HORACE: THE ODES
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INTRODUCTION.

§ 1. Life of Horace.—QUINTUS HORATIUS FLACCUS, born December 8th, B.C. 65, was the son of a freedman, a coactor, or collector of moneys, occupying a small farm at Venusia in Apulia. The birth of Horace occurred after the enfranchisement of his father, so that he was *ingenius*, i.e. the son of free parents; but nevertheless he incurred some cavil on the score of his parentage. At the age of twelve or thereabouts he was brought to Rome to receive the best education the city could give, and thus instead of attending the country school whither many of his superiors in station went, he became a pupil of some of the leading teachers of the senatorial and equestrian youth. In particular he records his school days with one Orbilius, whose cane was always in his hand. He went to Athens at the age of eighteen, that being to Rome what the English Universities are to us; and there he studied the Epicurean philosophy, which he afterwards professed. While there, he heard of the assassination of Caeser (B.C. 44), and the flight of the murderers, one of whom, Brutus, met Horace at Athens, and appointed him to the command of a legion in the army of the republican party. That army was routed at Philippi B.C. 42, and amongst the rest Horace left his shield behind him and fled for his life. When the victorious party of Octavianus (Augustus) shortly afterwards issued free pardon to the mass of the republicans, Horace immediately returned to Italy. He found himself ruined,—his father dead, his farm confiscated, and himself without influence or property. He took the post of a clerk to the Quaestors, and turned to composing Satires, the only field of literature not already

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occupied by some contemporary writer. His verses caught the attention of Vergil and Varius, who introduced him to Maecenas. The latter was, with Agrippa and Messala, at once a leading political figure and a warm patron of literature. He introduced Horace to the highest literary society of the time, including at different dates, besides Varius and Vergil and many lesser lights, the great names of Tibullus and Ovid. Propertius too was probably an acquaintance, but not a friend, of Horace. His patron also presented Horace to the Emperor Augustus, whom the poet long treated with respect without affection; and finally Maecenas gave him a small estate amongst the Sabine Hills, about fifteen miles from Tibur. At the latter place also the poet had a small villa; and between his farm, his villa, and Rome, he spent the remaining years of his life, dying on November 27th, B.C. 8, a few weeks after Maecenas.

§ 2. His Writings.—In giving his son so liberal an education the father of Horace must have trusted that he would one day turn it to good account. Unfortunately, the death of Caesar and the subsequent civil war occurred just at the period when the worth of that education would under happier circumstances have shown itself; and, as we have seen, Horace was driven to the merest drudgery for a living. His own disgust may have led him to indulge in the Satires, of which the first book probably appeared about B.C. 35. The second book followed in B.C. 30, and in the same year—the year after Augustus overthrew his last opponent, Antonius, at Actium—appeared the first of Horace’s lyric compositions, the Epodes. The poet no longer had any excuse for writing satire, as he was already able to address Maecenas as amice, and was on the high road to fortune. The first three books of the Odes appeared before the end of B.C. 23; in B.C. 17 was written the Carmen Saeculare, an Ode to be sung at the celebration of the Ludi Saeculares, or Centennial Games; and between B.C. 17 and 13 was composed the fourth and last book of the Odes.

The Epistles—letters to various friends in the form of verse—are in two books: the first was published in B.C. 20; the date of the second is uncertain: only one thing is clear,
that it was not contemporaneous with Odes, Book IV., but was written either between B.C. 20 and 17, or at some date after B.C. 13. The date of the Ars Poetica (sometimes called the Third Epistle of the Second Book, or the Epistle to the Pisos) is equally uncertain: till recent years it was looked upon as unfinished, but editors now generally date it B.C. 20 or 19.

§ 3. Chronological Summary of Horace's Life and Writings.

b.c. 65. Birth of Horace, near Venusia, December 8th.
53. Arrival of Horace at Rome.
44. Horace at Athens.
42. Battle of Philippi: Horace fights on the side of Brutus.
41. Horace a Quaestorian scribe at Rome.
39. Introduced by Vergil to Maecenas.
35. Satires I.
30. Satires II. and Epodes.
23. Odes I.—III.
23—20. Epistles I.
17. Carmen Saeculare.
13. Odes IV.
20—17 or after 13. Epistles II.
8. Death of Horace, November 27th.

§ 4. Date and Arrangement of the Odes.—For the date we have the external evidence of Suetonius (A.D. 75—150) and the internal evidence of the Odes themselves. Suetonius gives us the vague information that Horace published Books I.—III. first, and Book IV. later, at the special request of Augustus, who wished the poet to do honour to the deeds of himself and his step-sons Tiberius and Drusus. Whether Books I.—III. were published simultaneously is not quite certain; but the three Books were not written consecutively, but during the same period of time. As Book I. opens with a dedication to Maecenas and Book II. closes fitly with an Ode on the poet's immortality, while there is no special conclusion to Book I., or prelude to
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Book II., Books I. and II. form a whole in themselves; and Book III. again is complete in itself, with introduction and conclusion. This may only mean that the poet had a special purpose in Book III., and does not prove a separate or later publication. All three Books refer generally to some well-known events; thus Horace is in possession of his Sabine farm, given him by Maecenas about B.C. 33 (I. 17; II. 13, 18; III. 13, 16); the civil wars are over (B.C. 31), but the empire has not yet settled down again after the confusion (I. 2, 35; II. 1, 6; III. 6); Augustus, first so called B.C. 27, is entering upon the path of reform (I. 12; II. 15, 16; III. 1—6, 24); and wars in Spain (ended in B.C. 19), Parthia (ended in B.C. 20), and Scythia (ended much later) are still being waged (I. 2, 12, 19, 29, 35; II. 2, 6, 9, 11, 13, 16; III. 2, 3, 5, 6, 8, 29). But only in the few following Odes can any approximation be made to a definite date. In Book I. we may place Ode 12 between B.C. 25 and 23, the date of the adoption of Marcellus by Augustus and the date of his death; and we may also add that the Book would certainly not have been published with this Ode after the death of Marcellus. Ode 24 must have been written in B.C. 24, when Quintilius Varus died, and Ode 18 consequently earlier; Ode 31 in B.C. 28, when the temple of Apollo was opened; and Ode 37, the earliest, in September B.C. 30, on the death of Cleopatra. In Book II., Ode 1 belongs to B.C. 30 or 29, before the civil wars were quite ended; Ode 2 falls between B.C. 25, when Phraehates was restored to the throne of Parthia, and B.C. 23, the year in which Murena, the brother of Proculeius, joined the conspiracy of Fannius Caepio against Augustus, for which he was executed in B.C. 22: this Ode and 10, and III. 19, would not have been published after this conspiracy was discovered, so that this limits the date of the publication of II. and III. Ode 4 of Book II. was written in B.C. 25, when Horace was forty years of age; Ode 9 after B.C. 27, when Octavianus was first called Augustus; and Ode 10, like Ode 2, before B.C. 23. In Book III., we may place Ode 3 after B.C. 27 (see II. 9); Ode 14 in B.C. 24, when Augustus returned from Spain; and Ode 19 before B.C. 23 (see II. 2, 10).
The latest date of each of the first three Books is therefore B.C. 23, and in this year they were probably all published. The earliest ascertainable date at which any were written is B.C. 30 (I. 37); it is, however, possible that some were written earlier, for, although the Epodes were published early in B.C. 30, they contain only iambic metres, and Horace may purposely have withheld some poems in other metres and published them in the collection of Odes.

The date of the Carmen Saeculare is B.C. 17: it was written at the special request of the Emperor for the Ludi Saeculares in that year.

Book IV. was written between B.C. 17 and 13, and published in B.C. 13. Four of its fifteen odes can be dated: Odes 4 and 14 in B.C. 15, when Drusus and Tiberius defeated the Rhaeti and Vindelici; Ode 5 in B.C. 13, when Augustus returned from Spain; and Ode 6 in B.C. 17, the same year as the Carmen Saeculare.

A difficulty has been raised by I. 3 and IV. 12, two Odes addressed to Vergilius, often supposed to be the poet. I. 3 on that supposition refers to Vergil's last voyage from Greece in B.C. 19, and would therefore make the publication of I. fall later than 23; but IV. 12 contains phrases which cannot refer to the poet; another Vergil must be meant, and if we assume I. 3 also to have been addressed to this other Vergil, the difficulty as to the date of Book I. vanishes.

The plan on which the Odes are arranged is clearly not chronological, nor is it easy to discover any definite plan at all, except in Book IV., and, to a slighter extent, in Book III. Horace certainly had some artistic design, and his general idea was apparently to give as much variety of style and metre as possible. He studiously avoids the impression of too much seriousness, and relieves a serious poem by placing it in the company of lighter ones. And again, the first nine poems of Book I. are all different in metre. Book III., more serious than Books I. and II., has a moral and political purpose more definitely stamped by the six opening Odes, all part of one general plan and in the same metre; but, by way of compensation, fancy has a freer hand in the rest of the book. Book IV., in respect
of plan as in other respects, stands by itself, being a model of artistic arrangement: it contains four chief poems (Odes 4, 5, 14, 15), two sets of two, in each set an Ode in praise of Augustus' step-sons preceding one in honour of Augustus himself. The other poems are employed to set them in relief: Odes 1, 2, 3 are introductory, leading up to 4 and 5, while Odes 6—13 relieve the tension ofseriousness, and finally lead us back to the main purpose of the poet in his two concluding Odes.

§ 5. The Title.—The word Ode is Greek (ὦδή = "a song"); the term is applied to these poems of Horace because they are professed imitations of Greek "Odes." Horace himself never uses the word of these poems, but calls them carmina (III. 1, v. 2; IV. 1, v. 24).

§ 6. Greek origin.—Horace claims rightly the merit of introducing into Italy songs written in imitation of Greek lyric poetry in the Greek lyric metres. The poets he specially imitates are Alcaeus, Alcman, Archilochus, Asclepiades, Hippônax, Pindar, and Sappho. The metres in which he has written are named after several of these. Alcaeus was a native of Mytilene in Lesbos, born about B.C. 650. He belonged to the aristocratic party, and fought under Pittacus against the despots Melanchrus and Myrsilus; by the latter he was banished, and travelled to Egypt. On his return he opposed Pittacus, who was now despot, and was taken prisoner, but pardoned. On one occasion, in a battle against the Athenians at Sigeum, he threw away his shield, as did Horace six centuries later at Philippi, and Horace only imitated him in celebrating the event in poetry. He wrote, in the Aeolic dialect, hymns, political songs, love songs, and especially drinking songs. Alcman also flourished in the closing half of the seventh century B.C. He was a Lydian slave brought to Sparta, where he obtained his freedom, and founded a school of Doric lyric poetry. He wrote six books of poems containing hymns, paeans, love songs, songs for maidens, and drinking songs. Archilochus, an Ionian, the son of Telesicles and a slave-woman, was born at Paros in the latter half of the eighth century B.C. He lived
a wandering life, went with a colony to Thasos, where in battle he too threw away his shield, visited Sparta, where he was not allowed to remain, and returned at last to Paros to be slain in battle. He was betrothed at one time to Neobûle, daughter of Lycambes, but, being jilted, replied with a satire so scathing that Neobûle and Lycambes hanged themselves. His nature was like gall and his pen charged with poison. He is one of the greatest of Greek poets, and introduced into literature not only satire, but also iambic and trochaic metres. His style is perfect. Asclepiades was a native of Samos, and a poet of the Alexandrine school of the second century B.C. His surviving works are epigrams, mostly erotic. Hippônax, an imitator of Archilochus in the use of satire written in iambics, was born at Ephesus in the early part of the sixth century B.C. He was banished to Clazomenae by the despots of Ephesus, Athenagoras and Comas, and is best known for his encounter with two sculptors of Chios, Bupalus and Athenis; they ridiculed his unprepossessing appearance; he replied with satire, and Bupalus hanged himself. He wrote in Ionic and invented sason, or "limping" iambic verse. Pindar, the greatest of Greek lyric poets, was born at Thebes about B.C. 520, where he lived the greater part of his life; he found great patrons in the Aleuadae of Thessaly, Alexander of Macedon, Arcesilaus of Cyrene, and especially Theron of Agrigentum and Hieron of Syracuse. He died at Argos in B.C. 422. His works were remarkable for number, variety, and genius; but only four books of epinicia, or odes in honour of victors at the Greek games of Olympia, Delphi (Pythian), Nemea, and the Isthmus survive. Sappho, probably the greatest poetess the world has known, was a contemporary of Alcaeus at Mytilene in Lesbos. She lived 630—570 B.C. She is said to have been short and dark, but beautiful, and was of good birth and position. Owing to political troubles she lived for some time in Sicily. At Lesbos she founded a school of poetry for ladies, and wrote mainly lyrics in the Aeolic dialect, using the metre called after her Sapphic.

§ 7. Scope.—Under this aspect we must keep Book IV. of the Odes apart from the other three (see § 4). Between
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it and them there are strong and unmistakably marked differences. Books I.—III. were written by Horace between the ages of thirty-five and forty-two; Book IV. between forty-eight and fifty-two. During the interval certain changes took place in the poet's life. The central figure at the earlier period was Maecenas, at the later Augustus. When Book IV. was written Maecenas had retired from the helm of state, and he is only once mentioned (in Ode 11), and that in a light poem. In Books I.—III. Horace is only just shaking off his earlier republicanism, and deciding to support the new government of Augustus; whereas Book IV. is written at the behest of the Emperor, and the poet is recognised laureate. So in Book IV. the political purpose is predominant, and the lyre is used as the background, reversing the earlier condition, where, if seriousness is not wanting, it is the seriousness of the cause of virtue, morality, and the respublica, not of a special party; and except for the earlier Odes of Book III., where a set purpose is clear, one would hardly suspect the poet to be a politician. In the Odes, as contrasted with the Epodes, we bear in mind that Horace is not now struggling for fame: he is known and rewarded and in possession of his Sabine farm given by Maecenas. Personal bitterness is absent. There are in all (including the Carmen Saeculare) 104 poems, and, if we remember the artistic arrangement of them, the most striking feature is the growing moral purpose, culminating in Book IV. Many—and these are generally the longer poems—are directly aimed at public vice, or are only thinly veiled incentives to the virtues of citizenship (I. 2, 12, 35, 37; II. 1, 15, 16; III. 1-6, 14, 24; IV. 4, 5, 14, 15). Others again dwell on the chances and changes of life, the vanity of riches, the blessings of contentment, no doubt impressed on Horace by the experiences of his own early life; many of these are addressed to personal friends (I. 4, 9, 11, 18; II. 2, 3, 10, 14, 18; III. 16; IV. 7); a merrier philosophy of love and wine in moderation and of enjoyment of the passing hour is inculcated (I. 4, 7, 9, 11, 18, 27, 37; II. 11; III. 17, 28; IV. 12); most numerous of all are love poems (I. 5, 8, 13, 16, 19, 22, 23, 25, 30, 33; II. 4, 5, 8; III. 7, 9, 10, 12, 15, 19, 20, 26; IV. 10, 11, 13); there
are, moreover, a few touching ones on death and sorrow (I. 24, 28; II. 9); hymns to the gods Apollo, Bacchus, Diana, Faunus, Mercury, Venus (I. 10, 21, 31; II. 19; III. 11, 18, 21, 22, 25; IV. 1, 6); songs in praise of poetry, his muse, and his own immortality (I. 1, 6, 32; II. 12, 20; III. 30; IV. 2, 3, 8, 9); and finally, some personal poems (I. 3, 26, 29; II. 6, 7; III. 23, 27); poems on his home (I. 17; III. 13); and occasional odes on passing events, anniversaries, invitations, and so forth (I. 14, 20, 34, 36; II. 13, 17; III. 8, 29).

§ 8. Style.—The great merit of Horace is that he introduced Greek forms and styles of poetry with success into Latium. His poetry is imitation concealed by art. Some of his odes are clearly experiments in the adaptation of Greek metres which he did not think altogether successful; others again are close representations of Greek songs. In drawing comparisons we are hampered by the loss of the Greek lyric originals; but when we compare Horace with some of his fellow Latin poets we see with what marvellous skill he rises above them in this direction. Occasionally there are Greek constructions, and the references to Greek literature and mythology are numerous; but a Roman would not have felt that he was reading mere imitations: the poet's crucible has in magic wise re-formed his material. On two points a word may be said: Horace's choice of words and phrases, and his arrangement of matter. We have noticed the artist in his arrangement of the Odes. The artist is equally seen in these two points. His phrases are terse, pointed, clear, and simple: he is one of the world's greatest masters of expression. His arrangement is marked by self-repression and characteristic irony. He deprecates elevation and didactics while using them, and apologises for lofty flights by rebuking his muse. Important themes are often introduced by allegories, or as if unintentionally, and a serious thought is rounded off into lightness. He is always vigorous, healthy, and interesting.

§ 9. Prosody.—The metres used by the classical Latin poets are all of Greek origin, and depend entirely on
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quantity; i.e. on the length of syllables. A syllable contains either one vowel or a diphthong; any syllable containing a diphthong or long vowel is a long syllable, and a syllable containing a short vowel is a short syllable unless two consonants (see Rule 3 below) follow the vowel. Thus—ös, "bone," has genitive ossis, in which the first syllable is long on account of the position of o before ss, although the o is naturally short, as is seen by the nominative.

The following rules are sufficient for the learner's guidance in reading verse, but are nearly all subject to some few exceptions:—

(1) A diphthong or contracted syllable is long; e.g. mensēe, nīl (= nīhel).

(2) The former of two vowels not forming a diphthong is short; e.g. pūer.

(3) A syllable is long when its vowel is followed in the same word by two consonants (other than h), by one of the double consonants x, z, or by semi-consonant i (sometimes printed j).

(4) A final syllable ending in a consonant counts as long before a word beginning with a semi-consonant i or a consonant (other than h).

(5) A syllable containing a vowel naturally short is either long or short when the vowel is followed by two different consonants of which the second is l or r; e.g. pātrīs or pātrīs, gen. sing. of pātēr. (A vowel by nature long remains long; e.g. mātrīs, gen. sing. of mātēr).

(6) Final syllables of words ending in a, i, o, u, as, es, os, and e, are long. Final a, however, in nom., voc., and acc. is short. Final es is short in such nominatives singular as mīlēs, and in the nom. plural of Greek substantives, e.g. lampādēs; and final as is short in the corresponding Greek acc. plural, lampādās. Final os is short when it represents Greek -ös.

(7) Final e is short except in the 1st (Greek) and 5th declensions, in 2nd sing. imper. act. of verbs of the 2nd conjugation, and in adverbs.

(8) Final is is short except in acc., dat., and abl. plural,
and in 2nd sing. pres. ind. act. of verbs of the 4th conjugation.
(9) Final us is short, except in the nom., voc., and acc. plural and gen. sing. of the 4th declension, and in fem. substantives like pālus.
(10) Final syllables of words of more than one syllable ending in a consonant other than c or s are short.
(11) Monosyllables are generally long, excepting those ending in b, d, t.

Elision.—Before a word beginning with a vowel or h a final vowel or diphthong is elided, as also is a final m together with the vowel preceding it—e.g. in the first and second lines of Odes II. 1.

§ 10. Metre.—A line of Latin poetry is termed a verse. Some of the Odes of Horace consist of the same verse throughout, others are written in couplets, and others again in stanzas of four verses each. Some authorities hold that as all Horace’s Odes (with the exception, perhaps, of III. 12 and IV. 8) contain a number of verses divisible by 4, they should all be arranged in four-line stanzas.

A verse consists of a certain number of feet, all the feet in any one verse being theoretically of the same length, i.e. each foot contains the same number of short syllables or their equivalent, the short syllable (\( ^{\text{–}} \)) being adopted as the unit of measurement, and counting as one “time.”

The necessity of a system of scansion which recognises uniformity in the length of the feet of a verse arises from the fact that metre originated with songs, and that feet correspond to bars of music, which must be of uniform length so long as the same “time” is maintained.

A long syllable (\( ^{\text{–}} \)) has normally the value of two times. In certain positions, however, a long syllable takes the place of a short syllable; it is then called “irrational,” and is denoted by the sign >.

Again, a long syllable may have the value of three or of four times: in the former case it is denoted by _; the latter value does not occur in any of the metres to be explained here.
The feet found in the Odes of Horace are:—

Of three times: trochee (\( \sim \omega \)), irrational trochee (\( \sim > \)),
and syncopated trochee (\(-\));
- cyclic dactyl * (\( > \omega \omega \));
- iambus (\( \omega > \)) and irrational iambus (\( > \omega \)).

Of four times: dactyl (\( > \omega \omega \));
- spondee (\( \omega \omega \)).

Of six times: ionicus a minore (\( \omega \omega \omega \)).

The sign ('\( \omega \)) indicates the position of the ictus or metrical stress; this must not be confused with the word-accent, with which it may or may not coincide. In the following metrical schemes it can easily be supplied from the above list of feet, but the relative strength of the ictus in different parts of the verse was by no means the same, and cannot be determined with certainty; it must have varied in accordance with the requirements of rhythm and sense.

Many verses begin with an introductory syllable (known as the "anacrusis"), which does not form part of the system of the verse, and is marked off below by a dotted line (\( \ldots \)). This syllable may be long or short.

In many verses the last foot is incomplete, a pause compensating for the missing syllable: such verses are termed "catalectic" (i.e. "stopping short"). Verses in which the last foot is complete are called "acatalectic."

The last syllable of a verse is in practice either long or short without regard to its theoretical length; the latter accordingly is not given in the schemes below.

Caesura ("cutting") is a break at a fixed place in the verse, and must coincide with the end of a word; it is indicated by the sign ||. Caesura occurs once in most kinds of verse, and twice in some; it may come in the middle or at the end of a foot.

The Odes of Horace are, with but few exceptions, written in (a) the Alcaic stanza, (b) the Sapphic stanza, or (c) one of the five Asclepiad systems. All these measures are trochaic.

* In a cyclic dactyl the long syllable and the first short syllable together have the value of two times.
(a) The following is the scheme of the Alcaic stanza:

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This is the metre of 37 Odes; the first of them (I. 9) begins thus:

Vi: des út | alta || stet nive | candidum

So: rectē, | nec iam || sustīne- | ant o- | nus

Sil: vae la- | boran- | tes, ge- | lūque

Fluminā | constīte- | rīnt ã- | cuto.

(b) In the Sapphic stanza (sometimes called "First Sapphic") the first three lines are alike:

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Caesura occurs in each of the first three verses of the stanza after the fifth syllable; no pause should, however, be made at that place in reading.

This is the metre of 25 Odes; the first of them (I. 2) begins thus:

Iam satís | ter- | ris | nīvis | atque | dīrae

Grandi | nis mi- | sit | Pater, | et rū- | bente

Dextere | rā sā- | crās | inca- | lātu- | arces

Terruit | Úrbem.

(c) Of the five Asclepiad systems, the first and second consist of uniform verses, the third of couplets, the fourth and fifth of four-line stanzas.†

First Asclepiad (in I. 1, III. 30, IV. 8):

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| - | > | - | o | I | - | o | I | - | w |
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Maecce | nas ata- | vis | editē | regi- | bus. (I. 1.)

* The line is catalectic; the pause compensates for the missing syllable.

† As already pointed out, these should perhaps all be arranged in four-line stanzas.
Second Asclepiad (in I. 11, 18, IV. 10):—

Tu nē | quaeși- | ris- | scīrē nē- | fas- | quēm mīhi- | quēm tī- bi. (I. 11.)

Third Asclepiad (in 12 Odes):—

couplets consisting of the First Asclepiad preceded by

Sīc tē | divā pō- | ātens Cy- pri,
Sīc frā- | tres Hēle- | nae, | lūcidā | sīde- | ra. (I. 3.)

Fourth Asclepiad (in 9 Odes):—

Stanzas consisting of three lines like the First Asclepiad, followed by the shorter line of the Third Asclepiad.

Scribē- | rīs Vārī- | o | fortīs ēt | hostī- um
Vīctor | Maeōni- | i | carminīs | ālī- | te,
Quām rem | cūmquē fe- | rox | navībus | aut ē- | quis

Mīles | ē duōcē | gessō- | rit. (I. 6.)

Fifth Asclepiad (in 7 Odes):—

Four-line stanzas, of which the first two lines are like the First Asclepiad and the last one like the shorter line of the Third Asclepiad, the third line being

Quīs mul- | tā grāci- | lis | tē puer | in ro- | sa
Pērfū- | sus īliquī- | dis | urget ō- | dōrī- | bus
Grātō, | Pyrrha, suīb | an- | tro?

Cui flā- | vām rēli- | gas cō- | mam? (I. 5.)

Besides Alcaics, Sapphics, and Asclepiads, there are six other metres used by Horace in the Odes, perhaps (as has been suggested) by way of experiment. Of these, the Alcmanian is found in two Odes (I. 7, 28), the rest in one Ode each.

(d) The Alcmanian couplet consists of the common dactylic
hexameter followed by a dactylic tetrameter. The latter is the same as the hexameter minus the first two feet.

\[
\begin{align*}
- & \quad - \quad - \\
- & \quad - \quad - \\
\end{align*}
\]

The caesura may occur after the second syllable of the third foot of the hexameter, if that is a dactyl. A spondee in the last foot but one of either verse is rare.

\[
\begin{align*}
\text{Laudā} & \quad \text{būnt alī.} & \quad \text{ī ē cā.} & \quad \text{rām Rhōdōn} & \quad \text{aut Mētī.} & \quad \text{lēnen.}
\end{align*}
\]

\[
\begin{align*}
\text{Aut Ēphē} & \quad \text{son bīmā.} & \quad \text{rīsvē Cō.} & \quad \text{rīnθi.} & \quad (I. 7.)
\end{align*}
\]

\[(e)\] The First Archilochian couplet consists of the dactylic hexameter followed by a dactylic trimeter (verse of three feet) catalectic,

\[
\begin{align*}
- & \quad - \quad - \\
- & \quad - \quad - \\
\end{align*}
\]

\[
\begin{align*}
\text{Diffū} & \quad \text{gerē nī.} & \quad \text{ves.} & \quad \text{rēdē.} & \quad \text{unt iām.} & \quad \text{grāmīnā.} & \quad \text{cāmpis}
\end{align*}
\]

\[
\begin{align*}
\text{Ārbōrī} & \quad \text{būsque cō.} & \quad \text{mae.} & \quad (IV. 7.)
\end{align*}
\]

\[(f)\] The Fourth Archilochian couplet begins with four dactyls, for the first three of which spondees may be substituted; as the rest of the measure consists of feet of three times, the dactyls should be regarded as cyclic and the spondees as irrational.

\[
\begin{align*}
\text{Solvitur} & \quad \text{acris hi.} & \quad \text{ēmps grā.} & \quad \text{tā vīcē} & \quad \text{vērīs} & \quad \text{ēt Fā.} & \quad \text{vol.} & \quad \text{ni,}
\end{align*}
\]

\[
\begin{align*}
\text{Trā.} & \quad \text{huntque} & \quad \text{sīcās} & \quad \text{māchī.} & \quad \text{nae ca.} & \quad \text{ri.} & \quad \text{nas.} & \quad (I. 4.)
\end{align*}
\]

The Second Archilochian and Third Archilochian do not occur in the Odes.

\[(g)\] The Greater Sapphic (sometimes called "Second Sapphic") has the following scheme:

\[
\begin{align*}
- & \quad - \quad - \\
- & \quad - \quad - \\
\end{align*}
\]

\[
\begin{align*}
\text{Lydīa,} & \quad \text{dič, per} & \quad \text{om.} & \quad \text{nes}
\end{align*}
\]

\[
\begin{align*}
\text{Te dē.} & \quad \text{os} & \quad \text{ō.} & \quad \text{Sybā.} & \quad \text{rīn.} & \quad \text{cur prope.} & \quad \text{res ā.} & \quad \text{man.} & \quad \text{do.} & \quad (I. 8.)
\end{align*}
\]
(h) The couplet known as *Hipponacteum* consists of a trochaic tetrapody catalectic and an iambic hexapody catalectic. (A tetrapody is a verse of four feet, a hexapody a verse of six feet.)

- - I - I - I - I - I

Non e-| būr ne-| qu* aure-| um

Meā| rēnī-| dēt īn| dōmō| lācū-| nar. (II. 18.)

(i) The metre called *Ionicus a minore* consists entirely of the foot of the same name ( - - - ); it occurs only in III. 12. The division of this Odo into verses, as in the text, is customary, but rests on no certain authority.
Maecenas atavis edite regibus,
O et praesidium et dulce decus meum,
Sunt quos curriculo pulverem Olympicum
Collegisse iuvat, metaque fervidis
Evitata rotis palmaque nobilis
Terrarum dominos evehit ad deos;
Hunc, si mobilium turba Quiritium
Certat tergeminis tollere honoribus;
Illum, si proprio condidit horreo,
Quidquid de Libycis verritur areis.
Gaudentem patrios findere sarculo
Agros Attaliciis condicionibus
Numquam demoveas, ut trabe Cypria
Myrtoum pavidus nauta secet mare.
Luctantem Icariis fluctibus Africum
Mercator metuens otium et oppidi
Laudat rura sui; mox reficit rates
Quassas, indocilis pauperiem pati.
Est qui nec veteris pocula Massici
Nec partem solido demere de die

Hor. I.
HORACE

Spernit, nunc viridi membra sub arbuto
Stratus, nunc ad aquae lene caput sacrae.
Multos castra iuvant et lituo tubae
Permixtus sonitus bellaque matribus
Detestata. Manet sub Iove frigido
Venator tenerae coniugis inmemor,
Seu visast catulis cerva fidelibus,
Seu rupit teretes Marsus aper plagas.

Me doctarum hederae praemia frontium
Dis miscent superis, me gelidum nemus
Nympharumque leves cum Satyris chori
Secernunt populo, si neque tibias

Euterpe cohibet nec Polyhymnia
Lesboum refugit tendere barbiton.
Quodsi me lyricis vatibus inseres,
Sublimi feriam sidera vertice.

II.

(Sapphic 1.)

Iam satis terris nivis atque dirae
Grandinis misit Pater, et rubénte
Dextera sacras iaculatus arces
Terruit Urbem,

Terruit gentes, grave ne redirect
Saeculum Pyrrhae nova monstra questae,
Omne cum Proteus pecus egit altos
Visere montes.
Piscium et summa genus haesit ulmo,
Nota quae sedes fuerat columbis,
Et superiecto pavidae natarunt
Aequore damae.

Vidimus flavum Tiberim retortis
Litore Etrusco violenter undis
Ire deiectum monumenta regis
Templaque Vestae;

Iliae, dum se nimium querenti
Iactat ultorem vagus et sinistra
Labitur ripa, Iove non probante uxorius amnis.

Audiet cives acuisse ferrum,
Quo graves Persæ mehius parirent,
Audiet pugnas vitio parentum
Rara iuventus.

Quem vocet divum populus ruentis
Imperi rebus? Prece qua fatigent
Virgines sanctae minus audientem
Carmina Vestam?

Cui dabit partes scelus expiandi
Iuppiter? Tandem venias, precamur,
Nube candentes umeros amictus,
Augur Apollo;

Sive tu mavis, Erycina ridens,
Quam locus circum volat et Cupido;
Sive neglectum genus et nepotes
Respiciis auctor,
Heu nimiis longo satiate ludo,
Quem iuvat clamor galeaeque leves
Acer et Mauri peditis cruuentum
Voltus in hostem.

Sive mutata iuvenem figura
Ales in terris imitaris almae
Filius Maiae, patiens vocari
Caesaris ultor:

Serus in caelum redeas, diuque
Laetus intersis populo Quirini,
Neve te nostris vitis iniquum
Ocior aura.

Tollat; hic magnos potius triumphos,
Hic ames dici pater atque princeps,
Neu sinas Medos equitare inultos,
Te duce, Caesar.

IX

(Asolepiad 3.)

Sic te diva potens Cypri,
Sic fratres Helenae, lucida sidera,
Ventorumque regat pater
Obstrictis aliis praeter Iapyga,

Navis, quae tibi creditum
Debes Vergilium: finibus Atticis
Reddas incolumem, precor,
Et serves animae dimidium meae.
ODES I. 3.

Illi robur et aes triplex
Circa pectus erat, qui fragilem truci
Conmisit pelago ratem
Primus, nec timuit praecipitem Africum

Decertantem Aquilonibus,
Nec tristes Hyadas, nec rabiem Noti,
Quo non arbiter Hadriae
Maior, tollere seu ponere volt freta.

Quem mortis timuit gradum,
Qui siccis oculis monstra natantia,
Qui vidit mare turbidum et
Infames scopulos, Acroceraunia?

Nequiquam deus abscidit
Prudens Oceano dissociabili
Terras, si tamen inpiae
Non tangenda rates transiliunt vada.

Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Audax Iapeti genus
Ignem fraude mala gentibus intulit.

Post ignem aetheria domo
Subductum macies et nova februm
Terris incubuit cohors,
Semotique prius tarda necessitas

Leti corripuit gradum.
Expertus vacuum Daedalus aëra
Pennis non homini datis;
Perrupit Acheronta Herculeus labor.
Nil mortalibus arduist;
Caelum ipsum petimus stultitia, neque
Per nostrum patimur scelus
Iracunda Iovem ponere fulmina.

IV.

(Archilochian 4.)

Solvitur acris hiemps grata vice veris et Favoni,
Trahuntque siccas machinae carinas,
Ac neque iam stabulis gaudet pecus aut arator igni,
Nec prata canis albicant pruinis.

Iam Cytherea chorus ducit Venus inminente luna,
Iunctaeque Nymphis Gratiae decentes
Alterno terram quatiunt pede, dum graves Cyclopum
Volcanus ardens urit officinas.

Nunc decet aut viridi nitidum caput impedire myrto
Aut flore terrae quem ferunt solutae;
Nunc et in umbrosis Fauno decet immolare lucis,
Seu poscat agnä sive malit haedo.

Pallida Mors aequo pulsat pede pauperum tabernas
Regumque turres. O beate Sesti,
Vitae summa brevis spem nos vetat inchoäre longam.
Iam te premet nox, fabulæque Manes,

Et domus exilis Plutonia; quo simul mearis,
Nec regna vini sortiere talis,
Nec tenerum Lycidan mirabere, quo calet iuventus
Nunc omnis et mox virgines tepebunt.
V.

(Asclepiad 5.)

Quis multa gracilis te puer in rosa
Perfusus liquidis urget odoribus
Grato, Pyrrha, sub antro?
Cui flavam religas comam,

Simplex munditiis? Heu quotiens fidem
Mutatosque deos flebit et aspera
Nigris aequora ventis
Emirabitur insolens,

Qui nunc te fruitur credulus aurea,
Qui semper vacuam, semper amabilem
Sperat, nescius aurae
Fallacis. Miseri, quibus

Intemptata nites. Metabula sacer
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris deo.

VI.

(Asclepiad 4.)

Scriberis Vario fortis et hostium
Victor Maconii carminis alite,
Quam rem cumque ferox navibus aut equis
Miles te duce gesserit.

Nos, Agrippa, neque haec dicere nec gravem
Pelidae stomachum cedere nescii,
Nec cursus duplicis per mare Ulixei,
Nec saevam Pelopis domum
Conamur, tenues grandia, dum pudor
Inbellisque lyrae Musa potens vetat
Laudes egregii Caesaris et tuas
Culpa deterere ingeni.
Quis Martem tunica tectum adamantina
Digne scripserit, aut pulvere Troico
Nigrum Merionen? aut ope Palladis
Tydiden superis parem?
Nos convivia, nos proelia virginum
Sectis in iuvenes unguibus acrium
Cantamus, vacui, sive quid urimur,
Non praeter solutum leves.

(VII)

(Aulemanian.)

Laudabunt alii claram Rhodon aut Mytilenen,
Aut Ephesos bimarisve Corinthi
Moenia, vel Baccho Thebas vel Apolline Delphos
Insignes aut Thessala Tempe.
Sunt quibus unum opus est, intactae Palladis urbem
Carmine perpetuo celebrare et
Undique decerptam fronti praepone olivam.
Plurimus in Iunonis honorem
Aptum dicet equis Argos ditesque Mycenae.
Me nec tam patiens Lacedaemon
Nec tam Larissae percussit campus opimae,
Quam domus Albuneae resonantis
Et praeceps Anio ac Tiburni lucus et uda
Mobilibus pomaria rivis.
Albus ut obscuro deterget nubila caelo
Saepe Notus nec parturit imbres.
Perpetuo, sic tu sapiens finire memento
    Tristitiam vitaeque labores
Molli, Plance, mero, seu te fulgentia signis
    Castra tenent seu densa tenebit
Tiburis umbra tui. | Teucer Salamina patremque
    Cum fugeret, tamen uda Lyaeo
Tempora populea fertur vinxisse corona,
    Sic tristes adfatus amicos:
"Quo nos cunque feret melior fortuna parente,
    Ibimus, o socii comitesque!
Nil desperandum Teucro duce et auspice Teucro:
    Certus enim promisit Apollo,
Ambiguam tellure nova Salamina futuram.
    O fortes peioraque passi
Mecum saepe viri, nunc vino pellite curas;
    Cras ingens iterabimus aequor."

VIII.
(Sapphic 2.)

Lydia, dic, per omnes
    Te deos oro, Sybarin cur properes amando
Perdere; cur apricum
    Oderit campum, patiens pulvis atque solis?
Cur neque militaris
    Inter aequales equitat, Gallica nee lupatis
Temperat ora frenis?
    Cur timet flavum Tiberim tangere? Cur olivum
Sanguine viperino
    Cautius vitat, neque iam livida gestat armis
Bracchia, saepe disco,
    Saepe trans finem iaculo nobilis expedito?
HORACE

Quid latet, ut marinae
Filium dicunt Thetidis sub lacrimosa Troiae
Funera, ne virilis
Cultus in caedem et Lycias proriperet catervas?

---

IX.
(Alcaic.)

Vides ut alta stet nive candidum
Soracte, nec iam sustineant onus
Silvae laborantes, geluque
Flumina constiterint acuto.

Dissolve frigus ligna super foco
Large reponens atque benignius
Deprome quadrimum Sabina,
O Thaliarche, merum diota.

Permitte divis cetera, qui simul
Stravere ventos aequore fervido
Deproeliantes, nec cupressi
Nec veteres agitantur orni.

Quid sit futurum cras, fuge quaerere, et
Quem fors dierum cumque dabit, luero
Adpone, nec dulces amores
Sperne, puer, neque tu choreas,
Donec virenti canities abest
Morosa. Nunc et campus et areae
Lenesque sub noctem susurri
Conposita repetantur hora,
Nunc et latentis proditor intimo
Gratus puellae risus ab angulo,
Pignusque dereptum lacertis
Aut digito male pertinacii.
X.

(Sapphic 1.)

Mercuri, facunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formasti catus et decorae
More palaestrae,
Te canam, magni Iovis et deorum
Nuntium curvaeque lyrae parentem,
Callidum, quidquid placuit, iocoso
Condere furto.
Te, boves olim nisi reddidisses
Per dolum amotae, puerum minaci
Voce dum terret, viduus pharetra
Risit Apollo.

Quin et Atridas duce te superbos
Ilìo dives Priamus relictò
Thessalosque ignes et inèqua Troiae
Castra fefellit.

Tu pias laetis animas reponis
Sedibus, virgaque levem coerces
Aurea turbam, superis deorum
Gratus et imis.

XI.

(Asclepiad 2.)

Tu ne quaesieris, scire nefas, quem mihi, quem tibi
Finem di dederint, Leuconoë, nec Babylonios
Temptaris numeros. Ut melius, quidquid erit, pati!
Seu plures hiemes seu tribuit Iuppiter ultimam,
Quae nunc oppositis debilitat pumicibus mare
Tyrrhenum: sapias, vina lique, et spatio brevi
Spem longam reseces. Dum loquimur, fugerit invida
Actas: carpe diem, quam minimum credula postero.

XII.
(Sapphio 1.)

Quem virum aut heroa lyra vel acri
Tibia sumis celebrare, Clio?
Quem deum? Cuius recinet iocosa
Nomen imago
Aut in umbrosis Heliconis oris,
Aut super Pindo gelidove in Haemo?
Unde vocalem temere insecutae
Orphea silvae,
Arte materna rapidos morantem
Fluminum lapsus celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus.
Quid prius dicam solitis parentis
Laudibus, qui res hominum ac deorum,
Qui mare ac terras variisque mundum
Temperat horis?
Unde nil maius generatur ipso,
Nec viget quicquam simile aut secundum.
Proximos illi tamen occupavit
Pallas honores,
Proeliis audax; neque te silebo,
Liber, et saevis inimica virgo
Beluis, nec te, metuende certa
Phoebe sagitta.
Ich dicke und Alciden puerosque Ledae,
Hunc equis, illum superare pugnis
Nobilem; quorum simul alba nautis
Stella refulsit,

Desfluit saxis agitatus umor,
Concidunt venti fugiuntque nubes,
Et minax, quod sic voluere, ponto
Unda recumbit.

Romulum post hos prius, an quietum
Pompili regnum memorem, an superbos
Tarquini fasces, dubito, an Catonis
Nobile letum.

Regulum et Scauros animaeque magnae
Prodigum Paullum superante Poeno
Gratus insigni referam camena
Fabriciumque.

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

Crescit occulto velut arbor aevo
Fama Marcelli; micat inter omnes
Iulium sidus, velut inter ignes
Luna minores.

Gentis humanae pater atque custos,
Orte Saturno, tibi cura magni
Caesaris fatis data: tu secundo
Caesare regnes.
Ille seu Parthos Latio inminentes
Egerit iusto domitos triumpho,
Sive subiectos Orientis orae
Seras et Indos,
Te minor latum reget aequus orbem;
Tu gravi curru quaties Olympum,
Tu parum castis inimica mittes
Fulmina lucis.

XIII.
(A sclepiad 3.)
Cum tu, Lydia, Telephi
Cervicem roseam, lactea Telephi
Laudas bracchia, vae meum
Fervens difficile bile tumet iecur.
Tum nec mens mihi nec color
Certa sede manet, umor et in genas
Furtim labitur, arguens
Quam lentis penitus macerer ignibus.
Uror, seu tibi candidos
Turparunt umeros inmodicae mero
Rixae, sive puer furens
Impressit memorem dente labris notam.
Non, si me satis audias,
Speres perpetuum dulcia barbare
Laedentem oscula, quae Venus
Quinta parte sui nectaris imbuit.
Felices ter et amplius,
Quos inrupta tenet copula nec malis
Divolsus querimoniiis
Suprema citius solvet amor die.
XIV.

(Asolepiad 5.)

O navis, referent in mare te novi
Fluctus. O quid agis? Fortiter occupa
Portum. Nonne vides, ut
Nudum remigio latus

Et malus celeri saucius Africo
Antennaeque gemant, ac sine funibus
Vix durare carinae
Possint imperiosius

Aequor? Non tibi sunt integra lintea,
Non di, quos iterum pressa voces malo.
Quamvis Pontica pinus,
Silvae filia nobilis,

Iactes et genus et nomen inutile:
Nil pictis timidus navita puppibus
Fidit. Tu, nisi ventis
Debes ludibrium, cave.

Nuper sollicitum quae mihi taedium,
Nunc desiderium curaque non levis,
Interfusa nitentes
Vites aequora Cycladas.

XV.

(Asolepiad 4.)

Pastor cum traheret per freta navibus
Idaeis Helenen perfidus hospitam;
Ingrato celeres obruit otio
Ventos, ut caneret fera
Nereus fata. "Mala ducis avi domum,
Quam multo repetet Graccia milite,
Coniurata tuas rumpere nuptias
Et regnum Priami vetus.

Eheu, quantus equis, quantus adest viris
Sudor! quanta moves funera Dardanae
Genti! Iam galeam Pallas et aegida
Currusque et rabiem parat.

Nequiquam Veneris praesidio ferox
Pectes caesariem, grataque feminis
Inbelli cithara carmina divides;
Nequiquam thalamo graves

Hastas et calami spicula Cnosii
Vitabis strepitumque et celerem sequi
Aiace: tamen, heu serus! adulteros
Crines pulvere collines.

Non Laërtiaden, exitium tuae
Gentis, non Pylium Nestora respicis?
Urguent inpavidi te Salaminius
Teucer, te Sthenelus, sciens

Pugnae, sive opus est imperitare equis,
Non auriga piger. Merionen quoque
Nosces. Ecce furt, te reperire atrox
Tydides melior patre,

Quem tu, cervus uti vallis in altera
Visum parte lupum graminis inmemor,
Sublimi fugies mollis anhelitu,
Non hoc pollicitus tuae.
Iracunda diem proferet Ilio
Matronisque Phrygum classis Achillei;
Post certas hiemes uret Achaicus
Ignis Pergameas domos."

XVI.
(Alcaic.)
O matre pulchra filia pulchrior,
Quem criminosis cumque voles modum
Pones iambis, sive flammas
Sive mari libet Hadriano.
Non Dindymene, non adytis quatit
Mentem sacerdotum incola Pythius,
Non Liber aeque, non acuta
Si geminant Corybantes aera,
Tristes ut iæae, quas neque Noricus
Deterret ensis nee mare naufragum
Nec saevus ignis nec tremendo
Iuppiter ipse ruens tumultu.
Fertur Prometheus addere principi
Limo coactus partículam undique
Desectam et in sani leonis
Vim stomacho adposuisse nostro.
Irae Thyesten exitio gravi
Stravere, et altis urbus ultimae
Stetere causae, cur periret
Funditus inprimemeretque muris
Hostile aratrum exercitus insolens.
Conpesce mentem; me quoque pectoris
Temptavit in dulci iuventa
Fervor et in celeres iambos
Horace

Misit furentem; nunc ego mitibus
Mutare quaero tristia, dum mihi
Fias recantatis amica
Opprobriis animumque reddas.

XVII.
(Alcaic.)

Volox amoenum saepe Lucretilem
Mutat Lycaeo Faunus et igneam
Defendit aestatem capellis
Usque meis pluviosque ventos.

Inpune tutum per nemus arbutos
Quaerunt latentes et thyma deviae
Olentis uxores mariti,
Nec virides metuunt colubras,
Nec martiales Haediliae lupos,
Utemque dulci, Tyndari, fistula
Valles et Usticae cubantis
Levia personuere saxa.

Di me tuentur, dis pietas mea
Et Musa cordist. Hic tibi copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu.

Hic in reducta valle Caniculae
Vitabis aestus, et fide Toia
Dices laborantes in uno
Penelope vitreamque Circe:

Hic innocentis pocula Lesbii
Duces sub umbra, nec Semeleus
Cum Marte confundet Thyoneus
Proelia, nec metues protervum
Suspecta Cyrum, ne male dispari
Incontinentes iniciat manus
Et scindat haerentem coronam
Crinibus inmeritamque vestem.

XVIII.

(Asclepiad 2.)

Nullam, Vare, sacra vite prius severis arborem
Circa mite solum Tiburis et moenia Catili;
Siccis omnia nam dura deus proposuit neque
Mordaces aliter diffugiunt sollicitudines.
Quis post vina gravem militiam aut pauperiem crepat?
Quis non te potius, Bacche pater, teque, decens Venus?
At ne quis modici transiliat munera Liberi,
Centaurea monet cum Lapithis rixa super mero
Debellata, monet Sithoniis non levis Euhius,
Cum fas atque nefas exiguo fine libidinum
Discernunt avidi. Non ego te, candide Bassareu,
Invitum quatiam nec variis obsita frondibus
Sub divum rapiam. Saeva tene cum Berecyntio
Cornu tympana, quae subsequitur caecus amor sui,
Et tollens vacuum plus nimio gloria verticem,
Arcaique fides prodiga, perluclidior vitro.

XIX.

(Asclepiad 3.)

Mater saeva Cupidinum
Thebanaeque iubet me Semeles puer
Et lasciva Licentia
Finitis animum reddere amoribus.
HORACE

Urít me Glycerae nitor,
Splendentis Pario marmore purius;
Urít grata protervitas
Et voltus nimium lubricus adspici.

In me tota ruens Venus
Cyprum deseruit, nec patitur Scythas
Et versis animosum equis
Parthum dicere, nec quae nihil attinent.

Hic vivum mihi caespitem, hic
Verbenas, pueri, ponite turaque
Bimi cum patera meri:
Mactata veniet lenior hostia.

XX.

(Sapphio 1.)

Vílo potabis modicis Sabinum
Cantharis, Graeca quod ego ipse testa
Conditum levi, datus in theatro
Cum tibi plausus,
Clare, Maecenas, eques, ut paterni
Fluminis ripae simul et iocosa
Redderet laudes tibi Vaticani
Montis imago.

Caecubum et praelo domitam Caleno
Tu vides uvam: mea nec Falernae
Temperant vites neque Formiani
Pocula colles.
XXI.

(Asclepiad 5.)

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

Vos laetam fluviis et nemorum coma,
Quaecumque aut gelido prominet Algido,
Nigris aut Erymanthi
Silvis aut viridis Cragi;

Vos Tempe totidem tollite laudibus
Natalemque, mares, Delon Apollinis,
Insignemque pharetra
Fraternaque umerum lyra.

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

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XXII.

(Sapphic 1.)

Integer vitae scelerisque purus
Non eget Mauris iaculis neque arcu
Nec venenatis gravida sagittis,
Fusce, pharetra,

Sive per Syrtes iter aestuosas,
Sive facturus per inhospitalem
Caucasum vel quae loca fabulosus
Lambit Hydaspes.
Namque me silva lupus in Sabina,
Dum meam canto Lalagen et ultra
Terminum curis vagor expeditis,
Fugit inermem,
Quale portentum neque militaris
Daunias latis alit aesculetis,
Nec Iubae tellus generat, leonum
Arida nutrix.

Pone me pigris ubi nulla campis
Arbor aestiva recreatur aura,
Quod latus mundi nebulae malusque
Iuppiter urguet;

Pone sub curru nimium propinqui
Solis in terra domibus negata:
Dulce ridentem Lalagen amabo,
Dulce loquentem.

—

XXXIII.

(Asclepiad 5.)

Vitas hinnuleo me similis, Chloë,
Quaerenti pavidam montibus aviis
Matrem non sine vano
Aurarum et siliuae metu.

Nam seu mobilibus veris inhorruit
Adventus foliis, seu virides rubum
Dimovere lacertae,
Et corde et genibus tremit.

Atqui non ego te tigris ut aspera
Gaetulusve leo frangere persequor:
Tandem desine matrem
Tempestiva sequi viro.
XXIV.

(Asclepiad 4.)

Quis desiderio sit pudor aut modus
Tam cari capitis? Praeçipe lugubres
Cantus, Melpomene, cui liquidam pater
Vocem cum cithara dedit.

Ergo Quintilium perpetuus sopor
Urguet? Cui Pudor et Iustitiae soror,
Incorrupta Fides, nudaque Veritas
Quando ullum inveniet parem?

Multis ille bonis flebilis occidit,
Nulli flebilior, quam tibi, Vergili.
Tu frustra pius heu non ita creditum
Poscis Quintilium deos.

Quid si Threicio blandius Orpheo
Auditam moderere arboribus fidelém?
Num vanae redeat sanguis imaginí,
Quam virga semel horrida,

Non lenis precibus fata recludere,
Nigro compulerit Mercurius gregi?
Durum: sed levius fit patientia
Quidquid corrigerest nefas.

XXV.

(Sappho 1.)

Parcius iunctas quatiunt fenestras
Ictibus crebris iuvenes protervi,
Nec tibi somnos adimunt, amatque
Ianua limen,
HORACE

Quae prius multum facilis movebat Cardines. Audis minus et minus iam:
"Me tuo longas pereunte noctes, Lydia, dormis?"

Invicem moechos anus arrogantes Flebis in solo levis angiportu,
Thracio bacchante magis sub inter-
lunia vento,
Cum tibi flagrans amor et libido,
Quae solet matres furiare equorum,
Saeviet circa iecur ulcerosum,
Non sine questu,
Laeta quod pubes hedera virenti Gaudeat pulla magis atque myrto,
Aridas frondes hiemis sodali
Dedicet Euro.

________

XXVI.
(Alcaic.)

Musis amicus, tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis, quis sub Arcto
Rex gelidae metuatur orae,
Quid Tiridaten terreat, unice
Securus. O quae fontibus integris
Gaudes, apricos necte flores,
Necte meo Lamiae coronam,
Pimplei dulcis. Nil sine te mei
Prosunt honores: hunc fidibus novis,
Hunc Lesbio sacrare plectro
Teque tuasque decet sorores.
XXVII.

(Alcaic.)

Natis in usum laetitiae scyphis
Pugnare Thracumst: tollite barbarum
Morem, verecundumque Bacchum
Sanguineis prohibete rixis.

Vino et lucernis Medus acinaces
Immane quantum discrepat: inpium
Lenite clamorem, sodales,
Et cubito remanete presso.

Voltis severi me quoque sumere
Partem Falerni? Dicat Opuntiae
Frater Megillaee, quo beatus
Volnere, qua pereat sagitta.

Cessat voluntas? Non alia bibam
Mercede. Quae te cumque domat Venus,
Non erubescendis adurit.
Ignibus; ingenuo que semper

Amore peccas. Quidquid habes, age,
Depone tutis auribus. A miser,
Quanta laborabas Charybdi,
Digne puer meliore flamma!

Quae saga, quis te solvere Thessalis
Magus venenis, quis poterit deus?
Vix inligatum te triformi
Pegasus expediet Chimaera.
HORACE

XXVIII.
(Alcmanian.)

Te maris et terrae numeroque carentis arenae
Mensorem cohibent, Archyta,
Pulveris exigui prope litus parva Matinum
Munera, nec quicquam tibi prodest

Aërias temptasse domos animoque rotundum
Percurrisse polum morituro.
Occidit et Pelopis genitor, conviva deorum,
Tithonusque remotus in auras

Et Iovis arcanis Minos admissus, habentque
Tartara Panthoiden iterum Orco
Demissum, quamvis clipeo Troiana refixo
Tempora testatus nihil ultra

Nervos atque cutem morti concesserat atrae,
Iudice te non sordidus auctor
Naturae verique. Sed omnes una manet nox,
Et calcanda semel via leti.

Dant alios Furiae torvo spectacula Marti,
Exitiiost avidum mare nautis;
Mixta senum ac iuvenum densentur funera, nullum
Saeva caput Proserpina fugit.

Me quoque devexi rapidus comes Orionis
Illyricis Notus obruit undis.
At tu, nauta, vagae ne parce malignus arenae
Ossibus et capiti inhumato

Particulam dare: sic, quodcumque minabitur Eurus
Fluctibus Hesperii, Venusinae
Plectantur silvae te sospite, multaque merces,
Unde potest, tibi defluat aequo
Ab Iove Neptunoque sacri custode Tarenti.  
Neglegis inmeritis nocituram  
Postmodo te natis fraudem committere? Fors et  
Debita iura vicesque superbae

Te maneant ipsum: precibus non linquar inultis,  
Teque piacula nulla resolvent.  
Quamquam festinas, non est mora longa; licebit  
Iniecto ter pulvere curras.

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XXIX.

(Alaicio.)

Icci, beatis nunc Arabum invides  
Gazis; et acrem militiam paras  
Non ante devictis Sabaeae  
Regibus, horribilique Medo

Nectis catenas. Quae tibi virginum  
Sponso necato barbara serviet?  
Puer quis ex aula capillis  
Ad cyathum statuetur unctis,

Doctus sagittas tendere Sericas  
Arcu paterno? Quis neget arduis  
Pronos relabi posse rivos  
Montibus et Tiberim reverti,

Cum tu coemptos undique nobilis  
Libros Panaeti Socraticam et domum  
Mutare loricis Hiberis,  
Pollicitus meliora, tendis?
XXX.

(Sapphic 1.)

O Venus, regina Cnidi Paphique,
Sperne dilectam Cypron et vocantis
Ture te multo Glycerae decoram
Transfer in aedem.

Fervidus tecum puer et solutis
Gratiae zonis properentque Nymphae
Et parum comis sine te Juventas
Mercuriusque.

XXXI.

(Alcaic.)

Quid dedicatum poscit Apollinem
Vates? Quid orat, de patera novum
Fundens liquorem? Non opimas
Sardiniae segetes feracis,
Non aestuosaes grata Calabriae
Armenta, non aurum aut ebur Indicum,
Non rura, quae Liris quieta
Mordet aqua taciturnus amnis.

Premant Calena falce quibus dedit
Fortuna vitem, dives et aureis
Mercator exsiccatulullis
Vina Syra reparata merce,

Dis carus ipsis, quippe ter et quater
Anno revisens aequor Atlanticum
Inpune. Me pascunt olivae,
Me cichorea levesque malvae.
Odes I. 32, 33.

Frui paratis et valido mihi,
Latoe, dones ac precor integra
Cum mente, nec turpem senectam
Degere nec cithara carentem.

XXXII.
(Sapphic 1.)

Poscimur. Siquid vacui sub umbra
Lusimus tecum, quod et hunc in annum
Vivat et plures, age die Latinum,
Barbite, carmen,
Lesbio primum modulate civi,
Qui ferox bello tamen inter arma,
Sive iactatam religarat udo
Litore navim,
Liberum et Musas Veneremque et illi
Semper haerentem puerum canebat
Et Lycum nigris oculis nigroque
Crine decorum.
O decus Phoebi et dapibus suprmi
Grata testudo Iovis, o laborum
Dulce lenimen medicumque, salve
Rite vocanti!

XXXIII.
(Asclepiad 4.)

Albi, ne doleas plus nimio memor
Inmitis Glycerae neu miserabiles
Vecantes elegos, cur tibi iunior
Laesa praeniteat fide.
Insignem tenui fronte Lycorida
Cyri torret amor, Cyrus in asperam
Declinat Pholoen: sed prius Apulis
Lungentur capreae lupis
Quam turpi Pholoe peccet adultero.
Sie visum Veneri, cui placet inpares
Formas atque animos sub iuga aenea
Saevo mittere cum ioco.
Ipsum me melior cum peteret Venus,
Grata detinuit compede Myrtale
Libertina, fretis acrior Hadriae
Curvantis Calabros sinus.

XXXIV.
(Alcaic.)
Parcus deorum cultor et infrequens,
Insanientis dum sapientiae
Consultus erro, nunc retronsum
Vela dare atque iterare cursus
Cogor relictos: namque Diespiter,
Igni corusco nubila dividens
Plerumque, per purum tonantes
Egit equos volucremque currum;
Quo bruta tellus et vaga flumina,
Quo Styx et invis i horrida Taenari
Sedes Atlanteusque finis
Concutitur. Valet ima summis
Mutare et insignem attenuat deus,
Obscura promens; hinc apicem rapax
Fortuna cum stridore acuto
Sustulit, hic posuisse gaudet.
XXXV.

(Alcaic.)

O diva, gratum quae regis Antium,
Praesens vel imo tollere de gradu
Mortale corpus vel superbos
Vertere funeribus triumphos,
Te pauper ambit sollicita prece
Ruris colonus, te dominam aequoris,
Quicumque Bithyna lacessit
Carpathium pelagus carina.
Te Dacus asper, te profugi Scytheae,
Urbesque gentesque et Latium ferox
Regumque matres barbarorum et
Purpurei metuunt tyranni,
Injurioso ne pede proruas
Stantem columnam, neu populus frequens
Ad arma cessantes, ad arma
Concitet imperiumque frangat.
Te semper anteit saeva Necessitas,
Clavos trabales et cuneos manu
Gestans aena, nec severus
Uncus abest liquidumque plumbum.
Te Spes et albo rara Fides colit
Velata panno, nec comitem abnegat,
Utemque mutata potentes
Veste domos inimica linquis.
At volgus infidum et meretrix retro
Periura cedit, diffugiunt cadis
Cum faece siccatis amici,
Ferre iugum pariter dolosi.
HORACE

Serves iturum Caesarem in ultimos Orbis Britannos et iuvenum recens Examen, Eois timendum Partibus Oceanoque rubro.

XXXVI.
(Asclepiad 3.)

Et ture et fidibus iuvat Placare et vituli sanguine debito Custodes Numidae deos, Qui nunc Hesperia sospes ab ultima Caris multa sodalibus, Nulli plura tamen dividit oscula Quam dulci Lamiae, memor Actae non alio rege puertiae Mutataeque simul togae. Cressa ne careat pulchra dies nota, Neu promptae modus amphorae, Neu morem in Salium sit requies pedum, Neu multi Damalis meri Bassum Threïcia vincat amystide, Neu desint epulis rosae Neu vivax apium neu breve lilium.
Omnes in Damalin putres
Deponent oculos, nec Damalis novo
Divelletur adultero,
Lascivis hederis ambitiosior.

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XXXVII.

(Alcæa.)

Nunc est bibendum, nunc pede libero
Pulsanda tellus, nunc Saliaribus
Ornare pulvinar deorum
Tempus erat dapibus, sodales.
Antehac nefas depromere Caæcubum
Cellis avitis, dum Capitolio
Regina dementes ruinas
Funus et imperio parabat
Contaminato cum grege turpium
Morbo virorum, quidlibet inpotens
Sperare fortunaque dulci
Ebria. Sed minuit furorem
Vix una sospes navis ab ignibus,
Mentemque lymphatam Mareotico
Redegit in veros timores
Caesar, ab Italia volantem
Remis adurguens, accipiter velut
Molles columbas aut leporem citus
Venator in campis nivalis
Haemoniae, daret ut catenis
Fatale monstrum. Quae generosius
Perire quærens nec muliebrīter
Expavit ensem nec latentēs
Classe cita reparavit oras.
Ausa et iacentem visere regiam
Voltu sereno, fortis et asperas
   Tractare serpentes, ut atrum
      Corpore conbibet venenum,
Deliberata morte ferocior;
Saevis Liburnis scilicet invidens
   Privata deduci superbo
      Non humilis mulier triumpho.

XXXVIII.
(Sapphic 1.)
Persicos odi, puer, adparatus,
Displicent nexae philyra coronae;
Mitte sectari, rosa quo locorum
   Sera moretur,
Simplici myrto nihil adlabor es
Sedulus eur; neque te ministrum
Dedecet myrtus neque me sub ar ta
   Vite bibentem.
NOTES.

G. refers to the Tutorial Latin Grammar (Univ. Tutorial Press).
† Denotes a variant reading.

ODE I.—Some men, Maecenas, find pleasure in fame or office or riches. The yeoman loves his fields, the merchant his ship. Wine pleases one, War another; a third will forego everything for Sport. My pleasure is to be a poet; my ambition to be classed amongst the writers of Lyrics.

The Ode is addressed to Maecenas, concerning whom see Index.

1. atavis regibus: abl. of origin; G. § 386. The two nouns are in apposition—"Sprung from ancestors who were kings." Avus, is a grandfather; proavus, a great-grandfather, abavus, atavus, tritavus each signify an ancestor one degree more remote.

3. Olympicum: the "dust of Olympia" alludes to the great national festival, celebrated with trials of genius and strength every four years, round the temple of Olympian Zeus at Pisa in Elis. The prize (palma) was a wreath of wild olive. Iuvat: est qui, sunt qui take the indic. when merely stating that such and such a person exists; the subj. when meaning "there exist persons of such and such a sort as to . . . ."

6. terrarum dominos: an oblique predicate—"raises up as masters of the world."

7. hunc . . . illum: "one . . . another." The accusatives depend on evehit ad deos to be supplied as apodosis to the two clauses "si . . . honoribus" and "si . . . horreis." In English we should say, "if so and so happens, it raises him," etc. Quiritium: Quirites, lit. "Lance-bearers" (from quiris, a lance), is the name for Romans in their civil capacity.

8. tergeminis honoribus: the threefold office (honor) of Curule Aedile, Praetor, and Consul.

12. Attalicis condicionibus: "by offers such as Attalus could make." See Index. Conditiones means terms, conditions, offers.

13. demoveas: subj. in the apodosis of a conditional sentence of which the protasis is suppressed—"You could never remove (if you were to try)."

51
14. *Myrtoum mare*: the Western parts of the Aegean Sea, so-called from the island of Myrto off the S. point of Euboea (*Negropont*). Eastward of this lay the *Icarium mare*, said to be named after Icarus, son of Daedalus, who was drowned while endeavouring to fly across it. *Africum*: so. *ventum* (the S. wind from Africa), is object of *metuens*.

18. *pati*: the use of an infin. depending upon an adj., rare in earlier writers, is very common in Horace. In prose it must be replaced by a gerund or a dependent subjunctive with *ut*, etc. Other instances in this Book are iii. 25; vi. 6; x. 7; xviii. 18; xxxv. 2; xii. 10, 26; xxiv. 17; xxxv. 28.


20. *solido*: "whole," "uninterrupted," i.e. the business hours of the day.

21. *membra*: accus. of the part affected, with *stratus*.

23. *lituo* is put, by brachylogy, for *litui sonitui*. Cavalry used the curved *litus*; infantry, the straight *tuba*.


25. *sub Iove*: the name of Jupiter is put for the sky where he dwelt. Cp. *sub divo*, and xxii. 20.

29. Poets were thought to be inspired by Bacchus, to whom the ivy was sacred.


34. *Lesboum*: i.e. to sing such songs as those of the Lesbian poets. See Index, s.v. *Alcaeus*.

**ODE II.—There have been enough of prodigies and fear—Jupiter and Tiber affrighting us. Our children will hear of our civil wars and suffer for our sins. But what God will hear us? Apollo? Venus? Mars? Or Mercury, rather, for he is here on earth. Long may he remain to avenge us and triumph over our enemies!**

Addressed to Augustus (Octavianus), who is represented as Mercury. The Ode was probably written soon after 31 B.C., for in that year Augustus finally crushed at Actium the partizans of the murderers of his (adoptive) father C. Iulius Caesar.


5. *ne*: the construction usual after a word denoting *fear* is here used because *terruit gentes*—he made the nations afraid.

6. Deucalion and his wife Pyrrha were alone spared when the deluge covered the world; they re-peopled it afterwards by throwing behind them stones which immediately turned into human beings. *Novus* often signifies "new and strange."

7. *Proteus*: a sea-god, usually attended by a flock (*pecus*) of seals. It was of them that Pyrrha complained, as well as of their being able to swim even over the hill-tops in the flood.

8. *visere*: this use of the infin. to express purpose is not allowable in prose. It is a Graecism. Cp. xii. 2. *Quem virum sumis celebrare*: xxvi. 3, *tradam ventis portare*.
14. *litores*: here used for *ripa*, the usual word for a river-bank. The Tiber divided Etruria from Latium for some distance.

15. *deiectum*: supine expressing purpose after a verb of motion. 


17. *IIia*, or Rhea Sylvia, became by Mars the mother of Romulus and Remus. According to one account, Amulius, her uncle, fearing that her sons would deprive him of his kingdom of Alba Longa, threw all three into the Tiber; whence she is said to have been the wife of Tiber, and that river is called "too fond of his wife" because he avenged her by his inundations.

18. *iactat*: for the tense, see G. § 534. *sinistra ripa*: abl. of the road by which.

22. *Persae*: see Index, s.v. Parthus. *Periirent*: see i. 13, n. The suppressed protasis in this case is "if it were used at all."

23. *vitio parentum*: belongs as a causal abl. to *rara*—"few because of (i.e. lessened by) the faults of their parents."

25. *vocet*: deliberative subj.: *so fatigent.*

26. *rebus*: "for (the help of) the fortunes of the falling state," a dat. of advantage.

27. *minus*: "too little," i.e. "not at all," qualifying *audientem.*

30. *venias*: G. § 476: and cp. *redeas* and *intersis* vv. 45, 46. *Precamur*: is parenthetic, and has nothing to do with the syntax.

31. *umeros*: cp. i. 21, n.

32. Apollo is the god of prophecy, and the *augures* were the interpreters of omens. Hence he is called *Augur*, or prophet, himself.

33. *Erycina*: Venus, so called from her famous temple at Mt. Eryx, in N.W. Sicily.

34. *quam ... circum*: a preposition (except *tenus*) seldom follows the word it governs. Its proper position is immediately before it.

36. *Auctor*: Mars, "Father" of Romulus and, through him, of the Roman people (see v. 17, n).

37. *satiate*: voc. of the participle. *Ludo*: the pastime of Mars is war.

38. *lèves*: (notice the quantity) "smooth," and so "polished," "bright."

41. *mutata figura*: abl. of means with *imitaris.*

43. "Benign Maia's winged son" is Mercury, the child of Jupiter and Maia, one of the daughters of Atlas.

44. *ultor*: see Index, s.v. Augustus.

47. *iniquum*: "unkind to," "intolerant of," our sins.

50. *ames*: see v. 30, n. *Pater : sc. patræae*, was a title given to Augustus, who rescued the State from civil war; and once before to Cicero, who saved it from Catiline's conspiracy.

51. *Medos*: see Index, s.v. Parthus.

52. *te duce*, see G. § 383. *Caesar*: Augustus. After the time of Julius all emperors called themselves Caesars.
ODE III.—May all the deities of Seas and Winds protect you, Vergil, and bring you safe to Greece! Whoso first braved the storms and stars, the sea and its crags, had a heart of brass! The gods divided the world with seas, but we laugh at the barrier. Nothing awes us. The daring of Prometheus brought suffering upon us; but that did not awe Daedalus or Hercules; it does not awe us. We defy the gods to anger, nor suffer them to leave us in peace.

Addressed to the ship in which the poet Vergil is sailing to Athens.

1. Sic: “on such conditions . . .” The condition is contained in the clauses “finibus . . . meae.” In English we should transpose the order, and say, “Prithée, give back safe to the shores of Attica, and take care of my soul’s other half! So (i.e. on these conditions) may Venus, etc., guide thee.” The verbs are all in the jussive subjunctive; G. § 475; and regat (regant) must be repeated with all the nominatives in the first stanza. Diva: Venus, who was especially worshipped at Paphos in Cyprus, and who sprang from the foam of the sea.

2. fratres Helenae: Castor and Pollux, twin sons of Zeus (Jupiter) and Leda, and brothers of Helen, the wife of Menelaus, and cause of the Trojan war. They were the protecting gods of sailors.

3. pater: Aeolus, who restrained or let loose the winds at will.

4. Iapyga: the W.N.W. wind, favourable to a vessel voyaging to Greece from Italy. It blew off the Iapygian promontory in the heel of Italy, whence its name.


7. incolumem: predicative to Vergilium repeated, to which dimidium is appositive.

12. Africum: see i. 14, n.

14. Hyades: (Gk. τέδες, the rainers), a group of seven stars in the constellation Taurus.

15. quo: abl. of the thing compared after maior, G. § 387. The S. wind is called the Ruler of the Adriatic Sea, as being the prevailing wind there.


18. monstra: here = monsters, not prodigies. Vedit is to be supplied from v. 19.

20. Aeroceraunia: “Peak of Thunders,” a dangerous headland on the coast of Epirus, opposite to the heel of Italy.

25. perpeti: see i. 18, n.

27. Iapeti genus: see Index, s.v. Prometheus.

29. ignem subductum: “the filching of the fire.” So “the foundation of the city” = urbs condita, the passive participle being often used with a substantive to express, not so much a thing or person acted on, as the action itself.

34. Daedalus: see Index.

36. Herculeus labor: “Herculean toil,” i.e. “the toils of Hercules.” Acherson was one of the six rivers of Hades.
NOTES.

37. Ardui: see G. § 396. The adj. may here be considered an example of the predicative genitive.

ODE IV.—Winter is gone, and all the signs of Spring are here again. Now there are flowers for wreaths and lambs for sacrifice. Let us be merry, Sestius, for death awaits all alike, and life is too short for ambitious toiling. There is no pleasure beyond the grave.

The Sestius addressed is probably the son of the P. Sestius whom Cicero defended in an extant speech.

2. machinae (Gk. μηχανή, méchané): rollers used for moving down to the water vessels which had been drawn up on to the beach during the winter.

3. stabulis . . . igni: causal ablatives.

5. Cýthérēa: a name of Venus, from the island of Cýthēra off the south coast of the Morea, where she had an ancient temple.

7. The Cyclopes, for their attempt to conquer heaven, were condemned to be slaves of Vulcanus, the god of Fire, for whom they forged the thunderbolts in the volcanoes of Aetna and Lipari.


12. The full construction is “sive poscat nos agna immolare, sive malit nos haedo immolare.” Verbs of sacrificing, e.g. facio, operor, immolo, regularly take abl. of the victim, dat. of god to whom it is offered, and sometimes also acc. (sacrum); e.g.: lvi tawro sacrum facio. Pascat . . . malit: poets sometimes use the subjunctive in clauses introduced by sive . . . sive or by some indefinite relative (e.g. quicumque), apparently to indicate that the action will not necessarily take place.

13. sequo: “impartial.” “fair.” Pede: the Roman custom was to kick, not knock, at the door.

14. Sesti: the usual form of the vocative of proper names in -ius, as also of fílius and génius.

17. mearis = meaveris: fut. perf. of meo.

18. “Neither wilt thou obtain by the dice the sovereignty of the wine,” i.e. there will be no banquets there at which you may be chosen master of the wines. The “master of the wines” (arbiter bibendi) directed the quality and quantity of the wine drunk at a banquet, and was chosen by means of dice (tali).

ODE V.—What dainty suitor is wooing thee, Pyrrha? For whom art thou adorning thyself? Ah, he will soon learn how gods and winds change. Unhappy they who have yet to learn thy character! I learnt it to my cost, losing everything but life.

1. Quis is generally used pronominally; but sometimes, as here, it is a masculine interrogative adjective. Qui, of persons, asks for the character, quis usually for the name.

4. cui: “in whose honour?” cp. iv. 11, n; and quibus v. 12, infra.

8. insolens: in its original meaning of “unwonted,” i.e. “unused to such a sight.” The meaning of “insolent” is secondary.
11. Sperat: sc. before. Vacuam means "free to give him all your attention."

13-16. Tabula votiva is instrumental abl.; urida goes with vestimenta, and potenti with maris. Those who escaped from shipwreck often had painted a picture of their misfortune, which they dedicated, together with their clothes, in the nearest temple as a thankoffering. Horace remarks that he was shipwrecked on the rock of his passion for Pyrrha, and only just survived to make the proper grateful offering for his escape.

ODE VI.—You are a warrior, and your victories must be written of by Varius. I cannot sing of Tragic and Epic themes, and the exploits of yourself and of Caesar; I am the poet of wine and love.

Addressed to Agrippa, for whom see Introd. § 1.

† 1. Vario... alite: a personal agent is expressed by the preposition a or ab, or (in poetry) the dative (G. § 356); therefore, unless the conjecture alit be adopted, these words must be taken as abl. of attendant circumstance (ablative absolute): "with V. for singer," lit. "bird," i.e. "swan." Cp. Ep. I. 1, 94. "Curatus inaequali teneore capillos" (when the barber cut awry), and Inv. I. 13, "assiduo ruptae lectore columnae" (the reader continuing incessantly). L. Varius Rufus was one of the literary circle collected about Horace and Vergil, and acted as the latter poet's posthumous editor.

2. Maeonii: Maeonia was on the seashore of Lydia, and included the region of Troy, whence Maeonium carmen—songs of Troy. Homer himself is commonly called Maeonius or Maeonides.

3. quam rem cumque: tmesis for quacumque (cp. vii. 25). The construction is irregular. We should have expected either (1) Scribet Varius quacumque rem, etc.; or (2) Vario scribetur res, quacumque, etc. Navibus... equis: ablatives of manner. te duce: cp. ii. 52.

5. dicere: the infin. depends on conamur (v. 9).


7. Ulisei: for the declension, see G. § 40. The ten-years' wanderings of Ulysses (Odysseus) form the subject of the Odyssey.

8. Pelops: see Index.

9. tenues: in agreement with nos. grandia: referring to all the foregoing accusatives.

10. lyrae: cp. Cypri iii. 1; maris v. 16.

14. scripserit: fut. perf. "will be found to have written."

15. Meriones was the charioteer of Idomeneus, King of Crete, who fought on the Grecian side against Troy.

16. Tydiden: Diomedes, son of Tydeus, was "a match for the gods," when he wounded Ares (Mars) and Aphrodite (Venus) in a battle before Troy, by the help of Pallas (Minerva).

19. vacui: cp. v. 10. Sive is omitted before this word (cp. iii. 16). quid: "to some degree;" the accusative denotes the extent of the action of the verb.
NOTES.

ΟΝΕ VII.—Different people praise the beauties of different places.
To my mind, Tibur is fairest of all. The sky is not always dull, Plancus. Brighten up, as it brightens; and remember how Teucer made the best of his exile by founding himself a new home.

1. Rhodon: the island of Rhodes, off the S.W. corner of Asia Minor. Mytilenen: the capital of Lesbos, a large island off the coast of Lydia.

2. Epheson: Ephesus, the capital of Ionia, famous for its worship of Diana. Bimaris: Corinth, on the isthmus of the same name, lies between the Sinus Saronious (part of the Aegean) on the E., and the Gulf of Corinth on the W.

3. Baccho: see Index. Thebes was the first Grecian town to receive the Bacchic rites, according to legend. See Index, s.v. Pentheus. Delphos: the famous oracle of Apollo in Phocis. Apolline, like Baccho, is a causal abl. with insignes, which belongs to both Thebas and Delphos.

4. Tempe: the narrow gorge by which the river Penēus escapes to the sea, between Mounts Olympus and Ossa. The word is here neut. plur. (G. § 68, 3).

5. The city of Pallas (Minerva) is Athens, which was claimed as the spot at which the goddess first created the olive, her sacred symbol.

8. plurimus: "many a man." Used in the sing. instead of plur. here, and in a very few other passages.

9. Argos: accus. sing. neut. It was the sacred city of Hera (Juno). Mycenae, the capital of Agamemnon, stood a few miles N.W. of Argos.

11. Larisae: Larisa (or Larissa) was one of the capitals of Thessaly, which was famous for its fertile corn and pasture lands. Whenever, as here, the subject of a verb extends over several lines, it is best to use the passive construction in English.

12. Albunea, the last of the Sibyls, was worshipped at Tibur.

13. Anio: Tiburni: see Index, s.v. Tibur.

15. albus: predicative, "when clear," i.e. not bringing cloud and rain. The south wind was especially the rainy wind of Italy.

17. sapiens: predicative—"be wise and remember," etc.

21. Teucer: when he returned from Troy without his brother Ajax (who had killed himself), was sent into banishment by his father Telāmon, King of Salamis, an island off Athens. He fled to Cyprus, and there founded the town of Salamis. Salamina is the Greek accus. of Salamis.

22. fageret: the mood is due to cum in a concessive sense (G. § 521), "Though he was an exile." Lyaeus (the looser from care) is a name for Bacchus. It is here used for "wine," of which he was the god.

25. quo... cumque: cp. vi. 3, n.

29. tellure nova: "place at which" may be expressed by the simple abl. of certain nouns (G. § 369) without in when an epithet is joined to the noun.
31. *mecum:* the preposition *cum,* when used with personal and reflexive pronouns, with *quis,* and with *qui,* is enditic, *i.e.* suffixed, instead of preceding its case.

**ODE VIII.—** Why are you ruining Sybaris, Lydia? Why does he shun all exercise—riding, swimming, wrestling, throwing the quoit or the javelin? Why does he hide himself as Achilles did?

2. *properes:* subj. in an indirect question after *die.* G. § 483. So *oderit,* which is in meaning equivalent to a present, there being no present stem to *odi.* Cp. *memini,* *novi.*

4. *pulveris:* after *patein* (adjective), G. § 399: but *patein,* when used as a true participle, governs the accus. The distinction applies to all similar forms in *-ens,* *-ans.*

† 5. *militaris:* "as a soldier." There is a v. l. *militares,* agreeing with *aequales* ("equals in age").

6. *Gallica ora:* *i.e.* "the months of Gallic horses."

8. Olive oil was used by wrestlers to make their limbs supple.

11. *disco ... iaculo:* both words are causal abls. with *nobilis.*

14. *dicunt ... latusisse:* The subject, being indefinite ("as they say," "as men say"), is not expressed. *Filium Thetidis:* see Index, *s.c.* Achilles. Sub with the accus. often means "close upon" (of time), whether before or after. Here it has the former sense.

16. Notice the hendiadys: "slaughter and the L. bands" being equivalent to "slaughter of the L. bands."

**ODE IX.—** 'Tis mid-winter with its snow and wind and frost. Heap up the logs, broach your best wine, and leave the rest to Providence. Never heed the morrow, but count every day as a gain. Enjoy yourself while you are young.

1. *ut:* "how:" hence *stet* is subj. of indirect question. G. § 483. So *sustineant,* *constiterint.*

2. *Soracte:* a lofty mountain of Etruria, 26 miles north of Rome, and clearly visible from thence.

7. *deprome:* the regular word for "drawing off" wine from a larger into a smaller vessel.

9. *qui simul:* the relative *qui* must frequently be turned in English into the demonstrative with a conjunction. *Simul = simulac,* as often both in prose and verse. Translate: "for as soon as they," etc.

10. *aequore:* abl. of place where.

13. *sit:* G. § 483. *Quaerere:* the infin. is used as a noun in the accus.—"avoid the question what will happen," etc.

14. *quem ... cumque:* *cp. vi. 3, n.* *dierum:* partitive gen. dependent on *quemcumque.* The neuter *quocumque* would be more usual, G. § 395. *Iucro adpone:* "set down for gain," *i.e.* "count as gain." The dative is predicative.

20. *repeto = to seek again and again.*

24. The use of *male* with an adj. with the force of *non* is fairly common. Here it might also mean "roguishly," "wickedly."
NOTES.

✓ ODE X.—I will sing thy praises, Mercury. Thou didst bring men out of savagery by means of speech and training, messenger of the gods, father of the lyre, king of thieves. Thou didst steal the cows of Apollo, but he must laugh at thee even in the midst of his threats. By thy aid Priam passed safely through the Grecian lines. Thou art the conductor of the dead, and the favourite of all the gods.

Addressed to Mercurius. See Index, s.v. Atlas.

2. recentum: adjs. and participles in -ens, -ans, form the gen. plur. in -um as a rule. The forms in -um, however, are not uncommon in poetry. Recens = new-made, fresh; novus = (new and) strange.

3. formasti: contraction may occur in any perfect stem forms containing the syllables -vi-, -ve-, or -si-; e.g. nosse (=novisse), norat (=noverat), traxe (=traxisse = trac-sisse).

8. condere: depending upon callidum. See i. 18, n.

9. terret: G. § 534. reddidisses: the construction is “reported condition” after the idea of saying contained in terret. What Apollo said was—“I will do so and so if you shall not have restored” (Haec faciam, nisi reddideris). The apodosis (G. § 518) is omitted, and only the protasis remains in its regular form (se haec facturum esse, nisi reddidisses).

13. quin: “Why even.” The word is formed of the old abl. of quis (qui), and -ne (=non). Thus lit. quin fefellit = “how did he not cheat?” = “Ay, and he cheated . . .” Ilio: nom. Illos, f., or Ilion, n. (no other cases) = Troy.

15. Thessalosque ignes: i.e., the camp-fires of the Myrmidons, the followers of their Thessalian chief Achilles. iniuqa Troiae: = hostile to Troy.

16. fefellit: “escaped the notice of,” “eluded.”

18. sedibus: abl. of place where. The “abodes of the good” are Elysium. levem turbam: “the shadowy herd” of the spirits of the dead.

19. deorum: partitive genitive, dependent on superis and imis used as nouns.

ODE XI.—Trouble not about the future, Leuconoe. What matter whether this winter be your last or no: better to enjoy it in contentment. Be wise in time, and let your hopes be few; make the most of the present.

1. quaesieris . . . temptaris: G. § 478, and x. 3, n. scire nefas (sc. est) is parenthetical, i.e. independent of the rest of the sentence.

2. dederint: perf. subj. G. § 483. Babylonios numeros: “calculations such as the Chaldæans use.” Babylon, capital of Chaldaea, was famous for its astrologers.

3. ut: “how much better is it to,” etc.; a less common usage for the ordinary quanta.

6. sapias . . . lique . . . reseseces: subjunctives of command (G. § 477), the advice being of general application.
7. *spem longam ressecare*: lit. "to cut down one's far-reaching hopes by the narrow span (of life)."

**ODE XII.**—Of what god or man am I to sing, Clio? Of Jupiter? Pallas? Bacchus? Of all the gods and goddesses, and the hero Hercules, with Castor and Pollux, the patron gods of mariners? And then am I to sing of Romulus, or of Pompilius, of the pride of the Tarquins, or of Cato, and all Rome's early heroes? Then come Marcellus and Augustus—defend the latter, Jupiter, and rule thou in heaven, he upon earth.

M. Marcellus, son of Augustus' sister Octavia, was adopted by the Emperor as his successor in B.C. 25, and married Julia, daughter of Augustus. Less than two years after he sickened and died at Baiae, B.C. 23. This Ode was probably written at the time of his marriage; certainly before his death.

2. *sumis celebrare*: see ii. 8, n. Clio: see Index, *s.v.* Musa.
5. Helicon: A mountain in the south of Boeotia, between that state and Phocis, sacred to the Muses.
6. Pindo: Pindus was the name of the mountain range dividing Thessaly on the east from Epirus on the west. Haemus: Mount Haemus (the Balkans) runs east and west along the northern border of Thrace.

8. Orpheus: G. § 68. Orpheus, a legendary poet of Thrace, was the son of Calliope (hence *arte materna*, v. 9).
11. blandum ... duce: see i. 18, n.
†13. parentis: Jupiter. Some edd. read *parentum*—"our ancestors." landibus is the abl. of comparison depending on *prius*.
19. occupavit: occupo rarely means "to occupy." Usually it signifies "to seize," especially "to seize so as to forestall another," "to anticipate."
22. Liber: Bacchus. virgo: Diana (Artemis), the huntress-goddess.
24. Phoebus: voc. of Phoebus, as the ἐ shows. Phoebē is a name for Diana as goddess of the moon.
25. Aeolus: Hercules. pueros Ledae: cp. iii. 2, n. Castor was famous for his riding, Pollux (Polydeuces) for his boxing.
26. Superare depends on *nobilem*. Cp. i. 18, n. Pugnis is from *pugnum*, not *pugna*.
34. Pompilius: Numa Pompilius was the second, as Tarquinius Superbus was the last, of the seven kings of Rome. memorem: G. § 483. Before *Romulum supply utrum*.
35. fasces: (plur.)—"a bundle of sticks," especially the bundle of rods, with a headsman's axe in the middle, carried both as a symbol of office and as an instrument for inflicting punishment, before kings and consuls.
37. M. Attilius Regulus, consul 256 B.C., invaded Africa and overran most of the territories of Carthage. In the following year he was defeated by Xanthippus, the Spartan general of the Carthaginian
army, and remained a prisoner until 250 B.C., when he was sent to Rome to treat for peace, or for an exchange of prisoners. On his arrival he advised the Senate, according to the traditional account, to continue the war, and refused to break his promise by not returning to Carthage. He died in prison soon after.

M. Aemilius Scaurus, consul 115, 107 B.C., and one of the leading Romans of his day, was the great champion of the Optimates or conservative party; as such he had won through Cicero's oratory a renown beyond his deserts. The plural (Scauros) is used of him and his son. The story runs that the latter committed suicide on being rebuked by his father for cowardice.

38. L. Aemilius Paullus, consul 216 B.C., was wounded in the great defeat at Cannae, fighting against Hannibal. Though offered the means of escape he refused to fly, and died on the field.

