quae.
2. At tamen G M, attamen rell. codd. Heins. post attamen interpunxit. ut tamen
Gronovius, quam lectionem distinctio verborum at tamen in G respicere videtur. fac
tamen coni. Alenius noster.

L. Whatever materials Ovid wanted for
this Epistle he drew directly from the
Odyssey, although his perusal of that
poem had evidently not been very recent.
This is evident from some slight discrep-
cancies between him and Homer, noticed
on vs. 16. The style of the epistle is the
most severe and classical of the series, and
well agrees with the staid character of
the περιφέρεις Πηνελόπης of the Greek
epic. This fidelity of Ovid to the concep-
tions of the authors he followed is very
marked, and will be easily recognised in the
delineation of Phaedra, Dido, and Medea.
1. Haec.] ‘These lines.’ ‘Hanc,’ with
‘epistolam’ omitted, is not sufficiently de-
fended by a solitary instance said to be
found in Cicero. It cannot be defended
from Ovid.
2. ‘Not, however, in order to draw an
answer from you: come back yourself.’
I read ‘ut tamen,’ the suggestion of Gro-
novius, adopted by Burmann, and con-
nect it with the previous line. ‘Attamen
ipse veni’ would not be so Ovidian in form
as ‘ipse veni;’ cf. viii. 23, ‘Nec tu mille
rates sinuosaque vela pararit. Nec numeros
Danae militis: ipse veni;’ and Heinss’s
punctuation, which makes ‘attamen’ the
last word of the sentence, cannot be right.
Burmann, while defending the reading
given in the text, prints (as Lennep re-
marked) with a full stop at ‘Ulixe,’ and a
comma at ‘tamen;’ but that you may not
have to write anything in reply, come
back.’ This punctuation might be de-
fended by xvi. 70, ‘Neve meis credas
vocibus, ipse vide;’ ‘See for yourself,
that you may not have to trust my words.’
4. Tanti.] ‘Worth the price it cost’
(especially, your long absence). ‘Tanti’
is a favourite expression of Ovid’s. It is
generally followed by ‘ut’ with subj., vid.
ad. vii. 45, but often used absolutely, as
HEROIDES.

O utinam tum, cum Lacedaemona classe petebat,
Obrutus insanus esset adulter aquis!
Non ego deserito iacuissem frigida leto,
Non quererer tardos ire relicta dies:
Nec mihi quferenti spatiosam fallere noctem
Lassasset viduas pendula tela manus.
Quando ego non timui graviora pericula veris?
Res est solliciti plena timoris amor.
In te fingebam violentos Troas ituros:
Nomine in Hectoro pallida semper eram.
Sive quis Antilochum narrabat ab Hectoré victum,
Antilochus nostri causa timoris erat:
Sive Menoetiaden falsis cecidisse sub armis,
Flebam successu posse carere dolos.
Sanguine Tlepolemus Lyciam tepefecerat hastam;
Tlepolemi leto cura novata mea est.
Denique, quisquis erat castris iugulatus Achivis,
Frigidus glacie pectus amantis erat.

8. Non G nec vulg.
10. Lassasset G lassaret vulg.

here. Cf. Met. ii. 424: 'hoc certe coniunx furtum mea neacist, inquit: Aut si re-
scrierit: sunt O, sunt iurgia tanti.'
6. Insanis. ] 'Raging.' Cf. xviii. 28. A
good example of Bentley's worst style of
eudemation is furnished by this line. He
proposed 'insanis,' because the waters that
might have swallowed up Paris ought to
be called 'sanae,' rather than 'insanae.'
8. Ire dies.] Hor. Od. IV. v. 7, 'Populo
gratio it dies.' Plaut. Ps. I. iii. 10, 'It
dies: ego mihi cesso.'
xv. 623, 's. aevum,' Met. viii. 529, 'bel-
lum,' Met. viii. 206. Long wearisome
duration is here expressed by this epithet.
It is rather a favourite of Ovid's, and
appears to have been made fashionable
by him, as we seldom meet with it before
his time, and very frequently afterwards.
15. Antilochus, son of Nestor, was slain
by Memnon, not by Hector. Od. iv. 157.
Ovid wanders from the Homeric story in
other points. He seems to say Penelope
sent Telemachus to Pylos, vs. 37, 63;
according to Homer he went without
her knowledge. The epithet 'dirus' is
applied, vs. 91, to Medon, who appears in
the Odyssey as a faithful ally of Penelope,
and there are other minor discrepancies.
Whether these are intentional variations
or not, it is useless to inquire: it is
absurd to make them the ground of de-
structive criticism, and on their account,
as Lehrs does, to reject some, and remodel
the rest of the Epistle.
14. In.] 'At the mention of.'
17. Or if I heard Patroclus was slain
wearing the arms of another, I went to
think stratagem could fail.' Because strata-
gem, she knew, was her husband's forte.
19. Tlepolemus, son of Hercules and As-
tyoche, leader of the Rhodians, was slain
by Sarpedon, King of Lycia, son of Jove.
II. v. 626, sqq.
EP. I. PENELOPE ULIXI.

Sed bene consuluit casto deus aequus amor:
    Versa est in cineres sospite Troia viro.
Argolici rediere duces: altaria fumant:
    Ponitur ad patris barbara praeda deos.
Grata ferunt nymphae pro salvis dona maritis:
    Illi victa suis Troica fata canunt.
Mirantur iustique senes trepidaque puellae:
    Narrantis soniux pendet ab ore viri.
Atque aliquis posita monstrat fera præelia mensa,
    Pingit et exiguo Pergama tota mero.
    'Hac ibat Simois, haec est Sigeia tellus,
    Hic steterat Priami regia celsa senis:
Illio Aeacides, illio tendebat Ulixes:
    Hic lacer admissos terruit Hector equos.'

29. Pro iusti mire consi. Riesius lassi.
33. Hac est hic al. hos al. haec al. quod reposui Heins. et Werferum secelus:
35. Uilue libri quidam voco tendebat parum intellecta.

27. Nymphae. 'Aliquoties apud nostrum dicuntur heroicis temporibus puellae esse nobilieres, cum nuptae tum innuptae. Sic inx. 60. 'Nec referam partus, Ormeni nymphae, tuas.' Ibid. 103. 'Se quoque nympha tuia ornavit Iordanis armis.' xvi. 126. 'Applicor in terras, Oebali nymphae, tuas.' Lenep. Here, as Hennisius observed, there may be an imitation of the Homeric use of νομέων for 'a youthful bride.' Cf. II. i. 130, etc. The student should be warned that the use of 'nymphae,' merely for any young girl, common in modern verse-books, is not classical.
28. 'They tell how the destinies of Troy were conquered by their own.' There is no need, as some do, to understand 'fata Troias' as referring to the so-called Fates of Troy, the life of Troilus, the safety of the Palladium, the horses of Rhesus: and 'fata Graeca' to the arrows Hercules, etc. Vid. Serv. ad Virg. A. i. 14, iii. 402.
29. Iusti. 'Severe, 'reverend,' 'grave,' 31. Cf. Tibullus, i. x. 31. 'Ut mihi potenti positae sit dicere facta Miles et in mensa pingere castra mero.' Cf. also xvii. 88; Amor. I. iv. 20.
33. I do not think 'haec est' can well mean 'haec decurrit,' as Heuser explains it. 'It' I think would be required for 'est,' or 'hic' for 'hac.' 'Hac,' 'this way,' requires a verb of motion. In support of 'haec' Werier added Art. Amat. ii. 133. 'Hac, inquit, Troya est: (muros in litora fecit): Hic tibi sit Simois: haec mea castra puta.'
35. Tendebat. 'Pitched his tent.' 'Uilue, the reading of some MSS., arose from the transcriber understanding 'tendebat' as meaning 'used to go.' Cf. Virg. Aen. ii. 29, 'hic saevus tendebat Achilles.'
36. Here mangled Hector terrified the runaway steeds' (when tied to the chariot of Achilles). Cf. Eli. in Mort. Drus. vs. 819: 'Hoc fuit Andromache, cum vir religatus ad axem Terruit admissos sanguineolentus equos.'—'Admissus,' 'Let go at full speed,' is a favourite expression of Ovid. It is applied to horses frequently, e. g. Am. III. ii. 78; Art. ii. 134: its opposite in this application is
HEROIDES.

Omnia namque tuo senior, te quaerere misso,
Rettulerat gnato Nestor, at ille mihi.
Rettulit et ferro Rhesumque Dolonaque caesos,
Utque sit hic somno proditus, ille vigil.
Ausus es, o nimium nimiumque oblite tuorum,
Thracia nocturno tangere castra dolo,
Totque simul maectare viros, adiutus ab uno!
At bene cautus eras et memor ante mei.
Usque metu micuere sinus, dum victor amicum
Dictus es Ismarii isse per agmen equis.


42. *Frangere* pro *tangere* libri quatuor.

'adductus,' 'tight-held,' vid. F. vi. 586. Also to rivers: ii. 114: 'Qua saer admissas exiguit Hebrus aquas.'—'Lacer': mangled by the weapons of the Greeks. Cf. II. xxii. 371, *Oedi ép i e i t r ē ανυρηρι γε λαβινη.* How Merkel and Biese can defend the reading 'alacer missas' I cannot imagine.

37. *Te quaerere misso.*] This and similar constructions are commonly called Gracisias, the expression of a purpose by the infinitive being more common in Greek than in Latin. 'Mitto' with an infinitive, however, is not uncommon in Latin poetry.

39. Rhesus, the Thracian ally of the Trojans, who was slain at night by Ulysses and Diomedes, and his horses carried off before they fed on Trojan pastures. Dolon, the Trojan spy slain by the same. II. x.

40. *Vigil.*] 'While acting the spy.' *Dolo* is plainly wrongly. It has been objected to on account of 'dolo' occurring again immediately, vs. 42. But it has not been noticed that 'dolo' in vs. 40 is perhaps the remains of a gloss on 'ille,' viz., *Dolon,* which may have crept into the text. This would be mistaken for 'dolo,' and the real reading would be lost. An explanatory gloss on 'ille' was likely to be written in the margin, as the ordinary rule is here violated, according to which 'ille' should refer to Rhesus, 'his' to Dolon. If this theory be correct, the true reading may have been a word quite unlike 'dolo,' and therefore difficult to restore with certainty. Mr. Tyrrell suggested to me 'Iuco,' the desire of gain,' as Ovid, Met. xiii. 253, brings forward the fact mentioned by Homer, that Dolon was induced by Hector to undertake his expedition by the promise of the possession of the horses of Achilles. This is a good suggestion: but on the whole I prefer 'vigil,' the conjecture of an Eton editor, which I have introduced into the text. It gives a better antithesis: Rhesus was betrayed by sleep, Dolon by being 'too wide awake.' There was no ablatio by which this idea could be expressed, and therefore the nominative 'vigil' is employed, rather awkwardly, it is true, but this is also the case in the passage in Art. ii. 135, 136, by which this correction may be defended. Ulysses narrating his adventures to Calypso says, 'Campus erat' (campumque facit) 'quem casae Dolonis Sparsimus Haemonios dum vigil optat equos.' The participial use of 'vigil' is exactly the same in both passages.

41. *Tangere.*] 'Penetrate to.' Cf. Met. iv. 778, 'Gorgones tatigias domos.'

45. 'My bosom throbbed with fear until I heard.' Cf. Fast. iii. 86, 'Terrorem admonitu: corda dolore micant.' This is the primary meaning of 'mico.' Cf. Cic. N. D. ii. 9, 'Venae et arteriae micare non desinunt quasi igne quodam motu.'

46. *Ismarius.*] i.e. the horses of Rhesus. Ismarus was a mountain and city of
EP. I. PENELLOPE ULIXI.

Sed mihi quid prodest vestris disiecta lacertis
Ilios, et, murus quod fuit, esse solum,
Si maneo qualis Troia durante manebam,
Virque mihi dempto fine carendus abest?
Diruta sunt aliis, uni mihi Pergama restant,
Incola captivo quae bove victor arat.
Iam seges est, ubi Troia fuit, resecandaque falce
Luxuriat Phrygio sanguine pinguis humus:
Semiseulpta virum curvis feriuntur aratris
Ossa: ruinosas occultit herba domos.
Victor abes, nec scire mihi, quae causa morandi,
Aut in quo lateas ferreus orbe, licet.
Quisquis ad haec vertit peregrinam litora puppim,
Ille mihi de te multa rogatus abit:
Quamque tibi reddat, si te modo viderit usquam,
Traditur huio digitis charta notata meis.
Nos Pylon, antiqui Noleia Nestoris arva,
Misimus: incerta est fana remissa Pylo.
Misimus et Sparten: Sparte quoque nescia veri.
Quas habitas terras, aut ubi lentus abes?
Utilius starent etiam nunc moenia Phoebi.
—Irascor votis heu levis ipsa meis!—

48. Ilios G, Titon al., esse solum G, ante libri pluriimi, quo fuit cod. nonnulli, qui fuit al.

Thrace. The mountain is mentioned by Homer as famous for its vines, Od. ix. 198.
52. Incula.] 'Settled on the spot.'
Ovid was thinking of the old Roman colonization of conquered towns.
53. Cf. Art. 1., 960, 'Mens erit apta capita tumcum, laetissima rerum, Ut seges in pingui luxuribit humo.' 'Luxuriare' is often used of rank vegetation. Vss. 53 and 54 together make up one idea: if they did not, I should have put a stop at 'false,' because the following clauses down to 'victor abes,' in vs. 57, are not connected by a copula.
67. Moenia Phoebi.] The walls of Troy said to have been built for Lao-
HEROIDES.

Scirem ubi pugnares, et tantum bella timerem,
Et mea cum multis iuncta querella foret.

Quae cumque aque habet, quaeque puncta pericula tellus,
Tam longae causas suspicor esse morae.

Haeo ego dum stulte meditor, quae vestra libido est,
Esse peregrino captus amore potes.

Forsitan et narres, quam sit tibi rustica coniux,
Quae tantum lanas non sitam esse rudes.

Fallar, et hoc crimine tenues vanescat in auras,
Neve, revertendi liber, abesse velis!

Me pater Ioarius viduam discedere lecto
Cogit, et immensas increpat usque moras.

Increp usque licet, tua sum, tua dicar oportet:
Penelope coniux semper Ulixis ero.

Ille tamen pietate mea precibusque pudicos
Frangitur, et vires temperat ipse suas.

Dulichii Samiique et quou tulit alta Zacynthos,


75. Vesta.] 'Such is the lust of you men.' xvi. 40. 'Verbaque dicuntur vestra carere fide.' See note on iii. 12.

77. Rustica.] 'Homely' seems to be the best word to translate 'rustica,' applied to women. So Herrick: 'you set too high a rate upon A shepherdess so homely.' The word is often used in this contemptuous sense. In iv. 102, 'Si Venerem tollas rusticis sylva tua est,' its use is remarkable; xvi. 220, 'Rusticus iste,' 'That low.' Cf. ix. 162.

80. Revertendi liber.] 'Free to return.' A very rare construction, not to be confounded with such Graecisms as 'liber, laborum,' 'oporum solutum,' &c. It may perhaps, be explained in accordance with the rule whereby 'many adjectives were used with the genitive to express a certain reference to a thing which is otherwise expressed by the ablative, or by a preposition.' Madvig, § 200, g. So 'certus eundi,' 'felices operum,' 'fasei rerum,' in Virgil. Thus 'revertendi liber' would be 'free in the matter of returning.' But, I think, the genitive rather depends on the idea of power, or possession, implied in 'liber,' as if it were equivalent to 'compotum,' 'potius.' In Stat. Silv. IV. iii. 24, we have, according to the best reading, 'liberor campi,' of a building possessing a wider extent of ground, to which passage the second explanation seems the more applicable. The vulgarism 'free of' in such expressions as 'free of the cellar;' is not unlike 'revertendi liber.'

86. Vires temperat ipse suas.] 'Refraints from using his full authority.' Ovid is fond of such colloquiums as 'ipse suas.' Vid. supra, 68, ii. 20, and passim.

87. Od. xvi. v. 123, ἄνοιξατι τι Σάμη τε καὶ ἥλιονι Ζακύνθου where Zacynthus is irregularly masculine, as the old grammarians remarked.
EP. I. PENELPOLE ULIXI.

Turba ruunt in me luxuriosa proci:
Inque tua regnant, nullis probentibus, aula:
Viscera nostra, tuae dilacerantur opes.
Quid tibi Pisandrum Polybumque Medontaque dirum,
Eurymachique avidas Antinoique manus,
Atque alios referam, quos omnes turpiter absens
Ipe tuo partis sanguine rebus alis?
Irus egens pecorisque Melanthius actor edendi
Ultimus accedunt in tua damna pudor.
Tres sumus imbelles numero, sine viribus uxor,
Laërtesque senex, Telemachosque puer.
Ille per insidias paene est mihi nuper ademptus,
Dum parat invitis omnibus ire Pylon.
Di, precor, hoc iubeant, ut euntibus ordine fatis
Ille meos oculos comprimat, ille tuos.
Hac faciunt custosque boum longaevaque nutrix,
Tertius immundae cura fidelis harae.
Sed neque Laërtes, ut qui sit inutilis armis,
Hostibus in mediis regna tenere potest.
Telemacho veniet, vivat modo, fortior aetas:

90. [Actor G, auctor cod. plurimi et edd. ante Heins, qui correctit.
102. Hac faciunt.] 'On our side are the ox-herd and the nurse and the swine-herd,
(Philoetius, Eurydice, and Eumaeus).
The old reading was 'hoc faciunt,' which was interpreted 'hoc precantur:'
offer up the same prayer,' referring to the preceding lines. Lennepe was the first
to see the true meaning: he defended his
conjecture 'hoc faciunt' from Cicero ad
Att. vii. 3, 5. But the true reading there
is 'illa,' not 'illum,' as he quoted it; and
from this very passage Professor Tyrrell
suggested 'haec' to me. The passage is
'video . . . omnes damnatiae ignominia
affectos illac facere.' Merkel reads
'hinc' in the same sense: but I have no
doubt 'hae' is the true reading.

90. 'My heart is rent, your wealth is
squandered.' An evident zeugma.—'Dilacerantur': Cf. κτήματα δαρδάπτονια,
Od. xvi. 315. The line is often wrongly
and most unpoetically rendered, 'Your pos-
sessions which are my means of support'
(viscera). Bubnken renders 'viscera' by
'patrimonium,' which it certainly does not
mean here.

95. 'The beggar Irus, and Melanthius
driver of the herd destined to be eaten.'
Melanthius was goat-herd to Ulysses' flocks. The old reading 'auctor' was first
corrected by Heinianus, who dily remarks
that he never read of any proposition be-
ing made to the suitors by Melanthius to
devour the flocks.
HEROIDES.

Nun est auxilliis illa tuenda patris.
Nec mihi sunt vires inimicos pollere tectis.
Tu citius venias, portus et ara tuis.
Est tibi, sitque, precor, natus, qui mollibus annis
In patrias artes erudiundis erat.
Respice Laërtis: ut iam sua lumina condas,
Extremum fati sustinet ille diem.
Certe ego, quae fueram te discendente puella,
Protinus ut venias, facta videbor anus.

EPISTOLA II.

PHYLLIS DEMOPHOONTI.

Hospita, Demophoon, tua te Rhodopeia Phyllis
Ultra promissum tempus abesse queror.


108. Erat.] The imperfect expresses what ought to have been has not been done. Cf. 'Tempus erat,' Hor. Od. i. 37, 4. Propert. ii. 8, 16. It resembles the use of the indicative mood in Greek after 

110. 'Portus' and 'ara' are joined together more than once by Ovid. 'Portus' and 'ara' are not. Pont. ii. viii. 68. 'Vos eritis nostrao portus et ara fugae.' Cf. Trist. IV. v. 2, 5; Cis. Verr. v. 48.

114. 'Laërtis prolongs his latest hours that his eyes may be closed by you.' For this use of 'sustinet,' Burmann quotes Met. x. 188, 'Nunc animam adnotis fugientem sustinet herbas.' Senec. Contr. i. 12, 'Deficientis adolescentis spiritus in adventum meum sustinet batur.' Quin. Decl. xii. 2, 'Non ut invisam animam sustineremus.' Others translate: 'Laërtis puts off the day of his death.' In support of this meaning of 'sustinet' Ruhnken quotes El. in Mort. Drus. 372, 'Illa rapit iuvenes, sustinet illa senes.' Liv. ii. 65, 'Plebem sustinendo rem ab seditionibus continere.'

The other translation is, however, strongly supported by i. 142, 'Sustinet hoc animae species tamen una tui.'

116. 'Even supposing you return immediately.' This is a very common use of 'ut' with the present subjunctive in Ovid. In these Epistles it is almost always meet it. See note on vii. 15.

II.—Demophoon, son of Theseus, on his way home from Troy was received by Phyllis, Queen of Thrace, daughter of Sithon. After remaining with her some time, he sailed to Athens on the plea of settling his affairs, with a promise to return and marry her as soon as possible. As he did not return, Phyllis put an end to her life. I consider this to be one of the finest of the Epistles of Ovid. Although revealing no great depth of passion, there is, especially in the latter part from vs. 63, a looseness of diction, and correctness of sentiment, which one cannot help wishing Ovid had more frequently attained.
EP. II. PHYLLIS DEMOPHOONTI.

Cornua cum lunae pleno semel orbe coissent,
Litoribus nostris anchora pacta tua est.
Luna quater latuit, toto quater orbe recrevit,
Neve vehit Actaeas Sithonis unda rates.
Tempora si numeres bene quae numerosus amantes,
Non venit ante suam nostra querella diem.
Spes quoque lenta fuit. Tarde, quae credita laedunt,
Credimus. Invito nunc et amore noces.
Saepe fui mendax pro te mihi, saepe putavi
Alba procellosae vela referre notos.
Thesea devovi, quia te dimittere nollet :
Nee tenuit oursus forsitans ille tuos.
Interdum timui, ne, dum vada tendis ad Hebri,
Mersa foret cana naufragia puppis aqua.

7. Quae nos numeramus G, bene quee libri plurimi.
10. Ita G invita nunc et amante nocent codd. plurimi. invitum nunc es amore nocens M. invitum nunc et amans nocet Heusinger. invitum nunc et amans iacet nuper edidit Lindemann.
14. Ab hoc v. incipit P.

3. 'Pleno orbe,' 'so as to fill out her orb.' Ablative of the manner. It is exactly like Lucr. i. 98, 'intervallass magniss consultis resultans'; 'rebound, leaving great spaces between.' Burmann prefers 'quater' to 'semel,' first, because one month was too short a time to allow Demophon to go to Athens to arrange his affairs and return; secondly, because it would be more true to nature to represent Phyllis as exacting the fulfilment of her lover's promise at the precise time agreed on than as waiting for three months afterwards before she wrote. But vss. 9–22 support the reading of the best MS.
4. Pacta est.] 'Was due.' 'Pacta' from 'pango.' Cf. xvi. 36, 'Te peito quam lecto pepigit Venus aurea nostro.' Forcellini, as Lennep has noticed, makes the curious mistake of supposing 'pacta' here to come from 'pango' in its other sense of 'fastening; he quotes this passage on 'pactus,' and renders it 'impactus, inflatus.'
6. Actaeas.] 'Attic., 'Athenian.' Cf. xviii. 42, 'Actaei ignes,' Virg. Georg. iv. 463, 'Actias Orthiay.' 'Aerii,' 'coast-land,' the ancient name of Attica. 'Sithonia,' 'Thracian.' Sithonia was the central of the three peninsulas of Chalcidice, said to be called from Sithon, father of Phyllis.
9, 10. 'My hopes were long enduring: we are slow to believe what pains us on believing: but now you wound me even in spite of my love' (which is slow to believe, &c.) I cannot see what reason Merkel had for departing from G here.
11. I prefer 'putavi' to 'notavi,' because 'nouto' with inf. is rare, and 'notos' in vs. 12 may easily have caused the corruption: besides, it is untrue that she marked Demophon's sails returning.
13. Devovet.] This refers to the magical arts resorted to in ancient times by women when in love. Cf. vi. 91, 'Devovet absentes,' etc.
HEROIDES.

Saepe deos supplex, ut tu, scelerate, valeres,
Sum preee turieremis deveneata focis.
Saepe, videns ventos caelo pelagoque fæventes,
Ipsa mihi dixi, 'si valet ille, venit.'
Denique fidus amor quidquid properantibus obstat
Finxit, et ad causas ingeniosa fui.
At tu lentus abes, nec te iurata reducunt
Numina, nec nostro motus amore redis.
Demophoon, ventis et verba et vela dedisti:
Vela queror reditu, verba carere fide.
Dic mihi, quid feci, nisi non sapienter amavi?
Crimine te potui demeruisse meo.
Unum in me scelus est, quod te, scelerate, recepi.
Sed scelus hoc meriti pondus et instar habet.
Iura, fides ubi nunc, commissaque dextera dextrae,
Quique erat in falso plurimus ore deus?
Promissus socios ubi nunc Hymenaeus in annos,
Qui mihi coniugii sponsor et obes erat?
Per mare, quod totum ventis agitatur et undis,
Per quod saepe ieras, per quod iturus eras,
Perque tuum mihi iurasti, (nisi fictus et ille est),
Concita qui ventis aequora mulcet, avum,
Per Venerem nimiumque mihi facientia tela,

37. Fictius PG falsus codd. multi eodem sensu.

19. Caelo pelagoque fæventes.] If 'caelo,' 'pelago' are dative, as I think they are, the meaning of the winds 'favouring both sky and sea,' is that they do not overcast the sky with clouds, nor roughen the sea with tempests. If they are ablative, 'caelo' might refer to the direction of the winds, the point of the compass, as we say, 'pelago' to the gentleness of their blowing.

23. Iurata numina.] 'The deities by whom you swore.' Cf. Met. ii. 46, 'Dis iuranda palus.' Sen. Agam. 'Iurata superis unda.' This passive use of 'iuratus' is rather rare, though 'iurare,' to swear by, without 'per,' is common. Cf. xvi. 319; xxi. 2.

30. 'This fault has the weight and proportions of a virtue.' 'Instar' is the noun, as in xvi. 366, 'Unus is innumeris militis instar habet;' Virg. Aen. vi. 365, 'Quantum instar in ipso est?'

31. Commissaque d. d.] As the pledge of fidelity.

32. 'Where is now that God (i.e. Love) who was then always on your tongue?' 'Plurimus:' Cf. Fast. ii. 72, 'Arcadiis plurimus ille iugis' (of Pan); iv. 167, 'Venerem, quae plurima mecum est.'

33. Socios annos.] 'Our wedded years.' 'Socius' and 'socialis' frequently have this meaning. Cf. v. 126; iv. 62; xii. 139.

38. Avum.] 'Poseidon, father of Theseus.'
Alteram tela arcus, altera tela faces,
Iuñonemque, toris quae praesidet alma maritis,
Et per taediferae mystica sacra deae.
Si de tot laesis sua numina quisque deorum
Vindictet, in poenas non satis unus eris.

At laceras etiam puppes furiosa refecis,
Ut, qua deserere, firma carina foret:
Remigiumque dedi, quo me fugiturus abires.
Heu, patior telis vulnera facta meis!

Credidimus blandis, quorum tibi copia, verbis:
Credidimus generi nominibusque tuis:

Credidimus lacrimis: an et hae simulare docentur?
Hae quoque habent artes, quaque iubentur, eunt?
Dis quoque credidimus. Quo iam tot pignora nobis?

45. At P. Ha (ah) G.
47. Quod me f. haberis G quo me f. haberis P. Hoc nostram respicere videtur.
50. Nominibusque tuis P.G.M. Libenter Heinisio assentior qui praecunctibus Hubertino et Gronovio monuit nominibus vel invitas libris restituendum, ne bis idem diceretur.

39. By Venus, and those weapons which tell too well on me.' Ruhnken rightly explains 'facientia:' 'ninio mihi convenientia, ut ostendat, se procive mis esse ad amorem.' This use of 'facio,' meaning 'to suit,' or as we say, 'to do for,' is found with the dative, cf. Propert. III. i. 20, 'Non faciet capit dura coronas meo.' But far more frequently with 'ad' with the accusative. Cf. vi. 428, 'Medeas faciunt ad scelus omnes manus,' xvi. 189, 'Ad talem formam non facit iste locus.' It is also occasionally used absolutely: so Ovid, complaining in his exile, says Trist. 'Nec coelum nec aequa faciunt nec terra nec imber:' 'do not agree with me.' It is thus used especially in medicine. Cf. Colum. viii. 17, 'Facit etiam ex pomis viridibus adaperia fucus:' 'is serviceable.'
41. Maritis.] Used here as an adj., as in xii. 87; Prop. iii. 19, 16.
42. Demophoön, as an Athenian, would swear by the Eleusinian mysteries. Ceres is called 'taedifera,' λαδούτυχος, from the legend of her looking for Proserpine with lighted torches, whence the torchlight procession at Eleusis. 48. This sentiment is well known: under the simile of the eagle struck by a shaft winged with its own feather, it occurs in the poems of Walter, Byron, and perhaps others, the fountain whence it originally came being Aeschylus, Myrmidones, Frag. 123, ταῖν ὕψυ ἄλα ἄλα ἀράγε αὐτῷ πρίγους.

50. 'Genus' and 'nomen' are so commonly joined together, as sufficiently to support the change from 'numinibus' to 'nominibus,' did not the repetition of 'dia' in 53 make it certain. xvii. 51. 'Quod genus et proavos et regia nomina iactas.' Cf. Mart. v. xvii. 1; Hor. Od. i. xiv. 18, 'Iactes et genus et nomen inutilis.' Besides, as Loers well remarks, the poet here uses the word 'credidimus' each time a new idea is introduced, and it would, therefore, be wanted before 'nominibus.' If 'nominibus' is retained it must refer, as Jahn says, to the ancestral gods of Demophoön's race; as distinguished from the gods by whom he swore.
HEROIDES.

Parte satis potui qualibet inde capi.
Nec moveor, quod te iuvi portuque locoque.
Debuit haec meriti summa fuisse mei.
Turpiter hospitium lecto cumulasse iugali
Poenitet, et lateri conservisse latus.
Quae fuit ante illam, mallem suprema fuisset
Nox mihi, dum potui Phyllis honesta mori.
Speravi melius, quia me meruisse putavi.
Quaeomque ex merito spes venit, aequa venit.
Fallere credentem non est operosa puellam
Gloria: simplicitas digna favore fuit.
Sum decepta tuis et amans et femina verbis.
Di faciant, laudis summa sit ista tuae.
Inter et Aegidas media statuaris in urbe:
Magnificus titulis stet pater ante suis:
Cum fuerit Sciron lectus torvusque Procrustes

61. Teneruisse Post me meruisse G et meruisse Vulg. Cassabon corr. demeruisse et ita edidit M.

Phyllis was speaking of her own deserts.

62. 'God grant that that may be the sum total of your fame.'

63. Staturar.] 'May your statue be set up.' Cf. the Greek χαλκοῦν, χρυσοῦν (τινα) ἵσταναι. Aegidae, the posterity of Aegus, father of Theseus, according to one account.

64. 'When men shall read Sciron's name.' Sciron was a robber, who dwelt in the cliffs of Megara, called after him the Scironian rocks. He used to compel passers by to wash his feet, and kick them into the sea while so employed. He was himself thrown down by Theseus. Procrustes' bed is well known. See Class. Dict. Sinis used to bind men to the summit of two pine trees, which he used to bend down for the purpose (hence called περικοκάπην), and then let them spring back. Theseus put him to death by the same method. 'Binembris,' the Centaurs, defeated by Theseus, at the marriage of Pirithous.
EP. II. PHYLLIS DEMOPHOONTI.

Et Sinis, et tauri mixtaque forma viri,
Et domitae bello Thebae, fusisque bimembres
Et pulsata nigri regia caeca dei,
Hoc tua post illos titulo signetur imago,
' Hic est, cuius amans hospita capta dolo est.'
De tanta rerum turba factisque parentis
Sedit in ingenio Cressa relictta tuo.
Quod solum excusat, solum miraris in illo.
Haereditem patrae, perfide, fraudis agis.
lla, (neo in video), fruitur meliore marito,
Inque capistratis tigribus alta sedet:
At mea despecti fugiunt connubia Thracis,
Quod ferar externum praeposuisse meis.
Atque aliquis 'Iam nuno doctas eat' inquit ' Athenas:
Armiferam Thracen qui regat, alter erit.
Exitus acta probat.' Careat successibus, opto,
Quisquis ab eventu facta notanda putat.
Ad si nostra tuo spumescant aequora remo,
Iam mihi, iam dicar consuluisse meis.
Sed neque consului, nec te mea regia taget,
Fessaque Bistonia membra lavabis aqua.

73. Post illos PG post illum Heins.
84. Armiferam P, armigeram G.M.
89. Tanget P G tangit codd. plurimi.
90. Coni. Micyllus Fessave.

72. 'And the palace of the gloomy God,
at whose door he knocked.' When he
down to Hades to aid Pithous to
carry off Proserpine.
74. Burmann takes 'cuius' with 'hos-
pita:' Loers with 'dolo.' I think it re-
fers equally to both.
75. 'Out of such a number of exploits
of Theseus, the only thing which made
an impression on you was his desecrator
of Ariadne.'
77. Quod solum excusat.] 'The only
thing he has to be ashamed of is the only
thing you admire in him.' Ruhnken well
compares Stat. Silv. iv. 6, 70, 'Magno-
que ex agmine loudum Furtur Thébans
tantum excussare triumphum.' The ordi-
nary sense of 'excuso,' 'to urge as an ex-
cuse, as 'excusare valetudinem,' is widely
different.
78. 'You act the heir to your father's
treachery,' i.e. you inherit his treachery,
without inheriting his virtues.
80. 'And sits high on a car drawn by
harnessed tigers,' i.e. the car of Bacchus.
83. Doctas Athenas.] Athens is often
called 'doctae': Cf. Prop. i. vi. 13; iii.
20, 1.
85. 'The result pronounces judgment
on her conduct.' These are supposed to
be the words of the Thracians, to which
Phyllis replies, 'Careat successibus,' &c.
89. Nec te mea regia taget.] 'Nor will
you ever trouble yourself about my palace.'
Cf. v. 91, 'Non ego miror opes nec me
tua regia tangit.' VIII. 2. 'Nec nova Car-
thago, nec te crescentia tangunt Moenia.'
A very common use of 'tango' in Ovid.
90. 'Fessaue' was proposed by Micyllus
for 'fessaque.' But negative sentences
HEROIDES.

Illae meis oculis species abeuntis inhaeret,
Cum premeret portus clavis itura meos.
Ausus es amplecti, colloque infused amantis
Oscula per longas iungere pressa moras,
Cumque tuis lacrimis lacrimas confundere nostras,
Quodque foret velis aura secunda, queri,
Et mihi discedens suprema diœre voce

'Phylli, face expectes Demophooneta tuum.'
Expectem, qui me numquam visurus abisti?
Expectem pelago vela negante data?
Et tamen expecto. Redeas modo serus amanti,
Ut tua sit solo tempore lapsa fides.
Quid precor infelix? te iam tenet altera coniux
Forsitan et, nobis qui male favit, amor:
Utque tibi excidimus, nullam, puto, Phyllida nosti:
Ei mihi, si, quae sim Phyllis et unde, rogas.

98. *Face espectes.* ‘Mind you expect your Demophoon back.’ The MSS. vary here, as often, between ‘face,’ and the older form ‘face,’ ‘Fac’ is always short, and whenever it is used before a vowel, ‘face’ may be substituted for it. Ramsay’s Lat. Pros., p. 34. ‘Fac’ is often, incorrectly, looked upon as long, and those who so regard it always substitute ‘face’ for it before a vowel.

99, 100. *Expectem.* ‘Expect you, who departed with the fixed resolve of never returning! Expect the return of your sails, that were spread while a storm forbade it!’ The subjunctive present is regularly used in astonished repetitions of a previous command or question; ‘iubes?’ ‘rogas?’ ‘rogas?’ being properly understood. So to ‘quid facias?’ the answer is ‘quid faciam?’ ‘what am I doing?’ as in Greek to *ri ποιοις* the answer is *εις ποιας* ‘rogas?’ *σοι γε;* respectively being understood. Phyllis says that Demophoon lied when he said (vs. 96) that the wind was fair for his voyage to Athens, and also when he pretended that he would return to her. In support of my emendation cf. xiii. 128, ‘A patria pelago vela vestante datis.’ vii. 55, ‘Ut pelago sustenente etiam retinacula salvas.’ ‘Negante’ is here used, not ‘vetante,’ because ‘negante’ implies that the sea gave Demophoon the lie, when he hypocritically pretended that the winds were fair.

105. ‘And since I have been forgotten by you, you remember, I suppose, no such person as Phyllis.’
EP. II. PHYLLIS DEMOPHOON'TI.

Quae tibi, Demophoon, longis erroribus acto
    Threicius portus hospitiumque dedi,
Cuius opes auxere meae, cui dives egenti
    Munera multa dedi, multa datura fui:
Quae tibi subieci latissima regna Lycurgi,
    Nomine feminoe vix satis apta regi,
Qua patet umbrosum Rhodope glacialis ad Haemum,
    Et saer admissas exigit Hebrus aquas:
Cui mea virginitas avibus libata sinistris,
    Castaque fallaci zona recinota manu.
Pronuba Tisiphone thalamis ululavit in illis,
    Et cecinit maestum devia carmen avis.
Adfuit Alecto brevibus torquata colubris,
    Suntque sepulcrali lumina mota face.

111. Latissima G letissima P.
114. Exit P exit G exigit codd. plurimi. exserit unus liber. Num excitat ?

109. Guina.] The impassioned nature of Phyllis' address must excuse the irregular transition here, and in 115.
114. 'And sacred Hebrus urges on his rapid floods.' 'Admissas,' see note on 1. 36. 'Sacer,' because of the rites of Bacchus celebrated near it. I have suggested 'excitavit,' as it is more easily deduced from P than 'exigit,' and suits 'admissas' better, which properly is applied to horses. 'Exigit,' 'pours along,' not merely 'empties into the sea,' which is the meaning of the Greek ἐκχύομαι. Cf. Prop. iii. xix. 3. 'Tu quoque qui aestivos spatioisuis exigias ignes, Phoebae, moraturne contrahce lucis iter.'
115. ἔλθετα.] The primary meaning of 'libate' was probably the same as the Greek λίβασιν, (1) to offer a libation to the gods: (2) to take the first fruits of anything: thence esp. 'to taste,' which is the meaning here: thence (3) 'to diminish,' 'impair,' 'lessen,' in which sense Ruhnken takes 'libata' here: wrongly, as iv. 27 proves. 'Tu nova servatae capies libamina famae,' where 'libamina' is correctly rendered 'gustamenta' by many commentators. Both meanings may, however, be included in the word.
117. 'Tisiphone usurped Juno's place, and shrieked in my marriage chambers.' Juno was 'pronuba,' or patroness of auspicious marriages. Here a Fury took her office. So Seneca, Oed. 644, 'Et mecum Erinnye pronubas thalamis traham.'
118. Devia avis.] The lonely bird, i.e. the screech-owl, 'strix' or 'bubo.' Cf. Met. l. c. infra.
119. Brevibus torquata colubris.] Encircled with a collar of short adders. The Furies were often represented with serpents instead of hair, or entwined with it. 'Torquata' means that the snakes fell around her neck and shoulders. So Met. iv. 492: ... 'motae sonuere colubrae, Parque iacent humerus, pars circum pec- tores lapae Sibila dant saniemque vo- munt linguaque coruscant.'
120. It was considered a very bad omen if the torch with which the bride was lighted to her husband's house had been kindled at a funeral pile. For the whole passage cf. Met. vi. 428: 'Non
Maesta tamen scopulos fruticosaque litora caloo,
Quaque patent oculis aequora lata meis.
Sive die laxatur humus, seu frigida lucent
Sidera, prospicio, quis freta ventus agat.
Et quaequeque procul venientia lintea vidi,
Protinus illa meos auguror esse deos.
In freta procuro, vix me retinetibus undis,
Mobile qua primas porrigit aequor aquas.
Quo magis accedunt, minus et minus utilis adsto:
Linquor, et ancillis excipienda cado.
Est sinus, adductos modice falcatus in arcus:
Ultima praerupta cornua mole rigent.
Hinc mihi suppositas immittere corpus in undas.


pronuba Iuno Non Hymenaeus adest, non illi Gratia lecto: Eumenides tenuere faces de funere raptas Eumenides stravere
torum, tectoque profanus Incubuit bubo,
thalamique in culmine sedit.'

121. Fruticosaque litora.] 'The bushy shores.' We read 'amantes litora myr-
tos,' Virg. Georg. iv. 124: and 'litorea myrto,' Amor. i. ii. 9. I think this is enough to defend 'litora.' Burmann's 'culmina,' which it is surprising Merkel has adopted, has no merit. For, as Ruhn-
ken remarks, 'litora' could scarcely have been written by mistake for 'culmina,' and I doubt if 'culmen' be ever used ab-
солutely for a hill or mountain. In the next line it is extremely probable that 'aequora' was the reading. The pre-
ceding 'litora,' and the following 'lata' would cause the change to 'litora.'

123. Laxatur.] 'Thawed,' loosened from the frosts of the night. So 'solve' is frequently used. Cf. Hor. I. iv. 10, 'flore, terreae quem ferunt soluta.'

126. 'I instantly guess them to be my ship.' A part here is put for the whole. 'Deos,' the painted image of the god or
gods under whose protection the ship sailed. These images were placed in the stern of the ship. Trist. i. iv. 7, 'Puppi-
que recurvas insilt, et pictos verberat
unda deos.' Persius, Sat. vi. 29, 'Ingen-
tes de puppe dei.' The meaning of the passage has generally been mis-stated.
Loers explains 'deos' thus: illa esse quae
me servent, mihi Demophonita meum ad-
devant.' He quotes Amor. i. xii. 44, 'Et
dicam nostros advehit illa (puppis) deos.'
Certainly the meaning of 'deos' must be
the same in both passages: but it is, I
think, that which I have given. 'Moos' may, perhaps, be best explained, if it
wants explanation, by the following pas-
sage from Martin Chuzzlewit: 'Tom's
ship, however: or, at least, the packet-
boat in which Tom took the greatest in-
terest was not off yet.'

129. 'The nearer they (the sails) ap-
proach, the more and more powerless I
stand: I faint away, and fall into the
arms of my maidens.' An extremely ele-
gant use of 'utilia.' 'Linquor' in the
sense of 'fainting' generally has 'animo'
Suet. Caes. 45, 'Nisi quod repente animo
liqui solebat.'

131. 'There is a bay which slopes
gently into the shape of a drawn bow:
its extremities are rugged with a massy
precipice.' Cf. 'Moles nativa,' v. 61. The
plural of 'arcus' is often used for the sin-
gular.
EP. II. PHYLЛИS DEMОPHOONTI.

Mens fuit, et, quoniam fallere peregis, erit.
Ad tua me fluctus proiectam litora portent,
Occurrasmque oculis intumulata tuus.
Duritia ferrum ut supereas, adamantaque, teque,
' Non tibi sit' dices 'Phylli, sequendus eram.'
Saepe venenorum sitis est mihi, saepe cruenta
Traiectam gladio morte perire iuvat.
Colla quoque, insidis quia se neotenda lacertis
Præbuerunt, laqueis impliqueisse lubet.
Stat nece matura tenerum pensare pudorem.
In necis electu parva futura mora est.
Inscribere meo causa invidiosa sepulchro.
Aut hoc, aut simili carmine notus eris:
'Phyllida Demophoon leto dedit, hospes amantem:
Ille necis causam praebuit, ipsa manum.'

EPISTOLA III. BRlseIS ACHILLI.

quam legis, a rapta Briseide littera venit,
Vix bene barbarica Graeca notata manu.

142. Iuvat P G corr. Heins. e codd. nonnullis.

135. 'Proicio' is especially used of bodies cast out unburied. Cf. Ib. 166, 'Indeploratum proiciere caput.'
137. Tegus.] A very elegant climax. Cf. x. 110, 'Illoqui silices, Thesea, vincat habes.'
143. 'I am determined to stone for my frail modesty by an easy death.'
144. In necis electu.] Phyllis is said to have ended her life by hanging, and to have been changed into an almond-tree. According to others she was changed into an almond-tree when about to throw herself into the sea.
145. Invidiosa.] 'Which will excite the indignation of men.' Cf. viii. 49, 'arma invidiosa tulisti,' said of Orestes, who slew his mother. See the note there.

III.—The story of Briseis is sufficiently well-known. The following epistle is supposed to have been written by her after the failure of the deputation, consisting of Ulysses, Ajax, and Phoenix, sent by Agamemnon to endeavour to appease the wrath of Achilles. Vid. II. ix. From vs. 45 the poem is a fine specimen of masculine and vigorous composition, with considerable pathos, and not devoid even of sublimity.

2. 'Badly written in Greek by a barbaric hand.' Briseis was a native of the Myan town of Lynnessus, destroyed by Achilles.
Quascumque aspicies, lacrimae fecere lituras.
Sed tamen et lacrimae pondera vocis habent.
Si mihi paqua queri de te dominoque viroque
Fas est, de domino paqua viroque querar.
Non, ego posenti quod sum cito tradita regi,
Culpa tua est: quamvis haec quoque culpa tua est.
Nam simul Eurybates me Talthybiusque vocarunt,
Eurybati data sum Talthybioque comes.
Alter in alterius iactantes lumina vultum
Quaebant taciti, noster ubi esset amor.
Differri potui: poenae mora grata fuisset.
Ei mihi, discedens oscula nulla dedi.
At lacrimas sine fine dedi, ripique capillos:
Infelix iterum sum mihi visa capi.
Saepe ego decepto volui custode reverti:
Sed me qui timidam prenderet, hostis erat.
Si progressa forem, caperer ne nocte timebam,
Quamlibet ad Priami munus itura nurum.