40. C. Fabricius Luscinus, consul against Pyrrhus B.C. 278, sent back to the latter a physician who had offered to poison the king. Out of respect for him Pyrrhus withdrew from Italy for two years.

41. M. Curius Dentatus, consul 290, 275 B.C., defeated the Samnites in the former year, and in the latter drove Pyrrhus finally from Italy by the victory of Beneventum. His frugality and integrity were proverbial. incomptis capillis: abl. of quality, G. § 382.

42. M. Furius Camillus, five times dictator and six times consul, captured Veii 395, went into exile 391, and, according to the legend, saved Rome from the Gauls 390 B.C.

47. Iulium sidus:—"the star of the house of Julius," i.e. the glory of the Caesars. There is an allusion to the comet which appeared after the murder of Julius Caesar.

50. Saturno: G. § 386. Cp. i. 1. The "son of Saturn" is Jupiter.


53. Parthos: see Index. The Seres and Indi (Chinese and Indians) are put for any nations of the far East.

57. te: abl. of comparison. Olympus: a mountain in the N.E. of Thessaly, whereon dwelt the gods, according to Homer. Hence it is used, as here, for "heaven."

ODE XIII.—I hate to hear you praising Telephus, for he is not the sort of lover that is constant; he is too ardent. Happy are they who love aright!

2. servicem: the sing. of cervix is not found in the oest prose.

9. uror: here of the fire of jealousy; more commonly of love.

10. mero: belonging as an abl. of respect to immodicae.

14. sperae: sc. futurum esse, cp. v. 11; perpetuum (="constant") is predicative to laedentem.

16. quinta parte: either (1) the best parts, because, according to Pythagoras, the fifth element was also the best; or (2) merely a poetical way of saying "some portion."

20. die: dies is commonly feminine in sing. when used in the sense
of "an appointed time." *Suprema . . . die* is equivalent to *quam suprema dies* (i.e. the day of death) *solvet*.

ODE XIV.—*Ah bark! fresh waves will bear you out to sea. Hasten into port, for the storm is rising and you are sorely damaged. May you steer your course in safety!*
2. occupa: see note on xii. 19.
4. remigio: G. § 385. With *nudum* and *saucius* supply *est* (or *sit*, see next note).
† 6. gemant: indirect question after *vides ut*. If the reading *gemunt* be adopted, *nonne vides* is parenthetical, and *ut* is exclamatory (How . . . !)
11. Pontica: "from Pontus;" the name belongs both to the Black Sea, and to the province of Pontus along the southern shore of that sea.
16. "Unless you are bound to give sport to the winds, have a care." *Debeo* (=dehibeo) is "to be bound to give," "to owe."
17. quae: *ac. eras. Es* must be similiarly supplied in the next line.
20. vites: the subj. expresses a wish; G. § 476. The Cyclades ("Circling") are the group of islands encircling Delos in the Aegean Sea. *nitentes* alludes to their marble rocks. The acc. *nitentes Cyclandes* depends upon *inter in interfusa.*

ODE XV.—When Paris sailed for Troy with Helen, Nereus becalmed him and said:—"Thy luckless marriage means ruin, war, and trouble to Troy. The gods are angered against thee, and vain shall be thy graces. Bethink thee of all the heroes of Greece. They will come up against Troy, and her doom is fixed."
2. Idaes: "built of the pinewood of Mount Ida," which separated Mysia from Phrygia and Troas.
5. Nereus: a sea-god, father of Thetis and grandfather of Achilles. *Avi*: "omen," because omens were drawn from the flight and notes of birds. It is an abl. of attendant circumstance. An antecedent to *quam* (*hanc or eam*) must be supplied.
7. rumpere nuptias et regnum: this is an instance of *zeugma*, or the "yoking" of a verb to two objects, to the second of which it is not strictly applicable.
15. divides: either (1) "divide into bars," i.e. mark the time of; (2) "share between voice and lyre;" or (3) with *feminis*, "distribute now to one woman, now to another.
17. Cnosus was a chief town of Crete; hence *Cnosius = Cretan.* See vi. 15, a, and *infra* v. 26.
18. celerem sequi; cp. *infra* v. 27 *atrox reparire*; and see i. 18, a.
25. pugnae: objective gen. with scions, G. § 276, Obs. Sive: rarely found, as here, without a preceding si expressed or understood, and merely = "or if."
29. quem: object of fugies; after cervus supply fugit to govern the acc. lupum.
31. sublimi . . . anhelitu: lit. "with uplifted panting," i.e. "with head thrown back to pant."
32. tuae: i.e. Helen. The participle pollicitus is concessive: "though thou didst not promise."
33. iracunda: cp. vi. 6: and see Index, s.v. Achilles. Troas being part of Phrygia, Phryges = Troiani.
36. Pergameas: "belonging to Pergama (n., pl.) or Pergamum," another name for Troy. There is a v. l. Iliacas,— "belonging to Ilium." See x. 14, n.

ODE XVI.—Put what end you please, fair girl, to my bitter verses. More potent than the inspiration of a deity, reckless anger—the spark of lion-spirit which Prometheus gave us—has brought many a house and city to destruction; and it drove me to write as I did. Let us be friends again.

1. matre: either (1) abl. of origin—"daughter of a fair mother;" or (2) abl. of comparison—"still fairer than thy fair mother."
2. modum: ponere modum is usually = "to limit." Here it means "to put an end to." Iambic verses were said to have been introduced by Archilochus of Paros, that he might in that metre vent his wrath upon the girl who had jilted him. Flamma and mari are instrumental ablatives.
5. Cybèle was called Dindymene from Mt. Dindymus in Phrygia, where she was worshipped. adytis, local abl. "in his shrine."
9. Noricus: "of Noricum," the province which included the modern Tyrol and Styria.
13. addere: with coactus. Its object is particular undique desectam; vin is object to adposuisse. et: "also," "besides."
16. Thysten: see Index, s.v. Pelops.
21. The total destruction of a city was signified by raising its walls, drawing a plough over the site, and sowing it with salt.
25. muto usually takes an accus. of the thing given, an abl. of the thing taken, in exchange. Occasionally the cases are reversed, e.g. xvii. 2.
27. fias: G. § 535. So reddas,
ODE XVII.—Faunus often leaves Arcadia and comes to my Sabine farm. Everything attracts him there, and I am his favourite. Leave the hot lowlands, Tyndaris, and visit me here where you may sing and enjoy the cool breezes at your pleasure, without fear of Cyrus’ violence.

2. The home of Pan, with whom Horace here identifies Faunus, was Mt. Lycaeus in Arcadia. Lucretilis mons: a mountain in the Sabine districts. For the construction, see xvi. 25, n.

7. mariti: the he-goat, whose “wives” are the she-goats of the flock.

9. Haediliae: supposed to be the name of some neighbouring hill.

10. fistula: the Pan-pipes.

11. cubantis: “low-lying,” if Ustica is a valley; “sloping,” if it is a hill.

14. cordist: i.e. cordi est = “lies at their heart,” “is pleasant.”

15. ad plenum: adverbial, = “to the full.” The allusion is to the Horn of Plenty (cornucopia), teeming with fruit and flowers which are the “pride of the fields.” honorum depends on opulentia, G. § 398, andurus qualifies the former.

17. Caniculae: the dog-star, also called Sirius (a Canis Maioris), which rises about July 26th and brings the so-called “dog days.” (A star is said to “rise” when the difference between its right ascension and that of the sun grows sufficient to render it visible before sunrise.)

18. fide Teia: “A lyre like that of Anacreon of Teos,” a lyric poet who flourished c. 500 B.C. Teos was a city of Ionia, north-west of Ephesus.

20. Penelope: the wife of Ulysses, who remained faithful to him during all his twenty years of absence. He stayed a year with the sorceress Circe in the isle of Aeaea, after she had changed his followers into swine. She is called vitrea (sea-green) because she was the daughter of a sea-nymph.


22. Semele (or Thyone) became by Zeus (Jupiter) the mother of Dionysus (Bacchus). She was destroyed by the glory of Zeus, whom she had asked to see in all his majesty. Hence Thyoneus—Bacchus.

25. suspicere, “to look up at,” “to revere,” is to be distinguished from suspicari, “to suspect,” though the perf. part. pass. is often used (as here) is the sense of suspected. male dispari: “ill-matched.” See ix. 24, n. The dat. is that of recipient (remoter object).

ODE XVIII.—Plant vines before all else, Varus. The wine-goat banishes care, and is the companion of love. Only there must be no excess—excess that brings quarrel, and swaggering, and breach of trust.


2. Catili: see Index, s.v. Tibur.

3. siccis: “dry,” i.e. “who take no wine.”

8 Centaurea rixa: for the “quarrel of the centaurs” see Index,
NOTES.

s.v. Lapithae. Both Centaurs and Lapithae dwelt in Thessaly Sithoni: "of Sithone" (the middle of the three tongues of the Chalcidic peninsula in the S. of Thrace) is here put for "Thracians," whose intemperance was notorious.

11. Bassareu: a name of Bacchus, from a Thracian word bassara, a fox-skin, worn by the Bacchic worshippers.

13. sub divum: "into the open air," i.e. "into publicity." Cp. i. 25, n. To reveal any portion of the Bacchic Mysteries was sacrilege. Here they are called obsita frondibus—"the things wrapped in leaves"—from the ivy with which the sacred ark was wreathed. tene: "restrain." Berecyntus was a Phrygian mountain where Cybele was worshipped with the music of cymbals (tympana, aera; cp. xvi. 8), horns and flutes.

15. nimio: abl. of measure. plus, adverbial, = plus iusto. The whole expression means "more than what is right by far too much," i.e. "much more than is right."

16. arcani fides prodiga: an oxymoron, i.e. an intentional inconsistency.

ODE XIX.—Venus and Bacchus and idleness bid me love again. Venus possesses me, and suffers me not to sing of aught but herself. Let me do sacrifice to appease her.

2. Semeles puer: see xvii. 22, n. Licentia: "freedom."

6. Pario: from Paros. See xiv. 20, n. The marble of Paros was peculiarly white and brilliant.

8. adspici: see i. 18, n. In prose we should have quam ut (or qui) adspiciatur. lubricus: "slippery," i.e. "tripping up one's good resolves," "dangerous."

11. versis: the Parthians were famous horsemen. Their manoeuvre was always to retire before their enemies, shooting their arrows backwards as they rode.

12. nihil attinent: sc. ad Venerem.

14. pueri: "slaves." Cp. xxxviii. 1, etc.

16. mactata hostia: abl. of attendant circumstances (abl. absolute): "when a victim has been sacrificed (to appease her)."

ODE XX.—I will give you the best wine I have—only cheap Sabine, but I bottled it myself, and its date will give you pleasant memories of a people's favour. I have no costly vintages for you.

An invitation to Maecenas to visit Horace on his farm. See Introd. § 1; and Index, s.v. Maecenas.

1. Sabinnum: sc. vinum.

3. levig: (lino) "sealed up," because the cork was smeared over with pitch.

5. eques: Maecenas was one of the ordo equester, which held a middle rank between the Senate and the ordinary cives, and included well-to-do Romans whose property amounted to 400,000 sesterces (£3,400). Of these a special number became known as Equites

Hor. I.
Splendidi—a kind of upper class—and Maecenas belonged to them. *Paterni fluminis,* i.e. the Tiber. Maecenas was of Etruscan origin.

7. *Vaticani montis* : on the W. bank of the Tiber opposite to the *Campus Martius.* *redderet:* after *ut* consecutive.


10. *vides* is a conjecture in place of the MSS. *bibes,* which will not make good sense, because the Caecuban and Calenian were among the finest of Italian wines. *Videre* here, as in Terence, means "to procure."

11. *Formianae:* "of Formiae," in Latium. *Tempero* is to "blend" or "temper," and is usually said of the man who mixes the liquor, but is here applied to the vines and hills, and is equivalent to "fill" or "help to fill."

**ODE XXI.**—Call upon Apollo, and his mother Latona, and his sister Diana, ye boys and maidens. Sing their praises, that so Apollo may avert woe from us and turn it upon our enemies.

2. Apollo was called *Cynthia* from his birthplace Mt. Cynthus, in Delos, the central island of the Cyclades.


5. *laetam:* *Diana,* the sister of Apollo and goddess of hunting. Hence she rejoices in the woods and streams, and wears the quiver. She was specially worshipped at Mt. Algidus, one of the Alban Hills, about fifteen miles S.E. of Rome; and was supposed to frequent both Erymanthus, a mountain on the N. of Arcadia, and Cragus, a mountain in Lycia.

9. *Tempe:* see vii. 4, n. Apollo was said to have there purified himself after slaying Python, the great serpent which dwelt on Mt. Parnassus above Delphi.

11. As the god of hunting, Apollo carried the bow and quiver. As the god of music he carried the lyre, which was invented by his brother (*fraterna*) Mercury. *umerum* is acc. of closer definition (G. § 340); lit., "and (him who is) decked as to his shoulder with a quiver."

**ODE XXII.**—No matter where he be, the man of pure life need fear nothing. I was wandering through a Sabine wood when a wolf came upon me and left me unharmed. I was singing of Lalage. Put me where you will, at the Poles or the Equator, I will sing of her.

1. *vitate:* gen. of reference (G. § 400), denoting the thing in point of which a term is applied to a person. It is peculiar to poets and late prose writers, especially Tacitus. *sceleris:* the use of gen. after *purus,* *solutus,* etc., is apparently a Graecism. Cp. the genitives in G. § 401.

7. *fabulosus:* "famed in story." The Hydaspes is the Jelum, a river of the Punjaub in India.

11. *terminum:* *i.e.* the limits of Horace's own farm.

13. *quale:* the antecedent (demonstrative) correlative *tale* is, as often, omitted. In full—*fugit lupus, tale portentum quale,* etc.
14. Daunias: see Index, s.v. Daunus.
15. Iuba: see Index, s.v. Iuba. Juba was king of Numidia, and fought against Caesar at Thapsus, for which his kingdom was forfeited, B.C. 46. Augustus restored it to his son, also called Juba; and in B.C. 25 the latter exchanged it for Mauretania.
20. Iuppiter: "sky" or "climate:" cp. i. 25, n.
22. domicus negata: "denied to dwellings," i.e. "where none can live," because of the heat.
23. dulce: the acc. neut. of the adj. used as an adverb. Cp. Bk. ii. xii. 64, "lucidum fulgentes." So in the next line. It is a Graecism.

✓ Ode XXIII.—You fly from me, Chloë, as flies a fawn that trembles at the rustling of the leaves. But I am no tigress, and 'tis time you grew more bold.
1. hinnullus: a dimin. from hinnulus, itself a dimin. of hinnus.
4. siliæ: notice this pronounced as a trisyllable.
6. foliiis: either (1) abl. of place: or (2) abl. of means—"shiver with its leaves," just as below corde et genibus tremit (so. hinnullus).
10. frangere: infin., for the prose construction with ut and the subj. (final), or future participle. Cp. ii. 8; xii. 3; notes.

Ode XXIV.—Who could be ashamed, who could help weeping for Varus? Let us mourn for him, whose like neither Honour, nor Justice, nor Loyalty, nor Truth will ever find. Most of all should Vergil mourn. Yet regret is vain—nothing can bring back the dead now as Orpheus once did his wife. We can but bear our grief in patience.

Addressed to the poet Vergil on the occasion of the death of Quintilius Varus of Cremona, which occurred B.C. 24.
1. Quis: used here as an adj.: cp. v. 1, n. sit is deliberative subj. G. § 481. pudor = feeling of shame; but in v. 6 it is "Honour" personified. Desiderium usually means regret for a thing lost, or which one ought to have but has not. It governs the object gen. capitis, G. § 399. This use of caput to denote a person is a Graecism.
3. Melpomene: see Index, s.v. Musa. Her father was Jupiter.
9. bonis: dat. of agent, used after an adj. in -bilis as after the gerundive.
11. Quintilius deos: G. § 336. creditum: credo has three uses: (1) Intrans. Credo tibi = I believe you. (2) Trans. Credo hoc tibi = I entrust this to you. (3) Intrans. Credo hoc ita fieri = I believe this happens so. Only the transitive usage (2) can have full passive. See G § 303.
13. Quid si: the apodosis after quid is regularly omitted in such cases as this where the question is only rhetorical. English—"What if you, etc....?" The omitted verb is fiat or some such form. Another reading is quod si, where quod is the ordinary relative
used as an accus. of reference or sphere of action (G. § 339), "As to which if..." "But if..." Orphee : cp. xii. 8, n.

17. recludere : dependent upon lenis :—"Kind to unseal doom (in answer) to prayers." See i. 18, n. Precibus also depends on lenis.

18. negro...gregi : we should have expected ad nigrum gregem. The dat. thus used is rare even in poetry. G. § 357. compilerit is subj. because dependent on the hypothetical subj. redeat. Cp. Livy, 28, 42. Fraus fidem in parvis sibi praestruit, ut, cum opera pretium sit, cum mercede magna fallat. "Deceit wins for itself confidence in small matters, in order that, when it is worth while, it may cheat with great profit." For Mercury's office, see x. 17, 18.

ODE XXV.—You have few lovers now, Lydia, and few callers, few serenaders. You must mourn over your vanished charms and submit to see other favourites take your place.

3. amatque: "loves," i.e. "clings to," because it is rarely opened to admit a visitor.

5. multum: to be construed as an adverb with facilis.

7. tuo: with me, "while I that am thine am perishing." noctes: G. § 344.

11. Thracio vento: the North Wind. The construction is abl. absol. sub interlunia: cp. viii. 14, n. The idea is that the new moon causes a storm.

15. iecur: (gen. iecōris or iecinōris): "heart," as we should say. The Romans imagined the liver to be the seat of the passions.

17. quod: "that." G. § 526. The subjunctive (gaudeat, dedicet) is used because the words denote not facts asserted by Horace, but the grounds of Lydia's complaint (virtual oratio obliqua). The order is "quod lacta pubes magis gaudeat virenti hedera atque pulla myrto (et) dedicet," etc.

ODE XXVI.—The friend of the Muses, I shall cast care to the winds. Weave me, Muse, a chaplet for my friend Lamia. My compliments are vain without your help, and he is a fit subject for your gifts.

2. Creticum mare: the S. parts of the Aegean, about the island of Crete.

3. portare: cp. ii. 8. quis: either = quibus, dat. of the agent (G. § 356), or nom. sing. with rex. The moods of metuatur and terreat are those of indirect question depending upon securus. Translate—"heeding not by whom, etc..." The Rex gelidae orae is the chief of the Scythians.

†5. quid: there is another reading, quod, which is relative; and the mood of terreat may then be explained as due to the concessive force of quod—"though it (i.e. the previous question quibus... orae) disturbs T." Tiridaten: see Index, s.v. Parthus.

†9. Pimplei: i.e. Musa. Pimplea was a fountain near Mt. Olympus, one of the haunts of the Muses; hence they were called Pimpleides. Pimplei is voc. of the singular Pimpleis.
NOTES.

10. hunc: i.e. Lamia, mentioned again xxxvi. 7.
11. Lesbio: cp. i. 34, n. The plectrum (Gk. = "the striker") was a small piece of ivory or a quill used to strike the strings of the lyre, etc.

ODE XXVII.—To wrangle over one's wine is a savage fashion. No quarrelling! Must I drink, too? Then Megilla's brother must tell me with whom he is in love. I will drink on no other terms. You need not be ashamed; come, whisper it. Ah! Poor wretch! You are in peril indeed, and I know not who can rescue you.

2. Thracum: predicative gen. "It is (the custom) of Thracians."
4. rixis: G. § 385.
7. immane quantum: a parenthetical clause, imitated from the Greek. The ordinary full expression would be quantum vino et lucernis Medus acinaces discrepet (G. § 483) immane est.
8. cubito presso: the Romans took their meals reclining on sofas with the left elbow supporting them. Hence to "remain with elbows down" = "to keep one's seat."
11. beatus... pereat: an oxymoron. Cp. xviii. 16, n.
16. ingenuo: "worthy of an ingenuus," i.e. of one born of free parents, and so "noble."
19. laborabas: the imperfect is to be explained as referring to the time previous to the telling of the secret. "In what trouble you were all the time (and still are)!" Charybdi: see Index, s.v. Scylla.
20. flamma: G. § 570.
21. Thessalis: the Thessalians were famous for their sorceries.
24. Pegasus: the winged horse given by Minerva to Bellerophon, mounted on which he attacked and slew the Chimaera, a fire-breathing monster—part dragon, part goat, and part lion—which infested Lycia. The word is Greek, and denotes a she-goat.

ODE XXVIII.—Sailor: "Thou didst take the measure of earth, and sea, and heaven, Archytas, but it profits thee not now. All must die, however favoured by heaven, whether or no we ever live again, as Pythagoras avers. Some fall in battle, some are lost at sea; old and young alike perish." Archytas' Shade: "Yes: I was lost at sea, and am still unburied. Grant me but burial, and so may the storms spare thee, the gods keep thee and make thee rich. But if thou hearest me not, a dead man's curse will be upon thee and thy children. 'Tis but a little boon I ask."

An Ode in the form of a dialogue between a sailor who finds upon the shore the corpse of Archytas, and the shade of the drowned man. Archytas was a famous philosopher of Tarentum, a Pythagorean, and a friend of Plato. Like all Pythagoreans, he was a great astronomer and mathematician. He flourished in the middle of the fourth century, B.C.

3. munera pulveris exigui: "the gift of a little dust restrains
Horace, Abl. not accus. to Illyria perf., hiatus, ODB Tantalus. dat.

1. run with as under sc. (Southern Adriatic avidis, were of recludo, recognize killingness Zeus was killed before Troy. He was thus himself the "son of P., who was a second time sent down to Hades." The shield of Euphorbus was hung up in a temple at Argos, and Pythagoras pretended to recognize it as his own. Orco: cp. gregi, xxiv. 18, n.

11. reflexo: "unfastened." The prefix has the same force in recludo, resigno, and a few other words.

13. concesserat: quamvis is followed by the subj. in prose writers of the best period, except Livy.

17. The three Furies drive men to murder and bloodshed. They were Tisiphone, Alecto, and Megaera.

18. exitio: dat. of the predicate. For avidum, some edd. read avidis, "greedy of gain." nautis: dat. of the recipient.

20. fugit: perf., as the quantity shows.—"Has ever fled from.”

22. Illyricis: Illyria was the strip of coast on the E. and N. of the Adriatic Sea. Hence Illyricis undis = Hadria.

23. ne parce: to be construed with dare—"spare not to give.”

24. capiti inhumato: hiatus, the final i of capiti not being elided before the following vowel.

25. sic: cp. iii. 1, n, as also for the moods. quodcumque: accus. of sphere of action. Cp. xxiv. 13, n. Venusinae: "of Venusia."

27. merces (gen. mercèdis): "reward": not here the plur. of merx.

29. Tarentum: a colony of Sparta, now Taranto, at the head of the gulf of that name. It was the chief Greek city in Magna Graecia (Southern Italy).

31. te: abl. of origin with natis, G. § 386. It might also be taken as subject of committere, in accus. and infin. construction. Fors: sc. sit an, = forsitam. The subjunctive (maneat) comes therefore under the head of "dependent question."

33. precibus inultis: abl. of attendant circumstances (abl. abs.).

36. curras: licet and many other verbs are regularly constructed with the jussive subj. without ut.

ODE XXIX.—So you are envious of the gold of Arabia, Iccius, and are counting on Eastern slaves and handmaidens? The rivers may run uphill now, the impossible may happen, for Iccius has exchanged his books for the breastplate.
NOTES.

Augustus' Prefect of Egypt, Aelius Gallus, led an unsuccessful expedition into Arabia in 24 B.C. Icclius was contemplating joining in it.

3. Sabaeas: see Index, s.v. Arabs.
4. regibus... Medo; datives of disadvantage
5. virginum: partitive gen.
8. ad cyathum: *ad* may signify "at" when used with common nouns, "near by" when used with names of towns. So here *ad cyathum*, "at or by your cups." *Ad cyathum stare* = "to be a cupbearer."
9. tendere: the infinitive, being a verbal noun, stands as the accus. of the thing taught after a verb of teaching. See G. § 410, Obs. 2.
Sericas: "Chinese." Cp. xii. 56.
10. neget: potential subjunctive. G. § 517. arduis: with *montibus* as an abl. absolute: "the mountains being steep," or possibly poetical dative of *place whither.*
14. Panaeti: Panaetius, the Stoic philosopher and friend of Scipio Africanus, wrote a book which Cicero translated and enlarged as the *De Officiis* ("On Duty"). Socraticam domum: "the house (i.e. school) of Socrates." Plato and Xenophon are the chief philosophers of the "School of Socrates," who was an Athenian and the first to take up the study of *moral* philosophy. He made himself obnoxious by his habit of showing men the error of their views on such matters, and was accordingly compelled to drink the hemlock on the ground that he taught impiety, B.C. 399.
15. mutare: See xvi. 25, n.

ODE XXX.—Glycera is sacrificing to you, Venus. Leave your wonted haunts and come to her with the Graces, and Loves, the Nymphs, and the deities of Youth and Wit.
1. See iii. 1, n.
5. puer: Cupid, the child of Venus.
6. properentque: the position of *que* shows that *properent* strictly belongs to *Nymphae*, etc., and must be supplied with *puer et gratiae*.

ODE XXXI.—For what shall I ask Apollo? Not riches or lands. Let others grow, buy, and drink the costliest vintages. The simplest diet is enough for me. Grant me, Apollo, sane mind and body to enjoy it, and to retain my poetical powers to the last.
1. dedicatum: with *Apollinem*. The epithet refers to the temple of Apollo on the Palatine, with its famous library, opened B.C. 23.
4. segetes: this, with all the following accusatives, are objects of *orat* understood.
5. Calabria: the heel of Italy—a district famous for its pasturage.
7. The Liris (Garigliano) flows through Latium between the famous vineyards of Falernum and Massicus.
9. Calena: see xx. 9, n. A prose writer would have joined the epithet to vitem rather than to falce. The subject of premant is ii, antecedent to quibus.
13. et: to be taken as first word in the clause.
19. dones: dono has two constructions (1) dono tibi munus, “I give a gift to you; (2) dono te (accus.) munere, “I present you with a gift.” Here an infin. stands for the accus. in constr. 1. Latōus: a name of Apollo from his mother Latona (Leto).

ODE XXXII.—We are asked for an Ode. Come, lyre of mine; let us now, if ever, sing to Romans such songs as Alcaeus sang even amid war and tempest—songs of love and wine. You bring pleasure to the gods as lace to mortals: hear me when I invoke you, lyre of mine. †1. Poscimur: sc. carmen. G. § 337. There is a v. l. poscimus sc. te (i.e., lyram).
3. vivat: for the mood, see G. § 502.
5. Lesbio civi: Alcaeus, q.v. in Index. modulate: though modular is deponent, modularus is used with a passive meaning. Cp. G., § 172. Civī is dative of the agent.
7. sive: the preceding sive (before inter arma) is omitted.
10. puerum: cp. xxx. 5. Lycus was a favourite of Alcaeus.
†15. medicumque: this is the suggestion of Lachmann. All the MSS. read “mihi cumque.” But cumque, which must be translated “at any time,” is never found by itself. It may be an abbreviation for quauncumque, as quandoque for quandocumque. With the present reading vocanti (sc. mihi) must be taken as an ethic dative.

ODE XXXIII.—Grieve not too much, Albius, if Glycēra be faithless. The course of true love never did run smooth, and I have suffered as you do now.

Addressed to Albius Tibullus, the elegiac poet (v. 3).
1. ne doleas: not prohibitive, but final—“to prevent your grieving;” there being an ellipse of “Consider what I say,” or some such phrase. Ne with the present subj. can denote a general prohibition, but not one addressed to an individual.
7. Apulia: “of Apulia,” the country on the west coast of the Adriatic between Calabria on the south, Lucania on south and southwest, and Samnium on north-west.
9. peccet: G. § 533. This use of the subj. is to be classed as final. It denotes the prevention of the act of sinning prior to the action of the main clause. adultero: “for the sake of,” etc. Cp. precibus, xxiv. 17.
10. visum: sc. est, Videri is often thus used impersonally, “To seem good,” i.e. “to be decreed.” Veneri is here the goddess. In v. 13 it stands merely for amor.
15. libertina: a manumitted slave was called libertus or libertinus, the former denoting his relation to his old master (now his patronus), the latter his status in society. Galabros: see xxxi. 5, n.
Ode XXXIV.—Once I was an Epicurean and cared not for the Gods; now I believe that there are Gods that shake the firmament—sky, earth, and sea; that put down the mighty and exalt the humble at their pleasure.

According to Epicurus, the gods, if they existed, had no care for the world. He tried to explain all phenomena from the materialistic standpoint. Horace had been an Epicurean until one day he heard thunder when there were no clouds to account for it according to the theory of Epicurus. The gods do regard the deeds of men, and the reverses of fortune prove it. The Ode must not be taken too seriously.

3. consultus is regularly constructed with the objective genitive iuris, "one consulted on legal matters." Hence its use with other words, as here.

5. Diespiter: an archaic name of Jupiter and with the same meaning, i.e., "father of light." It is from the same root as dies, Zeus, and divus.

7. purum: sc. aëra—"a cloudless sky."

10. Taenāri: in the cliffs of Taenarus (C. Matapan) was a cavern which was believed to be the entrance to Hades.


14. apicem: apex was the tiara or crown of Eastern monarchs, who were proverbial as examples of pride and power.

16. sustulit: "has, ere now, lifted." This use of the perfect to express customary action is called gnomic or aoristic. Cp. Verg. Georg. I. 49. Illius immensae ruperunt horrea messes. "Its boundless harvests are wont to burst the garners."

Ode XXXV.—O goddess Fortune, all men revere thee—the husbandman, the mariner, the savages of the north, the princes of the East, and the warriors of Italy; for thou canst change the fortunes of all to good or ill. Necessity is thy pioneer, Hope and Loyalty follow thy vicissitudes, but not so false friends. Do thou preserve Augustus in his wars; and may atonement be thus made for the late civil strife.


2. praesens, properly the present participle of præsum, means "present to help," i.e. "powerful." For its constr. with tollere, cp. i. 18, n.

4. funeribus: abl. of price, like that used with mutare. Cp. xvi. 25, n.

8. Carpathium mare: between Rhodes and Crete, taking its name from the island of Carpathus.

10. Latium, whence the adj. Latinus, is the small division of Italy south of the Tiber, of which Rome was anciently the head.

14. columnam: "the pillar of their prosperity." frequens, like celeber (creber), means properly "crowded," not "frequent."
15. cessantes is the object of concitât. Cessâre is “to hesitate,” not “to cease.” Cp. xxvii. 13.

22. comitem: sc. se—“denies herself (to thee) as a companion.” Both Spes and Fides are subjects of colit and abnegat.

28. ferre dolosi: cp. i. 18, n. In prose we should have dolostores quam qui ferant. pariter=“equally (with their suffering friends).”

31. examen: for ex-ag-men, “that which is led out”; hence “a swarm” (of bees, etc.), here “a levy.” The following datives are those of the agent. rubro: the “Red Sea” (Erythraeum Mare) was the ancient name for the Indian Ocean, not for the sea which is now so called (Gulf of Suez). Eois: “Eastern,” from Æos (the Dawn).

34. fratrum: i.e. of the wounds which in civil war brothers have inflicted upon brothers.

35. nefasti: depending on quid.

39. diffingas: “fashion for a different purpose.” For the construction of utinam, see G. § 476. retusum: it was blunted by civil war.

40 Massagetæ: a Scythian tribe living near the Caspian Sea.

ODE XXXVI.—I gladly make thank-offerings to the gods who have brought back Numida to his friends from distant Spain. It is a day to be remembered: let us drink and dance and wreath our heads with flowers. Damalis will keep all her smiles for Numida.

8. alio rege: “under another master” at school. The constr. is abl. absolute. puertiae=pueritia, by syncope. Cp. lamna (= lamina), soldus (= solidus). Ode xxvi. was addressed to Lamia.

9. mutataeque, etc.: the “changing of the toga” took place when a Roman reached the age of fifteen years, and laid aside the toga praetexta—the brodered boy’s dress, with a broad coloured stripe—for the toga virilis, the plain white robe of the civilian.

10. Cressa nota: it was proverbial to speak of marking a happy event in the calendar with white, an unfortunate occurrence with black. Cressa is a fem. adj. from creta, itself originally an adj., and denoting Cretan earth, i.e. chalk.

11. modus: “limit.” amphorae may be an objective gen., but more probably a dat. of the indirect object with modus.

12. The Salii (“the leapers,” fr. salio) were the priests of Mars who celebrated the Feast of Mars with wild dances. They were famous for the luxury of their banquets. (See xxxvii. 2, where Saliam = belonging to the Salii.) Salium may be gen. plur. (G. § 146) or accus. sing.

13. multi meri: gen. of quality. One “of much wine” = “a heavy drinker.”

19. Threicia: see xviii. 8, n.

ODE XXXVII.—Now is the time for feasting, dance, and wine! Firstly we dared not, for our country was menaced by a mad
queen's rabble. But now she is fled. Caesar has affrighted her as the hawk scares the dove, or as a hunter the hare—that mad queen who yet scorned to be led in a Roman triumph and had courage to handle the asp with smiling face.

Cleopatra, Queen of Egypt, supported Antonius with her whole fleet and treasure at the battle of Actium, B.C. 31. Her flight led to the complete defeat of Antonius, who followed her to Alexandria, and, being pursued by the victorious Octavianus (Augustus Caesar), committed suicide there. Shortly afterwards Cleopatra, finding that she had no mercy to hope for from Octavianus, also committed suicide—by allowing an asp to bite her, it was said, 30 B.C. These events fix the date of this Ode to the same year.

1. bibendum—pulsanda: notice that the former word is a nominative gerund (sometimes called the impersonal gerundive), while the second is a gerundive in agreement with the object. G. §§ 423, 431. Saliaribus: see xxxvi. 12, n.

4. erat: the imperf. is used because Horace is thinking of the bygone days of anxiety when all were waiting for the time when they might celebrate Cleopatra's defeat. Cp. xxvii. 19, n.

5. nefas: sc. erat. Nefas is a "sin against the gods." For depromere. cp. ix. 7, n.

8. et: for its unusual position, cp. xxxi. 10, and below, vv. 25, 26.

10. impotens sperare: "weak enough to hope for anything." Impotens means "powerless over oneself," "without self-control." See i. 18, n. In prose we should have tam impotens ut speraret.

14. Mareotico: sc. vino, wine grown at Marea on the shores of lake Mareotis, a lagoon on the east of Alexandria.

18. columbas... leporem: accusatives after adurguens to be supplied with accipiter and venator.

20. Haemonia: Thessaly, so called from Haemon, father of Thessalus.

21. fatale: "fateful," "bringing fate." (Never to be translated "fateful.")

24. reparavit: the force of the re must be brought out by an adjective—"prepared new shores for herself": i.e. she did not use her fleet to conquer a new land out of Caesar's reach.

25. visere belongs to ausa, and tractare to fortis. Cp. i. 18, n.

29. morte: causal ablative.

30. Liburnis: sc. navibus. Light barks used by the Liburni, a piratical tribe of Illyrians (xxviii. 22, n). The usual constr. of invideo is simply a dat. of the person or thing envied. The cause of the envy is sometimes added in the abl. Here it is expressed by the infin. deduci, etc.:—"grudging the Liburnian galleys that she should be led, etc."

31. privata: "robbed (of her crown)." "unqueened." The nominative is used after the Greek idiom instead of the accusative, as subject to the infinitive deduci. mulier: in apposition with the subject of the sentence.
ODE XXXVIII.—I care not for Persian luxuries. Seek no roses for me—thou canst find nothing better than plain myrtle to grace both thee and me.

1. Persicos: the Persians were proverbial for extravagant luxury.

INDEX OF PROPER NAMES.

Achilles, -is or -ēi, m. (I. xv. 34: II. iv. 4, xvi. 29): Achilles, son of Peleus (hence called Pelides, I. vi. 6) and Thetis (-idos, f.), daughter of the sea-god Nereus, led the Myrmidones of Thessaly (I. x. 15) against Troy. Thetis knew that he would die in the war, and tried to keep him hidden, dressed as a maidservant, in Scyros. Ulysses discovered him, and persuaded him to go to Troy (see I. viii. 16), which could not be taken without him. He there won Briseis (II. iv. 4) as a prize, while Agamemnon won Chryseis. Apollo compelled the surrender of the latter to her own parents, and in compensation Agamemnon took Briseis from Achilles, who was so indignant that he refused to fight for his countrymen. After a time the death of his companion Patroclus by the hand of Hector aroused him once more. He slew Hector, and was himself slain a few days later. Pelidae stomachum alludes to his obstinate refusal to fight.

Ajax, -ācis, m.: (1) Ajax, son of Oileus, a Greek at Troy, famous for his speed (I. xv. 19). (2) Ajax, son of Telamon (II. iv. 5) and brother of Teucer (I. vii. 21, xv. 24), came to Troy from Salamis, whence both he and his brother are called Salaminius. After the death of Achilles, Ajax and Ulysses were rivals for his armour; and Ajax, being disappointed, went mad and killed himself. His wife, Tecmessa, was a captive slave-girl.

Alcaeus, -i, m.: a famous lyric poet who lived about 600 B.C. at Mitylene in Lesbos, a large island off Ephesus. Hence he is called Lesbios civis (I. xxxii. 5). He was a friend of Sappho (II. xiii. 25), the lyric poetess, and each used a particular metre, called after them Alcaic and Sapphic (see Introd., pp. 15, 16), while 'Lesbian songs,' a 'Lesbian lyre,' mean such as were those of Alcaeus and
Sappho (I. i. 34, xxvi. 11). He fought against the Athenians at the battle of Sigeum, 606 B.C., and threw away his shield in flight, and he was nearly shipwrecked once. Most of his poems were about love and wine, or about his favourites, Lycus, etc. (see I. xxxii. 5 sqq.).

Apollo, -inis, m.: god of music, healing, hunting, medicine, and prophecy. His oracle was the famous Delphi (I. vii. 3), and his symbol was the bow and quiver. He had many titles, e.g. Phoebus, Cynthius. DIANA (Artemis), goddess of hunting, of the moon, and of Hell, was his twin-sister, and their mother was LATONA (I. xxi. 3), whence Apollo is called Latōus (I. xxxi. 18). They were born in Delos (I. xxi. 10), and are therefore called Delius and Delia. See also I. x. 12; II. x. 20, xii. 20.

Arabs, -bis, m.: an Arab, a native of Arabia, of which there were three divisions: Petraea (Rocky), Deserta (Desert), and Felix (Fertile). One of the tribes of Arabia Felix were the Sabaei, whose country was SABAEA (I. xxix. 3), and their capital Saba. In 24 B.C. Aelius Gallus invaded Arabia Felix, but was forced to retire, owing to famine and the climate.

Arctos, -i, f. (I. xxvi. 3, II. xv. 16): ‘the Bear’; the constellation of that name in the northern sky. Hence, the North.

Atlas, -ntis, m.: One of the Titans who made war upon Jupiter. As a punishment he had to support heaven on his shoulders. He was father of Maia and grandfather of Mercury (I. x. 1), and was identified with Mount Atlas in Africa, whence Atlantēns - finis = ‘farthest Africa’ (I. xxxiv. 11).

Atrides, -ae, m.: A son of Atreus. The two Atridæ were Agamemnon and Menelaus, chiefs of the Greeks before Troy. See Troia.

Attalus, -i, m. (adj. Attalicus, -a, -um, I. i. 12): the name of three kings of Pergamus, of enormous wealth. The last of them made the Romans his heirs, 133 B.C. (II. xviii. 5).

Augustus, -i, m.: The title by which the first Emperor of Rome was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Iulius Caesar, the dictator, who adopted him as his heir 45 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled. Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra (I. xxxvii.), at ACTIUM in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as
the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.

B.

Bacchus, -i, m.: the god of wine, whose sacred plant was the ivy, and whose worshippers were called Bacchantes, Thyades, Maenades. He had many other titles, such as Liber (-eri), Euhius (-ii), Bassareus (-eos), Lenaeus (-i), Lyaeus (-i). His mother was Semelé or Thyone. (I. xix. 2, xvii. 22).

Bithynus, -a, -um (also Thynus, -a, -um, II. xiii. 15): belonging to Bithynia, the district of Asia Minor on the E. shore of the Bosporus, between Pontus and Mysia. 'Bithynian merchandise' is put for any Eastern stuffs. (I. xxxv. 7.)

C.

Caecubum (sc. vinum), -i, n.: wine grown in the Ager Caecubus, a marshy coast district of the S. of Latium, between Fundi and Terracina. (I. xx. 9; II. xiv. 25, etc.)

Cato, -ōnis, m.: (1) M. Porcius Cato (Censorius) served during the Second Punic War against Hannibal, and triumphed 194 B.C. for his successes against the Spanish tribes. In 191 B.C. he gained for his commander Glaebrio the victory of Thermopylae against Antiochus, King of Macedonia. He earned his name (Censorius), and his reputation as a pattern of the old stern Roman life, from the rigour with which he acted as censor 184-180 B.C. (II. xv. 11). (2) M. Porcius Cato (Uticensis), a bigoted member of the Senatorian party, and subsequently leader of the Pompeians against Caesar in Africa. After his defeat by Caesar at Thapsus, 46 B.C., he committed suicide at Utica (I. xii. 35). Centauri: see Lapithae. He was great grandson of the Censor.

Cyprus, -i, f.: the island of this name in the Eastern Mediterranean. It was the favourite haunt of Venus, who had a famous temple at Paphos, on the W. coast; and it gave its name to the surrounding sea. (I. xiii. 1, xxx. 2, etc.)

D.

Dacus, -i, m.: a Dacian, an inhabitant of Dacia, the country N. of the Ister (Danube), now Transylvania, Moldavia, Wallachia, etc. This people fought on the side of Antonius at Actium, and gave some trouble to the frontier armies of Augustus on the Danube. At a later time they were amongst Rome's most dangerous enemies. (I. xxxv. 9; II. xx. 18.)
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Daedalus, -i, m. (whence the adj. Daedaleus, -a, -um), father of Icarus (-i): a famous artist, who built the Cretan Labyrinth, in which was kept the Minotaur. He was pursued by Minos, and, to escape, made wings for himself and his son. The latter fell into the Aegean, and was drowned, but Daedalus escaped to Cumae in Campania. (I. iii. 34; II. xx. 13.)

Dardanus, -i, m. (adj. Dardanus, -a, -um = Trojan): the founder of Troy, which was called after him Dardania (-ae).

Daunus, -i, m.: a mythical king of Apulia, which is hence called DAUNIAS (-adis, f.): hence the adj. Daunius, -a, -um, meaning Italian. (I. xxii. 14; II. i. 34.)

Diana: see Apollo.

E.

Etruria, -ae, f. (adj. Etruscus, -a, -um, and Tyrrhenus, -a, -um): the district of central Italy lying S. and W. of the Apennines and N. of Latium, from which it was separated by the Tiber, hence called Etruscus amnis. Now Tuscany.

Euhius, -i, m. (also Euius or Evius): see Bacchus.

F.

Falernum, -i, n. (sc. vinum): wine grown in the Agor Falernus, in the N. of Campania, between Mons Massicus and the Volturnus (passim).

Faunus, -i, m.: god of flocks, mountains, and fields, identified with the Greek god Pan. (I. iv. 11, xvii. 2; II. xvii. 28.)

G.

Gaetulus, -a, -um: African, from the Gaetuli, a powerful nomad tribe of the interior of Northern Africa. (I. xxiii. 10; II. xx. 15.)

Gratiae, -arum, f.: the three Graces, daughters of Jupiter, and companions of Venus, Cupid, and the Nymphs. They were usually represented as nude (zonis solutis).

H.

Hadria, -ae, m.: the Hadriatic (Adriatic) Sea, notorious for its storms, mostly from the south; whence the south wind is called "the ruler of the Hadriatic." (I. iii. 15.)

Hercules, -is, m. (Heracles; adj. Hercules, -a, -um): the god of travel and strength, son of Alcmēna, the wife of Amphitrion, son of Alcaeus. Hence he is called Alcides ( ae, m.), "Son of Alcaeus"
(I. xii. 25). He was compelled by Eurystheus, King of Tiryns, to perform twelve labours, one of which was the descent to Hades, and bringing thence Cerbèrus, the three-headed dog which guarded it (I. iii. 36). He is also said to have assisted Jupiter in the struggle with the Titans (II. xii. 6), and to have done battle with the Centaurs.

Hesperius, -a, -um, belonging to Hesperia, -ae, f.: 'the Western Land.' It usually signifies Italy, Italian (I. xxviii. 26; II. i. 32), but sometimes alludes to Spain (I. xxxvi. 4), and at other times merely = 'Western' (II. xvii. 20).

Hiberus, -i, m.: the river Ebro in Spain, also spelt Iberus and Hiber (-i), (II. xx. 20); also as an adj. of three terminations = 'Spanish' (I. xxix. 15); Hiberia being the old name for Spain.

I.

Iuppiter, Iovis, m. (Zeus): Jupiter, god of heaven and the universe, whose queen is Iuno, -onis, f. The name Iuppiter is also used as a common noun = sky, climate. (I. i. 25, etc.)

L.

Lapithae, -arum, m.: the Lapithae and the Centaurs (Centauri, orum, m.) were wild peoples of Thessaly. They were present at the marriage feast of Pirithôus and Hippolytê, when they quarrelled violently, the affair ending in a general battle, in which Hylæus, chief of the Centaurs, was slain (II. xii. 6). They were notorious for their intemperance (I. xviii. 8). The Centaurs were figured as having the bodies of horses with the heads and arms of men. (Adj. Centaurëus, -a, -um, I. xviii. 8.)

Libya, -ae, f. (adj. Libycus, -a, -um): Africa. It was regarded as a far-away land (II. ii. 10), and its crops of corn were proverbial (I. i. 10).

M.

Maecenas, -ätis, m.: C. Cilnius Maecenas, chief minister of Augustus and patron of Horace (see Introd. I.). He was an Eques, but descended from the royal race of Etruria, whence the Tiber (Etruscus amnis) is called his 'paternal river' (I. xx. 6). He several times mediated between Antonius and Augustus (see Augustus), and, when the latter was absent in the war which ended at Actium, Maecenas had entire charge of Italy and Rome. He continued to be high in favour until 21 B.c., when he retired from public life, and contented himself with the society of literary men. He was an author himself in a small way, but not successful. He died 8 B.C., a few days before Horace.
Marsus, -a, -um, belonging to the Marsi (-ūrum), one of the most warlike people of Samnium. They were a proverb for bravery, and there was said never to have been a Roman general who triumphed without their aid or over them. (I. ii. 39; II. xx. 18; and as substantive, I. i. 28.)

Massicus, -i, m.: sc. Mons, a famous wine-growing district between Latium and Campania, next to the Ager Falernus. Hence Massicum -i, n. (sc. vinum), the wine grown there.

Maurus, -i, m.: a Moor; a native of the western part of the North African coast, Mauretania. Also as adj. Maurus, -a, -um = African (I. xxii. 2; II. vi. 3).

Mercurius, -i, m.: god of wit and trickery, and the messenger of the gods. He conducted the souls of the dead to Hades (I. x. 16). (See Atlas.) As a son of Jupiter, he was brother of Apollo, to whom he gave the lyre which he had invented, and hence he is the patron of lyric poets, whom he protects in danger (II. vii. 13).

Minerva, -ae, f.: identified with the Greek Pallas (-ādis, f.), goddess of spinning and all female accomplishments, and of learning. She assisted the Greeks in the war against Troy, and was patron-goddess of Athens, which was called Palladis urbs (I. vii. 5). Her breastplate was the aegis made of the skin of the goat which suckled Jupiter (I. xv. 11).

Musa, -ae, f.: the nine Muses, daughters of Jupiter, were Terpsichōre (Muse of Dancing), Euterpe (Lyrics), Urania (Astronomy), Polyhymnia (Divine Hymn), Clio (History), Calliope (Epic), Erāto (Love-poetry), Melpomēne (Tragedy), Thalia (Comedy).

N.

Nympheae, -ārum, f.: nymphs: minor deities who possessed trees, rivers, mountains, seas, etc. They are the companions of the Graces, Venus, and Cupid.

O.

Orcus, -i, m.: a name for Hades, the place of the dead (I. xxviii. 10; II. iii. 24, etc.).

Orion, -ōnis, m., one of the giants, and a ‘mighty hunter,’ who was slain by Diana in revenge for an insult (II. xiii. 39). After his death he was placed amongst the stars as the constellation Orion, whose rising brings storms (I. xxviii. 21).

P.

Parthus, -i, m.: a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (Medians), and further south still the Persae (Persians); but the name Parthus Hor. I.
is used vaguely by Horace for all three peoples (I. iii. 51; II. i. 31). They provoked a war with Rome in 52 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at Carrhae. They were compelled to make peace again by Ventidius, who twice defeated them B.C. 39-38. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne, Phraates IV. (or Phraates; II. ii. 17) and Tiridates (I. xxvi. 5), ended in an appeal to his arbitration. He set up Tigranes as king, 20 B.C. This appeal for arbitration is construed by Horace and other writers as equivalent to doing homage to Augustus. The Parthians had a peculiar style of fighting, never coming to close quarters, but discharging their arrows backwards as they rode (I. xix. 12). Augustus never triumphed over them (I. xii. 53).

Pelops, -öpis, m.: was the son of Tantalus, King of Lydia (or Argos). The latter wishing to try the omniscience of the gods, cut to pieces his son, and served up his flesh at a banquet. In return for this and other crimes, Tantalus, the 'guest-fellow of the gods' (I. xxviii. 7), was condemned to be tortured with everlasting thirst in Tartarus, while grapes hung over him just beyond his reach (II. xiii. 37). Pelops was revived by Hermes (Mercurius). He had two sons, Atreus and Thyestes. The former became king of Mycenae, and banished his brother. Afterwards he pretended to be reconciled, killed the two sons of Thyestes, and served up their flesh to their father. For this the gods cursed Atreus and the house of Pelops (I. vi. 8) for ever.

Penteus, -ei, m.: King of Thebes, refused to allow the Theban women to worship Bacchus, and was torn to pieces by them, his mother, Agavē, leading them on, on Mt. Cithaeron (II. xix. 14). Thebes afterwards became a favourite haunt with Bacchus (I. vii. 3).

Phraates, -is, m. (or Phraates): King of Parthia, was driven out by his own people for his cruelty. He engaged in a civil war with the other claimant, Tiridates. The Scythians supported Phraates, who compelled his rival to fly to Augustus. The latter finally put Tigranes on the throne (II. ii. 17; and see also s.r. Parthus).

Pluto, -ōnis, accus. Plutōna, m. (adj. Plutōnus, -a, -um): god of the lower world, and brother of Jupiter and Neptune. His queen was Proserpina (II. xiv. 7; I. iv. 17), the daughter of Ceres, whom he carried off by force.

Priamus, -i, m.: King of Troy, and father of Paris, whose rape of Helen caused the Trojan war. When his son Hector was slain by Achilles, Priam visited the Greek camp to ransom the dead body, which Achilles at once surrendered (I. x. 14). See Troy.

Prometheus, -ei, m.: one of the Titans, the sons of Iapetus (I. iii. 27), stole fire from heaven to give it to men, and otherwise benefited them. In return for his theft he was chained to a rock, with a vulture perpetually tearing at his vitals (II. xiii. 37).

Proserpina, -ae, f.: see Pluto.
Sabinus, -a, -um: belonging to the Sabines, a name which included the Samnites, and represented the ancient inhabitants of Roman Italy, from Etruria to Lucania. They were famous for their hardihood, simplicity, and honesty. (I. ix. 7; xx. 1; II. xviii. 14.)

Scylla, -ae, f.: Scylla and Charybdis (I. xxvii. 19) were two monsters who guarded the strait between Italy and Sicily. The latter thrice a day swallowed the waters of the sea and thrice threw them up again.

Scythae, -ārum, m.: the Scythians, dwellers in the country north of the Danube and Black Sea, and conterminous with the Parthians at the Caucasus. Like the Parthians, the Scythians were a restless people, whom the Romans dreaded, but never successfully chastised (I. xix. 10, xxv. 9; II. xi.).

Styx, -gis, m. (‘Hateful’): one of the six rivers in Hades. The others were Achérón, Lethé (Forgetfulness), Phlégethón (Flaming), Cocytus (Wailing), and Avernus.

Syrtēs, -ium, m. (I. xxii. 5; II. vi. 3; xx. 15): the ‘Drifts,’ or quick sands in the two bays of the north coast of Africa east of Tunis. They were distinguished as the Greater (Maior) and Lesser (Minor) Syrtes.

T.

Thracia, -ae, f. (also Thraca, -ae, and Thrace, -es): Thrace; the region south of the Balkans (Haemus) and north of Macedonia. A native of Thrace is Thrax (-cis, m.) or Thressa (-ae, f.), and the adjs. are Thracius, Threicius, and sometimes Thrax.

Thynus, -a, -um: see Bithynus.

Tiber, -ēris (also Thybris, -is), m.: the Tiber, which rises in the Apennines, near Tifernum, and flows south-west, separating Latium from Etruria. Hence it is called Etruscus amnis. Its chief tributaries are the Nar (-ris) and Anio (-onis).

Tibur, -ūris, n.: situated on the side of a hill sixteen miles north-east of Rome, in Latium (now Tivoli). It was said to have been founded by three Argives, Tiburnus, Catilus (I. vii. 13, xviii. 2), and Coras. It was famous for the beauty of its scenery, where the Anio, descending from the hills, makes gullies and cascades; and famous, too, as the home of Albunea, the last of the Sibyls (or prophetesses), who had there a sacred grove and shrine (I. vii. 12). Horace had a villa there. (Adj. Tiburtinus, -a, -um.)

Tiridātes, -is, m.: see Phrařātes.

Tithónus, -i, m.: a mortal with whom Aurora, the goddess of Dawn, fell in love. She gave him the gift of immortality, but forgot to add that of eternal youth. (I. xxviii. 8; II. xvi. 30.)

Troia, -ae, f.: Troy, the capital of the small district of north-west of Asia Minor called the Troad (Troas, -ādis, f.). It was besieged by the whole force of Greece, the legends said, for ten years, to avenge the abduction of Helen (Hélēna, -ae, f.), wife of Menelāus, King of Sparta, who had been carried off by Paris
(Paris, -Idis; also called Alexander), son of Priānus. In the tenth year it was taken by stratagem. The Greeks pretended that they gave up the siege, but left behind them a gigantic wooden horse, which the Trojans took within their walls. The horse contained a band of the picked warriors of Greece, who got out in the night, opened the city gates, and admitted the whole Greek army. The bravest of the Greeks was Achilles; of the Trojans, Hector (passim).

Tyrrhēnus, -a, -um (I. xi. 6): see Etruria.

Vesta, -ae, f.: goddess of the Hearth, on whose altar was kept burning a fire, which was never allowed to expire. Her priestesses were the Vestal Virgins, whose house, the Regia (monumenta regis, I. ii. 15) was on the slope of the Palatine hill, near the Forum.
Q. HORATII FLACCI
C A R M I N V M
LIBER SECUNDVS.

NOTE.—The text is mainly that of L. Müller, in which the spelling conforms closely to the exigencies of the metre; e.g., furerest (= furere est).

I.
(Alcaic.)

Motum ex Metello consule civicum Bellique causas et vitia et modos Ludumque Fortunae gravesque Principum amicitias et arma

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

Paulum severae Musa tragoediae Desit theatris: mox ubi publicas Res ordinaris, grande munus Cecropio repetes cothurno,

Insigne maestis praesidium reis Et consulent, Pollio, Curiae, Cui laurus aeternos honores Delmatico peperit triumpho.

Iam nunc minac murmure cornuum Perstringis aures, iam litui strepunt, Iam fulgor armorum fugaces Terret equos equitumque voltus.
HORACE

Audire magnos iam videor duces,
Non indecoro pulvere sordidos,
    Et cuncta terrarum subacta
        Praeter atrocem animum Catonis.

Iuno et deorum quisquis amicior
Afris inulta cesserat inpotens
    Tellure, victorum nepotes
        Rettulit inferias Iugurthae.

Quis non Latino sanguine pinguior
Campus sepulcris inopia proelia
    Testatur auditumque Medis
        Hesperiae sonitum ruinae?

Qui gurges aut quae flumina lugubris
Ignara belli? quod mare Dauniae
    Non decoloravere caedes?
        Quae caret ora cruore nostro?

Sed ne relictis, Musa procax, iocis
Ceae retractes munera neniae,
    Mecum Dionaeo sub antro
        Quaere modos leviore plectro.

II.
(Sapphic 1.)

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

Vivet extento Proculeius aevo,
Notus in fratres animi paterni:
    Illum agit pinna metuente solvi
        Fama superstes.
ODES II. 3.

15

Latius regnes avidum domando
Spiritum, quam si Libyam remotis
Gadibus iungas et uterque Poenus
Serviat uni.

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

Redditum Cyri solio Phrahaten
Dissidens plebi numero beatorum
Eximit Virtus populumque falsis
Dedocet uti

Vocibus, regnun et diadema tutum
Deferens uni propriamque laurum,
Quisquis ingentes oculo inretorto
Spectat acervos.

III.

(Alcaic.)

Aequam memento rebus in arduis
Servare mentem, non secus in bonis
Ab insolenti temperatam
Laetitia, moriture Delli,

Seu maestus omni tempore vixeris,
Seu te in remoto gramine per dies
Festos reclinatum bearis
Interiore nota Falerni.

Quo pinus ingens albaque populus
Umbram hospitalem consociare amant
Ramis? Quid obliquo laborat
Lympha fugax trepidare rivo?
Huc vina et unguenta et nimium breves
Flores amoenae ferre iube rosae,
Dum res et aetas et sororum
Fila trium patiuntur atra.

Cedes coemptis saltibus et domo
Villaque, flavus quam Tiberis lavit,
Cedes, et exstructis in altum
Divitiis potietur heres.

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

Omnes eodem cogimur, omnium
Versatur urna serius ocius
Sors exitura et nos in aeternum
Exsilium impositura cubae.

IV.
(Sapphic 1.)
Ne sit ancillae tibi amor pudori,
Xanthia Phoceu. Prius insolentem
Serva Briseis niveo colore
Movit Achillem;

Movit Aiacem Telamone natum
Forma captivae dominum Tecmessae:
Arsit Atrides medio in triumpho
Virgine rapta,

Barbarae postquam cecidere turmae
Thessalo victore et ademptus Hector
Tradidit fessis leviora tolli
Pergama Grais.
Nescias an te generum beati
Phyllidis flavae decorent parentes:
Regium certe genus et penates
Maeret iniquos.

Crede non illam tibi de scelest
Plebe diletam, neque sic fidelem,
Sic lucro aversam potuisse nasci
Matre pudenda.

Bracchia et voltum teretesque suras
Integer laudo; fuge suspicari,
Cuius octavum trepidavit aetas
Claudere lustrum.

V.

(AIcaic.)
Nondum subacta ferre iugum valet
Cervice, nondum munia conparis
Aequare nec tauri ruentis
In venerem tolerare pondus.

Circa virentes est animus tuae
Campos iuvenca, nunc fluviis gravem
Solantis aestum, nunc in udo
Ludere cum vitulis salicto

Praegestientis. Tolle cupidinem
Inmitis uvae: iam tibi lividos
Distinguet autumnus racemos
Purpureo varius colore.

Iam te sequetur: currit enim ferox
Aetas, et illi, quod tibi demserit,
Adponet annus; iam proterva
Fronte petet Lalage maritum,
Dilecta, quantum non Pholoe fugax,
Non Chloris, albo sic umero nitens,
Ut pura nocturno renidet
Luna mari Cnidiusve Gyges.

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

VI.
(Sapphic 1.)
Septimi, Gades aditure mecum et
Cantabrum indoctum iuga ferre nostra et
Barbaras Syrtes, ubi Maura semper
Aestuat unda,

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

Vnde si Parcae prohibent iniquae,
Dulce pellitis ovibus Galaesi
Flumen et regnata petam Laconi
Rura Phalantho.

Ille terrarum mihi praeter omnes
Angulus ridet, ubi non Hymetto
Mella decedunt viridique certat
Baca Venafro;

Ver ubi longum tepidasque praebet
Iuppiter brumas, et amictus Aulon
Fertili Baccho minimum Falernis
Invidet uvis.
Ille te mecum locus et beatæ
Postulant arces; ibi tu calentem
Debita sparges lacrima favillam
Vatis amici.

VII.
(Alcaic.)
O saepe mecum tempus in ultimum,
Deducte Bruto militiae duce,
Quis te redonavit Quiritem
Dis patriis Italoque caelo,
Pompei, meorum prime sodalium,
Cum quo morantem saepe diem mero
Fregi, coronatus nitentes
Malobathro Syrio capillos?
Tecum Philippos et celerem fugam
Sensi relicta non bene parmula,
Cum fracta virtus et minaces
Turpe solum tetigere manto.
Sed me per hostes Mercurius celer
Denso paventem sustulit aëre;
Te rursus in bellum resorbens
Vnda fretis tulit aestuosis.
Ergo obligatam redde Iovi dapem,
Longaque fessum militia latus
Depone sub lauru mea nec
Parce cadis tibi destinatis.
Oblivioso levia Massico
Ciboria exple, funde capacibus
Vnguenta de conchis Quis udo
Deproperare apio coronas
Curatve myrto? Quem Venus arbitrum
Dicet bibendi? Non ego sanius
Bacchabor Edonis: recepto
Dulce mihi furerest amico.

VIII.
(Sapphic 1.)
Villa si iuris tibi peierati
Poena, Barine, nocuisset umquam,
Dente si nigro fieres vel uno
Turpior ungui,

Credem. Sed tu simul obligasti
Perfidum votis caput, enitescis
Pulchrior multo iuvenumque prodis
Publica cura.

Expedit matris cineres opertos
Fallere et toto taciturna noctis
Signa cum caelo gelidaque divos
Morte carentes.

Ridet hoc, inquam, Venus ipsa, rident
Simplices Nymphae ferus et Cupido,
Semper ardentes acuens sagittas
Cote cruenta.

Adde quod pubes tibi crescit omnis,
Servitus crescit nova, nec priores
Inpiae tectum dominae relinquunt,
Saepe minati.

Te suis matres metuunt iuventus,
Te senes parci miseraeque, nuper
Virgines, nuptae, tua ne retardet
Aura maritos.
IX.

(Alcaic.)

Non semper imbræ nubibus hispidos
Manant in agros aut mare Caspium
Vexant inaequales procellæ
Vsque, nec Armeniis in oris,

Amice Valgi, stat glacies iners
Menses per omnes, aut aquilonibus
Querqueta Gargani laborant
Et foliis viduantur orni:

Tu semper urgues flebilibus modis
Mysten ademptum, nec tibi Vespero
Surgente decedunt amores
Nec rapidum fugiente solem.

At non ter aevo functus amabilem
Ploravit omnes Antilochum senex
Annos, nec inpubem parentes
Troilon aut Phrygiae sorores

Flevere semper. Desine mollium
Tandem querellarum, et potius nova
Cantemus Augusti tropæa
Caesaris et rigidum Niphaten,

Medumque flumen gentibus additum
Victis minores volvere vertices,
Intraque praescriptum Gelonos
Exiguis equitare campis.
X.
(Sapphic 1.)

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

Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidenda
Sobrius aula.

Saepius ventis agitatur ingens
Pinus et celsae graviore casu
Decidunt turres feriuntque summos
Fulgura montes.

Sperat infestis, metuit secundis
Alteram sortem bene praeparatum
Pectus. Informes hiemes reducit
Iupiter, idem

Submovet. Non, si male nunc, et olim
Sic erit: quondam cithara tacentem
Suscitat Musam neque semper arcum
Tendit Apollo.

Rebus angustis animosus atque
Fortis adpare; sapienter idem
Contrahes vento nimium secundo
Turgida vela.
XI.

(Alcaic.)

Quid bellicosus Cantaber et Scythes,
Hirpine Quinti, cogitet Hadria
Divisus obiecto, remittas
Quaerere, nec trepides in usum

Poscentis aevi paqua: fugit retro
Levis iuventas et decor, arida
Pellente lascivos amores
Canitie facilemque somnum.

Non semper idem floribus est honor
Vernis, neque uno luna rubens nitet
Voltu: quid aeternis minorem
Consiliis animum fatigas?

Cur non sub alta vel platano vel hac
Pinu iacentes sic temere et rosa
Canos odorati capillos,
Dum licet, Assyrioque nardo

Potamus uncti? Dissipat Euhius
Curas edaces. Quis puer ocius
Restinguet ardentis Falerni
Pocula praetereunte lympha?

Quis devium scortum elicet domo
Lyden? Eburna, dic age, cum lyra
Maturet, incomptam Lacaenae
More comam religata nodo!

...
XII.

(Asclepiad 4.)

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

Nec saevos Lapithas et nimium mero
Hylaeum domitosque Herculea manu
Telluris iuvenes, unde periculum
Fulgens contremuit domus

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

Me dulces dominae Musa Licymniae
Cantus, me voluit dicere lucidum
Fulgentes oculos et bene mutuis
Fidum pectus amoribus;

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

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

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

(Alcaic.)

Ille et nefasto te posuit die,
Quicumque primum, et sacrilega manu
Produxit, arbos, in nepotum
Perniciem opprobriumque pagi;

Illum et parentis crediderim sui
Fregisse cervicem et penetralia
Sparsisse nocturno cruore
Hospitis; ille venena Colcha

Et quidquid usquam concipitur nefas
Tractavit, agro qui statuit meo
Te triste lignum, te caducum
In domini caput inmerentis.

Quid quisque vitet, numquam homini satis
Cautumst in horas: navita Bosphorum
Thynus perhorrescit neque ultra
Caeca timetve aliunde fata,

Miles sagittas et celerem fugam
Parthi, catenas Parthus et Italum
Robur; sed improvisa leti
Vis rapuit rapietque gentes.

Quam paene furvae regna Proserpinae
Et indicantem vidimus Aeacum
Sedesque discretas piorum et
Aeoliis fidibus querentem

Sappho puellis de popularibus
Et te sonantem plenius aureo,
Alcaee, plectro dura navis,
Dura fugae mala, dura belli.
Vtrumque sacro digna silentio
Mirantur umbrae dicere; sed magis
Pugnas et exactos tyrannos
Densum umeris bibit aure volgus.

Quid mirum, ubi illis carminibus stupens
Demittit atras belua centiceps
Aures, et intorti capillis
Eumenidum recreantur angues?

Quin et Prometheus et Pelopis parens
Dulci laborem decipitur sono,
Nec curat Orion leones
Aut timidos agitare lyncas.

XIV.
(Alcaic.)
Eheu fugaces, Postume, Postume,
Labuntur anni, nec pietas moram
Rugis et instanti senectae
Adferet indomitaque morti;

Non, si trecenis, quotquot eunt dies,
Amice, places, inlacrimabilem
Plutona tauris, qui ter amplum
Geryonen Tityonque tristi

Conpescit unda, scilicet omnibus,
Quicumque terrae munere vescimur,
Enaviganda, sive reges
Sive inopes erimus coloni.

Frustra cruento Marte carebimus
Fractisque rauci fluctibus Hadriae,
Frustra per autumnos nocentem
Corporibus metuemus austrum:
ODES II. 15.

Visendus ater, flumine languido
Cocytos errans et Danai genus
Infame damnatusque longi
Sisyphus Aeolides laboris.

Linquenda tellus et domus et placens
Vxor, neque harum, quas colis, arborum
Te praeter invisas cupressos
Villa brevem dominum sequetur.

Absumet heres Caecuba dignior
Servata centum clavibus et mero
Tinguet pavimentum superbo,
Pontificum potiore cenis.

XV.
(Alcaic.)

Iam pauca aratro iugera regiae
Moles relinquent, undique latius
Extenta visentur Lucrino
Stagna lacu, platanusque caelebs

Evincet ulmos; tum violaria et
Myrtus et omnis copia narium
Spargent olivetis odorem,
Fertilibus domino priori;

Tum spissa ramis laurea fervidos
Excludet ictus. Non ita Romuli
Praescriptum et intonsi Catonis
Auspiciis veterumque norma.

Privatus illis census erat brevis,
Commune magnum: nulla decempedis
Metata privatis opacam
Porticus excipiēbat Arcton.
Nec fortuitum spernere caespitem
Leges sinebant, oppida publico
Sumptu iubentes et deorum
Templa novo decorare saxo.

XVI.
(Sapphic 1.)

Otium divos rogat in patenti
Prensus Aegaeo, simul atra nubes
Conditit lunam neque certa fulgent
Sidera nautis;

Otium bello furiosa Thrace,
Otium Medi pharetra decori,
Grospehe, non gemmis neque purpura venale nec auro.

Non enim gazae neque consularis
Submovet lictor miseros tumultus
Mentis et curas laqueata circum
Tecta volantes.

Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum,
Nec leves somnos timor aut cupid
Sordidus aufert.

Quid brevi fortes iaculamur aevo
Multa? Quid terras alio calentes
Sole mutamus? Patriae quis exsul
Se quoque fugit?

Scandit aeratas vitiosa naves
Cura nec turmas equitum relinquit,
Orior cervis et agente nimbos
Orior Euro.
ODES II. 17.

Laetus in praesens animus quod ultrast
Oderit curare et amara lento
Temperet risu; nihil est ab omni
Parte beatum.

Abstulit clarum cita mors Achillem,
Longa Tithonum minuit senectus,
Et mihi forsan, tibi quod negarit,
Porriget hora.

Te greges centum Siculaeque circum
Mugiunt vaceae, tibi tollit hinnitum
Apta quadrigis equa, te bis Afro
Murice tinctae

Vestiunt lanae; mihi parva rura et
Spiritum Graiae tenuem Camenae
Parca non mendax dedit et malignum
Spernere volgus.

XVII.
(Alcaic.)

Cur me querellis examinas tuis?
Nec dis amicumst nec mihi te prius
Obire, Maecenas, mearum
Grande decus columenque rerum.

A, te meae si partem animae rapit
Maturior vis, quid moror altera,
Nec carus aeque nec superstes
Integer? Ille dies utramque

Ducet ruinam. Non ego perfidum
Dixi sacramentum: ibimus, ibimus,
Vtcumque praecedes, supremum
Carpere iter comites parati.
Me nec Chimaerae spiritus igneae
Nec, si resurgat, centimanus Gyas
Divellet umquam: sic potenti
Iustitia placitumque Parcis.

Seu Libra seu me Scorpios adspicit
Formidolosus, pars violentior
Natalis horae, seu tyrannus
Hesperiae Capricornus undae,

Vtrumque nostrum incredibili modo
Consentit astrum. Te Iovis inpio
Tutela Saturno refulgens
Eripuit volucrisque Fatī

Tardavit alas, cui populus frequens
Laetum theatris ter crepuit sonum;
Me truncus inlapsus cerebro
Sustulerat, nisi Faunus ictum

Dextra levasset, Mercurialium
Custos virorum. Reddere victimas
Aedemque votivam memento;
Nos humilem feriemus agnam.

XVIII.
(Hipponacteum.)

Non ebur neque aureum
Mea renidet in domo lacunar,
Non trabes Hymettiae
Premunt columnas ultima recisas

Africa, neque Attali
Ignotus heres regiam occupavi,
Nec Laconicas mihi
Trahunt honestae purpuras clientae.
At fides et ingenii
    Benigna venast, pauperemque dives
Me petit: nihil supra
    Deos lasseso nec potentem amicum

Largiora flagito,
    Satis beatus unics Sabinis.
Truditur dies die,
    Novaeque pergunt interire lunae.

Tu secanda marmora
    Locas sub ipsum funus et sepulcri
Inmemor struis domos,
    Marisque Bais obstrepentis urgues

Submovere litora,
    Parum locuples continente ripa.
Quid quod usque proximos
    Revellis agri terminos et ultra

Limites clientium
    Salis avarus? Pellitur paternos
In sinu ferens deos
    Et uxor et vir sordidosque natos.

Nulla certior tamen
    Rapacis Orci fine destinata
Aula divitem manet
    Erum. Quid ultra tendis? Aequa tellus

Pauperi recluditur
    Regumque pueris, nec satelles Orci
Callidum Promethea
    Revexit auro captus. Hic superbum
HORACE

Tantalum atque Tantali
Genus cohercet, hic levare functum
Pauperem laboribus
Vocatus atque non vocatus audit.

XIX.
(Alcaic.)

Bacchum in remotis carmina rupibus
Vidi docentem, credite posteri,
Nymphasque discentes et aures
Capripedum Satyrorum acutas.

Euhoe, recenti mens trepidat metu,
Plenoque Bacchi pectore turbidum
Laetatur. Euhoe, parce Liber,
Parce, gravi metuende thyrso.

Fas pervicaces est mihi Thyiadas
Vinique fontem lactis et uberes
Cantare rivos atque truncis
Lapsa cavis iterare mella;

Fas et beatae coniugis additum
Stellis honorem tectaque Penthei
Disiecta non leni ruina
Thracis et exitium Lycurgi.

Tu flectis amnes, tu mare barbarum,
Tu separatis uvidus in iugis
Nodo coherces viperino
Bistonidum sine fraude crines.
Tu, cum parentis regna per arduum
Cohors Gigantum scanderet inpia,
    Rhoetum retorsisti leonis
    Vnguibus horribilique mala;

Quamquam choreis aptior et iocis
Ludoque dictus non sat idoneus
    Pugnae ferebaris; sed idem
    Pacis eras mediusque belli.

Te vidit insons Cerberus aureo
Cornu decorum, leniter atterens
    Caudam, et recedentis trilingui
    Ore pedes tetigitque crura.

XX.

(Alcaic.)

Non usitata nec tenui ferar
Pinna biformis per liquidum aethera
    Vates, neque in terris morabor
    Longius invidiaque maior

Vrbes relinquam. Non ego, pauperum
Sanguis parentum, non ego, quem vocas,
    Dilecte Maecenas, obibo
    Nec Stygia cohibebor unda.

Iam iam residunt cruribus asperae
Pelles et album mutor in alitem
    Superne, nascunturque leves
    Per digitos umerosque plumae.
Iam Daedaleo tutior Icaro
Visam gementis litora Bosphori
Syrtisque Gaetulas canorus
Ales Hyperboreosque campos.

Me Colchus et qui dissimulat metum
Marsae cohortis Dacus et ultimi
Noscent Geloni, me peritus
Discet Hiber Rhodanique potor.

Absint inani funere neniae
Luctusque turpes et querimoniae;
Conpesce clamorem ac sepulcri
Mitte supervacuos honores.
NOTES.

References to passages in the Odes are made thus: I. xii. 17 means Book I., Ode xii., line 17.
An obelus (?) denotes that the reading is doubtful.

ODE I.

You are writing the history of the Civil Wars, Pollio—a dangerous task indeed. Lay aside your tragedies awhile, great lawyer, great statesman, great general. Methinks I hear the sounds and see the sights of battle even now; methinks I watch the conquest of the world—all the world save Cato; his death was an offering to Jugurtha. The stain of our blood has defiled all the world. But, my Muse, let us sing a lighter song.

Addressed to C. Asinius Pollio, a supporter of Julius Caesar, who triumphed 39 B.C. over the Parthini, an Illyrian tribe in arms on behalf of Brutus and Cassius. He was a patron of literature, and a friend of Horace and Vergil. The “History of the Civil Wars” to which Horace here refers comprised the years 60-30 B.C. Pollio was a successful tragic poet as well as an historian, but all his writings have been lost.

1. motum: a noun, not the participle of moveo. Metello: Q. Caecilius Metellus was consul in the year of the First Triumvirate, 60 B.C., and led the senatorian party against the league of Caesar, Pompeius, and Crassus (the principium of v. 4).
7. tractus: this verb governs all the preceding accusatives as direct objects, except periculosae plenum opus aleae, which stands in apposition with the others collectively. To write the history of the Civil Wars was dangerous, because Augustus might easily be offended, as well as many other notable Romans.
10. theatris: dative.
12. Cecropio: “Athenian,” from Cecrops, a legendary king of Attica, where all the greatest tragedians were bred. The cothurnus was a buskin or thick-soled shoe, worn by tragic actors to increase their height.
16. Delmatico: i.e. Illyrian. Delmatia was strictly the district north of Illyria, about the head of the Adriatic Gulf and the Tyrol.

18. perstringis: i.e. in a public recitation of his works, a fashion which Pollio introduced. litui: "bugles" used by cavalry. Cp. Odes I. i. 23, n.

22. terrarum: partitive genitive.


28. ret tulit: "offered due (re-) sacrifice." A singular verb agreeing with one member only of a composite subject is not uncommon, especially in Horace. Jugurthae: Prince of Numidia; he attacked his brother Adherbal, who was under the protection of Rome, and so began the Jugurthine War, 111 B.C. In 106 he was captured by Sulla and Marius, and in 104 was starved to death. Horace says that his death was avenged by the blood of the Romans who in 46 fell at Thapsus, where Cato (v. 24) commanded the senatorians. See Index s.v. Cato.

29. quis: used here adjectivally with campus.


36. caret: "is free from." Distinguish the force of careo from that of egeo, "to be in need of."

38. retractes: final subjunctive, i.e. expressing purpose. The first meaning of retracto is "to handle again"; that of "withdrawing," "retracting," is secondary. Ceae neniae: i.e. mournful songs such as those of Simonides of Ceos, 556-467 B.C. He was famous for his elegies and epitaphs on the dead.

39. Dionaeo: belonging to Venus, Goddess of Love, the daughter of Diöne.

ODE II.

Silver has no beauty unless it be well used, as Proculeius used it to his undying praise. Better conquer avarice than rule the world. Avarice is like dropsy, always thirsty, yet only increased by indulgence. Virtue teaches us to call happy only him who can look once at wealth and not turn back to gaze upon it.

Addressed to Sallust, adopted son of the historian of the Jugurthine War and the Catilinarian conspiracy; he was a courtier of Augustus and a patron of literature.

2. lamnae: syncopated for laminae, properly "a flat plate of metal"; Horace is referring to silver coin or plate.

4. splendeat: subjunctive in what is virtually a reported conditional clause; Sallustius is represented as saying inimicus sum, nisi splendet. The metaphor is from coin, which keeps bright only when continually used.
5. Proculeius: said to have divided his own property with his two brothers, when the latter had lost their own by confiscation during the Civil Wars.

6. animi: gen. of reference, or of the “thing in point of which a term is applied to a person.” The construction is a poetic extension of the adjectival use of the genitive, and is very rarely used in prose.

9. regnes: hypothetical subjunctive, the protasis to which is contained in domando (= si domes). Lungas and serviat depend on the implied hypothesis “(than) you would reign.”

11. Gadibus (Cadiz): the famous port at the mouth of the Baetis (Guadalquivir), founded about 1000 B.C. by the Phoenicians. Uterque Poenus: “both Carthaginians,” i.e. the older Carthaginians of Carthage in Africa, and the settlers who occupied Spain and Carthago Nova (Cartagena) after 238 B.C.


15. fugerit: future-perfect; the cause of the disease must be eradicated before the thirst is quenched.

17. The construction is Virtus eximit Phrahaten numero beatorum. Dissidens plebi goes with virtus; and solio is dat. after redditum, which belongs to Phrahaten. Cyrus the Great founded the Persian empire about 560 B.C. The Persians and Parthians are, as often, identified. For Phrahates see Index.

19. falsis... vocibus: i.e. by calling P. beatus when he is not virtuous.

20. dedocet: “unteaches them to use,” i.e. “teaches them not to use.”

21. diadema: properly not a metal crown, but a broad riband which formed part of the royal head-dress.

ODE III.

Be not too sorrowful in trouble, Dellius, nor too glad in good fortune. Of what use are the good things of life unless you enjoy them? Do so while you may, for you must forego them all at last. High, low, rich, and poor, we must all die.

3. temperatam: sc. servare memento.

5. seu... seu: to be taken after moriture—“doomed to die, whether you have lived,” etc.

8. interiore nota: the wine-jars were stored away in the apothēca as they were filled, so that the amphora which stood farthest back would of course contain the oldest and best wine. Falerni: sc. vini; cp. Massicum. The nota, or label upon the amphora, would record the place and date of the vintage.


10. amant: “are wont,” a Graecism.
12. *trepidare*: with *laborat*. The use of an infinitive with many verbs more usually constructed with a gerund or *ut* is an extension of the prolativa infinitive, used with such verbs as *possum*, *incipio*, *volo*, etc. Other examples occur in iv. 23, xii. 28, xvii. 21, xvi. 39, xviii. 40. The obvious answer to the questions in this stanza is that all is for our pleasure.

14. *ferre iube*: the object of *iube*, being indefinite (*e.g.* *aliquem*), is omitted. *amoenae*: this adjective is used of things which are pleasing; *sucundus* of persons.


16. *fia*: the Fates (*Parcae*), three sisters, Clotho, Lachésis, and Atrōpos, were represented as holding, spinning, and severing the thread of man’s life.

18. *villa*: the country house, opposed to *domo*, the house in town. Most wealthy Romans possessed several such country seats. *lavit*: present tense, as if from a verb of the 3rd conjugation, an archaic form affected by Horace.


23. *moreris*: the verb belongs to both *dives* and *pauper*, the subjunctive is that of the dependent question. *sub divo*: “under the open sky”; cp. *sub Iove*. The god of the sky was Jupiter.

25. *eodem*: “in the same direction,” “to the same place,” adverb.

26. The subject to *versatur* is *sors*, while *urna* is an ablative of the instrument. *Vel* is omitted between the two adverbs *serius*, *ocius*; which qualify *exitura*. The lives of men are represented as so many lots (*sortes*) shaken together in an urn, and he whose lot first leaps out must die.

27. The scansion affords an instance of *synapheia*, the final -*um* of *aeternum* being elided before the vowel with which the next line begins; cp. xvi. 34.

28. *cumbæ*: the boat of Charon, in which the ghosts of the dead were ferried across the Styx to Hades.

**ODE IV.**

*Be not ashamed to love a slave, Xanthias. Achilles, Ajax, Agamemnon, all did so. Who knows? Phyllis may be the daughter of kings; and, in any case, one whom you love cannot be base-born. She is fair; be not jealous of me if I praise her, for I am forty.*

1. *pudori*: predicative dative.


3. *Briseis*: a captive in war, who became the prize of Achilles. Agamemnon afterwards took her away again, and Achilles in his wrath refused to fight against the Trojans any more.
5. Aiacement: called "the son of Telamon" to distinguish him from Ajax the Less, son of Oileus. He married Tecmessa, daughter of Teleutas, king of Phrygia, a captive slave.

7. Atrides: Agamemnon fell in love with Cassandra, daughter of Priam, and took her home to Argos, where both were murdered by his queen Clytaemnestra.

9. cecidere... tradidit: English requires the past perfect, "had fallen... had handed over."

10. Thessalo victore: not an abl. of the agent (which would require the preposition a, ab), but an ablative absolute. Thessalus is Achilles, who came from Phthia in Thessaly. ademptus Hector: lit. "Hector removed," i.e. "the removal of Hector." The Roman preference for concrete to abstract phraseology often causes a concrete noun and participle to be used to express the action itself.

11. tolli: with leviora. Such a use of the infinitive dependent upon an adjective is not allowable in prose, but forms a special feature in the Latin of Horace. Cp. indoctus ferre, vi. 2; and compare Book I, iii. 25, vi. 6, x. 7, xii. 10, xviii. 18, xxxv. 2, 28.

12. Pergama: Pergama, -orum or Pergamum, -i—the citadel of Troy, and so used for the city itself.

13. nescias an: when an introduces an apparently single question, the implication is that the alternative mentioned is the right one. Here nescias is potential: "you would not know, if asked," and may be rendered "for all you know." But Horace does not mean this stanza, or indeed anything in the Ode, to be taken too seriously.

15. genus: this may be taken either as nominative, the subject of est (understood), and therefore also the subject of maeret; or as the accusative, the object of [Phyllis] maeret.

16. iniquos: aequus signifies (1) level; (2) just, considerate; (3) kind. Iniquus signifies the opposite in all three senses, the last being that which is here conveyed.

17. tibi: dative of the agent. De scelestā plebe is predicative.

19. potuisse nasci: possum, debeo, etc., are in this sense constructed with a present infinitive, and themselves take whatever tense-sign the English transfers to the dependent infinitive, e.g. debui facere, "I ought to have done." matre: ablative of origin.

22. integer: from in (= not) and tag (root of tango, to touch), "intact," i.e. "heart-whole."

24. claudere: see on iii. 12. lustrum: properly the sacrifice of purification performed by the Censors at the close of their census in every fifth year. Hence it comes to mean "a term of five years." As Horace was born in 65 B.C., the date of this ode must be 25 B.C.

ODE V.

Laége is too young to marry yet. Like a young heifer, she cares only for play and pleasure. Soon will come the time when she will be ready for love; you will be fonder of her than of Pholoe or Chloris, fairer though Chloris be than a moon-lit sea or the boy Gyges,
2. **cervice**: the sing. of this noun is rarely used except in poetry.

3. **munia**: viz. that of pulling at the yoke as a mate (*compar*) should.

9. **tolle**: "away with . . ." *Tolle* bears the three meanings of (1) to raise; (2) to lift up and carry off; (3) to remove, destroy.

10. **iam**: "soon," and so in v. 15. **lividos**: properly "dark-blue," i.e. "dark."

12. **colo**: with *distinguere*, "set off with," not with *varius*.

15. The meaning is that the lover need not fear to wait awhile. The years that take him past his prime of life will bring the maiden nearer hers.

16. **petet**: "will playfully butt," not "will seek."

20. **Cnidius**: a native of Cnidus, a Dorian colony in Caria.

21. The boy Gyges is so girlish in his features, that if he were dressed as a girl it would be difficult to distinguish his true sex.

**ODE VI.**

_I should like to live the rest of my days at Tibur or Tarentum, Septimius. The fields and flocks of Tarentum, its bees and olives and vines, invite me. Let us go there and end our days together._

1. **Gades**: see on ii. 11.

2. **Cantabrum**: the Cantabri were a wild mountain tribe of Northwestern Spain and Northern Portugal. They resisted the Romans longer than any other Spanish clan, and the years 29-15 B.C. were occupied in almost ceaseless campaigns against them. They were finally conquered and pacified by Agrippa. *ferre*: see on iv. 11.

3. **Syrtes**: see Index.

5. **colono**: dative of the agent. For the legend alluded to see Index s.v. Tibur.

7. **lasso**: not to be taken too seriously. Horace's only *militia* was in 42 B.C. (see vii. 2, n.); this was written probably after 29. *maris . . . militiaeque*: the genitives depend on *lasso*. Cp. *fessi rerum* (Vergil). They might also be taken with *modus*. With *lasso*, sc. *mihi*.

9. **Parcae**: see iii. 16, n.; and for *iniquae* see iv. 16, n.

10. **pellitis**: "clad in skins" (*pelles*), with which sheep of exceptionally fine breed were covered in order to preserve their fleece from damage. *Galæsi*: not "the river Galæsus" (which would be expressed by putting the two nouns in apposition), but the "waters of the Galæsus." This river falls into the Gulf of Tarentum.

11. **regnata**: *regnus* is an intransitive verb, but the passive is used transitively in poetry and post-Augustan prose.

12. **Phalantho**: dative of the agent. While the Spartan warriors were absent during the long wars against Messenia in the eighth century B.C., there grew up a population which, headed by Phalanthus, endeavoured to expel the legitimate Spartans. Foiled in the attempt, Phalanthus was allowed to lead them away as colonists, and so founded Tarentum (*Taranto*), 707 B.C.
NOTES.

14. Hymetto . . . Venafro: examples of the figure called brachylogy (short-speaking). The honey of Tarentum does not rival Hymettus, but the honey of Hymettus. The latter place was a mountain overlooking Athens from the south.


18. Aulon: a mountain in Calabria. fertili: either (1) "luxurious," if Baccho be taken to mean "grapes"; or (2) "fertilising," if Baccho be understood literally. † amictus: there is another reading, amicus, "friendly to."

22. When the body of a Roman was burnt upon the funeral pyre, his intimate friends wept solemnly over his smouldering ashes (favilla), and subsequently quenched them with libations of wine, prior to enclosing them in the urn.

ORE VII.

Pompeius, my comrade in every danger, what has brought you back safe home? How often have I feasted with you! With you I fought at Philippi; but while I ran away, you were drawn back into warfare. Now we can feast again. I could drink like a Thracian.

1. tempus ultimum: "gravest peril," tempus here, as often, denoting "a crisis."

2. Brutus: Marcus Junius Brutus, a friend of Julius Caesar, was the head of the conspiracy which ended in the assassination of Caesar, March 15th, 44 B.C. He was compelled to quit Italy by Marcus Antonius, and endeavoured to assert his cause by arms. At Philippi in Macedonia the army commanded by himself and Cassius was routed by Octavianus and Antonius, and the two commanders committed suicide, 42 B.C. militiae: not locative, but genitive case.

3. Quirites: Quirites (from the Sabine quiris, a spear) was a name for the Romans in their civil capacity.

4. Pompei: scanned as a spondee. The e and i coalesce in pronunciation by the figure called synizesis. Sodalis is a "boon-companion"; comes (cum and eo, ire) is one who "goes by the same road," a comrade; collega (cum and lêgo) is one "commissioned at the same time," a colleague in office.

8. capillos: in poetry many passive verbs, especially in the past participle, are used in a "middle" sense, i.e. the subject is also the indirect object of the action; so here coronatus capillos = "having wreathed my hair."

9. Philippus: see note on v. 2, and Introduction, § 1. The parma was the distinctive shield of a cavalry soldier. The diminutive implies irony or apology.

11. fracta: sc. est. Virtus (from vir) means primarily "manliness."

13. Mercurius: Mercury was the inventor of the lyre, and may therefore have been regarded as the patron of lyric poets.
21. levia: "smooth," i.e. polished in your honour. Massico: see Index, and iii. 8, note on Falerni.

23. unguenta: perfumes such as malabathrum, nardum, etc., were regularly sprinkled over the heads of banqueters; hence the adjective nitens applied to the hair (v. 7).

24. deproperare: depropero, which, like propero, is naturally intransitive, is here used transitively.

25. curate: the -ve belongs in sense to myrto. Garlands of roses, myrtle, and parsley were worn during drinking-bouts, arbitrum bibendi: the "master of the cups" directed the quality and quantity of the wines drunk during the banquet, and was elected by means of dice (tali). The latter were four in number, numbered on four sides each. If all fell with the same number uppermost, the throw was called canis, the worst. The best, Venus, was a throw in which all four dice showed different numbers.

27. Edonis: the Edoni (or Edones) were a Thracian tribe. They are here put for "Thracians" generally, that people being addicted to excessive drinking.

28. furest: i.e. furere est.

ODE VIII.

If any of the oaths which you have broken had brought you punishment, Barine, I could believe those which you make now. But no such thing. The very deities of love smile upon your perjuries. Your old lovers leave you not, fresh ones come, and every young wife dreads your influence.

1. iuris peierati: "false oath," formed on the analogy of ius iurandum. The genitive is objective with poena.

4. turpior: both dente and ungui belong to the adjective turpior as ablatives of amount of difference, and uno must be taken with each noun.

5. crederem: sc. tibi or iuri iurando tuo. simul: for simulac, as often.

10. fallere: "to forswear." Barine swore by the buried (opertos) ashes of her dead mother, and broke her oath.

14. Cupido: in Vergil and other writers, when masculine, Cupido signifies the god of love, who is represented as armed with the bow and arrows. When feminine, it is a common noun, "desire." In Horace the word is always masculine. Cp. xvi. 16.

17. tibi: dative of advantage, "for thee."

18. servitus: abstract for concrete, "slaves." The young men only grow up to be slaves to her charms like their elders.

21. iuvencis: the young men are compared to growing cattle, just as was Lalage, Ode v.

24. aura: "the breeze of your favour," that blows on your lovers.
ODE IX.

Rain and storm and winter do not last for ever, Valgius, and why should the storm of your grief for Mystes be unceasing? Nestor forgot his grief for Antilochus; Troilus' death was forgotten. Do you also forget, and let us sing of the triumphs of Rome's Emperor.

1. nubibus: ablative of place whence motion takes place. It is unusual for it to stand without a preposition.
8. foliis: the ablative may be explained as one of either separation or respect.
9. modis: "measures" (musical), i.e. elegies; so amores in v. 11 means love-poems. Gaius Valgius Rufus was an elegiac poet of Maecenas' circle.
10. Mysten ademptum: cp. ademptus Hector, iv. 10, n. vesper: the planet Venus, which does not "rise" in the evening, though it may then become visible.
12. fugiente solem: i.e. when Venus is a morning star.
14. senex: Nestor, king of Pylos in Messenia, lived through three generations of men, and was the wisest counsellor of the Greeks before Troy. His son Antilochus was slain by Memnon while defending his father.
16. Troilus: son of Priam and Hecuba; he was slain by Achilles while still a mere lad. He had fifty sisters, here called Phrygian, because the Troad was a portion of Phrygia.
18. querellarum: this use of the genitive is a Graecism, the regular Latin construction requiring the accusative. nova ... tropaea: the reference is probably to some monument erected in 25 B.C. to celebrate victories gained over various barbarous tribes.
19. Augusti: see Index.
20. Niphaten: the name of a mountain of Armenia. rigidum: "stiff with ice," "ice-bound."
21. Medium flumen: the Euphrates, which Augustus constituted the boundary between the Roman Empire and the Parthians. The construction here changes, and an accusative and infinitive clause is put as object in place of the simple accusative (tropaea ... Niphaten). Translate: "Sing of the trophies, etc. ... and how the Median stream ... rolls lesser eddies down."
23. Gelonos: the Geloni were a Scythian tribe dwelling about the Tanais (Don). They are here put loosely for the Dacians, who were compelled to retire beyond the Danube at some time posterior to 25 B.C., and thenceforward to recognise that river as their limit.
praescriptum: neuter adjective used as a substantive. Their plains are called "narrow," in contrast with the wide area of Thrace, which they had once occupied.
ODE X.

The best life, Licinius, is that which aims at neither too much nor too little. The golden mean avoids alike envy and insult; it is the lofty tree which is struck by the lightning. 'Tis best to be guarded in all cases. Change will come, and Apollo's shafts give place to his music. Be bold in trouble, cautious in success.

1. Licinius: Lucius Licinius Murena, who was afterwards (22 B.C.) put to death for conspiring against Augustus.

4. iniquum: see iv. 16, n.

5. auream: "golden," i.e. most valuable, best. mediocritatem: according to the Greek philosopher Aristotle every virtue is a mean between two vices.

9. ingens: the position of this word at the end of the line shows that stress is laid upon it in sense; so with summos.

11. summos... montes: "the tops of mountains," not "the highest mountains," which would require altissimos.

13. infestis... secundis: ablatives of attendant circumstances, sc. rebus, as in v. 21.

17. olim: "hereafter." Derived from ille (old form, olle), olim is a locative case, and really means "at the time mentioned" (whether future or past). Usually it refers to past time; but here it refers to a point of time in the distant future. male nunc: sc. est.

18. cithara: another reading is citharae, "the Muse of his lyre."

22. idem: lit. "you, the same one," i.e. you too.

23. contrahes: future simple equivalent to an imperative, as in English. vento secundo: ablative of attendant circumstances. secundo: secundus, originally a participle of sequor, is used as an adjective (cp. oriundus), and means "following astern," i.e. favourable.

ODE XI.

Trouble not, Quintius, to inquire what is going on in far away Spain and Moesia. Life wants but little; fret not about it, but enjoy youth while you may—it vanishes like flowers or like the waning moon. Better lie in the shade and drink with me. Let a slave mix us some Falernian, and fetch Lyde to sing to us.

1. Cantaber: see on vi. 2, n. Scythes: the term Scythian comprised a large number of barbarous tribes about the Danube and Don.

3. divisus: sc. ab Italia. Of course the epithet belongs only to Scythes. The Cantabri lay beyond the Mare Tyrhrenum. remittas: jussive subjunctive; so trepides. This use of the 2nd person singular of the present subjunctive is poetic or colloquial, except when the subject is indefinite.
4. in usum: "about the needs of"; an unusual meaning for usus.
6. levis: i.e. with skin still soft and unwrinkled.
7. pellente: when retaining their verbal force, present participles form the ablative in -e; the ablative in -i is more usual when they are used as simple adjectives.
12. consiliis: the ablative depends alike upon fatigas and minorem, being instrumental with the former and ablative of the standard of comparison with the latter. minorem: "inferior to," i.e. not equal to.
13. sic: "like this," i.e. just as we are.
15. capillos: for the accusative cp. vii. 8, n., and v. 24, below.
17. Euhius: Bacchus. See Index. The name was derived from the cry (evoe/) of his worshippers.
18. quis: see i. 29, n. puer: "slave." ocius: the positive degree (ociter) of this adverb is rarely found, and ocius may bear either its proper comparative sense, or may be used for the positive.
22. age: this imperative is used as a mere exclamation, and is often strengthened by the suffix -dum.
23. maturet: jussive subjunctive in quasi-dependence on dic.
Lacaenae more: i.e. simply. Lacaena is feminine of Laco, a Spartan (vi. 11).
24. ♠comam: see vii. 8, n. Most MSS. have incomptum...comas nodum, whence some editions have in comptum nodum, in which case the sense is "binding her hair into a neat knot." The reading in the text is that of Bentley.

ODE XII.

To sing of Rome's wars or of the old myths, Hercules and the war of the giants, does not suit my lyre, Maecenas. If Caesar needs a historian, you will best meet his wishes by writing in prose. I must sing of Licymnia's bright eyes, her fidelity, and all her charms. Would you take aught in exchange for one lock of her hair, when she teases you to give or take a kiss?

1. nolis: hypothetical (also called potential) subjunctive, i.e. the apodosis of a conditional sentence, the protasis of which is not expressed. Numantia, in Hispania Tarraconensis, held out for six years against Scipio Africanus Minor and other generals. It at last fell in 133 B.C., when the survivors of the siege fired the town and slew themselves to avoid captivity.
2. dirum: so Orelli. Most MSS. read durum, "unyielding." Hannibalem: who led the Carthaginians across the Alps, won the battles of Trebia, Ticinus, Trasimenum, and Cannae; and for sixteen years (218-202) kept alive the terrible Second Punic War.
3. Poeno: Carthaginian. During the First Punic War the waters of Sicily were the scene of several great sea fights, notably those of Mylae (260 B.C.), Ecnomus (256), and the Aegates Insulae (241), which ended the war.
4. citharæ: the Greek poems in the metres imitated by Horace were sung to the lyre, though his own poems were not.
5. Lapithas: see Index. Hylaeus was one of the chief centaurs in their fight.
6. Herculea manu: i.e. "the hand of Hercules." The adjective takes the place of a possessive genitive. The giants, sons of Earth and Uranus, rebelled against Saturn (Cronos) and the gods, but were defeated, mainly by the aid of Hercules. See Index s.v. Hercules.
7. unde: with periculum, "the danger from which source." This adverb is rarely used with reference to persons; but cp. I. xii. 17, unde nil maius generatur ipso, where unde refers to Jupiter. contremuit: used transitively in the sense of "trembled at," and governing periculum.
9. pedestribus: "belonging to prose writing," as opposed to verse.
11. vias: sc. Romae. Captured princes were usually led along the Via Sacra in the triumphal procession of their conqueror. Horace is thinking of the triple triumph of Augustus in 29 B.C., for his victories in Delmatia, Pannonia, Egypt, and Asia.
14. lucidum: accusative neuter of the adjective used adverbially. Cp. I. xxii. 23, dulce ridentem, dulce loquentem. Licymnia is supposed to represent Maecenas' wife Terentia, with whom he lived on such variable terms that it was jestingly said "he married and divorced a new wife every day."
17. dedecuit: the word may be taken either as a true perfect ("to whom it has thus far been no disgrace," etc.) or as gnomic aorist ("whom it disgraces not"). Cp. sustulit in I. xxxiv. 16.
20. celebris: "crowded"; the word applies rather to the temple than the goddess. This festival of Diana was probably one held in August.
21. Achaemenes was a mythical ancestor of Cyrus, and king of Persia, an empire proverbial for its wealth. See ii. 17, n.
23. crine: mutare usually takes an accusative of the thing given, an ablative of the thing taken in exchange; but the reverse construction is used here and in Odes I. xvii. 2. The ablative must be considered as one of price.
27. gaudeat: the clause is causal, giving the explanation of saevitia: "inasmuch as she rejoices," etc. poscunte: ablative of the standard of comparison, "more than you who ask it."
28. occupet: there is a variant occupat, the object of which (oscula) must be understood from the preceding clause.

ODE XIII.

Whoso first planted thee, miserable tree, did so on an evil day, and was a murderer or a sorcerer, doubtless. How little can men foresee:
the dangers against which they must guard themselves. I have been all but killed—all but seen the kingdom of Proserpine and the mighty dead, and Alcaeus and Sappho, beset by listening ghosts and singing songs so sweet that even Cerberus grows tame, and the shades forget their pains and pastimes.

1. nefasto: a dies nefastus was one on which the praetor did not attend to administer justice, nor could assemblies of the people be held. Such a day was regarded as an unlucky one generally.

2. primum: sc. posuit.

3. arbos: the archaic form in -os is adopted because the quantity of that termination is long, whereas the more usual ending -or is short.

5. crediderim: potential, "I could well believe."

6. cervicem: see on v. 2. Cervicem frangere is equivalent to "to hang" or "to strangle." penetralia: the shrine in the atrium (or hall) where the household gods (Penates) stood.

8. Colcha: "Colchian," such as the sorceress Medea, the daughter of Acetes, king of Colchis, made use of to assist Jason when he came with the Argonauts in search of the golden fleece. Colchis lay on the E. coast of the Euxine (Black Sea), at the foot of the Caucasus.

13. vitet: the subjunctive is not due merely to the indirect question; for the corresponding direct question contains a deliberative subjunctive (Quid quisque vitet? "What is each to avoid?"). The deliberative subjunctive is the interrogative form of the jussive use, e.g. Hoc quisque vitet, "Let each avoid this." homini: dative of the agent.

14. in horas: "from hour to hour"; cp. in dies.

15. †Thynus: all the MSS. have Poenus; but the Carthaginians were not, to Romans, proverbial for their mercantile activity, and the Bithynians were. Hence the conjecture Thynus is generally accepted.

16. caeca: not "blind," but "hidden from sight." timetve: the -ve belongs to aliunde. Cp. vii. 25. The verb timet (or timent) must be supplied with all the nominatives in the rest of the sentence.

19. robur: "prison." It was a name for the Tullianum, the state prison beneath the Capitol in Rome, named after its builder, Servius Tullius. Robur, however, may mean simply "steadiness."

22. Aeacum: Aeacus was a king who, for his justice on earth, was made one of the judges in the Lower World after his death.


25. Sappho: see Index s.v. Alcaeus.

30. dicere: the construction is accusative and infinitive after mirantur.

31. exactos tyrannos: "the driving out of despots." See iv. 10, n. Alcaeus and his fellow-citizens drove out Melanekhos and Myrsilus, who successively made themselves tyrants of Mitylene.

32. umenis: a local ablative with densum, "crowded shoulder on shoulder."
34. belua: Cerberus, who is represented sometimes with a hundred heads, more commonly with three.

36. Eumenidum: Eumenides (the Kindly Ones) was a Greek name for the three Furies, Tisipho, Allecto, and Megaera, and was adopted as a euphemism to avoid pronouncing names which were dreaded. capillis: dative of the indirect object with intorti.

37. quin: "moreover." When used with the indicative mood quin has either this meaning, or it introduces a question; e.g. quin sedemus? "why are we not sitting down?" Pelopis parens: Tantalus. See Index s.v. Pelops.

38. laborem: "beguiles his toil" or (rather) "beguile their toil"; cp. vii. 8, n. Many edd. read laborum, which must be taken as a Greek genitive with decipitur. The predicate is singular, agreeing with the latter member of the composite subject.

40. lyncae: Greek accusative plural of lynx. The word is treated as feminine by Vergil, but here as masculine.

ODE XIV.

Alas, Postumus, we must all grow old and die. Neither good life nor sacrifices will keep off Death. 'Tis vain to flee from dangers; die we must, and leave behind us all we love, all our treasures to a reckless heir.

5. non: supply adferat, etc., from the first stanza. trecenis is a distributive numeral: "three hundred a day." Distinguish triceni, the distributive corresponding to triginta. quotquot eunt: the full form of the sentence would be tot diebus quotquot eunt; but the antecedent correlative is omitted, as often, and the noun diebus is transferred to the relative clause.

6. places: the present tense here expresses an attempt, "were to try to appease."

7. Plutona: Greek accusative, as are Geryonen and Tityon.

8. Geryonen: Geryones (or Ger convoy) was a giant-king of Spain, with three bodies, whose oxen Hercules carried off. Tityon: Tityos was slain for offering violence to Artemis (Diana), and in the Lower World he was punished by having his liver devoured perpetually by two vultures.

10. munere: "the gifts of the earth" are its fruits, etc. The ablative with vescor is that of the instrument: "feed ourselves with."

16. reges: rex here, as often in Horace, = dives.

18. Cocytos: one of the six rivers of the Lower World. The name is Greek, and means "wailing." Dānai: the fifty daughters of Danaus, compelled to marry their cousins the fifty sons of Aegyptus, slew them all on their wedding night. One alone, Hypermnestra, spared her husband Lyceus. Their punishment was that they should spend eternity in the effort to fill a sieve with water.
20. Sisýphus: son of Aeólus (Aeolides is a patronymic), a legendary king of Corinth. He was condemned for his avarice to roll a huge stone up a hill for all time; so soon as the stone reached the brow it fell back again. Laboris: the genitive here may be modelled on that in capitís damnare, "to condemn to loss of civil rights."

23. cupressos: the funeral pyres were surrounded with cypress boughs.

24. brevem: "short-lived." The words brevem dominum are in apposition with te, the direct object of sequitur.

25. Caecuba: sc. vina, a highly-prized wine from the Caecubus Ager in South Latium.

26. clavibus: i.e. the keys of the wine-cellar (apotísca). Distinguish clava (cudgel), clavus (nail or helm or stripe), and clavis (key).

27. pavimentum: i.e. the floor of the dining room, which was of marble.

28. pontificum: the banquets of the College of Pontiffs were proverbial for their luxury. Cp. I. xxxvii. 2, Dapes Saliires. This wine was even richer than was usual at such banquets. potiōre cenis: "better than (that of) pontiffs’ banquets." This form of brachylogy is called comparatio compendiaria; cp. vi. 14, n.

ODE XV.

Private houses and gardens grow so large that there will soon be little land left to plough or to plant with vines and olives. That was not the way with our forefathers. They lived in cottages of turf, and built palaces of marble for their temples and public buildings.

3. Lucrino: the Lucrine Lake, an arm of the Bay of Cumae between Puteóli and Misénum, was converted into the Julian Harbour by Agrippa, who cut through the moles which separated it from the sea on the one hand and the Lacus Avernus on the other.

5. stagna: artificial ponds in which fish were bred and fattened. caelebs: the plane is called "unwed" because it was not used as a support for vines. The elm, on the other hand, usually had vines trained up its trunk, and was called "the husband of the vine."

6. copia narium: "all the fulness of the nostrils," i.e. of those things which delight the nostrils. myrtus: nominative plural; the word belongs to both 2nd and 4th declensions.

7. olivetis: ablative of place.

8. domino: dative of advantage, depending on fertilibus.

9. laurea: adjective used as a noun (= laurus); arbor must be understood.

10. The order is non ita praescriptum (est) auspiciis Romuli et intonsi Catonis normáque veterum.

13. census: the amount of property at which the censors assessed an owner, and so generally "property." Sometimes it signifies "a censor’s assessment."

Hor. II.
14. commune: adjective used as a noun, "the public treasury." decempedes ... privatis: in the old days the porticus were publicae, and so measured by the public surveyor.
15. metata: an example of a deponent participle used passively. opacam: the north being the shady side of a house, the epithet is applied also to the wind.
16. Arcton: Arctos denotes (1) the constellations of the Great and Lesser Bear, (2) the North, (3) the North Wind (as here).
17. fortuitum: observe the quantity here; the i is also found short.

ODE XVI.

The sailor, the savage, the Mede, all desire peace, Grosphus; but riches or rank will not buy it. A modest life is best. There is no running away from care: it climbs after you everywhere. Content is to be studied; we cannot always have what we wish. Achilles and Tithonus gained what they asked and yet were not happy. So you may rejoice in your riches; I am happy as I am.

1. patenti: see xi. 7, n.
2. Aegaeo: the Aegean was the name given to the sea which lies between Asia Minor, Greece, Thrace, and Cyprus. simul: equivalent to simulac, as in viii. 5.
3. otium: sc. rogat. bello ... decori: op. ix. 21, 23, notes.
4. purpura: i.e. the consul's robe, bordered with purple (toga praetexta).
5. Each consul was attended by an escort of twelve lictors carrying the fasces. Summovere is the technical word for their clearing the way, or making the mob "move on."
6. parvo: "cheaply," ablative of price. cui: the antecedent is ab illo understood.
7. cupido: for the gender see viii. 14, n.
8. fortes: predicative, "why are we so bold as to aim at many things in our brief life?" multa: iaculator takes an accusative of the object aimed at; cp. I. ii. 3.
9. mutamus: "to exchange one's land" is to emigrate, or move from country to country. On the construction of muto see xii. 23, n.
10. patriae: various prepositions are required in rendering the objective genitive; here from,—"an exile from his fatherland."
11. praesens: neuter adjective used as a noun. ultrast: i.e. ultra est. The relative clause is merely attributive, as the mood shows. Distinguish this from the dependent question quid sit ultra.
12. oderit: jussive subjunctive, and so temperet. The perfect is used because odi is defective and has no present stem.
13. Achillem ... Tithonum: Achilles prayed to remain at Troy and gain renown (hence clarum) rather than return home and enjoy a longer life. For Tithonus' wish see Index.
14. circum: preposition, governing te. Dissyllabic prepositions
frequently follow their noun, but they are rarely separated by so many words as in this instance.
34. tibi: cp. viii. 17, n.  hinnitum: notice the elision of the final syllable -um before the initial vowel of the following line; cp. iii. 27.
38. Camenae: Camēna (or Casmena) is the Latin word corresponding to the Greek Musa.
39. Parca: see iii. 16, n.
40. sernere: iii. 11, n.

ODE XVII.

Cease your complaints, Maecenas. Neither heaven nor I will let your death precede mine. I have sworn it, and nothing shall stop me. Whatever the star under which I was born, it tallies wonderfully with your own. We each escaped a peril at about the same time (you remember how they welcomed you in the theatre?), and let us be thankful for it.

Addressed to Gaius Cilnius Maecenas, for whom see Index and § 1 of Introduction.

2. amicumst: "'tis not pleasing." The subject of this predication is the clause te prius obire.
6. maturior: "earlier (than that which carries me away)."
altera: sc. pars, appositive to the ego implied in moror.
7. carus: sc. mihi.  aequus: i.e. as much as before.
8. utramque: "both downfalls" is a brief way of saying "the downfall of both of us."
11. precedes: English idiom requires the present.
13. Chimaerae: the Chimaera was a fabulous monster, part lion, part goat, and part dragon, slain by Bellerophon. It was represented as breathing fire.
14. Gyas: one of the three hundred-handed giants who shared in the giants' war and overthrow (see xii. 6, n.). His brothers were Cottus and Briāreus.
16. placitumque: the -que properly belongs to Parcis; cp. I. xxx
6, Gratiae ... properentque Nymphae.
17. Libra... Scorpios: Libra (the Scales) and Scorpios (the Scorpion), like Capricorn, are constellations. Horace is alluding to the astrologers' belief that the life of man is influenced by the planet or constellation which happens to be in the ascendant at his birth. pars violentior: "more dangerous element" in the horoscope of my birth-hour. The word horoscope is derived from Greek words, and signifies a "watching of the seasons."
20. Capricornus: called "tyrant of the western seas," because his rising, in mid-winter, brought stormy weather.
23. Saturno: the influence of the planets Saturn and Jupiter were respectively bad and good; hence our adjectives saturnine and jovial. The dative depends on refulgens as well as on eripuit.
26. theatris: the people, assembled in the theatre of Pompeius to witness the games, greeted with loud applause the entry of Maecenas on his first recovery from a dangerous illness. Cp. I. xx. The plural theatris is merely poetical. sonum: cognate accusative.

28. sustulerat: the regular mood and tense would have been sustulisset. In such cases the indicative is not uncommonly preferred in the apodosis, as the exaggeration gives additional vividness to the statement. So in English: "It had struck me, had I not," etc. Horace is of course alluding to the falling tree of Ode xiii.


32. feriemus: plural for singular, as in xiii. 22, etc.

ODE XVIII.

I have no palace, no train of vassals; only a taste for poetry. Yet the rich court me, and I am content in my small Sabine farm, while you build palaces and villas at Baiae, and never think that death is near. You remove your neighbour's landmark and drive the rustic from his little home. Yet your doom is as sure as his. The earth is just even if you are not, and will open to receive you and him alike. And there is no return from the Lower World.

3. Hymettiae: "belonging to Hymettus"; see vi. 14. It was famous for its marbles, which were white, while those of Africa were crimson, red, and purple.

6. occupavi: "seized upon." Occupare must not be translated by "to occupy": its first meaning is "to be beforehand" in doing something, and so "to be the first to get."

8. trahunt purpuras: "spin purple fleeces." The dyed wools of Sparta were famous for their quality. honestae: "of noble birth." An Attalus would be ashamed of even a handmaiden who was not high born.

10. venast: i.e. vena est; sc. mihi. nihil: both lacesso and flagito are here constructed with double accusatives.

12. potentem amicum: probably Maecenas.

14. Sabinis: ablative of Sabini. A Roman called his country estates by the name of the inhabitants of the neighbourhood; so here Sabinis means "my Sabine farm."

16. interire: with pergunt. See on iii. 12.

17. secanda: "to be quarried," or hewn into shape.

18. locas: "give a contract for." sub: with accusative, denoting "immediately before"; cp. I. ix. 19, sub noctem.

20. Baiae was the fashionable watering-place of Rome, west of Naples, and opposite Puteoli.

21. summovere: "to push forward," by erecting artificial banks and moles in the waters of the bay, on which to build villas. The infinitive stands in the place of an accusative governed by urges.

23. quid quod: there is an omission of some such word as est or
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vult—"what means it that . . .?" It is a regular formula for introducing a new and still more forcible point, and may be rendered, "nay, what is more, you," etc.

25. The patronus, in his greed for larger grounds, destroys his client's landmark, and evicts the cottagers in order to appropriate their small holdings.

30. fine: feminine here, destinatā agreeing with it.

34. satelles Orcl: i.e. Charon, who ferries the spirits of the dead across the Styx.

36. hic: i.e. Orcus, here the god (Pluto), not the place, of the dead.

37. Tantalum, etc.: see Index s.v. Pelops.

38. The order is hic audit, vocatus (atque non vocatus) levare pauperem functum laboribus. For the construction of levare with vocatus see iii. 12, n.

ODE XIX.

I have seen Bacchus and the nymphs; the god has inspired me. Spare me, Bacchus! I may sing of all his rites and powers and honours—how he overthrew Pentheus and the giants, though he is more the god of jest and mirth than of war. Yet he rules all, and even Cerberus fawned at his feet.

6. pleno: i.e. inspired. turbidum: adverbial; op. xii. 14, n.

Euhoe, or evoc, was the cry of the worshippers of Bacchus.

8. thyrso: causal ablative.

9. Thyiādas (or Thyiadas): see Index s.v. Bacchus.

10. et: the position of et here and in v. 16 as second word in the clause or phrase is a poetic licence. vinique . . . mella: these are the miracles Bacchus performed in Greece.

13. coniugis: Ariadne, daughter of Minos, became the wife of Bacchus when deserted by Theseus. After her death, her crown was placed amongst the constellations (Corona Borealis).

14. honorem: "ornament," i.e. her crown. Penthei: see Index.

16. Lycurgi: Lycurgus, king of the Edonian Thracians, was driven mad for refusing to allow the celebration of Bacchic orgies.

17. amnes: Bacchus crossed the Orontes and Hydaspes by changing their courses. barbarum: i.e. the Indian Ocean (Mare Rubrum).

20. Bistonidum: the Bistōnes (fem. Bistōnis, -idis) were a powerful Thracian tribe celebrated for their orgies. Cp. vii. 27, n. sine fraude: "without harm" to them or himself. This meaning is the original one of fraus.

21. arduum: used as a noun, "up the steep."

22. Rhoetum: Rhoetus was one of the Gigantes; see xii. 6, n.

24. unguibus . . . mala: the ablatives are instrumental. Bacchus (Dionysus) actually assumed the form of a lion.

25. quamquam: with ferebaris; the words choreis . . . dictus are parenthetic. aptior: with dictus (esse).
27. *ferebaris*: "wast said to be." *Fertur, feruntur,* are common in this sense, as also are *ferunt* ("they say"), *ferebant* ("they said").

28. *mediusque*: "the same in the midst of peace or war." The genitive is not uncommon after *medius*, but no exact parallel to this passage can be produced. Here and in v. 32 *-que* belongs logically to the following word; cp. xvii. 16, *n*.

29. *insons*: "harmless," i.e. "without doing thee harm." For Cerberus see xiii. 34, *n*. Dionysus was represented as wearing horns, the symbol of power. He went to the Lower World to fetch his mother Sémélè.

30. *cornu*: a drinking-horn, from which he poured drugged wine for Cerberus.

31. *trilingui ore*: "his three-tongued mouth," i.e. the tongues of his three mouths.

ODE XX.

I shall be changed into a swan and fly away from earth; I shall never die. I feel the feathers even now forming upon me; soon shall I wing my way North, South, East, and West. All peoples will hear my songs. *Mourn not for me, for I am immortal.*

2. *biformis*: "of double form," i.e. at once a poet and a swan.

4. *invidiaque maior*: "greater than (i.e. superior to) envy." Cp. the use of *minor* in xi. 11. The *-que* must, after the negatives, be translated "but." Cp. xii. 9.

6. *vocas*: i.e. "call to your table," as if Horace were merely Maecenas' parasite. Some editors omit the comma after *vocas* and insert it after *dilecte*, in which case the translation is: "I, whom you, Maecenas, call 'loved one,' shall not die."

7. *obibo*: *sc. mortem*.

8. *Stygia*: see Index s.v. Styx.


16. *Hyperboreēi*: these (lit. "men beyond the North Wind") were the fabled inhabitants of the farthest north.

17. *Colchus*: see xiii. 8, *n*.


20. *Hiber*: either (1) a Spaniard; or (2) the Ebro. Both are usually *Hībērus*.

21. *inani*: Horace says his funeral ceremony will be "empty," because there will be no one to bury: he will have flown away. *funera*: the abl. depends on the *ab in absint*; the dative is more usual.
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OF PROPER NAMES.

A.

Achilles, -is or ēi,  m. (I. xv. 34; II. iv. 4, xvi. 29): Achilles, son of Peleus (hence called Pelides, I. vi. 6) and Thetis (-idos, f.), daughter of the sea-god Nereus, led the Myrmidones of Thessaly (I. x. 15) against Troy. Thetis knew that he would die in the war, and tried to keep him hidden, dressed as a maidservant, in Scyros. Ulysses discovered him, and persuaded him to go to Troy (see I. viii. 16), which could not be taken without him. There he won Briseis (II. iv. 4) as a prize, while Agamemnon won Chryseis. Apollo compelled the surrender of the latter to her own parents, and in compensation Agamemnon took Briseis from Achilles, who was so indignant that he refused to fight for ten years. At the end of that time the death of his companion Patroclus by the hand of Hector aroused him once more. He slew Hector, and was himself slain a few days after. Pelidae stomachum alludes to his obstinate refusal to fight.

Ajax, -acis, m.: (1) Ajax, son of Oileus, a Greek at Troy, famous for his speed (I. xv. 19). (2) Ajax, son of Telamon (II. iv. 5) and brother of Teucer (I. vii. 21, xv. 24), came to Troy from Salamis, whence both he and his brother are called Salaminius. After the death of Achilles, Ajax and Ulysses were rivals for his armour; and Ajax, being disappointed, went mad and killed himself. His wife, Tecmessa, was a captive slave-girl.

Alcaeus, -i, m.: a famous lyric poet who lived about 600 B.C. at Mitylene in Lesbos, a large island off Ephesus. Hence he is called Lesbius civis (I. xxxii. 5). He was a friend of Sappho (II. xiii. 25). the lyric poetess, and each invented a particular metre, called after them Alcaic and Sapphic (see Introd., § iv., 1, 2), while "Lesbian songs," a "Lesbian lyre," mean such as were those of Alcaeus and Sappho (I. i. 34, xxvi. 11). He fought against the Athenians at the battle of Sigeum, 606 B.C., and threw away his shield in flight, and he was nearly shipwrecked once. Most of his poems were about love and wine, or about his favourites, Lyceus, etc. (see I. xxxii. 5 sqq.).

Apollo, -inis, m.: god of music, healing, hunting, medicine, and
prophecy. His oracle was the famous Delphi (I. vii. 3), and his symbol was the bow and quiver. He had many titles, e.g. Phoebus, Cynthius. DIANA (Artemis), goddess of hunting, of the moon, and of Hell, was his twin-sister, and their mother was LATONA (I. xxi. 3), whence Apollo is called Latōs (I. xxxi. 18). They were born in Delos (I. xxi. 10), and are therefore called Delius and Delia. See also I. x. 12; II. x. 20, xii. 20.

Arabs, -bis, m.: an Arab, a native of Arabia, of which there were three divisions: Petraea (Rocky), Deserta (Desert), and Felix (Fertile). One of the tribes of Arabia Felix were the Sabaei, whose country was SABAEA (I. xxix. 3), and their capital Saba. In 24 B.C. Aelius Gallus invaded Arabia Felix, but was forced to retire, owing to famine and the climate.

Arctos, -i, m. (I. xxvi. 3; II. xv. 16): "the Bear;" the constellation of that name in the northern sky. Hence, the North.

Atlas, -ntis, m.: One of the Titans who made war upon Jupiter. As a punishment he had to support heaven on his shoulders. He was father of Maia and grandfather of Mercury (I. x. 1); and was identified with Mount Atlas in Africa, whence Atlanteus finis = "farthest Africa" (I. xxxiv. 11).

Atrides, -ae, m.: a son of Atreus. The two Atridae were Agamemnon and Menelaus, chiefs of the Greeks before Troy. See Troia.

Attalus, -i, m. (adj. Attalicus, -a, -um, I. i. 12): the name of three kings of Pergamus, of enormous wealth. The last of them made the Romans his heirs, 133 B.C. (II. xviii. 5).

Augustus, -i, m.: the title by which the first Emperor of Rome was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Julius Caesar, the dictator, who adopted him as his heir 45 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled. Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra (I. xxxvii.), at ACTIUM in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.
INDEX OF PROPER NAMES.

B.

Bacchus, -i, m.: the god of wine, whose sacred plant was the ivy, and whose worshippers were called Bacchantes, Thyades, Maenades. He had many other titles, such as Liber (-er), Euhius (-ii), Bassareus (-eos), Lenaecus (-i), Lyaeus (-i), Thyoneus (-i). His mother was Sémélé or Thyôné. (I. xvi. 22, xix. 2).

Bithynus, -a, -um (also Thynus, -a, -um, II. xiii. 15): belonging to Bithynia, the district of Asia Minor on the E. shore of the Bosporus, between Pontus and Mysia. “Bithynian merchandise” is put for any Eastern stuffs. (I. xxxv. 7.)

Caecubum (sc. vinum), -i, n.: wine grown in the Ager Caecubus, a marshy coast district of the S. of Latium, between Fundi and Terracina. (I. xx. 9; II. xiv. 25, etc.)

Cato, -onis, m.: (1) M. Porcius Cato (Censorius) served during the Second Punic War against Hannibal, and triumphed 194 B.C. for his successes against the Spanish tribes. In 191 B.C. he gained for his commander Glabrio the victory of Thermopylae against Antiochus, King of Macedonia. He earned his name (Censorius), and his reputation as a pattern of the old stern Roman life, from the rigour with which he acted as censor 184-180 B.C. (II. xv. 11). (2) M. Porcius Cato (Uticensis), a bigoted member of the Senatorian party, and subsequently leader of the Pompeians against Caesar in Africa. After the defeat of his army by Caesar at Thapsus, 46 B.C., he committed suicide at Utica (L. xii. 35), so remaining “unconquered to the end” (II. i. 24). He was great-grandson of the Censor.

Centauri: see Lapithae.

Cyprus, -i, f.: the island of this name in the Eastern Mediterranean. It was the favourite haunt of Venus, who had a famous temple at Paphos, on the W. coast; and it gave its name to the surrounding sea. (I. xiii. 1, xxx. 2, etc.)

D.

Dacus, -i, m.: a Dacian, an inhabitant of Dacia, the country N. of the Ister (Danube), now Transylvania, Moldavia, Wallachia, etc. This people fought on the side of Antonius at Actium, and gave some trouble to the frontier armies of Augustus on the Danube. At a later time they were amongst Rome’s most dangerous enemies. (I. xxxv. 9; II. xx. 18.)

Daedalus, -i, m. (whence the adj. Daedaleus, -a, -um), father of Icārus (-i): a famous artist, who built the Cretan Labyrinth, in which was kept the Minotaur. He was pursued by Minos, and, to escape, made wings for himself and his son. The latter fell into the Aegean, and was drowned, but Daedalus escaped to Cumae in Campania. (I. iii. 34; II. xx. 13.)
Dardanus, -i, m. (adj. Dardanus, -a, -um = Trojan): the founder of Troy, which was called after him Dardania (-ae).

Daunus, -i, m.: a mythical king of Apulia, which is hence called DAUNIAS (-adis, f.): hence the adj. Daunius, -a, -urn, meaning Italian. (I. xxii. 14; II. i. 34.)

Diana: see Apollo.

E.

Etruria, -ae, f. (adj. Etruscus, -a, -um, and Tyrrhēnus, -a, -um): the district of central Italy lying S. and W. of the Apennines and N. of Latium, from which it was separated by the Tiber, hence called Etruscus amnis. Now Tuscany.

Euhius, -i, m. (also Euius or Evius): see Bacchus.

F.

Falernum, -i, n. (sc. vinum): wine grown in the Ager Falernus, in the N. of Campania, between Mons Massicus and the Volturnus (passim).

Faunus, -i, m.: god of flocks, mountains, and fields, identified with the Greek god Pan. (I. iv. 11, xvii. 2; II. xvii. 28.)

G.

Gaetulus, -a, -um: African, from the Gaetuli, a powerful nomad tribe of the interior of Northern Africa. (I. xxiii. 10; II. xx. 15).

Gratiae, -ārum, f.: the three Graces, daughters of Jupiter, and companions of Venus, Cupid, and the Nymphs. They were usually represented as nude (zonis solutis).

H.

Hadria, -ae, m.: the Hadriatic (Adriatic) Sea, notorious for its storms, mostly from the south; whence the south wind is called "the ruler of the Hadriatic." (I. iii. 15.)

Hercules, -is, m. (Heracles; adj. Herculeus, -a, -um): the god of travel and strength, son of Alcmēna, the wife of Amphitrýon, son of Alcaeus. Hence he is called Alcides (ae, m.), "Son of Alcaeus" (I. xii. 25). He was compelled by Eurystheus, King of Tiryns, to perform twelve labours, one of which was the descent to Hades, and bringing thence Cerbērus, the three-headed dog which guarded it (I. iii. 36). He is also said to have assisted Jupiter in the struggle with the Titans (II. xii. 6), and to have done battle with the Centaurs.

Hesperius, -a, -um, belonging to Hesperia, -ae, f.: "the Western Land." It usually signifies Italy, Italian (I. xxviii. 26; II. i. 32), but sometimes alludes to Spain (I. xxxvi. 4), and at other times merely = "Western" (II. xvii. 20).
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Hibērus, -i, m.: the river Ebro in Spain; also spelt Iberus and Hiber (-i), (II. xx. 20); also as an adj. of three terminations—"Spanish" (I. xxix. 15); Hiberia being the old name for Spain.

I.

Jupiter, Iovis, m. (Zeus): god of heaven and the universe, whose queen is IUNO, -ōnis, f. The name Jupiter is also used as a common noun for sky, climate. (I. i. 25, etc.)

L.

Lapithae, -ārum, m.: the Lapithae and the Centaurs (Centauri, -ōrum, m.) were wild peoples of Thessaly. They were present at the marriage feast of Pirithōus and Hippolyṭe, when they quarrelled violently, the affair ending in a general battle, in which Hylaeus, chief of the Centaurs, was slain (II. xii. 6). They were notorious for their intemperance (I. xviii. 8). The Centaurs were figured as having the bodies of horses with the heads and arms of men. (Adj. Centaureus, -a, -um, I. xviii. 8.)

Libya, -ae, f. (adj. Libycus, -a, -um): Africa. It was regarded as a far-away land (II. ii. 10), and its crops of corn were proverbial (I. i. 10).

M.

Maecēnas, -ātis, m.: C. Cilnius Maecenas, chief minister of Augustus and patron of Horace (see Introd. I.). He was an Eques, but descended from the royal race of Etruria, whence the Tiber (Etruscos amnis) is called his "paternal river" (I. xx. 6). He several times mediated between Antonius and Augustus (see Augustus), and, when the latter was absent in the war which ended at Actium, Maecenas had entire charge of Italy and Rome. He continued to be high in favour until 21 B.C., when he retired from public life, and contented himself with the society of literary men. He was an author himself in a small way, but not successful. He died 8 B.C., a few days before Horace.

Marsus, -a, -um: belonging to the Marsi (-ōrum), one of the most warlike people of Samnium. They were a proverb for bravery, and there was said never to have been a Roman general who triumphed without their aid or over them. (I. ii. 39; II. xx. 18; and as substantive, I. i. 28.)

Massicus, -i, m.: sc. Mons, a famous wine-growing district between Latium and Campania, next to the Ager Falernus. Hence Massicum -i, n. (sc. vinum), the wine grown there.

Maurus, -i, m.: a Moor; a native of the western part of the North African coast, Mauretania. Also as adj. Maurus, -a, -um = African (I. xxii. 2; II. vi. 3).
Mercurius, -i, m.: god of wit and trickery, and the messenger of the gods. He conducted the souls of the dead to Hades (I. x. 16). (See Atlas.) As a son of Jupiter, he was brother of Apollo, to whom he gave the lyre which he had invented, and hence he is the patron of lyric poets, whom he protects in danger (II. vii. 13).

Minerva, -ae, f.: identified with the Greek Pallas (-ádis, f.), goddess of spinning and all female accomplishments, and of learning. She assisted the Greeks in the war against Troy, and was patron-goddess of Athens, which was called Palladís urbs (I. vii. 5). Her breast-plate was the aegis made of the skin of the goat which suckled Jupiter (I. xv. 11).

Musa, -ae, f.: the nine Muses, daughter of Jupiter, were Terpsichóre (Muse of Dancing), Euterpe (Lyrics), Urania (Astronomy), Polyhymnia (Divine Hymn), Clio (History), Calliôpe (Epic), Erató (Love-poetry), Melpoméne (Tragedy), Thalia (Comedy).

N.

Nymphae, -arum, f.: nymphs; minor deities who possessed trees, rivers, mountains, seas, etc. They are the companions of the Graces, Venus, and Cupid.

O.

Orcus, -i, m.: a name for Hades, the place of the dead (I. xxvii. 10; II. iii. 24, etc.).

Orion, -ónis, m.: one of the giants, and a "mighty hunter," who was slain by Diana in revenge for an insult (II. xiii. 39). After his death he was placed amongst the stars as the constellation Orion, whose rising brings storms (I. xxviii. 21).

P.

Parthus, -i, m.: a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (Medians), and further south still the Persae (Persians); but the name Parthus is used vaguely by Horace for all three peoples (I. iii. 51; II. i. 31). They provoked a war with Rome in 52 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at Carrháei. They were compelled to make peace again by Ventidius, who twice defeated them B.C. 39-38. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne, Phrahátes IV. (or Phraates; II. ii. 17) and Tíridátes (I. xxvi. 5), ended in an appeal to his arbitration. He set up Tigranes as king, 20 B.C. This appeal for arbitration is construed by Horace and other writers as equivalent to doing homage to Augustus. The Parthians had a peculiar style of fighting, never coming to close quarters, but discharging their arrows backwards as they rode (I. xix. 12). Augustus never triumphed over them (I. xii. 53).
Pelops, -öpis, m.: was the son of TANTALUS, King of Lydia (or Argos). The latter wishing to try the omniscience of the gods, cut to pieces his son, and served up his flesh at a banquet. In return for this and other crimes, Tantalus, the "guest-fellow of the gods" (I. xxviii. 7), was condemned to be tortured with everlasting thirst in Tartarus, while grapes hung over him just beyond his reach (II. xiii. 37). Pelops was revived by Hermes (Mercurius). He had two sons, ATREUS and THYESTES. The former became king of Mycènae, and banished his brother. Afterwards he pretended to be reconciled, killed the two sons of Thyestes, and served up their flesh to their father. For this the gods cursed Atreus and the house of Pelops (I. vi. 8) for ever.

Pentheus, -ei, m.: King of Thebes, who refused to allow the Theban women to worship Bacchus, and was torn to pieces by them on Mt. Cithaeron, his mother, Agâvë, leading them on (II. xix. 14). Thebes afterwards became a favourite haunt with Bacchus (I. vii. 3).

Phrahates, -is, m. (or Phraates): King of Parthia, was driven out by his own people for his cruelty. He engaged in a civil war with the other claimant, TIRIDATÊS. The Scythians supported Phrahates, who compelled his rival to fly to Augustus. The latter finally put Tigranes on the throne (II. i. 17; and see also s. v. Parthus).

Pluto, -önis, accus. Plutonius, m. (adj. Plutonian, -a, -um): god of the lower world, and brother of Jupiter and Neptune. His queen was PROSERPINA (I. iv. 17; II. xiv. 7), the daughter of Ceres, whom he carried off by force.

Priamus, -i, m.: King of Troy, and father of Paris, whose rape of Helen caused the Trojan war. When his son Hector was slain by Achilles, Priam visited the Greek camp to ransom the dead body, which Achilles at once surrendered (I. x. 14). See Troia.

Prometheus, -ei, m.: one of the Titans, the sons of Iapetus (I. xvi. 13), stole fire from heaven to give it to men, and otherwise benefited them. In return for his theft he was chained to a rock, with a vulture perpetually tearing at his vitals (II. xiii. 37).

Proserpina, -ae, f.: see Pluto.

Sabinus, -a, -um: belonging to the Sabines, a name which included the SAMNITES, and represented the ancient inhabitants of Roman Italy, from Etruria to Lucania. They were famous for their hardihood, simplicity, and honesty. (I. ix. 7, xx. 1; II. xviii. 14.)

Scythae, -ārum, m.: the Scythians, dwellers in the country north of the Danube and Black Sea, and conterminous with the Parthians at the Caucasus. Like the Parthians, the Scythians were a restless people, whom the Romans dreaded, but never successfully chastised. (I. xix. 10, xxv. 9; II. xi.)

Styx, -gis, m. ("Hateful"): one of the six rivers of Hades. The others were Achéron, Lethē (Forgetfulness), Phlegethon (Flaming), Cocytus (Wailing), and Avernus.
Syrtes, -ium, m. (I. xxii. 5; II. vi. 3, xx. 15): the "Drifts," or quicksands in the two bays of the north coast of Africa east of Tunis. They were distinguished as the Greater (Major) and Lesser (Minor) Syrtes.

T.

Thracia, -ae, f. (also Thraca, -ae, and Thrace, -es): Thrace; the region south of the Balkans (Haemus) and north of Macedonia. A native of Thrace is Thrax (-cis, m.) or Thressa (-ae, f.), and the adjs. are Thracicus, Threicius, and sometimes Thrax.

Thynus, -a, -um: see Bithynus.

Tiber, -eris (also Thybris, -is), m.: the Tiber, which rises in the Apennines, near Tifernum, and flows south-west, separating Latium from Etruria. Hence it is called Etruscos amnis. Its chief tributaries are the Nar (-ris) and Anio (-onis).

Tibur, -uris, n.: situated on the side of a hill sixteen miles north-east of Rome, in Latium (now Tivoli). It was said to have been founded by three Argives, Tiburnus, Catillus (I. vii. 13, xviii. 2), and Coras. It was famous for the beauty of its scenery, where the Anio, descending from the hills, makes gullies and cascades; and famous, too, as the home of Albunca, the last of the Sibyls (or prophetesses), who had there a sacred grove and shrine (I. vii. 12). Horace had a villa there. (Adj. Tiburtinus, -a, -um.)

Tiridates, -is, m.: see Phraētēs.

Tithonos -i, m.: a mortal with whom Aurora, the goddess of Dawn, fell in love. She gave him the gift of immortality, but forgot to add that of eternal youth. (I. xxviii. 8; II. xvi. 30.)

Troia, -ae, f.: Troy, the capital of the small district of north-west of Asia Minor called the Troad (Troas, -ādis, f.). It was besieged by the whole force of Greece, the legends said, for ten years, to avenge the abduction of Helen (Helēna, -ae, f.), wife of Menelāus, King of Sparta, who had been carried off by Paris (Paris, -idis; also called Alexander), son of Priamus. In the tenth year it was taken by stratagem. The Greeks pretended that they gave up the siege, but left behind them a gigantic wooden horse, which the Trojans took within their walls. The horse contained a band of the picked warriors of Greece, who got out in the night, opened the city gates, and admitted the whole Greek army. The bravest of the Greeks was Achilles; of the Trojans, Hector (passim).

Tyrrehēnus, -a, -um (I. xi. 6): see Etruria.

V.

Vesta, -ae, f.: goddess of the Hearth, on whose altar was kept burning a fire, which was never allowed to expire. Her priestesses were the Vestal Virgins, whose house, the Regia (monumenta regis, I. ii. 15), was on the slope of the Palatine hill, near the Forum.
APPENDIX.

§ 1. Words varying in meaning according to their quantity, etc.

ære: abl. sing., æs, aeris, n., bronze.
älès: äles, -itis, wingèd.
cădis: dat. or abl. pl., cadus, -i, m., a cash.
cécidērē: they have killed, caedo 3.
cōlīs: dat. or pl. cōlus, i, f., a distaff.
cūpido: cupido, -inis, m. and f., desire.
dēcidēnt: they cut down, dēcīdo 3.
dēcōrī: decōrus, -a, -urn, graceful.
dēdit: dēdo 3, to surrender.
dīces: thou shalt say, dico 3.
dūces: thou shalt lead, dūco 3.
frētis: frētus, -a, -um, relying on.
fūgit: he has fled.
lātus: lātus, -a, -um, broad.
lātus: part. fero, tuli, ferre, borne.
lēges: 2nd sing. pres. subj. lēgo 1, to appoint.
lēgēs: nom. and accus. pl., lex, legis, f. a, law.
lēvis: lēvis, -e, smooth.
mālā: māla, -ae, f., a jaw.
mālá: mālum, -i, n., an apple.
mānet: 3rd sing. pres. subj., māno 1, to drip.
mōrēris: 2nd sing. pres. subj. mōror 1, dep., to linger.
nīsi: part. nitor 3, dep., to strive.
nītens: pres. par't., nitor 3, dep., striving.
nōtā: nōtus, -a, -um, known.
parce: adv. sparingly.
pārens: obeying, pāreo 2.
ārē: abl. sing., ār, -is, m., air.
älès: 2nd sing. fut. simp., ālo 3, to nourish.
cădis: 2nd sing. pres. ind., cādo 3, to fall.
cēcidērē: they have fallen, cādo 3.
cōlīs: 2nd sing. pres. ind., cōlo 3, to cultivate.
cūpido: cūpidus, -a, -um, desirous.
dēcīdunt: they fall down, dēcīdo 3.
dēcōri: dat. decus, -oris, n., an ornament.
dēdit: perf. do, dāre, to give.
dīces: thou mayest dedicate, dico 1.
dūces: nom. and accus. pl., dux, -cis, c., a leader.
frētis: frētum, -i, n., a strait.
fūgit: he is flying.
lātus: lātus, -eris, n., a side.
lēges: 2nd sing. fut. simp. lēgo 3, to choose.
lēvis: lēvis, -e, light.
mālā: mālus, -a, -um, bad.
mānet: 3rd sing. pres. ind., māneo 2, to remain.
mōrēris: thou art dying, morior 3, dep.
nīsi: unless.
nītens: gleaming, nīteo 2.
nōtā: a mark.
parce: pres. imper., parco 3, to spare.
pārens: a parent.
places: thou mayest appease, place 1.
pōpulus: f., a poplar.
prōdis: thou goest forth, prodeo, -ere 4.
rēges: rex, regis, m., a king.
rōsa: part. rōdo, -ēre, -ōsi, to gnaw.
sālis: thou leapest, salio 4.
sātis: part. sēro, sēvi, sātum 3, to sow.
sēdes: sēdes, -is, f., a seat.
servā: pres. imper., servo 1, preserve.
sōlum: sōlus, -a, -um, alone.
ūtī: pres. infin. ētor, 3rd dep., to use.
vēnis: vēna, -ae, f., a vein.
vēnis: thou art on sale, veneo, -ère, 4.

ora: (1) ora, -ae, f., a shore; (2) os, oris, n., a mouth.
armorum: (1) arma, -orum, n., arms; (2) armus, -i., m., the upper arm.
caedes: (1) caedes, -is, f., slaughter; (2) caedo, -ēre, cēcīdi, 3, to kill.
vides: (1) vides, -ei, f., faith; (2) vides, -is, f., a harp-string.
nubes: (1) nubes, -is, f., a cloud; (2) nubo, -ēre, nupsi, to take the veil for.
parci: (1) parcus, -a, -um, frugal; (2) pres. infin. pass., parco, peperci, 3, to be merciful to.
pelles: (1) pellis, is., f., a skin; (2) pello, -ēre, pepuli, 3, to drive.
vis: (1) vis, f., strength; (2) volo, vis, vult, to wish.

§ 2. GREEK NOUNS.

Like Tydides (§ 62): Atrides, Geryōnes, Gyges, Mystes, Niphētes, Phrahātes, Scythes.
Like Phoebe (§ 62): Lalāge, Līde, Pholōe, Thrāce.
Like barbitos (§ 63): Arctos, Cocytos, Scorpios, Titvōs, Troīlos.
Like lampas (§ 65): lynx (lync-), Thyēs (Thyiād-).
Like Phaethon (§ 65): Achernon (Acheront-), Plutōn (Plutōn-).
Like tigris (§ 66): Briseis (Brisēd-), Phyllis (Phyllīd-).
Like echo (§ 67): Sappho.
Like Socrates (§ 68): Achilles.
Like Atreus (§ 68): Pentheus, Phoecus, Prometheus.
Aethēr has acc. sing. aethēra (§ 48, NOTE).
Q. HORATII FLACCI
CARMINVM
LIBER TERTIVS.

NOTE.—The text is mainly that of L. Müller, in which the spelling conforms closely to the exigencies of the metre; e.g., imperiumst (—imperium est).

I.
(Alcaic.)

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

Regum timendorum in proprios greges,
Reges in ipsos imperiumst Iovis,
Clari Giganteo triumpho,
Cuncta supercilio moventis.

Est ut viro vir latius ordinet
Arbusta sulcis, hic generosior
Descendat in campum petitor,
Moribus hic meliorque fame

Contendat, illi turba clientium
Sit maius: aqua lege Necessitas
Sortitur insignes et imos;
Omne capax movet urna nomen.

Destructus ensis cui super inpia
Cervice pendet, non Siculae dapos
Dulcem elaborabunt saporem,
Non avium citharaeque cantus
HORACE.

Somnum reducent. Somnus agrestium
Lenis virginum non humiles domos
Fastidit umbrosamque ripam,
Non zephyris agitata tempe.

Desiderantem quod satis est neque
Tumultuosum sollicitat mare,
Nec saevus Arcturi cadentis
Impetus aut orientis Haedi,

Non verberatae grandine vineae
Fundusque mendax, arbore nunc aquas
Culpante, nunc torrentia agros
Sidera, nunc hiemes iniquas.

Contracta pisces aequora sentiunt
Iactis in altum molibus : huc frequens
Caementa demittit redemptor
Cum famulis dominusque terrae

Fastidiosus. Sed Timor et Minae
Scandunt eodem, quo dominus, neque
Decedit aerata triremi et
Post equitem sedet atra Cura.

Quod si dolentem nec Phrygius lapis
Nec purpurarum sidere clarior
Delenit usus nec Falerna
Vitis Achaemeniumque costum :

Cur invidendis postibus et novo
Sublime ritu molar atrium?
Cur valle permutem Sabina
Divitias operosiores?
II.

(Alcaic.)

Angustam amice pauperiem pati
Robustus acri militia puer
Condiscat et Parthos ferosces
Vexet eques metuendus hasta,

Vitamque sub divo et trepidis agat
In rebus. Illum ex moenibus hosticis
Matrona bellantis tyranni
Prospiciens et adulta virgo

Suspiret: 'eheu, ne rudis agminum
Sponsus lacesat regius asperum
Tactu leonem, quem cruenta
Per medias rapit ira caedes.'

Dulce et decorumst pro patria mori.
Mors et fugacem persequitur virum,
Nec parcit inbellis iuventae
Poplitibus timidoque tergo.

Virtus, repulsae nescia sordidae,
Intaminatis fulget honoribus,
Nec sumit aut ponit secures
Arbitrio popularis auræ.

Virtus, recludens inmeritis mori
Caelum, negata temptat iter via,
Coetusque volgares et udam
Spernit humum fugiente pinna.

Est et fidelì tuta silentio
Merces: vetabo, qui Cereris sacrum
Volgarit arcanae, sub isdem
Sit trabibus fragilèmve mecum
Solvat phaselon; saepe Diespiter
Neglectus incesto addidit integrum,
Raro antecedentem scelestum
Deseruit pede Poena claudio.

III.

(Alcaic.)

Iustum et tenacem propositi virum
Non civium ardor prava iubentium,
Non voltus instantis tyranni
Mente quatit solida, neque Auster,
Dux inquieti turbidus Hadriae,
Nec fulminantis magna manus Iovis;
Si fractus inlabatur orbis,
Inpavidum ferient ruinae.

Hac arte Pollux et vagus Hercules
Enisus arces attigit igneas,
Quos inter Augustus recumbens
Purpureo bibet ore nectar.

Hac te merentem, Bacche pater, tuae
Vexere tigres, indocili iugum
Collo trahentes; hac Quirinus
Martis equis Acheronta fugit,

Gratum elocuta consiliantibus
Iunone divis: 'Ilion, Ilion
Fatalis incestusque iudex
Et mulier peregrina vertit

In pulverem, ex quo destituit deos
Mercede pacta Laomedon mihi
Castaeque damnatum Minervae
Cum populo et duce fraudulento.
Iam nec Lacaenae splendet adulterae
Famosus hospes nec Priami domus
Periura pugnaces Achivos
Hectoreis opibus refringit,

Nostrisque ductum seditionibus
Bellum resedit. Protinus et graves
Iras et invisum nepotem,
Troica quem peperit sacerdos,

Marti redonabo; illum ego lucidas
Inire sedes, ducere nectaris
Sucos et adscribi quietis
Ordinibus patiar deorum.

Dum longus inter saeviat Ilion
Romamque pontus, qualibet exsules
In parte regnanto beati;
Dum Priami Paridisque busto

Insultet armentum et catulos ferae
Celent inultae, stet Capitolium
Fulgens triumphatisque possit
Roma ferox dare iura Medis.

Horrenda late nomen in ultimas
Extendat oras, qua medius liquor
Secernit Europen ab Afro,
Qua tumidus rigat arva Nilus,

Aurum inrepertum etsic melius situm,
Cum terra celat, spernere fortior
Quam cogere humanos in usus
Omne sacrum rapiente dextra.
Quicumque mundo terminus obstitit,
Hunc tangat armis, visere gestiens,
   Qua parte debacchantur ignes,
   Qua nebulae pluviiique rores.

Sed bellicosis fata Quiritibus
Hac lege dico, ne nimium pii
   Rebusque fidentes avitae
   Tecta velint reparare Troiae.

Troiae renascens alite lugubri
Fortuna tristi clade iterabitur,
   Ducente victrices catervas
   Coniuge me Iovis et sorore.

Ter si resurgat murus aheneus
Auctore Phoebi, ter pereat meis
   Excisus Argivis, ter uxor
   Capta virum puerosque ploret.

Non hoc iocosae conveniet lyrae:
Quo, Musa, tendis? Desine pervicax
   Referre sermones deorum et
   Magna modis tenuare parvis.

IV.
(Alcaic.)
Descende caelo et dic age tibia
Regina longum Calliope melos,
   Seu voce nunc mavis acuta,
   Seu fidibus citharaque Phoebi.

Auditis, an me ludit amabilis
Insania? Audire et videor pios
   Errare per lucos, amoenae
   Quos et aquae subeunt et aurae.
Me fabulosae Volture in Apulo
Altricis extra limen Apuliae
Ludo fatigaturnque somno
Fronde nova puerum palumbes

Texore, mirum quod foret omnibus,
Quicumque celsae nidum Acherontiae
Saltusque Bantinos et arvum
Pingue tenent humilis Forenti,

Ut tuto ab atris corpore viperis
Dormirem et ursis, ut premerer sacra
Lauroque conlataque myrto,
Non sine dis animosus infans.

Vester, Camenae, vester in arduos
Tollor Sabinos, seu mihi frigidum
Praeneste seu Tibur supinum
Seu liquidae placuere Baiae.

Vestris amicum fontibus et choris
Non me Philippis versa acies retro,
Devota non extinxit arbos,
Nec Sicula Palinurus unda.

Utcumque mecum vos eritis, libens
Insanientem navita Bosphorum
Temptabo et urentes arenas
Litoris Assyrii viator;

Visam Britannos hospitibus feros
Et laetum equino sanguine Concanum;
Visam pharetratos Gelonos
Et Scythicum inviolatus amnem.
HORACE.

Vos Caesarem altum, militia simul
Fessas cohortes abdidit oppidis,
   Finire quaerentem labores,
   Pierio recreatis antro.

Vos lene consilium et datis et dato
Gaudetis, almae. Scimus, ut inpios
   Titanas inmanemque turram
   Fulmine sustulerit caduco,

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

Magnum illa terrorem intulerat Iovi
Fidens iuventus horrida bracchiis,
   Fratresque tendentes opaco
   Pelion inposuisse Olympo.

Sed quid Typhoeus et validus Mimas,
   Aut quid minaci Porphyrrion statu,
   Quid Rhoetus evolsisque truncis
   Enceladus iaculator audax

Contra sonantem Palladis aegida
   Possent ruentes? Hinc avidus stetit
   Volcanus, hinc matrona Iuno et
   Numquam umeris positurus arcum,

Qui rore puro Castalieae lavit
Crines solutos, qui Lyciae tenet
   Dumeta natalemque silvam,
   Delius et Patareus Apollo.
ODES III.

Vis consili expers mole ruit sua:
Vim temperatam di quoque provehunt
In maius; idem odere vires
Omne nefas animo moventes.

Testis mearum centimanus Gyas
Sententiarium, notus et integrae
Temptator Orion Dianae,
Virginea domitus sagitta.

Iniecta monstris Terra dolet suis
Maeretque partus fulmine luridum
Missos ad Orcum; nec peredit
Inpositam celer ignis Aetnam,

Incontinentis nec Tityi iecur
Reliquit ales, nequitiae additus
Custos; amatorem trecentae
Pirithoum cohibent catenae.

V.

(Alcaic.)

Caelo tonantem credidimus Iovem
Regnare; praesens divus habebitur
Augustus adiectis Britannis
Imperio gravibusque Persis.

Milesne Crassi coniuge barbara
Turpis maritus vixit, et hostium,—
Pro curia inversique mores!—
Consenuit socerorum in armis

Sub rege Medo Marsus et Apulus,
Anciliorum et nominis et togae
Oblitus aeternaeque Vestae,
Incolumi Iove et urbe Roma?
Hoc caverat mens provida Reguli
Dissentientis condicionibus
Foedis et exemplo trahenti
Perniciem veniens in aevum,

Si non periret inmiserabilis
Captiva pubes. 'Signa ego Punicis
Adfixa delubris et arma
Militibus sine caede' dixit

'Derepta vidi; vidi ego civium
Retorta tergo brachia libero
Portasque non clausas et arva
Marte coli populata nostro.

Auro repensus scilicet acrior
Miles redibit. Flagitio additis
Damnum: neque amissos colores
Lana refert medicata fuco,

Nec vera virtus, cum semel excidit,
Curat reponi deterioribus.
Si pugnat extricata densis
Cerva plagis, erit ille fortis,

Qui perfidis se credidit hostibus,
Et marte Poenos proteret altero,
Qui lora restrictis lacertis
Sensit iners timuitque mortem.

Hic, unde vitam sumeret inscius,
Pacem duello miscuit. O pudor!
O magna Carthago, probrosis
Altior Italiae ruinis!'
VI.]

ODES III. 17

Fertur pudicae coniugis osculum
Parvosque natos ut capitis minor
Ab se removisse et virilem
Torvus humi posuisse voltum

Donec labantes consilio patres
Firmaret auctor numquam alias dato,
Interque maerentes amicos
Egregius properaret exsul.

Atqui sciebat quae sibi barbarus
Tortor pararet; non aliter tamen

Dimovit obstantes propinquos
Et populum reditus morantem,
Quam si clientum longa negotia
Diiudicata lite relinqueret,

Tendens Venafranos in agros

Aut Lacedaemonium Tarentum.

VI.

(Alcaic.)

Delicta maiorum inmeritus lues,
Romane, donec templæ refeceris
Aedesque labentes deorum et
Foeda nigro simulacra fumo.

Dis te minorem quod geris, imperas:
Hinc omne principium, hoc refer exitum.
Di multa neglecti dederunt
Hesperiae mala luctuosae.

Iam bis Monaeses et Pacori manus
Non auspicatos contudit impetus
Nostros et adiecisse praedam
Torquibus exiguis renidet.
Paene occupatam seditionibus
Delevit Urbem Dacus et Aethiops,
Hic classe formidatus, ille
Missilibus melior sagittis.

Fecunda culpae saecula nuptias
Primum inquinavere et genus et domos:
Hoc fonte derivata clades
In patriam populumque fluxit.

Motus doceri gaudet Ionicos
Acerba virgo et fingitur artibus
Iam nunc et incestos amores
De tenero meditatur ungui.

Mox iuniores quaerit adulteros
Inter mariti vina, neque eligit
Cui donet inpermissa raptim
Gaudia luminibus remotis,

Sed iussa coram non sine conscio
Surgit marito, seu vocat institor
Seu navis Hispanae magister,
Dedecorum pretiosus emptor.

Non his iuventus orta parentibus
Infecit aequor sanguine Punico
Pyrrhumque et ingentem cecidit
Antiochum Hannibalemque dirum;

Sed rusticorum mascula militum
Proles, Sabellis docta ligonibus
Versare glaebas et severae
Matris ad arbitrium recisos
ODES III.

Portare fustes, sol ubi montium
Mutaret umbras et iuga demeret
Bobus fatigatis amicum
Tempus agens abeunte curru.
Damnosa quid non inminuit dies?
Aetas parentum, peior avis, tuit
Nos nequiores, mox daturos
Progeniem vitiom siorem.

VII.

(Asclepiad 5.)

Quid fles, Asterie, quem tibi candidi
Primo restituent vere Favonii
Thyna merce beatum,
Constantis iuvenem fide,
Gygen? Ile Notis actus ad Oricum
Post insana Caprae sidera frigidas
Noctes non sine multis
Insomnis lacrminis agit.
Atqui sollicitae nuntius hospitae,
Suspirare Chloen et miseram tuis
Dicens ignibus uri,
Temptat mille vafer modis.
Ut Proetum mulier perfida credulum
Falsis inpulerit criminiibis nimis
Casto Bellerophontae
Maturare necem refert;
Narrat paene datum Pelea Tartaro,
Magnessam Hippolyten dum fugit abstinsens;
Et peccare docentes
Fallax historias movet.
Frustra: nam scopulis surdior Icari
Voces audit adhuc integer. At tibi
Ne vicinus Enipeus
Plus iusto placeat cave;
Quamvis non alius flectere equum sciens
Aeque conspicitur gramine Martio,
Nec quisquam citus aeque
Tusco denatat alveo.
Prima nocte domum claude neque in vias
Sub cantu querulae despice tibiae,
Et te saepe vocanti
Duram difficilis mane.

VIII.
(Sapphic.)
Martiis caelebs quid agam Kalendis,
Quid velint flores et acerra turis
Plena miraris positusque carbo in
Cespite vivo,
Docte sermones utriusque linguae?
Voveram dulces epulas et album
Libero caprum prope funeratus
Arboris ictu.
Hic dies anno redeunte festus
Corticem adstrictum pice dimovebit
Amphorae, fumum bibere institutae
Consule Tullo.
Sume, Maecenas, cyathos amici
Sospitis centum et vigiles lucernas
Perfer in lucem: procul omnis esto
Clamor et ira.
Mitte civiles super urbe curas:
Occidit Daci Cotisonis agmen,
Medus infestus sibi luctuosis
Dissidet armis,
Servit Hispanae vetus hostis orae
Cantaber sera domitus catena,
Iam Scythae laxo meditantur arcu
Cedere campis.

Neglegens, ne qua populus laboret,
Parce privatus nimium cavere;
Dona praesentis cape laetus horae,
Linque severa.

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IX.
(Asclepiad 3.)

IUVENIS. 'Donec gratus eram tibi
Nec quisquam potior brachia candidae
Cervici iuvenis dabat,
Persarum vigui rege beatior.'

LYDIA. 'Donec non alia magis
Arsisti neque erat Lydia post Chloen,
Multi Lydia nominis
Romana vigui clarior Ilia.'

IUV. 'Me nunc Thressa Chloe regit,
Dulces docta modos et citharae sciens,
Pro qua non metuam mori,
Si parcent animae fata superstiti.'

LYD. 'Me torret face mutua
Thurini Calais filius Ornyti,
Pro quo bis patiar mori,
Si parcent puero fata superstiti.'
Iuv. ‘Quid si prisca redit Venus
   Diductosque iugo cogit aheneo!?’
Si flava excutitur Chloe
   Reiectaeque patet ianua Lydiae?’
Lyd. ‘Quamquam sidere pulchrior
   Illest, tu levior cortice et inprobo
   Iracundior Hadria:
   Tecum vivere amem, tecum obeam libens!’

X.
(Asclepiad 4.)

Extremum Tanain si biberes, Lyce,
   Saevo nupta viro, me tamen asperas
   Porrectum ante fores obicere incolis
   Plorares Aquilonibus.
Audis, quo strepitu ianua, quo nemus
   Inter pulchra satum tecta remugiat
   Ventis, et positas ut glaciet nives
   Puro numine Iuppiter?
Ingratam Veneri pone superbiam,
   Ne currente retro funis eat rota;
   Non te Penelopen difficilem procis
   Tyrrhenus genuit parens.
O quamvis neque te munera nec preces
   Nec tinctus viola pallor amantium
   Nec vir Pieria paellce saucius
   Curvat; supplicibus tuis
Parcas, nec rigida mollior æsculo
   Nec Mauris animum mitior anguibus.
Non hoc semper erit liminis aut aquæ
   Cælestis patiens latus.
XI.

(Sapphic.)

Mercuri, nam te docilis magistro
Movit Amphion lapides canendo,
Tuque testudo, resonare septem
Callida nervis,

Nec loquax olim neque grata, nunc et
Divitum mensis et amica templis,
Dic modos, Lyde quibus obstinatas
Adplicet aures;

Quae velut latis equa trima campis
Ludit exsultim metuitque tangi,
Nuptiarum expers et adhuc protervo
Cruda marito.

Tu potes tigres comitesque silvas
Ducere et rivos celeres morari;
Cessit inmanis tibi blandienti
Ianitor aulae

Cerberus, quamvis furiale centum
Muniant angues caput, eius atque
Spiritus taeter saniesque manet
Ore trilingui.

Quin et Ixion Tityosque voltu
Risit invito, stetit urna paullum
Sicca, dum grato Danai puellas
Carmine mulces.

Audiat Lyde scelus atque notas
Virginum poenas et inane lymphae
Dolium fundo pereuntis imo
Seraque fata,
HORACE.

Quae manent culpas etiam sub Orco.
Inpiae, (nam quid potuere maius?)
Inpiae sponsos potuere duro
Perdere ferro.

Una de multis face nuptiali
Digna periurum fuit in parentem
Splendide mendax et in omne virgo
Nobilis aevum,

'Surge' quae dixit iuveni marito,
'Surge, ne longus tibi somnus, unde
Non times, detur; socerum et scelestas
Falle sorores,

Quae, velut nactae vitulos leaenae,
Singulos eheu lacerant: ego illis
Mollior nec te feriam neque intra
Claustra tenebo.

Me pater saevis oneret catenis,
Quod viro clemens misero peperci;
Me vel extremos Numidarum in agros
Classe releget.

I, pedes quo te rapiunt et aurae,
Dum favet nox et Venus; i secundo
Omine, et nostri memorem sepulcro
Scalpe querellam.'

XII.

(Ionicus a Minore.)

Miserarumst nec amori dare ludum neque dulci
Mala vino lavere, aut examimari metuentes
Patruae verbera linguae.
Tibi qualum Cythereae puer ales, tibi telas
Operosaeque Minervae studium aufert, Neobule,
Liparaei nitor Hebri

Simul unctos Tiberinis umeros lavit in undis,
Eques ipso melior Bellerophonte, neque pugno
Neque segni pede victus,

Catus idem per apertum fugientes agitato
Grege cervos iaculari et celer arto latitantem
Fruticeto excipere aprum.

XIII.

(Asclepiad 5.)

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

Primis et venerem et proelia destinat.
Frustra; nam gelidos infficiet tibi
Rubro sanguine rivos
Lascivi suboles gregis.

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

Fies nobilium tu quoque fontium,
Me dicente cavis inpositam ilicem
Saxis, unde loquaces
Lymphae desiliunt tuae.
XIV.

(Sapphic.)

Herculis ritu modo dictus, o plebs,
Morte venalem petiisse laurum,
Caesar Hispana repetit penates
Victor ab ora.

Unico gaudens mulier marito
Prodeat iustis operata divis,
Et soror clari ducis et decorae
Supplice vitta

Virginum matres iuvenumque nuper
Sospitum. Vos, o pueri et puellae
Iam virum expertae, male inominatis
Parcite verbis.

Hic dies vere mihi festus atras
Eximet curas; ego nec tumultum
Nec mori per vim metuam tenente
Caesare terras.

I, pete unguentum, puer, et coronas
Et cadum Marsi memorem duelli,
Spartacum si qua potuit vagantem
Fallere testa.

Dic et argutae properet Neaerae
Murreum nodo cohibente crinem;
Si per invisum mora ianitorem
Fiet, abito.

Lenit albescens animos capillus
Litium et rixae cupidos protervae;
Non ego hoc ferrem calidus iuventa
Consule Planco.
XV.

(Asclepiad 3.)

Uxor pauperis Ibyci,
Tandem nequitiae fige modum tuae
Famosisque laboribus:
Maturo propior desine funeri

Inter ludere virgines,
Et stellis nebulam spargere candidis.

Non, si quid Pholoen, satis
Et te, Chlori, decet: filia rectius

Expugnat iuvenum domos,
Pulso Thyias uti concita tympano.

Illum cogit amor Nothi
Lascivae similem ludere capreae;

Te lanae prope nobilem
Tonsae Luceriam, non citharae decent

Nec flos purpureus rosae
Nec poti vetulam faece tenus cadi.

XVI.

(Asclepiad 4.)

Inclusam Danaen turris ahenea
Robustaeque fores et vigilum canum
Tristes excubiae munierant satis
Nocturnis ab adulteris,

Si non Acrisium virginis abditae
Custodem pavidum Iuppiter et Venus
Risisset: fore enim tutum iter et patens
Converso in pretium deo.
Aurum per medios ire satellites
Et perrumpere amat saxa, potentius
Ictu fulmineo: concidit auguris
Argivi domus, ob lucrum

Demersa exitio; diffidit urbi
Portas vir Macedo et subruit aemulos
Rages muneribus; munera navium
Saevos inlaqueant duces.

Crescentem sequitur cura pecuniam
Maiorumque fames. Iure perhorrui
Late conspicuum tollere verticem,
Maecenas, equitum decus.

Quanto quique sibi plura negaverit,
Ab dis plura feret: nil cupientium
Nudus castra peto et transfuga divitum
Partes linquere gestio,

Contemptae dominus splendidior rei,
Quam si, quidquid arat inpiger Apulus,
Occultare meis dicerer horreis,
Magnas inter opes inops.

Puræ rivus aquae silvaque iugerum
Paucorum et segetis certa fides meae
Fulgentem imperio fertilis Africae
Fallit sorte beatior.

Quamquam nec Calabrae mella ferunt apes,
Nec Laestrygonia Bacchus in amphora
Languescit mihi, nec pinguia Gallicis
Crescunt vellera pascuis;
Inportuna tamen pauperies abest,
Nec, si plura velim, tu dare deneges.
Contracto melius parva cupidine
Vectigalia porrigam,

Quam si Mygdoniis regnum Alyatpei
Campis continuem. Multa petentibus
Desunt multa: benest, cui deus obtulit
Parca quod satis est manu.

XVII.

(Alcaic.)

Aeli vetusto nobilis ab Lamo,
Quando et priores hinc Lamias ferunt
Denominatos et nepotum
Per memores genus omne fastos;

Auctore ab illo ducis originem,
Qui Formiarum moenia dicitur
Princeps et innantem Maricae
Litoribus tenuisse Lirim,

Late tyrannus. Cras foliis nemus
Multis et alga litus inutili
Demissa tempestas ab Euro
Sternet, aquae nisi fallit augur

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

XVIII.
(Sapphic.)

Faune, Nympharum fugientum amator,
Per meos fines et aprica rura
Lenis incedas abeasque parvis
Aequus alumnis,

Si tener pleno cadit haedus anno,
Larga nec desunt Veneris sodali
Vina craterae, vetus ara multo
Fumat odore.

Ludit herboso pecus omne campo,
Cum tibi Nonae redeunt Decembres;
Festus in pratis vacat otioso
Cum bove pagus;

Inter audaces lupus errat agnos;
Spargit agrestes tibi silva frondes;
Gaudet invisam pepulisse fossor
Ter pede terram.

XIX.
(Asclepiad 3.)

Quantum distet ab Inacho
Codrus pro patria non timidus mori
Narras et genus Aeaci
Et pugnata sacro bella sub Ilio;

Quo Chium pretio cadum
Mercemur, quis aquam temperet ignibus,
Quo praebente domum et quota
Paelignis caream frigoribus, taces.
Da lunae propere novae,
   Da noctis mediae, da, puer, auguris
Murenae: tribus aut novem
   Miscentur cyathis pocała commodis.

Qui Musas amat inpares,
   Ternos ter cyathos attonitus petet
Vates; tres prohibit supra
   Rixarum metuens tangere Gratia

Nudis iuncta sororibus.
   Insanire iuvat: cur Berecyntiae
Cessant flamina tibiae?
   Cur pendet tacita fistula cum lyra?

Parcentes ego dexteras
   Odi: sparge rosas; audiat invidus
Dementem strepitum Lycus,
   Et vicina seni non habilis Lyco.

Spissa te nitidum coma,
   Puro te similem, Telephea, vespero
Tempestiva petit Rhode;
   Me lentus Glycerae torret amor meae.

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XX.

(Sapphic.)

Non vides quanto moveas periculo,
Pyrrhae, Gaetulae catulos leaenae?
Dura post paullo fugies inaudax
   Proelia raptor,
Cum per obstantes iuvenum catervas
Ibit insignem repetens Nearchum:
   Grande certamen, tibi praeda cedat.
   Maior an illi.
Interim, dum tu celeres sagittas
Promis, haec dentes acuit timendos,
Arbiter pugnae posuisse nudo
Sub pede palmam
Fertur et leni recreare vento
Sparsum odoratis umerum capillis,
Qualis aut Nireus fuit aut aquosa
Raptus ab Ida.

XXI. 
(Alcaic.)

O nata mecum consule Manlio,
Seu tu querellas sive geris iocos
Seu rixam et insanos amores
Seu facilem, pia testa, somnum,
Quocumque lectum nomine Massicum
Servas, moveri digna bono die,
Descende, Corvino iubente
Promere languidiora vina.

Non ille, quamquam Socraticis madet
Sermonibus, te neglegit horridus:
Narratur et prisci Catonis
Saepe mero caluisse virtus.
Tu lene tormentum ingenio admoves
Plerumque duro; tu sapientium
Curas et arcanum iocos
Consilium retegis Lyaeo;
Tu spem reducis mentibus anxiis
Viresque et addis cornua pauperi,
Post te neque iratos trementi
Regum apices neque militum arma.
Te Liber et, si laeta aderit, Venus
Segnesque nodum solvere Grātiae
Vivaeque producent lucernae,
   Dum rediens fugat astra Phoebus.

XXII.
(Sapphic.)
Montium custos nemorumque, Virgo,
Quae laborantes utero puellas
Ter vocata audis adimisque leto,
   Diva triformis,
Inminens villae tua pinus esto,
Quam per exactos ego laetus annos
Verris obliquum meditantis ictum
   Sanguine donem.

XXIII.
(Alcaic.)
Caelo supinas si tuleris manus
Nascente luna, rustica Phidyle,
   Si ture placaris et horna
Fruge Lares avidaque porca;
Nec pestilentem sentiet Africum
Fecunda vītis nec sterīlem seges
   Robiginem aut dulces alumni
Pomifero grave tempus anno.
Nam quae rivali pascitur Algido
Devota quercus inter et iles
   Aut crescit Albanis in herbis
Victima, pontificum secures
Cervice tinguet: te nihil attinet
Temptare multa caede bidentium
Parvos coronantem marino
Rore deos fragilique myrto.

Inmunis aram si tetigit manus,
Non sumptuosa blandior hostia,
Mollivit aversos Penates
Farre pio et saliente mica.

\[\text{XXIV.}\]
\[(\text{Asclepiad 3.})\]

Intactis opulentior
Thesauris Arabum et divitis Indiae
Caementis licet occupes
Terrenum omne tuis et mare publicum,

Si fit adamantinos
Summis verticibus dira Necessitas
Clavos, non animum metu,
Non mortis laqueis expedites caput.

Campestres melius Scythae,
Quorum plaustra vagas rite trahunt domos,
Vivunt et rigidi Getae,
Inmetata quibus iugera liberas

Fruges et Ceresem ferunt,
Nec cultura placet longior annua,
Defunctumque laboribus
Aequali recreat sorte vicarius.

Illic matre carentibus
Privignis mulier temperat innocens,
Nec dotata regit virum
Coniunx nec nitido fidit adultero;
Dos est magna parentium
Virtus et metuens alterius viri
Certo foedere castitas,
Et peccare nefas aut pretiumst mori.

O quisquis volet inpias
Caedes et rabiem tollere civicam,
Si quaeret PATER URBIUM
Subscribe statuis, indomitam audeat

Refrenare licentiam,
Clarus post genitis: quatenus, heu necfas!
Virtutem incolunem odimus,
Sublatam ex oculis quaerimus invidi.

Quid tristes querimoniae,
Si non supplicio culpa reciditur;
Quid leges sine moribus
Vanae proficiunt? si neque fervidis

Pars inclusa caloribus
Mundi nec boreae finitimum latus
Durataeque solo nives
Mercatorem abigunt, horrida callidi

Vincunt aequora navitae,
Magnum pauperies opprobrium iubet
Quidvis et facere et pati,
Virtutisque viam deserit arduae.

Vel nos in Capitolium,
Quo clamor vocat et turba faeventium,
Vel nos in mare proximum
Gemas et lapides aurum et inutile,
Summi materiem mali,
    Mittamus, scelerum si bene paenitet. 50
Eradenda cupidinis
    Pravi sunt elementa et tenerae nimis
Mentes asperioribus
    Formandae studiis. Nescit equo rudis
Haerere ingenuus puer
    Venarique timet, ludere doctior,
Seu Graeco iubeas trocho,
    Seu malis vetita legibus alea,
Cum periura patris fides
    Consortem socium fallat et hospitem, 60
Indignoque pecuniam
    Heredi properet. Scilicet inprobae
Crescunt divitiae; tamen
    Curtae nescio quid semper abest rei.

XXV.
(Asclepiad 3.)
Quo me, Bacche, rapis tui
    Plenum? Quae nemora aut quos agor in specus,
Velox mente nova? Quibus
    Antris egregii Caesaris audiar
Aeternum meditans decus
    Stellis inserere et consilio Iovis?
Dicam insigne, recens, adhuc
    Indictum ore alio. Non secus in iugis
Exsomnis stupet Euhias,
    Hebrum prospiciens et nive candidam 10
Thracen ac pede barbaro
    Lustratam Rhodopen, ut mihi devio
Ripas et vacuum nemus
Mirari libet. O Naiadum potens
Baccharumque valentium
Proceras manibus vertere fraxinos,
Nil parvum aut humili modo,
Nil mortale loquar. Dulce periculumst,
O Lenaee, sequi deum
Cingentem viridi tempora pampino.

XXVI.
(Alcaic.)
Vixi duellis nuper idoneus
Et militavi non sine gloria;
Nunc arma defunctumque bello
Barbiton hic paries habebit,
Laevum marinae qui Veneris latus
Custodit. Hic, hic ponite lucida
Funalia et vectes et arcus
Oppositis foribus minaces.
O quae beatam diva tenes Cyrum et
Memphin carentem Sithonia nive,
Regina, sublimi flagello
Tange Chloen semel arrogantem.

XXVII.
(Sapphic.)
Inpios parrae recinentis omen
Ducat et praegnans canis aut ab agro
Rava decurrens lupa Lanuvino
Fetaque volpes;
Rumpat et serpens iter institutum,
Si per obliquum similis sagittae
Terruit mannos: ego cui timebo,
Providus auspex,

Antequam stantes repetat paludes
Imbrium divina avis inminentum,
Oscinem corvum prece suscitabo
Solis ab ortu.