12. Vester invitatis scribendum censebat Heins.
20. Nurum G, nurus nivis nurus P.

3. Lachmann objected to the repeated opanalepsis in the second line of this, and the following distichs. Merkel proposed the omission of vss. 3, 4, 7, 8. I hardly think a change necessary. Ovid has not yet warmed to his work, and the blamishes in these opening lines appear to me to resemble the weak and uncertain notes of a minstrel which are often the prelude to a full and strong burst of music.

12. Noster amor.] 'The love that was between us.' Heinssius proposed 'vester.' But 'vester' is never used simply for 'tuus.' In i. i., 'nostriis' is the true reading, and in I. 76, xvi. 40, 'vestra' is used in its proper plural sense; 'vestra libido,' 'vestra verba,' 'the caprice,' 'the words,' 'of you men.' So Prop. III. xxvi. 30, 'vester senex,' 'the old fa-
vourite of you philosophers.'

13. Differri potui.] 'My giving up might have been deferred: the reprimand of my misery would have been welcome.' 'Differo' is often used in a peculiarly pregnant sense, as it is here: and must be translated with regard to the context. So Met. 518, 'Quid di crudelles nisi quo nova vulnera ornam, Vivace differtis anum?' 'why do you put off the death of an old woman?' Rem. Am. 93, 'nec te venturas differ in horas.' Cic. Div. v. 12, 'Sin autom differs me in alium tempus. For 'poena' compare xiii. 6, 'Quidquid ab illo Produxi vitae tempore poena fuit.'

19. Nota.] Heinssius wished to restore 'forte,' but 'nocte' is doubtless the true reading. I do not think 'hostis' in the previous line refers to the Trojans, as is generally supposed, but to the Greeks.
Sed data sim, quia danda fui. Tot noctibus absum,
Nec repetor: oessas, iraque lenta tua est.
Ipse Monoetiades tum, cum tradebar, in aurem
'Quid fies? hio parvo tempore' dixit 'eris'.
Non repetisse, parum: pugnas, ne reddar, Achille.
I nunc, et cupidii nomen amantis habe.
Venerunt ad te Telamone et Amyntore nati,
Ille gradu proprior sanguinis, ille comes,
Leërtaque satus, per quos comitata redirem:
Auxerunt blandae grandis dona preces,
Viginti fulvos operoso ex aere lebetas,
Et tripodas septem pondere et arte pares:
Addita sunt illis auri his quinque talenta,
Bis sex adsueta vinoere semper equi,
Quodque supervacuum est, forma praestante puellae
Lesbides, evera corpora capta domo:

31. o G operosos ex. P.

Briséis did not identify herself with the side of her captors so thoroughly that 'hostis' cannot refer to them. All she means to say is, if she turned back she would fall into the hands of the Greeks: if, on the other hand, she went forward, she might be captured at night by some roving Trojans, who would give her as a present to some one of the daughters-in-law of Priam.

21. *Sed data sim.* 'Grant that I was given up, because I had to be: I have been away so many nights, and you do not try to regain me.'
25. 'It is a small thing for you to refrain from recovering me: you actually try to prevent my being restored to you. 'Parum' is like the Homeric ἂ δῶνας;
26. *I nunc.* A very common formula, denoting mockery or reproach. 'iv. 127, 'I nunc sic meriti lectum reverere paren-
tis.' Mart. ii. 6, 1, 'I nunc edere me iube libellos.'
27. *Telamon, father of Ajax, and brother of Peleus. Phoenix was son of Amyntor, and tutor of Achilles. See II. ix. 438, sqq.*
30. *Auxerunt.* 'Aided,' 'added to the effect of.'
31. The accusatives are in apposition with 'dana,' v. 30. The passage is borrowed at length from II. ix. 264, sqq. ἄφρος τριπόδας, διά δὲ χρυσοῦ ταλαντα κ. τ. λ.
32. *Pondere et arte pares.* 'Equal in weight, and alike in beauty of workmanship.'
36. *Lesbidas.* II. l. c. Δώσαι ἂ ἐπὰ γυναικας ὁμομον. ἢ ἐν τοιαυτι σωματωι κ. τ. λ. 'Corpora,' used with propriety of slaves. So σώματα is sometimes used.
HEROIDES.

Cumque tot his—sed non opus est tibi coniugere—coniux
Ex Agamemnonis una puella tribus.
Si tibi ab Atride pretio redimenda fuissem,
Quae dare debueras, accipere illa negas?
Qua merui culpa fieri tibi vilis, Achille?
Quo levis a nobis tam cito fugit amor?
An miserors tristis fortuna tenaciter urguet,
Neo venit inceptis mollior hora meius?
Diruta marte tuo Lynnesia moenia vidi,
Et fueram patriae pars ego magna meae:
Vidi consortes pariter generisque necisque
Tres occidisse—tribus, quae mea mater erat—:
Vidi quantus erat, fusum tellure cruenta,
Pectora lactantem sanguinolenta virum.
Tot tamen amissis te compensavimus unum:
Tu dominus, tu vir, tu mihi frater eras.

44. Hora P G, aura codd. plurimi.
45. Quae mihi G, quae mea P, elegantes.
51. Heinsius coni. amissae te c. uno.

38. The three daughters of Agamemnon are mentioned by Homer, I. c.

39. Ibis et accepti pars eras imperii, where apparently from want of appreciation of this usage, I. Müller and others change 'pars' to 'sors.' Id. II. i. 73, 'Maecenas nostrae pars invidiosa iuventae.' Juvin. i. 26, 'Cum pars Niliaceae plebis cum verba Canopi.' Ruhnken's note is 'ipsa quae sensai magnam partem calamitatis quae patriam adexit,' which is scarcely to be got out of the original.

40. I saw my husband stretched at full length' (quantus erat), &c. Cf. xii. 68, 'Acta est per laerinas nox mihi quanta fuit' (the live-long night). Cf. the Homeric κείτο μίας μεγαλωστί. Il. xvi. 776. Loers seems to mistake the meaning: his note is,—'Quantius erat: sc. Mynes, Ciliciarum erys coniux fuisse dicitur: ('great man as he was.')

51. Heinsius prefers to read 'amissae—uno,' but the change is not necessary. 'Against the loss of so many dear ones, I set the gain of you.' Verbs denoting exchange take either construction. Thus 'muto,' as is well known, means either to take an exchange, or to exchange for. Cf. Hor. Od. I. xvii. 2, and I. xxix. 16.
EP. III. BRISEIS ACHILLI.

Tu mihi, iuratus per numina matris aquasae,
Utile diœbas ipse fuisset capi.
Soilicet ut, quamvis veniam dotata, repellas,
Et mecum fugias quae tibi dantur, opes.
Quin etiam fama est, cum crastina fulserit eos,
Te dare nubiferis lintea velle notis.
Quod scelus ut pavidas misere mihi contigit aures,
Sanguinis atque animi pectus inane fuit.
Ibis, et—o miseram—cui me, violente, relinquis?
Quis mihi desertae mite levamen erit?
Devorer ante, precor, subito telluris hiatus,
Aut rutilo missi fulminis igne cremer,
Quam sine me Phthisi canescant aequora remis,
Et videam puppes ire relicta tuas.
Si tibi iam reditusque placent patrique penates,
Non ego sum classi sarcina magna tuae.
Victorem captiva sequar, non nupta maritum:
Est mihi, quae lanas molliat, apta manus.
Inter Achaeiadas longe pulcherrima matres
In thalamos coniux ibit eaque tuos,
Digna nurus socero, Iovis Aeginaeque nepote,
Cuique senex Nereus proscere esse velit.

55. Repellas P, repellar, vulg.

52. The sentiment is Homeric. Andromache says to Hector, II. vi. 429, 'Εκτορ ἄταρ εὖ μοι ἱοί πατήρ καὶ πόνιμα μὴ τρή 'Ηδὲ κασιγνητος σοὶ δι μοι θαλήχος παρακοίης.
58. 'That you intend to spread your sails to the cloud-collecting south winds,' 'Lintea vela' never occurs; but 'lintea,' 'sails,' is common. There can, I think, be little doubt of the truth of the emendation of Micylus. Cf. Am. i. 12, 3: 'Modo cum discere vellet, ad limen digitos restitit icta Nape.' 'Nubiferi' is a proper epithet of 'Notis,' like 'procellosi,' ii. 12. Cf. Met. i. 264, 265. 'Procinus Aeoliius aquilonem claudit in astra Et quaeque fugant inducatas flamina nubes Emit-titique notum: madidias Notus evolat alis.' Cf. Herod. ii. 24.
70. The delicate touch of the hand in drawing the wool from the distaff (colus), and in forming it into thread, was of great importance. If the wool was roughly or carelessly drawn out into thread, it was said to be 'rudis,' or 'raw,' 'unworked,' Cf. i. 78, Art. Am. ii. 217. 'Mollire' was used regularly of working the wool softly and delicately. Fast. iii. 807, 'Pallade placeta lanam mollite puellae.'
71. Socero.] Pæleus, son of Aecus, who was son of Jupiter and Aegina.
HEROIDES.

Nos humiles famulaeque tuae data pensa trahemus,
Et minuent plenas stamina nostra colos.
Exagitet ne me tantum tua, deprecor, uxor,
Quae mihi nescio quo non erit aequa modo,
Neve meos coram scindi patiare capillos,
Et leviter dicas 'haec quoque nostra fuit.'
Vel patiare loet, dum ne contempta relinquatar:
Hic mihivae miserae concutit ossa metus.
Quid tamen expectas? Agammenone paenitet irae,
Et iacet ante tuos Graecia maesta pedes.
Vince animos iramque tuam, qui cetera vincis.
Quid lacerat Danaas impiger Hector opes?
Arma cape, Aeacide, sed me tamen ante recepta,
Et preme turbatos Marte favente viros.
Propert me mota est, propter me desinat ira:
Simque ego tristitiae causa modusque tuae.
Nee tibi turpe puta precibus succumbere nostris.
Coniugis Oenides versus in arma proce est.

76. Pelenos F G sub rasura.
86. Pro impiger Hooestius coni. integer.

75. Nos humiles.] I cannot forbear reminding the reader of the ballad of the Nut-Browne Maid, which these Epistles so often recall: 'Thou in the wode, I undyrstode ye had a paramour. All this may nought remove my thought, but that I wyll be your: And she shall fynde me soft and kynde, and cortays every hour: Glad to fulfill all that she wyll commande me to my power.' 'Pensaum' (pendo), the portion of wool weighed out to the spinners to be spun into thread.

76. Minuent—colos.] The 'glomus' or ball of unworked wool was wrapped round the distaff, and as it was drawn off in threads became smaller and smaller. Dict. Ant. s. v. Colus.

77. 'Only let not your wife persecute me, I implore, for I feel sure somehow that she will not look favourably on me.' —'Exagitet' Prop. iii. 7, 81, 'Exagitet nostros manes sectetur et umbras.'

80. Leviter.] 'Gently, 'in a low voice.' Amor. I. iii. 90, 'Tu leviter puerum posce quid ipse velis.'

82. 'What more do you want? Agamemnon is sorry for his ill-temper.'

85. Animos.] 'Anger, resentment.' The plural 'animi,' generally of the more vigorous qualities: courage, anger. Plaut. Men. ii. 7, 45, 'Ego meos animos violentos meamque iram ex pectore jam proman.'

88. Preme.] 'Drive bell-mell,' 'Premere' in this sense = the Homeric διπτειν, δισανει, to drive in a thick disordered mass.

90. Oenides.] Meleager, son of Oeneus, who, at the entreaty of his wife, Cleopatra, took up arms, after long obstinacy, to aid the Calydonians against the Curetes. He had slain the brethren of his mother, Althaes, in the quarrel about the head of the Calydonian boar, and she pronounced a curse upon him. Enraged with her, he refused to go to war until persuaded by his wife. See Homer. Il. ix. 526. The legend of the burning brand is later. See Class. Dict. Ovid follows it elsewhere. See ix. 158, and Met. vii. 17.
Res audita mihi, nota est tibi: fratribus orba
  Devavit nati spemque caputque pares.
Bellum erat: ille ferox positis secessit ab armis,
  Et patriae rigida mente negavit opem.
Sola virum coniux flexit: felicior illa!
At mea pro nullo pondere verba cadunt.
Ne tamen indignor: nec me pro coniuge gessi
  Saepius in domini serva vocata torum.
Me quaedam, memini, dominam captiva vocabat:
  'Servitio' dixi 'nominis addis onus.'
Per tamen ossa viri subito male tecta supulcro,
  Semper iudiciis essa verenda meis,
Perque triaet fortas animas, mea numina, fratrum,
Quo bene pro patria cum patriaque iacent,
Perque tuum nostrumque caput, quae iunximus una,
Perque tuos enes, cognita telis mei,
Nulla Myecaeum sociasse umbilia mecum
  Iuro: fallentem deseruisse velis.
Si tibi nunc dicam 'fortissime, tu quoque iura
Nulla tibi, sine me gaudia facta,' neges.
At Danai maerere putant. Tibi plectra moventur,
  Te tenet in tepido mollis amica sinu.
Si quis iam quaerat, quare pugnare recusas:
   Pugna nocet: citharae noxque Venusque iuvant.
Tutius est iacuisse toro, tenuisse puellam,
   Threioiam digitis inrepuisse lyram,
Quam manibus olimos et acutae uspidia hastam,
   Et galeas pressa sustinuisse coma.
Sed tibi pro tutis insignia facta placebant,
   Partaque bellando gloria dulcis erat.
An tantum, dum me oaperes, fera bella probabas,
   Cumque mea patria laus tua victa iacet?
Di melius! validoque, precor, vibrata lacerto
   Transeat Hectorum Pelias hasta latus!
Mittite me Danaei! dominum legata rogabo,
   Multaque mandatis oscula mixta feram.
Plus ego quam Phoenix, plus quam facundus Ulixes,
   Plus ego quam Teuri—credite!—frater agam.
Est alicui, collum solitis tetigisse lacertos,
   Praesentisque coulos admonuisses sinu.

115. Si quis quem quaerat P, plesaque ma. sec. in ras. Ita M: ap. Iahnun P.
ahabet si quis nunc quaerat. et qui quem quaerit G. Meam coniecturam edidi.
132 Praesentisque P G, praesentique, quinque libr. sinum P, et pro var. lect. suis.

116. Noxque Venusque.] The use of the copula is irregular. This may, perhaps, be got over by taking ‘nox Venusque’ as one idea, coupled by ‘que’ after ‘nox’ to ‘citharae.’ This is, at any rate, better than John’s edition, which puts the stop at ‘citharae.’ ‘The battle is bad for playing on the lyre.’

118. Threioiam.] The lyre is so called, having been presented to the Thracian Orpheus by Apollo. ‘Inrepuisset,’ ἐπάλασεν.

121. ‘But glorious deeds used to please you instead of safe ones.’ So Penelope reproaches Ulysses, I, 44, ‘At bene cautos eras et memor ante mei.’ ‘You once were cautious, and used to remember me!’


126. Pelias hasta.] The ashen spear of Achilles, cut on Mount Pelion by Chiron.

127. Legata.] ‘As an envoy.’ ‘Mandata,’ the regular word for the instructions given to an ambassador.

131. Literally: ‘It is of great influence to touch the neck with familiar arms, and with the bosom to remind the eyes of a lover face to face.’ There is certainly no cause for Merkel to obelise v. 132 as he does. There is no difficulty in the line, whether we adopt ‘sinum,’ the reading of P, or ‘sinu,’ that of G, which I have given in the text. The meaning is the same in either case. In the former case ‘sinum’ would probably be a second accusative after ‘admonuisses,’ although it might be taken as the subject to it: ‘that one’s bosom should remind the eyes of a present lover.’ The sentiment is true to nature, and we meet with a passage not unlike it in Coleridge’s Genevieve: ‘and partly ‘twas a bawful art, That I might rather feel than see the swelling of her heart.’ ‘Ad-
Sis licet inmitis, matrisque fercior undis,
Ut taceam, lacrimis comminuere meis.
Nuno quoque—sio omnes Pceus pater impleat annos,
Sio eat auspiciis Pyrrhus ad arma tuus!—
Respice sollicitam Briseida, fortis Achille,
Neo miserem lenta ferreus ure mora.
Aut, si versus amor tuus est in taedia nostri,
Quam sine te cogis vivere, ooge mori.
Utque facis, cogens. Abiit corpusque colorque:
Sustainet hoo animae spes tamen una tui.
Qua si destituor, repetam fratresque virumque:
Neo tibi magnisium femina iussa mori.
Cur autem iubes? Stricto pete corpora ferro:
Est mihi, qui fosso peotore sanguis eat.
Me petat ille tuus, qui, si dea passa fuissest,
Ensis in Atridae pectus iturus erat.
Ah! potius serves nostram, tua munera, vitam:
Quod dederas hosti victor, amica rogo.
Perdere quos melius possis, Neptunia praebent
Pergama: materiam caedis ab hoste pete.

136. e G hospiciis P, ad arma tuus patris P.
143. Destituor P G, destituar vulg.
149. Ah P at G.
150. Domini iure P, more libri plurimi.
HEROIDES.

Me modo, sive paras impellere remige classem,
Sive manes, domini iure venire iube.

EPISTOLA IV.

PHAEDRA HIPPOLYTO.

Qua, nisi tu dederis, caritura est ipsa salute,
Mittit Amazonio Cressa puella viro.
Perlege quocumque est: quid epistola lecta nocebit?
Te quoque in haec aliquid quod iuvet, esse potest.
His arcana notis terra pelagoque feruntur.
Inspicit acceptas hostis ab hoste notas.
Ter tecum connata loqui ter inutilis haesit
Lingua, ter in primo destitit ore sonus.
Qua licet et sequitur, pudor est miscendus amori.

1. Quam P sub. ras. salutem P, sub ras. G, salute M.
5. Pro notis propter notas in versu sequenti Burm. coni. modis.

IV.—The chief source from whence Ovid derived the materials for this Epistle was the Hippolytus of Euripides, the spirit of which he has wonderfully caught: in fact the way in which Ovid, without being a plagiarist, seizes on and enlarges the exact conceptions of the authors from whom he takes his characters forms one of the most striking attributes of his genius. This is well exemplified in his Dido, drawn from Virgil's. This Epistle is supposed to be written to Hippolytus at Troezen by his stepmother Phaedra, during the absence of Theseus. Vide Class. Dict. s. n. Hippolytus.

2. Puella.] Though 'puella' is generally used of unmarried girls, and sometimes as equivalent to 'virgo' ('prosit mihi vos dixisse puellas,' Juv. iv. 36), instances are not wanting where it is used of young married women, as hero-Prop. IV. xii. 17, 'quid faciet nullo munita puella timore' of Galla, the wife of Postumus. Id. V. iii. 72, 'Subscribe salvo grata puella viro.' Amazonio:' Hippolytus was son of the Amazon Hippolyte, or Antiope, according to another account.

4. 'Notas' and 'notis' coming so close together displease some. But Ovid often purposely repeats the same phrase for the sake of emphasis. He never does so accidentally, however, and therefore this passage cannot be cited in defence of the repetition of 'dolo' in i. 40, 42, where there is no emphasis whatever. See note on xiv. 62.

9. Qua licet—amori.] 'Shame should be joined to love as far as possible, and wherever it will accompany it.' The verb 'sequitur' is, in my opinion, best taken personally, in which case supply
EP. IV. PHAEDRA HIPPOLYTO.

Dioere quae puduit, scribere iussit amor. 10
Quidquid Amor iussit, non est contemnere tutum:
Regnat et in dominos ius habet ille deos.
Ille mihi primo dubitanti scribere dixit
'Scribe! dabit vietas ferreus ille manus.'
Adsit, et ut nostras avido fovet igne medullas,
Figit sic animos in mea vota tuos.
Non ego nequitia socialia foedera rumpam.
Fama—velim quaeras—crimine nostra vacat.
Venita amor gravius, quo serius. Urinur intus:


'pudor' as nominative, and 'amorem' as object. This construction is supported by line 155, where Phaedra says shame had ceased to accompany her love: 'Depuduit profugusque pudor sus signa reliquit.' Others take 'sequitur' impersonally: whereof is it easy.' Thus Gronovius renders it 'facile est,' and Burmann 'utile, conveniens est.' But no instances have been cited where 'sequitur' is used impersonally in these senses. Its only impersonal use is, I think, that used in argument: 'it follows.' Ruhnken follows Gesner in giving the construction I have adopted. Phaedra's meaning is: 'I was ashamed to speak; and I was right not to speak: for shame should, if possible, attend on love: so I write.'

11. Quidquid amor iussit non est contemnere tutum.] This is the sum of the doctrine of Hippolytus: Σφάλλω δενοφορούσαν τις ἡμών μιτά, vs. 6.
12. Dominos deos.] Cf. Hor. Od. i. 6, 'Terrarum dominos avexit ad deos,' Am. III. x. 18, 'Haece dect ad dominos munera ferre deos.' For 'ius habere in aliquid,' Cf. Am. I. i. 5, 'Quis tibi, saevo puer, dedit hoc in carmina iuris?'
14. Dare manus.] = 'to yield:' a well-known metaphor from the arena, where a conquered gladiator confessed his defeat by extending his hands towards his conqueror. Ovid generally joins some participle with 'manus' in this phrase, as 'victas' here, 'cunctatas' in xvii. 290. These epithets, however, import no new idea into the metaphor: to read 'coniunctas,' in the passage just quoted, would introduce an idea which would cause the metaphor to be lost sight of altogether. Vid. not. ad loc.
15. 'As he burns my heart, so may he transfix yours so as to listen to my prayers.' There is a full commentary on these lines in Art. i. 21:—
Et mihi oedit Amor, quamvis mea vulneret arou
Pectora iactatas exsequiataque faces.
Quo me fast Amor, quo me violentius iussit,
Hoc melior facti vulneris ulter ero.

The bow and torch of love are alluded to in ii. 40; 'altera tela arcus, altera tela faces,' and so frequently. 'In mea vota:' this is an idiom Ovid is very fond of. Cf. v. 58, 'Scilicet ut venias in mea damnatione;' and Met. vii. 738, 'in mea pugno vulnera.' The accusative with 'in' in these passages denotes the end aimed at, or the object arrived at.
17. 'I will not break the marriage tie by mere wanton lewdness.' The emphatic word is 'nequitia,' mere unchastity, such as that of a woman like Messalina, for instance, which Phaedra repudiates and contrasts with her own passion, which she regards as pure, being the first she ever felt.
HEROIDES.

Urimur, et caecum pectora vulnus habent. Scilicet ut teneros laedunt iuga prima iuvenoes, Frenaeque vix patitur de grege captus equus, Sic male vixque subit primos rude pectus amores, Sarcoinaque haec animo non sedet apta meo. Ars fit, ubi a teneris crimen condiscitur annis: Quae venit exacto tempore, peius amat.
Tu nova servatae capies libamina famae: Et pariter nostrum fiet uterque nocens. Est alicquid, plenis pomaria carpere ramis Et tenui primam deligere ungue rosam. Si tamen ille prior, quo me sine crimine gessi, Candor ab insolita labe notandus erat, At bene sucssissit, digno quod adurimus igni.


23. Rude.] 'Raw,' 'unpractised.' The word 'raw' translates 'rudis' in most of its senses. Thus, 'lana rudis' is wool in its raw, undressed state, i. 78. 'Rudis indigestaque moles,' Met. i. 6, is the raw material of chaos. 'Rudis tiro,' is a raw recruit. 26. When intriguing is practised from early life, it becomes a mere trade; but she who comes to love in later years loves more distractedly.' The strong word 'crimen' is intentionally used by Phaedra to show her condemnation of flirtation or inconstancy; otherwise she might have used the more euphemistic term 'furtum.' Verse 26 is obelised by Merkel without cause, as I think. 'Venit,' sc. 'ad amandum,' to be supplied out of the meaning of the previous line, no very harsh ellipse. 'Cui venit,' the suggestion of Heinsius, demands the ellipse of 'amor,' which is at least equally harsh. 'Exacto tempore,' 'when her time is spent.' Cf. Hor. Sat. i. 118. 'Peius amat.' cf. vii. 30, 'peius amor.' vi. 157, 'peiusque relinquat.' 27. I prefer 'capies' to 'carpes,' because I do not think any examples can be found of 'carpo' joined with a word like 'libamina.'

31–33. 'Well, if it was fated that my former spotless purity should be marked with an unwonted stain, it has at any rate turned out well that I am consumed by a worthy flame.' 'Si tamen' resembles the Greek use of the particles et de ove, see Aesch. Ag. 1009, where its force is explained by Paley, A mental ellipse is always implied. 'Wore better indeed not to have sinned,' etc. With 'digno quod adurimus igni,' cf. Hor. Od. I. xxvii. 15, 'non erubescens adurit Ignibus, ingenuoque sempore Amore peccas.'
EP. IV. PHAEDRA HIPPOLYTO.

Peius adulterio turpis adulter obest.
Si mihi coneeodat Iuno fratremque virumque,
Hippolytum videor praepositora Iovi.
Iam quoque—vix credes—ignotas mittor in artes:
Est mihi per saevas impetus ire seras.
Iam mihi prima dea est arcu praesignis adunco
Delia : iudicium subsequor ipsa tuum.
In nemus ire libet, pressisque in retia cervices
Hortari celere per iuga summæ canes,
Aut tremulum excusso iaculum vibrare lacerto,
Aut in gramineas ponere corpus humo.
Saepe iuvat versare leves in pulvere currus,
Torquentem frenis ora fugacis equi.

34. 'A base adulterer is worse than adultery itself,' 'Obest' is certainly better than 'abest.' Ruhnken and others translate 'turpis' by 'deformis,' but they do wrong to limit the meaning of the word to physical ugliness. It includes the idea of 'baseborn,' and mental baseness as well. Cf. Hor. I. c., 'Ingenuque semper Amore pecos.' The sentiment is frequently found in Ovid. Cf. vii. 106, 'Da veniam culpæ: despect idoneus auctor.' So our own ballad of Clerk Saunders: 'I wot 'twas neither knife nor loon Was in the bower last night wi' me.'

37. Mitter in artes.] 'I let myself loose into pursuits hitherto unknown,' 'Mitter,' 'mitter,' and 'mittor,' are readings which at first sight it is difficult to decide between. Lennep thought 'mittor' was rendered probable by a comparison with Eur. Hipp. 233, Νῦν δὲ μιν δρος βίας ἰνι ἵθερος πάθον ἴστιλλου which Ovid may have had in his mind, and used 'mitter,' thinking of ἴστιλλου. This is possible; but I do not think the meaning of the word 'mitter' here is that assigned to it by Lennep: 'quasi invita, contra naturam mei sexus agor, abipior, ire iubeor.' Nearly the opposite sense, that of 'letting loose,' 'giving free play,' is the meaning both of ἴστιλλου, and of 'mitter,' and in this sense 'mitter' is supported by the following passage from Met. vii. 188, which I think is decisive in its favour, 'Dixit et ignotas animum dimittit in artes,' said of Daedalus, when about to construct wings. 'Nitor in artes' would resemble 'nitimur in vetitum,' Am. III. iv. 17, 'nitor in adversum,' Met. ii. 72. 'Mitter in artes' would be rather a comprehensive mode of expression, the nearest parallel to which in Ovid I find in Pont. I. i. 79, 'Inque locum Scythico vacuum mutabor ab arcu.'


43. Excessus lacerto.] 'With arm shot forth.' 'Excusso' refers to the vigorous jerk with which the arm is, as it were, shaken out in throwing a spear. On the other hand 'adductus' is used of the first part of the action where the forearm is drawn back to the shoulder; 'Torserat adductus hastilia lenta lacertis,' Met. viii. 28. For 'excusus,' cf. Sen. de Benef. ii. 6, 'infinitum interest, utrum tela excessus lacerto torquentur, an remissa manu effluant.' Cf. Petronius 96, 'excessissima palma.'
HEROIDES.

Nunc feror, ut Bacchi furris Eleleides actae,
Quaque sub Idaeo tympana colle movent,
Aut quas semideae dryades Faunique bicornes
Numine contactas attunere suo.

Namque mihi referunt, cum se furor ille remisit,
Omnia: me tacitam conscius urit amor.

Forsitan hunc generis fato reddamus amorem,
Et Venus ex tota gente tributa petat.

Iupiter Europen—prima est ea gentis origo—
Dilexit, tauro dissimulante deum.

Pasiphae mater, decepto subdita tauro,
Enixa est utero crimen onusque suo.

Perfidus Aegides, ducentia fila scutus,
Curva meae fugit tecta sororis ope.

En ego nunc, ne forte parum Minoia credar,

47 ad 103 P exciderunt.
64. Schroderus coni.: Ut Venus.
66. Pro dilecit Marklandus coni. delusit vel elusit.

47. Feror.] 'I am going mad.' Cf. xv. 140, 'Illuc mentis inops feror.' Virg. Aen. iv. 371, 'Heu Furiis incensa feror.' Cf. Hipp. 142, σο τάρ' ἐνθιος ὁ κύρος, οτι' ἐκ πανὸς δι' ἐκάτας, ἢ σεμνών Κορυβατον φοιτής ἢ ματρὸς δριας. Ι. 549, δρομάδα ταῦ Αἰδος ὅσοι βάταν. 'Eleleides,' the Bacches, from the cry ηλλειο, like 'Eüades' from εὖοι. Bacchus is called 'Eleus' in Met. iv. 15.

48. Quaeque.] The Galli or emasculated priests of Cybele are here alluded to. The feminine is used as it is by Catullus throughout the 'Atys.'

50. 'Contactus' and 'attonuere' express the same idea of supernatural frenzied inspiration. The compound 'contingere,' is rare in this sense, though 'tangere de cælo' in the literal sense is common. On the other hand, the Greeks used ἤμφρουσιναι more frequently in the metaphorical sense. We may compare with 'contactus' Am. iii. 164, 'Tiam nunc contacto magnum in ore soror,' where 'contacto' is rendered by Heinsius 'adlatum' = 'inspired.' The Greeks and Romans both regarded certain forms of

madness as inflicted by the Nymphs: and called the sufferers νυμφοληπτοι, and 'lymphati' 'lymphatici,' respectively. Varro. L. L. v. 87.

51. 'They tell me all about it when my frenzy has abated its violence.' Ruhnken's note is rather careless: 'Remisit: cessavit: saepe enim remittere in hac forma sine casu pontitur: 'forgetting 'se; and he quotes in support of his note xix. 93, 'Ergo ubi saevitate paullum gravias unde remisit,' where 'remisit' does govern a case.

53. Generis fato.] It is this 'Orae of Race' which gives the principal interest to most of the tragedies of Aeschylus: and Phaedra seems here to catch something of the sullen 'laissez-aller' of Eteocles. Sept. Cont. Theb. 886,

'ΑΛΛ' ει τὸ πράγμα κάρη ἑπιστηρχει θεὸς

γιω κατ' ὀδρον κῶμα Κωντοῦ λαχὸν

Φοίβο στυγηθεὶν πᾶν τὸ Δαίον γίνος.

 Cf. viii. 65.

60. Fugit. i. q. 'effugit,' 'escaped from.'

61. 'Now I, lest I should be thought
In socias leges ultima gentis eo.
Hoc quoque fatale est: placuit domus una duabus.
Me tua forma capti: capti parente soror.
Theseides Theseusque duas rapuere sorores.
Ponite de nostra bina tropae domo.
Tempore quo nobis inita est Cerealis Eleusin,
Gnosia me vellem detinuisset humus.
Tune mihi praecipue, nec non tamen ante placebas:
Acer in extremis ossibus haesit amor.
Candida vestis erat, praecincti flore capilli,
Flava venerundus tinxerat ora rubor:
Quemque vocant aliae vultum rigidumque trucentique,
Pro rigido, Phaedra iudice, fortis erat.
Sint procul a nobis iuvenes ut femina compiti:
Fine coli modico forma virilis amat.
Te tuus iste rigor, positique sine arte capilli,
Et levis egregio pulvis in ore decet.
Sive feroxis equi lactantia colla recurvas,
Exiguos flexos miror in orbis pedes:
Seu lentum valido torques hastile lacerto,

unconnected with the family of Minos,
last of my race, come under the influence of
its marriage laws. I take 'gentis'
both with 'ultima' and with 'leges:' and
I think 'socias' has the meaning here
which it so often has in Ovid. Thus 'socii
anni,' ii. 33, are 'wedded years:' 'socii
ignes,' Met. ix. 795, are 'marriage
torchers:' 'socii dei,' v. 126, are 'marriage
gods.' This is the only meaning of 'so-
cialis' in Ovid. Loers renders 'leges' quas
mibi et illis sunt communes,' and there is a
variant 'solitias' which gives much the same
meaning, but not, I think, the true one.

67. Tempore quo nobis inita est Cerealis
Eleusin.] Cf. Schol. on Eur. Hipp. 25,
in τη Ἀρταγισι, ἐν οὖσα ἡ Φαίδρα πρὶν
μετοικήσαι εἰς Τροίζην ἴδοεσα τόν
outside the circle of Minos,
last of my race, come under the influence of
its marriage laws. I take 'gentis'
both with 'ultima' and with 'leges:' and
I think 'socias' has the meaning here
which it so often has in Ovid. Thus 'socii
anni,' ii. 33, are 'wedded years:' 'socii
ignes,' Met. ix. 795, are 'marriage
torchers:' 'socii dei,' v. 126, are 'marriage
gods.' This is the only meaning of 'so-
cialis' in Ovid. Loers renders 'leges' quas
mibi et illis sunt communes,' and there is a
variant 'solitias' which gives much the same
meaning, but not, I think, the true one.

67. Tempore quo nobis inita est Cerealis
Eleusin.] Cf. Schol. on Eur. Hipp. 25,
in τη Ἀρταγισι, ἐν οὖσα ἡ Φαίδρα πρὶν
μετοικήσαι εἰς Τροίζην ἴδοεσα τόν

80. Exiguos flexos miror in orbis pedes.

The allusion is to riding in the ring,
'gyrus:' 'pedes' therefore belong to the
horse, to turn which in a small circle exhi-
bited the greatest skill. Cf. Met. vi. 225,
sqq., 'Conscendunt in equos . . . . Equi-
bus Iasmenos dum certum flectit in or-
bem Quadrupedis cursus spumantisque
ora coercet,' and Virg. Georg. iii. 115,
where see Conington's note. These pas-
sages show that the student should be-
ware of referring 'pedes' to Hippolytus,
and of understanding the line to refer to
'ringing' horses by a rope held in the
hand by a person standing in the centre.
Ora ferox in se versa lacertus habet:
Sive tenes lato venabula cornea ferro,
Denique nostra iuvas lumina quidquid agas.
Tu modo duritiam silvis depone iugosis.
Non sum militia digna perire tua.
Quid iuvat incinctae studia exercere Dianae,
Et Veneri numeros eripuisses suos?
Quod caret alterna requie, durabile non est:
Haec reparat vires fessaque membra novat.
Arcus—et arma tuae tibi sunt imitanda Dianae—
Si nunquam cesses tendere, mollis erit.
Clarus erat silvis Cephalus, multaeque per herbas

84. Iuvos G, iuvat reliqui omnes.
86. Materia G M, quod aegre explicari potest. Mihi temperare nequivi quin
admitterem militia, quod optimum sensum praebet, suadente, ne dicam imperante,
Am II. xiv. 62. Notandum plus licere emendatori si quando lacuna in optimo libro
existat ut est h. l.

82. 'Your stubborn arm attracts all eyes.' The application of 'ferox' to 'la-
certus' is uncommon.
86. Non sum militia digna perire tua.] 'I am not a fitting victim for your
prowess.' When we reflect how often
Ovid repeats himself, and find in Am. II.
xiv. 82, 'Militia fuerat digna perire suam,' it is difficult to resist the introduction of
militia here, thereby completely restoring
sense, instead of materia, a reading which
caused Ruhnken to say of the verse that
it was 'foede corruptus in quo restituendo
frustra ingenium experti sunt interpretes
eruditi.' Heinsius tried to explain it
thus: 'te materiam praebente mortis.'
But 'materia' properly denotes the matter
out of which anything is composed; hence,
fuel for fire, the subject of a poem, the
occasion of a war, are all properly denoted
by the word 'materia.' The physical
notion is present in all these cases: and I
doubt whether any instance can be found
where that notion is so much lost sight of
as here. Accordingly Geiser (Thes. s.v.
'Materia') tries to explain it more in
accordance with its general meaning:
'Comparet Phaedra amorem suum cum
igne cui materiam et alimenta praebet
Hippolytus.' 'Non merui ut peram amore
quem incidunt et aluit tuae dotes cor-
poris atque animi.' Burmann understood
'materia' as meaning much the same
thing as 'duritia,' in the previous line:
'the hard, rude nature, quoting Cic.
Verr. v. 68, 'Fac enim fusisse in illo aut
C. Laelii aut M. Catonis materiam atque
indoemen.' This passage, however, does
not support such a very strong use of
'materia.' Cicero uses it in little more
than a neutral sense, as its being joined
with 'indoemen' shows: = 'the stuff,' as
we say.
87. Incinctae.] i. q. 'succinctae,' for
agility in hunting.
88. 'And to rob Venus of her dues.'
'Numeri' are the component parts of any-
thing: hence the well known idioms 'om-
nibus numeris absolutum esse,' 'omnium
numorum esse,' to be perfect in anything.
Cf. Met. i. 427, 'quae[m] imperfecta sub-
quae Trunca vident numerius.'
93. Phaedra proceeds to hold up the
example of three mighty hunters to Hip-
plytus: Cephalus, Adonis, and Meleager,
who were not averse to love. Cf. Eur.
Hipp. 455.

—İsəs δ ὡς ἄνφρασιν τοὺς
ἡ καλλιφρέγυς Κίφαλος Ις θείος ἔως
κ. τ. λ.
EP. IV. PHAEDRA HIPPOLYTO.

Conciderant illo percultiente ferae:
Nec tamen Aurorae male se praebebat amandum:
Ibat ad hunc sapiens a sene diva viro.
Saepe sub ilicibus Venerem Cinyraque creatum
Sustinuit positos quaebibet herba duos.
Arsit et Oenides in Maenalia Atalanta:
illa ferae spolium pignus amoris habet.
Nos quoque iam primum turba numeremur in ista.
Si Venerem tollas, rustica silva tua est.
Ipsa comes veniam, nec me latebroea movebunt
Saxa, neque obliquo dente timendus aper.
Aequora bina suis oppugnaut fluctibus Isthmon,
Et tenuis tellus audit utrumque mare.
Hic tecum Troezena colam, Pittheia regna:
Iam nunc est patria gravior illa mea.
Tempore abest, aberitque diu Neptunius heros:
Illum Pirithoi detinet ora sui.
Praeposuit Theseus—nisi si manifesta negemus—
Pirithoum Phaedrae, Pirithoumque tibi.
Sola nee haec ad nos iniuria venit ab illo.

103. Salebroea codd. unus et alter.

111. Nisi nos manifesta negemus, G M. nos non habet P. Librarius ut videtur alte-
rum si in nisi si omiserat, quod vidit Heins. qui corrigiit. Negamus al.
In magnis laesi rebus uterque sumus.
Ossa mei fratris clava perfracta trinodi
Sparsit humi: soror est praeda relictæ feris.
Prima securigeras inter virtute puellas
Te peperit, nati digna vigore pares.
Si quaeras, ubi sit—Theseus latus ense peregit:
Nec tanto mater pignore tuta fuit.
At ne nupta quidem, taedaque accepta iugali.
Cur, nisi ne oaperes regna paterna nothus?
Addidit et fratres ex me tibi: quos tamen omnes
Non ego tollendi causa, sed ille fuit.
O utinam nocitura tibi, pulcherrime rerum,
In medio nisu viscosa rupta forent!
I nunc, sic meriti lectum reverere parentis:
Quem fugit et factis abdicat ille suis.
Nec, quia privigno videar coitura noverca,
Terruerint animos nomina vana tuos.
Ista vetus pietas, aequo moritura futuro,
Rustica Saturno regna teneunte fuit.
Iuppiter esse pium statuit, quodcumque iuvaret:
Et fas omne facit fratre marita soror.
Illa coit firma generis iunctura catena,
Imposuit nodos cui Venus ipsa suos.
Neo labor est, cœlare liœst: pete munus ab illa.

115. Fratris.] i.e. the Minotaur. This is perhaps the most flagrant instance of bad taste in the Heroïdes. It is repeated, x. 77.
116. Rustica.] 'Old-fashioned,' 'out of date.'
117. 'The fact that Juno married her brother sanctions every thing.' 'Ommis' = 'everything' is very rare except perhaps in the phrase 'omnis quod.' But cf. xii. 28. 'Fratre' is a sort of instrumental ablative: 'marita' is used adjectively.
118. The Commentators get over this line without making any difficulty about it, though two very different explanations of it are given. Loeser refers 'illa' to 'noverca' so far back as 119: his note is: 'celare liœst: exempli causa sic: pete munus ab illa, sc. noverca.' In other words, he considers that Hippolytus would be furnished

120. Ille P ipsae G.
EP. IV. PHAEDRA HIPPOLYTO.

Cognato poterit nomine culpa tegi.
Viderit amplexus aliquis, laudabimus ambo:
Dicar privignon fida novorae meo.
Non tibi per tenebras duri reserenda mariti
Ianus, non eustos decipiendus erit.
Ut tenuit domus una duos, domus una tenebit.
Oscula aperta dabis, oscula aperta dabis.
Tutus eris mecum laudemque merebere culpa,
Tu liest in lecto conspiciare meo.
Tolle moras tantum, properataque foedere iunge!
Qui mihi nunc saevit, sic tibi pareat Amor.
Non ego dedignor supplex humilisque precari.
Heu! ubi nunc fastus altaque verba iacent?
Et pugnare diu, nec me summittere culpae
Certa fui: certi siquid haberet amor.
Victa precor, genibusque tuis regalia tendo
Brachia: quid deceat, non videt ullus amans.

139. Ita G amplexus P.
150. Drakenborchius distinxit: Heu ubi nunc fastus altaque verba iacent.

with a good excuse for being often with his step-mother by the pretext of asking
her for a present. This is quite absurd.
However Leers mentions no other inter-
pretation. All other editors who say any-
thing about the line refer 'illa' to 'Venus'
in 136, and so, if the text is sound, we
must understand it. ‘Ask a gift from
‘Venus,’ viz.: that she will aid us to
conceal our loves. But in the first
place, this meaning is not sufficiently
clearly expressed: secondly, it was no
part of Venus’ office to aid in concealing
love; she was not able to hide her own
intrigue with Mars; thirdly, line 140
takes up a mode of concealment quite
independent of the help of Venus. I
believe the line to be corrupt. Every
member of it is faulty: for what is ‘ne
 labor est?’ ‘Nec labor est celare amorem’
would be intelligible. Then ‘celare’ is
never used in Ovid without an accusative
expressed: and ‘pete munus ab illa’ is,
as I have tried to show, barely defensible.
I believe, though I do not expect to carry
conviction, that the original line ran thus:
Nec labor est celare, liest pectemus,
amorem. The copist having connected
‘celare’ with ‘liest’ in his mind, would be
willing enough to extract PETE MVNVS out
of PECHEMVS which gave no sense, and
‘amorem’ he rejected altogether as un-
telligible. ‘Pecemus’ occurs exactly in
this sense in xvi. 395, ‘Nunc en pectem-
num quae corriget horas inegalis,’ and pas-
sim. The ‘cognatum nomen’ in 138 is
not to be referred to the relationship be-
tween a ‘noverca’ and ‘prigivus,’ as is
done by the commentators, but it means
their love would be called by the kindred
name of affection. Cf. Art. 1., 720, ‘In-
tret amicitiae nomine tectus amor.’ This
meaning agrees perfectly with what fol-
lows, and makes better Latin.
Depuduit, profugusque pudor sua signa reliquit.
   Da veniam fassae, duraque corda doma!
Quod mihi sit genitor, qui possidet aequora, Minos,
   Quod veniant proavi fulmina torta manu,
Quod sit avus radiis frontem vallatus acutis,
   Purpureo tepidum qui movet axe diem—
Nobilitas sub amore iacet. Miserere priorum,
   Et mihi si non vis parere, parce meis!
Est mihi dotalis tellus Iovis insula, Crete.
   Serviat Hippolyto regia tota meo.
Flecte feros animos: potuit corrumpere taurum
   Mater: eris tauro saevior ipse truci?
Per Venerem, parcas, oro, quae plurima mecum est.
   Sic numquam quae te spernere possit, ames:
Sic tibi secretis agilis dea saltibus adsit,
   Silvaque perdendas praebat alta feras:
Sic faveant satyri, montanaque numina Panes,
   Et cadat adversa cuspide fossus aper.
Sic tibi dent nymphae—quamvis odisse puellas
   Dicoris—arentem quae levet unda sitim.
Addimus his precibus lacrimas quoque. Verba precantis
   Perlegis, et lacrimas finge videre meas.

155. Reliquit P. reinquit G.
157. Ita P G (nisi quod G fortasse quid) edd. vett. ante Hains. qui Micylli Quo
   mihi quod eddit. Antiquum lectionem iure restituit M. Iahnus dedit: Quod mihi quod.
   Latuit locus simillimus Met. vii. 706 sqq.
   Burn.

155. Depuduit.] 'I have ceased to blush, and shame has deserted his ensign.' vid.
   note on vs. 9.
157. Quod mihi sit genitor.] 'Though I have Minos who rules the waves for
   my father.' Of all authors, Ovid can be most readily amended and explained from
   himself. The passage before us affords a striking instance of this. For plausible
   though the reading of Micyllus, 'Quo mihi quod,' appears, 'quo mihi sit,' the reading of
   the best MSS., is established by a comparison with an exactly similar passage in
   Met. vii. 705, which I have not seen referred to by editors, where several success-
   sive clauses are introduced by 'quod sit,' the apodosis not coming till after four
   such clauses, just as here it does not come till after three.

--- Quod sit roseo spectabilis ore,
Quod teneat lucis, teneat confinia oitcis,
Nectareis quod alatur aquis—ego Procrin
   amabam.
Cf. also xviii. 41.
167. Quae plurima mecum est.] 'Who is
   with me in all her power.' Cf. Eur.
   Hipp. 1. Πολλὴ μὴ ἐν βροτοῖσι κόικος λόγῳ. Ἡθ. 444. Κύπρις γὰρ
   οὐ φορητὸς ἢν πολλὴ ῥηή.
EP. V. OENONE PARIDI.

37

EPISTOLA V.

OENONE PARIDI.

PERLEGIS, an ooniux prohibet nova? perlege! non est
Ista Mycenae littera facta manu.
Pegasis Oenone, Phrygiis celeberrima silvis,
Laesa queror de te, si sinis, ipsa meo.
Quis Deus opposuit nostris sua numina votis?

4. *Ipse P ipse G.*

---

V.—The story of Oenone and Paris, so favourite a subject with modern poets, is treated with great taste in this epistle, which contains some passages of exceeding beauty. Thus verses 9-35 are an admirable description of the happy shepherd life of the pair: the raving of the wild Cassandra are dramatically drawn in verses 118-122, and the concluding lines are gently pathetic. Ovid followed the account given by Apollodorus in his treatise of the legend, which was unknown to Homer.

1, 2. *Perlegis an ooniux prohibet nova.*] Ovid seems to have become sensible of the bad effect produced by this sort of epistolary mannerism, and strove to avoid it by beginning abruptly and without introduction. This is done with excellent effect in vii. and xii. This abruptness displeased some copyists of the 12th or 18th century, who added in many instances a prefatory distich, a practice which extended itself to epistles where no abruptness can be alleged, as here. In this case the spurious lines are,

Nympha suo Paridi quamvis meus esse recusas
Mittit ab Idaeis verba legenda iugi.

I had rather reject vv. 1, 2, than accept these, as the poem begins much more simply at v. 3.

3. *Pegasis.*] ‘The fountain-nymph’ (πηγή). Micyllus objected to ‘Pegasis,’ because as a patronymic it ought to be formed from ‘Pegasus,’ not from πηγή, and the word occurs elsewhere only as applied to the Muses. He proposed ‘Pedasis’ from the town Pedasus in Mt. Ida near the Cebren (the river from which Oenone sprung). See Hom. II. xxi. 87. It is not indeed anywhere stated that Oenone was born at Pedasus. Nevertheless the correction of Micyllus would be a good one if one was wanted: but it is not necessary. ‘Pegasis’ may be formed from πηγή, incorrectly, it is true, but on the analogy of ‘Pegasus’ which the Greeks at all events supposed to be formed from πηγή. Hesiod, Theog. 282, says the horse was so called because he was born near the sources of Ocean. The fact that the fountain Hippocrene was produced by Pegasus led to the Muses being called ‘Pegasidès’ in the first instance: then ‘Pegasides’ was applied to them without reference to Pegasus, but rather to the fountain: lastly, the name was extended to all fountain-nymphs.

4. *Ipse meo.*] As I have already observed, see note on i. 86, Ovid is particularly fond of such collocations. The reading ‘si sinis ipse’ is refuted by this consideration. Cf. vi. 8.
Ne tua permaneam, quod mihi crimen obest?
Leniter, ex merito quiequit patiare, ferendum est.
Quae venit indigno poena, dolenda venit.
Nondum tantus eras, cum te contenta marito
Edita de magno flumine nympha fui.
Qui nunc Priamides,—absit reverentia vero—
Servus eras: servo nubere nympha tuli,
Saepe greges inter requievimus arbores tecti,
Mixtaque cum foliis praeuit herba torum.
Saepe super stramen fenoque iacentibus alto
Defensa est humili cana pruina casa.
Quis tibi monstrabat saltus venatibus aptos,
Et tegeret catulos qua fera rupe suos?
Retia saepe comes maculis distincta tetendi:
Saepe citos egi per inga longa canes.
Inciiae servant a te mea nomina fagi,
Et legor Oenone falce notata tua:
Et quantum trunci, tantum mea nomina crescent:

8. *Indigne P G indignae codd. plurimi. indignae Heins. e cod. uno.*

11. *Absit P G adsit multi libri.*


6. Loers remarks on this line with just severity: 'Bentleius, quo nullus unquam infelicitor Ovidii emendantor fuit, pro 'cri-
men' legendum existimans 'sidus,' non legisse videtur versus 7 et 8.'

7, 8. 'One can easily endure what one deserves to suffer: the punishment which comes to one not deserving it is painful.'

10. So Tennyson: 'I am the daughter of a river-god.'

11, 12. 'You, who are now a prince, were then—let not respect for persons stand in the way of truth—a slave. 'Ad-
sit,' a reading of weak authority, would mean, 'let all respect be paid to the truth.'

15. The change of construction is re-
marked by Ramsey. It is probably to be explained by the difference between straw and hay: the former being harder, a per-
son lying upon it does not sink into it,
as into hay: hence 'alto feno,' 'in the deep hay.'

19. *Maculae.] These were probably knots in the hunting net at the corners of the meshes, for the purpose of giving greater strength. They were certainly not meshes, as the following passages quoted by Ramsay and Ruhnken prove: Varro de R. R. iii. 11, speaking of the construction of a

νηστοροποτιον, or duck yard, says: 'id
que totum rete grandibus maculis integi-
tur, ne eo involare aquila posit, neque ex
eo evolare anas:' and Columella de R. R.
viii. 16. 'locus clathris superpositis vel
grandi macula reibus contegitur, ne aut
evolandi sit potestas domesticae avibus aut
aquilis vel acipitribus involandi.' These
knots probably derived the name of 'ma-
culae' from the fact that they were of
a different colour from the net itself.
EP. V. OENONE PARIDI.

Crescite, et in titulos surgite rite meos. 27
Popule, vive, precor, quae consita marginis ripae 27
Hoc in rugoso cortice carmen habes,
'Cum Paris Oenone poterit spirare relieta,
Ad fontem Xanthi versa recurrit aqua.'
Xantho, retro propera, versaeque recurrit lympheae!
Sustinet Oenonen deseruisse Paris.
Illa dies fatum miserae mihi dixit, ab illa
Pessima mutati coepti amoris hiems,
Qua Venus et Iuno, sumptisque decentior armis
Venit in arbitration nudum Minerva tuum.
Attoniti miciere sinus, gelidusque cucurrit,
Ut mihi narrasti, dura per osa tremor.
Consului, neque enim modice terrebar, anusque
Longaevasque senes. Constitit esse nefas.

24. Recta PGM rite unus et alter et edd. ante Heins. Hoc reposui secutus
Hausingerum cui recta certum esse videbatur a glossamate recte ad rite adscripto. Post
h. v. in codd. rec. sequatur distichon, Populus est menemini fluminis consita ripa, Est
in quas nostri litterae scripta memor. Sed in alis ante v. 23, in alis post v. 28, positum
erat.

30. Ita G Xanthum P.
31. Lymphae P G. Heins. maluit nymphae quod P et septem alios habere ille quotidem
scribit.
35. Dixit P G duxit multi libri.
40. e G. Longaevasque senex P.

24. 'Grow on, and duly rise to form an
inscription in my honour.' I prefer 'rites'
to 'recta' for the reasons mentioned above:
besides 'surges' is more naturally ref-
terred to 'trunci' than to 'nominis,' to
which it must refer if 'recta' is the true
reading. For 'in' with acc. denoting the
object, see note on iv. 16.

25. Carmen. 'Inscription.' Cf. ii. 146,
and so, frequently. A reading of inferior
authority, which I would otherwise prefer,
is 'nomen:' 'this entry' an ex-
pression derived from bookkeeping, which
would add one to the many legal meta-
phors in Ovid.

34. Pessima mutati coepti amoris hiems.
'Hiems' is not winter but 'tempest' here,
as Ruhnken rightly takes it. The meta-
phor is from a fine sunny day becom-
ing overcast with clouds. 'O Lord what
is this worldly Byssus That changeth as
the moons? My Pomer's day in lusty May
Is derked before the none.' Ballad of the
Nut-Browne Mayd.

35. Decentior.] 'Who would be more
comely with her armour on' (than nude).
'Decentior,' sc. futura. Cf. Hor. III.
xxii. 18, 'Non sumptuosa blandior hostia
Mollitiv averse Penates Farre pio et sal-
liente mica.' where 'blandior' is in the
same construction as 'decentior' here.

37. Micuere sinus.] Cf. i. 45.
40. Constitit esse nefas.] 'It was agreed
on all hands that an ill-omened deed was
done.'
Caesa abies, sectaeque trabes, et classe parata
Caerulea ceratas accepit unda rates.
Fleisti discedens—hoc saltim parce negare:
Practerito magis est iate pudendus amor:—
Et flesti, et nostros vidisti fientis ocellos:
Misquimus lacrimas maestus uterque suas.
Non sio adpositis vincitur vitibus ulmus.
Ut tua sunt collo brachia nexa meo.
Ah! quotes, cum te vento quererere teneri,
Riserunt comites! ille secundus erat.
Oscula dimissae quotes repetita dedisti!
Quam vix sustinuit dicere linguæ 'vale'!
Aura levis rigido pendentia lintea malo
Suscitât, et remis eruta canet aqua.
Prosequor infelix oculis abeuntia vela,
Qua licet, et lacrimis humet arena meis.
Utque celer venias, virides Nereidas oro:
Soilioet ut venias in mea damna celer.

41. Parata P G peracta libr. quidam et Burm.
EP. V. OENONE PARIDI.

Votis ergo meis alii rediture redisti?
Ei mihi, pro dira pellice blandae fui!

Aspicit immensus moles nativa profundum:
Mons fuit: aequoreis illa resistit aquis:
Hinc ego vela tuae cognovi prima carinae,
Et mihi per fluctus impetus ire fuit.

Dum moror, in summa fulsit mihi purpura prora.

Pertimui: cultus non erat ille tuus.

Fit proprior, terraque cita ratis attigit aura:
Femineas vidi corde tremente genas.

Non satis id fuerat—quid enim furiosa morabar?

Haerebat gremio turpis amica tuo.

Tune vero rupique sinus et pectora planxi,
Et secui madidas uNGe rigente genas,

Implevique saeclum querulis ululatibus Iden.

Illuc has lacrimas in mea saxa tuli.

59. Pro ergo coni. Santenius eee.
74. Illuc G illine multi. libr. Illice al.


As Lennef on this passage well remarks: ‘Scilicet Augusti saeculi poëtarum agmen quasi clausit Ovidius, et in bene multis a priorum severitate iam deflexit.’ There is no occasion for doubting the correctness of the reading: ‘Ergo’ occurs with o short again in Trist. i. 87, ‘Ergo cave, liber, et timida circumplices mente,’ which was corrected by Heinsius, ‘Ergo, care liber, timida, etc., but without sufficient authority. Ovid also departed from the Virgilian rule of always lengthening the final syllable of verbs in o. See note on xi. 127; but, most remarkable of all, would be his shortening of the final syllable of the gerund in oe, ix. 126, were ‘tendendo’ there the true reading. Vid. not. ad loc.

60. *Blandae fui.*] ‘I used my persuasions.’ ‘Blandus’ is regularly used of coaxing entreaties. Cf. iii. 30.

61. *Moles nativa.*] ‘A crag reared by nature’s hand.’ This expression occurs again, Fast. v. 149. ‘Nativus’ is used of the gifts of nature, opposed to anything artificial. Thus ‘nativa coma’ is opposed to false hair, in a very pretty poem, Am. i. xiv. 56.

71. ‘I was not satisfied with that (and yet I ought to have been): for what did I gain by madly lingering? Nothing but the sight of a mistress clinging to your bosom.’ ‘Quid morabar?’ = ‘What object was there in my waiting?’ ‘Enim,’ as usual, has an elliptical reference. Professor Ramsay explains the line somewhat differently: ‘had that been enough to satisfy me of your infidelity, why did I madly linger?’ No, I did not believe the worst until,’ &c. Heusinger and Jahn make ‘Non satis id fuerat’ interrogative: but this does not make the passage easier, and ‘enim’ loses its force.

74. *Illuc.*] ‘For thither, to my rocks, I bore these tears.’ This line is explanatory of the preceding: Oenone had been on the cliffs by the shore; but, on seeing Helen, had fled to her own Mount Ida. There is another reading, ‘illinc,’ of less authority, which might seem to imply
Sic Helene doleat, desertaque coniuge ploret,
Quaque prior nobis intulit, ipsa ferat.
Nuno tibi conveniunt quae te per aperta sequantur
Aequora, legitimos destituantque viros.
At cum pauper eras armentaque pastor agebas,
Nulla nisi Oenone pauperis uxor erat.
Non ego miror opes, nec me tua regia tangit,
Ne de tot Priami dicar ut una nurus.
Non tamen ut Priamus nymphae socer esse recuset,
Aut Hecubae fuerim dissimulanda nurus.
Dignaque sum et cupio fieri matrona potens:
Sunt mihi, quas possint sceptra decere, manus.
Nee me, faginea quod tecum fronde iacoebam,
Despice: purpureo sum magis apta toro.
Denique tutus amor meus est tibi: nulla parantur
Bella, nec ultrices advehit unda rates.
Tyndaris infestis fugitiva reposcitur armis:
Hae venit in thalamos dote superba tuos.
Quae si sit Danais reddenda, vel Hectora fratrem,
Vel cum Deiphobo Polydamanta roga.

75. Ita G. Sic bene doleat defectaque P.
77. Tectum veniunt codd. nonnulli.
86. Quas possint P G quae nonnulli.

that the 'saxa' in 74 were elsewhere than on Mount Ida. It admits, however, of defence: for it makes a distinction between 'ululatus' and 'lacrimae,' which was, perhaps, intended. She first filled the open mountain with her shrills; then, when her first transports were over, she retired to the solitude of a rocky cave to weep there. 'Hae lacrimae,'-'the tears I shed as I write.' 'Hae lacrimae' is in favour of the reading 'has lacrimae' against 'et lacrimae' in iii. 4.

75. Desertaque coniuge.] The proposition 'a' would be expected. Ruhnken, however, quotes several instances where 'desertus' is used with the ablative alone. Cf. xii. 161; Prop. II. vii. 17; Lucan i. 195. On the other hand, Ovid often uses the proposition where the ablative alone would be expected. See note on x. 158.

77. Conveniunt.] 'Please you.' Rem. Am. 312, 'Conveniens animo non erat illa meo.'
82. Supply 'tangit' from preceding line in impersonal sense. 'Nor do I count it a great thing that I should be called one out of so many daughters-in-law of Priam.'
83, 84. 'Not however that Priam should decline to be father-in-law to a Nymph, or that Hecuba should be ashamed of me for a daughter-in-law.'
85. Matrona.] = 'uxor.' Cf. Met. ii. 466, 'Magni matrona Tonontis.'
86. Sunt mihi quas possint sceptra decere manus.] The Etonian editor quotes Gray's Elegy: 'Hands that the rod of empire might have swayed.'
Quid gravis Antenor, Priamus quid suadeat ipse,  
Consule, quis actas longa magistra fuit.  
Turpe rudimentum, patriae praeponer e raptam.  
Causa pudenda tua est: iusta vir arma movet.  
Neo tibi, si sapias, fidam promitte Lacaenam,  
Quae sit in amplexus tam oito versa tuos.  
Ut minor Atrides temerati foedera lecti  
Clamat, et externo laesus amore dolet,  
Tu quoque clamabis. Nulla reparabilis arte  
Laessa pudicitia est: deperit illa semel.  
Ardet amore tu? sit et Menelaon amavit.  
Nunc iacet in viduo credulus ille toro.  
Felix Andromache, certo bene nupta marito.  
Uxor ad exemplum fratris habenda fui.  
Tu levior foliis, tum cum sine pondere succi  
Mobilibus ventis arida facta volant.  
Et minus est in te, quam summa pondus arista,  
Quae levis assiduis solibus usta riget.

95. Suadeat P G. Falso notatur, ut scribit M, conseat e G, quod habent quidam libri et recepit Burm.

95. Priamus.] Professor Madvig, in his Adversaria Graeca (1871), emending Art. iii. 440, 'Praeceptis Priami si foret usque sui,' among other arguments, denies that Priam ever advised the Trojans to restore Helen, and corrects: 'Praeceptis Priamei si foret usque tua,' so that 'Priamei' should be the vocative of 'Priaméis,' 'daughter of Priam,' i.e. Cassandra. The line in the text disposed of the above argument, it being clear that Ovid, at any rate, looked upon Priam as giving the same advice as Antenor, 'belli praecidere causam.' [The MS. reading 'Priame — tua' is easily explicable: 'Priami' being copied down. 'Priame' caused the next copyist, forgetful of metre, to look on it as a vocative, and change 'sui' to 'tua.' Add, that the contraction 'Priamei' for 'Priaméi' is unheard of, and that 'praeceptis' is a word far more applicable to the sage advice of Priam than to the ravings of Cassandra: besides, the epic transition to the vocative does not suit the spirit of the poem at all.]

97. Turpe rudimentum.] 'It is a base beginning' (of your new life as Prince of Troy). 'Rudimentum' properly denoted the first lesson of the 'rudis tiro' in martial exercises. It occurs only once more in Ovid, Art. I. 193, 'Tale rudimentum tanto sub nomine debus Nuno iuvenum princeps deinde future senum,' supposed to be addressed to one of the young Caesar's princes, Tiberius or Caius Caesar, when preparing to undertake an enterprise against the Parthianas.

99. Fidam promitte.] Hor. Od. I. xiii. 14, 'Non, si me satis audias, aperes perpetuum,' &c.

106. Credulus.] Hor. Od. I. v. 9, 'Qui nunc te fruistur credulus aurea.'

112. Solibus.] 'Heat of the sun.' The plural is used for 'rays of the sun,' 'hot, sunny days,' just as in Greek ὁ ἥλιος.
HEROIDES.

Hoc tua—nam recolo—quondam germana canebat,
   Sic mihi diffusis vaticinata comis:
   'Quid facis, Oenone? Quid arenae semina mandae?
   Non profecturis litora bubus aras.
Graia iuvenca venit, quae te patriamque domumque
   Perdat! io prohibe! Graia iuvenca venit!
Dum licet, obseenam ponto demergite puppim!
   Heu, quantum Phrygii sanguinis illa vehit!'
Dixerat. In cursu familiae rapuere furentem.
   At mihi flaventes diriguere comae.
Ah! nimium miserae vates mihi vera fuisti.
Possidet, en, saltus Graia iuvenca meos!
Sit facie quamvis insignis, adultera certe est.
Deseruit socios hospite capta deos.
Illam de patria Theseus,— nisi nomine fallor—
   Nescio quis Theseus abstulit ante sua.
A iuvene et cupido credatur reddita virgo?
   Unde hoc compererim tam bene, quaeris? Amo.
Vim licet appelles, et culpam nomine veles:
   Quae toties rapta est, praebuit ipsa rapi.
At manet Oenone fallenti casta marito:
   Et poteras falli legibus ipse tuis.

115. Ab hoc v. ad vi. 49 in P desunt.
119. Demergite (et) demergite alli di mergite al. quod Heinsio placebat, et vulgo legebatur.
121. In cursu G. Micyllus scriptis incurso pro 'accursu', 'interventus' Sed nihil mutandum.
128. Arte codd. nonnulli aree al.

113. Recolo.] This verb properly means to till fallow land: hence it is a highly poetical expression for going over a subject in one's thoughts. It is used in its literal sense in the only other passage in which it occurs in Ovid, Met. v. 147.
114. 115. Proverbial expressions for wasting labour. Cf. xviii. 139, 'Quid ibuit
   Phylum curvo proscindere litus aratro Spemquaque sequi coner quem locus ipse neget'?
   The proverb occurs twice in Juvenal vii.
48, and i. 157, to which latter passage no other meaning can possibly belong. These lines are powerfully dramatic, and produce an effect like the grand passage in the Agamemnon, where Cassandra is introduced, which Ovid must have known and appreciated. There Cassandra applies the simile of a 'juvenca' to Clytemnestra, v.
1004, ἄπειξα τῆς βοῦς τῶν ταύρων.'
121. In cursu.] 'In the midst of her
   mad career.' Micyllus proposed 'incurso,' ' rushing in upon her.' But cf.
   203, 'Cursibus in medias novitatis plena
   reliquia Gaudia.'
125. Socios deos.] 'The Gods of marriage.' See note on iv. 62. For ' hospite
   capta,' cf. 75, supra, 'desertaque coniuge.'
131. This line bears out my interpretation of ' cognato nomine' in iv. 138.
EP. V. OENONE PARIDI.

Me satyri celeres—silvis ego tecta latebam—
Quaesierant rapido, turba proterva, pede,
Corinigerumque caput pinu praecinctus acuta
Faunus, in immensis qua tumet Ida ingis.
Me fide conspicuus Troiae munitor amavit,
Admisitque meas ad sua dona manus.
Quaesumque herba potens ad opem radixque medendi
Utilis in toto nascitur orbe, mea est.
Me miseram, quod amor non est medicabils herbis!
Deficior prudens artis ab arte mea.
Quod neo graminibus tellus secunda creandis,
Nec deus, auxilium tu mihi ferre potes.

139. Post h. v. sex versus ut subditicio obelo sinistro notavit M. quem subse-
quor: erant autem Iile meae spoliun virginitatis habet, Id quoque luctando. "Rupi-
tanen unque capitols, Oraque sunt digitis aspera facta meis. Nec pratiis stupri gemmas
aurumque poposci: Turpior ingenuum munera corpus emunt. Ipsa ratus dignam, medicas
mihi tradidit artes.

150. Deficior G Destituir ali.
151. Hic quoque duo urrem damnavit M: erant—"Ipsa repertor opis vaccas
pavisse Phreasus Fortur, et o nostro saeuleu igne fuit.

xiv. 658, 'pinu praecincti cornus Fanes,' 
139. i. e. Fidicen Apollo. Cf. i. 67.
Merkel has given the weight of his authority to the rejection of six lines here, and two after 150, all of which disfigure the poem. Accordingly I have omitted them from the text. They were probably an interpolation by somebody who thought 'ad sua dona' in 146 not sufficiently explicit without the explanatory 'medicas artes.' The lines are self-
condemned in every possible way: not to speak of the grossness of sentiment which contrasts so strongly with the rest of the poem, the first line directly contradicts 133: the repetition of 'open' so soon after 'opis' in the same peculiar sense of '
medicines,' is flagrant; and the utter absurdity and needlessness of the last two lines to prove Apollo was subject to love, after 139, is apparent. These last two lines were probably an effort of the same interpolator, who wished to display his ac-
quaintance with Callimachus, where this form of the legend of Apollo's feeding the flocks of Admetus is given: Hymn. in
Apoll. 43,
'Ehóri in' 'Ampfras Xwvntidas evrefins
in qvou ëhdiosin in' 'Iropi kkkavmívos 'Athmítio.

150. Deficior.] This might be translated 'I am abandoned by my own art' (vid. ad x. 138); but such a strongly passive use of 'deficior' hardly occurs. It means 'to fail,' with reference to something, as 'tempore deficior,' 'fail in point of time,' Trist. ii. 407; and as 'defici ab' is also a
prose idiom, cf. Caes. B. C. iii. 64, 'Quum
aquilifer a viribus defeceretur,' it is better to translate here, 'I am found wanting in
respect to my own art.' It was prob-
ably the above incorrect interpreta-
tion of 'deficior' that led to 'destituir' being adopted by some copyists.

152. Auxilium.] According to Ruhn-
ken this word is properly used as a med-
cal term. He quotes Celsus Praef. i. 1,
herbas aliique prompta in auxilium
vulnerum.' Cf. Rem. Am. 528.
HEROIDES.

Et potes, et merui: dignae miserere puellae!
Non ego cum Danais arma cruenta foro:
Sed tua sum tecumque fui puorilibus annis,
Et tua, quod superest temporis, esse precor.

---

EPISTOLA VI.

HYPSIPYLE IASONI.

Litora Thessaliae reduci tetigisse carina
Diceris, auratae vellere dives ovis.
Gratulor incoluni, quantum sinis. Hoc tamen ipsum
Debueram scripto certior esse tuo.
Nam ne pacta tibi praeter mea regna reidres,
Cum superes, ventos non habuisse potes.
Quamlibet adverso signatur epistola vento.

1. Lacuna in P manet usque ad v. 49.
7. Signetur G. Corr. M.

155. The conclusion is very graceful: 'puerilibus annis' recalls Tennyson's conception, cf. 'Mournful Oenone wandering forlorn Of Paris, once her playmate on the hills.'

VI. Jason and the Argonauts touched at Lemnos on their outward voyage. They found the island destitute of male inhabitants, the men having all been murdered by the women, with the sole exception of king Thoas, who had been saved by his daughter, now the reigning Queen, Hypsipyle. The Argonauts were hospitably entertained, and, according to Ovid, remained more than two years on the island, although other authors make the time much shorter. This epistle is supposed to be written by Hypsipyle on hearing of Jason's return to Thessaly, in company with Medea. The authorities followed by Ovid here, as well as in the twelfth epistle, were for the most part Apollodorus and Apollonius Rhodius. 3. 'I congratulate you on your safe return, as far as you permit me:' i.e. if you are unwilling to send me a letter, you may be unwilling to accept my congratulations. 'Hoc tamen ipsum' is used as if 'acire' followed, instead of 'certior esse,' to which it is equivalent. 5-7. For you may have been hindered by adverse winds from returning past Lemnos, while desirous of doing so: but a letter can be written no matter how bad the weather is.' 'Pacta:' 'promised you as my marriage portion.' Cfr. vs. 117, sqq.
Hypsipyle Iasoni.

Hypsipyle missa digna salute fui.
Cur mihi fama prior, quam nuntia littera venit?
Isse sacros Martis sub iuga panda boves,
Seminibus iactis segetes adolasse virorum,
Inque neem dextra non eguisse tua:
Pervigilem spolum pecudis servasse draconem,
Rapta tamen fortit vellera fulva manu.
Haec ego si possem timide credentibus 'ista
Ipse mihi scripsit' dicere, quanta forem!
Quid queror officium lenti cessasse mariti?
Obsequium, maneo si tua, grande tuli.
Barbara narratur venisse venefica tecum,
In mihi promissi parte recepta tori.
Credula res amor est. 'Utinam temeraria dicar
Criminibus falsis insimulasse virum.
Nuper ab Haemoniis hospes mihi Thessalus qris
Venerat, et tactum vix bene limen erat,
'Aesones' dixi 'quid agit meus?' Ille pudore
Haesit, in opposita lumina fixus humo.
Protinus exsilui, tunicisque a pectore ruptis
'Vivit, an' exolamoc 'me quoque fata vocant?'

10. Martis G Marti nonnulli.
15. Hoe G haec multi libri.
28. Trahun libri plurimi.
HEROIDES.

Vix mihi testе deo credita vita tua est.
[Utque animus rediit, tua facta requirere coepi.
Narrat aënipes Martis arasse boves:
Viperatos dentes in humum pro semine iactos,
Et subito natos arma tulisse viros:
Terrigenas populos civili marte peremptos
Implesse aetatis fata diurna suae:
Devictus serpens. Iterum, si vivat Iason,
Quaerimus: alternant spesque timorque fidem.]
Singula dum narrat, studio cursuque loquendi
Detegit ingenio vulnera nostra suo.
Heus, ubi pacta fides? ubi connubialia iura,
Faxque, sub arsuros dignior ire rogos? lest
Non ego sum furto tibi cognita: pronuba Iuno
Affuit et sertis tempora vincitus Hymen.
At mihi nec Iuno, nec Hymen, sed tristis Erinys
Praetulit infaustas sanguinolenta faces.
Quid mihi cum Minyis, quid cum Tritonide pinu?

29. Timidumque mihi G timidum s. timide quod ait alii.

31-38. These lines are condemned by Merkel on good grounds. They follow too closely after the similar account vs. 10-14: and ‘devictus serpens,’ vs. 37, is very strange Latin for ‘devictum esse serpentem.’ Loers and others understood it = ‘postquam devictum ab eo audivissem,’ but this meaning ought to have been more correctly expressed.

36. Diurna.] ηυμερα, ‘only lasting for the day.’

40. Ingeniosuo.] ‘Naturally,’ ‘without intending it’: ‘sponte natis verbis,’ as Ruhnken well explains it. He appositely quotes Petron. 126, ‘Crines ingenio suo flexi,’ ‘Hair curling naturally.’ The Schol. on the Trèves MS. renders it ‘simplicitate sua,’ but it does not mean quite so much. ‘Ingenium’ is often opposed to ‘ars,’ e.g. where Ovid says, Am. I. xv. 14, of Callimachus, ‘Quamvis ingenio non valet, arte valet.’ Cf. also Met. iii. 159, ‘simulaverat artem Ingenio Natura suo.’

41. Connubialis.] This word must be pronounced as if of only five syllables by syncopheosis, as the τ in ‘connubium,’ and all words derived directly from ‘nubo,’ is long. So also, ‘connubio,’ in Met. vi. 428. ‘Ponibus,’ ‘pontibus,’ etc., are derived not from ‘nubo,’ but its short root. But vid. Munro ad. Lucr. iii. 776.

42. The torch that lighted the bride to the house of the bridegroom, and that which kindled the funeral pile, were often placed in juxta-position by the Roman poets: as in Propertius’ superb penta-meter, ‘Viximus insignes inter utramque facem:’ El. V. xi. 46.

43. Furto.] ‘Furtum’ is the regular word for an intrigue. It is contrasted with a lawful marriage under the auspices of Iuno Pronuba.

47. Minyos.] An ancient appellation of the Argonauts, derived from a race dwelling round Iolcos. The Argo is called
Quid tibi cum patria, navita Tipy, mea?
Non erat hic aries villo spectabilis aureo,
Nec senis Aetae regia Lemnos erat.
Certa fui primo, sed me mala fata trahebant,
Hospita feminea pellere castra manu.
Lemniadesque viros, nimium quoque, vincere norunt.
Milite tam forti vita tuenda fuit.
Urbe virum iuvi tectoque animoque recepi.

51. Its P G mea fata plurimi cod.
54. Milite tam fortuna tuenda P mendose, forti vita G P ma. sec. librifi longe plurimi
Pro vita unus et alter ripa quod Burm. placuit. M edidit causa. Sed non agebatur de vita
Lemniadum, ripa pro litus displaceit, causa a libris nimium discrepat, quod cadit etiam
in iuvi et ripa.
55. Urbe virum vidi P G M libri eedd. omnes. Audacter in textum recepi meam
conjecturam iuvi pro vidi quod frigere fatetur omnes, quod Naso scripsisse non potest.
Quidnam significat urbe virum vidi in urb., an ab urbe? At illud ridiculum: anne otiose
spatiantem in platea Iasonem caus vidit Hysipsyle? Hoe nec Latinum nec
Ovidianum est. Nam ab non poterat omitti nec Ovidius appropinquationem classis
ita breviter solet describere. Certum est in archetypis tale quid exaratum fuisse
vivavivi et libraris vivavivit neglecteret descripisse. Tam confor locos similimos nostri poetae
quos in comm. contulit. Heins. cons. vidua pro vidi: sed epithet. vocia urbe male
congruit cum structura versus nec probabilis est vidi ex vidua fluxisse.

*Tritonis pinus* because it was built at
the suggestion of Athene, by Argus:
'Αθηνας ὑπὲρτιμίνης, Apollod. Bibl. 16.
Tiphys was the helmsman of the Argo.
Ibid.

53. See prefatory remarks. Αύξηνα
ψάρ was a proverb throughout Greece
for wicked deepies. Cf. Herod. vi. 56,
54. The true reading here is doubtful.
Vid. Adn. Crit. On the whole I have
decided to retain 'vita,' the reading of G,
and P by a late hand. ' Such brave sol-
diers as we are might have defended our
lives against you.' The difficulty,
that the lives of the Lemnian women were
not called in question, may be got over by the
reflection that they would have been, had the
women resisted the landing of the Ar-
gonauts, in which case, says Hysipsyle,
they were well able to take care of them-
selves. ' Fortuna,' the corruption in P,
may have arisen from the transcriber
fusing the beginnings of the words 'forti'
and 'tuenda.'

55. Iunxt.] 'I aided him with the re-
sources of my city, and received him to
my home and heart.' In support of my
emendation 'iuvi,' instead of the mean-

H
HEROIDES.

Hic tibi bisque aetras bisque cucurrit hiems.
Tertia messis erat, cum tu dare vela coactus
Implessi laebris talia verba tuis,
'Abstrahor, Hypsipyle: sed dent modo fata recursus,
Vir tuus hinc abeo, vir tibi semper ero.
Quod tamen e nobis gravida celatur in alvo,
Vivat, et eiusdem simus utereque pares.'
Hactenus. Et laebris in falsa cadentibus ora
Cetera te memini non potuisse loqui.
Ultimus e sociis sacrum conscendis in Argo:
ILLA volat: ventus concava vela tenet.
Caerula propulsae subducitur unda carinae:
Terra tibi, nobis aspiciuntur aquae.
In latus omne patens turris circumspicit undas:
Huc feror, et laebris osque sinusque madent.
Per laebras specto, cupidaeque favebitia menti
Longius adsueto lumina nostra vident.
Adde precies castas, immixtaeque vota timori,

65. Argo P Argon G concedis M.
71. Pro menti coni. Volscus amanti.
73. Addo P G addo multi recentiores.

Valerius Flaccus also, describing the arrival of the Argonauts at Lemnos, makes the Lemnian prophetess Polyxoe use the words 'Portum demus,' which is precisely = 'urbe iuvemus.' I believe the passages I have quoted, joined with the reasons mentioned in my critical note, justify me in resting 'iuvemus.' With respect to 'vidi' Heinsius remarked long ago, and every one must agree with him, 'i vidi vehementer friget.' For let no one decide it by comparing it with such phrases as 'et vidi, et perii,' xii. 33. The word 'urbe' makes all the difference, and 'tectoque animoque recepi' is a very different thing from 'perii.'

56. Lennep supposes Ovid to have here followed some authority other than those which have come down to us, as the latter only represent the Argonauts to have stayed a few weeks or months in Lemnos.

58. Implesi.] Cf. x. 37, 'Quod voci de-erat plangore replebam.' We may translate 'accompanied,' remembering Liv. vii. 2, 'impletas modis saturas' = 'farc'es accom- panied with music :' the idea being that a musical accompaniment supplies something wanting in 'assa vox.'

62. Vivat.] An allusion to the Roman custom, by which a father decided whether a child should live, and be recognised as his. This was done 'tollendo,' by taking the child up from the ground. Cf. iv. 124, and see Apoll. Rhod. i. 884.

67. Subducitur.] 'The water flies from beneath the ship.' Cf. Virg. Aen., v. 199, 'subtrahiturque solum,' and for the word Juv. i. i. 15, 'Et nos ergo manum ferulas subduximus.'

73. Addo.] 'Think also of my chaste prayers.' 'Addo' is of later authority than 'addae,' and need not, therefore, form an exception to the ordinary rule as to the quantity of o final. See note on xi. 127, 'Castas:' cf. ix. 35, 'votis operata pudicis.'
EP. VI. HYPSIPYLE IASONI.

Nunc quoque te salvo persolvienda mihi.
Vota ego persolvam? votis Medea fructur?
Cor dolet, atque ira mixtus abundat amor.
Dona feram templis, vivum quod Iasona perdo?
Hostia pro damnis concidat iacta meis?
Non equidem secura fui, semperque verebar,
Ne pater Argolica sumeret urbe nurum.
Argolidae timui: nocuit mihi barbara pellix.
Non expectata vulnus ab hoste tuli.
Nec facie meritisque placet: sed carmina novit,
Diraque cantata pabula fale metit.
Illa reluctam cursu deducere lunam
Nititur, et tenebris addere solis equos.
Illa refrenat aquas, oblique aequa flumina sistit:
Illa loco silvas vivaque saxa movet:
Per tumulos errat passis distingueta capillis,
Certaque de tepidis colligit essa rogis:
Devovet absentes, simulaque oereae fingit,
Et miserum tenues in iecur urget acus:
Et, quae nescier melius. Male quaeritur herbis

82. Expectata P expectato G.
83. Carmina movit G vulg. carmina movit P carmina novit nonnulli, quod verum esse apertum est.
90. Colligit G, colligat P.
91. fingit G, figt P.
HEROIDES.

Moribus et forma conciliandus amor.
Hano potes amplecti, thalamique reliquit in uno
Impavidus somno nocte silente frui?
Sclioet ut tauros, ita te iuga ferre coegit:
Quae feras angues, te quoque mulcet ope.
Adde, quod adscribi factis procerumque tuisque
Se caevet, et titulo coniugis uxor obest.
Atque aliquis Peliae de partibus acta venenis
Imputat, et populum, qui sibi credat, habet.

'Non haeo Aesonides, sed Phasias Aeëtine

94. Me . . . , P nobilis G.
100. Se favet PGM. pessime. facit plurimi libri, elet pauci, se saev coni. Alleius nos-
ter. se caevet ago. Legulorum formulas sapere verba poetae crediderim. et cadem officina
procuus qua ista quoque ode bonis, in. 110. tradet habendam, vi. 105, et similis.

'male' to 'maga' = 'magical arts,' for
two reasons. (1) If the easy 'male' is
the true reading, the existence of 'maga'
in all good MSS. is difficult to be ac-
counted for; (2) The word 'maga' is
peculiarly appropriate, whenever that part
of sorcery is mentioned, which consists
in the cutting and decoction of herbs. Cf.
Med. Fac. 35, "Sic potius nos urat amor
quam fortius herbis Quas maga terribilis
subsecat arma manus,' a passage exactly
similar to the one before us in sentiment,
and where 'maga' is also used as adj.
Met. vii. 196, 'Quaque magas tellus pol-
letibus instruit herbas,' etc. But inasmuch
as the sense is perfect with male,
and the construction would be difficult
with maga, the received reading is best
allowed to stand. We may suppose the
抄ist to have been thinking of ma-
ical arts, and hence to have changed
'male' to 'maga.' Sometimes the or-
dinary reading is pointed with a stop
after 'et': 'and, what I had rather know
nothing of, she wickedly tries to gain,'
etc. This has the fault of mistrans-
lating 'male quaeritor,' which can only
be a general reflection.

99, 100. 'Besides, she takes care that
her name should be endorsed upon the ex-
plots of yourself and the other chiefs,
and so the wife is a bar to the fame of the
husband.' The metaphor is clearly a legal
one (see notes on ix. 110, viii. 5), as is
shown by the word 'adscribere,' which
is the technical word for adding a codicil,
or saving clause. 'Cavet,' which I have
substituted for the corrupt 'favit,' is the
regular word for taking many legal steps,
esp. entering a 'caeaat' as we say. Thus
in Cicero de Inv. iv. 41, we find 'cavere' and
'adscribere' joined together: 'Amentiae
fuit quum heredi vellet caverre, id ad-
scribere, quo non adscripto nihilominus
heredi caverret.' The regular construc-
tion of 'caeva' in this legal sense is 'ut,'
with the subjunctive; but it occasionally
takes the accusative and infinitive, even
in prose. Cf. Paul. in Pand. xxiv. 9, 49,
'Cavere instrumento e daturum decess.'
Ulp. ib. xviii. 18, 'ut caevas to restitution
uturum.' These passages strongly bear
out the restoration of 'cavet,' as the accusa-
tive of the pronoun is used in both.

101, 102. 'And some one of the faction
of Pelias attributes your exploits to the
drugs of Medea, and has a following to
believe him.' Pelias was Jason's uncle,
who opposed his claim to the crown of
Iolcos. 'Atque alius; this is a regular
phrase = kai r te: it occurs often in Ovid.
cf. i. 31. 'Partes' is common in plur. =
'side,' 'faction,' in both in poetry and prose.
'Imputa' is used here in its ordinary
secondary sense of 'ascribing,' with dat.
103. Phileias Aeëtine.] The Colchian
daughter of Aeëtes. 'Acetina is a patrony-
mic, like Oceanique, Nonacrine, Euenir.
EP. VI. HYPSIPYLE IASONI.

Aurea Phrixaeae terga revellit ovis.'
Non probat Alcimeae mater tua—consule matrem—
Non pater, a gelido oui venit axe nurus.
illa sibi Tanai Sothiaeaeque paludibus udae
Quaeat et a patria Phasidis usque virum.
Mobilis Aesonide, vernaque incertior aura,
Cur tua polliciti pondere verba carent ?
Vir meus hinc ierae : vir non meus inde redisti.
Sim reductis coniux, sicut euntis eram !
Si te nobilitas generosaque nomina tangunt,
En ego Minoo nata Thoante feror.
Bacchus avus : Bacchi coniux redimita corona
Praseradiat stellis signa minora suis.
Dos tibi Lemnos erit, terra ingeniosa colenti.
Me quoque dotaes inter habere potes.
Nunc etiam peperi. Gratare ambobus, Jason.
Dulce mihi gravidae fecerat auctor onus.

118. Quoque g. . . . lis inter P quoque quod tales G. res tales M e cod. Erfurt. et sic
vulgo legitur. Lindemannus super edidit opes tales. Sed verum est dotaes ad quod
proxime accedit G. 'Me quoque inter alias Lemni incolas, qui ut dotaes servi tibi tri-
buentur, numerare potes.' Dictum est, ut illud Maronis Aen. iv. 102. 'Dotaesque
tuae Tyrios permittere dextres.' Salmasius olim coni. dotaes pro dotaces, sed dotaes
nunquam idem valent quod dotates. Heins. coni. Me quoque, quot tales, inter habere
potes.

111. Refers to Jason's words, vi. 60, supra.
114. Feror.] εἰκάνεια, 'men call me,'
in effect = 'sum.' Thoas, father of Hyp-
sipyile, was son of Bacchus and Ariadne,
daughter of Minos. 'Corona:' the crown
given by Bacchus to Ariadne, or apparently,
according to Ovid, Ariadne herself, was
translated to the skies. Cf. Art. i. 557,
'Manus habe coelum : coelo spectabere
sidus ; Saepe rages dubiam Cressa Corona
ratem.
117, 118. 'Lemnos shall be given you
as my dowry, a land kindly to the cul-
tivator: and my person you may reckon
among your slaves acquired by dowry.'
See Adn. Crit. and the passage from Virg.
there quoted. 'Dotaes' generally has
'servi' or some noun accompanying it.
Here a noun must be supplied out of
'Lemnos' above. 'Inter Lemnios' (or
rather 'Lemniades') 'dotaes servos tuos.'
It is strange how editors have hesi-
tated about the true reading. Merkel has
gone out of his way, as he confesses, Prof.
p. vii. to adopt the worthless 'res tales'
from a MS. which he condemns. The fact
is, Salmasius led every one astray by sug-
gestig 'dotaes,' but translating it as if it
were = 'dotates,' 'richly dowered : ' which
of course was wrong. 'Ingeniosa:' cf. Stat.
Sylv. I. iii. 16, 'Ingenium quam mite
solo; ' Fast. iv. 684, 'ad segetes ingeniosus
ager.'
HEROIDES.

Felix in numero quoque sum, prolemque gemellam,
Pignora Lucina bina favente dedi.
Si quaeris, cui similes? cognosceris illis.
Fallere non norunt: cetera patris habent.
Legatos quos paene dedi pro matre ferendos.
Sed tenuit coeptas saeva noverca vias.
Medeam timui: plus est Medea noverca:
Medeae faciunt ad scelus omne manus.
Spargere quae fratris potuit lacerata per agros
Corpora, pignoribus parceret illa meis?
Hanc, hanc, o demens, Colchisque ablata venenis,
Dioeris Hypsipyles praeposuisse toro?
Turpiter illa virum cognovit adultera virgo.
Me tibi, teque mihi taeda pudica dedit.
Prodidit illa patrem. Rapui de clade Thoanta.
Deseruit Colchos. Me mea Lemnos habet.
Quid refert, scelerata piam si vincet, et ipso
Crinme dotata est emeruitque virum?
Lemniadum facinus culpo, non miror, Iason.

131. Hanc tamen G tamen in P deest: alterum hac omiserat librarium, more suo.
vid. ad iv. 111, xiii. 137. Hanc reponens vim sumum sententiae reddere mihi quidem
video: indignantis est: cf. Hor. Epod. iv. 20, 'Roo, hoc tribuno militum.'

129. Fratris.] Absyrtus, who was cut up by Medea, and his limbs scattered
about, to delay the pursuit of Aeetes, at the place thence, it was said, called Tomi,
(tivos) the scene of Ovid's exile.
131. Ablate.] Captivated, not 'alienatus' as Burman rendered it. Cf. 'abstut-
it,' vi. 150 infra, and xii. 36, note.
137. Quid refert.] What is the use of it all, if the guilty Medea is to be preferred to
the pious Hypsipyle, and is dowered by her
very crime, and has won the affections of
her husband by it?' 'Emeruit' is used
here in the same sense in which 'demere'
is generally used. See note on ii. 28. Cf.
Trist. iv. 85, 'At vos admoniit nostris quo-
que casibus est. Acquam superos emere-
suisse virum.' 'Emeruit' often means simply
'to earn:' and it would not give an infe-
rior meaning if taken in that sense here:
'has earned a husband by her crime.'
The commentators generally prefer the
former interpretation.
139-150. The connexion appears to be
this: 'I am naturally merciful: I blame
the cruel Lemnian women: but you must
remember that wrongs will drive even the
weakest to arms: and even I, merciful as
I am, would have slain Medea if you had
put in at Lemnos with her: and you
would have deserved the same fate.'
Quamlibet infirmis ipse dat arma dolor.

Dio age, si ventis, ut oportuit, actus iniquis
Intrasses portus tuque comesque meos,
Obviaque exissem fetu comitante gemello,
—Hiscere nempé tibi terra roganda fuit—
Quo vultu natos, quo me, scelerate, videres?
Perfidiae pretio quo nece dignus eras?
Ipse quidem per me tutus sospesque fuisses:
Non quia tu dignus, sed quia mitis ego:
Pellicis ipse meos implessem sanguine vultus,

Quoques veneficiis abstulit illa suis.
Medaeae Medea forem. Quod siquid ab alto
Iustus adest votis Iuppiter ipse meis,
Quod gemit Hypsipyle, lecti quoque subnuba nostri
Maecrat, et leges sentiat ipsa suas.
Utque ego destituer coniux materque duorum,
Cum totidem natis orba sit illa viro.