Sis licet felix, ubicumque mavis,
Et memor nostri, Galatea, vivas;
Teque nec laevus vetat ire picus
Nec vaga cornix.

Sed vides, quanto trepidet tumultu
Pronus Orion. Ego quid sit ater
Hadriae novi sinus et quid albus
Peccet Iapyx.

Hostium uxores puerique caecos
Sentiant motus orientis Austri et
Aequoris nigri fremitum et trementes
Verbere ripas.

Sic et Europe niveum doloso
Credidit tauro latus, et scatentem
Beluis pontum mediasque fraudes
Palluit audax:

Nuper in pratis studiosa florum et
Debitae Nymphis opifex coronae,
Nocte sublustri nihil astra praeter
Vidit et undas.
Quae simul centum tetigit potentem
Oppidis Creten, 'pater, o relictum
Filiae nomen pietasque' dixit.
'Victa furore,

Unde quo veni? Levis una mors est
Virginum culpa. Vigilans ne ploro
Turpe conmissum an vitiss carentem
Ludit imago

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

Si quis infamem mihi nunc iuvenicum
Dedat iratae, lacerare ferro et
Frangere enitar modo multum amati
Cornua monstri.

Inpudens liqui patrios Penates,
Inpudens Orcum moror. O deorum
Si quis haec audis, utinam inter errem
Nuda leones!

Antequam turpis macies decentes
Occupet malas teneraeque sucus
Defluat praedae, speciosa quaero
Pascere tigres.

Vilis Europe, pater urguet absens:
Quid mori cessas? Potes hac ab orno
Pendulum zona bene te secuta e-
lidere collum.
Sive te rupes et acuta leto
Saxa delectant, age te procellae
Crede veloci, nisi erile mavis
Carpere pensum
Regius sanguis dominaeque tradi
Barbarae paelex.' Aderat querenti
Perfidum ridens Venus et remisso
Filius arcu.
Mox ubi lusit satis, 'abstinteto'
Dixit 'irarum calidaeque rixae,
Cum tibi invisus laceranda reddet
Cornua taurus.
Uxor invicti Iovis esse nescis,
Mitte singultus, bene ferre magnam
Disce fortunam; tua sectus orbis
Nomina ducet.'

XXVIII.
(Asclepiad 3.)
Festo quid potius die
Neptuni faciam? Prome reconditum,
Lyde, strenua Caecubum
Munitaeque adhibe vim sapientiae.
Inclinare meridiem
Sentis ac, veluti stet volucris dies,
Parcis deripere horreo
Cessantem Bibuli consulis amphoram.
Nos cantabimus invicem
Neptunum et virides Nereidum comas;
Tu curva recines lyra
Latonam et celeris spicula Cynthiae;
XXIX.

Summo carmine, quae Cnidon
Fulgentesque tenet Cycladas et Paphon
Iunctis visitoloribus;
Dicetur; merita Nox quoque nenia.

XXIX.

(Alcaic.)

Tyrrhena regum progenies, tibi
Non ante verso lene merum cado.
Cum flore, Maecenas, rosarum et
Pressa tuis balanus capillis
Iamdudum apud mest: eripe te morae,
Ne semper udum Tibur et Aefulae
Declive contempleris arvum et
Telegoni iuga parricidae.
Fastidiosam desere copiam et
Molem propinquam nubibus arduis,
Omitte mirari beatae
Fumum et opes strepitumque Romae,
Plerumque gratae divitibus vices
Mundaeque parvo sub lare pauperum
Cenae sine aulaeis et ostro
Sollicitam explicuere frontem.
Iam clarus occultum Andromedae pater
Ostendit ignem, iam Procyon furt
Et stella vesani Leonis
Sole dies referente siccus:
Iam pastor umbras cum grege languido
Rivumque fessus quaequit et horridi
Dumeta Silvani, caretque
Ripa vagis taciturna ventis.
Tu civitatem quis deceat status
Curas et Urbi sollicitus times,
Quid Seres et regnata Cyro
Bactra parent Tanaisque discors.

Prudens futuri temporis exitum
Caliginosa nocte premit deus,
Ridetque si mortalis ultra
Fas trepidat. Quod adest memento

Conponere aequus; cetera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare, nunc lapides adesos

Stirpesque raptas et pecus et domos
Volventis una non sine montium
Clamore vicinaeque silvae,
Cum fera diluvies quietos

Inritat amnes. Ille potens sui
Laetusque deget, cui licet in diem
Dixisse 'Vixi: cras vel atra
Nube polum pater occupato

Vel sole puro; non tamen inritum,
Quodcumque retrost, efficiet neque
Diffinget infectumque reddet,
Quod fugiens semel hora vexit.

Fortuna saevo laeta negotio et
Ludum insolentem ludere pertinax
Transmutat incertos honores,
Nunc mihi nunc alii benigna.
Laudo manentem; si celeres quatit
Pinnas, resigno quae dedit et mea
Virtute me involvo probamque
Pauperiem sine dote quaero.

Non est meum, si mugiat Africis
Malus procellis, ad miserar præces
Decurrere et votis pacisci,
Ne Cypriæe Tyriaeque merces

Addant avaro divitias mari:
Tum me biremis præsidio scaphæ
Tutum per Aegaeos tumultus
Aura feret geminusque Pollux.

XXX.

(Asclepiad I.)

Exegi monumentum aere perennius
Regalique situ pyramidum altius,
Quod non imber edax, non Aquilo inpotens
Possit diruere aut innumerabilis

Annorum series et fuga temporum.
Non omnis moriar multaque pars mei
Vitabit Libitinam: usque ego postera
Crescam laude recens, dum Capitolium

Scandet cum tacita virgine pontifex.
Dicar, qua violens obstrepit Aufidus
Et qua pauper aquae Daunus agrestium
Regnavit populorum, ex humili potens

Princeps Aeolium carmen ad Italos
Deduxisse modos. Sume superbiam
Quaesitam meritis et mihi Delphica
Lauro cinge volens, Melpomene, comam.
ODE I.

OF THE ADVANTAGES OF HUMILITY AND CONTENTMENT.

ARGUMENT.—I am the poet of the Muses, and I bid you listen to my songs. There is none that is his own master save Jove: all others must bow to Necessity, no matter what their rank or their pursuits. Be content, then, to lead a quiet life; for whose lives thus need fear no sword of Damocles, no stroke of Fortune, whereas Fear and Care search out the lofty and torment them, and wealth avails not to keep them away. Better my little farm and peace, than wealth and misery.

[See Index for Achaemenes, Damocles, Gigantes.]

2. favete linguis: literally “be favourable with your tongues,” an expression used by Roman priests when commencing a sacrifice. It was equivalent to a request that none of the bystanders should utter any word of evil omen, and so mar the ceremony, whence it equals “be silent.” Horace is speaking as if he were the priest of the Muses, and as if his Odes were religious. The profanum volgus means all who cannot appreciate this poetry, because such persons are “outside the sanctuary” (pro, fanum) of the Muses.

5. timendorum: merely an epithet of, not in gerundival construction with, regum, which depends upon imperiumst (= imperium est). Cp. invidendis, v. 45. That over which one’s rule extends is regularly expressed by the accusative with in. greges: metaphorically =populos.

7. clari: attributive to Iovis, as is moventis. The adjective Giganteo stands in lieu of de Gigantibus—“triumph over the Giants.” See Index, s.v. Gigantes.

8. supercilio: “frown,” lit. “eyebrow.” Homer says all Olympus (Heaven) shakes when Zeus (Jupiter) nods or frowns.

9. test ut: “it is possible that,” “it may be that.” The consecutive subjunctives, ordinet, descendat, contendat, sit, all depend upon ut. Some editors read esto—“let it be that,” “granted that.” See
L. C., §§ 235, 236; L. G., § 544. viro: ablative of the standard of comparison, with latius (L. C., § 129; L. G., § 387), which means "to a greater extent," i.e. one has larger vineyards than another.

10. arbusta: the trees (usually elms) upon which the vines were trained. They were planted in regular rows (ordines, hence ordinet) along trenches (sulci). sulcis: ablative of place, frequently used in poetry without a preposition. In prose a preposition is required, except with the name of a town and in certain expressions. L. C., §§ 120, 121; L. G., §§ 368-69. generosior: "better born." The word comes from genus, and has not the same meaning as its derivative "generous." hic... hic... illi: see L. C., § 158.

11. campum: i.e. the Campus Martius, a large level space of open ground to the N. and W. of the city, lying in a bend of the river Tiber. It was the customary place of meeting for elections (comitia) and other public business which concerned the entire people; and here, too, the young Romans amused themselves with riding, running, ball-play, and other exercises. A man was said descendere in campum, because it lay lower than the city. petitor: peto is the proper word for "being a candidate" for public office; hence petitio = "candidature," and petitor = "a candidate."

12. moribus...fama: ablative of respect, L. C., § 148; L. G., § 370. The adjective melior, like generosior, is predicative, and must be the emphatic word in translating.

13. illi: the usual dative of the possessor with esse; L. C., § 143, Note 1; L. G., § 355. clientium: a wealthy or distinguished Roman was the patron (patronus) of a number of men of humble station. These were his "clients," and they were expected to attend their patron upon any occasion when he appeared in public, e.g. when canvassing for election. In return for this and other services, and certain money payments, the patronus was bound to protect his clientes, and defend him in the law-courts. The more the number of the clientes, the greater the dignity of the patronus.

15. sortitum: "casts lots about," "allots their fate to." The verb is more usually found with an accusative of the thing, e.g., sortiri provinciam, "to assign a province by lot."

16. urna: in casting lots, the names of the different persons concerned would be written upon slips of wood and shaken up together in a box, vessel (urna), or helmet. The man whose name was first to fall out would be the one chosen.

17. cui: possessive dative for the more usual genitive; L. C., § 143, Note 2. The natural position for the relative would be first in the clause. Notice the use of cervix in the singular. Ciceronian prose only allows the plural, cervices. For the allusion, see Index, s.v. Damocles.

19. elaborabunt: "work out," "produce," with the idea of great cost of time and trouble. Supply illi as indirect object, and antecedent to cui above.

24. tempe: the vale of Tempe, through which the Thessalian river Penêus makes its way to the sea, between mounts Olympus and Ossa,
was of proverbial beauty; so much so that the name came to be used as a common noun, meaning a "beautiful valley." In form it is neuter plural, and is used only in the nom. and acc.

25. desiderantem: this is the object of sollicitat; the rest of the sentence to v. 30 is the subject. The best way is to retain the Latin order in translating, but to turn the sentence into the passive voice, i.e. instead of saying "Neither the sea . . . distresses him who . . .", say "He who desires but a sufficiency is distressed neither by . . ."

27. cadentis: "setting." By the "setting" of a star is meant the date at which it becomes invisible in the evening owing to its apparent proximity to the sun, while its "rising" (v. 28) is the time when it emerges from the sun's rays and becomes visible in the morning. Arcturus "sets" on October 29th, and Haedus "rises" earlier in the same month.

29. grandine: hailstorms ruin the grapes.

30. mendax: "which belies its promise." His farm does not deceive him, because his expectations are not immoderate. aquas: = imbræs, "rain-storms."

32. sidera: Sirius, the Dog-star, which "rises" on August 25th, was supposed to bring drought that "bakes the fields." iniquas: iniquus is the negative of aequus in its three senses of (1) "level"; (2) "fair," "just"; and (3) "beneficent." The sense here is "malevolent," "barbarous." Hiemes (plural) means "frosts," or "storms."

33. It was the fashion to build marine villas on artificial islands formed by letting down blocks of stone (moles) and shooting rubble (caementa) into the sea (altum). These "made the sea narrow" (contracta), because they helped to fill it up.

34. iactis . . . molibus: the ablative absolute stands as one of cause [see L. C., § 84 (b)] with contracta. Altum, "deep sea," is a substantive, like profundum. Adjectives of three terminations are very frequently thus used in the neuter singular. hue: i.e. down amongst the boulders of rock (moles), in order to fill up the holes between them. Caementa (caedo, I cut) means small, broken stuff, rubble.

35. redemptor: "contractor"; the man who undertakes (redimit) the contract which the dominus lets out (locat).

36. terrae: the genitive belongs to fastidiosus (objective genitive; L. C., § 40 (b); L. G., § 399), like fessus rerum, "weary of the world."

38. eodem, quo: adverbs, see L. C., § 130, NOTE 2.

39. aerata: ancient ships had their bows sheathed with bronze (aes), to serve as rams. The projecting metal-work was known as rostrum, from its resemblance to the "beak" of a bird. triremi (a ship with three banks of oars) is ablative, the words being properly an adjective (sc. navis). For neque . . . et (= not . . . but), see L. C., § 298.

40. post equitem: "behind him when he rides"; op. iv. 30, n.


41. quod si: "but if," lit. "as to which, if"; see L. C., § 135, NOTE 1.
With *dolentem* sc. *hominem*; cp. *desiderantem*, v. 25. "Phrygian stone" was a beautiful and costly marble, white with brilliant crimson spots. It is put here as a type of what wealth can buy.

42. *purpurarum*: "purple cloths," manufactured at Tyre, and exceedingly costly. *clarior*: logically it is the cloth which is bright, not the *use* of it; but the adjective is put in grammatical accord with *usus*. Such a transfer of the epithet is known as *hypallage* ("exchange").

45. *invidendis postibus*: ablative of description, L. C., § 133; L. G., § 382. *Invideo* is an intransitive verb, and according to rule should have no gerundive, and should not be used in the passive except impersonally (L. C., §§ 60, 90, Note 2; L. G., § 205, 303), but Horace once uses *invideo* (A. P. 56) and twice (here and in Od. II., x. 7) uses the gerundive, as though the verb were transitive. The past participle *invisus*, "hated," is common.

46. *atrium*: the great central hall of a Roman house, about which were grouped the dwelling and sleeping rooms. It was usually supported on columns of wood or marble, and had a square opening in the centre of the roof (impluvium). Its size was proportionate to the owner's dignity, as it served him for a reception room.

47. *valle*: Horace' farm. See Introd. § 1. Verbs of exchanging admit two constructions: (1) the thing given stands in the accusative, that which is taken being put as an ablative; (2) conversely, the thing given is put in the ablative, the thing taken in the accusative, as here. The ablative in each construction is one of price (L. C., § 127; L. G., § 377), but in the former the action is regarded as one of selling, in the latter as one of buying.

**ODE II.**

**Of the Advantages of Stern Training, and the Rewards of Courage and Fidelity.**

**Argument.**—The *hard life of the camp is the best training for manhood*. The soldier's life is glorious; for if he die for his country's sake, it is a noble death; and his manliness lives after him, careless of the likes or dislikes of others. Man is mortal, but immortal the hero's life. *It has its reward as truly as have loyalty and piety. I will not dwell or roam with the impious man, for his punishment is sure and may reach even to an innocent companion.*

1. amicē: "like a friend," "with good will."

2. acri militia: the ablative is best taken with *robustus* (abl. of cause).

3. *condiscat*: jussive subjunctive; the prefix *con* denotes thoroughness.

4. *eques*: appositive to *puer*, the subject of *vexet*. The Parthians were the best cavalry in the world: any horseman whom they dreaded must be skilled indeed.
5. **sub divo**: *divum* denotes "the open sky," the sky being regarded as a divinity (*divus*).

9. **suspiret**: jussive subjunctive; see L. C., § 208; L. G., § 477. So (*ne*) *lacesat*. *agminum*: the objective genitive regularly follows adjectives denoting skill or its opposite. *Agmen* is properly a "line of march," then "men marching," and finally here "war."

11. **tactu**: with *asperum*—"dangerous to handle." For the use of the supine in -u, see L. C., § 99; L. G., § 422.

13. **decorumst**: *i.e.*, *decorum est*. This line is a good example of the use of the infinitive as a noun (nominative), L. C., § 101, *mori* corresponding with *mors* in the next line.

17. **repulsae**: for the case, cp. *rudis* *agminum*, v. 9. The metaphors in this stanza are taken from electioneering: a candidate seeks office (*honores*, v. 18); if he attains the consulate or the praetorship, he assumes (*sumit*) the *fasces* (*secures*, v. 19) for a year, and lays them down again (*ponit*) at its close. He owes his election to popular favour (*popularis* *aura*, v. 20); and if he fails to win it, he suffers defeat (*repulsa*, v. 17).

18. **honoribus**: the technical term for public magistracies in Rome, *e.g.* consulate, praetorship, aedileship, quaestorship.

19. **secures**: the axe, bound round with rods (*virgae*), which lictors carried before the magistrate to symbolise his power to execute or to flog.

20. **arbitrio**: causal ablative—"at the bidding of the popular breath" (*i.e.* of popular favour).

21. **recludens**: "opening." Notice the reversing force of the prefix *re*, and cp. *figo* and *refigo*, *tezo* and *retexo* *inneritis* *mori*: the dative is one of advantage; L. C., § 143; L. G., § 351. The infinitive *mori* stands as direct object of the verbal notion contained in the adjective *inneritis* (*=eis qui non merentur*), and is equivalent to *mortem*. Cp. v. 13, n.

22. **via**: ablative of the road by which, L. C., § 123; L. G., § 376. The road to immortality is prohibited (*negata*), but yet sought after.

26. **vetabo**: *veto* is usually followed by an accusative and an infinitive, both standing in the relation of objects to *veto*. Here their place is taken by object clauses containing jussive subjunctives, which are said to be in "semi-dependence" on *vetabo*. See L. C., § 243. The antecedent of the relative clause, *qui ... volgarit* (*i.e.* *volgaverit*), is the suppressed subject of *sic* and *solvat*.

27. **volgarit**: future-perfect, the leading verb being in the future (*vetabo*). See L. C., § 204, NOTE 2.

28. **trabibus**: "roof-beams." *mecum*: when used with a personal pronoun, or the relative *qui*, the preposition *cum* becomes enclitic, *i.e.* is appended to its case. L. C., § 20, NOTE 3.

29. **phaselos**: Greek form of the accusative, the nominative being *phaselos*. See APPENDIX I (iv.). *Phaselos* denotes in Greek (1) "a kidney bean," (2) "a light boat" shaped like a pod. *Solvere* is the regular word for unmooring, casting off, a vessel from the shore.
NOTES.

30. addidit: this perfect, like deseruit, may be either a true perfect
—"has relinquished," etc.—or the "gnomic" perfect, which is common
in proverbs, and is translated in English by the simple present.

ODE III.

OF THE REWARDS OF RIGHTEOUS PERSEVERANCE AND TRUTHFUL-
NESS, AND THE EXAMPLES OF TROY AND ROME.

ARGUMENT.—Righteous courage knows no fear. 'Twas this made
Hercules and Bacchus immortal, and ‘twas this gave immortality
even to Romulus, when the gods debated his merits and Juno spake:—
"Troy has fallen for the fraud of Laomedon, for so I decreed it.
Helen and Paris and his people are no more, and their war is ended.
I will forgive the rest, and I will suffer Romulus, though of Trojan
blood, to take his place in heaven. His people, the fugitives from
Troy, may rule even over the peoples of the East, and spread their
name from the Nile to the Atlantic, provided Troy lies waste, and
that they lust not after gold at any price. Their destiny shall be to
conquer from the tropics to the pole, if but they seek not to make
Troy live again. In an evil day shall they attempt it, and with evil
issue, for I, the queen of heaven, will fight against them! Yea, to
the third time would I raise it, though it were built by gods!"
My lyre is unfit for so high a theme as this: I do but debase it,
and I will refrain.

[See Index for Laomedon, Paris, Quirinus, Quirites.]

1. See i. 25, n. for the way in which a sentence with a lengthy
subject may most easily be translated. propositi: transitive adjecti-
tes in -ax take the objective genitive. L. C., § 140 (a); L. G.,
§ 389. Propositum is here a noun. Virum is the object of quattu
(v. 4).


5. dux: because the waves follow the wind. The word is in oppo-
sition to Auster. L. C., § 9; L. G., § 322 (e).

7. inlabatur: where the tense of the apodosis is future, as here
(fertient), the protasis is usually future also; see L. C., § 250 (a) and
Notes 1 and 4. The subjunctive is used because the falling of the
sky is a mere supposition, whereas the fearlessness of the righteous
man is a certainty and is therefore put in the indicative.

9. arte: i.e. the "quality" of righteous determination.

10. attigit: attigerunt would be more usual, according to L. C.,
§ 21; but in Horace "it is common to find a singular verb with two
or three subjects where all, or the one nearest to the verb, are
singular" (Wickham). igneas: "starlit," because the stars are fiery.

11. quos inter: the prepositions inter and circum frequently stand
after their nouns. In v. 37, inter is quite separated from its case.
Augustus: this title was conferred on Octavianus in B.C. 27.

H. III.
12. bibet: there is v. 1. bibt, as though Augustus were already numbered amongst the gods when Horace was writing (27-23 B.C.). Purporeus is used of any bright object, even a white swan. Nectar is the drink of the gods, as ambrosia is their food.

13. hae: sc. arte; see v. 9, n. So in v. 15. The ablative belongs as one of means to merentem—"made worthy by this quality."

14. vexere: he rode in a chariot drawn by tigers. Tigris is always of feminine gender in the poets, even when a beast of the male sex is denoted.

15. equis: ablative of instrument. Equi (plural) often stands for currus, a car. Acheronta: Greek accusative of Achérón (App. 1, vii.), one of the fabled rivers of the lower world, here used as an equivalent for "death." Fugio, usually intransitive, is here used transitively, and hence takes an accusative.

16. elocuta: the construction is ablative absolute (L. C., § 82; L. G., § 383), and divis consiliantibus is dative of the indirect object. With gratum, sc. verbum.

17. fatalis: "sent by fate," "fated." The word seldom means "fatal" in poetry, and never in the best prose. The index is Paris. See Index.

20. mulier: see Index, s.v. HELENA. Vertit is the perfect tense.

21. ex quo: sc. tempore, a common ellipse. The relative clause qualifies damnatum. For a similar reversal of the logical order, cp. ii. 26-7. deos: Poseidon (Neptune), Apollo (Phoebus, v. 66), and Héraclès (Hercules). See Index, s.v. Lāomédōn.

22. mercede pacta: either ablative of the thing from which separation takes place, "defrauded them of their stipulated reward." or perhaps an ablative absolute with concessive force, "though the reward was stipulated (L. C., § 84, d). mihi: dative of the agent (1) normal after the gerund or gerundive, (2) permissible after the past participle, and (3) otherwise very rare (see L. C., § 111; L. G., § 356). So also Minervae.

25. splendet: "bedecks himself for." Lacaenae is dative of advantage (L. C., § 143). Adultera is here an adjective. Paris and Helen are again meant.

26. famosus: "infamous," "scoundrel." The word means simply "much talked of," but is usually employed in a bad sense, like the English "notorious."

29. ductum: "protracted." The Trojan war was prolonged for ten years by the partisanship of the gods: Hera (Juno) fought for the Greeks, Aphrodite (Venus) and Ares (Mars) for the Trojans.

31. nepotem: Quirinus (Romulus) was the son of Mars, who was son of Jupiter, Juno's consort. She hated him because his mother, Rhea Silvia, was descended from Aeneas the Trojan.

32. sacerdos: Index, s.v. Quirinus.

33. redonabo: "forego." The dative Marti is like Lacaenae, v. 25.

34. ducere: "to quaff," "drain."

36. ordinibus: dative. The proper meaning of ordo is a "rank."

37. saeviat: the subjunctive, as also in insultet and celet, is final,
and *dum* is to be rendered "provided that," "if only" (L. C., § 294; L. G., § 534, Note 2).


42. *stet*: jussive subjunctive. L. C., § 208; L. G., § 477. So *possit*, v. 43, *extendat*, v. 46. Capitolium: the Capitol is the most western of the seven hills of Rome. It stands immediately upon the bank of the Tiber, and was surmounted by the great sanctuary of Jupiter Capitolinus.

43. *triumphatis*: "who have been triumphed over." The usage is irregular because *triumpho*, being an intransitive verb, cannot properly be used in the passive except impersonally; cp. i. 45, n.

44. *dare iura*: "lay down the law for."

45. *late*: with *horrenda*.

46. *medius liquor*: i.e. the Straits of Gibraltar.

47. *Europen*: Greek accusative, from a nominative Europé. App. 1 (iii.).

49. This stanza depends as an adjectival clause upon *Roma*, the subject understood with the main verb (*extendat*, v. 46). The order is: [*Roma extendat nomen*] *fortior* *spernere aurum* . . . *quam cogere* (aurum) in humanos usus dextra rapiente omne sacrum. The clause *cum terra celat* explains *melius situm*. *Dextra* is ablative of the instrument with *cogere*, and *omne sacrum* is the object of *rapiente*. The meaning is that Rome’s success is to depend upon her being more scornful than careful of money-making.

50. *spernere fortior*: "braver in scorning," or (more literally), "braver for the purpose of scorning." The infinitive both in Greek and in Latin was originally in most of its forms the dative of a verbal noun, and as such may denote an action to which that of the main verb is directed, or for which it takes place (e.g., *laborat trepidare*, "toils to hasten on"), or an action for which the quality expressed by an adjective exists (e.g., *celer sequi*, "quick to follow," "quick for following"). [Compare the use of the dative to denote purpose in such expressions as *triumviri agris dividendis*, "three commissioners for assigning lands."] In Latin these uses of the infinitive seem to have survived in the spoken language, though contrary to the usage of the best prose writers. They are found, however (possibly in imitation of Greek syntax), in the Augustan poets, and especially in Horace, who in the present instance and in others employs the construction somewhat freely. Though the uses of the infinitive explained above are derived from its original character (viz. the dative of a verbal noun, expressing purpose), they have received from various grammarians the following names, which are used without distinction: (1) epexegetic, *i.e.* explanatory (e.g. here it explains that for which Rome is braver); (2) prolicative, *i.e.* carrying on the sense, and (3) complementary, *i.e.* completing the sense. The construction is not to be imitated in translating English into Latin: in prose, for *spernere fortior*, we should have *fortior in spernendo*.

54. *hunc*: sc. *terminum*, the substantive being expressed, as often,
in the relative, instead of in the antecedent clause. See L. C., § 17. For tangat, cp. stet, v. 42.

55. *qua parte debacchantur*: with this reading the construction is *gestiens visere (eam partem) qua parte ignes debacchantur*. But there is another reading *debacchantur* (an indirect question: L. C., § 227; L. G., § 483), and if this be adopted the meaning is "to see in what region the fires revel." *ignes*: of the sun; *i.e.* the land of the tropics.

58. *hac lege*: "on this condition"; a common meaning of *lex*. The ablative is one of manner (L. C., § 149; L. G., § 381, 2). What the condition is, is expressed by the following final clause *ne . . . velint*, the usual construction after a verb of commanding. *Nimium* belongs both to *pii* and *fidentes*.

59. *avita*: because Troy was the mother city of Alba Longa, whence, according to the myth, Rome was founded.

61. *alite Inuguri*: "under evil omens." Omens were commonly taken from the flight of birds; hence *avis* and *ales*, "a bird," come to mean "an omen." The participle *renascens* is equivalent to a protasis "[si renata crit; see L. C., §§ 250 (a), 257, NOTE], and should be so translated.

63. *decente*: ablative absolute with *me*, to which *coniuge* and *sorore* are appositive.

66. *auctore Phoebod*: the ablative absolute here consists of two substantives, of which one (*auctore*) is predicative; "Phoebus being the builder" (L. C., § 83; L. G., § 383 (c)). See Index, s.v. *Laomédon*. With *meis Argivis*, dative of the agent, cp. *mihi*, v. 22.

72. *modis*: "musical measures," "notes," a common meaning in poetry. Horace means that his style is too trivial to deal with the destinies of nations—the proper subject of heroic poetry.

ODE IV.

OF THE DIVINE PROTECTION AFFORDED TO POETS, AND OF THE DISASTROUS RESULTS OF ILL-JUDGED VIOLENCE.

ARGUMENT.—Inspire me, Calliope, with a long ode, either to the pipe or the lute, until I fancy myself amongst your own blessed groves! When a mere child that had strayed from home, I was befriended by the Muses, to the wonder of the neighbourhood; and ever since I am wholly under their protection, in war, at sea, in every peril. I should not fear to wander to the earth's wildest peoples and places, for the Muses will protect me, even as they protect my Emperor.

From the Muses comes good counsel, such as enabled Jupiter to overthrow the Titans and the Giants, for he was aided by the Goddess of Wisdom herself, no less than by the other deities. Force well-
counseled prevails; ill-counseled, it ends in ruin, as Gyas and Orion, the Giants and Tityos, learnt.

[See Index for Augustus, Baiæ, Concani, Delos, Geloni, Patara, Philippi, Tanaïs, Voltur.]

1. caelo: in prose a preposition would be added (ex or de), to express motion from (L. C., § 116; L. G., § 384, Note 2). age: “come!” This imperative is used as an interjection. The tibia was a long, straight musical instrument with a piercing treble note.

2. Calliope: Index, s.v. MUSA. For the declension of melos, see APPENDIX, 1, x.

3. mavis: sc. dicere longum melos. Two alternatives are given: she is to sing either to the pipe, and in a treble (acuta) key; or to the lyre, and in a lower key; but the sentence is somewhat confused. The ablatives tibia, voce, fidibus, cithara, are all those of the instrument.

5. auditis, an: utrum is omitted in the first question, as often; an always introducing the second alternative (L. C., § 225, Note 1). Ludo is common as a transitive verb, meaning “to mock.”

6. pios: “belonging to those that are pious,” “holy.” Pius means “full of pietas”; and pietas is the affection of (1) children for parents, (2) the citizen for his country, (3) man for the gods.

9. fabulosae: “mentioned in stories” (fabulae); they were the birds of Venus.

10. *Apuliae: editors emend this word in various ways, but not satisfactorily. The text is almost certainly corrupt (1) because of the use of the adjective Apulo immediately before; (2) because the initial A of Apulia is of long quantity, and the metre requires a short vowel in its place. See Index, s.v. VOLTUR.

11. fatigatum: with me, to which puærum is in apposition; fatigat-um is, strictly speaking, applicable to ludo only, some word meaning “overcome” being required before somno. Grammarians call this figure of speech zeugma (“a yoking,” from (*eβϧγυμυ, “I yoke”).

13. mirum quod foret: the relative refers to the incident mentioned in the previous stanza, and the subjunctive is consecutive (L. C., § 283; L. G., § 501, d)—“an incident of such a nature that it was . . .”

14. nidum: properly “a nest,” here metaphorically of a town which nestles on a hill.

17. ut: “how.” The double clause, ut dormirem, ut premerer, explains why the fact mentioned in the third stanza was mirum, “a marvel.” The subjunctive is that of indirect question (L. C., § 227; L. G., § 483). tuto corpore: ablative of attendant circumstance (abl. absolute). Ater (“black”) is common in the sense of “deadly” when applied to poisonous serpents.

18. sacra: the laurel or bay was the sacred tree of Phoebus, as the myrtle was of Venus. The two epithets sacra and collata belong in sense to both nouns, and must be so translated.

20. non sine dis: “not without the gods,” i.e. “under the gods’
protection." animosus: because he felt no fear of the vipers and bears.

21. vester: "your servant," or "under your care." Camenae is the true Latin name for the Greek Muses, arduos: because the Sabine country was mountainous. This stanza is confused: Horace means to say that he is under the Muses' care, whether he goes into the Sabine hills, or to Praeneste, etc.; but the grammatical apodosis to the various seu-clauses (vester eo feror, "I go thither under your protection") is omitted.

24. liquidae: "bright," in allusion to its clear atmosphere.

25. fontibus: the Muses were believed to affect particularly the fountains of Castalia (v. 61) on Mount Parnassus in Phocis, Hippocrène and Agânippê on Mount Helicon in Boeotia, and Pirène at Corinth.

26. versa acies: "the routed battle line," i.e. "the rout of the battle line." A past participle passive is often used with a substantive in Latin where English employs an abstract expression; in such phrases the action is denoted rather than the thing acted upon (L. C., § 81, NOTE 3). Philippis: ablative, denoting town where (L. C., § 122; L. G., § 368(a)), the name of the town being plural in form, viz. Philippi.

27. arbors: this is the older form of the word; when followed by a case ending, s changed to r (arbors-is becoming arbor-is), and subsequently the nominative was assimilated to the stem, becoming arbor.

28. Palinurus: Capo di Palinuro, a small promontory in northern Lucania, south of the Gulf of Paestum, said to take its name from Palinurus, the pilot of Aeneas, who fell overboard and was there washed ashore. Apparently Horace had once escaped shipwreck here. Sicula unda is best taken as an abl. of instrument with extinxit. It is called "Sicilian" because the point faces towards Sicily.

29. utcumque: "whenever." The more usual sense is "however," "in whatever way." eritis: English idiom requires the present tense in place of the Latin future or future-perfect in relative and conditional clauses (L. C., § 204; L. G., § 532). libens: Latin frequently uses an adjective where we should employ an adverb, especially when emotions are spoken of.

30. navita: "on shipboard," as viator = "on foot." Cp. equs, "on horseback" (ii. 4).

37. Caesarem: Augustus, q.v. Index. Altum is "great," "exalted." The order of the stanza is Vos recreatis antro Caesarem quaerentem finire labores, simul abdidit oppidis cohortes fessas militia. simul: = simul ac; see L. C., § 287, NOTE. The ellipse of ac or atque is common in Horace.

38. cohortes: a cohort was the tenth part of a legion, about 460 men. Here it stands generally for "armies."

41. consilium: the last syllable disappears in scansion by elision of -um before et, and the rest of the word counts as two long syllables, the second i being treated as consonantal. dato: sc. consilio leni. The case is the usual causal ablative with gaudoe, laetor, doleo, etc.
43. Titanas: note the quantity of the final syllable (-ās), and seeAPPENDIX 1, vi.

44. sustulerit: subjunctive of indirect question (ut = "how," as in v. 17); L. C., § 227; L. G., § 483.

45. qui: the relatives refer to ille or Iuppiter, the suppressed subject of sustulerit. Tempero is used transitively, meaning "to restrain," and intransitively, meaning "to forbear."

46. regna: of the dead, the kingdom of Pluto (Orcus).

50. iuventus: collective—"a body of warriors," "a host." The Titans (Titānēs) are meant, who are not the same as the Giants (Gigantes; see Index) to whom the following names belong.

51. fratres: the names were Otus and Ephialtes, sons of Poseidon (Neptune). opaco: dark with forests.

52. inpositisse: the perfect infinitive is explained by the consideration that what they desired was not to be engaged in piling Pelion on Olympus, but to have accomplished the feat; in other words, they wanted to be able to say not "we are piling," but "we have piled."

54. minacī statu: abl. of quality (L. C., § 133; L. G., § 382).

55. evolsis truncis: ablative of cause, closely with audax. Cp. robustus militia, ii. 1; līt. "a javelin-thrower bold by reason of upturned trunks," i.e. "bold hurler of uprooted trees."

57. aegida: APPENDIX 1, vi. The aegis was a breastplate, covered with the skin of the goat (ai̇x) which suckled Zeus (Jupiter). In its centre was set the head of the Gorgon Medūsa, which turned to stone all who looked upon it.

58. possent: here used absolutely, in the sense of "to avail" (L. C., § 79, NOTE 2), quid being accusative of extent. The subjunctive is used because the verb is really an apodosis to which the protasis is suppressed (Potential Subjunctive, L. C., § 257; L. G., § 517)—"what could they have availed (if they had tried)?" hinc . . . hinc: "on this side . . . on that side." avidus: "eager for the fray."

60. umēris: ablative of separation. Positurus agrees with Apollo (v. 64).

61. lävit: 3rd sing. of an older form lävo, -ère (3rd conjugation); not from lāvo, -are (perfect lāvi). Cp. lāvērē, xii. 2.

65. consili: objective genitive; see L. C., § 40 (b); L. G., § 398.

67. in maius: "to greater things," "to greater size," the adjective being used as a substantive. idem: nominative plural. When thus used at the beginning of a sentence, idem may often be rendered by an emphatic conjunction—"moreover he (they)."

68. nefas: "sin" towards the gods, as iniuriam "wrong" towards man; the two words being the contraries of fas, "divine law," and ius, "human right."

69. testis: predicate; "is" has here, as often, to be supplied in translating.

73. monstris suis: i.e. the Giants and Titans, who were hurled down to Tartārus, which was supposed to be covered over by the
earth. They were all the children of Earth. The case is ablative of cause.

75. peredit: scan the line and determine the quantity; the tense depends on it. The fires which issued from Enceladus' mouth were not able to burn away the mountain which held him down.

78. ales: a vulture; see Index, s.v. Titys. nequitiae: the word may be either dative with additus, or objective genitive with custos.

[See Index for Carthago, Crassus, Regulus, Tarentum.]

1. caelo: ablative of place without a preposition. It goes closely with regnare. credidimus: "have come to believe," i.e. "are convinced." The perfect denotes that the belief is now complete and lasting.

2. praesens: "on earth." The word combines the two notions of "dwelling amongst men" and "helping men."

3. adiectis: temporal abl. absolute, going closely with habebitur. See L. C., § 84 (a). Imperio is the dative of the indirect object after adiectis.

4. Persis: Index, s.v. Parthus

5. coninge barbara: ablative of attendant circumstance (abl. absolute), to be joined in sense with turpis imaritus—lit. "a disgraced husband, his wife being (i.e. because his wife is) a barbarian." Barbarus means simply "not Roman."

6. hostium: the noun is here used as an adjective with sociorum, which genitive depends upon armis.

7. pro: this line is a parenthesis, i.e. has nothing to do with the rest of the stanza, and must be translated as if enclosed in brackets. Pro (or Proh) is an exclamation expressive of indignation, and curia is in the nominative case.

10. anciliorum: heteroelute (i.e. belonging to another declension) genitive plural of ancile, the shield of Mars, said to have fallen from heaven. It was shaped something like the figure 8; and, to avoid
its being stolen, there were made eleven others exactly similar. The whole dozen were hung up in the temple of Mars, under the care of the Salii (priests of Mars). Obliviscor requires the genitive case (L. C., § 37; L. G., § 397 (b)). toga: the toga was the formal dress of every Roman in his character of citizen.

12. incolumi Iove: abl. absolute, best rendered by a concessive clause introduced by “although,” or “while yet,” L. C., § 84 (d). Iove is here put for the great temple of Jove on the Capitol, the symbol of Rome's power. Cp. iii, 42, stet Capitolium.

13. hoc: direct object of caverat, which is here transitive, as in cave canem, “beware the dog!”

15. †exemplo trahenti: with this reading, exemplo is dative coordinate with condicionibus, after dissentientis. The “precedent which was drawing ruin upon the ages to come” was the ransoming of the captive Romans. If the soldiers found that Rome would ransom them, they would no longer prefer death to surrender. The MSS. have trahentis, coordinate with dissentientis. Exemplo is then ablative of the source, and trahentis means “(mentally) extending to future ages the evil.” Whichever reading be adopted, trahenti or trahentis represents the apodosis to which si periret is the protasis—“would have drawn . . . if they had not perished.” Contrast renascens, iii, 61, n.

17. †periret inmiserabilis: there is a reading perirent inmisse, abiles, the plural being used because pubes is collective; see L. C., § 11, Note 2. See xvi, 26, note on arat, for the quantity of the final syllable in periret.

20. sine caede: “without bloodshed,” “without a blow,” with derepta. Arma here means “shields,” as often. Soldiers could not lose their shields, nor citizens suffer bondage, without incurring lasting disgrace. dixit: inquit or ait is generally used when the exact words are quoted.

22. tergo: ablative of place—“on (i.e. behind) their backs.”

23. portas . . . arva: of the Carthaginians.

24. marte: here used as a common noun, “warfare,” and constructed as an instrumental ablative. Otherwise, either the ablative with a or ab, or the dative, would be required after populata. See L. C., §§ 110, 111; L. G., § 375.

25. repensus: = si repensus erit. See note on renascens, iii, 61. Scilicet (= soire licet, “as any one may know”) usually introduces a sarcastic assertion. Acrior is predicative.

27. damnum: i.e. the loss of the money paid in ransom, because the soldier would not prove worth the price. colores: the whiteness which it had before it was altered by dyes (medicata). Fucus is literally “seaweed”; then the “dye” got from it; and finally any dye.

31. si pugnat: the use of the present instead of the future in such a protasis implies that the truth or untruth of the condition is well known to every one.

34. marte: “war.” Cp. v, 24, n. In the Second Punic War (218-
202 b.c.) the Romans did crush Carthage, after sixteen years of struggle.

36. iners: see the note on libens, iv. 29.

37. sumeret: subjunctive in indirect question dependent upon inscius. Sumeret is the oblique form of the actual words unde sumam? "Whence am I to win life?" See L. G., § 466.

38. duello: abl. of instrument. Duellum is an old form of bellum; cp. duonus = bonus, duis = bis.

40. ruinis: ablative of instrument—"exalted by Italy's ruin." Cp. robustus militiā, ii. 1.

41. fertur: "he is said," a very common use of the passive of fero in the 3rd person. So the active fertur often = "men say." The subject is of course Regulus, as fertur is not impersonal; see L. C., § 104, NOTE 2.

42. ut capitis minor: "as one that was no more a citizen." Caput is the technical word for legal personality, i.e. all the rights, liberties, and powers, which belong to a citizen. If he lost any of these he was said to suffer diminutio capitis, or to be capite diminutus. This is what Horace means. Loss of rights might arise from a conviction in the Law Courts, or from voluntary exile as in Regulus' case. The genitive capitis is the genitive denoting the point in which the adjective is applicable, cp. linguae ferox, "violent in speech." This use of the genitive is found only in poets and later prose writers; it falls under the general heading of adjectival genitive.

44. torvus: represented in English by an adverb, like iners, v. 36. humi: locative. See L. C., § 122; L. G., § 361 (3).

45. patres: "senators," because the original Senate was made up only of such as were heads of families.

46. firmaret: subjunctive, as expressing his purpose. See L. C., § 293; L. G., § 535. So properaret. auctor: properly "one who promotes the existence or increasing of a thing"; here, the "giver" of the advice. Alias is an adverb.

49. sibi: referring, of course, to the subject of the principal verb sciebat. Se is regularly so used in dependent clauses which are final (i.e. denote purpose), or contain an indirect question (as here), or a reported statement.

53. quam si: resuming non aliter—"just as if." For clientes, see note on i. 13, and observe the unusual form of the gen. plural (contrast clientium in i. 13), the rule being that substantives with bases ending in two consonants have gen. pl. in -ium.

54. relinquere: another case of the suppression of the apodosis; cp. v. 17, si periret. In full we should have non aliter dimovit quam dimoveret si relinquueret. The impf. subj. denotes something "untrue in the present." L. C., § 251 (a).

56. Lacedaemonium: Tarentum was colonised from Lacedaemon (Sparta).
ODE VI.

OF THE DECLINE OF ROMAN MORALITY, AND THE DECADENCE OF ALL VIRTUE.

ARGUMENT.—We must suffer for our neglect of the gods: disasters in war and strife at home are the visitation of the gods for a decadence which has vitiated all domestic ties. Our young girls are trained to wantonness, young wives to vice; and they are not ashamed, for their husbands are like them. Far others were they whose sons made Rome victorious over every foe. They were brave; they were dutiful. But time ruins all things, and we have not escaped.

[See Index for Aethiops, Antiochus, Crassus, Dacus, Hannibal, Pyrrhus.]

1. maiorum: “ancestors,” as minores sometimes = “descendants.”
2. refeceris: donec here expresses time only, and therefore is followed by the indicative. See L. C., § 293; L. G., § 535; and contrast firmaret, v. 46. Note the English idiom by which the fut. perf. refeceris is rendered by the present or perfect. Cp. iv. 29, n.
3. aedes; the plural here denotes “temples,” not “a house.” làbentes: “falling” into ruins; to be distinguished from làbantes, v. 45.
5. dis minorem: “less than (i.e. subject to) the gods.”
6. hinc: from the feeling of humility mentioned in the last line, as huc is “to the same feeling.” Refer is constructed alike with both adverbs, though strictly belonging only to huc. With hinc it must be translated “take.” This is an instance of zeugma (see iv. 11, n.). Principium is here scanned like consilium in iv. 41.
9. bis: for the two occasions, see Index, s.vv. CRASSUS and PACORUS.
10. non auspicatos: before leaving Rome to take over the command of an army, the general offered sacrifice to Capitoline Jupiter, and took the auspices (auspicia) or omens. If these were favourable, he marched at once; if not, he waited until they were so. This act is expressed by the verb auspicari, so that exercitus auspicatus = “an army to which the omens are favourable”; while non auspicatus or inauspicatus means “for which the omens have not been duly taken, or are unfavourable.” Unfavourable omens were supposed to bode misfortune and the displeasure of the gods; and conversely, if an army proved unfortunate, it was supposed that the general had not duly taken the auspices.
11. adieicisse: the infinitive depends upon renidet, as if the latter were a verb of rejoicing. Properly renideo is “to shine again,” “to glisten.” It is used here of one who “glows with pride” that a thing has happened.
13. paene: with delevit. occupatam: “occupied with.” Ocupo is not common in this sense; more usually it means “to be the first to seize” a thing, or “to do a thing before some one else.” The
seditiones alluded to are those which followed the murder of Julius Caesar, when the Triumvirs Octavianus (Augustus), Antonius, and Lepidus were contending for power. See Index, s.v. DACUS, AETHIOPIA, the allusions, which are important.

15. hic . . . ille: "the latter . . . the former." L. C., § 159.
17. culpae: adjectives implying "full of" take an objective genitive. L. C., § 51, NOTE 1; L. G., § 398.

21. motüs: verbs of teaching, which in the active govern two accusatives, may retain one in the passive. L. C., § 35, NOTE 1; L. G., § 337.
22. acerba: "ungrown," "immature," because fruit is sour when unripe. fingitur: "is fashioned," i.e. "trained." Notice that ars (sing.) = "art," "skill"; artes (plur.) = "accomplishments."
23. iam nunc: i.e. before her marriage.
24. de tenero ungui: "from the tender nail," generally explained as meaning "from the days when the nails are still soft," "from early youth." The expression is a translation of a Greek proverb, and is equivalent to the common a puero, a puella, "from boyhood," "from girlhood."
25. iuniores: "younger" than her husband.
26. inter vina: "amidst the wine-cups" (= inter pocula), i.e. at the dinner-table.
29. non sine conscio: lit. "not without her husband conniving." This is an example of the figure called litotēs ("smoothing"), or metōsis ("lessening"), in which a statement is smoothed over by being put in the form of the contradicted opposite; e.g. the common phrase "not a few" (= "many").
33. his . . . parentibus: ablative of origin, which may be used with or without the prepositions ab, ex, de. L. C., § 150; L. G., § 336. His means "such as these." See L. G., § 9, NOTE 3.
34. infecit aequor: referring to the naval battles in the first Punic War (B.C. 264-241), especially off Mylae (260) and near the Aegatian Islands (241).
40. recisos portare: "to carry the logs when cut," i.e. "to cut and carry." Past participles thus used may often be translated by a finite verb.
42. mutaret . . . demeret: Augustan Latin expresses repetition or "indefinite frequency" by the use of a relative followed by the imperfect or pluperfect subjunctive; but the earlier Latin of Cicero allows only the indicative. See L. C., § 289. The sun "changes the shadows" when he nears his setting, and at that hour the oxen are unyoked after their day's ploughing.
43. bobus: abl. of separation, with demeret.
44. currus: the sun god (Apollo) was imagined to drive across the heavens in a four-horsed car.
45. dies: in the plural, dies is always masculine; in the singular it is masculine when meaning a period of 24 hours, feminine when used to denote lapse of time, or an appointed day.
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46. peior avis: lit. "worse than our grandsires," i.e. "worse than the time (aetate) of our grandsires." Such an abbreviation is known as brachylogy ("short-speaking").

47. daturas: "destined to produce." Cp. positurus, iv. 60.

ODE VII.

TO AEÉRIÉ, WHO IS WEEPING FOR HER ABSENT LOVER.

ARGUMENT.—Why weep for Gyges? The winds of spring will bring him back to thee, and he is loyal, and as impatient of delay as thyself. Many are his temptations, but he withstands them, nor listens to the promptings of Chloe's messenger. And do thou prove as constant: beware of Enipeus' skill and strength, and take no heed of his serenading.

[See Index for Bellerophonentes, Icarus, Oricus, Peleus, Thynus.]

1. Asterie: a fancy name, like that of Gyges, v. 5. The relative quem refers to Gygen (v. 5), which is the object of fes. Beatum is predicative with restituent, and means "rich," as often in Horace; while iuvenem is in apposition with Gygen. candidi: "clear," i.e. "cloudless," as compared with the south wind which brings wind and rain-clouds.

4. fide: an old form of the genitive fidei. Similarly we have die = diei. The genitive is one of quality, L. C., § 133; L. G., § 394.

5. Gygen: for the form, see APPENDIX 1, ii. Gyges is supposed to be a merchant, weather-bound on his homeward journey.

6. post: "after the rising of" the star. Capra, more usually called Capella (the Goat), the brightest star in the constellation Auriga. Capra rises (see i. 27, n.) about the end of September. Note the plural sidera used by poetical licence of a single star.

8. agit: "spends," the constant meaning of agere when used with an object denoting time (contrast tempus agens, vi. 44). For the litotes in this verse, see vi. 29, n.

10. Chloen: another fancy name. Chloe and hospita are the same person.

11. ignibus: there are two ways of taking the words tuæ ignibus: (i) "a love like yours," "the passion that is yours," ignes being common in this sense; (2) "the object of your love," just as we speak of so-and-so's flame, meaning the object of his love. Ignis (sing.) is common in this sense, but not so in the plural. The same metaphor is continued in uri.


13. ut: "how" (cp. iv. 17), introducing the indirect question, with verb inpulerit in the subjunctive (L. C., § 227; L. G., § 483), depending upon referi. mulier: Antea. See Index, s.v. BELLEROPHONTES.
16. maturare: the prose construction would be ut maturaret, as usual with verbs of forcing. Bellerophontas is a dative of indirect object. necem: nesc and setum always refer to violent death.

17. Pelea: for the form, see APPENDIX I, ix. Tartaro: see Index.

18. fugit: the quantity (fū-) shows this to be present tense. Dum, when used with the indicative and meaning "while," regularly requires the present where the verb on which the clause depends is past, and even retains this mood sometimes in Oratio Obliqua. See L. C., §§ 200, 309, NOTE 2.


21. frustra: sc. movet. scopulis: ablative of the standard of comparison; cp. dis, vi. 5.

22. audit: the words surdior ... audit are logically contradictory. Such a use of terms meaning opposite things is known as oxymoron (lit. "clever-foolish"). There is another example in the words agens abeunte, vi. 44.

24. plus insto: see L. C., § 132, NOTE 5. For the substantival use of the adjective, cp. on altum, i. 34. placeat: the order is cave ne placeat tibi. Ne with the present subjunctive is used to express a prohibition in poetry only; L. C., § 218.

25. flectere: object infinitive (i.e. infinitive standing, in its character of verbal substantive, as object) depending on sciens; cp. inmeritis mori, ii. 21, n. Join aequae with sciens, and (v. 27) with citus.

26. conspicitur: in Ciceronian Latin quamvis is followed by the subjunctive mood. L. C., § 264. gramine Martio: the Campus Martius. See i. 11, n.

28. Tusco: the Tiber is called Tuscan because it formed the eastern boundary of Etruria, the land of the Tusci or Etrusci. alveo: ablative of place without preposition.

30. sub cantu: "at the sound of," lit. "during the note of,"—this being the force of sub with the ablative in expressions of time. With the accusative sub denotes "immediately before," or "immediately after."

31. vocanti: sc. Enipeo. The word does not refer to tibiae.

ODE VIII.

Addressed to Maecenas, whom the Poet has Invited to Dinner on the 1st of March.

Argument.—You wonder why I make a holiday of this particular day? Because it is the day on which I escaped death, so I keep it in honour of Bacchus with the best of my wine and goat's flesh. Come and drink to my health, and forget your cares for a while, for Rome is at rest, and her enemies are quiet. 

[See Index for Dacus, Maecenas.]
1. Kalendis: the Kalendae of any month were the first day. The First of March was the date of the Matronalia, a festival celebrated in honour of Juno Lucina by married women. As Horace was a bachelor, Maecenas might naturally jest about his keeping the feast of the Matronalia. agam: indirect question, depending upon miraris (v. 3). So velint.

2. velint: "what is the meaning of," a common-sense of volo. acerra: a small casket in which the incense (tūs) used at sacrifices was kept. turis: objective genitive with plena.

4. vivo: "fresh." Altars which were not intended for permanent use were commonly made of sods of turf.

5. sermones: retained accusative after the passive docte, the active voice governing two accusatives. Cp. vi. 21, n. utrinque linguae: Greek and Latin, the only two languages which a Roman cared to know. Sermones, usually "discourses," is here used in the sense of "traditions." The point is that Maecenas, being a student of such matters, will wonder what rite, Greek or Roman, Horace is keeping up.

6. voveram: "I had vowed"; pluperfect, because the vow was anterior to the preparations he is describing. Epulae, -arum, denotes "a sumptuous meal," "a banquet"; the sing., epulum, -i, is used of a public banquet. Plurals which follow a declension different from that of the singular are called heteroclite.

7. Libero: a name of Bacchus, because he frees men from care. He was the guardian deity of poets, and Horace therefore regards him as his preserver from the falling tree. Allusion is made to this escape in iv. 27.


10. pice: wine was stored in large earthenware vessels of considerable girth (amphorae). The neck, which was narrow, was closed by a cork, and further sealed with pitch. A label was attached, bearing the name and the year of the vintage; and the whole was finally stored in the apothēca, a small closet so constructed that the draught from the furnaces which warmed the house and baths passed amongst the amphorae. Hence fumum bibere. The heat hastened the maturity of the wine.

11. bibere: instituo, meaning "to teach," takes the infinitive.

12. consule Tullo: ablative of attendant circumstance (abl. absolute). The Romans dated the year by the name of one or both of the consuls for that year. Volciatus Tullus was consul in 66 B.C., so that this wine was vinted in the year before Horace's birth.

13. cyathos: the cyathus was a long-handled cup used for ladling out the wine with the proper proportion of water, since wine was never, or very rarely, drunk pure. amici: genitive of the person whose health is drunk. It may be an imitation of the same construction in Greek, or possibly in both languages it is a natural extension of the possessive genitive: "your friend's cup" being equal to "a cup in honour of your friend."
15. in lucem: "prolong till dawn," i.e. keep them burning all night, sit up all night. A Roman drinking-bout began after the coena, which commenced about 6 p.m. Lamps would be required before it was over. Cp. luminibus, vi. 28.

17. civiles: such as a good citizen (civis) would naturally feel, and especially one in Maecenas' position.

19. sibi: this will go equally well with infestus or luctuosus or dissidet, and is probably meant to apply to all three.

23. laxo: "loose," i.e. "unstrung." Laxo arcu is an ablative of attendant circumstance; camps, ablative of separation, like caelo, iv. 1.

25. quâ: "in any way," adverb of the indefinite pronoun and adjective, quis, quâ, quid. Laborare is "to be in trouble." The clause depends on caveré.

26. parce: parco is commonly found with an infinitive in poetry, but this is not allowed in prose.

ODE IX.

A DIALOGUE BETWEEN LYDIA AND HER LOVER.

ARGUMENT.—HE. I was happy as a king while I was sure I had no rival. SHE. And Ilia was not so glorious as was I, before Chloë came between us. HE. Yes, I love Chloë better than life. SHE. And I love Cälāis better than my life twice over. HE. And if I throw Chloë over——? SHE. Then Cälāis may go, for 'tis you that I love.

[See Index for Rhea, Thurii.]

2. quisquam iuvenis: the adjectival use of quisquam is comparatively rare; it is regularly found in negative sentences, but generally without a substantive in agreement, the corresponding adjectival word being ullus (L. C., §§ 171, 172; L. G., § 116 (3)). potior: "preferred," "more favoured." The positive, potis, -e, is found only in poetry, and is there used with est as an equivalent to potest. The comparative is used in prose also, in the sense of "preferred"; the superlative is used in the acc. sing. neut. (potissimum) as an adverb.

3. cervici: see i. 17, n.

4. Persarum rege: the proverbial wealth and prosperity of eastern kings is referred to in i. 44, Achaemenium costum, "nard of Achaemenes."

5. alia: ablative singular (instrumental). The metaphor is the same as that in ignibus uri, vii. 11, where see note.

6. post: "second to," put after Chloe in the scale of affection.

7. nominis: nomen is common in the scale of "fame." For the genitive of quality, cp. constantis fide, vii. 4.

8. Ilia: Index, s.r. QUIRINUS. Ilia is another name for Rhea.

10. modos: for the accusative, cp. viii. 5, n. citharae: objective genitive; cp. rudis agminum, ii. 9, n.
11. metuam: probably future, corresponding to the verb in the protasis (parcent). L. C., § 250 (a). It might also be subjunctive, parallel to inlabatur, iii. 7, where see note. So also patiar, v. 15.

12. animae: used as a term of endearment—"my dear one." This is better than taking it literally as "her life." Superstiti is proleptic, i.e. expresses the result of the verbal action, as if already completed. Parco is an intransitive verb, and is regularly followed by a dative of the indirect object.

13. face mutua: i.e. with a love whose flame he feels as strongly as I do. The metaphor is the same as that of arsisti, v. 6.


17. quid si: "what (will happen) if . . . ?" English allows exactly the same ellipse of the apodosis as does Latin.

18. diductos: sc. nos. A "brazen yoke" is merely one which it is hard to break. Cogo from co- (cum) and ago is literally "to draw together."


22. illest: = ille est. tu levior: sc. es. The ellipse of the second person of sum is not common.

24. amem . . . obeam: "I would love . . . I would die (if I had my will)." The protasis is suppressed; see L. C., § 210; L. G., § 517.

ODE X.

A Lover's Complaint to His Scornful Mistress.

ARGUMENT.—The merest savage could but pity my misery, Lyce. Hear how the wind howls about your doors and shrubberies, and see how it freezes. Pity me, before it is too late: you are not Penelope. If nothing else will move your pity, bethink you that I cannot be thus patient for ever.

[See Index for Penelope, Pieria, Tanais.]

1. si biberes: the imperfect subjunctive denotes a condition contrary to fact; see L. C., § 251 (a). To "drink of a river" is the same thing as to live near it.

2. viro: nubère means "to put on a veil for" a man, and is followed by a dative of advantage.

3. fores: properly denotes the two leaves of a folding door, whereas ianua (v. 5) is a single door. Both are used of the door of a house, whereas porta is the gate of a town. obicere: compounds of iacio are written without the initial i in all present-stem tenses; in pronunciation, however, it is retained (y), and hence the long quantity of the prefixed syllable; e.g. obicere, récicit, cóniciat. Obicere is object infinitive with plorares, the construction being the same as that of gaudéo, etc., with inf.

5. quo: interrogative adjective, introducing an indirect question; hence the mood of remugiát, which belongs to both ianua and nemus.

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nemus: wealthy Roman houses had large courts (peristylium), surrounded with colonnades, and planted with ornamental trees. Either these are here meant, or simply the trees of some neighbouring public garden like our "squares."

7. ut: as in vii. 13. The question depends upon audis, but as one cannot hear it freeze, audis is here used by zeugma for sentis, "perceive". See the note on refer, vi. 6. Positas is "fallen." In the next line Jupiter's "unclouded godhead" is the clear sky of frosty weather.

10. rota: the speaker compares himself to a rope which is strained by a windlass. As the wheel goes on, the rope may break under the strain, and the loosened end will fly backwards. If Lyce wears out his patience, it will break, and he will leave her.

14. viola: there was a yellow variety of violet, so that the line may refer to wan cheeks. Possibly it alludes to the dark purplish rings which form under the eyes in ill-health.

15. vir: "husband," as in v. 2. saucius: as we say "smitten" with love. We should expect a paelice, as a person is meant; but the idea of person sinks into that of instrument (ablative without preposition; L. C., §§ 110, 111), as in Marte populata, Ode v. 24.


18. animum: "in heart," accusative of the part concerned (also called acc. of respect), usually of parts of the body, and found in poetry with adjectives and verbs. In prose the ablative is used. See L. C., § 59, Obs.; L. G., § 340.

19. liminis: he has been lying upon her doorstep. Present participles used as adjectives require an objective genitive. Thus patiens laboris = "one who can endure toil"; but patiens laborem = "a (particular) man who is enduring toil." Aquae is "rain," as in i. 30. hoc: = meum, "this of mine.

ODE XI.

OF THE POWER OF MUSIC, AND THE STORY OF THE DANAIDS.

ARGUMENT.—O Mercury! and O lyre once mute, now tuneful! help me to prevail over Lyde's obstinacy; for she shuns me like an unbroken filly. The lyre can charm savage beasts, yea, Cerberus himself, and the ghosts of the tormented dead. Yes, Danaus' daughters stopped to hearken!

Let Lyde learn, from the fate of those brides who slew their husbands, how stern is the punishment of cruelty. Only one was merciful: she saved her husband at the peril of her life, and only asked that he would remember her when no more.

[See Index for Danaus, Ixion, Numidae, Tityos.]

1. Mercuri: this is the regular form of the vocative of proper names in -ius (2nd decl.). docilia: to be taken closely with the ablative
te magistro (abl. absolute)—"quick to learn with thee for his teacher."

3. testudo: the shell of a tortoise was used as the sounding-board of the first lyre, which was fashioned, according to legend, by Mercury (Hermes). resonare: for the construction of the infinitive with callida, cp. spernere fortior, iii. 50, where see note.

5. loquax: "possessing voice," i.e. "able to utter notes."

8. aplicet: subjunctive, because of the consecutive force of the relative quibus (= tales ut eis). See L. C., § 283; L. G., § 501 (a).

11. nuptiarum: objective genitive. L. C., § 40 (b); L. G., § 398.

12. cruda: "anripe for." The metaphor is the same as that in acerba, vi. 22; see note. Marito is a dative of advantage.

13. comites: to be joined predicatively with both accusatives— "as thy companions." See Index, s.v. ORPHEUS.

15. inmanis: genitive with aulae (not nominative with ianitor).

16. aulae: "the palace" of Pluto, god of the Lower World.

17. furiale: "like the heads of the Furies," who also had hair of snakes.

18. muniunt: quamvis here takes its proper mood, as in mānet. See the note on vii. 26.

19. manet: observe the quantity (a), and distinguish mānet. The word is an instance of zeugma (vi. 6, n.), since spiritus cannot be said to "trickle."

20. trilingui: lit. "triple-tongued." It really means three months each with its own tongue, for Cerberus had three heads. The ablative is that of separation.

21. quin: quin (qui, abl. of quis or qui, + ne) has three usages: (1) most commonly introducing the object-clause (subjunctive) of a verb of doubting or hindering (see L. C., § 244; L. G. § 545-6), and after negative sentences generally; (2) with the indicative, asking indignant questions (e.g., quin imus? Why ever do we not go?); (3) as a "particle of continuance or resumption," usually with et or etiam, as here—"ay, and moreover." In sentences such as nemo est quin fleat ("there is no one who does not weep"), quin is compounded of qui (nom.) + ne.

22. paullum: properly the neuter of the adj. paullus used substantively as an accusative of duration (see L. C., § 124; L. G. § 344).

24. mulces: see the note on fugit, vii. 18.


26. lymphae: adjectives such as inanis, meaning "empty of," require the objective genitive. L. C., § 51, NOTE 1; L. G., § 398.

27. dolium: the larger vessel, which they were trying to fill with the urna ("pitcher") mentioned in v. 22. pereuntis: "running through," the less common but original meaning of the verb, from which the usual signification of "to perish" is derived; as to "run through" and "run to waste" are usually the same thing.

29. manent: used (as here) as a transitive verb, māneo = "to
await." It is most commonly absolute, "to remain"; occasionally, intransitive with the dative, "to be reserved for."

30. potuere: without infinitive, as possent, iv. 58. Possum, like debeo, decret, etc., is regularly put in the indicative (rather than subjunctive) in the apodosis of a condition of known falsity, even where (as here) the protasis is suppressed: "What greater thing could they have done (if they had wished)?" See L. C., § 252. In v. 32, potuere has the rather unusual sense of "had the heart to."

33. una: Hypermnestra alone out of the fifty. See Index, s.v. Danaus, face: the bride was escorted to her husband's house by torchlight after dusk. For the case, see L. C., § 53 ; L. G., § 570.

35. splendide mendax: oxymoron. See vii. 22, n.

38. no: final—"in order that . . . not." The longus somnus is of course death. unde: as commonly, the antecedent adverb (alicunde, "from some quarter") must be supplied in translating—"from a quarter, whence." See L. C., § 165.

45. oneret: jussive, as audiat, v. 25. So releget.

47. vel: "even." When not introducing an alternative, vel has this meaning. L. C., § 300, NOTE.

50. secundo: originally a participle of sequor, used with an active force = "following" (cp. oriundus, "springing"). Hence either (1) "second," as being what follows; or (2) "favourable," as here, like a wind which follows and helps a ship. The ablative is one of attendant circumstance. Cp. alite lugubri, iii. 61, and the whole note there.

51. nostri memorem: "that is (shall be) mindful of me." Nostri is objective genitive, as always (see L. C., §§ 40 (b), 153); the use of the pronoun of the first person in the plural with singular meaning is not uncommon. sepulcro: ablative of the place where without preposition, see i. 10, n.

ODE XII.

THE LAMENT OF NEOBULE, WHO LOVES IN SECRET.

ARGUMENT.—How hard is some women's lot! they may not show their love, nor drown it in wine; or, if they do either, they are lec toasted to death. And here am I, can do nothing, all for love of Hebrus, so fair and manly!

[See Index for Bellerophonites, Lipara, Venus.]

1. miserarumst: i.e. miserarum est; note the gender, and observe the use of the adjective without a substantive; L. C., § 12, NOTE I. The genitive is predicative, L. C., § 142; L. G., § 396. dare ludum: exactly the English "give play to," i.e. allow to take its own course.

2. lavere: 3rd conjugation inf. ("-e"), not to be confounded with laverē (perf. 3rd plur.). See iv. 61, n. metuentes: the participle really expresses the cause—"for dread of," "because they dread." Roman uncles were a proverb for their strictures.
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3. patrues: adjective, from the substantive patrues, “uncle.”
4. Cythereae: Index, s.v. Venus. qualum: object of ausfert, to be supplied from the next line. The change of subject from puer to nitor would be harsh, did not “Cupid” and “Hebrus’ beauty” both express, from different points of view, the origin of her passion. puer ales: Cupid; ales is here an adjective (contrast iii. 61). telas: “webs”; weaving was the regular occupation of women.

7. uncitos: before taking athletic exercises—quoit-throwing, wrestling, etc.—the young Romans rubbed their limbs with oil. After the exercises came the plunge in the Tiber; cp. vii. 27. Simul is for simul ac (atque; L. C., § 132, Note 1), as constantly in Horace. lavit: perfect (ā). See v. 2, above. The subject of lavit is Hebrus, understood from nitor Hebrs.

8. pugno: ablative of cause; so pede. The adjective segni must be taken with both nouns.

10. apertum: as a substantive—“open country,” “the open.” See on altum, i. 34. agitato grege: ablative of attendant circumstances, like laxo arcu, viii. 23.

11. iaculare: the infinitive is constructed prolatively with catus, as excipere with celer. See the note on spernere fortior, iii. 50.

12. excipere: to “receive” it, as it breaks cover. fruticeto: nouns in -etum signify “a place where so-and-so grows,” e.g., dumetum (from dumus, “bramble”), quercetum (from quercus, “oak”).

ODE XIII.

AN ADDRESS TO A BEAUTIFUL SPRING.

ARGUMENT.—To-morrow I will do sacrifice in thine honour with a kid, for thy perennial coolness; and my poetry shall make thy name famous for ever.

1. fons Bandusiae: genitive of material, expressing that of which the thing consists, as in English we say “the city of London.” The more usual construction is apposition—fons Bandusia.

2. non sine floribus: “and with flowers”; see vi. 29, n.

3. haedo: donare (active) is constructed like dare (acc. of thing, dat. of recipient) but may also take an accusative of the person to whom, an ablative (instrumental) of the thing which is given; cp. in English “to present a person with a thing.” In the passive form of this construction the person becomes the subject, and the abl. of the thing is retained.

4. cui: dative of indirect object with destinat (v. 5).

6. tibi: “in thine honour,” a common meaning of the dative of advantage.

8. suboles: i.e. the kid (haedes) above mentioned.

9. nescit tangere: object infinitive; cp. vii. 25, n.

11. vomere; with fessis, as ablative of cause. Oxen are used for ploughing in all parts of Europe.
12. pecori: pecus (gen. pecōris) denotes a flock or herd, particularly of sheep; pecus (gen. pecūdis, f.), a single animal, especially a sheep.
13. fontium: partitive genitive used predicatively. Ordinary prose would say e fontibus nobilibus unus.

ODE XIV.

ADDRESS TO THE ROMAN PEOPLE ON THE RETURN OF AUGUSTUS FROM A CAMPAIGN IN SPAIN.

ARGUMENT.—Let Caesar's wife and sister, and the whole people, thank the gods for his safe return. I too will keep festival; go, boy, fetch ointment, flowers, and wine—and Neaera, too, if possible. If not I shall take it quietly, now that I am growing old.

[See Index for Hercules, Plancus, Spartacus.]

1. ritu: "in the fashion of Hercules, who fetched from Gades (Cadiz in Spain) the oxen of Geryon. modo: "but lately"; L. C., § 294, Note 2. plebs: properly plebs means "the commons," opposed to senators and knights (equites), populus the entire free population: here plebs has practically the latter meaning.
2. morte: abl. of price (L. C., § 127; L. G., § 377). laurum: bay-leaves were the symbol of victory.
3. The Spanish tribes (Index: s.v. Cantaber) gave so much trouble that Augustus marched against them in person in 26-25 B.C. His exertions brought on an illness, which was very nearly fatal (mortē venalem). penates: the gods of the family, as Lares are the gods of the hearth. The two are not the same; but both penates and Lares are frequently used as common nouns = "home" and "hearth," as here.
4. unico: here best taken as meaning "peerless," not "single"; it would have been a poor compliment to Livia to say she was no bigamist. mulier: Livia Augusta, the Empress, and mother of Tiberius, who succeeded his step-father Augustus.
5. prodeat: jussive subjunctive, L. C., § 208; L. G., § 477. † divis: "in honour of the gods"; cp. tibi, xiii. 6, n. There is a v. l. sacris, "sacrifices," ablative of instrument; in which case iustis will have the meaning of "proper," as in iusta legio, "a proper (i.e. complete) legion," iustum proelium, "a regular battle." operata: operari means "to be busied," "to bestow pains" on a thing (dative), and is regularly used of the performance of sacred rites, but the thing (indirect object) is not expressed, and the word denotes absolutely "to sacrifice." The tense of operata here need not be pressed; the meaning is "let her come forth and sacrifice" rather than "after sacrificing."
6. soror: Octavia, widow of Marcus Antonius the Triumvir.
7. supplice vitta: Roman women bound their hair with a fillet
(vitta). There was also a special vitta of white wool, worn by suppliants and others performing religious ceremonies. It would be worn, therefore, by any one engaged in supplicatio, which means "thanksgiving" in honour of a victory; and this may account for the use of the adjective supplex here.

11. expertae: "who have experienced marriage" (lit. "a husband"). Distinguish expertus (from experior) and expers (xi. 11), "having no part in." †male inominatis: the reading inominatis ("ill-omened") is a conjecture; if it be adopted, male must be rendered "fatally." MS. reading was male ominatis, in which male has the common meaning—"evil omened." The objection to this is that it leaves a hiatus (Introd. p. 6) between the two words, of which there is no other example in Horace. In either case the sense is the same as in i. 2, favete linguis, where see note.

13. mihi: with verbs of "taking away"; the person from whom the thing is taken is sometimes regarded (as here) as the indirect object and expressed by the dative (L. C., § 42; L. G., § 349, Note I).

14. tumultum: the regular word for a rising of the Gauls in Italy (Gallia Cisalpina), and here denoting "insurrection" generally.

17. puer: "slave," as often. When banqueting or drinking, Romans were accustomed to be crowned with flowers and sprinkled with perfumes.

18. duelli: for the objective genitive, cp. nostri memorem, xi. 51, n.; and for the form of the word, see Ode v. 38, n. The date is B.C. 90; see Index, s.v. Marsus.

19. quâ: the quantity shows that this is not the nom. sing. fem. of the indefinite pronoun quis, but the indefinite adverb (originally abl. sing. fem.) denoting "in any way."

20. fallere: "escape the notice of." The testa was a general name for an earthenware vessel, and practically synonymous with cadus (v. 18), amphora (viii. 11).

21. properet: oblique jussive, depending upon dio (= impera); L. C., § 243. †As properly frequently takes the infinitive, some read cohibere in the next line, which is easier than cohíbente. Nodo cohíbente is ablative of attendant circumstance (abl. absolute).

24. fiet: for the tense, cp. iv. 29, n. abito: 2nd person, "come away."

25. albescens: Horace was about 40 years of age now; elsewhere he speaks of himself as praecanus, "grey before his time."


27. ferrem: potential subjunctive, i.e. apodosis with protasis suppressed—"I should not have borne it (if he had done so)." L. C., § 257, Obs.; L. G., § 517. iuventā: abl. of instrument with calidus.

28. consule Plancus: L. Munatius Plancus was consul 42 B.C., the date of the battle of Philippi (iv. 26). For the construction cp. consule Tullo, viii. 12.
ODE XV.

Addressed to an Old Woman who Apes a Young One.

Argument.—You are too old to behave like a girl now; you do but throw a gloom over young beauties. Leave love and wine to your daughter, and get you to your spinning.

[See Index for Luceria.]

3. famosis: "infamous," as in iii. 26, famosus hospes.
4. propior: the comparative degree may mean (1) "nearer than you once were"; (2) "somewhat near" (L. C., § 178); or (3) "getting nearer and nearer," "ever nearer." Maturus properly signifies "ripe," of fruits, etc.; hence of death, "coming at the proper time." Cp. the metaphor in acerba, vi. 22, and the common expression acerba mors, "untimely death."
6. stellis: dative. The "stars" are the girls (virgines).
7. satis: with adjectives and verbs, satis constantly has the meaning of "quite," "as much as should be."
8. Chlori: the quantity (1) shows this to be vocative. See Appendix 1, vi. decet: not impersonal here, the subject being a demonstrative understood from si quid Pholoen (decat); so below.
10. uti = velut, "like." Citharae (v. 14) is the subject of decent. Thyias: a Bacchante, a female devotee of Bacchus. The timbrel (tympanum) was the favourite instrument at their orgies.
12. capreae: either genitive or dative. Similis and dissimilis allow both cases, though usually we have the genitive of a person and dative of a thing (L. C., § 40, NOTE 2).
15. flos: for garlands; see xiv. 17, n. For purpuréus, "bright," see iii. 12, n.

ODE XVI.

Of the Folly of Avarice and the Wisdom of Contentment.

Argument.—Jupiter knew well the power of gold when he out-witted Acrisius. Gold breaks down all obstacles, and ruins house and city. It is all-powerful, and all-miserable; for as it grows it brings with it anxieties and lust for more. Therefore I prefer my humble means, and keep away from money and moneyed men; and I am far happier than is the richest of them, for I have my little farm with its spring and wood, I have enough to live on, and I want for nothing. Enough is Heaven's best gift.

[See Index for Alyattes, Amphiaraurus, Danae, Gallia, Laestrygones, Mygdonia.]

3. munierant: "would have guarded." The more regular tense
and mood would be munissent, but "the imperfect and pluperfect indicative are found in the apodosis in lieu of the corresponding tenses of the subjunctive, to express what was likely or apparently the case." See L. C., § 253.

6. pavidi: his fears arose from the oracle that declared his daughter's son should slay him.

7. † risisset: a singular verb with compound subject is common in Horace; accordingly risisset has been conjectured here instead of the manuscript reading risissent. Rideo is here, as often, used transitively. fore enim: "for they knew that the way would be," etc. The construction is accusative and infinitive, depending upon a verb of thinking understood from risisset.

10. amat: "is wont"; in imitation of a similar use of the Greek φιλεῖ.

11. concit: perfect, like diffidit. auguris: see Index, s.v. Amphiarauts.

14. vir Macedo: Philip, King of Macedonia 359-336 B.C., who boasted that he had won more victories by bribery than by force of arms. He conquered all Greece, and left his kingdom to Alexander the Great.

16. duces: Horace is supposed to be thinking of Menas, a captain in the fleet of Sextus Pompeius, whose slave he had been; he deserted his leader for Octavius, then returned to his allegiance, and finally deserted again, 39-36 B.C. Inlaqueare (from in + laqueus, "a noose") is to "ensnare."

18. maiorum: neuter. The genitive is objective. iure: "rightly," "with good reason." Usually the ablative of manner requires a preposition, but a few words (forte, iure, etc.) are exceptions to this rule (L. C., § 149, and Notes).

19. conspicuum: the adjective is proleptic, i.e. expresses the result.

20. equitum decus: "pride of our knights." Maecenas was one of the ordo equester, which held a middle rank between the Senate and the Plebs, and included well-to-do Romans whose income did not exceed 400,000 sestertes (£3,400). Of these a special number became known as Equites Splendidii—a kind of upper class—and Maecenas belonged to them, steadily refusing all promotion, thus furnishing Horace with an example of contentment like his own.

21. quanto: answering to an antecedent tanto understood with plura feret. Tanto . . . quanto are instrumental ablatives expressing the degree of difference (L. C., § 130). With negaverit, cp. volgarit, ii. 27, n.

23. transfuga: the metaphor is that of two opposing camps—that of the rich and that of the poor.

24. partes: "faction," as often in the plural; cp. our use of the words "party," "partisan."


26. arat: the final syllable is long (ā), although followed by a vowel. Other instances occur in xxiv. 5 (figēt), and in Ode v. 17, if the reading perirēt be adopted. The employment as long of a syllable
usually short occurs in the case of syllables on which the *ictus*
(metrical accent) falls.

29. purae ... aquae: genitive of material (L. C., § 134), expressing “that of which a thing consists.” So *iugerum*, which is a
heteroclitic (see viii. 6, n.) plural of the third declension, the singular
being *iugerum*, -i.

32. *fallit sorte beatior*: for the singular verb after a composite
subject, cp. *risisset*, v. 7. *Sorte* is ablative of respect (L. C., § 148;
L. G., § 370): “in lot,” “as a lot.” With *beator* a participle meaning
“being” would be joined, if such existed in Latin, the Greek
construction of which this is an imitation being λανθάνει αὐτόν
μακαρέρα οὖσα, lit. “escapes his notice being happier,” i.e. “is
happier though he does not perceive it (who glitters ... ).” *Ful-
gentem* (= *eum qui fulget*) is, of course, the direct object of *fallit*.

33. *ferunt*: sc. ad me.

34. *Bacchus*: = *vinum*. *amphora*: see viii. 10, n.

38. *velim ... deneges*: the form of the sentence (present subj.
in protasis and apodosis) indicates a supposition relating to future
time and dependent on a condition the truth or falsity of which is
not implied (L. C., § 250, b; L. G., § 512).

39. *cupidine*: in Horace *cupido* is always masculine. Vergil and
other writers make it feminine as a rule, masculine only when used
as the name of the god of love, Cupid.

40. *vectigalía*: “revenues.” The word properly means any such
taxes as arise from customs-dues, rent of public properties, etc., as
distinct from *tributum* paid by a subject people.

42. *petentibus*: see L. C., § 47; L. G., § 349, 3.

43. *benest*: = *bene est*. Sc. *ei*, antecedent to *oui*. *Est* is here
used impersonally: “it is well with him.”

**ODE XVII.**

**A Message to Aelius Lamia, a Friend of Horace.**

**Argument.**—Descendant (for such they say you and your family
*are*) of *Iamus*, the old-time King of Formiae, ’twill rain to-morrow,
and you and your slaves will have to stay at home; so get in dry
wood, that you may be merry.

[See Index for Formiae, Lamus, Liris, Marica.]

1. *Aeli*: for the form of the vocative, cp. *Mercuri*, xi. 1, n. ab
*Lamo*: “from,” i.e. “descended from Lamus.”

2. *hinc*: = *ab Lamo*. The *gens Lamia*, to which Aelius belonged,
traced their family and name to the Homeric Lamus. For *ferunt*,
see on *fertur*, v. 41. *Esse* must be understood with *denominatos*.

xi. 51. *Fasti* (no singular) denotes (1) court-days, i.e. days on which
legal business might be transacted; (2) a list of such days, a calendar;
(3) an official register of events kept by the higher magistrates.
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5. †ducis: so all the MSS.; but some editors adopt the conjecture ducit, which makes the passage run more smoothly. If this be adopted there will be no stop after fastos, and quando will introduce the two clauses: (a) ferunt priores Lamias hinc (esse) denominatos; (b) nepotum genus omne ducit originem ab illo qui.

7. princeps: predicative, "is said to have been the first to possess."

9. late tyrannus: the adverb qualifies, not the substantive, but the verbal notion (of ruling) in the substantive. Nemus and litus are the objects to sternet.

12. augur: "prophet," one who divines by observing the flight and notes of birds. There was a board or college of augurs at Rome, under the control of the Pontifex Maximus, and possessing considerable dignity. They were originally three, the king being one of them. By the time that Horace wrote they had been gradually increased to sixteen. With fallit, sc. me.

13. annosa: crows live to a great age—nine generations, said the Greeks. potis: sc. es. See the note on ix. 2.

14. genium: "your soul." The Romans believed that every man had his own genius or "double," which came into being and perished with him. To this Genius they sacrificed on birthdays. It was not the same as "soul," but this word is perhaps the nearest equivalent.

16. operum: Cicero uses the ablative opere with solutus; the genitive here is probably a mere imitation of Greek usage, that language having no ablative case. Famulus is a "household slave"; whence familia, "the slaves in a household," "the domestics."

ODE XVIII.

A PRAYER TO THE GOD FAUNUS.

ARGUMENT.—Come and go, O Faunus, with kindly heart for me and mine, for year by year I do thee fitting sacrifice. At thy coming man and beast take holiday, and the lambs dread not the wolf, and the world does thee honour.

[See Index for Faunus.]

1. fugientum: the ordinary genitive plural of present participles, as of all words with base ending in two consonants, is -ium, but the shorter form is found when the metre requires it. Cp. clientium and clientium; Ode v. 53, n.


4. aequus: "propitious"; the word properly means level, and is said to owe the meaning it here bears to the fact that a level place is favourable for military operations. Alumnus is dative. Properly it signifies anything nourished (alo); hence the "young" of a flock.

5. pleno anno: ablative of attendant circumstance (abl. absolute) —"when the year is fulfilled," i.e. whenever a full twelve months have gone by since the last festival.
HORACE, ODES III., 18-20.

6. sodali: in apposition to craterae, which is dative with desunt; cp. xvi. 42. Love and wine are commonly associated. The cratera was a large bowl, in which wine was mixed with water for drinking.

10. tibi: cp. xiii. 6, n., and below, v. 14. Nonae: literally "the ninth days," because, counting inclusively in the Roman fashion, they are nine days before the Ides. The Nones fall upon the fifth (or, in the case of March, May, July, and October on the seventh) of the month. See L. C., § 189; L. G., § 625.

15. pepulisse: perfect, to express his satisfaction when the act is accomplished; cp. inposuisse, iv. 52, n. To "strike the soil with the foot" is to dance, and the earth is hated (invisum) by him because he has to work hard at it.

16. ter: "thrice" each beat, "in triple time"; i.e. it was a tri-pudium, a sort of waltz, with three beats of the foot in each bar or step.

ODE XIX.

HORACE INVITES A LEARNED FRIEND TO JOIN IN A REVEL.

ARGUMENT.—History and legends are well enough, but I had rather you would tell us how to arrange a revel. Boy, a toast to the new moon, to midnight and to Murena. Pour out the wine; the measures may equal the Graces or the Muses in number. Strike up with flute and lyre! Bring roses in plenty! Let old Lycus and his young love hear the din! You have your love, Teléphus, and I have mine.

[See Index for Aeacus, Berecyntus, Chios, Codrus, Inachus, Murena, Paeligni.]

1. quantum distet: "how far he is removed," i.e. how many generations later he lived. Quantum is an accusative of extent. The subjunctive is that of indirect question depending on narras.

2. timidus mori: for the infinitive, see ii. 21, note on inmeritis mori.

3. genus: direct object of narras. The co-ordination of this accusative with the clause quantum distet . . . is a good illustration of the term "object-clause." (L. C., § 5.)

4. sub Ilio: "beneath the walls of Troy." pugnata: an epithet. Pugno is an intransitive verb, and therefore should admit only of the impersonal passive use (L. C., § 60); but from its frequently taking a cognate accusative, it comes to be used in the passive as if transitive, even in Cicero. Cp. triumphatis, iii. 43.

6. mercemur: indirect question depending upon taces. So temperet and caream. The direct question was quo pretio mercemur? deliberative subjunctive. L. C., § 207; L. G., § 486. Pretio is ablative of the price. L. C., § 127; L. G., § 377. temperet: to "temper water with fire" is to warm it to the right point. Compare the use
of tempero, iv. 45, n. The water was for the bath which a Roman regularly took before dining. Horace is speaking of a feast to which each guest contributes a certain share.

7. quo praebente: iii. "who providing the house, and at what hour, I am to be free from, etc.," i.e. "who is to provide . . . and at what hour I am to be free," etc. With quotā, sc. horā, ablative of time. The adjective means "which in order?" and would be answered e.g. by nonā (horā).

8. caream: careo = "I am free from" something I do not need; egeo = "I lack" something necessary. Both words take the ablative.

9. lunae novae: cp. sopitis amici, viii. 13, n. Observe that here there is no direct object expressed corresponding to cyathos in viii. 13. So noctis mediae and auguris Murenae. For the Augurs, see xvii. 12.

11. tribus aut novem: "drinking cups (pocula) are blended of three measures (cyathi, used as dippers to fill the pocula from the crater or mixing bowl) or of full (commodis) nine." According to this interpretation the force of miscentur must not be pressed; it means that each guest takes a cup (poculum) containing either three or nine cyathi of mixed wine and water. A cyathus was about onetwelfth of a pint. For commodus used with a numeral as above, cp. Plaut. As. III. iii. 134, Viginti argentī commodas minas, "Full twenty silver minae."

13. inpares: the number of the Muses was uneven.

14. ternos: in expressions of multiplication the numeral adverbs are joined with the distributive adjectives.

15. supra: adverbially with tres. Plus is similarly used. L. C., § 132, NOTE 4; L. G., § 595.

16. rixarum: see the note on patiens laborem, x. 19.

19. cessant: "falter." The word must not be translated "cease.

20. fistula: a "shepherd's pipe," made of reeds of gradually decreasing length and thickness.


24. non hablis: she was young and would like to hear the riot, while her husband (or suitor) would be annoyed by it.

26. vespero: for the case, see on xv. 12. Vesper means (1) "the evening"; (2) as here, "the evening star."