140. Quamlibet iratis P ma. sec. iratis omissum ma. pr. quodlibet ad facinus G
quamlibet codd. nonnulli et Lomnep. Quamlibet iratis hic nullum sensum idoneum habet.
Desiderabatur tale quae infirmis quod olim coni. P. Heusinger, et Lindemannus
nuper edidit.

156. A totidem natis orba sit illa viro P G codd. plurimi aque viro M pauci libri.
 atque viro vulgo edunt. Praeclaram Lindemannem emendationem ut certissimam recepi.
Ille scribit A initio h. v. ex omn breviter scripto derivatum esse, quod verisimile est.
HEROIDES.

Nec male parta diu teneat, peiusque reliquat:
Exulet, et tota quaerat in orbe fugam.
Quam fratri germana fuit miseroque parenti
Filia, tam natis, tam sit acerba viro.
Cum mare, cum terras consumperit, aëra temptet:
Erret inops, exspes, caede cruenta sua.
Haece ego, coniugio fraudata Thoantias oro.
Vivite devoto nuptaque virque toro!

EPISTOLA VII.

DIDO AENEAE.

Sic ubi fata vacant, udis abiectus in herbis
Ad vada Maeandri conceinit albus olor.

162. Exspes G expers P.

of; (3). Hypsipyle prays that Medea may meet the same fate that she herself had. What was that fate? Not, that she was bereft of her children and her husband, but abandoned, with her two children, by her husband. Hence she prays with perfect consistency, 'as I, a wife, and mother of two children, am heartlessly abandoned, so may she, with the same number of children, be deserted by her husband.' This was what actually did happen to Medea. I regard this emendation of Lindemann's as perfectly certain.

167. Peiusque reliquat.] The poet, as Lennep remarks, was probably thinking of the proverb quoted by Cicero, Phil. ii. 27, from some old poet, 'male parta male dilabuntur.'

161. Aëra tentat.] Alludes to the flight of Medea from Corinth to Athens in a chariot drawn by winged dragons.

VII.—The following epistle is entirely founded on the Fourth Book of the Aeneid. Although Ovid has drawn largely from Virgil, yet there is in the poem so much of the softness and gentleness peculiar to the later poet, as to make us forget it is an imitation. Ovid evidently intended to remind his readers of Virgil's work: this is especially apparent from vs. 95, 'Nymphas ululasse putavi,' which demands a reference to Aen. iv. 168. In many instances the poem vies with its great original in beauty: in one passage, vs. 87, sqq., when developing the appeal of Dido, Aen. iv. 309, 'Quin etiam hiberno moliris sidere classest,' I think Ovid excels Virgil, and approaches the sublime.

1, 2. The opening is excellent. With regard to its abruptness, see note on v. 1. Two prefatory lines are to be found in a few late MSS. These introductory distichs will not be noticed in future in this edition. Ruhnken renders 'abiectus' 'te- mere tacens;' but 'temere' is rather expressive of the carelessness of luxurious repose, and this suits 'abiectus' in the other passages quoted by Ruhnken, Prop. I. xiv. 1, 'Tu licet abiectus Tiberina molliter unda,' and Phaedr. IV. i. 12: here translate, 'lying helpless.' The song of the swan before death is a well-
EP. VII. DIDO AENEAE.

Neo quia te nostra sperem prece posse moveri,
Adloquor : adverso movimus ista deo.
Sed merita et famam corpusque animumque pudicum
Cum male perdiderim, perdere verba leve est.
Certus es ire tamem miseramque relinquere Dido,
Atque idem venti vela fidemque ferent?
Certus es, Aenea, cum foedere solvere naves,
Quaeque et item nascis Italica regna sequi?
Neo nova Carthago, nec te crescentia tangunt
Moenia, nec soeptro tradita summa tuo?
Facta fugis, facienda petis: quaerenda per orbem
Altera, quasesita est altera terra tibi.
Ut terram invenias, quis eam tibi tradet habendam?
Quis sua non notis arva terenda dabat?
Alter amor tibi restat habendus et altera Dido:
Quamque iterum fallas, altera danda fides.
Quando erit, ut oondas instar Carthaginis urbem,
Et videas populos altus ab aree tuos?

13. Pro facienda multi cod. fugienda.

known tradition. The Lydian rivers 
Maeander and Caystrus used to abound in swans, and are said to do so still.
3, 4. "I do not address you in the hope that you can be moved by my prayers: I have taken up my pen with the hope against me." "Movimus ista" = "I write these words." For "moveo," used of writing, cf. xv. 4, "Hoc breve nescirem unde movetur opus," and Art. Am. i. 29.
5, 6. "But after vainly throwing away kindly deeds, my fair fame, my charms of person, and purity of soul, it is a trifle to waste words." "Love:" cf. xvii. 2, "Non rescribendi gloria visa levis."

10. Sequi,] Virg. Aen. v. 629, "Italiam sequinm fugiendi."
13, 14. Dido means that Aeneas makes life a pursuit. "You fly from what you have achieved, you seek other things to be achieved: no sooner have you gained one land than you must seek another through the world." Ruhnken, however, supplies "moenia" with "facta" and "facienda:" he is decidedly wrong, in my opinion.
15. "Suppose you find the land." "Ut" is thus used, vv. 21, 55, 146, infra. "Tradet habendum" is a legal phrase. See Dict. Ant. a. v. Traditio.
HEROIDES.

Omnia ut eveniant, nec di tua vota morentur,
Unde tibi, quae te sic amet, uxor erit?
Uror, ut inducendo ceratae sulphure taedae.
Aenean animo noxque diesque refert.
Ille quidem male gratus et ad mea munera surdus,
Et quo, si non sim stulta, carere velim:
Non tamen Aenean, quamvis male cogitat, odi:
Sed queror infidum, questaque peius amo.

Parce, Venus, nurui, durumque amplectere fratrem,
Frater Amor: castris militet ille tuis.
Aut ego quae coepei—neque enim dedignor—amare,
Materiam curae praebat ille meae.

22. Post h. v. in quibusdam sequuntur Ut pia fumosis addita tura rogis: Aeneas;
oculis semper vigilantibus inhaeret.
33. Ita P G nisi quod Aut non fuit sub ras. G. quem pro quae libr. plurimi, et ita
vulgo legitur. Obelum suum apposuit M. Non tolerabilis tamen estconi. quam in
Atque ego quae. Omnia sana esse credo.

21. ‘Though all things should turn out as you expect, and the gods should not retard your prayers.’ It is not necessary to understand ‘eveniant’ = ‘prospere eveniant.’ A colloquial phrase gives the exact meaning: ‘though everything should come off.’ I think Lenner has made out his case for ‘di’ against ‘te’: his note is, ‘Ut sape dicitur aliquis aliquus morari vota quemadmodum,’ Ep. xvii. 6, de Dii: ‘Sed non sunt faciles: nam cur mea vota morantur?’ Ep. xix. 95, ‘Non ego tam ventos tempo mea vota morantes,’ Met. viii. 71, ‘solus mea vota moratur,’ id est, ‘obstat quominus optata re potiar,’ ita prorsus insolens est dictio, ‘morantur aliquem sua vota,’ ad quam h. l. offendus etiam. Heinssius legendum coniciebat: ‘nee te tibi fida morentur.’
27. ‘True, he is an ingrate, and deaf to all my kindness, and a man whom I ought to be glad to be rid of, were I not a weak fool.’
31–34. ‘Venus spare thy daughter-in-law, and Love, clasp thy hard-hearted brother (Aeneas): let him serve in thy camp: or let me who began to love—and I am not ashamed to do so—let him, I say, afford a subject to my passion.’ There is an anacoluthon remarkable in Ovid in the last two lines. Dido intended to say, ‘Let me go on loving him’; but, after the break caused by the parenthesis, the construction is not unnaturally changed. This is better, I think, than making a longer stop at ‘amare,’ and carrying on ‘militem,’ ‘let me serve,’ out of the previous line, because it is not usual to carry on the meaning from one distich to another, unless it is continued to the end of the latter. Heinssius first saw the meaning of the couplet by the light of Am. I. iii. 2.: ‘Aut amet, aut faciat cur ego semper amen: Ah, nimium volui, tantum patiatur amari.’ There is no reason to read ‘quem’ for ‘quae’: it has less authority, and evidently removes the emphasis from ‘ego,’ where it was intended, to ‘illo,’ where it is out of place: besides, it makes a very unnatural construction to have the antecedent of ‘quem’ so very far after it. ‘Militet,’ cf. Am. I. ix. 1, ‘Militat omnis amans et habet sua castra Cupido: Attice, crede mihi, militat omnis amans.’
Fallor, et ista mihi falso iactatur imago.
Matris ab ingenio dissidet ille suae.
Te lapis et montes innataque rupibus altis
Robora, te saevae progenuere ferae,
Aut mare, quale vides agitari nuno quoque ventis:
Quo tamen adversis fluctibus ire paras.
Quo fugis? obstat hiems! Hiemis mihi gratia prosit.
Aspice, ut everas concitet Eurus aquas.
Quod tibi malueram, sine me debere procellis:
Iustior est animo ventus et unda tuo.
Non ego sum tanti,—quid non censeris inique?
Ut pereas, dum me per freta longa fugis.

45. Tanti quid non . . . cire (prima syllaba incerta ap. Heins. terreris) P, quod non
censaris ut videtur sub. ras. G censiras G ma. sec. quod tu censeras Erf. quantus censeris
Hein. Quamvis merearis inique vulg. quamvis mediteris quinque libr. probante Iahn.
quod non mediteris multi libr. M edidit quod non versaris inique, quod displicet quia
apparet apodosis post tanti esse ut pereas: tum ne pereas postulabtur. Heins.
malebat quamvis censiris inique quod non longe a veritate abest. Censiris enim in
archetypis fuisset pro certo habeo. Unde enim rariusis verbis vestigia in tam multis
codd. obvia? tum censeri asestamdi significationem habere posse in comm. docui.
Quid non tamen non erat cur immutaret Heins.

35. 'I am wrong: that picture vainly presents itself before my eyes,' i.e. the
picture of Aeneas serving in the camp of
Love. Ruhnken gives a very far-fetched
explanation, if it is an explanation: 'falso
gloriaris te Venere natum esse. Imago
est nobilitas generis, quod Romani illustri
mum maiorum imaginem, in atrio collo-
care solentem.' This interpretation seems
to have come from translating 'mihi
iactatur,' 'is boasted of by you to me,'
whereas it is equivalent to 'menti obver-
satur,' 'ante osculos versatur.'
Divae parem,' etc. Hom. II. xvi. 33 :

39. Quale. 'A stormy sea like that
even now before your eyes may have been
your parent.'

45. 'It is not such an object to get rid
of me—what do you not rate unfairly?—
that you should be drowned while avoid-
ing me.' This is one of the most vexed
passages in these epistles. I have restored
it, as I believe it to have existed in the
best MSS. Vid. Adn. Crit. The only
remaining question is, can 'censeri' have
this meaning: = 'asestamare.' That great
scholar Heinsius thought so, and I
believe he was right. He read, 'quamvis
censeris inique,' remarking, 'censeri pro
asestamare veteres sevo optimo dixisse cer-
tum est.' 'Quamvis,' however, is too far
removed from the best MS. 'Quid non'
is the reading of P, and it gives sufficiently
good sense to make the sentence interro-
gative, especially as it is a parenthesis.
'Censeor' was properly passive, meaning
'to be rated by the censores;' hence it
came to take a deponent sense of 'to give
in a return of property.' Vid. Cic. Flacc.
xxxii., 'Census es mancipia Amynatas.
Neque huic ullam in eo facti ısıriam.
Possidet enim ea mancipia Amynatas.
Ac primo quidem pertinuit quam te au-
disset servos esse censum:' this is a clear
HEROIDES.

Exercès pretiosa odia et constantia magno,
Si, dum me caræas, est tibi vile mori.
Jam venti ponent, strataque aequaliter unda
Caeruleis Triton per mare curret equis.
Tu quoque cum ventis utinam mutabilis esses :
Et nisi duritia robora vincis, eris.
Quid, si nesiores, insana quid sequora possunt ?
Expertæ totiœm quam male credis aquae !
Ut pelago suadente etiam retinacula solvas,
Multa tamen latus tristia pontus habet.

54. Tam al.
56. Hoostius malebat luctus, Santenius stratus.

middle use of 'censor'; it is used of a
man who fraudulently registered another
man's property as his own. 'Censor' was
also used = 'censor' in this sense.
Now, we have in Fast. v. 25, according
to the reading preferred by Heinsius, and
which is evidently the true one: 'Hinc
satis Maiestas hos est deca censa parentes;'
'these (Honor et Reverentia) are the
parents which Maiestas returns as hers'
but this is still the ordinary use of the
word. But in Pont. 1. ii. 140, we have a
case more in point: 'Hanc probat, et
primo dilectam semper ab sevo Est inter
comites Marcia censa suæs;,' where the
'simple meaning of 'rating' is more nearly
approached: this passage, joined with
Am. II. xv. 2, 'Anule, formoseae digi-
tum vincture puellae, In quo censendi
nil nisi dantis amor,' where 'cen-
sendum,' clearly = 'aestimandum,' ap-
ppears to me fully to establish the fact
that Ovid, in this passage may have used
'censeri' = 'aestimare.' True, in the
passage last quoted, we must take 'cen-
sendum' from 'censor,' not 'censor;
but it goes to establish the meaning of
the word. The deponent form is suffi-
ciently attested without it. The pro-
priety of 'censeri' is further shown from
the number of expressions denoting price
or value in the context: 'tanti, 'vile,
'pretiosa,' etc. My chief reason for re-
stores 'censeri' is the fact that such a
rare word is traceable in so many MSS,
perhaps even in P itself. The easy vul-
gate 'Quamvis merearis, inique,' is open
to the objection, complacently over-
looked by many editors, that its autho-
ry is the weakest possible. Merkels'
reading does not seem to me to be Latin:
'tanti' requires 'ut,' not 'quod,' after it:
and 'verearis' would require 'ne peres,'
not 'ut peres.'

49. Foment.] 'The winds will fall.' Cf.
Virg. Aen. vii. 27, 'Cum venti posuere,'
Ib. x. 103. Conington quotes Lucan iii.
523, 'Posito Borea; but this is not to the
point.
53. Quid si nesiores.] 'What greater
folly could you commit if you were unac-
quainted with the effects of the raging
seas?'

54. Tam male credes.] 'How foolishly
do you repose confidence in the water
whose fury you have so often experienced?
Loers, who does not make the line inter-
rogative, gives quite a different sense to
'male' = 'aegre' 'vix' 'non.' 'So little do
you believe the sea (what horrors it has),
although you have experienced them so
often.' The Heusergs joined 'male'
with 'expertæ,' = 'tanto cum malo tuo
expertæ.' I think there can be little
doubt about the true meaning.

55, 56. 'Even suppose the sea invited
you to loose your moorings, yet the wide
ocean has many hardships.' 'Latus:' 'ete-
nim quo latius est mare, so plura illa
permeantibus obvenire possunt tristia.'
Lennep.
EP. VII. DIDO AENEAE.

Nec violasse fidem temptantibus sequora prodest:
Perfidae poenas exigit ille locus,
Præcipue cum laesus amor: quia mater Amorum
Nuda Cytheriacis edita fertur aquis.
Perdita ne perdam, timeo, noceamve noocenti,
Neu bibat sequoreas naufragus hostis aquis.
Vive, precor: sic te melius, quam funere perdam.
Tu potius leti causa ferere mei.
Finge, age, te rapido—nullum sit in omne pondus—
Turbinem deprende: quid tibi mentis erit?
Protinus occurrent falsae periuaria linguae,
Et Phrygia Dido fraude coacta mori:
Coniugis ante oculos deceptae stabit imago
Tristis et effusis sanguinolenta comis.
Quid tanti est ut tum ‘merui: concedite!’ dicas


61, 62. ‘Ruined, I fear lest I prove your ruin, and injure him who has injured me, and lest my drowning foes should gulp down the sea water.’ Virgil’s Dido is much more vengeful. Aen. iv. 382, 600, and so far the Ovidian Dido is the more pleasing conception, though, I fear, a less common character. Burns more beautifully still: ‘Ye mustering thunder from above Your willing victim see: But spare and pardon my false love His wrongs to heaven and me!’ ‘Bibat’ here seems to bear out the interpretation rejected by Conington of ‘hausurum’ in Aen. iv. 1 c.


71. ‘What can possibly make up for your then having to exclaim ‘I am guilty: pardon me!’ and for your thinking every thunderbolt that falls launched at your head?’ The priceless value of the Codex Puteanus is nowhere more conspicuous than here. Had it not preserved the corrupt ‘tumult’ the true reading ‘ut tum’ would probably have been obscured for ever by ‘tumult,’ to which it is changed in G, and the rest of the MSS., which followed this change up, by removing ‘tanti,’
HEROIDES.

Quaeque cadent, in te fulmina missa putes?
Da breve saevitiae spatum pelagique tuaque:
Grande morae pretium tuta futura via est.
Neo mihi tu curae: puerò parcatur Iulo:
Te satis est titulum mortis habere meae.
Quid puér Ascanius, quid di meruere Penates?
Ignibus creptos obreet unda deos?
Sed neque fers tecum, nec, quae mihi, perfide, iactas,
Presserunt humeros sacra paterque tuos.
Omnia mentiris: neo enim tua fallere lingua
Incipit a nobis, primaque plecet argo.
Si quaerás, ubi sit formosi mater Iuli,
Occidit, a duro sola relicta viro.
Haeo mihi narraras: at me movere: merentem

75. Cursae P G parcatur al. parcas al.
82. Plectar P plectat G.
85. Narras as . . . me .... novere P at me movere G Heusinger. coni. an me movere ?
Burn. nec me movere quod Lennepio placuit.

now meaningless, and supplying its place by 'Quicquid id est,' on which Lennep, as quoted by-Loers, most unhappily remarks that it is a formula used 'cum significatur aliquid inepti.' I confess I do not see the application of this remark, unless it be to the reading in question itself, in which case it has much pungency. The phrase 'totum merui' is not Ovidian: but 'merui' by itself is frequent, and is peculiarly used of a person confessing guilt, and acknowledging the justice of punishment that overtakes them. The following instances will suffice to prove this: Fast. iv. 239, Voxque fuit 'Merui: meritis do sanguine poenae.' Trist. I. ii. 95, 'Et iubet, et merui.' Pont. I. i. 54, 'alter ob huic similim privatas lumina culpam Clamat habeat media sc meruisse vis.'

The last passage most clearly explains the use of the word: a man struck blind by the gods for some offence used to call out in the middle of the streets 'merui,' hoping to appease the wrath of the divinities by thus acknowledging his guilt. Madvig, in his Adversaria Graeca (1871) had anticipated me in the restoration of this passage, but I had made the emendation before I had seen his work: in fact it must have occurred to any one reading the collation of P in Merkel's edition, who asked himself where was the 'ut' wanted after 'tanti' and before 'dicas.' With 'concedite,' 'pardon me,' cf. Trist. ii. 31, 'Sed nix pecesseus quid tu conce- dere posses.' It is translated by others 'avant ye!' supposed to be addressed to the thunders, and haunting images; and this meaning it may bear, no doubt.

82. Primaque plecet argo.] 'Nor shall I be the first woman to suffer for it.' For 'que' coupling negative sentences, cf. ii. 90, note: and for the full force of 'plecet' see note on xi. 110.

83. For the fate of Creusa, mother of Iulus, cf. Aen. ii. 738.

85, 86. This is another vexed passage. Vid. Adn. Crit. I accept it as sound as it stands, not being able to suggest anything better. 'You told me all this story: it affected me: break my heart (ure), for I deserve it: my punishment will be less
Ure: minor culpa poena futura mea est.
Neo mihi mens dubia est, quin te tua numina damnent:
Per mare, per terras septima iactat hiems.
Fluctibus eiectum tuta statione recepi,
Vixque bene audito nomine regna dedi.
His tamen officiis utinam contenta fuissem,
Et mihi concubitus fama sepulta foret!
Illa dies nocuit, qua nos decline sub antrum

86. Ita P. Inde minor culpa poena futura tua est G. Sei ficit librarium G vice editoria
b.1. fungitur, et textum mutavit ita ut ad Aeneae non Didus poenam referatur, quod
minime verum. *Illa minor P.* ma. sec. libr. longe plurimi. *Iure Franc.* *inde al.* *unde al.*
Lectionem P sanam esse iudico.
87. Quin te te munera damnant P.

than my guilt.' She looked on herself as
guilty for listening to the stories of
Aeneas, and believing and being affected
by them. Cf. xii. 82, where Medea says of
Jason's prayers: 'Haec animum—et quota
pars haec sunt?—movere puellae,' and
afterwards, looking on herself as guilty
for being so foolish as to believe Jason's
promises, she says, v. 119, 'Meritas sub-
camus in alto, Tu fraudis poenas, credi-
litatis ego.' 'Haec movere' does not es-
pecially refer to the death of Creusa, but
generally to the whole tale of Aeneas:
perhaps indeed vv. 81-84 were not
written by Ovid at first, but added on a re-
vision of the poem. 'Uro' is often used of
the pains of love. In iii. 158, we have the
imperative 'Nec miseram lentaferreus
ure mora.'
87. I think the names of Creusa are in-
tended to be at least included among the
'numina' of Aeneas here spoken of.
The shades of the dead became 'Numina' to
their surviving relatives. Cf. note on iii.
105.
88. *Septima.* Aen. i. 759, 'Nunc te
iam septima portat, Omnibus errantem
terris et fluctibus astas.'
89 With 'eiecutum,' cf. vs. 173, and
Aen. iv. 873, 'Fluctibus eiecutum tuta
stacione recepi.'
92. 'Would that the scandal of our in-
tercourse had been for ever buried.' 'Con-
cubitus fama' is a very extraordinary ex-
pression, and as 'fama' is used in a good
sense when joined with 'sepulcris,' in Font.
i. v. 85,—'tunc cum mea fama sepulta
est,' the emendation of Werfer 'Nec —
concubitu' will naturally occur to every
one. But Ovid evidently refers to the
rumour of Dido's intercourse with Aeneas,
described at length in a famous passage
Aen. iv. 172, 'Extemplo Libyae magnas
it fama per urbem,' etc.
165.
Speluncam Dido duex et Trojanus eandem
Devemiant: prima et tellus et pronuba
Iuno
Dant signum: falsere ignes et conscius
aether
Connubii, summoque ulularunt vertice
Nymphae.
Ille dies primus leti, primusque malo-
rum
Causa fuit.
'illa dies' and 'Nymphas ululasse pu-
tavi' show how closely Ovid followed
Virgil: and the manner in which the lat-
ter words are brought in, Dido correcting
Virgil as it were, shows that Ovid intended
to remind his readers of his original. The
sing. of 'dies' is used in Ovid indifferently
of either gender when a particular day is
intended. In other respects he conforms to
the well-known rules that the fem. is used
when length of time is meant: and that
the plural is always masc.—'Uulalasse:'
as Conington remarks ad Aen. i. c., Ovid
supposed the 'ululatus' of the nymphs to
be a good sign = έλαλωνιμως, which was
nearly always joyous. 'Uulare' is used
of triumphal or festive cries, such as
doubtless greeted the marriage procession.'
Dido says, she thought she heard the
Caeruleus subitis compulit imber aquis.
Audieram vocem: Nymphas ululasse putavi.
Eumenides fati signa dedere mei.
Exige, laesse pudor, poenas, violate Sychaeo
Ad quas—me miseram!—plena pudoris eo.
Est mihi marmorea sacratus in aede Sychaeus:
Opposae frondes velleraque alba tegunt.
Hino ego me sensi noto quater ore citari:
Ipse sono tenui dixit 'Elissa, veni!'
Nulla mora est, venio, venio tibi debita cunium.
Sum tamen admissi tarda pudore mei.

103. Dedita G debita P.
104. Amissi P amissi G.

marriage chant of the nymphs, but it was really the yells of the Furies. 'Ululatus' is used in good sense in Met. iii. 526, 'Festis ululibus'; Cf. Caesar B. G. v. 36, vii. 80, Val. Flacc. ii. 537.
96. For the oft-recurring contrast between the auspicious and inauspicious or irregular marriage, cf. ii. 118. The Furies were generally supposed to preside on occasions of the latter sort. Lennep quotes in support of 'fati mei' against 'fatis meis, El. in Mort. Drus. 401, 'Jupiter ante dedit fati mala signa cruenti.' The change is very small, and as I go on the principle of correcting Ovid from his own works, I have admitted 'fati:' and it decidedly improves the sense. I do not think it likely that a Roman poet would talk of the Furies giving a signal to the Fates.
97. Vid. Adn. Crit. It is evident that the text as it stands never came from the pen of Ovid, although it is possible to torture a translation out of it. The recurrence of 'pudoris' so soon after 'pudor' suggests a lacuna: and so does the absence of a fitting antecedent to 'quas:' 'poenas' never could have been the antecedent. The lacuna was probably caused by the transcriber's eye catching the 'que,' which probably existed in the real verse, before Sychaeo, or Sichaei, and going on from that, instead of from the 'que' after 'violate,' or whatever the reading was. This slip may be easily accounted for: the copyist had marked the 'que' as being in the second line above Sychaeo, and on looking up the page caught the word Sichaeus in 99, instead of going on to look for Sychaeo in 97: the consequence was, that he left out two whole lines. I cannot, however, accept the padding supplied by the Codex Regius of Heinsius. It is mere iteration; and the composer forgot to supply a correct antecedent to 'quas.'

'praeterea fuit in templis de marmore templum
Coniugis antiqui, magno quod honore celebrab
Valleribus niveis et festa fronde revinctum.
Hinc exaudiri voces, et verba vocantis
Visa viri, nox quam terras obscura teneret.'
EP. VII. DIDO AENEAE.

Da veniam culpae: decept idoneus auctor.
Invidiam noxae detrabit ille meae.
Diva parense seniorque pater pia sacrina nati
Spem mihi mansuri rite dedere tori.
Si fuit errandum, causas habet error honestas.
Adde fidem, nulla parte pigendus erit.
Durat in extremum, vitaque novissima nostrae
Prosequitur fati, qui fuit ante, tenor.
Oooidit internas coniux mactatus ad aras,
Et sceleris tanti praemia frater habet.
Exsul agor, cineresque viri patriamque relinquo,
Et feror in dubias hoste sequente vias:
Applicor ignotis, fratrique elapsa fretoque
Quod tibi donavi, perfide, litus emo.
Urbem constitui, lateque potentia fixi
Moenia finitimis invidiosa locis.
Bella tument: bellis peregrina et femina temptor,
Vixque rudes portas urbis et arma paro.

105. Decept idoneus auctor.] Cf. iv. 34, note.
110. Adda fidem.] i. e. ‘the only quality Aeneas wants to be perfect is fidelity.’
113. Internas aras.] = the altars of the Penates situated ‘in penetralibus seditum,’
where Sycaeus was slain by Pygmalion, Dido’s brother. Aen. i. 349. ‘Hercules,’ the conjecture of Miciyllus, was
derived from the fact that Sycaeus is said to have been priest of Hercules.
‘Hercules,’ the conjecture of Heinsius, means the altars of Jupiter. ‘Hercules,’
the god of the homestead,’ an ancient Roman appellation, = Zeis lovitoc. This is
a good conjecture, save that it is too
far removed from the MSS. Heinsius
quotes in support of it Ibis, ‘Cui nihil
Herici profuit arma Iovis,’ said of Priam,
slain by Pyrrhus. Lucan ix., ‘Hercules,
monstrator ait, non respaecis aras.’

118. I prefer ‘dubias,’ though of weaker
authority, to ‘duras,’ as the former word is
often used by Ovid of the dangers of the
sea, of which Dido is evidently speaking,
since ‘aplicor’ in 147 is a nautical ex-
pression, meaning ‘to come to land,’
konáyotei. It is used either with dat.
as here, or acc. with prep. cf. xvi. 126,
‘Applicor in terras Oebali nympha tuas.’
‘Ignotis’ is masc. of the inhabitants.
For ‘dubias’ of the dangers of the sea,
 cf. Trist. i. xi. 13, ‘dubias laetabar ab
haedis.’ Her. xvi. 21, ‘dubias a litore
feci Longa Phereclea per freta poppe vias.’
Art. i. 568, ‘Sanque regae dubiam Cressa
corona ratem.’

119, 120. Cf. Virg. Aen. iv. 666, ‘Ur-
bem praecelaram statui: mea moenia vidi.’
‘Invidiosa,’ ‘looked on with dislike.’
122. Owing to the sudden hostility of
the neighbouring tribes, Dido says she
HEROIDES.

Mille procul placui, qui me coiere querentes
Nescio quem thalamis praeposuisse suis.
Quid dubitas vincetam Gaetulo tradere Iarbae?
Praebuerim sceleri brachia nostra tuo.
Est etiam frater, cuius manus impia posseit
Respergi nostro, sparsa cruore viri.
Pone deos et quae tangendo sacra profanas:
Non bene caelestes impia dextra colit.
Si tu cultor eras elapsis igne futurus,
Poenitet elapsos ignibus esse deos.
Forsitan et gravidam Dido, scelerate, relinquas,
Parque tui lateat corpore clausa meo.
Accedet fatis matris miserabilis infans,
Et nondum nati funeris auctor eris:
Cumque parente sua frater morietur Iuli,
Poenaque connexos auferet una duos.
Sed iubet ire deus. Vellem, vetuisset adire,
Punica nec Teutris pressa fuisset humus.

127. Post P G poscit multi et edd. vett.
138. Auferat P auferet G.

was forced hurriedly to put rude gates to her city, before the walls were finished, and make warlike preparations. 'Portas' here is strongly in favour of 'portas' in Aen. iv. 87, where it is rejected by Conington, in favour of 'portus.'

'Non coeptae assurgunt turres, non arma iuventus
Exercet, portas aut propugnacula bello
Tuta parant.'

The coincidence of language is very remarkable, if Ovid was not thinking of the passage.

123. Cf. Vir. Aen. iv. 320, 535. The construction is, 'coiere querentes me praeposuisse,' etc. Lennep reminds us that coeō only takes a cognate acc., societatem coire,' and finds fault with Heinsius for thinking it would govern 'me,' like convenire. But Heinsius never said so, nor, I think, implied it: his note on the construction is merely 'Refer autem' 'me' ad 'querentes' non ad 'coire.'

124. Nescio quem.] A remarkable instance of the inseparability of the words in this phrase: it is used with contempt of the strange Aeneas: 'nobody knows who.'

133. Virgil apparently avoids using the oblique cases of Dido, but inflects her other other name Elissa instead. Conington ad Aen. iv. 383. Ovid here, and in vs. 7 uses the Greek acc., but no other inflection of the word.

136. Heinsius proposed 'nato,' to avoid the ambiguity. But this is sufficiently avoided by the pause natural at the end of the first member of the pentameter.

139. Sed iubet ire Deus.] But, you say, the gods command your departure.' Cf. Aen. iv. 576. sqq.
Hoc duce nempe deo ventis agitaris iniquis,
Et teris in rapido tempora longa freto?
Pergama vix tanto tibi erant repetenda labore,
Hectore si vivo quanta fuere forest!
Non patrium Simoënta petis, sed Thybridas undas.
Nempe ut pervenias quo cupis, hospes eris.
Utque latet vitatque tuas abstrusa carinas,
Vix tibi continget terra petita seni.
Hos potius populos in dote, ambage remissa,
Acipe et adventas Pygmalionis opes.
Ilium in Tyriam transfer felicius urbem,
Iamque locum regis sceptraque sacra tene.

141. Nempe] Ironical. 'You are surely a favourite of heaven: you who are driven a tempest-tost wanderer.'
142. Rapido.] Here used, as often, = 'rapaci,' 'devouring' (rapio). It is applied in this sense to the heat of the sun: cf. Met. viii. 226; Am. III. vi. 106: to wild beasts; cf. Her. XI. iii. x. 96, to the sea, as here: cf. Met. vi. 999: Am. II. iv. 8. In fact, it is used more often in this sense in Ovid, than in its ordinary meaning.
146. Nempe.] Not ironical. 'In fact, supposing you arrive at your destination, you will be stranger.' Cf. note on 'nempe,' ix. 61.
147. Utque latet.] 'And to judge from the way in which the land you seek lies hidden, and avoids your vessels, you will hardly reach it even in your old age.' Cf. 'utque facis, cinges,' iii. 141.
149. Virg. Aen. iv. 104, 'licest Phrygio servire marito Dotalaque tuae Tyrios permettere dextrae.' A similar inducement is offered by Phaedra to Hippolytus,
iv. 168, and by Hypsipyle to Jason, vi. 117. 'Ambage remissa,' 'and wander no more.'
150. Advectas Pygmalionis opes.] 'The imported wealth of Pygmalion,' i.e. the treasures which Dido carried with her from Tyre to Carthage, Aen. i. 362, 'naves, quae foratae Carpi, Corripiens, onerantque auro: portantur avari Pygmalionis oper pelago.' A difficulty is here raised, as to how the treasures of Synchaeus, which Dido carried away, could be said to be the property of Pygmalion. Heyne ad Virg. l. c. explains 'opes quas Pygmalion animo et spe iam praecuperat:' Conington says, 'Pygmalion may not have actually taken possession of the treasures, but they were his from the time when he slew their owner.'
152. Iamque locum regis, sceptraque sacra tene.] 'At once (i.e. without waiting till you arrive at your promised Italy) assume the position of a king, and the sacred sceptre.' I have here adopted a conjecture of my own, as none of the
Si tibi mens avida est belli, si quaerit Iulus,
Unde suo partus marte triumphus eat,
Quem superet, nequid desit, praebemimus hostem.

Hic pacis leges, hic locus arma capit.
Tu modo—per matrem fraternaque tela, sagittas,
Perque fugae comites, Dardana sacra, deos!
Sic superent, quosoumque tua de gente reportas,
Mars ferus et danni sit modus ille tui,
Ascaniusque suos feliciter impleat annos,
Et senis Anchises molliter ossa cubent!—
Parce, precor, domui, quae se tibi tradit habendam.
Quod crimine diocis praeter amasse meum?
Non ego sum Phthias magnisque oriunda Mycenis,
Nee steterunt in te virisque paterque meas.

165. *Phthias P pythia (Phthia) G.*
Si pudet uxoris, non nupta, sed hospita dicar.
Dum tua sit Dido, quodlibet esse feret.
Nota mihi freta sunt Afrum frangentia litus.
Temporibus certis dantque negantque viam.
Cum dabit aura viam, praebobis carbas ventis.
Nunc levis eiectam continet alga ratem.
Tempus ut observem, manda mihi: serius ibis,
Neo te, si cupies, ipsa manere sinam.
Et socii requiem poscunt, laniataque classis
Postulat exiguas semirefecta moras.
Pro meritis et siga tibi debebimus ultra,
Pro spe coniugii tempora parva peto:

172. e G Scillewissectam P.
173. Serius G certius vulg.
177. Praebebimus libr. duo.


168. *Dum tua sit Dido quodlibet esse, feret.* Cf. xii. 110, 'Munus in exilio quodlibet esse tuli.' The sentiment is much more beautifully expressed in the Ballad of the Nut-Browne Mayd: 'Yea am I sure of one pleasure And shortly, it is this: That where you be, me seemeth, perdé, I could not fare amiss,' words which never were excelled in any language, by any poet.

169. *Frangentia.* Heinsius preferred 'plangentia,' 'beating.' He says truly that the ancients generally said 'litus frangit flactus' rather than 'fluctus frangunt litus,' quoting 'fluctifragum litus' from Lucretius. He might also have quoted Hor. Od. I. xi. 5, (Hiems) 'Quae nunc opposita debilitat pumicibus mare.' But 'frangere litus' is not only unobjectionable, but used with great propriety by Dido, who wishes to paint the violence of the African storms, not merely to draw a fanciful picture of any sea.

172. *Nunc levis eiectam continet alga ratem.* The meaning is, that a tempest is raging, as is indicated by the heaps of seaweed thrown on the shore. Aen. vii. 590. 'Eiectam ratem' must mean that the ship is drawn up high and dry on the beach, 'cast out,' as it were by the waves. Loers speaks of 'eiecie algea' as if it were in the text.

177. *Pro meritis et siga tibi debebimus ultra.* The commentators have failed to perceive the force of these words. They have generally been interpreted 'in return for past and future services,' and as 'debeebimus' was hard to explain in this meaning, Burmann read 'praebebimus.' 'Debeebimus' is however to be explained by a reference to Fast. ii. 825, where Lucretius asks, 'Hoc quoque Tarquino debebimus?' 'Shall I owe this also to Tarquin?' (i.e. shall Tarquin be the cause of my having to tell the tale of my violation, as well as of the act?) Dido alludes to vs. 5, 'Sed mordit et famam corpusque animumque pudicum, Cum male perdiderim perdere verba leve est.' 'Merita' are her kind deeds to Aeneas: but her character and chastity are 'ultra meritas,' far beyond those.

There is also an allusion to the thought suggested in vs. 138, that she may become a mother, and I think this helps to explain the use of the future, as well as the vagueness of the second clause, which is a sort of hint: and 'pro spe coniugii' is evidently suggested by that clause. Translate: 'In return for my past kindness to
HEROIDES.

Dum freta mitescunt et amor, dum tempore et usu
Fortiter edisco tristia posse pati.
Si minus, est animus nobis effundere vitam :
In me crudelis non potes esse diu.
Aspicias utinam, quae sit scribentis imago.
Scribimus, et gromio Troicus ensis adest :
Perque genas lacrimae strictum labuntur inensem,
Qui iam pro laerimis sanguine tinctus erit.
Quam bene convenient fato tua munera nostro!
Instruis impensa nostra sepulchra brevi.
Nec mea nunc primum feriuntur pectora telo:
Ille locus saevi vulner amoris habet.
Anna soror, soror Anna, meas male consilia culpae,
Iam dabis in cineris ultima dona meos.
Nec consumpta rogis, inscribar Elissa Sychaei,
Hoc tamen in tumuli marmore carmen erit :
‘Praebuit Aeneas et causam mortis et ensen.
Ipsa sua Dido concidit usa manu.’

179. Amor dum temperet P usum P ma. sec. Corr. Salmasius. amor dum forte tepes-
ocat G, amor dum temperat usum vulg.

you, for anything surpassing kindness I
shall have to lay to your charge, instead
of the hope of marriage you have held out
to me, all I ask is a little delay.’

inanum peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolore.’

184. Troicus ensis.] Aen. iv. 646.
‘Concedeit furibunda rogos, enseque
recludit Dardanium non hos quasitum
munus in usus!’ where see Conington’s
note.

190. ‘Impensa,’ according to Ruhnken,
is properly used of funeral expenses. He
quotes Justin ii. 6, ‘Impense humati ad
ceterorum exemplum.’ I doubt if the
word is more applicable to funerals than
to anything else that is costly. Heinasius
denies it means ‘expense’ here, but is
‘res quaelibet ad orandum sepulchrum
idonea:’ quoting Juv. iii. 216, ‘Conferat
impensas’ where it means ‘materials,’
‘ornaments’ for restoring a house that had
been burnt down. Transl.: ‘You adorn
my tomb with scanty show,” because the
only ornament he had contributed for its
decoration was his sword.

191. Culpae.] Her intercourse with
Aeneas, which her sister Anna was aware

193. In inscriptions on the tombs of
married women, it was usual to put their
name and the genitive of that of their
husband, omitting ‘uxor.’ Lueau ii.
343, ‘Liceat tumulo scripssisse Catonis
Marcia.’ Dido considered herself un-
worthy of being called the wife of
Sychaeus, even on her tombstone.
EPISTOLA VIII.

HERMIONE ORESTAE.

Pyrrhus Achillides, animosus imagine patris,
Inclusam contra jusque piumque tenet.
Quod potui, renui, ne non invita tenerer.
Cetera feminæe non valuere manus.
'Quid facis, Aeacide? non sum sine vindicio' dixi:
'Hae tibi sub domino est, Pyrrhe, puella suo.'
Surdior ille freto olamantem nomen Orestis
Traxit inornatis in sua tecta comis.


VIII.—Hermione, daughter of Menelaus and Helen, was betrothed by her grandfather Tyndareus, to her cousin Orestes, during the absence of Menelaus at the siege of Troy. The latter, ignorant of her engagement, promised her to Pyrrhus, who forcibly carried her off and married her on his return. Vide Servius ad Virg. Aen. iii. 328. There was a tragedy of Sophocles called 'Hermione,' in which the legend probably appeared in the same shape as it does in the following epistle.

1. Animus imagine patris.] i. e. 'Exemplum patris,' 'hot-headed like his father.' Vide Virg. Aen. ii., 'Instat vi patria Pyrrhus. Achilles is called 'animus' by Horace, Sat. i. vii. 12.

2. Inclusam.] The ellipse of 'me' seems very harsh, there being no antecedent to which to refer 'inclusam.' I am inclined to think the true reading is 'Hermionem,' and that 'inclusam' was a gloss explaining the meaning of 'tenet,' which made its way into the text before the age of P. Otherwise we have not the name Hermione until vs. 59.

5. Quod potui, renui.] 'I refused compliance, which was the only thing I could do,' or, in other words, 'What I could, I did—namely, refused compliance.' Vide Met. iv. 681, 'Celasset vultus si non religata fuisse, Lumina, quod potuit, lacrimis impeliit obtortis.' Burmann and Ruhnken make a grave error in translating 'quantum potui.'

7. Non sum sine vindicio.] There is an allusion here to the legal process of 'manus iniectio.' 'The defendant (in such a case, when seized by the plaintiff) was not permitted to make any resistance, and his only mode of defence was to find some responsible person (vindex) who would undertake his defence. If he found no vindex, the plaintiff might carry defendant to his house and keep him in confinement for sixty days.' Vide Ant. s.v., 'Manus iniectio.' Vide lvi. 158, and for other legal metaphors in Ovid, see note on ix. 109. Pyrrhus had in this instance wrongfully
Quid gravius capta Laeodaemone serva tulissem,
Si raperet Graias barbar barba turba nurus?
Pareius Andromachen vexavit Achaia victrix,
Cum Danaus Phrygias ureret ignis opes.

At tu, cura mei si te pia tangit, Orestes,
Inice non timidas in tua iura manus.
An siquis rapiat stabulis armenta reclusis,
Arma feras, rapta coniuge lentus eris?
Si socer exemplo nuptae repetitor ademptae,
Nupta foret Paridi mater, ut ante fuit.

Neo tu mille rates sinuosaque vela pararis,
Neo numeros Danai militis: ipse veni!

Sic quoque eram repetenda tamen: nec turpe marito,
Aspera pro caro bella tulisse toro.

19. Pro si, sit habent libr. plurimi, et post h. v.; sequentur in quibusdam libris:

Oui pia militia causa puella fuit: Si socer ignamus causa stertisset in aula, sed quum
in omnibus antiquioribus desint, et multum offendat stertisset pro stertuisset, pro
quo coni. Burn. sedisset, omittere praestat.


resorted to the 'manus iniectio,' and
 Hermione exhorts Orestes to use the same
 process with greater right, vs. 16. Cf.
 iii. 153. Domini iure venire viube. Hermione
denies the right of Pyrrhus to take
 possession of her, as she was not 'sui
 iuris,' but under the 'dominium' or owner-
 ship of Orestes by virtue of her betrothal
to him.

16. See last note. The 'iniecio ma-
nus' was a favourite illustration of
Ovid's. Cf. Am. l. iv. 40, 'Et dicam,
mea sunt, iniclamque manus.' Fast. iv.
90, 'Quem Venus iniecit vindicat alma
mann.'

17. If a thief were to burst open your
folds, and steal your herds, 'Reclusia'
was thought weak by Burmann, who pro-
posed 'reclusia.' Lennep however quoted
Plautus Capt. IV. iv. 10, 'Cellas refregit
omnes, reclustisque armarium.'

19. Exemplo.] sc. 'tuo.' 'After your
fashion.' It must be admitted that this
is an awkward line, as a verb must be
supplied, as well as 'tuo.' It is easy
enough if we 'read 'sit' for 'si,' and ad-
mit the distich that follows in some MSS.
But these lines are open to grave objec-
tions: they are found only in a few infe-
rrior codices: the repetitions of 'socer'
and 'fuit,' and the incorrectness of the
form 'stertisset' seem to me decisive
against them.

24. Numeros.] 'Companies' 'troops.'
This use of 'numeri' approaches the mean-
ing the word came to have in later times
as 'cohorts.' Heinsius quotes Tertullian
Apol. 'Si hostes agere vellemus, deceas
nobis vis numerorum et copiarum.' Cas-
siodorus Hist. Lib. i. 'Romanorum co-
hortes nuno numeri vocantur.' This mean-
ing is not uncommon in Tacitus. Ernesti
Clav. Cie., claims it for the Augustan age
also.

25. Sic quoque!] 'Even so,' i.e. 'even if
you had to bring an armed force, you
should have tried to rescue me.'
EP. VIII. HERMIONE ORESTAE.

Quid, quod avus nobis idem Pelopœus Atreus,
Et, si non esses vir mihi, frater eras?
Vir, precor, uxori, frater succurre sorori:
Instant officio nomina bina tuo.
Me tibi Tyndarœus, vita gravis auctor et annis,
Tradidit: arbitrium neptis habebat avus.
At pater Aeacidae promiserat, inscius acti.
Plus quoque, qui prior est ordine, possit avus.
Cum tibi nubebam, nulli mea taeda nocebat:
Si iungar Pyrroho, tu mihi laesus eris.
Et pater ignoset nostro Menelaus amori:
Succubuit telis praepetis ipse dei.
Quem sibi permisit, genero concedet amorem.
Proderit exemplo mater amata suo.
Tu mihi, quod matri pater est: quas egerat olim
Dardanius partes advena, Pyrrhus agit.
Ille licet patris sine fine superbiat actis.
Et tu quae referas facta parentis, habes.
Tantalides omnes ipsumque regebat Achillem.
Hic pars militiae, dux erat ille ducum.
Tu quoque habes proavum Pelopem Pelopisque parentem.
Si medios numeres, a love quintus eris.