27. tempestiva: "timely" (tempus), i.e. at the right time of life well-matched in years with young Telēphus.

ODE XX.

A WARNING TO PYRRHUS AGAINST EXCITING A WOMAN'S WRATH.

ARGUMENT.—Take care, Pyrrhus. You are dealing with a lioness, and when she meets you it will go hard with you. The prize is not worth the risk, for he looks on careless and conceited, and cares no more for you than for her.

[See Index for Gaetulus.]
1. moveas: *quanto* introduces an indirect question. L. C., § 227; L. G., § 483. The ablative, *quanto periclo*, is one of manner.

3. post paullo: "soon afterwards," *lit.* "afterwards by a little." *Post* is an adverb, as often; *paullo* is abl. of measure. L. C., § 130; L. G., § 378

6. ibit: the English idiom renders this future by a present tense. L. C., § 204, Note 2; L. G., § 532.

7. certamen: accusative in apposition to the preceding sentence, *i.e.* the contest consists in her "going" (*ibit*). A substantive so placed is nominative or accusative, according as it is more closely connected in thought with the subject or with the object of the sentence. The following double indirect question depends on the idea of "problem" contained in *certamen*. Before *tibi*, *utrum* is omitted. L. C., § 225 *Obs.*; L. G., § 490.

8. † maior an illi: with this reading *maior* cannot be rendered "greater," but the meaning must be whether the prey fall to thee or *rather* to her." The difficulty has given rise to the conjecture *illa* (*nom.*): "whether the prey fall to thee, or she prove superior," *sit* being understood after *illa*.

10. promis: from the quiver. The whole of the language is of course metaphorical. *Dum* belongs to both *promis* and *acuit*, the main clause beginning with *arbiter*.

12. palmam: the symbol of victory.

13. fertur: *cp. v.* 41, *n.* Observe the difference in the tenses of *posuisse* and *recreare*.

16. raptus: viz. Ganymèdes, son of Tros, and brother of Ilus the founder of Troy. He was carried off from Mount Ida by an eagle to be cupbearer to Zeus (Jupiter).

**ODE XXI.**

**TO A WINE-JAR.**

**ARGUMENT.**—*Ho jar, whatever the destined effect of thy contents, thou art, I know, well worthy of my guest Messala, and he is a good judge for all his learning, as was stern old Cato. Wine makes the tongue wag, the anxious careless, the poor man bold. Come down, then, and we will keep thee circulating all night.*

*[See Index for Cato, Manlius, Massicus, Messala, Socrates.]*

1. nata mecum: *i.e.* 65 B.C., when L. Manlius Torquatus was consul. It must have been from thirty-five to forty years old at the date the ode was written.

5. quocumque nomine: abl. of attendant circumstances, *quocumque* being predicate; "whatever the score on which thou storest choice (lectum) Massic." *Nomen* has the meanings of "title," "pretext," "account," "reason," all traceable to the primary signification "name," and denoting a classification under a heading or name.
With Massicum, sc. vinum; so in English we speak of "port" or "port wine."

6. moveri: prose would require quae movearis (see L. C., § 285), but the infinitive is frequent in poetry. Cp. iii. 50, n.

7. descende: from the apotheca, "store-room" (viii. 10, n.). Descende is the main verb of the sentence which occupies the first two stanzas.

8. promere: the proper word for drawing the wine from the amphora—"broaching" a new cask.

9. madet: "is soaked in." The word is frequently applied to drunkenness, and there is a play on that meaning here.

10. sermonibus: "discourses," referring especially to Plato’s Dialogues, in which Socrates takes the leading part. Horridus: the word originally means "bristling," and so applied to character it denotes "blunt," "churlish."

12. virtus: connected with vir, the word means "manliness," "good qualities." Virtus prisci Catonis, is equivalent to "good old Cato."

13. iene tormentum: the idea is that wine, like the rack, extorts confessions.

16. retegis: for the force of the prefix, see on ii. 21. Lyaeo: abl. of instrument, the god being identified with wine; otherwise the abl. of the agent would be used with a preposition. Lyaeus means "the looser," i.e. from care, and is derived from the Greek λῶν, "I loose"; cp. the Latin luo, "I discharge (a debt)."

18. viresque et: the que joins this line with the preceding; the et couples vires and cornua. The metaphorical use of "horns" for "power" is familiar to most people from the Hebrew Scriptures.

19. post te: i.e. "after (he has drunk of) thee." Trementii agrees with pauperi, and is here used transitively, the idea of "trembling" being extended to that of "dreading" (L. C., § 31).

20. apices: properly the tiara, the lofty head-dress worn by oriental monarchs. The epithet iratos is transferred by hypallage; see i. 42, n.


22. solvere: "loth to loose." For the infinitive, cp. sperne: fortior, iii. 50, n.

23. vivae: "living," i.e. which do not go out. producent: predicate of Liber, Venus, Gratiae, and lucernae.

24. dum: where there is no idea of purpose (i.e. of continuing one action in order to allow time for another to take place), but simply of time (i.e. of continuing one action until the occurrence of another), dum, "until," is followed by the indicative (L. C., § 293; L. G., § 535). Cp. Verg. Ecl. 9, 23, Dum redeo, pasce capellas, "Pasteure the goats until my return."

NOTES.
ODE XXII.

To Diana.

Argument.—Queen of the woods, goddess of travail, to thee I
dedicate this pine tree, and to thee will I do yearly sacrifice of a
young boar.

1. Virgo: see Index, s.v. Diana.
3. leto is dative: cp. tibi, xii. 4.
5. tua esto: predicate—"thine be the pine."
6. per exactos: "as the years are fulfilled." The meaning is the
same as in pleno anno, xviii. 5. Laetus is adverbial; cp. libens, iv.
29, n.
8. donem: final subjunctive, i.e. denoting purpose, the relative quam
being equivalent to ut eam (L. C., § 278; L. G., § 501 (c)). For the
construction of dono, see xiii. 3, n.

ODE XXIII.

To Phidyle, on the Acceptability of the Poor Man's
Small Sacrifice.

Argument.—There is no need for a country-woman like you to
offer much in order that your prayer may be heard and your fortunes
may prosper. Costly victims are for the rich; salted meal appeases
your household gods.

[See Index for Albanus, Algidus.]

1. caelo: "to heaven." The original sense is "for heaven" (dative
of advantage), but when coupled with a verb of motion (as here,
tuleris) the dative in poetry sometimes denotes the goal of motion
which would be ordinarily expressed by the accusative with a pre-
position. This use of the dative is fairly frequent in Vergil; e.g., It
tuleris clamor, "The cry goes heavenward"; Facilis descensus Averno,
"The downward path to Avernus is an easy one." tuleris: for the
tense of this verb, as of placaris (= placaveris), see on volgarit, ii. 27.
4. Lares: see on penates, xiv. 3. They were tiny images which
stood by the hearth. On special occasions they would be polished
with wax and wreathed (v. 16) with flowers.
5. sentiet: this must be supplied as predicate to vitis, seges, and
(changed into the plural) alumni. Africum: the south-west wind,
so called as blowing towards Italy from the direction of Africa. It
is a hot and parching wind, which blights the green crops, now
known as the sirocco.
7. aut: distinguishing what follows (diseases of the flock) from
what precedes (diseases of the crops); whereas nec . . . nec distin-
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guish only between two cases of the latter, the vines and the corn.

alumni: cp. xviii. 4, n.

8. pomifero anno: "when the year is bearing fruit," i.e. in the

autumn, which is unhealthy (grave) in the greater part of Italy.

Pomum means any fruit.

10. devota: "doomed" to be sacrificed. quercus: the preposition

follows its case, as in iii. 11. Victima (v. 12) is the antecedent of

quae (v. 9) and subject of tinguet (v. 13).

12. pontificum: (from pons, a bridge or road, + facere) the high-
est religious officers in Rome, the Pontiffs. They had the super-

intendence of the worship of all the gods, and of all public sacrifices.

The victims which they used were naturally the best which could be

got. The original number of the Pontifices was five. This was

increased (by the Lex Ogulnia, 300 B.C.) to nine, and subsequently

to sixteen, which was the number in Horace' time. secures: here

the poll-axe used for slaughtering a large victim suffix as an ox.

13. te: in prose attinet usually takes the accusative with ad.

Nihil is accusative of extent (L. C., § 135; L. G., § 339, NOTE); "to

no degree," "in no wise."

15. coronament: agreeing with te (v. 13) and equivalent to a con-

ditional clause, "if thou wreathe them."

17. inmunis: "bringing no gift"; from in + munus. The mean-
ing "stainless," which some authorities give to the word here, is

unparalleled and impossible; whereas Horace in two other passages

(Odes IV. xii. 33; Ep. I. xiv. 33) uses it in the sense of "with empty

hand," "without a gift."

18. sumptuosa hostia: (1) if these words are, as the metre seems to

show, in the ablative, the line is parenthetical, blandior referring to

manus in v. 17; "(thy hand) no more persuasive with (abl. of in-

strument) a costly sacrifice," i.e. "that would not be more persuasive

were it to offer a costly sacrifice." (2) But some scholars, disliking

the harsh parenthesis, hold that sumptuosa hostia may be nominative,

the short a at the end of sumptuosa being lengthened either by its

position before bl (Intro., p. 5) or like the last syllable of periret in

Ode v. 17. If this is so, the comma after hostia must be removed, and

hostia becomes the subject of mollivit: "a costly sacrifice has not

more persuasively appeased the estranged household gods than holy

meal," etc., farre being ablative of the standard of comparison (L. C.,

§ 129; S. G., § 320). Against this rendering there is not only the

metrical difficulty, but also the awkwardness of the two adjectives

sumptuosa and blandior applied to one substantive.

20. saliente mica: "crackling grain (of salt)." Mica properly

means a crumb or grain of anything; that it here denotes a grain of

salt is certain from the Roman custom of offering meal mixed with

salt (mola salsa), and from the word saliente ("leaping"), which

refers to the crackling of the salt in the flames.

B. III.
ODE XXIV

OF THE EVILS OF AVARICE.

ARGUMENT.—Though a man have all the wealth of Arabia and India, yet he must bow to Necessity; and the poor Scythian nomad who carries his all about in one waggan, lives a better life than does the rich man. The Scythian mother is generous, her heart is pure; and she hands on to her children the rich dowry of their parents’ virtue. With them, impurity is a sin whose wage is death. This is the way of life which he must restore in Rome who would be called his country’s Father, and be held in honour by the generations to come. But nowadays we hate goodness when we see it, yet regret it when it is flown. Laws avail not when the heart is evil. Avarice is the root of the wrong: avarice, which stops at nothing, and makes poverty a disgrace. We ought to cast our wealth away, or give it to the gods, and set about training our children in a sterner school. Look at them! They cannot sit a horse, much less hunt like men; they can but gamble and play womanish games. Small wonder, when their fathers set them such an example of fraud and dishonesty, all lusting after gain, yet never satisfied.

[See Index for Ceres, Scythae.]

1. opulentior qualifies the subject (sc. tu) of occupes (v. 3).
2. caementis: i. 34, n. Here it is for the foundations of houses on land and sea alike. licet: when licet introduces (as here) a concessive subjunctive, it is equivalent to a conjunction; “although,” “granted that.” For occupes, see vi. 13, n.
3. terrenum: here a substantive—“the dry land.” This is a conjecture, all the MSS. giving Tyrrhenum, and some of them Apulicum; thus, Tyrrhenum omne et mare Apulicum—“the whole Tyrrhenian and Apulian Sea.” The Mare Tyrrhenum is that which lies west of Italy, the Mare Apulicum that which washes the shores of Apulia (the “heel” of Italy). The objection to reading Apulicum is that its first syllable is long, and the metre requires a short vowel.
4. figit: the final syllable is made long by caesura. See on xvi. 26.
5. verticibus: “roofs” of the buildings. Necessity is pictured as armed with nails of steel, which she drives into the very topmost beams, to show that not even the richest man’s loftiest building can escape her law.
6. vagas: “nomad.” They had no fixed habitation, but moved from one region to another, as war or exhausted lands impelled them, carrying their tents, etc., in their waggons. rite: “in their own fashion.”
7. inmetata: “unmeasured,” because, whatever land they tilled, the entire produce was regarded as common property, and no man had anything of his very own. Hence the crops were liberae, “free,” “unbought,” all receiving their portion from the common stock.
14. annuā: members of the tribe took it in turn to cultivate the necessary quantity of land, but such labour was always regarded as a grievance, and at the year's end the year's workers were glad to get back to the fighting or hunting which occupied the rest of their time.

15. defunctum: "he who has ended his (year's) labours." The compounds of fungor take the same case as the simple verb. L. C., § 54; L. G., § 586.

16. aequali sorte: "on like terms," i.e. for one year and no more.

17. illis: "in that land" of the Getae.

18. temperat: intransitive; "refrains herself from," "is merciful to." Stepmothers have always been proverbially unkind to their stepchildren.

22. alterius viri: viri is the objective genitive after the verbal adjective metuens (cp. rizarum metuens, xix. 16).

23. certo foedere: best taken as abl. of attendant circumstances (abl. absolute); "the marriage tie being indissoluble."

24. nefas: sc. est. Peccare refers to the breaking of the marriage vow, and may be translated by an abstract noun; see L. C., § 101, Obs. The force of aut is "transgression is criminal, or, if they do transgress, the price is death." pretiumst: = pretium est.

25. inpias: the regular epithet of "civil" war, which was a violation of the duty of pietas; see iv. 6, n.

26. tollere: "to do away with," "remove," as in v. 32, sublatam. Tollor means (1) "to lift up"; hence (2) "to lift up and take away"; and (3) "to destroy."

27. Pater Urbium: the title of Pater, "Father," was given by cities to their great benefactors as a mark of esteem: Cicero was hailed Pater Patriae for saving Rome from Catilina; Augustus had the title conferred on him by the Senate in B.C. 2, though it was often unofficially applied to him before that.

28. subscribi statuis: the subject of subscribi is (as is always the case with an infinitive following quaerere) the same as that of the finite verb (quaeret), the meaning being "if he shall seek to be entitled beneath (sub-) his statues." subscribi is therefore here a copulative verb, and pater urbium is the complement (L. C., § 14; L. G., § 323).

30. post genitus: "to them that are born after." Post is an adverb, as in xx. 3; and the dative is that of the "person judging" (Roby), which falls under the general heading of dative of the indirect object, quotidius: "inasmuch as," "since." Heu nefas! is an exclamation and syntactically forms no part of the sentence.

31. incolorem: "while it is safe," i.e. "alive." So sublatam is equivalent to "when dead." Invida belongs to both clauses.

33. quid: sc. proficiunt from v. 36; quid is accusative of extent. L. C., § 135.

36. si: all from here to the end of v. 44 is a protasis dependent on quid proficiunt? Si must therefore be understood before the clauses, beginning with horrida (v. 40) and magnum (v. 42).

37. pars: i.e. the tropical regions. Join mundi with pars and latus alike.
39. solo: "on the ground," ablative of place without preposition or epithet. Cp. i. 10, n.
42. opprobrium: appositive to pauperies—"(accounted) a deep disgrace."
45. vel nos: the verb is mittamus (v. 50); the objects are given in v. 48. The treasures are to be dedicated to the gods in the Capitoline temple.
46. clamor et turba: i.e. "the shouting mob." This figure of speech, in which two substantives stand for a substantive and adjective, is called hendiadys (from the Greek et did διδο, "one thing through two").
50. mittamus: jussive subjunctive (L. C., § 208, Obs.; L. G., § 477). scelerum: poenitet, piget, pudet, and taedet require a genitive of that which excites the feeling. With poenitet here sc. nos, and see L. C., § 69.
51. eradenda: the gerundive is here used as an adjective implying necessity; so, too, formandae, v. 54. L. C., § 90; L. G., § 431. For the gender of cupidinis, see on xvi. 39, n.
54. equo: either dative of indirect object with haerere, or ablative of place.
55. haerere: cp. selectere soles, vii. 25, n. So ludere doctior, Ode v. 56. Ingenuus means born of free parents, especially of noble parents; what we usually mean by "a gentleman born."
57. iubeas: sc. sum ludere, and also the next line with malis (note the quantity, — —). The subjunctives iubeas and malis are those of conditional clauses relating to the future (L. C., § 250, b); the epithet doctior forms the apodosis, instead of a statement of that epithet's being applicable. Legibus is instrumental, depending on vetita. Gambling was prohibited, but special laws de alea are unknown.
59. cum: "because," "since"; as is shown by the mood of fallat and properet (causal, L. C., § 273). The idea is "What else can you expect from the son of such a father?"
62. heredi: dative of advantage. He hastens to get a fortune to leave to an heir who does not deserve it.
64. rei: "fortune," as in xvi. 25. It is dative in case. To the owner it always seems curtas, "maimed," i.e. "not quite perfect." When nescio quis (quae, quid, etc.) is joined with the indicative, it is equivalent to an indefinite pronoun, "some one or other"; when joined with the subjunctive it introduces a dependent question, "I don't know who, etc." L. C., § 229.

ODE XXV.

AN ODE TO BACCHUS.

ARGUMENT.—I am inspired! Whither shall I flee to sing a song that may make a god of my Emperor? I am as a Bacchante out on
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Thracian mountains. No humble song will I utter: I will follow up my inspiration at all hazards.

[See Index for Rhodope, Thrace.]

1. quo: adverb. tui: the usual genitive (objective) after a word denoting "full of." L. C., § 51, Note 1; L. G., § 398.

2. in specus: the preposition must be understood before nemora also.

3. velox: "quickened with changed soul." The mens nova is the mind of the god working within him and endowing him with miraculous speed.

4. antris: either (1) dative of the agent after the passive verb (see the note on iii. 22); or (2) ablative of place. Caesaris: sc. Augusti.

5. meditans: meditari is the regular word for "practising" a lyrical or other musical composition.

6. stellis inserere: i.e. to tell of his exaltation to heaven and his admission to the council of the gods.

7. insigni: observe the force of the gender, "something illustrious."

8. non secus: "not otherwise," i.e. "so."

9. exsomniss: many editors, thinking that iugis requires an epithet, conjecture Edonis. The Edoni (adj. Edonus, -a, -um) were a Thracian tribe, east of the river Strymon. Euhias: a female worshipper of Bacchus or Euhius, so called from the Bacchanal's cry of Euhoe!

10. lustram: "traversed." Lustrare means (1) "to purify" by offering a propitiatory sacrifice, and (2) because the sacrificing priest walked round the person or thing to be purified, "to go round," "to traverse," either physically or with the eye or mind. ut: "as," correlative with non secus, in v. 8.

11. potens: this word requires the genitive when meaning "master of" (in accordance with L. C., § 40 (b); L. G. § 399), being properly the present participle of possum. When meaning "powerful," it is constructed with an ablative of cause; e.g., centum oppidis potentem, xxvii. 33. The person addressed is still Bacchus, among whose attendants were the Naiades ("river nymphs").


13. periculum: = periculum est.

14. Lenaee: the adjective Lenaeus is from the Greek, and is formed from the substantive λνδος (lénös), denoting "a wine-press." It may be here rendered "lord of the wine-press."

15. tempora: "temples" of the head.
ODE XXVI.

HORACE RENOUNCES LOVE’S SERVICE.

ARGUMENT.—I have served well my time under Love’s flag; now I take my discharge, and hang my armour up. But, O Venus, do thou chastise Chloë’s proud spirit!

[See Index for Cyprus, Memphis, Sithonia.]

1. duellis: for the form of the word, see Ode v. 38, n. The “wars’ are, of course, those of love.

3. defunctum: cp. xxiv. 15, n.

4. barbiton: acc. sing. of the Greek noun barbitós (see App. 1, iv.). paries: the wall of a building (here a temple), as murus, is the wall of a town. It was usual for a man on escaping from danger to hang up his clothes, weapons, etc., as an offering in the temple of the deity who presided over the scene of his dangers. So Horace represents himself as dedicating to Venus the instruments of love—the lyre, torch, etc.—just as a man on escaping from drowning would dedicate his clothes to Neptune (I. v. 16).

5. marinae: Aphrodite (Venus) was said to have risen from the foam of the sea. Látus refers to the statue of the goddess in the temple.

7. funalia: “torches,” properly pieces of rope (funis = “a rope”), dipped in tar or wax, which lighted the lover to his mistress’ house. vectes: “crowbars,” for breaking down doors shut against him (oppositis, sc. mihi). It is not clear what the bows were for.


11. sublimi: “uplifted,” in attitude to strike.

12. semel: with tange. Chloë is to be made to feel the smart of love just once.

ODE XXVII.

TO GALATÉA ABOUT TO START UPON A JOURNEY WARNING HER OF EUROPE’S EXAMPLE.

ARGUMENT.—May no evil omen disturb one so good as you! I will take the auspices.

Yes, they are favourable; go, and good luck go with you! All is well, but you know the perils of a journey by sea. Remember how Ægina, so bold at starting, regretted it when ‘twas too late. How she raved, and longed to punish the cause of all her sorrows, and prayed for death to destroy for ever her fatal beauty. She thought of her father, bidding her kill herself; no matter how, rather than
live a slave-girl's life of toil and shame, until Venus bade her consider the dignity of her lot.

[See Index for Crete, Europe, Iapyx, Lanuvium.]

1. recintentis: the prefix implies that the note was repeated many times. The "omen of the owl" is the sign of bad luck, which its note was supposed to give. The birds used in augury (see note on l. 61) were divided into (a) oscines aves, which gave omens by their note (os-cen, from os and edno); and (b) praepetès aves, which gave them by their flight (praepes, -tis, from praes and pëto). The various animals mentioned below are all ill omened, except the crow (corvus) in v. 11.

5. † rumpat: jussive subjunctive, expressing a wish (L. C., § 208; L. G., § 476). There is a v. l. rumpit, which makes the whole passage a statement as to what occurrences may be looked upon as bad omens.

6. per obliquum: "across their path" (lit. "sideways"). The neut. sing. adjective is used as a substantive, as in ex occulto ("secretly"), per tacitum ("quietly").

7. cui timebo: the order is ego pro eus suscitabo (ei) cui timebo oscinem corvum, and both datives are of advantage. The tense of timebo is due to the future tense of the main verb suscitabo.

8. auspex: here equivalent to augur, but generally used in the derived sense of "director," "leader," as augurs were consulted before any transaction of importance.

9. repetat: the subjunctive is one of purpose, the purpose being the prevention of the occurrence of the action expressed by the subjunctive before that of the main clause (suscitabo) is accomplished (L. C., § 291).

10. divina: "divinely inspired," "prophetic"; hence the objective genitive imbrrium (L. C., § 40, b; L. G., § 399). The bird is apparently the crow (cornix), which is called aquae augur, xvii. 12; perhaps the heron. Notice the unusual form of the genitive, inminentum; cp. clientum, Ode v. 53, n.

11. oscinem: see v. 1, n.

13. sis licet: sis is jussive (cp. rumpat, v. 5) and licet is parenthetical, and equivalent to per me licet—"be happy, (as far as I am concerned) you may."


15. laevis: "appearing on the left hand" (sinistra), and so "unlucky," whence our word "sinister." The bird "forbids," as being itself the forbidding sign. † vetat: there is a v. l. vetet, jussive subjunctive.

17. trepidat: indirect question, L. C., § 227; L. G., § 483. So sit and pecet. The verb belongs closely to pronus—"hurries to its setting." Orion sets about the beginning of November.

18. quid: in this clause quid is predicative, and the gender is like that in triste lupus stabulis, "the wolf is a bad thing for sheep-folds. In the next clause quid is an adverbial accusative of extension (see
L. C., § 185; "L. G., § 339; novi quid peccet = "I know wherein (lit. in respect of what) the north-west wind sings."

19. albus: "cloudless"; cp. candidus, vii. 1. There may be a violent gale in a cloudless sky.

21. caecos: caecus = (1) "not seeing," "blind"; (2) "not seen," "hidden." The latter is the meaning here.


23. nigri: niger denotes a shining black, ater (v. 18), a dull black.

25. sio: "just thus"; i.e. just as Galatea is doing, Europe left her home to cross the water.

27. medias fraudes: "the trickery that beset her," lit. "midmost," because she was in the midst of it.

28. palluit: here constructed as a transitive verb on the analogy of tremo (xxi. 19), fugio, etc. audax: "bold though she was."

29. florum: objective genitive with studiosa.

31. sublustri: "half-lit," neither dark nor light. Notice the force of the prefix; so subrideo, "smile slightly"; subacutus, "rather sharp," etc. The ablative is one of attendant circumstance.

33. simul = simul ac, as in xii. 7 (L. C., § 132, Note 1).

35. filiae: genitive of material, or of that which the thing (nomen) consists (L. C., § 134). Some take it as dative of the agent: "O name (of father) relinquished by thy daughter." Pietas, which denotes the dutiful affection arising out of human relationships as well as "piety" towards the gods, is here "filial love."

36. unde quò: both are interrogative; "whence (and) whither?"

levis: "light," a light punishment. culpae: dative of indirect object after levis, an adjective expressing an idea such as verbs followed by the dative express (L. C., § 49; L. G., § 350).

38. vigilans ne: -ne is often used instead of utrum to introduce the first alternative in a double question (L. C., § 225, Note 3; L. G., § 490).

40. ludit: transitive, as often—"to mock." Cp. v. 69. The object is (me) carentem vitis. imago: "fancy."

41. porta . . . eburna: ablative of the road by which one goes (L. C., § 123). Dreams were fabled to come from the netter world through two gates, one of ivory, the other of horn. Dreams issuing from the latter gate came true, those from the ivory gate did not.

46. dedat: the form of the conditional sentence indicates that the realisation of the protasis is regarded as possible (L. C., § 250, b).

47. modo: "lately" (L. C., § 294, Note 2). multum: adverbial accusative of extent (L. C., § 136; L. G., § 341).

50. moror: "keep waiting." O deorum: the genitive is partitive (L. C., § 141; L. G., § 395), depending upon quis, which is here, somewhat unusually, of the second person. utinam: with a primary tense utinam expresses a wish which may be fulfilled; with a past tense, a wish which cannot now be accomplished, a regret. Observe the separation of inter from its noun leones.

54. occupet: for the subjunctive, see v. 9, n.

55 praedae: dative of indirect object depending on de.fluat (L. C.,
§ 42; L. G., § 349, Note 1). Distinguish *pascere,* "to give food to," from *pateat* "to get food."

57. *villia* Europe: vocative, supposed to be her father's words, as is all that follows from *quid to pacem* (v. 66).


59. *pendulum:* the verbal notion is prominent; "(thy neck) as it hangs."

62. *age:* "come"; cp. iv. 1, n.

64. *pensum:* (from *pendere,* "to weigh") properly the portion of wool weighed out for the day's spinning to each handmaid (as here); hence, generally, "a task."

65. *sanguis:* "daughter."


68. *filius:* Cupid. His bow, which he has just used against Europe, is now *remissus,* "unbent."

69. *luiet:* "had mocked." For the tense, see L. C., § 202; L. G., § 529, Obs.

70. *irarum:* the use of the genitive here is apparently a Grecism, i.e. an imitation of the construction that would be used after a verb meaning "to cease from" in Greek, where, the ablative case being lost, separation is expressed by the genitive. The ordinary Latin use with *abstineo* is the ablative. Observe the plural *irarum;* it may denote "fits of anger."

71. *laceranda:* complement to *cornua,* "shall offer his horns to be rent."

73. *uxor esse nescis:* this means either (1) "thou knowest not how to be (i.e. to play the part of) wife (of Jove)," or (2) "thou knowest not that thou art wife (of Jove)." If the first meaning is adopted, there is no syntactical difficulty; with the second meaning the construction may be explained (a) as abbreviated from *tu, uxor invicti storis, nescis tu uxorem storis esse,* "thou, though wife of unvanquished Jove, knowest not that such thou art," or (b) as a Grecism, for in Greek the subject of a dependent statement, if the same as that of the main verb, is omitted, and any noun or adjective referring to it is put in the nominative.

74. *mitte:* "let go," i.e. "away with."

75. *sectus orbis;* lit. "the divided world," i.e. "a portion of the world," viz. Europe. *Nomina* is in the plural by poetic licence.

**ODE XXVIII.**

**AN INVITATION TO LYDE TO CELEBRATE THE NEPTUNALIA.**

**ARGUMENT.—**Let us drink in Neptune's honour. Bring out my best wine, and be speedy, for the day is waning. We will have a singing match, with odes to Neptune, Diana, Venus, and Night.

[See Index for Caecubum, Cnidos, Cyclades, Cynthus, Cyprus, Latona.]
1. festo die: ablative of point of time. The feast of Neptune was kept on July 23rd. Potius is an adjective (see ix. 2, n.), predicative to quid.

2. faciam: potential subjunctive—"could I do (if I were to try)?" L. C., § 210; L. G., § 517. reconditum: the prefix (re- = "back") implies that the jar is at the back of the apotheca, viii. 10, n., and therefore one of an old vintage.

6. stet: subjunctive, because the supposed case is not a fact. See L. C., § 267.

7. deripere: for the infinitive with parvo, cp. viii. 26, n. horreo: properly a "granary" (cp. hordeum, "barley"); here metaphorically—"a store-room."

8. Bibuli: there was a Marcus Calpurnius Bibulus consul in 59 B.C., but the name is chosen here for the sake of a pun.

9. nos: this may here be equivalent to ego; if it is not, the sentence will be less symmetrical, but the meaning will still be that Horace will sing of Neptune, Lyde of Diana, and both of Venus.

11. recines: "sing in answer (re-)." Contrast recinentis, xxvii. 1, n.

13. summo carmine: "at the end of our song." This meaning of summus is classical, but somewhat rare. The ablative is temporal.

14. fulgentes: in allusion to their marble cliffs and quarries.

15. iunctis: Venus was represented as riding in a chariot drawn by doves or swans.

16. dicetur: according to the punctuation in the text, this verb must be understood with Nox. Others put the stop after oloribus, instead of after dicetur, and understand cantabimus with summo carmine. In either case nenia is instrumental ablative. nenia: generally "a dirge," but sometimes, as here, any trifling ditty. The participle of the deponent mereor is often passive in sense, as here. See the list of similar participles in L. C., § 64.

ODE XXIX.

AN INVITATION TO MAECENAS TO VISIT HORACE.

ARGUMENT.—Everything is ready for our feast, Maecenas, so instead of gazing at the country from your windows in Rome, come and exchange magnificence for simplicity; others have found it a good antidote for care. Besides, 'tis the dog-days, and work is impossible, yet you still worry about politics. Believe me, the future is wisely hidden from us: be content to take things as they come, for life is a river, now quiet, now swollen by floods, and he who makes the most of each day as it passes is happiest. Fortune is fickle, but she cannot undo good deeds of the past or rob a man of his good conscience. I laugh at her, and take her as she comes, fair or foul. Thus I am ready for any vicissitudes.
NOTES.

[See Index for Andromeda, Bactra, Cyrus, Pollux, Seres, Tanais, Tibur.]

1. Tyrrhena: see Index, s.v. Tyrrhenus and Maecenas. The adjective is made to agree with progenies by hypallage (i. 42, n.).

2. verso: the cadus or amphora would be “tilted” to pour out its contents. Ante is an adverb. Merum and balanus (v. 4) are each the subject of est (v. 5). cadu: local ablative.

4. balanus: the Arabian behen-nut which, when crushed (pressa), yields balsam, a fragrant viscous substance used for anointing the hair. Capillus goes as a dative of advantage with pressa.

5. iamdiu: iamdiu, iamdius, iamniridem, require the present in Latin, where we use a present-perfect. See L. C., § 199. apud mest: = apud me est—“this long time has been at my house.” Used with personal accusatives, apud frequently has this meaning; but apud Cicero, C., etc., may also mean “in the writings of Cicero,” etc. mœrae: dative of indirect object with cripe (L. C., § 42; L. G., § 349, Note 1).

6. *ne . . . contempluris: final, “lest thou gaze,” i.e. “rest content with gazing.” There is a reading nec contempluris, which involves a difficulty, for in prohibitions addressed to definite persons, as here, the tense used is the perfect of the subjunctive; but there are instances in which Horace appears to neglect this rule (Odes II. xi. 4; Sat. II. 3, 88).

9. fastidiosam: here used in a causal sense—“causing satiety,” “claying.”

10. molem: so in English we speak of “a stately pile.”

13. gratæ: sc. fuerunt.

14. lare: the singular is less common than the plural. The word here means simply “roof.” See xiv. 3, n.

15. aulæis et ostrò: the aulæa (neut. pl.) were hangings round the walls or across the ceiling; ostrum denotes the purple upholstery of the banqueting couches.

22. horridi: here used in its original meaning of “rough,” “unkempt.”


26. urbi: with sollicitus (dative of reference). The object of times is the following indirect question.

27. regnata: regnare is properly an intransitive verb, meaning “to have royal power”; it is, however, in Augustan poetry and post-Augustan prose, used transitively in the passive. Cp. triumphatis, iii. 43, where see note. Cyrus is dative of the agent (L. C., § 111; L. G., § 356).

28. parent: “are about,” lit. what plots they are preparing. Tanais is here put for Scythæ (see Index), and discors refers to civil wars.

30. premit: “covers,” “veils.”

32. trepidat: “strives,” “frets.” The verb implies “worrying activity.”
33. aequus: here "calmly," "with undisturbed (lit. level) mind."
fluminis rito: cp. Herculis rito, xiv. 1. With fluminis agree the participle delabentis (v. 35) and volventis (v. 38).
35. cum pace: "peacefully." The ablative of manner as a rule requires the preposition cum or an epithet. L. C., § 149, and Notes. Notice that the final syllable of Etruscum is elided before the initial vowel of the following line; this running of one verse into another is known as Synaphe à ("fitting together").
41. potens sui: "master of himself," "self-restrained"; opposed to inpotens (sui), "passionate," xxx. 3. For the genitive, cp. xxxv. 14.
42. deget: sc. vitam. in diem: "from day to day." The plural form in dies is more frequent.
43. dixisse: the perfect infinitive is often used "of an action made the subject of a judgment" (Roby). Cp. Ovid, Met. i. 176, Hic locus est quem . . . haud timeam magni dixisse Palatia caeli, "This is a place which I should not hesitate to call the palace of the boundless sky."
46. retrost: i.e., retro est—all that is gone behind, past.
49. negotio: the ablative (instrumental) belongs to laeta, as in robustus militia, ii. 1.
50. ludere: for this use of the infinitive see iii. 50, n. Insolentem has here the secondary sense of "wanton," "insolent." The word originally means "unaccustomed" (soleo), "unusual." Ludum is cognate accusative. L. C., § 33; L. G., § 335.
53. manentem: sc. fortunam.
54. resigno: properly "unseal," "remove one's seal from," "to rescind an agreement," and so "resign." For the force of the prefix, cp. recludens, ii. 21, n.
57. meum: "my part"; it is nom. sing. neut., and stands as predicate to the infinitive decurrere, etc. If a substantive were used it would stand in the genitive. L. C., § 142;
58. malus: note the quantity (ā).
59. pacisci: "to make bargains by means of vows," i.e. like a mariner in a tempest, to make extravagant vows.
62. tum: i.e. even through the storm. The ablative praesidio belongs to tutum, which is a shortened form of the participle of tueor, "I watch over," used passively.

ODE XXX.

OF THE POET'S IMMORTALITY: AN EPILOGUE.

ARGUMENT.—My monument is grander and more lasting than the pyramids, and will weather storm and time. I shall be immortal, and men will speak of me as the poet who first acclimatised in Italy the lyric poetry of Alceaus and Sappho.

[See Index for Aeolius, Ausidus, Daunus, Delphi, Libitina.]

2. situ: situs is a verbal substantive from sine "I permit," of
which verb the original meaning was “I lay”; *situs*, therefore, denotes “a being laid or placed,” whence it gets its meaning here of “construction,” “architecture,” and also its ordinary meaning of “situation,” “site.”

3. *inpoten* : see xxix. 41, n.

4. *possit* : the subjunctive is consecutive, and the relative *quod* introducing it is equivalent to *tale ut id*. See L.C., §283; L.G., §501 (a).


9. *saepe* : *dum* = “while,” requires the same tense as the principal verb (*crescoam*). The verb *scando* implies the *steep ascent* of the Capitol. *virgins* : “vestal.” The vestal virgins were chosen from the noblest families in Rome to tend the eternal fire in the temple of Vesta (*g.v.* Index). They took an oath of perpetual virginity, and amongst their duties was the attendance at certain great religious ceremonies. *pontifex* : xxiii. 12, n.

10-12. The clause *qua . . . populum* may be taken either with *dicar* or with *deduxisse*, but far preferably with the latter; Horace looks forward to world-wide, not merely to local, fame.


12. *populum* : *regnare*, as stated in the note on xxix. 27, is intransitive; it is here followed by an objective genitive dependent on the substantive notion (*reu*) contained in the verb, and in imitation of the construction of verbs of *ruling* in Greek. *ex humili*: lit. “mighty out of (a) poor (man),” i.e. “mighty after being lowly.” This use of *ex* is not uncommon; cp. *Transvaga ex oratore fuctus*, “Having become a deserter after being an ambassador.” (L.C., §150.)

13. *princeps* : “first.” By *Aeolium carmen* Horace means the Alcaic and Sapphic metres. Alcaeus and Sappho were both lyric poets of Lesbos, an island of Aeolia, the northern part of the west coast of Asia Minor, and lived in the seventh century B.C.

14. *deduxisse* : *deducere* is the regular word for leading colonists from their old to their new home, and is here used metaphorically of the introduction of Aeolian measures into Latin poetry.


INDEX
OF PROPER NAMES.

NOTE:—This Index does not include (A) such well-known names as Roma, Italia, etc., and (B) fancy names of persons addressed or alluded to in the Odes.

A.

Achaemēnes, -is, m. (hence adj. Achaemēnius, -a, -um): a mythical founder of the Persian dynasty, and ancestor of Cyrus. Persia was the type of great oriental empires, both in its wealth and its power; hence "Achaemenian nard" (i. 44) stands for any costly eastern perfume.

Achērontia, -ae, f.: Acerenza, a small town of Lucania, twenty-five miles S. of Venusia, placed upon a lofty hill (iv. 14).

Achivi, -um, m.: a name given by Latin writers to the Achaean, and used to denote Greeks in general (iii. 27).

Acrisius, -i, m.: s.v. Danae (xvi. 5).

Aeācus, -i, m.: the first ruler of the island of Aegina off the coast of Attica, father of Peleus, and grandfather of Achilles, who are therefore genus Aeāci (xix. 3).

Aefūlā, -ae, f.: (or Aestūlā, -ae), a fortress of Latium, in the neighbourhood of Tibur. Its exact site is unknown.

Aegaenēs, -a, -um (adj.): of the Aegean Sea, now called the Archipelago (xxix. 63).

Aelius, -i, m.: Aelius Lamia, to whom is addressed Ode xvii. See s.v. Lamus.

Aeōlīus, -a, -um: Aeolian, especially "Lesbian," because that island was colonised by Aeolian Greeks. Lesbos lies off the coast of Mysia in Asia, and was the home of Alcaeus and Sappho, who flourished in the seventh century B.C. (xxx. 13).

Aethiops, -ōpis, m.: an Ethiopian, an Abyssinian. In vi. 14, Horace applies the name to the Egyptians whom Cleopatra led to the support of Antonius at the battle of Actium (s.v. Augustus), where they manned a large fleet of galleys of immense size (classe formidatus).
INDEX OF PROPER NAMES.

Aetna, -ae, f.: the well-known volcano on the east coast of Sicily (iv. 76). Beneath it were said to be buried alive the giants Typhoëus and Enceladus.

Afer, -ri, m.: an African.

Albâns, -a, -um, adj.: belonging to Alba Longa, the ancient city on the Alban Hills, 15 miles S.S.E. from Rome, from which the Romans were said to be colonists. It was good grazing land (xxiii. 11).

Algidus, -i, m.: Mount Algidus, to the S.E. of Rome, between Praeneste and the Alban Mount. It was in some parts wooded, and in others afforded good pasturage. Its height rendered it cold (nivalis, xxiii. 9).

Alyattes, -ēî, or -īs, m.: a king of Lydia, a district of western Asia Minor, the father of Croesus, proverbial for his wealth (xvi. 41).

Amphiârâns, -i, m.: a hero of Argos, who possessed the gift of prophecy (whence Argivus augur). For the sake of a golden necklace his wife Eriphyle was induced to send him to a war with Thebes, which he knew would cost him his life (xvi. 11).

Amphion, -ōnis, m.: a son of Zeus (Jupiter), who was taught to play the lyre by Hermes (Mercury), and acquired such persuasive skill that, wishing to build a wall about Thebes, he did but play, and the stones followed him and took up their required positions (xi. 2).

Andrōmēda, -ae, f.: daughter of Cēpheus (pater, xxix. 17), king of Aethiopia. To save his country from the wrath of Neptune, Cēpheus was forced to sacrifice her to a sea-monster, from which Perseus rescued her. After his death Cēpheus was placed among the stars.

Antiōchus, -i, m.: King of Syria, was induced by Hannibal to make war upon the Romans, and invade Greece 192 B.C. He was driven out again at the battle of Thermopylæ, 191 B.C.; and in the following year, at the battle of Mount Sipylus, he was utterly crushed and forced to make peace (vi. 36). This was known as the Syrian War.

Apollo, -īnis, m.: a Greek god, who presided over prophecy and music. He was in writers later than Hómēr identified with the Sun, and also with the god of medicine. The epithet Phoebus ("bright") applied to him by Hómēr is an alternative name (xxi. 24).

Āpulia, -ae, f. (hence adj. Āpūlus, -a, -um): a large region in S.E. Italy, bounded on the east by the Adriatic and on the western side by Sannium and Lucania. Horace was there born and reared (iv. 9).

Arabs, -bis, m.: an Arab, a native of Arabia, of which there were three divisions: Petraea (Rocky), Deserta (Desert), and Felix (Fertile). The country was proverbial for riches, and for its gems and spices (xxiv. 2).

Arctîrûs, -i, m.: the "Bear-keeper," a star in Boötis in a line with the two last stars in the tail of the Great Bear. It sets at the beginning of November, and is therefore supposed to bring bad weather (i. 27).

Argivus, -a, -um: belonging to Argos, Argive (xvi. 12). In plural, Argîvi, -um, m., the Argives, a name for the Greeks at Troy.
Strictly it signifies the Greeks of Argos alone, whose patron-deity was Hera, identified by the Romans with Juno (whence meis, iii. 66).

Assyrius, -a, -um: Assyrian. The adjective was loosely used by the Romans of various eastern countries, especially Syria (iv. 32), where Assyrium litus may refer to the Syrian Desert, Horace over looking the fact that it lay inland.

Auudius, -i, m.: the chief river of Apulia. It rises near Mount Voltur, flows past Venusia in a N.E. direction, and falls into the Adriatic. After heavy rain it justifies Horace’s words, violens obstrepit (xxx. 10).

Augustus, -i, m.: the title by which the first Emperor of Rome was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Julius Caesar, the dictator, who adopted him as his heir 46 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled: Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra, at Actium in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.

B.

Bacchus, -i, m.: god of wine, mentioned (iii. 13) as one of the pioneers of civilisation. He is said to have conquered India, i.e. to have civilised the far East; and was accordingly represented as riding in a car drawn by Indian tigers. In xvi. 34, etc., the name stands for “wine.” Bacchus was worshipped with wild revels (orgies) amongst woods and hills; his worshippers were called Bacchae, Bacchantes, Eubides, Thyades, or Maenades; and his symbol was the thyrsus, a staff crowned with a pine-cone and wreathed with ivy or vine leaves. He was also called Liber (viii. 7), and Lyaeus (xxi. 16).

Bactra, -ae, f.: the capital of the kingdom of Bactria, at the northern foot of the Hindoo Khoosh. Bactria was conquered by
the Persians (whence *regnata Cyro*) and by Alexander. In Horace

time it owed allegiance to Parthia, and it is used as synonymous

with Parthia in xxix. 28.

Baiae, -arum, f.: a favourite watering place of the Romans on the

northern inlet of the Gulf of Naples, opposite to Putēoli and a little

S.E. of Cumae (iv. 24).

Bandūsia, -ae, f.: the site of a beautiful fountain, either near

Venusia, or on Horace's Sabine farm (xiii. 1).

Bantia, -ae, f. (hence adj. Bantinus, -a, -um): a small place in

Lucania, about 18 m. S.E. of Venusia (iv. 15).

Bellērōphontes (see App. 1, ii.), m. (also Bellērōphōn, -ntis): he fled

to Proetus, king of Argos, seeking to be purified from the taint of a

murder. Antēa, wife of Proetus, fell in love with him, but he resisted

her advances: whereupon she accused him of the same offence, and

so persuaded Proetus to compass Bellerophon's death (vii. 15). Hence

the latter is called *nimis castus*, because his virtue endangered his life.

Bērēcyntus, -i, m. (hence adj. Bērēcyntius, -a, -um): a mountain in

Phrygia, the chief seat in Asia of the worship of Cybèle, which

was characterised by the noisy use of pipes and cymbals. Hence

*Berecyntiae tibiae* = Phrygian pipes, which were of a wilder and

shriller note than other varieties of the instrument (xix. 18).

Bībīlus, -i, m.: xxviii. 8, n.

Bosphōrus, -i, m.: the strait on which Constantinople now stands.

The current from the Black Sea sets so strongly through the straits as
to make Horace speak of it as "raving" (iv. 30).

Britanni, -orum, m.: the Britons, people of Britannia (Britain).

They were, to the Romans, the type of a savage people, partly

because of the cruelty and the human sacrifices which attended their

Druidical worship (iv. 33).

Caceūbus, -i, n. (sc. vinum): wine of the Ager Caceūbus, on the

coast of Latium, E. of Tarracina, on the sea coast of southern Latium
(xxviii. 3).

Caius, -āris, m.: s.v. AUGUSTUS.

Cālabria, -ae, f. (hence adj. Cālaber, -ra, -rum): the small region
occupying the heel of Italy. It was famous for its honey (xvi. 33).

Callīōpē, -ēs, f.: s.v. MUSA.

Cānicula, -ae, m.: s.v. PROCYON.

Cantāber, -ri, m.: a Cantabrian. The Cantabri were one of the

fiercest of the Spanish tribes, dwelling in north Spain, on the shores of

the Bay of Biscay. They stubbornly resisted the Roman arms, but

were gradually reduced 25-19 B.C. They rose in revolt on several

occasions. *Sera catena* (viii. 22) refers to the slowness of the

conquest.

Cato, -ōnis, m.: M. Porcius Cato (Censorius) served during the

Second Punic War against Hannibal, and triumphed 194 B.C. for

his successes against the Spanish tribes. In 191 B.C. he gained for

H. III.
his commander Glabrio the victory of Thermopylae against Antiochus, king of Syria. He earned his name (Censorius), and his reputation as a pattern of the old stern Roman life, from the rigour with which he acted as censor 184-180 B.C. (xxi. 11).

Capra, -ae, f.: the Goat (usually called Capella), a star in the constellation Auriga. It rises about the end of September, at the commencement of the winter season when navigation was closed. Hence insana sidera (vii. 6), because of its character as a storm-bringer.

Càpitólîum, -i, n.: iii. 42, n.

Carthâgo, -inis, f.: Carthage, a famous city of N. Africa, founded about 850 B.C. by fugitives from Tyre, upon the west coast of the Gulf of Tunis. There were three great wars between Carthage and Rome, known as the Punic Wars, the Carthaginians being Phoenician in origin; the First Punic War, 264-241 B.C., ended by the battle of the Aegates Insulae off Sicily (s.v. REGULUS); the Second Punic War, 218-202 B.C., ended by the battle of Zama (s.v. HANNIBAL); the Third Punic War, 149-146 B.C., ended by the destruction of Carthage (v. 39).

Castâlia, -ae, f.: a famous fountain on Mount Parnassus, north of Delphi, sacred to Apollo and the Muses (iv. 61).

Cerbérus, -i, m.: a monstrous dog with three heads (xi. 30, n.), which guarded the entrance of Hades.

Cérrês, -érīs, f.: the Latin goddess of corn and crops, answering to the Greek Dêmētēr, the mother of Proserpina. The "secret of Ceres" (ii. 26) refers to the Mysteries of Demeter at Eleusis, to which only the initiated were admitted, and which they were under oath not to divulge. In poetry the name Ceres often stands simply for the common noun "corn" (xxiv. 13).

Chiós, -i, f. (hence adj. Chiús, -a, -um): (Seio), a large island off the coast of Lydia, in the middle of the west coast of Asia Minor, famous for the excellence of its wines (xix. 5).

Cnídos, -i, f.: a city on the western extremity of the Peninsula of Krio, in Caria, in the S.W. corner of Asia Minor. It was a seat of the worship of Aphrodite (Venus), and possessed a famous statue of the goddess by Praxiteles (xxviii. 13).

Côdrus, -i, m.: the last king of Athens. When the Dorians invaded Attica, Codrus learnt that his country's safety depended upon the self-sacrifice of its king. Accordingly he got himself slain by the Dorians, who, on learning what had happened, gave up their invasion as hopeless (xix. 2).

Concâni, -orum, m.: a tribe of the Cantâbri (q.v.) in Spain. They were believed to drink the blood of horses (iv. 34).

Côtîso, -onis, m.: s.v. DÀVUS.

Crassus, -i, m.: Publius Licinius Crassus, surnamed Dives ("The Rich") for his great wealth, led a Roman army against Parthia in the year 53 B.C. He was cut off, with great slaughter, near Carrhae (Haran) in Mesopotamia, and the few of his troops who escaped alive became domiciled amongst the Parthians, and married Parthian
wives (v. 5). Hence they are said to have “taken service with foemen fathers-in-law” (ibid.). The standards of Crassus' legions were recovered by Augustus in 20 B.C. (s.v. Augustus and Parthus). The Parthian general is known as Surenas; but, as it is apparently he who is referred to by Horace as Mōnaeses (vi. 9), it has been suggested that Surenas was his title, Mōnaeses his name.

Crētē, -ēs, f.: the large island of Crete, to the S.E. of the Morea. It was said anciently to have possessed a hundred cities (xxvii. 34).

Cyclādes, -um, f.: the “Encircling Isles,” the group of islands in the Aegean Sea, so called as forming a circle about Delos (xxviii. 14).

Cyntbus, -i, m.: a mountain in Delos, an island in the Aegean Sea. Hence adj. Cyntius, -a, -um, applied to Apollo and Artemis (Diana), who were born at the foot of Mount Cyntus.

Cypras, -i, f. (hence adj. Cyprius, -a, -um): the island of this name in the Eastern Mediterranean. It was the favourite haunt of Venus, who had a famous temple at Paphos on the W. coast (xxvi. 9).

Cyprus, -i, m.: the first king of the Persians, and the conqueror of Babylon and Lydia, which, with Persia and Media, constituted his empire (xxix. 27). He reigned 560-529 B.C.

D.

Dācus, -i, m.: a Dacian. The Dāci (or Gētae) were a warlike tribe dwelling upon the northern bank of the lower Danube. They frequently made inroads into the provinces of Moesia, S. of the Danube. This they did when the river was frozen (B.C. 27), and were repulsed, but without permanent effect, by a certain M. Crassus, one of Augustus' legati (vi. 14). To say that they “all but destroyed Rome” is an exaggeration. They were expert archers (melior sagittis), and their high morality is extolled in xxiv. 11, foll.

Dāmocles, -is, m.: a flattering courtier of Dionysius the Elder, a despot of Syracuse (B.C. 405-367). He expressed himself envious of Dionysius' happy life, whereupon the despot changed places with him for one evening. In the course of the banquet Damocles looked up, and found a naked sword suspended over his head by a single horse hair—a symbol of the anxious life of the great (i. 17).

Dānāē, -es, f.: the daughter of Acrisius, king of Argos. Learning that he would be slain by any son born of his daughter, he immured her in a brazen tower, where, however, Zeus (Jupiter) visited her in a shower of gold, which fell through the roof. Danae's son, Perseus, fulfilled the oracle by slaying his grandfather. Horace rationalises the story of the shower of gold (xvi. 1).

Dānāus, -i, m.: a mythical person who gave his fifty daughters in marriage to the fifty sons of Aegyptus, ordering them each to slay her husband on the night of her bridal. All did so save Hypermnestra, who spared her husband Lyneus. For their crime the others were condemned to spend eternity in the attempt to fill with water a sieve or a jar (xii. 27) that had no bottom.

Daunus, -i, m.: a mythical king of Apulia, called Daunia by the
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Greeks. Apulia was scantily provided with rivers; hence pauper aquae (xxx. 11).

Dēlōs, -i, f. (hence adj. Dēlius, -a, -um): one of the Cyclades in the Aegean sea, lying in the middle of the group. Here Latōna was said to have given birth to Apollo. Hence its woods are called

Delphi, -ōrum, m. (hence adj. Delphicus, -a, -um): a small town in Phocis, celebrated for the oracle and shrine of Apollo at the foot of Mount Parnassus. The bay (laurus) was sacred to Apollo, and is hence called Delphic (xxx. 15).

Dīāna, -ae, f.: identified with the Greek Artēmis, sister of Apollo, and goddess of hunting, chastity, and of the moon. She slew Orīon for his violence (iv. 71). She was also identified with Hēcātē, goddess of the Lower World; and as goddess of sky, earth, and Hades, was known as triformis. She was also invoked by women in travail (xxii.).

Diespīter (nom. only): a name of Jupīter as god of Light (ii. 29). Its literal meaning is Father of Daylight (dīes + pater).

E.

Encēlādus, -i, m.: one of the rebel giants, whose javelins were uprooted trees. He was buried alive under Mount Aetna, from which he still continued to breathe fire (iv. 56).

Etruscus, -a, -um: s.v. Tuscus (xxix. 35).

Europē, -ēs, f.: (i) Europe, the continent of that name (iii. 47); (ii) daughter of Agēnōr, king of Tyre, loved by Zēus (Jupiter). In the form of a snow-white bull he induced her to mount upon his back, and carried her off to Crete (xxvii. 25—end).

F.

Falernus, -a, -um: Falernian, belonging to the Ager Falernus, in the north of Campania, between Mons Massicus and the river Volturnus. Falernum (sc. vinum) frequently stands alone for the wine grown there, which was of famous quality (i. 43, and passim).

Faunus, -i, m.: an Italian rural god, the patron of flocks and herds, identified with the Greek Pan. The festival in his honour (Dec. 5th) was a general holiday in the country (xviii. 1).

Fōrentum, -i, n.: a frontier village of Lucania, on the high road between Venusia and Acherontia. It is called humilis (iv. 16), as lying in a valley between the surrounding hills.

Formiae, -arum, f.: a coast town of the Aurunci in Latium, a little west of the mouth of the Liris (xvii. 6).

G.

Gaetūlus, -a, -um: Gaetulian, belonging to the Gaetūli, a nomad people of the interior of Northern Africa. Hence, in general, African (xx. 2).
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Gallia, -ae, f. (hence adj. Gallicus, -a,-um): the country inhabited by the Gauls, in the north of Italy (Gallia Cisalpina), as well as the modern France (Gallia Transalpina). The pasture lands about the Padus (Po) in Cisalpine Gaul were renowned for the excellence of the wool grown there (xvi. 35).

Gélôni, -orum, m.: a savage Scythian people, occupying that portion of southern Russia immediately east of the Tânâís (Don). Their constant use of the bow gets them the epithet of "quiver-bearing". (iv. 35).

Gêtae, -arum, m.: s.v. Dacus.

Gigântês, -um, m.: the sons of Urânus (Heaven) and Ge (Earth), who attempted to dethrone Zeus (Jupiter), and were defeated mainly by the help of Hercûles (iv. 49, seqq.). Hence adj. Gigântëus, -a, -um (i. 7).

Grâtia, -ae, f.: one of the Graces. They are usually represented as three sisters of exceeding gentleness and beauty, whose arms are always intertwined. Hence they are said to be "loth to unloose the clasp" in which they hold each other (xix. 16; xxi. 22).

Gyâs, -ae, m.: a hundred-handed giant, who rebelled against heaven (iv. 69), and was hurled into Tartârus.

H.

Hâdria, -ae, m. (also spelt Adria): the Adriatic Sea (iii. 5). It was well known for its violent storms (ix. 23; xxvii. 19).

Haedus, -i, m.: more usually in the plural, Haedí, -orum ("The Kids"), stars in the constellation Auriga (the Charioteer), which rises about the end of September, at the commencement of the winter season (i. 28).

Hannibal, -âlis, m.: he succeeded to the command of the Carthaginian forces in Spain in the year 221 B.C. In his boyhood he had sworn eternal enmity to Rome, and he at once picked a quarrel with her. Invading Italy by way of the Alps, he defeated the Romans in the battles of Trêbíâ and Ticinus (218 B.C.), Lake Trâšâmënëus (217), and Cannae (216). From that date his success declined, and ultimately he was forced to quit Italy after fifteen years (203) to save Carthage, which was attacked by Scipio. At Zama, 202 B.C., Scipio finally defeated Hannibal, and ended this, the Second Punic War. Subsequently Hannibal fled to Asia, and persuaded Antiochus (q.v.) to make war on Rome. On the defeat of Antiochus, Hannibal committed suicide. His name remained a proverb for a terrible foe amongst the Romans (vi. 36).

Hebrus, -i, m.: the largest river of Thrace, the Maritza, which rises in Mount Rhôdôpê, and flows east and south into the Aegean Sea, north of the island of Samothrace (xxv. 10).

Hectôr, -ôris, m. (hence adj. Hectôreus, -a, -um): the bravest of the sons of Priam, and the chief champion of the Trojans. He was slain by Achilles in revenge for his having killed Patroclus (iii. 28).

Hêlêna, -ae, f.: daughter of Leda (the wife of Tyndáreus) by
Zeus (Jupiter), and wife of Ménélaüs, king of Sparta. She was carried off by Paris (q.v.), and so was the cause of the Trojan War (s.v. TROIA). She is called peregrina mulier (iii. 20), and Lacaena adultera (iii. 25), as being not a Trojan, but a Spartan's wife.

Hercules, -is, m.: a demi-god, and one of the pioneers of civilisation. One of the tasks imposed upon him by Eurystheus, king of Tiryns, was to fetch from Spain the cattle of the threefold giant Geryones, whose abode was supposed to be Gades (Cadiz). Hence the campaigns of Augustus in Spain are said to be after the fashion of Hercules (ix. 1).

Hespéria, -æ, f.: the "Western Land," a poetical name for Italy (vi. 8).

Hispanus, -a, -um: Spanish, belonging to Spain (Hispania), one of the most important trading countries in the Roman world (vi. 51; xiv. 3).

Iäpyx, -ygis, m.: a north-west wind, so called as blowing from the heel of Italy, of which the ancient name was Iapygia (xxvii. 20).

Icärus, -i, m.: son of Daedalüs of Crete. The two were compelled to fly from the island because of the help they had given in an intrigue. They made themselves wings, and endeavoured to fly across the Aegean Sea. Daedalüs succeeded, Icarus fell down and was drowned; whence a part of the sea northward of Crete was known as Mare Icarium. "Cliffs of Icarus" are any cliffs on which that sea breaks (vii. 21).

Ida, -æ, f.: a lofty mountain range of Phrygia, east of Troy, and at the head of the Gulf of Adrämýtium. It was the scene of the judgment of Paris and the seizure of Ganymede. Its numerous springs won it the epithet of aquosa (xx. 16).

Illón, -i, n. (also Ílós, -i, f.): a name of Troia, q.v. (iii. 18).

Ináchus, -i, m.: first king of Argos, of fabulous antiquity (xix. 1).

Iónicus, -a, -um: Ionic, belonging to Iónia, the western coast of Asia Minor, which was early colonised by Ionic Greeks. It became famous for the refined indolence and luxury of its people. Hence Ionici motus (vi. 21) means a wanton style of dancing.

Iüno, -onis, f.: a Roman goddess, the female counterpart of Jupiter. She was identified with the Greek Hera, and as such was regarded as the sister and wife of Jupiter.

Iuppiter, Iövis, m.: a Roman god, ruler of the sky and guardian of Rome. As he was regarded as identical with the Greek god Zeus, all the myths relating to the latter were applied to Jupiter by the Latin writers.

Ixiôn, -onis, m.: a king of the Lapithae. He requited the kindness of Zeus (Jupiter), who had purified him from the murder of his father-in-law, by making love to Hera (Juno). For this he was chained hand and foot to a wheel which revolved ceaselessly in the lower world (xi. 21).
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L.

Lācōdaemon, -ōnis, f. (hence adj. Lācōdaemonius, -a, -um): the other name for the city of Sparta, the famous capital of Lācōnia (v. 55). Hence also Lācaena, -ae, f.: "a Spartan woman"; the masc. form being Lācō, -ōnis, "a Spartan" (iii. 25).

Laestrygōnes, -um, m. (hence adj. Laestrygōniius, -a, -um): an ancient fabulous race in Campania (s.v. Lamus). Hence a "Laestrygonian jar" means a jar of Campanian wine, which was of high quality (xvi. 34).

Lāmia, -ae, m.: a member of the Gens Lamia (xvii. 2).

Lāmus, -i, m.: a giant in Homer, king of the Laestrygonians. The Gens Lamia claimed to get their name from him. According to the Romans he was founder of Formiae (xvii. 1).

Lanuvium, -i, n. (hence adj. Lānuvīnus, -a, -um): an ancient city on the Alban Hills, near the Via Appia, 20 miles south of Rome, now Lavigna (xvii. 5).

Lāomēdon, -ntis, m.: father of Priam and king of Troy, whom Zeus (Jupiter) as a punishment compelled Apollo and Poseidon (Neptune) to serve. The latter built for Laomedon the walls of his city, and was refused the promised reward (iii. 22). In revenge Poseidon sent a monster to waste the land; and Hercules, who slew the monster, was likewise defrauded of his reward. In revenge he slew Laomedon and all his sons except Priam.

Lātōna, -ae, f.: the Roman name for the Greek Leto, who became by Zeus (Jupiter) the mother of Apollo and Artemis (Diana), in the island of Delos (xxvii. 12).

Līber, -brī, m.: a name of Bacchus, as the god who frees men from care (viii. 7; xxi. 21).

Lībitīna, -ae, f.: goddess of burial, at whose temples all things necessary for funerals were kept (xxx. 7).

Līpāra, -ae, f. (hence adj. Līpārēus, -a, -um): the name of an island and town, now Lipari, to the north of Sicily (xi. 6).

Līris, -is, m.: the Garigliano, a considerable river rising in the Apennines near the Lake Fucinus in the lands of the Marsi, and flowing south to the sea near Minturnae in Latium, close to the frontier of Campania (xvii. 8). Near its mouth it spreads out wide marshes (innantem litoribus).

Lūcēria, -ae, f.: a town of northern Apulia, near the Samnite border. It was renowned for the high quality of its sheep pastures (xv. 11).

Lyāeus, -a, -um: a Greek name for Bacchus, denoting "he who looses" from care (xxi. 16).

Lycia, -ae, f.: a small and exceedingly mountainous country in the S.W. of Asia Minor (iv. 62). S.v. Pātara.
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M.

Mācēdo, -ōnis, adj.: Macedonian (xvi. 19).

Maeckēnas, -ātis, m.: C. Cilnius Maecenas, chief minister of Augustus and patron of Horace (see Introd., § 1). He was an Eques, and descended from the royal race of Etruria, whence he is called Tyr rhēna regum progenies (xxix. 1). He several times mediated between Antonius and Augustus (see Augustus), and, when the latter was absent in the war which ended at Actium, Maecenas had entire charge of Italy and Rome. He continued to be high in favour until 21 B.C., when a coolness sprang up between him and the emperor, and in 16 B.C. he retired from public life, and contented himself with the society of literary men. He was an author himself in a small way, but not successful. He died 8 B.C., a few days before Horace.

Magnēsia, -ae, f.: the narrow strip of Thessalian coast land, formed by the range of Mount Pelion. Hippolytē is in vii. 18 called Magnessa (“woman of Magnesia”), because Iolcus (s.v. Peleus) is in Magnesia.

Mānius, -i, m.: xxi. 1, n.

Mārica, -ae, f.: a Latin nymph, worshipped at Minturnae, near the mouth of the river Liris, whence the marshy lands thereabouts are called “Marica’s shores” (xvii. 7).

Mārs, -tis, m.: god of war, and father of Quirinus (g.v.). Hence he was considered the ancestor of the Romans (s.v. Quirites). In v. 24, 34, the name stands for “warfare.” Hence adj. Martius, -a, -um, applied (1) to the Campus Martius (i. 11, n.), (2) to the month of March (viii. 1).

Massicus, -a, -um: belonging to the Mons Massicus, a considerable hill dividing Latium from Campania, a little south of the Liris. Massicum, -i (sc. vinum) = Massic wine (xxi. 5).

Mārsus, -i, m.: a Marsian, a native of an upland district bordering upon Latium, and lying due E. of Rome. The Marsi were proverbial for their courage, so much so that there was a saying that “No man ever triumphed over the Marsi, or without their aid” (v. 9). This made their conduct at and after the battle of Carrhae all the more disgraceful. S.v. Crassus. The Marsi took so active a part in the Social War (91-89 B.C.), by which the Italians wrung the franchise from Rome, that it was commonly known as the Marsian War (xiv. 18).

Memphis, -is, or -Idos, f.: Memphis, an ancient city, at one time the capital of Egypt. It lay immediately south of the Delta. A temple of Aphrodite (Venus) existed there, but its great buildings were the palace of the Pharaohs and temples of Apis and Serapis (xxvi. 10).

Mercūrius, -i, m.: a Roman god of commerce (mercari = “to trade”). He was identified with the Greek Hermes, son of Zeus and Maia, messenger of the gods, who was the inventor of the lyre.
(xi. 8), and many things that advanced civilisation, and the con-
ductor of the shades of the dead to the lower world, and was also
renowned for fraud and cunning.

Messala, -ae, m.: M. Valerius Messala Corvinus at Caesar’s death
(B.C. 44) joined the republican party, and at the battle of Philippi
(B.C. 42) turned Augustus’ flank, and nearly took him prisoner. He,
however, subsequently attached himself to Antonius, until the latter
fell under Cleopatra’s influence (B.C. 37); he then joined Augustus,
and fought for him at Actium (B.C. 31), and was proconsul of
Aquitania (B.C. 28–27). He died between B.C. 3 and A.D. 3, after
some years of retirement from public life. He was an orator,
grahmanian, and poet, and a patron of literary men, especially of
Tibullus (xxi. 7).

Mimas, -ntis, m.: one of the rebel giants (iv. 53).

Minerva, -ae, f.: the Roman goddess of arts and trades, and of
intellectual pursuits generally. She was identified with the Greek
Athēna or Pallas (iii. 23).

Monaeses, -is, m.: s.v. Crassus (vi. 9).

Murena, -ae, m.: L. Licinius Murena, a friend of Horace, to whom
is addressed Ode xix., on the occasion of his being elected Augur.
In B.C. 25 he subdued the Salassi, an Alpine tribe; in B.C. 22 he was
executed for conspiring against Augustus.

Musa, -ae, f.: the nine Muses, daughters of Zeus (Jupiter), were
Terpsichōre (Muse of Dancing), Euterpe (Lyrics), Urania (Ast-
ronomy), Polyhymnia (Divine Hymn), Clōi (History), Calliōpe
(Epic-poetry), Erato (Love-poetry), Melpomēne (Tragedy), Thalia
(Comedy). They presided over all forms of literature and especially of
poetry; whence Horace calls himself their priest (i. 3).

Mygdōnes, -um, m. (hence adj. Mygdōnus, -a, -um): a people of
Asia Minor on the southern shore of the Propontis (Sea of Marmora)
(xvi. 41).

N.

Neptūnus, -i, m.: god of the Sea (xxviii. 10), identified with the
Greek Poseidon.

Nērēides, -um, f.: the sea-nymphs of the Mediterranean, daughters
of the sea-god Nērēus (xxviii. 10).

Numidae, -arum, m.: a people of northern Africa, to the west of
of Carthage (xi. 47).

O.

Olympus, -i, m.: a lofty mountain range north of the Penēus,
dividing Thessaly from Macedonia. Upon it the gods were said to
dwell (iv. 52).

Orclus, -i, m.: one of the names given to the infernal regions.

Oricus, -i, f., or Orcūm, -i, n.: a town within the bay formed by
the Acrocerian promontory, at the northern extremity of Epirus and on the borders of Illyria (vii. 5).

Orión, ὄνις, m.: a handsome giant and famous hunter, who was slain by Artēmis (Diāna), because he offered violence to her (iv. 71). At his death he was changed into the constellation of Orion (xxvii. 18).

Orpheus, -ει, m.: a Thracian, first of the bards. His music was so sweet that rocks and trees and beasts followed its notes (xi. 13). On the death of his wife Euryңdίɛ, he descended to Hades to recover her. His melody so delighted the infernal deities that he was allowed to lead his wife back to earth on condition that on the way he should not look at her. This condition he failed to observe; she was taken from him again at the moment of recovering life.

P.

Pākrūs, -ι, m.: son of Orodes I., king of Parthia. He defeated a Roman army under Decidius Saxa, in the year 40 B.C. (vi. 9). Next year Pākrūs was defeated by Ventidius Bassus, and in 38 B.C. fell in battle while invading Syria.

Pāsligni, -orum, m. (hence adj. Pāslignus, -a, -um): inhabitants of a cold and mountainous district farther east from Rome than the country of the Marsi (xix. 8).

Pālīnārus, -ι, m.: Capo di Palinuro. See iv. 28, n.

Pallas, -ādis, f.: s.v. MINERVA.

Pāphōs, -ι, m.: s.v. CYPRUS.

Pāris, -īdis, m.: (also called Alexander) one of the sons of Priamus, king of Troy. When the goddesses Hera (Junо), Athena (Minerva), and Aphrodite (Venus), disputed as to which was the fairest, they appealed to Paris to decide. (Paris is hence called ἰνδεξ in iii. 19.) He was induced by Aphrodite’s promise of the fairest woman on earth for his wife to decide in her favour, and thereby made Hera and Athena bitter enemies of Troy. Guided by Aphrodite he sailed to Greece and carried off HELENA (q.v.). He slew Achilles, and soon after died by an arrow-wound inflicted by Philoctētes.

Parthu, -i, m.: a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (Medians), and further south still the Persae (Persians); but the names of the three peoples are used vaguely by Horace for the Parthians (ii. 5). They provoked a war with Rome in 53 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at CARRHAE. They were compelled to make peace again by Ventidius, who twice defeated them, B.C. 39-38. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne, Phraḥātēs IV. and Tīridātēs, ended in an appeal to his arbitration. He supported the latter, and obtained (B.C. 20) the restoration of the standards taken from Crassus.
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Pātāra, -ae, f. (hence adj. Pātārēus, -a, -um): a coast town of Lycia, at the extreme S.W. of Asia Minor. It was famous for its worship of Apollo, who had an oracle there, and is hence called Patareus (iv. 64).

Péleus, -ei, m.: king of the Myrmīdōnes of Phthia in Thessaly, and father of Achilles. He was falsely accused by Hippolytē, wife of Acastus king of Tolcus, in whose palace he was residing (vii. 17). The story is much the same as that of Bellerophontes (q.v.).

Pēliōn, -i, n.: a mountain in Magnesia, some distance S. of Olympus forming a continuation of the same range (iv. 52).

Pēnelōpē, -ae, f.: the wife of Ulysses, king of Ithāca. While her husband was absent at Troy and elsewhere, she was importuned ceaselessly by suitors, but refused them all. Hence she became a proverb for constancy and chastity (x. 11).

Philippi, -orum, m.: a town in the N.E. of Macedonia, near the coast, and not far from Amphipolis. Here, in 42 B.C., Augustus and Antonius overthrew the army of the Republicans under Brutus and Cassius, in which Horace was serving (iv. 26). See Introduct., § 1.

Phoebus, -i, m.: s.v. Apollo.

Phrygīs, -ae, f. (hence adj. Phrygius, -a, -um): a wide district in the N.W. of Asia Minor, including the neighbourhood of Troy (i. 41).

Piēria, -ae, f. (hence adj. Piērius, -a, -um): a narrow territory in the south of Macedonia, between the range of Mt. Olympus and the coast. It was in early times a seat of the worship of the Muses, so that Pīerium antrum — a cave of the Muses (iv. 40).

Pirithōus, -i, m.: king of the Lapithae. He descended into the lower world to carry off Proserpīna, its Queen, the wife of Plūto. For this he was bound by Plūto and tormented for ever (iv. 80).

Plancus, -i, m.: Lucius Munatius Plancus was consul in 42 B.C., according to the arrangement made by Cæsar before his death. He subsequently governed the provinces of Asia and Syria. In 32 B.C. he transferred his allegiance from Antonius to Octavianus, and it was at his suggestion that the title of Augustus was, B.C. 27, conferred on the latter.

Poeni, -orum, m.: the Carthaginians (v. 34).

Pollux, -ōcis, m.: the Latin name for Polydeuces, twin brother of Castor. They were sons of Leda, wife of Tyndareus, king of Sparta, by Zeus (Jupiter). At their death they were placed among the immortals (iii. 9), and were invoked in times of danger, especially at sea (xxix. 64).

Porphyriōn, -onis, m.: one of the rebel giants (iv. 54).

Praenestē, -is, n. and f.: now Palestrina, twenty miles S.E. of Rome. It stood high up amongst the Aequian hills, and was a favourite summer resort because of its coolness (frigidum, iv. 23).

Priāmus, -i, m.: king of Troia, q.v. (iii. 26, 40).

Procyōn, -onis, m.: the "Fore-dog," the Greek name for a star which rises July 15th, just before the Dog-star, and, like it, was supposed to bring intensely hot weather. Hence furit (xxix. 18).
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Pūnicus, -a, -um: Carthaginian, belonging to Carthage (v. 18; vi. 34).

Pyrrhus, -i, m.: king of Epirus (upon the eastern shores of the Adriatic). He invaded Italy in 280 B.C. at the request of the inhabitants of Tarentum, won the battles of Heraclea (280) and Ascūlum (279), then spent two years in Sicily, and, returning to Italy, was driven out by a decisive defeat at Beneventum (275). He was at one time within twenty-four miles of Rome. He was killed at Argos 272 B.C., being at the time king of Macedonia (vi. 35).

Q.

Quirīnus, -i, m.: Numitor, the legitimate king of Aība Longa, and a descendant of Aenēas the Trojan, was deposed by his brother Amulius, who made the former’s only daughter, Rhea Silvia, a vestal virgin (iii. 32). Nevertheless she became by Mars (iii. 33, 16) the mother of twins, Rōmīlus and Rēmus. These Amulius caused to be thrown into the Tiber, but they were miraculously preserved, and subsequently slew Amulius and restored their grandfather Numitor. They then founded Rome, of which Romulus became the first king. He is said to have been carried up to heaven by his father Mars during a violent storm, and was worshipped after his disappearance under the name of Quirīnus (iii. 15).

Quīrites, -ium, m.: the Romans in their civil capacity. The name may be derived from the Sabine town of Cures, the Sabines having amalgamated with the Romans, or from a Sabine word Quiris, “a spear,” thus meaning “spearmen” (iii. 57).

R.

Rēgūlus, -i, m.: Marcus Atilius Regulus, consul in 256 B.C. during the course of the First Punic War (264-241 B.C.), invaded Africa, and was successful against Carthage for a whole year. He was then defeated and captured by Xanthippus, a Spartan mercenary. He was subsequently sent to Rome by the Carthaginians to endeavour to make terms, having first sworn that he would return. Instead of acting as was expected, he persuaded the Senate not to offer peace, and on no account to ransom either himself or those of his troops who had been made prisoners. For this he was, it was said, barbarously tortured by the Carthaginians on his return (v. 13).

Rhea, -ae, f.: Rhea Silvia or Hia; s. v. Quirinus.

Rhōdōpē, -ēs, f.: a mountain range of Thrace between the rivers Strymon and Hebrus (xxv. 12).

Rhoētus, -i, m.: one of the rebel giants (iv. 55).

S.

Sabelli, -orum, m. (hence adj. Sabellus, -a, -um): a general name for the smaller branches of the Sabine nation. These people repre-
sented the ancient inhabitants of Italy from Etruria to Lucania. They were a type of rural simplicity, industry, and valour (vi. 38). Sabini, -orum, m. (hence adj. Sabinus, -a, -um): the Sabines (i. 47). S. v. Sabelli. Scythae, -arum, m. (hence adj. Scythicus, -a, -um): a nomad people inhabiting a wide and ill-defined region stretching from the Ister (Danube) eastward far into Asia. In iv. 36 the Tănâis (Don) is called Scythicus annis.

Sărês, -um, m.: the name of some far-away Eastern people, supposed to be the Chinese (xxix. 27). Siculi, -orum, m. (hence adj. Siculus, -a, -um): the people of Sicily Siculae dapes (i. 18) is explained s.v. DAMOCLES. Silvânius, -i, m.: an Italian god of woods, fields, and flocks. He was represented with untrimmed hair (horridus) (xxix. 23). Sithonia, -ae, f. (hence adj. Sithônîus, -a, -um): the central of the three tongues of the Chalcidian peninsula which juts out from Macedonia into the Aegean Sea (xxvi. 10).

Sōcrâtes, -is, m. (hence adj. Sōcrâtîus, -a, -um): a philosopher of Athens, 469-399 B.C. He was the founder of the dialectic system, which attempts to find Truth by means of question and answer (sermonibus), and amongst his disciples was Plato. He aroused much ill-feeling amongst the Athenians, and was put on his trial (399 B.C.) for alleged impiety, and was condemned to death (xxi. 9). Spartâcus, -i, m.: a slave, a native of Thrace, who organised the great Slave War in Italy, 73-71 B.C. He gained many victories, and was at last defeated and slain by Crassus. His ravages were so thorough that Horace doubts whether he can find a jar of wine which escaped him (xiv. 19).

T.

Tănâis, -is, m.: the river Don, falling into the Palus Macôtis (Sea of Azov), at the north of the Euxine (x. 1). Tarentum, -i, n.: (Taranto) a city standing upon the gulf of the same name, on the southern coast of Italy. It was a colony from Sparta (Lâcêdaemon), whence it is called Lâcêdaemônîus (v. 56), and was one of the most important maritime towns in Italy. Tartârus, -i, m. (or pl. Tartara, -orum, n.): one of the names given to the lower world (vii. 17). Télègônîus, -i, m.: a son of Ulysses and the enchantress Circe, who unwittingly slew his father. He fled to Latium, where he founded Tusculum (Frascati) on a hill ten miles S.E. of Rome, hence called Telegoni inga (xxix. 8).

Thrâcê, -ês, f. (also Thrâcia, -ae, f.): Thrace, the country forming the north-eastern coast of the Aegean Sea (xxv. 11). To the Greeks and Romans it was a land of snow and barbarism. Hence Thrâx, Thrâcis, m., "a Thracian"; fem. Thressa, -æ, "a Thracian woman" (ix. 9).
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Thurii, -orum, m. (hence adj. Thürinus, -a, -um): a colony of Greeks, mostly from Athens, founded 443 B.C. It was near the site of the ancient Sybâris, and not far from the shore of the Gulf of Tarentum, in Lucania (ix. 14).

Thýnus, -a, -um: of Bithynia, a region of Asia Minor lying N.E. of Phrygia (vii. 2).

Tibëris, -is, m. (hence adj. Tibërinus, -a -um): the river upon which Rome stands, and upon the left bank of which lies the Campus Martius (xii. 7).

Tibur, -úris, n.: situated on the side of a hill sixteen miles N.E. of Rome, in Latium (now Tivoli). It was famous for the beauty of its scenery, where the Anio, descending from the hills, makes gullies and cascades. From its lying on a sloping hill, it gets the epithet of supinum (iv. 23), and, because of its cascades, udum (xxxi. 6). Horace had a country house there.

Títanës, -um, m.: the offspring, like the Gigantes, of Urânus (Heaven) and Gè (Earth), but anterior to them in time. One of the Titanes was Crônos (Saturn), who deposed Urânus, and so became supreme. His son Zeus (Jupiter) in turn attacked Cronos and the Titanes and finally overcame them. Horace, in iv. 43, apparently confounds the Titanes with the Gigantes.

Titýos, -i, m.: a giant who offered violence to Artëmis (Diana), and was punished by being bound in the lower world, where a vulture daily devoured his liver, which grew again in the night time (iv. 77).

Tróia, -ae, f. (hence adj. Tróicnus, -a, -um): Troy, the capital of a small district in the north-west of Asia Minor, called the Troad (Troas, -ădis, f.). It was besieged by the whole force of Greece, the legends said, for ten years, to avenge the abduction of Heléna (q.v.), wife of Menelâus, king of Sparta, who had been carried off by Paris (q.v.). In the tenth year it was taken by stratagem. Amongst those who escaped was Aenèas; who was the ancestor of Quirin us (q.v.).

Tullus, -i, m.: viii. 12, n.

Tuscus, -a, -um: Etruscan, belonging to Etruria, the region to the north of Latium, between the Apennines and the Gulf of Genoa.

Týphhôes, -ŏös, m.: a fire-breathing giant, buried under Mount Aetna for his rebellion against heaven (iv. 53).

Týr, -i, f. (hence adj. Tyrius, -a, -um): the famous capital of Phoenicia, long the most important commercial city in the world. It was famous for its purple goods, Tyriae merces (xxix. 60).

Tyrrhënus, -a, um: = Tuscus, q.v. (x. 12).

V

Vênâfrum, -i, n. (hence adj. Vênâfránus, -a, -um): a Samnite town on the borders of Latium. It lay in a beautiful district famous for its vineyards and olive-orchards (v. 55).

Vênus, -ēris, f.: identified with the Greek Aphrodité, goddess of love. The name is often used as a common noun = amor; e.g. ix. 17;
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She was worshipped in Cythera, an island between the Peloponnesus and Crete, and was the mother of Cupido, hence called Cythereae puer (xii. 4).

Vesta, -ae, f.: one of the chief Roman divinities. She presided over the hearth, and in her temple was kept always the sacred fire said to have been brought from Troy. Hence she is called aeterna (v. 11). Her priestesses were the vestal virgins (of whom Rhea Silvia (q.v.) was one; they took an oath of chastity, any violation of which was punished with living burial.

Volcānus, -i, m.: identified with the Greek Hēphaestus, god of fire; whence the name is sometimes found as a common noun = "fire" (iv. 59). He was superintendent of the Cyclopes, who forged the thunderbolts for Zeus (Jupiter) in their workshops within Mount Aetna.

Voltur, -ūris, m.: a lofty mountain lying to the west of Horace' birthplace Venusia, and dividing Apulia from Samnium. This explains the phrase limen Apulice, “threshold of Apulia” (iv. 10).

APPENDIX.

1. GREEK NOUNS.

NOTE.—The references in dark figures are to the sections in Hayes and Mason’s *Tutorial Latin Grammar* (Univ. Tutorial Press, 3s. 6d.); those in lighter figures to the sections in Smith’s *Smaller Latin Grammar* (Murray, 3s. 6d.).

**FIRST DECLENSION.**

(i.) Like Aeneas (§§ 62, 18): Bōrēas, Gŷas.
(ii.) Like Tydides (§ 62) or Pelides (§ 18): Bellĕrophontes, Gŷges.
(iii.) Like Phoebē (§ 62) or Circe (§ 18): Astĕrĕ, Callĭpĕ, Chlŏe, Crĕte, Dānāe, Europĕ, Hippŏlytĕ, Lycĕ, Lydĕ, Melpŏmĕnĕ, Nêóbûlĕ, Pĕnĕlŏpĕ, Phŏlŏ, Phĭdĭlĕ, Rhŏdĕ, Rhŏdŏpĕ, Thrăcă.

**SECOND DECLENSION.**

(iv.) Like barbitos (§ 63) or Delos (§ 20): Cnĕdŏs, Păphŏs, phăsĕ- lŏs, Titĭyŏs.
(v.) Like rhododendron (§ 63): Iŏn, Pĕllŏn.

**THIRD DECLENSION.**

(vi.) Like lampas (§ 65), or in sing. Isĭs and in pl. Troades (§ 40): aęgis, Chlŏrĭs, Euhįs, Memphįs, Năįs, Nĕrĕs, Pallăs, Părĭs, Thyįs, Cychlădĕs, Titănĕs, Sĕrĕs. (Chloris has voc. Chlŏr.)
Like Phaethon (§ 65): Ἀχέρων (base Ἀχέρον-), Ιξῖον (base Ιξῖον-), Λαόμεδων (base Λαομέδων-), Μίμας (base Μίμαντ-), Ὄριον (base Ὄριον-), Πορφύριον (base Πορφύριον-), Πρόκυον (base Πρόκυον-).

(With some Second Declension Forms.)

Like Socrates (§ 68) or Pericles (§ 40): Ἄλυττῆς.

Like Atreus (§§ 68, 40): Ἐνίπευς, Νίρευς, Πέλευς, Τύφοευς.

Melēs (neut.) has Sing. Gen. mēlī, Dat. Abl. mēlō, Pl. N. V. A. mēlē (§ 68).

2. SOME NOTEWORTHY GRAMMATICAL POINTS.

(See the notes on the lines referred to.)

(i.) In the use of the accusative: iv. 21; x. 18; xxvii. 18; xxvii. 27; xxvii. 67.

(ii.) In the use of the genitive: i. 36; v. 42; vi. 17; viii. 13 xiii. 13; xvii. 16; xix. 9; xxvii. 70; xxx. 11; xxx. 12.

(iii.) In the use of the dative: xxiii. 1.

(iv.) Locative: v. 44.

(v.) In the use of the ablative: iii. 22; iv. 1; iv. 55; v. 1; v. 24; x. 15; xi. 51; xxiv. 39.

(vi.) In the use of the infinitive: ii. 21; iii. 50; vi. 11; vii. 16; vii. 25; viii. 26; xi. 3; xii. 11, 12; xiii. 10; xv. 12; xix. 2; xxi. 6; xxi. 22; xxiv. 56; xxvii. 73; xxviii. 7; xxix. 50.

(vii.) Intransitive verbs used personally in the passive: iii. 43; xix. 4; xxix. 27.

3. PECULIAR FORMS.

(See the notes on the lines referred to.)

(l.) lavit: iv. 61; lavere, xii. 2.

(ii.) duello: v. 38; xiv. 18; xxvi. 1.

(iii.) fides: vii. 4.
Q. HORATII FLACCI

C A R M I N V M

LIBER QVARTVS.

NOTE—The text is mainly that of L. Müller, in which the spelling conforms closely to the exigencies of the metre · e.g., tuist = tui est.

I.

(Asclepiad 3.)

Intermissa, Venus, diu
Rursus bella moves? Parce, precor, precor.

Non sum qualis eram bonae
Sub regno Cinarae. Desine, dulcium

Mater saeva Cupidinum,
Circa lustra decem flectere mollibus
Iam durum imperiis: abi,
Quo blandae iuvenum te revocant preces.

Tempestivius in domum
Paulli, purpureis ales oloribus,
Comissabere Maximi,
Si torrere iecur quaeris idoneum.

Namque et nobilis et decens
Et pro sollicitis non tacitus reis
Et centum puer artium
Late signa feret militiae tuae,

Et quandoque potentior
Largi muneribus riserit aemuli,
Albanos prope te lacus
Ponet marmoream sub trabe citrea.

*H. IV.
Illic plurima naribus
  Duces tura, lyraeque et Berecyntiae
Dectabere tibiae
  Mixtis carminibus non sine fistula;
Illic bis pueri die
  Numen cum teneris virginibus tuum
Laudantes pede candido
  In morem Salium ter quatient humum.
Me nec femina nec puer
  Iam nec spes animi credula mutui,
Nec certare iuvat mero
  Nec vincire novis tempora floribus.
Sed cur heu, Ligurine, cur
  Manat rara meas lacrima per genas?
Cur facunda parum decoro
  Inter verba cadit lingua silentio?
Nocturnis ego somniis
  Iam captum teneo, iam volucrem sequor
Te per gramina Martii
  Campi, te per aquas, dure, volubiles.

II.
(Sapphic.)
Pindarum quisquis studet aemulari,
Iule, ceratis ope Daedalea
Nititur pinnis vitreo datus
  Nomina ponto.
Monte decurrens velut amnis, imbres
Quem super notas aluere ripas,
Fervet inmensusque ruit profundo
Pindarus ore,
Laurea donandus Apollinari,
Seu per audaces nova dithyrambos
Verba devolvit numerisque fertur
Lege solutis,

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

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

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

Multa Dircaeum levat aura cycnum,
Tendit, Antoni, quotiens in altos
Nubium tractus. Ego apis Matinae
More modoque

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

Concines maiore poeta plectro
Caesarem, quandoque trahet feroces
Per sacrum clivum merita decorus
Fronde Sygambros;
Quo nihil mäius meliusve terris
Fata donavere bonique divi
Nec dabunt, quamvis redeant in aurum
Tempora priscum.

Concines laetosque dies et Urbis
Publicum ludum super inpetrato
Fortis Augusti reditu forumque
Litibus orbam.

Tum meae, si quid loquor audiendum,
Vocis accedet bona pars, et 'o Sol
Pulcher, o laudande!' canam recepto
Caesare felix.

Atque dum procedit, 'io triumphhe!'
Non semel dicemus, 'io triumphhe!'
Civitas omnis dabimusque divis
Tura benignis.

Te decem tauri totidemque vaccae,
Me tener solvet vitulus, relictà
Matre qui largis iuvenescit herbis
In mea vota,

Fronte curvatos imitatus ignes
Tertium Lunae referentis ortum,
Qua notam duxit, niveus videri,
Cetera fulvus.

III.

(Asclepiad 3.)
Quem tu, Melpomene, semel
Nascentem placido lumine videris,
Illum non labor Isthmius
Clarabit pugilem, non equus inpiger
Curru ducet Achaico
Victorem, neque res bellica Deliis
Ornatum foliis ducem,
Quod regum tumidas contuderit minas,

Ostendet Capitolio;
Sed quae Tibur aquae fertile praefluunt.
Et spissae nemorum comae
Fingent Aeolio carmine nobilem.

Romae principis urbiurn
Dignatur suboles inter amabiles
Vatum ponere me choros,
Et iam dente minus mordeor invido.

O testudinis aureae
Dulcem quae strepitum, Pieri, temperas,
O mutis quoque piscibus
Donatura cycni, si libeat, sonum,

Totum muneris hoc tuist,
Quod monstror digito praetereuntium
Romanae fidecin lyrae:
Quod spiro et placeo, si placeo, tuumst.

IV.

(Alcaic.)

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

Olim iuventas et patrius vigor
Nido laborum propulit inscium,
Vernique iam nimbis remotis
Insolitos docuere nisus
HORACE

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

Qualemve laetis caprea pascuis
Intenta fulvae matris ab ubere
Iam lacte depulsum leonem
Dente novo peritura vidit:

Videre Raetis bella sub Alpibus
Drusum gerentem Vindelici; quibus
Mos unde deductus per omne
Tempus Amazonia securi

Dextras obarmet, quae rerere distuli,
Nec scire fas est omnia; sed diu
Lateque victrices catervae
Consiliis iuvenis revictae

Sensere, quid mens rite, quid indoles
Nutrita faustis sub penetralibus
Posset, quid Augusti paternus
In pueros animus Nerones.

Fortes creantur fortibus et bonis;
Est in iuvencis, est in equis patrum
Virtus, neque in bellem feroce
Progenerant aquilae columbam;

Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant;
Utcumque defecere mores,
Dedecorant bene nata culpae.
IV. ODES IV.

Quid debeas, o Roma, Neronibus,
Testis Metaurum flumen et Hasdrubal
Devictus et pulcher fugatis
Ille dies Latio tenebris,

Qui primus alma risit adorea,
Dirus per urbes Afer ut Italas
Ceu flamma per taedas vel Eurus
Per Siculas equitavit undas.

Post hoc secundis usque laboribus
Romana pubes crevit, et inpio
Vastata Poenorum tumultu
Fana deos habuere rectos,

Dixitque tandem perfidus Hannibal:
'Cervi luporum praeda rapacium,
Sectamur ultro, quos opimus
Fallere et effugerest triumphus.

Gens, quae cremato fortis ab Ilio
Iactata Tuscis aequoribus sacra
Natosque maturosque patres
Pertulit Ausonias ad urbes,

Duris ut ilex tonsa bipennibus
Nigrae feraci frondis in Algido;
Per damna, per caedes, ab ipso
Ducit opes animumque ferro.

Non hydra secto corpore firmior
Vinci dolentem crevit in Herculem,
Monstrumve submisere Colchi
Maius Echioniaeve Thebae.
HORACE.

Merses profundo, pulchrior evenit;  
Luctere, multa proruit integrum  
Cum laude victorem geritque  
Proelia coniugibus loquenda,

Carthagini iam non ego nuntios  
Mittam superbos: occidit, occidit  
Spes omnis et fortuna nostri  
Nominis Hasdrubale interempto.

Nil Claudiae non perficiunt manus,  
Quas et benigno numine Iuppiter  
Defendit, et curae sagaces  
Expediunt per acuta belli.'

V.

(Asclepiad 4.)

Divis orte bonis, optime Romulae  
Custos gentis, abès iam nimium diu;  
Maturum reditum pollicitus patrum  
Sancto concilio redi.

Lucem redde tuae, dux bone, patriae:  
Instar veris enim voltus ubi tuus  
Adfulsit populo, gratior it dies  
Et soles melius nitent.

Ut mater iuvenem, quem Notus invideo  
Flatu Carpathii trans maris aequora  
Cunctantem spatio longius annuo  
Dulci distinet a domo,

Votis omnibusque et precibus vocat,  
Curvo nec faciem litore dimovet:  
Sic desideriiis icta fidelibus  
Quaerit patria Caesarem.
Tutus bos etenim rura perambulat,
Nutrit farra Ceres almaque Faustitas,
Pacatum volitant per mare navitae,
  Culpari metuit fides,
Nullis polluitur casta domus stupris,
Mos et lex maculosum edomuit nefas,
Laudantur simili prole puerperae,
  Culpam poena premit comes.
Quis Parthum paveat, quis gelidum Scythen,
Quis Germania quos horrida parturit
Fetus incolumi Caesare? quis ferae
  Bellum curet Hiberiae?
Condit quisque diem collibus in suis,
Et vitem viduas ducit ad arbores;
Hinc ad vina redit laetus et alteris
  Te mensis adhibet deum;
Te multa prece, te prosequitur mero
Defuso pateris, et Laribus tuum
Miscet numen, uti Graecia Castoris
  Et magni memor Herculis.
'Longas o utinam, dux bone, ferias
Praestes Hesperiae!' dicimus integro
Sicci mane die, dicimus uvidi,
  Cum Sol Oceano subest.

VI.
(Sapphic.)
Dive, quem proles Niobea magnae
Vindicem linguae Tityosque raptor
Sensit et Troiae prope victor altae
Phthius Achilles,
Ceteris maior, tibi miles inpar,
Filius quamvis Thetidis marinae
Dardanas turres quateret tremenda
Cuspide pugnax.

Ille mordaci velut icta ferro
Pinus aut impulsa cupressus Euro,
Procidit late posuitque collum in
Pulvere Teuco.

Ille non inclusus equo Minervae
Sacra mentito male feriatos
Troas et laetam Priami choreis
Falleret aulam;

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

Ni tuis flexus Venerisque gratae
Vocibus divum pater adnuisset
Rebus Aeneae potiore ductos
Alite muros.

Doctor argutae fidicen Thaliae,
Phoebe, qui Xantho lavis amne crines,
Dauniae defende decus Camenae,
Levis Agyieu.

Spiritum Phoebus mihi, Phoebus artem
Carminis nomenque dedit poetae.
Virginum primae puerique claris
Patribus orti,
VI., VII.

ODES IV.

Deliae tutela deae, fugaces
Lyncas et cervos cohibentis arcu,
Lesbium servate pedem meique
Pollicis ictum,

Rite Latonae puerum canentes,
Rite crescentem face Noctilucam,
Prosperam frugum celeremque pronos
Volvere menses.

Nupta iam dices 'ego dis amicum,
Saeculo festas referente luces,
Reddidi carmen docilis modorum
Vatis Horati.'

VII.

(Archilochian 1.)

Diffugere nives, redeunt iam gramina campis
Arboribusque comae;
Mutat terra vices et decrescentia ripas
Flumina praetereunt;

Gratia cum Nymphis geminisque sororibus audet
Ducere nuda choros.
Immortalia ne speres, monet annus et alnum
Quae rapit hora diem.

Frigora mitescunt. Zephyris, ver proterit aestas
Interitura, simul
Pomifer autumnus fruges effuderit, et mox
Bruma recurrit iners.

Damna tamen celeres reparerant cælestia lunae;
Nos ubi decidimus,
Quo pater Aeneas, quo dives Tullus et Ancus,
Pulvis et umbra sumus.
Quis scit an adicient hodiernae crastinae summae
Tempora di superi?
Cuncta manus avidas fugient heredis, amico
Quae dederis animo.

Cum semel occideris et de te splendida Minos
Fecerit arbitria,
Non, Torquate, genus, non te facundia, non te
Restituet pietas:

Infernis neque enim tenebris Diana pudicum
Liberat Hippolytum,
Nee Lethaea valet Theseus abrumpere caro
Vincula Pirithoo.

VIII.

(Asclepiad 1.)

Donarem pateras grataque commodus,
Censorine, meis aera sodalibus,
Donarem tripodas, praemia fortium
Graiorum, neque tu pessima munera

Ferres, divite me silicet artium,
Quas aut Parrhasius protulit aut Scopas,
Hic saxo, liquidis ille coloribus
Sollers nunc hominem ponere, nunc deum.

Sed non haec mihi vis, nec tibi talium
Res est aut animus deliciarum egens.
Gaude carminibus; carmina possumus
Donare et pretium dicere munera.

Non incisa notis marmora publicis,
Per quae spiritus et vita reedit bonis
Post mortem ducibus, non celeres fugae
Reiectaeque retrorsum Hannibalis minae,
Non incendia Carthaginis inpiae
Eius, qui domita nomen ab Africa
Lucratus redit, clarius indicant
Laudes quam Calabrae Pierides neque,

Si chartae sileant quod bene feceris,
Mercedem tuleris. Quid foret Iliae
Mavortisque puer, si taciturnitas
Obstaret meritis invida Romuli?

Ereptum Stygiis fluctibus Aeacum
Virtus et favor et lingua potentium
Vatum divitibus consecrat insulis.

[Dignum laude virum Musa vetat mori:] Caelo Musa beat. Sic Iovis interest
Optatis epulis inpiger Hercules,

Clarum Tyndaridae sidus ab infinis
Quassas eripiunt aequoribus rates,
[Ornatus viridi tempora pampino]
Liber vota bonos ducit ad exitus.

IX.
(Alcaic.)
Ne forte credas interitura quae
Longe sonantem natus ad Aufidum
Non ante volgatas per artes
Verba loquor socianda chordis:

Non, si priores Maeonian tenet
Sedes Homerus, Pindaricae latent
Ceaeque et Alcaei minaces
Stesichorique graves Camenae;

Nec si quid olim lusit Anacreon
Delevit aetas; spirat adhuc amor
Vivuntque conmissi calores
Aeoliae fidibus puellae.
Non sola comptos arsit adulteri
Crines et aurum vestibus illitum
    Mirata regalesque cultus
    Et comites Helene Lacaena,

Primusve Teucer tela Cydonio
Direxit arcu; non semel Ilios
    Vexata; non pugnavit ingens
    Idomeneus Sthenelusve solus

Dicenda Musis proelia; non ferox
Hector vel acer Deiphobus graves
    Excepit ictus pro pudicis
    Coniugibus puerisque primus.

Vixere fortis ante Agamemnona
Multi; sed omnes inlacrimabiles
    Urguentur ignotique longa
    Nocte, carent quia vate sacro.

Paullum sepultae distat inertiae
Celata virtus. Non ego te meis
    Chartis inornatum silebo,
    Totve tuos patiar labores

Impune, Lolli, carpere lividas
Obliviones. Est animus tibi
    Rerumque prudens et secundis
    Temporibus dubiiisque rectus,

Vindex avarae fraudis et abstinens
Ducentis ad se cuncta pecuniae.
    Consulque non unius anni,
    Sed quotiens bonus atque fidus
Iudex honestum praetulit utili,
Reicicit alto dona nocentium
Voltu, per obstantes catervas
Explicuit sua victor arma.

Non possidentem multa vocaveris
Recte beatum; rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti

Duramque callet pauperiem pati
Peiusque leto flagitium timet,
Non ille pro caris amicis
Aut patria timidos perire.

X.
(Asclepiad 2.)

O crudelis adhuc et Veneris muneribus potens,
Insperata tuae cum veniet pluma superbiae
Et, quae nunc umeris involitant, deciderint comae,
Nunc et qui color est puniceae flore prior rosae,

Mutatus, Ligurine, in faciem vererit hispidam;
Dices 'heu,' quotiens te speculo videris alterum,
'Quae mens est hodie, cur eadem non puero fuit,
Vel cur his animis incolumnes non redeunt genae?'

XI.
(Sapphic.)

Est mihi nonum superantis annum
Plenus Albani cadus; est in horto,
Phylli, nectendis apium coronis;
Est hederae vis
Multa, qua crines religata fulges;
Ridet argento domus; ara castis
Vincla verbenis avet inmolato
Spargior agno;

Cuncta festinat manus, huc et illuc
Cursitae mixtae pueris puellae;
Sordidum flammeae trepidant rotantes
Vertice fumum.

Ut tamen noris quibus advoceris
Gaudiis, Idus tibi sunt agendae,
Qui dies mensem Veneris marinae
Findit Aprilem,

Iure sollemnis mihi sanctiorque
Paene natali proprio, quod ex hac
Luce Maecenas meus adfluentes
Ordinat annos.

Telephum, quem tu petis, occupavit
Non tuae sortis iuvenem puella
Dives et lasciva tenetque grata
Compede vinctum.

Terret ambustus Phaethon avaras
Spes, et exemplum grave praebct ales
Pegasus terrenum equitem gravatus
Bellerophonten,

Semper ut te digna sequare et ultra
Quam licet sperare nefas putando
Disparem vites. Age iam, meorum
Finis amorum,
XI., XII.]

ODES IV. 17

(Non enim posthac alia calebo
Femina) condisce modos, amanda
Voce quos reddas: minuentur atrae
Carmine curae.

XII.

(Asclepiad 4.)

Iam veris comites, quae mare temperant,
Inpellunt animae lintea Thraciae;
Iam nec prata rigent nec fluvii strepunt
Hiberna nive turgidi.

Nidum ponit, Ityn flebiliter gemens,
Infelix avis et Cecropiae domus
Aeternum opprobrium, quod male barbaras
Regumst ulta libidines.

Dicunt in tenero gramine pinguium
Custodes ovium carmina fistula
Delectantque deum, cui pecus et nigrao
Colles Arcadiae placent.

Adduxere sitim tempora, Vergili;
Sed pressum Calibus ducere Liberum
Si gestis, iuvenum nobilium cliens,
Nardo vina mereberis.

Nardi parvus onyx elicet cadum,
Qui nunc Sulpiciis adcubat horreis,
Spes donare novas largus amaraque
Curarum eluere efficax.

Ad quae si properas gaudia, cum tua
Velox merce veni: non ego te meis
Inmunem meditor tingere pociulis,
Plena dives ut in domo.

*H.IV.*
Verum pone moras et studium lucri
Nigrorumque memor, dum licet, ignium
Misce stultitiam consiliis brevem:
Dulcest desipere in loco.

XIII.

(Asclepiad 5.)

Audivere, Lyce, di mea vota, di
Audivere, Lyce: fis anus et tamen
Vis formonsa videri,
Ludisque et bibis inpudens,
Et cantu tremulo pota Cupidinem
Lentum sollicitas. Ille virentis et
Doctae psallere Chiae
Pulchris excubat in genis.

Inportunus enim transvolat aridas
Quercus et refugit te, quia luridi
Dentes te, quia rugae
Turpant et capitis nives.

Nec Coae referunt iam tibi purpurae
Nec cari lapides tempora, quae semel
Notis condita fastis
Inclusit volucris dies.

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

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

ODES IV.

Cornicis vetulae temporidus Lycen,
Possent ut iuvenes visere fervidi
Multo non sine risu
Dilapsam in cineres facem.

XIV.

(Alcaic.)

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

Aeternet, o qua sol habitabiles
Inlustrat oras, maxime principum?
Quem legis expertes Latinae
Vindelici didicere nuper,

Quid marte posses. Milite nam tuo
Drusus Genaunos, inplacidum genus,
Breunosque veloces et arces
Alpibus inpositas tremendis

Deiecit acer plus vice simplici;
Maior Neronum mox grave proelium
Conmisit inmanesque Raetos
Auspiciis pepulit secundis,

Spectandus in certamine Martio,
Devota morti pectora liberae
Quantis fatigaret ruinis,
Indomitus prope qualis undas

Exercet Auster, Pleiadum choro
Scindente nubes, inpiger hostium
Vexare turmas et frementem
Mittere equum medios per ignes.
HORACE.

Sic tauriformis volvitur Aufidus, 25
Qui regna Dauni praefluit Apuli,
Cum saevit horrendamque cultis
Diluviem meditatur agris,

Ut barbarorum Claudius agmina
Ferrata vasto diruit impetu
Primosque et extremos metendo
Stravit humum sine clade victor,

Te copias, te consilium et tuos
Praebente divos. Nam tibi, quo die
Portus Alexandria supplex
Et vacuam patefecit aulam,

Fortuna lustro prospera tertio
Belli secundos reddidit exitus,
Laudemque et optatum peractis
Imperiis decus adrogavit.

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

Te, fontium qui celat origines,
Nilusque et Ister, te rapidus Tigris,
Te beluosus qui remotis
Obstrepit Oceanus Britannis,

Te non paventis funera Galliae
Duraeque tellus audit Hiberniae,
Te caede gaudentes Sygambri
Conpositis venerantur armis.
XV.

(Alcaic.)

Phoebus volentem proelia me loqui
Victas et urbes increpuit lyra,
Ne parva Tyrrhenum per aequor
Vela darem. Tua, Caesar, aetas

Fruges et agris rettulit uberes
Et signa nostro restituit Iovi
Derepta Parthorum superbis
Postibus, et vacuum duellis

Ianum Quirini clausit et ordinem
Rectum evaganti frena licentiae
Iniecit emovitque culpas
Et veteres revocavit artes,

Per quas Latinum nomen et Italae
Crevere vires famaque et imperi
Porrecta maestas ad ortum
Soliš ab Hesperio cubili.

Custode rerum Caesare non furor
Civilis aut vis eximet otium,
Non ira, quae procudit enses
Et miseras inimicat urbes.

Non qui profundum Danuvium bibunt
Edicta rumpent Iulia, non Getae,
Non Seres infidive Persae,
Non Tanain prope flumen orti.

Nosque et profestis lucibus et sacris
Inter iocosì munera Liberi,
Cum prole matronisque nostris,
Rite deos prius adprecati.
Virtute functos more patrum duces
Lydis remixto carmine tibiis
Troiamque et Anchisen et almeo
Progeniem Veneris canemus.
ODE I.

AN ODE TO THE GODDESS OF LOVE.

ARGUMENT.—Leave me in peace, Venus, for I am grown too old for love. Address thyself to Paullus Maximus, for he has all the charms which I lack, and moreover he is rich enough to pay thee due thanks for thine aid. And yet, why is it that the fair Ligurinus haunts my dreams?

1. intermissa: the Third Book of the Odes was issued as early as 24 B.C., whereas Book IV. cannot have been published before 13 B.C.—eleven years later. Horace feigns that his reason for once more writing love poetry is that his passions have again been stirred by Venus.

2. bella: so we speak of being "smitten" with a lady’s charms, and of "laying siege" to her affections. Bella movere = "to stir up war."

3. bonae: Horace tells us elsewhere that Cinara was fond of money, but still fonder of him. Bonae implies no more moral goodness than does "my good friend."

6. lustra: a lustrum is properly the sacrifice of purification performed by the Censors at the close of their census in every fifth year. Hence it comes to mean "a term of five years." As Horace was born in 65 B.C., the date of this ode must be about 15 B.C. The phrase circa lustra decem stands as an attribute of a substantive unexpressed—"a man of fifty." flectere: the metaphor in flectere is from a rider guiding his horse.

7. imperiis: best taken as ablative of the instrument with flectere.

8. revocant: "call back," i.e. from me to themselves.

9. in domum: with comissabere, "wilt go and revel in the house of . . ."

10. oloribus: ablative of the instrument with ales. The swan and dove were sacred to Venus, who was represented as drawn about in a flying car by those birds. Purpureus is "bright," "gleaming," and may be applied to any brilliant object.
11. *comissabere*: the *comus* was the "dessert" of a Roman dinner; after the ladies of the family had retired, the men drank and sang or were entertained by professionals. Sometimes one such company of revellers would march through the streets and join another; hence *comissari*, "to take part in a procession of revellers." The reference is probably to Paullus Fabius Maximus, consul 11 B.C.

12. *iecur*: the liver was spoken of by the ancients as the seat of the emotions, just as the heart is with us.

14. *non tacitus*: "not silent," i.e. eloquent.

15. *artium*: here "accomplishments."

17. *quandoque*: for *quandocumque*.

18. *muneribus*: with *potentior*; his qualities avail more than do his rival's gifts.

19. *Albanos prope lacus*: we may assume that Paullus had a villa in the neighbourhood of these lakes, which lay 15 miles S.E. of Rome. *te*: i.e. a statue of thee.

22. *duces*: here "inhale."


28. *in morem Salium*: "after the fashion of the Salii," the priests of Mars; they took their name from the dances (satio, "I dance") with which they celebrated his yearly festival. *ter*: referring to the "steps" of the dance.

30. *animi mutui*: "a return of affection."

31. *certare...mero*: "to do rivalry with wine," i.e. to join in a drinking bout.

38. *iam captum*: the description of a dream, in which Horace seems to be pursuing Ligurinus, but never quite overtaking him.

39. *Martii Campi*: the Campus Martius, bordered on three sides by the river Tiber, north of the city, was the favourite exercise-ground of the young Romans. Here they rode, ran, wrestled, and threw the javelin or quoit (*discus*), ending up with a plunge in the river (*aquas volubiles*).

**ODE II.**

**The Poet declines a Task which is too great for him.**

**Argument.**—To aim at rivalling Pindar is a foolish thing, and dangerous: his voice is as the roar of a river in flood, alike when he sings of gods, or heroes and their deeds, praises Olympian winners, or laments the untimely dead. He is the swan, I am but a bee, industrious indeed, but of little strength.

33. But you, Antonius, are a greater poet: you shall sing of Caesar's triumphs, and of the city's joy therein. I will join in, if I can: all of us will do sacrifice to heaven—you with a score of cattle, I with one small calf.
NOTES.

2. ope Daedalea: the words may go with nūtitur; but it is more natural to take them with ceratis—"rely on wings wax-bound by the device of Daedalus." Daedalus (Daedaleus is an adjective) made for himself, and for his son Icārus, wings which were fastened with wax. The two attempted to fly across the sea, but Icārus was drowned in the attempt, and "gave his name" to the Mare Icarium, north of Crete. The cause of Icārus' mishap was that he soared too high and the wax was melted by the sun: hence his fate is a warning to the too ambitious poet.

4. nomina: a poetical use of the plural for singular.

7. inmensus ruit: "pours unfathomable." The adjective is a secondary predicate, and the expression is imitated from the regular Greek idiom, πολὺς ἔρις—"flows with a mighty stream."

9. laurea: the bay-tree was sacred to Apollo, and so to poets, of whom he was the patron-deity. This and the three following stanzas give four several styles of poetry in which Pindar carried away the palm: (1) Sacred Hymns (dithyrambi), vv. 10-12; (2) Paeans (paeānes), vv. 13-16, celebrating the great deeds of demi-gods and heroes; (3) Songs of Victory (ἐπιμίχια), vv. 17-20, in honour of prize-winners at the Grecian games; (4) Dirges (θρένι) and Panegyrics (encōmia), vv. 21-24, lamenting the dead and extolling their merits. Each of these classes is introduced by seu or sive, excepting the fourth, which is connected by simple -ve (v. 21).

10. dithyrambos: a Greek word signifying sacred hymns sung about the altar of Dionysus (Bacchus). The passionate character of his worship was reflected in the hymns, which were full of "strange," "unusual" (nova) expressions. How far Pindar's dithyrambs were irregular (lege solutis) in metre we cannot say, as all are lost.

11. numeris: musical "measures," for which the common word is mōdus.

14. sanguinem: "children," in apposition to reges; the ancient Greek kings claimed divine descent. per quos: i.e. Theseus (Index, s.v. Centauri) and Bellerophon (Index, s.v. Chimaera).

18. palma: the victors in the Greek games carried a branch of palm as the badge of their success; whence palma comes to mean "victory." At the Olympic games the victor also wore a wreath of wild olive. See Index, s.v. Élis. caelestes: predicative—"lifted up to heaven" with pride and glory, "godlike."

20. munere: the Song of Victory, which contributes far more to his fame than do statues (signa).

23. aureos: "noble"; the epithet belongs to all three nouns preceding. educit in astra: i.e. "makes immortal."

25. multa: "strong," "great." cyçnum: poets are often called swans, apparently on account of the legend that the swan sings sweetly just before its death; cp. Tennyson's Dying Swan.

26. tendit: tendo is equally common as a transitive or intransitive verb: "he goes" is either tendit iter (cursum, etc.), or tendit. The
relative quotiens is placed after tendit by a common poetical inversion; cp. quem, v. 6.

28. more modoque: an alliterative expression like our "bag and baggage," "kith and kin."

29. per laborem: per with the accusative is a common substitute for an adverb. So per iocum, "in jest," per tacitum, "quietly."

30. plurimum: either with nemus, "many a grove," or with laborem.

31. ripas: the banks referred to are those of the Anio in the neighbourhood of Tibur.

33. maiore . . . plectro: the plectrum was a quill with which the performer struck the strings of his lyre. The ablative is either (1) descriptive, "a bard of bolder quill," i.e. a more majestic poet; or (2) instrumental, with concines, "thou shalt hymn with nobler strain."

35. sacrum olivum: any general who was counted worthy of a triumph entered the city on the appointed day in special robes, carrying a bough of bay (fronde) as the badge of victory, riding in a chariot, and attended by his army and by the chief of his captives. He crossed the Forum by the Via Sacra on its northern side, and ascended the Capitoline Hill by the Clivus Capitolinus or Sacer, which led from the Forum to the temple of Jupiter, where he offered sacrifice. Augustus did not return from his expedition to Germany to check the Sygambri (see Index) until 13 B.C.

39. in aurum: according to the myth there was a cycle of several ages—of Gold, of Silver, of Bronze, of Iron,—each of which was less blessed than the former. When the whole series was completed the golden age was to return, and this is what is meant by "the seasons returning to their pristine gold," i.e. "to their golden prime."

42. ludum: "holiday." Caesar's triumph would be signalised by ludi ("public games") and shows. super: "about," "for."

43. forum: there were several fora at Rome, the oldest and the chief being the Forum Romanum, at the eastern foot of the Capitol. In it stood the law courts (Basilicae), and here was transacted most of the public business of the city. This would all be at a standstill on the occasion of a public holiday (called iustitium).

46. Sol: the day on which Augustus returns.

49. † atque dum procedit: most MSS. have teque, dum procedis; but te would necessarily refer to Augustus, whereas the Ode is addressed to Antonius; two MSS. have teque, dum procedit, which is explained as addressed to triumphus personified. Te has been generally regarded as corrupt, and conjectures are numerous: tuque dum procedis, "whilst thou (Antonius) dost take the lead," "io"que, dum procedis, atque (or iamque, or isque, or terque), dum procedit (sc. Augustus).

51. civitas: in apposition to nos understood from dicemus.

56. in mea vota: in is the equivalent of English "against" in such phrases as "to prepare against to-morrow," expressing the aim of an action. So here—"to pay my vow."
57. The calf's horns are shaped like the horns of the moon three
days after it is new.
59. duxit: “has got”; as we say a thing “contracts a stain.”
niveus videri: “snow-white to look upon” (lit. “to be looked
upon”); this use of the infinitive with an adjective is common in
Horace, but is not a prose construction.
60. cetera: “elsewhere,” lit. “as to other parts”; the accusative
is that of respect.

ODE III.

AN ODE TO MELPOMENE.

ARGUMENT.—The poet will not win renown at Olympia or in war:
his subject—the trees and streams of home—shall make him glorious.
Even so men call me a poet and famous. But 'tis all thy gift, O
Muse.

1. quem: the ancients believed generally in the effect upon after-
life of all circumstances attending a man’s birth. Here Horace pre-
tends that the Muses watched over his birth, and so made him a
poet.
2. lumine: lumen is common in the sense of “eye.”
4. pugilem: the four great Greek athletic festivals—held at
Olympia, Nemea, Delphi, and the Isthmus of Corinth—included
contests in boxing, wrestling, running, leaping, quoit and javelin
throwing, and racing with teams of two and four horses.
6. res bellica: “deed,” “exploit.” Deliis...foliis: bay, the
badge of victory; op. ii. 36.
8. contuderit: the subjunctive (if such it is) seems to mean “on
the ground that he has crushed,” as if War (personified) were
explaining the reason for the triumph; but it is possible that
contuderit may be future-perfect.
10. aquae: this, the subject of fingent, is attracted into the relative
clause by a common idiom.
16. mordeor: the metaphor is the same as in “back-biting.”
17. testudinis: properly the “shell” of a tortoise, and then “a
lyre,” because Mercury was said to have fashioned the first lyre
from a tortoise-shell. Aureae is used as in ii. 23.
19. mutis...piscibus: proverbial; op. “the uncommunicating
muteness of fishes” (Lamb).
20. cycni: see note on ii. 25.
21. muneris: predicative genitive, “this is all thy gift.” tuist:
= tui est. Hoc is explained by the subject-clause quod monstror.
24. spiro: the idea is that the poet, being filled with the spirit
of the Muses, gives it forth to the world as music. Render: “that
melody and power to please are mine...”
ODE IV.

AN ODE IN HONOUR OF TIBERIUS AND DRUSUS.

ARGUMENT.—The onset of the two Neros was as a full-grown eagle's swoop, or the attack of a young lion; and the Vindelici—I know not why they wear the Amazons' axe—have felt to their cost the full power of good training conjoined to good birth. 'Twas a Nero that defeated Hasdrubal, and gave to our fortunes a lasting turn for the better, till Hannibal confessed that he came as a fawn to hunt the wolf. "Like the lopped oak, or like the Hydra, Rome gathers fresh strength from her wounds," he said; "she rises superior to every disaster, and I own myself defeated. Heaven helps the Claudii, and they are invincible."

1. qualeam: in a simile (as here) any case of qualis is rendered "just as." When in Latin the object with its enlargement precedes the verb, it is best to turn the sentence into the passive in English. ministrum fulminis: the eagle, the bird sacred to Jupiter, was represented as holding a thunderbolt in his claws.

2. in aves: with regnum. In with the accusative is a common equivalent for the objective genitive after such nouns as regnum, imperium.

4. in Ganymede: "in the matter of Ganymede."

5-12. The four predicates are (1) olim propulit, (2) iam docuere, (3) mox demisit, (4) nunc egit. This last and vidit (v. 16) are best translated as present-perfect ("has driven . . . has seen"). Olim, iam, mox, nunc mark four periods.

15. lacte depulsum: "weaned," lit. driven from (the lioness') milk. It is possible either (1) to make lacte and ubere refer to the different animals, and to take fulva as meaning the colour of the red-deer; or (2) to explain matris as the lion's dam, and make ab ubere epexegetic of lacte—"a lion lately weaned from his milk, yea, from the teat of his tawny dam." The second way, though involving a cumbrous construction, gives the better sense.

16. novo: "young," or "new to bloodshed," "unfleshed."

18. quibus: render the relative as et eis—"and whence their custom is derived which arms . . ." The allusion is obscure.

24. iuvenis: Drusus. revictae: "subdued in their turn (re-)."

27. paternus: Augustus was the step-father of Drusus and Tiberius.

36. bene nata: lit. "things (i.e. dispositions) nobly born."

37. Augustus' step-sons belonged to the same family as the consul who defeated Hasdrubal in 207 B.C.


41. adorea: "victory"; an old word derived from ador, "grain" or "meal," because the soldiers received a largess of it after a victory.
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42. *Afer*: i.e. Hannibal, so called as a citizen of Carthage, in Africa. *ut*: "ever since"; a somewhat rare but classical construction, found also in prose.

43. *taedas*: "pine-trees." Commonly the word means "torches," because these were made of pine.

44. *equitavit*: the word is metaphorically applicable to *flamma* and *Eurus*, as well as literally to *Afer*.

45. *post hoc*: i.e. after the victory at the Metaurus. *usque*: with *secundis*—"ever fortunate."

46. *inpio*: because they violated the temples.

47. *tumultu*: generally used of a tribal "rising," a war within the borders of the Roman dominions.

48. *rectos*: "upright"; the Carthaginians had thrown down the (statues of the) gods.

49. *perfidus Hannibal*: a popular phrase at Rome, as "perfidious Albion" used to be in France.

50. *cervi*: "like deer," in apposition to *nos*, understood with *sectamur*. *Praeda*, again, is in apposition to *cervi*, "the prey of wolves," the sons of Romulus, whom the she-wolf suckled.

51. *sectamur ulbro*: "are taking upon ourselves to chase," "are actually chasing"; *ulisco* implies that the action is the reverse of what would be expected. *opimus*: "grandest"; Horace adopts this word from the phrase *spolia opima*, arms taken on the field of battle by the victorious from the vanquished general.

52. *effugere est*: *effugere est*.

54. *sacra*: "holy things," i.e. Vesta and the household gods (*penates*). Aeneas was said to have brought away from Troy, when it was sacked by the Greeks, his son Ascanius (*natos*), his father Anchises who was too old to escape unaided (*mature*), together with Vesta and his household gods. With these he came to Latium, where Ascanius became the ancestor, under the name of Iulus, of the *gens Iulia*, to which Augustus belonged by adoption.

57-60. Rome is strengthened by her misfortunes as the tree is by being lopped.

61. *secto corpore*: one of the Labours of Hercules was to destroy the nine-headed hydra (water-snake) of Lerna in Argolis.

63. *monstrum*: see Index, s.vv. *Colchus* and *Thebae*.

65. *merses*: "if you should sink it." So *luctere*, next line. This is known as the concessive subjunctive.

69. *Carthagini*: dative expressing the goal of motion; prose would require the accusative. The allusion is to the messenger who brought to Carthage the news of Hannibal's victory at Cannae (216 B.C.). As proof of his report he poured out before the senate three bushels of gold rings taken from the fingers of Roman knights killed in the battle.

73. *Claudiae*: the Neros were a branch of the *gens Claudia*.

75. *curae*: either of Augustus or their own.

76. *per acuta*: the adjective is used as a substantive meaning "perils."
ODE V.

AN ADDRESS TO AUGUSTUS REQUESTING HIM TO RETURN TO ROME.

ARGUMENT.—Keep your promise, Caesar, and hurry back to your expectant people, who mourn for you as a mother mourns her son weather-bound at sea. You make the earth glad, and give to us every kind of happiness and virtue. You cause each to dwell under his own vine, and to reverence you as a god in his prayers at night and morning.

1. divis: Augustus claimed descent from Venus and Mars. Others make divis bonis an ablative of attendant circumstance—"when the gods were kind," i.e. "by the gods' favour." Romulæ: the more usual form of the adjective from Romulus is Romuleus.

3. patrum: "senators," because the original Senate was composed of fathers of families.

5. lucem: "the light of joy."

8. soles: "days"; cp. ii. 46 and note.

11. longius: adverb, like melius (v. 8). Spatium annuum was the time available for sailing in one year; the Romans did not put to sea during the winter months.

13. ominibus: "by (consulting the) omens," to discover whether it was well or ill with her son.

18. ffarra: the MSS. have rura; farra is a conjecture accepted by editors who think that the repetition of rura is awkward and due to a copyist's error.

19. pacatum: i.e. from pirates. The efficient navy kept up by Augustus rendered piracy impossible.

20. culpari metuit: "shrinks from being blamed," i.e. "shrinks from blame," "avoids doing anything which could be censured."

22. mos: "custom," "public opinion." lex: "statute-law."

edemuit: observe this force of e- in compounds—"thoroughly."

23. simili prole: the ablative may be either (1) causal with laudantur—"praised for (lit. by reason of) offspring," etc., or (2) descriptive with puerperae—"mothers whose offspring is like (their husbands) in feature." The allusion is to various laws of Augustus which aimed at encouraging marriage and punishing unchastity.

24. premit: "treads hard upon." The metaphor is from a pursuer pressing his foes.

26. horrida: this may refer to the rugged forests of ancient Germany, and also to the fact that the Germans wore the hair and moustache long.

27. fetus: attraction of the antecedent to the relative clause.

29. condit: "sees sink." collibus: vines are commonly grown on slopes.

30. viduas: elms were used as props, upon which the vines were
NOTES.

31. Hence they are said to be “wedded to the vine”; and, when not yet so used, to be “unwedded.” *duct* : *uxorem ducere* is “to take a wife.”

31. **hinc**: *i.e.* from his vineyard, and his labour there. **alteris** . . . **mensis**: the “second course” of the dinner, at which wine was first handed round.

33. **prosequitur**: properly “to escort”; hence “to attend upon,” and so “to honour.” *mero*: it was customary when commencing to drink to pour out a small quantity of wine from the *paterna* (a flat saucer-shaped vessel) as a libation to the gods of the household (Lares), and others according to fancy.

35. **uti**: “just as Greece is mindful of . . .”

38. **integro**: with *die*, “unbroken,” *i.e.* when the day has just begun.

39. **sicci**: “dry-throated.” *uvidi*: “in our cups” or “when the wine is in us.”

ODE VI.

A HYMN TO APOLLO AND DIANA.

ARGUMENT.—Thou who dost punish the proud tongues, and didst conquer even fierce Achilles, who would fain have extirpated by force our Trojan ancestors, protect thy poet, whom thou hast inspired. Come, boys and maidens, sing the Ode in honour of your protectress, Diana the huntress, the giver of fertility, the queen of the night. In later days ye will be proud to say, “I sang the Secular Hymn of Horace!”

The occasion of this Ode was the celebration of the *Saeculares Ludi*, in 17 B.C. They recurred once in every 110 (or 100) years, and included a hymn in honour of Apollo and Diana, sung by a chorus of twenty-seven boys and as many young girls. On this occasion Horace received orders to write the *Hymn*, which we know as his “Carmen Saeculare,” and this Ode is an invocation to Apollo and Diana to inspire and help him in his task.


3. **prope victor**: by slaying Hector, the Trojan champion.

8. **cuspide**: the order of the words shows that this should go closely with *pugnax*—“fighting with his spear.”

11. **procidit**: perfect tense. *late*: “sprawling far and wide.”

13. **equo Minervae**: having failed, after ten years’ fighting, to capture Troy by open war, the Greeks resorted to stratagem. They professed to be desirous of going home, and constructed a gigantic horse of wood, in which they concealed some of their picked warriors. This horse, they gave out, was an offering to Minerva, and the Trojans were induced to drag it to their citadel, where the hidden warriors came forth by night, and opened the gates of the town to
the rest of the Greek army, while the Trojans were sunk in slumber after the rejoicings over their imagined deliverance.

14. male: "to their cost," a common meaning of the word.
16. falleret: this and ureret (v. 19) stand in the apodosis to the conditional clause ni... adnuisset (21-24). Normal usage would require fefellisset... ussisset, referring to actions not realised in the past. But in poetry the imperfect is occasionally used in such sentences in place of the pluperfect, and is then to be explained as graphically representing the action in progress: "he would not have set about deceiving... but would have been seen burning..."

17. palam... gravis: to be taken together; gravis: "without pity for."
22. divum pater: Jupiter.
23. rebus: "fortunes," as in the phrases res secundae, res adversae. ductos: "traced out."
24. alite: since birds were specially observed in taking omens, ales and avis are both used as equivalents for omen. muros: the reference is to the walls of Rome. Jupiter having promised that these should be founded by Aeneas' descendants, the total destruction of the Trojans, which would have been carried out by Achilles, had to be averted by the latter's death.
26. lavis: a third-conjugation form equivalent to lavas.
27. decus: abstract for concrete, as in English "the pride of," viz. Horace himself; or possibly merely "the honour of the Daunian Muse."
28. levis: "smooth" (note the quantity), i.e. "beardless." Apollo was represented as having long hair, but neither beard nor moustache. Agyieu: see Index.
29. spiritum: "inspiration," which the god was supposed to breathe into (inspirare) the poet; it is contrasted with artem, "artistic skill."
35. Lesbium: "of Lesbos," i.e. in this case Sapphic. See Index, s.v. Aeolia. Pes is common of musical "feet" or "bars."
36. policis: Horace represents himself as beating time with his thumb.
38. crescentem face: "increasing with her torch," i.e. with crescent torch, the epiteth being transferred, as often in poetry. Noctilucam: see Index, s.v. Diana.
39. frugum: the genitive is objective. celerem... volvere: see note on ii. 59.
41. nupta iam dices: "soon, when married, thou wilt say." amicum: adjective qualifying carmen.
42. saeculo: see the introduction to this Ode.
43. modorum: objective genitive with docilis.
ODE VII.

MAN SHOULD LIVE MERRILY WHILE HE MAY.

Argument.—Winter is over, and Spring is returning; the seasons are renewed year after year, but man never renews his youth. Then be merry while there is time, for we know not when we must die, and there is no return to life. Not even the gods and heroes can free their favourites from death.

3. mutat terra vices: "Earth undergoes her usual changes," i.e. the seasons in their regular order.
4. praetereunt: "flow by," i.e. within, their banks; the floods of winter and autumn are over.
6. nuda: the three Graces were represented as naked, and therefore afraid of chill weather.
8. rapit: "hurries on or away."
12. iners: "unproductive."
13. damna... caelestia: "their losses in the sky," i.e. their monthly waning, which is as regularly balanced by their monthly increase from new to full.
16. pulvis et umbra: the dead are reduced to dust (pulvis) on earth, and ghosts (umbrae) in the Lower World.
19. amico... dederis animo: i.e. all that one spends upon one's own dear self, on one's own pleasure. Corpus or animus, as the case may require, often stands where we speak merely of a man's self.
21. splendidida: "majestic," referring to the solemnity of Minos judgment-seat. Minos: Aeacus (viii. 25), Rhadamanthus, and Minos were the three judges of the Lower World, before whom the souls of all the dead came for judgment.
28. Pirithoo: for the allusion see Index, s.v. Theseus.

ODE VIII.

ADDRESSED AS A GIFT TO MARCIUS CENSORINUS.

Argument.—I cannot afford costly presents, such as works of art, nor do you need them; but you are a judge of verses, so I send you these. After all, poetry can do more to make a man famous than any monument for famous deeds. It was so with Scipio, with Romulus, and many others, even with some who are now among the gods.

C. Marcius Censorinus, consul in 8 B.C., was one of the most engaging men of the time.

1. commodus: "with pleasure," lit. "obligingly." Latin commonly uses a predicative adjective, where English employs an adverb, in speaking of a person's bodily or mental attitude while performing an action.

*H. IV.
2. aera: "bronzes," i.e. statues, candelabra, etc., in that material.

3. tripodas: a tripod, a three-legged stand, usually of bronze, was often a prize (praemium) at Greek athletic contests.

4. munera: partitive genitive with pessima.

5. artium: "works of art."

6. Parrhasius: Parrhasius (fl. 400 B.C.) of Ephesus was the most celebrated painter of his time, as Scopas (fl. 380 B.C.) of Paros was the most famous sculptor. To this refer saxo ("marble") and coloribus in the next line.

8. ponere: "to set up" or "represent."

9. vis: "abundance"—"I have not abundance of these things," i.e. works of art.

10. res: "estate" in the sense of "fortune," "lot in life"; i.e. you are too rich to need such gifts from me. deliciarum: "luxuries," generally in a contemptuous sense.

12. pretium dicere: "tell the value of the gift," i.e. what it is worth. *For munera there is another reading—muneri, dative of reference, "to assign a value to the gift."

13. notis: "marble (monuments) sculptured with a nation's records"; i.e. public inscriptions setting forth the great deeds of great men in language which "makes them live again" (v. 14).

15. fugae: plural for singular by common poetic licence. The reference is to the flight of Hannibal after the battle of Zama, 202 B.C. The nouns marmora, fugae, minae, incendia all stand as subjects to indicant, v. 19.

16. reiectae...retrorsum: "flung back again," a pleonasm (redundance).

18. eius: to be joined with laudes. If the lines are genuine, Horace is thinking of two Scipios, Africanus Maior and Minor. The former defeated Hannibal, won the surname Africanus, and was praised by Ennius; the latter burnt Carthage. It is probable that the passage from non (v. 15) to reedi (v. 19) has been interpolated: the use of eius for illius is especially suspicious—indeed the pronoun is is hardly used at all by Augustan poets.

20. Calabrae Pierides: see Index, s.v. Ennius.

21. si...sileant...tuleris: "if... they should be silent... would you be found to have won." feceris: subjunctive, because in a relative clause dependent on a subjunctive. In such cases the mood of the subordinate verb is usually assimilated to that of the main verb.

23. puer: i.e. Romulus, v. 24, the son of Ilia (Rhea) and Mavors (Mars).


26. virtus: "force of genius," "poetic power." potentium: because they can give immortality.

27. vatum: the genitive (possessive) belongs to all the nominatives in the preceding line. insulis: the "Islands of the Blest"
were supposed to be the home after death of such as were exception-
ally distinguished for goodness.
28. This line and v. 33 are inclosed in brackets to indicate that
they are regarded as interpolations. If they are omitted, the
Ode can be divided into stanzas of four lines each, like the other
Odes of Horace.
29. caelo...beat: "makes men rich with heaven," i.e. exalts them
to heaven, and so makes them immortal.
31. sidus: appositive to Tyndaridae, which is nominative. The
Tyndaridae (sons of Tyndareus of Sparta) were really the children
of his queen Leda and Jupiter, and brothers of Helen. Their
names were Castor and Pollux, and they were regarded as the
patrons of navigators; cp. Acts xxviii. 11.
33. ornatus...tempora: "his temples adorned"; tempora is
accusative of respect.

ODE IX.

ONLY THOSE WIN IMMORTALITY OF WHOM THE POETS SING.

ARGUMENT.—My poetry will live, as that of the Greeks has lived.
Many notable men and deeds have been forgotten because no poet cele-
brated them: you, Lollius, shall be made immortal by my songs; I will
praise your virtues, and name you as the truly happy man—one who
knows how to make a right use of his gifts.

Marcus Lollius, commander of the army on the Rhine, was in
16 B.C. defeated by the Sygambri, and lived for some years after
at Rome; about 1 B.C. he accompanied Gaius Caesar, the adopted
son of Augustus, to the East as tutor. He is said to have been
there detected in reasonable practices with the Parthians, and to
have committed suicide, 2 A.D. He was immensely rich, and a
personal friend of the Emperor.

1. ne forte: this stanza states the aim of the writer in making
the main assertion non...latent in the next stanza, to which is
subordinated the protasis (condition) si...tenet.
2. Aufidum: Horace was born at Venusia, which stands upon the
Aufidus.
3. non ante volgatas per artes: the "forms of art (i.e. metres)
not hitherto made known" are the Greek metres which Horace uses
in the Odes; these are to be accompanied on the lyre (socianda
chordis), i.e. the verse is lyric.
7. minaces: alluding to Alcaeus' active opposition to the demo-
cratic party.
8. graves: "solemn," "stately."
9. olim: besides meaning "formerly" or "at some future
time," olim can (as here) mean "at any time." lusit: ludere is
often used as a transitive verb in the sense of writing light, sportive
verses. From it must be supplied the object to delevit.
12. puellae: possessive genitive with *fidibus*, which in its turn depends on *conmissi*. Sappho is meant; see Index.
17. Cydonio: see Index, s. v. Teucer.
19. vexata: sc. est. *Ilios* is used generically, as we say “a Troy,” meaning any similar town.
24. coniugibus: the plural may refer to the women of Troy generally.
26. inlacrimabiles: here in a passive sense, “unwept.” It is sometimes active—“tearless,” “pitiless.”
27. urguentur: “are pressed,” “whelmed,” “buried.”
28. sacro: poets are supposed to be under the protection of the god who inspired them: hence the epithet.
34. obliviones: subject of *carpere*. An abstract substantive when used in the plural usually refers to several instances in which the quality manifests itself; here perhaps “continued forgetfulness.”
37. vindex: in apposition to *animus*. So consul, v. 39. *Abstinens* refers to the same noun. The genitive is here used with an ablatal sense meaning in imitation of the Greek.
39. consul: there would be no harshness to a Roman’s ear in speaking of one’s *animus* as *consul*, because to him the *animus* was closely identified with the person; cp. note on vii. 19. *unius anni*: the consuls at Rome were elected to serve for one year only. Lollius had been consul 21 B.C.; but Horace says that, although his office had been but for one year, his heart was so honest as to seem always a consul, i.e., as we should say, always king.
41. index: appositive to *animus*, which is the subject of *praetulit*, *reiecit*, *explicuit*. *Honestum* and *utili* are both used as substantives. They are philosophical terms for “moral duty” and “expediency.” According to the Stoic philosophy, the man who always did his duty was happy even in beggary, a monarch even in slavery.
42. alto: “lofty,” i.e. not bending to the proffered bribe. The allusion is to Lollius’ incorruptibility when acting as a judge. Before *reiecit* must be understood *et*, as also before *per obstantes*; *quotiens* extends its force to the following three verbs in the indicative.
44. victor: predicative, as its position shows—“has victoriously brought into play”; the idea is that of a soldier drawing his sword amid a throng, but the throng in this case is one of evil-doers and the arms are moral virtues (cp. Ephesians vi. 13-17).
45. vocaveris: potential perfect subjunctive of modified assertion, “one would not call.”
51. non ille...timidus: “he who fears not”; *ille* is not grammatically required, but adds emphasis.
NOTES.

ODE X.

Addressed to a Beautiful but Scornful Favourite.

Argument.—You are fair to-day, Ligurinus; but when your cheeks are smooth no longer and your locks are gone, you will wish your time over again.

2. pluma: the "down" of the early beard. superbiae: best taken as dative with veniet.

3. deciderint: i.e. have been cut.

4. qui color: "the bloom which," the antecedent being transferred to the relative clause. prior: "taking precedence of," i.e. excelling.

5. mutatus... vererit: "change and turn," i.e. when the rose-pink of youth gives place to the bristly beard of manhood.

6. alterum: "your other self," i.e. yourself so different. The Romans used mirrors of polished metal, not of glass like ours.

8. incolumes: i.e. not yet spoiled by the growth of the beard.

ODE XI.

An Invitation to Phyllis to Keep Maecenas' Birthday, April 13th.

Argument.—I have all the materials for a sacrifice and a feast, and my household is astir with preparations: come and keep with me the Ides of April, and forget Telephus. He is no match for you. Remember Phaethon and Bellerophon! Come, last of my loves, and sing to me.

1. superantis: "getting over its ninth year," i.e. more than nine years old, and therefore well matured.

2. Albani: sc. vini. The ellipsis of vinum with similar adjectives is frequent; e.g. Falernum, Massicum, Chium. The Alban was one of the best Italian wines.

4. vis: here "a quantity," "abundance."

5. qua... fulges: "(decked) with which you look pretty." crines religata: "when you have tied your hair back." The passive participle and occasionally other parts of the passive verb are used by poets in a "middle" sense with a direct object; by "middle" sense it is meant that the subject performs an action on some part of his body or attire, e.g. accingitur gladium, "he girds on his sword."

6. ridet: "is bright." ara: made of turf for the occasion.

8. spargier: archaic infinitive passive.

9. manus: here "band," i.e. the household (familia) of slaves.

10. pueris puellae: i.e. slaves male and female; so we speak of a Cape "boy" and a "servant girl."
ODE XII.

AN INVITATION TO VERGILIUS TO JOIN IN FURNISHING A DRINKING BOUT.

ARGUMENT.—Spring has come again; the nightingale is nesting, and the shepherds are piping in the fields. ’Tis thirsty weather, Vergilius; and if you are willing to find perfumes, I have an excellent cask of wine. I can’t undertake to provide everything; but I hope you will come, and that speedily.

1. veris comites: the “comrades” of Spring are the North winds, the Thraciae animae, a Greek name for winds blowing from the North, Thrace lying north-east of Greece. temperant: “restrain,” “calm”; the ancients regarded a gentle breeze as calming the sea, just as a strong wind makes it rough.

3. rigent: with frost.


7. male: “horribly,” with est uita.

8. regum: generic plural, where we should use the indefinite singular, “a prince.”

11. deum: i.e. Faunus, an Italian god of flocks and fields, identified with Pan, whose favourite land was Arcadia, the mountainous central portion of the Peloponnesus.

13. Vergili: an unknown person, not the great poet, who had died in 19 B.C.

14. pressum: “pressed,” i.e. the grapes were trodden in the vinepresses of Cales. Liberum: here used as a common noun (= vinum). Cp. venus, xiii. 17; marte, xiv. 9.
15. *cliens*: a wealthy or distinguished Roman was the patron (*patronus*) of a number of men of humble station. These were his "clients," and they were expected to be present at their patron's receptions and to attend him upon any occasion when he appeared in public, *e.g.* when canvassing for election. The *patronus* was bound to protect his *cliens*, and defend him in the law-courts.

16. *nardo*: Vergilius was to bring Horace a box of spikenard, a valuable ointment.

17. *onyx*: "alabaster"; here a small box of that material, containing the ointment (cp. St. Matthew xxvi. 7).

18. *Sulpiciis*: adjective; the Sulpicii were the owners of wine-stores. *adcubat*: this word is frequently used of "reclining at table," according to the Roman custom; here it is appropriately used of the *cadus*, which was a large earthenware vessel with two handles and a slim body pointed at the foot. *horreis*: properly "granaries."


20. *amara . . . curarum*: for the partitive genitive with the neuter plural adjective cp. iv. 76 and note.

22. *merce*: *i.e.* the ointment, which he is to "trade" with Horace.

26. *nigrorum . . . ignium*: the "black flames" which would one day consume his dead body on the funeral pyre.


**ODE XIII.**

**Addressed to a Faded Beauty.**

**Argument.**—*You are getting old now, Lyce, yet you make a pitiful show of youth and love. But no art will restore the charms which time has destroyed. And how unlike you are to her whom I once loved best. That was after Cinara's time: she died in her prime, but fate has preserved you to be the laughing-stock of young men."

5. *pota*: "when flushed with wine."

9. *inportunus*: "without pity"; cp. note on viii. 1. The "withered oaks" are, of course, old women like Lyce.

10. *luridi*: "yellow."

13. *Coae*: the silken and linen dress materials manufactured at Cos were exceedingly fine and thin, corresponding to our muslin or gauze.

15. *condita*: stored. *fastis*: records of public events (hence *notis*) year by year, such as the names of the consuls, dates of festivals, etc.

17. *venus*: "charms."

18. *illius*: the genitive is partitive with *quid*, "What have you (now) of that Lyce I once knew, who," etc.

20. *surpuerat*: for *surripiuerat*; in such a form the meeting of
consonants through the omission of a vowel is called syncope and
the form is said to be syncopated.

21. felix : "in favour (with me)." post Cinaram : in view of
the following lines it is best to understand post as temporal
("after Cinara's death") rather than as "second in my affections."
artium gratarum facies : genitive of quality, "and a beauty of
winsome wiles."

25. cornicis : crows are still proverbial for long life.
28. facem : "her torch," i.e. the torch of her beauty, which was
now burnt to ashes.

ODE XIV.

A PANEGYRIC UPON TIBERIUS AND AUGUSTUS.

ARGUMENT.—How shall we raise to thee the monuments thy virtues
merit, Augustus? It is under thy auspices that Tiberius has routed
the Raeti and their fellows, scattering them as a whirlwind the
waters. His onset was as the flood of a mighty river, but all his good
fortune was drawn from thee. This is the fifteenth year of thy power,
and lo! all the peoples of the wide earth are obedient to thee.

1. quae cura : the verb is aeternet, v. 5, which is deliberative
subjunctive. Quiritium : the name of the Roman people in home
affairs, while Romani was used in connection with foreign affairs.

2. honorum : genitive of material, "gifts consisting of honours."
Amongst the honores bestowed on Augustus were the offices of
Consul, Triumvir, and Pontifex Maximus; the powers of Pro-
consul, Consul, Censor, and Tribune; and the titles of Emperor,
Augustus, Princeps Senatus, and (at a later date) Pater Patriae.

4. titulos : "inscriptions" on triumphal arches and other public
monuments. fastos : see note on xiii. 15. They would record the
various offices held by the Emperor, and his different titles of honour
as set forth in the decrees of the Senate bestowing them.

7. quem ... didicere ... quid ... posses : the subject of the
dependent clause is made the object of the main verb; cp. "We
know thee, who thou art."

8. didicere : "have learned to their cost"; cp. sensere, iv. 25.

nuper : 15 B.C. See above, Ode iv.

9. marte : the proper name is used as a common noun equivalent
to bellum. Cp. xiii. 17, venus. tuo : because in theory the Emperor
alone possessed the imperium militare—the right to command
Roman troops. See note on v. 33.

10. Genaunos : a petty tribe of the Raetian Alps, as are also the
Breuni, v. 11.

13. plus vice simplici : "with more than simple requital." Quam
is omitted after plus. Vice means "interchange," and so "recom-
pense." Horace means that the chastisement of the Genauni was
far more than their successes had been.
14. *maior*: sc. *natu*, "elder," i.e. Tiberius. The younger was Drusus.

17. *spectandus*: "so notable in war's strife for the greatness of the overthrow wherewith he wearied," etc. The construction of *spectandus quantis fatigaret* is best regarded as the passive form of that explained in the note on v. 7 above, the active form being something like *operae pretium est illum spectare, quantis...*

18. *liberae*: a "free death" is such a death as free men die.

21. *exercet*: "stirs up." *Pleiadum*: the *Pleiades* ("sailing") are seven stars which rise in May and set in October. Their rising and setting marked the times when winter's storms ceased and began, and were the limits of the Roman sailing season.

25. *tauriformis*: "like a bull." Rivers were represented in art as horned figures, either because of their roaring like bulls, or because of their branching like the horns of a bull.


33. *te*: Augustus, who, as Emperor, alone possessed the control of all the Roman armies (imperium), and who alone could take the *auspices*, i.e. perform the sacrifices which were necessary to win the favour of heaven for any military undertaking. *Divos praebente* means that Augustus, in taking the auspices on this occasion, found the gods favourable, and so, as it were, *lent them* (i.e. their favour) to his deputy, Tiberius. The taking of the auspices involved the offering of a sacrifice to Jupiter in the Capitol, and the observation of the signs or omens attendant upon the sacrifice. Cp. v. 16.

34. *quo die*: "on the day when," i.e. on the same day of the year; but there is no need to suppose that Horace is exact here. The allusion is to the entry of Augustus into Alexandria, the capital of Egypt, after his victory at Actium, 31 B.C.

36. *vacuum*: it was "deserted" because its queen Cleopatra had committed suicide, like Antonius, after their defeat at Actium.

37. *lustro*: see note on i. 6. Three *lutra* = fifteen years: therefore this Ode was written 16 B.C.

40. *imperis*: here "campaigns"; as we speak of a man "holding commands," i.e. acting as a commander. *adrogavit*: "conferred in addition"; the word is probably meant as the counterpart of *prorogare*, "to prolong a command."

42. *Medus*: see Index, s.v. *Parthus."

43. *tutela*: "warden" (*tutor*), abstract for concrete. Contrast its use in vi. 33. Here it is active, "one who guards"; there it is passive, "one who is guarded." *praessens*: lit. "present," and so "present to bless."

45. *qui*: the relative is made to precede its grammatical antecedent, *Nilus*. The sources of the Nile were unknown until late in the nineteenth century.

49. *funera*: "death." The Gauls had a great reputation for valour; moreover, the Druids taught them to look forward to a life after death.
50. durae: "stubborn," alluding to the long resistance of Spain to the Roman yoke. It was only finally conquered in 19 B.C., nearly 200 years after the first entry of Roman troops.

52. compositis: depono is the prose word for "laying down arms"; compono includes the idea of "laying to rest."

ODE XV.

IN HONOUR OF AUGUSTUS.

ARGUMENT.—I cannot sing of thy wars and conquests, Caesar: such a task is beyond me. Thou hast made Italy happy once more, retrieved her past disgraces, brought back peace, restored the long, forgotten innocence which made her power world-wide. While thou art our guardian we have no fear of any foe however savage, but with our wives and children we hymn thy praises, thou godlike descendant of the gods.

2. lyra: with increpuit, "rebuked with his lyre," i.e. by striking angry or warning notes.

4. Caesar: i.e. Augustus Caesar. aetas: "era," "days."

5. fruges et: et is "both," and is placed second in its clause. The lands had been devastated in the Civil War, but with the return of peace were again being cultivated.

6. signa: see Index, s.v. PARTHUS. Iovi: Jupiter Capitolinus, whose favour was essential to the success of every Roman army. See note on xiv. 33.

9. Ianum Quirini: the god Janus is represented as having a head with two faces and was regarded as the patron deity of gates; the term Ianus is applied as a common noun to an arcade or colonnade with an entrance at either end. Quirinus is another name for Romulus. The arcade or temple in question was commonly known as the Ianus Quirinus, not (as here) Quirini. It was closed only when Rome was at peace with all the world; while any war was in progress the temple stood open. Augustus thrice closed it (29, 18, 10 B.C.), although it had only twice been closed before.

12. artes: "virtues," "morals"; cp. note on i. 15.

13. Latinum nomen: i.e. "the Latin race."

18. † eximet: there is a v.l. exiget, "will drive away."

21. qui: those who "drink of the Danube" are the Daci.

22. edicta... Iulia: "the Julian decrees," i.e. the decrees of Augustus, who became a member of the gens Iulia when adopted by his great-uncle, Julius Caesar. Getae: a branch of the Scythians.

23. Persae: in Horace Persae always means Parthians; see Index s.v. PARTHUS.

24. Tanain: "those born near the Don" are the Scythians.

30. Lydis: Lydian tunes were famous.

31. Troiam: the gens Iulia claimed descent from Iulus, son of Aeneas, son of Venus and Anchises of Troy.
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OF PROPER NAMES.

Note.—This Index does not include (a) such well-known names as Roma, Italia, etc.; (b) names of imaginary persons mentioned in the Odes, e.g. Chloë.

A.

Achāīa, -ae, f.: originally the name of the territory on the northern coast of the Peloponnesus, but applied by the Romans to their province, which included the whole of Greece south of Thessaly. Hence the adj. Achāicūs: Grecian (iii. 5).

Achilles, -is, m.: son of Peleus and the sea-goddess Thetis (vi. 6), the bravest of all the Greeks at Troy. He was slain in the last year of the war by one of Apollo’s arrows from the bow of Paris, and so was “no match for Apollo” (vi. 4).

Achīvi, -um or -orum, m.: a collective name for the Greeks in Trojan times, derived from their chief tribe, the Achaeans. Adjec-
tive, Achīvus, -a, -um, Grecian (vi. 18).

Aeācus, -i, m.: father of Peleus and grandfather of Achilles, for his justice on earth appointed after death to be one of the three judges of souls in the Lower World (viii. 25).

Aenēas, -ae, m.: a Trojan, son of Anchises and Venus, who after the destruction of Troy fled to Italy; he was regarded as the ancestor of the Romans, and especially of the gens Iulia, to which Augustus belonged.

Aeōlīa, -ae, f., or Aeōlis, -idis, f.: a district of Mysia in Asia Minor. Hence Aeōlius, -a, -um: Aeolian, i.e. of the Aeolic Greek island of Lesbos off the coast of Asia Minor, near the Hellespont, the home of the great Greek lyric poets, Alcaeus and Sappho (about 610 B.C.). Hence Carmen Aeōlium or Lesboum (iii. 12) = songs like those of Alcaeus and Sappho. Horace boasted himself the first to write such odes in Latin, but he had been preceded to some extent by Catullus (87-47 B.C.).

Afrīca, -ae, f.: Africa. In particular the name was applied to the Roman province of Africa, the region immediately adjacent to Carthage, from the invasion or conquest of which the Scipios took the name of Africanus (viii. 18). See CARTHAGO. Adj. Afrī, -ri, m.: African.
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Agamemnon, -onis, m.: brother of Ménélaurus (s.v. HELENE) and king of Mycênae. He was the generalissimo of the Greeks in the Trojan war. On his return he was murdered by his wife Clytaemnestra (ix. 25).

Agyieus, -ei, m.: a title of Apollo (q.v.) as guardian of public streets (Greek, ἄγγειον) (vi. 28).

Alba, -ae, f.: an ancient Latin city on the Mons Albanus, fifteen miles south of Rome, overlooking the Albanus lacus (i. 19). Rome was said to have been founded by colonists from Alba Longa.

Albânus, -a, -um: of Alba, Alban. As a substantive Albanum (sc. vinum), wine of Alba, which was of high quality (xi. 2).

Alcaeus, -i, m.: floruit about 610 B.C.; s.v. AEOLIA (ix. 7). His poetry is spoken of as Minaces Camenae because of its strong political and warlike feeling, Alcaeus being an ardent aristocrat, and having served in a war between Mýtilénê and Athens, 611 B.C., for the possession of Sigeum in the Troad (ix. 7).

Alexandria, -ae, f.: Alexandria, the chief port and capital of Egypt, named after Alexander the Great of Mâcódon, who founded it in 332 B.C. When Antonius divided the world with Augustus (41 B.C.) he made it his headquarters, and lived at the court of its queen, Cleopatra. It surrendered to Augustus immediately after the battle of Actium, 31 B.C. (xiv. 35).

Algídus, -i, m.: a low range of fertile hills between Praeneste and the Mons Albanus, S.E. of Rome. It was famous for the excellence of its pasturage and the fine growth of its oak woods (iv. 58).

Amazônes, -um, f.: a mythical nation of female warriors living on the Thermodon river in Asia. Amazônius, -a, -um: Amazonian; applied to their peculiar double-headed axe (iv. 20).

Anacreôn, -ntis, m.: a famous poet of Teos, one of the cities of the Asiatic coast near Lesbos. His subjects were mainly love and wine, and gave their name to similar verses in later times, which were known as Anacréontics. He lived 550-480 B.C., spending most of his time at the courts of Polýcratês, tyrant of Samos, and of Hipparchus, tyrant of Athens (ix. 9).

Ancus, -i, m.: Ancus Martius, the fourth king of Rome, 642-617 B.C. (vii. 15).

Apollo, -ínis, m. (adj. Apollinaris, -e): god of music, poetry, light, and healing, brother of Diâna, and son of Latôna and Jupiter. He was also called Phoebus, Agyieus, Cynthius, etc.; and the river Xanthus in Asia, and the island of Delos, were believed to be favourite resorts of his (vi. 1, 26, etc.).

Aptília, -ae, f. (adj. Apúlus, -a, -um): the region on the east coast of Italy, north of Calabria. One of its towns was Venusia, the birthplace of Horace. From a mythical king Daunus it was sometimes called Daunia, q.v. (xiv. 26).

Auffidus, -i, m.: a river of Apulia, flowing past Venusia, to fall into the Adriatic Sea. It is turbulent and noisy (ix. 2).

Augustus, -i, m.: the title by which the first Emperor of Rome
was known after he became sole ruler. His original name was Cn. Octavius, and he was the great-nephew of Julius Caesar, the dictator, who adopted him as his heir 45 B.C., and sent him to learn the art of war in Illyria. On the murder of Caesar, 44 B.C., by Brutus and Cassius, Octavius came to Italy to claim his rights as heir. He conciliated the people by paying to them the legacies which Caesar had left them, and was appointed general by the senate against Antonius. He soon after joined Antonius, and with Lepidus, another senatorial general, set up the Second Triumvirate, 43 B.C. In 42 B.C. the three defeated Brutus and Cassius at Philippi in Macedonia, and divided the world between them. They soon quarrelled. Lepidus was the first to be deprived of his power, 36 B.C.; and five years later, 31 B.C., Octavianus crushed Antonius, who was assisted by Cleopatra, at Actium in Epirus. He now became sole ruler, and devoted himself to reducing the Roman world to order. He defeated all his opponents, and extended his empire from the Euphrates to the Rhine, even reaching as far as the Elbe for a time. He did all in his power to improve Rome and the Romans by justice and by the example of his own modest life. He was the patron of many of the writers of his time, and Horace was on good terms with him. He died 14 A.D., and was succeeded by Tiberius, his stepson.

Ausones, -um (or Aurunci, -orum), m.: an old tribe of Southern Latium. Adj. Ausonian, -a, -um: Ausonian; hence used for Italian generally (iv. 56).

B.

Bacchus, -i, m.: god of wine and jollity, represented as drawn about in a car harnessed with tigers. Other names for him are Liber, Euhius, Dionysus (viii. 34).

Bellèrophon, -ntis, m. (also Bellèrophontes, -ae): a Corinthian hero sent to kill the monster Chimaera in Lycia. He captured the winged horse Pegasus, and by its aid slew the monster; then growing presumptuous, he endeavoured to fly to heaven. Thereupon Pegasus threw him, and he was killed (xi. 28).

Bèrècyntus, -i, m.: a mountain in Phrygia, famous as the chief seat of the worship of Cybêlê. Hence the use of the adjective Bèrecyntius as an epithet of tibia, because that instrument was much used in the worship, as also were cymbals (tympana, aera). The Phrygian pipe was exceptionally shrill (i. 22).

Breuni, -orum, m.: a tribe of the Vindelici, q.v. (xiv. 11).

Britanni, -orum, m.: the Britons, the people of Britannia (Britain). They were twice attacked by Julius Caesar (55, 54 B.C.), and Augustus meditated a fresh invasion of their island; but they did not become Roman subjects until 43 A.D. The British seas contained whales, whence the epithet belulosus (xiv. 47).
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C.

Caesar, -ăris, m.: s.v. Augustus (ii. 34, etc.).
Călăbria, -ae, f. (adj. Călăber, -ra, -rum): the most south-easterly region of Italy, where was born Ennius (viii. 20).
Căles, -ium, f.: (also Căles, -is) a small town in the north of Campania, near the borders of Latium, and on the Via Latina, famous for its wines (xii. 14). Now Calvi.
Cămēna, -ae, f.: the Latin name for the Greek Mūsa (q.v.). Horace calls himself the "pride of the Daunian Muse" (vi. 27).
Cantāber, -ri, m.: the most warlike and independent of the Spanish tribes, occupying the central part of northern Spain near the Pyrenees. After a contest of nearly eight years, they were finally conquered by Agrippa, 19 B.C. (xiv. 41).
Căpitōium, -i, n.: the chief and central hill of the seven upon which Rome was built. It lay at the western end of the Forum Romanum, on the left bank of the Tiber, and upon it was the great national temple of Iuppiter Capitolinus, in which were offered sacrifices by generals about to depart for war, or returning in triumph (iii. 9).
Carpāthus, -i, m. (adj. Carpāthius, -a, -um): Scarpanto, an island lying between Crete and Rhodes, off the S.W. corner of Asia Minor. From it the sea between Crete and Syria was known as the Mare Carpathium (v. 10).
Carthāgo, -inis, f., Carthage, the capital of the Poeni, or Carthaginians. It thrice fought with Rome: (1) First Punic War, 264-241 B.C.; (2) Second Punic War, 218-202 B.C., ended by Scipio Maior at the battle of Zama (see s.v. Hannibal); (3) Third Punic War, 149-146 B.C., ended by Scipio Minor, who rased the town (iv. 69; viii. 17). Hence each of the Scipios took the cognomen of Africanus.
Castor, -ōris, m.: Castor and Polydeuces (Pollux), twin-brothers of Helen, were born from the second of the two eggs which Leda produced. They were believed to be the sons of Tyndareus, and are hence called Tyndaridae, and sometimes Castōres—the two Castors (v. 35). They were worshipped in Greece and Rome alike, and were supposed to have aided the Romans to win the battle of Lake Regillus, 496 B.C.
Cēa or Cia, -ae, f. (adj. Cēus, -a, -um): Zea, one of the Cyclādes isles, in the Aegean Sea, near the coast of Attica. It was famous as the birthplace of Simōnides, the lyric poet, 556-467 B.C., whose poems were chiefly about the Persian Wars. He was celebrated for his mournful epitaphs in elegiac verse, and to this alludes Cēae Camenae (ix. 7).
Centauri, -orum, m.: the Centaurs, a fabulous savage tribe of Thessaly, half-man, half-horse. They were invited to the marriage-feast of Pirithôus, king of the Lapithae, and, attempting to carry off his bride Hippodâmia, they were slain by him, with the assistance of Theseus and Hercules (ii. 15).
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Cēres, -ēris, f.: also called Dēmēter, goddess of corn and crops (v. 18).
Chimaera, -ae, f.: a fabulous monster, in shape like a she-goat (Gk. Chimaira), with the head of a lion and the tail of a dragon. It was said to breathe fire (whence flamma Chimaeræ, ii. 16), and was probably meant to represent a volcanic mountain of Cilicia, in S.W. Asia Minor, where it was said to dwell. It was slain by Bellerophon, of Corinth.
Claudius, -i, m.: (1) in xiv. 29, Tiberius Claudius Nero, s.v. Nerones; (2) adj. Claudius, -a, -um: of the Claudii. See note, iv. 73.
Colchus, -i, m.: a native of Colchis, at the foot of the Caucasus, about the river Phasis in Asia. Here was the dragon guarding the golden fleece, which the Argonauts and Jason came to carry off. Jason slew the dragon and sowed its teeth, from which sprang up armed warriors of iron. Horace says (iv. 63) that these were not more formidable than the Romans.
Cōs, or Cōs (Cōs), -i, f. (adj. Cōs, -a, -um): Stano, one of the Sporadæs islands off the S.W. coast of Asia Minor, famous for the excellence of its purple stuffs (xiii. 13).

D.
Dācus, -i, m.: a Dacian. The Dacians dwelt on the northern bank of the Lower Danube, across which they made frequent forays to the southern shore, the Roman region of Moesia. They were defeated by Crassus in 29 B.C., and remained quiet for some years after (xv. 21).
Dānūvius, -i, m.: s.v. Ister (xv. 21).
Dardānus, -i, m.: an early king of Troy. Hence the adj. Dardānus, -a, -um, meaning Trojan.
Daunus, -i, m.: (xiv. 26) a mythical king of Apulia, which is hence called Daunia. The adjective Daunius, -a, -um, is used for either (1) Apulian, or (2) Italian, generally; and Italy itself is sometimes called Daunia (vi. 27).
Deiphōbus, -i, m.: one of the sons of Priam, to whom was given Helen to wife, after Paris had been slain in battle (ix. 22).
Dēlos, -i, f. (adj. Dēlius, -a, -um): Dīli, a small island in the Aegean Sea, one of the Cyclades, the birthplace of Apollo and Diana.
Dīāna, -ae, f.: goddess of chastity, of hunting, and of the moon. She was twin sister of Apollo, and is sometimes called Phoebē (vii. 25). As the goddess of the moon she is called Noctilūca, -ae, f. (vi. 38).
Dircē, -ēs, f. (adj. Dircaeus, -a, -um): a small stream to the west of Thebes in Boeotia, supposed to be especially dear to the Muses. Hence Pindar is called the “Swan of Dircē” (ii. 25; where see the note), because he came from Boeotia.
Drūsus, -i, m.: younger brother of Tiberius and stepson of Augustus, whose second wife, Livia, was his mother. His full name was
Claudius (iv. 73, m.) Drusus (iv. 18) Nero (iv. 23). The northern tribes from the Lippe to the Danube had revolted, and Drusus was dispatched with Tiberius (q.v.) to secure the northern frontier. The two brothers made their attack simultaneously from the east and west, defeated the Rhaetii, Breuni, and Genauni, and subjugated the whole of Vindelicia in a single campaign, 15 B.C. (iv. and xiv.).

E.

Ελίς, -ίδις, f. (adj. Ελέυς, -α, -νμ) : the N.W. division of the Peloponnesus, possessing a capital city of the same name. Near it was Olympia, on the river Alpheus, where every four years were celebrated the Olympic games by all Greece, the prize for which was but a wreath of wild olive (see the notes on ii. 18, and iii. 4), but to win this was deemed the very highest attainable distinction.

Ennius, -i, m.: the first great Italian poet, born at Rudiae in Calabria, 239 B.C. He was taken to Rome by Cato, served in various campaigns, and found a patron in Scipio Africanus Major, the conqueror of Hannibal. He wrote a work called Annales, a versified history of Rome from the earliest times (viii. 20).

G.

Gallia, -ae, f.: Gaul, the modern France, with parts of Holland and all Belgium. It was conquered by Julius Caesar, 58-50 B.C., and divided by Augustus into three provinces—Lugdunensis (about Lyons), Belgica in the north, and Aquitania (Aquitaine): hence it is often spoken of in the plural, Galliae, -arum (xiv. 49).

Γανύμηδης, -ίς, m.: son of Tros, king of Ilium. A beautiful Trojan youth, who was carried off by Jove’s eagle to serve as cup-bearer to the gods (iv. 4).

Γέαναυνι, -ορυμ, m.: a tribe of the Vindelici, q.v. (xiv. 10).

Germânia, -ae, f.: Germany. The entire country east of the Rhine was so called by the Romans, who dreaded the German tribes, never forgetting their invasion in the time of Marius (102-101 B.C.). They remained unconquered to the last, and ultimately helped to conquer Italy (v. 26).

Graii, -ορυμ, m.: the Greeks; a Roman name for the peoples of Greece, who called themselves Hellenes (vii. 4).

Grâția, -ae, f.: a Grace. There were three Graces, represented as nude maidens, the personifications of beauty, modesty, and gracefulness (vii. 5).

H.

Hannibal, -ίς, m.: the famous general of the Carthaginians, who invaded Italy 218 B.C., and for sixteen years maintained himself in that country. He defeated the Romans successively at Ticinus and
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Trebia (218 B.C.), Trasimenum (217 B.C.), and Cannae (216 B.C.), with the loss on the last occasion of 50,000 Romans. It was after this battle that he sent home an envoy who carried a bushel of Equestrian rings, taken from the persons of dead Roman knights. The determination of the Romans not to fight any more pitched battles, and the destruction of Hasdrubal's army, so weakened Hannibal, that Scipio Africanus was at last able to invade Africa, and so draw Hannibal from Italy. See Scipio (iv. 49).

Hasdrubal, -is, m.: younger brother of Hannibal. When the latter invaded Italy, 218 B.C., he left his brother to watch Spain and send reinforcements as required into Italy. Hasdrubal was employed for ten years in resisting the activity of the Romans in Spain. At length, 207 B.C., he entered Italy, but before he could effect a junction with his brother he was attacked and slain by C. Claudius Drusus at the river Metaurus. This loss ruined Hannibal's plans, and within five years more he was forced to leave Italy (iv. 38).

Hector, -bris, m.: eldest of the fifty sons of Priam, and chief captain of the Trojans. For ten years he repulsed the attacks of the Greeks, but was finally slain by Achilles (ix. 22).

Hélène, -es, f.: daughter of Leda the wife of Tyndareus, king of Sparta, and therefore sister of Castor. She became queen of Menelæus, king of Sparta. When the three goddesses Hera (Juno), Pallas (Minerva), and Aphrodite (Venus), were disputing as to which was the fairest, they referred the decision to Paris (Alexander), son of Priam, king of Troy. Venus promised him the fairest of women as his wife if he gave her the prize, and accordingly Paris gave judgment for Venus, and was in return hidden to sail to Greece and carry off Helen. From this arose the famous Trojan War, in which Menelaus and his brother Agamemnon led all the host of Greece against Troy to recover Helen (ix. 16).

Hercules, -is, m.: the Greek god of strength, the son of Zeus and Alcmene, born at Thebes. As punishment for a murder, he was compelled to become the servant of Eurystheus, king of Argos, who made him perform twelve labours, one of which was to destroy the Lernæan Hydra (see note, iv. 61).

Hesperia, -ae, f.: the "western land," a poetical name for Italy (v. 37). Hesperus, -a, -um: western, derived from Hesperus, the evening star. The sun's "western chamber" is the Atlantic Ocean, in which he seems to sink to rest (xv. 16).

Hibernia, -ae, f.: Spain; so called from the Hiberi (or Ibéri), one of the leading tribes (v. 28). It gave the Romans immense trouble to conquer. See the note on xiv. 50.

Hippolytus, -i, m.: son of Theseus, and stepson of Phaedra, who tried to win his love, and being rejected accused him to Theseus as guilty of her own offence. Theseus cursed him, and he was slain by Neptune (Poseidon). For his chastity, he was a special favourite of Diana, who could not however save him from death (vii. 26).

Homerus, -i, m.: Homer, the first Greek poet, author of the Iliad (Story of Troy) and Odyssey (Story of Ulysses). He was believed *H. IV.
to be a native of Asia Minor or of the island of Chios, and was justly called the Father of Poetry. He was always considered the greatest of the classical writers; hence he is said to “hold a first place” (ix. 6).

**I.**

Idomeneus, -ei, m.: captain of the Cretans when they sailed with the Greeks against Troy, and famous for his deeds of valour there (ix. 20).

Ilia, -ae, f.: another name for Rhea Silvia. S.v. Romulus (viii. 22).

Ilium, -i, m. (also nom. Ilios, f.): another name for Troy (q.v.), Troy (iv. 53).

Indus, -i, m.: an Indian, a native of India. When Augustus was organising Asia in 20 B.C., there came to him envoys from some Indian princes, which fact was exaggerated by the poets into the regular homage and submission of the Indians to Roman rule (xiv. 42).

Ister, -tri, m.: the older name for the Danuvius (Danube), which was, during the reign of Augustus, one of the chief frontiers of the Roman Empire against the Scythes, Getae, etc. (xiv. 46).

Isthmus, or -os, -i, m. (adj. Isthmius, -a, -um): the Isthmus of Corinth, where were celebrated every two years the Isthmian Games by united Greece. Isthmius labor (iii. 8) means the toil necessary for winning a prize there in the various contests. See the note on iii. 4.

Itys, -yes, m.: Pandion, son of Cecrops, king of Attica, had two daughters, Procne and Philomela. Tereus, king of Daulis (Phocis), married Procne, who bore him a son Itys. Tereus then shut up Procne, said that she was dead, and married her sister, Philomela, whose tongue he cut out that she might not tell the truth when she learnt it. She told it, however, to Procne by weaving some words into a robe, which she sent to her sister. Procne thereupon slew her son, Itys, and served up his flesh to Tereus: herself and Philomela fled, and were pursued by Tereus, who became a hoopoe, Philomela a swallow (or nightingale), Procne a nightingale (or swallow). Procne is the avis of xii. 6.

Iuppiter, Iōvis, m.: Jupiter, father of gods and men, and king of heaven and the universe. He was the patron god of the Romans under the epithet of Capitolinus, from his temple on the Capitoline hill.

**L.**

Lācaena, -ae, f.: the feminine adjective corresponding to the masculine Lāco, -onis, Lacedaemonian or Spartan. An epithet of Helen (ix. 16) as queen of Sparta.

Lātinus, -a, -um: belonging to the Latini, the people of Lātium, and so to the Romans, Latin (xiv. 7).

Lātium, -i, n.: Latium, the land of the Latini. It extended along
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The western shore of Italy between the Apennines and the sea, from the Tiber to the Liris (Garigliano) and Campania; and so included Rome (iv. 40).

Lātōna, -ae, f.: mother of Apollo and Diana. Hence the former is called puer Latonae (vi. 37).

Lesbōs or -us, -i, f. (adj. Lesbius, -a, -um): Mytilene, Metelin, a celebrated island in the Aegean sea, off the coast of Troy and Mysia, the birthplace of Alcaeus and Sappho.

Lēthē, -ēs, f. (adj. Lethaeus, -a, -um): = Gk. Λήθη (Lēthē), forgetfulness, a river in the infernal regions, from which the shades drank and obtained forgetfulness of the past (vii. 27).

Līber, -ēri, m.: a name of Bacchus (q.v.) as the god who "sets men free from care" (viii. 34).

Lōlius, -ī, m.: see Introduction to Ode IX.

Lydūs, -a, -um: xv. 30, n. Lydia is that part of Asia Minor which lies on the coast between Mysia (N.) and Lycia (S.).

M.

Maecēnas, -ātīs, m.: C. Cilnius Maecenas was a wealthy knight, descended from the old Etruscan kings. He attached himself to the party of Augustus, whose chief diplomatic minister he became, arranging several treaties with Antonius, and conducting much of home affairs when the emperor was absent. After the year 20 B.C. he retired into private life, amusing himself with the society of literary men, chief amongst whom were Horace and Vergil and Tibullus. Horace speaks of him as his patrōnus, and addresses several odes to him. Maecēnas and Horace died within a few months of each other. 8 B.C. (xi. 19).

Maecōnia, -ae, f. (adj. Maecōnius, -a, -um): an old name for part of Lydia and Mysia. The adjective is used as an epithet of Homer, who was believed to have been a native of that region, and whose poem of the Iliad deals mainly with the Troad in Maecōnia (ix. 5).

Mātīnus, -ī, m. (adj. Mātīnus, -a -um): a minor spur of Mount Gargānus which forms the great promontory of northern Apulia. It was famous for the excellence of its honey (ii. 27).

Mavors, -tīs, m.: another name for Mars, the god of war, and the father of Romulus (q.v.), and therefore the patron divinity of the Romans, as descendants of Romulus (viii. 23).

Mēdus, -ī, m.: s.v. PARTHUS (xiv. 42).

Melpōmēnē, -ēs, f.: one of the Musae (q.v.). Her special province was tragedy, but in iii. 1 she is addressed as the protectress of Horace, who was a lyric poet.

Mētāurus, -a, -um: a rare adjective, formed from Metarius, -i (Metaro), the name of a small river flowing into the Adriatic Sea, in Umbria. Here, in 207 B.C., C. Claudius Nero defeated and slew Hasdrubal (q.v.) (iv. 38).