33. Posset P. G.

27. Quid quod.] This phrase always introduces an additional argument. 'Besides I am your cousin, as well as your wife.' 'Frater' is often used for a first cousin. Cf. xiv. 1, Met. xiii. 81.
31. Tyndarœus, whose character and age gave his authority weight, betrothed me to you: as grandfather he had the disposal of his grandchild: but my father Menelaus promised me to Pyrrhus through ignorance of that transaction: let my grandfather then, as he is first in order of time, also carry the preference. 'Prior ordine' is understood by Jahn to mean simply 'older': as I understand it, it means that the promise of Tyndarœus was made before that of Menelaus. I join 'quoque' closely with 'possit,' but it might also be understood to refer to the previous line, and to supply an additional argument: 'besides.'
35. Mea taeda. 'My marriage.' Cf. vi. 184, 'Me tibi teque mihi taeda pudica dedit.'
40. 'The precedent of my father's love to my mother will be of service to us.'
45. Tantalides.] Agamemnon, whose great grandfather was Tantalus. 'Dux ducum,' from Agamemnon's titles of ἀνατ άνδρων, βασιλεύατας.
48. Si medios numeres.] 'If you count the ancestors who intervene, you are fifth
HEROIDES.

Nec virtute cares. Arma invidiosa tulisti:
Sed tu quid faceres? induit illa pater.
Materia vellem fortis meliore fuisses.
Non lecta est operi, sed data causa tuo.
Hanc tamen implisti, iuguloque Aegisthus aperto
Tecta cruentavit, quae pater ante tuus.
Increpat Aeacides, laudemque in crimina vertit:
Et tamen aspectus sustinet ille meos.
Rumpor, et ora mihi pariter cum mente tumescunt,

50. Induit illa pater P patrem G.

in a direct line from Jupiter.' Cf. xvi. 174, 'Pliada si quaeres, in nostra gente Invenies, Invenies medios ut taceamus aves,' a passage so like that in the text, that I have accepted the emendation of Nodellius, called 'certissimam' by Lennep. 'Melius' can of course stand, and is in some degree supported, as Loers says, by ii. 7, 'Tempora si numeres, bene quae numeramus amantes,' if 'bene' is the real reading there. The line of descent was—Jupiter, Tantalus, Pelops, Atreus, Agamemnon.

49. Arma invidiosa tulisti.] 'You took up arms abhorred by all:' when proceeding to avenge the murder of Agamemnon on Clytemnestra and Aegisthus. 'Invidiosus' = ἵπποθονος 'looked on with abhorrence,' on account of the unnatural slaying of a mother. On the other hand the Chorus in the Choephoroe, urging Orestes to the deed, say vs. 811. sqq.: σε δὲ θαρσόν ὅταν ἥκε μίρος ἴργον, ἵππασος πατρὸς αὐτῶν θρούσα τίκνον, πίπαν' οὐ δὲ μισόμφον ἄταν:

50. Sed tu quid faceres.] Excusandi formula. Cf. Virg. Ecl. i. 41, 'Quid facerem?' Ruhnken. 'Induit illa pater:' 'Your father dressed you in those arms,' an expression which shows how thoroughly Ovid had caught the spirit of the Orestean dramas of Aeschylus and Sophocles, in which the death of Agamemnon is ever looked upon as an active agent working from Hades to his ultimate revenge on his murderers. This is also apparent from vs. 120, 'Quod se sub tumulo fortiter ulta iacent.' The first passage I open at in the Choephoroe, for instance, vs. 315, sqq., τίκνον, φρόνημα τοῦ θανόντος ὁ δάμαζι πυρὸς μολερά γνάθος φαίνει δ' ἅτεροι ὄργας. δυσοφήθηκε δ' ὁ θυμός κυνάραζεται δ' ὁ βλάπτων κ.τ.λ. Ibid. 368, τοὺς μιν ἄρωγοι κατὰ γῆς ἡδη. Ibid. 872, τῶν Ζώντα καίνιν τοὺς τέλεων κιονίκος λέγω and passim. For the construction: cf. Art. i. 197, 'Induit arma tibi genitor patriaque tuaque.' There is a reading in most MSS, 'patrem' from which we have fortunately been preserved by P, as it destroys the sense altogether. It was probably introduced by some copyist who was thinking of the robe spread over Agamemnon by Clytemnestra in the bath, 'illa' being supposed the nom. sing.

51. 'I wish you had had a better subject to show your bravery on: but you did not' choose your cause: it was assigned to you. I think 'materia' refers exclusively to the cowardly Aegisthus, whom Hermione considered an antagonist unworthy of Orestes. I think this is borne out by the expression 'lecta est' in 62. The force of 'lego' is to pick out an antagonist, especially one's match. So in Plautus Amph. I. i. 163, 'alía forma oportet esse quem tu pugno legeris,' 'He must be a different make of man you would pick out to box with.'

53. Hanc tamen implasti.] 'Yet, such as it was, you thoroughly performed it.'
Pectoraque inclusis ignibus usta dolent.
Hermione oram quisquamne obiecit Oresti,
Neo mihi sunt vires, neo ferus ensis adest?
Flere locet certe; flendo defundimus iram,
Perque sinum lacrimae fluminis instar eunt.
Haec solas habeo semper, semperque profundo.
Hument incultae fonte perenne genae.
Num gentis fato, quod nostros errat in annos,
Tantalides matres apta rapina sumus?
Non ego fluminei referam mendacia cygni,
Neve querar in plumin delituisse Iovem.
Qua duo porroetus longe freta distinct Isthmos,
Vecta peregrinis Hippodamia rotis.

[Castori Amyclaeo et Amyclaeo Polluci]

61. Defundimus P, verissime. diffundimus M, dispargimus G.
Lennepius recepit Heinazi coni. durat.
69. Prete destinat P G, hmen P.

'Hanc,' I think, refers to 'causam' in the previous line, not to 'materiam' in 51, to which Ruhnken refers it. He quotes Trist. IV. iii. 73, 'materiamque tua tristem virtutibus impe,' but that may be a coincidence: the abl. 'virtutibus' makes all the difference. For 'implere' = to 'execute,' 'perform,' cf. Cic. Cinct. xviii. 51, 'ne id profiteri videar, quod non possum implere.'

69, 60. 'Does any one dare to speak ill of Orestes in presence of Hermione, and can I not find strength, or a weapon to avenge it?' 'Obicere' = 'exprobrare' must have an accusative supplied, 'ali- quid.'

65, 66. 'Can it be that owing to a fate attached to our race, which extends beyond its bounds even to our years, we women of the house of Tantalus are fit subjects for ravishment?' For the fate of race,' cf. note on iv. 53.—'Errat': of this word, Lennep says, 'nihili est,' but I cannot agree with him. 'Errat' gives excellent sense: Ovid here puts himself in the Greek point of view, which often regarded some πρώταρχος ἄνη as drawing down a calamity on future ages. Its evil influence might reasonably have expended itself long before, but still it goes on even beyond its bounds (errat), bringing misery on the devoted family in the same way from generation to generation. Ovid very likely had the word ἕοριζεται, Eur. Hipp. 1381, in his mind, παλαιών προγενητών ἕοριζεται κακόν ὠθε πίλλει.

70. This fine line, which Ovid repeats, Art. ii. 8, is borrowed from Propertius, I. ii. 20, 'Avecta externis Hippodamia rotis.' Hippodamia was daughter of Oenomaus, King of Elis, won in marriage by Pelops the Phrygian: hence 'peregrina.'

71. Castori.] The elision of the long vowel at the end of this word was with Lachmann a chief argument against the authenticity of this Epistle. I will treat at greater length of his objections in the preface to this edition.
HEROIDES.

Reddita Mopsopia Taenaris urbe soror:]
Taenaris Idaeo trans sequor a hoste raptas
Arglicas pro se vertit in arma manus.
Vix equidem memini, memini tamen. Omnia luctus,
Omnia sollicita plena timoris erant.
Flebat avus Phoebeque soror fratresque gemelli,
Orbat superos Leda suumque Iovem.
Ipsa ego, non longos etiam tum scissa capillos,
Clamabam 'sine me, me sine, mater, abis?'
Nam coniux aberat. Ne non Pelepeia credar,
Ecce Neoptolemo praeda parata fui.
Pelides utinam vitasset Apollinis arcus!
Damnaret nati facta proterva pater.
Nec quondam placuit, nec nunc placuisset Achilli,
Abducta viduam coniuge flere virum.
Quae mea caelestes iniuria fecit iniquos?
Quodve mihi miserae sidus obesse querar?
Parva mea sine matre fui: pater arma ferebat:
Et duo cum vivant, orba duobus eram.
Non tibi blanditias primis, mea mater, in annis
Incerto dictas ore puella tuli:
Non ego captavi brevibus tua colla lacertis,

72, 73. Taenaris P, Tyndaris vulg.
88. Ita P, et vulg. quod mihi vas miseras G, multi libri.

77. Phoebeque soror.] This is the restoration of Meziriacus followed by Hein-675
sian from P, for 'flebat.' Eur. Iphig. in
An., 49, Ἐνοντε Δήδω Θεσσαλίας τοις
παρθίνοι Φαίη Κλυταμνήστρα τ' ἰμή
συνάδορας Ἔλινη τε. The existence of
Phoebe, the sister of Helen and Clytaem-
nestra, has been strangely ignored by the
commentators on Prop. I. xiii. 30, 'Et
Ledeae partu gratior, una tribus,' which
line has been in consequence misunder-
stood.
79. Etiam tum.] = etiamnum, i.e. 'still,'
to be joined with 'non longe.' 'Having
torn my hair, which was still short' (as
being that of a child).
83. Apollinis arcus.] Achilles was,
according to one account, shot by Apollo,
Fab. 107.
90. Vivant.] Although the present
tense is, in the first instance, due to the
exigencies of the metre, it admits of ex-
planation: for Menelaus and Helen are
still alive. 'And though my father and
mother are not yet dead, I was then an
orphan.'
EP. VIII. HERMIONE ORESTAE.

Nec gremio sedi sarcina grata tuo:
Non cultus tibi cura mei, nec pacta marito
Intravi thalamos matre parante novos.
Obvia prodieram reduci tibi—vera fatebor—
Nec facies nobis nota parentis erat.
Te tamen esse Helenam, quod eras pulcherrima, sensi.
Ipse requirebas, quae tua nata foret.
Pars haece una mihi, coniux bene cessit Orestes:
Is quoque, ni pro se pugnet, ademptus erit.
Pyrrhus habet captam reduce et victore parente.
Hoc munus nobis diruta Troia tuit.
Cum tamen altus equis Titan radiantibus instat,
Perfruor infelix liberiore malo.
Nox ubi me thalamis ululantem et acerba gementem
Conditit, in maesto procubuique toro,
Pro somno lacrimis oculi fuuguntur obortis,
Quaque licet fugio sicut ab hoste viro.
Saepe malis stupeo, rerumque oblita locique
Ignara tētigi Scyria membra manu:
Utque nefas sensi, male corpora tacta relinquo
Et mihi pollutas eredor habere manus.
Saepe Neoptolemi pro nomine nomen Orestis
Exit, et errorem vocis ut omen amo.
Per genus infelix iuro generisque parentem,
Quī fētā, qui terras et sua regna quatit:
Per patris ossa tui, patrui mihi, quae tibi debent,

111. Ita G. stuneo nervusque obl. P.

101. 'I have been fortunate in one point only, namely, getting Orestes for a husband.' 'Bene cedere' = 'to turn out well.' 'Non ego per meritem, quoniam male cessit, adoro.' x. 141. Hor. Sat. II. i. 31, 'neque, si malo cesserat, usquam Decurrens alio, neque si bene.
106. Liberiores.] 'I enjoy greater freedom in my misery.'
HEROIDES.

Quod se sub tumulo fortiter ulta iacent:
Aut ego praemoriar, primoque extinguar in aevo,
Aut ego Tantalidae Tantalis uxor ero.

EPISTOLA IX.

DEIANIRA HERCULI.

Gratulor Oechaliam titulis accedere nostris:
Victorem victae succubuisse queror.
Fama Pelasgiadas subito pervenit in urbes
Decolor et factis inftiandi tuis,
Quem numquam Iuno seriesque immensa laborum
Fregerit, huic Iolen insposuisse ingum.
Hoc velit Eurystheus, velit hoc germana Tonantis,
Laetaque sit vitae labe noverca tuae.
At non ille velit, cui nox—sic creditur—una

120. Quod se P quod sic G M.
121. Ita G, ut ego premorior priorque ezuar in aevo P, cuius libriarius in hac epistola describenda solito plus dormitasse videtur.
5. Illa veni P G, venit vulg. velit multi libr. et ita corr Dammius. Si creditur G.

120. Quod se.] 'That they have revenged themselves.' This is evidently the true reading, and not 'sic.' See note on 'induit illa pater,' vs. 50, supra.

IX.—Hercules had captured Oechalia in Euboea, and slain its king, Eurytus, of whose daughter Iole he became enamoured, and sent her to Trachis, where his wife Deianira was; he himself proceeding to the promontory of Cenaeum to sacrifice to Jupiter. On the arrival of Iole at Trachis, Deianira sent to Hercules the shirt, dipped in the blood of the centaur Nessus, which the latter had told her would act as a love-charm on her husband. After sending it she is supposed to write the following epistle to Hercules: and while writing it she learns that Hercules is perishing by the poison of the shirt. The Trachiniae of Sophocles is directly followed by Ovid. The ninth book of the Metamorphoses treats of the same circumstances.

1. Nostrīs was changed by Heinслиус to 'vestris.' By what authority he made 'vestris' = 'tuis,' I know not. 'Nostrīs,' so far from being unsuitable, is used with much dignity by Deianira as the lawful wife of Hercules, and therefore the rightful sharer in his glories.

3. 'A foul report, which should be disowned by your actions, suddenly prevailed the Grecian cities.' 'Infitianda' is correctly explained by Loers: 'quam negari debebat esse famam factorum tuorum,' cf. Met. ii. 34; 'Progenies, Phaethon, haud inftiandi parenti.'

7. Cf. Virg. ii. 104. 'Hoc Ithacus velit et magno mercetur Atridae.'
EP. IX. DEIANIRA HERCULI.

Non tanti, ut tantus conciperere, fuit.
Plus tibi quam Iuno, nocuit Venus: illa premendo
Sustulit, haec humili sub pede colla tenet.
Respice vindicibus pacatum viribus orbem,
Qua latam Nereus caerulus ambit humum.
Se tibi pax terrae, tibi se tuta aequora debent:
Implesti meritis solis utramque domum.
Quod te laturum est, caelum prius ipse tulisti:
Hercule supposito sidera fulsit Atlas.
Quid nisi notitia est misero quaesita pudori,
Si cumulas turpi facta priora nota?
Tene ferunt geminos pressisse tenaciter angues,
Cum tener in eunis iam Iove dignus eras?
Coepisti molius, quam desinis: ultima primis
Cedunt: dissimiles hie vir et ille puer.
Quem non mille ferae, quem non Stheneleius hostis,
Non potuit Iuno vincere, vinoct amor.
At bene nupta feror, quia nominer Herculis uxor,
Sitque socer rapidis qui tonat altus equis.

12. Huminis G.
19. Ita P quid tibi—pudoris G. Burmannus malebat Quid nisi stilistis est sera
quaestis pudors.
20. Stupri P G M. Sed nescio quomodo displicet "nota stupri." Et certe vim
habent quae monuit Heusingerus, "non stupratur Iolen, sed iugum ab Iole acceptum
Deianiram exprobare." Recopi Heinsii com. turpi quae vel nulla vel minima mutatio
est. Si macula stupri notas al. Si maculas al. Si cumulo s.—notas, al.
Amarus qui estque quoque in sequenti protulit.

10. Tanti ut.] ‘One night was not
long enough for your begetting.’ The notion
of equivalence is not however lost, and
therefore, ‘tanti’ is the proper reading,
not ‘tanta,’ which can hardly be ‘satis
longa.’
13. Vindicibus viribus.] ‘Your cham-
pion strength.’ Met. ix. 241, ‘timuere
dei pro vindice terrae.
16. Solis utramque domum.] i. e. both
1051. ‘Novit tuas utrasque domus.’ Id.
Herc. Oct. 3, Utraque Phoebi sentiunt
fulmen domus.’
19. ‘What have you gained by all
these achievements but notoriety added
to your shame, if you finish off your
great deeds with a disgraceful stain?’
‘Quaesita’ would naturally be ‘quaesi-
tum;’ but it is attracted to ‘notitia.’
‘Pudori’ is governed by ‘quaesita.’ ‘Cu-
mulare,’ ‘to give the finishing touch to:’
‘cumulus’ is properly the top of a h. a. p.;
in measures, it denoted that which was
given over and above. Vid. Festus, s. v.
‘Auctarum.’
21. Tene.] Emphatic. ‘Are you he
of whom men say P &c.
27. Those who read ‘nominor’ here,
and ‘sit’ in the next line, must suppose a
HEROIDES.

Quam male inaequales veniunt ad aratras iuvenci,
Tam premittur magno coniugis nupta minor.
Non honor est, sed onus species laesura ferentes.
Siqua voles apte nubere, nube pari.
Vir mihi semper absed, et coniugis notior hospes,
Monstraque terrribiles persequiturque feras.
Ipsa domo vidua, votis operata pudiciis,
Torquor, infesto ne vir ab hoste cadat.
Inter serpentes aprosque avidosque leones
Iactor, et haesuros terna per ora canes.

31. Ferentem libri quidam.

...subtle distinction: it was a fact that she was called the wife of Hercules; therefore ‘nominor,’ the indicative, is used: that Jupiter was her father-in-law was not quite such a certainty: it was the current hypothesis (see Met. ix. 24): therefore the subjunctive is used. See Madvig. § 367, b. I doubt whether such a distinction was intended: both verbs are properly in the subjunctive, because ‘the reason is given according to the views of another party.’ Madvig. § 367.

‘Men say I am well married, because I am the wife of Hercules:’ ‘nominor’ = ‘ferar’ = ‘sim.’ Vid. note on vii. 114.

29. ‘Just as ill-matched bullocks take badly to the plough, so a lowly wife is oppressed by a high-born husband.’

31. Non honor est sed onus species laesura ferentes.] ‘The state that will injure those who bear it is not an honour, but a burden.’ There is an untranslatable play on παρονομασία in the words ‘onus’ and ‘honor’: Cicero several times puns on the words ‘onerati’ and ‘honorati.’

32. Si qua voles apte nubere nube pari.] Cf. Callimachus Epigr. i. 16, from which passage Ovid has borrowed this, as Erneste remarked.

33. Et coniugis notior hospes.] ‘Is better known to me as a guest than my husband.’ Not ‘a stranger is better known than my husband,’ as ‘vir’ must be carried on to the next line, and therefore must be understood in this clause also.

35. Operata.] ‘Operari’ is generally used of offering up sacrifices, like ἐπέθεσ'. Cf. Hor. Od. III. xiv. 6, ‘Prodest iustis operata sacrat.’ Here it is used of offering up prayers as a religious duty. For ‘pudicis,’ cf. vi. 73, ‘addo preces castas.’

36. Ne vir ab hoste cadat.] Cf. Met. 192, ‘Magna feres tacitas solacia mortis ad umbros, A tanto cecidisse viro.’ Ovid uses ‘a’ or ‘ab’ with the ablative, not only with the agent after passive verbs, but even after adjectives and intransitive verbs, as here. Vid. ad x. 138.

37, 38. ‘I keep tossing among serpents, boars, and lions, and dogs ready to fasten on one with triple mouths.’ ‘Jactor’ is used with reference to the sleepless nights she spent tossing about as she thought of the horrid monsters her husband was engaged with. The Lernaea Hydra, the Erymanthian boar, the Nemesean lion, and Cerberus, are referred to. There seems to be no sufficient reason for following Heinsius in changing ‘haesuros’ to ‘Euros.’ See a passage in Met. i. 635, where a dog is described pursuing a hare: ‘Alter, inhaesuro similis iam iamque tenero Sperat,’ ix. 5. Lennep defends the use of ‘per’ in the construction, ‘Euros terma per ore,’ by Lucian Hermot. c. 74, ἡμικεφάλεια τριῶν στυλομαχων—a defence which, of course, applies equally to ‘haesuros.’
Me pecudum fibrae simulacraque inania somni
Ominaque arcana nocte petita movent.
Aucupor infelix incertae murmura famae,
Speque timor dubia, speaque timore cadit.
Mater abest, queriturque deo placuisse potenti:
Neo pater Amphitryon, nec puer Hyllus adest.
Arbiter Eurytheus irae Iunonis iniquae
Sentitur nobis, iraque longa deae.
Haec mihi ferre parum? Peregrinos addis amores,
Et mater de te quaelibet esse potest.
Non ego Parthenius temeratam vallibus Augen,
Neo referam partus, Ormeni nymphae, tuos:
Non tibi crimen erunt, Theutrantia turbæ, sorores,
Quarum de populo nulla relicta tibi est.
Una, recens crimen, referetur adultera nobis,
Unde ego sum Lydo facta noverca Lamo.
Maenandros, terris totiens errator in idem,
Qui lassas in se saepe retorquet aquas,

53. Referetur P referetur G. Edd. ante Heins. referetur (adv. metro) aut desferetur
Heins. protal protal referetur o suis coed.
55. Maenandros ter totiens erratur in idem P. Maenandros totiens qui terris errat
56. Lassas P G, lapnas vulg.

39, 40. Deianira refers to three methods of divination she resorted to for the purpose of discovering whether Hercules was well: by means of the entrails of cattle, the interpretation of dreams, and magical arts. The last were usually applied to in 'the mysterious night.'
41. Aucupor.] 'I catch at every whisper of uncertain rumour.' Cf. Sen. Theob. 361, 'Hic aucupabor verba rumoris vagi.'
42. The reader need hardly be reminded of the lines, which must surely have been inspired from this passage: 'Our very hopes belied our fears, our fears our hopes belied,' &c. The Deathbed, by Thomas Hood.
45. 'Eurytheus, minister of the wrath of angry Juno.' 'Arbiter,' from the old form 'ar - biō' = 'adico,' had three meanings closely connected with its derivation. (1.) 'a spectator;' (2.) 'an arbitrator or judge;' (3.) 'a manager or master,' cf. arbitrarius Hadriae, 'arbiter bibendi,' &c.

It is in the last sense the word is used here.
46. Sentitur.] 'Sentire aliquoties significat magno suo damno aliquid experiri,' Ruhnken, who quotes Sen Oed. 471, 'Regna securigirt Bœcum senserit Lycurgi.' Petron. 139, 'Iunonem Pelias semuit.'
49-54. 'I do not intend to speak of your amours with Auge, Astydamis, and the fifty daughters of Theseus: I will content myself with mentioning one recent case only: that of Omphale.' Auge was daughter of Aiens, King of Acradia, mother of Telephus, by Hercules. Astydamis was daughter of Amyntor, and granddaughter of Ormenus; she bore Ctesippus to Hercules. The fifty daughters of Theseus, son of Theutras, bore fifty sons to Hercules. Lomus was son of Hercules, by the Lydian Queen Omphale, concerning whom, vide Class Dict.
HEROIDES.

Vidit in Herculeo suspensa monilia collo
Illo, cui caelum sarcina parva fuit.
Non puduit fortes auro cohibere lacertos,
Et solidis gemmas opposuisse toris?
Nempe sub his animam pestis Nemeaeae lacertas
Edidit, unde humerus tegmina laevus habet.
Aeusus es hirsutos mitra redimire capillos:
Aptior Herculeae populus alba comae.
Ne te Maecia lasciviae more puellae
Incingi zona dedecuisse putas?
Non tibi succurrat crudii Diomedis imago,
Efferus humana qui dape pavit equas?
Si te vidisset cultu Busiris in isto,
Huio victor victo nempe pudendus eras.

70. Quaerendi signum post h. v. habent M. et Iahn. quod jure damnat Loers.

56. The river Maeander, famous for its winding course, rose in southern Phrygia, and formed the boundary between Lydia and Caria, till it fell into the Icarian sea. The reading 'lassas' is defended by Burmann against 'laspas' by Met. i. 682, 'Mosque amnes alic, qui qua tuit impetus illos, In mare deducunt fessas erroribus undas:' and by Lucan, v. 466, 'Neuter (amnis) longo se gurgite lassat.'
59. Non puduit.] 'Were you not ashamed to confine your strong arms with golden bracelets, and to place jewels on your brawny muscles?' I prefer the interrogative form here, as it occurs twice below, 75, 89.
61. Nempe.] 'Verily.' This word is not ironical here, but denotes, as it sometimes does, strong affirmation. 'These were the very arms that slew the Nemean lion.' Cf. iv. 144; 'Hisercem nempe tibi terra roganda fuit,' and 70, infra.
63. Mitra.] The turban was looked upon by the Romans as characteristic of the Phrygians and Lydians. Servius ad Aen. ix. 616, 'Mitra proprius Lydorum fuit.' Cf. Juv. iii. 66.
64. Populus albus.] Of Theoc. ii. 121, επαρι ε γνων λέειν Ἡρακλης ἤρων ἰτων ἰτων. Virg. Ecl. vii. 61, 'Populus Alcidae gratissima,' where Conington: 'The story was, that Leuce was a nymph beloved by Pluto, who caused a white poplar to grow up in the shades after her death; and that Hercules, on his way from the infernal regions, made himself a garland from its leaves.'
67. Diomedes, King of Thrace, who fed his horses on human flesh; Busiris, King of Egypt, and son of Poseidon, who sacrificed all foreigners that visited Egypt; and Antaeus, a Libyan giant and wrestler, son of Earth, who remained invincible as long as he was in contact with his mother Earth, were all slain by Hercules.
70. Nempe.] See note on v. 61, supra. Merkel and Jahn point this verse interrogatively; but I do not think the sense is thereby improved.
Detrahat Antaeus duro redimicula collo,
Ne pigeat mollis succubuisse viro.
Inter Ioniaeas calathum tenuisse puellas
Diosiris, et dominae pertimuisse minas.
Non fugis, Alcide, victrioem mille laborum
Rasilibus calathis imposuisse manum,
Crassaque robusto deducis pollice fila,
Aequaque formosae pensa rependis erae?
A! quoties, digitis dum torques stamina duria,
Praevalidae fusos comminuere manus.
Crederis infelix scutioae tremefactus habenis
Ante pedes dominae pertimuisse minas.
Eximii pompis praeconia summa triumphi
Factaque narrabas dissimulanda tibi:

78. Pro formosae codd. nonnulli habent: famosae.
73. The 'calathus, was a basket in which
the balls of wool, prepared for spinning,
was held. 'Rasiles,' in v. 76, denotes
that these baskets were made of 'scraped,
319, 'Ante pedes autem conducitis molilia
lanae Vellera virgata custodibant calathisc.
77. Hercules' hands were so big and
clumsy that the threads he spun were
coarse, 'crassae.' 'Deduce,' used of draw-
ing the thread out of the 'glomus,' which
was wound round the 'colus,' or 'distaff,'
by means of the 'fusus,' or 'spindle.'
This was set spinning round to form the
'stamina,' or 'threads,' vss. 79, 80. The
'fusi' were delicate in make, and often
got broken by the hands of Hercules,
which were 'too strong.'

81, 83. Vid. Ad. Crit. Verse 88, as it
stands in the text, or in the margin of P,
is an absurd piece of patchwork, more like
the despairing effort of a modern schoolboy
to complete his verses than Ovid's style.
'Praeconia,' and 'pompas,' and 'trium-
phus,' were favourite expressions of
Ovid, no doubt, and well known as such
to the composer, whoever he was: but the
poet would not have given us such em-
blazonry all in one line. Besides 'pra-
econia narrare' is not Latin: 'praeconia
facere,' is the usual and Ovidian expres-
sion. Vid. xvi. 189. Am. III. xii. 9.
Font. f. i. 55, etc., nor indeed would 'to
narrate a proclamation' be English. The
reading of P by a later hand 'Eximii
pompis immanis semina laudum' is equally
bad.
Scilicet immanes elios faucibus hydros
Infantem caudis involuisse manum:
Ut Tegeaeus aper cupressifero Erymantho
Incubet, et vasto pondere laedat humum.
Non tibi Threicis adfixa penatibus ora,
Non hominum pingues caede taecentur equae:
Prodigiumque triplex, armenti dives Hiberi
Geryones, quamvis in tribus unus erat:
Inque canes totidem trunco digestus ab uno
Cerberus implicitis angue minante comis:
Quaeque redundat feundo vulnere serpens
Fertilis et damnis dives ab ipsa sui,
Quique inter laevumque latus laevumque lacertum
Praegrave compressa fauce pependit onus:
Et male confisum pedibus formaque bimembri
Pulsum Thessalicos agmen equestre iugis.
Haec tu Sidonio potes insignitus amictu
Dicere? non cultu lingua retenta silet?

88. Incubat—laedat P.; incubat—laedit G. M.
90. Ita P.; dictor ipsa G.

86, 88. ‘Namely that throttled serpents had wound their tails round your infant hand.’ The fable of the serpents sent by Juno to destroy Hercules in his cradle is given by Theocritus Idyll. xxiv. The 39th line of that Idyll, quoted by Lennep, seems to me to support ‘caudis against ‘cumis,’ or ‘nodis’: τω ἐναρτησίαν ἵππων ζυγοφθην περι παίθα. Cf.also Met. v. 381, where, of a serpent struggling with an eagle it is said, ‘alligat, et cauda spatiantes implicat alae,’ a passage also quoted by Lennep, who, however, gives the preference to the reading ‘cumis,’ on the ground that ‘sollemnis in hae historia est mentio cumarum.’ Cf. Met. ix. 67, ‘Cunaram labor est angus supersare mearam.’ ‘Elisa,’ is regularly used of strangling, squeezing to death. Cf. Met. ix. 197, ‘His elisa iacet postis Nemea
lacertis.’ Hence ‘elidere collum’ was sub-
stituted by Bentley for ‘laedere collum,’
Hor. Od. I.ii. xxvii. 60.
87. The range of Erymanthus was in the
north-east, and Tegea was in the
south-west of Arcadia, so Tegeus must
be used generally for ‘Arcadian.’ The
hiatus in ‘cupressifero’ is repeated in
131, 133, and 141 infra. These were
evidently considered elegances rather than
licensees. Cf. viii. 71, note.
88. Laedat.] ‘Dints the ground.’ Cf.
Juv. iii. 272, ‘quanto percussum pondere
signant et laedant silicem.’
96. Dies ab ipsa suis.] Cf. Art. iii.
668, ‘indicio prodor ab ipsa meo,’ and
thus repeatedly.
97. Antaeus, who had to be held in air
by Hercules, to prevent his touching his
mother Earth.
EP. IX. DEIANIRA HERCULI.

Se quoque nymphā tuis oneravit Iardanis armis,
Et tutil e capto nota tropaeā viro.
I nunc, tolle animos et fortia gesta recense.
Quod tu non esses iure, vir illa fuit.
Qua tanto minor es, quanto te, maxime rerum,
Quam quos vicisti, vinoere maius erat:
Illi procedit rerum mensura tuarum:
Cede bonis: heres laudis amica tuae.

103. Omphala was the daughter of Iar-
danus. 'Oneravit' is so peculiarly appro-
priate, and so often confounded with
'ornavit' in MSS., that I read it with
some later ones. The 'armas' are the club
and bow and arrows: 'the nota tropaeā'
in v. 104, are the same as 'spolia leonis,'
v. 113, the lion's skin.
104. 'That which you were not by
right, namely, a man, she was.' Loers
wrongly makes 'quod' = 'qua': it is of
course the relative, in apposition to the
antecedent of vir understood.
109. 110. Ilī procedit.] 'To her ac-
crues the sum total of your property:
resign your goods: your mistress has suc-
ceded to your fame.' This difficult passage
has been slurred over by the commentators.
It forms one of the many metaphors
derived from legal phraseology found in
Ovid, which no doubt he became ac-
quainted with when filling a post in the
centurionate. Ruhnken and Loers briefly
say the metaphor in v. 109 is drawn from
military affairs, because 'aera procedere
militibus diebentur.' But it is per-
fectly clear that there is no military me-
taphor whatever, and that one and the
same legal metaphor runs through both
lines. The process known as 'cessio
bonorum,' was the origin of the metaphor
in both lines, not in the latter only, as
the commentators would have us believe.
The process in its simplest form was this:
when a man found he had more debts
than he could hope to pay, he handed
over his property to his creditors. There
was an ancient gloss describing the
'cessio bonorum' (See Dict. Ant. s. v.
Bonorum cessio), thus: 'Cedere bonis est
ab universitate rerum suarum recedere.'
These words are remarkable, as they were
probably the very legal form Ovid was
thinking of when he wrote the words
'ilī procedit rerum mensura tuarum,'
almost the identical words, except that
'universitas' is expressed by 'mensura,'
which very probably was itself a legal
term, meaning the same thing. 'Heres
laudis amica tuae,' is a continuation of
the same metaphor, for it was possible to
alienate the right of inheritance also by
the form of 'bonorum cessio' (Dict. Ant.
s. v. Heres.) Ovid's meaning, expressed
more freely, is this: 'The glory that once
was yours has passed to her, your con-
queror: bankrupt as you are in reputation,
you may as well formally declare yourself
so, and appoint your mistress the heir to
the fame that once was your rightful in-
heritance.' 'Procedere' was a legal term
used 'de iis quæ in utilitatem alieuis
cedunt, prosunt, iuvant:' Forcellini.
Hence, it was said of a creditor who was
'de facto' receiver of his debtor's income,
and the 'bonorum cessio' made him so 'de
iure.' The words 'aera procedere mili-
tibus,' Liv. v. 7, was only one out of the
many possible applications of the phrase.—
'Mensura rerum:' we have 'census men-
sura' in Juv. xiv. 316, which, although
'mensura' there bears a somewhat dif-
fèrent meaning from that in the passage
before us, seems to show that the word
was regularly used when speaking of the
amount of a man's fortune—as we would
say 'the inventory,' which probably took
place in 'cessio bonorum.'
O pudor! hirsuti costas exuta leonis
Aspera texerunt vellera molle latus.
Falleris et nescis: non sunt spolia illa leonis,
   Sed tua: tuque ferci victor ea, illa tui.
Femina tela tulit Lernaeis atra venenis,
   Ferre gravem lana vix satis apta colum,
    Instruxitque manum clava domitrique ferarum,
    Vidit et in speculo coniugis arma sui.
Haece tamen audieram: licuit non credere famae,
   Et venit ad sensus mollis ab aure dolor.
Ante meos oculos adducit advena pelex,
   Neo mihi, quae patior, dissimulare licet.
Non sinis averti: medium captiva per urbem
   Invitis oculis aspienda venit.
Neo venit inuctis captarum more capillis,
    Fortunam vultu fossa decente suam.
    Ingreditur lato lato spectabilis auro,
    Qualiter in Phrygia tu quoque cultus eras.

111. Costas P G, costis vulg.
126. Fossa tegente P; fossa tegendo G; Lennepii conjecturam edidi.
EP. IX. DEIANIRA HERCULI.

Dat vultum populo sublimis ut Hercule victo.
Oechaliam vivo stare parente putes.
Forsitan et pulsa Aetolide Deianira
Nomine deposito pelici uxor erit:
Eurytidosque Iole atque Aonii Alcidae
Turpia famous corpora iunget Hymen.
Mens fugit admonitu, frigusque perambulat artus,
Et iacet in gremio languida facta manus.
Me quoque cum multis, sed me sine crimine amasti.
Ne pigest, pugnae bis tibi causa fui.
Cornua flessi legit ripis Achelous in undis,
Truncaque limosa tempora mersit aqua.
Semivir occubuit in letifero Eveno
Nessus, et infecit sanguis equinus aquas.
Sed quid ego haec refero? scribenti nuntia venit
Fama, virum tunicae tabe perire meae.
Ei mihi, quid feci? quo me furor egit amantem?
Impia quid dubitas Deianira mori?
An tuus in media coniux laceraabitur Oeta,
Tu sceleris tanti causa superstes eris?

129. Sublime sub Herculo victo PG, codd. plurimi. Sublimis ab, unus et alter. Nos-
tram edd. vett. nisi quod puncto subiato ad sequentem referunt. Vulgatam defendunt
Heins. Loera.
133. Et insani Alcidae P, atque insani Alcidas G vulg. M versum obelo notavit,
deinde in addenda pro insani conjicit Aonii quod in ed. Tauchn. nuper receptit
Riesius, conjiciens ipsa Insani vel Inachii.
vi letiferoque veneno.

129, 130. Dat vultum.] 'She throws
haughty looks upon the people, proud as
though she had conquered Hercules: you
would suppose her native town was still
standing, and her father alive.' 'Sub-
limitis ab Hercule victo' would mean, ac-
cording to Burmann, 'proud owing to
the conquest of Hercules,' 'ab' denoting
the result. I have seen no satisfactory
defence of 'sublime sub Hercule v.;' nor
can I understand it.
133. Aonii.] Cf. Met. ix. 112, and see
Adn. Crit. 'Aonius' is 'Boeotian;' Her-
cules was so called from the fact that he
was born at Thebes.
138. The contest between the river-
god Achelous and Hercules for the hand
of Deianira, is described in Met. ix. 'Le-
git:' 'picked up his horns;' one of the
horns of Achelous was broken off by
Hercules. According to Ovid, Met. l. c.,
the Naiads filled this horn with flowers and
fruit, and it became the horn of plenty.
141. Evenus was a river flowing through
Aetolia into the Corinthian gulf. For the
Centaur Nessus, and the story of the death
of Hercules, cf. Met. ix. 130, sqq., and
Class. Dict.
HEROIDES.

Siquid adhuc habeo facti, cur Herculis uxor
Credar, coniugi mors mihi pignus erit.
Tu quoque cognosces in me, Meleagre, sororem.
Impia quid dubitas Deianira mori?
Heu devota domus! solio sedet Agrius alto:
Oenea desertum nuda senecta premit:
Exulat ignotis Tydeus germanus in oris:
Alter fatali vivus in igne fuit:
Impia quid dubitas Deianira mori?
Deprecor hoc unum per iura sacerrima lecti,
Ne videar fatis insidiata tuis.
Nessus ut est avidum percussus arundine pectus,
' Hic' dixit ' vires sanguis amoris habet.'
Illea Nesso misi tibi texta veneno.
Impia quid dubitas Deianira mori?
Iamque vale, seniorque pater germanaque Gorge,
Et patria et patriae frater admplete tuae,
Et tu lux oculis hodierna novissima nostris,
Virque,—sed o possis!—et puer Hylle, vale!


149. 'If I have ever in my life done anything worthy of the wife of Hercules,
Death itself shall be the final proof of my
being his true spouse.'
151. Tu quoque cognosces in me, Meleagre, sororem.] i. e. 'as my death will
show you I am Hercules' wife, it will show
you I am your true sister,' by proving
that I share your bravery. Cf. Met.
ix. 149, 'Quid si me Meleagre tuam memori
esse sororem Forte paro facinus.'
152. Impia quid dubitas Deianira mori.] This is the only passage in the Heroïdes
where there is a recurring burden. This
fact, however, so far from being an argument
against the authenticity of the Epistle,
is an argument in its favour, as no
imitator would have ventured to introduce
anything unusual with Ovid himself. The
only other passage in the writings of Ovid,
where a refrain occurs, is in Am. i. 6,
where the words, 'Excito poste seram,'
are reiterated. Among the Greek poets
we meet with the refrain occasionally in
Aeschylus and Euripides, but chiefly in
Theocritus, whom Catullus and Virgil have
imitated.
153. Heu devota domus!] See notes
on iv. 53, viii. 66. Oeneus, king of
Pleuron and Calydon, was husband of
Althaea, father of Meleager, Tydeus,
Deianira, Gorge, and others. He was
deprieved of his kingdom by his brother,
Agrius: Tydeus was banished on ac-
count of a murder, and went to Argos:
Althaea slew herself after causing the
death of Meleager, by consuming the
brand on which his life depended. Hence
'fatali in igne vivus.'
168. Sed o possis.] i. e. valere.
EPISTOLA X.

ARIOADNE THESEO.

MITIVUS inveni quam te genus omne ferarum.
Credita non ulli quam tibi peius eram.
Quae legis, ex illo, Theseu, tibi litore mitto,
Unde tuam sine me vela tulere ratem:
In quo me somnusque meus male prodict et tu,
Per facinus somnis insidiate meis.
Tempus erat, vitrea quo primum terra pruina
Spargitur et tectae fronde queruntur aves :
Incertum vigilans, a somno languida, movi
Thesea prensuras semisupina manus :
Nullus erat, referoque manus, iterumque retempto,
Perque torum moveo brachia : nullus erat.
Excussere metus somnum : conterrita surgo,

9. Ita G on somno al. somno languentia P.

X.—From Ariadne to Theseus. The Epistle is supposed to be written from the island of Naxos or Dia, where Theseus abandoned Ariadne on his return from Crete, where he had slain the Minotaur by her aid. The Epistle is one of considerable beauty.

1, 2. 'I have found the whole race of brutes more kind than you: I could not have fared worse in the power of any beast than in yours.' These lines certainly have the appearance of being the prefix of a late hand, as the poem seems properly to begin at vs. 3: but, as regards the lines themselves, I cannot agree with Micyllus, who said, 'Hi versus putidi sunt neque quidquam Ovidianae facilitatis atque elegantiae habentes. I agree with him that 'ulli' is 'any beast,' not 'any man,' as Loers takes it. 'Eram' poetic for 'essem.'

6. Per facinus.] Cf. Ibis 568, 'Per facinus soror est cui sua facta parens.'
10. Semisupina.] 'Turning on my side.' 'Supinus' = στριος, properly 'lying on the back.' The word occurs again in Am. I. xiv. 20, Art. iii. 788.
HEROIDES.

Membraque sunt viduo praecipitata toro.
Protinus adductis sonuerunt pectora palmis,
Utque erat e somno turbida, rapta coma est.
Luna fuit: specto, siquid nisi litora cernam:
Quod videant oculi, nil nisi litus habent.
Nunu huec, nunue illuc, et utroque sine ordine curro.
Alta puellares tardat arena pedes.
Interea toto clamanti litore 'Theseu!'
Reddebant nomen concava saxa tuum:
Et quoties ego te, toties locus ipse vocabat.
Ipse locus miserae ferre volebat opeum.
Mons fuit: apparent frutices in vertice rari:
Hinc scopulus rausc penet adeseus aquis:
Ascendo, vires animus dabat, atque ita late
Aequora prospectu metior alta meo.
Inde ego, nam ventis quoque sum crudelibus usa,
Vidi praecipiti carbasu tenta noto.
Aut vidi, aut tamquam quae me vidisse putarem,
Frigidior glacie semianimisque fui.
Nec languere diu patitur dolor: excitor illo,
Excitor et summa Thesea voce voco.
'Quo fugis?' exclamo 'acelerare revertere Theseu,
Flecte ratem! numerum non habet illa suum.'

26. Hinc G nunc P M.
27. Ita G (nisi quod putavi) et P, ut videtur, sub ras. Vulgo legitur: aut vidi aut sorte cum me. Pro sorte al. etiam, quod edidit Loera. Iahn. cum Heusingeria dedit Ut vidi, aut corte cum.

15. Adductis. i. e. 'Ad pectora ductis.'
Cf. vs. 104, infra; 'Filia per adductas saepe recepta manus:' and Trist. IV. ii. 5,
'sadducta collum percussa securi.'
26. Hinc pendet.] So join. 'On it there hangs, suspended over the deep, a rock eaten into by the hoarse waves.'
30. Praecipiti.] Cf. Hor. Od. I. iii. 12,
'Praecipitem Africum.' Met. xi. 481,
'Praecipes Eurus.'
31. Aut vidi aut tamquam quae me vidisse putarem.] 'I either saw it, or at least,
like one who thought she had seen it,
I turned colder than ice,' &c. I have
adopted Merkel's reading, although I am
hardly satisfied with it. For 'putarem'
is not wanted if 'tamquam' is the reading:
'tamquam quae viderem' would be suffi-
cient: 'I either really saw it, or, as
though I saw it,' &c. The construction is
a very peculiar one, equivalent to 'tam-
quam quae se vidisse putaret.'
36. Numerum.] i: q: πληρωμα, full
complement of sailors and passengers.
EP. X. ARIADNE THESEO.

Haec ego. Quod voci deerrat, plangore replebam:
Verbera cum verbis mixta fuere meis.
Si non audires, ut saltem cernere posses,
Iactatas late signa dedere manus.
Candidaque imposui longae velamina virgae,
Scilicet oblitos admonitura mei.
Iamque oculis ereptus eras. Tum denique flevi.
Torpuerant molles ante dolore genae.
Quid potius facerent, quam mea lumina feren,
Postquam desierant vela videre tua?
Aut ego diffusisserravi sola capillis,
Qualis ab Ogygio concita Baccha deo:
Aut mare prospreiens in saxo frigida sedi,
Quamque lapis sedes, tam lapis ipsa fui.
Saepe torum repeto, qui nos accelerat ambos,
Sed non acceptos exhibiturus erat,
Et tua, quae possum, pro te vestigias tango,
Strataque quae membris intepuere tuis.
Incumbo, lacrimonisque toro manante profusis
‘Pressimus’ exolam do duo, redde duos.
Venimus huc ambo, cur non discedimus ambo?
Perfide, pars nostri, lectule, maior ubi est?

40. Iactatas P G, iactantes unus liber.
46. Desierant G, desieram P.

37. Repleteam.] Cf. note on ‘implesti,
vii. 68. ‘Plangore’ i.e. ‘beating of the bosom.’
40. Iactatas late.] Rubrken, who prefers ‘iactantes,’ for the sake of euphony,
must take ‘signa’ twice—‘Signa autem
intellige mappam, vel simile quid in altum
iactatam,’ and he quotes Am. III. ii. 74.
But Ariadne evidently first waved her
hands, and then resorted to this kind of
signalling, which is described in the fol-
lowing verse.
44. ‘Genae’ are here ‘the eyes,’ as in
Her. xx. 206, and elsewhere in poetry.
48. Ogygio deo.] ‘The Theban god,’
i.e. Bacchus. Ogyges is said to have
been an ancient King of Boeotia.
50. Quamque lapis sedes tam lapis ipsa
fui.] Literally, ‘And I was much as a stone
myself, as the stone which was my seat.’
52. Exhibiturus erat.] This expression
is probably used here with a legal refer-
cence to the ‘actio ad exhibendum,’ the
object of which was to compel a person to
produce an article of property, which was
being sued for, for fear of its being fraudu-
rently made away with in the meantime.
See Dict. Ant. &. v. ‘Exhibendum, Actio
ad.’ Translate: ‘The bed which had
received us both, but which was destined
never to make good its receipt.’ Cf. Hor.
xvii. 194, ‘In non exhibitis utraque luss
toris.’
53. Quae possum.] i.e. ‘quae (una) tui
possum tangere.’ Cf. viii. 3, ‘Quod potui,
renui.’
HEROIDES.

Quid faciam? quo sola serar? vacat insula cultu.
Non hominum video, non ego facta boum.

Omne latus terrae cingit mare: navit aequum quae,
Nulla per ambiguas puppis itura vias.

Finge dari comitesque mihi ventosque ratemque,
Quid sequar? Accessus terra paterna negat.

Ut rate felici pacata per aequora labar,
Temperet ut ventos Aeolus, exul ero.

Non ego te, Crete centum digesta per urbes,
Aspiciam, puero cognita terra Iovi.

At pater et tellus iusto regnata parenti
Prodita sunt facto, nomina cara, meo,

Cum tibi, ne victor tecto modrere recurvo,
Quae regerent passus, pro duce fila dedi:

Cum mihi dicebas 'per ego ipsa pericula iuro,
Te fore, dum nostrum vivet uterque, meam.'

Vivimus, et non sum, Theseu, tua: si modo vivit
Femina periuri fraude sepulta viri.

Me quoque qua fratrem, mactasses, improbe, clava.
Esset, quam dederas, morte soluta fides.

Nunc ego non tantum quae sum passura, recordor,
Sed quaequejumque poteat utta reliqua pati.

Occurrunt animo pereundi mille figurae:
Morsque minus poenae quam mora mortis habet.

60. Non hominum video non ego facta boum.] Hom. Od. x. 98, 'Ενθα μίν οὖτε βοών οὔτ' ἀνδρών φαίνετο ἢργα.
62. Ambiguas vias.] 'Perilous paths of the sea.' 'Ambiguus' and 'dubius,' especially the latter, are often used of the dangers of the deep. Cf. xvi. 52. Trist. i. xi. 13; Art. ii. 514, and passim.
65. Ut rate felici pacata per aequora labar.] Cf. Prop. IV. xvii. 2, 'Da mihi pacato vela accunda pater'—a line which has, in my opinion, been completely misunderstood. 'Pacato' is there used as 'tranquillo' often is = 'on a calm sea.' It is generally taken to agree with 'mihi,' which gives poor sense.
73. Per.] This word in adjurations is often separated from its case by a pronoun, probably in imitation of the similar usage in Greek with regard to προς (προς σε γονάτων, etc.) Cf. Virg. Æn. iv. 314; Tibull. i. v. 7.
EP. X. ARIADNE THESEO. 93

Iam iam venturos aut haec aut suspicor illac,
Quis lanient avido viscosa dente, lupos.
Forsitan et fulvos tellus alat ista leones.
Quis sit, an et saevam tigrida Dia ferat?
Et frolta diountur magnas expellere phocas.
Quis vetat et gladios per latus ire meum?
Tantum ne religer dura captiva catena,
Neve traham serva grandia pensu manu:
Cui pater est Minos, cui mater filia Phoebi,
Quodque magis memini, quae tibi pacta fui.
Si mare, si terras porrectaque litora vidi,
Multa mihi terrae, multa minantur aquae.
Caecum restabat: timeo simulacra deorum. 95


86. Quis sit an et saevam tigrida Dia ferat? J. Who knows whether or no Naxos breeds a fierce tiger as well? 'Dia' was the ancient name of Naxos, and is often used in poetry. Ovid uses it elsewhere: Met. iii. 690, Ibid. viii. 174: in the latter passage when describing the desertion of Ariadne. One would have, therefore, expected to meet the word in this poem. Most certainly, if even there was a gloss, 'insula' in the ordinary reading was a gloss on 'Dia'; 'da,' the last syllable of 'tigrida,' was thereupon confounded with 'Dia,' which was omitted, and 'insula' admitted by the next copyist: and finally the line was remodelled to suit 'insula,' by changing 'tigrida' to 'tigridas,' and 'ferat,' or whatever the last word was, to 'habet.' The vulgate cannot stand for a moment: the subjunctive is demanded after 'seit an,' and 'insula habet' in the end of a pentameter cannot be tolerated. To Heinsius belongs the merit of first making this restoration, which, incredible to relate, has not been adopted by a single modern editor.

95. The commentators are pretty well agreed that there is something wrong here. Burmann thought vs. 95 was spurious, and that the genuine line which described the island as deserted was lost. Leneppe considered vs. 94 and 95 both interpolations, and that the sense is complete if we reject them. I see no valid reason for supposing any corruption. The mention of 'ferae' in 96 was quite sufficient to account for the 'sive colunt viri' of the following line, without supposing any more detailed description of the deserted state of the island. The 'simulacra deorum' are phantoms, supposed divine, seen by Ariadne hovering in the air at twilight, and at night. Cf. xiii. 111, 'Excutor somno simulacra noctis adoro.' Am. I. vi. 9, 'At quondam
HEROIDES.

Destituor rapidis praeda cibusque foris.
Sive colunt habitantque viri, diffidimus illis:
Externos didici laesa timere viros.
Viveret Androgeos utinam, nee facta luisses
Impia funeribus, Cecropi terra, tuis:
Neo tua mactasset nodoso stipite, Theseu,
Ardua parte virum dextera, parte bovem:
Neo tibi quae reditus monstrarent, fila dedissem
Fila per adductas saepe recepta manus.
Non equidem miror, si stat victoria teoum,
Strataque Cretaeam belua texit humum.
Non poterant figi praecordia ferrea cornu:
Ut te non tegeres, pectore tutus eras.
Illie tu silices, illie adamanata tulisti:
Illie qui silices, Thesea, vinct, habes.
Crudeles somni, quid me tenuistis inertiem?
Aut semel aeterna nocte premenda fui.
Vos quoque crudeles, venti, nimiumque parati,
Flaminaque in lacrimas officiosa meas.
Dextera crudelis, quae me fratremque necavit,
Et data poscenti, nomen inane, fides.
In me iurarunt somnus ventusque fidesque.
Prodita sum causis una puella tribus.
Ergo ego neo lacrimas matris moritura videbo,
Neo mea qui digitis lumina condat, erit?

106. I. t. G, belua stravit P.
112. Aut P, ut G.

noctem simulacraque vana timebam.'
Lennep would explain 'simulaca,' if the
line were sound, as referring to Bacchus,
and his thiasus, already seen hovering
about the island. This would have been
more clearly expressed, evidently.
99. Androgeos, son of Minos, slain by
the Athenians, to stone for whose death
they sent their annual human tribute to
the Minotaur.
102. Ardua.] 'raised on high.'
104. 'A clew often gathered up by
your hands drawn towards you.' Any
one who has seen a man hauling in a rope
will understand 'adductas' and 'recepta.'
112. Aut.] The meaning of the dis-
tich is: 'I should never have slept at all,
or else I should have slept for ever,' and
'Aut' is used as if the sentence had taken
that form. 'Semel' = ειςαναξε, 'once for
all.'
114. In lacrimas.) See note on iv. 16,
'In mea vota.'
116. Fides.] Supply 'crudelia.'
EP. X. ARIADNE THESEO.

Spiritus infelix peregrinas ibit in auras,
Nec positos artus unguet amica manus?
Ossa superstabunt volucres inhumata marinae?
Haeo sunt officii digna sepulchra meis?
Ibis Cocropios portus, patriaque receptus
Cum steteris urbis celsus in arce tuae,
Et bene narraris letum taurique virique
Sectaque per dubias saxea tecta vias,
Me quoque narrato sola tellure relictam:
Non ego sum titulis subripienda tuis.
Nec pater est Aegeus, nec tu Pittheidos Aethrae
Filius: auctores saxa fretumque tui.
Di facearent, ut me summa de puppe videres:

vis rario sit locutio postulabatur ut est in P, et sua restituumdi si turbae legas.
Sed valde dubitari pcest annum rectum sit id quod P a. man. correctoris habet urbis celsus in arce quod receptum Burm.

126. Cum steteris.] 'When you shall stand on high in the citadel of your native town.' Cf. vii. 20, supra, 'Et videas popu-
os altus ab arce tuos.' A line so simi-
lar to this, that it seems to establish Bur-
mann's reading, which I have adopted.
The corruption in P is easily account-
d for: it is 'turbae: some copyist, ignorant or forgetting that ris, the second person singular of the future perfect, is generally long, wrote 'tu urbis' for 'urbsis' = which became 'turbae,' then 'turbae.' Ovid nearly always lengthened ris in second sing. of the future perfect. Thus we have 'vitars,' xiii. 67, 'reddidera,' Am. iv. 31, 'hibera,' T, 32, all futures: but 'imple-
versa,' Trist. ii. 328, is the perfect sub-
 junctive. See a complete list in Ramsay's Latin Prosody, pp. 76, 76. There are one or two exceptions, but the general rule is
as I have stated. Probably originally there was a radical distinction between the future perfect in re, ris, rit (we have fuert,
dexter, both futures in Ennius), rimus, ritis, and the perf. subj., which in —rim, ria, rimus, ritis: but the tenses gradually became confused. 'Turbae in aure' might possibly stand for 'in the hearing of your followers,' though the phrase 'in aure' is
uncommon: but 'urbs stare in ore
turbae' is, it seems to me, nonsense. 'In
ore populi' means 'to be talked about by
the people:' yet the commentators, though
reading 'ore,' seem to understand it of
Theseus relating his adventures. The
only thing in favour of 'turbae' is the
fact that it is a favourite expression of
Ovid's, = rettine,' 'suite,' Cf. Am. i. i. 6,
'Pieridum vates non tua turba sumus.'
But this is not quite the meaning it ought
to have here, as it should refer to the
general population of Athens. Professor
Maguire suggests it may mean 'your
democracy' = πληθος, (ἀναρχοντως), but
I hardly think that was intended by
Ovid.
127. Narraria.] As Loes remarks, the
idea seems to be taken from the account
given in the temple of Bellona to the
senate by a victorious imperator previous

128. Saxea tecta.] i.e. the labyrinth,
'cut into puzzling paths.'
129. Sola tellure.] 'A lonely land.' Cf.
xi. 84, 'In solis desitui locis.'
130. Cf. ii. 74.
HEROIDES.

Movisset vultus maesta figura tuos.
Nunc quoque non oculis, sed qua potes, aspio mente
Haerentem scopulo, quem vaga pulsat aqua:
Aspio demissos lugentis more capillos
Et tunicae lacrimis sicut ab imbre graves.
Corpus ut impulsae segetes aquilonibus horret,
Litteraque articulo pressa tremente labat.
Non te per meritum, quomiam male cessit, adoro:
Debita sit facta gratia nulla meo:
Sed nec poena quidem. Si non ego causa salutis,
Non tamen est, our sis tu mihi causa necis.
Hae tibi plangendo lugubria pectora lassas
Infelix tendo trans freta longa manus:
Hoe tibi, qui superant, ostendo maesta capillos:
Per lacrimas oro, quas tua facta movent:
Flecte ratem, Theseu, versosque relabere velo:
Si prius occidero, tu tamen ossa feres.


135. Haerentem scopulo. [‘Haerentem’ does not imply that she was clinging to the rock, or that there was any danger of her being washed off by the waves. ‘Haecre’ is poetically used to describe the appearance her figure would present at a distance, fastened, as it were, to the rock. Cf. Prop. III. xxi. 27, ‘Ilic aspices scopulis haerere sorores.’

136. Ab imbre gravis. [‘Heavy with rain.’ Ovid’s use of the ablative with ‘s’ or ‘ab’ is peculiar. We have in the epistles many instances where the preposition is used, where it would not be expected: for instance, ‘solvit ab leetitia,’ xiii. 16, ‘Notarita labe,’ iv. 32: ‘oblitus a caede,’ xi. 2; ‘a somno languida,’ x. 10; and many others. On the other hand, he sometimes leaves out the preposition where it would be expected, as xii. 162, ‘Deseror coniuge.’ In such passages as ‘ab imbre gravis,’ ‘a somno languida,’ the preposition may be explained as denoting the result: ‘heavy after rain,’ ‘languid after sleep.’ But this explanation will not suit all the passages. Professor Maguire has kindly communicated to me his views on this subject; and they are, I believe, sound, although, owing to poetic license, the distinction he lays down may not be always observed. The usage, he says, appears to be : the ablative of the agent may be used without a preposition—{(1)} Where the person is ἱψύχον ὄργανον: as in Luc. vii. 402, ‘vincent fossore coluntur Hesperiae segetes.’ Cic. de Sen. 13, delectabatur funali et tibicinio (2) Where the person is regarded only as a means to an end, as Juv. xiii. 124, ‘Curentur dubii medicis maioribus aegri.’ So ‘deseror coniuge’ calls attention to the result: while ‘deseror a coniuge’ would call attention to the act of desertion. So in Fast. i. 415, 6, ‘Priapus Lotide captus erat,’ the abl. means that he was caught by her beauty: ‘a Lotide’ would mean that he was caught by her allurements. On the other hand, a thing takes the preposition to mark peculiar activity. See this subject further developed by Professor Maguire, in the Journal of Philology, vol. iii.

EPISTOLA XI.

CANACE MACAREO.

Sigua tamen caecis errabunt scripta litoris,
Oblitus a dominae caede libellus erit.
Dexta tenet calamum, strictum tenet altera ferrum
Et iacet in gremio charta soluta meo:
Haec est Aeolidos fratri scribentis imago.
Sic videor duro posse placere patri.
Ipse necis cuperem nostrae spectator adesset,
Auctorisque oculis exigeretur opus.
Ut ferus est multoque suis truculentior euris,
Spectasset siccis vulnera nostra genis.
Scilicet est aliquid, cum saevis vivere ventis:

2. Ut ferus multoque.

XI.—The following epistle is supposed to be written by Canace, daughter of Aechus, to her own brother Macareus. Though the subject is painful, the poem is perhaps the most highly finished of all the Epistles, and is much admired by Lindemann, and other German critics. The author probably followed the Aeneid of Euripides, a tragedy severely censured by Aristophanes in the Clouds, on the score of immorality of plot.

1, 2. 'But if my writing is found confused with blot, it is the blood of its author with which the letter will be blotted.' 'Tamen:' another remarkable instance of the abruptness courted by the poet in beginning these epistles: so 'et' in the opening of the next epistle. The words are imitated from Prop. V. iii. 3.

4. Charta soluta.] i. e. a scroll of parchment unfolded for writing on. We have 'charts soluta,' of untying a paper parcel in Iuv. xiii. 116.

7, 8. 'I would that he himself were here to look on at my death, and that so the deed might be done to the satisfaction of him who is the author of it.' 'Exigere opus' technically means to examine a piece of work to see that it is correctly done. Cf. Tac. Germ. 7, 'exigere plagas,' to demand a strict account of their wounds.' Cie. Verr. i. 51, 'ad perpendiculum columnas exigere.' So the common phrase 'sarta tecta exigere,' to require buildings to be kept in good repair.' 'Spectator' also, in 7, is used with reference to the sense it often bears of 'examiner,' 'approver.'

9, 10. Ut ferus est.] 'Cruel one that he is, and fiercer than his own winds, he would have gazed on my wounds without a tear.'

11. Est aliquid.] 'It has great effect.' A common phrase. Cf. iii. 131. 'Est aliquid collum solita tetigisse lacertis.' The meaning is that Aechus by living with the winds has become assimilated to their disposition.
HEROIDES.

Ingænio populi convenit ille sui.
Ille Noto Zephyroque et Sithonio Aquiloni
Imperat, et pinnis, Eure proterve, tuis.
Imperat heu! ventis, tumidae non imperat irae:
Possidet et vitiiis regna minora suis.
Quid invat admotam per avorum nomina caelo
Inter cognatos posse referre Iovem?
Num minus infestum, funebria munera, ferrum
Feminea teneo, non mea tela, manu?
O utinam, Macareu, quae nos commisit in unum,
Venisset leto serior hora meo!
Cur umquam plus me, frater, quam frater, amasti,
Et tibi non debet quod soror esse, sui?
Ipsa quoque inalui, qualemque audire solebam,
Nescio quem sensi corde teplente deum.
Fugerat ora color, macies adduxerat artus:
Sumebant minimos ora coacta cibos:
Nec somni faciles, et nox erat annua nobis,
Et gemitum nullo laesa dolore dabam:
Nec, cur haec facerem, poteram mihi reddere causam,
Nec noram, quid amans esset: at illud eram.
Prima malum nutrix animo praesensit anili,
Prima mihi nutrix 'Aeoli,' dixit 'amas,'
Erubui, gremioque pudor deiecit ocellos.
Haec satis in tacita signa fatentis erant.

17, 18. 'What is the use of my reaching heaven by ancestral pedigree, and being able to reckon Jove among my kindred?' Aeolus was son of Hellen, son of Jove, according to one account.
25. Qualemque.] Sc. potentem, Loers. But that is surely not the only meaning—all the attributes of love, as she had heard it described, were now felt by her.
27. Adduxerat.] 'Had pinched.' 'Adduco' is often used of the pinching, contracting effect of famine. Cf. Met. iii. 397.
28. Ora coacta.] 'Compelled to eat.' So 'invito crescit in ore cibus,' xvi. 226. Burmann and Ruhnken wrongly take 'coacta' in the same sense as 'adduxerat' in the preceding line—'contracta, minora facta per maciem.'
35. Gremio.] This is apparently the poetical use of the dative for 'ad gremium.' Cf. Am. I. viii. 37, 'Cum bene deiectis gremio spectaris ocellis.' It may however be the abl., like 'iugulo demittere ferrum,' xiv. 6.
EP. XI. CANACE MACAREO.

Iamque tumescabant vitiated pondera ventris,
Aegraque furtivum membra gravabat onus.
Quas mihi non herbas, quae non medicamina nutrix
Attulit audaci supposuitque manu,
Ut penitus nostris—hoe te oelavimus unum—
Visceribus cresœens excuteretur onus!
Ah! minimum vivax admotis restitit infans
Artibus, et tecto tutus ab hoste fuit.
Iam novies erat orta soror pulcherrima Phoebi,
Denaque luciferos Luna movebat equos:
Nescia, quae faceret subitos mihi causa dolores,
Et rudis ad partus et nova miles eram.
Ne nenni vocem. ‘Quid,’ ait, ‘tua crimina prodis?’
Oraque clamantis conscia pressit anus.
Quid faciam infelix? gemitus dolor edere cogit,
Sed timor et nutrix et pudor ipse vetant.
Contineo gemitus elapsaque verba reprendo
Et coger lacrimas conhibere ipsa meas.
Mors erat ante oculos, et opem Lucina negabat:
Et grave, si morerer, mors quoque crimen erat:
Cum super incumbens scissa tunicaque comaque
Pressa refovisti pectora nostra tuis,
Et mihi ‘Vive, soror, soror o carissima,’ aisti,
‘Vive nec unius corpore perde duos!’
Spes bona det vires, fratri nam nupta futura es.
Illius, de quo mater, et uxor eris.’
Mortua, crede mihi, tamen ad tua verba revixi:
Et positum est uterum crimen onusque mei.
Quid tibi gratarum? media sedet Aeolus aula:

44. Tecto P. tectis G tectus tutus vulg.
46. Nonaque P. Denaque G.
56. Si morior G ma. sec. Si morior G. ma. pr. simus P, si moreret vulg. quod
verum est.
sec.
HEROIDES.

Crimina sunt oculis subripienda patris.
Frugibus infantem ramisque albentis olivae
Et levibus vittis sedula celat anus,
Fictaque sacra facit, dicitque precantia verba:
Dat populus sacris, dat pater ipse viam.
Iam prope limen erat: patrias vagitus ad aures
Venit, et indicio proditur ille suus.
Eripit infantem mentitaque sacra revelat
Aeolus: insana regia voce sonat.
Ut mare fit tremulum, tenui cum stringitur aura,
Ut quatitur tepido fraxina virga noto,
Sic mea vibrari pallentia membra videres:
Quassus ab imposito corpore lectoris erat.
Irruit et nostrum vulgat clamore pudorem,
Et vix a misero continet ore manus.
Ipsa nihil praebat lacrimas pudibunda profundi.
Torquuerat gelido lingua retenta metu.

67. Frugibus P. frondibus G M, vulg.
72. Ille et ipse G. Recto ille: infans proditum, non vagitus.
76. Fraxinaeis virga P. fraxina virga roll. omnes. Unde vitium in Portum sit, nescio. Aut in fraxinaeis latet vera lectio, fraxinus ioca, vel simile quid, virga a cor-
rectore addito: aut fraxina virga verum est, et in fraxinaeis latet adjectivum fraxineos a libario alioque primum ad normam vocum malacous, oleacous, ut illustraret fraxina quod ut adjectivum nusquam sibi currit.
82. Gelida manu P.

67. Frugibus: 'Ears of corn,' as Len-
nep takes it, comparing Met. x. 433.
Heinsius understood it to mean the 'mola
salsas,' or sacrificial cake: but this evi-
dently could not have been used for the
purpose of concealing the child.
75. Stringitur. 'Stringere' is often
used of the wind just ruffling the surface
of the water. Cf. Am. i. vii. 66. So of a bird
skimming the surface, Met. xi. 783.
76. Fraxina virga. It is curious
that the common reading 'fraxina virga' has
hitherto passed unchallenged, though there
are two objections to it; (1) No such
adjective as 'fraxinus' is known, save from
this one passage. True we have 'faginus'
and 'fagineus;' but then we have no
noun 'faginus' that the adj. would be
confused with. More to the point is the
existence of 'Romulus,' as an adj. beside
'Romuleus.' (2) 'Fraxina virga' is not
the reading of P, nor does the corruption
there easily admit of the supposition that
it is derived from 'fraxina virga.' Vid.
Adn. crit. I was at one time inclined
to suggest 'fraxinus itoca.' Cf. El. in
Mort. Drus. 101, '(nivea) Zephyris et
solibus itcae.' x. 139, 'Corpus, ut impulsaes
segues Aquilonibus, horret.' But on the
whole I assent to the soundness of the
received διπαζ λευκόμενον.
82. The curious reading of P, 'gelida
retenta manu' was evidently derived from
'manus' in 80. 'Lingua retenta metu'
occur again in Am. i. vii. 20. Cf. also
ix. 102.
EP. XI. CANACE MACAREO.

Iamque dari parvum canibusque avibusque nepotem
Iussur, in solis destituique locis.
Vagitus dedit ille miser: sensisse putas:
Quaque suum poterat voce rogabat avum.
Quid mihi tuno animi credis, germane, fuisse—
Nam potes ex animo colligere ipse tuo—
Cum mea me coram silvas inimicos in altas
Viscera montanis ferret edenda lupis?
Exierat thalamo. Tunc demum pectora plangi
Contigit inque meas unguibus ire genas.
Interea patrius vultu maerente satelles
Venit, et indignos edidit ore sonos:
‘Aeolus hune ensem mittit tibi’—tradidit ensem—
‘Et iubet ex merito soire, quid iste velit.’
Sceimus, et utemur violento fortiter ense.
Pectoribus condam dona paterna meis.
His mea muneribus, genitor, connubia donas?
Hac tua dote, pater, filia dives erit?
Tolle procul decepte faces, Hymenae, maritas,
Et fuge turbato tecta nefanda pede.
Ferte faces in me, quas fertis, Erinyes atrae,
Ac meus ex isto luceat igne rogus.
Nubite felices Parca meliore sorores,
Amissae memores sed tamen este mei.
Quid puer admisit tam paucis editus horis?
Quo laesit facto vix bene natus avum?
Si potuit meruisse nceem, meruisse putetur:

104. At P et G ac M.
106. Amissae PG admissi codd. longe plurimi.

84. Sola locis.] Cf. ‘sola tellure,’ x. 129.
99. Ex merito.] ‘And he bids you infer from your conduct, what it (the sword) means.’ It is probable that the scene here depicted, and the lament that follows, are drawn from the Aeolus of Euripides, as Lennep has remarked.
Ah! miser admisso plecitur ille meo!
Nate, dolor matris, rapidarum praestis ferarum,
Ei mihi, natali dilacerate tuo:
Nate, parum fausti miserabili pignus amoris:
Haec tibi prima dies, haec tibi summa fuit.
Non mihi te licuit lacrimis perfundere iustis,
In tua non tondas ferre sepulchra comas:
Non super inoubui, non oscula frigida carpsi.
Diripiant avidae viscera nostra ferae.
Ipse quoque infantis cum vulnere prosequebatur umbras,
Neo mater fuero diota, neo orbis diu.
Tu tamen, o! frustra miserae sperate sorori,
Sparsa, precor, nati collige membra tui,
Et refer ad matrem socioque inpone sepulchro,
Urnauque nos habeat quamlibet ars duos.
Vive memori nostri, lacrimasque in vulnera funde,
Neve reformida corpus amantis amans.
[Tu, rogo, dilectae nimium mandata sororis
Perfer: mandatis perfruar ipse patris.]

110. *Plectitur.* 'He is punished for my fault.' The word 'plecti' is most properly used of undeserved or vicarious suffering. Cf. Hor. Ep. I. ii. 14, 'Quidquid delibrat reges plectuntur Achivi.' Ter. Phorm. L.v. 43, 'Tu iam lites audi: ego plectar pendens.' Ov. Trist. xi. v. 49, 'Inacia quod crimem viderunt lumina, plector.' Cf. Her. xxi. 54.


127, 128. The last two lines are certainly spurious. If they are allowed to stand, they must be supposed to be addressed by Canace to an attendant. As regards the shortening of the di in 'rogo' it is to be noticed that Ovid allowed himself this licence chiefly in common disyllabic words like 'pelo,' 'nego,' 'volo,' and of course 'puto.' This is, however, a licence which the student must not imitate except in the case of the parenthetical 'puto' where o is always short. Next to 'puto' 'peto' occurs most often with o short of the other verbs: but even it is only shortened four or five times. There are only one or two instances at most of any other verb with o final, and none in the genuine Heroides save peti in xii. 197. The only trisyllabic verb with o shortened in the genuine works of Ovid is 'confer,' but that occurs in the Epistles from Pontus, an avowedly careless composition. The occurrence of 'rependo,' Her. xv. 32, 'desinor,' xviii. 208, is one argument against the authenticity of the Epistles they occur in. See notes on V. 69, ix. 126, and Ramsay's Latin Prosody, p. 67.
At tibi Colchorum, memini, regina vacavi,
Ars mea, cum pateres, ut tibi ferret opem.
Tuno quae dispensant mortalia filae sorores
Debuerant fusos evoluisse meos.
Tum potui Medea mori bene. Quidquid ab illo
Produxi vitae tempore, poena fuit.

1. *At P, ut G.*
4. *Vitae multi libri.*

XII. The Argonautics of Apollonius, as well as the *Medea*, furnished the poet with most of his materials for the following poem, which I consider second to none of the epistles of Ovid, although pronounced by Lachmann and Merkel unworthy of him or of any of his friends. The narrative, it is true, rather preponderates over the sentiment: but many fine passages occur. Ovid does not seem to have borrowed much from Euripides, though he knew his play, for it reminds us here and there of the *Medea*: he could not draw a poetical picture of a cunning and ferocious woman: accordingly here, as in his Dido, he softens the features of the portrait presented to him to copy.

1. "But when I was Queen of Colchis I hearkened to your prayers." The beginning is excellent: *Medea at once takes up her theme, the ingratitude of Jason. "At" is just the particle to lead in medias res,* as it implies a reference to a previous current of thoughts, like "sic, in vii. 1. Thus "at" is a common exordium where indignation is intended, the indignant speaker refusing to waste words or thoughts logically antecedent to the sentiment expressed, but which he knows he calls up in his hearers' minds, without expressing them. *Virg. Aen. ii. 635,* "At tibi pro scelere exclamat pro talibus ausis Di si qua est coelo pietas quae talia curae Persolvant grates dignas." *Hor. Epod. v. 1,*

2. "At O deorum quicumque in coelo regit Terras et humanum genus,* etc. *Of. Met. xii. 386,* "Hunc procul ut foedum disiectum vulnere Peleus Vidit, At inferius juvenum gratissime Cantor Accipe, ait." This compendious use of "at" is like the use of ἄλλα in Greek. Thus in oracles ἄλλα is used to cut short introductory matter. *Herod. i. 66,* "ἀλλ' ἄκατεν ἡμίνος βασιλεύς Μήδοις γίνησαι.*

3. "Then the sisters who arrange our threads of life," *etc.* The fact that Juvenal says, "dispensam flum," *iii. 287,* in some degree supports "filae" against the other reading "fata." *Heinsius quoted El. in Ob. Maecen.* "Nestoris annosi vivissas saecula si me Dispensata tibi stamina nente forent." "Filia sororum" also occurs in *Am. i. iii. 17.*
HEROIDES.

Ei mihi! cur umquam iuvenalibus acta lacertis
Phrixeam petit Pelias arbor ovem?
Cur umquam Colchi Magnetida vidimus Argon,
Turbaque Phasiaom Graia bibistis aquam?
Cur mihi plus aequo flavi placuere capilli
Et decor et linguis gratia ficta tuae?
Aut semel in nostras quoniam nova puppis arenas
Venerat, audaces attuleratque viros,
Inset anhelatos non praemicatus in ignes
Immemor Aesonides oraque adunca boum,
Semina sevisset, totidem quot semina et hostes,
Et eaderet cultu cultor ab ipse suo.
Quantum perfidiae tecum, scelerate, perisset,
Dempta forent capiti quam mala multa meo!
Est aliqua ingrate meritum exprobrare voluptas;
Hac fruar, haec de te gaudia sola feram.
Iussus inexpertam Colchos advertere puppim,

16. Adusta unus liber.
17. Semina . . . (sevisset ma. sec. sevisset fuisset ma. pr. opinatur Heina.)
totidem que et seminat et hostes P. Semina inceret totidem quod seminat hostes G, totidem
suumvisset et hostes G ma. sec. Heina. voluit Semina inceret totidem inceret et hostes.
M eddit semina sevisset totidem sevisset et hostes. Meam coniecturam editi.

πικην κ.τ.λ. Cf. 'Pelias hasta,' iii. 126.
12. Linguae gratia.] This is the Euripidean conception of Jason's character. Med. 582, γλωσα γὰρ αὐτῶν ταύται ἐν
πιοτεστίων κ.τ.λ.
18. Aut—isser.] For a similar instance of 'aut' following a sentence with 'cur'
or 'quid,' see x. 111. 'Crudeles somni
quis me tenuistis incertem?' Aut semel
aeterna nocte premenda fui.' The
interrogative sentence is equivalent to the first
member of a disjunctive proposition.
'Either the Argo ought not have come to
Colchis at all, or Jason should have been
allowed to perish.'—'Nova:' the Argo
was the first ship ever built. Speaking
of a poem on the Argonautic expedition
written by Varro Atacinus, Ovid asks, Am.

I.xv. 21, 'Varrone primamque ratem quae
nesci: actas?' In Tac. Agric. 24, 'Agricola
nave prima transgressus' may mean that
Agricola's was the first ship that ever was
seen in the Frith. — 'Non praemicatus,' 'without previous amolting,' al-
cluding to the φάσμακαν, given by Meola
to Jason. Cf. Apoll. iii. 1033.—'Immemor'
is 'heedless,' 'without consideration.' The
variant 'adusta' for 'adunca' is supported
by vs. 44, 93.
17. Totidem quot semina et hostes.] 'And
a foe in every seed.' Such I have no
doubt was the reading of P, in spite of
the somewhat unusual elision.
21. Est aliqua ingrate meritum expro-
τε γὰρ λίξασα κουφισθέωσαι Ψυχήν
κακῶς σὲ καὶ σὸν λυπῆσαι κλών.
EP. XII. MEDEA IASONI. 105

Intrasti patriae regna beata meae.
Hoc illo Medea fuit, nova nupta quod hic est.
Quam pater est illi, tam mihi dives erat.
Hic Ephyren bimarem, Scythia tenuis ille nivosa
Omne tenet, Ponti qua plaga laeva iacet.
Accepit hospitio iuvenes Aetis Pelagios,
Et premitis pictos corpora Graia toros.
Tun(a) ego te vidi, tun(o) coepi scire, quid esses.
Illa fuit mentis prima ruina meae.
Et vidi et perii, nec notis ignibus arsi,

25. Fuit P G fui M et vulg.
31. Quia esse P G quid plurimi.

24. Beata.] 'Wealthy.' The story of
the quest of the golden fleece is a mythical
embodiment of the early explorations
of the Greeks for gold in the countries east
of the Euxine. The inhabitants of those
countries are still said to collect the gold-
dust in the River Rion (Phasis) by means
of a fleece.

25-28. Ephyren bimarem.] Ephyre was
an ancient name of Corinth, to which
the epithet 'bimaris' is frequently applied.
Met. vi. 419; Hor. Od. 14.—Cf. iv. 106.
Scythia — iacet. Ovid places Scythia
on the west of the Euxine, or the left
looking at an ordinary map. When
banished there he sometimes plays on the
double sense of 'sinistra,' applying it to
Scythia: Cf. Trist. v. 14, 'Scythici vere
terra sinistra freti.' 'Omnis' as well as
'omnia' in geographical descriptions is
sometimes used without a noun. Stat.
Theb. vii. 15, 'omnis quod Ianthus um-
bo Distinet;' F lorus, 'omne intra Iberum
et Tassini' (quoted by Heinsohn). 'Omnis'
is incorrectly joined with Ponti in the
Dolphin Ed. The meaning is that Aectes' dominions extended along the north
of the Euxine till they reached Scythia on
the left or west side of that sea.

29, 80. 'Aetis' is the Greek Epic
nominative of the Aeolic dialect. The
use of the expression 'corpora,' like
'turba' above, 10, while it increases the
vividness of the picture, seems also to
epress the fact, that before Medea's eyes
single out Jason from his fellows, she
made no distinction between the indivi-
dual Argonauts. They were to her 'a
crowd of Greeks,' 'so many Greek figures,'
'Pictos' means 'covered with embroid-
ery.'

31. Tunc coepi scire quid esses.] 'Then
I first began to feel your power': i. e.
your power of kindling love. Cf. Pont.
i. 7, 'Certe ego cum primum putai sentire
quid esset.' 'Quis,' the reading of P,
can hardly bear the meaning which is evi-
dently intended.

33. Et vidi et perii.] Most readers will
at first sight be disposed to agree with
Heinsohn, who proposed 'ut vidi, ut perii,'
from the well-known passage in Virg. Ed.
viii. 41, 'Ut vidi, ut perii, ut me malus
abstulit error,' where the Greek idiom is
literally rendered from Theocr. iii. 41,
'Oos iedov oô lpatov oô oô baovv àgor'
vôvra. But two arguments against the
change may be adduced (besides authority
of MSS.) one negative, the other positive.
Ovid is not consciously a verbal copyist,
and would have studiously avoided adopting
without change an idiom peculiarly stamped
as the property of Virgil: and secondly, as Loers has remarked, 'et vidi'
after a previous 'vidi' is in accordance
with Ovidian diction. Cf. v. 43, 'Flasti
diesedon——Et fleti et nostros vidisti
fentis ocellos.' v. 154, 'auxilium tu mihi
HEROIDES.

Ardet ut ad magnos pineas taeda deos.
Et formosus eras, et mea fata trahebant.
Abstulerant oculi lumina nostra tui.
Perfidia, sensisti; quis enim bene celat amorem?
Eminet indicio prodita flamma suo.
Dicitur interea tibi lex, ut dura ferorum
Insolito premeres vormere colla boum.
Martiis erant tauri plus quam per cornua saevi,
Quorum terribilis spiritus ignis erat:
Aere pedes solidi, praestentaque naribus aera,
Nigra per adflatus haec quoque facta suos.
Semina praesterea populos genitura iuberis
Spargere devota lata per arva manu,
Qui perepient natis secum tua corpora telis:
Illa est agricolae messis iniqua suo.
Lumina custodis, succumbere necia somno,
Ultimus est aliqua decipere arte labor.
Dixerat Aeetes: maestì consurgitis omnes,


ferre potes. Et potes et merui." Fast. v. 528, 'Conuiugio, dixi, sola fruere meo. Et dixi et servo.'—'Nec notis ignibus arsi:' 'and I burned with no ordinary fires: (but) like a pine torch kindled at a sacrifice.' The simile is somewhat different in Apollonius iii. 592 sqq.
36. Abstulerant.] 'Captivated.' Cf. Virg. Aen. iv. 29, 'Ile meos primus qui me sibi iunxit amores Abstulit; ille habeat secum servetque sepulcro;' where 'abstulit meos amores' is 'he won my heart,' and not as Comington explains it, 'has carried with him to the grave.' In the passage from Lucan, which he adduces, the meaning of 'abstulit' is defined by 'ad Manes.' There should be no comma after 'meos;' as 'primum' refers at least as much to 'abstulit' as to 'iunxit.'
37. Bene.] = 'well,' in the sense of 'completely.' So often, especially in the phrase 'vix bene.' Cf. vi. 24, 'tactum vix bene limen erat.' xi. 108,
'vix bene natus.' Fast. v. 278, 'Vix bene desieram.'
39, 40. Lec.] 'The ordeal,' or conditions on which Jason should win the fleece. So 'lex' and 'leges' are often used. Cf. xvi. 26, 'Nostra per has leges audacia fortiter isset.' Met. x. 571, 'Praemia velocí coniux thalamique dabuntur: mors prætium tardis: ea lex certaminis est.' So passim. The Imper. 'premeres' in 40 is admitted because 'dicitur' is the historical present, and equivalent to 'dicta est.'
43. Aet.] The oxen were the work of Hephaestus, made by him for Aeetes. Τοι δ' ἐνι μεγαροις Κυναίοις ἀληθαί ῥεχνήνες "Ηφαιστος ἠμάσα τίθεσθα ἑαυτα ἓγα. Και οἱ χαλκόποδας ταύρους κάμα χάλκεια δι σφων Ἰν νεόμας ἐκ δι πυρός ὑπόν οὐλας ἀμπνείσκον. Apoll. iii. 228, sqq.—'Prætentus:' 'prætendi' dicuntur quae adversum vim muniunt et tegunt. Lucan ix. 673, 'Defenduntque caput prætentis crinis hydri.' Ruhnken.
EP. XII. MEDEA IASONI.

Mensaque purpureos deserit alta toros.
Quam tibi tune longe regnum dotale Creussae,
Et soer er et magni nata Creontis erant?
Tristis abis, oculis abeuntem proseuor udis,
Et dixit tenui murmure lingua ‘vale’!
Ut positum tetigi thalamo male saucia lectum,
Aeta est per lacrimas nox mihi, quanta fuit.
Ante oculos taurique meos sogestesque nefandae,
Ante meos oculos pervigil anguis erat.

Hinc amor, hinc timor est. Ipsum timor auget amorem.
Mane erat: est thalamo cara recepta soror,
Disiectamque comas adversaque in ora iacentem
Invenit, et lacrimis omnia plena meis.

Orat opem Minyis: petit altera, et altera habebat:
Aeonio iunvi quod rogat illa, damus.

Est nemus et pioeis et frondibus ilicis atrum,
Vix illuc radiis solis adire licet.

62. Est reposui pro et quod exhibent codd. omnes.
63. Adverva P G averse vulg.

52. Mensa—deserit.] The ancient tables were of small size, and it was usual to bring them with the dishes on them to the couches of the guests. Hence the phrases ‘mensam apponere,’ ‘mensam removere.’

53. ‘How far off then was Creusa’s dowry-realm for you?’ Creusa is called Glaucus by Apollodorus and others.

57, 58. The poem here closely follows Apollonius iii. 665. sqq. ‘Saucius’ is often used of the wound of love. Am. II. i. 7. Virg. Aen. iv. 1. ‘Nox, quanta fuit,’ is ‘the live-long night.’ Cf. iii. 49, ‘quantus erat.’ Met. iv. 657, ‘Quantus erat, mons factus Atlas.’

62. Soror.] Chalciope, who was mother of Argus and his brethren by Phryxus. They had gone from Colchis to Greece to try and recover the possessions of their grandfather Athamas and afterwards joined in the Argonautic expedition. It was at the request of Argus that Chalciope interceded with Medea. Apollon. iii. 610. sqq.

63. Adversa in ora iacentem.] i. q. ‘pronam iacentem.’ ‘Adversa’ is to a certain extent otiose: it means ‘turned towards the bed.’ Apollonius has Aé-

65. Petit altera et altera habebat.] ‘One sister sues, the other holds the power to grant.’ This is the interpretation of Lennep. He quoted Pont. II. viii. 54, where the countenance of Augustus is said ‘habere auxilium.’ But ‘vulnus’ is there read for ‘vultus’ in Merkel’s edition. Still I think the passage before us may well bear Lennep’s rendering. Of the emendations that have been proposed, I prefer ‘flebat’ for ‘habebat.’
HEROIDES.

Sunt in eo—fuereant certe—delubra Dianae:
Aurea barbarica stat dea facta manu.
Noscis, an exciderunt mecum loca? Venimus illuc:
Ores es infido sio prior ore loqui:
' Ius tibi et arbitrium nostra fortuna salutis
Tradicit, inque tua est vitaque more que manu.
Perdere posse sat est, si quem iuvet ipsa potestas:
Sed tibi servatus gloria maior ero.
Per mala nostra precor, quorum potes esse levamen,
Per genus et numen cuncta videntia avi,
Per triplices vultus arcanaque sacra Dianae,
Et si forte aliquos gens habet ista deos,
O virgo, miserere mei, miserere meorum:
Effice me meritis tempus in omne tuum!
Quod si forte virum non dedignare Pelasgum—
Sed mihi tam faciles unde meosque deos?—
Spiritus ante meas tenues vanescat in auras,
Quam thalamo, nisi tu, nupta sit ulla meo:
Conscia sit Iuno, sacris praefecta maritis,

69. Ita PG Fuerantque diu multi codd.
plurimi: exciderant G, exciderunt P sub. ras. ut videtur.
75. Perdere posse . . . . desit si F, est eae rel. codd. Iuvet P iuvet G. Ipsa PG, ista
multi libri.
84. Arbitror unde deos G.

69. Delubra Dianae.] Called the temple of Hecate, whose priestess Medea was, in the Argonautics of Apollon. iii. 915.
75. Perdere posse sat est, si quem iuvet ipsa potestas.] The sentiment is like Juv. x. 96, 'Et qui nolunt occidere quemquam Posse volunt.'
78. Aevi.] The Sun, father of Aetes.
'Numen': see note on iii. 105.
79, 80. 'Aliquos' according to Ruhnken is = 'alia quos,' 'any other gods.' He claims this meaning for 'aliquid' in Ter. Hesut. i. i, 15, 'fodere aut arare aut aliquid facere,' 'digging, or ploughing, or doing something else.' But 'aliquid' is there simply 'something or other,' and the meaning here is, 'I implore you by Diana (who I know is your individual patroness), and also by the patron deities of your race, if such there be.'
84. 'But how shall I find deities so propitious and favourable to me?' 'Unde' is often used with an accusative, a verb like 'inveniam' being understood. Hor. Sat. II. vii. 116, 'Unde mihi lapedem? Quorum est opus? Unde sagittas.'
Ibid. v. 102, 'Unde mihi tam fortem tamque fidelem?' Lucan vii. 28, 'Unde pares somnoe populus, noctemque beatam?' 'Moeus' is predicative, = 'on my side.' Ruhnken quotes ii. 126, in illustration, but he mistakes the meaning of the latter passage.
Et des, marmorea cuius in aede sumus!
Haeo animum—et quota pars haeo sunt?—movere puellae
Similis, et dextrae dextrae iuncta meae.
Vidi etiam laorimas. An pars est fraudis in illis?
Sic cito sum verbis capta puella tuis.
Lungis et aeripedes inadusto corpore tauros,
Et solidam iuso vamere findis humum.
Arva venenatis pro semine dentibus imples:
Nascitur et gladios scutaque miles habet.
Ipsa ego, quae dederam medicamina, pallida sedi,
Cum vidi subitos arma tenere viros:
Donec terrigenae—facinus mirabile!—fratres
Inter se strictas conserueru manus.
Insopor ece draeco squamis crepitantibus horrens
Sibilat, et torto peetore verrit humum.
Dotis opes ubi erant? ubi erat tibi regia conionx,
Quique maria gemini distinct Isthmos aquas?
Illa ego, quae tibi sum nunc denique barbarica facta,
Nunc tibi sum pauper, nunc tibi visa nocens,
Flammee subduxi medicato lumina somno,
Et tibi, quae raperes, vellera tuta dedi.
Proditus est genitor, regnum patriamque reliqui,
Munus in exilio quodlibet esse tuli.

96. Habet P G, habens codd. plurimi.
100. Ina G, inter constrictas P.
101. Insopor ece vigil P G M, pervigil ece draeco codd. plurimi. Insopor ece draeco
ego: credo vigil glossema ad v. insopor scriptumuisse.
Burm.