Mīnerva, -ae, f.: goddess of spinning, wit, and industry; identified
with the Greek goddess Pallas Athēnē, the champion of the Greeks in the war against Troy. To her the wooden horse was alleged to be a votive offering (vi. 13).

Minōs, -ōis, m.: king of Crete. See vii. 21, n.

Mūsa, -ae, f.: a Muse. There were nine Muses, daughters of Jupiter and Memory. Horace in this Book mentions Melpomene (iii. 1), the Muse of Tragedy, and Thalia (vi. 25), the Muse of Comedy. He cites them both, however, in a general sense, as Muses of Poetry.

N.

Nērōnes, -um, m.: the members of the Neronian house of the gens Claudia, to which belonged Tiberius and Drusus. The house dated its celebrity from 207 B.C., when C. Claudius Nero, consul, defeated and slew Hasdrubal at the Metaurus (iv. 28, 37). See HAsDRTJBAL.

Nīlus, -i, m.: the Nile, the great river of Egypt (xiv. 46). It often stands poetically for Egypt itself, as in this passage.

Niōbē, -ēs, f. (adj. Niobēus, -a, -um): daughter of Tantalus, who boasted overmuch of her numerous progeny, as compared with the two children of Latōna (Apollo and Diana). To punish her boastfulness, Apollo and Diana destroyed all Niobē's children. Niobe herself was turned into stone, and even then continued to weep (vi. 1).

Nymphae, -arum, f.: minor deities presiding over the streams, trees, and groves, the companions of the Graces and Faunus (vii. 5).

O.

Orcus, -i, m.: the under-world of the dead, whose monarch was Pluto or Dis. It was a gloomy region underground (nigro, ii. 23), to which must pass all alike (vii. 15), and it was shut in by six rivers, among which were Lēthē (Forgetfulness) and Styx (Hate).

P.

Parrhāsius, -i, m.: see viii. 6, n.

Parthus, -i, m.: a Parthian, a native of Parthia, the country to the S.E. of the Caspian. South and west of them were the Medi (Medes), and further south still the Persae (Persians); but the name Parthus is used vaguely by Horace for all three peoples. They provoked a war with Rome in 52 B.C., when they annihilated an army, and killed its commander, the famous Crassus, at CARRHAE. They were compelled to make peace again by Ventidius, who twice defeated them 39-38 B.C. Augustus intended to chastise them; but civil war in Parthia between two claimants to the throne ended in an appeal to his arbitration. He set up Tigranes as king, 20 B.C.
This appeal for arbitration is construed by Horace and other writers as equivalent to doing homage to Augustus. The Parthians had a peculiar style of fighting, never coming to close quarters, but discharging their arrows backwards as they rode. Augustus never triumphed over them.

Paullus, -i, m.: Paullus Maximus, an unknown person spoken of highly in Ode i. He was a skilful pleader (i. 14, n.), and had a villa probably near the Alban Lake.

Pégásus, -i, m.: the winged horse which sprang from the blood of the Gorgon. See s.v. BELLEROPHON. Pegasus flew to heaven after its rider’s death, and was placed amongst the stars (xi. 27).

Persae, -arum, m.: confounded by Horace with the Parthians. S.v. PARTHUS (xv. 23).

Phaëthon, -ntis, m.: son of the Sun. He begged to be allowed to drive the chariot of the Sun across the heavens, but the steeds proved too strong for him and ran away, whereupon Jupiter killed him with a flash of lightning. He was a favourite poetical example of presumption and its reward (xi. 25).

Phoebus, -i, m.: s.v. APOLLO (vi. 26).

Phthia, -ae, f. (adj. Phthius, -a, -um): Phthia, the capital of Phthiotis, the S.E. portion of Thessaly, and the kingdom of Achilles (vi. 4).

Priéris, -idis, f.: a woman of Priéria in Macedonia, between the Peneus and Haliacmon rivers, on the north-western shore of the Aegean Sea. It was supposed to be a favourite haunt of the Muses, whence Priéris = Musa (iii. 18).

Pindarikos, -i, m.: the famous lyric poet of Boeotia, was born at Cynoscephalae, in that country, 522 B.C. He spent most of his life at the courts of Amyntas, king of Macedon, Archelaus of Cyrene, Thero of Agrigentum, and Hiero of Syracuse. His various poems are mentioned in Ode ii. (see note on ii. 9), but only his Épinicia—songs in praise of victories at the great Greek games—have come down to us, in four books. He died 442 B.C. Adj. Pindaricus, -a,-um, Pindaric. The Muse of Pindar (ix. 6) is his poetry.

Pleistades, -um, f.: see xiv. 21, n.

Poeni, -orum, m.: the Carthaginians, the people of Carthage. See CARTHAGO (iv. 47).

Priéamus, -i, m.: last king of Troy and father of Paris, whose rape of Helen led to the Trojan War. He was slain by Achilles’ son, Pyrrhus, at the altar of his palace, when the town was surprised by the Greek warriors concealed in the Wooden Horse (vi. 15).

Q.

Quirinus, -i, m.: the name of Romulus after his deification. It means the lance-bearing god (quiris, a lance).

Quirites, -iun, m.: see note, xiv. 1.
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R.

Raetia, -ae, f.: a Roman province south of the Danube, corresponding to the *Grisons* and *Tyrol*. Raetus, -a, -um: of the Raeti, the people of Raetia, conquered by Tiberius and Drusus (q.v.) in 15 B.C. The *Alpes Raeticae* extend from the *St. Gothard* to the *Orteler* (iv. 17).

Römulus, -i, m.: son of Mars and the vestal virgin Rhea Silvia. With his twin brother, Rémus, he was exposed at his birth, was suckled by a she-wolf, lived to revenge his ill-treatment and recover his grandfather's kingdom of Alba, from whence he led a body of settlers who built Rome. He was the first king and the founder of the Roman state (viii. 24). Römulus, -a, -um: belonging to Romulus; an epithet of the Romans as descended from Romulus (v. 1).

S.

Sālii, -orum, m.: see i. 28, n.

Sappho, -ōs, f.: of Lesbos, called *Æolias puella* in ix. 12 (s.v. *Æolius*), a contemporary of Alcaeus (about 610 B.C.). Her poetry was mostly about love, and she is said to have thrown herself into the sea for love of Phaön, who had despised her.

Scipio, -ōnis, m.: Publius Cornelius Scipio Africanus. (1) Scipio, known as *Maior*, "The Elder," the general who by invading Africa forced Hannibal to leave Italy. For his great victory at Zama (202 B.C.) he won his surname of Africanus. (2) Scipio Minor, "The Younger," grandson of the above by adoption, who won the same surname of Africanus for his raising of Carthage (146 B.C.). He was murdered in 127 B.C. See viii. 18, n.; and Index, s.v. **HANNIBAL** and **HASDRUBAL**.

Scōpas, -ādis, m.: see viii. 6, n.

Scythes, -ae, m.: a Scythian. The Scythians (a name which included various smaller nations, such as Getae, Sarmatians, Dacians) occupied the whole of southern Russia from the Caucasus to the Danube. The river Tanais (*Don*) was especially the centre of their country. They were particularly dreaded by the Romans, and their name stood for a type of formidable foes (v. 25). The epithet *gelidus* refers to the bitter climate of Scythia.

Sēres, -um, m.: a people of the far east, generally supposed to be the Chinese. They are used as a type of a far-off people (xv. 23).

Sicilia, -ae, f. (adj. Sicilus, -a, -um): the island of Sicily (iv. 44).

Stēsichōrus, -i, m.: of Himera in Sicily, a famous writer of choral odes about the time of Alcaeus and Sappho (about 610 B.C.). His poetry dealt with epic subjects, whence it is called *graves Camenae* (ix. 8).

Sthēnēlus, -i, m.: captain of the Argives (men of Argos) in the Trojan War (ix. 20).

Styx, -ŷgis and -ŷgos, f. (adj. Stýgius, -a, -um): one of the six
rivers of Hell. Hence the "waves of Styx" are equivalent to death (vii. 25).

Sulpicii, -orum, m.: see xii. 18, n.

Sygambri, -orum, m.: a German people on the right bank of the Lower Rhine about Bonn. They defeated the army of M. Lollius, legate of Germany, in 16 B.C.; and Augustus left Rome to restore order on the Rhine frontier, only returning three years later (15 B.C.). Horace speaks (ii. 36) as if Augustus would celebrate a triumph for his achievements, but he did not.

Tānāis, -is, m.: xv. 24, n.

Teucer, -ri, m.: brother of Ajax, and best archer of all the Greeks at Troy. Whence he is said to be armed with a Cydonian (i.e. Cretan) bow, because Cydonia was one of the chief cities in Crete, and Cretan archers were proverbially excellent (ix. 17). Teucer, -ra, -rum: a rare adjective = Trojan; derived from the name of Teucer, the first king of Troy (vi. 12).

Thālia, -ae, f.: s.v. MUSA (vi. 25).

Thēbæ, -arum, f.: the capital city of Boeotia, in Greece. It was said to have been built by Cadmus, by help of iron warriors, who sprang up from the teeth of a dragon, which he slew there. One of these warriors was Echion, whence the epithet Echōnίus (iv. 64).

Thēseus, -ei, m.: a hero-king of Athens. In conjunction with his friend Pirithoüs, king of the Lapithae, he descended to Hades in order to carry off Proserpina, Queen of Hell. Thēseus was allowed to escape, but Pirithous was chained for ever in Hades, as a punishment for his audacity, and Theseus could not rescue him (vii. 27).

Thrācia, -ae, f. (adj. Thrācius, -a, -um): the modern region of the same name in Northern Greece, proverbial for its rigorous winters, and fierce north winds (xii. 2).

Tibērius, -i, m.: Tiberius Claudius Nero, elder brother of Drusus, and stepson of Augustus, by whom he was adopted son and heir. In 20 B.C. he undertook some movements in Asia which resulted in the recovery of the standards lost at Carrhae by Crassus, 53 B.C. (xv. 7). In 15 B.C., aided by Drusus, he conquered Raetia and Vindelicia (Odes xiv. and iv.). He succeeded to the empire on the death of Augustus (14 A.D.), and reigned until 37 A.D.

Tibur, -uris, n.: (Tivoli) on the Anio, sixteen miles E.N.E. from Rome. It was famous for its beautiful scenery and cascades (whence uvidi, ii. 30), and for its fertility, and was therefore a favourite summer resort of the Romans. Horace had a villa near it.

Tigris, -is, m.: the Tigris, the great river of Mēsopotamia, which unites with the Euphrates below the site of ancient Babylon, and falls into the Persian Gulf (xiv. 46).

Tītyos, -i, m.: one of the Giants, who, for offering violence to Diana, was slain by her brother Apollo. He had boasted that he would win Diana’s love (vi. 2). His punishment was to be chained
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to the ground in Tartārus, where a vulture daily devoured his entrails, which grew again in the night.

Trōia, -ae, f.: Troy, also called Ilium and Ilios. It was situated on a small hill in the region of N.W. Asia Minor called after it the Troad, between the small rivers Simois and Xanthus (Scamander). In revenge for the rape of Helen (g.v.) it was besieged by all Greece for ten years and finally sacked (vi. 3). Trōs, Trōis, m. (pl. Trōēs): a Trojan.

Tullus, -i, m.: Tullus Hostilius, the third king of Rome, 673-642 B.C. (vii. 15).

Tusci, -orum, m. (adj. Tuscūs, -a, -um): another name for Etrusci, the inhabitants of Etruria, the country beyond the Tiber, to the north of Rome, between the Apennines and the sea. Hence the adjacent portion of the Mediterranean (between Italy, Sicily, and Sardinia), was known as the Mare Tuscum or Tyrrhēnum (iv. 54).

Tyndāridae, -um, n.: s.v. CASTOR (viii. 31).

Tyrrhēnus, -a, -um: s.v. TUSCUS (xv. 3).

V.

Vēnus, -ēris, f.: the goddess of love and mother of Cupid (i. 5). She was identified with the Greek Aphrodite, and is generally associated with Bacchus. Sparrows, swans, and doves were her favourite birds. She was the mother of the Trojan Aeneas and therefore protectress of Troy, and of Aeneas' descendants the Romans (vi. 21).

Vindēlīci, -ōrum, m.: the people of Vineđēlīcia, the Roman province between Raetia (Grisons) and the Danube, and corresponding to portions of Baden, the Tyrol, Wurtemburg, and Switzerland. They were reduced in one campaign by Tiberius and Drusus, 15 B.C. (Odes iv., xiv.).

X.

Xanthus, -i, m.: the chief river of Lycia, rising in Mount Taurus, and falling into the Aegean Sea near Patara (now Echeu Chai). It was supposed to be sacred to Apollo (vi. 26). There was another Xanthus river, also called Scamander, in the Troad.
VOCABULARY.

A

ä, ab, from.
ab-dō, -dī, -ditum, 3, to hide.
ab-eō, -ī, -itum, -ire, depart.
abigō, -ēgī, -actum, 3, to drive away, off.
ab-negō, -āvī, -ātum, 1, to refuse.
ab-rumpō, -rūpī, -ruptum, 3, to break off, tear away.
ab-scindō, -scidī, -scissum, 3, to tear or wrench away, separate.
abstinens, -entis, abstinent, temperate, continent.
abstineō, -tīxī, -tentum, 2, to refrain, abstain.
ab-sum, abfui (āful), abesse (abforem or āforem, abfore or āfore, abfuturus or āfutūrus), to be away or absent.
ab-sumō, -sumptī, -sūptum, 3, to use up, consume.
ac, and.
ac-cedo, -cessi, -cessūm, 3, (1) to go to; (2) be added.
acceptus, -a, -um, welcome, pleasing.
accipīō, -cēpī, -ceptum, 3, (1) to receive; (2) welcome, entertain.
accipiter, -trīs, m., a hawk.
ac-cubō, 1, to lie beside, lean against, recline in.
ācer, ācris, -e, (1) sharp, keen; (2) fierce.
acerbus, -a, -um, sour, ungrown, immature.
acerra, -ae, f., an incense-box.

Hor. L.

A

acervus, -ī, m., a pile.
aciēs, -ēī, f., a line of battle.
acincēs, -is, m., a similiar.
acuō, acuī, acūtum, 3, to sharpen, whet.
acūtus, -a, -um, sharp; acūta, -ōrum, n., perils.
ad, prep. with acc., (1) to, towards; (2) near.
adamentinus, -a, -um, hard as steel, adamantine, inflexible.
addō, -dī, -ditum, 3, (1) to attach; (2) add, say in addition.
ad-duco, -duxī, -ductum, 3, (1) to lead, bring to; (2) prompt.
ad-edō, -ēdī, -ēsum, 3, (1) to eat away, devour, consume; (2) wear away.
ad-eō, -ii (rarely -ivi), -itum, -ire, to approach.
adhibeō, -hibiī, -hibītum, 2, (1) to direct towards, apply to; (2) summon, call to one’s help, invite.
adhuc, adv., (1) to this point, hither; (2) still.
adiciō, -iēci, -iectum, 3, (1) to throw, cast, or fling at; (2) add.
adimō, -ēmi, -emptum (-emptum), 3, to take away or from.
ad-mittō, -mītī, -missum, 3, to let in, admit.
ad-moveō, -mōvi, -mōtum, 2, to move or bring to, apply.
adōrea, -ae, f., (1) a prize of victory (originally a gift of grain), and hence: (2) victory.
AGNUS

äerius, -a, -um, pertaining to the air, aerial.
aes, aeris, n., (1) copper, bronze; (2) something made of copper or bronze; aera, cymbals.
aesculátum, -i, n., a forest of oaks.
aestás, -ätis, f., summer, summer heat.
aestívus, -a, -um, of summer.
aestuō, -ävi, -ätum, 1, to boil, surge.
aestůsus, -a, -um, (1) burning hot; (2) surging.
aestus, -ús, m., (1) heat; (2) tide.
aetás, -ätis, f., (1) age, lifetime; (2) time.
aeternō, -ävi, -ätum, 1, to immortalise.
aeternus, -a, -um, eternal.
aethér, -eris, m., the upper air, sky.
aetherius, -a, -um, of the upper air, ethereal.
Aethiops, -opis, m., a black man.
aevum, -i, n., (1) eternity; in aevo, for ever; (2) time of life, life; (3) generation.
afferō, -affi, -affum, 3, to carry to, take to.
afigō, -figi, -figum, 3, to fasten to, affix.
afluō, -flxi, -flxum, 3, to flow to.
affor, -fātus sum, -fāri, to speak to.
affulgeō, -fūlsī, 2, to shine upon.
Africās, -a, -um, African; and Esp.: with or without ventus, the S.W. wind.
ager, agrī, m., a field, farm.
agitō, -ävi, -ätum, 1, (1) to drive; (2) set in motion; (3) shake; (4) excite; (5) manage.
agmen, -minis, n., an army (in close marching order).
agnā, -ae, f., a lamb.
agnus, -i, m., a lamb.

ADUL

adulter, -i, m., and adultera, -ae, f., an adulterer, paramour, an adulteress; adulter, -era, -erum, adulterous.
adulthus, -a, -um, grown up, marriageable.
ad-urgeō, 2, to pursue closely.
ad-ürō, -ussī, -ustum, 3, to burn, inflame.
adventus, -ūs, m., an arrival.
ad-vocō, -āvi, -ātum, 1, to summon.
adytum, -i, n., a shrine.
aedēs and aedis, -is, f., (1) a temple; (2) (pl.) a dwelling.
Aegaeus, -a, -um, Aegean, mare, aequor, the Aegean Sea, now the Grecian Archipelago.
aegis, -gidis, f., a shield of Minerva, with the Medusa head.
aemulor, -a, -um, striving after, emulous; subst., aemulus, -i, m., a rival.
aēneus and ahēneus, -a, -um (aes), of copper or bronze.
Aeolius, -a, -um, Aeolian, with especial reference to Sappho as being a Lesbian woman.
aequalis, -e, (1) equal, corresponding; (2) of the same age; aequālis, -is, m., one of the same age, a companion.
aequē, in like manner, equally.
aequō, -āvi, -ātum, 1, (1) to make level; (2) make equal.
aequor, -oris, n., (1) a level surface; (2) the level surface of the sea, the sea (sing. and pl.).
aequus, -a, -um, (1) equal, just; (2) favourable; (3) fair, calm.
äer, āeris, acc. aera, m., the air, atmosphere, esp. the lower air.
aerātus, -a, -um, covered or fitted with bronze, with a bronze beak.

2
ago, ëgī, actum, 3, (1) to set in motion, drive; (2) carry off; (3) of time: pass; (4) do, act; (5) keep, celebrate; (6) imperat; age, come, come now.

agrestis, -e, (1) of the country; (2) countrified.

āla, -ae, f., a wing.

albescō, 3 to become white.

albicō, -āvī, 1, to be white.

albus, -a, -um, (1) white; (2) pale; (3) bright, clear.

ālea, -ae, f., (1) a game played with dice, any game of chance; (2) hazard, risk.

āles, -ālitis, (1) winged; (2) subst., m. and f., a (large) bird; (3) angury, omen.

alga, -ae, f., sea-weed.

allās, adv. [acc. pl. f. of alius, sc. vices], at another time.

alter, adv., otherwise.

aliumdē, from another source.

alius, -a, -ud, gen. alīus, dat. alīī, gen. f., also aliae, another, other.

allābōrē, -āvī, -ātum, 1, to add to by toil.

almus, -a, -um, nourishing, fruitful, bountiful, kindly.

alō, aluī, altum and alītum, 3, to nourish, foster, feed.

alter, -tera, -terum, (1) one of two; (2) second; (3) different.

alternus, -a, -um, alternate, by turns.

altrix, -trīcis, f., a foster-mother.

altus, -a, -um, (1) high; (2) deep; (3) noble. altum, -ī, n., the deep.

alumnus, -ī, m., foster-son, nursing.

alveus, -ī, m., (1) a hollow; (2) river-bed.

alvus, -ī, f., the womb.

ambīlis, -e, with compar. and superl., worthy of love, amiable.

amans, -antis, m., a lover.

amārus, -a, -um, bitter.

amātor, -ōris, m., a lover.

ambiguus, -a, -um, moving from side to side, wavering.

amīō, -īvī and -īvī, -ītum, 4, (1) to go round; (2) canvass for votes; (3) solicit.

ambītōsus, -a, -um, twining around.

amb-tōr, -ussī, -ustum, 3, to burn.

amicē, with good will.

amicīō, -miciī and -mixiī, -miciītum, 4, to wrap around.

amicitia, -ae, f., friendship.

amicus, -a, -um, loving, kind; amicius, -ī, m., a friend.

ā-mittō, -missiī, -missum, 3, (1) to let slip; (2) lose.

amnis, -īs, m., a stream.

amō, -āvī, -ātum, 1, (1) to love; (2) be fond of; accustomed to, with inf.

amoenus, -a, -um, pleasant, charming.

amor, -ōris, m., love.

ā-moveō, -mōvī, -mōtum, 2, (1) to remove; (2) steal; (3) put aside.

amphora, -ae, f., a large two-handled jar with a pointed bottom.

amplius, more.

amplus, -a, -um, (1) large, spacious; (2) abundant.

amystis, -tidis, f., the draining of a cup at a draught.

an, conj., whether, or.

ancile, -is, n., gen. pl. ancilīorum, the shield said to have fallen from heaven in Numa’s reign, on the preservation of which the prosperity of Rome was believed to depend.

ancilla, -ae, f., a handmaid.

angiportum, -ī, n., and -ūs, -ūs, m., a narrow street, alley.

anguis, -is, c., a serpent.

angulus, -ī, m., a corner.

angustus, -a, -um, narrow.

anhēlītus, -ūs, m., panting.
anima, -ae, f., (1) air, breeze, wind; (2) the breath; (3) the breath of life; (4) life; (5) soul.  
animōsus, -a, -um, (1) living;  
(2) spirited, courageous.  
animus, -î, m., (1) the soul;  
(2) disposition, feeling; (3) heart, spirit, self-confidence.  
annōsus, -a, -um, full of years, aged.  
annuō, -nui, 3, to give assent by a nod, grant.  
annumus, -a, -um, (1) lasting for a year; (2) annual, yearly.  
ante, (1) of space: before, in front of;  
(2) of time: before, previously; freq. followed by quam apart or as one word (ante-quam), with indic. and subj.  
ante-cessū, -cessī, -cessum, 3, to go before, precede.  
ante-ēō, -īvi, and -īi, -īre, to go before, precede.  
ante-hāc, before now.  
anterna, -ae, f., yard-arm, a sail-yard.  
anternum, conj., before.  
anus, -ūs, f., an old woman.  
anxiety, -a, -um, anxious, solicitous.  
aper, apri, m., a wild boar.  
aperiō, -peruī, -pertum, 4, to open.  
apertus, -a, -um, open; subst., aperture, -i, n., an open space, the open field.  
apex, -picis, m., (1) a point, summit; (2) the wool-bound rod at the top of the flamen’s cap; hence: the flamen’s cap; (3) the tiara of eastern potentates.  
apis, -is, f., a bee.  
apium, -īi, n., parsley.  
apparātus, -ūs, m., (1) preparation; (2) luxury, magnificence.  
ap-pāreō, -ūf, -ātum, 2, to become visible, appear.  
ap-plicō, -āvi or -uf, -ātum, 1,  
(1) to attach; (2) direct towards, apply.  
ap-pōnō, -posuī, -positum, 3, (1) to set beside, add to;  
(2) implant.  
ap-precor, -ātus sum, -āri, to pray to, worship.  
apricus, -a, -um, sunny.  
apto, -āvi, -ātum, 1, (1) to fit, adjust; (2) adapt to.  
aptus, -a, -um, suitable, appropriate.  
apud, prep. with acc., with, near, by (usually of persons).  
aqua, -ae, f., water.  
aquila, -ae, f., an eagle.  
aquilō, -ōnis, m., the north wind.  
aquōsus, -a, -um, full of water, moist.  
āra, -ae, f., an altar.  
arātor, -ōris, m., a ploughman.  
arātrum, -ī, n., a plough.  
arbitrēr, -trī, m., (1) an umpire, judge; (2) master.  
arbitrium, -īi, n., (1) decision, judgment; (2) authority, will.  
arbor, (poet. arbōs), -ōris, f., a tree.  
arbus tum, -ī, n., a plantation.  
arbutus, -ī, f., the arbutus, wild strawberry-tree.  
arcanus, -a, -um, hidden, secret;  
arcanum, -ī, a secret.  
arceō, -cui, 2, to shut out, keep off.  
arces (arch. arquus), -ūs, m., a bow.  
ardeō, arsi, arsum, 2, (1) to be on fire, glow; (2) burn with love for.  
ar dor, -ōris, m., fire, flame.  
ar dūs, -a, -um, (1) steep, lofty; (2) difficult.  
ārea, -ac, f., (1) an open space;  
(2) a court, square; (3) threshing-floor.  
areōna (harena), -ae, f., sand.  
argentum, -i, n., (1) silver; (2) silver plate.
arguo, argutus, anna, aridus, armentum, arrogant, arro, ars, artus, arrogo, artus, arvum, arx, asper, ascribe, aspicio, assum astringo, at, aflatrum, atavus, atet, atque, atqui, and yet. atrium, -i, n., the forecourt, hall. atrox, -ocis, fierce, harsh, cruel. athenuo, -avi, -atum, 1, (1) to make thin; (2) abase. at-tereo, -trivi, -tritum, 3, to rub against.

AVER

attineo, -tinui, -tentum, 2, (1) to hold fast; (2) concern, be of consequence to. attingo, -tigii, -tactum, 3, to touch, arrive at. attontitus, -a, -um, (1) thunder-struck; (2) frenzied, inspired. auctor, -oris, c., (1) a founder, father, maker; (2) author, authority. audax, -daciis, daring, bold. andeo, ausus sum, 2, to dare. audiö, -ivi and -ii, -itum, 4, (1) to hear; (2) listen to, hear about; (3) obey. aufero, abstulii, ablatum, auferre, to take away, bear away. augur, -guris, c., an augur, soothsayer, seer, harbinger. aula, -ae, f., (1) a forecourt, yard; (2) palace, court. aulaeum, -i, n., (1) tapestry; (2) hangings. aura, -ae, (1) a breeze; (2) breath. aureus, -a, -um, (1) golden; (2) excellent; (3) noble. auriga, -ae, m., a charioteer. auris, -is, f., an ear. auritus, -a, -um, (1) with ears, (2) listening. aurum, -i, n., (1) gold; (2) the Golden Age. auspex, -spexi, -spectum, 3, to look at; (2) have regard to. assum (ad-sum), affui (adfuli), adesse, to be at, present, at hand. astrīngō, -strinxi, -strictum, 3, to bind fast. astrum, -i, n., a star, constellation. at, but. atavus, -i, m., the father of a great-great-grandfather; hence ancestor. ater, atra, -trum, (1) black, dark, gloomy; (2) dismal, deadly. atque, and. atquii, and yet. atrum, -i, n., the forecourt, hall. ater, -i, n., the forecourt, hall.
avidus, -a, -um, desirous, eager, greedy.
avis, -is, f., (1) a bird; (2) omen.
avitus, -a, -um, of a grandfather, ancestral.
āvius, -a, -um, untrodden.
avus, -ī, m., a grandsire.

baca (bacca), -ae, f., a berry.
bacchor, -atus sum, -āri, to rave like the Bacchantes, revel.
balanus, -ī, f., a fragrant nut, a behen-nut.
barbarē, rudely, cruelly.
barbarus, -a, -um, foreign, barbarous.
barbitos, -i, c., a lyre, lute.
beatus, -a, -um, (1) happy, fortunate; (2) prosperous, wealthy.
béllicosus, -a, -um, warlike.
béllicosus, -a, -um, of war, military; (2) warlike.
bellō, -āvi, -ātum, to wage war.
bélnea, -ae, f., a beast (of great size), monster.
bélunosus, -a, -um, teeming with beasts.
bene, well.
benignius, more generously (than usual).
benignus, -a, -um, (1) good-natured; (2) generous.
beō, -āvi, -ātum, 1, to bless, reward.
bibō, bibi, 3, to drink.
bicornis, -e, two-horned.
bidens, -entis, with two teeth; subst. f., a sheep.
biformis, -e, of two forms.
bilis, -is, f., bile, anger.
bimaria, -e, between two seas.
bimestris, -e, of two months, two months old.
bimus, -a, -um, two years old.
bipennis, -is, f., a two-edged axe, battle-axe.

biremis, -e, two-oared.
bis, twice.
blandius, more alluringly, more persuasively.
blandior, -itus sum, -īri, to coax.
blandus, -a, -um, caressing, alluring.
bonus, -a, -um, (1) good; (2) favourable, kind.
boreās, -ae, m., the north wind.
bōs, bovis, c., an ox, cow.
brāchium, -īī, n., (1) the fore arm; (2) the arm.
brevis, -e, (1) short; (2) short-lived.
brūma, -ae, f., the shortest day, winter time, winter.
brūtus, -a, -um, heavy, immovable, dull.
bustum, -ī, n., a tomb.

cadō, cecidi, cāsum, 3, (1) to fall; (2) set (of stars).
caducus, -a, -um, (1) inclined to fall, falling; (2) frail, perishable.
cadus, -ī, m., a wine-jar.
caecus, -a, -um, (1) blind; (2) unseen, hidden.
caedēs, -is, f., a cutting down, slaughter.
caedo, cecidi, cæsum, 3, (1) to cut; (2) kill.
caelebs (coelebs), -libis, unmarried, single.
caelestis, -e, of the sky, heavenly, divine.
caelum (coelum), -ī, n., the sky.
caementum, -ī, n., an unhewn stone, a quarry stone.
caesariēs, -ēi, f., the hair.
caespes (cespes), -pitis, m., a turf, sod.
calamus, -ī, m., a reed.
calco, -āvi, -ātum, 1, (1) to tread upon; (2) tread.
<table>
<thead>
<tr>
<th>Latin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>caleō, -ui, 2, (1) to be warm; (2) love ardently.</td>
<td>captive, -a, -um, taken in war, captive; captiva, -ae, f., a captive.</td>
</tr>
<tr>
<td>calescō, caluī, 3, to grow warm.</td>
<td>caput, -pitis, n., (1) the head; (2) a head, person; (3) the source; (4) civil rights.</td>
</tr>
<tr>
<td>calidus, -a, -um, (1) warm, hot; (2) fiery, rash.</td>
<td>carbō, -onis, m., coal, charcoal.</td>
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<tr>
<td>caliginōsus, -a, -um, misty, gloomy.</td>
<td>cardō, -dinis, m., a hinge.</td>
</tr>
<tr>
<td>calleō, -ui, 2, (1) to be thick-skinned; (2) be experienced.</td>
<td>careō, -ui, -itārus, 2, to be without, in want of, free from.</td>
</tr>
<tr>
<td>callidus, -a, -um, skilful, dexterous, clever.</td>
<td>carīna, -ae, f., (1) a keel; (2) a ship.</td>
</tr>
<tr>
<td>calor, -ōris, m., (1) warmth, heat; (2) the fire of love.</td>
<td>carmen, -minis, n., a song.</td>
</tr>
<tr>
<td>Camēna (Camoena), -ae, f., a Muse.</td>
<td>carpō, carpsē, carptum, 3, (1) to pull, pluck, pick, spin; (2) graze on; (3) seize, enjoy; (4) pass over; (5) consume.</td>
</tr>
<tr>
<td>campestrēs, -stris, -stre, (1) of a level plain, flat; (2) nomad.</td>
<td>castītās, -ātis, f., purity, chastity.</td>
</tr>
<tr>
<td>campus, -i, m., an open plain, field; Campus Martius, or simply Campus, a grassy plain along the left bank of the Tiber in N.W. Rome, used as an exercise ground and a place for holding the comitia.</td>
<td>castra, -ōrum, v. castrum.</td>
</tr>
<tr>
<td>candidus, -a, -um, shining or dazzling white.</td>
<td>castrum, -i, m., (1) a fort; (2) pl. a camp.</td>
</tr>
<tr>
<td>canis, -is, c., a dog.</td>
<td>castus, -a, -um, pure, guiltless.</td>
</tr>
<tr>
<td>cánitiēs, -ōi, f., hoariness.</td>
<td>cásusus, -ūs, m., a fall.</td>
</tr>
<tr>
<td>canō, cecīnī, cantum, 3, (1) to sing; (2) sing of.</td>
<td>catēnā, -ae, f., a chain, fetter.</td>
</tr>
<tr>
<td>canōrūs, -a, -um, melodious.</td>
<td>caterva, -ae, f., throng, troop.</td>
</tr>
<tr>
<td>cantharūs, -i, m., a tankard.</td>
<td>catulus, -i, m., a whelp, cub, dog.</td>
</tr>
<tr>
<td>cantō, -āvī, -ātum, 1, (1) to sing; (2) sing of.</td>
<td>catus, -a, -um, clever.</td>
</tr>
<tr>
<td>cantus, -ās, m., (1) a song; (2) music.</td>
<td>cauda, -ae, f., the tail.</td>
</tr>
<tr>
<td>cánus, -a, -um, hoary.</td>
<td>causa, -ae, f., a cause, reason, motive.</td>
</tr>
<tr>
<td>capax, -ācis, large, capacious.</td>
<td>cautus, -a, -um, more warily.</td>
</tr>
<tr>
<td>capella, -ae, f., a little she-goat, kid.</td>
<td>cautus, -a, -um, cautious, wary.</td>
</tr>
<tr>
<td>caper, -pri, m., a he-goat, goat.</td>
<td>caveō, cāvī, cantum, 2, to take care, beware, guard against.</td>
</tr>
<tr>
<td>capillus, -i, m., a hair.</td>
<td>cavus, -a, -um, hollow.</td>
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<tr>
<td>capiō, cēpi, captum, 3, (1) to take, seize; (2) captivate.</td>
<td>cēdō, cessī, cessum, 3, (1) to withdraw, depart; (2) yield; (3) give up one’s right.</td>
</tr>
<tr>
<td>caprea, -ae, f., a wild she-goat.</td>
<td>celebrē, -bris, -bre, frequented, crowded.</td>
</tr>
<tr>
<td>cáprepēs, -pedis, goat-footed.</td>
<td>celebrō, -āvī, -ātum, 1, (1) to frequent; (2) celebrate; (3) praise, honour.</td>
</tr>
<tr>
<td>captivus, -a, -um, taken in war, captive; captiva, -ae, f., a captive.</td>
<td>celer, -eris, -ere, swift.</td>
</tr>
<tr>
<td>cella, -ae, f., a storehouse.</td>
<td>célō, -āvī, -ātum, 1, to hide.</td>
</tr>
<tr>
<td>celsus, -a, -um, lofty.</td>
<td>celsus, -a, -um, lofty.</td>
</tr>
</tbody>
</table>
cēna (caena and coena), -ae, f.,
the principal meal of the Romans;
dinner.
census, -ús, m., property.
centiceps, -cipitis, hundred-headed.
centimanus, -a, -um, with a
hundred hands.
centum, num., a hundred.
cerēbrum, -I, n., the brain.
cēreus, -a, -um, waxen.
cērō, -āvī, -ātum, 1, to cover with
wax.
certāmen, -minis, n., a contest.
certē, at least, at any rate.
certō, -āvī, -ātum, 1, (1) to fight,
contend; (2) vie.
certus, -a, -um, (1) fixed, certain;
(2) trusty, unravelling.
cerva, -ae, f., a hind.
cervix, -īcis, f., the neck.
cervus, -ī, m., a stag, deer.
cessō, -āvī, -ātum, 1, (1) to be
remiss, tarry; (2) be inactive,
salter.
cēterus, -a, -um, usually pl., the
other, the rest.
ceu, as, like as.
charta, -ae, f., (1) a leaf of papy-
rus, paper; (2) poem.
chorda, -ae, f., a string (of a
musical instrument).
chorēa, (-ea), -ae, f., a dance.
chorus, -I, m., (1) dance; (2) the
company singing and dancing,
chorus.
cibōrium, -ii, n., a drinking-cup.
cicātrix, -tricis, f., a scar.
eichōrēum, -ōī, n., chicory, endive.
cingō, cinxī, cinctum, 3, to en-
circle, wreathe, crown.
cinis, -eris, m., rarely f., ashes.
circā, around, about.
circum, around, round about.
cithara, -ae, f., a lute.
citius, more quickly.
citrea, -a, -um, of citrus-wood.
citus, -a, -um, quick, rapid.
civicus, -a, -um, of citizens, civic.
civīlis, -e, of citizens, civic.
civis, -is, c., a citizen, fellow-
citizen.
civitās, -ātis, f., (1) citizenship;
(2) a state.
clādēs and clādis, -is, f., a
disaster, loss.
clāmor, -ōris, m., (1) shout, cry;
(2) echo.
clārō, -āvī, -ātum, 1, to make
famous.
clārus, -a, -um, (1) bright; (2)
renowned.
classis, -is, f., fleet.
claudō, claustri, clausum, 3, to
shut.
claudus, -a, -um, lame, halt.
clastrum, -I, n., a bar, barrier.
clāvis, -is, f., a key.
clāvus, -ī, m., a nail.
clēmens, -entis, gentle, merciful.
cliens, -entis, m., a dependent,
client (i.e. a freeman under the
protection of a patronus).
clīenta, -ae, f., a female client.
clipens, -Ī, m., a round metal
shield.
clīvus, Ī, m., a hill
co-emō, -ēmi, -emptum, 3, to buy
up.
coēreō, -cui, -citum, 2, (1) to en-
close, encompass; (2) confine,
control.
coetus, -ūs, m., an assembly,
crowd.
cōgītō, -āvī, -ātum, 1, to purpose,
design.
cōgō, coēgī, coactum, 3, (1) to col-
lect, unite; (2) compel.
cohībeō, -buī, -bitum, 2, (1) to
hold together; (2) confine; (3)
restrain.
cohors, -tis, f., (1) a company,
throng; (2) cohort, battalion.
colligō, -legi, -lectum, 3, to col-
lect.
collinō, -levī, -litum, 3, to be-
smear.
collis, -is, m., a hill.
collum, -ī, n., the neck.
colō, coluī, cultum, 3, (1) to cultivate; (2) tend; (3) worship.
colōnus, -ī, m., a husbandman.
color (colōs), -ōris, m., (1) colour; (2) complexion.
colūbra, -ae, f., a snake.
columba, -ae, f., a dove.
columen, -minis, n., support, stay.
columna, -ae, f., a pillar.
coma, -ae, f., (1) the hair (of the head); (2) foliage or leaves.
com-bibō, -bibī, 3, to absorb.
comes, -mitis, c., a companion.
cōmis, -e, courteous, comely, affable.
cōmissor, -ātus sum, -āri, to make a merry procession, revel.
commissum, -ī, n., a fault, crime.
com-mittō, -mīsī, -missum, 3, (1) to join together; (2) engage in, fight; (3) commit; (4) instruct.
commodum, -ī, n., advantage.
commodus, -a, -um, (1) suitable; (2) agreeable; (3) full.
commūnis, -e, common, public.
cōmō, compsi, comptum, 3, to comb, arrange.
com-pār, -paris, like, equal; subst., a consort.
com-pellō, -puli, -pulsum, 3, to drive together.
com-pēs, -pedis, f., a fetter.
compescō, -pesuī, -cessum, 3, to confine, restrain.
com-pōnō, -posuī, -positum, 3, (1) to bring together, heap up; (2) lay at rest; (3) arrange.
con-cēdō, -cessi, -cessum, 3, to yield, give up.
concha, -ae, f., a shell.
concidō, -cidī, 3, (1) to fall down, (2) subside.
con-ciever, -cīvī, -citum, 2, to excite.
concilium, -īi, n., an assembly, council.

concinō, -cinui, -centum, 3, (1) to sing harmoniously; (2) sing, celebrate.
concipiō, -cēpī, -ceptum, 3, to conceive.
con-citō, -āvī, -ātum, 1, to stir up, rouse.
concutiō, -cussī, -cussum, 3, to shake violently.
condiciō, -onis, f., (1) a stated condition; (2) compact, terms.
con-disco, -didiciō, 3, to learn well.
con-dō, -didi, -ditum, 3, (1) to put together; (2) store; (3) conceal, see the last of; (4) enroll.
con-ferō, contuli, collātum, (con-lātum), conferre, to bring together, gather.
con-fundō, -fūdī, -fūsum, 3, (1) to mix; (2) mingle, join.
con-iūrō, -āvī, -ātum, 1, (1) to swear together; (2) unite together under oath.

coniux (conj-) and coniunx (conj-), -iugis, c., husband, wife.
cōnor, -ātus sum, 1, to undertake, try.
conscius, -a, -um, (1) privy to; (2) knowing.
consecrō, -āvī, -ātum, 1, to consecrate.
con-senescō, -senuī, 3, to grow old together.
con-sentiō, -sensī, -sensum, 4, to agree.
consilior, -ātus sum, 1, to consult.
consilium, -īi, n., (1) deliberation, counsel; (2) a council; (3) plan, design.
con-sistō, -stitī, 3, (1) to take one's stand; (2) freeze.
con-sociō, -āvī, -ātum, 1, to join, unite.
con-sors, -sortis, sharing in.
conspiciō, -spexī, -spectum, 3, to look at, view.
CUBI

conspicuus, -a, -um, (1) visible; (2) conspicuous.
constans, -antis, firm, constant.
consul, -sulis, m., a consul (the two consuls were the highest magistrates in Rome).
consulāris, -e, of a consul, consular.
consulū, -sulū, -sultum, 3, to consider, take counsel.
consultus, -a, -um, consulted, skilled in; subst., consultus, -i, m., a professor.
contāminātus, -a, -um, polluted.
con-tempnō, -tempsi, -temptum, 3, to despise.
contemplor, -plātus sum, -āri, to survey, contemplate.
con-tendō, -tendi, -tentum, 3, (1) make an effort; (2) contend.
continens, -entis, (1) bordering upon; (2) unbroken.
contineō, -tinui, -tentum, 2, to hold in, check.
continuō, -āvi, ātum, 1, to make continuous, connect.
contrā, (1) opposite; (2) in opposition, against.
con-trahō, -traxi, -tractum, 3, (1) to draw together; (2) contract; (3) reduce.
contremiscō (contremescō), -tremuī, 3, (1) to quake; (2) shudder at.
con-tundō, -tudī, -tūsum, 3, to bruise, crush, break in pieces.
con-venīō, -vēni, -ventum, 4, to fit, be suitable to.
con-vertō (convertō), -vertī (-vortī), -versum (-vorsum), 3, to change.
convīva, -ae, c., a guest.
convivium, -īi, n., a feast.
cōlia, -ae, f., (1) plenty; (2) pl., forces, troops.
cōpula, -ae, f., a bond, tie.
cor, cordis, n., the heart; cordi esse alicui, to be dear to one.
cōram, openly.

CONS

cornix, -nicis, f., a crow.
cornū, -ūs, and (rarely) -ū, n., (1) a horn; (2) strength, power; (3) trumpet.
corōna, -ae, f., a wreath.
corōnō, -āvi, -ātum, 1, to crown.
corpus, -poris, n., a body.
corrigō, -rexī, -rectum, 3, to make straight, set right.
corripiō, -ripui, -reptum, 3, (1) to seize; (2) snatch up; (3) hasten.
cortex, -ticis, m., bark, cork.
coruscus, -a, -um, glittering.
corusus, -i, m., a raven.
cōs, cōtis, f., a whetstone.
costum, -i, n., an oriental aromatic plant, nard.
cothurnus, -i, m., (1) a high boot; (2) buskin.
crās, to-morrow.
crastinus, -a, -um, of to-morrow.
crātēra, -ae, f., a mixing bowl, wine-bowl.
crēber, -bra, -brum, (1) thick; (2) frequent.
crēdō, -didī, -ditum, 3, (1) to believe; (2) intrust, trust.
crēdulus, -a, -um, (1) confiding; (2) believing in.
cremō, -āvi, -ātum, 1, to burn.
crēō, -āvi, -ātum, 1, to create, make, beget.
crepō, -puī, -pitum, 1, (1) to rattle; (2) prate about.
crescō, crēvi, crētum, 3, to grow, become great.
crimen, -minis, n., (1) an accusation; (2) crime.
crīminōsus, -a, -um, calumniating, slanderous.
crīnis, -is, m., hair.
crūdēlis, -e, cruel.
crūdus, -a, -um, (1) raw; (2) unripe.
cruentus, -a, -um, bloody, gory.
cruor, -oris, m., gore.
crūs, crūris, n., a leg.
cubīle, -is, n., a couch, bed.
cubitum, -i, n., and cubitus, -i, m., the elbow.
cubō, -bui, -bitum, 1, (1) to lie, lie down; (2) slope.
culpa, -ae, f., (1) fault, wickedness; (2) defect.
culpō, -āvi, -ātum, 1, (1) condemn; (2) lay the blame on.
cultor, -ōris, m., a worshipper.
cultūra, -ae, f., cultivation, tillage.
cultus, -ūs, m., (1) cultivation; (2) manner of life; (3) culture, civilization, refinement; (4) adornment, dress.
culullus, -i, m., a beaker, bowl.
1. cum, prep., with.
2. cum (quom, quum), conj., when, since, although.
cunctor, -ātus sum, 1, to delay, linger.
cunctus, -a, -um, all together.
cuneus, -i, m., a wedge.
cunque, at any time.
cupīdō, -dinis, f., desire, longing; Cupidō, -dinis, m., the god of love, Cupid.
cupidus, -a, -um, desirous of, eager for.
cupīō, -iūi or -ii, -ītum, 3, to desire.
cupressus, -i, f., a cypress.
cūr, why.
cūra, -ae, f., (1) care; (2) anxiety, concern; (3) a loved one.
cūria, -ae, f., Senate-house, Senate.
cūrō, -āvi, -ātum, 1, to trouble oneself about, care for, be careful.
curriculum, -i, n., a race-course.
curro, cucurri, cursum, 3, to run, hasten.
currus, -ūs, m., a chariot.
cursitō, -āvi, 1, to run about.
cursus, -ūs, m., a running, course, journey.
curtus, -a, -um, cut short.
curvō, -āvi, -ātum, 1, (1) to bend; (2) hollow out.
curus, -ūs, m., the skin.
cyathus, -i, m., a cup, ladle.
cycnus, -i, m., a swan.
cymba, (cumba), -ae, f., a boat.

damma, (dāma), -ae, f., a deer.
damnō, -āvi, -ātum, 1, to condemn.
damnōsus, -a, -um, injurious, ruinous.
damnum, -i, n., damage, loss.
daps, dapis, f., a feast.
dē, (1) from; (2) concerning, about; (3) down from.
dea, -ae, f., a goddess.
dē-bacchor, -ātus sum, -āri, to rave, rage.
dē-bellō, -āvi, -ātum, 1, to fight out.
dē-beo, -bui, -bitum, 2, to owe.
dē-bilitō, -āvi, -ātum, 1, (1) to weaken; (2) break.
dē-cantō, -āvi, -ātum, 1, to sing off, sing often, sing to the end.
dē-cēdō, -cessi, -cessum, 3, (1) to go away; (2) give way, yield to.
decempeda, -ae, f., a ten-foot measuring rod.
decens, -centis, beautiful.
dē-cerpō, -cerpeī, -cerptum, 3, to pluck off.
dē-certo, -āvi, -ātum, 1, to fight hard.
decet, 2, it is fitting, proper.
dē-ciō, -cidi, 3, (1) to fall down, off, or away; (2) die.
deciens and decies, ten times.
dē-ciō, -cēpi, -ceptum, 3, (1) to deceive; (2) cheat of.
dē-clīnō, -āvi, -ātum, 1, to turn aside.
dē-clūvis, -e, sloping down.
DECO

dē-colōrō, -āvī, -ātum, 1, to dis-colour, stain.
decor, -ōris, m., beauty.
decorō, -āvī, -ātum, 1, (1) to adorn; (2) distinguish.
decōrus, -a, -um, (1) becoming; (2) beautiful, graceful.
dē-crescō, -crāvī, -crētum, 3, (1) to grow less, wane; (2) shrink, subside.
dēcrētum, -I, n., a decree, ordinance.
dē-currió, -currī and (rarely) -currī, -cursum, 3, (1) to run down; (2) betake oneself to.
decus, -coris, n., an ornament, glory, grace.
dē-decet, it is unseemly.
dē-decus, -coris, n., disgrace.
dē-dico, -āvī, -ātum, 1, to dedicate, consecrate.
dē-dō, -didī, -ditum, 3, to surrender.
dē-doceō, 2, to cause to unlearn, unteach.
dē-dūcō, -duxi, -ductum, 3, (1) to lead, draw, down; (2) derive, deduce, introduce.
dē-defendo, -fendi, -fensum, 3, (1) to ward off, repel; (2) defend.
dē-ferō, -tuli, -lātum, -ferre, (1) to bring down; (2) grant, confer.
dē-ficiō, -fēcī, -fectum, 3, (1) to fall off; (2) fail, be wanting, cease.
dē-fluō, -fluxī, -fluxum, 3, to flow down.
dē-fundo, -fādī, -fāsum, 3, to pour out.
dē-fungor, -fectus sum, -fungī, to discharge, perform, finish.
dē-gō, -dēgi, 3, to spend, pass, live.
dē-giō, -iēcī, -iectum, 3, to hurl down.
dē-lābor, -lapsus sum, -lābī, to glide down.
dē-lectō, -āvī, -ātum, 1, to charm, delight.
dē-leo, -lēvī, lētum, 2, to abolish, destroy.
dē-lūberō, -āvī, -ātum, 1, (1) to weigh well, ponder; (2) resolve, determine.
dē-lucia, -ārum, f., a delight, pleasure, luxury.
dē-lucrum, -I, n., crime.
dē-lūbrum, -I, n., a shrive.
dē-mens, -mentis, n., distracted.
dē-mergō, -mersī, -mersum, 3, (1) to submerge, plunge, dip; (2) overwhelm.
dē-mittō, -misī, -missum, 3, (1) to send down, lower; (2) let sink.
dē-mō, -dempsī, -demptum, 3, to take away.
dē-natō, 1, to swim down.
dē-negō, -āvī, -ātum, 1, to refuse.
dē-nōminō, -āvī, -ātum, 1, to name.
dens, dentis, m., a tooth.
denseō, -suī, 2, (1) to make thick; (2) send thick and fast.
densus, -a, -um, thick, close, thronging.
dē-pellō, -puli, -pulsum, 3, (1) to drive out or away; (2) wear.
dē-pōnō, -posui, -positum, 3, (1) to lay down, fix; (2) trust.
dē-proelior, -āri, to war violently.
dē-prōmō, -prompsi, -promptum, 3, to fetch out.
dē-properō, 1, to prepare hastily.
dē-rīpiō, -ripui, -reptum, 3, to snatch away, pull down.
dē-rīvō, -āvī, -ātum, 1, to draw from.
descendō, -scendi, -scensum, 3, to go down.
dē-secō, -secui, -sectum, 1, to cut down.
dē-serō, -serui, -sertum, 3, to forsake.
dēsiderium, -īi, n., (1) object of longing; (2) yearning, regret.

DESI

dē-lēniō (dēlinio), -īvī, -ītum, 4, to soothe.
dē-leō, -lēvī, lētum, 2, to abolish, destroy.
dēlīberō, -āvī, -ātum, 1, (1) to weigh well, ponder; (2) resolve, determine.
dēliciae, -ārum, f., a delight, pleasure, luxury.


desiderō, -āvī, -ātum, 1, (1) to yearn for; (2) miss.
dēsillō, -silī, -sultum, 4, to leap down.
dē-sinō, -sīvī and -sīi, -sītum, 3, to cease.
de-sipō, -sipū, 3, to be foolish, trifle.
de-spērō, -āvī, -ātum, 1, to despair of, give up.
de-spiciō, -spexī, -spectrum, 3, (1) to look down upon; (2) despise.
destinō, -āvī, -ātum, 1, to assign, devote, promise, reserve.
destīnō, -stitū, -stitūtum, 3, to abandon, leave in the lurch, cheat.
de-stringō, -strīnxī, -strictum, 3, to draw.
dē-sum, -fūī, -esse, to be away, wanting, missing.
de-tergeō, -tersī, -tersum, 2, to wipe off, away.
dē-terior, -īus, worse, inferior.
de-terō, -trīvī, -trītum, 3, to wear away, weaken, impair.
de-terreō, -terrī, -territum, 2, to frighten off.
de-testor, -ātus sum, -ārī, to execrate, detest.
de-tineō, -tinī, -tentum, 2, (1) to hold fast; (2) keep back, keep away.
de-torqueō, -torsī, -tortum, 2, to turn away, bend aside.
dēus, -i, m., a god.
dēvexus, -a, -um, rolling away from, sinking.
dē-vincō, -viēlī, -victum, 3, to conquer completely.
dēvius, -a, -um, secluded, wandering.
dē-volvō, -volvī, -volūtum, 3, to roll down.
dēvōtus, -a, -um, accursed.
dē-voveō, -vōvī, -vōtum, 2, to devote, consecrate.
dextera or (usu.) dextra, -ae, f. (sc. manus), the right hand.
diademā, -matīs, n., a diadem.
dicō, dixī, dictum, 3, (1) to say, speak; tell, mention; (2) call; (3) sing.
dī-ducō, -duxī, -ductum, 3, to separate.
diēs, -ēī, sing. c., pl. m., (1) a day; (2) time, lapse of time.
differō, distuī, distūtum, differre, to put off, defer.
difficilis, -e, obstinate, surly, unendurable.
diffundō, -fiēdī, -fissum, 3, to split asunder.
diffingō, 3, to forge anew, alter.
diffugiō, -fugiē, -fugītum, 3, to flee in different directions.
digitus, -ī, m., a finger.
dignē, worthily.
dignor, -ātus sum, -ārī, to deem worthy.
dignus, -a, -um, worthy.
diuādicō (dij-), -āvī, -ātum, 1, to decide.
dilābor, -lapse sum, -lābī, (1) to fail to pieces; (2) go to ruin.
diligō, -lexī, -lectum, 3, to love.
diluviēs, -ēī, f., a flood.
dīmidium, -ī, n., a half.
dī-moveō, -mōvi, -mōtum, 2, (1) to move asunder; (2) move away, remove.
diōta, -ae, f., a two-handled wine-jar.
dirigō, -rexi, -rectum, 3, (1) to set straight; (2) direct, aim.
dī-ruō, -ruī, -rutum, 3, to hurl asunder, destroy, demolish.
dīrus, -a, -um, dreadful.
dis, ditis, m. and f., dīte, -is, n., wealthy.
dis-cernō, -crēvi, -crētum, 3, to sever, distinguish.
discō, didīci, 3, to learn.
discors, -cordis, (1) disagreeing; (2) quarrelsone.
dis-crepō, -crepuī, 1, to be discordant.
discrimēn, -minis, n., a distinction, difference.
discus, -i, m., a quoit.
disiciō, -iēci, -iectum, 3, to disperse.
dis-pār, -paris, unequal, unlike.
displaceō, -plicū, -plicitum, 2, to displease.
dis-sentiō, -sensī, -sensum, 4, to differ, disagree.
dissideō, -sēdi, -sessum, 2, to be at variance.
dissimulō, -āvī, -ātum, 1, to conceal.
dissipō, -āvī, -ātum, 1, to disperse.
dissociābilis, -e, separating.
dis-solvō, -solvī, -solvītum, 3, (1) to unloose; (2) break up; (3) scatter.
distineō, -tinui, -tentum, 2, to keep asunder.
distinguō, -stinxī, -stinctum, 3, (1) to distinguish; (2) mark, set off.
di-stō, 1, (1) to stand apart, be distant; (2) be different.
dithyrambus, -ī, m., a dithyrambic poem.
diū, a long time.
di-vellō, -vellī, -vulsum (volsum), 3, to tear apart.
dīves, -vītis, rich, blest.
dividō, -visī, -visum, 3, (1) to separate; (2) distribute.
divīnus, -a, -um, (1) divine; (2) prophetic.
divitiae, -ārum, f., riches.
divus, -ī, m., a god; diva, -ae, f., a goddess; divum, -ī, n., the open air.
dō, dēdi, datum, 1, (1) to give; (2) let loose.
doceō, docūi, doctum, 2, to teach.
docilīs, -ē, teachable, docile.
doctō, -ōris, m., a teacher.
doctrīna, -ae, f., (1) teaching, instruction; (2) erudition, learning.
doctus, -a, -um, learned, skilled.
doleō, dolui, 2, to grieve.
dōlium, -īi, n., a large wide-mouthed jar.
dolōsus, -a, -um, cunning, treacherous, disloyal.
dolus, -ī, m., guile.
domābilis, -e, that can be subdued.
domīna, -ae, f., a mistress, lady.
dominus, -ī, m., a master, owner.
domō, -muī, -mitum, 1, to tame, conquer.
domus, -ī, f., (1) a house; (2) school, sect.
dōnec, while, as long as.
dōnō, -āvī, -ātum, 1, to give as a present.
dōnum, -ī, n., a gift.
dormīō, -īvi or -īi, -ītum, 4, to sleep.
dōs, dōtis, f., a marriage portion, dowery.
dōtātus, -a, -um, richly dowered.
dōtō, -āvī, -ātum, 1, to endow.
draccō, -ōnis, m., a snake.
dubitō, -āvī, -ātum, 1, to doubt.
dubius, -a, -um, wavering, doubtful, uncertain.
dūcō, duxī, duxum, 3, (1) to draw; (2) draw to oneself, get; (3) draw in, quaff; (4) carry (a wall); (5) protract, prolong; (6) lead; uxorem d., marry.
duellum, -ī, n., arch. for bellum, q.v.
dulcis, -e, sweet.
dum, while.
dūmētum, -ī, n., a thicket.
duplex, -plicis, (1) double; (2) false.
dūrō, -āvī, -ātum, 1, (1) to make hard; (2) endure.
dūrūs, -a, -um, (1) hard; (2) severe, unyielding.
dux, ducis, c., a leader.

E.

ēbrius, -a, -um, drunk.
ebur, -boris, n., ivory.
eburnus, -a, -um, of ivory.
ECCE

ecca, lo!
edax, -dácis, devouring, destroying.
edictum, -i, n., a proclamation, decree.
ed-dó, édídii, éditum, 3, (1) to give out; (2) produce.
ed-domó, -múi, -mitum, 1, to subdue.
ed-dúcō, -dúxi, -ductum, 3, to lift up.
efficax, -cácis, efficacious, powerful, effective.
efficíó, -fécí, -fectum, 3, to make, render.
effugió, -fúgí, 3, to flee away, escape.
effundó, -fúdí, -fúsum, 3, (1) to pour out; (2) lavish.
egeo, -guí, 2, to be in need of, want.

ego, I.
egregiúsus, -a, -um, (1) eminent, surpassing; (2) noble.
éheu, ah! alas! alack!
é-laboró, -ávi, -átum, 1, to work out, elaborate.
elegí, -órum, m., elegiac verse, elegy.
elementum, -I, n., (1) an element; (2) pl., rudiments, first principles.
éllició, -cuí, -citum, 3, (1) to entice out; (2) draw forth; (3) elicit, win.
elídó, -ísí, -ísusum, 3, to break.
elígō, -légí, -lectum, 3, to select.
el-locuor, -locútus (loquutus) -sum, -loquí, to speak out, declare.
el-lúo, -lúi, -lútum, 3, to wash away.
el-mírō, -átus sum, -ári, to be amazed at.
el-moveó, -móvi, -mó tum, 2, to move out, dislodge.
emptor, -óris, m., a buyer, purveyor.
el-návigō, -ávi, -átum, 1, to sail over.
emini, for.
el-nitesco, 3, to shine forth.

EX

è-nítor, -nisus and -nixus sum, -nítē, (1) to struggle up; (2) strive, struggle, make a great effort.
enisis, -is, m., a sword.
eó, ivi and usu. if, itum, ire, to go, pass.
bēdem, adv. [abl. n. of idem], in the same direction, to the same point.
epulae, -árum, f., a feast.
equa, -ae, f., a mare.
eque, -quitis, c., a horseman.
equīnus, -a, -um, of a horse.
equito, -ávi, -átum, 1, to ride (on horseback).
equus, -i, m., a horse.
el-rādō, -rāsi, -rāsum, 3, to eradicate, remove.
egrō, therefore.
erilis, -e, a master's or mistress's.
eripiō, -ripú, -reptum, 3, (1) to snatch away; (2) deliver.
errē, -āvi, -átum, 1, to wander.
el-rubescō, -rubūi, 3, to blush, be ashamed of.
erus, -i, m., the master of a house.
esculus, -i, f., an oak.
et, and; et... et, both... and.
et-enim, for.
etiam, and even, and also.
euhoe, a joyous shout at the feasts of Bacchus.
euoe, v. euhoe.
el-vagor, -átus sum, -ári, to overstake, wander beyond.
el-vehō, -vexi, -vectum, 3, (1) to carry out; (2) lift up.
el-vellō, évellī, évulsum, 3, to tear out.
el-venīs, -vēnī, -ventum, 4, to come out.
el-vincō, -vici, -victum, 3, (1) to conquer completely; (2) supplant.
el-vitō, -āvi, -átum, 1, to avoid.
ex and (only before consonants)
el, out of, from.
<table>
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<tr>
<th>English</th>
<th>Latin</th>
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<tr>
<td><strong>exāmen, -minis, n.</strong>, a swarm, throng.</td>
<td><strong>ex-animo, excipio, 2.</strong> excubiae, examen, ex-cubo, 1. exclud,-clusi, excutio, ex-eo, exemplum, exerceo, exercitus, exigd, exiguus, exilis, exitus, exitium, expedio, experior, pertus sum, -iri, 1) to make trial of; (2) find or learn by experience.</td>
</tr>
<tr>
<td><strong>ex-piō, -āvi, -ātum, 1, to atone for.</strong> expleō, -plēvi, -plētum, 2, to fill up.</td>
<td><strong>ex-plico, -āvi, -ātum, and -uli, -ītum, 1, (1) to unfold, unroll, smooth; (2) disentangle; (3) bring out victoriously.</strong> ex-pugnō, -āvi, -ātum, 1, to take by assault, storm.</td>
</tr>
<tr>
<td>ex-sicō, -āvi, -ātum, 1, to dry up, drain.</td>
<td><strong>exsilium, -ii, n., banishment.</strong> exsomnis, -e, sleepless.</td>
</tr>
<tr>
<td><strong>exstinguō, -stinxī, -stinctum, 3, (1) to extinguish; (2) destroy.</strong> ex-struō, -struxī, -structum, 3, to pile up, rear.</td>
<td><strong>exsur, (exul), -sulis, c., an exile.</strong> exsultim, friskingly.</td>
</tr>
<tr>
<td><strong>ex-tendō, -tendi, -tensum and -tentum, 3, (1) to extend; (2) spread abroad.</strong> <strong>exterā, (1) without; (2) beyond.</strong> extrēmus, -a, -um, outermost, last.</td>
<td><strong>extricō, -āvi, -ātum, 1, to disentangle.</strong></td>
</tr>
<tr>
<td><strong>fābula, -ae, f., a tale.</strong> fabulōsus, -a, -um, fabled, storied.</td>
<td><strong>faciēs, -ēi, f., (1) appearance; (2) beauty; (3) face.</strong> facilis, -e, (1) easy; (2) facile, ready.</td>
</tr>
<tr>
<td><strong>faciō, feci, factum, 3, (1) to make; (2) do.</strong> facundia, -ae, f., eloquence.</td>
<td><strong>facundus, -a, -um, eloquent.</strong> faex, facis, f., sediment, dregs.</td>
</tr>
<tr>
<td>fallax, -lācis, deceitful, guileful, treacherous.</td>
<td><strong>fallō, feelli, (falsum), 3, (1) to escape notice, elude; (2) deceive.</strong> falsus, -a, -um, false.</td>
</tr>
</tbody>
</table>
falenx, falcis, f., a sickle, pruning-hook.

fama, -ae, f., reputation.

famës, -is, f., hunger.

famosus, -a, -um, infamous, notorious.

familia, -I, m., a servant.

fœna, -i, n., a sacred precinct, temple.

fær, farris, n., (1) spelt; (2) meal.

fœl, fœs, n. indecl., right, justice.

fascis, -is, m., a bundle; Esp.: pl., a bundle of rods with an axe in the middle, carried by lictors before the higher magistrates of Rome.

fasti (sc. dies), -orum, m., a list or calendar of the days and months of the year, together with the sacred festivals.

fastidio, -ivi, -itum, 1, to loathe, disdain.

fastidiosus, -a, -um, (1) disgusted with, sick of; (2) tiring, cloying.

fâta, -e, (1) destined, fated; (2) deadly.

fata, -i, n., destiny, fate.

faustus, -a, -um, favourable, auspicious.

faveo, favi, fautum, 2, to be favourable to; favete lingua, keep holy silence, be silent.

favilla, -ae, f., glowing ashes.

favor, -oris, m., (1) favour, parti-

ity; (2) popularity.

fax, facis, f., (1) a torch; (2) flame; (3) light.

fébris, -is, f., fever.

fœcundus, -a, -um, fruitful, fertile.

félix, -licis, happy, successful.

fœmina, -ae, f., a woman.

fenestra, -ae, f., a window.

fera, -ae, f., a wild beast.

ferax, -arum, f., holidays, festivals, peace.

Hor. L.

feriatus, -a, -um, keeping holiday, at leisure.

ferio, 4, to strike.

ferus, fœl, -a, -um, infatuated, notorious.

ferrum, -I, n., (1) iron; (2) an iron implement, axe; (3) sword.

fertilis, -e, fruitful.

ferus, -a, -um, (1) wild; (2) fierce.

ferveo, -bul, 2, to be hot, boil, glow, be heated.

fervidus, -a, -um, (1) glowing, burning, fiery; (2) boiling.

fervor, -oris, m., heat, ardour.

fessus, -a, -um, tired.

festino, -avi, -atum, 1, to hasten.

festus, -a, -um, festive, holiday, merry.

1. fœtus, -üs, m., young, offspring.

2. fœtus, -a, -um, with young.

fidelis, -e, trustworthy, faithful.

1. fidēs, -eI, f., good faith, honour.

2. fidēs, -is, f., a string, and in pl., a stringed instrument, lyre.

fidecne, -inis, m., a lute-player.

fidē, fēsus sum, 3, to trust, con-

fide in.

fidus, -a, -um, faithful.

figūra, -ae, f., a shape.

filia, -ae, f., a daughter.

filius, -i, m., a son.

filum, -i, n., a thread.

findō, fīdī, fīsuum, 3, to split, divide.

fingō, finxi, fīctum, 3, (1) to mould, fashion; (2) make; (3) devise; (4) train.

finio, -ivi, -itum, 4, to finish.

finis, -is, m., (1) a boundary; (2) end.

finimus, -a, -um, bordering upon.
FIO

flō, factus sum, fieri, to become, be made.
firmō, -āvi, -ātum, 1, (1) to strengthen; (2) encourage.
firmus, -a, -um, firm, strong.
flētula, -ae, f., a shepherd's pipe, reed-pipe.
flagellum, -ī, n., a scourge.
flagitium, -ī, n., shameful act, disgrace.
flagitō, -āvi, -ātum, 1, to demand.
flagrans, -antis, blazing, burning.
flagrō, -āvi, -ātum, 1, to flame, blaze.
flēmen, -minis, n., a blowing, blast.
flamma, -ae, f., a flame.
flātus, -ūs, m., a breathing, blast, breeze.
flāvus, -a, -um, golden-yellow, golden-haired.
flēbilis, -e, (1) deserving tears; (2) causing tears; (3) tearful.
flēbīlītēr, tearfully.
flēctō, flēxi, flexum, 3, to bend, turn.
flēō, flēvī, flētum, 2, (1) to weep; (2) weep for, lament.
flōs, flōris, m., a flower.
fluctus, -ūs, m., a wave.
flūmen, -minis, n., a river.
flūō, flūxi, fluxum, 3, to flow.
fluvius, -ii, m., a river.
focus, -ī, m., a hearth.
1. foedus, -a, -um, foul, unseemly.
2. foedus, -eris, n., a treaty, compact.
folium, -ī, n., a leaf.
fons, fontis, m., a source, spring.
for, fātus sum, fāri, to speak, say.
foris, -is, f., a door; in pl., the two leaves of a door.
forma, -ae, f., form, beauty.
formidō, -āvi, -ātum, 1, to fear.
formidōlōsus, -a, -um, fearful, dreadful.
formō, -āvi, -ātum, 1, to fashion, mould.
formōsus, -a, -um, beautiful.

FUGO

forte, by chance; fors, perchance.
forsan, perhaps.
fortis, -e, brave.
fortiter, bravely.
fortuītus, -a, -um, accidental, casual.
fortūna, -ae, f., chance, fortune.
forum, -ī, n., a market-place; forum Rōmānum or magnum or simply forum, between the Capitoline and Palatine Hills.
fossor, -ōris, m., a digger, ditcher.
frāgilis, -e, fragile, frail, weak.
frango, frāgiles, -i, n., breaking, breaking.
frātā, frātēris, -ae, f., a brother.
frāternus, -a, -um, of a brother, brotherly.
frumentum, -ī, n., a brother.
fruēre, -entis, (1) thronging, numerous; (2) crowded.
frētum, -ī, n., a strait, sea.
frigidus, -a, -um, cold, cool.
frīgus, -ōris, n., cold.
1. frons, frondis, f., (1) foliage; (2) chaplet.
2. frons, frondis, f., the forehead.
fruor, frugis, f., fruits and fructus sum, fruit, to enjoy.
frustrā, in vain.
fruticeōrum, -ī, n., a thicket.
frux, frūgis, f., fruits of the earth, crops.
fīcus, -ī, m., dye.
fugā, -ae, f., flight.
fugāx, -ācis, flying.
fugiō, fugēi, fugitum, 3, (1) to take flight; (2) flee from; (3) avoid, shun, decline; (4) escape.
fugō, -āvi, -ātum, 1, to put to flight.
rulgeo, fulsi, 2, to flash, shine.
fulgor, -ōris, m., a glitter, brightness.
fulgur, -guris and -goris, n., a flash.
fulmen, -minis, n., a thunderbolt.
fulmineus, -a, -um, of lightning.
fulminō, -āvī, -ātum, 1, to lightend, hurl lighting.
fulvus, -a, -um, tawny, gold-coloured.
fūmō, -āvī, 1, to smoke, reek.
fūnāle, -is, n., a torch.
funditus, from the bottom, utterly, totally.
fundū, fūdī, fūsum, 3, to pour.
fundus, -ī, m., (1) the bottom, base of anything; (2) soil, farm, estate.
fūnerō, -āvī, -ātum, 1, to kill.
fungor, functus sum, fungī, to perform, accomplish.
fūnīs, -is, m., a rope.
fūnus, -eris, n., (1) a funeral; (2) death.
furiālis, -e, raging, wild.
furiō, -āvī, -ātum, 1, to madden.
furiōsus, -a, -um, raging, frantic.
furō, 3, to rage, be mad.
furor, -ōris, m., madness, frenzy.
furtim, by stealth.
furtum, -ī, n., a theft.
furvus, -a, -um, dusky, murky.
fustis, -is, m., a club, billet, log.

G.
galea, -ae, f., a helmet.
gaudeō, gāvisus sum, 2, to rejoice.
gaudium, -ī, n., joy.
gāza, -ae, f., treasure, wealth.
gelidus, -a, -um, (1) cold, chilly; (2) cool.
gelā, -ūs, n., cold.
geminō, -āvī, -ātum, 1, to double, redouble.
geminus, -a, -um, twin-born, twin.

gemma, -ae, f., a gem, precious stone.
gemō, -ū, -itum, 3, (1) to groan; (2) sigh over.
genā, -ae, f., a cheek.
gener, -erī, m., a son-in-law.
genōrō, -āvī, -ātum, 1, to beget.
genōrisus, more nobly.
genōrus, -a, -um, of noble birth.
genitor, -ōris, m., a father.
genius, -ī, m., a genius, guardian deity.
gens, gentis, f., a race, clan.
genū, -ūs, n., a knee.
genus, -neris, n., a race, stock, a descendant, offspring.
gerō, gessī, gestum, 3, (1) to carry; (2) carry on; (3) reflexive, behave oneself.
gestō, -īvī and -ī, -ītum, 4, (1) to use gesticulations; (2) desire passionately, long.
gestō, -āvī, -ātum, 1, to carry, wear.
gignō, genuī, genitum, 3, to beget.
glacies, -ō, f., ice.
glaciō, -āvī, -ātum, 1, to freeze.
glēba (glaeba) -ae, f., a clod.
glōria, -ae, f., (1) renown; (2) vainglory, boasting.
gracilis, -e, slender.
gradus, -ūs, m., (1) a step; (2) advance.
grāmen, -minis, n., grass.
grandis, -e, great, noble.
grandō, -dinis, f., a hail-storm, hail.
grātus, -a, -um, (1) pleasing, agreeable; (2) grateful.
gravidus, -a, -um, (1) pregnant; (2) heavy.
gravis, -e, (1) heavy; (2) weighty, dignified, impressive; (3) oppressive, harsh, cruel; (4) noxious.
gravor, -āri, -ātus sum, to regard as a burden, shrink from, refuse.
<table>
<thead>
<tr>
<th>GREX</th>
<th>ICTUS</th>
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<tr>
<td>grex, gregis, m., (1) a flock, herd; (2) people.</td>
<td>horrendus, -a, -um, dreadful, frightful.</td>
</tr>
<tr>
<td>gurges, -giti,s, m., a whirlpool, flood, sea.</td>
<td>horrescō, horruī, 3, tremble at.</td>
</tr>
<tr>
<td>habēō, -buī, -bitum, 2, (1) to have, hold; (2) regard, think.</td>
<td>horreum, -ī, n., a storehouse, granary.</td>
</tr>
<tr>
<td>habilis, -e, suitable, fit.</td>
<td>horribilis, -e, terrible.</td>
</tr>
<tr>
<td>habitābilis, -e, habitable.</td>
<td>horridus, -a, -um, (1) bristling, shaggy; (2) rude, uncouth; (3) terrible, grim.</td>
</tr>
<tr>
<td>haedilia, -ae, f., a little kid.</td>
<td>hortus, -ī, m., a garden.</td>
</tr>
<tr>
<td>haedus, -ī, m., a kid.</td>
<td>hospēs, -pitis, m., (1) a host; (2) stranger.</td>
</tr>
<tr>
<td>haereo, haesi, haesum, 2, (1) to stick; (2) hold fast to, cling to.</td>
<td>hospita, -ae, f., a hostess.</td>
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<td>habēō, -bui, -bitum, 2, (1) to have, hold; (2) regard, think.</td>
<td>hospitālis, -e, hospitable.</td>
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<tr>
<td>haedus, -ī, m., a kid.</td>
<td>hostia, -ae, f., a victim, sacrifice.</td>
</tr>
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<td>haerea, haesē, haesum, 2, (1) to stick; (2) hold fast to, cling to.</td>
<td>hosticus, -a, -um, hostile.</td>
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<td>hābēo, -bui, -bitum, 2, (1) to have, hold; (2) regard, think.</td>
<td>hostis, -is, c., a foe.</td>
</tr>
<tr>
<td>habitābilis, -e, habitable.</td>
<td>hūc, hither.</td>
</tr>
<tr>
<td>haedus, -ī, m., a kid.</td>
<td>hūmānus, -a, -um, human.</td>
</tr>
<tr>
<td>haedus, -ī, m., a kid.</td>
<td>humilis, -e, (1) low-lying; (2) humble.</td>
</tr>
<tr>
<td>haedus, -ī, m., a kid.</td>
<td>humus, -ī, f., the earth, ground.</td>
</tr>
<tr>
<td>haedus, -ī, m., a kid.</td>
<td>hydrops, -drōpis, m., the dropsy.</td>
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**H.**

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<td>horrendus, -a, -um, dreadful, frightful.</td>
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<td>habilis, -e, suitable, fit.</td>
<td>horrescō, horruī, 3, tremble at.</td>
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<td>habitābilis, -e, habitable.</td>
<td>horreum, -ī, n., a storehouse, granary.</td>
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<td>horribilis, -e, terrible.</td>
<td>horridus, -a, -um, (1) bristling, shaggy; (2) rude, uncouth; (3) terrible, grim.</td>
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<td>haedus, -ī, m., a kid.</td>
<td>hortus, -ī, m., a garden.</td>
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<td>hospēs, -pitis, m., (1) a host; (2) stranger.</td>
<td>hospita, -ae, f., a hostess.</td>
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<td>hūc, hither.</td>
<td>hūmānus, -a, -um, human.</td>
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<td>humilis, -e, (1) low-lying; (2) humble.</td>
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<td>hydrops, -drōpis, m., the dropsy.</td>
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**I.**

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<td>iāce5, -cui, -citurus, 2, (1) to lie; (2) lie low or prostrate.</td>
<td>iaciō (jac-), ieci, iactum, 3, to throw.</td>
</tr>
<tr>
<td>iactō, -āvi, -ātum, 1, (1) to throw about, toss; (2) boast of, vaunt.</td>
<td>iaculator (jac-), -ōris, m., a thrower, hurler.</td>
</tr>
<tr>
<td>iaculum, -ī, n., javelin.</td>
<td>iaculator (jac-), -ātus sum, -āxi, to hit, strike, aim at.</td>
</tr>
<tr>
<td>iam (jam), now, already; iam dūdum, now for a long time; iam non and noniam, no longer.</td>
<td>iambua, -ī, m., an iambic foot, iambic poetry.</td>
</tr>
<tr>
<td>iānitor (jan-), -ōris, m., a door-keeper.</td>
<td>iānua (jan-), -ae, f., a door.</td>
</tr>
<tr>
<td>ibī, there.</td>
<td>iciō or iōē, iici, iictum, 3, to strike, smite.</td>
</tr>
<tr>
<td>ictus, -ūs, m., a blow, stroke.</td>
<td></td>
</tr>
</tbody>
</table>
idem, eadem, idem, the same.
idōneus, -a, -um, fit, proper.
iecur (jec-), gen. iecoris, iecensoris and iecineris, n., the liver, supposed by the ancients to be the seat of the passions.
ignārus, -a, -um, ignorant.
igneus, -a, -um, fiery, blazing.
ignis, -is, m., fire.
ignōtus, -a, -um, unknown.
ilābor, -lapsus sum, -lābi, to fall, fall upon.
ilacrimābilis, -e, (1) tearless, pitiless; (2) unwet.
illacqueō, -āvi, -ātum, 1, to entrap, entangle.
ille, ills, illud, (1) that, he, she, it; (2) the well-known.
illic, thither.
illigō, -āvi, -ātum, 1, (1) to bind on; (2) to entangle.
illinō, -lēvi, -lītum, 3, to smear or spread on or over.
illic, thither.
illustrō, -āvi, -ātum, 1, to light up, illuminate.
imāgo, -ginis, f., (1) a phantom, ghost; (2) echo; (3) fancy.
imbellis, -e, unwavering.
imber, -bris, m., shower, rain.
imbuō, -buī, -būtum, 3, (1) to wet; (2) imbue, fill.
imitor, -ātus sum, -ārī, to imitate.
immānis, -e, huge, frightful, savage.
immemor, -moris, unmindful, forgetful.
immensus, -a, -um, immeasurable, boundless.
immerens, -entis, innocent.
immeritus, -a, -um, (1) undeserving; (2) undeserved.
immētātus, -a, -um, unmeasured.
immineō, 2, (1) to overhang; (2) threaten.
imminuō, -nuī, -nūtum, 3, (1) to diminish; (2) impair.
immiserābilis, -e, unpitied.
immitis, -e, (1) unripe; (2) cruel.
immotus, -a, -um, excessive.
immolō, -āvi, -ātum, 1, to sprinkle with sacrificial meal, sacrifice.
immortalis, -e, deathless.
immūnis, -e, (1) contributing nothing; (2) free from, with gen.
impār, -aris, unequal, ill-matched.
impavidus, -a, -um, intrepid.
impedīō, -īvī and -ī, -ītum, 4, to entangle, entwine, ensnare, hamper.
impellō, -pulī, -pulsum, 3, (1) to push, urge on, incite; (2) overthrow.
imperiosus, -a, -um, tyrannical.
imperiō, -āvi, -ātum, 1, to rule.
imperium, -īi, n., (1) command, rule, sway; (2) empire.
impermissus, -a, -um, forbidden.
imperō, -āvī, -ātum, 1, to command.
impetrō, -āvī, -ātum, 1, to accomplish, get, obtain.
impetus, -ūs, m., an onset, attack.
impiger, -gra, -grum, indefatigable, active.
impius, -a, -um, irreverent, godless.
implacidus, -a, -um, savage.
impondō, -posuī, -positum, 3, to put upon.
importūnus, -a, -um, (1) unsuitable; (2) harassing, troublesome; (3) tyrannical, ruthless.
impotens, -entis, (1) troublesome; (2) without self-control, headstrong.
imprōmō, -pressi, -pressum, 3, (1) to press upon; (2) stamp upon, imprint.
improbus, -a, -um, excessive, unconscionable, insatiable.
imprōvīsus, -a, -um, unexpected.
impūbēs, -beris, youthful, beardless.
impudens, -entis, shameless.
impūne, without punishment.
in, (1) with abl., in, within, in the case of, among; (2) with acc., into, to, towards, against, in view of, in the case of.
in-aequālis, -e, uneven.
inānis, -e, empty, unsubstantial.
in-audax, -dacis, timorous.
in-cēō, -cessā, -cessum, 3, (1) to approach, enter; (2) pass through.
incendium, -ii, n., a fire, conflagration.
in-certus, -a, -um, doubtful.
incestus, -a, -um, impure, unchaste, guilty.
in-čohor, -incoho, -avi, -atum, 1, to begin.
in-cido, -cidi, -cessum, 3, to carve, engrave.
in-clino, -avi, -atum, 1, (1) to bend; (2) sink.
inclusus, -a, -um, impure, unchaste, guilty.
incola, -ae, c., an inhabitant.
incomptus, -a, -um, (1) unkempt; (2) unadorned.
incontinens, -entis, intemperate.
in corruptus, -a, -um, incorruptible.
incredibilis, -e, beyond belief.
increpō, -ūi, -itum, 1, to chide, upbraid, rebuke.
in-cubō, -ūi, -itum, 1, (1) to rest upon; (2) brood upon.
in-cumbō, -cubui, -cubitum, 3, to fall heavily upon, settle on.
inclusus, -cūdis, f., an anvil.
in-decorō, 1, to disgrace, mar.
in-decorus, -a, -um, unbecoming.
indico, -āvi, -ātum, 1, to point out, declare.
indictus, -a, -um, unsaid, unsung.
in dignus, -a, -um, (1) unworthy; (2) undeserving.
indicilis, -e, (1) unteachable; (2) untaught; (3) untamed.
indolēs, -is, f., nature, character, disposition, genius.
indomitus, -a, -um, untamed, wild.
indulgeō, -dūsī, -dultum, 2, to give way to.
in-eō, -ii or -īvi, -itum, -ire, to enter.
inermis, -e, defenceless.
inera, -entis, inactive, sluggish.
inertia, -ae, f., inactivity, indolence.
inflammis, -e, disreputable, notorious, infamous.
infectus, -a, -um, not done, null and void.
in-fōlīx, -licis, unhappy.
inferiae, -arum, f., sacrifices in honour of the dead.
infernus, -a, -um, lower, of the Lower World.
in-ferō, intulī, illātum, inferre, (1) to bring in; (2) bring upon, inflict.
infectus, -a, -um, (1) hostile; (2) dangerous, adverse.
iniciō, -fēci, -fectum, 3, (1) to stain; (2) taint, pollute.
inflatus, -a, -um, treacherous.
infrāmus, -a, -um, lowest.
informis, -e, unshapely, ugly.
in-frequens, -entis, rare, infrequent.
ingeniūm, -ii, n., (1) character; (2) talent.
ingens, -entis, immense, mighty.
ingenuus, -a, -um, well-born, noble, honourable.
in-grātus, -a, -um, disdained.
in-horreo, 2, to stand erect, shiver among.
in-hospitalis, -e, inhospitable, desolate.
in-humātus, -a, -um, unburied
iniciō (iniciō, iniiciō), iēci, iectum, 3, to throw upon.
inimiō, -āvi, -ātum, 1, to set at variance.
inimicus, -a, -um, hostile, unfriendly.
iniquus, -a, -um, (1) uneven; (2) unfavourable, dangerous; (3) hostile; (4) unfair, unkind.
inúriósus, -a, -um, unjust, harmful, insulting.
in-nó, -ávi, -átum, 1, (1) to float upon; (2) wash against.
insensibilis, -e, countless.
in-óminátus, -a, -um, ill-omened.
insensí, -a, -um, not knowing, ignorant.
in-sequor, -secútus or -sequútus sum, -sequí, to follow up.
in-seró, -serí, -serútum, 3, to put in, mingle with, reckon among.
insignis, -e, distinguished, splendid.
insitius, -a, -um, innate.
insolens, -entis, (1) unusual, unaccustomed; (2) extravagant; (3) haughty, insolent, ruthless.
in-solitus, -a, -um, (1) unaccustomed; (2) unwonted.
insomnís, -e, sleepless.
in-sónis, -entis, guiltless, innocent.
in-spérátus, -a, -um, unexpected.
instar, n. indecl., an image, likeness.
institor, -óris, m., a hawker, huckster.
instituó, -tuí, -tútum, 3, (1) to begin, undertake; (2) train, instruct.
in-stó, -stiti, -státurus, 1, to follow closely, threaten.
insula, -ae, f., an island.
insultó, -ávi, -átum, 1, to leap upon, trample upon.
in-tactus, -a, -um, (1) untouched, unassailed; (2) virgin.
intaminátus, -a, -um, unsullied.
integer, -gra, -grum, (1) untouched, unharmed, whole; (2) spotless, innocent.
in-tendó, -tendi, -tentum, 3, to stretch out towards.
intentátus, -a, -um, untried.
intentus, -a, -um, attentive, intent, devoted to.
inter, between, among.
interdum, occasionally.
inter-eo, -ii, -itum, -ire, to go to ruin, perish.
interest, it is important, makes a difference.
inter-fundó, -fúdi, -fúsium, 3, to pour between.
interim, meanwhile.
interimó, -émi, -emptum, 3, to destroy, kill.
interior, -ius, inner, interior.
interlunium, -ii, n., the time of new moon.
inter-mitto, -míssí, -missum, 3, to break off, discontinue.
inter-sum, -fúi, -esse, to be among.
intimus, -a, -um, most inward.
intonsus, -a, -um, unshorn.
in-torqueó, -torsi, -tortum, 2, to twist in.
intrá, within.
inультus, -a, -um, (1) unavenged; (2) unpunished; (3) unharmed.
in-utilis, -e, useless.
in-venió, -vení, -ventum, 4, to find.
in-vertó, -verti, -versum, 3, to alter, pervert.
invicem, by turns, in turn.
invictus, -a, -um, unconquered.
in-videó, -vidi, -visum, 2, (1) to look at with an evil eye; (2) envy, grudge; invindicendus, -a, -um, enviable.
invidia, -ae, f., envy, jealousy.
invidus, -a, -um, envious.
in-violātus, -a, -um, unhurt.
in-visus, -a, -um, hated.
invitus, -a, -um, unwilling.
in-volitō, 1, to fly or flow over.
in-volvō, -volvi, -volvitum, (1) to roll in; (2) wrap up.
iō! hurrah!

ioōsus (joc-), -a, -um, sportive.

iocus (joc-), -ī, m., a jest, joke.

ipse, -a, -um, self, in person.

ira, -ae, f., anger; pl., bursts of passion.

irācundus, -a, -um, irritable.

irascor, -icosus, iratus, -a, -um, angry.

irrito, -a, -um, unwilling.

irruptus, -a, -um, not turning back.

irritō, -āvī, -ātum, 1, to provoke, excite, rouse.

irritus, -a, -um, vain, useless.

irruptus, -a, -um, undiscovered.

irreptortus, -a, -um, not turning back.

itā, thus, so.

iter, itineris, n., a journey.

iterō, -āvī, -ātum, 1, to do over again, repeat, embark on again.

iterum, again.

iubō (jub-), iussi, iussum, 2, to command.

index (ju-), -dicis, m., a judge.

īudicō, -āvī, -ātum, 1, to judge.

īngerum, -erl, n., a juger, i.e. almost five-eighths of an acre, hence loosely: an acre.

iugō, -āvī, -ātum, 1, to unite in wedlock, marry.

iugum (jug-), -ī, n., (1) yoke; (2) a ridge (of mountains).

iungō (jung-), iunxī, iunctum, 3, (1) to join, unite, connect, fasten; (2) associate, ally.

iūniōr (jun-), younger.

īūs (jūs), iūris, n., justice, right; law, sentence; iure, rightfully.

iustitia, -ae, f., justice.

iustus (jus-), -a, -um, just, right.

invenci, -ae, f., a heifer.

invencus, -ī, m., a young ox, steer.

iuvenescō, -venū, 3, to reach the age of youth, grow up.

iuvenis (juv-), -is, young; subst., a youth.

iuventa (juv-), -ae, f., the age of youth, youth.

iuventās, -ātis, f., the age of youth, youth.

iuventūs (juv-), -ūtis, f., the age of youth, youth.

iuvō, iūvi, iūtum, fut. P. iuvātūs, iuvarae, to help, delight, aid; impers., with inf., it is of use, it delights.


tūtus, -ae, f., a youth, young people or folk.

iuvō, iūvi, iūtum, fut. P. iuvātūs, iuvāre, to help, delight, aid; impers., with inf., it is of use, it delights.

L.

labō, -āvī, -ātum, 1, to totter, waver, faller.

1. läbor, lapsus sum, läbi, (1) to glide; (2) sink; (3) perish, disappear.

2. labor, -ōris, m., work.

labōrō, -āvī, -ātum, 1, (1) to labour, exert oneself; (2) be anxious, care; (3) suffer, be in distress, afflicted, oppressed; (4) be in love.

labrum, -ī, n., a lip.

lāc, lactis, n., milk.

lacerō, -āvī, -ātum, 1, to tear, mangle.

lacerta, -ae, f., a lizard.

lacertus, -ī, m., the arm.

lacessō, -īvi and -īi, -ītum, 3, to challenge, ask of, stir up.

lacrima, -ae, f., a tear.

lacrimōsus, -a, -um, tearful.

lacūnār, -āris, n., a panelled ceiling.

lacus, -ūs, m., a lake.

laedō, laesi, laesum, 3, to injure, break.

laetitia, -ae, f., joy.
laetor, -átus sum, -ārī, to rejoice.
laetus, -a, -um, (1) joyful; (2) propitious; (3) fruitful; (4) rich, copious.
laevus, -a, -um, on the left hand.
lambō, lambī, lambītum, 3, to lick, lap.
lāmina, and poet. lamna, -ae, f., a thin plate of metal, plate.
lāna, -ae, f., wool.
languescō, languī, 3, to become faint, grow mellow.
languidus, -a, -um, (1) faint, mellow; (2) listless.
languor, -ōris, m., faintness, feebleness.
lapis, -pīdis, m., (1) a stone; (2) gem.
lapsus, -ūs, m., a gliding.
laqueātus, -a, -um, panelled, fretted.
laqueus, -ī, m., a noose, snare.
lār, larīs, m., home, dwelling.
largē, lavishly.
largus, -a, -um, bountiful.
ascivus, -a, -um, (1) frolicsome; (2) wanton.
lassium, -a, -um, tired.
lātē, widely.
lateō, -tuī, 2, to lie hid.
latitō, -āvi, -ātum, 1, to lie hid.
lātius, more widely.
lātus, -a, -um, broad, wide.
latus, -teris, n., the side, region.
laudū, -āvi, -ātum, 1, to praise.
lauerea, -ae, f., the laurel- or bay-tree.
laurus, -ī, f., laurel.
laus, laudis, f., praise, fame.
lavō, lāvī, lāvum and lōtus, laver, and lavō, lavātum, lavātūrus, lavāre, to wash.
laxō, -āvi, -ātum, 1, to slacken.
laxus, -a, -um, loose, relaxed, unstrung.
leaena, -ae, f., a lioness.
lectus, -a, -um, picked, select.
lenimen, -minīs, n., a solace.
licuor, -ōris, m., a liquid, wine.
lis, litis, f., a strife, lawsuit.
litus, -toris, n., a shore, coast.
lituus, -ī, m., a trumpet.
lividus, -a, -um, (1) black and blue; (2) envious, malicious.
locō, -āvi, -ātum, 1, to let out, give out on contract.
locuplēs, -plētis, wealthy.
locus, -ī, m., a place; in loco, at the right time, seasonably.
longē, far off, for a long time.
longius, (1) longer; (2) for a longer time.
longus, -a, -um, (1) long; (2) protracted.
loquax, -quācis, talkative, speaking, expressive, babbling.
loquor, -cūtus (-quītus) sum, loqui, to speak, mention.
lōrica, -ī, f., a cuirass.
lōrum, -ī, n., a thong, whip.
lūbricus, -a, -um, (1) slippery, dangerous; (2) smooth.
lucernā, -ae, f., a lamp.
lūcidus, -a, -um, bright.
lucrer, -ātus sum, -āri, to gain, win.
lucerum, -ī, n., gain.
luctor, -ātus sum, -āri, to wrestle, strive.
luctuosus, -a, -um, sorrowful, sad, disastrous.
luctus, -ūs, m., sorrow.
lūcus, -ī, m., a grove.
lūdibrium, -īi, n., a laughing-stock, butt.
lūdō, lūsī, lūsum, 3, (1) to play; (2) write (light verse); (3) play at, do for amusement; (4) delude, deceive, mock.
lūdūs, -ī, m., (1) game, amusement, public games, spectacle; (2) play.
lūgubris, -ē, (1) disastrous; (2) sad, plaintive.
lūmen, -minis, n., light.
lūna, -ae, f., the moon, a month.
lūō, lúitum or lūtum, 3, to expiate.
lupātus, -ā, -um, furnished with jags like wolves' teeth, jagged.
lupus, -ī, m., a wolf.
lūridus, -a, -um, pale yellow, sallow, wan, ghastly.
lustrō, -āvi, -ātum, 1, to traverse.
lustrum, -ī, n., (1) a purificatory sacrifice (celebrated every fifth year by censors); (2) a period of five years.
lux, lūcis, f., (1) light; (2) day.
lympha, -ae, f., water.
lymphātus, -a, -um, frantic.
lynx, -cis, c., a lynx.
lyra, -ae, f., a lyre.
lyricus, -a, -um, of the lyre, lyric.

M.
mācerō, -āvi, -ātum, 1, (1) to weaken; (2) torture, consume.
māchina, -ae, f., a machine, engine.
macies, -ēī, f., leanness.
mactō, -āvi, -ātum, 1, (1) to magnify, glorify; (2) sacrifice.
maculōsus, -a, -um, spotted, stained, defiled, wicked.
madeō, -dui, 2, (1) to be wet; (2) be overflowing with, steeped in.
maereō, 2, to be sad, grieve, lament.
maestus, -a, -um, sad.
magis, more.
magister, -trī, m., a master.
magnus, -a, -um, compar. māior, n., -us, great; māiorēs, -um, m., ancestors, forefathers.
magus, -i, m., a magician.
māiestās, -ātis, f., greatness, dignity.
māior, greater, elder.
māla, -ae, f., cheekbone, jaw.
malic, badly, wickedly, cruelly.
malignus, -a, -um, (1) ill-natured, envious, spiteful; (2) grudging.
mālō, mālū, malle, to prefer.
mālobathrōn, -ī, n., malobathrum; an ointment from a plant of the same name.
malus, -a, -um, bad; malum, -i, n., evil, misfortune.
málus, -i, m., a mast.
malva, -ae, f., a mallow.
mánė, in the morning.
maneō, mensei, mansum, 2, to remain, await.
mannus, -i, m., a small horse, pony.
mánō, -āvī, -ātum, 1, to flow, trickle, drop.
manus, -ūs, f., (1) a hand; (2) band, troop.
mare, -is, n., the sea.
marnus, -a, -um, of the sea.
maritus, -ā, -um, of marriage, nuptial; maritus, -i, m., a husband.
marmor, -oris, n., marble.
marmoreus, -a, -um, made of marble.
mars, martis, m., war.
mās, maris, m., male.
masculus, -a, -um, (1) male, masculine; (2) manly.
māter, -tris, f., a mother.
māteriēs, -ēī, f., (1) an occasion, cause, source; (2) material.
māternus, -a, -um, of a mother, maternal.
mātrōna, -ae, f., a married woman, wife.
māturō, -āvī, -ātum, 1, to hasten.
māturus, -a, -um, (1) ripe; (2) of proper age, seasonable; (3) early, quick.
mēcum = cum me.
medīo, -āvī, -ātum, 1, (1) to drug; (2) dye.
medicus, -a, -um, healing.
mediocrītās, -ātis, f., a middle state, mean.
meditor, -ātus sum, -ārī, (1) to think about, purpose; (2) practice.
medius, -a, -um, in the middle.
mēl, mellis, n., honey.
melior, -is, better, comp. of bonus.
melos, n., a tune, song.
membrum, -i, n., a limb.
memini, -nisse, perf. with pres. force, to remember, be mindful.
memor, -oris, mindful, remembering.
memorō, -āvī, -ātum, 1, to mention, speak of.
mendax, -dācis, lying, false.
mens, meitus, f., (1) the mind, disposition; (2) intellect.
mensa, -ae, f., a table, meal, course.
mensis, -is, m., a month.
mensor, -ōris, m., a measurer.
mentior, -tītus sum, -tīrī, (1) to lie; (2) assert falsely; (3) counterfeit.
mentum, -i, n., the chin.
meō, -āvī, -ātum, 1, to go, pass.
mercātor, -ōris, m., a trader.
mercēs, -cēdis, f., wages, reward.
mercītus, -ātus sum, -ārī, to buy.
mercītus, -ātus sum, (1) to earn; (2) deserve.
meretrīx, -trīcis, f., a courtesan.
merīdīēs, -ēī, m., noon.
merītum, -i, n., merit.
meritus, -a, -um, deserved.
mersō, -ātus, 1, to plunge into, immerse.
merus, -a, -um, pure, unmixed; and subst., merum, -i, n., unmixed or neat wine.
merx, mercis, f., wares, merchandise.
mēta, -ae, f., a turning post or goal.
metō, messūl, messum, 3, (1) to mow, reap; (2) cut down.
mētor, -ātus sum, -ārī, to measure, lay out.
metūō, -tuī, -tutum, 3, to fear.
metus, -ūs, fear.
mens, -a, -um, my, mine.
mica, -ae, f., a morsel, grain.
micō, -cuī, 1, to flash.
miles, -litis, c., a soldier, soldierly.
militāris, -e, warlike, martial.
MALI
melos, n., a tune, song.
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micō, -cuī, 1, to flash.
miles, -litis, c., a soldier, soldierly.
militāris, -e, warlike, martial.
militia, -ae, f., military service, warfare.
militō, -āvi, -ātum, 1, to be or serve as a soldier.
mille, a thousand.
minae, -ārum, f., threats.
minimum, least of all, not at all.
minimum, -a, -um, smallest, superl. of parvus.
minister, -trī, m., a servant.
1. minor, minātus sum, -ārī, to threaten.
2. minor, -ōris, less, comp. of parvus.
minuō, -nūi, -nūtum, 3, to lessen, impair; reduce.
mirō, wonderfully, exceedingly.
miror, -ātus sum, -ārī, to wonder, admire, wonder at.
mirōrius, -a, -um, marvellous.
miscēro, miscui, mixtum, 2, to mix.
miser, -ā, -um, wretched.
miserābilis, -e, pitiable.
miseror, -ātus sum, -ārī, to pity.
misilis, -e, that may be hurled or thrown.
misceō, miscui, mixtum, 2, to mix.
mitis, -e, gentle, genial.
mittō, misī, missum, 3, (1) to send; (2) dismiss; (3) pass over, omit.
mōbilis, -e, (1) movable, fleet; (2) pliant, fickle.
moderōr, -ātus sum, -ārī, to control; (2) play upon.
modicus, -a, -um, moderate.
modo, just now, lately.
modular, -ātus sum, -ārī, to modulate, sing, play.
modus, -i, m., (1) measure, melody, tune; (2) limit, end; (3) way, manner.
moechus, -i, m., an adulterer.
mœnia, -ium, n., walls.
mölīs, -is, f., (1) mass; (2) power; (3) weight; (4) massive structure.
mölōr, -ītus sum, -īrī, to build, erect.
mollō, -īvi and -īī, -ītum, 4, to soften.
mollis, -e, (1) soft, yielding; (2) gentle; (3) effeminate.
moneō, nūi, -nūtum, 2, to remind, warn, instruct.
mons, montis, m., a mountain.
mönstrō, -āvi, -ātum, 1, to show.
monestrum, -ī, n., (1) a prodigy; (2) monster.
monumentum (monimentum), -ī, n., (1) a memorial, monument; (2) record.
mora, -ae, f., delay.
morbūs, -ī, m., a disease.
mordax, -ācis, biting, caarking.
mordeō, momordi, morsum, 2, to bite, eat into.
mōrīor, mortūsus sum, mortūrus, morī and morīrī, to die.
morōr, -ātus sum, -ārī, (1 to linger; (2) cause to delay.
mōrōsus, -a, -um, peevish, fretful.
mors, mortis, f., death.
mortalīs, -e, mortal.
mōs, mōris, m., a manner, habit; pl. morals, character.
mōtus, -ōs, m., (1) a moving, motion; (2) gestures, dancing; (3) political movement, disturbance.
mŏveō, mōvi, mōtum, 2, (1) to move, stir, set working; (2) recite; (3) excite; (4) purpose.
mōx, soon.
mūgiō, -īvi and -īī, -ītum, 4, to bellow, groan.
mulceō, mulsi, mulsum, 2, to charm, soothe.
muliēbriter, like a woman.
mulier, -eris, f., a woman.
multus, -a, -um, much, many, many a.
multum, very.
munditia, -ae, f., neatness, elegance.
<table>
<thead>
<tr>
<th><strong>MUND</strong></th>
<th><strong>NIMIS</strong></th>
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</thead>
<tbody>
<tr>
<td>1. mundus, -a, -um, neat, elegant.</td>
<td>necessitās, -ātis, f., necessity.</td>
</tr>
<tr>
<td>2. mundus, -ī, m., the universe, world.</td>
<td>necō, -āvi, -ātum, 1, to slay.</td>
</tr>
<tr>
<td>mūnia, -iwm, n., duties, functions.</td>
<td>nectar, -āris, n., nectar, drink of the gods.</td>
</tr>
<tr>
<td>muniō, -iwi and -ii, -itum, 4, (1) to fortify; (2) build.</td>
<td>nectō, nexuī and nexī, nexum, 3, to tie, twine.</td>
</tr>
<tr>
<td>mūnus, -neris, n., (1) a present; (2) office, function, duty.</td>
<td>nefās, n. indecl., an impious deed, wickedness.</td>
</tr>
<tr>
<td>mūrex, -ricis, m., (1) the purple-fish; (2) purple.</td>
<td>ne-fastus, -a, -um, unhallowed, unlucky.</td>
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<tr>
<td>murmur, -murīs, n., a murmur.</td>
<td>neglegō, -lexī, -lectum, 3, (1) not to heed, to slight; (2) make light of.</td>
</tr>
<tr>
<td>murreus (murrheus, myrrheus), -a, -um, perfumed with myrrh.</td>
<td>negligō, v. neglego.</td>
</tr>
<tr>
<td>mūrīs, -is, m., a wall.</td>
<td>negō, -āvi, -ātum, 1, (1) to say no, deny; (2) refuse.</td>
</tr>
<tr>
<td>mūtō, -āvī, -ātum, 1, to exchange, change.</td>
<td>negōtium, -iī, n., (1) business; (2) a transaction.</td>
</tr>
<tr>
<td>mūtus, -a, -um, mute, speechless.</td>
<td>nemus, -moris, n., a grove.</td>
</tr>
<tr>
<td>mūtus, -a, -um, reciprocal, interchanged.</td>
<td>nēnia (naenia), -ae, f., a dirge.</td>
</tr>
<tr>
<td>myrtus, -ī, f., a myrtle-tree.</td>
<td>nepōs, -pōtis, m., (1) a grandson, descendant; (2) spendthrift.</td>
</tr>
<tr>
<td>nam, for.</td>
<td>nēquam, adj. indecl., worthless.</td>
</tr>
<tr>
<td>namque, for indeed.</td>
<td>neque, s.v., nec.</td>
</tr>
<tr>
<td>nanciscor, nactus and nactus sum, nancisci, to get, obtain.</td>
<td>nēquīquam, in vain.</td>
</tr>
<tr>
<td>nardus, -ī, f., and nardum, -ī, n., nard, spikenard.</td>
<td>nēquitia, -ae, f., vileness, wickedness.</td>
</tr>
<tr>
<td>nāris, -is, f., a nostril.</td>
<td>nervus, -ī, m., (1) a sinew; (2) string, cord (of a musical instrument, etc.)</td>
</tr>
<tr>
<td>narro, -āvī, -ātum, to tell, relate.</td>
<td>ne-sciō, -iwi and -ii, -itum, 4, to be ignorant of; nescio quis, quid, and nescio qui, quae, quod (interrog.), used as one word, someone, somebody, etc., some, a certain.</td>
</tr>
<tr>
<td>nascor, nātus (gnatus) sum, nasci, to be born.</td>
<td>nescius, -a, -um, (1) ignorant, unaware of; (2) unable.</td>
</tr>
<tr>
<td>nātālis, -is, of birth; nātālis, -is, m., a birthday.</td>
<td>neu, v. neve.</td>
</tr>
<tr>
<td>natō, -āvī, -ātum, 1, to swim.</td>
<td>nēve and (syncopated form) neu, and not, nor.</td>
</tr>
<tr>
<td>nātūra, -ae, f., nature.</td>
<td>nex, necis, f., violent death.</td>
</tr>
<tr>
<td>nātus, -a, -um, (1) born; (2) constituted by nature; nātus, -ī, m., a son.</td>
<td>nī, s.v. nisi.</td>
</tr>
<tr>
<td>naufragus, -a, -um, shipwrecking.</td>
<td>nīdus, -ī, m., a nest.</td>
</tr>
<tr>
<td>nauta, -ae, m., a sailor.</td>
<td>niger, -gra, -grum, (1) black; (2) gloomy.</td>
</tr>
<tr>
<td>nāvis, -is, f., a ship.</td>
<td>nihil and (contracted) nil, nothing.</td>
</tr>
<tr>
<td>nāvita, -ae, f., a mist.</td>
<td>nimbus, -ī, m., a cloud.</td>
</tr>
<tr>
<td>nec and neque, and not, also not, nor.</td>
<td>nimis, too much, excessively.</td>
</tr>
</tbody>
</table>

29
nimi, -a, -um, too much; nimiurn, -i, n, too much; nimium (acc. n. as adv.), too much.
nisi, if not, unless.
nisus, -us, m, (1) a pressing; (2) flight; (3) struggling.
nitocr, -tui, 2, to shine, glitter.
nitidus, -a, -um, (1) shining, polished; (2) spruce.
nitor, nisus and nixus sum, nitii, (1) to lean upon; (2) make an effort, exert oneself.
nitor, -oris, m, lustre, beauty.
nivalis, -e, snowy.
niveus, -a, -um, snow-white, snowy.
nix, nivis, f, (1) snow; (2) hoary hair.
nobilis, -e, (1) well-known, famous; (2) noble.
nocens, -entis, m, a guilty person.
noccfi, -eul, -citum, 2, to harm, hurt.
nocturnus, -a, -um, nocturnal.
nodus, -i, m, (1) a knot; (2) band.
nolo, nolui, nolle, to be unwilling.
nomen, -minis, n, (1) a name; (2) reputation.
non, not.
nona, -arum, f, the Nones, the fifth day of each month except March, May, July, and October, of which it was the seventh.
nondum, not yet.
non-ne, not ? in questions (direct and indirect) expecting an affirmative answer.
nonus, -a, -um, the ninth.
norma, -ae, f, a rule, precept.
nos, we, us.
nosc"o, novi, nolturn, 3, to get to know, learn; and in perf. system, have learned, know.
noster, nostra, nostrum, our, ours.
nota, -ae, f, (1) a mark, stamp; (2) brand.
notus, -a, -um, well-known.
novem, nine.
novus, -a, -um, new, fresh, recent.

nox, noctis, f., night.
nubes, -is, f., a cloud.
nubilus, -a, -um, cloudy; nubila, -orum, n., clouds.
nubis, nups, nupturn, 3, to marry, wed (of a woman).
nudus, -a, -um, (1) naked; (2) stripped of, spoiled.
nulus, -a, -um, not any, none.
um, interrogative particle (1) in direct questions expecting answer "no"; (2) in dependent questions, if, whether.
numen, -minis, n, (1) a nod, a command; will; (2) divinity; (3) deity.
numerus, -i, m, (1) a number; (2) musical measure; (3) calculation.
numquam, never.
nunc, now.
nuntius, -ii, m, a messenger.
nuper, recently.
nupta, -ae, f., a bride, wife.
nuptiae, -arum, f., a wedding, marriage.
nuptialis, -e, of a marriage, wedding.
natrio, -ivis and -ii, -itum, 4, to nourish.
natrix, -triciis, f., a nurse.

O

ob, owing to.
ob-armo, -avii, -atum, 1, to arm.
ob-eo, -ivis and -ii, -itum, -ire, to die.
obicio, -iefi, -iectum, 3, to throw in the way of, expose to.
ob-ligio, -avii, -atum, 1, (1) to bind; (2) bind on.
obliquus (obliucus), -a, -um, side-long, slanting.
obliviio, -onis, f., forgetfulness.
obliviiosus, -a, -um, that brings forgetfulness.
oblivisor, oblitus sum, oblivisci, to forget.
ob-ruio, -rui, -rutum, 3, to over-whelm.
obscūrus, -a, -um, (1) dark, obscure; (2) low.
ob-sero, -sēvi, -situm, 3, to plant over, cover with.
ob-sistō, -stīti, -stītum, 3, to stand in the way of, bound.
obsolūtus, -a, -um, worn out, delapidated.
obstinātus, -a, -um, resolute, stubborn.
ob-stō, -stīti, -stātūrus, 1, to stand in the way of.
ob-strepō, -pūlī, -pītum, 3, (1) to roar at; (2) clamour.
ob-stringō, -strinxi, -strictum, 3, to confine, bind, tie.
occidō, -cidi, -cāsum, 3, to fall, perish.
occulō, -culūf, -cultum, 3, to cover, hide.
occultō, -āvī, -ātum, 1, to hide.
occultus, -a, -um, hidden.
occupō, -āvī, -ātum, 1, (1) to seize; (2) fill, take up; (3) anticipate; (4) engross.
ōcior, -ōris, swifter.
ōcius, more swiftly.
octāvus, -a, -um, the eighth.
occulus, -i, m., an eye.
obī, ēdisse, osūrus, to hate.
odor, -ōris, m., (1) a smell; (2) perfume.
odōrātus, -a, -um, perfumed, fragrant.
offerō, obtułī, oblātum, offerre, to bestow.
officina, -ae, f., a workshop.
olens, -entis, foul-smelling, foul, rank.
oleō, -uī, 2, to smell.
ōlim, (1) of the past, at that time; (2) of the present, at times; (3) of the future, some time, hereafter.
oliva, -ae, f., an olive, olive-berry.
olivētum, -i, n., an olive-grove.
olivum, -i, n., oil.
olor, -ōris, m., a swan.
ōmen, -minis, n., an omen, token.
ōminātus, -a, -um, giving omens, portentous.
omitō, -mītī, -missum, 3, to give up, abandon.
omnis, -e, every, all.
onerō, -āvī, -ātum, (1) to burden; (2) oppress.
onus, -neris, n., a burden.
onyx, -nychis, m., an onyx-box.
opācus, -a, -um, shady.
operīō, -perulī, -pertum, 4, (1) to cover; (2) conceal.
operor, -ātus sum, -ārī, (1) to be engaged in, perform; (2) sacrifice.
operosus, -a, -um, (1) painstaking, laborious; (2) troublesome.
opifex, -ficus, c., a maker, weaver.
opimus, -a, -um, (1) rich; (2) splendid.
oppidum, -ī, n., a town.
opprōnō, -posulī, -positum, 3, (1) to set before or opposite; (2) oppose.
opprobrium, -īi, n., (1) a disgrace; (2) taunt, reproach.
ops, opin, f., ability, power; usu. pl., resources, property, power; sing., help.
opimus, -a, -um, best.
optō, -āvī, -ātum, 1, to wish, wish for.
opulentus, -a, -um, wealthy.
1. opus, -peris, n., work.
2. opus, n. indecl. with est, need, want, necessity.
ōra, -ae, f., (1) a boundary; (2) coast; (3) region.
orbis, -is, m., (1) a circle; (2) rotation, period; (3) the world.
orbus, -a, -um, (1) bereft, robbed; (2) free from.
ordinō, -āvī, -ātum, 1, to set in order.
orīō, -dīnīs, m., (1) a row; (2) order; (3) rank.
oriens, -entis, m., the east.
origō, -ginis, f., a beginning, source, birth, origin.
ORIOR

orior, ortus sum, oriturus, oriō, (1) to rise; (2) spring, be born or descended.
ornō, -āvī, -ātum, 1, to adorn, decorate.
orus, -ī, f., a mountain-ash.
örō, -āvī, -ātum, 1, to pray, beg.
ortus, -ūs, m., a rising. 1. ōs, ōris, n., the mouth, speech. 2. os, ossis, n., a bone.
oscen, -cenis, m., a bird of augury, divining bird.
osculum, -ī, n., a little mouth, kiss.
ostendō, -tendi, -tentum and -tensum, 3, to expose to view, show, exhibit.
ostrum, I, n., purple.
ōtiosus, -a, -um, at leissuē.
ōtium, -īi, n., repose, idleness.
ōvīle, -īs, n., a sheep-fold.
ōvis, -īs, f., a sheep.

P.

paciscor, pactus sum, pacisci, (1) to make a compact; (2) agree, stipulate.
pācō, -āvī, -ātum, 1, to make peaceful, pacify.
paelox, -licis, f., a mistress, concubine.
pæne, nearly.
pænitet, pænituit, 2, imper., it repents.
pāgus, -ī, m., a village.
palaestra, -ae, f., (1) a wrestling-school; wrestling.
palam, openly, publicly, plainly.
palleō, palluí, 2, (1) to be pale; (2) grow pale at.
pallidus, -a, -um, pale.
pallor, -ōris, m., paleness, terror.
palma, -ae, f., palm, prize.
palumbēs, -īs, c., a wood-pigeon, ring-dove.
palūs, -ūdis, f., a marsh.
pampinus, -ī, m. and f., a vine-tendril.

PATE

pangō, panxi, panetum, and pēgī, or pepigit, pactum, 3, to settle, promise.
pannus, -ī, m., a garment.
pār, paris, (1) equal; (2) equal to, a match for; subst., an equal.
parcius, more rarely.
parceō, peperē (and rarely parsī), parcitum and parsum, 3, (1) to spare; (2) forbear, grudge.
parcus, -a, -um, thrifty, stingy, sparing.
parens, -entis, c., a parent, father, mother.
pariēs, -etis, m., a wall (of a house, etc.).
pariō, peperi, partum, paritūrus, 3, to bring forth, procure.
pariter, equally.
parmula, -ae, f., a little shield.
parō, -āvī, -ātum, 1, (1) to prepare, furnish; (2) determine.
parra, -ae, f., a bird of ill-omen probably the owl.
parricida, -ae, c., parricide.
pars, -tis, f., (1) a part, portion, (2) party, side; (3) function, duty; (4) region.
particula, -ae, f., a small part.
parturiō, -īvi and -īi, 4, to be in travail, be big with, bring forth.
partus, -ūs, m., (1) a bearing, birth; (2) offspring.
parum, too little.
parvus, -a, -um, small.
pascō, pāvī, pastum, 3, (1) to feed; (2) browse upon.
pascua, -orum, n., pastures.
pastor, -ōris, m., a shepherd.
patefaciō, -feci, -factum, 3, to lay open.
patens, -entis, open.
pateō, -tuī, 2, to lie open.
pater, -tris, m., a father; patres, senators.
patera, -ae, f., a saucer-shaped vessel, goblet.
paternus, -a, -um, (1) fatherly; (2) ancestral.
patiens, -entis, enduring, permitting.
patientia, -ae, f., endurance.
pator, passus sum, (1) to suffer, endure; (2) permit.
patria, -ae, f., (sc. terra), a fatherland, native land.
patrius, -a, -um, of one's father, ancestral.
patruus, -a, -um, of an uncle.
paucus, -a, -um, little, few.
paulum, -i, n., (1) a little; (2) for a little time; (3) but little; paulus, by a little, somewhat.
pauper, -peris, poor; pauper, -peris, m., a poor man.
pauperitas, -ätis, f., poverty.
pauperiés, -ë, f., poverty.
paveo, pávī, 2, to be in terror, be alarmed at.
pavidus, -a, -um, trembling, timid.
pavimentum, -ī, n., a pavement.
pax, pácis, f., peace.
pecó, -āvi, -ātum, 1, to transgress, offend.
pectūs, pexī, pexum, 3, to comb.
pectus, -orīs, n., (1) the breast; (2) mind, soul, spirit.
pecūnia, -ae, f., money.
pecus, -corīs, n., cattle, a herd.
pecus, -cudis, f., a head of cattle, beast.
pedes, -ditis, m., a foot-soldier.
pedester, -tris, -tre, prosaic, of prose.
péierō, -āvi, -ātum, 1, to swear falsely.
péior, worse, comp. of malus.
pelagius, -i, n., the sea.
pellis, -is, f., skin.
pellitus, -a, -um, covered with or clothed in skins.
pellō, pepulī, pulsum, 3, (1) to strike, knock, drive; (2) drive away; (3) rout.
penatēs, -īum, m., (1) household gods, family deities, (2) home.

Hor. L.

pendeō, pependi, 3, to hang.
pendulus, -a, -um, hanging.
penetrālia, -ium, n., inner-chambers.
penitus, adv., far within, from the inmost depths, from the heart.
penna, -ae, f., a wing.
pensum, -ī, n., wool weighed out for a slave to spin in a day, a day's labour.
per, (1) through, across; (2) by means of.
per-agō, -ēgī, -actum, 3, to carry through, accomplish.
per-ambulō, -āvi, -ātum, 1, to ramble through, traverse.
per-currō, -cucurri or -currī, -currum, 3, to run or hasten through or over.
percutiō, -cussūrī, -cussum, 3, (1) to strike; (2) impress, affect.
per-dō, -didī, -ditum, 3, (1) destroy, ruin; (2) lose.
per-edō, -ēdī, -ēsum, 3, to eat through.
peregrinā, -a, -um, alien.
perennis, -e, everlasting.
per-eō, -ī (rarely -īvī), -itūrus, -ire, to perish.
per-ferō, -tuli, -lätum, -ferre, (1) to carry through; (2) bring, convey.
perficiō, -feciō, -fectum, 3, to complete, accomplish, achieve.
perfidus, -a, -um, faithless, false.
per-fundō, -fūdī, -fūsum, 3, to pour over, bedew.
pergō, perrexī, perrectum, 3, to go on, continue, proceed to.
per-horresco, -horruī, 3, to tremble or shudder greatly at.
periculus, -a, -um, perilous.
periculum and periculum, risk, danger.
peritus, -a, -um, experienced, skilled.
perīurus, -a, -um, forsworn.
per-lūcīdus, -a, -um, transparent.
<table>
<thead>
<tr>
<th>PERM</th>
<th>POLLO</th>
</tr>
</thead>
<tbody>
<tr>
<td>per-misceō, -miscui, -mistum or mixtum, 2, to mix together.</td>
<td>pignus, -noris and -neris, n, a pledge.</td>
</tr>
<tr>
<td>per-mittō, -miśi, -missum, 3, (1) to entrust; (2) permit.</td>
<td>pingō, pinxi, pictum, 3, to paint.</td>
</tr>
<tr>
<td>per-mittō, -āvi, -ātum, 1, to interchange.</td>
<td>pinguis, -e, fat, rich, fertile.</td>
</tr>
<tr>
<td>perniciēs, -ēi, f., destruction, ruin.</td>
<td>pinna, -ae, f., a feather, wing.</td>
</tr>
<tr>
<td>perpetior, -pessus sum, -petī, to bear steadfastly.</td>
<td>pinus, -us and -ī, f., a pine-tree.</td>
</tr>
<tr>
<td>perpetuō, uninterruptedly.</td>
<td>piscis, -is, m., a fish.</td>
</tr>
<tr>
<td>per-rumpō, -rupī, -ruptum, 3, (1) to break through; (2) break down.</td>
<td>pius, -a, -um, dutiful, religious.</td>
</tr>
<tr>
<td>per-sequor, -secūtus (sequūtus) sum, -sequī, (1) to follow after, chase; (2) follow up.</td>
<td>pix, picis, f., pitch.</td>
</tr>
<tr>
<td>per-sonō, -sonūi, -sonitum, 1, to resound, re-echo.</td>
<td>placeō, -ūi and placitus sum, -ītum, 2, to please, be agreeable.</td>
</tr>
<tr>
<td>per-stringō, -strinxī, -strictum, 3, (1) to graze against; (2) stunt.</td>
<td>placidus, -a, -um, peaceful, calm.</td>
</tr>
<tr>
<td>pertinax, -nācis, persevering, stubborn.</td>
<td>mild.</td>
</tr>
<tr>
<td>per-vincō, -vīcīs, stubborn, wilful, untiring.</td>
<td>plāco, -āvi, -ātum, 1, to calm, appease.</td>
</tr>
<tr>
<td>pēs, pedis, m., a foot, measure.</td>
<td>plaga, -ae, f., a hunting-net, snare.</td>
</tr>
<tr>
<td>pessimus, -a, -um, worst.</td>
<td>platanus, -ī, f., a plane-tree.</td>
</tr>
<tr>
<td>pestilens, -entīs, unwholesome, noxious.</td>
<td>plaustrum (plōstrum), -ī, n., a waggon.</td>
</tr>
<tr>
<td>pestis, -is, f., pest, bane.</td>
<td>plausus, -ūs, m., a clapping, applause.</td>
</tr>
<tr>
<td>petitor, -ōris, m., a candidate.</td>
<td>plebs, plēbis, f., the plebs, commons.</td>
</tr>
<tr>
<td>petō, -īvi and -ī, -ītum, 3, (1) to seek; (2) woo, court; (3) attack.</td>
<td>plectō, 3, only pass: plectī, to be beaten, suffer punishment.</td>
</tr>
<tr>
<td>pharētra, -ae, f., a quiver.</td>
<td>plectrum, -ī, n., (1) a quill or stick (for playing on a stringed instrument); (2) lyric poetry.</td>
</tr>
<tr>
<td>pharētrātus, -a, -um, wearing a quiver.</td>
<td>plēnius, more loudly, more fully.</td>
</tr>
<tr>
<td>phasēlos (-us), I, m. and f., (1) an edible bean, kidney-bean; (2) a light vessel (resembling a kidney-bean).</td>
<td>plēnus, -a, -um, full.</td>
</tr>
<tr>
<td>philyra, -ae, f., inner bark of the linden tree.</td>
<td>plērumque, for the most part, mostly.</td>
</tr>
<tr>
<td>piāculum, -ī, n., an expiatory offering.</td>
<td>plōrō, -āvi, -ātum, 1, to wail, weep.</td>
</tr>
<tr>
<td>pīcus, -ī, m., a woodpecker.</td>
<td>plāma, -ae, f., (1) a feather; (2) down, i.e. the first beard.</td>
</tr>
<tr>
<td>piētās, -ātis, f., dutiful affection.</td>
<td>plumbum, -ī, n., lead.</td>
</tr>
<tr>
<td>piger, -gra, -grum, (1) slow, lazy; (2) dull.</td>
<td>plārīmus, -a, -um, very much, very many; as subst., many a man.</td>
</tr>
<tr>
<td>pīlus, plūris, n., more; plūs also used as adv., more.</td>
<td>pluvius, -a, -um, rainy.</td>
</tr>
<tr>
<td>pōculum, -ī, n., a drinking-vessel.</td>
<td>pōena, -ae, f., punishment, penalty.</td>
</tr>
<tr>
<td>poēta, -ae, m., a poet.</td>
<td>pollex, -licis, m., a thumb.</td>
</tr>
</tbody>
</table>
POLL

polliceor, -citis sum, -ērī, to promise.
polluō, -ūī, -ūtum, 3, to defile.
polus, -ī, m., the heavens.
pömārium, -īī, n., an orchard.
pömifer, -era, -erum, fruit-bearing.
pŏndus, -eris, n., a weight.
pŏnō, posui, positum, 3, (1) to place; (2) represent, portray; (3) found; (4) lay aside, give up; (5) put to rest.
pontifex, -ficis, m., a high-priest.
pontus, -ī, m., the sea.
poples, -plitis, m., the ham of the knee, thigh.
populāris, -e, belonging to the people, popular.
pŏpuleus, -a, -um, of poplars, poplar-
pŏpulō, -āvī, -ātum, 1, to ravage.
pŏpulus, -ī, m., a people, multitude.
pŏpulus, -ī, f., a poplar-tree.
porca, -ae, f., a sow.
porcus, -ī, m., pig.
porrigō, -rexī, -rectum, 3, to stretch out, extend.
porta, -ae, f., a gate.
portentum, -ī, n., (1) a sign; (2) monster.
porticus, -ūs, f., a colonnade, portico.
portō, -āvī, -ātum, 1, to carry, bring.
portus, -ūs, m., a harbour.
poscō, poposcī, 3, (1) to demand, request; (2) ask of.
possidēō, -sedī, -sessum, 2, to possess, hold, occupy.
possum, potuī, posse, to be able.
post, (1) behind; (2) after.
posterī, -ŏrum, m., posterity.
posterus, -a, -um, coming after, future.
post-genitī, -ŏrum, m., posterity, descendants.
post-hāc, hereafter, henceforth.

PRAV

postis, -is, m., a door-post, a door.
post-modo, afterwards.
post-quam, after that, when.
postulō, -āvī, -ātum, 1, to demand, claim, ask.
potens, -entis, (1) mighty; (2) ruling over, master of.
potior, -titus sum, -tīrī, to be master of, possess.
potior, preferable, better.
potis, able.
potius, rather, preferably.
pŏtō, pŏtāvī, pŏtātum and pŏtum, 1, to drink.
pŏtor, -ōris, m., a drinker.
pŏtus, -a, -um, (1) drunk up; (2) drunken.
praebeō, -buī, -bitum, 2, (1) to offer; (2) furnish.
praéceddō, -cessī, -cessum, 3, to go before, lead the way.
praeceptum, -ī, n., a reward.
praeceptum, -ēi, m., to instruct, teach.
praeda, -ae, f., prey.
praeferō, -tulī, -lātum, -ferre, to place before, prefer.
praefluō, 3, to flow by.
praegestō, 4, to desire greatly.
praegnans, -antis, pregnant.
praemium, -īī, n., a reward.
prae-niteō, -tulī, 2, to outshine.
prae-parō, -āvī, -ātum, 1, to prepare.
prae-pōnō, -posuī, -positum, 3, to place before.
prae-scribō, -scripsī, -scriptum, 3, to prescribe, appoint.
praesens, -entis, (1) at hand; (2) present to aid; (3) powerful.
praesidium, -īī, n., a protection.
pрастā, -stāvī, -stātum, 1, to furnish, give.
praetor, (1) except; (2) besides; (3) beyond.
praeter-eō, -ivī and -īī, -itum, -ire, to go by.
prātum, -ī, n., a meadow.
prāvus, -a, -um, crooked, bad.

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precor, -átus sum, -āri, to entreat, pray.
preces, s.v. presx.
prélum, -i, n., a wine-press.
premō, pressī, pressum, 3, (1) to press; (2) conceal; (3) press upon, follow up; (4) press out; (5) prune; (6) crush.
prendo, -endi, -ensum, 3, to catch.
pretiōsus, -a, -um, extravagant.
pretium, -ii, n., (1) price, value; (2) money.
prex, precis, f., of sing. only acc., dat., abl., usu. pl. precēs, precum, a prayer.
primum, first, in the first place.
prīmus, -a, -um, first.
prīnceps,-cipis, (1) first (in order), foremost; (2) original; (3) a prince, emperor.
principium, -ī, n., a beginning.
prior, prīns, -āris, (1) previous, preceding; (2) superior to; (3) foremost.
priscus, -a, -um, of former times, old-fashioned.
prius, (1) before, sooner; (2) formerly.
prīvātus, -a, -um, private, holding no public office.
prīvignus, -ī, m., a step-son.
1. prō! or prōh! Oh! Alas!
2. prō, for, on behalf of.
probō, -āvī, -ātum, 1, to esteem good, approve.
probrosus, -a, -um, shameful, ignominious.
 probus, -a, -um, good, upright.
procax, -cācis, bold, insolent, wanton.
prō-cēdō, -cessī, -cessum, 3, to go before.
procella, -ae, f., a storm.
prōcērus, -a, -um, high.
prōcidō, -cīdī, 3, to fall forward.
prō-cūdō, -cūdī, -cūsum, 3, to fashion by hammering, forge.
procul, afar.
procur, -ī, m., a suitor.
prōd-eō, -iī, -itum, ire, (1) to go forth; (2) appear.
prōdīgus, -a, -um, lavish, prodigal of.
prōdītor, -ōris, m., a betrayer.
prō-dūcō, -dūxī, -ductum, 3, (1) to lead forward; (2) bring up; (3) protract.
proelium, -ī, n., a battle.
profānus, -a, -um, out of the temple, uninitiated, unholy.
prō-ferō, -tuli, -lātum, -ferre, (1) to carry forth; (2) produce; (3) postpone.
pro-festus, -a, -um, non-festival.
prōficiō, -fēcī, -fectum, 3, to make progress.
profugus, -a, -um, fugitive, fleeing, i.e. nomad.
profundus, -a, -um, bottomless, deep; profundum, -ī, n., the deep, deep sea.
prō-generō, 1, to beget.
prōgeniēs, -ēs, f., offspring.
prōhībeō, -bui, -bitum, 2, (1) to hold back, keep away, check, hinder; (2) forbid.
prōlēs, -īs, f., progeny.
prō-mineō, -minuī, 2, to stand out, rise up.
prō-mittō, -misī, -missum, 3, to promise.
prōmō, promptō, promptum, 3, (1) to bring forth; (2) bring forward, bring to light.
prō-moveō, -movī, -móta, 2, (1) to move forward; (2) improve.
prōnus, -a, -um, (1) leaning forward, setting; (2) hastening.
propē, compar. proprius, superl.
proximē, (1) near; (2) almost.
propellō, -puli, -pulsum, 3, to drive forward, forth, away, out.
properē, quickly.
properō, -āvī, -ātum, 1, (1) to hasten; (2) hastily prepare.
propinquus, -a, -um, neighboring; propinquī, -ōrum, m., kinsmen.
prospicio, prosppers, protervus, protervitas, pro-ter5, pro-tenus, pro-sequor, propositum, providus, pro-sum, prosperus, pro-ruo, pro-rogd, proripio, psallo, pruina, proximus, prudens, -entis, (1) foreknowing; (2) discreet.

puella, -ae, f., a girl.
puer, -erī, m., (1) a boy; (2) son; (3) slave.
puerpera, -ae, f., a woman in labour, mother.
puertia, -ae, f., boyhood.
pugil, -gilis, m., a boxer.
pugna, -ae, f., a fight.
pugnax, -nācis, warlike.
pugnō, -āvī, -ātum, 1, to fight.
pugnus, -ī, m., a fist, boxing.
pulcher, -chra, -chrum, (1) beautiful; (2) glorious.
pullus, -a, -um, dark-coloured.
pulsō, -āvī, -ātum, 1, to push, strike, beat.
pulvinar, -nāris, n., a couch of the gods (on which they were placed at a great festival).
pulvis, -eris, m., dust.
pumex, -micis, m., pumice-stone, rock.
punicus, -a, -um, purple.
puppis, -is, f., the stern or poop of a ship, a ship.
pürius, more purely, more brightly.
purpura, -ae, f., (1) purple; (2) a purple garment.
purpureus, -a, -um, (1) purple-coloured; (2) clad in purple; (3) bright.
pūrus, -a, -um, clean, pure, undefiled; and subst., pūrum, -ī, n., the clear sky.
puter, putris, putre and putris, -e, (1) rotten; (2) languishing.
putō, -āvī, -ātum, 4, (1) to reckon, (2) deem, think.
pýramis, -midis, f., pyramid.

puer, -erī, m., (1) a boy; (2) son; (3) slave.
pulvis, -eris, m., dust.
purpura, -ae, f., (1) purple; (2) a purple garment.
puer, -erī, m., (1) a boy; (2) son; (3) slave.
pulvis, -eris, m., dust.
purpura, -ae, f., (1) purple; (2) a purple garment.
puer, -erī, m., (1) a boy; (2) son; (3) slave.
pulvis, -eris, m., dust.
purpura, -ae, f., (1) purple; (2) a purple garment.
puer, -erī, m., (1) a boy; (2) son; (3) slave.
pulvis, -eris, m., dust.
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puer, -erī, m., (1) a boy; (2) son; (3) slave.
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puer, -erī, m., (1) a boy; (2) son; (3) slave.
pulvis, -eris, m., dust.
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puer, -erī, m., (1) a boy; (2) son; (3) slave.
pulvis, -eris, m., dust.
purpura, -ae, f., (1) purple; (2) a purple garment.
puer, -erī, m., (1) a boy; (2) son; (3) slave.
pulvis, -eris, m., dust.
purpura, -ae, f., (1) purple; (2) a purple garment.
puer, -erī, m., (1) a boy; (2) son; (3) slave.
**QUAE**

quaerò, quaesívì, quaesítum, 3, (1) to seek; (2) feel the want of, miss; (3) strive; (4) inquire; (5) earn.
quális, -e, (1) of what sort; (2) of such a sort, such as.
quálus, -i, m., a wicker basket.
quam, adv., how; conj., than.
quam-quam, although.
quam-vis, although.
quadó, (1) when; (2) since.
quadó-que, whenever.
quantus, -a, -um, how great; quantum, -i, n., as much as.
quà-tensus, inasmuch as.
quater, four times.
quatiò (quassi), quassum, 3, (1) to shake; (2) shatter; (3) trouble, affect, excite.
que, and.
quercétum, -i, n., an oak-grove.
quercus, -ús, f., an oak.
quérèla (querella), -ae, f., a complaint, lament.
quercus, -i, m., a complaint.
quae, because.
quicunque, quaequaque, quodcumque, whoever, whatever.
quid, why.
quiès, -étis, f., rest, repose.
quiètus, -a, -um, quiet, peaceful.
qui-libet, quaelibet, quodlibet, any one you like, no matter who.
úñin, but, indeed.
úñin et, yea, and.
úndecim, fifteen.
quintus, -a, -um, the fifth.
quippe, (1) certainly; (2) since indeed, inasmuch as.
1. quis, quid, who? which? what?
2. quis, quid, pron. indef., (1) any one, anybody, anything; (2) some one, something.

**RECI**

quisquam, quaequam, quidquam, or quiquam, (1) any; (2) any one, anybody, anything.
quisque, quaeque, quidquid, whoever, whatever.
qui-vis, quaevis, quidvis, any one you please, any one.
quo, whither? to what end?
quócumque, whithersoever.
quod, that; because, since.
quodsi, but if.
quondam, formerly.
quoque, also, too.
quotiés and quotiens, (1) how often? (2) as often, as many times as.
quot-quot, how many soever, as many as.
quotus, -a, -um, which (in order of number) of what number?
quóta, at what hour?

R.

rabiés, -em, -e, f., rage, madness.
racémus, -i, m., cluster of grapes.
rámus, -i, m., a bough.
rápax, -pácis, greedy.
rápidus, -a, -um, rushing, rapid.
rápió, rapui, raptum, 3, (1) to snatch, drag; (2) hurry on; (3) carry off, rob; (4) destroy.
raptim, hastily, hurriedly.
raptor, -óris, m., a robber, abductor, ravisher.
ráro, seldom.
rárus, -a, -um, (1) thin, rare; (2) scattered; (2) scarce, uncommon.
ratis, -is, f., a raft, vessel.
ráucus, -a, -um, hoarse.
rávus, -a, -um, tawny.
re-cantó, 1, to recall, revoke.
re-cédo, -cessí, -cessum, 3, to go back, retreat.
recens, -entis, fresh.
recedó, -cidi, -ciséum, 3, to cut down.
RECI

recinō, 3, to re-echo, repeat, whoop, hoot.
recipió, -cēpī, -ceptum, 3, to get back, recover.
re-clinō, -āvī, -ātum, to bend or lean back.
reclūdō, -clūsī, -clūsum, 3, (1) to open; (2) disclose; (3) unlock.
re-condō, -didī, -ditum, 3, to store up.
re-cree5, -recipio, -rectum, 1, to restore, revive, refresh, relieve.
rectē, rightly.
rectus, -a, -um, (1) straight, upright; (2) right, proper; (3) correct.
re-cumbō, -cubuī, 3, to lie down, sink down.
re-currō, -currī, (-cursum), 3, to run or hasten back.
red-dō, -didī, -ditum, 3, (1) to restore; (2) pay back; (3) render, make; (4) repeat, recite; (5) re-echo.
redemptor, -ōris, m., a contractor.
red-eō, -iī (rarely -īvī), -itum, -ire, to return.
redigō, -ēgī, -actum, 3, to bring back.
reditus, -ūs, m., a return.
re-dōnō, -āvī, 1, (1) to restore; (2) give up.
re-dūcō, -duxī, -ductum, 3, (1) to bring back; (2) lead back.
reductus, -a, -um, withdrawn, remote.
re-ferō, rettuli, relatūm, referre, (1) to bear back; (2) restore, recover; (3) report; (4) pay back; (5) recall, resemble; (6) deliver, render.
refficiō, -feciī, -fectum, 3, (1) to make again; (2) restore; (3) repair.
re-fignō, -fixī, -fixum, 3, to unfasten, take down.
re-frēnō, -āvī, -ātum, 1, to curb, check.

REPE

refringō, -frēgī, -fractum, 3, to break up, destroy, burst through.
re-fugīō, -fugiī, -fugitum, 3, to flee from, shun.
re-fulgeō, -fulsi, 2, to flash back, glitter.
regālis, -ae, royal.
regia, -ae, f., a palace.
regīna, -ae, f., a queen.
regius, -a, -um, kingly.
regnō, -āvī, -ātum, 1, to rule.
regnum, -ī, n., (1) royalty; (2) a kingdom.
regō, rexī, rectum, 3, to rule.
re-lūciō, -lūciī, -lectum, 3, (1) to cast back; (2) spurn.
re-lābor, -lāpsus sum, -lābī, (1) to glide back; (2) return, relapse.
re-lēgō, -āvī, -ātum, 1, to exile, banish.
re-ligō, -āvī, -ātum, 1, (1) to bind back; (2) moor.
re-līquō, -līquī, -licitum, 3, to leave behind.
re-luctor, -ātus sum, -ārī, to struggle against.
re-maneō, -mansī, -mansum, 2, (1) to remain; (2) lie still.
re-migium, -īi, n., (1) a rowing; (2) oarsmen, oars.
re-misceō, -miscui, -mistum and -mixtum, 2, to mix up.
re-mittō, -mīsī, -missum, 3, (1) to send back; (2) relax; (3) give up; (4) cease, refrain from.
re-moveō, -mōvī, -mó tum, 2, to take away, banish.
re-mūgiō, 4, to bellow back, resound.
remus, -i, m., an oar.
re-nascor, -nātus sum, -nascī, to be born or grow again.
renīdeō, 2, (1) to shine again; (2) beam (with joy), smile.
re-parō, -āvī, -ātum, 1, (1) to restore, renew; (2) barter for, purchase with.
re-pendō, -pendī, -pensum, 3, to ransom.
reperió, repperí, -pertum, 4, to find, meet with.
re-petó, -ivi and ī, -îum, 3, (1) to demand again; (2) resume, begin again; (3) return to, seek again.
re-pŏnó, -posui, -positum, 3, (1) to replace, restore; (2) duly place.
re-portó, -āvī, -ātum, 1, to carry back.
repulsa, -ae, f., a rejection, non-election, defeat.
re-quíès, -quiētis, f., rest.
rēs, reī, f., (1) a thing, affair, event; (2) possessions.
re-secō, -secuī, -sectum, 1, (1) to cut down; (2) check.
reaisdō, -sedī, -sessum, 3, to settle down, subside.
re-signō, -āvī, -ātum, 1, (1) to unseal; (2) resign.
re-solvō, -solvi, -solūtum, 3, (1) to untie; (2) release.
re-sonō, 1, to resound, re-echo.
re-sorbeō, 2, to suck back.
respiciō, -spexi, -spectum, 3, (1) to look back upon; (2) regard, care for.
responsuum, -ī, n., an answer.
restinguō, -stinxi, -stinctum, 3, to quench.
restituō, -nī, -nūm, 3, (1) to restore; (2) replace.
re-stringō, -strinxi, -strictum, 3, to bind back.
re-surgō, -surrexi, -surrectum, 3, to rise again.
re-tardō, -āvī, -ātum, 1, to hinder, detain.
re-tegō, -textī, -tectum, 3, to uncover, reveal.
re-torquēō, -torsi, -tortum, 2, (1) to twist back; (2) hurl back.
re-tractō, -āvī, -ātum, 1, to handle anew.
retrō, (1) backwards; (2) again (in the past).
retrorsum, backwards.
re-tundō, -tudī, -tūsūm, (1) to beat back; (2) blunt.

reus, -ī, m., an accused person, defendant.
re-vehō, -vexī, -vectum, 3, to carry back.
re-vellō, -velli, -vulsum, 3, to tear, pluck, away.
re-vertor, -versus sum, -vertī, to turn back, return.
re-vincō, -vici, -victum, 3, to conquer.
re-visō, -visī, -visum, 3, to revisit, visit.
re-vocō, -āvī, -ātum, 1, to recall.
rex, rēgis, m., (1) a king; (2) guide, teacher.
rideō, rīsi, rīsum, 2, (1) to laugh; (2) smile, be cheerful or pleasant; (3) laugh at.
rigeō, 2, to be stiff (with cold).
rigidus, -a, -um, stiff, hard, stern.
rīgō, -āvī, -ātum, 1, to wet, moisten, water.
riā, -ae, f., bank (of a river).
rīsus, -ūs, m., laughter.
rite, dūly, fitly.
rītus, -ūs, m., a custom, usage, manner.
rīvus, -ī, m., a stream.
rīxa, -ae, f., a quarrel, brawl.
rōbigō (rūbigō), -ginis, f., blight mildew.
rōborō, -āvī, -ātum, strengthen, invigorate.
rōbur, -boris, n., (1) oak, oak-wood; (2) strength; (3) a dungeon.
rōbustus, -a, -um, firm, powerful.
rogō, -āvī, -ātum, 1, (1) to ask; (2) request.
rōs, rōris, m., dew; ros marinus, rosemary.
rosa, -ae, f., a rose.
rosēns, -a, -um, rosy.
rōta, -ae, f., a wheel.
rōtō, -āvī, -ātum, 1, to whirl about.
rōtundus, -a, -um, round.
rubēō, rubuī, 2, to be red, blush.
ruber, -bra, -brum, red.
rubus, -ī, m., a bramble-bush.
rudis, -e, awkward, unskilled.
rūga, -ae, f., a wrinkle.
ruina, -ae, f., (1) a falling down; (2) ruin.
rumpō, rūpī, ruptum, 3, (1) to break; (2) break through; (3) destroy; (4) break off, interrupt.
rūs, rūi, rutum, but fut. partic.
ruīturēs, 3, (1) to rush; (2) fall, tumble down, go to ruin.
rūpēs, -īs, f., a rock.
rursus, again.
rūs, rūris, n., the country.
rusticus, -a, -um, of the country.

S.
sacer, sacra, sacrum, sacred.
sacerdos, -dōtis, c., a priest, priestess.
sacramentum, -ī, n., an oath of allegiance.
sacrilegus, -a, -um, impious.
sacrō, -āvī, -ātum, 1, (1) to consecrate; (2) render sacred; (3) immortalise.
sacrum, -ī, n., a sacred rite.
saecculum, -ī, n., (1) a generation; (2) an age, generation; (3) century.
saepe, often.
saeviō, saevīi, saevītum, 4, to be fierce, rage.
saevitia, -ae, f., cruelty.
saevus, -a, -um, (1) fierce; (2) cruel; (3) stern.
sāga, -ae, f., a wise woman, witch.
sagax, -ācis, keen-scented, shrewd.
sagitta, -ae, f., an arrow.
salīctum, -ī, n., a willow-grove.
salīnum, -ī, n., a salt-cellar.
saliō, salui, saltum, 4, to leap, hop.
saltus, -ūs, m., a glade.
salūbris, -e, (1) wholesome; (2) healthy.
salūtāris, -e, salutary, beneficial.
salveō, 2, to be well; salvē, hail!
sanctus, -a, -um, sacred, inviolable.
sanguineus, -a, -um, bloody.
sanguis, -guinis, m., (1) blood; (2) offspring.
sanīes, -eum, -ē, f., (1) corrupted blood, gore; (2) slaver.
sānius, more wisely.
sapiens, -entis, wise.
sapienter, wisely.
sapientia, -ae, f., wisdom, philosophy.
sapiō, -ī (rarely -īvī and -ūī), 3, to be discreet, sensible, wise.
sapor, -ōris, m., taste, flavour.
sarculum, -ī, n., a hoe.
sat, (1) enough; (2) sufficiently.
satelles, -ūtis, c., (1) bodyguard; (2) attendant.
satiō, -āvī, -ātum, 1, to satisfy, sate.
satis, (1) enough; (2) sufficiently.
sancius, -a, -um, (1) wounded; (2) smitten.
saxum, -ī, n., a (large) stone.
salpō, salpēs, salpētum, 3, to carve.
scandō, scandī, scansum, 3, to climb.
scapha, -ae, f., a skiff.
scaletē, 2, to overflow, abound.
scelestus, -a, -um, wicked.
selēs, -eris, n., crime.
sēns, -entis, skilled, expert.
selicet, (1) of course, certainly; (2) doubtless.
scindō, scidī, scissum, 3, to rend, split.
'scō, -īvi and -īvī, -ītum, -īre, to know.
scopulus, -ī, m., a pointed rock, crag.
scorpum, -ī, n., a mistress.
scribō, scripī, scriptum, 3, (1) to write; (2) write about, describe.
scyphus, -ī, m., a goblet.
sē, himself, herself, itself, themselves.

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sē-cernō, -crēvi, -crētum, 3, to separate.
secō, secūl, sectum, 1, (1) to cut; (2) cleave; (3) divide.
sector, -ātus sum, -ārī, (1) to follow eagerly; (2) pursue; (3) search.
secundus, -a, -um, (1) following, second; (2) favourable, fortunate.
secūris, -is, f., an axe.
sēcūrus, -a, -um, free from care, careless.
sēcus, differently.
sed, but.
sédō, sēdī, sessum, 2, to sit.
sédēs, -is, f., (1) a seat; (2) dwelling-place.
sēdītīō, -ōnis, f., civil dissension.
sēdūlus, -a, -um, earnest, zealous, busy, industrious.
sēges, -getis, f., (1) a crop; (2) corn-field.
sēgnis, -e, sluggish, slothful, slow.
sēmel, (1) once; (2) once for all.
śē-movēō, -mōvī, -mōtum, 2, (1) to put aside; (2) separate.
semper, always.
sēnecta, -ae, f., old age.
sēnectūs, -ūtis, f., old age.
sēnēx, senis, old, aged; subst., an old man.
sententia, -ae, f., (1) an opinion; (2) aphorism.
sentiō, sensi, sensum, 4, to feel, perceive.
sē-parō, -āvī, -ātum, 1, to sunder, set apart.
sēpeliō, -pelīvī and -pelī, -pelītum, 4, to bury.
septem, seven.
sepulcrum, -ē, n., a grave.
sequor, secūtus (sequūtus) sum, sequī, to follow.
serēnus, -a, -um, (1) clear, fair; (2) tranquil.
sēriēs, -ēī, f., a row, series.
sērmō, -ōnis, m., conversation, dialogue; in pl., lore, old tales.

1. serō, sēvī, satum, 3, to sow.
2. sēro, late, comp. serius.
serpens, -entis, c., a serpent.
sērus, -a, -um, late.
serva, -ae, f., a slave-woman.
servīō, -ivī and -iī, -ītum, 4, to be a slave, serve.
servītūs, -ūtis, f., (1) slavery; (2) a throng of lovers.
śērvō, -āvī, -ātum, 1, (1) to preserve, keep safe, protect; (2) pay attention to, watch, observe.
seu, v. sive.
sevērus, -a, -um, (1) stern; (2) tart; (3) severe, harsh, inexorable.
sī, if.
sīc, so, thus.
sīcō, -āvī, -ātum, 1, to make dry, drain.
sīcus, -a, -um, (1) dry; (2) sober.
sīdus, -deris, n., a star, constellation.
signum, -ī, n., (1) a mark; (2) ensign, banner; (3) statue; (4) constellation.
silentium, -ī, n., silence.
sileū, -ūī, 2, (1) to be silent; (2) not to speak of.
silua, v. silva.
silvā, -ae, f., a wood.
similis, -e, like.
simplex, -plicis, (1) single, simple, plain; (2) artless.
simul, at the same time, together; simulac, as soon as.
simulācriculum, -ī, n., portrait, effigy, statue.
sine, without.
singulī, -ae, -a, one apiece.
singultus, -ūs, m., a sob.
sinister, -tra, -trum, on the left hand; sinistra, -ae, f., the left hand.
sinō, sīvī, situm, 3, (1) to let, permit; (2) let alone.
sinus, -ūs, m., (1) bosom, lap; (2) a bay, gulf.
sitis, -is, f., thirst.
1. situs, -a, -um, placed, situated.
2. situs, -ūs, m., situation, position.

sī-ve and seu, or if; sive . . . sive, whether . . . or.

sōbrius, -a, -um, moderate, temperate.

socer, -erī, m., a father-in-law.

sociē, -āvī, -ātum, 1, to join together, combine.

socius, -a, c., a companion, confederate.

sodalis, -is, m. and f., a comrade, boon-companion.

sōl, sōlis, m., (1) the sun; (2) day.

soleō, solitus sum, 2, to be wont.

solidus, -a, -um, (1) firm, solid; (2) complete; (3) resolve.

solitus, -a, -um, accustomed; solitum, -ī, n., that which is usual, custom.

solēr, -ī, n., a throne.

sollemnis (sōlemnis or sōlennis), -ē, (1) yearly, annual; (2) religious; (3) festive; (4) customary, usual.

sollers, -ertis, skilful, skilled.

sollicitō, -āvī, -ātum, 1, (1) to agitate, disturb; (2) stir up, provoke, tempt.

sollicitūdō, -dinis, f., anxiety.

sollicitus, -a, -um, disquieted, distressed.

sōlor, -ātus sum, -ārī, to console, relieve, ease.

solum, -ī, n., soil, ground.

sōlus, -a, -um, (1) alone, single; (2) solitary.

solvō, solvī, solūtum, 3, (1) to loosen, release; (2) put to sea; (3) break up, melt; (4) in pass., droop.

somnium, -ī, n., a dream.

somnus, -ī, m., sleep.

sonitus, -ūs, m., a noise, din.

sonō, sonuí, sonītum, 1, (1) to sound; (2) cry out.

sonus, -ī, m., a sound, noise.

sopor, -ōris, m., sleep.

sordēs, -ī, f., dirt, squalor.

sordidus, -a, -um, (1) dirty, squalid, foul; (2) mean, contemptible.

soror, -ōris, f., a sister.

sors, sortis, f., (1) a lot; (2) fortune, destiny, condition.

sortior, -ītus sum, -īrī, (1) to assign by lot; (2) obtain by lot.

sopes, -pitis, safe.

spargō, sparsi, sparsum, 3, to scatter, sprinkle.

spatium, -ī, n., (1) space, extent; (2) interval.

speciosus, -a, -um, beautiful.

spectāculum, -ī, n., a spectacle, show.

spectandus, -a, -um, worthy to be gazed upon.

spectō, -āvī, -ātum, 1, to look at.

speculum, -ī, n., a looking-glass.

specus, -ūs, m. and poet. n., a cave.

spernō, sprevī, spretum, 3, to despise, reject.

spērō, -āvī, -ātum, 1, to hope, hope for, expect.

spēs, -ēī, f., (1) hope, (2) expectation.

spīceus, -a, -um, of ears of corn.

spiculum, -ī, n., a dart, javelin, shaft.

spiritus, -ūs, m., (1) a breath; (2) sigh; (3) spirit; (4) inspiration.

spīrō, -āvī, -ātum, 1, (1) to breathe; (2) be inspired; (3) breath (forth), exhalte, emit.

spissus, -a, -um, exhalte, emit.

splendēō, 2, to shine.

splendidē, brightly, nobly.

splendidus, -a, -um, (1) bright, brilliant; (2) magnificent, majestic.

sponsa, -ae, f., a betrothed girl.

sponsus, -ī, m., (1) a betrothed man; (2) bridegroom.
stabilis, -e, (1) firm, steadfast; (2) enduring.
stabulum, -i, n., a stall, stable.
stagnum, -i, n., a pool.
statua, -ae, f., an image, statue.
statuō, -tuī, -tūtum, 3, (1) to set up, erect; (2) appoint.
status, -ās, m., (1) attitude; (2) condition; (3) constitution; (4) bearing, mein.
stella, -ae, f., a star.
sterilis, -e, (1) unfruitful; (2) blighting.
sternō, strāvī, strātūm, 3, (1) to spread, stretch (out); (2) prostrate, cast down; (3) smooth, level; (4) bestrew, cover.
stimpa, -pis, f., a tree-trunk.
stō, stetī, statum, 1, (1) to stand, stand still; (2) remain; (3) continue; (4) be stagnant.
 stomāchus, -ī, m., (1) the stomach; (2) anger.
 strenumus, -a, -um, prompt, vigorous.
strepitus, -ūs, m., a noise, din, rumbling.
strepō, -pul, -pitum, 3, to make a noise, rattle, roar.
stridōr, -ōris, m., a whistling, grating, whirl.
struō, struxī, structum, 3, (1) to heap up; (2) erect, make.
studeō, -duī, 2, to take pains about, be eager.
studiōsus, -a, -um, (1) eager, studious; (2) fond of; (3) intent on.
studium, -iī, n., (1) zeal, eagerness; (2) study.
studltitia, -ae, f., foolishness.
stupeō, -pul, 2, to be amazed.
stuprum, -i, n., violation, outrage, impurity.
sub, (1) with abl., under; (2) with acc., to beneath, up to, towards, about.
subducō, -duxi, -ductum, 3, to withdraw, steal away.

sub-eō, -if, -itum, -ire, to approach, come up to.
subiciō, -īeci, -iectum, 3, to put under.
subigō, -ēgi, -actum, 3, to overcome.
sublimis, -e, lofty, elevated, uplifted.
sublustris, -e, glimmering, dim.
submittō, -mīšī, -missum, 3, to cause to spring up, produce.
sub-movō (summ-), -mōvī, mōtum, 2, to remove, clear away.
subolēs (sobolēs), -is, f., off-spring, race.
sub-rūō, -rūf, -rutum, 3, to undermine.
sub-scribō, -scripsi, -scriptum, 3, to write under.
sub-sequor, -secutus sum, -sequi, to follow after.
sub-sum, -ful, -esse, to be beneath.
sūcus (succ-), -ī, m., (1) sap, juice; (2) taste; (3) draught.
sūdor, -ōris, m., sweat.
sulcus, -ī, m., a furrow.
sum, ful, esse, to be; est with inf., it is possible to, one may.
summa, -ae, f., sum, total.
summus, -a, -um, highest, last.
sūmō, sumpsi, sumptum, 3, (1) to take up, take, assume; (2) choose.
sumptuosus, -a, -um, expensive.
sumptus, -ūs, m., expense.
super, (1) over, above; (2) concerning.
superbia, -ae, f., (1) pride, arrogance; (2) high spirit.
superbus, -a, -um, (1) proud, arrogant; (2) severe.
superclium, -īi, n., an eyebrow.
supercicio, -īeci, -iectum, 2, to throw upon.
superne, from above, above.
superō, -āvī, -ātum, 1, (1) to overcome, surpass; (2) survive.
superstes, -stītis, surviving.
superus, -a, -um, above, on high; superī, -ōrum, m., the gods above.

super-vacuus, -a, -um, needless.

supinus, -a, -um, (1) on the back, upturned; (2) sloping.

supplex, -plicis, suppliant; subst., a suppliant.

supplícium, -ī, n., punishment.

suppŏnŏ, -posui, -positum, 3, to put under.

suprā, over, beyond.

suprēmūs, -a, -um, highest, last.

sūra, -ae, f., the calf of the leg.

surdus, -a, -um, (1) deaf; (2) unheeding.

surgō, -rexī, -rectum, 3, to rise.

surripiō, -ripiū, -reptum, 3, to snatch or take away secretly, steal.

suscitō, -āvī, -ātum, 1, (1) to rouse up, awake; (2) summon.

suspendō, -pendī, -pensum, 3, to hang up.

suspiiū, -spexī, -spectum, 3, (1) to look up at; (2) mistrust, suspect.

suspicor, -ātus sum, -ārī, to suspect.

suspiro, -āvī, -ātum, 1, to sigh.

sustineō, -tinū, -tentum, 2, to hold up, support.

susurrus, -ī, m., a murmur, whisper.

suus, -a, -um, one’s own, his own, their own.

taedā, -ae, f., (1) a pitch-pine; (2) pine-torch.

taedium, -ī, n., weariness, cause of anxiety.

taeter, v. teter.

tālis, -e, such.

tālus, -ī, m., (1) the ankle, anklebone; (2) a die.

tam, so, so very.

tamen, nevertheless, however.
	tandem, at last.

tango, tetigī, tactum, 3, (1) to touch; (2) reach; (3) seize, hit.

tardō, -āvī, -ātum, 1, (1) to delay; (2) hinder, impede.

tardus, -a, -um, slow, lingering.

tauriformis, -e, bull-shaped.
taurus, -ī, m., a bull.
tectum, -ī, n., (1) a roof; (2) shelter.
tēcum = cum tē.
tegō, texī, tectum, 3, 1) to cover; (2) hide.
tēla, -ae, f., a web.
tellūs, -lūris, f., (1) the earth; (2) soil; (3) country.
tēlum, -ī, n., a weapon, dart.
temere, at random, heedlessly.
temperātus, -a, -um, moderate.
temperō, -āvī, -ātum, 1, (1) to spare, with dat.; (2) mix in due proportion, temper, flavour; (3) govern; (4) regulate, soothe, alleviate.
tempestās, -ātis, f., a storm.
tempestivus, -a, -um, (1) timely; (2) in the flower of youth; (3) fitting, appropriate.
templum, -ī, n., a temple.
tempus, -poris, n., (1) a portion of time, time, season, age; (2) the temple (on the forehead).
tenax, -nācis, (1) holding fast; (2) firm.
tendō, tetendi, tentum and tentum, 3, (1) to stretch, (2) direct, aim; (3) direct oneself; (4) strive.
tenebrae, -ārum, f., darkness.
teneō, tenuī, tentum, 2, (1) to hold; (2) possess; (3) keep; (4) control; (5) restrain, check.
tener, -era, -erum, tender, youthful.
tentātor (temptātor), -ōris, m., an attempter.
tentō (temptō), -āvī, -ātum, 1, (1) to make trial of, test; (2) assail, tempt.
tenuis, -e, (1) thin, slender; (2) plain, simple; (3) weak; (4) mean, inferior.
tenuō, -āvī, -ātum, 1, to make thin, diminish, enfeeble.
tenus, as far as, down to, up to.
tepēō, 2, (1) to be lukewarm; (2) be warm or glow with love.
tepidus, -a, -um, warm.
ter, thrice.
tera, -ae, -a, three apiece.
terra, -ae, f., the earth, land.
terrēnus, -a, -um, three-fold.
tergum, -i, n., the back.
terminus, -i, m., a boundary-line, limit.
ternī, -ae, -a, three apiece.
terra, -ae, f., the earth, land.
terrēnum, -i, n., of earth, earthy; terrēnum, -i, n., land, ground.
terreō, terruī, territum, 2, to terrify.
terror, -ōris, m., affright, dread.
tertiēs, -ae, -aum, third.
testa, -ae, f., (1) an earthen vessel, pitcher; (2) wine-jar.
testis, -is, c., a witness.
testor, -ātus sum, -ārī, (1) to bear witness to, testify; (2) call to witness.
testādō, -diniā, f., (1) the shell of the tortoise; (2) a lyre.
tēter (taeter), -tra, -trum, loathsome.
thalamus, -i, m., a bedchamber.
theātrum, -i, n., a theatre.
thēsaurus, -i, m., a treasure.
thūs, v. tus.
thymum, -i, n., thyme.
thyrsus, -i, m., a wand bound round with ivy and vine borne by Bacchus and the Bacchantes.
tibia, -ae, f., a pipe, flute.
tigris, -gridis and -gris, c., a tiger, tigress.
timendus, -a, -um, terrible, dread.
timeō, -ui, 2, to fear, be afraid of.
timidus, -a, -um, fearful, timid.
timor, -ōris, m., fear.
tingō (tingō), tinxī, tinctum, 3, (1) to wet; (2) colour, tinge.
titulus, -i, m., (1) an inscription; (2) honourable appellation, glory.
toga, -ae, f., a toga, gown.
tolerō, -āvī, -ātum, 1, to bear, endure.
tollō, sustulī, sublātum, 3, (1) to lift; (2) exalt; (3) remove; (4) do away with, abolish.
tondeō, totondī, tonsum, 2, (1) to shear, crop; (2) cut, trim, make smooth.
tonō, tonūi, 1, to thunder.
tormentum, -i, n., (1) an instrument of torture; (2) torture, compulsion.
torquis, -is, m., a necklace, collar.
torreō, torrūi, tostum, 2, (1) to dry up, parch; (2) inflame.
tortor, -ōris, m., a torturer, executioner.
torvus, -a, -um, fierce, grim.
tot, so many.
totidem, just as many.
totiēs, so many times.
tōtus, -a, -um, whole, complete.
trabālis, -e, of a beam.
trabs, -abīs, f., (1) a beam; (2) ship; (3) roof.
tractō, -āvī, -ātum, 1, (1) to handle; (2) treat; (3) discuss.
tractus, -ūs, m., a stretch, extent.
trādō (trans-do), -diā, -ditum, 3, to give up, surrender.
tragoedia, -ae, f., tragedy.
TRAHO

trahō, traxī, tractum, 3, (1) to draw, drag along; (2) derive; (3) spin.

trans, (1) across; (2) beyond.
trans-ferō, transtuli, translātum and trālātum, transferre, to carry across.

transfuga, -ae, c., a deserter.
transīlō, -ūi and -īvī, 4, to leap across.

trans-mittō, -misi, -missum, 3, to transfer.
trans-muto, 1, to change, shift.
trans-void, -avi, -atum, 1, to fly or hasten past.

tres, -ae, -a, three each.
trecenti, -ae, -a, three hundred.
tremendus, -a, -um, to be dreaded, fearful.
tremo, -mui, 3, (1) to tremble; (2) shudder at.
tremulus, -a, -um, shaking, quivering.
trepidō, -āvī, -ātum, 1, (1) to be agitated, hurry; (2) tremble.
trepidus, -a, -um, agitated, alarmed, anxious.
tres (tris), tria, three.
tribuō, -bui, -butum, 3, to allot, give.
triformis, -e, in three forms or shapes, triple.
trilinguis, -e, triple-tongued.
trimus, -a, -um, three years old.
triplex, -plicis, threefold.
trīpus, -podis, m., a three-footed seat, tripod.
trirēmis, -is, f., a trireme.
tristis, -e, (1) sad, surly; (2) gloomy; (3) accursed.
tristitia, -ae, f., sorrow.
triumphō, -āvī, -ātum, 1, to triumph over, subdue.
triumphus, -ī, m., a triumph, victory.
trochus, -ī, m., a (bronze) hoop (for trundling).
tropaeum, -ī, n., a trophy, victory.

ULMUS

trūdō, trūsī, trūsum, 3, to thrust along.
truncus, -ī, m., a trunk (of a tree).
trux, trucis, fierce, wild.
tū, thou.
tuba, -ae, f., a trumpet.
tueor, tuitus sum, tueri watch over, protect.
tum, then.
tumeō, 2, to swell.
tumidus, -a, -um, swollen.
tumultuōsus, -a, -um, turbulent
tumultus, ūs, m., (1) an uproar, civil war; (2) agitation, tumult.
tunica, -ae, f., a shirt, tunic.
turba, -ae, f., a mob, crowd.
turbidus, -a, -um, (1) disordered (2) turbulent.
turgidus, -a, -um, swollen.
turma, -ae, f., a troop, squadron.
turpis, -e, (1) ugly, foul; (2) shamefull, unhonoured.
turpō, -āvī, -ātum, 1, to make unsightly, disfigure.
turrīs, -is, f., a tower.
tūs, tūris, n., incense.
tutēla, -ae, f., (1) protection; (2) a defender; (3) charge, ward; (4) guardianship.
tūtus, -a, -um, safe.
tuus, -a, -um, thy, thine.
tympanum, -ī, n., a timbrel, tambourine.
tyrrannus, -ī, m., a monarch.

U.

1. über, überis, rich, fruitful.
2. über, überis, n., an udder.
ubi, (1) where; (2) when.
ubicumque, wherever.
ūdus, -a, -um, wet, moist.
ulcerōsus, -a, -um, full of sores, wounded.
ulciscor, ultus sum, ulcisci, to avenge.
 ullus, -a, -um, any.
ulmus, -ī, f., an elm tree.
ultimus, -a, -um, (1) last; (2) remonest, earliest.
ultor, -ōris, m., an avenger.
ultrā, beyond.
ultrō, beyond what is expected, unasked, spontaneously.
umbra, -ae, f., a shade, shadow.
umbrōsus, -a, -um, shady.
umerus, (humerus), -ī, m., the shoulder.
ūmor, -ōris, m., liquid, moisture.
ūnā, together.
uncēs, -um, (1) anointed; (2) perfumed.
1. uncus, -a, -um, hooked, crooked.
2. uncus, -ī, m., a hook, clamp.
unda, -ae, f., a wave.
unde, (1) whence; (2) from what source or persons.
undēnī, -ae, -a, (1) eleven each; (2) eleven at a time; (3) eleven.
undique, from all sides.
ungō (unguō), unxi, unctum, 3, to besmear, anoint.
unguentum, -i, n., an ointment, perfume.
unguis, -is, m., (1) a nail (of the human finger or toe); (2) a claw.
ūnicē, especially, uniquely.
ūnicos, -a, -um, (1) only; (2) unique, unparalleled, single.
unquam, ever.
ūnus, -a, -um, (1) one; (2) single, alone.
urbs, urbis, f., (1) a city; (2) the city of Rome.
urgeō and urgeōē, ursī, 2, (1) to press; (2) weigh down; (3) urge on, follow up, keep to; (4) with inf., to hasten to, insist.
urna, -ae, f., a water-pot, urn.
ūrō, ussi, ustum, 3, (1) to burn, consume; (2) fire, kindle; (3) pass., be hotly in love.
ursa, -ae, f., a she-bear.
ursus, -ī, m., a bear.
ūsitātus, -a, -um, customary.
usquam, anywhere.
usque, (1) right on, continuously; (2) incessantly.
ūsus, -ūs, m., (1) use, enjoyment, employment; (2) need.
ut, and utī, (1) when, as; (2) since, since the time that; (3) in order that; (4) how, that.
ut-cumque (cunque), whenever.
utterque, utraque, utrumque, each of two, both.
uterus, m., the belly, womb.
uti, v. ut.
ūtilis, -e, useful, serviceable, advantageous.
uti-nam, adv., oh that! if only!
ūtor, īsus sum, utī, to use, employ.
ūva, -ae, f., a bunch of grapes.
ūvidus, -a, -um, (1) wet; (2) drunken, mellow.
uxor, -ōris, f., a wife.
uxōrius, -a, -um, too devoted to a wife.
vacca, -ae, f., a cow.
vacē, -āvī, -ātum, 1, to be at leisure, keep holiday.
vacuus, -a, -um, (1) empty; (2) free, exempt; (3) idle; (4) accessible; (5) lonely.
vadum, -i, n., (1) a shallow; (2) the sea.
vae, alas!
vafer, vafrā, vafrum, sly, cunning.
vagor, -ātus sum, -āri, to wander, rove.
vagus, -a, -um, roaming, wandering.
valeo, valuī, valitūrus, 2, to be strong, be able.
validus, -a, -um, strong, robust.
vallēs and vallis, -īs, f., a valley.
vānus, -a, -um, empty, idle.
variōs, -a, -um, (1) parti-coloured, diverse; (2) changing.
vastiō, -āvī, -ātum, 1, to lay waste.
vastus, -a, -um, vast, huge.
vētēs, -is, c., an inspired singer, poet.
ve, or.
vectīgal, -gālis, n., revenue.
vectis, -is, m., a crow-bar.
vēlō, vexī, vectum, 3, (1) to bear; (2) to carry off.
vel, or else, or.
velēus, -leris, n., a fleece, wool.
vēlō, -āvī, -ātum, 1, to cover, envelope, veil.
vēlōx, -lōcis, rapid, quick.
vēlum, -ī, n., a sail.
vel-ut or vel-ūtī, just as.
vēna, -ae, f., a vein.
vēnālis, -e, purchaseable.
vēnātor, -ōris, m., a hunter.
vēnēnātus, -a, -um, poisoned.
vēnēnum, -ī, n., (1) poison; (2) charm; (3) drug.
vēnerōr, -ātus sum, -ārī, (1) to reverence; (2) ask reverently.
veniō, vēnī, ventum, venīre, to come.
vēnor, -ātus sum, -ārī, to hunt.
ventōsus, -ā, -um, windy.
ventus, -ī, m., wind.
venus, -neris, f., (1) beauty, charm; (2) love.
vēr, vēris, n., the spring.
vērāx, -ācis, truthful.
verbēna, -ae, usu. pl. verbēnae, -ārum, f., an olive-bough, sacred bough.
verber, -beris, n., (1) a stripe; (2) lash.
verberō, -āvī, -ātum, 1, to beat, lash.
verbum, -ī, n., a word.
verēcundus, -a, -um, bashful.
vernus, -a, -um, of spring, spring.
verrēs, -is, m., a boar.
verrō, versum, 3, to sweep.
versō, -āvī, -ātum, 1, to turn.
versus, -ūs, m., (1) a line, row; (2) verse.
vertex, -ticis, m., (1) an eddy; (2) the head.

Hor. L.

vertō, vertī, versum, 3, (1) to turn; (2) tilt; (3) change; (4) overthrow.
vērum, but in truth, but yet.
vērus, -a, -um, true; vērum, -ī, n., the truth.
vē-sānus, -a, -um, raging, frenzied.
vescor, vescī, to eat, feed upon.
vesper, -erī, m., the evening-star.
vester, -tra, -trum, your, yours, of you.
vēsamentum, -ī, n., a garment.
vēstīo, -īvi and -īvī, -itum, 4, to clothe.
vēstīs, -is, f., a garment.
vētō, vetūlī, vetītum, 1, to forbid.
vētulus, -a, -um, elderly.
vētus, veteris, old.
vētustus, -a, -um, ancient.
vexō, -āvī, -ātum, 1, to trouble, harass.
via, -ae, f., (1) a way, road; (2) journey.
vētār, -ōris, m., a wayfarer, traveller.
vicārius, -ī, m., (1) a substitute; (2) successor.
vēcīnus, -a, -um, neighbouring;
vēcīnus, -ī, m., and vicīna, -ae, f., a neighbour.
vicis, f., (gen.); the nom. is not found, (1) change, interchange, alternation; (2) requital, recompense; (3) season.
vicīma, -ae, f., a beast for sacrifice, victim.
victor, -ōris, m., a conqueror.
victrix, -trīcis, f., conquering.
videō, vidi, vīsum, 2, to see; in pass., (1) seem, appear; (2) seem good.
vīduō, -āvī, -ātum, 1, to bereave of.
vīduus, -a, -um, bereft, robbed of, widowed.
vīgeō, -guī, 2, to be lively, thrive, flourish.
vīgil, -gilis, awake, watchful, alert.
vigilans, -antis, awake.
vigilō, -āvī, -ātum, 1, to keep awake, watch.
vigor, -ōris, m., energy, vigour.
vilis, -e, cheap, common.
villa, -ae, f., a country house, farm, home.
vincīō, vinxī, vincītum, 4, to bind.
vīncō, viciō, victum, 3, to conquer, excel.
vindiculum and vindiculum, -ī, n., a fetter, chain.
vindex, -dīcis, c., an avenger, punisher.
vīnea, -ae, f., a vineyard.
vīnum, -ī, n., wine.
vīola, -ae, f., (1) a violet; (2) violet colour.
vīoliārium, -īi, n., a bank or bed of violets.
vīolens, -entis, impetuous, furious.
vīoler, -entī, n., a serf.
vīro, -ēs, m., (1) a man; (2) husband; (3) hero.
vīrens, -entīs, (1) green; (2) blooming, youthful.
vīreō, 2, (1) to be green; (2) be fresh, vigorous.
vīrga, -ae, f., (1) a twig, sprout; (2) magic wand.
vīrginea, -ae, f., (1) a maiden.
vīrgīneus, -a, -um, of a maiden or virgin, maidenly.
vīrgo, -ginīs, f., a maiden.
vīridīs, -e, green.
vīrīlis, -e, (1) of or like a man, virile; (2) manly.
vīrtūs, -tūtīs, f., (1) excellence, virtue; (2) courage.
vīs, f., (1) strength, power; (2) force, violence; (3) abundance.
vīsō, vīsā, vītum, 3, to go to see, visit.
vīta, -ae, f., life.
VULP

vulpēs (older volpēs), -is, f., a fox.
vultus, (voltus), -us, m., countenance, look.

ZONA

zephyrus, -I, m., a gentle west wind.
zōna, -ae, f., a (maiden's) girdle
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