99, 100. Mirabile.] All the MSS. except Putaneus have ‘miserabile,’ a very
unsuitable reflection for Medea to make.—
‘Strictas manus’: so Am. I. vi. 14, Trist.
V. ii. 36. Cf. Hor. I. vi. 18, ‘strictis un-
guibus’ ap. Bent. For the construction,
ef. Liv. xxi. 1; ‘hauid ignotas beli artes
inter se, sed expertas primo Punico conse-
rebant bello.’
110. ‘I considered it to be the greatest
boon to live in exile,’ so long as I should
be with you, she means. ‘For so that I
your company may have, I ask no more,’
says our own ballad. ‘Quodlibet’ in the
sense of ‘as large as you please,’ is de-
fended by the corresponding use of ‘quam-
libet,’ as in Am. II. xviii. 14, ‘huic operi
quamlibet spus eram.’ Seneca, Ovid’s
greatest imitator, has, Med. 492, ‘Poe-
nam putavi, munus, ut video, est fuga.’
Virginitas facta est peregrini praeda latronis.
Optima cum cara matre relicta soror.
At non te fugiens sine me, germane, reliqui.
Deficat hoc uno littera nostra loco.
Quod facere ausa mea est, non audet scribere dextra.
Sic ego, sed tecum, dilaceranda fui.
Nee tamen extimui—quid enim post illa timerem?
Credere me pelago femina, tamque nocens.
Numen ubi est? ubi di? meritas subeamus in alto,
Tu fraudis poenas, credulitatis ego.
Compressos utinam Symplegades elisisset,
Nostraque adhaererent osibus ossa tuis,
Aut nos Scylla rapax canibus mersisset edendos!
Debuit ingratis Scylla nocere viris.
Quaeque vomit totidem fluctus totidemque resorbet,
Nos quoque Trinacriae supposisset aquae!
Sospes ad Haemonias victorque reverteris urbes:
Pontit ad patrios aures lanae deos.
Quid referam Peliae natas pietate nocentes

118. Tamque nocens dicitur esse in libris omnibus praeator Francof. Tamque Burm.
et M. Verissimo.
122. Misiisset P G M. Correxi ego.

118. Germane.] Absyrtus cf. vi. 129.
118. Tamque nocens.] Respicit ad opinionem veterum qui credebant, nusquam vindictam divinam esse praeventorem, quam in mari, si sceletari se illi committerent. Buhnken. C.f. vii. 67, 'Perfidiae poenas exigit iste locus.'
121-126. The Argonauts after the murder of Absyrtus by Medea were driven by tempests round the world until they were purified of the murder by Circe in Aeonia. —'Elisisset': 'elider' is regularly used of crushing, squeezing to death. Cf. ix. 86, note.
122, 124. Misiisset.] I have substituted this word for 'misiisset.' The change appears to me to be certain: 'quoque supposisset' said of Charybdis in 126, implies that a word of the same meaning as 'supposisset' had preceded, and we have in Met. xiv. 73, said of this same Scylla, 'Mox eadem Toucras fuerat morsura cari-
nas.' So also Met. xiv. 482. Am. ii. xvi. 25. There were two Scyllas in mythology, who are here confounded, as elsewhere. Scylla (the sea-monster opposite Charybdis was once a beautiful maiden, daughter of Phorcus, who was transformed by Circe, cf. Met. xiv.: the other Scylla was the daughter of Nius, King of Magara. When Minos King of Crete was at war with Nius, Scylla fell in love with Minos, and deprived Nius of the tuft of purple hair on which his life depended. Minos after his victory drowned Scylla in the Saroic gulf: hence 'ingratis viris' refers to the conduct of Minos.
127. Haemonias.] Thessalian, from Mt. Haemus.
129. Piatate nocentes.] 'Guilty in their very affection,' which led them to cut off and boil their father Pelias, in the hope of renewing his youth by the charms of Medea.
EP. XII. MEDEA IASONI.

Caesque virginea membra paterna manu?
Ut culpent alii, tibi me laudare neesse est,
Pro quo sum toties esse coacta nocens.
Ausus es—_CSSO! justo desunt sua verba dolori—
Ausus es ‘Aesonias’ dicer ‘cede domo!’
Iussa domo cessi, natis comitata duobus
Et, qui me sequitur semper, amore tui.
Ut subito nostras Hymen cantatus ad aures
Venit, et accenso lampades igne micant,
Tibiaque effundit socialia carmina vobis,
At mihi funerea flebiliorsa tuba,
Pertimui, neo adhue tantum solus esse putabam:
Sed tamen in toto pectore frigus erat.
Quo proprior vox haec, hoo mihi peius erat.
Diversi flebant servi, lacrimasque tegebant.
Quis vellet tanti nutius esse mai?
Me quoque, quidquid erat, potius nessoire iuvabat:
Sed tamquam soirem, mens mea tristis erat.
Cum clamore Pheres iussus, studioque videndi


181. 132. ‘Though others blame me, you must praise me, you for whose sake I was forced so often to commit deeds of guilt.’
134. Cede domo.] A Roman formula of divorce. Other formulae were ‘Res tuas tibi habeto:’ ‘res tuas tibi agito.’
136. There is in most editions, and rightly, a full stop at the end of this verse. Jahn prints a comma, and makes a full stop at the end of 140. But Medea here closes the subject of the divorce, and begins the description of the marriage with Creusa. Verses 141, 142, on the apodosis to ‘ut subito,’ etc. It is plain from 145—150 that Medea was in the palace during the scene here depicted.
139, 140. Socialia carmina.] ‘The marriage song,’ Cf. iv. 62. The ‘tibia’ was used at weddings, the ‘tuba’ at funerals. Prop. II. vii. 12, ‘Tibia funesta tristior illa tuba.’
144. Hoc mihi peius erat.] ‘The more I felt sick at heart.’ The vague dread of some unknown coming evil produces this feeling. ‘But you’d not believe how ill all’s here about my heart.’ Hamlet, Act V. sc. 2.
149, 150. ‘When Pheres incited by the shouting, and the desire of seeing (the pro-
Constitit ad geminae limina prima foris:
'Hine mihi, mater, abi! pompam pater' inquit Iason

Inverterato morbo laborat versus, cui qui levus curantes se auxilio latures sperant nihil aliud facere mihi videntur nisi thoracini ignibus feris torrens nimirum.

De Mermero et Phere, nativ Medae ex Iasone susceptia, cf. Apollod. i. 27. Glossema minor nativ vel simile quid ad nomen Phere (pere fortasse vel peris) scriptum erat: cetera quis non videt? Argumentis quae in comm. dedi id solum adiungam, quod nihil illius esse potest quam uxorem ad maritum de filio, communi pignore, scribentem, eius nomen tanquam obitum reticere.

cession), stood still near the outer threshold of the hall-door. Phere was the younger of Medea's two sons by Jason. Apoll. Bibl. i. ix. 27, τούδε τε παιδες οβοι αιγίν ι ιαόνοις Μέρμερον και Φίρστα απίτητες. I do not wish any one to acquiesce in this emendation, who is satisfied with any of the readings hitherto proposed. These, however, are all unsatisfactory in the highest degree. To examine them in detail—(1.) The reading of P, and most MSS., which was also the old vulgate, as 'Cum minor e pueris iussus, studiose videndi.' This was objected to by Heinsius and Lennep, and well it might be: for, not to dwell on the fact that this must have been a self-willed boy, for it is distinctly implied that he would not have stood at the threshold, had not his desire of seeing the procession coincided with a sense of the duty of obedience, Lennep's objection is fatal: who ordered him to stand at the threshold?

' Equis hic iussisse fingatur, rem celare studetius domesticae, nec ipsa mater, quid illud esset vehemens scire cupiente? Besides there is something that jars greatly on the ear in the construction, perhaps the mixing of a strongly objective and external motive (iussus) with a subjective one (studiose). (2.) Some MSS. have 'lusus' for 'iussus,' and this is adopted by Loers. But this is not sense. I have the same objection to it that I have to (3.) lusus studiose videndi, the hyperbaton adopted by Merkel—namely, that if the boy considered it sport to stand at a door, his notion of sport was incredibly rudimentary. For in no possible way can 'lusum' or 'lusus' mean 'enjoyment of the spectacle,' 'the fun,' as we would say, which I suppose is the meaning attached to it by Merkel and Loers. 'Lusus' in Ovid is always 'play,' and that of an active kind, except in its metaphorical use of 'lusus amoris.' The other readings proposed are not likely to find favour. In defence of my own conjecture I would observe—first, that it is very likely that Ovid would mention the names of Medea's children. He is very fond of exhibiting his research in the matter of the names of relations of his chief characters: thus he has brought to light Phoebe, sister of Helen, known to us as such from only one other passage, viii. 77: he mentions Gorgo, sister of Deianira, ix. 165: Alcimed, mother of Jason, vi. 105; and finally, Idya and Chalciope, mother and sister of Medea, xvii. 32. True, he generally states their relationship on introducing them to the reader, 'germana Gorgo,' 'Alcimata mater tua,' 'Phoebi soror,' etc., But in this case the children have already been introduced, 136, supra, 'natis comitata duobus,' and therefore even a person ignorant of their names might conclude that one of the children was referred to by the name Phere. It is not then, I think, improbable that Ovid, who knew Apollodorus well, here introduced the name Phere. 'Minor e pueris' is a gloss on Phere: or, more likely, the result of a combination of a gloss 'minor natu,' written over 'Phere,' with the word 'Phere' itself, which an ignorant transcriber changed into 'pue-

ris,' to which word it bore a strong resemblance in the archetype; in fact, the words would look exactly the same, if carelessly written. 'Minor e pueris' then must go out, and 'Phere' come in. But how to supply the remainder of the line? Now, 'studiose videndi' clearly shows that, in the first part of the line, some other all. corresponding to 'studio' was expressed. If 'iussus' is to stand (and there is no reason why it should not) 'clamore' probably was the word, and it has this in its favour, that its final syllables 'more' may well have been turned into 'minor e,' while the first syllable may have been confounded with 'cum.' With 'iussus clamare' cf. 'clamor vocat' Hor. Od. III. xxiv. 46, and 'Nocturnusque vocat.
Duict, et adiunctos aureus urget equos.'
Protinus absorcis planxi mea pectora veste,
Tuta nec a digitis ora fuere meis.

Ire animus medias suadebat in agmina turbae,
Sertaque compositis demere rapta comis.
Vix me continui, quin sic laniata capillos
Clamarem 'meus est' inicoeremque manus.
Laese pater gaude. Colchi gaudete reliciti.

Inferias umbrae fratris habete mei.
Deseror, amissis regno patriaque domoque,
Coniuge, qui nobis omnia solus erat.
Serpentes igitur potui taurosque furentes,
Unum non potui perdomuisse virum.
Quaeque feros pepuli doctis medicatibus ignes
Non valeo flammas effugere ipsa meas.

Ipsi me cantus herbaeque artesque relinquant.
Nil dea, nil Hecates saera potentis agunt.
Non mihi grata dies. Noctes vigilantur amarae,
Et tener a misero pectore somnus abit.

Quae me non possum, potui sopire draconem.

Utulor cuivis quam mihi cura mea est.

152. Duict P, duict codd. plurimi.
170. Nec teneram misero pectore somnus habet P G et multi libri, ram P ma. sec. in
ras. Nec tener in misero pectore somnus adest vulg. M editit nec tener in misero pectore
somnus habet, quod vix Latinum, certe non est Ovidianum. Mean connecturam edidi.
HEROIDES.

Quos ego servavi, pelex amplectitur artus,
   Et nostri fructus illa laboris habet.
Forsitan et, stultae dum te iactare maritae
   Quae ris et iniustis auribus apta loqui,
In faciem moreaque meos nova crimina fingas.
Rideat et vitis laeta sit illa meis.
Rideat, et Tyrio iaceat sublimis in ostro:
   Flebit, et ardores vincet adusta meos!
Dum ferrum flammeaque aderunt sucusque veneni,
   Hostis Medae nullus inultus erit.
Quod si forte preces praeordia ferrea tangunt,
   Nunc animis audi verba minora meis.
Tam tibi sum supplex, quam tu mihi saepe fuisti:
   Ne moror ante tuos procubuisse pedes.
Si tibi sum villis, communis respice natos:
   Saeviet in partus dira noverca meos.
Et nimium similis tibi sunt, et imagine tangor,
   Et quoutes video, lumina nostra madent.
Per superos oro, per avitae lumina flammeae,
   Per meritum et natos, pignora nostra, duos:
Redde torum, pro quo tot res insana reliqui:
   Adde fidem dictis, auxiliumque refer.
Non ego te imploro contra tauroseque virosque,
   Utque tua serpens victa quiescat ope.


'Lenis ab admonito pectore somnus abit.' and Pont. III. ii. 12, 'Pulsus et e trepido pectore somnus abit.' Vid. Adn. Crit. The reading of Merkel, 'Nec tener in misero pectore somnus habet,' where 'habet' = 'dwells' cannot stand, as Ovid never uses 'habet' in this rare sense, which is found, I believe, only once or twice in Plautus. The corruption in P arose from the similarity of 'abit' to 'habet,' four lines farther down. The latter word was substituted for the former: and then 'et' was changed to 'nec,' to make sense (without doing so), 'tener a misero' being also mistaken for 'teneram misero.' The erosion in the last syllable of 'teneram' clearly points to the reading in the text. 'Tener' is applied to somnus' by Ovid, Art. ii. 546.

180. Adusta.] Cf. Eur. Med. 1135, sqq., where an account of the burning of Creusa by the magic robe and crown sent her by Medea is given at length.

184. 'Listen to prayers too abject for my high spirit,' ταπέινοριπας ἢ καρα τον ἴμον ὑμοὺ.
EP. XII. MEDEA IASONI. 115

Te peto, quem merui, quem nobis ipse dedisti,
Cum quo sum pariter facta parente pares.
Dos ubi sit, quaeris? Campo numeravimus illo,
Qui tibi latroo vellus arandus erat.

Aureus ille aries villo spectabilis aureo,
Dos mea: quam dicam si tibi 'reddes,' neges.
Dos mea tu soapes. Dos est mea Graia iuventus:
I nuno, Sisyphias, improbe, confer opes.

Quod vivis, quod habes nuptam soerumque potentis,
Hoc ipsum, ingratus quod potes esse, meum est.
Quos equidem actutum—sed quid praedicere poenam
AttiNt? Ingentis parturit ira minas.
Quo feret ira; sequar. Facti fortasse pigebit.
Et piget infido consuluisse viro.

Viderit ista Deus, qui nuno mea pectora versat.
Necio quid certe mens mea maius agit.

205. Potentem G et libri omnes praeter P.
EPISTOLA XIII.

LAODAMIA PROTESILAO.

Mittit, et optat amans, quo mittitur, ire salutem,
Haemonis Haemonio Laodamia viro.

Aulide te fama est vento retinente morari:
A! me cum fugeres, hio ubi ventus erat?

Tum freta debuerant vestris obsistere remis.

Illud erat saevis utile tempus aquis.

Oscula plura viro mandataque plura dedisse

Raptus ea hinc praeceps, et qui tua vela vocaret,

Quem saperent nautae, non ego, ventus erat.


XIII.—Supposed to be addressed by Laodamia to Protesilaus, while detained with the Grecian fleet at Aulis. The account given by Homer of Protesilaus is as follows, II. ii. 695, sqq. —

Ei δ' ἄχον Φυλάκην καὶ Πόραυον ἀνθιμένην
Δήμητρος τίμινος Ἡγονᾶ τε μυτῆρα μῆλων
Ἀγχιλών τ' Ἀντρῶν ἦδε Πελεῖον
Λεκτοτηνην,
Τῶν αὖ Πρωσίσιας ἀρχίος ἡμερο-

Zωῆς ἴδων τότε δ' ἦδη ἵχεν κατά γαῖα
μῆλανα,
Τοῦ δὲ καὶ ἀμφίδρυφης Ἀλέχως Φυλάκη
ἐλέειπτο
Καὶ δόμως ἡμετερής τόν δ' Ἐκανέ
Δάρδανος ἄνήρ

The Δάρδανος ἄνήρ, who slew Protesilaus, is in the later legend said to have been Hector. Cf. Hyg. Fab. 103; Ovid Met. xii. 67: vs. 65 of this Epistle. I have stated in the preface to this edition the grounds for believing that this epistle is not from the pen of Ovid. It has considerable merit, though the sentiments are rather drawn out.

1. 2. Mittit, et optat amans, quo mittitur, ire salutem.] There is a choice between two interpretations: 'Mittit amans salutem, et optat (salutem) ire quo mittitur,' and 'Mittit amans salutem et optat (ipsa) ire quo mittitur salutum.' The latter is the least nonsensical of the two, and is something like xviii. 1: 'Mittit Abydenus quam mallet ferre salutem:' but from the form of the line I think the former is evidently intended; and that sense is supported by Pont. III. ii. 2, 'Quam legis a nobis missam tibi, Cotta, salutem Missa sit ut vere perveniatque precor.' 'Haemonis' is 'Thessalian,' xii. 12.

9. Hinc.] From Thessaly to join the Grecian fleet at Aulis.
EP. XIII. LAODAMIA PROTESILAO.

Ventus erat nautis aptus, non aptus amanti:
Solvor ab amplexu, Protesilae, tuo,
Linguaque mandantis verba imperfecta reliquit:
Vix illud potui dicere triste vale.
Incubuit Boreas, abreptaque vela tetendit:
Iamque meus longe Protesilaus erat.
Dum potui spectare virum, spectare iuvabat:
Sumque tuos oculos usque secuta meis.
Ut te non poteram, poteram tua vela videre,
Vela diu vultus detinuere meos.
At postquam neo te, neo vela fugacia vidi,
Et quod spectarem, nil nisi pontus erat,
Lux quoque teenum abiit, tenebrisque exsanguis obortis
Succiduo dicit proscubuisse genu.
Vix soecr Iphielus, vix me grandaeus Acaetus,
Vix mater gelida maesta refecit aqua.
Officium fecere pium, sed inutile nobis.
Indignor miserae non licuisse mori.
Ut reedit animus, pariter rediere dolores.
Pectora legitimus casta momordit amor.
Ne mihi pectendos cura est praebere capillos,
Neo libet aurata corpora veste tegi.
Ut quas pampinea tetigisse Bacorniger hasta
Creditur, hoc illue, qua furor egit, eo.


15. Incubuit.] 'Proprium verbum de vehementi flatu ventorum.' Ruhnken.
23, 24. 'The light of day fled along with you, and darkness rising to my eyes, they tell me that I fell with tottering knees.' 'Obortis;' cf. 'lacrimis obortis' passim. 'Succiduo:' Met. x. 468, 'Poplite succiduo genus intremiere.'—'Dicor:' cf. iv. 51, 'Namque mihi referunt, cum se furor ille remisit, omnis.'
25. Acaetus.] Father of Laodamia: he was son of Pelias, who was killed by his daughters through Medea's deceit.
29. Ut reedit animus.] The last syllable of 'reedit' is lengthened by the caesural pause. This caesural lengthening is very common in Ovid, especially in the perfects of compounds of 'eo;' see Ramsay's Latin Prosody, p. 109.

33. Cf. iv. 47, 'Nunc fervor ut Bacchi furia Eleleides actae.' 'Pampinea hasta' is the thrysus or wand of Bacchus, called κισσον βιλες, Eur. Bacch. 25; but here spoken of as entwined with vine leaves (pampinuus). So Met. iii. 667, 'Pampineis agitat velatam frondibus hastam.' Val. Flacc. ii. 289, 'Pampinamque quatiit ventosae iictibus hastam.' Pro-
HEROIDES.

Conveniunt matres Phylaeisides, et mihi clamant
‘Indue regales, Laodamia, sinus!’
Scilicet ipsa geram saturatas murice lanas.
Bolla sub Iliacis moenibus ille gerat?
Ipsa comas pector, galea caput ille prematur:
Ipsa novas vestes, dura vir arma ferat?
Qua possum, squalore tuos imitata labores
Dicar, et haec bellis tempora tristis agam.
Dyspari Priamide, dauno formose tuorum,
Tam sis hostis inera, quam malus hospes eras.

Aut te Taenariae faciem culpasse maritae,
Aut illi vellem displiouissee tuam.

35. Heins. coni. Phyllleides.
41. Qua P G, quo vulg.
43. Dyspar P G et vulg., Dispar cod. Sarav. et pro var. lect. Reg. Δεσπατο

fessor Tyrrell, in his edition of the
Bacchan. on v. 25, restoring μιλος of the MSS, remarks, that the thyrsus
is never called a weapon (βιασ) by Euripides: and generally this applies
to the Greek conception of the sacred wand, though an occasional use of it
as a weapon was not excluded, Bacch. 761; on the other hand, it is often
described as a weapon, and that of a deadly kind, by the Roman poets: cf. the pass-
sages quoted above, in which it is called ‘hasta,’ and the following, quoted by
Professor Ramsey, Cat. lxiv. 257, ‘Horum parstecta quattiebant cuspidem thyrsos.’ Sen.
metuende thyrsos.’—Bicorniger: Bacchus is represented with horns of a bull, or
a ram, on coins. The figure is of eastern origin, symbolising the elation produced
100, ταυρόκυμον θεόν. ‘Tetigisse’ expresses both the actual touch of the thyrsus, and the frenzy communicated thereby, like ‘contactus,’ ix. 50.
35, 36. Phylaeides.] ‘Phylea’ was a town in Thessaly, the native place of
Protesilaus. Hence Laodamia is called ‘coniux Phylacea,’ Trist. V. xiv. 39,
and the shade of Protesilaus is called ‘umbra Phylaceae,’ Stat. Sylv. V. iii.
273. Phylaeides, the patronymic of Pro-
tesilaus, from his grandfather Phylaicus,
must not be confounded with this word.
Heinsius has a long note on this passage,
proposing ‘Phyleides’ from ‘Phylus,’
another town in Thessaly. He quotes
Art. iii. 78, ‘Nec tibi turpe puta crinem,
ut Phyliaea mater, Solvere, et effusis
colla reflecte comis.’ Where he believes
‘Phylleiae mater’ to mean Laodamia, com-
paring Art. iii. 137, 138, ‘Longa probat
facies capitis discrimina puri: Sic erat
ornatis Laodamia comis.’ Both words
seem to have been used.—‘Sinus,’ ‘robes,’
generally only the part of the robe covering
the bosom.
41. Squalor.] ‘Squalor’ is especially used of signs of mourning displayed by
wearing old and filthy dresses, unkempt
hair, etc. It is often joined with ‘sordes,’
which has the same meaning; also with
‘luctus’ and ‘maestitia.’ Cic. Sest. 14,
‘Erat in luctu senatus: squalibus civitas,
publico consilio mutata veste.’
II. iii. 39; xiii. 789: Δεσπατο ειδος
διαρεθεις γυναικεις πιπροσυνα. So
Euripides calls Paris Δεσπατος, Hec.
925.
Tu, qui pro rapta nimium, Menelae, laboras,
Ei mihi, quam multis flebilis ultor eris!
Di, precor, a nobis omen removete sinistrum,
Et sua det reduci vir meus arma Iovi.
Sed timeo, quoties subiit miserabile bellum:
More nivis lacrimae sole madentis sunt.
Ilium et Tenedos Simoiisque et Xanthus et Ida
Nomina sunt ipso paene timenda sono.
Nec rapere ansuris, nisi se defendere posset,
Hospes erat. Vires noverat ille suas.
Venerat, ut fama est, multo spectabilis auro,
Quique suo Phrygiis corpore ferret opes,
Classe virisque potens, per quae fera bella geruntur.
Et sequitur regni pars quota quemque sui?
His ego te victam, consors Ledaea gemellis,
Suspiro: haec Danais posse nocere puto.
[Hectora nescio quem timeo: Paris Hectora dixit
Ferrae sanguines bella movere manu.]
Hectora, quisquis is est, si sum tibi cara, caveto:
Signatum memori pectore nomen habe.

68. Hoc distichon mihi spurious videtur. Unde enim quae Dixisset Paris seire Laodamia potuit?
Hunc ubi vitaris, alios vitare memento,
Et multis illio Hectoras esse puta:
Et facito ut dicas, quoties pugnare parabis,
‘Parcere me iussit Laodamia sibi.’

Si cadere Argolico fas est sub militie Troiam,
Te quoque non ullum vulnus habente odat.
Pugnet et adversos tendat Menelaus in hostis:
Hostibus e mediis nupta petenda viro est.
Causa tua est dispar. Tu tantum vivere pugna,
Inque pios domiae posse redire sinus.
Parcite, Dardanidae, de tot, precor, hostibus uni,
Ne me us ex illo corpore sanguis eat.

Non est, quem deleat nudo concurrere ferro,
Saevaque in oppositos pectora ferre viros.
Fortius ille potest multo, quam pugnat, amare.
Bella gerant alii: Protesilaus amet.
Nunc fateor, volui revocare, animusque gerebat.
Substitit auspicii lingua timore mali.
Cum foribus velles ad Troiam exire paternis,
Pes tuus offenso limine signa dedit.

73. Post h. v. in plurimis libr. sequuntur: Ut rapiat Paridi quam Paris ante sibi
77. Tantum voce P.
83. Ita P.G., qui pugnat amore libri plurimi.
89. Hein. cons. ut vidi ut genui.

68. Hectoras.] Cf. the well-known
expressions, ‘Caesari multis Marios in-
esse,’ Suet. Caes. 1. ‘Sint Maecenas non
deerunt, Flaccio, Marones.’ Mart. viii.
41.

77. Ficero pugna.] ‘Struggle to live.’
‘Pugno’ is often joined with an infinitive
in Ovid, meaning to struggle hard. Cf.
Met. ix. 351; Rem. 122. ‘Repugno’ is
used with an inf. in the opposite sense:
of Her. xvii. 137, ‘amare repugno.’
85-89. To call any one back on the
eve of departure on a journey was con-
didered a very bad omen both among Greeks
and Romans. The daughter of Polycrates
incurred her father’s displeasure by saying
ill-omened words (possibly words of recall)
to him on his departure to visit Orestes:
Herod. ii. 124, ταύτην ἰδούσα τὴν
δινὴν παντοτὴν ἴγιντο μὴ ἀποθημήθη
τὸν Πολυκράτη παρὰ τὸν Ὀροίτα,
καὶ ἐκ καὶ ἔνων αὐτοῦ ἐκ τὴν παντη-
κοντρόν ἑρμηνεῖ. Ὅ δ’ ὦ ἡ πελέσθη
ἡ σῶς ἀναστήσης πολλῷ μιν χρόνῳ
παρθενίσκεις. Another bad omen was
to stumble at the threshold when leaving
the house. So Am. I. xii. 2, ‘Ominis sunt
aliquid: modo quam discedere vellet, Ad
limen digitos restituit icta Nape.’ Laodamia
here tried to avert the bad omen by ac-
cepting it as a good sign.
EP. XIII. LAODAMIA PROTESILAO. 121

Vt vidi, ingemui tacitoque in pectore dixi
  'Signa revorsuri sint, precor, ista viri!'
Haece tibi nunc refero, ne sis animosus in armis.
  Fac meus in ventos hic timor omnis cat.
Sors quoque nescio quem fato designat iniquo,
  Qui primus Danaum Troada tangat humum.
Infelix, quae prima virum lugebit ademptum!
  Di faciant ne tu strenuus esse velis!
Inter mille rates tua sit millesima puppis,
  Iamque fatigatas ultima verset aquas.
Hoc quoque praemoneo: de nave novissimus exi:
  Non est, quo properas, terra paterna tibi.
Cum venies, remoque move veloque carinam,
  Inque tuo celerem litore siste gradum!
Sive latet Phoebus, seu terris altior exstat,
  Tu mihi luce dolor, tu mihi nocte venis:
Nocte tamen quam luce magis: nox grata puellis,
  Quorum subpositus colla lacertus habet.
Aucupor in lecto mendaces caelibe somnos.
  Dum careo veris, gaudia falsa iuvant.
Sed tua cur nobis pallens occurrit imago?

100. Properes PG properas libri duo...

93. Sors.] The oracle which declared to the Greeks at Aulis that the first Greek who landed on the shore of Pisa would be slain. Protesilaus devoted himself and was slain by Hector. Loera quotes a translation by Ausonius of a Greek epigram, from which it appears that Ulysses jumped out first, but on to his shield, so as not to touch Trojan soil: 'Fatale adscriptum nomen mihi Protesilaos; Nam primus Danaum bello obii Phrygia, Audaci ingressus Sigeia litora saltat, Captus pellacis Lartiadae insidiis; Qui ne Trojanae prae- ret pede litora terrae; Ipsa super proprium dealuit clypeum. Quid queror? hoc letum iam tum mea fata sanebant, Tale mihi nomen cum pater imposuit.' In these lines the writer hints at what he supposes to be the derivation of the name Protesilaus, viz. ἐρώτας—λαῆν.

98. Iamque fatigatas.] These words must be joined together: the waters which by that time (ἡδη) will have been as it were wearied, owing to the perpetual rowing.

101. Remo veloque.] 'Remis velisae,' or remis ventisque,' became a Latin proverb for doing anything with all one's might. Cf. Cic. Tusc. iii. 11, 1 Res . . . . omni contentione, velis, ut ita diem remisae, fugiendi.' Id. Fam. xii. 26, 'ventis remis in patriam omni festinatione properavi.' These passages are quoted by Conington on Virg. Aen. iii. 663, where he might have added the passage in the text to the one he quotes from Plautus, 'remigio veloque' to prove that the true reading is 'remis ventisque' and not 'ventis remisae.'
HEROIDES.

Cur venit, a verbis muta, querella latens?

Excutior somno, simulacraque noctis adoro:
Nulla cariet fumo Thessalis ara meo:
Tura damus, laorimamque super, qua sparsa relucet,
Ut solet adfuso surgere flamma mero.
Quando ego, te reducem cupidis amplexa lacertis,


114. A fuso G, multi libri, effuso al.

110. Cur venit, a verbis muta, querella latens?] Why does a dark complaint, unexpressed in words, reach my ears? The reading hitherto adopted without question, 'cur venit a verbis multa querela tuis,' cannot stand, for two reasons—(1.) It does not account for the corruption 'querela tens' in P, the only MS. of any value. (2.) It is not Latin, or rather, it is not sense to say, 'querella venit a verbis,' 'a complaint comes from words.' I can find no parallel to it. My emendation 'latens' merely supposes 'la,' the first syllable, to have been omitted, coming after another 'la' at the end of 'querela.' This, as I have repeatedly remarked, is the most characteristic error of the codex Puteanus. I may here give a complete list of the false readings thereby produced, as far as I am aware: we find 'nisi' for 'nisi si,' iv. 3; 'hanc' for 'hanc hanc,' vi. 182; 'Trosain invideo' for 'Trosain invidio,' infra, 187; 'cunctas' for 'cunctatus,' xvii. 269; and in the present instance, 'querela tens' for 'querela latens.' 'Latens' = obscure, ambiguous, is several times used by Ovid: Cf. Met. ix. 837. 'Apta minister Temporae nactus adit traditique latentia verba.' Fast. ii. 705. 'Ililo Tarquinii mandata latentia nati Accipit, et virga lilia summa metit.' Cf. also Cic. de Orat. ii. 66, 'Arguta etiam significatio est quum parva re et saepe verbo res obscura et latens significatur.' Also, it is to be noticed, a word like 'latens' is wanted here: for if the pha-
EP. XIII. LAODAMIA PROTESTILAO. 123

Languida laetitia solvar ab ipsa mea?
Quando erit, ut lector mecum bene iunctus in uno
Militiae referas splendida facta tuae?
Quae mihi dum referes, quamvis audire iuvabit,
Multa tamen rapies oscula, multa dabis.
Semper in his apte narrantia verba resistunt:
Promptior est dulci linguæ refecta mora.
Sed cum Troia subit, subeunt ventique fretumque,
Spes bona sollicito victa timore cadit.
Hoo quoque, quod venti prohibent exire carinas,
Me movet: invitis ire paratis aquis.
Quis velit in patriam vento prohibente reverti?
A patria pelago vela vetante datis!
Ipse suam non praebet iter Neptunus ad urbem.
Quo ruitis? Vestræ quisque redite domos!
Quo ruitis, Danai? Ventos audite vetanttes!
Non subiti casus, numinis ista mora est.
Quid petitur tanto nisí turpis adulterâ bello?
Dum licet, Inachiae, vertite vela, rates!

116. Tristitia multi libri.
122. Referre P referro G M vulg. retenta libri quatuor. Ego reposui refecta quod certissimum mihi videtur.

117. Bene iunctus.] ‘Closely joined.’
Cf. xii. 37, note.
122. ‘The tongue is more fluent when refreshed by a pleasant pause.’ I have restored ‘refecta’ for ‘referre’ (‘refere’ in P) for many good reasons—(1.) The violent instrumental ablative the ordinary reading offends the ear: the tongue is more prompt to recount by means of a pleasant pause.’ (2.) ‘Referre’ is evidently induced by the preceding ‘referes,’ and ‘referas’ the single ‘r’ in P points to this. (3.) ‘Promptus’ is often used absolutely of fluent speech. Juv. iii. 24, ‘Sermo promptus et Isaeo torrentior;’ and in Fast. iv. 310, ‘prompta’ absolutely, is joined with ‘lingua,’ as here: ‘Cultus et ornatus varie prodisse capillis Obluit, ad rigidos promptaque lingua senes.’ ‘Her (Claudia’s) dress, and the adornment of her hair, told against her, and her tongue too glib in answering back the reproofs of grave old men’ (not, surely, as Paley understands it, ‘pertly conversing with grave old men,’ whose age she thought would secure her from blame. But this is not the point). (4.) ‘Mora’ is often joined with ‘reficio’ by Ovid, as the regular method of recruiting, refreshing. Fast. iv. 610, ‘Haud secus indoluit quam si modo rapta fuisset Maesta parens longa vixque refecta mora est.’ vii. 175 — ‘lanastaque classis Postulat exigussem semirefecta moras.’ (5.) The regular construction of ‘promptus’ requires ‘ad referendum.’ Lastly, and perhaps most important of all, can ‘referre’ be used absolutely = ‘to tell stories’?
124. Inachiae.] ‘Argive,’ ‘Grecian.’ ‘Inachus’ was the mythical founder of Argos.
HEROIDES.

Sed quid ago? revoco? revocaminis omen abesto,
Blandaque compositas aura secundet aquas.
Troas in video, quae sic laerimosa suorum
Funera conspicient, nec procul hostis erit.
Ipse suis manibus forti nova nupta marito
Imponet galeam barbaraque arma dabit.
Arma dabit, dumque arma dabit, simul oscula sumet:—
Hoc genus officii dulce duobus erit—
Produceaque virum, dabit et mandata reverti,
Et dicet 'referas ista fac arma Iovi!'
Ille, ferens dominae mandata recentia secum,
Pugnabit caute, respicietque domum.
Exuet haeo reduci elipeum, galeamque resolvet,
Exciplietque suo corpora lassa sinu.
Nos sumus incertae, nos anxius omnia cogit,
Quae possunt fieri, facta putare timor.
Dum tamen arma geres diverso miles in orbe,
Quae referat vulnus est mihi cera tuos.
Illi blanditias, illi tibi debita verba


137. Troas invideo. [Vid. Adn. Crit., and note on 110, supra. Professor Ramsay calls 'Troas in' a conjecture of Hein- sius: if it be a conjecture, it would be hard indeed to say what is a restoration.

143. Product. \(\pi\rho\omicron\nu\iota\mu\iota\upsilon\upsilon\iota\), 'will escort on their way to the field.' Cf. Prop. v. 189, 'Dixi ego, quum geminos producet Arria natos.' Shakespeare, Henry V., Act II. Sc. iii. 'Prithee honey-sweet husband, let me bring thee to Staines,' says Pistol's wife to her husband when on his way to the 'Gallia wars.'

144. Fae.] On the quantity of this word see note on ii. 98.—'Sic:' see note on xii. 157.

152. Ceru.] This description of Lao-
damia dressing up a doll, and nursing it, consoling herself by imagining it to represent the absent Proteuslaus, is unspeakably silly. Hyginus (Fab. 104) speaks of an image made by Laoda-
mia to represent Proteuslaus; but with this important difference, that it was after his death. 'Laodamia, Acastis filia, amissa comiuje cum tres horas summaisset, quas a dis petierat, fictum et dolorum pati non potuit. Itaque fecit simulacrum cereum similis Proteuslaus coniugis, et in thalamis posuit sub simulacione sacramum et eum colere coeppit.' This does not differ very much from the worship paid by Dido to the shrine of Sychaeus, vii. 99.
EP. XIII. LAODAMIA PROTESILAO.

Dicimus, amplexus accipit illa meas.
Crede mihi, plus est, quam quod videatur, imago:
   Adde sonum corae, Protesilaus erit.
Hano specto teneoque sinu pro coniuge vero,
   Et, tamquam possit verba referre, quoror.
Per relictus corpusque tuum, mea numina, iuro,
   Perque pares animi coniugiique faces,
[Perque, quod ut videam canis albere capillis,
   Quod tecum possis ipse referre, caput,]
Me tibi venturam oomitem, quocumque vocaris,
   Sive—quod heu timeo, sive superstes eris.
Ultima mandato claudetur epistula parvo:
   Si tibi cura mei, sit tibi cura tui!

159. Queror. 'I make my plaint to it as though it could reply.'
160. Perque pares animi coniugiique faces.] This is rather a difficult line to translate, though the meaning is clear. 'By the marriage torch whose fires are ever felt by my constant soul.'
161. Ut.] = 'utinam,' if the reading be sound. I can find no other instance in the writings attributed to Ovid of 'ut' used in this sense. It is common enough in the writings of the Comedians. But the next verse is so absurd that the distich, which is not wanted, is very likely spurious.
164. Sive—quod heu timeo.] i.e. 'sive mortuus eris.' The apophasis is intentional, in order to prevent the unlucky omen, which speaking of death would involve. Loers says, absurdly, it appears to me, this is not the meaning, and that an unlucky omen is contained in the words 'superstes eris,' just as much as there would be in 'mortuus eris.' That is not true. He says the apophasis is merely 'vehementioris expressio doloris.' This is hardly an explanation.
EPISTOLA XIV.

HYPERMNESTRA LYNCEO.

Mittit Hypermnestra de tot modo fratribus uni:
Cetera nuptarum crimine turba iacet.
Claustra domo teneor gravibusque coercita vinolis:
Est mihi supplicii causa suisse piam.
Quod manus extimuit iugulo demittere ferrum,
Sum rea: laudarer, si soelus ausa forem.
Eesse ream praestat, quam sic placuisse parenti.
Non piget inmunes caedis habere manus.


XIV.—Aegyptus and Danaus were twin brothers, sons of Belus: by whom Arabia was given to Aegyptus, Libya to Danaus. Aegyptus conquered the country called after his name, and settled there. Aegyptus had fifty sons, Danaus fifty daughters. Danaus, having reason to fear the sons of Aegyptus, fled with his daughters to Argos, where they were hospitably received by the king of the country called by Asclepius, and the author of this epistle, v. 23, Pelasgus, v. 23, but by Apollodorus, Gelanor. The fifty sons of Aegyptus pursued Danaus and demanded his daughters in marriage. Danaus consented, but ordered all the brides to slay their husbands on the night after the wedding. They all obeyed except Hypermestra, married to Lynceus, who allowed Lynceus to escape. The other daughters were purified of the murder by Hermes and Athena at the command of Jupiter. Danaus afterwards forgave Hypermestra, and allowed her to become the wife of Lynceus. Such is the myth as given by Apollodorus. The author of this epistle differs from it in one or two points. He alludes to a war between Danaus and Aegyptus, vs. 111, ending in the defeat of the former, of which nothing is said in the ordinary legend. He makes the forty-nine murderers to perish by a retributive justice of which we hear nothing elsewhere, vs. 116, 117. Lachmann rejects the epistle, as not by Ovid. L. Mueller’s opinion, as I have shown on vs. 105, 109, 111, rests on grounds which make it utterly worthless. I have discussed the question of the authenticity of the epistle more fully in the Preface to this edition.

1, 2. ‘Hypermestra sends this letter to the only survivor of her cousins, who were lately so many. The rest lie low through the crime of their brides.’ ‘Mittit’ without an accusative ‘epistolam,’ or ‘salutem’ is uncommon: I have not been able to find another instance of it in Ovid. ‘Fratribus:’ ‘frater’ is used throughout the epistle for ‘cousin,’ as in Ep. viii. ‘Frater’ properly included both the ‘frater germanus,’ and the ‘frater patruelia.’ So δεκαετος is used.
Me pater igne licet, quem non violavimus, urat,
Quaeque aderant sacris, tendat in ora faces:
Aut illo iugulet, quem non bene tradidit ensem,
Ut qua non ceedit vir neco, nupta cadam:
Non tamen, ut dicant morientia ‘paenitet’ ora,
Efficiet: non est, quam piget esse piam.
Paeniteat sceleris Danaum saevasque sorores.
Hic solet eventus facta nefanda sequi.
Cor pavet admonitu temeratae sanguine notcis,
Et subitus dextrae praepedit ossa tremor.
Quam tu caede putes fungi potuisse mariti,
Scribere de facta non sibi caede timet.
Sed tamen experiar. Modo facta crepuscula terris,
Ultima pars lucis, primaque noctis erat:
Ducimur Inachides magni sub tecta Pelasgi.

9. *Me pater—licet.*] This passage is an imitation, perhaps an unconscious one, of Horace, Od. III. xi. 45, sqq.: ‘Me pater saevis oneret catenis,’ etc. The fire intended is that on the marriage altar, cf. vs. 26, and the torches are the torches of the marriage procession.

11. *Ensem.* Attracted into the case of relative ‘quem.’ So in iv. 1, ‘Qua nisi tu dederis caritudo est ipsa salute Mittit,’ etc., ‘salute’ for ‘salutem’ is attracted into the case of ‘qua.’ The attraction of an antecedent into the case of the relative is commonly called inverse attraction.

14. *Non est, quam piget esse piam.*] ‘She who is sorry for being righteous, is not really so.’ The construction, ‘Non est (pia), quam piget esse piam,’ simple as it is, has puzzled some learned commentators: even Hoinaius, apparently.

15, 16. ‘Let Danaus and my cruel sisters repent: this result (viz., remorse) is wont to follow deeds of wickedness (not conduct like mine).’ Cf. Her. xix. 86, ‘Excitum hic fractis pupibus esse solet.’

17. ‘My heart is affrighted at the re-collection of that night profaned with blood, and a sudden tremor impedes my fingers.’ I do not see sufficient reason for changing ‘ossa,’ the reading of all MSS., to ‘orsa.’ ‘Orsas’ would mean ‘the words I begin to write.’ ‘Orsas’ in a sense like this occurs in Virg. Aen. vii. 435, ‘Hic juvenis vatem iridens sic orsas vicissim Ore refert,’ but the only parallel Conington quotes is Val. Flacc. v. 470. He might have added Stat. Theb. vii. 195. But in all these passages ‘orsa’ is used of words not writing. On the other hand ‘ossa’ is defended by x. 140, ‘Litteraque articulus pressa tremente labat.’ ‘Articulus, properly a joint, then a finger, being here expressed by ‘ossa dextrae.’ If ‘orsa’ were the true reading, it ought to be found again in the writings attributed to Ovid, where every form of epistolary expression is so often repeated, but it does not recur.

23, 24. Inachides are the daughters of Danaus. The line of descent was Inachus, Io, Epheus, Libya, Belus, Danaus. Pelasgus was the king of Argos at this
HEROIDES.

Et soecr armatas accipit ipse nurus.
Undique conlucent praecinctae lampades auro:
Dantur in invitos impia tura foos:
Vulgus 'Hymen, Hymenae' vocant: fugit ille vocantes:
Ipsa Iovis coniux cessit ab urbe sua.
Ecce mero dubii, comitum clamore frequentes,
Flore novo madidas impediente comes,
In thalamos laeti, thalamos, sua busta, feruntur,
Strataque corporibus, funere digna, premunt.
Iamque cibo vinoque graves somnoque iacebant,
Securumque quies alta per Argos erat:
Cirum me gemitus morientum audire videbar:
Et tamen audieram, quodque verebar, erat.

32. Funera unus liber. Prorus insolens mihi videtur locum de funere digna pro funeri aptiora. Non hic solum limam desiderat epistola, quam tamen non temere ab Ovidio abidiscam in prae. huius ed. disputavi.
36. Audibam P audieram G.

time in the legend as given by Aesch. Supp. 247, according to the probable reading of Canter, and we find in Apollol. ii. 1, iii. 7, that Pelasgus was the name of an ancient Peloponnesian prince, although according to him the name of the king of Argos at this time was Gelon or. i. 1. 'Soecr' must be Aegeyptus, and in this respect the writer differs from both Apollodorus and Aeschylus, who do not represent Aegeyptus as coming to Argos with his daughters. Euripides, however, agrees with our author here: in the beginning of his play Archelaus ap. Aristoph. Ran. 1207, he says—

Λύγρος ζόο ραλίστος Επάρατε λάγος σών παίς πεντένων ναυτίς πλάγις 
'Αργος κατασχόν: and so Schol. ad Eur. Hec. 887.

28. Ipsa Iovis coniux.] Argos was the principal seat of the worship of Juno. Hor. Od. 1. vii. 8, Virg. Aen. 1. 24. The absence of Juno is mentioned, because she ought to be present as patroness of the marriage relation. 'pronuba.'
30. Mero dubii.] 'Staggering with wine.' 'Dubius' is applied to the foot of fortune, Pont. iv. 32, and is often used of ships tossed at sea.—'Clamore frequentes' is undoubtedly the right reading, though, as Loers says, it is 'paullo dictum audacia' for 'clamore frequenti.' The bridegroom's hair was steeped in unguents, and wreathed with flowers according to wedding custom.
32. 'They rush joyfully into the marriage chambers, destined to be their tombs, and with their bodies press the beds, more suitable for death (than marriage).' 'Feruntur' evidently points to the intoxication of the bridegrooms: they 'tumbled' into the chambers, 'carried thither' as it were by their unsteady legs, rather than walking. The nominat. before 'feruntur' must be supplied: this is, however, only a slight blenish compared with the extraordinary expression 'funere digna,' which I can hardly bring myself to believe Ovid wrote, for 'digniors cadaveribus premi.' 'Funere digna' is properly 'deserving death,' and its use in the other sense is not at all defended by vi. 42. 'Paxque sub areis dignior irae regos,' which is the meaning here intended. It may be Latin, but it is not Ovidian Latin.
35, 36. 'I seemed to hear all round me the groans of the dying: and, in fact
Sanguis abit, mentemque calor corpusaque relinquit,
Inque novo iauii frigida facta toro.
Ut leni zephyro graciles vibrantur aristae,
Frigida populeas ut quantit aura ommas,
Aut sic, aut etiam tremui magis. Ipsa iacebas,
Quaeque tibi dederam, plena soporis erant.
Excoissere metum violenti iussa parentis:
Erigor, et capio tela tremente manu.
Non ego falsa loquar: ter acutum sustulit onsem,
Ter male sublato recidit ense manus.
Admovi iugulo, siue me tibi vera fateri,
Admovi iugulo tela paterna tuo:
Sed timor et pietas crudelibus obstitit ausis,
Castaque mandatum dextra refugit opus.
Purpureos laniata sinus, laniata capillos
Exiguo dixi talia verba sono:
'Saevus, Hypermnestra, pater est tibi: iussa parentis


HEROIDES.

Effici: germanis sit comes iste suis.
Femina sum et virgo, natura mitis et annis:
Non faciunt molles ad fera tela manus.
Quin age, dumque Iaet, fortes imitare sorores:
Credibile est caesus omnibus esse viros.
Si manus haec aliquam posset committere caedem,
Morte foret dominae sanguinolenta suae.
Aut meruere neoeem patruelis regna tenendo
Quae tamen externis regna tenenda forent?
Finge viros meruisse mori, quid fecimus ipsae?
Quo mihi commissio non licet esse piae?
Quid mihi cum ferro? quid bellica tela puellae?
Aptior est digitis lana colusque meis.

64. Piae P, piam vulg.

58. 'It is likely that by this time all my sisters have slain their husbands.'
'Omnibus' is here probably the dat.
though the abl. without 'ab' is not out
of accordance with Ovidian syntax; cf.
note on x. 138. If 'omnibus' is the dat.
it is what is called the 'ethical' dat. or dat.
of reference, 'they have each slain her
man.'
51, 62. 'Or have they deserved death by
seizing the kingdoms of their cousins,
which kingdoms after all (tenam) must
have been occupied by foreigners?' The
reading of the MSS. 'danda forent generic' in
62, was with Lachmann one of his
strongest grounds of objection to the au-
thenticity of this epistle, insomuch as
Ovid nowhere else allows a trisyllabic
ending to the pentameter, except in the
Epistles from Pontus, which, as Ramsay
remarks, were, together with the Triatia,
'composed while the poet was plunged in
the deepest despondency, and bear tokens
of less accurate revision than his other
productions,' Lat. Prosody, p. 172. But,
as Merkel remarks, the line is certainly
corrupt. The reading of a late MS., which
I have given, is tolerable. Ovid often re-
peats the same words for emphasis' sake,
and emphasis is wanted here. The meaning
is: 'if our cousins the sons of Aegeus-
not had seized our lands, they must have
passed to strangers,' to whom we might
have been given in marriage. Hence
'genericis' is a gloss which has made its
way in and corrupted the line. 'Tamen'
is 'in spite of your unwillingness.'
63, 64. 'Grant that they deserved death:
what have we done that we should be
forced to stain ourselves with the
guilt of murder?'—'Piae:' The dative
after 'licet esse' is the regular idio-
matic construction, although the accus.
is allowable'; cf. Hor. Sat. ii. 19, 'at
qui licet esse beatiss.' Mart. IX. xii.
16. 'Nobis non licet esse tam discretis.'
Ov. Met. viii. 406, 'licet eminus esse
Fortibus.' So with 'esse contingit,' 'expe-
dit,' 'necesse est,' etc. Vid. Donaldson's
Lat. Gramm. § 143. 1.
EP. XIV. HYPERMNESTRA LYNCEO.

Haece ego, dumque queror, lacrimae sua verba sequuntur,
Deque meis oculis in tua membra cadunt.
Dum petis amplexus sopitaque brachia iactas,
Paene manus telo saucia facta tua est.
IAMQUE PATREM FAMULOSQUE PATRIS LUCEMQVE TIMEBAM.
Expulerunt somnos haec mea dicta tuos,
'Surge age, Belide, de tot modo fratribus unus!
Nox tibi, ni properas, ista perennis erit.'
Territus exsurgis; fugit omnis inertia somni:
Aspicis in timida fortia tela manu.
Quaerenti causam 'dum nox sinit, effuge' dixi:
'Dum nox atra sinit.' Tu fugis, ipsa moror.
Mane erat, et Danaus generos ex caede iacentes
Dinumerat: summae criminis unus abes.
Fert male cognatae iacturam mortis in uno,
Et queritur facti sanguinis esse parum.
Abstrahor a patriis pedibus, raptamque capillis,
Haece meruit pietas praemia, carcer habet.
Scilicet ex illo Iunonia permanet ira,

72. Expulerunt 1, expulerant vulg.

67. Sua verba.] i. e. 'verba quae lacrimas decent, i. e. querentia,' Loers.
72. Expulerunt.] 'So steterunt,' vii. 166. 'Frasubbyrant,' ii. 142, and passim.
73. Hac as in 9, sqq. supra, the imitation of Horace i.e. is again apparent:
'Surge ne longus tibi somnus, unde Non times detur.' The student need
scarcely to be told not to confound 'Belides,' a male descendant of Belus, with
'Belides' (plur. of Belis) female descendant of the same, although Loers has done so
in his note on this line. The daughters
of Danaus are often called 'Belides': 'cf.
Met. iv. 453, 'Assidue repetunt, quas perdunt Belides undas.'
78. Merkel makes Hypermnestra's
words go on to 'moror': Jahn and most editors make them end at 'effuge.' Mer-
kel is certainly wrong, as the latter clause of v. 78 evidently describes the flight of

72. Expulerunt 1, expulerant vulg.
67. Sua verba.] i. e. 'verba quae lacrimas decent, i. e. querentia,' Loers.
131

LYNCEUS. I regard 'sinit' in 78, as the end of H.'s words: emphasis is thus
added to her entreaties to Lynceus to save himself. 'Fly! while night, while
black night allows it, fly.'

79, 80, 'Day dawned, and Danaus counts his sons-in-law lying here and
there in their blood (lit. after the murder): you are the only unit wanting to the sum
of crime.'

81, 82. 'He takes ill the losing of one kinsman's murder, and complains
that there has been too little blood shed.'

85. The digression on the wandering
of Io, which here follows, is condemned.
HEROIDES.

Quo bos ex homine est, ex bove facta dea.
At satis est poenae teneram mugisse puellam,
Neo, modo formasam, posse placere Iovi.
Adstitit in ripa liquidi nova vacca parentis,
Cornuaque in patriis non sua vidit aquis:
Conatoque queri mugitus edidit ore,
Terrataque est forma, territa voce sua.
Quid furis, infelix? quid te miraris in unda?
Quid numeras factos ad nova membra pedes?
ILLA Iovis magni pellex metuenda sorori,
Fronde levas nimiam caespitibusaque famem:
Fonte bibis, spectasque tuam stupefacta figuram,
Et, te ne foriant quae geris arma, times.
Quaeque modo, ut posses etiam Iove digna videri,
Dives eras, nuda nuda recumbis humo.

Per mare, per terras cognataque flumina curris:
Dat mare, dant annes, dat tibi terra viam.
Quae tibi causa fugae? Quid, Io, fret a longa pererras?

conataque queri G conatoque queri M recte: ita Met. i. 637. Utrumque locum ulcus
insedit, quod librarii que geminare neglexerunt, ut scribit Heins.
93. Fugis al. Umbr. P.
95.illa P G ipsa vulg.

as spurious by many who defend the
authenticity of the rest of the poem:
among the rest by Jos. Scaliger. As to the
inappropriateness of the digression to the
state of Hypermenestra, there can be only
one opinion: but that does not prove
Ovid was not its author. As Heinsius re-
marked, the SuppliantsofAeschylus, which
was largely made use of by the author
of this epistle (vid. ad. v. 13) is full of al-
152 sqq. 287 sqq. The Prometheus, too,
with its strange digression into this very
myth, may have presented itself to the
mind of the writer. ‘Ex illo,’ sc. ‘tem-
pore.’
86. Bos.] Io, daughter of Inachus, a
mythical Argive king, also a river-god,
vs. 89, was beloved by Jupiter and changed
into a cow by Juno, and driven by a
gadfly over land and sea until she arrived
in Egypt, where she regained her own
form on the banks of the Nile, and gave
birth to ‘Epaphus. She was deified after
her death, and worshipped under the name
of Isis.
94. ‘Why do you count the feet made
match (ad) your new limbs?’ Io finds
herself a quadruped to her astonishment.
95, 96. ‘You who were once the famous
rival feared by Juno, now appease your
hunger with leaves and grass.’
99, 100. ‘And you who were lately so
rich that you might seem a mate for Jove,
now lie bare on the bare ground.’
101. Cognataque flumina.] Rivers are
said to be relations of Io, because she
herself was daughter of the river-god
Inachus.
Non poteris vultus effugere ipsa tuos. 105
Inaehi, quo properas? eadem sequerisque fugisque:
Tu tibi dux comitii, tu comes ipsa duci.
Per septem Nilus portus emissus in sequor
Exuit insanae pellicis ora bovis.
Ultima quid referam, quorum mihi cana senectus
Auitor? Dant anni, quod querar, eoce, mei.
Bolla pater patruusque gerunt: regnoque domoque
Pellimur: eieetos ultimus orbis habet.
Ile ferox solio solus sceptroque potitur:
Cum sene nos inopti turba vagamur inops.
De fratrum populo pars exiguissima restat.
Quique dati leto, quaeque dedere, fleo.

108. Bovi unus liber.
113. Hoc distichon P ma. sec. in margine tantum scriptum Lachmanno ansam
dedit totius epistolarum improbandae, propter potitur, cujus medium syllabum Ovidius
semper corripit.
116. Restas al.

105. Eadem sequerisque fugisque.) 'You pursue and flee from the same things,' viz., the form of a cow, especially the horns. See 97, 98 supra: and cf. Am. L i. 21, 'exterrita cornibus Io.' It is almost incredible, that an industrious writer like L. Müllcr should suppose 'eadem' to be the nominative case here, and then challenge the passage as spurious because of the omission of *te* after the verb. His other blunders on the passage are equally gross, see notes on 109, 111.

103. Jo.] The first syllable of Io is always long in Greek, and elsewhere in Ovid, except in Ibis, 624: 'Quem memor a sacris nunc quoque pollit Io.' But licences in Ovid's later poems must by no means be here cited in defence of irregularities in his early poems: see note on v. 62, supra, and xi. 127, note: and the shortening of the first syllable of Io seems to me to be the very strongest of the arguments that can be urged against the authenticity of the epistle.

107, 108. Literally: 'The Nile, which empties itself by seven channels into the sea, took away the face of the cow which belonged to the frenzied girl!' The allusion is to the legend that Jo resumed her human form on the banks of the Nile. The reading 'bovi' gives a different meaning: viz., 'that the Nile brought out the face of the girl from the cow,' beneath which it lay as it were concealed.

109, 110. 'Why should I speak of things far distant about which hoar antiquity is my informant: Io, my own times afford me subject for complaint.' 'Senectus' means the traditions handed down from antiquity. So 'vetustas' is more commonly used. Cf. Met. i. 400, 'quis hoc credat nisi sit pro teste vetustas.' Ruhnken prefers to take it as the abstract for the concrete = 'cani senes,' but I think the other explanation is correct, especially as 'canus' is often metaphorically used: cf. 'cana fides,' Virg. Aen. i. 296, 'cana iurs,' Mart. i. 16: 'saecula cana,' Id. viii. 80. L. Müller, in his critique on this epistle in the Rheinishe Museum, says Hypermnestra from this line suddenly appears transformed from a young to an old woman, showing that he totally misunderstood 'cana senectus.' In the next distich he thinks a war between Danaus and Aegyptus after the events related in this epistle is meant, whereas it evidently refers to their quarrels in Egypt before Danaus fled from that country. These mistakes are inexcusable.
HEROIDES.

Nam mihi quot fratres, totidem periere sorores:
   Accipiat lacrimas utque turbae meae.
En ego, quod vivis, poenae crucianda reservor:
   Quid fiet santi, cum rea laudis agar,
Et consanguineae quondam centesima turbae
   Infelix uno fratre manente cadam?
At tu, siqua piae, Lynceus, tibi cura sororis,
   Quaeque tibi tribui munera, dignus habes,
Vel fer opem, vel dende neci, defunctaque vita
   Corpora furtivis insuper adde rogis,
Et sepeli lacrimis perfusa fidelibus ossa,
   Sculptaque sinit titulo nostra sepulchra brevi:
   'Exul Hypermnestra, pretium pietatis iniquum,'
   Quam mortem fratri depulit, ipsa tulit.'
Scribere plura libet, sed pondere lapsa catenae
   Est manus, et vires subtrahit ipse timor.


---

in themselves, but it is altogether too bad that they should be made to furnish arguments against the authenticity of the epistle.
117. Totidem periere sorores.] The author here evidently forgets the legend. Nothing is said in it of any earthly retribution overtaking the forty-nine daughters of Danaus. On the contrary, they were purified from the murder by command of Jupiter. Others explain 'periere' to mean that Hyp.'s sisters are dead to her owing to their crime: but I think this forced, and the other explanation is in keeping with the general want of accuracy throughout the epistle.
120. Quid fiet santi cum rea laudis agar?] 'What will be done to the guilty when I am put on my trial for a noble deed?' A fine line which could hardly have come from any pen but Ovid's. 'Reum agere,' 'to accuse,' is a common phrase.
126. Furtivis.] 'Constructed by stealth,' for fear of rousing the anger of Danaus. Antigone's burial of the body of Polynices, against the orders of Creon, was probably in the poet's mind.
129. Exul.] This also seems to refer to something not related in the ordinary legend, and indeed inconsistent with the whole tenor of the epistle. In fact, it must be conceded that there was considerable confusion in the mind of the author, whoever he was.
April, 1889.

A CLASSIFIED LIST
OF
EDUCATIONAL WORKS
PUBLISHED BY
GEORGE BELL & SONS.

Full Catalogues will be sent post free on application.

BIBLIOTHECA CLASSICA.
A Series of Greek and Latin Authors, with English Notes, edited by eminent Scholars. 8vo.

-Demosthenes. By R. Whiston, M.A. 2 vols. 16s. each.
-Hesiod. By F. A. Paley, M.A. 10s. 6d.
-Plato. By W. H. Thompson, D.D. 2 vols. 7s. 6d. each.
-Terence. By E. St. J. Parry, M.A. 18s.
-An Atlas of Classical Geography; Twenty-four Maps. By W. Hughes and George Long, M.A. New edition, with coloured outlines. Imperial 8vo. 12s. 6d.

Uniform with above.

GRAMMAR-SCHOOL CLASSICS.
A Series of Greek and Latin Authors, with English Notes. Folio 8vo.
-Cæsar: De Bello Gallico. By George Long, M.A. 5s. 6d.
--- Books I.-III. For Junior Classes. By G. Long, M.A. 2s. 6d.
-Catullus, Tibullus, and Propertius. Selected Poems. With Life. By Rev. A. H. Wratislaw. 3s. 6d.
George Bell and Sons

Cloero: De Senectute, De Amicitia, and Select Epistles. By
George Long, M.A. 4s. 6d.
Cornelius Nepos. By Rev. J. F. Macmichael. 2s. 6d.
Horace. With Life. By A. J. Maclean. 6s. 6d. [In
2 parts. 3s. 6d. each.]
Juvenal: Sixteen Satires. By H. Prior, M.A. 4s. 6d.
 Martial: Select Epigrams. With Life. By F. A. Paley, M.A. 6s. 6d.
Tacitus: Germania and Agricola. By Rev. P. Frost. 3s. 6d.
Virgil: Bucolics, Georgics, and Æneid, Books I.—IV. Abridged
from Professor Conington's Edition. 5s. 6d.—Æneid, Books V.—XII. 5s. 6d.
Also in 9 separate Volumes, 1s. 6d. each.
Also in 9 separate volumes, 1s. 6d. each.
——— Memorabilia. By Percival Frost, M.A. 4s. 6d.
A Grammar-School Atlas of Classical Geography, containing
Ten selected Maps. Imperial 8vo. 5s.

Uniform with the Series.
The New Testament, in Greek. With English Notes, &c. By
Rev. J. F. Macmichael. 7s. 6d.

CAMBRIDGE GREEK AND LATIN TEXTS.
Æschylus. By F. A. Paley, M.A. 3s.
Cloero: De Senectute et de Amicitia, et Epistolis Selectis. By
G. Long, M.A. 1s. 6d.
Euripides. By F. A. Paley, M.A. 3 vols. 3s. 6d. each.
Hecdotus. By J. G. Blakesley, B.D. 2 vols. 7s.
Homer: Iliad. I.—XII. By F. A. Paley, M.A. 2s. 6d.
Horatius. By A. J. Maclean, M.A. 2s. 6d.
Juvenal and Persius. By A. J. Maclean, M.A. 1s. 6d.
Lucretius. By H. A. J. Munro, M.A. 2s. 6d.
Sallust: Crisis Catilina et Jugurtha. By G. Long, M.A. 1s. 6d.
Sophocles. By F. A. Paley, M.A. [In the press.
Terentii Comedies. By W. Wagner, Ph.D. 3s.
Virgilus. By J. Conington, M.A. 8s. 6d.
Xenophoniis Expedito Cyr. By J. F. Macmichael, B.A. 2s. 6d.
Novum Testamentum Graecum. By F. H. Scrivener, M.A.
4s. 6d. An edition with wide margin for notes, half bound, 12s.
CAMBRIDGE TEXTS WITH NOTES.

A Selection of the most usually read of the Greek and Latin Authors, Annotated for Schools. 8vo. 1s. 6d. each., with exceptions.

Aeschylus. Alcestis.—Medea.—Hippolytus.—Heoiba.—Bacchae. Ion. 2s.—Orestes.—Phoenissae.—Troades. By F. A. Paley, M.A.

Eschylus. Prometheus Vinctus.—Septem contra Thebas.—Agamemnon.—Persae.—Eumenides. By F. A. Paley, M.A.

Sophocles. (Edipus Tyrannus. (Edipus Coloneus. —Antigone. By F. A. Paley, M.A.


Terence. Andria.—Hauton Timorumenos.—Phormio.—Adelphoe. By Professor Wagner, Ph.D.

Cicero's De Senectuto.—De Amicitia and Epistola Selecta. By G. Long, M.A.

Ovid. Selections. By A. J. Macleane, M.A.

Others in preparation.

PUBLIC SCHOOL SERIES. A Series of Classical Texts, annotated by well-known Scholars. 8vo.

Aristophanes. The Peace. By F. A. Paley, M.A. 4s. 6d.

——— The Acharnians. By F. A. Paley, M.A. 4s. 6d.

——— The Frogs. By F. A. Paley, M.A. 4s. 6d.

Cicero. The Letters to Atticus. Bk. I. By A. Pretor, M.A. 4s. 6d.

Demosthenes de Falsa Legatione. By R. Shillock, M.A. 6s.

——— The Law of Leptines. By B. W. Beaton, M.A. 3s. 6d.

Plato. The Apology of Socrates and Crito. By W. Wagner, Ph.D.

6th Edition. 4s. 6d.

——— The Phaedo. 6th Edition. By W. Wagner, Ph.D. 5s. 6d.

——— The Protagoras. 3rd Edition. By W. Wayte, M.A. 4s. 6d.


——— The Republic. Books I. & II. By G. H. Wells, M.A. 5s. 6d.

Plautus. The Aulularia. By W. Wagner, Ph.D. 2nd edition. 4s. 6d.

——— Trinummus. By W. Wagner, Ph.D. 2nd edition. 4s. 6d.

——— The Menæchmi. By W. Wagner, Ph.D. 4s. 6d.

Sophocles Trachiniae. By A. Pretor, M.A. 4s. 6d.

Terence. By W. Wagner, Ph.D. 10s. 6d.

Theocritus. By F. A. Paley, M.A. 4s. 6d.

Others in preparation.

CRITICAL AND ANNOTATED EDITIONS.

Ætna. By H. A. J. Munro, M.A. 3s. 6d.


——— Pax. By F. A. Paley, M.A. Fcap. 8vo. 4s. 6d.

Catullus. By H. A. J. Munro, M.A. 7s. 6d.

Corpus Postærum Latinorum. Edited by Walker. 1 vol. 8vo. 18s.

Horace. Quinti Horatii Flacci Opera. By H. A. J. Munro, M.A. Large 8vo. 11. 1s.

Livy. The first five Books. By J. Prendeville. 12mo. roan, 5s.

Or Books I.-III. 3s. 6d. IV. and V. 3s. 6d.

Ovid. P. Ovidii Nasonii Heroides XIV. By A. Palmer, M.A. 8vo. 6s.


Sex. Propertii Elegiarum. Lib. IV. By A. Palmer. Fcap. 8vo. 6s.

Sophocles. The Ajax. By C. E. Palmer, M.A. 4s. 6d.

Thucydides. The History of the Peloponnesian War. By Richard Shilleto, M.A. Book I. 8vo. 6s. 6d. Book II. 8vo. 5s. 6d.

LATIN AND GREEK CLASS-BOOKS.


Latin Prose Lessons. By Prof. Church, M.A. 6th Edit. Fcap. 8vo. 2s. 6d.


Analytical Latin Exercises. By C. P. Mason, B.A. 3rd Edit. 3s. 6d.


Greek Verse Composition. By G. Preston, M.A. Crown 8vo. 4s. 6d.


Materials for Latin Prose Composition. New Edition. Fcap. 8vo. 2s. 6d. Key, 4s.


Analecta Graecae Minora, with Introductory Sentences, English Notes, and a Dictionary. New Edition. Fcap. 8vo. 3s. 6d.

Materials for Greek Prose Composition. New Edit. Fcap. 8vo. 3s. 6d. Key, 5s.


By the Rev. F. E. Greent.

A First Cheque-book for Latin Verse-makers. 1s. 6d.

A Latin Version for Masters. 2s. 6d.

Reddenda; or Passages with Parallel Hints for Translation into Latin Prose and Verse. Crown 8vo. 4s. 6d.

Reddenda Reddita (see next page).

By H. A. Holden, LL.D.

Vetitorum Silvula. Part I. Passages for Translation into Latin Elegiac and Heroic Verse. 9th Edition. Post 8vo. 7s. 6d.

—— Part II. Select Passages for Translation into Latin Lyric and Comic Iambic Verse. 3rd Edition. Post 8vo. 5s.

—— Part III. Select Passages for Translation into Greek Verse. 3rd Edition. Post 8vo. 8s.
Educational Works.


Folliorum Centuriae. Select Passages for Translation into Latin and Greek Prose. 7th Edition. Post 8vo. 6s.

TRANSLATIONS, SELECTIONS, &c.

" Many of the following books are well adapted for School Prizes.

Aeschylus. Translated into English Prose by F. A. Paley, M.A.

2nd Edition. 8vo. 7s. 6d.

Translated into English Verse by Anna Swanwick. Post 8vo. 5s.

Anthologia Graeca. A Selection of Choice Greek Poetry, with Notes.

By F. St. John Thackeray. 4th and Cheaper Edition. 16mo. 4s. 6d.

Anthologia Latina. A Selection of Choice Latin Poetry, from

Nerius to Boethius, with Notes. By Rev. F. St. John Thackeray. Revised and Cheaper Edition. 16mo. 4s. 6d.

Horace. The Odes and Carmen Seculare. In English Verse by

J. Conington, M.A. 8th edition. Fap. 8vo. 5s. 6d.

—— The Satires and Epistles. In English Verse by J. Conington,

M.A. 5th edition. 6s. 6d.

—— Illustrated from Antique Gems by C. W. King, M.A. The text revised with Introduction by H. A. J. Munro, M.A. Large 8vo. 11s. 6d.

Horace’s Odes. Englished and Imitated by various hands. Edited

by C. W. F. Cooper. Crown 8vo. 6s. 6d.

Muse Etonenses, sive Carminvm Etonae Conditorvm Deselectvs.

By Richard Okea. 2 vols. 8vo. 15s.

Propertius. Verse translations from Book V., with revised Latin Text. By F. A. Paley, M.A. Fap. 8vo. 3s.

Plato. Gorgias. Translated by E. M. Cope, M.A. 8vo. 7s.

—— Philebus. Translated by F. A. Paley, M.A. Small 8vo. 4s.

—— Thetetetus. Translated by F. A. Paley, M.A. Small 8vo. 4s.

—— Analysis and Index of the Dialogues. By Dr. Day. Post 8vo. 5s.


Salvius Corolla in Hortulis Regias Scholae Salpicensis contexuerunt tres viri floribus legendis. Editio tertia. 8vo. 8s. 6d.

Sertum Carthusianum Floribus trium Seculorum Contextum. By

W. H. Brown. 8vo. 14s.

Theocritus. In English Verse, by C. S. Calverley, M.A. Crown

8vo.

[New Edition preparing.]

Translations into English and Latin. By C. S. Calverley, M.A.

Post 8vo. 7s. 6d.


—— into Greek and Latin Verse. By R. C. Jubb. 4to. cloth gilt. 10s. 6d.

REFERENCE VOLUMES.

A Latin Grammar. By Albert Harkness. Post 8vo. 6s.
——— By T. H. Key, M.A. 6th Thousand. Post 8vo. 8s.
A Short Latin Grammar for Schools. By T. H. Key, M.A.,
F.R.S. 14th Edition. Post 8vo. 3s. 6d.
A Guide to the Choice of Classical Books. By J. B. Mayor, M.A.
Revised Edition. Crown 8vo. 3s.
Edition. Post 8vo. 5s.
Keightley's Mythology of Greece and Italy. 4th Edition. 5s.
A Dictionary of Latin and Greek Quotations. By H. T. Riley.
Post 8vo. 5s. With Index Verborum, 6s.
A History of Roman Literature. By W. S. Teuffel, Professor at
the University of Tubingen. By W. Wagner, Ph.D. 2 vols. Demy 8vo. 24s.
Student's Guide to the University of Cambridge. 4th Edition
revised. Fcap. 8vo. Part 1, 2s. 6d.; Parts 2 to 6, 1s. each.

CLASSICAL TABLES.

Latin Accidence. By the Rev. P. Frost, M.A. 1s.
Latin Verballove. 1s.
Notabilia Quedam; or the Principal Tenses of most of the
Irregular Greek Verbs and Elementary Greek, Latin, and French Con-
struction. New Edition. 1s.
Richmond Rules for the Ovidian Distich, &c. By J. Tate,
M.A. 1s.
The Principles of Latin Syntax. 1s.
Greek Verbs. A Catalogue of Verbs, Irregular and Defective; their
leading formations, tenses, and inflections, with Paradigms for conjugation,
Rules for formation of tenses, &c. &c. By J. S. Baird, T.C.D. 2s. 6d.
Homerio Dialect. Its Leading Forms and Peculiarities. By J. S.

CAMBRIDGE MATHEMATICAL SERIES.

McDowell's Exercises on Euclid and in Modern Geometry.
3rd Edition. 6s.
Vyvyan's Trigonometry. 3s. 6d.
Taylor's Geometry of Conics. Elementary. 3rd Edition. 4s. 6d.
Aldis's Solid Geometry. 3rd Edition. 6s.
Garnett's Elementary Dynamics. 2nd Edition. 6s.
——— Heat, an Elementary Treatise. 2nd Edition. 3s. 6d.
CAMBRIDGE SCHOOL AND COLLEGE TEXT-BOOKS.

A Series of Elementary Treatises for the use of Students in the Universities, Schools, and Candidates for the Public Examinations. Fcap. 8vo.

Arithmetic. By Rev. C. Elsee, M.A. Fcap. 8vo. 10th Edit. 3s. 6d.
Algebra. By the Rev. C. Elsee, M.A. 6th Edit. 4s.
Arithmetic. By A. Wrigley, M.A. 8s. 6d.
—— A Progressive Course of Examples. With Answers. By J. Watson, M.A. 5th Edition. 2s. 6d.
Conic Sections treated Geometrically. By W. H. Besant, M.A. 4th Edition. 4s. 6d. Solution to the Examples. 4s.
Elementary Conic Sections treated Geometrically. By W. H. Besant, M.A. [In the Press.
Hydrostatics, Elementary. By W. H. Besant, M.A. 10th Edit. 4s.
Trigonometry, Elementary. By T. P. Hudson, M.A. 3s. 6d.
Optics, Geometrical. With Answers. By W. S. Aldis, M.A. 3s. 6d.
Analytical Geometry for Schools. By T. G. Vyvyan. 3rd Edit. 4s. 6d.
Music, Text-book of. By H. C. Banister. 9th Edit. revised. 5s.

ARITHMETIC AND ALGEBRA.
See foregoing Series.

GEOMETRY AND EUCLID.

Text-Book of Geometry. By T. S. Aldis, M.A. Small 8vo. 4s. 6d. Part I. 2s. 6d. Part II. 2s.
The Elements of Euclid. By H. J. Hose. Fcap. 8vo. 4s. 6d. Exercises separately, 1s.
—— The First Six Books, with Commentary by Dr. Lardner. 10th Edition. 8vo. 6s.


Geometrical Conic Sections. By W. H. Besant, M.A. 4th Edit. 4s. 6d. Solution to the Examples. 4s.

Elementary Geometrical Conic Sections. By W. H. Besant, M.A. [In the press.]

Elementary Geometry of Conics. By C. Taylor, D.D. 3rd Edit. 8vo. 4s. 6d.

An Introduction to Ancient and Modern Geometry of Conics. By C. Taylor, M.A. 8vo. 15s.

Solutions of Geometrical Problems, proposed at St. John's College from 1830 to 1846. By T. Gaskin, M.A. 8vo. 15s.

TRIGONOMETRY.

Trigonometry, Introduction to Plane. By Rev. T. G. Vyvyan, Charterhouse. Cr. 8vo. 3s. 6d.

Elementary Trigonometry. By T. P. Hudson, M.A. 3s. 6d.


ANALYTICAL GEOMETRY AND DIFFERENTIAL CALCULUS.


Trilinear Co-ordinates, and Modern Analytical Geometry of Two Dimensions. By W. A. Whitworth, M.A. 8vo. 15s.


Elementary Treatise on the Differential Calculus. By M. O'Brien, M.A. 8vo. 10s. 6d.

Elliptic Functions, Elementary Treatise on. By A. Cayley, M.A. Demy 8vo. 15s.

MECHANICS & NATURAL PHILOSOPHY.


Theoretical Mechanics, Problems in. By W. Walton. 2nd Edit. revised and enlarged. Demy 8vo. 15s.
New Edition revised. 10s. 6d.
Dynamics of a Particle, A Treatise on. By W. H. Besant, M.A.
Optics, Geometrical. By W. S. Aldis, M.A. Fcap. 8vo. 3s. 6d.
Double Refraction. A Chapter on Fresnel’s Theory of. By W. S.
Aldis, M.A. 8vo. 3s.
8vo. 2nd Edition revised. 3s. 6d.
Newton’s Principia, The First Three Sections of, with an Appen-
dix; and the Ninth and Eleventh Sections. By J. H. Evans, M.A. 5th
Edition. Edited by P. T. Main, M.A. 4s.
Astronomy, An Introduction to Plane. By P. T. Main, M.A.
Fcap. 8vo. cloth. 4s.
Astronomy, Practical and Spherical. By R. Main, M.A. 8vo. 14s.
Astronomy, Elementary Chapters on, from the ‘Astronomie
Physique’ of Biot. By H. Goodwin, D.D. 8vo. 3s. 6d.
Pure Mathematics and Natural Philosophy, A Compendium of
Facts and Formulæ in. By G. R. Smalley. 2nd Edition, revised by
J. McDowell, M.A. Fcap. 8vo. 3s. 6d.
Elementary Course of Mathematics. By H. Goodwin, D.D.
6th Edition. 8vo. 16s.
Problems and Examples, adapted to the ‘Elementary Course of
Mathematics.’ 3rd Edition. 8vo. 5s.
Solutions of Goodwin’s Collection of Problems and Examples.
By W. W. Hutt, M.A. 3rd Edition, revised and enlarged. 8vo. 9s.
Pure Mathematics, Elementary Examples in. By J. Taylor. 8vo.
7s. 6d.
Mechanics of Construction. With numerous Examples. By
S. Fenwick, F.R.A.S. 8vo. 12s.
Pure and Applied Calculation, Notes on the Principles of. By
Demy 8vo. 5s.

TECHNOLOGICAL HANDBOOKS.
Edited by H. Truemans Wood, Secretary of the
Society of Arts.

1. Dyeing and Tissue Printing. By W. Crookes, F.R.S.
[In the press.
2. Iron and Steel. By Prof. A. K. Huntington, of King's College.
[Preparing.
3. Cotton Manufacture. By Richard Marsden, Esq., of Man-
chester.
[Preparing.
4. Telegraphs and Telephones. By W. H. Preece, F.R.S.
[Preparing.
and John Hopkinson, M.A., LL.D., F.R.S.
[In the press.
HISTORY, TOPOGRAPHY, &c.

Rome and the Campagna. By R. Burn, M.A. With 85 Engravings and 26 Maps and Plans. With Appendix. 8vo. 31. 3s.


Modern Europe. By Dr. T. H. Dyer. 2nd Edition, revised and continued. 5 vols. Demy 8vo. 21s. 12s. 6d.

The History of the Kings of Rome. By Dr. T. H. Dyer. 8vo. 16s.


The Decline of the Roman Republic. By G. Long. 5 vols. 8vo. 15s. each.


History of England, 1800–15. By Harriet Martineau, with new and copious Index. 1 vol. 3s. 6d.

History of the Thirty Years’ Peace, 1815–46. By Harriet Martineau. 4 vols. 3s. 6d. each.


Student’s Text-Book of English and General History. By D. Beale. Crown 8vo. 2s. 6d.


Einhard’s Life of Karl the Great (Charlemagne). Translated with Notes, by W. Glaister, M.A., B.C.L. Crown 8vo. 4s.

Outlines of Indian History. By A. W. Hughes. Small post 8vo. 3s. 6d.

The Elements of General History. By Prof. Tytler. New Edition, brought down to 1874. Small post 8vo. 3s. 6d.

ATLASES.


First Classical Maps. By the Rev. J. Tate, M.A. 3rd Edition. Imperial 8vo. 7s. 6d.

Standard Library Atlas of Classical Geography. Imp. 8vo. 7s. 6d.
PHILOLOGY.

WEBSTER'S DICTIONARY OF THE ENGLISH LANGUAGE. With Dr. Mahn's Etymology. 1 vol. 1628 Pages, 3000 Illustrations. 21s. With Appendices and 79 additional pages of Illustrations, 1919 Pages, 31s. 6d.

"THE BEST PRACTICAL ENGLISH DICTIONARY EXISTING."—Quarterly Review, 1873. Prospectuses, with specimen pages, post free on application.

New Dictionary of the English Language. Combining Explanation with Etymology, and copiously illustrated by Quotations from the best Authorities. By Dr. Richardson. New Edition, with a Supplement, 2 vols. 4to. 1. 14s. 6d.; half russia, 5l. 15s. 6d.; russia, 6l. 12s. Supplement separately. 4to. 12s.

An 8vo. Edit. without the Quotations, 15s.; half russia, 20s.; russia, 24s.

Supplementary English Glossary. Containing 12,000 Words and Meanings occurring in English Literature, not found in any other Dictionary. By T. L. O. Davies. Demy 8vo. 12s.


Brief History of the English Language. By Prof. James Hadley, LL.D., Yale College. 8vo. 1s.

The Elements of the English Language. By E. Adams, Ph.D. 15th Edition. Post 8vo. 4s. 6d.

Philo logical Essays. By T. H. Key, M.A., F.R.S. 8vo. 10s. 6d.


Synonyms and Antonyms of the English Language. By Archdeacon Smith. 2nd Edition. Post 8vo. 5s.

Synonyms Discriminated. By Archdeacon Smith. Demy 8vo. 16s.

Bible English. By T. L. O. Davies. 5s.

The Queen's English. A Manual of Idiom and Usage. By the late Dean Alford. 5th Edition. 8vo. 5s.

Etymological Glossary of nearly 2500 English Words derived from the Greek. By the Rev. E. J. Boyce. 8vo. 3s. 6d.


DIVINITY, MORAL PHILOSOPHY, &c.


By the same Author.

Codex Bezae Cantabrigiensis. 4to. 26s.

A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament, with Critical Introduction. 2nd Edition, revised. 8vo. 5s.


—— Abridged for Schools. 3rd Edition. Crown 8vo. 10s. 6d.


Pearson on the Creed. Carefully printed from an early edition. With Analysis and Index by E. Walford, M.A. Post 8vo. 5s.


The New Table of Lessons Explained. By Rev. W. G. Humphry, B.D. Fcap. 1s. 6d.


Examination Papers on Religious Instruction. By Rev. E. J. Boyce. Sowed. 1s. 6d.

Church Teaching for the Church's Children. An Exposition of the Catechism. By the Rev. F. W. Harper. Sq. fcap. 2s.


The Church Teacher's Manual of Christian Instruction. By Rev. M. F. Sadler. 21st Thousand. 2s. 6d.

Short Explanation of the Epistles and Gospels of the Christian Year, with Questions. Royal 32mo. 2s. 6d.; calf, 4s. 6d.

Butler's Analogy of Religion; with Introduction and Index by Rev. Dr. Steere. New Edition. Fcap. 3s. 6d.


FOREIGN CLASSICS.
A series for use in Schools, with English Notes, grammatical and explanatory, and renderings of difficult idiomatic expressions. Fcap. 8vo.

Schiller’s Wallenstein. By Dr. A. Buchheim. 3rd Edit. 6s. 6d.
Or the Lager and Piccolomini, 3s. 6d. Wallenstein’s Tod, 3s. 6d.
—— Maid of Orleans. By Dr. W. Wagner. 3s. 6d.
—— Maria Stuart. By V. Kastner. 3s.
Goethe’s Hermann and Dorothea. By E. Bell, M.A., and E. Wölfel. 2s. 6d.
German Ballads, from Uhland, Goethe, and Schiller. By C. L. Bielefeld. 3rd Edition. 3s. 6d.
Charles XII., par Voltaire. By L. Direx. 4th Edition. 3s. 6d.
Aventures de Télémaque, par Fénélon. By C. J. Delilhe. 2nd Edition. 4s. 6d.
Select Fables of La Fontaine. By F. E. A. Gasc. 14th Edition. 3s.
Pioctola, by X. B. Saintine. By Dr. Dubuc. 11th Thousand. 3s. 6d.

FRENCH CLASS-BOOKS.
Twenty Lessons in French. With Vocabulary, giving the Pronunciation. By W. Brehner. Post 8vo. 4s.
French Grammar for Public Schools. By Rev. A. C. Clapin, M.A. Fcap. 8vo. 9th Edition, revised. 2s. 6d.
Primer of French Philology. By Rev. A. C. Clapin. Fcap. 8vo. 1s.
Le Nouveau Trésor; or, French Student’s Companion. By M. E. S. 16th Edition. Fcap. 8vo. 3s. 6d.

F. E. A. GASC’S FRENCH COURSE.
First French Book. Fcap 8vo. 76th Thousand. 1s. 6d.
Second French Book. 37th Thousand. Fcap. 8vo. 2s. 6d.
Key to First and Second French Books. Fcap. 8vo. 3s. 6d.
French Fables for Beginners, in Prose, with Index. 14th Thousand. 12mo. 2s.
Select Fables of La Fontaine. New Edition. Fcap. 8vo. 3s.
Histoires Amusantes et Instructives. With Notes. 14th Thousand. Fcap. 8vo. 3s. 6d.
Practical Guide to Modern French Conversation. 12th Thousand. Fcap. 8vo. 2s. 6d.
French Poetry for the Young. With Notes. 4th Edition. Fcap. 8vo. 2s.
Materials for French Prose Composition; or, Selections from the best English Prose Writers. 12th Thousand. Fcap. 8vo. 4s. 6d. Key, 6s.
Prosateurs Contemporains. With Notes. 8vo. 6th Edition, revised. 5s.
Le Petit Compagnon; a French Talk-Book for Little Children. 10th Thousand. 12mo. 2s. 6d.
An Improved Modern Pocket Dictionary of the French and English Languages. 30th Thousand, with Additions. 16mo. Cloth. 4s. Also in 2 vols., in neat leatherette, 5s.

GOMBERT'S FRENCH DRAMA.
Being a Selection of the best Tragedies and Comedies of Molière, Racine, Corneille, and Voltaire. With Arguments and Notes by A. Gombert. New Edition, revised by F. E. A. Gasco. Fcap. 8vo. 1s. each; sewed, 6d.

Contents.
Voltaire:—Zaire.

GERMAN CLASS-BOOKS.
Materials for German Prose Composition. By Dr Buchheim. 7th Edition Fcap. 4s. 6d. Key, 3s.
A German Grammar for Public Schools. By the Rev. A. C. Clapin and F. Holl Müller. 2nd Edition. Fcap. 2s. 6d.
Kotzebue’s Der Gefangene. With Notes by Dr. W. Stromberg. 1s.

ENGLISH CLASS-BOOKS.
A Brief History of the English Language. By Prof. Jas. Hadley, LL.D., of Yale College. Fcap. 8vo. 1s.
The Elements of the English Language. By E. Adams, Ph.D. 18th Edition. Post 8vo. 4s. 6d.

First Notions of Grammar for Young Learners. Fcap. 8vo. 10th Thousand. Cloth. 8d.

English Grammar, including the Principles of Grammatical Analysis. 24th Edition. 77th Thousand. Crown 8vo. 3s. 6d.

A Shorter English Grammar, with copious Exercises. 8th Thousand. Crown 8vo. 3s. 6d.

English Grammar Practice, being the Exercises separately. 1s.

Edited for Middle-Class Examinations.

With Notes on the Analysis and Parsing, and Explanatory Remarks.

Milton's Paradise Lost, Book I. With Life. 3rd Edit. Post 8vo. 2s.

—— Book II. With Life. 2nd Edit. Post 8vo. 2s.

—— Book III. With Life. Post 8vo. 2s.

Goldsmith's Deserted Village. With Life. Post 8vo. 1s. 6d.

Cowper's Task, Book II. With Life. Post 8vo. 2s.

Thomson's Spring. With Life. Post 8vo. 2s.

—— Winter. With Life. Post 8vo. 2s.


Test Lessons in Dictation. 2nd Edition. Paper cover, 1s. 6d.

Questions for Examinations in English Literature. By Rev. W. W. Skeat, Prof. of Anglo-Saxon at Cambridge University. 2s. 6d.

Drawing Copies. By P. H. Delamotte. Oblong 8vo. 12s. Sold also in parts at 1s. each.

Poetry for the School-room. New Edition. Fcap. 8vo. 1s. 6d.

Geographical Text-Book; a Practical Geography. By M. E. S. 12mo. 2s.

The Blank Maps done up separately, 4to. 2s. coloured.


—— Handbook of Botany. New Edition, greatly enlarged by D. Wooster. Fcap. 2s. 6d.

The Botanist's Pocket-Book. With a copious Index. By W. R. Hayward. 3rd Edit. revised. Crown 8vo. Cloth limp. 4s. 6d.

Experimental Chemistry, founded on the Work of Dr. Stöckhardt. By C. W. Heaton. Post 8vo. 5s.

Double Entry Elucidated. By B. W. Foster. 12th Edit. 4to. 3s. 6d.

A New Manual of Book-keeping. By P. Crellin, Accountant. Crown 8vo. 3s. 6d.
George Bell and Sons' Educational Works.

Picture School-Books. In Simple Language, with numerous Illustrations. Royal 16mo.


BOOKS FOR YOUNG READERS.
In 8 vols. Limp cloth, 6d. each.

The Cat and the Hen; Sam and his Dog Red-leg; Bob and Tom Lee; A Wreck—The New-born Lamb; Rosewood Box; Poor Pan; Wise Dog—The Three Monkeys—Story of a Cat told by Herself—The Blind Boy; The Mute Girl; A New Tale of Babes in a Wood—The Day and the Knight; The New Bank-note; The Royal Visit; A King's Walk on a Winter's Day—Queen Bee and Busy Bee—Gull's Crag, a Story of the Sea.
First Book of Geography. By C. A. Johns. 1s.

BELL'S READING-BOOKS.
FOR SCHOOLS AND PAROCHIAL LIBRARIES.

The popularity which the 'Books for Young Readers' have attained is a sufficient proof that teachers and pupils alike approve of the use of interesting stories, with a simple plot in place of the dry combination of letters and syllables, making no impression on the mind, of which elementary reading-books generally consist.

The Publishers have therefore thought it advisable to extend the application of this principle to books adapted for more advanced readers.

Now Ready. Post 8vo. Strongly bound.
Masterman Ready. By Captain Marryat, R.N. 1s. 6d.
The Settlers in Canada. By Captain Marryat, R.N. 1s. 6d.
Parables from Nature. (Selected.) By Mrs. Gatty. 1s.
Friends in Fur and Feathers. By Gwynfryn. 1s.
Robinson Crusoe. 1s. 6d.
 Andersen's Danish Tales. (Selected.) By E. Bell, M.A. 1s.
Southey's Life of Nelson. (Abridged.) 1s.
Grimm's German Tales. (Selected.) By E. Bell, M.A. 1s.
Life of the Duke of Wellington, with Maps and Plans. 1s.
Marie; or, Glimpses of Life in France. By A. R. Ellis. 1s.
Poetry for Boys. By D. Munro. 1s.
Edgeworth's Tales; a Selection. 1s.
Great Englishmen; Short Lives for Young Children. 1s.

Others in Preparation.

LONDON:
Printed by STRANGBWAYS & SONS, Tower Street, Upper St. Martin's Lane.
The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

*Non-receipt of overdue notices does not exempt the borrower from overdue fines.*

Harvard College Widener Library
Cambridge, MA 02138 617-495-2413

Please handle with care.
Thank you for helping to preserve library collections at Harvard.